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KÜRBOĞA

Madde Yayınlandıktan Sonra Gelen Doküman

03.05.2017

Hodgson, Natasha; Karbughā / Kerbogha / Kerboka, Atabeg of Mosul

The role of Kerbogha's mother in Geŝta Francorum and selected chronicles of the First Crusade .--

Tauris, London & New York, 2009 : Gendering the Crusades

Edit. Susan B. Edgington and Sarah Lambert , pp. 163-176,

Paleŝtine - 12th century | Medicine | Crusades & Latin Kingdoms | Welfare | Europe (general) - 12th century | Hospitals | Christian military orders

دراسات في تاريخ الموصل

Kivameddeh
Ch-Siddkerbak

الدكتور عماد الدين خليل

قوام الدولة أبو سعيد كربوقا

أول وال سيمرقي على الموصل ٤٨٩ - ٤٩٥ هـ

١٠٩٥ - ١١٠١ م

الموصل بين عهدين :

إن العصر الذي سبق الحكم الأتابكي (١) للموصل، والذي يمكن تسميته بعهد ولاية السلاجقة، كان يتسم بخصائص عامة جعلته يختلف الى حد ما عن الحكم الأتابكي الذي أنشأه عماد الدين زنكي في الموصل عام ٥٢١ هـ. ويبدو من الناحية الظاهرية - إن كلا العهدين متمم للآخر، وإن العهد الثاني إنما هو استمرار لسابقه من حيث طبيعة العلاقة بالسلطان السلجوقي الحاكم، حيث كان الأمر في كلا العهدين يمارسون مهامهم الادارية نواباً عن السلاطين السلاجقة،

(١) على الرغم من أن عدداً من ولاية السلاجقة قبل زنكي كانوا تابكة أيضاً، حيث كلفوا بالاشراف على أبناء السلاطين الذين اذيرت البلاد بأسمهم، إلا أن معظم المؤرخين القدماء والمحدثين خصوا بلقب الأتابكة زنكي وابناءه من بعده وهو العهد الذي يطلق عليه أيضاً اسم (العهد الأتابكي).

to the killing of an animal on the 10th *Dhu 'l-Hijjā* and the whole celebration on this and the following *tashrīk* days is called '*Id al-Kurbān* [cf. '*Id al-aphā*] in Turkish-speaking countries *Kurbān-bayramı* (cf. *BAYRAM*).

In Christian-Arabic the word means the eucharist; cf. G. Graf, *Verzeichnis arabischer kirklicher Termini* (= CSCO, 147), Louvain 1934: the consecrated elements, especially the host; '*Id al-Kurbān* = feast of Corpus Christi.

In conclusion it should be pointed out that there seems to be a genuine Arabic word *kurbān*, plur. *karābīn*, which means the courtiers and councillors in immediate attendance on a king; the word probably comes directly from *k-r-b* "to be near".

Bibliography: Given in the article.

(A. J. WENSINCK)

✓ **KURBUKA**, properly *KÖR-BUGHĀ* (T. "stout-hearted bull, stallion") *ABŪ SA'ĪD KIRWĀM AL-DAWLA*, Turkish commander of the *Saldjūq* period and lord of *al-Mawṣil*.

In the war waged by *Tutush* b. *Alp Arslan*, *Berk-yaruḳ*'s uncle [q.v.], against the two rebellious governors *Aḳ Sonḳor* and *Büzān*, which ended with the capture and execution of these two, the *amir* *Kurbuḳa*, who had been sent to their help by *Berk-yaruḳ*, was also taken prisoner. After *Tutush* had fallen in *Ṣafar* 488/February 1095 (cf. *BARKYĀRŪQ*), *Kurbuḳa* was released by his son *Riḳwān*, and with his brother *Altüntāsh* collected a band of adventurers and occupied *Harrān*. *Muḥammad* b. *Muslim* b. *Kuraysh* lord of *Naṣībīn* then applied to him for help against his brother 'Alī, who had been appointed governor of *al-Mawṣil* by *Tutush*; *Kurbuḳa* made an alliance with *Muḥammad*, but had him murdered after he had seized *Niṣībīn* and set out against *al-Mawṣil*, which 'Alī had to surrender after a long siege (*Dhu 'l-Ḳa'da* 489/Oct.-Nov. 1096). After the capture of *al-Mawṣil* he disposed of his troublesome brother *Altüntāsh* and occupied *al-Rahla*. In 491/1098 *Berk-yaruḳ* sent him with a large army to retake *Anṭākiya* [q.v.], which had just been conquered by the Christians. *Edessa*, which had also just been taken from the Muslims, was besieged by *Kurbuḳa* on the way, but he had to give up the siege and soon afterwards appeared before *Anṭākiya*. When the Christians made a bold sortie against the besiegers, he inflicted a disastrous defeat on them in spite of their superior numbers; *Kurbuḳa*'s own conduct is said to have contributed towards the disaster, as his arrogance irritated his commanders so that they only awaited a favourable opportunity to abandon him. In the battle between *Berk-yaruḳ* and his brother *Muḥammad* in *Raḍjab* 492/May-June 1100, which ended in the defeat of the former, *Kurbuḳa* commanded *Berk-yaruḳ*'s left wing. In the following year he was sent to *Āḡharbāyḍān*. Here he conquered the greater part of the country, but when he was nearing the town of *Khūy* or *Khof* [q.v.], he fell ill and could not continue the campaign. He died in *Dhu 'l-Ḳa'da* 492/Aug.-Sept. 1102, after appointing *Sonḳordjā* his successor.

Bibliography: *Ibn al-Aṭṭār*, x, index; *Abu 'l-Fidā*, *Annales*, ed. *Reiske*, iii, 290, 292, 308, 316, 322, 336; *Weil, Geschichte der Chalifen*, iii, 140, 151, 152, 154, 164-9; *M. F. Sanaullah, The decline of the Saljūqid empire*, Calcutta 1938; *C. E. Bosworth, in Cambridge history of Iran*, v, 109-10.

(K. V. ZETTERSTĒEN*)

✓ **KURČĪ** (from the Mongolian *korčī*, "an archer", from *kor*, "quiver"; *Tadhkirat al-mulūk*, translated and explained by V. Minorsky, London 1943, 32,

n. 2), a military term with a variety of different meanings: "he who bears arms, the sword, chief huntsman" (*Pavet de Courteille, Dict. turc. or.*, 425; "armourer, sword-cutler, troop of cavalry, captain of the watch; leader of a patrol, commandant of a fort, gendarmerie in charge of a city's security" (*Sulaymān Bukhārī, Luḡhat-i Čaḡhatāy ve Türki 'Othmānī, Istanbul* 1298/1880-1, 233), "sentry, sentinel, guard, inspector" (*Vambéry, Čaḡhataische Sprachstudien*, 316).

In *Ṣafawid* usage, *kūrčī* denoted a member of the Turcoman tribal cavalry which formed the basis of *Ṣafawid* military power, and in this sense was therefore synonymous with *ḳizil-bāsh* [q.v.]. The *kūrčīs* were clearly distinguished from non-*ḳizil-bāsh* units, which were termed *lašḳar-i umarā*; *sipāhiyān*; etc. *Kūrčīs* with special functions were denoted by special titles (see index to *Minorsky, op. cit.*, under *qūrčī*; for additional titles, see index to *Iskandar Beg Munshī, Tārīkh-i 'Ālam-ārā-yi 'Abbāsī*, ii, Tehran 1335/1956, 1219-20); some of these titles (e.g. *kūrčī-yi tarkāsh*, "kūrčī of the quiver"; *kūrčī-yi shamshīr*, "kūrčī of the sword"; *kūrčī-yi tir-u-kamān*, "kūrčī of the bow and arrow"), appear to denote ranks, but their relative importance is not certain. *Kūrčīs* constituted the royal bodyguard, in this capacity sometimes being specially designated *kūrčiyān-i khāṣṣa-yi shāhī* (*Tārīkh-i 'Ālam-ārā-yi 'Abbāsī*, i, 99), or *kūrčiyān-i ṣiām-i shāhī* (*ibid.*, i, 47).

The commander of the *kūrčīs* was called *kūrčībāshī*. This office is first mentioned in the *Ṣafawid* chronicles in 911/1505-6, and seems from the first to have been distinct from the office of the *amir al-umarā* (R. M. Savory, *The principal offices of the Ṣafawid state during the reign of Ismā'īl I (907-30/1501-24)*, in *BSOAS*, xxiii [1960], 101). At first overshadowed by the *amir al-umarā*, the *kūrčībāshī* became one of the most important officers of state under *Ṭahmāsp*, *Ismā'īl II* and *Sulṭān Muḥammad Shāh* [q. *vv.*], wielding great authority in both military and political affairs. It is noteworthy that for a period of forty years (ca. 955-95/1548-87), nearly all the *kūrčībāshīs* were drawn from the *Afshār* tribe. With the accession of 'Abbās I [q.v.], the importance of the *kūrčībāshī* declined *pari passu* with that of the *kūrčīs* themselves, but he still "carried great weight in public affairs" (*Minorsky, op. cit.*, 117).

Bibliography: In addition to the references in the text, see R. M. Savory, *The principal offices of the Ṣafawid state during the reign of Ṭahmāsp I (930-34/1524-76)*, in *BSOAS*, xxiv (1961), 79; G. Doerfer, *Türkische und Mongolische Elemente im Neupersischen. i. Mongolische Elemente im Neupersischen*, Wiesbaden 1943, 427-32, contains an excellent discussion of the various meanings of *kūr* and *kūrčī*, with full textual references.

(R. M. SAVORY)

KURD 'ALĪ, *MUḤAMMAD FARĪD*, Syrian journalist, scholar and man of letters, was born in *Damascus* in 1876, of a father of Kurdish origin and a *Čerkes* mother. From an early age, he showed an interest in nature and in books, and it was reading which, combined with his innate curiosity and gifts of observation, made the greatest contribution to his intellectual development. Already bilingual in Turkish and Arabic, he learnt French from the Lazarist Fathers of *Damascus*, and this enable him to acquire, thanks to assiduous reading of books and periodicals a knowledge, extensive for his time, of Western civilisation, and in particular, of French literature. He perfected his Arabic-Islamic education as a pupil of some distinguished masters: *Ṭāhir al-*

Handwritten notes in Arabic script, including a checkmark and the word "Hachlaf".

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