

از مکان گشاده شوند» یعنی آیین نماز (ص ۲۵ س ۱-۲)، و نظایر آن در این کتاب بسیار است^(۱) و در نسخ جدید هم جا این کلمه را به «آیین» تصحیح کرده‌اند،

۱. - مقدمه، یعنی سابق و پیش از این، مثال: «و چون رانندگان لشکر او کوچک و نوق تغان بر پیش بودند بکفایت عیث و فساد ایشان لشکر فرستاد چنانک در مقدمه ذکر آن مثبت است» یعنی سابقاً و پیش از این (ص ۶۲ س ۴-۶)، و مقصود مقدمه کتاب نیست چه حکایت مشار الیه بلا فاصله قبل از این فصل مذکور است و در مقدمه کتاب اصلاً اثری از این فقره نیست، مثال دیگر: «چون در آیام سلطان نکش سبب ملک عراق منازعتی افتاده بود و نکش لشکر بغداد را منہزم کرده و وزیر را کشته چنانک ذکر آن در مقدمه نوشته آمد است» (آ ورق ۹۲)، یعنی سابقاً و پیش از این نه در مقدمه کتاب چه در آنجا اصلاً ذکر از این مقوله نیست،

۱۱ - ارجاع ضمیر جمع بادات عموم «هر» و «هرکس»، مثال: «هر امیر استکنار اطلاق مواجب را بنام گویند چندین مرد دارم» یعنی گویند (ص ۲۴ س ۱-۲)، - «هرکس که آن مجلس را ... مشاهده کردند از غایت اعجاب می‌گفتند الخ» (ص ۱۴۸ س ۱۵-۱۷)، - «هرکس از اماکن خود در حرکت آمدند» (ص ۱۵۵ س ۶)، - «و هرکس در آن شبوه فصلی پرداختند» (ص ۱۵۷ س ۱۰)، - «هرکس که در خدمت او حاضر بودند الخ» (ص ۱۷۴ س ۱۸-۱۹)، - «و هرکس البجیان بجوانب روان کردند و ... تعلق می‌ساختند» (ص ۱۹۹ س ۶-۷)،

۱۲ - افراد فعل معطوف بنعل جمع مغایب، مثال: «هر دیه را چند نوبت کشش و غارت کردند و سالها آن نشویش بر داشت» یعنی

(۱) از جمله رجوع کنید بص ۱۴۹ س ۸، ص ۱۹۵ س ۱۷، ص ۱۹۷ س ۱۸،

برداشتند (ص ۷۵ س ۸-۹)، «ایلچی میفرستادند و از وصول چنگر خان اعلام می کرد و ... نپذیر می نمود و ... تشدید می کرد و هر کجا ایل قبول می کردند شهنه با التمعا بنشان می دادند و می رفت و هر کجا که امتناع می نمودند آنچ سهل مأخذ بود ... می گرفتند و می کشت» (ص ۱۱۷ س ۴-۱۰)، و نظایر آن نیز در این کتاب بسیار است^(۱) و این طریقه در غالب مؤلفات قدما معمول بوده است،

۱۳ - اضافه نام حکمران یا پادشاه یا صاحب محلی بخود آن محل چون «علاء الدین الموت» یعنی پادشاه و صاحب الموت (ص ۲۰۵ س ۱۲)، و «اوزار خان المالیغ»، یعنی حکمران و صاحب المالیغ (ص ۴۸ س ۱۳-۱۴)، و «ارسلان خان قیالیغ» بهمین معنی (ص ۵۶ س ۴)، و این طریقه نیز در کتب متقدمین جداً معمول بوده است از جمله تاریخ طبقات ناصری للفاضل منهاج الدین عثمان الجوزجانی و لباب الألباب لنور الدین العوفی چون: ملک تاج الدین مکران و ملکشاه و خش و شمس الدین محمد بامیان و تاج الدین نمران و ناصر الدین محمد مادیان یعنی صاحب مکران و صاحب و خش و هكذا^(۲)،

(۱) از جمله رجوع کبک بص ۶۷ س ۱۱-۱۲، ص ۱۰۴ س ۱۴-۱۵، ص ۱۲۴

س ۲۱-۲۲، ص ۲۱۸ س ۷-۸،

(۲) رجوع کبک نیز بجوانی راتم سطور بر لباب الألباب عوفی ج ۱ ص ۲۰۴،

ج - بعضی نصوص مؤرخین عرب راجع بترجمه حال مصنف^۱

هرچند غالب معلومات راجعه بترجمه حال مصنف منفصلاً در قسمت اول ازین مقدمه مسطور است ولی بمناسبت اینکه نصوص مؤرخین عرب در این موضوع خلاصه و فهرست ماندی است از ترجمه حال مبسوط سابق الذکر و دیگر آنکه غالب این مآخذ عربی بر عکس مصادر فارسی در محل دسترس عموم مردم در ایران نیست مناسب دیدیم که عین مسطورات بعضی از ایشان را در آخر این مقدمه نقل نمائیم و آن عبارت از پنج مأخذ است:

- ۱ - تأریخ کبیر موسوم بنهایه الأرب فی فنون الأدب در سی مجلد^(۱) للامام شهاب الدین احمد بن عبد الوهّاب بن محمد بن عبد الدائم^(۲) البکری الثوبری المتوفی سنة ۷۴۲^(۳)، و فقره ذیل منقول است از ج ۲۵ از کتاب مذکور از روی نسخه محفوظه در کتابخانه ملی پاریس^(۴) :-

منقول از بنهایه الأرب للثوبری،

- ۱۰ «و فی سنة ثمانین و ستمایه فی رابع عشر شهر رجب انهم التار اصحاب ابغا الذین حضروا من جهته الی الشام و التقوا مع السلطان الملك المنصور قلاوون و كانوا صحبة منکوثر بن هولاکو^(۵) و کان ابغا قد نازل الرحبة^(۶)

(۱) حاجی خلیفه در «بنهایه الأرب» و المنهل الصافی لابن تغری بردی ج ۱ نحه^(۱) کتابخانه ملی پاریس Arabe 2008, f. 75b (۲) حاجی خلیفه و المنهل الصافی،

ایضاً، و خود بنهایه الأرب ج ۲۶ Arabe 1579, ff. 190b, 220b

(۳) المنهل الصافی و حاجی خلیفه، ایضاً، (۴) Arabe 1377, f. 37a-b

(۵) و فی الأصل: هولاکو، (۶) و فی الأصل: الرحبة،

ثم جرد هؤلاء و عاد الى الأردن^(١) و وصل^(٢) منكومر بن معه الى حمص و النقولهم و العساكر الإسلامية فاستظهر التتار في مبادئ الوقعة و انهزم ميسرة السلطان الملك المنصور و ما شك^(٣) التتار في الظفر و نزلوا و اكلوا الطعام ثم كانت الدائرة عليهم فانهمزمو اقبج هزيمة على ما بينته في اخبار السلطان الملك المنصور، و اما منكومر بن هولاکو^(٤) فان الهزيمة استمرت به الى جزيرة ابراهيم فلما وصل اليها مات، و قيل ان علاء الدين الجويني صاحب الديوان كان قد عزم على اغتيال ابغا و نقل الملك عنه فكذب الى مومن^(٥) آغا^(٦) شحنة الجزيرة بأمره ان ينحبل على منكومر و يقتله فسفاه مومن^(٧) سبأ فأت ولما مات هرب مومن^(٨) الشحنة من الجزيرة و علم اصحاب منكومر بامر[ه] فطلبوه فلم يدركوه فقتلوا نساءه و اولاده و توجه مومن^(٩) الى الديار المصرية و معه ولده فاعطوا بها اقطاعا و حبل منكومر الى قلعه تلا^(١٠) فدفن بها، و في سنة ثمانين و ستمائة ايضا كانت وفاة علاء الدين الجويني صاحب الديوان و كان قد تمكن في دولة التتار نمكنا عظيما بسبب اخيه شمس الدين فانه كان المشار اليه ثم نعم عليه ابغا لما علم انه واطأ المسلمين و استصنى امواله ثم مات بعراق العجم و ولي بعده ولد اخيه هرون بن الصاحب شمس الدين»،

٢ - تاريخ كبير موسوم بتاريخ الاسلام و معروف احيانا بتاريخ الذهبي
١٨ - كه ذيل و قايح را تا سنة ٧٠٠ هجری امتداد میدهد در بیست و يك

(١) وفي الأصل: الأردن، (٢) وفي الأصل: و اوصل، (٣) وفي الأصل: و ما شاكر، (٤) وفي الأصل: هولاکو، (٥) وفي الأصل: من، و سيتكرر ذكره على ما هو الصواب بعيد هذا، (٦) وفي الأصل افخم هنا هذه الكلمات: «علاء الدين الجويني صاحب الديوان» و لاشك انه سهو من النسخ، (٧) كذا في المواضع اي «مومن» لا «مؤمن»، (٨) وفي الأصل: تلا، - تلا كه تلا و شاعوته بنز گویند قلعه بوده بر كوه شامو مقابل دهخوارقان و مدفن هولاکو و اعقاب او بوده است (جامع التواريخ (Suppl. pers, 200, ff. 295b, 314b)

مجلد (۱) للامام العلامة المؤرخ شمس الدين ابي عبد الله محمد بن احمد بن عثمان بن قاباز بن عبد الله الدمشقي المعروف بالذهبي المتوفى سنة ۷۴۸^(۲)، و فقرة ذيل منقول است از جلد اخير از كتاب مذكور از روى دو نسخه محفوظه در موزه بريطانيه در لندن^(۳) :-

منقول از تاريخ الاسلام للذهبي،

«(۴) عظاملك (۵) الصاحب علاء الدين الجوينى (۶) ابن محمد بن محمد، الاجل علاء الدين (۷) صاحب الديوان بن الصاحب بهاء الدين الجوينى (۸) الخراسانى اخو الصاحب الكبير الوزير شمس الدين كان اليهما المحل والعقد فى دولة ابغا و نالا من الجاه والحشمة ما يتجاوز الوصف و فى سنة ثمانين ۱۰ قدم بغداد مجد الملك (۹) العجمى (۱۰) فأخذ صاحب الديوان و غله و عاقبه (۱۱) و اخذ امواله و املاكه و عاقب سائر خواصه (۱۲) فلما عاد منكوب من الشام مكسورا حمل علاء الدين معهم الى همدان و هناك مات ابغا و منكوب (۱۳) و كان قد انصلح امر علاء الدين فى ايام الملك احمد (۱۴) فلما ملك ارغون

(۱) چنانكه ابن نغرى بردى در ترجمه حال ذهبي در ج ۵ از المنهل الصافي نسخه پاریس (Arabe 2072, ff. 80b-88a) تصریح بدان میکند و همین صواب است و موافق با نسخ موجوده از این کتاب، و حاجی خلیفه در کشف الظنون در تحت «تاریخ الذهبي» گوید که آن دوازده مجلد است و آن سهو واضح است و منشأ آن التباس رقم ۲۱ است به ۱۲ در بعضی مآخذ حاجی خلیفه قطعاً،

(۲) المنهل الصافي ج ۵ از نسخه مذکوره ورق ۸۶b-۸۸a، و حاجی خلیفه در تحت «تاریخ الذهبي» و «العبر فی خبر من غیر»

(۳) Or. 53, f. 21a-b و Or. 1540; ff. 6a-7a - و برای اختصار علامت نسخه اول را در حواشی آیه حرف A قرار دادیم و نشان نسخه دوم را حرف B

(۴) A ورق ۷a - سطر ۵ = B ورق ۲۱a سطر ۲ باخر، (۵) B ندارد،

(۶) A ندارد، (۷) A ندارد، (۸) B: الدين،

(۹) ابتدای ورق ۲۱b در B، (۱۰-۱۱) فقط در A،

(۱۱-۱۲) فقط در B،

ابن ابغا^(۱) طلب الأخوین فاختمیا فتوفی علاء الدین فی الاختفاء بعد شهر
ثم اخذ ملك اللور يوسف اماناً من ارغون للصاحب شمس الدین و احضره
اليه فغدر به ارغون و قتله^(۲) بعد موت اخيه بقليل ثم فوّض ارغون امر
العراق الى سعد الدین العجسی و المجد بن الأثیر و الأمير علی^(۳) جکیان^(۴)
ثم قتل ارق وزیر ارغون الثلاثة بعد عام، و كان علاء الدین و اخوه
فيهما كرم و سودد و خبرة بالأمور و فيها عدل و رفق بالرعية و عمارة
للبلاد و لی علاء الدین نظر العراق سنة نیف و ستین بعد العباد القزوينی
فاخذ فی عمارة القرى و اسقط عن النّالّحين مغارم كثيرة الى ان نضاعف
دخل العراق و عمر سوادها و حفر^(۵) نهراً من الفرات مبدأه من الأنبار
و منتهاه الى مشهد علی رضی الله عنه و انشأ^(۶) عليه مائة و خمسين قرية
و لقد بالغ بعض الناس و قال عمر صاحب^(۷) الديوان ببغداد حتى كانت
اجود من ایام الخلافة^(۸) و وجد اهل بغداد به راحة، و حکى غیر
واحد ان ابغا قدم العراق فاجتمع فی^(۹) العيد الصّاحب شمس الدین^(۱۰)
و علاء الدین^(۱۱) ببغداد فأحضبت الجوائز و الصّلات التي فرقاها^(۱۲)
فكانت أكثر من الف جائزة، و كان الزّجل الناضل اذا صنّف کتاباً و

(۱) این فقره سهواست چه وفات علاء الدین چنانکه سابق مشروحاً ذکر شد در
اوایل سلطنت سلطان احمد بود در ذی الحجّه سنه ۶۸۱ یعنی فریب يك سال و نیم
قبل از جلوس ارغون در جمادی الأولى سنه ۶۸۲، و در نصوص مؤرخین عرب آتی
الذکر همه جا این سهو روی داده است،

(۲) A: فقتله، (۳) A: در اینجا کلمه «بن» نوشته بعد قلم زده،

(۴) کلا فی B (۵)، A: «حکیمان»، ذیل صفای آتی الذکر بر این خلکان: «شکیان»،
المهل الصّافی: «جکیان»، فوات الوفيات: «جکیان»، جامع التّواریخ نسخه پاریس
Suppl. pers. 209, f. 317a: «حکیمان»، و تصحیح این کلمه برای من ممکن نشد،

(۶) B: جرّ، (۷) A: فانشأ، (۸) ابتدای ورق ۶b در A،

(۹) A: الخلیفه، (۱۰) کلمه «فی» فقط در B،

(۱۱) A: فرّقها، B: فرقا، (۱۲) فقط در B،

نسب البها تكون جائزته الف دينار و قد صنف شمس الدين محمد بن
 الصبئل الجزري خمسين مقامة و قدمها فأعطى الف دينار، و كان لها
 احسان الى العلماء و الصلحاء و فيها اسلام و لها نظر في العلوم الادبية
 و العلية، و في وقتنا هذا الامام المؤرخ العلامة ابو الفضل عبد الرزاق
 ابن احمد بن (١) الغوطي مؤرخ عصره (٢) و (٣) قد اورد في تاريخه الذي على
 الألقاب، ترجمة علاء الدين مستوفاة: (٤) هو الصدر المعظم صاحب علاء
 الدين ابو المظفر عظاملك بن الصاحب بهاء الدين محمد بن محمد بن محمد
 ابن علي بن محمد بن محمد بن محمد بن علي بن محمد بن احمد بن اسحق
 ابن ايوب بن الفضل بن التريغ الجويني اخو الوزير شمس الدين قرأت
 بخط الغوطي كان جليل الشأن تأدب بخراسان و كتب بين يدي والده و
 تنقل في المناصب الى ان ولي العراق بعد قتل عماد الدين الدوني (٥)
 فاستوطنها و عمر التواحي و سد الثوق و وفد الأموال و ساق الماء من
 الفرات الى النجف و عمل رباطاً بالمشهد و لم يزل مطاع الأمور رفيع
 القدر الى ان بلى بمجد الملك في آخر أيام اباقا بن هولاكو و كان موعوداً
 من السلطان احمد ان يعينه الى العراق فحالت المنيّة دون الأمانة و سقط
 عن فرسه فمات و نقل الى تبريز فدفن بها وله رسائل و نظم كتب الى
 منشوراً بولاية كتابة التاريخ بعد شيخنا ناج الدين علي بن انجب و كان
 مولد في سنة ثلث و عشرين و ستماية و مدة ولايته على بغداد احدى (٦)
 و عشرون و عشرة اشهر (٧)، و قرأت بخطه وفاة علاء الدين في رابع
 ذي الحجة سنة (٨) احدى و ثمانين و ستماية (٩)،

(١) كذا في النسخين، و ظاهراً كلمة «بن» زباد است سهواً از ناسخ چنانكه از
 تعبیر ذمی از او در دوسه سطر بعد به «القوطي» استنباط میشود،
 (٢) A: مصر، (٣) محتمل است این واو زبادی باشد سهواً از ناسخ،
 (٤) از اینجا تا (٧) فقط در A موجود است و از B بگلی ساقط است، (٥) كذا
 في A، و الظاهر «الغزويني» و قد مر ذكره، (٦) ابتدای ورق ٧a در A،
 (٧) از (٤) تا اینجا فقط در A موجود است چنانكه گذشت، (٨-٩) A برقم: ٦٨١،

۳ - ذیلی بر تاریخ ابن خلکان موسوم بتالی کتاب وفيات الأعيان مرتب بحروف معجم تألیف فضل الله بن ابی الفخر الصفای مشتمل بر وفيات مشاهیر از سنة ۶۶۰-۷۲۵ هجری، و فقرة ذیل منقول است از نسخه محفوظه در کتابخانه ملی پاریس (۱) :-

منقول از ذیل صفای بر ابن خلکان،

«الأخوان» (۲) علاء الدین عطا ملک و شمس الدین اولاد بهاء الدین محمد بن محمد الجوبینی العجمی (۳) المعروفان (۴) باصحاب الدیوان علاء الدین بیغداد و شمس الدین فی الصحبة (۵)، ذکر عز الدین عبد العزیز بن الکواز نائب المحکم بیغداد لها حضر الی دمشق فی سنة اربع و سبعایة للحج قال قدم مجد الملك الی بغداد من العجم قبل حضور منکو دمر بالعساكر الی الشام فی سنة ثمانین و ستمایة بشهر واحد و اخذ صاحب الدیوان المذكور و عاقبه و غله فانشد علاء الدین:

لا نأین لما جرى • فالخیر فیہ لعلّہ
قد کان عبدًا آبقًا • بعضی الآلة فغلّہ

۱۵ فلما عاد العسكر مكسوراً (۶) توجه ابغا الی همدان و اخذ علاء الدین صحبته و مات (۷) ابغا و منکو دمر فی السنة و ولی احمد باتفاق من علاء الدین المذكور و اخیه (۸) شمس الدین اصحاب الدیوان و بعد ثلاث سنین هلك ۱۸ احمد و ولی ارغون فاخفی علاء الدین و اخوه و طلبهما (۹) ارغون (۱۰)

(۱) Arabo, 2001, f. 53a-b - این نسخه در سنة ۷۲۴ استنساخ شد و چنانکه ملاحظه

خواهد شد غلط بسیار دارد، (۲) و فی الأصل: الأخوین،

(۳) و فی الأصل: العجم، (۴) و فی الأصل: المعروفین،

(۵) یعنی فی صحبة ملوک المغول، (۶) و فی الأصل: مکسور،

(۷) و فی الأصل «و عاد»، و هو غلط واضح، (۸) و فی الأصل: و اخوه،

(۹) و فی الأصل: و طلبهم، (۱۰) این فقرة سهواست رجوع کبود بص قیط ح ۱،

فتوفی علاء الدین بعد شهر و هو مختلف^(۱) و [اما] شمس الدین [فان] اتانک بوسف [جاءه] امان من ارغون و احضره فلم یقف عند الأمان و قتله بعد موت اخیه بمدة قليلة و فوض امر العجم الی جماعة مشترکین و هم سعد الدین العجمی و مجد الدین بن الأثیر و الأمير علی المعروف بشکیبان^(۲)، و تعلق الأمير هرون بن شمس الدین صاحب الديوان بارق وزیر ارغون و صاحب حساب العراق، و من بعد سنته حضرت التواب و الکتاب عند الوزير ارق لعل حسابهم بالقرب من توریز^(۳) فعمل حسابهم و اوجب عليهم القتل فقتلوا فطلب کی خاتون^(۴) اخو ارغون ارق الوزير و انکر علیه فقال ان الذي فعل هذا هرون بن شمس الدین صاحب الديوان فوجب القتل علی هرون المذكور و اولاده و جميع اهله کبارهم و صغارهم فقتلوا جميعهم، و کان^(۵) هؤلاء^(۶) الاخوان^(۷) علاء الدین و اخوه شمس الدین کهما^(۸) للقاصدين و من شعر علاء الدین:

احبابنا لو درے قلبی بانکم . تدریون ما انا فيه لذی نعی
و ان اصعب^(۹) ما الفاء من ألم . انی اموت وما تدری الأحبة بی،

۱۵ ۴ - قَوَاتِ الْوَفَايَاتِ که ذیل دبگری است بر وفیات الأعیان لابن خلکان بترتیب حروف معجم للأمام العلامة محمد بن شاکر بن احمد الکتبی المتوفی سنة ۷۶۴^(۱۰)، و فقرة ذیل منقول است از جلد دوم از کتاب مذکور طبع بولاق ص ۴۵:-

(۱) وفي الأصل: مخفی، (۲) رجوع کید بص قبط ح ۴، (۳) کذا في الأصل، و مراد «تبریز» است، (۴) کذا في الأصل، و مراد کبغاتو معروف برادر ارغون است، (۵) وفي الأصل: و کانو (کذا)، (۶) کذا في الأصل و الظاهر: هذان، (۷) وفي الأصل: الأخوين، (۸) وفي الأصل: کھف، (۹) در اصل متن در این موضع «ایسر» دارد و کلمه «اصعب» بالای آن بخطی الحاقی نوشته شده است و هو الظاهر، (۱۰) حاجی خلیفه در تحت «قوات الوفیات»

منقول از فوات الوفيات لابن شاکر الکنی

«عظامک بن محمد بن محمد، الأجل علاء الدین الجوبینی صاحب
الدیوان الخراسانی اخو الصاحب الکبیر شمس الدین کان لها المحل و العقد
فی دولة ابغا و نالا من الجاه و الحشمة ما یجاوز الوصف و فی سنة ثمانین
قدم بغداد مجد الملک العجمی فأخذ صاحب الدیوان و غله و عاقبه و اخذ
امواله و املاکه و عاقب سائر خواصه و لها عاد منکون من الشام مکسوراً
حمل علاء الدین معه الی همدان و هناك مات ابغا و منکون فلما ملک
ارغون بن ابغا^(۱) طلب الأخوین فاختمیا و توفی علاء الدین بعد الاختفاء
بشهر سنة احدى و ثمانین و ستمائة ثم أخذ ملک اللور اماناً لشمس الدین
من ارغون و احضره الیه فغدر به و قتله ثم فوض امر العراق الی سعد
الملک^(۲) العجمی و مجد الدین بن الأثیر و الأمير علی بن جکیان^(۳) ثم قتل
آق^(۴) وزیر ارغون الثلاثة بعد عام، و کان علاء الدین و اخوه فیها
کرم و سودد و خبرة بالأمر و عدل و رفق بالرعیة و عارة للبلاد و بالغ
بعض الناس فقال كانت بغداد ایام الصاحب علاء الدین اجود مما كانت
ایام الخلیفة و کان الفاضل اذا عمل کتاباً و نسبه الیهما تكون جائزته الف
دینار و کان لها احسان الی العلماء و الفضلاء و لها نظر فی العلوم الأدبیة
و العقلیة و من شعر علاء الدین:

(۱) سهواست رجوع کبید بص فیط ح ۱، (۲) صواب «سعد الدین» است، رجوع
کبید بص فیط س ۴، ص فکب س ۴، ص فکوس ۴، — و ابن سعد الدین عزاده
حمد الله مستوفی مؤلف تاریخ گریب است، رجوع کبید بتاریخ گریب طبع برون ص
۵۸۷، ۴۸۵، (۳) رجوع کبید بص فیط ح ۴، (۴) کذا فی الأصل و
صواب «ارق» است (رجوع کبید بص فیط س ۵، ص فکب س ۵، ۷، ۸، ص فکو
س ۵)، و ابن ارق وزیر ارغون نبود چنانکه در نصوص عربی منقول در متن مسطور
است بل برادر وزیر او آق بوقا بود، رجوع کبید بتجامع التواریخ نسخه کتابخانه ملی
پاریس Suppl. pers. 209, ff. 324b-325a و تاریخ و صاف طبع بمبئی ص ۲۴۲، ۲۴۳،
۲۴۴، و تاریخ گریب طبع برون ص ۵۸۷،

ابادیه الأعراب عتی فانتی . بحاضره الأثرک نبطت علائقی
و آهلیک یا نُجَلَّ العیون فانتی . یُلیتُ بهذا الناظر المتضایق»

و در موضعی دیگر در همین کتاب در ترجمه حال خواجه نصیر الدین طوسی (ج ۲ ص ۱۸۷) حکایتی ذکر میکند راجع بمصنف و اینکه هولاکو وقتی بقتل وی فرمان داد و خواجه نصیر او را بتدبیر از آن ورطه خلاص کرد و این حکایت که آثار جعل بر آن لایح است در هیچیک از کتب نوارنج معتبره مذکور نیست و العبد علی الراوی :

ایضاً منقول از فوات الوفيات لابن شاکر الکنی،

«و من دهائه [ای من دهاء نصیر الدین محمد بن محمد بن الحسن الطوسی] ما حکى أنه حصل له [ای هولاکو] غضب علی علاء الدین الجوبینی صاحب الدیوان فأمر بقتله فجاء أخوه الی النصیر و ذکر له له ذلك فقال النصیر هذا القات ان امر بأمر لا یمكن رده خصوصاً اذا برز الی الخارج فقال له لابد من الحيلة فی ذلك فتوجه الی هولاکو و یده عکاز و سجة ثم اضطراب و خلفه من یعمل مبخرة و بخوراً و ناراً فرآه خاصة ۱۵ هولاکو الذین علی باب الخیم فلما وصل اخذ یزید فی البخور و یرفع الأضطراب ناظرًا فیهِ و یضعه فلما رآوه بفعل ذلك دخلوا علی هولاکو و اعلوه ثم خرجوا الیه فقال [نصیر الدین] لهم القات ابن هو قالوا له جؤ [الخیم - ط] قال طبیب معافی موجود فی صحته قالوا نعم فجد شکرًا لله تعالی ثم قال لهم طبیب فی نفسه قالوا نعم و کرر ذلك مرارًا و قال ارید ۲۰ ارى وجهه بعینی فدخلوا و اعلوه^(۱) و کان فی وقت لا یجتمع به احد فقال علی به فلما دخل و رآه سجد و اطال السجود فقال له ما خبرک فقال اقتضى الطالع فی هذا الوقت ان یکون علی القات امر فطیع عظیم الی الغایة ففتمت و عملت هنا و بخرت بهذا البخور و دعوت بادعیة اعرفها اسأل ۲۲

الله تعالى صرف ذلك عن الفان و ينبغي الآن ان الفان يكتب الى سائر ممالك باطلاق من في الاعتقال و العفو عن له جنابة لعل الله عز و جل يصرف هذا الحادث العظيم و لو لم ار وجه الفان ما صدقت فأمر في تلك الساعة هولاء كما قال و انطلق علاء الدين صاحب الديوان في جملة الناس و لم يذكره النصير الطوسي و هذا غاية في الدهاء بلغ به منصفه و دفع عن الناس اذاهم»،

۵ - المنهل الصافي و المستوفي بالوافي در شش مجلد لآبي المحاسن يوسف بن نغری بردی المتوفى سنة ۸۷۴^(۱) که ذیلی است مرتب بحروف معجم بر الوافی بالوفیات لصلاح الدین خلیل بن آیتک الصفدی که آن خود ذیلی است بر وفیات الأعیان لابن خلکان، و فقره ذیل منقول است از جلد چهارم از کتاب مذکور از روی نسخه محفوظه در کتابخانه ملی پاریس^(۲) :-

منقول از المنهل الصافي لآبي المحاسن بن نغری بردی

«عظاملك بن محمد بن محمد، الصاحب الأجل علاء الدين بن الصاحب بهاء^(۳) الدين الجويني الخراساني اخو الصاحب شمس الدين وزير العراق و مدير الدول و عظيم تلك الممالك و كان له فضل و همة عالية و ثروة عظيمة و له اوقاف على وجوه البر و الصدقة و بنى رباط مشهد الامام علي رضي الله عنه و في سنة ثمانين و ستمائة قدم بغداد مجد الملك العجمي فأخذ صاحب الديوان و غله و عاقبه و اخذ امواله و املاكه و عاقب سائر خواصه، و لما عاد منكومر من الشام مكسورا حمل علاء الدين هذا معه الى همدان و هناك مات ابغا و منكومر فلما ملك ارغون بن آبغا^(۴)

(۱) حاجی خلیفه در تحت «المنهل الصافي»

(۲) تصحیح فیاضی است، این کلمه در اصل نسخه ابتدا «شمس» نوشته شد بعد از آن، روی آن «شهاب» نوشته اند،

(۳) سهواست رجوع کید بص قبط ح ۱،

طلب الأخوين فاخنيا و توفى الوزير علاء الدين المذكور بعد شهر من
اختفائه في سنة احدى و ثمانين و ستمائة، ثم اخذ ملك اللور اماناً لأخيه
شمس الدين من ^(١) ارغون و احضره اليه فغدر به و قتله بعد موت
اخيه بقليل و فوض امر العراق الى سعد الدين العجمي و الحمد بن الأثير
و الأمير علي بن جكيان ^(٢) ثم قتل ارق ^(٣) وزير ارغون الثلاثة بعد عام،
و كان علاء الدين صاحب الترجمة و اخوه شمس الدين فيها كرم و
سودد و خبرة بالأمر و فيها عدل و ارفاق بالزعية و كان للصاحب
علاء الدين نظم و نثر و من شعره:

جزى الله المصائب كل خير . و إن في جرعت غصصى بريق
١. و ما شكرى لها إلا لآثي . عرفت بها عدوى من صديق،

تمام شد مقدمة مصحح جهانگشای

تحریراً فی پاریس سلخ ربيع الأول ١٢٢٠ هجرى

مطابق ٢٠ مارس ١٩١٢ مسیحی

محمد بن عبد الوهاب قزوینی

(١) وفي الأصل: بن، (٢) رجوع كيد بص فيط ح ٤،

(٣) وفي الأصل: ارق، رجوع كيد بص فكج ح ٤،

صفحه

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آلو

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قد

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1.

صفحه
قبو
قبو
فبیح
فکا
فکج
فکد
فکه

- ج - بعضی نصوص مؤرخین عرب راجع بترجمه حال مصنف،
منقول از نه‌ایه الأرب للتویری،
منقول از تاریخ الاسلام للذهبی،
منقول از ذیل صفای بر ابن خلکان،
منقول از فوات الوفيات لابن شاکر الکنی،
ایضاً منقول از همان کتاب،
منقول از المنهل الصافی لابن تغری بردی،

PRINCIPAL CONTENTS OF THIS INTRODUCTION.

	Page.
<i>Preliminary remarks</i>	XIII

I. THE AUTHOR.

<i>Biography of the Author, 'Alá'u'd-Din 'Atá Malik-i-Fuwayní</i>	XIX
<i>Final downfall of the Author through the calumnies of Majdu'l-Mulk</i>	XXXII
<i>A brief account of the Author's family.</i>	XLVII
<i>Certain poets and learned men who were patronized by this family.</i>	L
<i>Anecdote of Shaykh Sa'di with the two brothers Shamsu'd-Din and 'Alá'u'd-Din.</i>	LIII
<i>Other works of the Author.</i>	LV

II. THE BOOK.

<i>Fame of the Ta'rikh-i-Jahán-gusháy from the time of its composition.</i>	LVIII
<i>Plan and arrangement of the Jahán-gusháy</i>	LXI
<i>Date of the composition of the Jahán-gusháy.</i>	LXIV
<i>Manuscripts (7 in all) used for this edition</i>	LXVI
<i>Archaic words and constructions occurring in the text</i>	LXXIX

III. NOTICES OF THE AUTHOR IN ARABIC WORKS.

<i>From an-Nuwayri's Niháyatu'l-Irab</i>	LXXXI
<i>From adh-Dhahabi's Ta'rikhu'l-Islám</i>	LXXXIII
<i>From as-Şaqa'f's Supplement to Ibn Khallikán.</i>	LXXXVI
<i>From Ibn Shákir al-Kutubi's " " " "</i>	LXXXVIII
<i>From the same</i>	LXXXIX
<i>From Ibn Taghrí-bardi's Al-Manhalu's-Şáfi</i>	XCI

at Paris. In the translation I have slightly abridged and occasionally otherwise modified his Persian Introduction, as for example, by the omission of some foot-notes which appeared to me necessary only to such advanced Persian scholars as would naturally prefer to read this Introduction in its original form, and the incorporation of others in the text.

EDWARD G. BROWNE,
Pembroke College,

August 4, 1912.

CAMBRIDGE.

the rest-house of Mashhad-i-‘Alī. In the year A. H. 680 (= A. D. 1281—2) Majdu’l-Mulk the Persian came to Baghdād, arrested the *Ṣāhib-Diwan*, put him in chains, tormented him, confiscated his property and estates, and punished all his confidential attendants. When Mangú-Timúr returned defeated from Syria, he carried ‘Alá’u’d-Dīn with him to Hamadán, where both Abaghá and Mangú-Timúr died. And when Arghún b. Abaghá¹⁾ became king, he sent for the two brothers, who hid themselves; and the above-mentioned *wazīr* ‘Alá’u’d-Dīn died a month after he went into hiding, in A. H. 681 (A. D. 1283). Then the ruler of the Lúrs obtained from Arghún an assurance of security for the other brother Shamsu’d-Dīn, and brought him to him; but Arghún played him false and slew him a little while after his brother’s death, and conferred the government of ‘Irāq on Sa’du’d-Dīn the Persian, and Majdu’d-Dīn ibnu’l-Athīr, and the Amīr ‘Alī b. Jakībān²⁾. Then Arghún’s *wazīr* Uruq slew all three of them a year later.

“‘Alá’u’d-Dīn, the subject of this biography, and his brother Shamsu’d-Dīn, were possessed of nobility, lordship, and experience in affairs, and were characterized by justice and consideration for the people. The *Ṣāhib-Diwan* wrote both in verse and prose, and of his verse is the following:

“May God reward misfortunes with every good thing,
Even though they made me swallow vexation with my spittle!
And my gratitude towards them is for no other reason than that I
Distinguished thereby my foe from my friend!”

Here ends the Introduction of my learned friend and colleague Mīrẓā Muḥammad ibn ‘Abdu’l-Wahháb of Qazwīn, the editor of this text, who completed it on March 20, 1912,

1) See n. 1 at the foot of p. LXXXIV *supra*.

2) See n. 2 at the foot of p. LXXXIV *supra*.

the Qā'an; so I arose, and did thus, and performed fumigations with this incense, and made use of certain invocations whereof I wot, praying God Most High to avert this [threatened danger] from the Qā'an. Now it is necessary that the Qā'an should send a written order throughout all his dominions for the enlargement of such as are in captivity and the pardoning of such as have been guilty of any crime, so that peradventure God, Mighty and Glorious is He, may avert this great calamity. And had I not beheld the Qā'an's countenance, I would not have believed [that he was safe]. Then Húlágú forthwith commanded as he had said; and 'Alá'u'd-Dín the *Şahib-Diwán* was set free amongst the other captives, though Naşíru'd-Dín had not mentioned him [explicitly]. This was the extreme of cunning, whereby Naşíru'd-Dín attained his object and averted from the people their punishment."

(5) From Ibn Taghrí-bardí's *al-Manhal as-Şáfi*.

Abu'l-Mahásin Yúsuf b. Taghrí-bardí's *al-Manhal as-Şáfi wa'l-Mustawfi bi'l-Wáfi*, a work in six volumes, is a supplement to the *Wáfi bi'l-Wafayát* of Şaláhu'd-Dín Khalíl b. Aybak as-Şafadí, which in turn is a supplement to Ibn Khallikán's *Wafayátu'l-A'yan*, or "Necrologies of Notables". Ibn Taghrí-bardí died in A. H. 784 (= A. D. 1382—3). He gives the following notice of our Author, which is taken from the Paris manuscript Fonds Arabe 2071, f. 108:

"Atá Malik b. Muḥammad b. Muḥammad the most glorious *Şahib*[-*Diwán*] 'Alá'u'd-Dín, son of the *Şahib*[-*Diwán*] Bahá'u'd-Dín al-Juwaynî al-Khurásání, and brother of the *Şahib*[-*Diwán*] Shamsu'd-Dín, *wazír* of 'Iráq, Councillor of State and Chief Minister of those domains, was possessed of virtue, magnanimity and vast wealth. He gave many endowments for pious objects, and bestowed alms, and built

every sign of being apocryphal, is not mentioned in any authoritative history, and the responsibility for it therefore rests with the narrator. It is as follows:

“And of his [*i. e.* Naṣīru'd-Dīn Ṭūsī's] cunning contrivances is what is related to the effect that Hūlāgū was once angered against 'Alā'u'd-Dīn al-Juwaynī the *Ṣāhib-Diwān*, and ordered him to be put to death. And his brother came to Naṣīru'd-Dīn and mentioned this to him. Said Naṣīru'd-Dīn, 'When this Qā'ān [*i. e.* Hūlāgū] issues any order it cannot be reversed, more especially when it has been published abroad.' So the other continued: 'Some stratagem is indispensable in this case', and thereupon Naṣīru'd-Dīn went to Hūlāgū having in his hand an ox-goad and a rosary and an astrolabe, and being followed by one bearing fire and incense and performing fumigations. And Hūlāgū's courtiers who were at the gate of his tent saw him; and as he drew near he began to increase the fumigations and to raise up and gaze upon the astrolabe, and then lower it. And when they saw him acting thus, they went in to Hūlāgū and informed him. Then they went out to [meet] Naṣīru'd-Dīn, who enquired of them where the Qā'ān was. They replied that he was in the tent. Said he, 'Is he well, free from sickness, and in good health?' They replied in the affirmative. Then Naṣīru'd-Dīn performed a prostration of thanksgiving to God Most High, and again said to them, 'Is he well in himself?' They again answered in the affirmative, and he repeated this several times, adding, 'I would fain see his countenance with mine own eyes'. So they went in to Hūlāgū and informed him of this, though it was at a time when he was accessible to no one. Said Hūlāgū: 'Bring him hither to me!' So when he came in and saw him, he prostrated himself in worship, and so continued for a long while. Then Hūlāgū asked him what was the matter, and he replied: 'The star which is in the ascendant at this time implies some extremely serious and terrible contingency to

the two brothers, who hid themselves, and 'Alá'u'd-Dín died in hiding a month later, in A. H. 681 (= A. D. 1283). Then the ruler of the Lúrs obtained for Shamsu'd-Dín assurances of safety from Arghún, to whom he brought him; but Arghún betrayed him and slew him. Then he conferred the government of 'Irâq on Sa'adu'd-Dín ¹⁾ the Persian, and Majdu'd-Dín ibnu'l-Athír, and the Amír 'Alí b. Jakiyân ²⁾, but after a year Arghún's *wazir* Uruq ³⁾ slew all three of them. 'Alá'u'd-Dín and his brother were possessed of nobility, lordship, experience in affairs of state, justice, compassion for the people and the desire to render the land prosperous. Some one has said, speaking with some exaggeration, that Baghdád was in the days of the *Şâhib-Diwan* 'Alá'u'd-Dín more glorious than it had been ever in the time of the Caliphate. And when a scholar had written a book and dedicated it to them, his recompense would be a thousand *dinârs*. And they were munificent towards scholars and men of learning, and interested in the literary and exact sciences. And of 'Alá'u'd-Dín's verses is the following:

"O desert of the Arabs, [far removed be thou] from me, for verily My connections are with the Court of the Turks!
Go to thine own people, O wide-eyed ones, for verily I
Am straitened by this narrow outlook!"

In another part of the same book the author, when giving the biography of Naşîru'd-Dín Tûsî ⁴⁾, recounts an anecdote having reference to our Author, and describing how Húlâgú once ordered him to be put to death, and how Naşîru'd-Dín devised a plan to save him. This anecdote, which bears

1) The text has wrongly "Sa'adu'l-Mulk".

2) See n. 2 at the foot of p. LXXXIV *supra*.

3) The text has "Aq" erroneously. Uruq was not Arghún's *wazir*. This post was held by his brother Aq Bâqâ.

4) Vol. II, p. 187.

(i. e. Gaykhátú) sentenced the above-mentioned Hárún and his children and all his family, great and small, to death, and they were all slain. And these two brothers, 'Alá'u'd-Dín and his brother Shamsu'd-Dín, were a ready refuge to all who sought them; and the following is one of 'Alá'u'd-Dín's verses:

"O my friends, if my heart knew that you knew the plight in which I am, my trouble would be sweet to me;
For verily the most grievous sorrow which I endure is that I die, while my friends know nothing of how I fare""

(4) From Ibn Shákir al-Kutubí's Supplement to Ibn Khallikán.

Muḥammad b. Shákir b. Aḥmad al-Kutubí, who died in A. H. 764 (= A. D. 1362—3), compiled another supplement to Ibn Khallikán's Biographical Dictionary entitled *Fawá'id-Wafayát* ("Omissions of the *Necrologies*"), of which the text has been printed at Buláq. The following notice occurs on p. 45 of the second volume of that edition:

"Aṭá Malik b. Muḥammad b. Muḥammad the most noble 'Alá'u'd-Dín al-Juwaynī the *Ṣāḥib-Diẓwán* of Khurásán, brother of the great *Ṣāḥib-Diẓwán* Shamsu'd-Dín. These two had power to loose and to bind under the rule of Abaghá, and attained such position and power as surpasses all description. And in the year [six hundred and] eighty [of the *hijra* = A. D. 1281—2] Majdu'l-Mulk the Persian came to Baghdád, arrested *Ṣāḥib-Diẓwán*, put him in chains, tormented him, confiscated his property and estates, and also tormented all his confidential retainers. And when Mangú Tímúr returned defeated from Syria, he carried 'Alá'u'd-Dín with him to Hamadán, where both Mangú Tímúr and Abaghá died. And when Arghún b. Abaghá came to the throne¹⁾ he sent for

1) See n. 1 at the foot of p. LXXXIV *supra*.

put him in chains, and 'Alá'u'd-Dín recited the following verses:

"Do not despair on account of what has happened,
For there may perhaps be good therein.
He was a runaway slave
Rebelling against God, and he put him in chains."

"And when the [Mongol] army returned defeated, Abaghá went to Hamadán, taking 'Alá'u'd-Dín with him; but he and Mangú Timúr both died within the year, and Aḥmad [Takúdar] succeeded to the throne, thanks to the support of the above-mentioned 'Alá'u'd-Dín and his brother Shamsu'd-Dín, the *Ṣāhib-Diwán*. Three years later [Sultán] Aḥmad [Takúdar] died and Arghún succeeded him; and 'Alá'u'd-Dín and his brother concealed themselves, and Arghún sought for them, and 'Alá'u'd-Dín died after a month while still in hiding. As for Shamsu'd-Dín, the Atābek Yūsuf brought him an assurance of security from Arghún and so induced him to enter his presence, but Arghún did not stand by his promise and slew him but a little while after the death of his brother, and entrusted the government of Persia to a commission consisting of Sa'adu'd-Dín the Persian, Majdu'd-Dín ibnu'l-Athír, and the Amír 'Alí, known as Shakíbán¹). The Amír Hárún b. Shamsu'd-Dín *Ṣāhib-Diwán* attached himself to Uruq, the *wazīr* of Arghún and accountant in chief of 'Irāq. A year later the agents and clerks appeared before the *wazīr* Uruq near Tabríz to present their accounts, and he, having examined their accounts, sentenced them to death, and they were slain. Then Gaykhátú, the brother of Arghún, summoned before him the *wazīr* Uruq and reproached him with this; but he replied that it was Hárún b. Shamsu'd-Dín the *Ṣāhib-Diwán* who had done this thing. So he

1) Or Jakínán. See p. LXXXIV *supra*, n. 2 *ad calc.*

his hopes, for he died in consequence of a fall from his horse, and was conveyed to Tabríz and there buried. He composed sundry treatises and poems, and he issued to me letters patent appointing me State historian in succession to our late Shaykh Táju'd-Dín 'Alí b. Anjab. He was born in the year A. H. 623 (= A. D. 1226), and was governor of Baghdád for twenty-one years and ten months.' I have read in his [i. e. Abu'l-Faḍl al-Ghúfí's] autograph that the death of 'Alá'u'd-Dín took place on the 4th of Dhu'l-Hijja, A. H. 681 (= March 5, A. D. 1283)."

(3) From aṣ-Ṣaqá'í's Supplement to Ibn Khallikán.

One of the Supplements to Ibn Khallikán's well-known biographical dictionary, the *Wafayátu'l-ʿayán*, or "Necrologies of Notables", is by Faḍlu'lláh b. Abi'l-Fakhr aṣ-Ṣaqá'í. It covers the period between A. H. 660 and 725 (= A. D. 1262—1325), and contains the following notice of our Author ¹⁾:

"The two brothers 'Alá'u'd-Dín 'Aṭā Malik and Shamsu'd-Dín were the sons of Bahá'u'd-Dín Muḥammad b. Muḥammad al-Juwaynī the Persian, and were both known by the title of *Ṣāhib-Diwán*, the former at Baghdád and the latter at the [Mongol] Court. When 'Izzu'd-Dín 'Abdu'l-ʿAzíz b. al-Kawwáz, the deputy-governor of Baghdád, came to Damascus in the year A. H. 704 (= A. D. 1304—5) on his way to the Pilgrimage, he related as follows: 'Majdu'l-Mulk came to Baghdád from Persia a month before Mangú Tímúr entered Syria with his army in A. H. 680 (= A. D. 1281—2), and arrested the above-mentioned *Ṣāhib-Diwán*, and tormented him and

¹⁾ The Arabic text, printed on pp. cxxi—ii (كك—كج) of the Persian Introduction, is taken from the Paris MS. (Fonds Arabe 2061, f. 53), which, though ancient (for it was transcribed in A. H. 733 = A. D. 1332—3), is far from correct.

Dīn and 'Alā'u'd-Dīn at the festival at Baghdād, and that the presents and donations distributed by the two brothers were computed at over a thousand. When any scholar compiled a book and dedicated it to them, his reward would be a thousand *dinārs*. Shamsu'd-Dīn Muḥammad b. aṣ-Sayqal al-Jazarī composed fifty *Maqāmas* ("Assemblies" or "Séances") and presented them, and received for them a thousand *dinārs*. They were both benefactors of learned and virtuous men, true Muslims, and interested in literary and exact sciences. In this our time the learned historian Abu'l-Faḍl 'Abdu'r-Razzāq b. Aḥmad b. al-Ghúṭī, the chronicler of our age, has inserted in his history dealing with titles the following biographical notice of 'Alā'u'd-Dīn:

"He is the great notable and *Ṣāhib[-Diwān]* 'Alā'u'd-Dīn Abu'l-Muẓaffar 'Aṭā Malik, son of the *Ṣāhib[-Diwān]* Bahā'u'd-Dīn Muḥammad b. Muḥammad b. Muḥammad b. 'Alī b. Muḥammad b. Muḥammad b. Muḥammad b. 'Alī b. Muḥammad b. Aḥmad b. Iṣḥāq b. Ayyūb b. al-Faḍl b. ar-Rabī' al-Juwaynī, brother of the *wazīr* Shamsu'd-Dīn. I have read in the autograph of al-Ghúṭī that he was of noble condition, and that he was educated in Khurāsān, acted as secretary to his father, and was promoted from one post to another, until he became governor of 'Irāq, after 'Imādu'd-Dīn al-Qazwīnī¹⁾ had been put to death. Here he made his home, and he made the neighbourhood to flourish, dammed up the overflows, brought wealth [into the country], led water from the Euphrates to Najaf, and built a rest-house at the Tomb of 'Alī. And he continued in high authority and honour until he became the victim of Majdu'l-Mulk in the latter days of [the reign of] Abāqá b. Húlágú. He had been promised by Sulṭān Aḥmad [Takúdar] that he should be restored to 'Irāq, but death intervened between him and

1) The text has Dūbīnī or Dawīnī, but Qazwīnī seems to be correct.

to the throne he sent for the two brothers, and they hid themselves, and 'Alá'u'd-Dín died in hiding a month later¹). Then Yúsuf, the ruler of the Lurs, obtained from Arghún an assurance of safety for the *Şāhib[-Diwān]* Shamsu'd-Dín, and brought him into his presence; but Arghún dealt falsely with him and slew him shortly after the death of his brother. Then Arghún entrusted the government of 'Irāq to Sa'du'd-Dín the Persian, and Majdu'd-Dín b. al-Athír, and the Amír 'Alí Jakínán (?)²), all three of whom were slain a year later by Uruq, Arghún's *wazir*.

*'Alá'u'd-Dín and his brother were endowed with nobility, lordly qualities and experience in affairs, and were moreover just, kind to the people and active in promoting the prosperity of the country. 'Alá'u'd-Dín was made superintendent of 'Irāq in the year [six hundred and] sixty and odd [of the *hijra*], after 'Imádu'd-Dín al-Qazwíni, and thereupon betook himself to promoting the welfare of the villages, and freed the peasantry from many taxes, until the revenues of 'Irāq were doubled. He also increased the prosperity of its towns, and caused to be dug from the Euphrates a canal, beginning at al-Anbár and ending at the Tomb of 'Alí, by which he built one hundred and fifty villages. Some say with exaggeration that the *Şāhib-Diwān* restored Baghdád so that it became even more prosperous than it was in the days of the Caliphate, and that through him the people of Baghdád attained comfort. More than one relates that Abaghá came to 'Irāq and foregathered with the *Şāhib[-Diwān]* Shamsu'd-

1) This statement is erroneous, for, as has been already mentioned, 'Alá'u'd-Dín died in the early part of the reign of Sultán Aḥmad Takádar, in Dhul-Hijja, A. H. 681 (March, A. D. 1283), that is to say nearly a year and a half before the accession of Arghún in Jumáda 1, A. H. 683 (= July—August, A. D. 1284). This error is common with the Arabian historians.

2) Amongst the numerous variants of this name occurring in different texts the Editor has not been able to decide which is correct.

and there buried. And again in the same year (A. H. 680) died 'Alá'u'd-Dín al-Juwayní the *Ṣāhib-Diwan*, who had held so high a position in the Mongol Empire, through his brother Shamsu'd-Dín, who was a man of mark. Then Abaghá, having discovered that he was in correspondence with the Muslims, punished him, and confiscated his property; and he died in 'Iráqu'l-'Ajam, and was succeeded by his nephew Hárún, the son of the *Ṣāhib[-Diwán]* Shamsu'd-Dín."

(2) From adh-Dhahabí's *Ta'rikhu'l-Islám*.

This great history, sometimes called the *Ta'rikhu'dh-Dhahabí*, comprises 21 volumes, and comes down to the year A. H. 700 (= A. D. 1300—1301). The author, Shamsu'd-Dín Abú 'Abdu'lláh Muḥammad b. Aḥmad b. 'Uthmán b. Qaymáz b. 'Abdu'lláh ad-Dimashqí adh-Dhahabí, died in A. H. 748 (= A. D. 1347—8). The following notice is taken from the last volume, represented by two MSS. in the British Museum, Or. 53, f. 21, and Or. 1540, ff. 6a—7a.

"Aṭā Malik the *Ṣāhib[-Diwán]* 'Alá'u'd-Dín al-Juwayní b. Muḥammad b. Muḥammad. The most noble (*al-ajall*) 'Alá'u'd-Dín *Ṣāhib-Diwan* b. Bahá'u'd-Dín as-Ṣāhib al-Juwayní al-Khurasání, brother of the great Minister and *Wazír* Shamsu'd-Dín, which two [brothers] had power to loose and to bind in the reign of Abaghá, and attained such rank and splendour as exceeds all description. In the year [six hundred and] eighty (= A. D. 1281—2) Majdu'l-Mulk the Persian came to Baghdád, arrested the *Ṣāhib-Diwan*, put him in chains, tormented him, confiscated his property and estates, and punished all his intimates. And when Mangú Tímúr returned from Syria after his defeat, he carried 'Alá'u'd-Dín with them to Hamadán, where Abaghá died and also Mangú Tímúr. Now in the days of king Aḥmad [Takúdar] the affairs of 'Alá'u'd-Dín prospered; but when Arghún b. Abaghá came

tains in volume XXV the following notice of our Author: ¹⁾

"And in the year A. H. 680, on the fourteenth of the month of Rajab (= October 29, A. D. 1281), were defeated the Tartars [*i. e.* Mongols], the followers of Abaghá, who had come on his behalf to Syria, and had fallen in with al-Malik al-Manşúr Sultán Qalá'un. They were accompanied by Mangú Tímúr b. Húlágú; for Abaghá himself had halted at ar-Raḥba, detached them [for the Syrian campaign], and returned to the Camp (*urdu*). Then Mangú Tímúr and those who were with him advanced to Hims (Emessa), where they met the Muhammadan forces. In the earlier stages of the battle the Tartars stood firm, and the left wing of al-Malik al-Manşúr was routed; and the Tartars, not doubting of their victory, alighted and partook of food. Then fortune turned against them, and they sustained the most grievous reverse, as I have explained in the account of al-Malik al-Manşúr. As for Mangú Tímúr b. Húlágú the rout carried him to Jazírat Ibráhím, and on his arrival there he died. It is stated that 'Alá'u'd-Dín al-Juwayní the *Şahib-Diwán* had resolved to betray Abaghá, and to take away the kingdom from him, so he wrote to Mú'mín Aghá, the governor of al-Jazíra, ordering him to conspire against Mangú Tímúr and slay him, wherefore, Mú'mín administered poison to him and he died. And when he was dead Mú'mín the governor fled from al-Jazíra, and the adherents of Mangú Tímúr perceived what he had done, and pursued but did not overtake him; so they slew his women-folk and his children. Then Mú'mín fled to Egyptian territory, accompanied by his two sons, and there they were given fiefs; and Mangú Tímúr was carried to the Castle of Talá ²⁾,

1) The text, which will be found on pp. cxvi—vii (قبر—قبر) of the Persian Introduction, is taken from the Paris MS., Fonds Arabe 1577, f. 37.

2) This Castle, situated on the Mountain of Sháhú, opposite Dibkhwaraqán, was the place of burial of Húlágú and his descendants. See the *Jámi'u't-Tawárikh*, Suppl. persan 209, ff. 295b and 314b.

is the same, viz. "rule", "code", "law", "custom", "way", "method", "adornment".

(j) *Muqaddama* is commonly used in the same of "formerly", "before". The expression *muqaddama* in this book does not mean "the Preface", but simply "above".

(k) A plural verb is constantly used after the words *har* and *har kas*, "every", "every one".

(l) When two or more verbs in the third person plural follow one another, the second and following ones are commonly left in the singular form, without the plural termination, (e. g. *mī-giriftand u mī-kusht* instead of *mī-kushtand*), "they used to seize and kill".

(m) The names of kings, governors and land-owners are often connected by means of the *idāfat* (or "genitive") with the name of some place with which they were especially associated, such as 'Alā'u'd-Dīn-i-Alamūt ("Alā'u'd-Dīn of Alamūt"), etc. This usage is common in other Persian books of this or an earlier epoch, such as the *Ṭabaqāt-i-Nāṣirī*, the *Lubābu'l-Albāb*, etc.

III. BIOGRAPHICAL NOTICES OF THE AUTHOR FROM SUNDRY ARABIC WORKS.

Although nearly all the ascertainable facts connected with the life of our Author have been already given, it may not be deemed superfluous if we conclude this Introduction with the translation of five biographical notices of him taken from as many Arabic biographies or histories of high repute.

(1) From an-Nuwayrī's *Nihāyatu'l-Irab*.

The great history of Shihābu'd-Dīn Aḥmad b. 'Abdu'l-Wahhāb b. Muḥammad b. 'Abdu'd-Dā'im al-Bakrī an-Nuwayrī (died A. H. 732 = A. D. 1331—2), entitled *Nihāyatu'l-Irab fī Funūn'l-Adab*, and comprising thirty volumes, con-

in the later copies. Here we shall mention the most important of these, so far as they occur in this the first volume, leaving such as occur in vols. II and III to be mentioned in the Introductions to those volumes.

(a) The redundant *b* so often prefixed in Persian to positive or affirmative verbs (e. g. *biy-âmad*, *bi-raft*, *bi-guft* or *bu-guft*, *bi-gúyad* or *bu-gúyad*, etc.) is in the *Jahân-gushây* (as in most Persian works of that date) used also with *na* in the negative, a practice now quite obsolete; e. g. *bi-na-sûda* (for *na-sûda*), *bi-na-murdim* (for *na-murdim*), etc.

(b) *Bâz ânki* is common for *bâ-ânki*, in the sense of "notwithstanding that". (For examples see p. CXI, قی, of the Persian Introduction.) This has been modernized to *bâ ânki* in the late MSS.

(c) Similarly *bâz in* for *bâ in* is common in the older MSS.

(d) *Bî az ânki* is common in the older MSS. for *bî ânki*, into which it has been modernized in the later ones.

(e) *Ba' da-mâ-ki* (for *ba' d az ânki* = "after that") is common in the *Jahân-gushây* as in other writings of the same or earlier date. An example from one of Anwarî's poems will be found on p. CXII (قیب) of the Persian Introduction.

(f) In the older MSS. we constantly find *sabab-i-* ("because"), which in the later MSS. is almost invariably modernized into *bi-sabab-i-*.

(g) *Hâlat* ("state", "condition") is constantly used in the sense of *wafât* ("death"). From one or two passages (cited on p. CXIII, قیج, of the Persian Introduction) it would appear that the full expression was *hâlat-i-nâ-guzir* ("the inevitable condition" of all mortals).

(h) *Wâqi'a* ("event", "happening", "catastrophe") is also used not unfrequently in the same sense of "death".

(i) *Âdhin* (*âzin*) is often used in the older MSS. for *âyin* (*d'in*), to which it is modernized in the later ones. The sense

It comprises ff. 192 (pp. 384) of 17 lines, and agrees precisely in its omissions, lacunae and arrangements with the MS. last described (٢), from which it was very probably copied, unless both were copied from the same original. It is not only modern but very faulty, and of so little use for establishing the text that the editor, Mīrzā Muḥammad, laid it aside after collating the first forty or fifty pages, and made no further use of it.

(7) *Supplément Persan* 206 (٧).

This is an incomplete manuscript, written in good *naskh*, comprising ff. 188 (pp. 376) ¹⁾ of 21 lines, and containing six excellent miniatures ²⁾. The copyist was named Abū Ishāq b. Muḥammad b. Aḥmad aṣ-Ṣūfī of Samarqand, and he concluded the transcription in Shawwāl, A. H. 841 (= April, A. D. 1438). This manuscript contains only the last two-thirds of vol. II (ff. 42a—114b) and the whole of vol. III (ff. 115a—118b followed by ff. 1a). In spite of its age it is very incorrect and full of errors. Besides the *Jahān-gushāy* it contains (on ff. 1b—41b) the untitled continuation of the *Tasliyatul-Ikhwān* of which mention has been already made ³⁾. So far as the spelling has not been modernized, its palaeographical peculiarities resemble those of the MS. first described (١).

NOTE

ON SOME GRAMMATICAL AND LEXICOGRAPHICAL PECULIARITIES OF THE TEXT.

Some of these peculiarities are common to all the MSS., while others, common to the older MSS., have been modernized

1) The leaves have been bound in wrong order. Ff. 1—41 should come at the end of the MS., after f. 188.

2) These occur on ff. 30b, 67a, 101a, 136a, 140b, and 149a.

3) See pp. xxxvii—viii and xli *et seqq.*, *supra*.

name as Ja'far-i-Aṣafi, but does not mention the date of transcription, which was evidently recent, certainly not anterior to the twelfth century of the *hijra*. Except as regards the Arabic citations the text presented is on the whole very correct, and, contrary to what is usually the case, the Mongol words and names are carefully and generally correctly given. As noticed in the footnote on the preceding page, the division into two, not three, volumes is here observed, and at the end of what is ordinarily called vol. II stand the words "here ends the first volume: Rajab, A. H. 659" This date is obviously not the date of transcription of this very modern manuscript, but of the original from which it was taken, and as the Author died in A. H. 681 (= A. D. 1283) ¹⁾ this original, if correctly dated, was copied during his lifetime, and can therefore lay claim to considerable authority ²⁾. This manuscript contains the whole of what are ordinarily called vols. I and II and the first half of vol. III, ending with the *Fath-nāma*, or Proclamation of Victory, issued by Hūlāgū Khān after the capture of Alamūt, but omits the account of the Isma'īlī or Bāṭinī sect and its tenets, equivalent to some 75 or 80 pages of this edition. There are two or three other considerable lacunae, described by Mīrzā Muhammad on p. CVIII (ج) of the Persian Introduction.

(6) *Supplément Persan* 207 (ج).

This manuscript, almost complete, is also very modern, being dated Dhu'l-Qa'da, A. H. 1233 (= September, A. D. 1818).

1) See p. XLVII *supra*.

2) Mīrzā Muḥammad points out in a note at the foot of p. CVII (ج) of the Persian Preface that both M. Blochet (*Catalogue of M. Schefer's Persian MSS.*, p. 134, and *Catalogue of the Persian MSS. in the Bibliothèque Nationale*, p. 281) and I (in my Note on the *Jahān-gushāy* in the *J. R. A. S.* for Jan. 1904) are in error in mentioning the date A. H. 1259 as the date of transcription of this MS., and that this is a mere misreading of the date A. H. 659, the date of the original from which the copy was made.

and dated Muḥarram 2, A. H. 938 (= August 16, A. D. 1531) by a copyist named Ḥalwā'i. The text which it presents differs very considerably from that contained in the other MSS. alike in the way of addition and omission. Doubtful or difficult passages in particular are often omitted, and some attempt seems to have been made to abridge and condense. The text is only moderately correct, and foreign words and citations, both Arabic and Mongol, are often much distorted. Being comparatively modern, this MS. presents few archaisms or orthographical peculiarities, save that words are often divided in the middle at the end of a line. No separation is made between what are ordinarily regarded as the first and second parts or volumes of the work, and at the end of the latter is written "here ends the first volume of the *Jāhān-gushāy* of Juwaynī," etc. It is because d'Ohsson and Quatremère used this manuscript that they have followed this unusual division, and have represented the book as comprising only two instead of three volumes¹).

(5) *Supplément Persan 1563* (س).

This manuscript, almost complete, comprises ff. 199 (pp. 398), and is written in an excellent *nasta'liq*. The scribe gives his

1) On this question the editor, Mīrzā Muḥammad, has another long note at the foot of pp. cv—cvii (ق—قز) of the Persian Introduction. Of the 7 Paris MSS. used in preparing this edition, four of the best and most ancient (ا, ب, ج and د) divide the book into 3 parts or volumes, according to the plan adopted in this text, but some indications, including certain expressions used by the Author himself in the Preface to what is usually regarded as vol. III, point in the other direction, and suggest that vols. I and II were occasionally reckoned as the first volume, and vol. III as the second. Thus there is no preface or doxology at the beginning of what we regard as vol. II; and the Paris MSS. here indicated by the letters (د, ه and و) divide the work into two unequal instead of into three more or less equal parts. It is therefore possible that this division into two was that originally adopted by the Author, but that the more convenient and logical division into three was afterwards followed.