

TAHMASB 7

Arutin, Tanburf, 18th cent.

Tahmas Kulu Han'ın tevarihi / İstanbullu Tanburf Arutin tarafından Osmanlı elçisi ile Acemistan yolculuğunda yazılmış ; bir âlim kimsenin cehdi ve harcı ile basma olundu Venedik gehrinde sene 1800 ; Türk harflerine çeviren, Esat Uras. — Ankara : Türk Tarih Kurumu Basımevi, 1942.

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Turkish; originally written in Ottoman Turkish in Armenian characters.

I. Uras, Esat. II. Title.

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5608 [TAHMĀSP, *Shāh*]. Two decrees of Shāh Ṭahmāsp concerning statecraft and the authority of Shaykh 'Alī al-Karakī / translated and edited by Said Amir Arjomand. *Authority and political culture in Shi'ism*. Ed. Said Amir Arjomand. Albany: State University of New York Press, 1988, pp.250-262

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II (3)

970/1562 by the extremely hazardous route north of Scandinavia to Archangel, and thence via Astrakhan, the Caspian Sea and Shīrwān, bearing a letter from Queen Elizabeth I to Tahmāsp which sought to promote trade between England and Persia, clearly indicates the Shāh's attitude toward infidels (*Early voyages and travels to Russia and Persia*, Hakluyt Society, 1st Series, nos. LXXII and LXXIII, London 1886, vol. I, 147). In 951/1544, when the Mughal Emperor Humāyūn came to Persia as a fugitive, Tahmāsp forced him to embrace Ithnā 'Asharī Shī'ism as the price of sanctuary in Persia and of Šafawid military aid (see Riazul Islam, *Indo-Persian relations. A study of the political and diplomatic relations between the Mughal Empire and Iran*, Tehran 1970, 28 ff., and Appendix C; *Humayun's conversion to Shī'ism*, 196-7; see also HUMĀYŪN). In 939/1532-3 Tahmāsp performed his celebrated act of repentance (*tawba*) from all "forbidden acts" (*manāhi*). In 963/1555-6 the great *amīrs* and courtiers were obliged to follow suit, and their example was said to have been followed by the populace at large (*Aḥsan al-tawārīkh*, 246, 396; *Tārīkh-i 'Ālam-ārā-yi 'Abbāsī*, text, i, 122, tr. i, 203). This puritanical posture in later life influenced his attitude toward poets in two ways: he regarded them as wine-bibbers, and no longer considered them to be God-fearing persons. Consequently, they fell from royal favour. Secondly, if they wrote occasional poems (*kuṭ'a*) or odes (*kašīda*) eulogising the Shāh or other members of the royal family, Tahmāsp told them they should devote their time to writing eulogies of the Imāms (*Tārīkh-i 'Ālam-ārā-yi 'Abbāsī*, text, i, 178, tr. i, 274-5; for an excellent account of Šafawid literature as a whole, see ŠAFAWIDS. III. Literature).

When Tahmāsp died in 984/1576, his reign was just nine days short of fifty-two (solar) years; no other Persian king had reigned for longer, with the exception of the Sāsānid ruler Šhāpur II (A.D. 309-79). H.R. Roemer, in *CHIran*, vi, 248, says that Tahmāsp died "as a result of poison" . . . "whether this was by accident or design has never been established". The *Aḥsan al-tawārīkh*, 464, says that because one of the attending physicians, Abū Našr (Gīlānī), had been guilty of treachery (*khīyānat*) in the course of the treatment, he was put to death. The *Tārīkh-i 'Ālam-ārā-yi 'Abbāsī*, text, i, 168, tr. I, 264, says that Abū Našr Gīlānī had a good reputation at court as a physician whose prescriptions were mostly successful. When Tahmāsp fell ill, he attended him night and day, but "he unwisely sought recognition of his superior status vis-à-vis the other physicians; as a result, when Tahmāsp died, Abū Našr was accused of treachery (*khīyānat*) in the treatment he had prescribed, and he was put to death within the palace by members of the royal bodyguard".

Tahmāsp had thirteen sons: Muḥammad (later Sultan Muḥammad Shāh: 985-96/1578-88); Ismā'il [see ISMĀ'IL II]; Ḥaydar; Sulaymān; Muṣṭafā; Djunayd; Maḥmūd; Imām Kulī; 'Alī; Aḥmad; Murād; Zayn al-'Abidīn; and Mūsā, and probably thirteen daughters (the eight named in the sources are: Gawhar Sulṭān Begum; Parī Khān Khānum; Khadīdja Sulṭān Begum; Zaynab Begum; Maryam Sulṭān Begum; Fāṭima Sulṭān Begum; Shuhra Bānū Begum; and Khānīsh Begum).

Bibliography: In addition to references in the text, see *CHIran*, vi, 233-50; *Tadhkira-yi Shāh Tahmāsp*, ed. Phillott, Calcutta 1912 (for mss. of the work, see Storey, i, 305, 1279). For an annotated bibliography of the sources for the period of Tahmāsp, see Dickson, *op. cit.*, Appendix II.

(R.M. SAVORY)

2. TAHMĀSP II, one of the last rulers of the dynasty, ruled 1135-45/1722-32.

Born in 1116/1704, the third son of Shāh Ḥusayn I, he was appointed by his father as crown prince and heir to the throne during the siege of Iṣfahān in 1134/1722 by the Afghāns. He broke out of Iṣfahān, and with Ḥusayn's relinquishment of the throne of Persia to the Ghilzay leader Maḥmūd, had himself proclaimed Shāh at Kaẓwīn (Muḥarram 1135/November 1722), issuing his own coins and decrees. He was to reign, more or less nominally, for some ten years, until 1145/1732, when the infant 'Abbās III was placed on the throne by Nādir Khān, whose son Riḍā Kulī had Tahmāsp executed in 1151/1739.

The events of Tahmāsp's reign are bound up with the career of Nādir Khān, who became Tahmāsp's *wakīl al-dawla* and in 1139/1726 received from him the title of Tahmāsp Kulī "slave of Tahmāsp". For the course of these events, see NĀDIR SHĀH AFŠĀR.

Bibliography: See that to the above-mentioned article, to whose *Bibl.* should be added H.R. Roemer, in *Camb. hist. of Iran*, vii, 326-8, and C.E. Bosworth, *The New Islamic dynasties*, no. 148. Cf. also *EI* art. *Tahmāsp* (Cl. Huart).

(C.E. BOSWORTH)

TAHMŪRATH, generally accounted the second king of the Pīshdādīd dynasty [*q.v.*] in legendary Iranian epic history, coming after the first world-king Kayūmarth or Gayōmarth and the founder of the Pīshdādīds, Hūshang [*q.v.*]. Certain Islamic sources make him the first king of his line, and the length of the reign attributed to him—such figures as an entire millennium or 600 years are given—shows the importance attached to him. His name appears in the Avesta as *Takhmō uruṇa azinawēa*, with the first element *takhma*, meaning "strong, courageous" (cf. the name Rustam/Rustahm) and *uruṇa.azinawant*, meaning (as recognised by K. Hoffmann, *Aufsätze zur Indo-iranistik*, Wiesbaden 1976, 487-9) "equipped with a fox-skin" (originally a goat-skin), so that the whole name should be rendered as "the strong/brave one in the fox-skin". The Pahlavi spelling, in the *Bundahīshn* and elsewhere, is *thmulp* or *t'hmurp*, usually read as *Tahmōrup*. There is no plausible phonetic reason why the final sound became rendered in the Arabic script as *th* except through the erroneous pointing of manuscripts, but this form was popularised in the *Shāh-nāma* and became universal. A. Christensen put forward the suggestion that Hūshang and Tahmūrath were adopted into Iranian national lore from the Scythians of the Eurasian steppes.

Various features of the ancient Iranian Tahmūrath are taken up in the Islamic sources. Thus his epithet in the *Shāh-nāma* of *dāvband* comes from his subduing of the demons, from whom he extorted knowledge of the various kinds of writing (Firdawsī mentions six by name: the *rīmī*, the *tāzī*, the *pārsī*, the *soghdi*, the *čmī* and the *pahlawī* (*Shāh-nāma*, ed. Vullers, i, 20-2, ed. Khāliqī-Muṭlaq, i, 35-7; cf. Ph. Wolff, *Glossar zu Firdosī's Schahname*, Berlin 1935, 593); this may preserve the memory of the Iranian tribes entering the land from Inner Asia and acquiring a knowledge of writing from the original inhabitants there. It is further said that it was Tahmūrath who initiated the domestication of wild animals, the use of horses for riding, the weaving of woollen and hair cloth for clothing and for carpets, the use of birds of prey for hunting, etc. (see al-Ṭabarī, i, 175-61; Bal'amī, *Tārīkh*, ed. M.S. Bahār, Tehran 1341/1962, 129; al-Tha'ālibī, *Ghurar al-khbār mulūk al-Furs*, ed. and tr. Zotenberg, 8-10; *Shāh-nāma*, *loc. cit.*). There was also an attempt to insert

BEKİR KÜTÜKOĞLU

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ŞAH II. TAHMASB

II. Tahmasb (1704-1740), Safevî hükümdarı olup, Şâh Huseyn (saltanatı: 1694-1722)'in yaşca dördüncü oğludur¹.

Safevî ordularını yenen Mir Uveys-oğlu Mir Mahmud idâre-sindeki Efganların İran baş-şehri İsfahan'ı muhâsarası sırasında, şâhın aczi ortaya çıkınca, önce şahzâde Muhammed, sonra Safi Mirzâ veliahd tâyin edilmiş ise de, bir kudret gösteremediklerinden 27 recep 1134 (13 mayıs 1722)'te Tahmasb Mirzâ bu mevkie getirilmiş ve 3 ramazan (16/17 haziran) gecesi, asker ve zahîre toplamak üzere, Kâşân tarafına gönderilmiştir². Efganların birbiri ardınca kazandıkları muvaffakiyetlerin İran halkı üzerinde hâsıl ettiği inkisar sebebiyle şahzâdenin asker toplamak husûsundaki gayretleri akîm kalmış; ez-cümle, Şirvan hudûdundaki kızılbaşlar, baş-kaldıran Lezgilerle uğraştıklarından ne şahzâdenin maiyetine iltihak, ne de İsfahan'a yardım edecek kudret bulabilmişlerdi. Nasıl hareket edeceğini bilemeyen Tahmasb, Kazvin'e gelmiş, toplayabildiği başı-bozuk kuvvetlerle İsfahan'ın imdâdına yetişmek husûsunda tereddüde düşmüş; maiyetinin, askeri iyice tanzim ve ikmâl ettikten sonra hareket etmek husûsundaki tavsiyelerine ve İsfahan'ı, Efganlar eline geçtikten sonra zaptederse, şahlığın doğrudan-doğruya kendisine intikal edeceği yolundaki telkinlerine kanarak ağır davranmış; hanlardan birinin kızı ile evlenmek üzere iken baş-şehrin düştüğünü haber almıştır³. Şah Huseyn, Gülzey kabîlesi reisi Mir Mahmud nâmına tahtından ferâgat etmiş (12 muharrem 1135=23 ekim 1722) ve 2 gün sonra Efgan asıllı yeni şah İsfahan'a vâsıl olmuştu. Keyfiyet Kazvin'de duyulunca, şahzâde Tahmasb Mirzâ Safevî tahtına çıkarılarak bi'at için etrâfa haberciler gönderildi (10 kasım). Bunun üzerine Şâh Mahmud, vezîri Amânullah Han'ı 8.000 kişilik bir kuvvetle Kazvin'e göndererek ahâlisinden kendisine itâat ve Tahmasb'ı teslim etmelerini istemiş;

1 Tiflis'li Josef (Hovsep) Apisalaïmian [*Risâle*], Revan Köşkü Ktb. nr. 1487, 25a.

2 Mirzâ Mehdi Han, *Târih-i cahân-guşây-i Nâdiri*, Bombay 1265, s. 9.

3 *Tarih-i seyrah*, Polonyah râhip T. J. Krusinski'nin eserinin İbrahim Müteferrika tarafından yapılan tercüme ve neşri, İstanbul, 1142, 42a-64a.

Tahmâsp II

Studia Iranica, c. 2 (fs. 2) s. 235-241, 1973 (LEIDEN)

CHAHRYAR ADLE

Mehmândust

LA BATAILLE DE MEHMÂNDUST (1142/1729)*

L'affrontement de Mehmândust, opposant les troupes de Šâh Tahmâsp II le Safavide à celles d'Ašraf le Qelzâ'i, fut la première grande bataille livrée par Tahmâsp Qoli, le future Nâder Šâh. La victoire qu'il remporta eut au moins deux grandes conséquences : elle prouva le génie militaire de Nâder et elle démontra le changement radical du comportement des troupes safavides sous le commandement de leur nouveau général. Il ne s'agissait plus de soldats démoralisés et lâches, mais de combattants disciplinés et braves. Malgré ces constatations, cette bataille n'a pas toujours reçu l'attention qu'elle mérite¹. Il serait donc souhaitable d'en connaître le déroulement exact.

Les études publiées jusqu'à présent sont incomplètes puisqu'elles ignorent un texte primordial et désormais facilement disponible, à savoir la *Nâme-ye 'Âlamârâ-ye Nâderi* de Moḥammad Kâzem². L. Lockhart, le savant le mieux

* La rédaction du présent article s'inscrit dans le programme du Centre d'Études islamique et orientales d'histoire comparée (Équipe de recherche associée au C.N.R.S., n° 206). Le système de transcription et de translittération adopté est conforme à la résolution du premier Congrès International des Études iraniennes (section de philologie), tenu à Téhéran en 1966, cf. *Râhnâmâ-ye Ketâb*, IX, n° 3, sept. 1966, p. 377.

1. Alors que L. Lockhart en saisit l'importance (*The Fall of the Safavi Dynasty and the Afghan Occupation of Persia*, Cambridge 1958, p. 331; *Nadir Shah*, Londres 1938, p. 37), d'autres, comme l'auteur anonyme de *l'Histoire de Thamas Kouli-Kan, Roi de Perse*, nouvelle édition, Paris 1734, p. 51, ou encore Moḥammad Šafi' Tehrâni, *Târix-e Nâderšâhi (Nâder-nâme)*, éd. R. Ša'bâni, Téhéran 1349 š/1970, p. 25, l'ignorent complètement.

2. Moḥammad Kâzem, *Nâme-ye 'Âlamârâ-ye Nâderi*, éd. photostatique, 3 vols., Moscou 1960-66. Pour plus de précisions sur ce livre cf. la préface écrite par N. D. Miklokhov-Maklay (*ibid.*, I, pp. 5-22); C. A. Storey, *Persian Literature*, 2 vols., 2^e éd., Londres, I, 1970, p. 352, n° 408, et surtout la traduction du même livre par Yo. E. Bregel et intitulé *Persidskaya Literatura*, 3 vols., Moscou 1972, II, pp. 914-917, n° 776. N. D. Miklokhov-Maklay s'est également servi de *Nâme-ye 'Âlamârâ* pour écrire un article sur l'histoire de l'Iran au cours

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... dem Methoden-Paradigma, der sich neuerdings durchgesetzt hat, kann Herrschaftsgeschichte wieder ihren Rang als Grundlagenwissen- schaft beanspruchen.

Das Land, von dem hier zu sprechen ist, wurde seinerzeit Persien genannt, obwohl die Eigenbezeichnung, damals wie heute, Iran war und ist. Das komplizierte Verhältnis, in dem die beiden Bezeichnungen zu- einander stehen, soll hier nicht erörtert werden. In unserem Zusam- menhang wird „Persien“ gewöhnlich für den in der Endphase des Safa- widen-Reichs geltenden Territorialbestand verwendet, „Iran“ für den Ausstrahlungsbereich der persischen Sprache und Kultur, besonders wenn er über das persische Staatsgebiet hinausgeht.

Entstanden ist diese Arbeit im Orientalischen Seminar der Universi- tät Freiburg, zu dessen Direktoren der Verfasser von 1963 bis 1983 gehörte. Eine ganze Anzahl einschlägiger Einzelprobleme konnte er in Dissertationen und Magisterarbeiten seiner Studenten untersuchen las- sen, wofür er sich in jedem Fall zu großem Dank verpflichtet weiß. Desgleichen betrachtet er es als eine angenehme Pflicht, seinen Mitar- beitern und nachmaligen Kollegen, besonders den Professoren Bert Fragner, Erika Glassen, Ulrich Haarmann und Hans Müller sowie in der Schlußphase Frau Dr. Monika Gronke, für fördernde Gespräche, manchen Ratschlag und wohlthuendes Interesse zu danken. Daß das Buch auf die Initiative des früheren Direktors, Professor Dr. Anton Heinen, hin in den Veröffentlichungen des Beirut-er Orient-Instituts erscheinen kann, erfüllt den Autor mit Freude und Genugtuung.

Freiburg, den 29. Juni 1989 Hans Robert Roemer.



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HANS ROBERT ROEMER 11 KASIM 1995

PERSIEN AUF DEM WEG IN DIE NEUZEIT

Iranische Geschichte von 1350-1750, Wiesbaden-1989, VII-X, DN: 33127.