

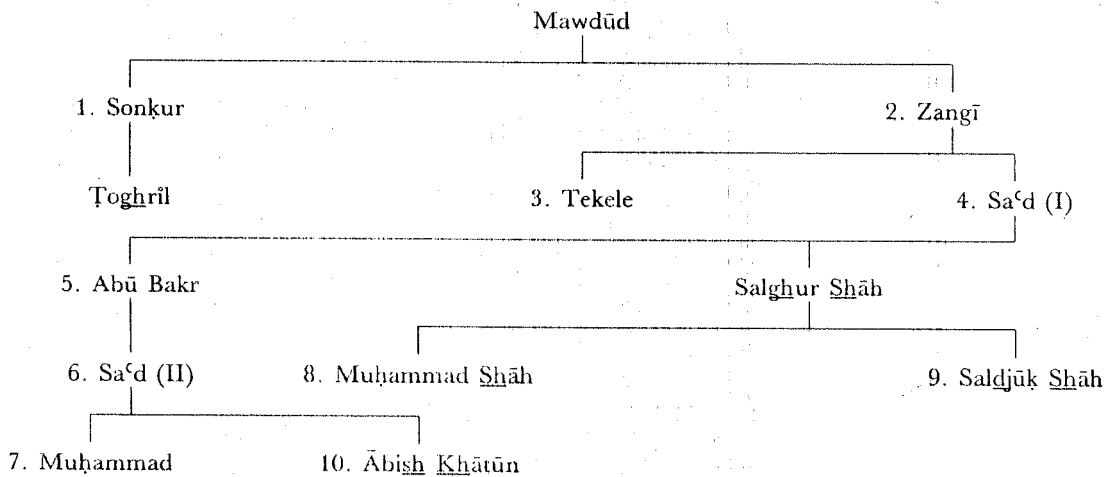
-Salhīn

Muḥammad, Muẓaffar al-Dīn Muḥammad Shāh, Muẓaffar al-Dīn Saldjūk Shāh, closing with Muẓaffar al-Dīn Ābīsh Khātūn, the daughter of Saʿd (II), on whom Hūlegū bestowed the Atabegate of Fārs. She reigned alone for a year (662-3/1263-4), at the end of which she married Mengū Temūr, the eleventh son of Hūlegū, who himself assumed *de facto* power in Fārs till his death in 681/1282, with Ābīsh Khātūn as only nominal Atabeg. The rule of the Salghurids, which had endured for over 130 years, came to an end at this point; Ābīsh Khātūn herself died in Mongol captivity at Tabrīz in 685/1286.

Fārs especially flourished in the 7th/13th century

under the rule of the Salghurids, with a lively cultural and intellectual atmosphere in the capital Shīrāz [*q.v.*], where there lived at this time, *inter alios*, the Ḳāfī al-Bayḍāwī, the scientist Ḳuṭb al-Dīn Shīrāzī and the historian Waṣṣāf [*q.vv.*]. The poet Saʿdī [*q.v.*] was the panegyrist of the Atabegs, deriving his *takhalluṣ* from Abū Bakr b. Saʿd (I); it was to this last that he dedicated his *Bustān* and to his son, the short-reigned Saʿd (II), that he dedicated the *Gulistān* (cf. J. Rypka *et alii*, *History of Iranian literature*, Dordrecht 1968, 250). Coins were minted by most of the Atabegs up to and including Ābīsh Khātūn, with the exception possibly of the ephemeral rulers preceding her.

Genealogical table of the Salghurids



Bibliography: Zambaur, *Manuel*, 232; B. Spuler, *Die Mongolen in Iran*, Leipzig 1939, 144-5 and index; C.E. Bosworth, *The new Islamic dynasties*, Edinburgh 1996, ch. X, no. 98; Erdoğan Merçil, *Fars Atabegleri Salgurları*, Ankara 1975, with a good survey of the primary sources (Afḳal al-Dīn Kirmānī; Nasawī; Ibn al-Aṭhīr; Rashīd al-Dīn; Waṣṣāf; Aḥmad b. Zarkūb, *Shīrāz-nāma*; Mustawfī; etc.) at pp. XI-XIX. (C.E. Bosworth)

SALHĪN, also Silhīn, the name of the royal palace of the Sabaean kings in their capital Mārib [*q.v.*]. The house of Salhīn (*bytn slhn*; e.g. *CIH* 373) is the building of ancient South Arabia which is most frequently mentioned in the Sabaic inscriptions of the first three centuries A.D. Its name is also attested in the forms Salhēn and Σιλῆν in the title of the Abyssinian king ʿĒzānā in Ethiopic and Greek inscriptions of the fourth century A.D. from Aksum. Owing to the lack of excavations, the original site of the palace of Salhīn in the area of the ancient town of Mārib has not yet been discovered.

Arab tradition enumerates Salhīn in Mārib among the most famous castles of pre-Islamic Yemen, which are praised by the Arabs in their poems and proverbs (al-Hamdānī, *Ṣifa*, ed. Müller, 203, 11-15). Salhīn is the foremost of the three castles of ancient Mārib (idem, *Iklīl*, viii, ed. M. al-Akwaʿ al-Hiwālī, Damascus 1979, 99, 10), and it is supposed to have been the palace of Bilkīs [*q.v.*] (*ibid.*, viii, 103, 2). It held the high rank of being the royal residence of the Ḥimyarite kings (Nashwān, *Shams*, 50, 9), and it was an important castle in the country of Yemen, which belonged to the *Tabābiʿa* or *Tubbaʿs* [*q.v.*], the kings of Yemen (Yākūt, *Muʿdjam*, iii, 115, 11). On the authority of Muḥammad b. Khālid, it is reported that the Sabaean kings lived in Mārib and in Ṣanʿāʿ alternately, and whenever they resided in Mārib they stayed in Salhīn (al-Hamdānī, *Iklīl*, viii, 106, 11-13).

It is said that the palace was built by order of Bilkīs, the Queen of Sheba, the daughter of al-Hadhād, and that in it her throne stood, as mentioned in Ḳurʿān, XXVII, 23 (Nashwān, *Shams*, 50, 9-11); it is said as well that Solomon commanded the *ḍjinn* to build the palace for Bilkīs (al-Ṭhaʿlabī, *Ḳiṣaṣ al-anbiyāʿ*, Cairo 1889, 201). According to other traditions one of the *Tabābiʿa* [see *TUBBAʿ*] gave orders to construct Salhīn (Yākūt, *Muʿdjam*, i, 535, 13), or else the demons built it for Dhū Bataʿ, the king of Hamdān, when he arranged the marriage of Bilkīs to Solomon (*ibid.*, iii, 115, 12), or when Dhū Bataʿ himself married Bilkīs at the behest of Solomon respectively (Ibn al-Aṭhīr, i, 238, 1-2). People say that demons had written in a Ḥimyaritic inscription in Yemen: "We built Salhīn, working on it continuously for seventy-seven years" (al-Ṭabarī, i, 585, 15-16; al-Hamdānī, *Iklīl*, viii, 104, 4-5). In other sources, the duration of the building of Salhīn is supposed to have lasted seventy years (Yākūt, *Muʿdjam*, iii, 115, 18) or eighty years respectively (*ibid.*, i, 535, 13-14; *Tāḍj al-ʿarūs*, s.v. Salhīn). Al-Hamdānī, however, doubts whether the *ḍjinn* could have written this for two reasons. In the first place, they say that the demons built Salhīn in seventy-seven years, but between the visit of Bilkīs to Solomon and his death there were at most seven years, and after Solomon's death the *ḍjinn* refused to continue their work. In the second place, there is a saying of ʿAlḳama b. Dhī Ḍjadan, mentioning that human beings built Salhīn and not the *ḍjinn*, when he composed: "and will men built houses (henceforth) after Salhīn (has been destroyed)?" (*Iklīl*, viii, 105, 3-9; for the variant of this verse, as it is rendered here, cf. Ibn Hishām, *Sīra*, 26, 12; al-Ṭabarī, i, 928, 13; Yākūt, iii, 115, 17; *Tāḍj al-ʿarūs*, *loc. cit.*).

When the Abyssinians under their commander Aryāṭ conquered Yemen, they destroyed Salhīn, Ghūmdān [*q.v.*] and Baynūn [*q.v.*], castles which

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