

ATATÜRK KÜLTÜR, DİL VE TARİH YÜKSEK KURUMU  
TÜRK TARİH KURUMU YAYINLARI  
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# TÜRKİYE SELÇUKLULARI

HAKKINDA RESMÎ VESİKALAR

*Metin, Tercüme ve Araştırmalar*

OSMAN TURAN

2. Baskı

Metin dışında 6 fotokopi vardır

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## 6. İŞRÂF-İ MEMÂLİK MENŞÜRÜ

XXVI. Menşûr, bütün Selçuk ülkesi İshrâf divânı (teftiş nezareti) için türkçe *Uluğ kutluğ bilge* lâkablarını taşıyan Fahreddin Mehmed bin Abdürreşid'in tâyinine dairdir. Fermân'da Fahreddin'in aslı defterlerin düzeltilmesi, memleketlerin yazılması, divan (hazine) mallarının meydana çıkarılması, belde-lerin ahval ve muamelât ile hanedana ait binaları (*buyûtât-i hass*), gelir ve masrafların bilinmesi için kendi mutadı üzere gayret göstermesi, taktir ve berâtlar üzerine nişân koyması emredilmektedir. Bu malûmat müşriflerin vazifelerini göstermek bakımından çok mühümdür. Hoylu Hasan bin Abdülmümin

<sup>58</sup> İbn Bibî, s. 153.

<sup>59</sup> *Selçuk devri vakfiyeleri* III, Belleten XLV, s. 136 Keza bak. İbn Bibî, s. 566, 585.

<sup>60</sup> Aksarayî, s. 91.

<sup>61</sup> İbn Bibî, s. 605, 606.

tavsiye ederken bunların şehir ve nahiyelere memur (nâib) göndermeleri, dost kimseler olmaları, devlet malının muhafazasında itina göstermeleri, her şeyden haberdar bulunmaları, hiyanet ve rüşvetten korunmaları için hazineden gereken aidatı almaları lüzumunu belirtmektedir<sup>64</sup>. Gerçekten bu kayıtları teyiden merkez işrâf divanı emrinde muhtelif şehir ve kasabalarda ve türlü işlerde müşriflik yapmış kimselerin mevcudiyetini biliyoruz. Filhakika aşağıda sondan birinci ve ikinci vesikalarda Nureddin'in ve ismi meçhul diğer birisinin Aksaray müşrifliğine dair iki menşûr vardır. İbn Bibî Kemal lâkabıyla maruf bir Kubâd-âbâd müşrifini kaydettiği<sup>65</sup> gibi, II. İzzeddin Keykâvus'a ait bir temliknâmenin şahitleri arasında *Müşrif ül-eytâm* ve *Müşrifü beyt ül-mâl* vazifeleriyle mükellef iki zata da rastlanmış<sup>66</sup>. Nitekim neşrettiğimiz ikinci işrâf fermânı (vesika XXVII)

<sup>62</sup> *Rusûm ur-risâil*, 27 b-28a.

<sup>63</sup> *At-tavassul ile't-teressul*, neşr. A. Behmenyâr, Tahran 1315 (Şemsî).

s. 123.

<sup>64</sup> *Siyasetnâme*, fasıl IX. Barthold, *Turkestan*, p. 231.

<sup>65</sup> İbn Bibî, s. 482.

<sup>66</sup> Zeki Velidi Armağanı, s. 164; mutbaha nezaret eden kimseye de *müşrif-i mutbah* denirdi (İbn Bibî, 204).

-Mushrif



republic, but in its early years there was only one *mushīr* (modern orthography, *mūşir*) in office, the Chief and the General Staff, Fewzī Paşa.

In Khedivial Egypt, there was a halt at a stage where the influence of the reforms of Maḥmūd II was still felt. The *rutbet mushīr* there was, down to the reign of King Fuʿād I [q.v.], exclusively the highest grade of officers, but without distinction between military and civil offices. It was also in theory a civil rank (*rutba mulkiyya*) to which all the princes of the khedivial house had a claim.

In modern Arabic usage, *mushīr* is used in a military context, as in modern Turkish, for "field-marshal", as used e.g. by ʿAbd al-Ḥakīm ʿĀmir, Commander-in-Chief of the Egyptian armed forces under President Ḍjamāl ʿAbd al-Nāşir [q.v. in Suppl.], and by the President of the Yemen Arab Republic (North Yemen), ʿAlī Şāliḥ. In a civil context, however, *mushīr* is a general term for "adviser", but has tended to be replaced in formal administrative usage, e.g. for the sense of "adviser to a minister, ruler, etc." by the related term *mustashār* [q.v.].

In Persian, the title *mushīr* has been rarely used. Note, however, the case of the *mushīr al-dawla* (cf. the similar title above) borne by an aide-de-camp of Naşr al-Dīn Shāh (L. Feuvrier, *Trois ans à la Cour de Perse*, 135-6), and see also MUSHĪR AL-DAWLA.

*Bibliography*: J. Deny, *Sommaire des archives turques du Caire*, Cairo 1930, index, s.v. *mouchir*; Mme. Kibrizli-Mehemet-Pacha, *30 ans dans les Harems d'Orient*, Paris 1875, 126 (description of a ceremonial presentation of a *mushīr*'s *firmān*); on the word *mushiriyye* in early 20th century use in Damascus, cf. Saussey, *Les mots turcs dans le dialecte arabe de Damas*, in *Mél. de l'Inst. fr. de Damas*, i (1929), 117; *IA*, art. *Mūşir* (M. Tayyib Gökbilgin).

(J. DENY\*)

**MUSHĪR AL-DAWLA** (A. "counsellor of the state"), a title bestowed on six separate men of affairs in Ḳāḍjār Persia during the 19th and early 20th centuries, the last of these being *Mushīr al-Dawla Ḥasan Pirniyā* (d. 1935), prime minister in 1920 towards the end of Ḳāḍjār rule. All six of them served as diplomatic envoys or ambassadors, and all except the first one became minister for foreign affairs in Tehran.

It is the first *Mushīr al-Dawla*, Mīrzā Sayyid Ḍjaʿfar Khān Tabrīzī, Muhandis Bashī (ca. 1790-1862), who will concern us here. He had been one of the group of five Persians sent in 1815 by the Crown Prince ʿAbbās Mīrzā [q.v.] to London for four years to train as a military engineer. During 1848-52 he was in charge of a detailed survey of Persia's western boundary with the Ottoman empire, experiences which he set down in his *Risāla-yi taḥkīkāt-i sarḥaddiyya* (see *Bibl.*). Already on the accession of Nāşir al-Dīn Shāh [q.v.] he had been appointed to the post of official in charge of important matters relating to foreign affairs (*nāşir-i mahāmm-i duwal-i khāridja*), and then in 1858 he became president of the supreme advisory council to the Shāh, *raʿīs-i dār al-shūrā-yi kubrā*, whose constituting was a first, very tentative step towards the limiting of the monarch's autocratic power; he held this post till his death, and shortly after his presidency also became a member of a second council, the *maḍlis-i shūrā-yi dawlatī*. In 1860 Nāşir al-Dīn Shāh appointed him, by now a distinguished elder statesman who had received the *lakab* of *Mushīr al-Dawla* and had already headed missions to France and Belgium, as envoy to London, with the aim of strengthening Anglo-Persian relations and of securing support against possible threats from Russia, but the

Foreign Secretary Lord John Russell proved unresponsive to such Persian requests as an indefinite guarantee by the British government of Persia's territorial integrity, and *Mushīr al-Dawla* left London in June 1861. A year after his return to Tehran he was appointed *mutawallī* of the shrine at Mashhad [q.v.], but died two months later in Ḍjumādā II 1279/November-December 1862.

Among his compositions, in addition to the *risāla* mentioned above, was a popular manual of mathematics (Tehran 1263/1847 and subsequent editions) and three other works still in manuscript.

*Bibliography*: Mīhdī Bāmdād, *Sharḥ-i ḥāl-i ridjāl-i Īrān dar ḳurūn-i 12 wa 13 wa 14-i hidjri*, Tehran 1347-51/1968-72, i, 341-4; the *mukaddima* to Muḥammad *Mushīr*'s edition of the *Risāla-yi taḥkīkāt-i sarḥaddiyya*, Tehran n.d. [1348/1969] (a Russian tr. of this had been published at St. Petersburg in 1877, together with the account of *Mushīr al-Dawla*'s Ottoman Turkish counterpart on the boundary commission, *Khurshīd Efendi*, as *Opisanie putechestviya po turetško-persidskoi granitsi*); Sir Denis Wright, *The Persians amongst the English, episodes in Anglo-Persian history*, London 1985, 74-81, 119-20.

(C.E. BOSWORTH)

**MUSHĪR ḤUSAYN ḲIDWĀʾĪ**, Indian lawyer and politician (1878-1937), born at Gadia, Bārābankī district, and educated at Lucknow and London (Barrister-at-Law).

He received the Order of ʿOthmāniyya from the Sultan of Turkey, and proposed the idea of the *Andjuman-i Khuddām-i Kaʿba* [q.v. in Suppl.] (1913-18) for the protection of Mecca and other holy places as a reaction to the Turco-Italian and Balkan wars (Y.B. Mathur, *Muslims and changing India*, Delhi 1972, 145-64). He played a leading part in the *Khilāfat Movement* [q.v.] representing the militant trend within the movement, presiding over the Awadh *Khilāfat Conference* in May 1920 at Faizabad (Fayḍābād), and was also active in the All-India Muslim League (AIML) in the 1920s; he took part in its enquiry into the Mapilla uprising (1921) and was a member of the AIML committee to frame a scheme of constitution for India (1924). Elected to the central legislature three times since 1924, he became the leader of the Socialist group there, and a member of the Council of State (1931 till his death). He was furthermore the president of the non-communal All-India Independent League. A keen gardener, his name is immortalised in the "Kidway" rose; he died on 23 December 1937. His published works included *The future of the Moslem empire*, London 1919; *Swaraj and how to obtain it*, Lucknow 1924; *Pan-Islamism and Bolshevism*, London 1937; and *Woman under different social and religious laws*, repr. Delhi 1976. His Urdu poems are collected in *Nāla-i Mushīr* and *Nāma-i Mushīr*.

*Bibliography* (in addition to the works cited above): *Who's who in India, Burma and Ceylon*, Poona 1938; J.C. Ker, *Political trouble in India*, Calcutta 1973, 356 f., 396 f.; F. Robinson, *Separatism among the Indian Muslims*, Cambridge 1974, 379 f.; Naresh Kumar Jain, *Muslims in India*, Delhi 1983, ii, 22 f.; Riaz-ur-Rahman Kidwai, *Biographical sketch of Kidwais of Avadh*, Aligarh 1987, 122-9.

(ZAFARUL-ISLĀM KHĀN)

**MUSHRIF** (A.), active participle from the form IV verb *ashrafa*, literally "overseer, supervisor, controller", the title of an official who appears at various times and with various duties in the history of the ʿAbbāsīd caliphate and its successor states, from the Maghrib to the eastern Islamic lands.

1. In the Arab and Persian lands.