



'ALĀ'-AL-DĪN MOḤAMMAD

'ALĀ'-AL-DĪN MOḤAMMAD, *naqīb* of Isfahan in the Timurid period and ancestor of prominent religious-legal dignitaries of the Safavid period. On his mother's side he was related to the Golestāna *sayyeds*. In the reign of Šāhroḳ (807-50/1405-47), son of Tīmūr, the officials of the Isfahan administration were unable to pay the sums due to the state treasury at Herat. 'Alā'-al-dīn Moḥammad sided with them and, together with some other notables, backed a move for annexation of Isfahan to the domain of Šāhroḳ's grandson, Moḥammad Solṭān, who had rebelled (Šafar, 850/May, 1446). After entering the city, Moḥammad Solṭān honored the notables and singled out the *naqīb* by choosing him as a special adviser and making him the richest landowner in 'Erāq-e 'Ajam. Later in the same year, however, while Moḥammad Solṭān was away besieging Šīrāz, Šāhroḳ recaptured Isfahan. He took the leading notables, who were suspected of Shi'ite leanings, with him to Sāva and on 16 Ramažān 850/5 December 1446 had some of them, including 'Alā'-al-dīn Moḥammad and Afzal-al-dīn Torkā, executed outside its gates. Others, among them the *naqīb*'s brother, Qewām-al-dīn Ḥosayn, were spared. After Šāhroḳ's death on 25 Du'l-ḥejja 850/13 March 1447, Moḥammad Solṭān sallied forth from his refuge in Lorestān and again made himself the master of 'Erāq-e 'Ajam. On his orders, 'Alā'-al-dīn's remains were brought to Isfahan, and a mausoleum for them, called the Boḳ'a-ye Šahšahān after his title, was erected in the Dardašt ward beside the square of the *ḥosaynīya* which had been built with the *naqīb*'s patronage. Moḥammad Solṭān also assigned the income of certain villages near Isfahan for the upkeep of the mausoleum by making them an endowment under the administration of 'Alā'-al-dīn Moḥammad's



descendants. The first administrator (*motawallī*) was his son Qoṭb-al-dīn Moḥammad (J. Aubin, "Note sur quelques documents Āqā-Qoyunlu," *Mélanges Louis Massignon* I, Damascus, 1956, pp. 133-47). The family managed to retain control of these properties through all the military and political conflicts of the following decades. Their rights were still recognized when the Safavid regime was at its height. The office of *naqīb* of Isfahan likewise remained firmly in the hands of 'Alā'-al-dīn Moḥammad's descendants. The Boq'a-ye Šahšahānī has survived and was repaired by its custodian, Ḥājjī Sayyed Ḥosayn Šahšahānī (d. 1340 Š./1961), and his brother Ḥājj Sayyed Mortazā (Honarfar, *Ešfahān*, p. 336).

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