

"TUĞRUL III. B. ARSLANŞAH B. TUĞRUL

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Lewis, "Islam," C. I, s. 74-76

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566 COMPARATIVE VOCABULARY OF MALAYAN DIALECTS.

Whether the *مكواه* and *توليهو* vocabularies (which are, no doubt, equally full of mistakes) would be of any value to philologists I cannot say, for I do not know what other records (if any) of these two dialects may exist. For the study of Madurese there is, I believe, ample material elsewhere.

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ART. XXI.—*Account of a rare, if not unique, manuscript History of the Seljûqs contained in the Schefer Collection lately acquired by the Bibliothèque Nationale in Paris, and now described by EDWARD G. BROWNE, M.A., M.R.A.S.*

In the pages of this Journal I have repeatedly had occasion to insist, especially in my notice of M. Blochet's most useful Catalogue (*J.R.A.S.* for 1901, pp. 331-3), on the unique value of the magnificent collection of Arabic, Persian, and Turkish MSS. formed by the late M. Charles Schefer, and now belonging to the Bibliothèque Nationale. During a fortnight spent in Paris in the Easter vacation of 1901, I was able to examine more closely some of the most interesting MSS. comprised in this collection, and in particular the MS. which forms the subject of this notice, which is remarkable alike for its age (it is dated the beginning of Ramadân, A.H. 635 = April, A.D. 1238); its fine, clear, careful script; the interest and authority of its contents; and the fact that it is, so far as I have been able to ascertain, unique.

The importance of a careful study of the original materials for the history of the Seljûq period, so far as these are still extant and accessible, has been so admirably expressed by Houtsma in the preface (pp. vi-viii) to the first of the three texts (the *History of the Seljûqs of Kirmân*, by Muḥammad Ibrâhîm) which he published in his *Recueil de Textes relatifs à l'histoire des Seldjucides*, that I need say nothing more on this head, save that in citing the Arabic text of the *Histoire des Seldjucides de l'Iraq par al-Bondâri d'après Imâd ad-dîn al-Kâtib al-Isfahâni* (Leyden, 1889), which forms the second volume of this *Recueil*, and to which I shall have frequent occasion to refer in the course of the following pages, I shall, for brevity's sake, speak of it simply as "*Bundâri*."

1. ...
2. ...
3. ...
15 - Tugrul b. Arslanşah III

Makale "SELÇUKLULAR" pojetinde...

was not difficult for the more able Alp Arslan b. Čaghri [q.v.] to assert his dominion over the whole Saldjūk empire. All the subsequent Great Saldjūk sultans, and the heads of the existing branch of the family in Kirmān and, later, that in Syria [see SALDJŪKIDS. III. 3-4], were descendants of Čaghri.

The achievements of Toghri'l were remarkable for one who started out as an illiterate nomad chief, and he emerges from the sources as a full-scale, lively figure at the side of his more sketchily-described brother Čaghri. He had survived attempts at seizing power by Ibrāhīm Ināl and other Saldjūks holding to a more patrimonial view of power rather than the Perso-Islamic view of it as a monolithic, authoritarian concept, probably because he was viewed by the Turkmen rank-and-file of his following as a supremely successful military leader. Also, he skilfully used the talents of his Persian advisers and administrators, such as the expertise of his vizier the 'Amīd al-Mulk Kundurī (q.v.; see also H. Bowen, *Notes on some early Seljuqid viziers*, in *BSOAS*, xx [1957], 105-10) to embark on constructing the fabric of a typical Perso-Islamic state, a process developed more fully by his two successors Alp Arslan and Malik Shāh. This he was able to do together with, as noted above, generally keeping the allegiance of the Oghuz tribesmen who still essentially made up his military backing; it was fortunate that Toghri'l's reign was one of steady expansion, with raids into rich territories which provided a stream of plunder. Toghri'l was thus to lay the foundations of an empire which was to endure, though with lessening effectiveness, for some ninety years.

Bibliography: In addition to references in the article, see the *Bibls.* to SALDJŪKIDS. II, III. 1-2, in which articles the political, social, constitutional and religious trends of the early Saldjūk period are considered. There is a biography of Toghri'l in Ibn Khallikān, ed. 'Abbās, v, 63-8, tr. de Slane, iii, 224-9, and a connected narrative of events of the time by C.E. Bosworth in *Camb. hist. Iran*, v, 18-23, 38-49. (C.E. BOSWORTH)

TOGHRİL (II) b. Muḥammad b. Malik Shāh, Rukn al-Dunyā wa 'l-Dīn, brother of the Saldjūk sultan in the West, Maḥmūd [q.v.], and himself briefly ruler in 'Irāk under the patronage of his uncle Sandjar b. Malik Shāh [q.v.], sultan in the East and head of the Saldjūk family (ruled 526-9/1132-4).

Born in 503/1109, he received as Atabeg or guardian from his father Sultan Muḥammad the *amīr* Shīrgīr and received as his fief a large part of the province of Džibāl with the towns of Sāwa, Kazwīn, Abhar, Zandjān, Tālakān, etc. On the death of his father (511/1118), the Atabeg Shīrgīr was thrown into prison and his place taken by the *amīr* Kündoghdi, who was on bad terms with Sultan Maḥmūd, Toghri'l's brother. With Kündoghdi he took part in the unfortunate campaign against the Georgians in 551/1121 and was in a serious position when his Atabeg died in the same year and his relations with his brother, never very good, became still worse. In these straits he was easily persuaded by the Mazyadid Arab Dubays b. Šadaqa [see MAZYAD, BANŪ] that it would be easy to seize the province of 'Irāk and get rid of the 'Abbāsīd caliph and the sultan. The enterprise failed, however, and the two sought refuge with Sandjar, who took up their cause and began negotiations on their behalf with Maḥmūd in Ray (end of 522/1128). Some years later (525/1131), Maḥmūd died and his son Dāwūd was summoned to the throne temporarily until Sandjar had finally decided the succession. The latter declared for Toghri'l, but in the

meanwhile another brother, Mas'ūd, had claimed the throne and was approaching with considerable forces. In the battle that followed at Dīnawar (526/1132) between Sandjar and Mas'ūd, the latter was defeated and sent back to his province of Gandja, while Toghri'l was installed as sultan. Sandjar then departed and left his nephew to enforce his recognition upon his opponents. He was successful in routing Dāwūd's adherents, but the latter himself escaped to Baghdād. Mas'ūd was soon in power there, and was able to persuade the caliph to mention him in the *khutba* and designate Dāwūd as his successor (527/1132). Toghri'l was not a match for his brother and, after wandering about a great deal, sought refuge with the Bāwandīd Ispahbad of Ṭabaristān, where he spent the whole of the winter of 557-8/1132-3. In the following year, fortune was rather more favourable to him and he succeeded in again taking the capital Hamadhān, but, on arriving there, he fell ill and died early in 529/October-November 1134. His widow later married Ildegiz [q.v.], who raised Toghri'l's son Arslan to the Saldjūk throne (555/1161).

Bibliography: The main primary sources are Bundārī, Zahīr al-Dīn Nīshāpūrī, Rāwandī, Šadr al-Dīn al-Ḥusaynī, Ibn al-Djawzī and Ibn al-Athīr. Of secondary sources, see C.E. Bosworth, in *Camb. hist. Iran*, v, 12-5. See also SALDJŪKIDS. III. 2 and its *Bibl.* (M.T. HOUTSMA*)

TOGHRİL (III) b. Arslan b. Toghri'l (II), Rukn al-Dunyā wa 'l-Dīn, last Great Saldjūk ruler in the West, reigned 571-90/1175-94.

Born in 564/1168-9, when still a boy he was raised to the throne by the Ildegizid Atabeg Nušrat al-Dīn Pahlawān [q.v.], after his father had been poisoned to thwart his endeavour to escape the burdensome tutelage of the Atabeg (cf. Houtsma, *Some remarks on the history of the Saldjūks*, in *AO*, iii, 140-1). It was only on the death of Pahlawān in 581 or 582/1186 that Toghri'l, now grown up, who had enjoyed a careful education and was distinguished by physical and intellectual gifts—he composed a number of short Persian poems—showed that he was not at all inclined to do as his father had done, and be content with the mere name of sultan. He was assisted by the fact that Pahlawān's successor, Kizil Arslan, had quarrelled with the widow of his deceased brother and their two sons, so that he was able to make arrangements with a number of Turkish *amīrs* and seize the Saldjūk capital Hamadhān. In order to be more sure of completely disposing of his dangerous opponent, Kizil Arslan asked the caliph to send him troops from Baghdād while he himself advanced from Ādhar-bāydjān, but the incapable leader of the Baghdād army, the vizier Ibn Yūnus, attacked Toghri'l at Dāymarg (584/1188) and suffered a terrible defeat from the impetuous bravery of his opponent. Little, however, was won thereby for Toghri'l's cause, for Kizil Arslan was coming nearer and the caliph was equipping a new army. To add to his troubles, the young sultan quarrelled with his own people and on his return to Hamadhān hanged several of his most prominent supporters. The result was that he could not hold out in his capital, which was very soon taken by Kizil Arslan; he spent some time ravaging the region of Urmiya, Khōy and Salmās, endeavoured in vain to win the caliph to his side, applied without success to several Muslim princes, including the Ayyūbid Šalāh al-Dīn, for help, and had finally to surrender to Kizil Arslan, who imprisoned him in the castle of Kahrān near Tabrīz in 586/1190. Kizil Arslan then himself occupied the throne of the Saldjūks

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HISTORY OF ISLAM

(Classical Period 571-1258 C.E.)

Volume I

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Tughril II

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Daud and Tughril II

Daud

The death of Mahmud II led to succession disputes among the Seljuk princes. Immediately on the death of Mahmud II, his infant son Daud was installed as the ruler of Hamdan and a request was made to the Caliph Mustarshid to recognise him as the Sultan.

The succession of Daud was challenged by his three uncles Tughril, Masud, and Seljuk Shah. Out of these each sought the throne for himself.

After the failure of their attack on Baghdad Dabis and Tughril had sought refuge with Sanjar in Khurasan. Sanjar accordingly supported the cause of Tughril.

Masud marched from Jurjan to Tabriz and captured it. Daud led a force to Tabriz, and Masud was defeated. He withdrew from Tabriz, and Daud returned to Hamdan. Masud mustered forces and led a revolt again. He was again defeated, and went to Baghdad.

From Fars and Khuzistan, the third prince Seljuk Shah also went to Baghdad. At Baghdad, a tripartite pact was drawn to which the Caliph Mustarshid, Masud, and Seljuk Shah were parties. It was undertaken that in Baghdad, the Caliph was to be liberated from the yoke of the Sultan; Masud was to be the ruler of the Seljuk dominions and Seljuk Shah was to be declared as the successor of Masud.

From Khurasan, Sanjar marched to Hamdan where Daud was deposed and Tughril was installed as the ruler. Thereupon Masud and Seljuk Shah led their combined forces to Hamdan. The two forces met at Dinur. In this battle Masud and Seljuk Shah were defeated. Sanjar, however, treated them with affection and kindness. According to the settlement arrived at by Sanjar, Tughril was

References:

1. *Cambridge History of Islam.*
2. *Short History of the Saracens* : Ameer Ali.
3. *History of the Arabs* : Philip K. Hitti.
4. *History of the Islamic Peoples* : Brockelmann.
5. *Decline of the Seljuks* : San'ullah.

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Ukale 215-234 sayıları arasındadır

Dergi / Kitap
Kütüphanede Mevcuttur

SON İRAK SELÇUKLULARI HÜKÜMDARI II. TUĞRUL VE ZAMANI (x)

Prof.Dr. Mehmet Altay KÖYMEN

Irak Selçukluları Devleti'nin son hükümdarı olan **II. Tuğrul (1) (564/1169-590/1194)**'un tam unvan ve lâkablari şöyledir: *Sultan Rükni'd-dünyâ ve'd-din Kasimu Emiri'l-mü'minin Ebû Talib b. Arslan b. Tuğrul b. Mehmet b. Melikşah (2)*.

Tuğrul'un 17 yıl süren uzun saltanat zamanını söz konusu etmek, Büyük Selçuklu İmparatorluğu'nun yıkılmasından sonra bütün diğer tâbi devletler gibi müstakil olan, hattâ zaman zaman Büyük Selçuklu İmparatorluğu'nun vârisliği iddiasında bulunan **Irak Selçukluları Devleti'nin** yıkılması tarihini ele almak demektir. Bu itibarla bu Selçuklu Sultanı'nın zamanını önemiyle mütenasib olarak ele almak yerinde olacaktır.

II. Tuğrul zamanında Irak Selçukluları Devleti'nin karşı karşıya kaldığı mes'eleler- belki de ilk defa onun zamanında önemini kaybeden hânedan âzân arasındaki *taht mücadeleleri* ile *Bâtînilik* mes'eleleri, bir tarafa bırakılacak olursa-, esas itibariyle, selefleri zamanındakilerden pek farklı değildir; yalnız aşağıda anlata-

(x) Bu yazı, İslâm Ansiklopedisi'nde yayınlanmıştı. Fakat, çok kısaltıldığı için, yazının tam metninin, büyük âlim Ord.Prof.Dr. *A. Zeki Velidi TOGAN*'ın hâtrısına çıkacak bu dergide çıkması, gerekli ve faydalı görülmüştür.

1- Türkler'ce bilinen bir yırtıcı kuşun adı olan "*Tuğrul*" kelimesi için bk. İ.A. Tuğrul Bey maddesi. Muhammed İkbal'e göre, Tuğrul'un tahta geçişi 571 yılındadır. Bk. Râvendî, *Rahatü's-sudûr*, s. 331 haşiye. Ahmet Ateş, bu tarihi aynen nakletmiştir. Bk. Türkçe tercüme, Ankara 1960, II, s. 306.

2- Bütün bu ünvan ve lâkablari için bk. Muhammed b. Ahmed Tûsî, *'Acâibü'l-Mahlûkat*, nşr. M. Sütüde, Tahran 1345, s. 14. Yukarıdaki ünvan ve lâkablari Abbâsi Halifesi tarafından verildiği hakkında bk. Hamdullah Kazvini, *Tarih-i Güzide*, nşr. A. Nevâi, Tahran, 1339, s. 463; *Mirhâd, Ravzatü's-safâ*, Bombay, 1207, s. 103. Bu ünvan ve lâkablari Tuğrul adına yazılmış adı geçen kitapta geçtiği için bunların Halife tarafından verildiğini söyleyen son iki kaynağın verdiği bilgi doğru olarak kabul edilebilir. Buna göre, Sibt İbnü'l-Cevzi'nin Muhammed Pehlivan'ın tahta geçen Tuğrul için Halife'den sultanlık istediği ve bu maksatla gönderilen elçinin Halife tarafından koğulduğu yolunda verdiği bilgiyi şüphe ile karşılamak lâzımdır. Bk. *Miratü'z-zamân*, Haydarabad 1951, VIII/1, s. 330; nşr. *Jewel*, Chicago, 1907, s. 209.