



EBN BĪBĪ, NĀŞER-AL-DĪN ḤOSAYN

EBN BĪBĪ, NĀŞER-AL-DĪN ḤOSAYN b. Moḥammad b. ‘Alī Ja‘farī Roḡadī, Persian historian and man of letters. He was the son of the scribe (*monšī*) Majd-al-Dīn Moḥammad, who had worked under Šams-al-Dīn Moḥammad, grandfather of ‘Alā’-al-Dīn Jovaynī. His mother Bībī Monajjema was the daughter of Kamāl-al-Dīn Semnānī and granddaughter of the *faqīh* Moḥammad b. Yaḥyā. Judging from an endowment record (*waqfiya*; Turan, p. 87), the name of his grandfather was Ḥasan. His date of birth and school training are unknown. His mother, whose profession as astrologer can be deduced from her title (*‘onwān*) “woman astrologer” (*monajjema*), had stayed for a prolonged period in the service of the K̲v̲ārazmšāh Jalāl-al-Dīn Menkobartī, or Menkobernī (r. 1220-30). After Jalāl-al-Dīn’s death she was brought by the Saljuq ruler ‘Alā’-al-Dīn Kayqobād I (r. 1219-36), together with her husband and son, from Syria to Konya (1231).

Ebn Bībī provides no information about his occupations. Nevertheless, the person who wrote an epitome of his work (see below), mentions him as *mālek-e dīvān-e toḡrā* (chancellery director), the *dīvān-e toḡrā* being an office preparing state and provincial documents (Houtsma, pp. 2, 196). The date of his death is not known, but in 1285 he was still alive.

His only work is *al-Awāmer al-‘alā’īya fi’l-omūr al-‘alā’īya*, written at the request of the renowned historian ‘Alā’-al-Dīn ‘Aṭā Malek Jovaynī (d. 681/1283).



It is a history of events from the reign of the Saljuqid Ġiāt-al-Dīn Kaykosrow I (1192-96/1204-10) to that of Malek Ġiāt-al-Dīn Mas'ūd II (1283-98, 1303-1308). Ebn Bībī lacked information on the period up to the reign of 'Alā'-al-Dīn Kayqobād I (1219-36) and thus says little about it; on the subsequent period, however, he provides much detailed information based on what he had seen and heard. Although Ebn Bībī states that he wrote his work entirely on the basis of what he had seen and heard (p. 11), it is clear that in some sections he had utilized Qāne'ī Ṭūsī's versified *Saljūq-nāma* (Şafā, *Adabiyāt* III/I, pp. 494-503).

There are two versions of Ebn Bībī's work: a complete one called *al-Awāmer al-'alā'īya fi'l-omūr al-'alā'īya*, and an epitome of it written by an unknown person during Ebn Bībī's lifetime and entitled *Saljūq-nāma*. The former was published in facsimile by 'Adnān S. Erzi (Ankara, 1956). As this edition was difficult to read, the editor and Necati Lugal began to publish a type-set edition, but only the part ending with the enthronement of 'Alā'-al-Dīn Kayqobād I (1219) has appeared (Ankara, 1957). The abridged *Saljūq-nāma* was published by Houtsma as volume IV of the *Recueil*; it was also translated into Turkish by M. Nuri Gençosman (*Anadolu Selçuki devleti tarihi. Ibn Bibi farsça muhtasar Selçuk-namesinden*, Ankara, 1941). The full version, translated into Turkish in the reign of Morād II (1421-51) by Yazicioğlu 'Ali, was published by Houtsma as volume III of the *Recueil*.

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