SECTION XIII.

ACCOUNT OF THE SANJARĪYAH RULERS.

The humblest of the servants of the Almighty's Court, Minhāj-i-Sarāj, Žūrjānî, states, that, when the period of the dynasty of the Sanjarīyah expired, and no son remained unto Sultān Sanjar, nor brother's sons [likewise], every one of his slaves held some territory among the dominions of Islām. These slaves assumed the title of Atā-baks [guardians and preceptors], and, to the brother's sons of Sultān Sanjar, they accorded the title of Sovereign, whilst they possessed themselves of the different territories of the empire 1.

These Atā-baks were of different races. One was the descendant of the Atā-bak, Ilatt-giz, to whom Sultān Sanjar had given the territories of ʿIrāk and ʿAzarbāijān; the second, the Atā-bak, Sanḵur, to whom he had given

1 So in all the copies, but a few lines under our author contradicts himself.
2 Our author appears quite as much in the dark with respect to the Atā-baks, if not more so than he is with regard to the Sultāns of Kūm. It was Sultān Malik Shāh, the father of Sultān Sanjar—not Sanjar himself—who made several of his Mamlūks or slaves, as well as some of his relatives and nobles, rulers over different parts of his vast empire [see page 138], as the dates which I shall give will prove, and on the authority of authors of undoubted authority, such as have been already mentioned. For the information of the general reader uninitiated in Oriental lore, I would mention that the words Mamlūk and Ghulām, signifying “slave,” must not be understood in the sense “slave” conveys in our language. These slaves were sometimes captives, but more often boys of Turkish origin, purchased by kings and their great nobles of traders—slave-dealers—and trained for the highest offices. They were sometimes adopted by their masters, and were frequently made governors of provinces, and leaders of armies. Numbers of these Turkish slaves possessed the throne of Dihlī, as will hereafter be mentioned in these pages.

The Atā-baks, it must be remembered, notwithstanding our author's assertions, were, at the outset, more or less, subject to the sovereigns of the house of Saljūk, and acted as tutors and guardians of various young princes, which the word Atā-bak means, from the Turkish atā, father, and bak, a lord, a great man. Sanjar himself was put in charge of Khurāsān in the thirteenth year of his age, which signifies that the government was administered in his name, and that his Atā-bak carried on the administration.
the territory of Fārs; and, third, the Atā-baks of Mauṣil, and the Maliks of Shām. Trustworthy authorities have related some little respecting the events [in the lives] of two of these dynasties, as has been [herein] recorded; and, with regard to the Atā-baks of Mauṣil, as much as has been written respecting the affairs of Sulṭān Nūr-ud-Dīn of Shām is all the information that has been obtained, with the exception of that of which the Khudāwand-Zādah [son of a lord or great man] of Mauṣil informed me, which was this much, that his eighth ancestor was a Turk of Khaṭā-ī, and the slave of Sulṭān Sanjar. Such being the case, this dynasty [of Atā-baks] has been classified into three sections.

FIRST DYNASTY.

THE SANJARĪYAH MALIKS OF 'IRĀK AND ĀZARBAĪJĀN.

Be it known that one night, at a convivial entertainment, Sulṭān Sanjar conferred sovereignty upon three persons—to Malik Utsuz he gave the throne of Khwārazm; to the Atā-bak, Ilatt-giz, the throne of Āzarbājān; and the throne of Fārs to the Atā-bak, Sanḳūr.

3 Respecting both of which dynasties he gives no account. From the remarks which follow, our author seems to have been at a loss for materials, and his statements fully prove it.

4 A vast deal of information, certainly.

5 It will be noticed that our author, who generally eschews dates, never gives a single date throughout his account of the three following dynasties, so called.

6 Also written Utsiz, and in the Burḥān-i-Ḵāṭa, Itsiz.

7 Sanjar’s father, Malik Shāh, who certainly held a greater extent of territory than any other of the Saljuḵ sovereigns, bestowed territories, that is the viceroyalty over them, upon his Mamluks and officers. Khwārazm he gave to Nūš-Tigīn-i-Gharjah, who was also a slave, on his conquest of that territory, in 475 H. [He was the progenitor of that dynasty], and this happened five years before Sanjar was born. The latter, during his reign, in 535 H., endeavoured to reduce Itsiz, the grandson of Nūš-Tigīn, who died when Sanjar was in his twelfth year, but was unable, and Itsiz became an independent sovereign. On Āḵ-Sanḵūr, the progenitor of the Atā-baks of Fārs and of Diyar-i-Bakr, Muḥammad, Sanjar’s predecessor, bestowed the government of Ḥalab, in 487 H., upwards of five years before Sanjar came to the throne of the empire: he had only held Khurāsān before. It was Maḥmūd, nephew of Sanjar, who gave Ḩalād-giz the widow of his brother in marriage, and the government of Āzarbājān, as mentioned farther on. I have been thus particular here in order to show the value of our author’s statements with respect
When the next day came round, a number of his Wazîrs, confidants, and advisers, represented to the Sultan, that, on the previous night, his Majesty had given thrones away to three different persons, out of whose hands he would not, hereafter, be able to disengage them. He inquired what three persons they were, and, when they informed him, he confirmed the appointments, saying:—"Those two first mentioned are my slaves, and the other is in my service. As there is no son to interpose, who would be heir to the sovereignty, it is better that my slaves should be paramount."

I. THE ATÀ-BAK, İLATT-GIZ*, US-SANJARÎ.

The Atà-bak, İlatt-giz, was a slave of Sultan Sanjar's, and he was possessed of great strength and nobility of mind. Having brought the territory of Azarbâijân under his sway, he performed many great acts; and many monuments of his goodness still remain in that country.

to the Atà-baks, whatever may be the value of what he says about Hindûstân. As the other slaves, who were appointed rulers at the same time, are not mentioned by our author, I need not refer to them here.

* The Atà-bak, İladd-giz [or İlatt-giz, トル・トル being interchangeable], was the slave of Kamâl-ud-Dîn, 'Ali, Samairamî, the Wazîr of Sultan Mahmûd, son of Sultan Muhammed, son of Sultan Malik Shâh. [See note 4, page 146. As the author leaves out Mahmud's reign, it is not surprising that he makes errors with respect to İladd-giz.] Samairam is one of the dependencies of Isfahân, and is said to have been founded by Şam, the son of Nûh [Noah], who gave it the name of Şâm-Ārân—Şam's resting-place [or place of rest]—but, from constant use, in course of time, the name got corrupted into Samairam. After the Wazîr, Kamâl-ud-Dîn, was put to death, in the month of Şafar, 516 H., İladd-giz became the servant of Sultan Mahmûd, during whose reign he rose to the highest rank and dignity, and great power. Mahmud gave the widow of his brother Tughril, the mother of Arslân Shâh [see page 165, where the author falls into utter confusion: this note tends to throw some light upon his statements there], in marriage to İladd-giz, and bestowed upon him the government of Azerbâijân. He became very powerful, and annexed Ganjah and Shîrwân to his territory. He set up Arslân Shâh, son of Tughril, his wife's son, as sovereign, and, at once, assumed the entire direction of affairs, and all the power, Arslân possessing nothing of sovereignty except the bare name. İladd-giz died at Hamadân, according to Faşîh-i, in 567 H., but some say in 569 H. In 557 H., an army of 30,000 Gurîls [Georgians] invaded Azerbâijân, destroyed the city of Dû-în, and slew 10,000 Musalmâns, carried off a number of captives, and burnt the great Masjid. Shams-ud-Dîn; İladd-giz, took the field with 50,000 horse, at Tabrîz, in order to aid the ruler of Akhlît and the lord of Marâghah, and to revenge this invasion, which he effected in the following year.
The Almighty gave him worthy and accomplished sons; and he carried on wars with the infidels of Afiranj and Karth, and reduced the country, as far as the frontiers of Rum, under his subjection, and conquered a great part of Irak. He died after reigning a considerable time.

II. THE ATÅ-BAK, MUḤAMMAD, SON OF ILATT-GIZ.

The Atå-bak, Muḥammad, was a great monarch, and succeeded his father on the throne. He took possession of the territories of Irak and Azarbāijān, and performed many illustrious deeds. He was just and of implicit faith, he founded colleges and masjids, and undertook many expeditions against the unbelievers. He likewise performed many gallant exploits in the direction of Karth, and reduced the territory, as far as the frontiers of Rum and Shām, under his sway.

He reigned for a considerable period, and had slaves who attained great eminence and grandeur, who, after him, took possession of the territories of Irak, such as I-taghmish, and Ada-mish, and others besides them, the whole of which they held up to the time of Khwārazm Shāh, when the territories of Irak passed out of their hands, and they died.

In the length of his reign, his justice, and his beneficence, the Atå-bak, Muḥammad, was a second Sanjar.

9 Ḥadd-giz was succeeded as Atå-bak by his son, Jahān Pahlawān, Muḥammad, by the widow of Sultān Ṭughrīl, and half-brother of Arsalān Shāh. The latter having died in 571 H., the Atå-bak set Arsalān's son, Ṭughrīl, a child in his seventh year, upon the throne of Irak; but he was a mere puppet, and, except in name, the Atå-bak was sovereign. Jahān Pahlawān then despatched his full brother, Ḵazil-Arsalān, as his deputy, to Azarbāijān. Jahān Pahlawān died at Rai in 582 H. There is a good deal of discrepancy among authors as to the dates of the deaths of these two Atå-baks.

1 As the Atå-bak, Muḥammad, Jahān Pahlawān, had several sons, who succeeded to his territories, the mention of his "slaves," who held them "up to the time of Khwārazm Shāh," is, like many other statements of our author, inexplicable. No other writer makes such a statement.

2 The Atå-bak, Ḥadd-giz, died in 567 H., some say in 568 H., and others, 569 H. He held sway about 35 years. The Atå-bak, Muḥammad, who, our author says, was "a second Sanjar in length of reign," only held power from the date of his father's death, until 582 H., just 15 years. He has confounded the father with the son.
III. The Atā-bak, Yūz-bak, Son of Muhammad, Us-Sanjari.

The Atā-bak, Yūz-bak, was sovereign of Āzarbāijān. Some have said that he was the brother of the Atā-bak, Muḥammad, son of the Atā-bak, ʿĪlāt-giz, the Sanjari.

Yūz-bak was a man of energy and experience, and reigned over the territory of Āzarbāijān for a considerable time.

An absurd way of writing history, when he is not even certain of the names and descent of the people he pretends to write about, who flourished only a short time before he compiled his work. The Atā-bak, Jahān Pahlawan, Muḥammad, was succeeded by his brother, Ḵazīl-Arsalān, not by Yūz-bak. At the decease of the former, Ḵazīl presented himself before Sulṭān Tughrīl, in expectation that he would permit him to act as his Atā-bak; but he, having experienced severity from Jahān Pahlawan, and having now grown older, was not inclined to have another master, and would not consent. Ḵazīl, becoming hopeless of gaining his object, retired into Āzarbāijān, and rebelled; but was defeated in an engagement with Tughrīl’s partisans. In 583 H., Ḵazīl had gained sufficient strength to be able to renew hostilities; and, in 586 H., he made Tughrīl prisoner, with his son, named Malik Shāh, and immured them in a strong fortress in Āzarbāijān, and Ḵazīl-Arsalān assumed independent sovereignty. Ḵazīl-Arsalān was assassinated by the disciples of the Mulāhidāh in 587 H., after reigning five years. See pages 165 and 166.

He was succeeded by his nephew, Nuṣrat-ud-Dīn, Abū-Bikr, the son of Jahān Pahlawan, in the territory of Āzarbāijān only, and ʿĪrāk passed to his brother, Kutlagh İnānaj. In 587 H., the year after Abū-Bikr’s death, Sulṭān Tughrīl effected his escape from imprisonment, and succeeded in reaching ʿĪrāk. Kutlagh İnānaj, after marrying his mother to Tughrīl, combined with her to administer poison to Tughrīl in his food; but, having received a warning, Tughrīl compelled his wife to take it, upon which she almost immediately died. Kutlagh İnānaj was imprisoned for a time, but was subsequently set at liberty. He went to the Court of Takhish, Sulṭān of Khwārazm, and brought him with an army upon Tughrīl, and, in a battle which took place between them, Tughrīl was slain, and the first dynasty of the Saljuḵs terminated. This will throw some light upon the almost unintelligible and confused account given by our author respecting the reign of Sulṭān Tughrīl, at page 166, and the very romantic, but not very authentic account of his death. It will be noticed that, up to this time, even the Atā-baks were nominally but the ministers of the Saljuḵ sovereigns, and not “great monarchs” who ascended “thrones,” as our author asserts.

The Atā-bak, ʿūz-bak, or Yūz-bak [the name is written both ways], son of Jahān Pahlawan, was the last of the Atā-baks of Āzarbāijān, and succeeded Nuṣrat-ud-Dīn, Abū-Bikr, in the government of that territory. He was the Atā-bak whose city of Tabrīz, Sulṭān Jalāl-ud-Dīn, the last of the Khwārazmīl Sulṭāns, invested. Yūz-bak had left it, and had placed his consort in charge; and she, having fallen in love with Jalāl-ud-Dīn, became his wife, and surrendered the city to him. Yūz-bak died of grief and chagrin. For an account of this circumstance, see the reign of Jalāl-ud-Dīn, Section XVI.
He continued in possession of it until the reign of Sultan Muhammad, Khwārazm Shāh. Upon several occasions the forces of Khwārazm Shāh were appointed to act against him, but he did not fall into their hands, until he advanced into 'Irāk, being eager for the possession of Isfahān, and hostilities were going on between him and the Atā-bak of Fārs, Sa'd [son of Zangi].

Unexpectedly, Sultan Muhammad, Khwārazm Shāh, came upon them. The Atā-bak, Yūz-bak, was defeated and completely overthrown, and Āzarbāijān passed out of his possession, and he died.

IV. THE ATĀ-BAK, ABŪ-BIKR, SON OF MUḤAMMAD.

The Atā-bak, Abū-Bikr, was a great monarch; and the territory of 'Irāk, and the Jibāl [the mountain tracts of 'Irāk] came into his possession. He ruled his subjects justly and beneficently, and cleared the frontiers of his territory of enemies.

He founded colleges and masjids in 'Irāk, Arrān, and Āzarbāijān, and a very large college at Marāghah; and was the patron of ecclesiastics and learned men. He had numerous slaves, both of his father's and of his own, each of whom was Malik [ruler] in one of the cities of 'Irāk. He was the elder brother of the Atā-bak, Yūz-bak, and he reigned for a considerable time, and died, leaving no children behind him.

SECOND DYNASTY.

THE SANJARIYAH MALIKS OF FĀRS.

I. THE ATĀ-BAK, SANKUR⁴, US-SANJARI.

As soon as the throne of Fārs⁵ was conferred upon the Atā-bak, Sanḳur, by Sultan Sanjar, Sanḳur brought that

⁴ Gusfahdah says that Āḳ-Sanḳur [turned into "Ascansar" by Gibbon], who held Ḥalab of Sultan Malik Shāh, is the progenitor of these Atā-baks of Fārs.
⁵ We now come to the Atā-baks of Fārs, whom our author continually styles "great monarchs," who ascended thrones, although, at the very outset, he says the brothers' sons of Sanjar retained the title of Badshāh. He begins with the Atā-bak, Sanḳur, and would lead his readers to imagine that he was the first of the rulers of Fārs who bore that title, and that Sultan Sanjar bestowed the
territory under subjection, and acted with justice and beneficence to the people under his sway.

On the death of Sultan Sanjar, some of the brothers’ sons of that monarch came into the territory of Fars from ’Irak. San’kur sent them to I斯塔khur, in that territory, sovereignty of that territory upon him, as he did upon others of his slaves. Such, however, is not the case. The Ata-baks of Fars were of the race of Salghur, a Turkman chief, who, about the time of the great movement of the Saljuks towards Khurassan, made raids into that territory, and committed great ravages; until the Saljuks became complete masters of it, when that chieftain is said to have taken service under Sultan Tughril Beg, and Salghur and his tribe took up their quarters in Fars, Khuzistan, Luristan, and parts adjacent. From the downfall of the Dlalamah dynasty to the rise to independent sovereignty of the San’kurfah, of whom our author’s San’kur is the first, seven persons ruled over Fars, six of whom were governors on the part of the Saljuks sovereigns. The first of these was Fa’zl, son of Hasan, who in 459 H., after Alar-Asalân, the previous year, had inflicted chastisement upon the Shabankârah, seized Mansêr-i-Fûlûd Sutton [Pillar of Steel], the last of the Dlalam sovereigns of the family of Bwiah, and imprisoned him. He then seized upon Fars, which he appears to have been allowed to retain; but, subsequently, having become disaffected, he was replaced by the Amir Khumr-Tigin. To him succeeded the Ata-bak, Jawîfî [also written Chawîfî], who reduced the power of the Shabankârah. He was succeeded in the government by the Ata-bak, Karajah, who was slain at Hamadân [Guzidah says in Fars]. He was followed by the Ata-bak, Mangu [also called Mangûs], his son. Subsequently, the Ata-bak, Buzâbah [also written Fuzâbah, /being interchangeable with b], was made governor by Sultan Mas‘ud, son of Muhammed, son of Malik Shâh, Saljuêfî. He rebelled against Mas‘ud, son of Mahmud, and was taken in an engagement with him, and put to death in 542 H. After this, Sultan Mas‘ud made his brother’s son, Malik Shâh [Guzidah says, Muhammed], ruler of Fars. He was a youth wholly given to pleasure; and, after a time, he put to death, without cause, the Ata-bak [his own Ata-bak in all probability], Salghur. On this, San’kur-Tigîn, son of Maudûd, son of Zhangî, son of Ak-Sankur, son of Salghur, rose against Malik Shâh, and expelled him from the territory of Fars. Malik Shâh went to his uncle’s court, obtained assistance, and again entered Fars, but was unable to effect any thing; and, in 543 H., San’kur assumed independent sovereignty. The account given in Guzidah is somewhat different, but to the same purpose. It says, “Buzâbah, having rebelled against Sultan Mas‘ud in 541 H., was defeated before Hamadân, taken prisoner, and put to death in 543 H. The brother’s son of Buzâbah, San’kur, son of Maudûd, in revenge for his uncle’s death, seized upon the territory of Fars.” All these events took place in Sanjar’s lifetime. San’kur assumed the title of MuHaffar-ud-Din, and ruled for a period of thirteen years, and died in 556 H. He was succeeded, not by his son, but by his brother, Tuklah. It must be borne in mind that all these Ata-baks were, more or less, subject to the successors of Sultan Sanjar, while the dynasty lasted. Mas‘ud died in 547 H., and Malik Shâh succeeded. See latter part of previous note, and note 6 page 146, and note 6, page 151.

6 The constant recurrence, throughout the work, of this stock phrase of our author’s, may be partly accounted for from the fact that confusion, more or less, arose on the death of each ruler.
and assigned a stipend, and furnished them with all things necessary for their support. Those princes were allowed to retain the empty title of Bādshāh, whilst Sankur, under the name of Atā-bak [guardian and preceptor], ruled over the territory of Fārs. Hereigned for a lengthened period, and died.

II. THE ATĀ-BAK, ZANGĪ7, SON OF SANKUR.

The Atā-bak, Zangī, ascended the throne of Fārs after the death of his father. He was a great monarch, and was just, and ruled with a firm hand; and he brought the dominions of his father under his control and government.

With respect to the rulers of the countries around, he guided his policy as the circumstances of the times rendered feasible; and he held the sovereignty of Fārs for a long period, and died⁸.

III. THE ATĀ-BAK, DUKLAH, SON OF SANKUR.

The Atā-bak, Duklah, after the decease of his brother, ascended the throne of Fārs. He was an energetic and rigorous monarch, and brought the territory of Fārs under his control.

Hostilities broke out between him and the Maliks of 'Irāk; and he collected together, from all parts of the country, a vast quantity of material and munitions, the like of which, to such an amount of wealth and treasure, none of his predecessors in the rule of Fārs had ever possessed.

He reigned for a long time, and died⁹.

7 Our author here again has made a great blunder. There were two Zangīs and two Duklahs [or Duklahs, d being interchangeable with l]. The first, according to the Muntakhāb-ut-Tawārīkh, Sankur's brother, Tuklah, having become suspicious of his brother's intentions, retired among the Fās lakhs. The chief rendered Tuklah assistance, and he, one night, suddenly fell upon Sankur by surprise, seized him, and immured him in the Kalsi-Saffid. Tuklah then assumed the authority, and held it four years. He died in 553 H.; after which Sankur again obtained power, and in 556 H. he died. He was succeeded by his brother, Zangī, son of Maudūd.

8 Zangī, son of Maudūd, only reigned for a short period, and died in the following year, 557 H. He was succeeded by his son [not his brother: our author confounds the two Tuklahs into one], Tuklah, or Duklah, as our author now states. He was confirmed in possession of Fārs by Sulṭān Arsalān, son of Taghibul, son of Muhammad, son of Malik Shāh.

9 Tuklah died in 590 H., but the Muntakhāb-ut-Tawārīkh says in 591 H.
IV. THE ATĀ-BAK, SA’D, SON OF ZANGĪ.

The Atā-bak, Sa’d, was a great monarch, and ascended the throne of Fārs after the decease of his uncle [the Atā-bak, Duklah], and brought the different parts of that country under his rule, in the manner which has been described.

He was a most just and intrepid sovereign; and trustworthy authorities have related this, that the weight of his arms and armour was so great, that a powerful man could not lift from the ground the armour he used to wear.

He led armies against ‘Irāk upon several occasions, and in some engagements he was victorious; but, in others again, he was defeated, as happened when a battle took place between him and Sultān Muḥammad, Khwārazm Shāh, undesignedly, and in the following manner. The Atā-bak, Sa’d, was marching an army into ‘Irāk, with the object of capturing Iṣfahān; and the Atā-bak, Yūz-bak, son of the Atā-bak, Muḥammad, had come out of Āzarbājān also, with the object of gaining possession of that city.

The two armies, of Fārs and of Āzarbājān, were marching towards the same point from opposite directions, when Sultān Muḥammad, Khwārazm Shāh, arrived [with an army] upon the frontier of ‘Irāk. He obtained information that the Atā-bak, Sa’d, was marching an army from Fārs, towards the gate of Iṣfahān, in order to give battle to the Atā-bak, Yūz-bak, and he [Sultān Muḥammad] advanced with his troops towards the Atā-bak, Sa’d.

When the troops of Khwārazm Shāh came in sight, the Atā-bak, Sa’d, imagined that this was the army of the Atā-

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1 Duklah was succeeded by his cousin, the Atā-bak, Tughril, brother of Zangī, and son of Sankur, son of Maudūd, son of Zangī, son of Aḵ-Sankur, the other brother of the first ruler; and hostilities went on between him and Sa’d, son of Zangī, for a considerable time, during which Fārs suffered great desolation. At length Tughril was taken captive by Sa’d, who deprived him of his sight, and immured him within the walls of the fortress of Iṣṭākhur, where he died, 599 H. He was succeeded by Sa’d, son of Zangī, son of Maudūd, who is fourth according to our author.

2 Not mentioned in any other place in the work.

3 Sultān ‘Alā-ud-Dīn, Muḥammad.

4 The Muntakhab-ut-Tawārif and Jalān-Ārāl say this affair took place on the confines of Rai.
bak, Yūz-bak, and at once marshalled his ranks in order, and attacked the Sultān’s army, and threw it into confusion. Suddenly, one of the champions of Khwārazm Shāh’s army joined spears with him; and the name of that champion was Kāshkāl, who was the [Sultān’s] Amir-i-Ākhūr [lord of the stables]. The champion hurled the horse of Sa’d to the ground, and wanted to slay him; but the Atā-bak cried out to him:—“I am the Atā-bak, Sa’d; do not slay me. Say, Whose army is yours?” The champion replied:—“The army of Sultān Muḥammad, Khwārazm Shāh.” The Atā-bak rejoined:—“Take me to the Sultān’s presence.”

On reaching the Sultān’s presence, Sa’d kissed the ground, and said:—“King of the Universe, by the great God, this your servant knew not that this was the king’s army, otherwise he would never have drawn his sword.” The Sultān comforted and encouraged him, and forthwith had him remounted; and, on account of what had reached the ears of the Sultān respecting the great energy, manliness, and intrepidity, of the Atā-bak, Sa’d, he treated him with honour and reverence, and restored to him the dominion of Fārs, upon this stipulation—that one half of that territory should be held by the Malikis, or great nobles, and trusty retainers of the Khwārazm Shāh dynasty, and the other half should belong to the Atā-bak.

The Sultān likewise appointed a force to accompany him, for this reason, that, on the Atā-bak, Sa’d, having been taken prisoner, his son, the Atā-bak, Abū-Bikr, had taken possession of the territory of Fārs, and had read the Khūṭ-bah in his own name.

When the Atā-bak, Sa’d, with the forces of Khwārazm Shāh, and the Sāhib [lord] Iḵṭiyār-ī-Mulk, Amir-i-Ḥājī, who was despatched along with Sa’d by Khwārazm Shāh,

6 In some few copies Kāshkāl, in others Kāshkī.
6 In the year 603 H., Sa’d was taken prisoner on the confines of Rai by the troops of Sultān ‘Alā-ud-Dīn Muḥammad, Khwārazm Shāh. He was released on the stipulation “that he should pay four dāngs [a dāng is the fourth part of a drīm, and the meaning here signifies a fourth part of anything: some writers say a third] of the revenue of Fārs and ‘Irāk, which he appears to have then held, into the Sultān’s treasury;” and, upon these terms, he was allowed to retain these territories. The Mumtāz-ī-Shāh-ut-Tawārīkh calls the Sultān by the title of Kūṭb-ud-Dīn, and says that Sa’d was released on the intercession of the Malik of Zawzan.
reached the frontier of Fārs, the Atā-bak, Abū-Bikr, advanced to oppose them, and the father and son came to blows. The Atā-bak, Sa’d, wounded his son, Abū-Bikr, in the face with his sword, and the ranks of the Fārsī army became disorganized.

The Atā-bak, Sa’d, again ascended the throne of Fārs, and imprisoned his son. After this, Sa’d reigned for a considerable period over [half of?] that territory, and died after the misfortunes attending the irruption of the infidel Mughals.

The Atā-bak, Sa’d, was endowed with many distinguished virtues, and excellent qualities. In the first place, the flag, which, every year, he used to send along with the caravan of pilgrims on the journey to the Ka’bah [at Makkah], when the pilgrims returned, he used to have kept constantly set up before the entrance of his palace or pavilion; and, every time he came to the hall of audience, or his private apartments, he used to perform a prayer of two genuflexions under the flag in question, after which he would mount his throne. This circumstance indicates how excellent was his faith; but, respecting his ostentation and pomp, a trustworthy person has related, that the revenues of one of the provinces of the territory of Fārs was set apart for the expenses of his own wardrobe. The revenue of the province in question amounted, every year, to three hundred and sixty thousand golden dinārs, and, every day, one thousand dinārs of red gold used to be expended upon his attire, in the shape of head-dresses, tunics, mantles, robes, and expensive fabrics, girdles, jewel-studded collars, and the like.

If any surplus remained over and above the necessary expenses of his wardrobe, he would purchase therewith.

7 Sa’d died at Baṣrā in 625 H., but the Mutanākhut-Tawārīkh says his death happened in 628 H., which is evidently incorrect. His Wāiz, Khwajah Ghiyāsh-ud-Dīn, kept his death secret, and sent Sa’d’s signet-ring to the Kāla’-i-Saffād, and released Sa’d’s son, Abū Bikr, who had been confined in that fortress for a considerable time, had him brought into the pavilion, and then said, as though Sa’d were still alive, “The Atā-bak is pleased to command the Atā-bak, Abū Bikr, is his heir,” and he succeeded accordingly. The Mutanākhut-Tawārīkh says that Abū-Bikr was confined in the fortress of Iṣṭahārur. Gūṣdāh, on the other hand, says that, when Sulṭān Jalāl-ud-Dīn, the last of the Khwārazm Shāhla, entered Fārs, on his return from Hind, he set Abū-Bikr at liberty. Yān-i says much the same.

8 I rather expect this is much more than all the revenues of Fārs at present.
valuable gems and jewels, which used to be arranged about his head-dress, his tunic, and girdle. He never wore a suit but one day; the next day he would invest one of his nobles or grandees with it. May the Almighty have mercy upon him, and pardon his sins!

V.9 THE ATĀ-BAK, ABŪ-BIKR, SON OF SA’D.

The Atā-bak, Abū-Bikr, is a great monarch, and he has brought under his sway the territories of Fārs.

When the Atā-bak, Sa’d, was sent back again to ascend the throne of Fārs by Sulṭān Muḥammad, Khwārazm Shāh, under the agreement that one half the territory of Fārs should remain in the possession of Sa’d, and the other half be held by the Sulṭān, the latter despatched [a body of troops] along with the Atā-bak, Sa’d, under the Amir-i-Ḩājī, Ikhtiyār-ul-Mulk, Nishāpūrī, to enable Sa’d to re-possess himself of that half.

The Atā-bak, Abū-Bikr, and his two brothers, Tahamtan and Sankur Shāh, with the troops of Fārs, advanced against their father, determined that they would not give up their dominions into the hands of their enemies. When the battle on both sides had been duly ordered, the Atā-bak, Sa’d, issued from the ranks of his forces, while his son, the Atā-bak, Abū-Bikr, came forth from the ranks of the troops of Fārs to encounter his father. Sa’d struck and wounded his son in the face with his sword, [and, seeing this,] the ranks of the Fārsī army gave way: Sa’d took his son, Abū-Bikr, prisoner, and put him in confinement.

When Sa’d departed this life, they brought forth Abū-Bikr from his place of confinement, and raised him to the throne of Fārs; and he brought under his rule the territories of his father, and his grandfather, and chastised his enemies.

After some time, he sent an army towards the sea [of Fārs], and took the capital of the country of Kish4.

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9 He is the eighth, not the fifth, of the Atā-baks of Fārs.
1 Shaykh Sa’dī dedicated his Gulistan and Bostān to this prince.
2 See page 178, and note 7
3 He annexed the greater part of the tracts lying on the side of the Gulf of Persia, such as Hurmūz, Kaṭf, Bahrayn, ‘Ummān, and Lāh-gā (Lāh-e Gā), the Al-Ḩasā (Ḩasā) seemingly of Ibn-i-Baṭūṭah, which he says was previously called Hajjar. The Khwārazm Shāh district, at this time, had fallen.
4 Kish is described in old geographical works as a city, on a hill, on an
together with] Bahrain and Hurmüz. He also despatched one of his brothers to the infidel Mughals, and entered into a treaty of peace with that race. He engaged to pay tribute and revenue to them, and brought reproach and dishonour upon himself by becoming a tributary of the infidels of Chin⁴, and became hostile to the Dār-ul-Khilāfat.

Up to the time this history was written, affairs are in this state⁴. May the Almighty God continue the Sulṭān of the Sulṭāns of Islam, and the great nobles and lords of his Court, in sovereignty, and in rendering bounden duty to the Dār-ul-Khilāfat, and the house of 'Abbās, for the sake of Muḥammad, his family, and the whole of his companions and friends!⁷

THIRD DYNASTY.

THE SANJARIYAH MALIKS OF NISHĀPŪR.

I. MALIK MU-AYYID, US-SANJARI.

Malik Mu-ayyid was a slave of Sulṭān Sanjar’s, and a Turk⁷. He held the government of the territory of

island, in the sea of Fārs, called Hurmüz; and is said to be so called from its resemblance, when viewed from the hills, to a quiver for arrows, which Ksh signifieth. The word is sometimes spelt Ksh, and sometimes Kesh. See note ³, p. 46.

⁴ At the time of the interregnum after the death of Changiz Khān, Abū-Bikr sent his brother, Tahamta, to the presence of Ūktāz-Khān with rich presents, and received from him a charter, and the title of Ketlaḵ Khān. He likewise obtained a charter from Hulākū Khān, and reigned for a period of thirty-three years.

⁷ The first of the Mu-ayyidah dynasty was Mu-ayyid ud-Dīn, who was one of the slaves of Sulṭān Sanjar. As he was the Ā’īnah-dār, or mirror-bearer, to that monarch, he became known by the name of Mu-ayyid-i-Ā’īnah. After Sulṭān Sanjar’s death, he for a short time pretended to be obedient to Ruknud-Dīn, Māḥmūd, the son of Muḥammad Khān, son of Bughrā Khān, who had married Sanjar’s sister, who, when Sanjar fell into the hands of the Ghūza tribe, was raised to sovereignty in Khurāsān; but he soon threw off his disguise, and, having seized Māḥmūd, in the fifth year of his sovereignty, deprived him of his sight, and assumed the sovereignty over the tract of territory extending from Hirāt to Rāi. In 569 H., he undertook an expedition against Māzandarān, and made great bloodshed and devastation therein. He subsequently
Nishāpūr, and the parts adjacent, such as Jām, Bākhurz, Shangān, Sabrās⁸, Jā-jurm, Shāristānah, Khūjān, and other cities and towns which are dependencies of Nishāpūr.

He was a Malik of good disposition; and, when the Sanjarī dynasty passed away, Malik Mu-ayyid, the sovereign of Khwārazm, the Maliks of 'Irāk, and the Sultāns of Ghūr, entered into terms of friendship and amity together for mutual support and security. Under the shelter and support of this arrangement, Malik Mu-ayyid continued for some years, and died.

II. MALIK TUGHĀN SHĀH, SON OF MU-AYYID.

Malik Tughān Shāh was a monarch of blooming prospects, and of handsome person, and greatly addicted to pleasure and gaiety. He used to spend his days in pleasure, in singing, and convivial meetings, along with his confidants and favourites, minstrels and singers and boon companions⁹.

When the territory of Nishāpūr passed from his father under his own control, he entered into relations of amity and dependence towards the neighbouring Maliks and Sultāns, and rendered homage unto them; and, as he was incapable of injuring or molesting them, they all refrained from troubling him.

He passed his whole time in pleasure and jollity, dancing

[but, according to Faṣīḥ-ī, in the same year], in concert with Sultān Shāh, Khwārazmī, the rival of Sultān Takīsh, encountered the latter in battle, was taken prisoner, and put to death by Takīsh. A portion of the territory of Sanjar's nephew, on the usurpation of Mu-ayyid, had passed into the possession of the Khwārazmī sovereign. See reign of Takīsh, V. of the Khwārazm Shāhs.

⁸ Some of these names are rather doubtful. Some copies have Sangān, and Shagān, and Sabrāsh, Bihrās, Sīrān, and Shīrān. Possibly, Sunkhās and Samnakān are meant.

⁹ The accounts of other writers differ considerably from our author's as to this prince and his doings. Tughān Shāh, in 576 H., fought a battle with Sultān Shāh, the Khwārazmī, and rival of 'Alā-ud-Dīn, Takīsh, near Sarakha, after Sultān Shāh had returned from Gūr Khān's territory, whither he had fled after his previous defeat in which Tughān's father was made prisoner. Tughān was routed, and sought protection from Sultān Takīsh, and also from the sovereign of Ghūr, but without avail; and Sultān Shāh possessed himself of Tūs and Sarakha. Tughān died in 581 H.
and wine-drinking; and, for the sake of his own pleasure and merriment, he had the sleeves of his vest made each about ten ells in length, to which small golden bells were fastened, and he would himself join in the dance. He soon took his departure from this world.

III. SANJAR SHAH, SON OF TUGHAN SHAH.

When Tughan Shah ascended the throne of Nishapur, he entered into connexion with the Maliks of Ghur, and despatched a confidential agent, and demanded the hand of the daughter of Sultan Ghiyas-ud-Din, Muhammad Sam, for his son, Sanjar Shah. The chief men among the ecclesiastics and theologians of Nishapur accordingly came [into Ghur], and the knot of that marriage contract was tied.

When Tughan Shah died, Takish, Khwarazm Shah, marched an army from Khwarazm, and advanced to Nishapur, and possessed himself of that city and territory, seized Sanjar Shah, and carried him away to Khwarazm.1

Sultan Ghiyas-ud-Din released his daughter, Malikah-i-Jalali,2 from her betrothal; and, according to the statement of Imam Shafi, he gave her in marriage, in Ghur, to Malik 'Ala-ud-Din.3 Sanjar Shah died in Khwarazm.

1 Sanjar Shah succeeded to his father's territory; and Mangul Beg, a slave of his grandfather's, through the youthfulness of Sanjar, acquired the whole power, and was in consequence put to death by Sultan Takish. After this, Takish married Sanjar's mother, and gave a daughter of his own to Sanjar in marriage. In 591 H., Sanjar was accused of meditating rebellion, and was deprived of his sight. He died in 595 H., and his territory was taken possession of by the Khwarazm Shahi sovereign.
2 A title, not her name.
3 In three copies Ziyya-ud-Din.