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<https://doi.org/10.5281/zenodo.14287870>

THE ROLE OF “RAHAT AS-SUDUR” OF RAWANDI IN ENLIGHTENMENT OF EVENTS IN THE TERRITORY OF UZBEKISTAN RELATED TO THE SELJUQ PERIOD

Abstract. The work “Rahat al-sudur wa ayat al-surur” of Muhammad ibn Ali ibn Sulaiman Rawandi (died in 1207 or 1247) is one of the important sources for the study of the history of the Seljuks. The work contains interesting data on the history of Uzbekistan, that is, the historical-administrative parts as Mawerannakhr, Khorezm and their adjacent regions. The work dedicated to the Seljuk rulers, and in covering the biographies of the Seljuk sultans, information is given that the mother of Sultan Alp Arslan (1063-1072) belonged to the Qarakhanid dynasty (840-1212), that Sultan Malikshah (1072-1092) married the daughter of the Qarakhanid ruler Tamgach-han (1040-1068), and that Sultan Sanjar (1118-1157) also married a Qarakhanid princess and described the details of lives of those princesses. In addition, the source gave information about attacks and wars of Seljuk rulers as Alp Arslan, Malikshah and

Sanjar with rulers of Samarkand, Bukhara, Khorezm, Shash and Ferghana. In addition, the relationship between Sultan Malikshah, Sultan Sanjar and representatives of the Qarakhanid and Anushteginid dynasties highlighted. Also, the relationship between the Khorezmshah Takish and the last Seljuk rulers is covered in the work.

In the work, also hadiths of Imam Muhammad ibn Ismail Bukhari (810-870) and Abu Isa Muhammad Termizi (824-892) are quoted, as well as excerpts from the poems of poets of Mawarannakhr who lived in the palace of the Seljuks, such as Asiruddin Ahsikati. References to “Zakhirai Kharazmshahi” of Ismail Jorjani (1040-1136) can also be seen. The composition contains data on that Sultan Sanjar wore a “zandani” dress made in the village of Zandana of Bukhara. From this, it can be seen that the Seljuks valued handicrafts made in Bukhara, Samarkand and other cities. The economic relations developed between cities of Turan and Iran in that epoch.

Despite the similarity of the enlightenment of many events in “Akhbar al-Dawla al- Saljuqiyyah” of Sadraddin Abul Hasan Ali Khusaini, this source has its own characteristics. Rawandi paid great attention to the historical role and identity of the Seljuk rulers.

In general, through the work, valuable information can be obtained about the political relations of the Seljuk dynasty with the Qarakhanid (840-1212) and Khorezmshah-Anushteginid (1097-1231) dynasties, as well as the cultural, socio-economic relations between the peoples of Turan and Iran. The work suggests that the Seljuks united Turkic, Iranian and other peoples in the distance from Shash (Tashkent, modern Uzbekistan) to Shushtar (Southern Iran). Through this idea put forward in this source, it can be concluded that the Turkic dynasties in different historical periods tried to make a great contribution to the development of human civilization by creating strong centralized states.

Written sources have a great importance in the study of any history, especially the works dedicated to the history of the certain dynasty and created in the ruling epoch of this dynasty. Nowadays some Uzbek young scientists believe that the sources are

not so important in the study of history. They think that any source is a reflection of past historical events in the mind of a person. For this reason, they say that the subjective perception is strongly manifested to interpret and describe events in the sources. Of course, the subjective aspects related to the authors, as an ideology of the state they served, personal views of the author, and stereotypes of the epoch in which they lived in, in many cases, play an important role in describing the events. However, the source gives us information about the past, so it is a great skill to consider the above factors when interpreting information in the source, that is, to know how to catch the level of the norm.

Keywords: Seljuqs, Qarakhanids, written sources, hadiths, economic relations, zandanachi, sultans, poets.

Main text. Who are the Seljuqs for the history of Uzbekistan? For a long time, the history of the Seljuq dynasty were learnt among the patterns of ideology from the Soviet era, and was not given much attention to it in the history of Uzbekistan. Soviet historians put this dynasty against the Qarakhanids. They portrayed the Qarakhanids as a more civilized, the dynasty of Turkic sedentary culture [БАРТОЛЬД, В.В. *Сочинения. Том 1. Туркестан в эпоху монгольского нашествия*. Москва 1963, с. 374], and the Seljuqs as an aggressive, warlike, uncivilized dynasty. Although some articles on the history of the Seljuq dynasty were published after the Independence of Uzbekistan by Uzbek historians, the place of the dynasty in the evolution of the Uzbek statehood was not properly evaluated [ҚОДИРОВ, Зикрилла, Садриддин ал-хусайнийнинг “ахбор ад-давлат ас-салжуқиййа” асарида вазир Низомулмулк зикри. *Sharqshunoslik*, III, Toshkent 2015, b. 75–80; ҚОДИРОВ, Зикрилла, Жаннат боғларидан бир равза ва бўстон. *Moziydan sado*, III, Тошкент 2014. б. 24-36]. Today, the view on the history of the Seljuqs has changed, the history of the Seljuqs is studied as a separate subject even in school textbooks [32-33 mavzular. *Saljuqiylar, O‘zbekiston tarixi (IV asrdan – XIII asr boshlarigacha) 7-sinf o‘quvchilari uchun darslik*, Toshkent Respublika ta’lim markazi 2022, b. 118-125], but due to the lack of

research on the role of this dynasty related to aspects of the history of Uzbekistan and the dominance of old views in the conclusions, the study of the subject is urgent.

The history of the Seljuqs, especially their role in historical processes took place in the territory of Uzbekistan are revealed in works written in Persian and Arabic at the end of the 12th century and the beginning of the 13th century. Among these works, we have “al-Muntazam fi tarikh al-muluk wa-l-umam” of Ibn al-Jawzi (1116-1201), “al-Kamil fi-t-tarikh” of Ibn al-Athir (1160-1233), “Mir'at az-zaman fi tarikh al-ayan” of Sibt al-Jawzi (1186-1257) enlightened the general (caliphate’s) history [IBN AL-JAWZI, Abul Faraj, *Al-Muntazam fi tarikh al-muluk wa-l-umam (in Arabic)*, Beirut 1995, v. 15, pp. 277, 290, 306, 314, 327, 340, 348, 350; v. 16, pp. 28, 31, 53, 101, 246; v. 17, p. 180; v. 18, pp. 90, 121, 134.; IBN AL-ATHIR, Izz ad-din, *At-tarih fi-l-kamil (in Arabic)*, in 11 volume, Beirut 1995, v. 8, pp. 229, 236, 240, 241, 242.; SIBT AL-JAWZI, Yusuf, *Mir’at az-zaman fi tarikh al-a’yan (in Arabic)*, Beirut 2013, v. 19, pp. 156, 444; v. 20, pp. 104, 427, 477; v. 22, p. 37] and “Akhbar ad-dawla as-Saljuqiyya” of Sadriddin Abul Hasan Ali ibn Nasir al-Husaini (1179-1225) [AL-HUSAINI, Sadr’uddin, *Akhbar ’ud-dawlat ’is-saljuqiyya (in Arabic)*, Lahore 1933; AL-HUSAINI, Sadr ad-din, *Zubdat at-tawarikh*, Beirut 1985] dedicated to the dynastical history, and also others sources written in Arabic, “Mujmal at-tawatikh wa-l-qisas” of anonym author of the 12th century, “Aghradh as-siyasa fi a’radh ar-riyasa” of Muhammad ibn Ali Katib Samarqandi (the 12th century) and “Rahat al-sudur wa ayat al-surur” of Muhammad ibn Ali ibn Sulaiman Rawandi (died in 1247) and others [*Mujmal at-tawarih wa-l-qisas*, Tehran 1383, p. 232-236; SAMARQANDI, Muhammad, *Aghradh as-siyasa fi a’radh ar-riyasa*, Tehran 1349; RAWANDI, Muhammad, *Rahat as-sudur wa ayat as-surur dar tarikh-I Al-I Saljuq*, 1386] written in Persian.

Among abovementioned written sources the work “*Rahat al-sudur wa ayat al-surur*” of Muhammad ibn Ali ibn Sulaiman Rawandi (died in 1207 or 1247) is one of the important sources for the study of the history of the Seljuqs. It contains interesting

data on the history of Uzbekistan, that is, the historical-administrative parts as Mawerannakhr, Khwarizm and their adjacent regions.

Muhammad ibn Ali ibn Sulaiman Rawandi was born in the half of the 6th century AH (in 550-555) in Rawand of Kashan in the family of *adib* (the writer). After the death of his father, he moved to Isfahan and other region. He supported by his uncle Taj ad-din Ahmad ibn Muhammad ibn Ali Rawandi. He entered to the service of Seljuq court. He started to write his work in 599 AH and finished in 603 AH devoting it to Seljuq sultan Ghiyath ad-din Abul Fath Kaykhosrow ibn Qilij Arslan (1192-1196 and 1205-1211).

The work covers details of the lives and activities of the Seljuq sultans, and it gives information on that the mother of Sultan Alp Arslan (1063-1072) belonged to the Qarakhanid dynasty (840-1212) [RAWANDI, Muhammad, *Rahat as-sudur wa ayat as-surur dar tarikh-I Al-I Saljuq*, 1386, p. 120], that Sultan Malikshah (1072-1092) married the daughter of the Qarakhanid ruler Tamgach-han (1040-1068) [RAWANDI, Muhammad, *Rahat as-sudur wa ayat as-surur dar tarikh-I Al-I Saljuq*, 1386, pp. 128, 133-134, 139-142, 144], and that Sultan Sanjar (1118-1157) also married a Qarakhanid princess and described some details of lives of those princesses [RAWANDI, Muhammad, *Rahat as-sudur wa ayat as-surur dar tarikh-I Al-I Saljuq*, 1386, p. 174]. Here, the work hints at the establishment of marriage relations between the representatives of Seljuqs and Qarakhanids. Princes born from Qarakhanid princesses were considered as more worthy successors to the throne, since they were related to the Afrasiab clan on the maternal side. About wife of sultan Malikshah Turkan hatun and Sanjar's wife Turkan hatun found data also in other sources such as Husaini's work [AL-HUSAINI, Sadr'uddin, *Akhbar 'ud-dawlat 'is-saljuqiyya*, Lahore 1933, pp. 74-75, 92, 94].

Also, in the "Rahat as-sudur" the author from geographical side used the general name of region as Mawarannakhr, Turkistan, Turan, and regional names as Samarqand, Bukhara, Khwarazm (or Khwarizm), Uzskand, Jurjaniya, Zandana, Shash, Qaratakin,

Nur Bukhara [RAWANDI, Muhammad, *Rahat as-sudur wa ayat as-surur dar tarikh-I Al-I Saljuq*, 1386, p. 10, 14, 25, 28, 86-89, 113, 128-130, 169, 172, 203, 294, 308, 471].

The composition contains data on that Sultan Sanjar wore a “zandani” dress made in the village of Zandana of Bukhara [RAWANDI, Muhammad, *Rahat as-sudur wa ayat as-surur dar tarikh-I Al-I Saljuq*, 1386, p. 260]. Zandani dress was very famous abroad of Central Asia. Narshakhi described Zandana as a place which has big citadel, market and a mosque. Every Friday there was a prayer (Friday) and a market. The cloth called “zandaniyyi” produced there. This cloth was sold to Iraq, Persia, Kirman, Hindustan and other lands. All the nobles and kings made clothes from it to themselves [Наршахи, Мухаммад, *Тарих-и Бухара История Бухары, Перевод, комментарии и примечания Ш.С. Камолитдина*. Saarbrucken 2019, p. 29]

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In addition, the source gave information about relations and wars of Seljuqs’ rulers as Alp Arslan, Malikshah and Sanjar with rulers of Samarqand, Bukhara, Khwarizm, Shash and Ferghana. In addition, the relationship between Sultan Malikshah, Sultan Sanjar and representatives of the Qarakhanid and Anushteginid dynasties highlighted [RAWANDI, Muhammad, *Rahat as-sudur wa ayat as-surur dar tarikh-I Al-I Saljuq*, 1386, pp. 119, 128-130, 169, 172]. Also Husaini gave more detailed information about Malikshah military campaign against Qarakhanids [AL-HUSAINI, Sadr’uddin, *Akhbar ’ud-dawlat ’is-saljuqiyya*, Lahore 1933, pp. 65-66].

Also, the relationship between the Khwarizmshah Takish and the last Seljuq rulers is covered in the work [RAWANDI, Muhammad, *Rahat as-sudur wa ayat as-surur dar tarikh-I Al-I Saljuq*, 1386, pp. 169, 174, 203].

Sultan Alp Arslan wanted to go to war with Khan of Mawarennakhr. When he crossed Jayhun in 465 A.H. (1072 AD) he was attacked by the men guarding the small

fortress of Barzam. Information was given about their leader, Yusuf Barzami, wounding the sultan. Yusuf was killed by *farrash* of Nishapur mosque (Jame'). In the source, Yusuf and his people are called inferiors, they were viewed negatively. A valuable aspect of the work is that many poems presented in it.

سر الب ارسلان ديدي ز رفعت رفته بر كردون
 بمر و آي تا بڤاك اندر تن الب ارسلان بيني

(Translation: *Have you seen how Alp Arslan's head was raised to the height of the heavens? So come now to Merw and see the dust inside of Arslan's body* [RAWANDI, Muhammad, *Rahat as-sudur wa ayat as-surur dar tarikh-I Al-I Saljuq*, 1386, p. 121])

Husaini also described more detailed the army of Alp Arslan, but the name of person who killed Seljuq ruler written as Yusuf Khwarazmi [AL-HUSAINI, Sadr'uddin, *Akhbar 'ud-dawlat 'is-saljuqiyya*, Lahore 1933, pp. 54-55]. Also Rawandi embellished own text from a literary point of view.

The sources gives information that Sultan Malikshah used weapons such as catapults (*manjaniq wa arrads*) before the siege and capture of Samarqand in 471 AH (1078-1079 AD). In this case, the ruler of Samarqand was called as khan (Shamsulmulk (1068-1080) is meant) [RAWANDI, Muhammad, *Rahat as-sudur wa ayat as-surur dar tarikh-I Al-I Saljuq*, 1386, p. 121].

There is also a lot of information about Sultan Sanjar's relationships with Khwarizmshah Atsiz, and the sultan's capture of Samarqand in 524 AH (1129 AD) due to the rebellion of Ahmad Khan (also used names Muhammad and Arslan Khan in other sources) in 524 AH (1129 AD), he captured Ahmad Khan and restored the Seljuq power in all provinces under his brother Malik Shah. Brief information is given about Malikshah's visit to Uzgand [RAWANDI, Muhammad, *Rahat as-sudur wa ayat as-surur dar tarikh-I Al-I Saljuq*, 1386, p. 169].

It is also said that Sayyid Imam Hisam Bukhari (Umar ibn Abdulaziz ibn Moza Hisam Bukhari) who carried out the classification of the smallest and largest fatwas

was among the scholars brought into Khorezm by Atsiz after his attack to Marw, and other sources say that he was killed as *shahid* in the Battle of Qatwan in 536 AH (1141 AD) in Sultan Sanjar's wars against Turkic khitans [RAWANDI, Muhammad, *Rahat as-sudur wa ayat as-surur dar tarikh-I Al-I Saljuq*, 1386, p. 169].

When assessing Takish's personality, it was said that he inherited the rebellion from his ancestor Atsiz [RAWANDI, Muhammad, *Rahat as-sudur wa ayat as-surur dar tarikh-I Al-I Saljuq*, 1386, p. 370].

The work contains a separate chapter entitled Khwarizmshah's conquest of Iraq, which begins with his arrival at Hamadan in about July 1194. It contains details of the battles of Khwarizmshah with Sultan Rukniddin Toghrulbek III. But here the events mostly took place in the territory of Iran and Iraq [RAWANDI, Muhammad, *Rahat as-sudur wa ayat as-surur dar tarikh-I Al-I Saljuq*, 1386, pp. 375-405]. Husaini also gave information about Takish campaign against Seljuqs [AL-HUSAINI, Sadr'uddin, *Akhbar 'ud-dawlat 'is-saljuqiyya*, Lahore 1933, pp. 184, 190-193, 197].

In the work, also *hadiths* of Imam Muhammad ibn Ismail al-Bukhari (810-870) and Abu Isa Muhammad at-Termizi (824-892) are quoted, as well as excerpts from the poems of poets of Mawarannakhr who lived in the palace of the Seljuqs, such as Asiruddin Ahsikati [RAWANDI, Muhammad, *Rahat as-sudur wa ayat as-surur dar tarikh-I Al-I Saljuq*, 1386, pp. 301, 327]. References to "Zakhirai Kharazmshahi" of Ismail Jurjani (1040-1136) can also be seen.

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Seljuqs united Turkic, Iranian and other peoples in the distance from Shash (Tashkent, modern Uzbekistan) to Shushtar (Southern Iran). Through this idea put forward in this source, it can be concluded that the Turkic dynasties in different historical periods tried to make a great contribution to the development of human civilization by creating strong centralized states.

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SALJUQLAR DAVRI BILAN O‘ZBEKISTON HUDUDIDAGI VOQEALARNI YORITISHDA RAVANDIY “RAHAT AS-SUDUR” O‘RNI.

Annotasiya. Turon tarixini o‘rganishda yozma manbalarning o‘rni katta. Maqolada Muhammad ibn Ali ibn Sulaymon Rovandiyning “Rohat as-sudur va oyat as-surur” (“Qalblar rohati va quvonch satrlari”) asarida aynan saljuqiylar hukmronligi davrida Turkiston tarixiga aloqador ma’lumotlar tahlil qilingan. Maqolada asarda qisqa bo‘lsa-da Qoraxoniylar va sajuqiylar sulolasi o‘rtasidagi siyosiy aloqalar, madaniy jarayonlar, ikki sulola saroylarida yashagan shoirlar, ularning madaniy hayotdagi o‘rniga oid fikrlar ilgari surilgan. Shuningdek, asarning ilmiy va badiiy o‘rniga ilmiy baho berilgan.

Kalit so‘zlar. Saljuqiylar, qoraxoniylar, yozma manba, hadislar, iqtisodiy munosabatlar, zandanachi, sultonlar, shoirlar.