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مدينة سيواس في العصر السلجوقي دراسة حضارية

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المستخلص بلغة الرسالة

تأتي أهمية دراسة مدينة (سيواس) والتي تعد العاصمة الثانية للسلاجقة بعد العاصمة الأم (قونية)؛ وذلك للموقع الجغرافي المتميز الذي احتلته المدينة والتي لطالما تنافست الدول الكبرى في السيطرة عليها واعتبرت البوابة نحو الشرق وقد حرص البيزنطيون لجعل المدينة حامية لأراضيهم وظهرت أهمية المدينة خاصة بعد فتح المسلمين لبلاد الأناضول على يد أشهر قادتها سليمان بن قلمش سنة (467هـ/1075م).

وقعت المدينة تحت سيطرة الأقباط الحيثية الذين سكنوا المنطقة ابتداء من سنة (2000ق.م) ومن ثم سيطر عليها الفرس (547ق.م) ثم حكمها الرومان (333ق.م) انتقلت إلى حكم الروم البيزنطيين تعرضت لاجتياح الجيوش الإسلامية (92هـ/711م) خلال حكم الأمويين وأخيراً حكمها السلاجقة الأتراك، وقيام دولة سلاجقة الروم في آسيا الصغرى، بعد معركة (ملاذكرد 463هـ/1071م) تولى الحكم فيها إحدى الإمارات التركية والتي قام بتأسيسها (أحمد غازي دانتشمنند) إذ أعلن السلطان ألب ارسلان أن القادة الذين شاركوا في فتح آسيا الصغرى سيتولون حكم المناطق هم وأبنائهم وأحفادهم والتي حكمت ما يقارب (22سنة) استمرت النزاعات بين بني دانتشمنند والسلاجقة في حكم سيواس والمناطق التابعة لها ولكن ما لبث أن استطاع قليج ارسلان الثاني القضاء على جميع الإمارات التركمانية والتي ضمت بذلك لحكم السلاجقة سنة (569هـ/1174م).

وبالرغم من تنوع العناصر السكانية في مدينة سيواس في ظل حكم السلاجقة لبلاد الأناضول إلا أن ذلك لم يؤد إلى ظهور مشاحنات بين سكانها بل على العكس من ذلك أظهر السلاطين السلاجقة التسامح لجميع السكان على الإطلاق، وتم استيعاب هذه العناصر داخل مدينة سيواس، كما أدى روح التسامح الذي أبداه السلاطين السلاجقة والذي اتبعت المذهب الحنفي ليكون مذهباً رسمياً للدولة والذي أدى بدوره إلى تقبل السكان الدين الإسلامي الجديد سواء لسكانها المحليين وأهل الذمة ومنهم (الأرمن والبيزنطيين) حتى أن أعداداً منهم دخلت الدين الإسلامي، برزت المدينة كواجهة تجارية للأناضول جعل السلاجقة يسهلون كل الوسائل المتاحة لإنجاح العملية التجارية، وتوفير الحماية للقوافل التجارية وتأمين سيرها، وبعد سيطرة المغول على جميع بلاد الأناضول ومنها مدينة سيواس لم يكن هم المغول سواء جمع أكبر قدر ممكن من الضرائب وعينوا موظف بمرتبة وزير ليتولى استحصال تلك الضرائب وهذا أن دل على شيء يدل على المكانة الاقتصادية الكبيرة التي كانت تتمتع بها تلك المدينة وكذلك ضخامة المبالغ التي كان يتم جمعها.

توقيع مسؤول شعبة الدراسات العليا

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أؤيد المستخلص في الاستمارة مطابق للمستخلص في الرسالة

Abstract

The importance of tackling (Sivas) City is due to the fact that it is the second capital of Seljuqs, after the firstone (Konya). Sivas occupies a remarkable geographical location on which the major empires were competing to control, regarding it as the gate for east. Byzantines dealt with making it as a garrison for their territories. The city importance appears clear especially after the Muslims conquered Anatolia under the leadership of the most famous leader “Suleiman ibnQutulmish” (467 A.H. / 1075 A.D.).

The title of the thesis is “Sivas City during the Era of Seljuqs: civilizational and Political Study (471-708 A.H. / 1077-1308 A.D.). the encouraging reasonbehind choosing this subject is that it is a novel one and hasn't been tackled by the previous university studies yet, especially concerning Sivas city at the Seljuqs' reign and the Turkish emirates established at Anatolia. During the Seljuq sultans'rule on Anatolia, Sivas city witnessed historical and civilizational important events Regarding it as a remarkable city which is not less important than any major Islamic ones (like the cities of Damascus, Cairo, Kairouan, and Fustat). The study is made up of an introduction, three chapters, and conclusions in addition to several appendixes.

In the introduction, ithas been tackled the city naming, its geographical location, and its climate as well as the historical view of the city starting from Hittites, to Seljuqs who appeared at the stage of political events, and to the establishment of Romish Seljuqs state at Anatolia. The role of Sivas hasn't been neglected during the battle of (Malaz Kurd) by which the first Turkish emirate establishment resulted after Muslims could conquered Anatolia and ruled by theDanshmalds. In this respect, it has been stated the role of Noor El-DeenMahmood to his state(i.e. Anatolia) after he gave helpto the Danshmalds when Seljuqs

made an attack to control their properties in Sivas emirate. At last, it has been occupied all the territories of Anatolia after defeating the Turkish emirates.

The first chapter entitled “*Most Important Political Events in Sivas City During the Rule of Seljuqs*” starts from dividing the properties of QaleechArsalan on his sons before his death. Then, it tackles the main struggles made in between the brothers to control the rule. It has been also dealt with the Targal shah’s blockade to his nephew (from his brother)Sultan Kikaws in Sivas City and the related aftermaths. Here, we also tackle the main external achievements ofSultan Kikawslake conquering the port of Sinop because of its importance towards Sivas city in particular and Anatolia in general. The study comprises the emergence of mogul at the stage of events and the Seljuq - Mongolian relationships. To add, it has been stated the cooperation between Ayyobyeens and Seljuqs to defeat Sultan Jalal El-DeenMankooobrti and the most important religious movements which influences in this or that way on Sivas city as well as the major events like the battle of Koosa Dag which happened between Seljuqs and Mogulsresulted in the fall of Sivas to be ruled by Moguls. Finally, it hasn’t been neglected to talk about the last ruler of Seljuqs on the Sivas and how the Artanas rule it.

As for the second chapter which is entitled “*The Economic Life of Sivas City During the Rule of Seljuqs*”, it submits a review of the major economic activities including trade that has been preceded to other economic aspects regarding it as a purelycommercial city. It has been also shown the efforts of Seljuq Sultans in improving trade in the city, in addition to the trade roads and khans along the trade caravans. It’s been talked about the external trade and the trading agreements made by Sultans with the neighboring states in order to improve trade, in addition to the internal trade and its principles like seasonal and daily markets.

The study, in this respect, doesn't neglect agriculture and the main agricultural crops which are planted in Sivas City as well as the animal resources and the most important animals in which they are bred. Industry hasn't been also skipped in Sivas City; the major active industries have been stated which are various and numerous. Moreover, the most important exports, imports and taxes have been mentioned. The chapter is ended with the coin minted there during the Seljuqs' reign, and its unstable value during the domination of mogul on Sivas City. To add, it has been talked about land tax and head tax because the state of Romish Seljuqs is Islamic state ruling under the name of Islam, so it should impose the land tax and head tax on its subjects of non-muslims.

As for the third chapter which is entitled "*The Social Life in Sivas City*", it is made up of two sections. The first one is about the demographic composition of Sivas City, i.e. the componential people who lived in the city. Byzantines are the original city citizens whereas Armenians represent the second component who immigrated to Sivas after campaigns made by muslims on their lands. For this reason, their prince 'Sankreem' worked on substitute his lands with the byzantine emperor for living in Sivas City. Turkmen and Turkish people are the other component belonging to the population of this city after the battle of 'Malathkar'. Persians also immigrated to Sivas after the Seljuqs' conquest of Anatolia. In addition, other origins of people like Bulgarians, Geneva, and Jews immigrated to this city without verified information about the circumstances of their migration to Sivas. The main reason behind choosing this city is to work in trade. In this section, it hasn't been neglected to talk about language, literature, educational curricula, and teaching staff in the schools as well as to mention the major scholars of Sivas City and the immigrant scholars who came there either to learn from its own scholars or to escape from the moguls' invasion to their

countries. Here also, it has been talked about those who were 'bully', known as '*Al-Fityan Al-Akhiyya*' in Anatolia. The second section is about "Architecture in Sivas". Here, it has been tackled the city walls, the castle of Sivas, the great mosque, and the schools established during the Seljuqs' Era. To add, it has been talked about '*Bimaristan*' (i.e. hospital) established by 'Sultan Ezz El-Deen Kikaws' which is regarded as the greatest one not only in Sivas but also in all cities of Anatolia.

The study has been ended with a brief conclusion involved the main results that Sivas City witnessed at the both historical and civilizational levels, in addition to the most important principles needed for the topic of this study.

There is no doubt that this study has no difficulties and obstacles, in which the researcher faced during her writing it, like shortage of Arabic written resources about Sivas in addition to the very shortage of resources about the Romish Seljuqs in general in order to submit an obvious landscape on the political and social life. As for adopting the Turkish resources and researches written on Sivas City, Turkish researchers try to highlight its role. Hence, the researcher of this study makes a comparison among those event and others that are found whether in Arabic or Persian, especially the historians of that period of time. The shortage of references has been compensated by making contacts with the interested researcher in Turkey and its universities so that the researcher can get more resources, theses, and journals which cost much of effort and money in order to make use of them in the study.

Review of the major resources and references:

The subject of study requires adopting a number of important references to enrich the research with valuable information in addition to a number of Turkish and Persian resources which tackle the history of Sivas City in particular and the history of Anatolia in general.

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**Sivas City during the Era of Seljuqs
civilizational and Political Study
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In

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