



ĠĪĀṬ-AL-DĪN MOḤAMMAD

ĠĪĀṬ-AL-DĪN MOḤAMMAD (d. 736/1336), Il-khanid vizier, the son of Rašīd-al-Dīn Faẓl-Allāh Hamadānī (executed 718/1318), the celebrated historian and vizier of Ġāzān Khan. On the fall of Demašq K̄vāja b. Čobān (q.v.) in 727/1327, Ġiāt-al-Dīn was appointed vizier by Abū Saʿīd (q.v.) in succession to Nāṣer-al-Dīn ʿĀdel, who was unjustly regarded as Demašq K̄vāja's ally. Despite glowing testimony in the sources to his noble character and great abilities (e.g., Mostawfī, *Tārīk-e gozīda*, p. 621), there is little concrete evidence of his actions as vizier. Šafadī, who compares him to the Seljuqid vizier Neẓām-al-Molk, says that he was a better man than his father and credits him with destroying churches in Baghdad, with restoring the administration of inheritances according to the Hanafite school (allowing maternal relatives to inherit), and with preserving the peace with Egypt (p. 329). He is said to have taken measures to restore the agrarian economy and extend cultivation (Ḥāfeẓ-e Abrū, p. 172) and to have sought to prevent fraud by the Mongol commanders in Khorasan (*Nozhat al-qolūb*, ed. Le Strange, p. 147), a policy which may explain the hostility of many of the military class. His persistent clemency, on which Mostawfī (*Tārīk-e gozīda*, p. 621) comments, saying that Ġiāt-al-Dīn forgave those who had wronged his family and even appointed them to high office, was clearly his undoing.

That Ġiāt-al-Dīn's policies did arouse the resentment of the Mongol amirs is clear from the number of revolts in the latter part of Abū Saʿīd's reign which were aimed primarily against him. First the Oirat ʿAlī Pādšāh marched on Solṭānīya, but Ġiāt-al-Dīn sent out troops to meet him and the revolt collapsed



(Ramazān 728/July 1328). Almost immediately the vizier had to face another challenge from Nārīn Taḡay (Ṭāḡāy), who attempted to assassinate him in the Rašīdiya; he was executed in Šaʿbān 729/June 1329. ʿAlāʿ-*al-Dīn* Moḡammad b. ʿEmād-*al-Dīn*, briefly co-vizier with Ġiāt-*al-Dīn*, was implicated, but on Ġiāt-*al-Dīn*’s intercession he was made *mostawfī* and subsequently sent to be vizier in Khorasan (Mostawfī, *Tārīk-e gozīda*, p. 621; Hāfez-e Abrū, fol. 419b); from then on Ġiāt-*al-Dīn* was entrusted with complete control of the kingdom (Aharī, p. 156, tr. p. 57; Šabānkāraʿī, pp. 279-80). A final insurrection, led by Maḡmūdšāh Īnjū in 734/1334, was also foiled, and the main conspirators merely exiled or imprisoned, thanks to the vizier (Aharī, p. 157, tr. p. 58; Hāfez-e Abrū, pp. 187-88).

On Abū Saʿīd’s death in 736/1335, Ġiāt-*al-Dīn* acted quickly, in concert with Maḡmūdšāh Īnjū, to install Arpā Khan (q.v.) as il-khan, giving out that the prince had been designated by Abū Saʿīd (Šabānkāraʿī, pp. 293-94). However, in the rapidly developing struggle for power, Ġiāt-*al-Dīn* underestimated his opponents, and many senior amirs deserted to the side of the rebel ʿAlī Pādšāh. In the engagement on the Jaḡatu river (the present-day Zarrīnarūd) in which Arpā was defeated by ʿAlī Pādšāh, the vizier fell into the hands of the il-khan’s enemies and was executed on 21 Ramazān 736/3 May 1336, against ʿAlī Pādšāh’s wishes, according to Mostawfī (*Dayl*, p. 96; a day or two later is implied by Šabānkāraʿī, p. 302). The vizier’s property in the Robʿ-*e* Rašīdī in Tabrīz was given over to plunder by the amirs.

Ġiāt-*al-Dīn* was renowned as a man of culture and a patron of the arts. The historians Mostawfī and Šabānkāraʿī dedicated their works to him, as did numerous poets, notably Awḡadī Marāḡāʿī (q.v.), Kʿājū Kermānī, and Salmān Sāvajī, and scholars such as Qāzī ʿAzod-*al-Dīn* Ījī (q.v.). He is also thought to have commissioned and supervised the production of the great Mongol (“Demotte”) *Šāh-nāma* (Grabar and Blair, pp. 48-55). He constructed a building in Tabrīz, called the Ġiātīya. He frequented the company of ʿ*olamā* and Sufi shaikhs, such as Šadr-*al-Dīn* Hammūya, ʿAlāʿ-*al-Dawla* Semnānī (q.v.), and Šafī-*al-Dīn* Ardabīlī (Ebn al-Karbalāʿī, I, p. 515). The latter was particularly favored by Ġiāt-*al-Dīn*, and was often invited to the *kānaqāh* in the Rašīdiya quarter that belonged to his wife, a descendant of Šehāb-*al-Dīn* Sohrawardī (Ebn Bazzāz, pp. 119, 187, 211, 242-43, 291, 296, 298-99, 302-3). After his death, Ġiāt-*al-Dīn*’s family continued to serve as viziers under various rulers of late Mongol Persia.



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