

وَقَعَ الْإِتْمَانُ عَلَى الْعَبْدِ الضَّعِيفِ الْحَاجِّ إِلَى رَحْمَةِ اللَّهِ الْعَلِيِّ
 زَيْنِ الْعَابِدِينَ بْنِ مُحَمَّدٍ الْكَاتِبِ السَّهْرَوَازِيِّ عَفَا اللَّهُ عَنْهُمَا فِي

١٥٧

وَقْتِ الْإِسْنَاءِ سَادِسِ شَهْرِ رَمَضَانَ
 الْمُبَارَكِ سَنَةِ سَبْعٍ وَخَمْسِينَ وَثَمَانِمِائَةٍ
 وَالْحَمْدُ لِلَّهِ أَوَّلًا وَآخِرًا ظَاهِرًا وَبَاطِنًا
 وَصَلَّى اللَّهُ عَلَى أَحْسَنِ خَلْقِهِ
 مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ
 وَالْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ



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٤٥٦
 چهارصد و پنجاه و شش
 کتابت در شهر تبریز
 در روز پنجشنبه ۱۷ شهریور ۱۳۱۳
 صدر دفتر نشر زکوة
 طهران

کتابخانه عمومی شهید رجایی
 تبریز
 ثبت شده در دفتر اسناد
 رسمی شماره ۱۳۱۳
 تاریخ ثبت ۱۷ شهریور ۱۳۱۳

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بیتنا...
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بیتنا...

بیتنا

بیتنا

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(N.B. The only considerable portion of the *Ta'rikh-i-Guzida* which has hitherto been published is the Fourth Chapter, dealing with the Muḥammadan Dynasties of Persia, which was edited, with a French translation of the Persian text, and Notes, Tables, etc., by M. JULES GANTIN at Paris in 1903. The Twelfth and last section of this chapter, dealing with the Mongols of Persia, is omitted. — A French translation of the Sixth and last Chapter, treating of the city of Qazwín, was published by the late M. Barbier de Meynard in the *Journal Asiatique* for 1857 (Série V, tome 10), while I published in the *J. R. A. S.* for October 1900 and January 1901 a translation of the second half of the sixth section of the Fifth Chapter, dealing with the Poets of Persia).

* The subdivisions of this Sixth Chapter do not quite agree either with those set forth on p. 15 of the text in the Table of Contents, or with those given in my article already cited. Moreover, by an error of the copyist, sections V and VI are both described as "sixth" in the text.

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a prominent deputy in the *Majlis*, or Persian Parliament. It is well and on the whole carefully written, and offers a fairly correct text, though certain passages occurring in other MSS. — notably some of the poems in dialect occurring in Chapter V, § 6 — are omitted. On the other hand a long notice on the Muzaffarí Dynasty, occupying pp. 613—755 of this text, and carried down to Rajab, A.H. 795 (= May—June, A.D. 1393), when the family was exterminated, has been intercalated by the transcriber at the end of Chapter IV.

Owing to the considerable bulk of the text (853 pp.) I am unwilling to add to the length of this brief Preface. In the second volume, which will contain full Indices and a fairly detailed Abstract of the contents, I hope to discuss more fully the various questions connected with the *Ta'rikh-i-Gusida* and its author. It therefore only remains for me to express my thanks to Mr. DAVID MACBETH ("the Artists Illustrators, Limited") for the care which he has taken in preparing this *fac-simile*.

JUNE 25, 1910.

EDWARD G. BROWNE.

	(a) of Diyár Bakr and Syria.
History of the Salgharís of Fárs	(b) of Fárs (the Salgharís)
History of the Isma'ílís —	(9) The Isma'ílís.
(a) of Egypt and N. Africa.	(a) of Egypt and N. Africa.
(b) of Persia (the Assassins).	(b) of Persia (the Assassins).
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	(b) of Lur-i-Kúchak.
	(12) The Mongols.

Here the correspondence ends, for the five remaining sections of the second volume of the *Jamí'u't-Tawárikh* deal with the history of the Turks, Chinese, Israelites, Franks and Indians respectively, while the two remaining chapters of the *Ta'rikh-i-Gusida* (the fifth and sixth) deal with the biographies of eminent men and the antiquities and history of Qazwín, the author's native place.

Manuscripts of the *Ta'rikh-i-Gusida* are fairly common, and are to be found in most Oriental libraries of any considerable extent, and I have enumerated some fourteen of the oldest existing in European collections at pp. 5--6 of my above-mentioned article in the *J. R. A. S.* for Oct. 1900 and Jan. 1901. The manuscript now reproduced in *fac-simile* is not included amongst these. It was transcribed in A. H. 857 (= A. D. 1453), was formerly in the possession of the late Prince Farhád Mírzá (uncle of Náşiru'd-Dín Sháh), in whose hand-writing it contains several marginal notes, and was brought from Persia to England in the summer of 1907 by my friend and former colleague Hájji Mírzá 'Abdu'l-Husayn Khán of Káshán, entitled *Wahídu'l-Mulk*, and now

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|--|--|
| <p><i>Part I.</i> Ancient Kings of Persja, in four sections, <i>viz.</i></p> <p>(1) Píshdádiyán.
 (2) Kayániyán.
 (3) Mulúku't-Ṭawá'if.
 (4) Sásániyán.</p> <p><i>Part II.</i> History of the Prophet Muḥammad and his successors in <i>four</i> sections, <i>viz.</i></p> <p>(1) Life of the Prophet.</p> <p>(2) The Orthodox Caliphs.</p> <p>(3) The Umayyad Caliphs.
 (4) The 'Abbásid Caliphs.</p> <p>History of the Ghaznawís.</p> <p>History of the Saljúqs.</p> <p>History of the Khwárazmsháhís.</p> | <p><i>Chapter II.</i> Ancient Kings of Persia, <i>viz.</i></p> <p>(1) Píshdádiyán.
 (2) Kayániyán.
 (3) Mulúku't-Ṭawá'if.
 (4) Sásániyán.</p> <p><i>Chapter III.</i> History of the Prophet Muḥammad and his successors in <i>six</i> sections, <i>viz.</i></p> <p>(1) The Prophet's pedigree, life, kinsmen, wives and descendants.
 (2) The Orthodox Caliphs.
 (3) The Twelve Imáms.
 (4) Some notable companions of the Prophet.
 (5) The Umayyad "Kings".
 (6) The 'Abbásid Caliphs.</p> <p><i>Chapter IV.</i> The Muhammadan Dynasties, in twelve sections, <i>viz.</i></p> <p>(1) The Şaffáris.
 (2) The Sámánís.
 (3) The Ghaznawís.
 (4) The Ghúrís.
 (5) The Buwayhís or Daylamís.
 (6) The Saljúqs.
 (<i>a</i>) of Persian 'Iráq.
 (<i>b</i>) of Kirmán.
 (<i>c</i>) of Asia Minor.
 (7) The Khwárazmsháhís.
 (8) The Atábaks.</p> |
|--|--|

Almost all that is known of the author, Ḥamdu'llāh Mus-tawfī of Qazwīn, is contained in the notice of the present work given by Rieu on pp. 80—81 of his *Persian Catalogue*. Ḥamdu'llāh wrote two other important books, the *Nushatu'l-Qulūb* and the *Zafar-nāma*, the first a treatise on geography, of which an indifferent lithographed edition was published at Bombay in A.H. 1311 (A.D. 1893—4); the second a vast rhymed chronicle of Persian history, which may be briefly described as a continuation of Firdawsī's *Shāhnāma* down to the author's own time, and which, so far as is known, is represented only by the fine manuscript (OR. 2833) of the British Museum¹).

Of these three works the *Zafar-nāma* was begun first, and occupied the author, who was forty years old when he began it, fifteen years. But when he had completed about two-thirds of it (50,000 out of 75,000 couplets), he put it aside for a while in order to produce the *Ta'rikh-i-Guzida*, which, as already stated, was concluded in A.H. 730 (= A.D. 1330), while the *Zafar-nāma* was not completed until five years later, in A.H. 735 (= A.D. 1334—5) and the *Nushatu'l-Qulūb* not until ten years later, in A.H. 740 (= A.D. 1339—1340).

The extent to which the arrangement of the *Ta'rikh-i-Guzida* corresponds with that of the second volume of the *Jāmi'u't-Tawārīkh* (the volume dealing with general history) is briefly displayed in the following table.

<i>Jāmi'u't-Tawārīkh, vol. II.</i>	<i>Ta'rikh-i-Guzida.</i>
<i>Preface.</i> Adam and his progeny.	<i>Preface.</i> On the creation and Disposition of the Universe.
	<i>Chapter I.</i> Prophets and philosophers of the pre-Muhammadan period.

¹) For description, see Rieu's *Persian Supplement*, pp. 172—4, N^o. 263.

tinuation of the first, and both deal primarily with the history of the Mongols and only secondarily with the history of contemporary dynasties, while the second (the *Jāmi' u' t-Tawārikh*) comprises, besides the special history of the Mongols, a general history of the world, so far as it was known to the author, and in particular of the Caliphate and the successive Muhammadan dynasties. All three works were carefully used by d'Ohsson in the compilation of his admirable *Histoire des Mongols*, but hitherto only the *Ta'rikh-i-Waṣṣāf* (in the lithographed edition published at Bombay in A.H. 1269 = A.D. 1852—3) has been generally accessible in its entirety. The publication of the two others has now been begun by the Gibb Trust, which, should it achieve their completion, will have rendered a most signal service to historical science.

The *Ta'rikh-i-Guzida*, or "Select History", of which the text constitutes this volume, though completed only two years after the *Ta'rikh-i-Waṣṣāf*, namely in A.H. 730 (= A.D. 1330), is of inferior value to the three histories mentioned above, and, like the *Rawḍatu 'Ulī'l-Albāb fī Tawārikhī'l-Akābir wa'l-Ansāb* of Fakhr-i-Banākīti,¹⁾ composed in A.H. 717 (= A.D. 1317), was in the main modelled on the work of Rashīdu'd-Dīn Faḍlu'llāh, to whom both Hamdu'llāh and Fakhr owed their inspiration, and of whom the former speaks as his "beatified and martyred master", (مخدوم سعید شهید). It is, however, a useful compendium of Persian and Muhammadan history, and contains a good deal of interesting matter, collected by the author from some two dozen earlier works in Arabic and Persian, which he enumerates in his preface (p. 8 of this text), and of which a list is given in an article on the *Ta'rikh-i-guzida* which I published in the *J. R. A. S.* for Oct. 1900 and Jan. 1901 (p. 3 of the separate reprint).

1) See Rieu's *Persian Catalogue*, pp. 79—80.

P R E F A C E.

The Mongol Invasion of the thirteenth century of our era was, as has been often observed, the greatest calamity which ever befell the nations of Islám and their culture, civilization and sciences. Prosperous cities were reduced to heaps of smouldering ruins; mosques, libraries and colleges were destroyed; whole districts were devastated, and whole populations were blotted out. Any student of Arabic or Persian literature will admit that there is a difference in kind between the books composed before and after the fall of Baghdád and the destruction of the 'Abbásid Caliphate.

Exception must, however, be made in favour of one department of Persian literature, namely history. It would be difficult to point to any period which produced such valuable and original historical works in the Persian language as the *Ta'rikh-i-Jahán-gusháy* ("History of the World-Conqueror", *i.e.* Chingíz Khán) of 'Alá'u'd-Dín 'Atá Malik-i-Juwayní (completed A.H. 658 = A.D. 1260)¹⁾, the *Jámi'u't-Tawárikh* ("Compendium of Histories") of Rashídu'd-Dín Faḍlu'lláh (completed in A.H. 710 = A.D. 1310—11),²⁾ and the *Tazziyatu'l-Amşár wa Tasziyatu'l-Aşár* (better known as the *Ta'rikh-i-Waşşáf*, or "the Panegyrist's History") of 'Abdu'lláh b. Faḍlu'lláh-i-Shírází (completed about A.H. 728 = A.D. 1328)³⁾. Of these three works the last is essentially a con-

1) See Rieu's *Persian Catalogue*, pp. 160—1.

2) *Ibid.*, p. 74.

3) *Ibid.*, p. 162.

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ELIAS JOHN WILKINSON GIBB,

*and to promote those researches into the History, Literature, Philo-
sophy and Religion of the Turks, Persians and Arabs, to which, from
his Youth upwards, until his premature and deeply lamented Death
in his forty-fifth year on December 5, 1901, his life was devoted.*

تِلْكَ آثَارُنَا تَدُلُّ عَلَيْنَا • فَانظُرُوا نَعْدَنَا إِلَى الْآثَارِ

*"The worker pays his debt to Death;
His work lives on, nay, quickeneth."*

*The following memorial verse is contributed by 'Abdu'l-Haqq Hamid
Bey of the Imperial Ottoman Embassy in London, one of the Founders
of the New School of Turkish Literature, and for many years an
intimate friend of the deceased.*

جمله بارانی وفاسيله ايدرکن تطيب
کندی عمرنه وفا گورمدی اول ذات ادیب
مخچ ابکن اولش ابدی اوج کمال واصل
نه اولوردی یاشامش اولسه ابدی مستر گیب

14. *The 'Ta'rikh-i-Guzála of Hamdu'lláh Mustawfi of Qazwín, reproduced in facsimile from an old MS., with Introduction, Indices, etc. by Edward G. Browne. Vol. I. Text. 1910. Price 15s.*

IN PREPARATION.

Part of the History of the Mongols, from the *Jámi'u't-Tawárikh* of *Rashidu'd-Din Fadlu'lláh*, beginning with the account of *Ogotáy*, edited by *F. Blochet*, comprising: —

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Tome III: Histoire de Ghazan, d'Oldjaïtou, et de Abou-Saïd.

An abridged translation of the *Ihyá'u'l-Mulúk*, a Persian History of *Sistán* by *Sháh Husayn*, from the British Museum MS. (Or. 2779), by *A. G. Ellis*.

The geographical part of the *Nuzhatu'l-Qulúb* of *Hamdu'lláh Mustawfi* of *Qazwín*, with a translation, by *G. Le Strange*.

The *Futúhu Misr wa'l-Maghrib wa'l-Andalus* of *Abu'l-Qásim 'Abdu'r-Rahmán b. 'Abdu'lláh b. 'Abdu'l-Hakam al-Qurashí al-Misri* (d. 1125), edited by *Professor C. C. Torrey*.

The *Qábús-nama* edited in the original Persian by *E. Edwards*.

Ta'rikhu Misr the History of Egypt, by *Abú Umar Muhammad b. Yúsus al-Kindí* (d. 1135) edited from the unique MS. in the British Museum (Add. 23,324) by *A. Rhuvon Guest*. (In the Press.)

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THE TA'RĪKH-I-GUZĪDA

OR

"SELECT HISTORY"

OF

ĪAMDU'LLAH MUSTAWFĪ
-I-QAZWĪNĪ

COMPILED IN A.H. 730 (A.D. 1330), AND NOW
REPRODUCED IN FACSIMILE FROM A MANUSCRIPT
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SERIES.

VOL. XIV.

**(Translations of the three Inscriptions
on the Cover.)**

1. Arabic.

**“These are our works which prove
what we have done;
Look, therefore, at our works
when we are gone.”**

2. Turkish.

**“His genius cast its shadow o'er the world,
And in brief time he much achieved and
wrought:
The Age's Sun was he, and ageing suns
Cast lengthy shadows, though their time be
short.”**

(Kemál Páshá-zádé.)

3. Persian.

**“When we are dead, seek for our
resting-place
Not in the earth, but in the
hearts of men.”**

(Jalálu 'd-Dín Rúmí.)