



'ABD-AL-RAZZĀQ SAMARQANDĪ

'ABD-AL-RAZZĀQ SAMARQANDĪ, KAMĀL-AL-DĪN B. JALĀL-AL-DĪN ESHĀQ, historian and scholar, b. 12 Ša'bān 816/7 November 1413 in Herat, a son of the *qāzī* and imam of the Timurid ruler Šahroḡ's court, d. Jomādā II, 887/July-August, 1482. He dedicated a commentary on the grammar of 'Azod-al-dīn Ījī to Šahroḡ and was appointed *qāzī* of the court and royal camp after his father's death in 841/1437 (*Maṭla'* II, p. 704). From that time on he was a witness of political and military events at the capitals of Herat and Samarqand, as well as on diplomatic and military missions; thus his chronicle, *Maṭla'-e sa'dayn va majma'-e baḥrayn*, provides a semi-official view of the events of that period. (The Arabic form *Maṭla' al-sa'dayn ...* is late; in the *moqaddama* and in the earliest manuscripts, as well as in the Šafī' and Navā'ī editions, only the Persian title is mentioned.)

'Abd-al-Razzāq's most important task was an official mission to India from Ramazān, 845/January, 1442 to Ramazān, 848/December, 1444. Some rulers in the subcontinent were nominally still under Šahroḡ's sovereignty; but 'Abd-al-Razzāq was also invited to Vijayanagar, achieving a rare contact between a raja and non-Indian Muslim dynasty. After Šahroḡ's death in 850/1447, 'Abd-al-Razzāq resided at the courts of Mīrzā 'Abd-al-Laṭīf and 'Abdallāh in Samarqand (853-55/1449-51) as *ṣadr*, *nā'eb*, or *kāšš* (*Maṭla'* II, p. 1440). After the latter's death he seems to have avoided the successor, Abū Sa'īd (855-73/1451-69); instead he returned to Mīrzā Abu'l-Qāsem Bābor (d.



861/1457) in Herat and accompanied him on his march to ‘Erāq and Fārs (856/1452). He also joined Bābor on the campaign against Abū Sa‘īd in 858/1454, when the two pretenders to central rule came to a border agreement after fights under the walls of Samarqand. When Abū Sa‘īd threatened Herat in 863/1458, ‘Abd-al-Razzāq accepted an official mission to Gorgān, where he witnessed the conquests of Ḥosayn Bāyqarā. He returned with Ḥosayn’s offer of submission to Abū Sa‘īd, who finally gained control of Herat (*Maṭla’* II, p. 1198). ‘Abd-al-Razzāq apparently became dissatisfied with his position. After complaints, he was appointed in Jomādā I, 867/January, 1463 as shaikh of the Šāhroḡ Kānaqāh and Madrasa at Herat by the vizier Ḳvāja Qoṭb-al-dīn Ṭā’ūs Semnānī; he held this position till his death in Jomādā II, 887/July-August, 1482 (*Maṭla’* II, p. 1270; *Ḥabīb al-sīar* IV, p. 335).

‘Abd-al-Razzāq pursued the usual education of an Islamic scholar: He studied with his father and his older brother Šarīf-al-dīn ‘Abd-al-Qahhār (d. 869/1464-65; *Maṭla’* II, p. 1293) and together with them obtained a license (*ejāza*) from Šams-al-dīn Moḥammad Jazarī (d. 833/1429) in the year of the latter’s death (*Maṭla’* II, p. 631). After controversies about his early career at court, he was examined before Šāhroḡ and Šehāb-al-dīn ‘Abd-al-Raḥmān Lesān (d. 858/1454) in 843/1439-40 (*Maṭla’* II, p. 731). He was in contact with the leading figure among Central Asian Sufis, Ḳvāja Aḥrār, whom he had met near Samarqand in 858/1454 during the peace negotiations of Abū Sa‘īd and Abu’l-Qāsem Bābor (*ibid.*, II, pp. 1062-64) and in Herat in 862/1460. The Ḳvāja interceded in vain with Abū Sa‘īd in his favor (II, p. 1234, note), apparently after Abu’l-Qāsem Bābor’s death in 861/1457.

‘Abd-al-Razzāq’s chronicle *Maṭla’-e sa‘dayn va maǰma’-e baḥrayn* (“The rise of the two auspicious constellations and the junction of the two seas”), named after the Il-khan Abū Sa‘īd and the Timurid sultan Abū Sa‘īd, comprises two parts. The first part after a brief mention of the birth of Il-khan Abū Sa‘īd (704/1304) and his accession to the throne (716/1316-17) covers the period from 817/1317 to the death of Tīmūr in 807/1405, while the second part concerns the period from the struggles after Tīmūr to the death of Sultan Abū Sa‘īd (807-73/1405-69). At the end there are remarks on events for the years 874-75/1469-71, especially on Sultan Ḥosayn Bāyqarā’s accession to the throne. The first part was finished in Rabī’ I, 871/October-November, 1466, according to the (autograph?) ms. 5337 of the former Ketābkāna-ye Saṭṭanatī, Kabul (*Rāhnemā-ye ketāb* 10/5, 1346 Š./1968, p. 525) and the copy in *Cat. Bodleian*, no. 2449. There are, however, notes hinting at events in Jomādā II, 871/January,



1467 in the Bankipore ms. (see bibliog.), and the *moqaddama* is dated 874/1469-70. The colophon of the autograph of part two bears the date 17 Rabī' I 875/13 September 1470 (Lahore, Punjab University; copy *Cat. Chester Beatty* III, p. 86, no 348); it must have been completed quickly, since the description of events in 813/1410 at the beginning of this part bears the date 874/1469-70 (*Maṭla'* II, p. 110).

The two parts, though connected by the idea of comparing the reigns of the homonymic rulers, differ somewhat in style and evaluation of sources. The first part depends largely on the works of Ḥāfeẓ Abrū, particularly his *Zobdat al-tawārīk* (comp. 830/1426-27); see V. V. Bartol'd, *Sochineniya* VIII, 1973, pp. 243f.). Events are also cited from Mo'in-al-dīn Moḥammad Yazdī's *Mavāheb-elāhī* and parts of Šaraf-al-dīn Yazdī's *Zafarnāma* (comp. 828/1424-25), and these sources are used for the first years of the second part up to 830/1426-27; the remaining larger section of the chronicle seems to be mainly based on archival material and personal observations and research. In the introduction to the first part the author credits his friends for encouraging him to record the events of the period, although he had already conceived of the project for some time. Particular reference is made to an otherwise unknown Shaikh Mo'ezz-al-dīn Ḥosayn al-Naqū'ī (*Maṭla'* I, p. 19; cf. II, pp. 1430, 1432; *Ḥabīb al-sīar* IV, pp. 12, 357). The sources for the second part are not yet analyzed; one informant seems to have been the occasionally mentioned Kamāl-al-dīn 'Abd-al-Vāse' Neẓāmī, who is known to have collected historiographical material himself (*Maṭla'* II, p. 1440; *Ḥabīb al-sīar* IV, pp. 151, 339; I. D. Mikluho-Maklaī, *Opisanie* III, p. 264; Storey-Bregel, pp. 564, 787, note). The author intended to provide information on all regions of the former Mongol empire, with the account of each year subdivided by region. He cites relations with neighboring rulers, such as letters exchanged with the Mamlūks, and embassies. Of particular interest is the great embassy of Šāhroḡ to China (822-25/1419-22); he slightly abridged the original account of the embassy's secretary, Ġīāṭ-al-dīn Naqqāš, recorded in Ḥāfeẓ Abrū's *Zobdat al-tawārīk* (*Maṭla'* II, pp. 477-528).

To the same genre belongs the personal account of his mission to India (*Maṭla'* II, pp. 764-71, 775-91, 796-830, 842-51). It contains a very interesting description of the court and the great city of Vijayanagar. In another official mission Šāhroḡ sent him to his governor of Gilān, Moḥammad Raštī, in 850/1446 to ask his and the amīr Nāṣer Kīā's resistance to the rebellion of the prince Solṭān Moḥammad (*Maṭla'* II, p. 865). An embassy to Cairo planned by Šāhroḡ was prevented by the ruler's death, but 'Abd-al-Razzāq gives the text of



the undispatched letter to Sultan Čaqmaq (*Maṭla‘* II, p. 869).

‘Abd-al-Razzāq’s literary style is rather ornate, but, especially in the second part of his chronicle, the essential information is often stated simply after verbose passages. No other works of his have been found, though he mentions such writings as a history of Herat (*Maṭla‘* II, p. 190). The extant chronicle has been much used by later historians, especially by Mīrkvānd, and partly translated into Ottoman Turkish.

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