

Miis-tegar

MUSTASHAR, counsellor, an Arabic word passed into Turkish as a title in the hierarchy of the Public Services in the Ottoman Empire. To-day in the Arab countries the designation of the expert advisers made available by an international organization (UNO, UNESCO, etc.) to governments upon their request.

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Allāh b. Mūsā al-Muʿayyad fī Dīn Allāh [see AL-MUʿAYYAD], doubtless the most prominent personality of his time in the Ismāʿīlī *daʿwa*. He endeavoured to win over the court and the Daylamī troops to the Fāṭimid cause, but was forced to leave his post in 439/1047-8 as the result of pro-ʿAbbāsīd intrigues. In the first part of his autobiography (see *Bibl.*), al-Muʿayyad gives a detailed account of his activity, and in particular publishes his correspondence with an unnamed Sunnī from Khurāsān, in which he explains the religious and political principles of his mission. How much the power of the Fāṭimids and the success of their emissaries in ʿIrāq and Persia was feared at Baghdād is shown by the fact that several times, and latterly in 444/1052, there was published a document, to which the ʿAlids also subscribed, with the object of declaring false the claim of the Fāṭimids to descent from ʿAlī. At the same time, the Fāṭimid cause gained also new ground in the Yaman. After the political power of the Fāṭimids had been reduced there to a minimum in the course of the 4th/10th century, it now acquired in the Ṣulayḥīd ʿAlī b. Muḥammad a powerful supporter. He and his successors regarded themselves not only as political but also as religious representatives of the Fāṭimid Imām in the Yaman. The voluminous correspondence between the Ṣulayḥīd rulers and al-Mustanṣir, which is still preserved, collected in a separate work (*Kitāb al-Siḍqillāt wa ʿl-tawkiʿāt wa ʿl-kutub li-Mawlānā al-Mustanṣir bi ʿllāh*, ms. SOAS London; many of these letters are also reproduced in Idrīs, vii [see *Bibl.*]), deals, along with political questions, in the first place with the position of the *daʿwa* in the Yaman and in the Fāṭimid state; see further al-Hamdānī, *al-Ṣulayḥiyyūn*.

In Egypt itself, soon after the accession of al-Mustanṣir, the doctrines of the moderate official Ismāʿīliyya were threatened by the appearance of extremists related to the Druzes [see AL-DURŪZ]. A pretender, al-Sikkīn, together with his associate al-ʿAnī, gave himself out as the returned caliph al-Ḥākīm, but was promptly unmasked (Idrīs, vi, 296). Al-Muʿayyad, who came to Cairo in 439/1047-8 and won the goodwill of al-Mustanṣir, was entrusted with the leadership of the religious mission as *dāʿī ʿl-duʿāt* (it should be remarked, however, that al-Yāzūrī during his vizierate also held the title of *dāʿī ʿl-duʿāt*; cf. Ibn al-Ṣayrafi, 40). In the reopened seminary in Cairo, where the *duʿāt* of the various countries received instruction, he gave his lectures and gathered into his hands the strings of the whole *daʿwa*. He appears to have exercised a special influence over the development of the *daʿwa* in the Yaman, as the future Yamanī *dāʿī* Lamak b. Mālik was numbered amongst his pupils. From Persia, the newly-converted Ismāʿīlī Nāṣir-i Khusrāw [q.v.] came to Egypt, to find his master in him. At the same time, al-Muʿayyad seems also to have played an important political role. In his autobiography he quotes numerous letters which he wrote to al-Basāsīrī and other generals of the Fāṭimids in Syria and Mesopotamia. In particular, it was at his instigation that the *khutba* for the Fāṭimids was introduced into the prayer at Baghdād in 450/1098 (cf. Ibn Muyassar, 8, l. 1, 10, ll. 6-7). In his poems, he eulogises the Imām al-Mustanṣir in a similar manner to Nāṣir-i Khusrāw. Other Ismāʿīlī authors of this period were the poet Ḥasan b. Maḥbūb, the *dāʿī* Aḥmad b. Ibrāhīm al-Nisābūrī, and the author of the *Kitāb al-Madḡālis al-Mustanṣiriyya* (lectures in which the imāmate of al-Mustanṣir is demonstrated with the aid of the Ismāʿīlī *taʿwīl*), which are described by the Fāṭimid tradition to Badr al-Djamālī.—For the Fāṭimid propaganda in Transoxania, see also Barthold, *Turkestan*², 304-5.

Bibliography: Ibn al-Ṣayrafi, *al-Ishāra ilā man nāla ʿl-wizāra*, ed. A. Mukhlis, Cairo 1924, 57-77; Ibn al-Ḳalānisi, *Dhayl Taʿrikh Dimashk*, ed. Amedroz, 84-128; Nāṣir-i Khusrāw, *Safar-nāma*, ed. Kaviani, Berlin 1341, 54-82, tr. Schefer, Paris 1881, 110-62, tr. W.M. Thackston, New York 1986, 38-67; Abū Ṣāliḥ, ed. Evetts, fols. 9a, 24a-b, 33a, 51a; Djamāl al-Dīn Ibn Zāfir, *Akhbār al-Duwal al-munkatīʿa*, éd. Ferré, Paris 1971; Ibn al-Athīr, *al-Kāmil*, ed. Tornberg, ix. 304-x. 161; Ibn ʿIdhārī, ed. Dozy, i, 285-92, 298 ff.; Sibṭ b. al-Djawzī, *Mirʿāt al-zamān*, xii, Paris 641; Ibn Muyassar, *Akhbār Miṣr*, ed. Massé, Cairo 1919, 1-43; Ibn Khallikān, tr. de Slane, iii, 381; Ibn Taghribardī, *al-Nudjūm al-zāhira*, ed. Popper, ii/2, 168-296; Maḳrīzī, *al-Khiṭaṭ*, ed. Bulāq, i, 99-100, 335-6, and other passages; Ibn Ḥammād, *Akhbār mulūk Banī ʿUbayd*, ed. Vonderheyden, 59; Idrīs b. al-Ḥasan (d. 872/1467-8), *ʿUyūn al-akhbār*, vi, 292-vii, 150; al-Muʿayyad fī ʿl-Dīn, *al-Sira al-Muʿayyadiyya* (Autobiography), ed. M.K. Ḥusayn, Cairo 1949; F. Wüstenfeld, *Gesch. der Fat. Caliphen*, 227-71; S. Lane-Poole, *Hist. of Egypt in the Middle Ages*, 136-61; J. Mann, *The Jews in Egypt and Palestine under the Fatimid Caliphs*, Oxford 1920-2, i, 75-83, ii, 79-80, 376-7; H.S. Maḥmūd, H.F. al-Hamdānī, *al-Ṣulayḥiyyūn wa ʿl-haraka al-Fāṭimiyya fī ʿl-Yaman*, Cairo 1956; F. Daftary, *The Ismāʿīlīs, their history and doctrines*, Cambridge 1990, index.

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AL-MUSTANṢIRIYYA [see MADRASA. I. 4, at Vol. V, 1127a, and III, at Vol. V, 1148, and AL-MUSTANṢIR (I) BI ʿLLĀH].

MUSTAʿRIB [see MOZARAB].

MUSTAʿRIBA (A.), ‘‘arabicised’’, the name of one of the groups into which the Arab genealogists divide the population of Arabia. The first is the ʿArab ʿariba, the original Arabs of pure stock; they numbered nine (some say seven) tribes which are regarded as the descendants of Iram and Lūdh b. Sām b. Nūḥ and the first settlers in Arabia: ʿĀd, Ṭhamūd, Umayyim, ʿAbīl, Ṭasm, Djadīs, ʿImlīk, Dḡurhum and Wabār. These are extinct except for a few remnants incorporated in other tribes. The second group comprises the *mutaʿariba* [q.v.] who are not pure-blooded Arabs. They are regarded as descendants of Ḳaḥṭān (the Yoḳṭān of the list of nations in Gen. x. 25 ff.) and live in southern Arabia. The third group is called *mustaʿariba*; this name is also applied to tribes who were not originally Arabs; they trace their descent from Maʿadd b. ʿAdnān, a descendant of Ismāʿīl [q.v.]. All the north Arabian tribes are included among the *mustaʿariba*, so that the Ḳuraysh, to which Muḥammad belonged, are one of them; his genealogy is in this way traced back to Abraham and he thus thought he could prove his connection with the Biblical prophets. The old term *mustaʿariba*, for tribes not originally of Arab descent, obtained a new meaning after the conquest of Spain. It was applied to the Christian Spaniards who retained their religion under Islam; the word *mustaʿariba* was corrupted to Mozarab [q.v.].

Bibliography: Caetani, *Annali dellʿ Islām*, i, § 43; idem, *Studi di storia orientale*, i, 306 ff.; Caussin de Perceval, *Essai sur lʿhistoire des Arabes*, i, 6 ff.; C. Ritter, *Arabien*, 57; Ṭabarī (Leiden) i, 213-16; Caskel, *Ġamharat an-nasab*, i, 40-41; Süyūfī, *Muzhir*, 1st nawʿ; TA, i, 371, cf. Lane, *Lexicon*, s.v.

(ILSE LICHTENSTADTER)

MUSTASHĀR (A.), counsellor, used in Ottoman Turkish as *müstəshār*, meaning ‘‘general secretary to a ministry’’ or ‘‘under-secretary of state’’. The word, which means literally ‘‘one who is