



EBN AL-ṬEQṬAQĀ, ṢAFĪ-AL-DĪN MOḤAMMAD

EBN AL-ṬEQṬAQĀ, ṢAFĪ-AL-DĪN MOḤAMMAD b. ‘Alī b. Ṭabāṭabā, historian and *naqīb* of the ‘Alids in Ḥella (b. 660/1262 ?; d. after 709/1309 ?); his dates of birth and death remain speculative (Ebn al-Ṭeqṭaqā, 1860, pp. xvi-xviii; 1895, introd., p. 14).

Ebn al-Ṭeqṭaqā was a direct descendant of Ḥasan b. ‘Alī b. Abī Ṭāleb (Ebn al-Ṭeqṭaqā, tr. Amar, pp. x-xiii). His father, chief *naqīb* in Iraq and overseer of the Ḥella tax districts, was murdered in 672/1273 outside Baghdad, perhaps at the instigation of ‘Alā’-al-Dīn ‘Aṭā Malek Jovaynī (Boyle, p. 177; pseudo- Ebn al-Fowaṭī, pp. 362, 366, 377; Ebn ‘Enaba, pp. 180-81; Ebn al-Ṭeqṭaqā, 1895, pp. 4-6; Kerkūš, I, pp. 76-77; Kritzeck, pp. 166-67).

Ebn al-Ṭeqṭaqā maintained an open house to scholars, among them [Ebn al-Fowaṭī](#), who visited it around 687/1288 (IV/1, pp. 60, 515; Kerkūš, II, p. 78), and was in Baghdad when Ġāzān visited in 696/1296-97 (pseudo-Ebn al-Fowaṭī, pp. 492-93) or 698/1299, according to his own statement. In 697/1298 he visited Marāḡa (Ebn al-Ṭeqṭaqā, 1895, pp. 43, 408). He knew Persian and married a Persian woman from Khorasan (tr. Amar, p. xiv).

In the winter of 701/1302, detained in Mosul on his way to Tabrīz, he wrote *al-Fakrī* for Fakr-al-Dīn ‘Īsā, governor of Mosul (Ebn al-Fowaṭī, IV/3, p. 277). The work is in two parts. The first, in the “mirror for princes” genre, uses



anecdotes to explain the collapse of the ‘Abbasid caliphate in terms of their unfitting qualities as rulers. He commends the Mongol rulers for their justice, discipline, and attention to such practical skills as accountancy and medicine (Ebn al-Ṭeqṭaqā, 1895, p. 23; Kritzeck, pp. 167-69). He occasionally cites wise sayings of Persian sages (e.g., pp. 51, 67).

Part II surveys the Islamic dynasties from the four Orthodox Caliphs to the fall of the ‘Abbasids in 656/1258. Dynasties such as the Buyids and the Saljuqs are treated only briefly, and some attention is paid to matters of particular interest to the Shi‘ites. The historical material is largely derived from the chronicle of [Ebn al-Aṭīr](#) (d. 630/1233).

Derenbourg’s edition of the *Fakrī* made use of a copy, dated 711/1311, that omits the reference to Faḡr-al-Dīn, executed for his tyranny in Ramaḡān 702/April 1303 (Rašīd-al-Dīn, *Jāme’ al-tawārīkò*, Baku, p. 356), and shows that Ebn al-Ṭeqṭaqā continued to revise his book for other patrons. This manuscript covers only the first part.

Ebn al-Ṭeqṭaqā evidently wrote another, undated, version of the *Fakrī*, entitled *Monyat al-fozalā’ fī tawārīk al-ḡolafā’ wa’l-wozarā’* for Zangīšāh b. Badr-al-Dīn Ḥasan of Dāmḡān. Hendūšāh b. Sanjar Naḡjavānī translated this into Persian around 714/1314 as *Tajāreb al-salaḡ* for the Hazaraspid ruler Noṣrat-al-Dīn Aḡmad b. Yūsoḡšāh (see [ATĀBAKĀN-E LORESTĀN](#)). This contains only the second part, to which Naḡjavānī added a life of the Prophet Moḡammad. The Persian translation was edited by ‘Abbās Eqbāl in 1313 Š./1934, on the basis of late and faulty manuscripts. This edition was annotated in detail by Qāzī Ṭabāṭabāī. Browne (pp. 250-54) and Eqbāl (p. y) noted that Naḡjavānī gives a fuller treatment of Buyid and Saljuḡ viziers than the *Fakrī*. Sayyed Ḥasan Rawḡātī has published a facsimile edition of an earlier manuscript, dated 846/1443, and discusses some of the main variations between this text and the Eqbāl edition (pp. 12-14).

Ebn al-Ṭeqṭaqā apparently went to Shiraz during the governorship of ‘Ezz-al-Dīn ‘Abd-al-‘Azīz (706-13/1306-13) and wrote a history for him, perhaps another version of the *Fakrī* (Ebn al-Fowaṭī, IV/1, pp. 205-06; Zarkūb Šīrāzī, pp. 73-75). Ebn al-Fowaṭī quotes various poems by Ebn al-Ṭeqṭaqā and mentions another work on genealogy, called *Ġāyāt* (IV/2, pp. 211, 515, 604, 784).



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