

## Of the Sons of Solṭān Ḥosayn Bāyqarā and Their Circumstances, and How Their Fates were Ruined

Solṭān Ḥosayn Mirzā Bāyqarā was established in Harāt in enjoyment and satisfaction. He was told in detail the story about His Majesty Shāh Esmāʿil, who had gone to Ṭabas with the intention of conquering Harāt because of Badiʿozzamān Mirzā's mistake in siding with Ḥosayn Kiyā Cholāvi, and how Khwājeh Neẓāmolk went to see His Majesty the Shāh, who, reassured about Badiʿozzamān's blunder, changed his mind and decided to return home. Solṭān Ḥosayn was irritated at Badiʿozzamān's behavior, and he sent someone to tell him, "If you engage in this kind of thing again, I will punish you!"

In reply, Badiʿozzamān wrote, "The Solṭān is afraid of Shaykh-oghli, but we are not."

The Solṭān's mind was still not at ease regarding Badiʿozzamān, and he thought of summoning him on a pretext. He asked his wife Khadijeh Begom what she thought was best. She said, "You must write him a few words saying, 'My days are drawing to a close, and I want to make you my heir-apparent. Come at once.' That should get him to come—as long as Mir ʿAli Shir doesn't get wind of it."

The Solṭān praised her, then wrote the letter and sent it off. Badiʿozzamān Mirzā duly set off for Harāt. Then Solṭān Ḥosayn Mirzā wrote to his son Moḥammad Ḥosayn Mirzā, who was governor of Yazd, telling him to raise an army and head for Astarābād.

When Badiʿozzamān Mirzā approached Harāt, the Solṭān ordered that people go forth to greet him. Mir ʿAli Shir and Neẓāmolk and Ṣadroddin Khwājeh and Sharafoddin Khwājeh and most of the nobles went out. When they reached the company of the prince, Mir ʿAli Shir made a signal to him that meant, "You idiot, why have you come?"

The prince realized that the Solṭān's summons had been a trick. He started to turn back, but Mir ʿAli Shir said, "Now you must be patient so that I can send you away with intelligence and caution." Then they went into the presence of the Solṭān and kissed his foot. The Solṭān, though, turned his face away and said, "Go stay at Mir ʿAli Shir's house."

Now when Moḥammad Ḥosayn Mirzā reached the outskirts of Astarābād, Moḥammad Moʿmen Mirzā the son of Badiʿozzamān sent someone to him to say, "Turn back, or you will be killed for nothing." Moḥammad Ḥosayn Mirzā had to turn around and head toward Dāmghān.

Mir ‘Ali Shir, in the meantime, had prepared Badi’ozzamān Mirzā, who got up in the middle of the night without Mir ‘Ali Shir knowing it and left for Astarābād. Moḥammad Ḥosayn Mirzā, for his part, left Dāmghān and went to the court of Shāh Esmā‘il, where he was ennobled by kissing the royal foot. His Majesty showed him great affection and granted him the regions of Sāveh, Āveh and Qom.

Now Badi’ozzamān Mirzā became alarmed lest Moḥammad Ḥosayn Mirzā take the throne with the aid of Shāh Esmā‘il when Solṭān Ḥosayn Mirzā died. Accordingly, he decided to invade ‘Erāq; he joined forces with Ḥosayn Kiyā Cholāvi, and they went toward Tehrān. Moḥammad Ḥosayn Mirzā went from Sāveh to Qom, while Shāh Esmā‘il arrived in Eṣfahān with the intention of conquering Khorāsān. Badi’ozzamān and Ḥosayn Kiyā Cholāvi turned back from Tehrān. It was at this time that Shāh Esmā‘il journeyed from Yazd to Ṭabas and received Khwājeh Neẓāmolmolk in Khwāf, after which he forgave the transgressions of Badi’ozzamān Mirzā and Mir ‘Ali Shir and then went back home.

Khwājeh Neẓāmolmolk went to Solṭān Ḥosayn Mirzā and said, “God forbid that Badi’ozzamān Mirzā should do anything that would be cause for more shame.”

Solṭān Ḥosayn sent someone to Shāh Esmā‘il asking him to dismiss Moḥammad Ḥosayn Mirzā and give Astarābād to him, upon which Badi’ozzamān Mirzā would leave for Balkh. With this agreement done, he sent a letter to Badi’ozzamān Mirzā saying, “I have named you my heir-apparent, on the condition that you leave Astarābād and go to Balkh.”

Badi’ozzamān Mirzā was delighted to learn this. But the next day a letter arrived from Mir ‘Ali Shir which said, “When you leave for Balkh, don’t leave Astarābād unattended; rather, leave Moḥammad Mo’men there with orders not to let Moḥammad Ḥosayn Mirzā in. In fact, if possible, he should kill him.” Grateful for Mir ‘Ali Shir’s advice, Badi’ozzamān left orders with Moḥammad Mo’men Mirzā and set off for Balkh.

Now when Solṭān Ḥosayn Mirzā asked Shāh Esmā‘il to dismiss Moḥammad Ḥosayn Mirzā, His Majesty did so, and Moḥammad Ḥosayn Mirzā left for Astarābād. Then a letter from Badi’ozzamān Mirzā reached Moḥammad Mo’men Mirzā saying, “I have entered Balkh and taken an oath of loyalty from the people here; I have also sent someone to Qandahār to demand fealty from Amir Dhunnun Arghun, and I have summoned Amir Khosraw Shāh. Now you must carry out your orders; go out to greet Moḥammad Ḥosayn Mirzā and then kill him that very same day.”

As Moḥammad Ḥosayn Mirzā was approaching Astarābād, Moḥammad Mo’men Mirzā went out to greet him. During their meeting, Moḥammad Mo’men Mirzā drew a dagger and stabbed Moḥammad Ḥosayn Mirzā in the

side, killing him. He then seized his possessions, entered the city, and took power.

Solṭān Ḥosayn Mirzā was grieving at this news when word arrived from Balkh that Badi'ozzamān Mirzā was rebelling and intended to seize Harāt. The Solṭān summoned Mir 'Ali Shir and ordered that he be executed.

Mir 'Ali Shir entered in desperation, pleading for his life. He promised to bring Badi'ozzamān Mirzā to the Solṭān, so he went to Balkh. Upon hearing that he had come, Badi'ozzamān Mirzā went out to greet him. When the two came together, Mir 'Ali Shir dismounted and paid his respects to the prince, who was ashamed, since Mir 'Ali Shir had been his tutor for so long. He stepped forward and kissed Mir 'Ali Shir's hand, and the two went together into the city. Mir 'Ali Shir gave much guidance to the prince and advised him to go to the Solṭān, which the prince accepted.

Now Solṭān Ḥosayn Mirzā had another son by his wife Khadijeh Begom, named Moẓaffar Ḥosayn Mirzā, as well as a daughter named Gawhar Shād Begom, who had built many madrasas and dervish-lodges in Harāt.<sup>1</sup> She had ordered that a dome be built on which nearly thirty thousand tumāns were spent, intending that the bones of Emām Rezā be transferred there from Mashhad. But when the Emām Rezā appeared to her in a dream saying, "Your offering has been accepted," she abandoned her plans and spent her days granting favors to the meritorious.

When Khadijeh Begom learned of the death of Moḥammad Ḥosayn Mirzā, she went to the Solṭān and said, "In the event that Badi'ozzamān Mirzā comes back from Balkh and Moḥammad Mo'men from Astarābād, and the two of them make an attack on you, what will you do?"

"What do you advise?"

"You must give rule over Astarābād to Moẓaffar Ḥosayn Mirzā; that way he will go there and kill Moḥammad Mo'men Mirzā, and Badi'ozzamān Mirzā will no longer have any assistance or help."

She succeeded in talking him into it, and he wrote a decree turning Astarābād over to Moẓaffar Ḥosayn Mirzā. He also wrote a letter to the Torkmāns, saying: "It had been our wish to declare a general massacre of you, but in the end, we have forgiven your transgression. Moẓaffar Ḥosayn Mirzā is on his way there; you must submit to him and be obedient to him. Should Moḥammad Mo'men Mirzā put up resistance, send him to me."

Moẓaffar Ḥosayn Mirzā headed for Astarābād. When he had come within one day's journey of the city, Moḥammad Mo'men Mirzā prepared an army to

<sup>1</sup> The author may be conflating this woman with Timur's daughter-in-law Gawhar Shād, who died nearly fifty years before the time period being talked about here.

kill him and went out in greeting. Moẓaffar Ḥosayn Mirzā, for his part, told his advisers, “When Moḥammad Moʻmen Mirzā dismounts, we will do so as well, and when he is engrossed in conversation with me, kill him.” Then, when they came together and Moḥammad Moʻmen Mirzā dismounted intending to kill his brother, Moẓaffar Ḥosayn Mirzā’s people drew their swords and cut him to pieces. Moẓaffar Ḥosayn Mirzā entered Astarābād and established himself on the throne there.

Meanwhile, Badiʻozzamān Mirzā and Mir ʻAli Shir had gone three days’ distance from Balkh when word reached them of the murder of Moḥammad Moʻmen Mirzā. Badiʻozzamān Mirzā said to Mir ʻAli Shir, “You set me up—you have come to deceive me and deliver me to be killed, just as you did with Moḥammad Moʻmen Mirzā!”

Mir ʻAli Shir swore that he didn’t know what the prince was talking about. The prince said, “What’s the point? If you had not been my tutor, I would kill you right now. For the moment, though, I forgive you. Now go away; you shall see what I do to the Solṭān and to you!” He sent Mir ʻAli Shir away in humiliation and returned to Balkh.

When the news of the death of Moḥammad Moʻmen Mirzā reached Solṭān Ḥosayn, he was disconsolate. Then Mir ʻAli Shir returned and told him what had happened. The Solṭān had no choice but to gather an immense army and set off to fight Badiʻozzamān Mirzā. He left Harāt and, as he was nearing Marv after a long journey, he learned that Amir Dhunnun Arghun had gathered ten thousand men and was on his way to assist Badiʻozzamān, who himself was heading in that direction at the head of an army of twenty thousand men.

Khwājah Neẓāmolmolk said, “This sort of strife, this conflict between father and son, will be the cause of much disrepute and shame for this house. If the Solṭān orders me to, I will go to Badiʻozzamān Mirzā and talk some sense into him.” The Solṭān dismissed him, and the Khwājah set off to go see Badiʻozzamān Mirzā.

When the prince heard the Khwājah was coming, he sent a group of nobles to greet him. They brought him into the prince’s presence. When the Khwājah saw the prince, he got down on his knees and bowed to him. Badiʻozzamān Mirzā rose from his place and brought the Khwājah over next to him, conversing with him about many things. Then the conversation turned to the matter at hand. The Khwājah sought to dissuade him from fighting, proffering much advice and counsel. His words made an impression on the prince, who said, “Since your learning privileges you over us, we will not go against what you say.” He then sent Amir Dhunnun to Balkh and accompanied the Khwājah to the presence of his father the Solṭān.

Mir ‘Ali Shir, however, had in the meantime written something and given it to someone whom he sent off, telling him, “Should the prince head for Harāt, when he gets within a day’s journey, go and give this to him.” Then, when the Badi’ozzamān Mirzā and Khwājah Neẓāmolk came along, the messenger delivered the letter to the prince. When he read it, he saw that Mir ‘Ali Shir had written: “Khwājah Neẓāmolk has come to deceive you and bring you to the Solṭān so that he can kill you and put an end to this problem. Don’t fall for his trick, or you’ll be killed. Since you were generous to me and let me go free, I am not being ungrateful but am giving you this warning. Peace.”

What Mir ‘Ali Shir really thought was that if the Khwājah brought the prince to the Solṭān, the Solṭān’s esteem for him would increase greatly, leaving Mir ‘Ali Shir without any credit at court.

Anyway, when Badi’ozzamān Mirzā read the letter, an evil smoke rose from his brain; he tore up the letter and said to the Khwājah, “O unjust man, what have we done wrong that you should come and deceive us, wishing to hand us over to be killed?”

“I swear that what they have written to you is completely wrong!” the Khwājah said. “This is due to the envy that Mir ‘Ali Shir has for me. The Solṭān has no intention of killing you; that is an absurd fantasy.”

“My mind is not at ease regarding my father,” replied the prince. “This letter may have some truth to it. Because of your learning, I forgive you. Now go to Marv.”

The Khwājah had no choice but to go. He returned to the Solṭān’s court and explained what had happened. The Solṭān summoned Mir ‘Ali Shir and asked him, “What was it that you wrote and sent to the prince?”

Mir ‘Ali Shir denied any wrongdoing, saying, “The Khwājah made the prince regret coming, and now he is slandering me! If the prince had come, he would have been delivered from being killed. Since he has done this unfortunate thing, though, you must take some troops and go punish him.”

So the Solṭān ordered a review of his troops, then took three thousand of them and formed them into units. He then left the citadel of Marv and headed for Balkh. They were six days from Balkh when Badi’ozzamān Mirzā, together with Amir Dhunnun and Amir Khosraw Shāh and thirty thousand troops, arrived at the same place. Once more the Solṭān wrote to Badi’ozzamān Mirzā, saying, “O my unfortunate and shameless son, take those who have tricked you into wishing to fight against us, bind their hands, and send them to us. Otherwise, tomorrow we will hang both them and you on the gallows!”

The prince received the letter and, in response, wrote a letter in which he promised to fight. This he sent with a messenger.

The next day, those two seas of soldiery confronted each other in serried ranks. From the Solṭān's army 'Abdi Beg Chaghatāy went out in the vanguard onto the battlefield; from Badi'ozzamān Mirzā's side, Shojā' Beg the son of Amir Dhunnun sallied forth to meet him. The two groups crashed together and began to fight manfully. But the Solṭān's army had gone somewhat soft, and the Solṭān himself left his litter, mounted up, and charged onto the battlefield. Just then a powerful wind came up and blew dust into the eyes of the enemy, so that Badi'ozzamān Mirzā's army was defeated and forced to flee down the road to Qandahār.

The Solṭān left that place and headed for Balkh. When he reached the citadel there, Badi'ozzamān Mirzā's uncle shut the gate and hunkered down for a siege. No matter how many people went to reason with him, he would not listen and remained stubbornly in a defensive position.

Two months went by, and the provisions inside the citadel were beginning to run low; but although he regretted his actions, he had no one to act as intercessor with the Solṭān. Now the wife of Badi'ozzamān Mirzā was pregnant, and at that particular time God Almighty blessed her with a son. The prince's uncle thought to himself, "What better intercessor could there be than this child?" So he took that innocent seven-day old child along with much tribute and went, his sword hanging from his neck, out of the citadel.

When he reached the presence of the Solṭān, the Solṭān told him to remove his sword from his neck and bring the child forward. The Solṭān looked at the boy, then said, "I hereby revoke Badi'ozzamān Mirzā's claim to the throne and name this child Moḥammad Zamān Mirzā." He made Khwājeh Moḥammad Balkhi the boy's tutor, then left Balkh and headed for Harāt. When he entered the city, he ordered that Moẓaffar Ḥosayn Mirzā be officially named his successor and sent to Astarābād.

Badi'ozzamān Mirzā was in Qandahār, and when he heard of all this, said to Amir Dhunnun: "You see how malicious my father is? He ordered the death of a youth like Moḥammad Mo'men Mirzā, then took my seven-day old son from me. Now he has cut me off and made my brother, who is younger than me, his heir-apparent!"

Amir Dhunnun saw Badi'ozzamān Mirzā weeping, and his heart burned with sympathy. Consoling the prince, he said, "Don't grieve, for I shall place you on the throne of rulership."

The prince replied, "You shall be as a father to me, and I shall never abandon you."

Amir Dhunnun sent a spy to report back when the Solṭān left in the spring-time to go to the hunting-grounds of Asafzār<sup>2</sup> with his boon-companions and poets. Springtime came, and the Solṭān took three hundred of his boon-companions and poets, along with a hundred soldiers, and left Harāt to do some hunting. They had set up their tents and pavilions in the plain of Asafzār when that spy reported back to Badi‘ozzamān Mirzā that the Solṭān had come. The prince and Amir Dhunnun left Shojā‘ Beg in charge of Qandahār, gathered fourteen thousand men from the army there, and set off.

When they got to Asafzār, Faridun Ḥosayn Mirzā, Badi‘ozzamān’s brother, was in the citadel there with fifteen thousand men. Realizing that it was Badi‘ozzamān Mirzā come to fight against the Solṭān, he grew fearful, and that very hour he sent two or three men to Asafzār to warn his father. He then barricaded himself in the citadel. Badi‘ozzamān Mirzā arrived and called out, “O brother, open the gate and swear loyalty to me! I will send you to Balkh and return after taking care of our father.”

Faridun Ḥosayn Mirzā went to the top of one of the citadel towers and greeted him; then he turned him down, saying, “In the end this will come to no good, and God Almighty will exact revenge for it.”

“Never mind your advice,” his brother retorted, “open the gate! If you don’t, I will take the citadel by force and not leave you alive!”

Faridun Ḥosayn Mirzā refused again, and a battle got under way. That day the fortress remained unconquered, but fighting continued the next day, and in the end, Faridun Ḥosayn Mirzā fought at the foot of the citadel for three days without making any headway. A messenger of his went to the Solṭān and reported the turn of events. The Solṭān sent someone to Harāt to see Mir ‘Ali Shir and someone else to the fortress of Māruchāq to see Ḥaydar Ḥosayn Mirzā. Mir ‘Ali Shir was told to stay in Harāt and to entrust the army to the commander ‘Obayd Beg, who was to set off at once.

In the meantime, the Solṭān had built a fortress-like bath-house on that plain; he ordered his men to dig a moat around it, and he set a sentinel to watch while he and his boon-companions and poets sat in conversation inside. No matter how much his wise advisers and assembly-mates bemoaned the insecurity of the bath, saying, “Conquering it would be utterly easy; we should decamp for Harāt, for it would be better for everyone to be within a league’s marching-distance of the army,” the Solṭān would always reply, “O friends, it seems better to us to be killed than to flee before that lot.” However much they pleaded, they got nowhere, and so they busied themselves with conversation.

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2 Near Harāt.

When Faridun Ḥosayn Mirzā had been at the foot of the citadel of Asafzār for three days. Amir Dhunnun said to him, “O prince, we have rebelled in vain. We marched here in order to capture the Solṭān. If you seize your father, all the world will be yours, and your brothers will obey you. Remaining here will just be pointless suffering.” The prince realized that it was useless to stay, so he packed up and left.

When the Solṭān’s messenger delivered his letter to Mir ‘Ali Shir, the Mir sent forth ten thousand troops. Faridun Ḥosayn Mirzā, too, left a hundred men in the citadel and set off with four hundred others in pursuit of his brother.

In the meantime, Badi’ozzamān Mirzā had reached the plain where the Solṭān’s fortified bath-house was. As the Solṭān began to pray for help, Ḥaydar Ḥosayn Mirzā arrived from the direction of Māruchāq with four thousand men and started the battle. His forces fought valiantly, but the evil eye had almost fallen upon the army of Māruchāq when ten thousand men arrived from Harāt and hurled themselves into the fray on their side. Then Faridun Ḥosayn Mirzā, too, arrived and joined the battle. Badi’ozzamān Mirzā and Amir Dhunnun could no longer keep up their resistance and were defeated. A great many of their men were killed, and Badi’ozzamān Mirzā himself took two hundred of his men and fled toward Qandahār.

He sent someone to Ebn Ḥosayn Mirzā to say, “If you befriend me and make me Pādeshāh, oh what favors I will do for you!”

Ebn Ḥosayn Mirzā said, “My father is treating him badly.” He wrote a note to his brother which said, “We have written to Kopek Ḥosayn Mirzā on this very matter. Write him a short letter and let him know that it is urgent.”

When the brothers’ letters reached Kopek Ḥosayn Mirzā, he read: “Our father is being unjust toward Badi’ozzamān Mirzā by making Moẓaffar Ḥosayn Mirzā his heir-apparent. If today we do not come to our brother’s aid, it will be unmanly of us!” He, too, was overcome by envy and ambition. That very hour he ordered coins struck, and the *khoṭbeh* recited, in his own name, and he sent someone to Marv to tell Ebn Ḥosayn Mirzā to do the same. This he did. When Badi’ozzamān Mirzā heard of all this, he was very happy.

When news of these developments reached the hearing of the Solṭān in Harāt, he cursed his sons. (You might say that the arrow of the Solṭān’s prayer reached its mark, for after his death they all rebelled against each other and died ignobly.)

Then the Solṭān left Mir ‘Ali Shir in Harāt and took an army to Marv. They rode up to the gate of the citadel there, where Ebn Ḥosayn Mirzā had prepared the towers and walls for a siege. But withstanding a siege requires a great deal of provisions, and Ebn Ḥosayn Mirzā had not seen to that. In a panic, he consulted with his advisers, who said, “Since Kopek Ḥosayn Mirzā has been pru-

dent, you must send someone to him to let him know about our problem; perhaps he can do something.” So they sent someone out under cover of night to tell Kopek Ḥosayn Mirzā, “We took courage from your words and are fighting with our father, so it would be most unchivalrous if you were to withhold aid from us now. Gather an army and come with provisions, for our situation has become desperate.”

When Kopek Ḥosayn Mirzā received this message, he—being an intelligent and clever young man—wrote back: “I will prepare ten thousand men and send them to you with provisions. Right now, though, the prudent thing to do is to find your mother and get her to intercede for you. Have her tell the Solṭān that she is afraid to leave the citadel. When he takes pity on her, have him go to Harāt. I will pick up Kopek Ḥosayn Mirzā, and on Nawruz I will go to the Solṭān and make him pleased with me. He will then will return. After he leaves, I will hasten to you, and if you wish, [I] will follow him and [he] will come with no problem.”<sup>3</sup>

Ebn Ḥosayn Mirzā rejoiced to receive this message. He sent someone to the Solṭān to summon his mother. The Solṭān sent her to the fortress. When the Mirzā saw his mother he started to cry. His mother stopped him, saying, “What is this ignorance you are displaying? In the end you shall reap what you have sown. Get up and go kiss your father’s royal foot, and perhaps he will pardon you.”

Ebn Ḥosayn Mirzā said, “O mother, I am too ashamed and embarrassed to go to my father. I sent for you to ask you to go to him and plead on my behalf that he go to Harāt; God Almighty willing, after Nawruz I will take Kopek Ḥosayn Mirzā and bring him to him.”

His mother said, “The Solṭān will not be satisfied until you come yourself.”

In the end, the Mirzā’s mother acquiesced, and Ebn Ḥosayn Mirzā supplied her with many gifts and sent her back to the Solṭān. She told him what had happened, but he was not satisfied. At that moment a message arrived from Mir ‘Ali Shir which said, “Who are these two fools that you should go out and fight against them? Also, I have received word that Badi’ozzamān Mirzā and Amir Dhunnun have gathered fifteen thousand men and surrounded Harāt. I do not have the power to stand and fight against them. The Solṭān himself must come back!”

When the Solṭān heard this, he began to weep. His amirs said, “With all the pleasure and relaxation that Your Highness has had, it is not good to weep at one little event; you must just be patient.”

3 This paragraph is full of ambiguities. The translation is tentative.

The Solṭān replied, "O my friends, I am not weeping for myself, but rather for these unfortunate sons of mine, for after me what will happen to them? They are unwise and incapable of rule." He had no choice but to leave for Harāt.

As soon as he had gone, Kopek Ḥosayn Mirzā went to the citadel. Ebn Ḥosayn Mirzā had sent someone to the Solṭān's camp to see whether he was leaving with his army and equipment or whether he had scattered his army and was leaving with his boon-companions. Word came back that the army was going on ahead and the Solṭān, along with his companions and poets and artisans, was following behind them.

Hearing of this, Ebn Ḥosayn Mirzā said, "Now is our chance! We must go!" But Kopek Ḥosayn Mirzā, who was wiser, said, "O my brother, it is not good to trouble our father any further; God Almighty will take revenge on us. We must abandon this intention."

At this Ebn Ḥosayn Mirzā said, "We must not let the opportunity slip by—we must kill our father and make our brother Pādesḥāh!"

Kopek Ḥosayn Mirzā said, "Rule comes from God, and no one can achieve it by force." But no matter how much he insisted, it was useless. Finally he said, "Since you will not listen to a word I say, I am going back to my own citadel. Have it your way."

Ebn Ḥosayn Mirzā said, "I will not let you go!", and when Kopek Ḥosayn Mirzā tried to leave, Ebn Ḥosayn Mirzā ordered that he be seized and imprisoned. He himself set off with an army after his father.

The Solṭān had gone three days' journey when he received word that Ebn Ḥosayn Mirzā was on his way with his army to do battle. Enraged, the Solṭān ordered Moẓaffar Ḥosayn Mirzā to take five thousand men, cut that villain's head off, and bring it back.

Moẓaffar Ḥosayn Mirzā arrayed his troops across from Ebn Ḥosayn Mirzā's and prepared to head into battle. No matter how much his advisers pleaded with him, it was no use; he rode onto the field, and so did Ebn Ḥosayn Mirzā. Ebn Ḥosayn Mirzā stretched out his hand and seized his brother's belt, jerking him from the saddle and casting him to the ground. He drew his sword to strike Moẓaffar Ḥosayn Mirzā's head off, but his advisers intervened, calling out, "Think of the Solṭān's hatred and wrath if you kill your brother! Chain him up and send him to Badi'ozzamān Mirzā, who will know better whether to imprison him or kill him!" So Ebn Ḥosayn Mirzā clapped Moẓaffar Ḥosayn Mirzā in chains and went to the citadel of Marv with two hundred men. Moẓaffar Ḥosayn Mirzā's army then returned to Solṭān Ḥosayn, where they told him what had happened.

Then the Solṭān came out of his litter and, mounting his horse, he raised high his banner. Ebn Ḥosayn Mirzā had come, but he sat there on his mount like the iron wall of Eskandar.

When Ebn Ḥosayn Mirzā imprisoned Kopek Ḥosayn Mirzā, he had concealed him from his army, telling them he had set him up in Marv as his lieutenant; he then took on his troops as a supplement to his own. Now some of them came and said, "God forbid that this man should have taken our leader and thrown him in prison! He has to take us back to Marv. If our leader is really there as his lieutenant, we will seek leave for him to go into battle, and if he is in prison, we will rescue him."

So five hundred men went to the city, and when they figured out what was going on, they poured into the prison and released Kopek Ḥosayn Mirzā. In addition, a thousand of the Solṭān's Ṣufis came and pledged their allegiance to him. Then Kopek Ḥosayn Mirzā took his troops and those thousand men and set off in all haste to pursue Ebn Ḥosayn Mirzā.

When they had gone one or two days' journey, they saw two hundred men on the road with Ebrāhim Solṭān Tarkhān, who had chained up Moḏaffar Ḥosayn Mirzā by the neck and was taking him to the citadel of Marv. He said, "Unchain him, you traitor!"

Ebrāhim Solṭān Tarkhān replied, "This is Ebn Ḥosayn's prisoner; who can save him?"

Kopek Ḥosayn Mirzā struck him on the shoulder with the back of his sword-blade, saying, "Get your hands off, for you are going to be killed!"

Ebrāhim Solṭān Tarkhān released his man. Kopek Ḥosayn Mirzā removed the chain from his brother, put it on Ebrāhim Solṭān's neck, and set off. He reached the place his father was at a time when the Solṭān had not gone onto the battlefield, and that Ebn Ḥosayn Mirzā had fought against him and killed a number of his men. When the soldiers looked up and saw the banner of Kopek Ḥosayn Mirzā, they said to themselves, "It is not prudent to stay here any longer—we had better flee!" Moḏaffar Ḥosayn Mirzā came and reported all that had happened; then he said, "Kopek Ḥosayn Mirzā is bringing notice of his loyalty; the Solṭān need not be troubled."

When the Solṭān looked, in the distance he saw Kopek Ḥosayn Mirzā, who first prostrated himself, then jumped on his horse and rode onto the battlefield. When he reached Ebn Ḥosayn Mirzā, he said, "Wretch! What have you done?" In a flash he thrust his spear into Ebn Ḥosayn Mirzā's waistband and lifted him from the saddle, then cast him to the ground. He bound his hands and brought him before the Solṭān, saying, "O prince, the two of us are sinners against this court. With your permission, let us kiss the royal feet. If not, then punish us. The decision is up to you."

The Solṭān blessed him and embraced him and kissed his forehead. He said, "I turn Ebn Ḥosayn Mirzā over to you." Then he dismissed his sons to go back to their own cities. He himself returned to Harāt. When this news reached Mir 'Ali Shir, he ordered that the drums be beaten to sound the good news.

Meanwhile, one of Badi'ozzamān's spies came as well bearing the news of Ebn Ḥosayn Mirzā; he said, "The prince said that it is obviously not God's will that you should come to rule in this region," and explained what had happened. So Badi'ozzamān Mirzā and Amir Dhunnun left and headed to Qandahār.

Mir 'Ali Shir, for his part, opened the gate and went out to welcome the Solṭān. When he approached him, he bowed his head low and made a move to dismount, but the Solṭān said, "Stay in the saddle where I can see you." He rode closer and tried to kiss the Solṭān's hand, but the Solṭān just sat in the saddle without saying a word. They went into the city like this. Early that night Mir 'Ali Shir surrendered his soul to the Creator.<sup>4</sup> When the Solṭān heard about it, he lamented him greatly; he ordered that his body be brought to the praiseworthy and pleasing gardens of the holy Emām Rezā and buried there. This was done, and thereafter the Solṭān entered Harāt and got down to the business of pleasure and easy living.

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<sup>4</sup> Mir 'Ali Shir Navā'i died in 906/1501.