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# HISTORY OF ISLAM

(Classical Period 571-1258 C.E.)

## Volume I

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Al-Mustazii  
1170-1179 C.E.

### Accession of Al Mustazii

Al-Mustanjid was succeeded by his son Al-Hasan Abu Muhammad. He was the son of an Armenian mother Ghadhada. He was twenty-nine years old at the time of his accession. O assuming office he took over the throne under the name of al-Mustazii. At the time of the death of Mustanjid political power lay with the faction headed by Qutbuddin and Azuddin, the murderers of Mustanjid. Mustazii was made the Caliph subject to the condition that Azuddin was to be his Minister and Qutbuddin was to be the Commander-in-Chief of the Military forces. Mustazii agreed to these conditions. Azuddin as Minister ordered the arrest of his rival Abu Jafar, who was later put to death. Azuddin and Qutbuddin followed perverse policies and their rule became oppressive. There was a revolt in the army and Qutbuddin fled to Mosul. He was, however, taken captive and killed before he could reach Mosul.

### Main events of the reign of Mustazii

The rule of the Abbasids remained confined to a part of Iraq and they were not involved in the main events that occurred in other parts of the country.

In the east, the disintegration of the Seljuk rule proceeded apace. The Seljuk ruler Arsalan made frantic efforts to be recognised as the Sultan by the Caliph. Mustazii did not countenance the proposal, and the Seljuks were no longer strong enough to enforce the proposal through force. Arsalan died in 1176 C.E., and was succeeded by Tughril Beg who happened to be the last ruler of the line.

In the west, Nur-ud-din Zangi died, and the political stage came to be dominated by Salahuddin Ayubi. The Fatimid rule in Egypt was extinguished in 1171 C.E. when Khutba came to be read

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## CHAPTER 6

### AL-MUSTANJID BILLĀH AND AL-MUSTAḌĪ BI-AMR ALLĀH

(555-575/1160-1180)

#### Al-Mustanjid and the Umm Abī 'Alī Plot

Whereas the last chapter dealt with warfare on both the local and regional levels from which the caliphs ultimately emerged victorious, the present chapter deals with the personal battles of the next two caliphates; the question as to their ultimate success or failure in these endeavors remains open to interpretation. The reigns of al-Mustanjid billāh (555-566/1160-70) and al-MustaḌī bi-Amr Allāh (566-575/1170-1180)<sup>1</sup> would be a retreat of sorts for the Caliphate both literally and figuratively. In comparison to the active roles played by their forebears as local and regional military-political allies, these two caliphs reverted to subordinated positions not unlike those of the caliphs from the mid-3<sup>rd</sup>/9<sup>th</sup> century, relegated to the caliphal palace and controlled by their officials and amirs.<sup>2</sup> Although this retreat did not include any great loss of lands obtained by such

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<sup>1</sup>*EP*, s.v. "al-Mustanjid" by Carole Hillenbrand: VII fascs. 125-26 (1992) 726-27; *Ibid.*, s.v. "al-MustaḌī" by K. V. Zetterstéen: VII fascs. 125-26 (1992).

<sup>2</sup>Specifically I am referring to the caliphates from al-Mutawakkil to al-Muhtadī (247-256/861-870), the "Samarran Caliphate." This similarity has already been noted by Herbert Mason in his work on Ibn Hubayra and al-Nāṣir li-Dīn Allāh, Mason, *Two Statesmen*, 76-77.

origins of the poetry in Muslim tradition literature, forthcoming in the *Ewald Wagner Festschrift*; idem, *Analysing isnāds in hadith and akhbār literature*, in I. Conrad (ed.), *History and historiography in early Islamic times: studies and perspectives*, Princeton 1992.

(G. H. A. JUYNBOLL)

AL-MUSTADĪP BI-AMR 'LLĀH, ABŪ MUḤAMMAD AL-HASAN, 'Abbāsīd caliph (566-75/1170-80), born on 23 Sha'bān 536/23 March 1142, son of al-Mustandjīd [q.v.] and an Armenian slave named Ghadda. After his father's death on 9 Rabī' II 566/20 December 1170, al-Mustadīp succeeded him, and at the beginning of the following year was formally recognised as caliph in Egypt also, which passed into the hands of the Ayyūbids at this time [see FĀTIMIDS]. The assassins of al-Mustandjīd soon quarrelled among themselves. 'Aqūd al-Dīn [q.v.], whom al-Mustadīp had been forced to make vizier, was dismissed by 567/1171-2 at the instigation of the amīr Kaymaz. In Dhu 'l-Ḳa'da 570/May 1175, Kaymaz was about to attack the treasurer Zāhīr al-Dīn b. al-'Aṭṭār, but the latter fled to the caliph, whereupon Kaymaz began to besiege the palace of the latter. Al-Mustadīp appealed to the people to help him; the house of Kaymaz was pillaged, and he himself fled but died soon afterwards, and 'Aqūd al-Dīn again became vizier. Al-Mustandjīd already had quarrelled with Shumla, lord of Khūzistān. In 569/1173-4 a war broke out between the latter's nephew Ibn Shankā and al-Mustadīp; Ibn Shankā was soon taken prisoner and put to death. The insignificant al-Mustadīp died on 2 Dhu 'l-Ḳa'da or, according to another statement, at the end of Shawwāl 575/end of March 1180 and was succeeded by al-Nāṣir [q.v.].

*Bibliography*: Ibn al-Aṭṭār, ed. Tornberg, xi, 237 ff.; Ibn al-Ṭiḡṭakā, *al-Fakhrī*, ed. Derenbourg, 428-33; Kutubī, *Fawāt al-wafayāt*, ed. Cairo, i, 137-8, ed. I. 'Abbās, i, 370-2; Ibn Khaldūn, *al-'Ibar*, iii, 525 ff.; Hamd Allāh Mustawfī Ḳazwīnī, *Ta'rikh-i Guzida*, ed. Browne, i, 367-9; Weil, *Gesch. d. Chalifen*, iii, 337-63; Bundārī, in Houtsma, *Recueil de textes relatifs à l'histoire des Seldjoucides*, ii, 304; Le Strange, *Baghdad during the Abbasid caliphate*, 87, 195, 260, 280; H. Mason, *Two statesmen of mediaeval Islam*, The Hague-Paris 1972.

(K. V. ZETTERSTÉEN)

MUSTADJĀB KHĀN BAHĀDUR, NAWWĀB, thirteenth son of the celebrated Rohilla leader Hāfiz al-Mulk Hāfiz Raḥmat Khān (1707-74) and author of a biography of his father, which he wrote in Persian under the title *Gulistān-i Raḥmat*. Hāfiz Raḥmat Khān, who was an Afghān of the tribe of Yūsufzāy by descent, had been since 1161/1748 a chief in Rohilkhand (Kafahr) and throughout his life waged a bitter warfare with the Marāthās. He fell in 1188/1774 in a fight at Mīrānpūr Katra where he was fighting against the combined forces of the Nawwāb of Oudh (Awadh [q.v.]) Shudjā' al-Mulk and the English. Warren Hastings' act in supporting the Nawwāb with English troops became the subject of a judicial investigation in the English Parliament. Mustadjāb Khān's book describes Hāfiz Raḥmat Khān as a fine representative of Afghān chivalry and contains much of value for studying the relations between the individual Afghān tribes.

*Bibliography*: There is an abbreviated English translation of the *Gulistān-i Raḥmat* by Ch. Elliott, *The life of the Hafiz ool-moolk, Hafiz Rehmüt Khan, written by his son the Nuwob Moost'ujab Khan Buhadoor and entitled Goolistan-i Rehmüt*, London 1831; H. Hamilton, *The East-India gazetteer*<sup>2</sup>, London 1828, ii, 468; *Imperial gazetteer of India*, London 1908, xx, 138, xxi, 307-8; Storey, i, 696-7. (E. BERTHELS)

MUṢṬAFĀ I, the fifteenth Ottoman sultan (1026-7/1617-18 and 1031-2/1622-3), was born in the year 1000/1591 as son of Meḥemmed III [q.v.]. He owed his life to the relaxation of the *ḵānūn* authorising the killing of all the brothers of a new sultan, and was called to succeed his brother Aḥmed I [q.v.] at the latter's death on 23 Dhu 'l-Ḳa'da 1026/22 November 1617. But his weakmindedness—which is said to have him made escape death on account of superstitious fear of Aḥmed—made him absolutely incapable of ruling. Aḥmed's son 'Oṭhmān, who felt himself entitled to the succession, had little difficulty in procuring Muṣṭafā's deposition in a meeting in the Imperial *Diwān*, by the *kızlar aghası*, the *muftī* and the *ḵā'im-makām*, the grandvizier *Khālīl Pasha* [q.v.] being absent. This happened on 1 Rabī' I 1027/26 February 1618.

Unexpectedly, Muṣṭafā I was again called to the throne when, on 8 Radjāb 1031/19 May 1622, the rebellion of the Janissaries broke out against 'Oṭhmān II [q.v.]. He was taken by force from his seclusion in the harem and the Janissaries forced the '*ulamā*' to acknowledge him as sultan. The next day 'Oṭhmān was killed and until June the grand vizier Dāwūd Pasha, the man responsible for the murder, remained in power. Then he was deposed by the *wālide*. The real masters were the Janissaries and Sipāhīs; several grand viziers were nominated and deposed again at their pleasure. The Sipāhī party began, after some time, to exact vengeance for 'Oṭhmān and in January 1623, when Gūrdjū Pasha [q.v.] was grand vizier, Dāwūd Pasha was killed. Soon the Janissary party came again to influence under the grand vizier Mere Huseyn Pasha (3 Rabī' 1032/3 February 1623). The latter succeeded in maintaining himself until 23 Shawwāl/20 August; then the general feeling amongst the '*ulamā*' and the people, combined with the steadily growing opposition in the provinces against the tyranny of the military in the capital, as manifested by the action of Sayf al-Dīn-oghlu in Tripoli and still more by the revolt of Ābāza Pasha [q.v.] in Erzerūm, brought about Mere Huseyn's deposition. The new grand vizier, Kemānkeṣh 'Alī Pasha [q.v.], together with the *muftī*, deposed the sultan on 15 Dhu 'l-Ḳa'da 1032/10 September 1623 and called Aḥmed's son Murād to the throne as Murād iv [q.v.].

During all his reign, Muṣṭafā had continued to give signs of his complete mental aberration; he died in 1638 and was buried in the Aya Sofya. The only important international act that took place during his reign was the peace concluded with Poland in February 1623.

*Bibliography*: The Turkish sources for this period are the historical works of Na'īmā, Hādjidjī *Khālifa* (*Fedhlike*), Pečewī, Ḥasan Bey-zāde and Tūghī. Contemporary reports in the *Memoirs* of the English envoy Sir Thomas Roe. See further the general historical works of von Hammer, Zinkeisen and Jorga; A.D. Alderson, *The structure of the Ottoman dynasty*, Oxford 1956, index s.v.; S.J. Shaw, *History of the Ottoman empire and modern Turkey*, i, Cambridge 1976, 190-1, 193-4; R. Mantran (ed.), *Histoire de l'empire ottoman*, Paris 1989, index s.v.; *IA*, art. s.v. (A. Münir Aktepe).

(J. H. KRAMERS)

MUṢṬAFĀ II, the twenty-second Ottoman sultan (1106-15/1695-1703), was a son of Meḥemmed IV [q.v.].

Born in 1664, he succeeded to his uncle Aḥmed II on Djumādā II 1106/6 February 1695, at a time when the empire was at war with Austria, Poland, Russia and Venice. The new sultan in a remarkable *khall-i shērīf* proclaimed a Holy War and carried out, against

# مسالك الأبحار في ممالك الأبحار

تأليف

ابن فضل الله العمري  
شهاب الدين أحمد بن يحيى  
(توفي ٥٧٤١هـ)

السفر الرابع والعشرون

يصدره

فؤاد سزكين

بالتعاون مع

علاء الدين جوخوشا، إيكهارد نوبهار

١٤٠١هـ - ١٩٨١م

معهد تاريخ العلوم العربية والإسلامية

في إطار جامعة فرانكفورت - ألمانيا الاتحادية

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فؤاد سزكين

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المجلد ٢٤/٤٦

مسالك الأبحار في ممالك الأبحار

السفر الرابع والعشرون

طبع بالتصوير

عن مخطوطة ١٥٢٧٩٧/١٥ (ص ٢٢٨-٢٢٩)، أحمد الثالث

طوبقايي سراي، استانبول

والعراق وسكانه الفصاح وما في بلاده من جنوب وشمال واتساع  
ما فيه من حوز أعمال وعمال وما حواه البحار وودي ونبه النهار  
حتى استعاد بالمقدمات النورية اخذته واسترد ذخيرته وخيرته  
وفتح مصر واسترجع منها ما كان في ايدي الجيدين وسخ بالدين المحرك  
ذلك الدين وغلب منها على ما لاوت عليه الدمور حتى قيدت مدها  
ولبت على احد من حدها وهما الكلفه السوء وزراوه ورزي ملكه  
وسر الناصر ارزاوه وكان صلاح الدين اذ ذلك الزور وطى ليدته اشد  
مز بر فخلا العصر من شياطينه وبدل رعايه بسلاطينه وعلب اللدست  
لا خصار شانه بفرا زنده وظهر الحق على شوبل ابليس له وتزنده  
وذهب تلك الدوله بقسا بالسقم وقداضنت وبلانا للدم وقد عنت  
واسم الله من جاذبه ردا كبريا به وخلص اخلص الهاشمي مروكرا عيايه  
ورمت عن سلافة العصر جناله ذلك العصر وطيفت لاهل القصر ناز  
تري بشر كالعصر وتجردت الغرمة النورية لسيف لم يلمها وكشط  
نعام غمها فازالت عنك نعام ذلك اللسب حتى كفتنا لدوله العباسيه امر  
ها ونفت ما نسب من الدناة الى ابن عمها فازالت عنها عار ذلك النسب  
المخول والحساب المعروف المجهول واصبحت مصر في ظل الشعار العباسي  
ترتها قل الى اقصيا وتخطى حلية الشباب ماشاب من لم نواصيا  
ثم شرع التفتيم الصلاحي في بلاد الفريخ وسرع ثم قومه لاكل بلادهم واستند  
منخل سيفه لحصادهم وسازك لمحلول وسهم لاجسادهم وتخطت  
قروم مجانيقه لذلك اطوادهم ولو كان هذا موضع استقصائه لايقنا  
العجاب في قصه وبيننا على الهلال مقدار زياد بها ونقصه وبونع  
المستضي بالله في يوم موت ابيه واستوزر عضد الدين ريس الروسا  
بعد عظيم جرت نسيبه ثم اراد عضد الدين الحج فقفر عليه شيخ متصوف

ولا يجمع الاموال الا لتشتيت شملها وهو في هذا كله بقدر محدود  
وظل لا يفتقر ولا يمدد بل لا ياخذ شيئا الا من حله ولا يقره الا في اهله  
لا يجرم انه ضرب به المثل السروذ وسحب له امثال البرود مع انه استفاد  
من عدوه وانتقم وشرب دمه والنقر الا انه كان خلب حله على غضبه  
وجده على لعبه فلهذا قيل انه فريد وقته ولم يعل بعد سمته في وقار الا  
بسمته ببيع يوم موت ابيه فقبطت اجماعه من اهل الظلم واسقط ما استجد  
من المكوس واذهب بسعود ايامه النجوس وكان المستنجد قد نشأ مع الاثر الا  
وتكلم لغتهم ولعب معهم الصواجه وبعد خلافته بشهر من اصطدم في الميدان  
هو وقاماز الارجواني امير الحاج فوق قايمار وفرنسه ميتين وتوفي ابن  
هينر سنة ستين بالقاخ واستولى عضد الدين ابو الفرج بن المظفر بن  
ريس الروسا بعد على الدوله واجرى على قطاعه وكان ما به الف دينار  
وتوفي على فراشه يوم السبت تاسع ربيع الاخر سنة ست وستين وخمس مائة  
قيل مات على فراشه وقيل ان بعض من كان احفظهم من الامراء باسمان من  
كان مسلك من اصحابهم لتمهد دولته وتسلط ابن البلدي على ظلم الناس  
واقبوا المستنجد حتى مرض فجمو عليه وحملوه بفراشه الى حمام وعلقوه  
عليه واوقدوه هائلات ثم اخذوا من البلدي ومثليه والقيت جثته في  
دخله

## مردوله المستضي باجر الله

ابن محمد الحسن بن يوسف المستنجد دوله اضاة الايام باسرافها  
وصحت الدنيا بافراقتها واغابت الظلم لدعوتها واجابت مصر  
وجميع الامصار لدعوتها وقومت عوج البهائي واقامت ميل الرديني  
وعزت لاعداً بعركاب وركبت الى الهما سوي اجناب وماجت  
على الدمار الابلاص دور الركاب وماقتت فمهما بالشرو وممالكه الفصاح