

131. MONŠI, M.A. *Safar-nâme-ye Rokn al-Dowle be Saraxs*, précédé de : MOHENDES, M.H. *Namâ'i az Saraxs, gozâreš-e M.H. Mohendes be Mo'ayyad al-Dowle*, éd. et notes explicatives par M. Golbon. Téhéran, Seħr, 1356, 145 p., ill. et fig.

Deux textes concernant Saraxs et sa région, au Khorâsân, au siècle dernier. Le premier est un récit de voyage de Mašhad à Saraxs, et retour, fait en 1299/1882; il a été composé par l'une des personnes qui ont accompagné dans ce voyage Moħammad Taqi Mirzâ-ye Rokn al-Dowle, frère de Nâšer al-din Šâh Qâjâr et gouverneur du Khorâsân. L'auteur semble avoir dicté cet écrit, contenu dans un manuscrit de la Bibliothèque du Parlement. Récit vivant d'un fonctionnaire attaché à décrire avec précision la situation du pays; il révèle aussi dans le prince une personnalité plus attachante que ne l'a montrée l'histoire jusqu'ici. Ce récit est précédé d'un texte dont le manuscrit appartient à M. Golbon; il s'agit d'un «rapport sur Saraxs» (dont on sait l'importance lors des conflits irano-russes), rapport écrit douze ans après le précédent récit de voyage, en 1311/1894, à la demande du gouverneur du Khorâsân, gendre de Nâšer al-din Šâh. Dans ces quelques pages est décrite avec grand soin la situation des agglomérations dépendant de Saraxs, et la ville de Saraxs même, bâtiments divers et état de la population.

C. F.

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# ENCYCLOPAEDIC SURVEY OF ISLAMIC CULTURE

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Muslim Rule in Deccan

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MOHAMED TAHER

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'Ali, the *Amim* Maloji, the *Mushrif* and Ram Kishan, the *Tahwildar*. Likewise the *awarja-i jam' wa klarch-i ibtiya'khana* contains detailed of cloths, their colours and expenditure incurred in their purchase. Some of them also record the names of the *tahwildars* who looked after this Department. The *awarja-i jam' wa kharah-i ibtiya'khana of Rabi I 2 Julus* of Shah 'Alam Bahadur Shah I (May-June 1708 A.D.) gives us the prices of different kinds of cloths purchased for *khil'a* (robes of honour) under the *tahwldari* of Khwaja Yaqut.

It would have been observed from what has been stated above that the acquisition of the 'Inayat Jang Collection by the National Archives of India is of immense interest to the students of Mughal history. The outstanding value of this accession lies in the rarity of Mughal records which have vanished almost completely. The collection is also of great value to the students of the history of Mughal administration which has hitherto been based on chronicles and *dastur al-amals*. The records in the present collection vividly reflect the working of the different departments of the Mughal empire. They also constitute raw materials for the reconstruction of the economic history of the Deccan during the seventeenth and eighteenth centuries.

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## The Role of Nasir Jang, Rukn Al-Dawlah in the History of the Deccan

MIR HASAN ALI

Mir Isma'il Sayyid Lashkar Khan's origin has been traced to Sayyid 'Ali Diwanah a *khalifah* of Sayyid Nur al-Din Kirmani, generally known as Shah Ni'mat Allah Wali Kirmani. The grave of Sayyid 'Ali Diwanah is reported to be in some village in the Punjab. He or one of his ancestors had migrated from Balkh. He died in 780 A.H.

Mir Isma'il's father having died at an early age he was brought up by his uncle Hashim Khan who was without an issue. He joined service under the Mughuls and received the title of Musafir Khan after the death of his uncle who bore this title. He accompanied Nizam al-Mulk when he was sent to Malwa as *subedar* in the period of the ascendancy of the "Sayyid Brothers."

The Sayyid Brothers considered Nizam al-Mulk to be a dangerous rival and had a *farman* issued by Muhammad Shah removing him from the *subedari* of Malwa. He refused to comply with these orders. Sayyid brothers sent Sayyid Dilawar 'Ali Khan, Bakhshi of Husayn Ali Khan's army to the western border of Malwa so that he might confront Nizam al-Mulk, when necessary.

Earlier, Nizam al-Mulk had received letter from Muhammad Amin Khan I'tamad al Dawlah and through him from the Emperor and his mother asking Nizam-ul-Mulk him to take steps to end the control of the Sayyid Brothers, and offering him the post of Prime Minister if he succeeded in the task.

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technical term in this text, since it is employed consistently and exclusively in a cosmological context. Thus in a discourse on winds (*riyāh* [see *rīh*]), the author tells us that the *rukn* which faces the east (*muḳābil al-mashrik*) is cold-moist, since it is here that the cold-moist wind blows, stabilising and strengthening the *rukn* (*K. Sirr al-khalīka wa-ṣanʿat al-ṭabīʿa*, ed. U. Weisser, Aleppo 1979, 135). This cosmological idea of strength appears to have subsequently been integrated into the ordinary meaning of the word, for one of the meanings of *rukn* found in the standard Arabic lexicons (e.g. *TʿA*) is the strongest side (*ḍjānīb*) of a thing (see Lane, *loc. cit.*).

Again, in a discourse on the motion of celestial bodies, the *Sirr*, 140, uses the term to designate each of the four geographical regions or sides of the physical world—*rukn al-mashrik*, *rukn al-gharbī*, etc. Finally, in the course of an explication of the *ṭabāʿīʿ* (natures) [see *ṭabīʿa*], the term is employed strictly in a conceptual sense, that of the four directions—*al-rukn al-sharḳī*, *al-rukn al-gharbī*, etc. (188). Here *rukn* is practically equivalent to *ḍjīha*.

But it is in the grand alchemical corpus attributed to *Djābir b. Ḥayyān* [q.v.] that the term reaches its full technical maturity and sophistication. As in the *Sirr*, here too *rukn* appears in a cosmological context. Thus, explicating variously his doctrine of the formation and elemental structure of the physical world, the alchemist distinguishes between natural elements which constitute gross physical bodies and artificial elements which are extracted out of these bodies through alchemical procedures; the former are designated by the term *uṣṭukussāt* (sing. *uṣṭukuss*) or *ʿanāṣir* (sing. *ʿunṣur*), etc., and the latter by the term *arkān* (see e.g. *K. al-Lāhūt* and *K. al-Bāb*, ed. P. Lory, Damascus 1988, 12, 31; cf. P. Kraus, *Jābir ibn Ḥayyān*, ii, Cairo 1942, 6). In the *K. al-Hudūd*, *rukn* is unambiguously defined: it is that "compound" (see below) which is produced by alchemical operations (*al-mudabbara*) (ed. P. Kraus, Paris 1935, 481). This stands in sharp contrast to the definition of Ibn Sīnā [q.v.], who explains *rukn* as a relative concept: it is any simple body (*ḍjīsm basīl*), he tells us, that constitutes an essential part (*ḍjūz dhātī*) of the physical world. Thus, according to Ibn Sīnā, an individual thing (*al-shayʿ*) is a *rukn* in relation to the world; in relation to what is composed from it, it is an *uṣṭukuss*; and in relation to what is generated from it, it is an *ʿunṣur* (Arabic text in A.M. Goichon, *Lexique de la langue philosophique d'Ibn Sīnā*, Paris 1938, 144).

There is in the corpus *Djābirianum*, however, another distinct use of the term, something that manifests a profoundly distinguishing philosophical feature of the cosmological tradition which its author represents. Thus *arkān* designates the four *ṭabāʿīʿ*, hot, cold, moist and dry. Here, unlike the case practically with all other philosophical traditions in Islam, the term *kuuwa* (δύναμις) is never applied to the *ṭabāʿīʿ*; and *kayfiyya* (ποιότης) extremely rarely (cf. P. Kraus, *Jābir ibn Ḥayyān*, ii, 147, 165; S.N. Haq, *Names, natures and things*, Dordrecht and London 1993, 57-62). These *Djābirian arkān* were the primary material elements of all things; they were the "first simple elements", as opposed to earth, water, air and fire which latter were the "second compound elements" (see e.g. *K. al-Taṣrif* and *K. al-Mizān al-ṣaghīr*, ed. Kraus, 412, 482).

In Abū Bakr al-Rāzī [q.v.], as much as we know of his writings, the term is used but rarely. In his *Sirr al-astār*, where *rukn* does make an appearance, it conveys the broad sense of an element, equivalent to the Aristotelian στοιχεῖον (see tr. J. Ruska, Berlin 1937, 121). But, like *Djābir* (Kraus, *Jābir ibn Ḥayyān*, i,

Cairo 1943, no. 500), al-Rāzī too wrote a whole book on this subject, the lost *K. al-Arkān* (H.E. Stapleton, R.F. Azo and M.H. Ḥusain, *Chemistry in Iraq and Persia in the tenth century A.D.*, in *Memoirs of the Asiatic Society of Bengal*, viii [1927], 337). In general, it is in the specified Aristotelian sense that *rukn* is most frequently employed in the alchemical and cosmological writings of mediaeval Islam.

*Bibliography*: In addition to works cited in the text, see M. Berthelot and O. Houdas, *La chimie au Moyen Age*, iii, Paris 1893; E.J. Holmyard, *The Arabic works of Jābir ibn Ḥayyān*, Paris 1928; U. Weisser, *Das „Buch über das Geheimnis der Schöpfung“ von Pseudo-Apollonius von Tyana*, Berlin and New York 1980. (S. NOMANUL HAQ)

**RUKN AL-DAWLA**, ABŪ ʿALĪ AL-ḤASAN B. BŪYA, second in age of the three brothers that founded the Būyid dynasty [see BUWAYHIDS]. His fortunes followed those of the elder brother ʿAlī (later ʿImād al-Dawla [q.v.]) up to the latter's occupation of Fārs in 322/934; Rukn al-Dawla was then given the governorship of Kāzarūn and other districts. But shortly afterwards he was forced by the ʿAbbāsīd general Yāḳūt, at whose expense the Būyid conquest of Fārs had been made, to seek refuge with his brother; and when Yāḳūt was in turn defeated by the Ziyārid Mardāwīḍj [q.v.], the Būyids' former overlord, against whom they had revolted, ʿImād al-Dawla, who then found it advisable to conciliate Mardāwīḍj, sent Rukn al-Dawla to him as a hostage. On Mardāwīḍj's assassination in the following year (323/935), Rukn al-Dawla escaped and rejoined ʿImād al-Dawla, by whom he was supplied with troops to dispute the possession of *Djībāl* with Mardāwīḍj's brother and successor, Wushmgīr. Rukn al-Dawla succeeded at the outset in taking Iṣfahān; but the first round of his contest with Wushmgīr ended in Rukn al-Dawla's ejection from that city in 327/939, when he again fled to Fārs.

In the next year Rukn al-Dawla's help was sought by his younger brother al-Ḥusayn (later Muʿizz al-Dawla [q.v.]), who had meanwhile set himself up in *Khūzistān*, against the Barīdīs [q.v.]; whereupon Rukn al-Dawla, being now possessed of no territory, attempted to take Wāsiṭ but was obliged to retire when the caliph al-Rāḍī [q.v.] and the *amīr* Badjkam [q.v.] opposed him. Almost immediately afterwards, however, he succeeded in recovering Iṣfahān, owing to Wushmgīr's championship of Mākān b. Kākūya in a quarrel with the Sāmānid Naṣr b. Aḥmad [q.v.]; and when the latter ruler died in 331/943, Rukn al-Dawla, who had meanwhile supported the Sāmānid cause, was able to drive Wushmgīr as well from al-Rayy, of which he had momentarily regained possession on the retirement of the Sāmānid general Abū ʿAlī Čaghānī.

With al-Rayy, Rukn al-Dawla gained control of the whole *Djībāl*; and but for two short intervals (of about a year in each case) retained it for the rest of his days. Up to 344/955-6, however, his position was highly precarious. For not only Wushmgīr but also the Sāmānids continued to challenge it. It was only by playing them off against each other and sowing dissensions between the Sāmānid princes and the commanders whom they sent against him that Rukn al-Dawla was able to maintain it. Even so (as indicated above) he was driven from al-Rayy, and his representatives were expelled from most parts of the province, once in 333/944-5 and again in 339/950-1, in each case by Sāmānid forces. Indeed, he was obliged in the end to become the Sāmānids' tributary (at least two agreements for the payment of tribute being recorded); it was on this basis that he first made peace

at times made walking impossible, and his health deteriorated throughout 823/1420. On 15 *Djumādā* II 823/27 June 1420, al-Šarīmī Ibrāhīm died, leaving no obvious successor to the sultanate. *Shaykh* designated his infant son, Aḥmad (born 2 *Djumādā* I 822/27 May 1419) as his heir. *Shaykh* himself died on 9 Muḥarram 824/14 January 1421, and was buried in the Mu'ayyadī mosque, which he had built by the Zuwayla Gate. Less than a year later, al-Muẓaffar Aḥmad was deposed by the usurper Ṭaṭar al-Zāhirī.

*Bibliography*: There are two contemporary accounts of the reign: by Maḳrīzī (d. 845/1442), *K. al-Sulūk li-ma'rifat duwal al-mulūk*, iv/1, 243-551, Cairo 1972; and by his younger contemporary, Ibn Taghribirdī (d. 874/1470), *al-Nudjūm al-zāhira fī mulūk Miṣr wa 'l-Kāhira*, xiv, 1-166 (Cairo edn.) = Popper, vi/2, 322-431; tr. iii, 15-120. A later account is given by Ibn Iyās (b. 852/1448), *Badā'ī' al-zuhūr fī waḳā'ī' al-duhūr*, ii, 3-63, Wiesbaden 1972 (translation by G. Wiet, *Journal d'un bourgeois du Caire*, Paris 1955-60, index).

(P.M. HOLT)

**MU'AYYAD-ZĀDE** or MŪ'EYYED-ZĀDE, 'ABD AL-RAḤMĀN B. 'ALĪ ĀLEBĪ, an important Ottoman theologian and legist.

Born in 860/1456 in Amasya of the family of Mu'ayyad-zāde (his father 'Alī was one of the three sons of Diwrigli-zāde Šhams al-Dīn Mu'ayyad Ālebī, d. 851/1447, *Shaykh* of the Ya'qūb Pašha *zāwiye* in Amasya), he became, as a young student of theology, acquainted with prince Bāyezīd, the younger son of Sultan Meḥmed Fātiḥ and afterwards Sultan, who had been appointed *wālī* of Amasya as a seven year-old boy, and became a member of his circle. It is to this period that his relations with the famous poetess Mihrī *Khātūn* [*q.v.*] belong. The relations between the gifted youth and the prince, who was about 9 years older than he (born 851/1447), became so intimate that Mu'ayyad soon became the inseparable comrade of Bāyezīd. When Sultan Meḥmed heard from various sources, especially from a complaint in verse by Ḥalīmī Lutf 'Allāh, *kādī* of Sīwās, who had been gravely insulted by the entourage of the prince, of alleged abuses at the prince's court, especially the orgies of drug-taking (*mukeyyefāt: beršh, afiyūn, ma'djūn*), he sent a commission of enquiry which arrived in Amasya when the prince was with Mu'ayyad on a pleasure trip to Ladik. The result of the enquiry was the issue of an order for the execution of the two chief culprits, one of whom was Mu'ayyad (this *hük-m-i šerif* is given in Ferīdūn, *Medjmu'a-yi münše'at*<sup>2</sup>, Istanbul 1274/1857-8, i, 270-1). From a note by Mu'ayyad in a book bought by him during his stay in Ladik in Rabī' I 882/June 1477 (the *Zīdī* of Šhems al-Dīn) the date is exactly fixed (the date in Ferīdūn should therefore be altered from 884 to 883; cf. Ḥusām al-Dīn, *Amasya ta'riḫi*, Istanbul 1927, iii, 230 n. 1). Mu'ayyad, receiving timely warning of the fate threatening him, escaped from Amasya, provided with everything necessary by Bāyezīd, and after a short stay in Ḥalab or Aleppo went to Šhīrāz, where he completed his theological studies under the celebrated *Djalāl al-Dīn al-Dawwānī* [*q.v.*].

When Mu'ayyad returned home, on hearing of Bāyezīd's accession, he received an *uljāza* (teacher's diploma) from al-Dawwānī. In 887/1482 he reached Amasya, where his father had died three months earlier. After staying six weeks here, he went to Istanbul, where his extensive learning soon gained him a reputation among the theologians. Bāyezīd appointed him *müderri*s at the *Ḳalender-khāne medrese* in Istanbul.

In 891/1486 Mu'ayyad married the daughter of the famous legist Muṣliḥ al-Dīn Kaṣṭallānī (Mawlāna Kestellī) who was the last *kādī-asker*-general of the Turkish empire, and after the reforms by which this office was divided, became *kādī-asker* of Rumelia. Mu'ayyad had a brilliant career: in 899/1494 he became *kādī* of Edirne; in 907/1501 *kādī-asker* of Anatolia; in 910/1504-5, *kādī-asker* of Rumelia and head of all the 'ulamā'. In 917/1511 the Janissaries who had taken the part of prince Selīm plundered his house because his sympathies were with Aḥmad, the favourite son of Bāyezīd. He himself was dismissed by the now-senile sultan under pressure from the Janissaries. Selīm I soon after his accession recalled him, however, to his old office, as he saw in him the right man to carry through the important duties of a *kādī-asker*. Selīm took him with him on his campaign to Persia against Šhāh Ismā'īl. But on the way back, Mu'ayyad was deprived of his office in Čoban Köprü, as symptoms of a mental breakdown had begun to show themselves (920/1514). He died in 922/1516 in Istanbul and was buried in Eyyūb.

Mu'ayyad wrote a number of treatises on law and theology, especially on *Ḳur'ānic* exegesis. Brockelmann, *GAL*, II<sup>2</sup>, 293-4, S II, 319, and Bursalı Meḥmed Tāhir, *'Othmanlı mü'ellifleri*, Istanbul 1333/1915, i, 355, give a list of his works that survive in ms. Under the nom-de-plume of *Khātīmī*, Mu'ayyad also wrote poetry in Arabic, Persian and Turkish. His great service to Turkish literature lies, however, less in his own original work than in the magnificent liberality with which he encouraged rising young talent, like the poets *Neđjātī* and *Dhātī*, the historians *Kemāl-Pašha-Zāde* and *Muḥyī al-Dīn Meḥmed*, the jurist *Abu 'l-Su'ūd*, and others. Mu'ayyad was also famed as a calligraphist. He was the first Ottoman to form a private library of over 7,000 volumes, a huge figure for the time.

*Bibliography*: In addition to the works already quoted: *Tāshköprüzāde*, *Šhaka'ik-i nu'māniyye*, Istanbul 1269/1852-3, 308-11; German tr. O. Rescher, Istanbul 1927, 191-4, 86; *Sehī*, *Heshṭ bihishṭ*, Istanbul 1325/1907-8, 27-8; *Latīfī*, *Tedhkere*, Istanbul 1314/1896-7, 238; *Ḥabīb*, *Khatt u-khattātān*, Istanbul 1306/1888-9, 116; M. *Šhem'ī*, *Ilāwe li-ethmār el-tewāriḫ*, Istanbul 1295/1878, 165; Meḥmed *Thüreyyā*, *Sidjill-i 'othmānī*, iii, 310; *Sāmī*, *Kāmūs al-a'lām*, iv, 30, 70-1; von Hammer, *Gesch. der Osm. Dichtkunst*, i, 305; *Gibb*, *HOP*, ii, 29-31; *IA*, art. Müeyyed-zade (M. Tayyib Gökbilgin).

(TH. MENZEL)

**MU'AYYID AL-DAWLA**, ABŪ MANŠŪR BŪYA B. RUKN AL-DAWLA ḤASAN, Būyid ruler in Iṣfahān, Rayy and most of *Djibāl* 366-73/976-84. His father Rukn al-Dawla had before his death partitioned his lands between Mu'ayyid al-Dawla (in Iṣfahān, Rayy and their dependencies) and another son *Fakhr al-Dawla* 'Alī [*q.v.*] (in Hamadān and Kurdish *Djibāl*). In the event, Mu'ayyid al-Dawla acknowledged the overlordship of their other brother, 'Aḍud al-Dawla [*q.v.*] of Fārs, and with the latter's support prevented *Fakhr al-Dawla* from assuming control in the greater part of his allotted territories. Coins minted at Rayy during the years 366 to 373 bearing the names of 'Aḍud al-Dawla and Mu'ayyid al-Dawla show that the latter generally controlled this city. Only after Mu'ayyid al-Dawla's death in *Djurdjān* whilst campaigning against *Fakhr al-Dawla*'s allies the *Ziyārīds* and *Sāmānīds* (*Šha'ḳbān* 373/January 984) was *Fakhr al-Dawla* able to recover his patrimony and control the whole of the northern Būyid amirate.

Mu'ayyid al-Dawla had as his secretary and then

## نهاية الأرب

في

فتوح الأرب

Rüknu'ddeule (175-179) تأليف

شهاب الدين أحمد بن عبد الوهاب النويري

٦٧٧-٥٧٢٢ هـ

الجزء السادس والعشرون

مراجعة

تحقيقه

الدكتور محمد طه الحاجري

محمد فوزي العنتيل



المجلة العربية للدراسات الإسلامية

وفي سنة خمس وعشرين وثلاثمائة تسمى عماد الدولة [شاهنشاه] ، (١) ،  
وليس تابجا من الذهب مرضعا بالجواهر ، وجلس على السرير .

## ذكر وفاة عماد الدولة بن بويه

## وملك بن أخيه عضد الدولة بن ركن الدولة بن بويه

كانت وفاته في جمادى الآخرة ، وقيل توفي لأربع عشرة بقية  
من جمادى الأولى سنة تسع وثلاثين (٢) وثلاثمائة ، وكانت علة قرحة  
في كراه طالت به ، وتوالت عليه الأسقام والأمراض ، ولما أحس بالموت  
أنفذ إلى أخيه ركن الدولة أن ينفذ إليه عضد الدولة فتابخسروا  
ولده ليجمله ولي عهده ، ووارث ملكه بفارس ، لأن عماد الدولة لم  
يكن له ولد ذكر ، فأنفذه (٣) ركن الدولة ، فوصل قبل وفاته بسنة ،  
فخرج عماد الدولة إلى لقائه في جميع عساكره ، وأجلسه على سرير ،  
ورقن عماد الدولة بين يديه ، وأمر الناس بطاعته ، والانتقاد إليه ،  
وقبض على من كان يخاف منه من القواد ثم توفي عماد الدولة بعد  
ذلك بسنة ، فكانت مدة مملكته لبلاد فارس سنة وستة وعشرة  
أشهر وعشرين يوما ، وكان عمره ما بين ثمانية وخمسين سنة إلى  
تسع وخمسين ، وقيل سبعة وخمسين ودفن بدار المداكة بشيراز ،  
وكان شجاعاً عاقلاً كريماً مجرباً حسن السياسة عظيم القدر ، ووزير

(١) في الأصل : شاه نشاه .

(٢) في الكامل ج ٦ ص ٣٢٢ : « أن ذلك كان في سنة ثمان وثلاثين وثلاثمائة » .

وكذلك في تاريخ أبي الفدا ج ٢ ص ٩٨ .

(٣) هكذا في ت ، وفي الأصل : فأنفذ .

له في ابتداء أمره أبو سعيد إسرائيل بن موسى النصراني إلى أن قتل ،  
ثم وزر له أبو العباس أحمد بن محمد إلى أن مات عماد الدولة .

وحجابه : خُطخ إلى أن قتل ، ثم سياسي حتى توفي ، ثم يارس  
إلى أن توفي عماد الدولة ، ولما مات عماد الدولة استقر عضد الدولة  
في الملك بيمه ببلاد فارس ، ثم كان من أمره ما ذكره إن شاء الله تعالى  
في الطبقة الثانية من بني بويه ، وكان عماد الدولة هو الأسن الأكبر  
من بني بويه (١) . والمشار إليه بينهم ، فلما مات صار أخوه ركن  
الدولة أمير الأمراء . وكان معز الدولة هو المستولى على العراق ، وهو  
كالنائب عنها .

## ذكر أخبار ركن الدولة أبي علي الحسن بن بويه

كان ركن الدولة في خدمة أخيه عماد الدولة يندبه في مهماته  
وأشغاله ، وجهزه وهو في حرب ياقوت في سنة إحدى وعشرين وثلاثمائة  
إلى كازرون (٢) ، وغيرها من أعمال فارس ، فاستخرج منها أموالاً  
جلية ، فأنفذ ياقوت عسكرياً إليه لمنعه من ذلك ، فقاتلهم وهزمهم ،  
وهو في نفر يسير ، وعاد إلى أخيه بالفنائم والأموال ، ثم جهزه عماد  
الدولة رهينة عند مرداويج في سنة ثلاث وعشرين كما ذكرناه ،  
فلما نخلص بعد مقتل مرداويج ، والتحق بأخيه عماد الدولة جهزه  
بالمساكر إلى أصفهان ، فاستولى عليها ، وأزال عنها وعن عدة من

(١) الزيادة من ت .

(٢) تاريخ أبي الفدا ج ٢ ص ٧٩ . وقد ذكرها المقدسي في أحسن التقاسيم ص ٤٢٤ .

كازرون : إحدى مدن ساوير بفارس .

كتاب

تجارت الاعراب

لأبي علي أحمد بن محمد  
المعروف بسكويه

البرقي

(يحتوي على حوادث أربعين سنة) (من ٣٢٩ إلى ٣٦٩ هجرية)

تطبعته شركة التمدن الصناعية بمصر الحية سنة ١٣٣٣ م و ١٩١٥ م

الخزائن والعماريات فلم يكن للامير ركن الدولة مخلص من بينها وكان قد ركب في غلمان داره والاساذ الرئيس معه وجماعة من قواده وحاشيته فلم يجدوا طريقا الى الخروج لتزاحم من ذكرت فوضع بينهم الدبايس وكسرت عدة من الصناديق والبغال حتى أفرج للفرسان على ضغط شديد وزحمة منكرة فخلصوا الى الطريق وكنت مع القوم . وكان الخراسانية قد دنوا من الباب ومعهم السلايم وعندما ان ركن الدولة يتحصن في داره فخرج ركن الدولة من نحو الميدان وخرج حجابيه من الابواب الأخر وصدمو القوم (٢٨١) وصدقهم الديلم في المضايق حتى ردوهم الى الصحراء من الناحية المعروفة بالشجرة بعد أن أشرفنا على ذهاب النفس وزوال الدولة فلما حصلوا في السمة صافوا رجالهم للحرب

﴿ ذكر مكيدة لركن الدولة في الوقت نفذت له ﴾

كان ديلم ركن الدولة ضعفت نفوسهم لما رأوا كثرة الرجال من أعدائهم وقلة عددهم وأقبلوا يقولون : أتينا من ورائنا . فاشفق ركن الدولة إشفاقا شديدا وقال لأصحابه : طيبوا نفسا فان الذين وراءنا هم أصحابنا . وبشرهم بورود علي بن كامه وتقدم الى الركاية والمجرين أن يبادروا الى نحو طريق علي بن كامه الذي يقبل منه وأمرهم أن يركضوا هناك ويشيروا النبرة ما استطاعوا ففعل القوم ذلك وارتفع الرهج وكبر الناس وقالوا : هذا علي بن كامه . ونشط الناس ركن الدولة وقال لهم : احموا حملة قبل وروده . فحمل الديلم بنشاط واستبشار بورود المدد فكانت اياها وركب الخراسانية بعضهم بعضا ففسد ركن الدولة الى بعض رؤساء الخراسانية بالانحياز اليه فأمنه وبذل له ففعل وتحطم ذلك المسكر وقتلوا كل مقتلة وطلبوا الامان فانهم