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**HÜSEYNÎ, Ali b. Nâsır**

**Madde Yayınlandıktan Sonra Gelen Doküman**

**03.05.2017**

Bosworth, C. E.

The history of the Seljuq state: a translation with commentary of the Akhbār al-dawla al-saljūqiyya .-- Routledge, London, 2011 :

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ROSS BURNS

al-Ḥusaynī, Ṣadr al-Dīn

David Ousard Guedy  
Ṣadr al-Dīn Abū l-Ḥasan ‘Alī b. Abī l-Fawāris Nāṣir b. ‘Alī l-Ḥusaynī was

the sixth/twelfth-century Iranian author of an Arabic chronicle of the Saljūqs and the Ildegizid (Ildenizid, Eldigüzid) *atābaks* (atabegs). His work has come down to us in an abridged version known conventionally as *Akhbār al-dawla al-saljūqiyya*.

This chronicle, divided into forty-one chapters, tells the history of the Saljūq Turks and their servants, from the origins of the dynasty in fourth/tenth-century Central Asia to the death of the last Great Saljūq sultan, Tuḡhril b. Arslān, in 590/1194. While for the years 485/1092–547/1152, the *Akhbār* is based mainly on ‘Imād al-Dīn al-Iṣfahānī’s (d. 597/1201) well-known chronicle *Nuṣrat al-fatra* (written in 579/1183 and abridged by al-Bundārī in 623/1226–7), the quality of its documentation for the other periods covered makes it a major source on Saljūq history. From the origins of the Saljūqs until the victory over the Ghaznavids at Dandanakan (Ar. Dandānaqān or Dandānqān) in 431/1040, it relies on the lost *Malik-nāma*, which was used also by Ibn al-Athīr (Cahen, Malik-nameh); for the period from Dandanakan until the death of Sultān Malikshāh in 485/1092, almost every page contains information not to be found in other chronicles. For this reason, the section on the Saljūq victory over the Byzantines at Manzikert, in 463/1071 was edited and translated as early as 1887 (Rozen, 243–52). The period after 556/1160 is even more interesting, because the chronicle relies for that period essentially on what appears to be a direct testimony. Indeed, the *Akhbār* is one of the major sources for the history of the *atābaks* of Azerbaijan, who ruled parts of the southern Caucasus (Arrān) and western Iran in the last half of the sixth/twelfth century. On the whole, Saljūq sultans, *atābaks*, and caliphs are treated favourably.

28 Mayıs 2017

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

Sadraddin Ebi Hasan Ali b. Nasir b. Ali al-Husayni  
 كتاب « أخبار الدولة السلجوقية » لصدر الدين أبي الحسن علي بن ناصر بن علي الحسيني ،  
 تصحيح محمد إقبال ، بيروت ، دار الآفاق الجديدة ، ١٩٨٤ .

Sadraddin Husayni (Türkçü)

HÜSEYİNİ

86-961790

Husayni, Saḍr al-Dīn 'Alī ibn Nāṣir,  
 fl. 1180-1225.  
 (Zubdat al-tawārīkh)

زبدة التواريخ : اخبار الامراء والملوك  
 الملجوقية / صدر الدين أبو الحسن  
 علي بن ناصر الحسيني ؛ تحقيق محمد  
 نور الدين \* - الطبعة ١ \* -  
 بيروت : دار الآفاق الجديدة ، 1985 .

364 p. ; 24 cm.  
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 Includes indexes.  
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 Seljuks-History.  
 I&S-Islamic Hist.

1985 F. 1180-1225

- SELÇUKLULAR

\* HÜSEYİNİ, ALİ B. NÂSİR

85-961793

Husayni, Saḍr al-Dīn 'Alī ibn Nāṣir,  
 fl. 1180-1225.

[Akhbār al-dawlah al-Saljūqiyah]

(Kitāb akhbār al-dawlah al-Saljūqiyah)

كتاب أخبار الدولة السلجوقية / مؤلفه  
 صدر الدين أبي الحسن علي ابن أبي الفوارس  
 ناصر بن علي الحسيني ؛ اعتمى بتصحيحه  
 محمد إقبال ؛ مراجعة لجنة أحياء التراث  
 العربي في دار الآفاق الجديدة \*  
 - الطبعة 1 \* - بيروت : دار الآفاق  
 الجديدة ، 1984 .

9, 228, viii p. ; 24 cm.  
 Preface in Arabic and English.  
 Added t.p.: Akhbār'ud-dawlat-  
 Saljuqiyya.  
 Reprint.  
 Includes bibliographical  
 references and indexes.

(Classical history of the  
 Seljuk state)  
 I&S-Islamic Hist.

Abu al-Muhasin

ابن حمزة (الحسيني): له: ذيل تذكرة الحفاظ)

محمد بن علي بن الحسن بن حمزة بن محمد، الحسيني، الدمشقي،  
شمس الدين، أبو المحاسن

٧١٥ - ٧٦٥ هـ

١٣١٥ - ١٣٦٤ م

- ١ - لحظ الألفاظ في ص ١٥٠ .
- ٢ - ترجمة مستقاة من المعجم المختص للإمام الذهبي/ انتقاها ناشر ذيل تذكرة الحفاظ .
- ٣ - طبقات الحفاظ/ للجلال السيوطي: ترجمة رقم ١١٦٨ في ص ٥٣٣، ترجمة ١١١٦ في ص ٣٥٧ ط١ - بيروت: دار الكتب العلمية .
- ٤ - البداية والنهاية ١٤: ٧، ٣٠٨ .
- ٥ - الدرر الكامنة: ترجمة رقم ٤٠٣٥ في ٤: ١٧٩ .
- ٦ - البدر الطالع: ترجمة رقم ٤٧٥ في ٢: ٢٠٩ .
- ٧ - معجم المؤلفين ٩: ٢٦٤ .
- ٨ - الأعلام ط ٣ في ٧: ١٧٧، ط ٥ في ٦: ٢٨٦ .

Hüseyin Ali b. Nasir

الحسيني<sup>(١)</sup> (له: زيد التواريخ = أخبار الدولة السلجوقية)

علي بن ناصر بن علي، الحسيني، صدر الدين، أبو الحسن

٥٧٥ - ٦٢٢ هـ

١١٨٠ - ١٢٢٥ م

(١) بحثنا فيما بين يدينا من المصادر والمراجع مايجلو عن شخصية المترجم له دون جدوى سوى ما أثبتناه عن «معجم المؤلفين» عن بروكلمان.. ونحن بدورنا لاثق فيما نقله عن معجم المؤلفين منفرداً.. فليلاحظ .

١ - معجم المؤلفين ٧: ٢٥٢ .

- Hüseyin Ali b. Nasir

# زبدة التواريخ أخبار الأمراء والماوك السلجوقية

صدر الدين أبو الحسن علي بن ناصر الحسيني

ت. بعد ٦٢٢ هـ

I için  
örnde  
Gönel

تحقيق  
الدكتور محمد نور الدين

İzmir Devlet Vakfı
İzmir Arşivleri
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دار افرا  
للنشر والتوزيع والطباعة

ذخائر التراث العربية الإسلامية, مج. الأول, ١٩٨١/١٤٠١.

[y.y : y.y], ص. 475. ISAM 95809.

- Selavulular.

- Hüseyin, Ali b. Nasir (Terh) الحسيني

صدر الدين ابو الحسن علي بن ناصر بن علي ( اوائل القرن السابع الهجري )

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- تحقيق : محمد اقبال .

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• الشرقي الادنى والاطوسط (

Tek Hüngrü ve b. Nasir

مكتبة الملك فهد الوطنية ، ١٤١٨ هـ (ح)

فهرسة مكتبة الملك فهد الوطنية أثناء النشر

الهمزاني ، بندر محمد رشيد

المنهج التاريخي لمؤرخي مكة المكرمة في القرن الحادي عشر الهجري .. الرياض.

٥٩٧ ص ٢٤١ سم

ردمك ٩٩٦٠-٠٠٠-٠٩٣-١

١- مكة المكرمة - تاريخ ٢- مؤرخو مكة المكرمة ٣- التاريخ الإسلامي -

تاريخ أ - العنوان

١٨/٣٣٠٧

ديوي ٩٠٧,٢

رقم الإيداع : ١٨/٣٣٠٧

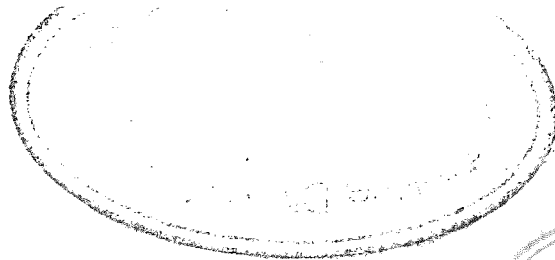
ردمك : ٩٩٦٠-٠٠٠-٠٩٣-١

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الفصل الثامن: صدر الدين الحسيني المعروف بابن معصوم وكتابه:

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HUSAYN B. 'ALĪ B. HANZALA [see 'ALĪ B. HANZALA, above].

— HUSAYN DJAJADININGRAD [see HOESEIN DJAJADININGRAD, above].

X AL-ḤUSAYNĪ, ṢADR AL-DĪN ABU 'L-ḤASAN 'ALĪ B. NĀṢIR B. 'ALĪ, author of the late Saldjūk period and early decades of the 7th/13th century, whose work is known to us through its incorporation within an anonymous history of the Saldjūks and succeeding Atabegs of Ādharbāyḍjān, the *Akhhbār al-Dawla al-saldjūkiyya* (ed. Muhammad Iqbal, Lahore

1933; Tkish. tr. Necati Lugal, Ankara 1943; cf. Brockelmann, I<sup>2</sup>, 392, Suppl. I, 554-5). Al-Ḥusaynī apparently composed the *Zubdat al-tawārikh, akhhbār al-umarā' wa 'l-mulūk al-saldjūkiyya*, which forms the first part of the longer, anonymous work. The *Zubda* was in turn based on the history of the Saldjūks by 'Imād al-Dīn al-Kātib al-Isfahānī [q.v.], continued up to 590/1193-4, the date of the death of the last Great Saldjūk sultan, Ṭoḡhrīl III. The author of the *Akhhbār al-dawla al-saldjūkiyya* then continued his own work with the history of the Atabegs of Ādharbāyḍjān, either up to 620/1223-4 or 622/1225-6, the latter being the date of the deaths of the caliph al-Nāṣir [q.v.] and of Özbek b. Pahlawān [see ILDEŪZIDS].

There are considerable problems regarding both al-Ḥusaynī and the anonymous author and their respective works, which have been discussed by K. Süsseheim, *Prolegomena zu einer Ausgabe der im Britischen Museum zu London verewahrten Chronik des Seldschugischen Reiches*, Leipzig 1911, by M. T. Houtsma, *Some remarks on the history of the Saljuks*, in *AO*, iii (1925), 145 ff., by Lugal in the *Intro.* to his translation of the *Akhhbār*, by Cl. Cahen, *Le Malik-nāmeḥ et l'histoire des origines seljukides*, in *Oriens*, ii (1949), 32-7, and by Angelika Hartmann, *an-Nāṣir li-Dīn Allāh (1180-1225), Politik, Religion, Kultur in der späten 'Abbāsidenzeit*, Berlin 1975, 17-18.

It seems that al-Ḥusaynī's name became attached to the *Akhhbār* through a copyist's mistake, the real author being, in Hartmann's view, an official in the administration at Baghdād. As for al-Ḥusaynī, he remains an enigmatic figure; he was apparently an 'Alid, and may conceivably be identical with the 'al-Ṣadr al-Adjall, Ṣadr al-Milla wa 'l-Dīn of Niṣhāpūr, historian and poet, whom 'Awfī [q.v.] mentions and knew personally in the early 7th/13th century, see his *Lubāb al-albāb*, ed. Sa'īd Nafīsī, Tehran 1335/1956, 125-7.

*Bibliography*: Given in the article.

(C. E. BOSWORTH)

— HUT [see SUKNA]

— HYDROMANCY [see ISTINZĀL]

## I

IATROMANCY [see FIRĀSA, ISTIKHĀRA]

← 'IBĀDAT KHĀNA, literally "House of Worship", the name of the chamber or building where religious discussions among theologians were held under the patronage of the Mughal Emperor Akbar. It was constructed by Akbar at Fathpūr Sikrī [q.v.] the seat of his court, in 983/1575. He was then interested in finding a common interpretation of Muslim law, and invited Muslim jurists and theologians to hold discussions with a view to resolving their disputes; he was himself present at many of these. It was discovered, during the course of discussions, that Muslim orthodoxy was divided not only on the fine points of law but also on basic principles. Akbar's subsequent disenchantment with Muslim orthodoxy were ascribed by Badā'ūnī to the effects of the open and bitter theological disputes of the 'Ibādat Khāna. Akbar then enlarged the scope of the debate by inviting non-Muslim divines to discussions in the 'Ibādat Khāna, and Hindus,

Christians and Parsees could now explain articles of their faith and engage in controversy with Muslim divines. The *Dabistān-i madhāhib* contains an interesting record of these discussions among representatives of various religions.

With the *maḥḍar* of 987/1579, when Muslim theologians set forth high claims for Akbar as an interpreter and enforcer of Muslim law, the 'Ibādat Khāna sessions seem to have ended. The *maḥḍar* did not win much support among Muslims; and Akbar himself began to hold larger religious views. Moreover, he left Fathpūr Sikrī soon afterwards, and his sessions with such religious divines as appeared at his court were held elsewhere.

The actual building of the 'Ibādat Khāna at Fathpūr Sikrī has not been properly identified.

*Bibliography*: Abu 'l-Faḍl, *Ā'in-i Akbarī*, ed. Blochmann, Bibl. Ind., Calcutta 1867-77; idem, *Akbar-nāma*, Bibl. Ind., Calcutta 1873-87; 'Abd al-Kādir Badā'ūnī, *Muntakhab al-tawārikh*, Bibl.

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