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**RE-EVALUATING SOME DATA ON THE RULE
OF THE FARS ATABEGS IN ABDULLAH SHIRAZI’S
TAJZIYAT AL-AMŞĀR WA-TAZJIYAT AL-AŞĀR
(OR *TĀRĪKH-I WASSĀF*)**

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The Fars province, integrated into the Seljuk Empire through Oghuz-Turkmen migrations, was administered by Turkic authorities for nearly two centuries and retained significant strategic and cultural importance throughout the medieval period. Under Seljuk Sultan Alp Arslan (1063–1072), the province was administered by appointed governors (naibs) for eighty-five years, maintaining relative stability but facing challenges from internal rebellions, local powers such as the Shabankara, and external rivals including the Seljuks of Kerman. The weakening of Seljuk authority, coupled with continued Oghuz-Turkmen settlement, facilitated the rise of the Salghurid (or Salur) Atabegs, who ruled Fars independently for approximately 120 years.

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Their governance marked a period of political consolidation, economic growth, and cultural flourishing. Architectural and infrastructural projects – including madrasas, mosques, caravanserais, bridges, bazaars, and hospitals – enhanced urban life, promoted scholarship and the arts, and reinforced Fars as a regional center. Drawing primarily on Abdullah Shirazi's *Tajziyat al-amṣār wa-tazjiyat al-a'ṣār (Tārīkh-i Wassāf)* alongside other contemporary sources, this study reassesses the political, social, and cultural developments of the period. It emphasizes the Salghurid Atabegs' pragmatic strategies in navigating Mongol incursions, preserving local governance, and maintaining stability while fostering economic and cultural growth. The findings demonstrate that the Salghurid dynasty not only restored political order but also initiated enduring transformations in the cultural and material life of Fars, leaving a legacy that continued beyond their decline. This study contributes to a nuanced understanding of Fars as a vibrant political, social, and cultural centre under both Seljuk and Salghurid rule, highlighting the province's significance in the broader context of medieval Turkic history.

Keywords: Atabegs of Fars, Salghurids, Seljuk Empire, Oghuz-Turkmen, Abdullah Shirazi, *Tārīkh-i Wassāf*

Introduction

The era of Turkmen rule, also known as Salurlu or Salghurid, constitutes a seminal period in the socio-economic, political, and cultural life of the Fars province. The origins of this dynasty can be traced to tribes belonging to the Salur/Salgurlu branch of the Oghuz Turks, who established their settlement in the Fars province during the Seljukid period. The arrival of the Salgurlu to the region, their mutual relations with the local Turkmen tribes and the Seljukid government, as well as political struggles, the development of the city and infrastructure, and cultural construction activities constitute the main features of this period. Abdullah Shirazi's work constitutes a valuable primary source for the history of the Atabegs of Fars, more commonly referred to as *Tārīkh-i Wassāf*. The text provides exhaustive information regarding the periods of rule of the Salgurid dynasty (or Atabegs of Fars), their foreign and domestic policies, as well as the construction, architectural, and charitable activities they carried out in Shiraz and other places of Fars province.

The activities of the Salgurids were not only limited to ensuring the administration of the Fars province; they also had a significant impact on the region's economic, cultural, and social structure. It is evident that during the rule of the Atabegs – Sungur ibn Mawdud,

Muzafar al-Din Zengi, Tekla ibn Zengi, Saad ibn Zengi, and Abu Bakr ibn Sad – political conflicts, external threats (particularly the Mongol invasions), and relations with neighboring states reveal the historical importance of the Salghurid. This study will systematically examine the rule, political activities, military successes, and cultural construction activities of the Salghurid dynasty in the Fars province¹.

I. The Life of the Author and His Historical Work

In the study of the socio-economic and political history of the Near and Middle Eastern regions during the 13th–14th centuries, one of the most valuable Persian-language primary sources is *Tajziyat al-amṣār wa-tazjiyat al-aṣār* (*The apportioning of lands and the passing of times*), authored by Shihab al-Din (Sharaf al-Din) ibn Izz al-Din Faḍlullah Abu Naimi Yazdi Shīrāzī. The historical work, commonly known as *Tārīkh-i Wassāf* after its author, who received the epithet *Wassāf al-Hazrat* from the Ilkhanate ruler Öljaitü Khudabanda (r. 1304–1316), holds considerable significance [Storey 1936, 267]. Beyond its value as a historical source, this work is regarded as one of the most important examples of Persian literary prose. Unlike earlier historians, *Tārīkh-i Wassāf* composed his chronicle in a highly artistic and aesthetically elaborate style, employing ornate language. Consequently, many subsequent historians adopted his work as a model for historiographical style. His writing exemplifies an exceptionally ornate style and is considered one of the finest examples of Persian oratory (*balaghat*) [Bartold 1928, 48].

It should be noted that information regarding the author's life has been preserved primarily through his own writings. According to the source, Abdullah was born in Shiraz in 1264–1265, and his father, Faḍlullāh, held a prominent administrative position in the Fars province. The author received a thorough education and soon entered the *divan* system under the supervision of the Ilkhanate vizier Khaja Sadreddin Ahmad Zanjani (d. 1298). At the age of 34, with the assistance of viziers Faḍlullah Rashid al-Din (d. 1318) and Saad al-Din Savaji (d. 1312), he commenced writing *Tajziyat al-amṣār wa-tazjiyat al-aṣār* to present it to the Ilkhanate ruler Ghazan Khan (r. 1295–1304). He completed the first three volumes and submitted them to

¹ The translation of the primary source material from Persian was undertaken by Prof. Z. Bayramlı, whereas the analytical processing, interpretation of the research material, and the preparation of the English-language text were conducted by Dr. N. Pashaoglu (Nasirov).

Ghazan Khan during the Mongol campaign in Syria in March 1303 [Özgüdenli 2006, 8]. According to the author, Ghazan Khan read the work and posed several questions regarding its content. In recognition of his efforts, the Ilkhan ordered that the author be granted a gold seal and requested that he remain in Sinjar to complete the work until the ruler returned from the Syrian campaign. During this meeting, the author explained that the composition would require considerable time and that he needed access to certain books to continue his work, requesting a period of one year from Ghazan Khan [Wassāf 1953, 244; Özgüdenli 2006, 504].

However, although Ghazan Khan's death prevented the author from fulfilling his original arrangement, the subsequent Ilkhan, Öljaitü Khudabanda, enabled him to complete the fourth volume of the work and present it to the ruler [Bartold 1928, 49]. Since Persian was not his native language, Ilkhan Öljaitü Khudabanda reportedly asked Wassāf to clarify the meaning of several passages in the work. Nonetheless, Wassāf was honoured with a ceremonial robe and bestowed the title *Wassāf al-Hazrat* ("Praise of His Holiness") [Pffifer 2007, 108]. Two years after completing the fifth and final volume of his work during the reign of Ilkhan Abu Said (r. 1318–1335), in 1330, Sharaf al-Din (or Shihab al-Din) ibn Izz al-Din Faḍlullah Abu Naimi Shirazi passed away [Ozgudenli 2012, 558].

His chronicle, *Tajziyat al-amṣār wa-tazjiyat al-a'ṣār* (hereafter referred to as *Tārīkh-i Wassāf*), represents a chronological continuation and commentary on Ata Malik Juwayni's *Tārīkh-i Jahangusha*, a foundational source for Mongol history. As such, *Tārīkh-i Wassāf* covers the historical period from the conclusion of Juwayni's narrative in 1258 to 1328. The composition is organized into five volumes:

- **Volume I** narrates the death of Möngke Khan (1251–1260), the campaigns of Kublai and Teymur Khagan in China, the fall of Baghdad to Hulagu, and the reigns of Abagha (1265–1282) and Ahmad Tekuder (1282–1284).

- **Volume II** addresses the Salghurid Atabegs, the reign of Arghun Khan (1284–1291), and the rule of the Atabegs Yusuf Shah and Afrasiyab.

- **Volume III** recounts the reigns of Keykhatu and Baydu Khan (1295), the rulers of Kirman and Delhi, and the early years of Ghazan Khan's reign (1295–1304) until 1301.

• **Volume IV** details the final years of Ghazan Khan, the rule of Öljaitü Khudabanda (1305–1316), as well as the affairs of Teymur Khagan's successors, Khwarazmshahr, and the Ismailis.

• **Volume V**, the concluding volume, covers the end of Öljaitü's reign and the early period of Abu Said's rule (1316–1335) [Storey 1936, 267–268; Özgüdenli 2006, 504].

In addition to documenting the Ilkhanate and allied Mongol khans, the work preserves unique information on the local history of Fars, Kirman, Shabankara, Luristan, and other regions, as well as on the histories of India, Egypt, and the Levant. Moreover, the source provides highly significant and unique information not found elsewhere regarding the Seljuk rule, particularly the Salghurid dynasty that governed the Fars province. Moreover, Wassāf describes himself [Özgüdenli 2006, 626] as a client of the Salghurids, the former ruling dynasty of Fars, and served for several years in the province's financial administration. Under Abu Said, the son and successor of Öljeitu, he was appointed to oversee revenue collection in the districts of Firuzabad, Kir, and Karazm. He is therefore especially informative regarding fiscal matters and the history of the dynasties of southern Persia that were subordinate to the Ilkhanate [Jackson 2002, 174].

As noted above, the author's work is composed in one of the most elaborate and intricate stylistic registers found in medieval Persian historiography, a mode of writing that left a profound imprint on subsequent chroniclers. Yet several scholars of Iranian literary history have evaluated this influence critically, arguing that such excessive ornamentation undermined the natural clarity and simplicity traditionally associated with Persian prose. Wassāf adorned his narrative with Quranic verses, proverbial expressions from both Persian and Arabic literary traditions, and numerous poetic compositions of his own, thereby creating a stylistic texture that, while artistically sophisticated, is often difficult to comprehend [Özgüdenli 2006, 505].

The author's extensive incorporation of Persian, Arabic, Turkish, and Mongolian vocabulary and expressions rendered the language of the work particularly complex and, at times, difficult to comprehend. The highly ornate and multilayered style created a need for simplified versions, prompting attempts at rewriting the text as early as the beginning of the fifteenth century. In 1420, by order of Mirza Ibrahim Sultan, son of the Timurid ruler Shahrukh, the first three parts were

recast into a simplified prose version by Ḥusayn ibn Anṣari (Atṭar). Thereafter, the historian Khwandamir produced an abridged compilation, and later authors further simplified the text and added explanatory commentary. Ottoman rulers – including Sultan Mehmed the Conqueror and Sultan Selim I – also expressed great interest in *Tārīkh-i Wassāf*, an enthusiasm that stimulated the production of numerous Turkish commentaries on the work within the Ottoman realm [Storey 1936, 269; Özgüdenli 2006, 505–506]. Indeed, specialized Turkish glossaries were even compiled to elucidate the complex and obscure expressions found in the work.

Of the more than one hundred manuscript copies of *Tārīkh-i Wassāf*, held in libraries and archives around the world, only about sixty are currently known. It should be noted, however, that only the author's own copy of the fourth volume has survived to the present day. This manuscript was discovered in the Nuruosmaniye Library in Turkey; it is written in *taliq* script and comprises 310 folios. The author's copy of *Tārīkh-i Wassāf* was first identified by the Czech scholar Felix Tauer in 1931–1932 and subsequently registered in catalogues of Persian works preserved in Istanbul libraries. Although C. Storey, J. E. Berge, and A. Munzavi provided brief descriptions of the manuscript, it was O. Özgüdenli who undertook the first comprehensive study of the text and treated it as a subject of dedicated scholarly research [Özgüdenli 2006, 501–522].

According to the findings of O. Özgüdenli, the surviving manuscript of the fourth volume of *Tārīkh-i Wassāf* was written by the author over an eight-year period, between 1304 and 1312. The researcher estimates that the volume was completed in 1312 and subsequently housed in the Rab-i Rashidi library in Tabriz. However, following the execution of the vizier Rashid al-Din and the subsequent confiscation and pillaging of his property, the manuscript preserved in Rab-i Rashidi was most likely removed from the library. The presence of the library's seal on the manuscript supports this conclusion.

By comparing the author's copy with other extant manuscripts – most notably the Bombay edition – Özgüdenli identified significant discrepancies, leading him to argue that certain additions and alterations were introduced into the author's text in later periods. The principal value of the author's copy lies in its preservation of more accurate forms of personal names, titles, and terminology of the period.

Since none of the major Persian-language historical works of the Mongol era have survived in their original authorial manuscripts, the fourth volume of *Tārīkh-i Wassāf* must therefore be regarded as one of the most authentic and reliable sources available for this period.

The first edition of *Tārīkh-i Wassāf* was prepared in Bombay by Haji Muhammad Ibrahim (nicknamed Agha) in 1853 using lithography [Pffiffer 2007, 107]. In 1856, the first volume of the work was translated into German by Hammer-Purgstall in Vienna [Rieu 1879, 162]. In addition, the first volume of the work (in a different form from the 1853 Bombay and 1856 Hammer editions) was published in Tabriz in 1897 using lithography. The source is available in Lahore editions by Abbas Iqbal in 1914 and 1929 [Storey 1936, 269]. A simplified text of the Bombay copy was published in 1967 (second edition in 1994) by Abdulmohammed Ayati under the title “*Tahrir-i Tārīkh-i Wassāf*” [Wassāf 1853; Wassāf 1967].

The fourth author’s copy of the work and its main features were studied by O. Özgüdenli and these studies were reflected in his valuable scientific article [Özgüdenli 2006, 501–522]. In this article, the author also added a facsimile of the autograph copy of the source at the end of his article. Although the work is not in its complete form, fragments and selected research topics have been translated into various languages. The sections of the work dealing with the history of India were rendered into English by H. M. Elliot and J. Dawson [Elliot and Dawson 1930, 27–54]. Material relevant to the Golden Horde was translated into Russian by V. G. Tizengauzen [Tizengauzen, Romaskevich and Volin 1941, 80–89]. Additionally, information pertaining to the Chagatai Ulus has been analysed in a scholarly study by G. Russell [Ozgudenli 2012, 559]. Although the section of the source dealing specifically with the history of the Fars region has not been published as an independent translation, its materials have been utilized in a number of studies on the history of the Seljuq and Salghurid Atabegs. Scholars such as O. Turan, F. Sümer, E. Merçil, İ. Kafesoğlu, C. Bosworth, and B. Spuler, among others, have drawn on this work in the course of investigating various historical issues.

II. The Rule of the Seljuk Viceroy (Nā’ibs) in Fars Province

In his *Tārīkh-i Wassāf*, Abdullah Shirazi, when recounting events in the province of Fars, first extols Shiraz, the provincial capital,

employing richly ornamented language and asserting that it is the finest region in Iran. He then turns his attention to the Seljuk rule in Fars, dividing it into two distinct periods. The first period, which he titles “The Rule of the Seljuk viceroys”, is described as follows:

“In the year AH 458 (1065), Sultan Alp Arslan, Muḥammad ibn Chaghri Bey ibn Mīkā’īl ibn Seljūk, dispatched an army to Fars and conquered it. From that time onward, for a period of eighty-five years – spanning from the end of the Deylamids (Buwayhids, etc.) until the emergence of the Salghurid (Salur) state – Shiraz was administered by the viceroys of the Seljuk sultans. During this interval, seven individuals held power in Fars under their authority”.

First, Fazlūn Shabankara – When Sultan Alp Arslan conquered Fars, he entrusted this territory to Fazlūn as a custodian. Fazlūn later rebelled against the Sultan, and Nizam al-Mulk attempted to assassinate him. In the ensuing conflict, Fazlun was killed.

Second, Rukn al-Din Khumārtekin – He was raised within the Seljuk household but incurred the dynasty’s displeasure during his tenure.

Third, Atāek Jalāl al-Dīn Chāvlī Saqāwī – And the extermination of Shabankara from Fars was possible through his hands.

Fourth, Atābek Qarāja – He established a madrasa in Shiraz and was later killed in Hamadan.

Fifth, Atābek Mangubars – He commissioned the construction of a madrasa adjacent to Umgulsum’s grave, where he was also buried. His wife, Zahida Khātūn, a woman of notable piety and nobility, built the madrasa known as Asmatī.

Sixth, Atābek Boz Ābā – Renowned for his justice, he was assassinated by Malikshah.

Seventh, Malikshah – A descendant of the Seljuk sultans, he ruled Fars for one year following the assassination of Boz Ābā² [Wassāf 1967, 85–86].

As the author demonstrates in *Tārīkh-i Wassāf*, the province of Fars was initially under the rule of the Buwayhids before the Seljuk conquest. During the reign of Tughrul Bey, the Seljuks subjugated Fars through a treaty concluded with Abu Kalijar, under which the

² At the outset, it should be noted that the texts presented below have been translated by the authors.

sultan's name was publicly invoked in sermons. The marriage of Çağrı Bey's daughter to Abu Kalijar's son, Fulad Sutun – the last Persian ruler of the Buwayhids – further reinforced relations between the two powers. Consequently, Ibrahim Yinal, who was dispatched to conquer Fars, was instructed not to encroach upon Buwayhid territories. The treaty remained in force during the reigns of Abu Kalijar's son, Malik al-Rahim, and his brother, Fulad Sutun. The situation changed dramatically with the rise of Fazlūn, a member of the Ramaniyya branch of the Shabankara, who, according to Tārīkh-i Wassāf, became the first Seljuk viceroy of Fars and began to act against the Buwayhids. Taking advantage of the Buwayhids' weakening position, Fazlūn killed the last Buwayhid ruler, Abu Mansur Fulad Sutun, and rapidly consolidated control over the Fars province, particularly Shiraz [Uigur 2021, 209]. However, as previously noted, Fazlūn, unwilling to accept Seljuk authority in the region, made repeated attempts to reclaim Shiraz, but he was decisively defeated by Qavurd. Following the death of Sultan Tughrul in 1063, Fazlūn sought to exploit the ensuing power struggle between Alp Arslan and Qavurd, both principal contenders for the Seljuk throne, to reassert his authority in Fars. According to Tārīkh-i Wassāf, although Sultan Alp Arslan initially entrusted him with the administration of these territories, Fazlūn's recurrent rebellious activities ultimately led to his downfall. He was arrested in the fortress of Istakhr by the vizier Nizam al-Mulk on the sultan's orders, where his treacherous intentions were revealed. Fazlūn's attempt to instigate a rebellion, alongside more than sixty Shabankara soldiers and close associates detained with him, was thoroughly suppressed by Nizam al-Mulk. Subsequently, he and his principal supporters were executed. During the reign of Sultan Malikshah, governance of the Fars province was entrusted to the Seljuk emir Rukn al-Din Khumartaqin, whose administration is explicitly mentioned in the source. He was appointed viceroy of Fars directly by Sultan Malikshah [Mirkhond 1979, 664]. However, during the government of Khumartaqin, both the Shabankaras and the ruler of Kirman, Turanshah, launched raids into the territories of Fars, and Khumartaqin was unable to achieve any significant success in countering these incursions. Turanshah, having failed in his initial attempt, returned in 479 AH (1086–1087) with a larger and better-organized

army, successfully bringing the Fars region under his complete control. Seljuk Sultan Malikshah was compelled to recognize Turan-shah's authority over Fars and permitted the administration of the province to remain under the Seljuks of Kirman. Meanwhile, the internecine struggle for the Seljuk throne among Malikshah's sons – Berkyaruk, Muhammad Tapar, and Sanjar – diverted the attention of the central Seljuk authority, resulting in insufficient oversight of the Fars province.

Finally, during the reign of the Seljuk ruler Muhammad Tapar, the third Seljuk viceroy mentioned in the source was Atā Bey Jalāl al-Dīn Çāvlī Saqāwī. He was initially appointed as a judge in the province of Fars. Although Çāvlī, who had previously been assigned as the ruler of Mosul, rebelled against Seljuk authority there, he was pardoned by Sultan Muhammad Tapar and appointed as the governor of Fars in 502 AH (1108–1109). He also served as the atabeg to the Sultan's young son, Çaghri. In 502 AH (1108–1109), Atabeg Çāvlī arrived in Shiraz with Prince Çaghri and a substantial army. He eliminated Emir Buldacı, an ineffectual Seljuk administrator in the region, and dealt a significant blow to the authority of the Shabankara dynasty. Through his vigorous military and political activities, Atabeg Jalāl al-Dīn Çāvlī effectively ended the dominance of the various Shabankara branches across nearly all of Fars, thereby consolidating Seljuk rule in the province. The subsequent Seljuk viceroy mentioned in the source is Atabeg Qarāja. Following the death of Sultan Muhammad Tapar, his nephew Mahmud II ascended the throne as crown prince. However, his uncle Sanjar, who refused to recognize Mahmud II's authority, declared his sultanate in Khorasan. As a result of the conflict between these two Seljuk rulers, Sultan Sanjar, having emerged victorious, recognized Mahmud II as the ruler of the Seljuk Sultanate of Iraq and granted his brother Seljuk Shah, along with Atabeg Qarāja, portions of Fars, Isfahan, and Khuzestan as *iqṭā* [Koymen 1991, 5–14].

Tārīkh-i Wassāf briefly records the construction activities undertaken during Atabeg Qarāja's tenure, particularly the establishment of a madrasa in Shiraz. The construction of this madrasa is also noted in the Shirāz-nāmeḥ. The institution was situated in the centre of the city and administered by Qāzī Fazārī. Atabeg Qarāja endowed the madrasa with several plots of land, agricultural fields, and well-maintained gardens. Remarkably, this endowment has endured and

remains in effect to the present day. Mīrkhand further informs us that the madrasa continued to function actively during the Timurid period [Mirkhond 1979, 664].

Contemporary sources corroborate that Atabeg Qarāja administered the region with courage, justice, benevolence, and generosity. Through these qualities, he quickly earned the trust of the local population, reestablishing a peaceful environment and ensuring a level of stability and order that surpassed that of previous periods. However, following the death of the Seljuk Sultan of Iraq, Mahmud II, the ensuing conflict among the Seljuk princes, coupled with military action by Sultan Sanjar – who marched against Rey to assert his authority – ultimately led to Atabeg Qarāja's death. According to *Tārīkh-i Wassāf* he was killed in Hamadan, a fact that is corroborated by other contemporary sources [Shirazi 1851, 65].

According to more detailed accounts provided by Ibn al-Athir, Atabeg Qarāja was killed by Sultan Qarāja, who had been captured during the conflict with Sultan Sanjar [Ibn al-Athīr 2016, 534]. The fifth Seljuk viceroy mentioned in *Tārīkh-i Wassāf* was Atabeg Manqubars. The author provides information regarding the construction of a new madrasa in Persia during his tenure, undertaken jointly with his wife, Zahida Khātūn. Beyond this, details about his administrative or military activities are limited. *Tārīkh-i Wassāf* further notes that Manqubars was interred in the madrasa he had established, adjacent to the tomb of Ummu-gulsum. Additional information about Manqubars' rule is preserved in the Shirāz-nāmeḥ, which records that he governed Shiraz and the wider Persian region for thirteen years, exhibiting an exceptional combination of courage, knowledge, and exemplary conduct. Moreover, Vassaf's account regarding Manqubars' patronage of religious scholars and the construction of a new madrasa is reaffirmed, highlighting his commitment to educational and religious institutions [Shirazi 1851, 65]. According to the *Tārīkh-i Wassāf*, Atabeg Boz Ābā was the sixth Seljuk viceroy appointed over Fars and was distinguished for his justice; nevertheless, he was eventually put to death by Sultan Malikshāh. This account is corroborated by other sources, which note that the Iraqi Seljuk Sultan Malikshah, having marched into the region with a large army due to political developments, carried out his execution [Shirazi 1851, 67–68; Ibn al-Athir 2010, 13; Bosworth 2011, 80]. Finally, the source records Malikshah

himself as the seventh and last Seljuk viceroy in Fars, ruling the province for only one year.

III. The Rise and Rule of the Salur (Salgurlu) Dynasty in the Province of Fars

The tribes referred to in the contemporary sources as Salur or Salgur belonged to the branch of the Uch Oqlar (Three bows) section of the Oghuz tribal confederation. After the decline of the Oghuz Yabghu State, part of this group migrated to Khurasan. Later, Salur, who stood at the head of this tribal unit, entered the service of the Seljuk sultan Malikshah (1163–1192) and was appointed *hājib*. However, because the Salurs who had accompanied him later returned to Mangyshlaq, a portion of the Salur group settled in Persian-speaking regions near a place called Salur Dīklī a thousand years earlier.

As noted previously, beginning from the period of the Seljuk viceroyalty, new Turkmen groups began to flow into the province of Fars. Apparently, during the viceroyalty of Mangu-Bars (1132–1138), a Turkmen migration that had left the banks of the Syr Darya reached Khuzistan. From within that group, Yaqub of the Avshar (or Afshar) clan, the son of Arslan, settled in the province of Khuzistan, while Mevdud, who shared the same origins and later became the leader of the Salgurids, pitched his tents in the regions stretching from the Kanduman plateau to the Kuh-Giluya plateau.

Discussing the rise of the Salgurids to power in Fars, our author writes:

“During the Seljuk period, most of the Turkmen from the Qipchak region migrated downstream. The large tribe led by Ya‘qub b. Arslan al-Afsharī chose Khuzistan and settled there, while Sungur b. Mevdud al-Salgurlī (Salurlī) settled in Kuhgiluya. In AH 543 (1148), Malikshah rebelled, and in the ensuing battle his army was defeated. Atabeg Muzaffar al-Dīn Sungur placed the royal crown upon his head, began to improve the land of Fars, and introduced new and just regulations. Ya‘qub b. Arslan repeatedly sent forces from Khuzistan, resulting in battles between Atabeg Sungurlī and himself; however, Ya‘qub was defeated and abandoned the idea of sending troops there again” [Wassāf 1967, 86].

Although Tārīkh-i Wassāf provides information about Sungur ibn Mevdud, it does not mention the reason for his conflict with Malikshah. However, it is evident from other sources that Atabeg Sungur

rebelled after the Persian ruler Malikshah b. Mahmud of the Seljuks killed the brother of his atabeg, Muzaffer al-Dīn Sungur ibn Mevdud, who was the leader of the Salgur tribes inhabiting the region. Sungur subsequently defeated Malikshah and seized Shiraz, thereby laying the foundations of the dynasty later known as the Salgurs or the Persian Atabegs (543/1148). At the same time, the attacks of another Turkmen beg [Merchil 2009, 29]; the activities of Yaqub ibn Arslan in Fars and his eventual repulse are also noteworthy. Sungur, the first ruler of the Salgurid Atabegs, after defeating the previous ruler of Shiraz, Malik Shah, engaged in conflict with Yaqub ibn Arslan of the Afshars of Khuzestan, who sought to invade the Persian province. As a result, Yaqub ibn Arslan was defeated and fled back to Khuzestan. Although our author briefly mentions the reign of Sungur ibn Mevdud (1148–1161), he provides no information regarding his cultural or constructive activities in Shiraz [Merchil 2009, 29–30]. However, according to the findings of E. Merchil, who examined other sources of the period, Atabeg Sungur constructed the Sunguriyya madrasa and a saqāya (water spring) adjacent to it, and also built several waterways and canals in the vicinity of Shiraz. In addition, in the district of Hargāh he commissioned the construction of the Sungur Mosque in the Terashan Square and a ribat near Bāgh-i Naw. Atabeg Sungur further endowed the Sunguriyya complex which included both a madrasa and a mosque with four bazaars (markets) and various other charitable endowments [Merchil 1979, 130–131]. Atabeg Sungur ruled for thirteen years and died in Mergzar-i Beyza in 556 AH (1161) at the age of fifty-one. He was buried in the Sunguriyya madrasa that he himself had founded. The sources describe him as a “just, pious, benevolent, and modest” ruler and note that he bore the honorific titles Shīr Barīk and Muzaffar al-Dīn [Merchil 1991, 29–30].

The *Tārīkh-i Wassāf* briefly describes the events that occurred during the reign of Zangī ibn Mawdūd, the successor of Sunqur ibn Mawdūd. According to the source, when Sunqur ibn Mawdūd died, his brother Muzaffar al-Dīn Zangī ibn Mawdūd (1161–1176) succeeded him. He is described as an educated, intelligent, and fortunate ruler under whose administration no disorder or turmoil occurred. He governed for fourteen years and died in 571 AH (1176) [Wassāf 1967, 86].

Although the reign of Atabeg Muzaffar al-Dīn Zangī is only briefly mentioned in the *Tārīkh-i Wassāf*, it is known from other contemporary

sources that he was one of the most influential rulers of the Salgurlu dynasty and that several significant political developments took place during his rule. After the death of Sunqur ibn Mawdūd, his son Tuḡhril was still a minor, and therefore Muzaffar al-Dīn Zangī, another son of Mawdūd, ascended the throne. In the early years of his reign, a relative named Sabuq, who ruled the Ribāt-i Sabuq emirate in the province of Baydā, rebelled against him. This resulted in a series of military confrontations between the two. Zangī ibn Mawdūd emerged victorious and was consequently granted the honorific title Muzaffar al-Dīn. Following this triumph, the province of Fars came firmly under his authority [Shabankarai 1984, 172–173].

During this period, the Seljuk throne of Iraq was marked by significant political instability, with both Shamsaddin Ildeguzid (Atbegs of Azerbaijan) and Atabeg Zangī asserting competing claims to authority. Atabeg Zangī released the imprisoned prince Maḥmūd and had the Friday sermon proclaimed in his name, thereby presenting himself as the prince's atabeg. He also concluded an alliance with Amir Ināj, who was the ruler of Ray. Atabeg Ildeguz marched to counter this alliance and, after defeating Ināj, compelled Zangī to submit. In 1165, Zangī sent gifts to Ildeguiz, thereby reaffirming his authority over the province of Fars [Bunyadov 2007, 55]. However, his harsh treatment of the local population provoked widespread unrest. Although the inhabitants of Fars appealed to various rulers for relief, Zangī was ultimately dismissed. In 1168/69, he once again succeeded in regaining control of the province. In the subsequent years, he intervened in the succession struggle among the Seljuk princes of Kirmān by supporting Turanshah. Following the deaths of Shamsaddin Ildeguz and Sultan Arslanshah, new disputes arose concerning the Iraq Seljuk Sultanate throne. Although Prince Muḥammad sought assistance from Zangī, the latter, acting under the pressure of Jahān Pahlavān surrendered him to the Ildiguzids. Nevertheless, Zangī was able to maintain considerable political influence over the Kirmān Seljuks. He died in 1176 in Ashkavan near Istakhr [Merchil 2009, 30]. Construction and architectural activity continued in Shiraz during his reign. For instance, he had the Ribāt renovated in the name of the renowned Sufi sheikh Abdallāh Muḥammad ibn Khāfif Shirāzī and endowed several villas to support it [Mirkhond 1979, 665]. In addition, in 1160/61, he

commissioned the construction of a new water canal, three kilometres in length, in the northern part of the city, known as the Qanāt-i Zangābād, to enhance the water supply of Shiraz [Merchil 1979, 133].

Our author provides the following account of the Salgurlu ruler who succeeded Zangi:

“After Zangi, his son Atabek Muzaffar al-Din Tekla b. Zangi, who was also just like him, reigned over the Qimiyyat realm from 570 to 594 AH (1176–1198). At the beginning of Atabek Pahlavan’s reign, he brought his army to Shiraz, committing acts of murder and plunder. He ruled for only twenty years and died at the beginning of 591 AH (1195). Atabek Muzaffar al-Din Togrul b. Sungur was a scholarly and talented ruler; however, he lacked sufficient skill and authority” [Wassāf 1967, 87–88].

As indicated in our source, in the early years of Atabek Tekla’s reign, the Ildeguzid ruler Muhammad Jahan Pahlavan (1175–1186) marched on Fars. During this period, Tekla also faced attempts by his cousin Togrul to seize the throne. In a battle near Shiraz in 577 AH (1181/82), Tekla emerged victorious and Togrul was killed. Concurrently, Kirman was attacked by the Oghuz from Khorasan, and the army sent by Tekla suffered defeat due to the betrayal of Rafiuddin Muhammad Amirak, one of the emirs of Atabek Muhammad of Kirman. As a result, Kirman was removed from Salgurid influence, and the dynasty withdrew in 575 AH (1179/80). Tekla died in Bidak-i Fasad in 594 AH (1197/98) after a twenty-year reign. Contemporary sources portray him as a just, patient, and fiscally prudent ruler; however, B. Spuler has questioned the reliability of such claims, expressing doubts about their historical validity [Spuler 1987, 894]. Following the death of Tekla, as Wassāf indicates, his cousin Togrul ibn Sungur initiated a struggle for the throne. However, Tekla’s younger brother, Sad ibn Zangi, opposed his claim. According to H. Qazvini, the situation was further exacerbated by a plague epidemic that had broken out in the province at that time [Qazvini 1913, 120].

IV. Mongol Invasions and the Salgurid Dynasty

The next Salgurid ruler mentioned by Wassāf in the history of the Fars province was Sad ibn Zangi (AH 594–623/1198–1226), whose reign holds particular significance, as it coincided with the arrival of a new and formidable threat: the Mongol incursions into the region.

Additionally, some of the information provided by Wassāf from this period is unique and of considerable historical value.

Abdullah Shirazi writes:

“In the kingdom of Salur, the turn came to Atabek Muzaffaruddin Abu Shuja Sad ibn Zangi. He brought purity and splendor to the kingdom. At first, his vizier was Rukn al-Din Salih Kirmani, followed by Umed al-Din Abu Nasr Asad Abzari, a scholar who composed poetry in Persian and Arabic and maintained a *divan*. He was sent as an envoy to Sultan Muhammad Kharazmshah, who showed him great respect. At the outset of his reign, Atabek Sad captured Kirman and entrusted its administration to his nephew, Muhammad ibn Zeydan, establishing a robust military order to secure the region’s borders. Kirman had endured forty years of disorder prior to his rule. At that time, Qutb al-Din Sanjar, one of Atabek’s loyal servants and the ruler of Khuzestan, informed the Caliph of the situation, both in writing and orally. Sanjar justified the temporary withdrawal of troops and granted permission to restore order. In a letter to vizier Umed al-Din, he stated: ‘For forty years, Kirman has been a victim of infamy and oppression under the rule of the Atabegs. This knightly servant moves toward Kirman to liberate its people and cleanse it of corruption and hidden threats’. The main concern highlighted here was that Kirman lacked sufficient revenue to support the state and pay the army. Following Ata Bey’s orders, property taxes were increased under the designation *fedyet al-amlak*. The populace protested and petitioned for justice, resulting in the abolition of the tax. Kirman remained under Atabek’s rule until AH 607 (1210). Atabeg Sad frequently traveled to Shiraz and the surrounding regions and harbored ambitions of extending his authority further. In AH 600 (1204), Atabeg Uzbek ibn Pahlavan attacked Shiraz, causing widespread killing and plunder. In AH 603 (1207), Sultan Qiyasuddin arrived in Shiraz with a large army. Although the Sultan forbade his troops from massacring the population, soldiers looted extensively, leaving the city devastated. Subsequently, Atabeg Sad advanced to the border of Ray in AH 614 (1217/18), engaging the army of Muhammad Tekash with no more than seven hundred cavalries. He decisively defeated and scattered three ranks of the enemy. Sultan Muhammad Tekash, impressed by his bravery, captured him alive rather than executing him, seeking to

understand the source of his courage. Atabeg explained: 'I did not know that this army belonged to the Sultan of the world'. The Sultan, awed by his valor, spared him, providing a large tent and hosting many dignitaries to visit him (p. 89). Through the mediation of Malik Zuza, arrangements were made for Atabeg Sad's daughter, Malaka Khatun, to marry Sultan Jalaluddin, and for his son Zang to be taken as hostage to the Sultan. Additionally, one-third of the revenue of Fars was to be sent annually to the Sultan's court, and the fortresses of Istakhr and Ashkavan were to be ceded to him (pp. 89–90). Atabeg Sad also undertook significant construction projects in Shiraz. He commissioned the building of a new Friday Mosque and a square market, meticulously designing the layout so that each class of merchants occupied a distinct row – a feature unmatched in contemporary markets. He also built the Sugye Kabir market, and all his villages, fields, and baths were endowed as waqf' [Wassāf 1967, 87–90].

The first matter that Wassāf emphasizes during the reign of Atabeg Saad is his capture of Kirman. At this time, the Khwarazmshahs entered the political arena amid intense conflicts in the region. Following the defeat of the Oghuzs, Kirman initially fell under Khwarazmshah control; however, the emirs of Shabankara soon asserted authority over the area.

As a consequence of Nizamuddin Mahmud's oppressive policies toward the local population, a rebellion erupted in AH 600 (1203/04). The rebels requested military assistance from both the Salgurids and the Oghuz. In response, Salgurid forces marched from Sirjan, and the following day Ajamshah ibn Malik Dinar arrived with a contingent of two hundred cavalry. This convergence of forces triggered a dispute over the rightful control of Kirman. Ultimately, administration of the city was entrusted to Ajamshah. However, this arrangement soon escalated into a conflict between the Salgurid and the Dinar Oghuzs regarding Kirman. Atabeg Saad initially demanded that Ajamshah surrender Nizamuddin Mahmud and his sons, a demand that Ajamshah flatly refused. Subsequently, the Atabeg asserted that the Salgurid had undertaken the first military intervention in Kirman and therefore the city rightfully belonged to them. His envoy further warned that, should the demand be ignored, a Salgurid detachment of 500 soldiers, commanded by Izzeddin Fazlu, was stationed at the border and ready

to act. Fazlu soon arrived in Kirman, and faced with this show of force, the Dinarli Oghuzs had no choice but to comply. They relinquished control of Bardsir to the Salgurlu and retreated toward Bam. Consequently, the Salgurid firmly established their authority over the Bardsir region of Kirman [Merchil 2009, 30].

One noteworthy detail recorded in the source is that Atabeg Sad received the approval of the Abbasid Caliph, al-Nasir li-Dinillah, for his campaign in Kirman. Another significant point mentioned is that following his consolidation of Kirman, the Atabeg Uzbek advanced toward the region. In AH 600 (1204), Atabeg Sad also succeeded in taking control of Isfahan without encountering significant resistance. This expansion of Salgurid authority inevitably led to a conflict with the Ildeguzids, the Atabegs of Azerbaijan [Merchil 2009, 30].

During this period, the Khwarazmshahs also advanced into Fars, reaching as far as Shiraz. As recorded in *Tārīkh-i Wassāf*, Sad b. Zangi, who sought to assert control over Iraq-i-Ajam, was defeated and captured in a battle near Rey by the Khwarazmshah Alaeddin Muhammad b. Tekesh in AH 614 (1217 CE). Subsequently, the Khwarazmshah, showing respect for Atabeg Sad, concluded a peace treaty with him. Our author provides a detailed account of the terms of this treaty. Notably, this event is corroborated in a similar form by other contemporary sources [Juvaini 1997, 365–366].

Finally, the source also highlights the construction activities undertaken during the reign of Atabeg Sad. In addition to the buildings mentioned by *Tārīkh-i Wassāf*, one of the notable constructions of his time was the Shahrullah Rabat, a caravanserai located on the Baghdad road near Shiraz. Atabeg also endowed several villages, gardens, and baths to this rabat. Furthermore, the Esvaki Murabba-i Atabegi bazaar and other architectural projects were established during his rule, reflecting his contribution to the urban development and infrastructure of the region [Merchil 1979, 134].

Our author provides information on the next Salgurid ruler, Atabeg Abubakr ibn Sad:

“After him, Atabeg Muzaffar al-Din Qutluq Khan Abubakr ibn Sad (AH 628–658 / 1231–1260) ascended the throne. He was a shining light of this dynasty, renowned for his justice, devotion to the state, piety, and benevolence. Demonstrating prudence and foresight,

as soon as Chingiz Khan conquered the world, he promptly submitted, sending his brave nephew to Ogedei Khan and agreeing to pay tribute ... Atabeg Sad was vigilant and meticulous. Any agent, administrator, or secretary who received rights or property from the populace without his permission was strictly questioned. He assigned Mongol courtiers to a designated area on the outskirts of the city, with special attendants overseeing their needs, and prohibited ordinary citizens from approaching them, so as to prevent any information about the state from being leaked.

During his reign, madrasas, mosques, caravanserais, and bazaars were constructed throughout Shiraz. He also established a hospital, appointed trained and educated physicians, and ensured that the sick was provided with food, drink, and medical treatment, including medicines, ointments, and pills” [Wassāf 1967, 91–92].

“Furthermore, the island of Qis (Kish) became one of the largest trading hubs in Fars. Merchants from India, Sindh, China, Turkestan, Egypt, Damascus, and other regions brought their goods there for trade (p. 100). Previously, the island was uninhabited and undeveloped. The ruler of Kirman, Malik Turanshah ibn Imadaddawla, had drawn the attention of Qawurd ibn Chagri Beg to the island and established a port there” [Wassāf 1967, 100].

As recorded in *Tārīkh-i Wassāf*, Atabeg Sad, who had previously concluded an agreement with the Khwarazmshahs, returned to Shiraz to discover that his son, Abu Bakr, whom he had left in charge, had rebelled and had the Friday sermon read in his own name. Atabeg Sad successfully suppressed the revolt, defeating his son in battle and having him arrested [Spuler 2011, 157]. When the atabeg heard the news of Sultan Muhammad’s return, he broke his promises to him and began to rule his domain independently again. Apparently, the Khwarazmshah was preoccupied with the Mongol threat at this time and was unable to prevent the actions of the Atabeg in the Fars province. However, during the reign of his son, Atabeg Abu Bakr (1226–1260), who came to power after his death, new dark clouds began to gather over the Atabegs of Fars. Our author draws special attention that at this time, the Mongols began to penetrate the geography of the Middle East in a more realistic form, with all their families and animals. After the death of Chinggis Khan, during the reign of his successor, Ogedei Khan (1227–1241), a new conquest campaign was

launched with the aim of ending the short-lived rule of the Khwarazmshahs in the region. Atabeg Abu Bakr initially sided with the Khwarazmshah Jalal al-Din Mangberdi, who retreated to Azerbaijan and Iraq-i-Ajam at a time when the Mongol threat was growing, but as he shows in his *Vassaf*, realizing that it was pointless to deny the Mongol reality in the short term, he took a more pragmatic position. As a result, as a far-sighted political leader, he sent an envoy to the khagan of the Great Mongol Empire, Ogedei Khan, expressing his submission and accepting the appointment of a Mongol shah for his country and the payment of an annual tax. He also sent Tahamtan, who is shown as the Atabeg's nephew and whose name is not mentioned [Spuler 2011, 157]. *Wassāf* notes that he offered a modest tribute of 30,000 *ruknī* dinars, enhanced with pearls and other precious items, to his Mongol overlords. In return, he received the favour of the Qā'ān and was granted the title of Qutlugh Khān, mirroring the honours conferred upon his eastern neighbour, Baraq of Kirman [Lane 2003, 125].

Tārīkh-i Wassāf highlights his military campaigns toward the Gulf of Basra during Abu Bakr's reign, including his capture of Qais Island, an important trade hub, as well as Kish, the largest island of Persia. Overall, Abu Bakr's reign in the Fars province represents the period of greatest development and prosperity of the Salgurid dynasty. The source also provides information regarding his construction and cultural activities. Notably, during his reign, Atabeg Abu Bakr commissioned and endowed numerous buildings, including Rabat-i Muzaffariy-i Abarkuh, Rabat-i Muzaffariy-i Beyza, Rabat-i Muzaffariy-i Band-e Adud, Rabat-i Muzaffariy-i Jabir, Rabat-i Muzaffariy-i Sarband, Rabat-i Ali, and Rabat-i Zarban, several of which functioned as *khanegahs* and *tekkes* [Merchil 1979, 134–135; Sirazi 1851, 85].

In addition, as *Tārīkh-i Wassāf* notes, one of the most important constructions during his reign was the *Dar-ul-Shafā*. The source clearly indicates that this institution provided multifunctional medical services, highlighting the advanced level of healthcare administration under Atabeg Abu Bakr. Unfortunately, Abu Bakr's happy legacy did not long survive his death, at the age of 70, which occurred in 1261 after 36 years of his rule [Lane 2003, 126].

Commenting on the events following the death of Atabek Abubakr, our author writes:

“After the death of Atabek Abu Bakr, the main voice in the matter of power was Turkan Khatun, the wife of Atabek Abu Bakr bin Sad (Atabek Muzaffar al-Din Qutluq Khan) and the mother of Atabek Muhammad, the sister of Atabek Yazd Ala-ud-Dawla³. After Atabek Abu Bakr bin Sad’s eldest son, who had received a decree from Hulagu Khan to take over the power, died less than fourteen days after he acceded to the throne, the vizier Khaja Nizam al-Din issued a decree in the name of the younger Atabek Muhammad, and he took over the power. According to the information provided by me, he ruled for two years and seven months and died in the year 661 AH (1262) (p. 106, 107). After a certain time had passed, Turkan Khatun and the nobles consulted and unanimously decided to place Muhammad Shah, the son of Salgur Shah, on the throne in Shiraz. He was both brave and he was also a wise man. This event occurred around the time when the servants of Hulagu Khan captured Baghdad (1258). The Ilkhan greatly appreciated his (Muhammad Shah) bravery. However, after he ascended the throne, he began to indulge in extravagance. At that time, his elder brother, Seljuk Shah, was imprisoned in the Istakhr fortress. He sent him a letter of intercession and asked for forgiveness (p. 107). Muhammad Shah did not deal with his letter and he remained in prison. Muhammad Shah was very cruel and he had taken Selgam, the daughter of Turkan Khatun. However, Turkan Khatun did not pay attention to Turkan Khatun’s words. Turkan Khatun secretly agreed with the Turkan emirs and entered the harem, suddenly seized him and sent him to Hulagu Khan, saying that they did not recognize him as the legitimate king because he had shed the blood of innocent people. Hulagu also accepted (this idea). His reign lasted four months. The people (when they heard this news) decorated the city and rejoiced. Turkan Khatun sent some of the emirs and nobles to the Istakhr fortress and released Seljuk Shah and placed him on the throne. As soon as Seljuk Shah ascended the throne, she removed a group of emirs so that they could not betray him and seize the treasury. He also married Turkan Khatun. He was terrible and alcoholic.

³ The name of this lady is mentioned as *Turkan or Tarkan* Khatun. Her father was the Atabeg of Yazd, Qutbaddin Mahmud Shah, and her mother was Yaqud Tarkan, the daughter of Barak Hajib, the ruler of Kirman. The ruler of Kirman had married his daughter to the Atabeg of Fars, Saad II in order to establish diplomatic relations.

One night, during a wine party, his eyes fell on a black slave and her (Turkan Khatun) image appeared before his eyes. He called him (the slave) and ordered him to go to the harem and tear off Turkan's head from her body and bring it to him. The black man obeyed and cut off Turkan's head and brought it to him on a platter. She had expensive earrings in her ears. Seljuk Shah tore those earrings from her ears and threw them in front of the musicians. That night, he drank wine until dawn and poured a lot of wine on her (Turkan's) face (p. 107, 108). At that time, Ogol Bey and Qutluq Bitikchi were on the duty of shehneh in Shiraz by Hu Laku Khan. They were angry about this incident and, knowing that they would also be killed, wanted to go to him (Ilkhan) and inform him of all this. Then they mounted their horses without permission and set off to escape. Seljuk Shah, who learned that they were fleeing together, put on his armor, took his mace in his hand, mounted his horse and chased them. He first reached Ogolbey and killed him by hitting him on the head with his mace. At that time, the cavalry also arrived. The Seljuk Shah, who was very angry, ordered the soldiers to throw oil jugs into their houses and destroy men, women and everything. They killed the butcher, Kutlug, his relatives and servants, and put his children to the point of spears. Fearing this attack, Miyak went to Hulagu and told him all the events that had happened there. Hulagu, in return, had Muhammad Shah killed and sent Oltaji and Teymur to Shiraz with the Mongol army and ordered that help be sent to him from Isfahan, Lur, Yazd and Kirman. When the crown prince reached Isfahan, he sent a messenger to the Seljuk Shah and told him that if he confessed his mistakes, he would ask the Ilkhan for forgiveness, otherwise there would be a war. The Seljuk Shah, as he was, was arrogant under the influence of wine. When the news of the movement of the crown prince, together with the Sultan of Kirman, the ruler of Yazd, Atabek Alauddin, and Malik Nizamuddin Hasuyya, reached the Seljuk Shah, he took his army and treasure and went to Khurshif and stayed there for several days. There, suspecting the actions of the queen, he killed her and appointed another of his courtiers to that position. His goal was that if he could not resist and became helpless, he would cross to the other side of the river. ... The two armies met at Kazerun and a fierce battle broke out between them. The Seljuk Shah was defeated and left the battlefield

(p. 109). ... They captured the Seljuk Shah at the end of the year 662 AH (1264) and killed him in the fortress of Safid. ... When Seljuk Shah was killed, there was no one left from the Salgur dynasty to hold the throne except Atabek Abesh, the daughter of Sa'd, and her sister Salqam. A sermon was read in Abesh's name and coins were minted. And from that date, the province of Fars completely passed into the hands of foreigners. The poor were oppressed. Things became even more chaotic, and this went from bad to worse every day" [Wassāf 1967, 106–110].

The information presented in *Tārīkh-i Wassāf* is largely corroborated by other contemporary sources. Accordingly, Abu Bakr, who was remembered by titles such as *Sultanü'l-ber ve'l-bahr*, *Muzafferrü'd-dünya ve'd-din*, and *Adil-i Cihan*, passed away in 658 AH (1260) [Merchil 2009, 30]. His son, Sad II, who succeeded him, died merely twelve days later. Following this, his son Adud al-Din Muhammad, still a child, ascended the throne, and the regency was assumed by his mother, Turkan Khatun. Turkan Khatun had received a charter from Hulagu Khan granting her authority to govern Persia as regent on behalf of her twelve-year-old son. However, Atabek Muhammad tragically fell from the roof of the palace and died on 6 Muharram 661 AH (20 November 1262). Subsequently, the state officials and military leaders decided to place Muhammad Shah ibn Salqurshah on the throne [Merchil 2013, 192]. As soon as Muhammad Shah ascended the throne, he assumed full control over the treasury and the army. However, according to Wassāf, his cruel disposition, indulgence in pleasure parties, and, most importantly, his disregard for the counsel of Turkan Khatun fostered a negative perception of his rule. Exploiting his negligence and refusal to respond to the Ilkhan's summons, Turkan Khatun, together with her close associates, particularly the Turkish emirs and members of the Shul community, arrested Muhammad Shah and sent him to Hulagu Khan. After the removal of Muhammad Shah, his brother Seljuk Shah was placed on the throne of the Atabeg of Fars (661/1262–1263). Upon his accession, he immediately eliminated emirs he deemed a threat to the state, married Turkan Khatun, and shortly thereafter had her tragically executed, as recorded in the sources. Although he initially gained the upper hand against the Mongols, Seljuk Shah was ultimately captured and executed at Kazirun by order of Hulagu Khan (662/1263–1264).

After the death of Seljuk Shah, daughter of Sa'd II, Abish Khatun was proclaimed ruler of the Salghurid dynasty and held the throne from 663–668 AH (1265–1270). She was later married to Möngke Temür (or Dash Timur), a son of Hulagu Khan (670/1271–72). Such marriages were primarily intended to legitimize the gradual incorporation of dependent provinces into the Mongol state and to transform them into domains of the Mongol ruling family. It should be noted that Abiş Khatun was only four or five years old when appointed Atabek of Fars [Bruno de Nicola 2017, III]. During this period, the Fars region was formally under her authority, but in reality, it was subordinate to the Mongol state. The province was administered by a *shahna* sent by the Ilkhanate rulers. Following the assassination of the Mongol governor in Persia, Seyyid Imad al-Din, Abish Khatun was tried in Tabriz. She was not punished due to her kinship with the Ilkhanate dynasty; some of her relatives were executed, while others were fined, and their property was confiscated and redistributed to the poor and orphans [Bruno de Nicola 2017, III].

Although Abish Khatun returned to Shiraz, the administration of state affairs remained largely in the hands of viceroys appointed by the Ilkhanate rulers. In 667 AH (1268/69), Abaqa Khan appointed a Turkish emir named Andiyanu as viceroy of Fars. Despite demonstrating a relatively just style of governance, he was removed from office for killing Guljan, who had previously held the post of viceroy of the Divan. He was succeeded by Sogunjak Noyon in 679 AH (1271). However, as Sogunjak Noyon spent most of his time in Tabriz, actual administration of Fars was left to the emirs, resulting in the gradual economic and political weakening of the province. These circumstances prompted the return of Abish Khatun in 682–683 AH (early 1284), when she formally ascended the Salgurlu throne in Shiraz. Nevertheless, she was later brought to Tabriz and tried for her disagreements with the Ilkhanate ruler Argun Khan and was subsequently forbidden to return to Persia. This confinement adversely affected her health, leading to her death in Charanbad on Zilqada 685 AH (December 11, 1286). According to her will, her inheritance was divided among her daughters, Garduchin and Alganji, and her son Taiju, born to Manggu Temur. The people of Shiraz deeply mourned her death. She was buried in accordance with Turko-Mongol customs.

Her passing marked the definitive end of the Persian Atabeks, the Salgurid dynasty. According to G. Lane, Wassāf, far from being a Mongol apologist, assigns blame in a measured manner and rarely directs it at Mongol officials. His favourable depiction of figures such as Suqunjaq and Angyānā, Lane notes, reveals that the real cause of Shiraz's eventual downfall lay with its own rulers rather than with the Ilkhanate overlords [Lane 2003, 125].

V. Conclusion

The history of the Fars province in the 11th–13th centuries demonstrates that the region initially developed under the centralized administrative policies of the Seljukid Empire, and later under the local Turkmen Salur/Salgurlu rule. Evidence from historical sources, particularly Abdullah Shirazi's *Tārīkh-i Wassāf* and other narrative accounts, confirms that during the Seljuk period, Fars held significant strategic importance. Consequently, the sultans entrusted their administration to their most reliable emirs.

The activities of the Seljuk viceroys aimed both to protect the interests of the central government and to suppress the resistance of local forces, such as the Shabankara. The rebellions led by Fazlun Shabankarali, the campaigns of Qavurd, and the governance of figures like Khumaretkin, Chavli, and Karaca illustrate the challenges of maintaining political stability in the province. During this time, Fars was also affected by internal conflicts and external interventions, including those by the Seljuks of Kerman. As the Seljuk authority waned, the influence of local Turkmen groups grew, setting the stage for the rise of the Salghurid dynasty.

The migration and settlement of the Salur tribe in Persia, and their active involvement in local politics, provided the historical basis for the emergence of the Salghurid Atabegs. Their ascension marked a new historical phase characterized by the independent and continuous rule of a local Turkic dynasty. Under the Salgurid, political stability was restored, and the province entered a period of remarkable cultural, economic, and social development.

During the reigns of Atabegs Sa'd and Abu Bakr, Persian cities witnessed significant architectural and cultural achievements. Public buildings, caravanserais, bridges, madrasahs, and zaviyyas were constructed, while Shiraz once again became a vibrant center of science,

literature, and arts, attracting scholars, poets, and artisans. Thus, the Salgurlu period is notable not only for political stability but also as a peak era of cultural and urban development in Fars.

The policies of the Salghurid rulers, particularly Atabeg Abu Bakr, effectively preserved internal governance during the Mongol invasions. By skillfully adapting the Mongol regional administration model, they maintained a significant degree of local autonomy, minimized the destruction of cities, and prevented severe economic decline. Consequently, Fars remained comparatively stable and resilient relative to other regions during this tumultuous period. The Salgurid government thus ensured continuity, fostered positive developments in political, social, and economic life, and left a lasting material and cultural heritage that continues to be visible in Fars today.

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**ПЕРЕОЦІНКА ДЕЯКИХ ДАНИХ ЩОДО ПРАВЛІННЯ
ФАРСЬКИХ АТАБЕГІВ У ТВОРІ АБДУЛЛІ ШІРАЗІ
“ТАДЖЗІЯТ АЛЬ-АМСАР ВА-ТАЗЖІЯТ АЛЬ-АСАР”
(АБО ТАРИХ-І ВАССАФ)**

Провінція Фарс, інтегрована до складу Сельджуцької імперії внаслідок міграцій огузько-тюркських племен, адмініструвалася тюркської владою протягом майже двох століть і зберігала значне стратегічне та культурне значення протягом середньовічного періоду. За часів султана

Сельджуків Алп-Арслана (1063–1072) провінція адмініструвалася призначеними наїбами протягом вісімдесяти п'яти років, забезпечуючи відносну стабільність, проте стикалася з викликами у вигляді внутрішніх повстань, місцевих сил, таких як Шабанкара, та зовнішніх суперників, зокрема Сельджуків Керману. Ослаблення влади Сельджуків, разом із подальшим заселенням огузько-туркменських племен, сприяло піднесенню Атабеїв Салгурів (або Салурів), які протягом приблизно 120 років правили Фарсом незалежно. Їхнє управління відзначалося політичною консолідацією, економічним зростанням та культурним піднесенням. Архітектурні та інфраструктурні проекти – включно з медресе, мечетями, караван-сараями, мостами, базарами та лікарнями – сприяли розвитку міського життя, підтримці науки та мистецтв і зміцненню Фарсу як регіонального центру. Спираючись головним чином на джерело Абдулли Ширазі “Таджзіят аль-Амсар ва-Тазжіят аль-Асар (Таріх-і Вассаф)” та інші сучасні джерела, дослідження повторно оцінює політичний, соціальний та культурний розвиток регіону. Особлива увага приділяється прагматичній політиці Атабеїв Салгурів у період монгольських вторгнень, збереженню місцевого управління та стабільності, одночасно сприяючи економічному й культурному розвитку. Результати демонструють, що династія Салгурів не лише відновила політичний порядок, а й започаткувала тривалі трансформації культурного та матеріального життя Фарсу, залишивши спадок, який тривав і після її занепаду. Дослідження робить внесок у глибше розуміння Фарсу як активного політичного, соціального та культурного центру за правління Сельджуків та Салгуридів, підкреслюючи значення провінції у ширшому контексті середньовічної тюркської історії.

Ключові слова: Атабеї Фарсу, Салгуриди, Сельджуцька імперія, огузько-туркменські племена, Абдулла Ширазі, Таріх-і Вассаф

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