

2126-2121

خواجه جهان، محمودبن محمد

هزاری، از مراتب امیری سپاه، رسید و قلعه نلکنده را از تصرف افغانان و راجپوتان خارج و آن را ضمیمه متصرفات سلاطین بهمنی کرد. پس از مرگ سلطان علاءالدین بهمنی، پسرش همایون شاه بهمنی (حکومت: ۸۶۲-۸۶۵ ق)، بنابر وصیت پدرش، خواجه عمادالدین محمود را همچنان در مقامات بلند دریاری نگاه داشت و لقب «ملک التجار» را، که از القاب مهم دوران سلاطین بهمنی بود، به او داد. سپس، عمادالدین به حکومت و سپهسالاری بیجاپور گماشته شد و در این مقام نیز کاردانی بسیاری در جنگ‌های بهمنیان با پادشاهان اطراف نشان داد (همان‌جاها).

در ذی‌القعدة ۸۶۵، همایون شاه، که مرگ خود را نزدیک می‌دید، عمادالدین محمود را به منصب وزارت پسرش، نظام‌الدین احمد سوم هشت ساله، گماشت و خواجه عمادالدین محمود، به همراه والده سلطان، به اداره امور مملکت پرداخت. سن کم سلطان طمع سلاطین اطراف را برانگیخت و خواجه عمادالدین محمود به‌خوبی از عهده دفع دشمنان برآمد؛ چنان‌که در جنگ با محمود شاه گجراتی (حکومت: ۸۶۳-۹۱۱ ق) و سلطان محمود خلجی (حکومت: ۸۳۹-۸۷۳ ق)، سپهسالار سپاه دکن، آن دو پادشاه را به شدت شکست داد و بدین ترتیب، صاحب شأن و اعتبار بیشتری شد. خواجه محمود، در زمان سلطنت سلطان شمس‌الدین محمد شاه بهمنی (حکومت: ۸۶۷-۸۸۷ ق)، به بالاترین جایگاه رسید؛ به طوری‌که در اوایل سلطنت او، به صلاح‌دید مادر شاه، لقب «خواجه جهان» و منصب امیرالامرای و وکالت امور شاهی را نیز به وی دادند (صفا، ج ۴، ص ۵۰۱؛ دانشنامه ادب فارسی، همان‌جا).

چندین فتح بزرگ در زمان او صورت گرفت که

خواجه جهان، ملک‌التجار، عمادالدین محمودبن محمد گیلانی (۸۱۳-۸۸۶ ق)، معروف به «محمود گاو» یا «محمود قاون» ادیب، شاعر و از رجال سیاسی است.

در روستای قاون، از توابع گیلان، به دنیا آمد. یکی از نیاکان خواجه در رشت قدرت و فرمانروایی داشت و خواجه محمود گاو را از سلاله همین فرمانروایان دانسته‌اند و ظاهراً، علت اضافه شدن «گاو» یا «قاوان» به نامش انتساب خاندانش به روستایی در گیلان، به همین نام، است. از دوران کودکی او اطلاعی نداریم. عمادالدین محمود، بعد از تحصیل در علوم، به تجارت روی آورد و به دکن سفر کرد و مدتی طولانی در خدمت پادشاهان بهمنی دکنی به‌سربرد و در آن دستگاه به مقاماتی رسید (صفا، ج ۴، ص ۵۰۰؛ نفیسی، ج ۲، ص ۷۷۶، ج ۱، ص ۲۵۹؛ دانشنامه ادب فارسی، ذیل «محمود گاو»).

عمادالدین به ترغیب مادرش، که از خاندان مشایخ بزرگ بود، از بیم مخالفان سفر اختیار کرد و، به رسم تجارت، بسیاری از بلاد عراق و خراسان را دید و با بسیاری از علماء و مشایخ هم‌عصر خود مصاحبت داشت. در ۸۱۵ ق، در ۴۳ سالگی و در زمان سلطنت علاءالدین احمد دوم، پادشاه بهمنی، برای تجارت از راه دریا به احمدآباد بیدر، پایتخت سلاطین بهمنی دکنی، رفت و به خدمت علاءالدین بهمنی پذیرفته شد. محمود آن‌چنان از توجه سلطان برخوردار شد که سلطان از سفر او به دهلی، برای دیدن مشایخ، ممانعت کرد و او را در جمع اکابر و اعیان درگاه خود جای داد (همان‌جا؛ اته، ص ۲۴۵).

عمادالدین مدارج ترقی را در آن دستگاه پیمود، تا آنکه در اواخر دوره حکومت علاءالدین به منصب

علی اکبر ولایتی ve dğr.; تقویم تاریخ فرهنگ و تمدن اسلام و

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Mahmud-ı Gava

5103 - محمود بن محمد الكيلاني الأندلي - من وزراء نظام

شاه - المعروف بمواجهه جهان المتوفى 1482/887

من تصانيفه :

1 - رياض الإنشاء - في الأدب (ف)

قيصري راشد أنندي رقم 552 ورقة 379 ، 1143 هـ

وحيد باشا رقم 642 ورقة 164 ؛ بايزيد رقم 5851 ورقة

256 ؛ فاتح رقم 3911 ؛ راغب باشا رقم 1116 ورقة

230 ، 947 هـ سليم آغا رقم 947 ورقة 157 ، 991

هـ نورعثمانيه رقم 4306-4307 ؛ حالت أنندي رقم 380

؛ يكي جامع رقم 954 ؛ فيض الله أنندي رقم 1606 نسخة

كاملة ؛ وفي مكاتيب استانبول نسخ أخرى ؛

2 - رسالة در بيان فصاحت وبلاغت (ف)

عاشر أنندي رقم 36/430 ورقة 145-157 ، 1069 هـ

3 - رسالة في بيان ضروب الأشعار (ف)

عاشر أنندي رقم 34/430 ورقة 136-140 ، 1069 هـ

4 - مناظر الإنشاء - في الأدب (ف)

قيصري راشد أنندي رقم 586 ورقة 199 ؛ وحيد باشا رقم

643 ورقة 74 ؛ خراججي أوغلي رقم 965 ورقة 366 ،

942 هـ سليم آغا رقم 996 ورقة 112 ؛ آياصوفيا رقم

4312 ، 4313 ، 4314 ، 4315 ؛ خسرو باشا رقم

631 ؛ حمديه رقم 1198 ؛ ولي الدين أنندي رقم 2737

صفحة 182 ؛ أسعد أنندي رقم 5/3331 ؛ فاتح رقم

2/4122 ورقة 242-334 ، 915 هـ متحف مولانا رقم

2516 ورقة 94 ، 1171 هـ

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Maḥmūd Gāvān

Kh'āja Imād al-Dīn Maḥmūd Gīlānī (813–86/1411–81), commonly known as **Maḥmūd Gāvān**, was a powerful vizier of the Bahmanī sultanate of South India. Born into a politically important family in Gīlān, Gāvān seems initially to have entered service with the rulers of Gīlān (Sherwani, *Gawan*, 22–4, citing al-Sakhāwī). Following the death of his father, Jalāl al-Dīn Muḥammad b. Kh'āja Kamāl al-Gīlānī, Maḥmūd and his elder brother Shihāb al-Dīn Aḥmad were forced into exile by a rival political faction, headed by two men who had once been protégés of the brothers' own family (*Riyād al-inshā'*, 22–8). Leaving their widowed mother behind, Shihāb al-Dīn travelled to Mecca and Maḥmūd to Cairo, where he met the Egyptian *hadīth* scholar, Ibn Ḥajar al-'Asqalānī (d. 852/1449) (Sherwani, *Gawan*, 21–6). In Cairo, Gāvān may also have come into contact with people associated with Sayyid Ḥusayn Akhlātī (d. 799/1397), whose mystical-philosophical teachings exerted significant influence on contemporary Tīmūrid intellectuals (Binbas). By 844/1440, Gāvān was study-

ing in Damascus (Sherwani, *Gawan*, 21–6). Like many other intellectual and political figures of his time, Gāvān was involved in long-distance trade and made use of overlapping commercial, scholarly, and religious networks to move across the Islamic world. Following his arrival, in 857/1453, at the port of Dābhol, on the coast of India, he made his way to the Bahmanī court, where he entered service with the Bahmanī sultan, Aḥmad II (r. 839–62/1435–58) (Firishta, edition, 1:358). Later accounts attribute his acceptance at the Bahmanī court to his production of rare luxury items—silks, slaves, pearls, jewels, and horses—and to his tales of exotic travel in Anatolia, Syria, Egypt, and Turkestan, the fruits of his role as a long-distance merchant (Shirāzī). Gāvān himself framed in religious terms his decision to move to the Deccan, mentioning his desire to “sit at the feet” of Shāh Ḥabīb al-Dīn Muḥibballāh Kirmanī (d. perhaps 902–3/1497–8) of the Ni'matallāhī order (Sherwani, *Gawan*, 26), although it should be remembered that Muḥibballāh himself was an important political actor, a son-in-law of the reigning Bahmanī sultan, who also had an interest in long-distance trade (Aubin, Ni'matullāhi) (the Ni'matallāhiyya

MAHMUD GAWAN

20199 SHERWANI, H. K. The Bahmani kingdom on Mahmud Gawan's arrival at Bidar. *IC* 14 (1940), pp. 1-16

308

Mahmud Gawan'ın Bidar'a varış, hükümler, Bahmani Krallığı

MAHMUD GAWAN
(1401-1481)

20198 SHERWANI, H. K. Ascendency of Mahmud Gawan. *IC* 14 (1940), pp. 274-289

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Mahmud Gawan'ın Tahta seçilişi

MAHMUD GAWAN

20228 WAJAHAT HUSAIN, S. Mahmud Gawan. *JASB* ser. iii, 1 (1935), pp. 81-102

(1401-1481)

See also 10454

Mahmud Gawan

MAHMUD GAWAN

(1401-1481)

20208 SHERWANI, H. K. Mahmud Gawan's political thought and action. *Krishnaswami Aiyangar Mem. Vol.*, 1936, pp. 127-137

Mahmud Gawan'ın Siyasî düşünceleri ve aksiyonu

MAHMUD GAWAN

(1401-1481)

308

20207 SHERWANI, H. K. Mahmud Gawan's early life and his relations with Gilan. *IC* 13 (1939), pp. 306-312. Also in *JIH* 18 (1939), pp. 179-187

Mahmud Gawan'ın Hayatının ilk hisimlari ve Erkan'la müsarafeleri

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Büyük Bahmani Veziri Mahmud Gawan

MAHMUD

GAWAN

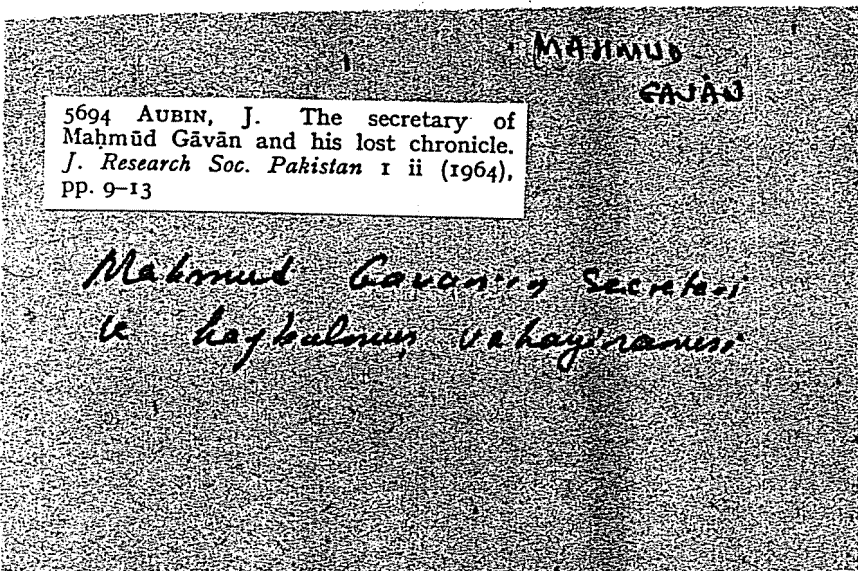
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Havaa-i edhan Mahmud Gawan'ın maharashtra'daki Seferleri

MAHMUD GAWAN

20189 CHOWDHURY, Jogindra Nath. Life of Mahmud Gawan. *IHQ* 4 (1928), pp. 417-424

Mahmud Gawan'ın hayatı



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CHAPTER 9

MAḤMŪD GĀWĀN

(1411-1481)

Early Life.—Khwāja-i-Jahān Maḥmūd Gāwān's personality is one of the most attractive in the history of south India. He was born at Qāwān or Gāwān in the Kingdom of Gīlān on the Caspian Sea in 1411 and was the son of Jalālu'dīn Muḥammad, the tutor of the prince who later ascended the throne of Gīlān as Sulṭān 'Alāu'd-dīn.¹ He says that his ancestors had filled high offices and even ministries in their country and had moved in close proximity to the rulers of the land,² while his own uncle Shamsu'd-dīn had held the post of a minister and he had himself helped him in the performance of the onerous duties. It might thus be said that he was already trained in the art of government when he arrived in India in 1453. The reason for his leaving the land of his birth seems to be that a powerful clique had sprung up there which envied the rise of the Khwāja's family, and although he had every chance of acquiring a high position in his own land, he says that his "shoulders could not bear the burden of high governmental office,"³ and he left the country thoroughly disgusted with the atmosphere of intrigue around

1. For detailed information about this minister see the author's work, *Maḥmūd Gāwān, the Great Bahmanī Wazīr*, published by the Kitabistān. Allāhabad, 1942, and his other work, *Bahmanīs of the Deccan, an Objective Study*, Hyderabad, 1953, as well as Maḥmūd Gāwān's letters the *Riyādu'l-Inshā* edited by Shaikh Chānd b. Husāin, Hyderabad-Deccan, 1948. The references to the letters in this chapter are from this edition. Letters to 'Alāu'd-dīn of Gīlān, Nos. vi, vii, xxi, xxxix, liv, lxiii.

2. *Riyād*, Intr., p. 9.

3. *Ibid.*

him. What seems to have happened was that the commander-in-chief, Hājī Muḥammad and the minister 'Alī, who had both been *Protégés* of Maḥmūd's family had become its deadly enemies, and perhaps feeling that he could not cope with the situation and having a strong sense of self-respect, he left his ancestral home on a self-imposed exile never to return.¹ He now adopted trade as a profession and was successful to the extent that he was able to engage in overseas dealings and amass a wealth of 40,000 silver pieces, landing at Dābūl in 1453 and wending his way to the metropolis of the Deccan, Muḥammad-ābād-Bīdar.² The immediate cause of his coming to Bīdar seems to be that he wished to sit at the feet of Shāh Muḥibbu'l-lāh, son of the great divine, Shāh Ni-matu'l-lāh Kirmānī, who had come to settle down there.³

The Bahmanī Kingdom.—The Bahmanī Kingdom was governed then by 'Alāu'd-dīn Aḥmad II,⁴ who was immediately impressed by the worth of this Gīlānī trader. Maḥmūd praises 'Alāu'd-dīn in one of his letters he wrote to the Sulṭān of Gīlān, and attributes the kindness he received at Bīdar to the Hands of the Divine Providence, saying that it was due to the ointment of the goodness of his late Majesty that the wounds of migration from home were healed.⁵ In the same letter the Khwāja is all praises for the much maligned Humāyūn Shāh Bahmanī,⁶ who was the one who 'discovered' Maḥmūd as a general and an administrator, put him in a position of responsibility

1. xi. p. 62.

2. *Ferishta*, I, 359-360.

3. *Ibid.*, I, 358.

4. 1434-1457.

5. *Riyād*, xxi, p. 98.

6. 1457-1460.

Mahmud-i Gawan

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Gawan, Mahmud (1411 — 1481)

Mahmud Gawan was one of the most attractive personalities of the Deccan history.

Khwaja-i-Jahan Mahmud Gawan's personality is one of the most attractive in the history of Deccan. He was born at Qawan or Gawan in the Kingdom of Gilan on the Caspian Sea in 1411 and was the son of Jalalu'd-din Muhamad, the tutor of the prince who later ascended the throne of Gilan as Sultan Alauddin. He says that his ancestors had filled high office and even ministries in their country and had moved in close proximity to the rulers of the land, while his own uncle Shamsu'd-din had held the post of a minister and he had himself helped him in the performance of the onerous duties.

It might, thus, be said that he was already trained in the art of government when he arrived in India in 1453. The reason for his leaving the land of his birth seems to be that a powerful clique had sprung up there which envied the rise of the Khwaja's family and although he had every chance of acquiring a high position in his own land, he says that his "shoulders could not bear the burden of high governmental office" and he left the country thoroughly disgusted with the atmosphere of intrigue around him.

What seems to have happened was that the Commander-in-chief, Haji Muhammad and the minister Ali, who had both been *preteges* of Muhmud's family had become its deadly enemies and perhaps, feeling that he could not cope with the situation and having a strong sense of self-respect, he left his ancestral home on a self-imposed exile never to return. He now adopted trade as a profession and was successful to the extent that he was able to engage in overseas dealings and amass a wealth of 40,000 silver pieces, landing at Dabul in 1453 and mending his way to the metropolis of the Deccan, Muhamadabad-Bidar. The immediate cause of his coming to Bidar seems to be that he wished to sit at the feet of Shah Muhibbu'l-lah, son of the great divine, Shah Ni'matu'l-lah Kirmani, who had come to settle down there.

The Bahmani Kingdom was governed then by 'Alau'd-din Ahmad II, who immediately impressed by the worth of this Gilani trader. Mahmud praises Alaud-din in one of his letters he wrote to the Sultan of Gilan and attributes the kindness he received at Bidar at the hands of the Divine Providence, saying that it was due to the ointment of the goodness of his late Majesty that the wounds of migration from home were healed.

In the same letter, the Khwaja is all praises for the much maligned Humayun Shah Bahmani who was the one who discovered Mahmud as a general and an administrator, put him in a position of responsibility and command and willed that he should act as co-regent during the minority of his son Nizamud-din Ahmed III. It was an unfortunate occurrence that there should have been so many rebellions during Humayun's reign followed by harsh measures. He was assisted in the task of government by his great queen, one of the most sagacious women India has produced, Makhduman-i-Jahan Nargis Begam and he left his kingdom consolidated and secure enough to be ruled by his son, a young boy barely eight years of age.

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It is to his credit that he knew the real character of man and showed his foresight in appointing Mahmud as co-regent with Malik Shah Turk under the direct supervision of the queen. When Mahmud was requested by the Sultan of Gilan to return to his erstwhile home, he respectfully replied that he was too much overwhelmed by the Bahmani sovereigns to have any desire to leave India, which he must continue to serve to the end of his day, allowing his son Abdullah to represent him in Gilan instead.

When Mahmud arrived at Bidar the Bahmani Kingdom was rent asunder by the rift between the *Afaqis* and the *Dakhnis*. The latter included besides the original inhabitants of the land, those who had migrated from the north a couple of hundred years before, as well as the Negro and negroid *habashis*, while the *Afaqis* or *Gharibs* consisted of fresh migrants mainly from Iran and Central Asia who came either on royal invitation or merely as adventurers and generally ended their lives in their adopted country.

The first time, we hear of this antagonism was in the reign of Shihabu'd-din Ahmad I, surnamed Wali, who was helped to the throne by an Afaqi, Khalaf Hasan of Basrah whom he gave the title of Maliku't Tujjar of Prince of Merchants, a title which finally descended on Mahmud Gawan himself. It was the great heights to which Khalaf Hasan reached which was an eye-sore to all his opponents and a party soon sprung up at the court, the avowed object of which was the annihilation of the Gharibs sometimes without the knowledge of the king and even against the personal feelings of the ruler. As matters stood, the rulers of the Deccan from Ahmad Shah I to Humayun had a strong bias for the Gharibs of Afaqis. Ahmad tested their loyalty time and again and finally, when they were successful against Vijayanagar in 1493, he ordered a special corps of archers from 'Iraq, Khurasan, Transoxania, Turkey and Arabia, under Maliku't-Tujjar, who subdued the country round about Daulatabad

and earned the honours bestowed on him by his master.

The same policy was pursued in the reign of Alaud-din Ahmad II as well who made Dilawar Khan Afghan his Wakil-i-Kul, Khwaja-i-Jahan Astrabadi his Wazir-i-Kul and 'Imadu'l-Mulk Ghuri his Amiru'l-Umara, all of whom being Afaqis. The purely Dakhni party sided with Prince Muhammad who caused the leaders of his opponents to be put to death. When war was declared against Khandesh and Khalaf Hasan Basi ordered to command the Bahmani forces, he requested the king to send only Mughals and Arabs with him, as in certain former campaigns, such as that of Mahaim the Bahmani, arms were unsuccessful owing to a cleavage between the Afaqi and the Dakhni soldiery.

Any how, the campaign was enormously successful, Khandeshis being routed at Ronkher Ghat and the Afaqi Commander-in-chief had a rousing reception at Bidar resulting in the issue of a royal decree that on all occasions the Gharibs should occupy a position on the King's right and the Dakhnis and Habashis on his left. Ferishta says that this occasion was the beginning of even a greater animosity between the two sections of the population of the Deccan.

Basri was again victorious with his Gharibs against Vijayanagar, but was deluded by his enemies during a campaign in Konkan. He was trapped by Rai Shirke in a wood to which he had been taken by a ruse and then by some of the royal soldiers of the opposite party who surrounded the remnants of the Gharibs in the fort at Chakan, did not allow their petitions to reach the king at the Capital and killed them almost to a man. When Alaud-din heard of the facts of the situation he had the ring-leaders severely dealt with and promoted a number of Gharibs such as Qasim Beg Safshikan who was created Maliku't-Tujjar and commander of Daulatabad and Junair.

ملازمان را در کام بلا نهاد^۱ و شاهرخ بسیاری از آنان را کشت و از جمله آنان بود خواجه افضل الدین که او را در ساوه بردار کشیدند.^۲

از میان اشاراتی که مورخان و مؤلفان عهد درین باره دارند سخن دولتشاه درین باره تفصیلی دارد و چنین است:^۳ « حکایت کنند که در آخر عمر میرزا شاهرخ بقصد نیره اش سلطان محمد بایسنقر لشکر بعراق کشید و سلطان محمد منهزم شد و شاهرخ سلطان سادات و اکابر و علمای اصفهان را گناه کار ساخت بسبب آنکه سلطان محمدرضا سلام کرده بودند، و شاه علاء الدین^۴ را که از اکابر سادات حسینی بود، و قاضی امام^۵ و خواجه افضل الدین ترکه را که از بزرگان علمای اصفهان بود، در شهر ساوه حکم کشتن کرد و بسعی گهرشاد بیگم آن بزرگان مظلوم را بی گناه بزاری زار بقتل آوردند. گویند که دونویست ریسمان خواجه افضل ترکه پاره شد و او فریاد می کرد که با شاهرخ بگویند که این عقوبت بر ما لحظه یی بیش نیست اما پنجاه ساله نام نیک خود را ضایع مساز! چندانکه بزرگان سعی کردند مفید نیفتاد و آن صورت بر شاهرخ بهادر مبارک نیامد. بعد از هشتاد روز شاهرخ سلطان متوفی شد.»

اثر مهم افضل الدین ترکه ترجمه بیست که او از کتاب الملل والنحل شهرستانی^۶ بفارسی ترتیب داده و نام آنرا «تنقیح الأدلة والعلل فی ترجمة کتاب الملل والنحل» نهاده و در دیباچه کتاب آنرا بشاهرخ تقدیم داشته و سپس در «عنوان البیان» شکر نعمت «محمدشاه» یعنی همان میرزا سلطان محمد بن بایسنقر گزارده و گفته است که مؤلف را «از رشحات فیض احسانش مکننت آن توانست شد که چنین کاری بلند را تکفل نماید و از فواضل مبرات و انعامش مواد رفاهیت مدگشت تا چنین شغل

۱- در این باره رجوع کنید به مطلع السعدین وقایع سالهای ۸۵۶ و ۸۵۷ و ۸۵۸.

۲- تاریخ جدید یزد، یزد ۱۳۱۷، ص ۲۵۲.

۳- تذکرة الشعراء، تهران، ص ۳۷۸.

۴- سید علاء الدین محمد از نقبای سادات اصفهان.

۵- بمقصود قاضی امین الدین فضل الله از علمای اصفهانست.

۶- درباره او رجوع شود بهمین کتاب، مجلد دوم، ص ۲۹۶-۲۹۷.

ارجمنند را تصدی نمود...» و ازین گفتار معلومست که افضل الدین ترکه ترجمه ملل و نحل را بتشویق میرزا سلطان محمد متعهد شده و بنابراین قاعده باید در مدت ملازمت آن شاهزاده یعنی در سنین میان ۸۵۶ و ۸۵۷ این خدمت را انجام داده باشد. این نکته در ذیل این مقال گفتنی است که القاب رجال خاندان ترکه در نسلهای متعاقب چند بار تکرار می شده است و همین لقب افضل الدین باز هم در میان افراد خاندان ترکه اصفهان دیده می شود مثلاً نیای صاحب ترجمه ملل و نحل که موضوع سخن باست افضل الدین محمد نام داشت و در میان اعضای این خانواده در دوره تیموری باز هم کسی بنام افضل الدین داریم و بهمین سبب است که در نسخ موجود ترجمه ملل و نحل گاه اسم مترجم افضل الدین صدر ترکه اصفهانی و گاه افضل بن صدر ترکه اصفهانی ضبط شده است^۱ چنانکه ترجمه ملل و نحل شهرستانی هم مدتی با اشتباه بیسرعم این افضل الدین یعنی به صاین الدین علی بن افضل الدین که از کبار علما و قضات عهد تیموری و مؤلف عده یی کتاب و رساله بعبری و فارسی است، هم منسوب گردیده بود.^۲

۱۰ - عماد الدین محمود^۳

خواجه جهان، ملک التجار، عماد الدین محمود بن محمد گیلانی (و بقول ضعیفی:

۱- رجوع کنید به متن و حاشیه صفحہ ج از ترجمه ملل و نحل، چاپ دوم.

۲- و همین اشتباه دامن محرر این اوراق را نیز گرفته است چنانکه در تاریخ نظم و نثر فارسی ذیل نام صاین الدین علی ترکه اصفهانی می بینید. (چاپ هشتم، تهران ۱۳۵۳، ص ۷۶)

۳- درباره او رجوع شود به:

* تاریخ فرشته، چاپ هند، ج ۱، سوارده متعدد مختلف از ص ۶۲۶ تا ۷۰۵.

* کشف الظنون، ستون ۱۸۳۳ و ۹۳۵.

* تاریخ نظم و نثر در ایران ص ۷۷۶ و ۲۵۹.

* گنجینه سخن، ج ۵، از ص ۲۵۶ ببعده.

* متن و مقدمه ریاض الانشاء، چاپ حیدرآباد، ۱۹۴۸ میلادی.

* E. Blochet, Catalogue des manuscrits persans, T.II, p.400-401

* Charles Rieu, Catalogue of the Persian Manuscripts, Vol.II, P.527-528