

**“JAVAHIR AL-AKHBAR” OF BUDAQ
MUNSHI QAZVINI AND ITS PLACE IN
HISTORICAL SCIENCE OF THE SAFAVI
PERIOD**

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**BUDAQ MÜNŞİ QƏZVİNİNİN
“CƏVAHİRÜL-ƏXBAR” VƏ ONUN
SƏFƏVİLƏR DÖVRÜ TARİX ELMİNDƏ
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ABSTRACT

The paper deals with the work titled “Javahir Al-Akhbar” of Budaq Munshi Qazvini whom was the great historian and civil servant in the period of Safavids. The last part of “Javahir Al-Akhbar” is very important for historians who researches political, economic and cultural history in XV-XVI centuries. Because the historian was a direct witness of the historical events of the Safavid period. The purpose of this paper to show that most of cultural heritages had been created in the territory of Azerbaijan where was the centre of Safavids, the biography of Budaq Munshi Qazvini and his work. Not only English historiography used for citing the paper, but also primary sources included for objective conclusion.

Key word: *Budaq Qazvini, “Javahir Al-Akhbar”, Safavids, history science, Shah Tahmasp I,*

INTRODUCTION

After the establishment of the Safavid Empire in the 16th century, the science of history in Azerbaijan was still developing with a high level. As it is known, since the establishment of the Seljuk Empire, historical works have been written in Persian instead of Arabic. Undoubtedly, this tradition continued during the Safavid period. Unfortunately, during the time of both the Ghaznavids and the Seljuks, the Turkish language was not considered important, and the writing of documents and scientific works in Persian was preferred. However, it was possible to write scientific works in the Turkish language. Although the tradition of writing in Persian continued during the Safavid period,

historians have added poems, dialogues, and different words in Turkish to their works.

Historical works of the Safavid period can be divided into two groups according to their subject matter. The works belonging to the first group are based on the traditions of Arabic historiography. In such works, history begins with Adam, reflects the history of Islam, and gives a brief look at the history of the dynasties before the author's own time, and the author usually describes his time in the last chapter. This section is considered the most unique part of the work. Budaq Munshi Qazvini's work "Javahir al-Akhbar", which we turned into an object of research, was written in this style. However, most of the works belonging to the Safavid period cover only the author's own period. The tradition of

such works was established by Fazlullah Rashid ad-Din. For example, Iskandar Bey Munshi's "Tarihi-alam arayi Abbasi" was written in accordance with these traditions and reflects only the history of the Safavids.

The existence of various volumes of historical works written during the Safavid Empire shows that historical science is important here and historical science is highly developed. It should be noted that about a hundred historical works were written during this period. It can be assumed that the number of these works is large. Because some works are either lost or are still waiting to be studied in some archives.

BIOGRAPHY OF BUDAQ MUNSHI QAZVINI

Neither the sources nor the commentaries of the Safavid period contain any information about the biography and life of Budaq Munshi Qazvini. For this reason, his biography is not widely discussed in research works. The only book that provides information about his biography is his own work, and here, too, the material he wrote about his biography is very brief. There are also some dubious points in his account of his life. Since the last century, many scholars have researched his biography and written articles based on the facts they have obtained and have tried to shed light on his life in books on the history of the Safavid state. Russian orientalist I. P. Petrov also touched upon the life of Budaq Munshi Qazvin in his general article dedicated to the work "Javahir Al-Akhbar" (Petrov, 1956: 111-150).

The English orientalist Roger Savory translated the notes on the biography of Budaq Munshi Qazvini into English and wrote an article on the profession of Munshi

during the reign of Shah Tahmasp I (1524-1576) (Savory, 1963). However, it should be noted that it is not possible to comprehensively cover the biography of Budaq Munshi Qazvin only on the basis of the material and facts in his work.

Prominent Azerbaijani historian O. Efendiyev translated short notes about the life of Budaq Munshi Qazvini in his autograph copy of "Javahir Al-Akhbar" in "History of Azerbaijan Safavid state" and clarified his biography in more detail (Efendiyev, 2007: 19).

The Iranian historian Mohsen Bahramnejad, who prepared the fourth part and the concluding part of Budaq Munshi Qazvini's work "Javahir Al-Akhbar" with corrections and published the scientific-critical text in Tehran in 1378 AH (1958), writes that we wrote about Budaq Munshi Qazvini's life in several works the point attracts attention. Thus, what the author writes about his biography in his work is not accurate and perfect. He sometimes exaggerates information about himself, which makes it difficult to determine in which year he was appointed. Even when analysing the material about his biography, two different years related to his date of birth - h. 918 and h. 916 appears. Mohsen Bahramnejad made a comparative analysis of the facts; he wrote about the biography of Budaq Munshi Qazvini. He considers it more accurate to say that he was born in 916 (1510-1511) (Qazvini, 1378: 14-15). Charles Storey wrote that he was born in 916 (1510-1511) and was hired by the Shah's office at the age of fourteen at the beginning of Shah Tahmasp I's reign (Storey, 1972: 415). The following year, he was hired by the *arbab-i tahawil* (the

official in charge of the commodities and raw materials handled by the *arbab-i tahawil-Sarai* quarries for coinage (Efendiyev, 2007: 261-262)) with a salary of three *tumen*. At that time, his brother Khaja Izzeddin was working in the office (*defter-khana*) of Shah (Story, 1972: 415).

Most likely, he also helped Budaq Qazvin to be employed in this department. Budaq Qazvini was working in this office for the fourth year. Mustoufi al-Mamalik Khaja Shahuseyn Kashi saw that he had a very beautiful calligraphy and gave him a new task. According to this task, he had to check all financial documents and keep them in his office. His salary will be increased by five *tumens* for this work. In the sixth year of Budaq Qazvin's financial management, it was decided to prepare an annual written report on the income and expenditure of the *mamalik-i mahrusa* (protected countries) and entrusted to him. He is also instructed to closely monitor the activities of all financial institutions during the preparation of the report to avoid shortcomings. He was a *avaraja*, *tawjih*, *mufrada*, *sahib-i tahawil* (*Avaraja* was a book or document, and the officials in charge of the *avaraja-nevis* documents registered taxes from state lands. *tawjih* - payment office; *mufrada* - registration of occasional income from the provinces) checks the financial books of the departments, makes additions and corrections to them, then prepares a general ledger and submits it to *mustovfi al-mamalik*. He headed this responsible work as an ordinary editor with a salary of six *tumens* (Qazvini, 1378: 188).

Zulfugar Sultan, the nephew of Ibrahim Khan Mosul, the ruler of Baghdad,

the ruler of Kalhor in Luristan, attacked Baghdad in 1528, killed his uncle and captured Baghdad. However, the Qizilbash army soon recaptured Baghdad, and in 1529, the ruler of Qazvin, Muhammad Sultan Sharafaddin oglu Takali, was given the title of *khan* and sent to Arab Iraq (Bayramli, 2020: 62-63). When Muhammad khan Takali Sharafaddin oglu was sent to Baghdad as a governor, Amir bey Shalkani, uncle of Budaq Munshi Qazvini (Amir bey Shalkani's father Khaja Ruhulla Shalkani Qazvini with the support of Suleyman bey Bijanoglu in 896 during the reign of Baysungur mirza Baharli was vizier in eleven months) was appointed lawyer and minister. Amir Bey took Shalkani Qazvini's nephew Budaq Munshi Qazvini with him to Baghdad, where he was appointed secretary to Arab Iraq. According to Budaq Munshi Qazvini, he was already twenty years old at the time, and the best days of his life were spent working in Baghdad. The *khan*, who appreciated his service as a secretary for three years, appointed him to the position of army navigator. So, his salary was twenty *tumens*, which is thirty. According to him, they were forced to leave Baghdad six years later (Qazvini, 1378: 188).

Oktay Efendiyev writes about the conquest of Baghdad by Sultan Suleiman's army (1520-1566) in 1534, referring to reliable sources: "15. According to Charles Storey, Budaq Munshi Qazvini served under Mohammad khan Takali in 935-942 (m. 1528-1535). After the surrender of Baghdad to the Ottoman state, he worked for the *khan* for two more years (Efendiyev, 2007: 74).

It was not long before Muhammad *khan* was sent to rule Herat. Iskandar bey Munshi writes about the sending of

Mohammad khan Sharafaddin oglu Takali to Khorasan as a position of amir al umara (Munshi, 2009: 158). According to Budaq Munshi Qazvini, two years after Muhammad khan Takali returned to Qazvin, he was sent to rule Herat. Budaq Munshi Qazvini also came to Herat with him, but the khan then entrusted the task of leshkar-navis to another person. Mohammad khan Takali promised to appoint Budaq Munshi Qazvini as his vizier and Munshi when he felt offended by him for giving the position of leshkar-navis to another person. However, Muhammad khan Takali did not keep his promise, and for this reason Budaq Munshi Qazvin left Herat and went to Jaruna (now Bandar-Abbas), where he introduced himself as an envoy of Sultan Muhammad Mirza out of desperation and impossibility. The ruler of Jarun, believing that he was the envoy of Sultan Muhammad Mirza, gave him one hundred tumans and himself personally thirty tumans. However, when it was found out that he was not an envoy, one hundred tumans were taken back, and the thirty tumans given to him were not touched (Qazvini, 1378: 188-189).

Budaq Munshi Qazvini writes that when Bahram Mirza returned from Gilan, he also came to Qazvin and was appointed his secretary because Bahram Mirza's secretary was killed and he held this position for fourteen years (Qazvini, 1378: 189). However, Charles Storey notes that he worked as the secretary of Bahram Mirza for four years, not fourteen (Storey., 1972: 415). Budaq Munshi Qazvini writes that “thanks of our very good friendship with Bahram Mirza, I was at his house day and night. At that time, Khaja Inayatullah, the vizier of Bahram Mirza, was jealous of this relationship

between them and used his closeness to Shah to dismiss me” (Qazvini, 1378: 189). The vizier not only dismissed him, but also fined him three hundred tumens. Thus, Budaq Munshi Qazvini was deprived of a salary of thirty tumens. Those six years, after becoming unemployed in 947-953 (d. 1541-1547), he was sent to the SAVuj-bulak as a clerk with a salary of fifty tumens. In the third year of Budaq Munshi Qazvini's tenure in this position, Muhammad khan Takali sent him a robe and travel expenses and invited him to Herat. He accepted the invitation of Mohammad khan Takali and left for Sabzvar, where he met with Aga Kamali, the plenipotentiary minister of Khorasan. Budaq Munshi Qazvini Bastama, who was highly welcomed in Herat, was appointed Minister and Tax Inspector. After working in this position for four years, a vizier and a tax inspector were sent to the Turbet. Budaq Munshi Qazvini, who was repeatedly dismissed from his post and sometimes even unemployed and paid fines, was finally instructed by a lofty decree to register Qazvini's ten years of income and expenditure (Qazvini, 1378: 190). We did not find any information about the death of Budaq Munshi Qazvini in the sources.

“JAVAHIR AL-AKHBAR”

Budaq Munshi Qazvini's work “Javahir Al-Akhbar” (“Pearl of News”) is one of the general history books and has a special place in the history of the Safavid period. He wrote about the political and historical events of the 16th century. He benefited from the works of Yahya Qazvini, Gazi Ahmad Ghaffari and other famous historians. However, most of these works refer to the “Kitabi-Diyarbakiryya” period of Abu Bakr

Tehran, and it is possible to feel the influence of this work more (Pekol, 2019: 95).

The only autographed copy of the work “Javahir Al-Akhbar” is kept in the Manuscripts Fund of the St. Petersburg State Public Library named after M.Y. Saltykov-Shedrin and consists of 678 pages. The first corrected edition of Budaq Munshi Qazvini's “Javahir Al-Akhbar” was made by Mohsun Bahramnejad. The Iranian historian prepared the fourth part of the work and the concluding part (ie, the sections related to Baharlu, Bayandurlu and Safavids) with corrected scientific-critical text and published it in Tehran in 1378 AH (1958) (Qazvini, 1378). The second critical text of the work was published in Japan. The Safavid section of “Javahir Al-Akhbar” was published separately in 1999 by Mohammad Reza Nasiri and Koachi Haneda in Tokyo (Pekol, 2019: 95).

According to the colophon on the last page of the manuscript, it can be said that the work was completed at the end of Jumu'ah al-Awwal, 984 (August 24, 1576), three days after the accession of Shah Ismail II (1576-1577) (Efendiyev, 2007: 18-19). It is also clear from the notes on the last page of the work that the historian began to write in the last years of the reign of Shah Tahmasp I, and when he finished, he dedicated it to Shah Ismail II and presented it to him (Qazvini, 1378: 30). As can be seen from the content of the work of Budaq Munshi Qazvini, he wrote this source not by the order of the ruler and prince of his time, prominent statesmen, but by his own will and desire. Although he dedicated his work to Shah Ismail II, there is not a single sentence in any of the pages of the work about the Shah's instructions and

proposals to him. Budaq Munshi Qazvini's work “Javahir Al-Akhbar” consists of a preface (dibache), introduction (mukaddime), and conclusion (Khatime) in accordance with his creative plan. The preface describes the creation of the world and the prophet Adam. The first part of the introduction is devoted to pre-Islamic historical events. It is divided into three chapters, the first of which is about the Pishdadis, the second about the Kayanids, and the third about the Sassanids.

The second part of the preface consists of four parts, three articles, and twenty chapters, and records the history of the end of the Sassanids, the emergence of Islam, and the subsequent ruling dynasties. The first article deals with the Umayyads, the second with the Abbasids, and the third with the eleven state structures that emerged in the Middle East during the Abbasid dynasty: the first chapter the Tahirids, the second chapter the Saffarids, the third chapter the Samanids, the fourth chapter the Ghaznavids, the fifth chapter the Qurids, the sixth chapter Buveyhids. The seventh chapter is about the Seljuks, the eighth chapter is about the Kharazim Shahs, the ninth chapter is about the Persian and the Iraqi-Azerbaijani Atabeks, the tenth chapter is about the Ismailis, and the eleventh chapter is about the Kerman Seljuks.

The second section briefly discusses the history of Genghis Khan, his sons and other dynasties of their periods. It consists of three parts and five chapters. The third section is dedicated to Tamerlane and his descendants, and the fourth section consists of two chapters and is dedicated to the history of the reign of Karaqoyunlu and Aghqoyunlu.

At the end of the work, the genealogy of the Safavids, political and historical events from the rise of the Safavid dynasty to 1576 are recorded.

CONCLUSION

Although the author uses various sources in writing these chapters, there are many new scientific facts about the history of the period in his work. At the end of the work, the genealogy of the Safavid dynasty, historical events during the reigns of the first Safavid Shahs before Shah Ismail II are recorded. As it is known, Budaq Munshi Qazvini lived during the reign of Shah Tahmasp I (1524-1576), worked as a vizier, munshi and other state positions under the Safavid princes and provincial judges. He was among the political historical events of this period, he was well acquainted with the

financial institutions of the state, the financial system, and for this reason he was rich in original facts about the Safavid state and has a great scientific value. He got acquainted with the princes of his time, many great political figures, and from them he was able to obtain rich information about the Safavid state, the domestic and foreign policy of the Safavid state. He wrote in detail the events he witnessed and participated in, the information he received from reliable people of his time and included them in the concluding part of his work. The last section and conclusion of the work of Budaq Munshi Qazvini contain rich facts and materials on the political and socio-economic life of Azerbaijan in the XV-XVI centuries, all of which are of great scientific importance for a more detailed study of this period of our history.

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