ART. XXVII.—*Account of a rare, if not unique, manuscript History of the Seljuqs contained in the Schefer Collection lately acquired by the Bibliothèque Nationale in Paris, and now described by* EDWARD G. BROWNE, M.A., M.R.A.S.

(Continued from p. 610, July Number.)

7. *Sinjar b. Maliksháh* (ff. 70^a–77^a).

His full name and title ran *as-Sultānu'l-A'dham Mu'izzu'd-Dunyá wa'd-Dín Abu'l-Ḥārith Sinjar b. Maliksháh Burhānu Amiri'l-Mūminīn*. His motto (*tauqī'*) was تَوَكَّلْتُ عَلَى اللَّهِ. His prime ministers were Mu'īnu'd-Dín Mukhtaṣṣ of Káshán, Shihābu'd-Dín Abu'l-Maḥásin b. al-Faḳīhu'l-ajall (nephew of the Nidhāmu'l-Mulk), Sharafu'd-Dín Abú Ṭáhir Mámisá of Qum, Yaghán (يغان) b. al-Káshgharí, Qiwāmu'd-Dín Abu'l-Qásim, and Náṣīru'd-Dín Ṭáhir b. Fakhru'l-Mulk. His chamberlains were the Amír Ghuzughlú (غزغلی: cf. *Bundārī*, p. 185, l. 16, which has غَزْأُغْلِي), Ḥusayn al-Ḥájib, Nidhāmu'd-Dín Maḥmúd of Káshán, and Falaku'd-Dín 'Alí Chatrí (cf. *Bundārī*, p. 225, l. 1).

Alike in length of life and brilliant achievements Sinjar surpassed all the other Seljúc monarchs. From the time he was made king of Khurásán by Barkiyáruq he effected, during a period of 40 years, nineteen conquests. He took Ghazna and made Bahrámsháh king thereof, on the understanding that he should pay him 1,000 *dínárs* a day (f. 71^a). He also took captive the king of Samarqand, for after Barkiyáruq's death Aḥmad Khán rebelled, but was defeated and taken prisoner in A.H. 524 (= A.D. 1130). He also took Sístán and Khwárazm, and made Atsiz (or Utsuz, اُتْسُز, as it is here pointed) b. Muḥammad b. Núshtagín غَزْجَه ruler of the latter (Khwárazmsháh), and Táju'd-Dín Amír Abu'l-Faḍl governor of Nímruz and Zábulistán.

On the death of his brother Sultán Muḥammad in A.H. 511 (A.D. 1117–8) he came from Khurásán to 'Iráq, where his nephew Maḥmúd b. Muḥammad had been crowned king. Maḥmúd was persuaded by his nobles to attack his uncle, but was defeated, and fled to Iṣfahán. His governor, 'Alí Bár, sent his *kadkhudá* or steward, Abu'l-Qásim Anasábádí (آنسابادی), to Sinjar to apologize for his nephew's conduct, and it was agreed that Maḥmúd should wait on his uncle and remain with him a month, foregoing, during the whole of this period, the outward signs of sovereignty enumerated (f. 71^b) in the following words:—

.. بوقت برنشسن و فروز آمدن بوق ترکی نزنند و سراپرده سرخ
 جهرمی ندارن و بوقت برنشسن و فروز آمدن عم بیاضه در رقاب
 بروز و آنج شعار و آیین سلطنت است بگذارن

After Maḥmúd had thus humbled himself, Sinjar made him his vicegerent in 'Iráq.

So great were Sinjar's domains that his name was recited in the *khutba* in the mosques from Káshghar to Yaman, Mecca and Tá'if, and from Mukrán and 'Ummán to Ádhar-bayján and the frontiers of Rúm, and continued to be so recited until a year after his death; yet he was simple and unostentatious in his dress and habits, wearing generally a *qubá* رندیچی. He was, moreover, virtuous and pious, and in his day Khurásán was the goal of the learned and the focus of culture and science.

In the year A.H. [5]35 (= A.D. 1140–1), however, when Sinjar went from Merv to Samarqand, the pagans of Khatá (Cathay) began to harry the land, and anarchy to prevail in Transoxania, so that men accounted death a blessing:—

كفی بك داء أن ترى الموت شافیا

The invaders (of the خیل خرق) numbered 30,000 or 40,000 men, and the army of Khurásán was entirely routed by these pagan hordes, who slew 3,000 or 4,000 people, including many men of note. Táju'd-Dín Abu'l-Faḍl

advised Sinjar to flee, but he, with 300 knights, attacked the heathen with great valour, emerging from the conflict with only fifteen survivors. After this Sinjar fled to Balkh and occupied the fortress of Tirmidh (f. 72^a), where he was gradually joined by the survivors of his army. The poet Faríd-i-Kátib (or *Farid-i-dabir*, as he is here called) sought to console the King for his recent reverse by the following well-known quatrain ¹:—

شاه ز سنان تو جهانسی شد راست
 تیغ تو چهل سال از اعدا کین خواست
 گر چشم بزی رسید آن هم ز قضاست
 آنکس که بیک حال بماندست خذاست

When Sinjar fled, Táju'd-Dín, king of Nímruz, stood his ground and fought with such valour that the heathen of Cathay were filled with astonishment and admiration, and, when they had taken him captive, brought him before the Ilkhán (الخان), who kept him with himself for a year, and treated him with kindness and consideration. At the end of this period both he and the Queen Turkán Khátún (who had also been taken prisoner) were sent back to Sinjar.

During the anarchy caused by Sinjar's defeat, Atsiz Khwárazmsháh (here printed *Atsuz*, آتسز) behaved extremely ill, and seized the occasion to loot and plunder Merv and Nishápúr; and when Sinjar sent him an arrow on which were inscribed some well-known and oft-cited verses, he despatched in reply the following lines ²:—

اگر باز پایست رخس ملک، کمیت مرا پای هم لنگ نیست
 تو اینجا بیآئی من آنجا روم، خدای جهان را جهان تنگ نیست

¹ See my edition of Dawlatsháh, p. 107.

² These are quoted in a fuller and somewhat different form in the *Tárikh-i-Guzida*, in the section dealing with the Khwárazmsháhs. A well-known parody on them by 'Ubayd-i-Zákání will be found at p. 290, ll. 4-5, of my ed. of Dawlatsháh.

Seven years later, when Sinjar was at Ray (cf. *Bundārī*, p. 224), Sultān Mas'ūd came to pay his respects to him, and at the audience the head of Súrī, king of Ghúr, sent from Ghazna [by Bahrámsháh], was laid before him. On this occasion Farid-i-Kátib composed the following quatrain:—

آنها که بخدمت نفاق آوردند ' سر جملۀ عمر خویش طاق آوردند '
 دور از سر تو سام بسر سام بمرد ' و اینک سر سوری بعراق آوردند '

The Sám to whom allusion is here made was the brother of [Sayfu'd-Dín] Súrī, king of Ghúr. Sinjar remained at Ray for thirteen days to renew and ratify his treaty with Mas'ūd, on whom and the Amírs of 'Iráq he conferred robes of honour.

In Ramaḍán, A.H. 543 (= Jan.–Feb., A.D. 1149), he returned to Khurásán. A year later Husayn b. Hasan,¹ king of Ghúr, rose in arms to avenge his nephew (*birádar-záda*), and was joined by 'Alí Chatrí. This disloyalty on the part of the latter caused Sinjar bitter vexation, for he had raised him from the post of court jester (از درجۀ مسخرگی) to be his chamberlain, and had given him lands in fiefhold about Herát. The King of Ghúr, though supported by a large army of horse and foot, was defeated, and both he and 'Alí Chatrí fell into Sinjar's hands. 'Alí Chatrí met with condign punishment, for he was sawn in two under the royal standard, while the King of Ghúr was held captive. This victory had a great moral effect, for it was the first gained by Sinjar since the disaster which had befallen him at the hands of the heathen of Khaṭá.

Towards the end of A.H. 548 (=A.D. 1153–4) occurred the disastrous invasion of the fierce tribes of Ghuzz. These were Turkmáns whose pastures lay about Khatlán, a dependency of Balkh, and who paid yearly for their grazing rights 24,000 sheep for the King's kitchen into the hands of the

¹ The MS. has *Hasan b. Husayn*, but I suppose that Husayn *Jahánsúz*, the son of 'Izzu'd-Dín Hasan, is meant.

steward of his household (*khwánsálár*). The harshness and greed of this steward and his satellites led to disputes in which blood was shed, and Qumáj the *Isfahsálár*, governor of Balkh, wrote to Sinjar warning him of the growing power and insolence of the Ghuzz, and asking to be made Commissioner (*shahna*) over them, promising to reduce them to obedience and exact from them an increased yearly tribute of 30,000 sheep. This request was granted, but the Ghuzz paid no heed to Qumáj and drove him out of their lands. He and his son 'Alá'u'd-Dín *Maliku'l-Mashriq* ('the King of the East') accordingly set out on a punitive expedition against the Ghuzz, but were defeated, and the latter slain. Sinjar's nobles then persuaded him that such insolence could not be passed over, and that it behoved him to march against the Ghuzz in person. On learning this the Ghuzz were frightened and offered apologies for their conduct, and presents of 100,000 *dinárs* and 1,000 Turkish slaves as an atonement (f. 74^b). Sinjar wished to accept these offers, but unfortunately his nobles overruled him, and he was persuaded to attack the Ghuzz, who came out to meet him as suppliants, accompanied by their women and children, entreating his clemency and forgiveness, and offering seven maunds of silver from each household. Again the King was anxious to accept their proposals, but Amír Mu'ayyid-i-Buzurg, Yarinqush, and 'Umar-i-'Ajamí seized his reins, crying out that having come so far it was useless to turn back. So battle was joined; and Sinjar's soldiers, who hated the Mu'ayyid, were half-hearted in the fight, while the Ghuzz, being desperate, fought furiously, and at length put Sinjar's army to utter rout (f. 75^a), and pursued them across the river, wherein many perished. Sinjar himself was taken prisoner and brought to Merv (which, since the time of Chaghri Beg, ranked as the Seljúq capital), and his captors looted the city for three days. On the first day they were busy carrying off gold, silver, and silk; on the second, brass, iron, and copper; and on the third, meaner stuffs —

.. افگندنی و حشو بالشها و نهالیهها و خم و خمره .

Then they tortured the unfortunate inhabitants to make them disclose hidden treasures, after which, reinforced by thrice their number of disbanded soldiers and other rogues, they pushed on to Níshápúr. There some resistance was made, and some of the invaders slain, in revenge for which so great a massacre was made that in the Chief Mosque "the slain could not be seen for the blood wherein they lay." The great Muṭarriz Mosque, which would hold 2,000 people, was set on fire (f. 75^b), and by the light of the conflagration they continued their work of destruction. They camped outside the city, but returned to it daily to kill, torture, plunder, and destroy. Several thousand persons were slain there in those days, and amongst those tortured to death were such eminent men as Shaykh Muḥammad Akkáf and Muḥammad b. Yahyá, concerning whom Kháqání says¹:—

در دولت محمد مرسل نداشت کس

فاضلتر از محمد یحیی قباى خاک

آن کرد روز تهلکه دندان فدای سنگ

وین کرد روز قتل دهان را فدای خاک

and again, in another poem:—

خاقانیا بسوگت خراسان سیاه بوش، کایام فتنه گرد سوادش سیاه بُرد

عیسی بحکم رنگری بر مصیبتش، نزدیک آفتاب لباس سیاه بُرد

جرخ از سر محمد یحیی ردا ربود، دهر از سر سعادت ساجر کلاه بُرد

¹ In a yet more celebrated *qasida* (of which the two first couplets are cited in the *Turikh-i-Guzida*) occurs another allusion by the same poet to this victim of the Ghuzz:—

آن مصر مملکت که تو دیدی خراب شد

و آن نیل مکرمت که شنیدی سراب شد

گردون سر محمد یحیی بباد داد

محنت رقیب ساجر مالک رقاب شد

See my edition of Dawlatsháh, p. 66.

The misery of Nishápúr did not cease with the departure of the Ghuzz: an internecine and fratricidal strife broke out amongst the inhabitants; famine followed in the wake of fire and slaughter, and those who had escaped the sword perished of starvation:—

و قومی علویان و سران غوغا شهرستان کهندز آبادان کرده بودند
و بر برجها منجنیقها نهاده بقیّتی که از ضعف مانده بودند بناه با
ایشان داند و مؤیدای آبه شادیخ که سرای سلطان بون و سرای
أمر و باره قدیم داشت آبادان کرد و آلائی که در شهر از آجر
و جوب مانده بون باز آجا نقل کردند و بعد از دوسه [روز]
نیشابوری بدان مجموعی و آراستگی چنان شد که هیچ کس
محلت خون باز نشناخت

Mu'izzí, remarks the author, might have had this sad desolation of Nishápúr in view when he wrote:—

آجا که بون آن دلستان با دوستان در بوستان
شد کوف و کرگس را مکان شد گرگ و روبه را وطن
بر جای رطل و جام می گوران نهانستند پی
بر جای نُقل و نای و نی آوای زانگست و زغن
زین سان که جرخ نیلگون کرد آن نهانهارا نگون
دیّار کی گردن کنون گرد دیّار یار من

Throughout all Khurásán the Ghuzz acted in the same way, except at Herát, which successfully held out against them. For two years Sinjar remained a captive in their hands, until it happened that they brought him to the gates of Balkh, where some of his old retainers, such as Mu'ayyidá-yi-Ába (مؤیدای آبه), escorted by certain Amírs of the Ghuzz, namely Qurqurd (قرقرد)¹ and Tútí Beg, waited upon him;

¹ The numerous forms under which this name occurs are given by Houtsma on p. 281 of *Bundárí*.

and Mu'ayyidá succeeded in bribing some of the Ghuzz to help him to effect Sinjar's escape. Sinjar was taken out by these as though on a hunting expedition, but, once in the open, they pushed straight on to the Oxus opposite Tirmidh, where they already had boats waiting, and, evading pursuit, conveyed Sinjar to Merv, where he gradually collected an army. But grief at the ruin and desolation of his country brought on an illness of which he died in A.H. 551 (A.D. 1156). He was buried in the Dawlat-Khána which he had built at Merv.

Sinjar (f. 77^a) was born at Sinjár in Asia Minor in A.H. 479 (= A.D. 1086-7: cf. *Bundári*, p. 255, who gives Friday, Rajab 25, A.H. 471 = Feb. 1, A.D. 1079, as the date), lived 72 years and some months, and reigned 61 years, 20 years over his own appanage of Khurásán, and 41 years "over the world," i.e. the whole Seljúq empire. Two of his seals (توقيع) were seen on different documents, the one, dated A.H. 491 (A.D. 1098), conferring a pension on the Imám Shaybání; the other, dated A.H. 551 (A.D. 1156), sent to Baghdad in the year when it was besieged, wherein he nominated Muḥammad b. Maḥmúd his successor to the throne. A period of 60 years intervened between the issue of these two instruments.

The panegyric on Abu'l-Faṭḥ Kay-Khusraw, the author's Royal Patron, as usual concludes this section, but is longer than is customary, and comprises several *qaṣidas* by the author and others, including one composed by Sayyid Imám-i-Ashraf Dhu'sh-Shahádatayn al-Ḥasan b. Muḥammad al-Husaynî in praise of Sinjar, but applied here to Kay-Khusraw; another by the same, beginning:—

هر نسیمی که بمن بوی خراسان آرد،

جون دم عیسی در کالبزم جان آرد

and another sent by the same Sayyid from Mecca to the Court, beginning:—

هرگز بود که باز ببینم لقای شاه،

شکرانه در دودیده کشم خاک پای شاه،

Other poems by the same follow, and then Anwarí's celebrated *qaṣida* (46 couplets) which begins:—

گردل و دست بحر و کان باشد ' دل و دست خدایگان باشد

After Anwarí (f. 82^a) had recited this *qaṣida* to Sinjar, he recited another (17 couplets) in honour of Sulaymán. More of Anwarí's poems are quoted, including the following improvisation, which he made on one occasion when, being rather the worse for liquor, he was called upon for a poem (f. 84^a):—

خسروا گوهر ثنای ترا ' جز بالماس عقل نتوان سفت
گردی از عقل داشت صحن دماغ ' جان بجاروب هیبت تو بُرفت
نُطقم اندر حجاب عجز بماند ' خرم اندر خلاب شرم بخفت
حیرتم بر بدیهه خار نهاد ' تا بباغ بدیهه گل شگفت
خود تو انصاف من بده چو منی ' چون توئی را ثنا تواند گفت

Several more poems by Anwarí follow, including the two following, which are of historic interest, as referring to Sinjar's wars with the kings of Khwárazm and Ghúr:—

اندیشه انتقام چون جزم کنیم ' وهن همه دشمنان بیکت حزم کنیم
با جرخ جو با اتسز اگر رزم کنیم ' گردون بسم اسب جو خوارزم کنیم
وله ایضاً

آخر غم غور از دل ما دور شوند ' وین ماتم هجر دوستان سور شوند
لشکر کش گردون جو در آید بحمل ' فرمان ده گیتی بنشاپور شوند

8. *Maḥmūd b. Muḥammad b. Maliksháh* (ff. 85^a–86^a).

His full name and title was *as-Sultān Muḡhāthū'd-Dunyā wa'd-Dīn Maḥmūd b. Muḥammad b. Maliksháh Yamīnu Amīri'l-Mūminīn*. He lived 27 years, and reigned 14. His *tawqī'* was *اعتصمت بالله*. His prime ministers were

Rabíbu'd-Dawla, Abú Maṣṣúr al-Qiráṭi, Kamálu'd-Dín as-Sumayramí, Shamsu'l-Mulk 'Uthmán b. Nidhámu'l-Mulk, Qiwámu'd-Dín Abu'l-Qásim, and Núshírwán b. Khálid.¹ His chamberlains were Muḥammad b. 'Alí Bár, Ṭughán Yarak (تغك), and Arghán. He died on Shawwál 11, A.H. 525 (=Sept. 6, A.D. 1131). He mounted the throne on his father's death in A.H. 511 (=A.D. 1117-18). He was devoted to the chase, and to his dogs, cheetahs, and hawks. When, eight months after his accession, his uncle Sinjar came from Khurásán to 'Iráq, he fought him and was defeated (as narrated above, p. 850), but Sinjar treated him with kindness and consideration, and gave him 'Iráq as his appanage and his daughter Mah-Malik Khátún to wife, but she died shortly afterwards.² He quarrelled with the Caliph al-Mustarshid bi'lláh³ and besieged and took Baghdad, after which he was reconciled with the Caliph.

9. *Ṭughril b. Muḥammad b. Maliksháh* (ff. 87^a-88^a).

His full name and title was *as-Sultánu'l-Mu'adhdham Ruknu'd-Dunyá wa'd-Dín Abú Ṭálib Ṭughril b. Muḥammad b. Maliksháh Yamínu Amiri'l-Múminín*. He lived 25 years, and died in Muḥarram, A.H. 529 (=Oct.-Nov., A.D. 1134) at the gates of Hamadhán, after a reign of three years. On the death of his brother Maḥmúd he was made king of 'Iráq by his uncle Sinjar. He fought several battles in 'Iráq with his brother Mas'úd, with varying success. On one occasion he was routed and compelled to flee towards Khuzistán, and he hanged the minister Qiwám [ad-Dargazíní: cf. *Bundári*, p. 169] at the gates of Lishtar (لېشتەر), regarding him as the cause of his misfortunes. Here follows (f. 87^b) some account of the poet 'Imádi:—

¹ The author of the work which forms the basis of *Bundári*. See Houtsma's *Preface*, pp. vi and x et seqq.

² Some very pretty verses on her death by 'Am'aq of Bukhárá are given by Dawlatsháh. See p. 65 of my edition.

³ Cf. my translation of the *Chahár Maqála*, pp. 37-38 of the separate reprint.

شنیدم که عمادی که از شاعران او بون بر عبادی قصیده
میخواند که
(شعر)

ره می رویم و دیده برة بر نمی رسد

کان می کنیم و تیشه بگوهر نمی رسد

عبادی بر سر منبر بون عمادی بذین بیت رسید که

بر آستان جاه تو جرخ ار نداد بوس

عذرش قبول کن که مگر بر نمی رسد

عبادی گفت امیر عمادی هر آرزو که دارن بخواهد، عمادی ملازم
قاضی را با خسون داشت، گفت بهزار دینار سرخ قرض محبوسم
و موکل این است، وجوه قرض می باید، عبادی سرفرو برد، یکی
از مریدان گفت عبادی سر بر آورد، گفت امیر عمادی جو هزار
دینار با قرض دهد فردا دیگر قرضش باید که بخورن، مریدی دیگر
گفت هزار دیگر ببود و عمادی بیآسود، مدح شاعر گویم یا همت
عالم یا ارادت مجلس، و این همه از افاضت عدل و نشر فضل
پادشاه و سلطان وقت باشد و تربیت علما، . . . و امیر عمادی
اگرچه بملک مازندران اختصاصی داشت و لقب او از عماد
الدوله فرامرز شاه مازندران مبنی است عظمت از شاعرئی
حضرت سلطان یافت و اول دیوانش مدح سلطان است، جند
شعر او آورده می شوند . . .

Amongst the *qasidas* of 'Imádí here cited is one of 23 couplets, beginning:—

کار خرد ساختست کام هنر حاصل است

هیچ بهانه نماند شاه جهان طغرلست

and another of 38 couplets, beginning :—

ای زلف و رخت سپهر و اختر ' وی روی و لبث بهشت و کوثر '

Sultán Tughril founded a college at Hamadhán, where the author's friend 'Alá'u'd-Dín Majdu'l-Islám Maliku'l-'Ulamá Ustádhul-Mulúk wa's-Salátín was, when he wrote, still professor, though the endowments (اوقاف) had decreased greatly from maladministration.

The eulogy of the reigning King Abu'l-Fath Kay-Khusraw (ff. 90^a–93^b), which, as usual, concludes this section, is of considerable length. He is described as the conqueror of Fárs, Shíráz, Khurásán, and 'Iráq, and his liberality to the army is the object of a special encomium.—Self-devotion of the Amír Isfahsálár Mu'ayyid Fakhru'd-Dín Násiru'l-Islám Maliku'l-Umará Bahrámsháh-i-Ghází at the battle of Abkház (در مصافگاه ابخازی).—Qualities which an ambassador to an enemy should possess.—Some remarks on tactics (ff. 91^b–92^a).—The array of an army may be 'open' (گسسته) or 'closed' (پیوسته), and the former has three varieties, called راست, خفته, and مُثَلَّث.—Praise of Abu'l-Fath Kay-Khusraw's skill in war. Quatrain in his praise by the author :—

ای رای تو آفتاب وی کلاک تو تیر '

وی جون تو جوان ندیده این عالم پیر '

دانی همه علمها مگر علم خدای '

داری همه چیزها مگر عیب و نظیر '

(وله ایضاً)

خسروا بنده را اجازت ده ' تا بگویم که دشمنت جون باز '

سیخ در چشم و میخ در ناخن ' تیز در ریش و کیر در کون باز '

10. *Mas'úd b. Muḥammad b. Maliksháh* (ff. 94^a-103^a).

His full name and title was *as-Sultán Ghiyáthu'd-Dunyá wa'd-Din Abū'l-Faṭḥ Mas'úd b. Muḥammad b. Maliksháh Qasimu Amiri'l-Mūminin*. His prime ministers were Sharafu'd-Din Anúshirwán b. Khálid,¹ 'Imádu'd-Din

¹ Author of the *History of the Seljuqs*, edited by Bundari; see Houtsma's *Preface*, pp. xi et seqq. The following notice of his life occurs in the *'Uyūnu'l-Akḥbār* (Cambridge MS. Add. 2,922, f. 126^a), under the year A.H. 532:—

وفيها توفي أنوشروان بن خالد بن محمد القاشاني أبو نصر الوزير مولده بالرى سنة تسع وخمسين وأربعمائة تنقلت به الاحوال الى ان ولى وزارة السلطان محمود [بن محمد بن] ملكشاه سنة سبع عشرة وخمس مائة وقدم معه بغداد واستوطنها وكان يسكن بالحريم الظاهري في دار على شاطئ دجلة وعزل عن الوزارة ثم أعيد اليها ثم قبض عليه السلطان واعتقله ثم أفرج عنه واستوزره الامام المسترشد في اواخر سنة ست وعشرين واقام مدبراً الى ان عزل سنة ثمان وعشرين واقام بمنزله في الحريم الظاهري مكروماً الى ان توفي في هذه السنة وكان من الصدور الافاضل موصوفاً بالاجود والكرم مُحِبّاً لاهل العلم وكان قد احضر الى داره ابا القسم بن الحصين ليمسح اولاده منه مسند ابن حنبل بقرأة ابي محمد بن الخشاب واذن للناس عامة في الحضور لسماعه فحضره الجمع الغفير وسمعه خلق كثير ولابن جكينا الشاعر فيه امداح واهاجى فمن امداحه فيه قوله (شعر) سألوني من اعظم الناس قدراً ' قلت مولاهم أنوشروان ' واذن ظهر التواضع فينا ' فهو من آية الرفيع الشأن ' ومتى لاحت النجوم على صفحة ماء ' فهن غير دواني ' وكتب اليه القاضي ناصح الدين الأرجاني يطلب منه خيمة فلم يكن عنده فبعث اليه صرة فيها خمس مائة دينار وقال آشت خيمه ' فقال

Abu'l - Barakát ad - Dargajíní (الدركجيني or الدركزینی), Kamálu'd-Dín Muḥammad al-Kházin, 'Izzu'l-Mulk al-Burújirdí, Mu'ayyidu'd - Dín at - Tughrá'í, Táju'd - Dín ash-Shírází, and Shamsu'd-Dín Abú Najíb. His chamberlains were Amír Hájib Munkasir (?), Amír Hájib Tatár, Amír Hájib 'Abdu'r-Raḥmán, and Amír Hájib Khaṣṣ-beg. His *tauqí* was اعتمادی على الله. He lived 45 years, and reigned 18. He was very fond of animals, and devoted to the chase.

On the death of his brother (and immediate predecessor) Tughril I (in A.H. 527 = A.D. 1133) in the Palace of 'Alá'u'd-Dawla in Hamadhán, the *amírs* summoned him in haste from Baghdad, and at the same time sent a message to Sultán Dá'úd, who was at Tabríz with the Atábek Qará Sunqur. Mas'úd, however, was first in the field, and though on passing Hūlwán he found the roads deeply blocked with snow, he caused it to be trampled down by camels until he was able to make his way to Hamadhán. Having mounted the throne, he proclaimed Dá'úd his successor, and gave him his daughter Gawhar Khátún to wife. The Caliph al-Mustarshid came forth from Baghdad on Mas'úd's heels, marching on Kúhistán, 'Iráq, and Khurásán. Mas'úd, to whose support Sultán Dá'úd and Qará Sunqur had pledged themselves, came up with him at Dínawar. The Caliph, deserted by his *amírs*, who took to flight, fell into Mas'úd's hands, but was treated by him with consideration. Mas'úd then marched into Ádharbayján, and the Caliph al-Mustarshid

الأرجاني (شعر) لله درابی خالو رجلاً، احیا لنا الجون بعد ما
 ذهباً، سألتُهُ خیمَةُ الود بها، فجاد لی ملی خیمَةَ ذهباً، وكان هو
 السبب فی عمل مقامات الحریری وایاه عنی الحریری فی اول
 مقاماته بقوله فاشار من اشارته حکم و طاعته غنم، وكان انوشروان
 يتشیع سامحه 'الله تعالی'

was assassinated at Marágha by the *Maláhida*, or Assassins.¹ His son, ar-Ráshid, who succeeded to the Caliphate, marched forth from Baghdad at the head of a great host to avenge his father's murder, but, on learning that Mas'úd was advancing against him, withdrew to Iṣfahán, where, as also in 'Iráq and Kúhistán, famine was severe, so that men were in some cases driven by hunger to eat human flesh. Sa'du'd-Dawla, the governor of Iṣfahán, was at this juncture assassinated by the *Maláhida*.

On the death of al-Ráshid at Iṣfahán, his uncle al-Muqtafi, the brother of al-Mustarshid, was made Caliph by Mas'úd, who then returned to Hamadhán. Bursuq, the lord of Lishtar, conspired with other *amirs* against Mas'úd, who, however, made a rapid night-march from Hamadhán, reached their camp at the time of the midday siesta, when they were all asleep, and established himself in their midst. His presence overawed the rebels, who came in one by one and made their submission to him, and received pardon (f. 96^a).

In the following winter Mas'úd returned to Baghdad and made Muḥammad *Khizána-dár* (or *al-Kházin*, 'the Treasurer') *wazir*. This was a man of violent temper, and arrogant towards the *amirs*, who wrote complaints of his conduct to the Atábek Qará Sunqur. The Atábek therefore hastened from Adharbayján with Seljúq Sháh, passed by the A'lam district of Hamadhán, and alighted at a place called Murghzár-i-Sag (مرغزار سگ), whence he sent word to the Sultán (who had ordered him to proceed to Párs to instal his brother Seljúq Sháh as governor of that province), saying, "I will not fulfil this mission till my lord the King sends me the head and the right hand of Muḥammad *al-Kházin*." This demand, which was supported by the other *amirs*, the Sultán was unable to resist, and the head and hand of the unfortunate minister were accordingly cut off and sent to Qará Sunqur.

¹ This happened on Thursday, the 18th of Dhu'l-Qa'da, A.H. 529 (= Aug. 30, A.D. 1135), according to Bundári (p. 178), who adds that this assassination was instigated by Sinjar. Compare Anecdote viii of the *Chahár Maqála* (pp. 37-8) of the separate reprint of my translation.

Then Qará Sunqur set out for Párs, defeated Mankúbars, enthroned Seljúq Sháh, and made 'Izzu'l-Mulk, who was his *kad - khudá* or steward, *wazír*. As soon as he withdrew, however, Mankúbars returned, defeated and captured Seljúq Sháh, and imprisoned him in 'the White Castle' (قلعهٔ سفید), where he died. Qará Sunqur, after being received with honour at Hamadhán, went to Ádharbayján, where he too was overtaken by death.

It was after the death of Qará Sunqur that Jáwalí (جاولی) the *jándár* became powerful. Sultán Mas'úd went from Hamadhán to Ray because Sinjar was angered against 'Abbás (the governor of Ray : see *Bundári*, pp. 191 et seqq.), and wished to punish him. But when (f. 97^a) Sultán Mas'úd reached Ray, 'Abbás propitiated him with rich and costly presents, so that the Sultán left him unmolested and returned to Hamadhán and Işfahán. 'Abdu'r - Raḥmán the Chamberlain and the other *amírs* persuaded the Sultán to seize 'Izzu'l-Mulk and send him to Hamadhán, where he died. Then 'Abdu'r-Raḥmán summoned Búzába (بوزابه) and 'Abbás, with whom he was conspiring against the Sultán ; and Búzába arrived at Işfahán bringing with him Malik Muḥammad and Maliksháh (the sons of Maḥmúd and nephews of Sultán Mas'úd). The Sultán, having no army with him, sent for ʿİlduguz (ایلدگوز), the most loyal and obedient of his servants, to join him from Ádharbayján, while he himself set out for Baghdad ; but he had only gone three stages, as far as Kirmánsháhán, when Búzába reached Hamadhán. Being joined at Kirmánsháhán by ʿİlduguz and other *amírs* at the head of a large army, Sultán Mas'úd pushed on to Hūlwán, where it was snowing in such wise as it seldom snows even in the coldest countries. He remained for four months at Baghdad, and then proceeded to Ádharbayján by way of the Pass of Qarábulí (دربند قرابلی), entrusting the princes Malik Arslán and Maliksháh b. Seljúq, who were in attendance on him, to Amír Mas'úd, the governor (*shahna*) of Baghdad, for safe custody in the Castle of Takrít. On his arrival at Marágha he was waited

on by Jáwalí and the *amirs* of Ádharbayján, who accompanied him to Miyána (f. 97^b). These *amirs* conspired against the King's favourite, Kháṣṣ-beg Beg Arslán b. Balankarí, but a wonderful exhibition of skill in horsemanship on his part turned Jáwalí from his design. Thence they proceeded to Zanján.

'Abbás, accompanied by Malik Sulaymán, marched with a large army from A'lam (near Hamadhán) to Anbat (انبط), where he effected a junction with Búzába, with whom were Malik Muḥammad and Malik Sháh, the sons of the late Sultán Maḥmúd. The army of Sultán Mas'úd were alarmed at the sight of this formidable host, but he himself, putting his trust in God, "accounted them as nobody" (ایشان را بکس نمی شمرد). While the battle was imminent, Malik Sulaymán withdrew towards Ray, and was followed by 'Abbás. These desertions alarmed Búzába (f. 98^a), who accordingly, on the following day, retired towards Iṣfahán with Malik Muḥammad and Maliksháh. He was pursued by Amír Jáwalí, but succeeded in effecting his escape. Sultán Mas'úd marched from Anbat to Ray, where he encamped at the place called "Rustam's Stable" (*Akhur-i-Rustam*). 'Abbás fled to Ardahan (اردھن), while Malik Sulaymán came to meet the King and do obeisance to him, after which he accompanied him to Ray. Now the Chamberlain 'Abdu'r-Raḥmán and the other *amirs* were continually saying to the Sultán, "This Malik [Sulaymán] is thy brother, and the King's brother is ever the King's enemy"; until at length they persuaded him to confine Sulaymán to his own apartments. 'Abbás came from Ardahan, whither he had fled, to pay homage to the King.

Jáwalí, on his return from the pursuit of Búzába, was promised the guardianship (اتابکی) of Maliksháh, the King's son by 'Arab Khátún, whom they accordingly brought from the Castle of برحین (؟, Farrazín: a little lower it is written فترحین), whither Malik Sulaymán was now sent. The King and his nobles then returned to Hamadhán, while Jáwalí departed into Ádharbayján, but when he reached Zanján (زنگان) he desired to be bled, after which he would

shoot an arrow, and the strain of this effort burst open the vein so that he died of hæmorrhage (f. 98^b). After his death the King conferred the guardianship of his son, thus rendered vacant, on the Amír 'Abdu'r-Raḥmán, together with the governments of Ganja and Arrán. 'Abdu'r-Raḥmán, however, despatched his ward the Prince (Maliksháh) with some of his nobles to Arrán, and himself remained at Court, where he was continually saying to Sultán Mas'úd, "Búzába is a deserving servant, and must not be allowed to contract a distaste for your service: suffer me, then, to go and bring him to you." At length he received permission, and set out for Párs to bring back Búzába, while Sultán Mas'úd came to Hamadhán and thence to Jarbádhaqán, where he received the homage of Búzába and 'Abdu'r-Raḥmán, who remained drinking and feasting with him for two or three days. After this Búzába and Malik[sháh] came to Hamadhán by way of Kábila (كابل), while the King travelled thither by another route, and on his arrival gave his daughter Gawhar Khátún, who had been married to Malik Dá'úd, in marriage to [his nephew] Malik Muḥammad, whom he nominated his successor to the crown. With the acquiescence of his chamberlain 'Abdu'r-Raḥmán he then made Búzába his chamberlain and the guardian (*atábek*) of Malik Muḥammad, and conferred on him a robe of honour. Búzába made 'Abbás deputy-chamberlain, that he might remain at Court, and made Táju'd-Dín of Párs *vazír*. The latter set out for Párs with Malik Muḥammad, and 'Abdu'r-Raḥmán departed to Ganja and Arrán, taking with him Shamsu'd-Dín Atábek Ýlduguz, Kháṣṣ-beg, and Bahá'u'd-Dín Qaysar, whom, because he mistrusted them, he was unwilling to leave behind him at Court (f. 99^a); while the Sultán, attended by 'Abbás and Táju'd-Dín, went to Baghdad.

Now the three *amírs* who had accompanied 'Abdu'r-Raḥmán had heard the King say, "When we get the opportunity, we will not leave alive the enemies of the kingdom," and they were well aware of the schemes harboured by 'Abdu'r-Raḥmán and Búzába, so, when they were a little beyond Ganja, they slew the former, and Kháṣṣ-beg assumed the

guardianship of the Prince. When the news of this murder reached Baghdad, the Sultán dismissed Fakhru'd-Dín, the son of 'Abdu'r-Rahmán, from his post of governor (*shahna*) of that city, but did not otherwise harm him. 'Abbás, with the connivance of the Caliph al-Muqtadí, had formed a design to seize the King when he should come to public prayer on the occasion of the 'Íd or Festival; but on that day, as it chanced, the rain was so heavy that it was impossible to go out of doors, and thus did God protect and preserve Sultán Mas'úd from their schemes. A week later, when 'Abbás was preparing for flight, he was arrested, brought to the palace and beheaded, and his body cast over the garden walls on to the shore of the Tigris; and this happened just one month after the violent death of his fellow-conspirator, 'Abdu'r-Rahmán. The King then dismissed Táju'd-Dín and sent him to Párs with a message to Búzába, saying, "You see what hath befallen your confederates: if you would like to join them, *Bismi'lláh!*"

Then the King made Mu'ayyidu'd-Dín Ṭughrá'í prime minister. This was an accomplished as well as a virtuous man, and one day of audience he recited before the King a fine Arabic *qasída* of 80 couplets (20 given here) which he had composed, beginning:—

نظرى الى لمع الوميض حنينٌ وتنقّسى لصبا الاصيل انينٌ
ما كُنت اعلم قبل نازلة الحمى انّ الحبايل والسّهام عيونٌ

"In those days," says the author (f. 100^a), "ministers composed such verses as they cannot now even read or recite correctly"; and he adds:—

كارخواجگى باعوانى افتاد هر كه وجوه انگيرترو درويش آويـزـتـر
و خون ريزترو وزير ميشود

When Táju'd-Dín reached Párs and communicated the news to Búzába, the latter collected an army and brought Malik Muhammad and Maliksháh to Iṣfahán, where the governor Ghalabak (غلبك, *Bundári*, pp. 193, 202) waited

upon him. Búzába then proclaimed Malik Muḥammad king, and caused the five blasts of trumpets to be sounded in his honour (بنج نوبت بزد). Sultān Mas'ūd, on learning this, hastened to Hamadhān from Baghdad with the small army which he had at hand, and thence sent messages to Khaṣṣ-beg bidding him hasten to his support with reinforcements from Arrān, and to the Atābek ʿĪduguz and the Amīr Shīrgīr (brother of Arslān Aḡa) to assemble the army of Adharbayjān. Fortunately for the King, Búzába loitered on his march from Iṣfahān, and when he reached Gúrāb the armies of Arrān and Adharbayjān had already arrived at Hamadhān, and, by the King's directions, were encamped in the Maydān-i Dīh-i-Piyāz (بمیدان دیه بیاز), whence next day they marched to Murghzār-i-Qarātagīn, where Búzába came to meet them at the village of Kīhrān. A fierce fight ensued, which ended in the defeat of Búzába and his capture at the hands of a black named Rustam, formerly one of his servants, but at this time in the service of Ḥasan the *jāndār* (f. 101*). The King gave his sword into the hands of Khaṣṣ-beg, who hewed Búzába in twain; and his head was sent to Baghdad and there set up over the palace of the Caliph al-Muqtafi. Malik Muḥammad and Malikshāh returned to Pārs and the King to Hamadhān, to the *Kūshk-i-kuhan* or "Old Summer-house." This happened in A.H. 541 (= A.D. 1146-7).

The King spent that winter at Sāwa, whence he went to Adharbayjān, and so returned, towards the end of the summer, to Hamadhān. In the year A.H. 543, in the month of Sha'bān (= December, A.D. 1148), when winter was at hand, he set out for Baghdad, but first, against the advice of Khāṣṣ-beg, waited on his uncle (Sinjar) at Ray, where the two rulers remained eighteen days ere they separated, the one to Baghdad, the other to Khurāsān.¹ In Ṣafar, A.H. 544 (= June-July, A.D. 1149), Sultān Mas'ūd returned from Baghdad to Hamadhān.—Malik Muḥammad b. Maḥmūd,

¹ From this point onwards my abstract of the MS. (on which this article is based) is less full, as I was pressed for time, and feared that I might not be able to finish it before leaving Paris.

the King's nephew, and his wife Gawhar Khátún, the King's daughter.—Marágha (f. 102^a) is besieged and taken, and the walls rased to the ground, in A.H. 545 (= A.D. 1150–1).—Quarrel between Kháṣṣ-beg and the Atábek Sultán Ába.—In Jumáda II, A.H. 547 (= September, A.D. 1152), Sultán Mas'úd sickened, and Bu'l-Barakát, the physician, was summoned from Baghdad to consult with the King's other medical advisers; but to no purpose, for a week later, on the eve of Rajab 1 of the same year (= Oct. 13, A.D. 1152), he died, and the same night his body was conveyed to Hamadhán and there buried in the *Madrassa*, or College, of Sarbarzih (? بمدرسة سربرزه : cf. *Bundári*, p. 227, ll. 15–16). An elegy on his death (*marthiya*), in the form of a *tarji'*-band of 35 couplets, by Sayyid-i-Ashraf, is here inserted (f. 103^a). It begins:—

شاه جهان گذشته و ما همچنين خموش
 كو صد هزار نعره و كو صد هزار جوش

11. *Maliksháh b. Maĥmúd b. Muĥammad* (ff. 103^b–106^b).

His full name and title was *as-Sultán Mughithu'd-Dunyá wa'd-Dín Maliksháh b. Maĥmúd b. Muĥammad Yamínu Amiri'l-Múminín*. He was fond of wine and devoted to the chase. His *tauqi'*, or motto, was *استعنت بالله*. His prime minister was Shamsu'd-Dín Abú'n-Najíb. His chamberlain was Kháṣṣ-beg. He lived 32 years and 2 months, and reigned four months after the death of [his uncle] Sultán Mas'úd, and once previously to that event for sixteen days at Iṣfahán (see pp. 867–8 *supra*). He succeeded to the throne in Rajab, A.H. 547 (= October, A.D. 1152), on the death of Mas'úd, his uncle; and was deposed in Shawwál of the same year (= January, A.D. 1153). His deposition was brought about by his dissolute habits and fondness for low company, especially by his infatuation for a woman

named Jamál. Here is cited (f. 105) a *qasida* of 36 couplets composed in his praise by Sayyid-i-Ashraf.

Kháṣṣ-beg was the prime mover in the King's deposition, for, being suspicious of his master's intentions, "he breakfasted off him ere he could sup":—

خاصبک بیش از آنکه او شام خوردی برو چاشت خورد

So he agreed with Ḥasan the *jándár* that the King should be invited by the latter to his house, where, on his arrival, he was detained with the woman Jamál and three or four attendants, while messengers were despatched to fetch his brother Muḥammad from Khuzistán. On his arrival this Prince was crowned in the summer-house (كوشك) of Hamadhán, where the deposed ruler was kept a prisoner for fifteen days, when he succeeded in letting himself down over the walls by means of a rope and effecting his escape to Khúzistán,¹ where he remained during his brother's reign, supplied with money and news by his sister Gawhar-nasab. He made an attempt to recover the crown from his brother, but his troops were defeated and dispersed by the Atábek Ayáz. Later, when his brother Muḥammad died and his uncle Sulaymán Sháh was crowned at Hamadhán, he hurried to Iṣfahán and proclaimed himself king, but died fifteen days later without having effected anything.

12. *Muḥammad b. Maḥmúd b. Muḥammad* (ff. 107^a–111^a).

His full name and title was *as-Sultán Ghiyáthu'd-Dunyá wa'd-Din Abú Shujá'* *Muḥammad b. Maḥmúd b. Muḥammad b. Maliksháh Qasimu Amiri'l-Múminin*. His ministers were Jalálu'd-Dín Abu'l-Faḍl and Shamsu'd-Dín Abu'n-Najíb. His chamberlains were Ýlfaqshat b. Qaymáz (ایلفقشت بن قیماز) and Náṣiru'd-Dín Atábek Ayáz. He lived 32 years, reigned 7, and ascended the throne in A.H. 548 (= A.D. 1153). He appointed his brother Maliksháh, the deposed king, governor

¹ Cf. *Bundári*, pp. 228–9.

of Hamadhán, and the chamberlain Jamálu'd-Dín Ýlfaqshat was sent, with the approval of Khássh-beg, to summon him thither from Khúzistán.

In Muḥarram, A.H. 548 (= April, A.D. 1153), Ýnánj, Khássh-beg, and other nobles who had risen to power in the reign of Sultán Mas'úd (مسعودیان), were assembled at Murghzár-i-Qarátagin, together with Zangí the *jándár*, Shúmla,¹ and Šárim Muḥammad b. Yúnus (f. 108^a), when suddenly the King caused the heads of Zangí and Khássh-beg to be cut off and cast amongst the crowd, after which their possessions were confiscated—

... و آنج ودايع و دفاين و ذخاير بوز كه بسر آن نيفتاذند
خداى داند كه جند بوز'

At the time of Sultán Mas'úd's death and Maliksháh's accession, Sulaymán Sháh, Mas'úd's brother, had been seized and imprisoned in the Castle of Farrazín, where he remained a captive for seven years (f. 108^b) in the custody of its warden (كوتوال), Amínu'd-Dín. Assisted by sundry nobles and *amirs* he escapes from captivity, and for some while contends with success against his nephew Sultán Muḥammad. The *amirs* mentioned include (ff. 108-109) the Atábek Ýlduguz, the Atábek Arslán Ába, Alp-ghúsh (البغوش), nicknamed "*Kún-khar*," Fakhru'd-Dín Zangí, Mudhaffaru'd-Dín Alp Arghún, the son of Yaranqush the Falconer (يرنقش البازدار), Khwárazmsháh Yúsuf, Ḥasan the *jándár*, Rashíd the *jáma-dár*, and Yamínu'd-Dín the *Amir-i-bár* (master of the ceremonies). Sulaymán makes Fakhru'd-Dín of Káshán (cf. *Bundári*, p. 232) his prime minister, and Khwárazmsháh (f. 109^a) his chamberlain. —Shamsu'd-Dín Abu'n-Najíb, formerly the prime minister of Sultán Mas'úd. —Defeat and flight of Sulaymán Sháh, and success of Sultán Muḥammad. —Jamálu'd-Dín [Ýl-]faqshat. —Jalálu'd-Dín [Abu'l-Faḍl] is replaced as prime minister by Shamsu'd-Dín Abu'n-Najíb. —In A.H. 550 (= A.D. 1155-6) Sulaymán Sháh

¹ Cf. *Bundári*, p. 230, and n. 1 *ad calc.*

comes to Isfahán, but is refused admission by the governor Rashíd.—He then seeks aid from the Caliph at Muqtafi (whence he is nicknamed "*al-Maliku'l-mustajir*"), who eventually equips him for the fray.—Áq Sunqur Pírúzkúhí and Ínánj.—A battle is fought on the river Araxes between Sultán Muḥammad and Sulaymán Sháh, wherein the latter is defeated and falls back on Mawṣil (f. 110^a).—In Dhu'l-Hijja, A.H. 554 (= Dec., A.D. 1159–Jan. 1160), the Khátún-i-Kirmání is brought to Hamadhán as Sultán Muḥammad's bride, but, though the city was decorated and illuminated (شهر آذین) for her arrival, he was too ill to approach her, and died in the same month.

In the panegyric on Abu'l-Faṭḥ Kay-Khusraw, which, as usual, concludes this chapter, is inserted a *qaṣida* of twenty-seven couplets by the author, beginning:—

باز صبا بر کشاد جهره گل ناگهان
خیل ریا حین رسد از طرف گن فگان

13. *Sulaymán Sháh b. Muḥammad* (ff. 112^b–114^a).

His full name and title was *as-Sultán Mu'izzu'd-Dunyá wa'd-Dín Abu'l-Háarith Sulaymán b. Muḥammad b. Maliksháh Qasimu Amiri'l-Múminín*. He was born in Rajab, A.H. 511 (= November, A.D. 1117), lived 45 years, and reigned a little over six months. His minister was Shihábu'd-Dín Thiqa, and his chamberlain Mudhaffaru'd-Dín Alp Arghún.—Náṣíru'd-Dín Áqish, 'Izzu'd-Dín Şitmáz, and the Atábek Ayáz.—On the 12th of Rabí' I, A.H. 555 (= March 22nd, A.D. 1160), Sulaymán Sháh reached Hamadhán (f. 113^a), and a *qaṣida* (13 couplets given) was recited in his praise by Sayyid-i-Ashraf.—The Atábek 'İlduguz was propitiated by his name being read in the *khuṭba* and inserted on the coins.—Sulaymán Sháh takes to solitary drinking (cf. *Bundári*, p. 232) and unsocial habits:—

جو با نیکان نشستن واگذاری ' بذاکارا که تو بردست داری

In Ramađán, A.H. 555 (= September, A.D. 1160), he was deposed and cast into prison, where he died on the 12th of Rabi' II, A.H. 556 (= April 10th, A.D. 1161), the government having been usurped by Arslán and ʿİlduguz.

14. *Arslán b. Tughril b. Muḥammad* (ff. 115^a–130).

His full name and title was *as-Sultán Ruknu'd-Dunyá wa'd-Dín Arslán b. Tughril b. Muḥammad Qasimu Amiri'l-Múminin*. He lived 43 years, and reigned 15 years and 7 months. His *tauqi'*, or motto, was **اعتزدت بالله**. His ministers were Shihábu'd-Dín b. Thiqtatu'd-Dín 'Abdu'l-'Azíz, Fakhru'd-Dín b. Mu'ínu'd-Dín, and Jalálu'd-Dín b. Qiwámu'd-Dín. His chamberlains were Mudhaffaru'd-Dín the Falconer (*báz-dár*), the Atábek Ayáz, and Nuṣratu'd-Dín Atábek Pahlawán.

Arslán was only one year old when his father Tughril died, and was educated with his cousin Maliksháh b. Seljúq Sháh b. Muḥammad. In A.H. 540 (= A.D. 1145–6) he was confined by [his uncle] Sultán Mas'úd in the Castle of Takrít, under the custody of the Amír-i-Hájj Mas'úd Bilál, the governor (*wáli*) of Baghdad. On the death of Mas'úd another of his nephews, also called Maliksháh [b. Maḥmúd], succeeded to the throne and reigned for four months, when he in turn was succeeded by his brother Sultán Muḥammad b. Maḥmúd, the nephew, son-in-law, and chosen successor of Sultán Mas'úd (Shawwál, A.H. 547 = January, A.D. 1153).—Ḥusámu'd-Dín Alp-ghúsh as-Siláhi (f. 116^a) fights against the Caliph and dies.—Sunqur of Hamadhán comes to the Atábek ʿİlduguz.—Sultán Muḥammad dies, and is succeeded by Sulaymán Sháh (f. 116^b).—Khwája Shihábu'd-Dín Thiqa.—A.H. 545–6 (= A.D. 1150–1).—Amír 'Izzu'd-Dín Şitmáz.—Flight of ʿInánj to Gurgán (f. 117^a).—Descriptive *mathnawí* poem, containing this *mişrá'* :—

علمهای سبید و خاج زرّین

The Assassins or *Maláhida* (f. 117^b) seized and fortified several strong positions near Qazwín, whence they were, however, dislodged by the Musalmáns (who ceased their internecine quarrels to combine against the common foe) in four months. Thereafter the Musalmáns kept a constant watch on these regions, and also laid siege to the Castle of Jahán-Kusháy, which had been built (by the Assassins) in the time of Sultán Mas'úd. This siege was, however, raised, owing to quarrels between the *amírs* in command of the besieging army; and the Assassins obtained possession of all the artillery and siege-engines abandoned before their stronghold.

On Sha'bán 19, A.H. 560 (= July 1, A.D. 1165), Zangí came from Párs to visit the King. On Dhu'l-Qáda 21 of the same year (= Sept. 29, A.D. 1165), the Amír Náşiru'd-Dín Áqish died, and on Sunday, Muḥarram 14, A.H. 561 (= Nov. 20, A.D. 1165), the Amír 'Izzu'd-Dín Şitmáz. On Wednesday, Şafar 9, A.H. 561 (= Dec. 15, A.D. 1165), a violent tempest occurred, which overthrew minarets and other buildings at Sáwa.—The Bágh-i-Shúrbá (f. 118^b) in Ray.—Fakhrú'd-Dín of Káshán.—Jahán Pahlawán.—On Wednesday the 4th of Jumáda I, A.H. 561 (= March 8, A.D. 1166), 'Inánj took refuge with the King of Mázandarán. On Wednesday the 11th of the same month the Sultán left Ray.—Mudhaffaru'd-Dín Qizil Arslán.—Tihrán (f. 119^a).—'Inánj takes refuge with Khwárazmsháh.—A.H. 562 (= A.D. 1166–7).—Excesses of the army of Khwárazm at Abhar and Zanján, whence many children are carried off as slaves, and 2,000 camels.—A.H. 563 (= A.D. 1167–8).—Sáwa and Mazdaqán.—A.H. 564 (= A.D. 1168–9).—Kharraqán (f. 120^a).—A.H. 565 (f. 120^b).—A.H. 568–9 (= A.D. 1172–4).—Sickness in the army encamped by the Araxes, from which not one man in a hundred escapes.—They retire to Nakhjuwán (f. 121^a).—Áq Shahr founded by Abkhází.—Death of the King's mother.—Dhahíru'd-Dín Balkhí.—Death of the Amír 'Ilduguz (f. 121^b).—Şafi'u'd-Dín Isfahání appointed professor at the *madrasa* at Hamadhán, Jumáda I, A.H. 571 (= December, A.D. 1174).—Address (*khutba*) of Sití Fátima,

the sister of Amír Sayyid Fakhru'd-Dín 'Alá'u'd-Dawla.—The greatness and glory of Sulṭán Arslán.—His poets Mujír of Baylaqán and Athír of Akhsíkat.—*Qaṣída* (44 couplets), by the former, beginning:—

طارم زر بین کہ درج دُرّ مکنون کرده اند
' طاق ازرق بین کہ جفت گنج قارون کرده اند '

Another *qaṣída* (f. 123^a) of 76 couplets, by the same poet, beginning:—

ای رخ تو رنگ نو بهار گرفته '

Another (f. 124^a) of 49 couplets, by the same, beginning:—

باز صبحست کہ مشاطۀ جعد جمنست '

Another (f. 124^b) of 70 couplets, in reply to one by Sayyid-i-Ashraf, beginning:—

وقت آنست کہ مستان طرب از سر گیرند '

Another (f. 126^b) of 41 couplets, in praise of the Atábek Pahlawán, beginning:—

دور بس خترم و موسم ز همه خوبترست '

Another (f. 127^b) of 51 couplets, in praise of Qizil Arslán, beginning:—

دلی کہ تحفۀ تو جان مختصر سازد '

Of Mujír our author seems to entertain a much higher opinion than of Athír-i-Akhsíkatí, of whose *qaṣidas* (or rather a *tarkib-band* of 77 couplets and 8 *bands* or refrains) he cites only one, beginning:—

ای کمین گاه فلک ابروی تو ' آب روی آفتاب از روی تو '

Athír would seem to have charged Mujír with plagiarism, for at the end of the last *qaṣída* by the latter (f. 129^a) our author says: "Shame on Athír-i-Akhsíkatí that against this *qaṣída* he spoke thus":—

از برای خدای خواجه مجیر ' کاروانهای شعر من چه زنی '

15. *Tughril b. Arslán* (ff. 131^b–155^b).

His full name and title was *as-Sultán Ruknu'd-Dunyá wa'd-Dín Kahfu'l-Islám wa'l-Muslimín Abú Tálíb Tughril b. Arslán Qasímu Amiri'l-Múminín*. His *tawqí'* was اعتضد بالله وحده. His ministers were Jalálu'd-Dín, Kamálu'd-Dín Zanjání, Šadru'd-Dín Marághí, 'Azízu'd-Dín Mustawfí, Mu'ínu'd-Dín Káshí, and Fakhru'd-Dín b. Šafíyyu'd-Dín Warámíní. His chamberlains were *al-Hájibu'l-Kháṣṣ* Amír Qaráguz *as-Sultání* and *Maliku'l-Umará* Jamálu'd-Dín Áyi Ába al-A'dhamu'l-Atábakí.

The prosperity and success of the first ten years of his reign were due to the wise counsels of the Atábek Muḥammad b. ʿİlduguz, whose name is given with the following high-sounding titles (f. 132^a):—

ملك معظم اتابك اعظم خاقان عجم شمس الدنيا والدين نصره
الاسلام والمسلمين ابو جعفر محمد بن ايلدكز رحمه الله

To him it was due that:—

ز سالار ختن تا خسرو زنگ همه برياد سلطان باذه در چنگ

The Sultán had some skill in verse-making, and many of his verses are popular and often cited, for example the following:—

آن کس که جهان بپشت پائی میزد، دوش آمده بُد در گدائی میزد
از وقت نماز شام تا گاه سحر، صد نعره برای آشنائی میزد

Also the following, which he composed, wrote out in gold, and sent to the Atábek Mudhaffaru'd-Dín Qizil Arslán, to express his gratitude for a robe conferred upon him by the latter, in A.H. 585 (= A.D. 1189):—

شاهان جهان و خسروان بنده من
در مشرق و مغرب همگان بنده من

با این همه ملک و بادشاهی که مراست

من بنده تو همه جهان بنده من

‘Irāq (f. 133^b) suffers from devastation, massacre, and plunder.—Books stolen from public libraries.—In A.H. 581 (= A.D. 1185–6) Ṣalāḥu’d-Dīn (Saladin) came to Mawṣil¹ to ask the Atābek’s permission to wage a war of extermination against the Assassins, and to reduce the castles which they held near Qazwīn, Bīstām, and Dāmghān.—Sharafu’d-Dīn Alp-Arghūn.—Verses by Jamālu’d-Dīn of Khujand (f. 134^b).

شاهها فلک از دولت تو می نازد، و ایام رضای طبع تو اندازد
در ششدره بمانده سخت و لیک، آخر تو بری که خصم بد می بازد

Curses are invoked on “the King of Mázandarán and all Ráfidís.”—Mention of Russians (أواز آبه و روس).—Fakhru’d-Dīn ‘Alá’u’d-Dawla ‘Arabsháh (f. 136^a).—Najmu’d-Dīn Lájín.—فتش‌دیان.—The Sultán composes the following quatrain (f. 137^a) on a victory which he has won:—

این فتنه که دست جرنج انگیخته بود، جانم بیکی موی در آویخته بود
اقبال مرا دست گرفت ار نه فلک، بی هیچ بهانه خون من ریخته بود

Sirāju’d-Dīn Qutlugh (f. 137^b).—‘Alá’u’d-Dawla is bowstrung by the King’s orders two stages out of Hamadhán.—*Tarkīb-band* of 30 couplets by the author, lamenting his death.—The author (f. 140^b) speaks of his maternal uncle Maḥmūd b. Muḥammad b. ‘Alī ar-Rāwandī, who was the King’s tutor, and whom he calls:—

امام کبیر زین الدین مجد الاسلام ملک العلماء محمود بن محمد
بن علی الراوندی

A Qur’án, beautifully written in the King’s own hand, is given as a present to the King of Mázandarán.—Verses

¹ It was in this year that, according to Stanley Lane-Poole (*Muḥammadan Dynasties*, p. 75), “he reduced Mōṣil and made the various princes of Mesopotamia his vassals.”

describing that country are cited from the *Sháhnáma*, which the author calls "the Book of Kings, which is the King of Books":—

شاهنامه که شاه نامها و سر دفتر کتابهاست

The author in retirement (f. 141^b).—Fakhru'd-Dín Qutlugh Qaráquzí attempts to depose the King, and set up his first cousin once removed, Sinjar b. Sulaymán (f. 142^b).—Fakhru'd-Dín Qutlugh falls into the King's hands and is sawn in two (f. 143^a).—Khwája Mu'in[u'd-Dín] of Káshán.

We now come to the invasion of Persia by (Tukush) Khwárazmsháh in A.H. 589 (= A.D. 1193), in which year (f. 143^b) he takes Tabarak.—میاجق : طمغاج خوارزمی : صوتاش :—Quatrain by a Khwárazmí poet (f. 144^a):—

ای پیش عزیزان تو خوارزمی خوار

وی خنجر بُرانِ تو [خوار از می خوار]

زین پس نیارد که ببیند در خواب

از جمله سمنان تو خوارزمی خوار

During the absence of the Sultán Majdu'd-Dín 'Alá'u'd-Dawla makes merry with one of his mistresses (معشوقگان), a singer named Zulaykhá (زلیخا و نام).—The author again (f. 144^b) makes mention of his uncle.—A.H. 590 (= A.D. 1194), the troops of Khwárazm in Mázandarán (f. 145^a). The author observes that the ingratitude of the Khwárazmsháhs towards the Seljúqs (to whom they originally owed their power and rank) dates from the time when Atsiz Khwárazmsháh sent to Sultán Sinjar the well-known quatrain:—

اگر باز پایست رخسارِ ملک، کمیت مرا پای هم لنگ نیست

تو اینجا بیایی من آنجا روم، خدای جهان را جهان تنگ نیست

Khwárazmsháh at Samnán, 24 Jumáda II, A.H. 590 (= June 16, A.D. 1194).—The rashness of Sultán Tughril results in his being surrounded and killed by the troops of

Khwárazm. — The lamentations for his death are general amongst his subjects (f. 146^a): “Widows weep not so bitterly over their husbands,” says the author, “as did the world over the King.” An elegy on his death follows, ending with this rather fine verse:—

‘کوتاه کن از آنک وفات چنان کسی
 هایل ترست از آنک کسش مرثیت کند’

Khwárazmsháh now proceeded to overrun, plunder, and devastate the whole kingdom of ‘Irâq. On Rajab 4, A.H. 590 (= June 25, A.D. 1194), he reached and occupied Hamadhán, the capital of the fallen dynasty, and gave it to Qarâqúz Atábakí, Işfahán to Qutlugh Ýnánj, and Ray to Malik Yúnus Khán. — In A.H. 591 (= A.D. 1195: f. 147^a) the ‘Ráfidís’ (روافضه عليهم اللعنة), under the guidance of ‘Izzu’d-Dín Naqíb, cause some commotion. — خلجی قشطه نام شحنة. — Qutlugh Ýnánj draws a good augury from the text¹:—

‘الحمد لله الذى نجانا من القوم الظالمين’

He marches on Ray, encouraging his comrades with the verse:—

‘تأخرت عن سبق الحيوة فلم أجِدْ’ لنفسى حيوةً مثل ما اتقدما

The word يَزِكُ, ‘post,’ which I had supposed to have come into the language later, occurs on f. 148^a.—Qutlugh Ýnánj has his throat cut “like a sheep” by his false allies of Khwárazm.—His body and head are ransomed from his murderers by Fakhru’d-Dín Sarwar, and are sent for interment to Hamadhán.—Jumáda II, A.H. 592 (= May, A.D. 1196): عماد الدين طغلو: the Şadr of Khujand: the death of Mu’ayyidu’d-Dín a blessing to all good Muslims (f. 148^b).—Khwárazmsháh besieges Hamadhán and enters it on Monday, Sha’bán 19, A.H. 592 (= July 18, A.D. 1196). After its surrender, he treats the inhabitants well, and

¹ Qur’án, xxiii, 29.

inflicts a hundred stripes on the Amír Jamálu'd-Dín 'Alí, the nephew of 'Alí Bár, for violence and looting. The 'Iráqís are forbidden, under pain of death, to wear the Khwárazmí cap. Mujír of Baghdad comes as ambassador (f. 150^a). The well-known Arabic verses cited in the *Gulistán* of Sa'dí (ed. Platts, p. 38, Book i, Story 28) :—

أَعْلِمُهُ الرِّمَایَةَ كُلَّ یَوْمٍ ، فَلَمَّا أَشْنَدَ سَاعِدُهُ رَمَانِیْ

are here quoted, showing that they were composed a good deal earlier than that work. — Khwárazmsháh (f. 150^b) returns to Khwárazm. — ابو الهیج . نور الدین ککجه . — A.H. 593 (= A.D. 1197). — Mayájaq (میاجق) and the stratagem whereby he succeeded in killing many of the chiefs of the Assassins or *Maláhida* in Rajab, A.H. 593 (= May–June, A.D. 1197).

اتابك ابو بكر بهاء الدين سنباط و شیشقراط و ناصر الدين اغوش
(f. 152^a) و ککجه را بهمدان بخدمت ملک ازبک فرستاد . . .
(مصراع) چو دزدی با چراغ آید گزیده تر برد کالا

In Muḥarram, A.H. 594 (= Nov.–Dec., A.D. 1197), Malik Uzbek's wife, the King's daughter, bore him a son, who was named Tughril. — Mayájaq goes to Iṣfahán, Káshán, and Ráwand. The Ráfídís (f. 153^a) of Káshán (on whom the author invokes curses) urge the troops (of Khwárazm) to commit greater excesses and depredations. The author launches out into the following diatribe against these 'heretics' :—

هفتاد و دو فرقه طوائف اسلام هیچرا ملحد نشاید خواند و لعنت
نشاید کرد الا رافضی را که ایشان اهل قبله ما نیستند و اجتهاد
مجتهدان باطل دانند و نماز پنج گانه را با سه آورده اند و زکوة بر
داشته یعنی که ابو بکر صدیق دران غلو کرد و از اهل رده بشد

و بحجّ بطوس روند هزار مرد کاشی را حاجی خوانند که نه کعبه دید
و نه ببغداد رسید بطوس رفته باشد و خبری از عایشه صدیقه رضی
الله عنها روایت کنند تا کس نگوید که دروغ است که هرج
بزیارت طوس رسد بهفتاد حجّ مقبول باشد و دعاگوی را خویشی
بوذ گفته است همچنانک مار کهن شود از درها گردن رافضی که
کهن شود ملحد و باطنی گردد و شرح فضایح و قبایح رافضیان
و خبث عقیدت ایشان در کتابی مفرد آورده ام و شمس الدین
لاغری این بیتها خوش گفت (شعر)

خسروا هست جای باطنیان ' قسم و کاشان و آبه و طبرش '
آب روی چهار یسار بدار ' و اندرین چار جای زن آتش '
پس فراهان بسوز و مصلحگاه ' تا چهارت ثواب گردن شش '

Monday, 21st of Rabí' II, A.H. 594 (= March 2, A.D. 1198).—
ابتغش.—The Khwárazmí women clothe themselves in coats
of mail (f. 153^b).¹—Thursday, Rajab 19 (? A.H. 594=May 27,
A.D. 1198): titles (f. 161) conferred on Mayájaq by
Khwárazmsháh, who makes him his viceroy in 'Irâq.—
Dínawar (f. 155), Lishtar, and the Castle of Ardahan.—The
Assassins of Qazwín are plundered.—Khwárazmsháh incites
them to assassinate his *wazir* (whose body he afterwards hangs
head downwards on a gibbet) and some others.—Two months
later he himself dies.—منگلی و یوآش و جغان و فلان و بهمان
(f. 156).—*Qasida* of 31 couplets by the author in praise of
his patron, Abu'l-Fath Kay-Khusraw, beginning:—

¹ In the remainder of the MS. there appear to be several dislocations, but the lack of catchwords at the foot of each page makes it difficult to arrange the pages in order without a more careful scrutiny than the time at my disposal allowed me to make. The following arrangement seems, from my notes, to be approximately correct:—Ff. 153, 161, 155, 156 (*end of historical portion*); ff. 154, 162–165 (*on Wine*); ff. 157–160 and (?) 154^a (*on Chess*). The remaining leaves (ff. 166–179) seem to be correctly arranged.

ای زمین را داشته تیمارها ' داده بر فضل تو جرخ اقرارها '
 ای بدست تو زمام امرها ' وی برای تو نفاذ کارها '

Here ends the historical portion of the work. The remainder of it treats of the Pastimes of Kings and the Accomplishments of Courtiers: and first amongst these of Wine and Wine-drinking (فصل فی الشراب).

16. *On Wine and Wine-drinking.*

On the nature and properties of wine.—The *Dhakhira-i-Khwārazmshāhi*¹ cited.—Abu'l-Hasan al-Karkhī and Hasan b. Ziyād's opinions (f. 154^b).—The following commentaries are referred to:—

شرح جامع الكبير، جامع الصغير، شرح طحاوی، مختصر کرخی
 و مسعودی، شرحهای قدوری، موجز فرغانی، مختصر فرغانی

Wine is called *munassaf* (مُنَصَّف) when the liquor from which it was made is reduced to one-half of its original bulk, and *muthallath* (مُثَلَّث) when it is reduced to one-third (f. 162). What is and what is not an intoxicant (مُسَكِّر).—Praise of the *Wazir* Shihābu'd-Dīn Maḥmūd b. Thiḡatu'd-Dīn 'Abdu'l-'Azīz.—Apology for wine: that which is beneficial to the health cannot be wholly bad or unlawful.—A "*Book of Wine*" (کتاب شراب) in 50 chapters (f. 163).—Story of the stork and the snake at the court of Kay Qubādh.—Effects of wine tested on criminals.—لور و سمسوک ورزیدند.

صدرا آبی بطبع کافورم ده ' مرد عذیب دختر انگورم ده '
 زآن دختر قحبه نه که کلغونه کند ' زآن دیگر سرخ روی مستورم ده '

Advantages of wine.—Ancient Greek sages cited.—Receipts for manufacturing various lawful wines (f. 165).

¹ A well-known medical encyclopædia, compiled by Zaynu'd-Dīn Abū Ibrāhīm Isma'īl al-Jurjānī († A.H. 531 = A.D. 1136-7) for his patron Qutbu'd-Dīn Khwārazmshāh.

17. *On Chess and the different forms of the game.*

History of the introduction of Chess from India into Persia, where one new variety (باب) of the game was invented; and thence into the Byzantine Empire (روم), where two more varieties were evolved, making four in all. These four games are described with illustrations which sufficiently explain the arrangement of the pieces.

(a) *The original Indian game.*

This appears to be identical with the game now played in Europe with 32 pieces on a square board containing $8 \times 8 = 64$ squares. The pieces bear their usual Persian names: the 16 pawns (بیاده, *piyāda*) in the advanced line on each side; and in the hinder line on each side, from without inwards, the two castles (رخ, *rukḥ*); the two knights or 'horses' (فرس, *faras*, or اسب, *asp*); the two bishops or 'elephants' (فیل, *fil*, or پیل, *pīl*); and in the middle the king (شاه, *shāh*) and the queen or 'minister' (فرزین, *farzīn*).

(b) *The Persian variety, invented by Buzurjmihr.*

In this game the board is no longer square; it still contains 64 squares, but they are arranged in 4 rows of 16 each, as follows:—

R			P	P							P	P			R
Q	Kn.	B	P	P							P	P	B	Kn.	K
K	Kn.	B	P	P							P	P	B	Kn.	Q
R			P	P							P	P			R

P = Pawn.

R = Rook, or Castle.

Kn. = Knight, or 'Horse.'

B = Bishop, or 'Elephant.'

K = King.

Q = Queen.

(c) *The first Byzantine variation.*

Here the board is circular, consisting of 5 concentric circles, of which the innermost is called 'the Citadel' (حصن, *ḥiṣn*), intersected between the circumferences of the innermost and the outermost circles by 16 radiating lines. It thus contains, besides the central 'Citadel,' $4 \times 16 = 64$ compartments or 'squares,' on which the pieces are thus arranged:—

(d) *The second Byzantine variation.*

This game is played with 40 pieces (the additional 8 consisting of 4 extra pawns and 4 new pieces called 'lions,' الأسد, *asad*) on a board of $12 \times 12 = 144$ squares, of which the outer rows are vacant at the beginning of the game, while the four corner squares are 'citadels' (حصن or حصين, *ḥiṣn* or *ḥaṣīn*).

The ancient game of Chess (f. 160) was originally invented in India by a wise man named صیبه بن باهر الهندی (Siṣba, or Sasba, son of Bāhir, the Indian). The Caliph al-Ma'mūn (ninth century of our era) preferred draughts to chess, because in the former game he could, if vanquished, blame the dice and not himself; but the Sāsānian king Khusraw Parwīz (sixth and seventh centuries of our era) would only play chess.—Arabic verses on chess by Ibnu'r-Rúmi (A.D. 836-896).

♔	L	R	Kn.	B	K	Q	B	Kn.	R	L	♔
	P	P	P	P	P	P	P	P	P	P	
	P	P	P	P	P	P	P	P	P	P	
♚	L	R	Kn.	B	Q	K	B	Kn.	R	L	♚

L = 'Lion' (*asad*). ♔ = 'Citadel' (*ḥiṣn*).

At this point, as I think, should be placed a passage occurring on f. 154^a, wherein the author, after eulogizing his patron, Abu'l-Fath Kay-Khusraw, exhorts him to play chess, but not for stakes, "so that his prayers may not be nullified" by his indulgence in games which involve the use of the unlawful dice-box, like draughts:—

.. از شطرنج نشاط جوید و بوصیت دعا گوی هرگز بگرو نیازد تا
 قمار نشود و کراهیت شرع لازم نیآید و در آن کوشد تا بسبب
 شطرنج نماز فوت نشود که آنگاه مفسدت بر مصلحت بجزید

18. *On Racing, Hunting, and Archery.*

Archery and riding are laudable, because useful, sports; but aimless sports are to be condemned. Wagers and bets, though generally objectionable, are allowable in certain cases (f. 166), which are discussed. The chase is next discussed (f. 167) in a separate section, and under what circumstances game slain therein may lawfully be eaten (ff. 167-8), as, for example, when the hound is loosed or urged on by a Magian (مغ). This section concludes with a *qaṣida* of 67 couplets by the author, beginning:—

دوش کز گنبد گیره سیما

19. *On Writing, Calligraphy, etc.* (ff. 169^a–172^b).

The *ruqūm-i-istifā*, or accountant's cyphers.—The *abjad* notation, and its employment to represent numbers as words, or words as numbers (e.g. ستمد may be expressed by the numbers ٤ ‘ ٤٠ ‘ ٨ ‘ ٤٠).—The abbreviated system employed by the accountants of ‘Irāq and Khurāsān.—The letters *seriatim* from ا to ی, with a *memoria technica* in verse for each, and instructions (with illustrations) for writing each.

Six minor sections follow, thus entitled:—

فصل ‘ در باز نمودن مثال (f. 173^a)

فصل ‘ در نگاه داشتن نام و کُنیت و لقب (f. 173^a)

فصل ‘ در نگاه داشتن حساب جمل (f. 173^b)

فصل ‘ در دانستن عمل بمجدول غالب و مغلوب (f. 174^a)

فصل ‘ ذکر بیغامبران و صحابه و خلفای راشدین (f. 174^b)

فصل ‘ ذکر سلاطین و أمراء

Conclusion (ff. 175^b–179^a).

The author renounces the intention expressed in the Preface of introducing at the end of his book a selection

of lewd poems (هزلیات), and instead inserts another long *qaṣida* composed by himself.—Account of a dream.—Dialect verse (f. 176^b):—

‘فهلویّه

من که بو سسته بی لو باره جانان ‘ جه هرکی لو بدن دان ها نگیرام

Another *qaṣida* of 29 couplets (ff. 178^b–179^a). Here follows the colophon, giving Ramadán, A.H. 635 (=April–May, A.D. 1238), as the date of transcription of the MS. The scribe’s name is illegible except the words—“. . . b. ‘Abdu’lláh . . . ,” from which at least it is clear that the MS. is not an autograph.