

librarian for the *Shaybānīd* ruler Sultan Sa'īd (975-80/1568-72). It is reported in the *Muntakhab al-tawārīkh* that he visited India twice, but the book fails to give any dates of the visits. He did, however, travel to that country in 985/1578 when, according to the *Akbar-nāma*, he was presented before Akbar at Pāk Paṭān. He is included by the *Tabakāt-i Akbarī* among the poets who served under Akbar, enjoying the generosity of the Emperor. Finally, he settled down in his native city, Bukhārā, and was created poet-laureate under the Uzbek ruler 'Abd Allāh Khān (991-1006/1583-98). He died in 996/1588.

Mushfikī's output comprises various kinds of poetry. A selection of his poems was published in 1959 in Tadjikistān, where he has received considerable attention recently from scholars and critics. His *ghazals* express, without the embellishment of style or language, simple feelings of love and frustration. He was also noted for his satires, which form a large part of his poetical works.

Bibliography: 'Abd al-Rahman Mushfikī, *Muntakhabāt*, ed. Z. Ahrārī, Stalinabad (now Dushanbe) 1959; Abu 'l-Faḍl, *Ā'in-i Akbarī*, i, tr. H. Blochmann, Calcutta 1927; idem, *Akbar-nāma*, iii, tr. H. Beveridge, repr. Delhi 1977; 'Abd al-Kādir Badā'ūnī, *Muntakhab al-tawārīkh*, iii, tr. Wolsley Haig, repr. Karachi 1978; Nizām al-Dīn Aḥmad, *Tabakāt-i Akbarī*, ii, tr. B. De, Calcutta 1936; Amīn Aḥmad Rāzī, *Haft iklīm*, ii, ed. Djawād Fāḍil, Tehran n.d.; 'Alī-Kulī Khān Wāliḥ Dāghistānī, *Riyāḍ al-shu'arā*, B.L. Add. ms. 16,729; Kudrat Allāh Gopāmawī, *Nalā'idj al-afkār*, Bombay 1336 sh./1957-8; T.W. Beale, *Oriental biographical dictionary*, London 1894; *Payām-i nuwīn*, ii/9, Tehran 1339 sh./1960; J. Rypka et alii, *History of Iranian literature*, Dordrecht 1968; idem, *Historia literatury Perskiej i Tadzyskiej*, Warsaw 1960; Sa'īd Nafīsī, *Tārīkh-i nazm u naṭhr dar Īrān wa dar zabān-i Fārsī*, i, Tehran 1363 sh./1984. (MUNIBUR RAHMAN)

MUSHĪR (A.), lit. "one who points out, advises", hence "counsellor, adviser" in administrative usage, in recent times also acquiring in military usage the connotation of "field-marshal" in both the Arab and Turkish worlds.

According to some authorities, *mushīr* was at first (before the 'Abbāsids) the title of the ministers (later *wazīr* [q.v.]) or secretaries of state (*kātib*). So at least we are told by Ibn al-Tiḡṭakā, *Fakhrī*, ed. Derenbourg, 206, tr. Amar, 244, tr. Whitting, 146. Khalīl al-Zāhirī, *Zubda*, ed. Ravaisse, 106, 114, says that "formerly" an official to whom he gives fourth rank in the hierarchy, which shows he clearly distinguishes him from the *wazīr*, bore the title of *mushīr*. We seem, however, to have very little other information about this dignity. On the other hand, the word *mushīr* in a non-technical sense is often found along with *wazīr* of which it sometimes seems to be a doublet or synonym (cf. al-Makrīzī, *Khiṭāṭ*, ed. Wiet, iv/1, 20, 74; Th. Nöldeke, *Die Erzählungen vom Mäusekönig und seinen Ministern*, Göttingen 1879, 53: *Mushīr nāsiḥ, wazīr nāsiḥ*).

We may note, however, that this older and broader conception did not survive. According to Ibn Khaldūn, the *wazīr* is, it is true, an "assistant" to the sovereign, but to his predecessor al-Māwardī, *Les statuts gouvernementaux*, tr. Fagnan, 43 ff., the *wazīr* is not the adviser of the *imām* but his delegate.

If Ibn al-Tiḡṭakā's statement is correct, we must see a survival of this older state of affairs in the usage of the Mamlūk chancellery, where we find among the honorific *laqabs* of the *wazīr* that of *mushīr al-dawla* (or *al-saltāna* or *al-mulūk wa 'l-salātīn*). Cf. al-Kāḷashandī, *Subh*, vi, 70.

The same usage, which perhaps came from the Saldjūks, is still more clearly established in the Ottoman chancellery. We actually find the word *mushīr* among the *alqāb* of the Turkish *wazīr* (*vezir*) and almost at the head of the formula, which shows its importance: *düstūr-i mükerrrem, mushīr-i mufakkkham, nizām ül-'ālem* etc. Whence in the epistolary style, the epithets *mushīrī* and *mushīrāne* are used along with *düstūrī* and *düstūrāne* or *khidiwī* and *khidiwāne* to designate all that belongs to an official of the rank of *wezir*.

Sultan Maḥmūd II, in creating the principal ministries, naturally thought of again giving a real value to this title of *mushīr*, which he gave to the principal ministers, and in the reign of his successor 'Abd al-Medjīd "the privy council (*medjlis-i khāṣṣ*, a regular council of ministers), consisted of the grand vizier, the *shaykh al-islām*, eleven *mushīrs* and three officials of the first rank" (Bianchi, *Le premier annuaire impérial de l'Empire Ottoman*, Paris 1848, 7; Bianchi translates *mushīr* by "councillor or under-secretary of state", and has been followed by Barbier de Meynard in his *Supplément*, the references in which should be taken with this reservation). In 1250/1834-5, the title of *mushīr* was given to the new *nāzīr* of the Interior (*Mülkiyye nāzīrī* = the former *ketkhūdā*) and of Foreign Affairs (*khāridjiyye nāzīrī* = the former *re'īs ül-küttāb*; cf. Luṭfī, v, 29). The *dabtiyye mushīrligi* was created in 1262/1846 (Luṭfī, viii, 87).

Maḥmūd II also created the post of *beylerbeyi wezīr* or chief of the imperial guard, who bore the title *mushīr-i 'asākīr-i khāṣṣe* (*paṣha*), an officer who took rank after the *ser 'asker* or War Minister (Hammer, *Hist. de l'Emp. Ott.*, xvii, 188-9). This title was soon to be contrasted with that of *mushīr-i 'asākīr-i shāhāne* by the other troops (Luṭfī, v, 28).

The ministers did not long bear the title of *mushīr*, which gave place to *nāzīr*, but the former of these titles, perhaps under the influence of the word "marshal", which it more or less resembles, became a special military title. It became the highest rank in the army, corresponding to vizier in the civil service and of *qādī 'asker* in the religious hierarchy. At first, the title *redif-i manṣūre mushīrī* (cf. Luṭfī, v, 68, 74) was given to the *wālīs* of certain provinces, or simply *mushīr* of such-and-such a province (*ibid.*, 165 ff.; vi, 102-3; vii, 70). This corresponded to the demarcation of the army corps.

The number of *mushīrs* or "marshals" soon increased, and in the reign of 'Abd al-Hamīd II there were 39 in 1890 and 31 in 1895 (see the *Salnāme-yi 'askerī* for the years 1306 and 1311). Those who had the right to this title were the *ser 'asker*, the *topkhāne-yi 'āmīre mushīrī* or "grand master of artillery", the *sarāy mushīrī* or "grand master of the Palace" (replacing the old *ḥawush bashī*, according to Aḥmed Rāsim, *Tārīkh*, i, 156, 186), the *khāṣṣe mushīrī* (as under Maḥmūd II), the commanders of the seven army corps (*kol ordu*), the heads of the army services, the aides-de-camp to the sultan (*yāwer-i ekrem*). The only duty of five of the *mushīrs* was to superintend the ceremony of the Selāmlık (*selāmlık resm-i 'ālīsine me'mūr*). The officer in charge of the police station (*merkez*) of Beshiktash, near the Yıldız Kiosk, was also a *mushīr* (MSOS, vii [1908], part 2, 40). Instead of *sarāy mushīrī*, the more usual phrase was *mā-beyn mushīr* (Luṭfī, vii, 62).

The honorific form of address for a *mushīr* was *dewletli* (*dewletlü*) *efendim hazretleri*. In the plural, the Persian form *mushīrān* or with epithet *mushīrān-i 'izām*. The name of the office was *mushīriyyet* or *mushīrlük*, more rarely *mushīrī* (Luṭfī, v, 91).

The title of *mushīr*, which was borne by Muṣṭafā Kemāl Atatürk himself, has survived in the Turkish