illustrations that appear to be the work of several hands. The figures are of medium size, relative to the page, and disposed all over the compositions. Colour is strong throughout. Buildings are lavishly decorated; rock is colourful, and exquisite birds disport themselves in the backgrounds. The particular character of the style has been well described by Gray: he notes the brilliance of colour, and sharpness of silhouette, but also a stiffness and absence of sensibility.

Shāhnāmah for ‘Alī al-Daulah

A single folio without visible text, but clearly showing Tahminah comes to Rustam’ (Cambridge, Mass., Harvard University Art Museums, 1939.225; pl. 24), has long been the subject of debate with regard to patron and date. The remains of an inscription above the dado were interpreted by Schroeder as referring to Iskandar Sulān and hence a period before 1414. However, Skelton reads instead the name of ‘Alī al-Daulah, the son of Baysungur, born in 1417 and the favourite of his grandmother Gauhar Shād. That ‘Alī al-Daulah was interested in painting is confirmed by the fact that, as Düst Muhammad tells us, after the death of Baysungur he presided over the completion of an album begun for his father in imitation of one for Sultan Ahmad Jalāyir. It might well be that he wished to follow his father and his uncles in having a copy of the Shāhnāmah. A portion of illumination has been applied to the upper left, probably to cover lines of text. Colours are rich almost to the point of heaviness, and the palace chamber has two layers of recession and opulent detail. The banded, corset-like garment of the servant suggests Jalāyirid fashion. Tahminah enters from the left wearing yellow, and the servant is white. It may be suggested that
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another folio of or for this Shâhnâmah but not
taken beyond the stage of drawing is 'Battle of
Schrâb and Guðrâfr' (Staatbibliothek zu Berlin,
Dex A. Fol. 73, S.70, Nr. 1; pl. 25). This is of
similar measurements, with text high on the
right. The relatively soft attack of the script
suggests the early fifteenth century, so it may be
that a manuscript of that period was being
renovated for 'Ali al-Daulah.

Muhammad Jâkî

The Shâhnâmah for Muhammad Jâkî does not
have a colophon that might have provided the
date of completion and the names of patron and
scribe. However, as Wilkinson noted, 'Isfindiyâr
slain by Rastam' (No. 25; pl. 59) contains a
banner with the words: al-sultân al-‘am
muhammad jâkî, 'the most mighty sultan
Muhammad Jâkî'. Wilkinson observed that
two Timurid princes were named Muhammad
Jâkî, one the son of Shah Rukh, who died in
848/1443, and the other the ruler's great
grandson through Ulugh Beg and his son, 'Abd
al-Lâtîf, who died in 1464, both of whom were
buried in the Musalla at Herat. In view of the
grand titulature and the style of the paintings
Wilkinson considered that the prince in
question must be the earlier, and this view
has been accepted.

The course of Muhammad Jâkî's life can be
glimpsed at moments in the political histories
of Samarkand and Khwandamir, and the literary
history of Daulatabâd. The fifth son of Shah
Rukh, the probable year of his birth is 804/
1402; his mother was the powerful Gauhar
Shâh  Ağâ. Already in 812/1409-10 Shah Rukh
sees a role for his son in a political alliance and
initiates the proposal that the daughter of the
amir Idikü of the Mankût tribe, deemed to be

Pl. 21. Firdausi encounters
the court poets of Ghamâ.
Shâhnâmah of Firdausi,
833/1430. Page 13,
MS. 61, Gulistan Palace
Library, Tehran.
Overslip: Pl. 22. Luhrasp
enthroned. Shâhnâmah of
Firdausi, 833/1430.
Page 362, MS. 61, Gulistan
Palace Library, Tehran
A pitched battle is fought at Sahmā in the Summer of 1429, Ibrahim commanding a division from Fars and Baysunghur one from Khurasan. Muhammad Juki is given a special force of several thousand mounted swordsmen to render assistance where necessary. 41 When Iskandar flees, Shah Rukh sends Muhammad Juki—his blessed and fortunate son (farzand-i sa`adatmand) —in pursuit of him. 42 The prince rides as far as Erzurum, but cannot find Iskandar.

An anecdote that Daulatshah places in the following year, 833/1429–30, shows the prince’s skill with the bow and his father’s continuing favours. 44 On the day of ‘id Shah Rukh, in company with envoys from four surrounding lands, has come to the ‘aydāh (the open space for prayer on the day of ‘id and also for celebratory contests). Many skilled marksman have shot at the gourd but in vain. 45 Shah Rukh calls for Muhammad Juki, who comes with bow and horse:

‘One dart from the hook of his thumb-ring flew,

It struck the gourd so it split in two.’ 46

The royal drummers salute him and the archers give voice to his praise. The king is delighted and gives his son the governorship of Khutlān or Khatlān; 47 also one of nine horses brought as gifts, with a jewelled saddle. His reputation is established among bowmen.

According to Samarkandi, at the time of Baysunghur’s death in Jumādā I 837/December 1433, Muhammad Juki has the lands of Garmisr and Afsan. 48 He returns hurriedly to his father and shows himself much affected by the news; Shah Rukh is at pains to comfort his fortunate and princely son (farzand-i dawlatmand). Another anecdote of Daulatshah may perhaps refer to this same departure from southern Afghanistan, possibly with a view to removing any taint of political calculation from a prince whom he sees as brave, resolute, learned and liberal. 49 We hear of an occasion when Muhammad Juki is able to provide temporary lodging in a saddle-room in Qandahar for a poet, Khvajah ‘Ali Shihāb-Turshiz, who repays him with a qaṣīdah of praise, and a hint to leave this uncivilized location and return to Herat.

In the Summer of 1435, when the imperial army is in western Iran, Muhammad Juki sets out to hunt for Iskandar, who has again been troublesome. Hearing of his quarry on all hands, the prince rides like the wind as far as Arzanjan (Erzincan). 50 Arrived in the territory of Qara ‘Usman of the ‘Az Quyunlu, he feels the need of some rest from travel, and Qara ‘Usman is willing to provide.

Such was Muhammad Juki’s intimacy and trustworthiness within the family and the court of the Khans of Khorasan.

The prince for a while his heir in the person of ‘Ali al-Daula Makhadhi in 1434, then Muhammad following year in Samarkand in 1440. ‘Ali became heir apparent to his father, Shah Rukh, and shortly after his death in 1442, ‘Ali was named the next heir to the throne of the Mughals.

The turning point in the prince’s life came in 1442 when he was sent to Egypt as a reward for his military service. ‘Ali’s military career was marked by his bravery and skill in battle, and he was able to lead an army of Mughals against the forces of the Ottoman Empire. However, the prince’s days were numbered, and his death came in 1444 while he was still young and full of promise.
willing to provide hospitality—he has indeed not transgressed the bounds of submission since the time of Timur.

"Such was the service that he showed to Muhammad Juki, that an inclination to intimacy and kinship, and the aim of uniting in attachment arose in the refined mind of the latter. He asked the amir for the hand in marriage of his daughter, then dwelling within the veil of modesty and the curtain of chastity."

Qamar, or Chastity, is the lady's name. The amir is very glad to agree, and the couple are married with great celebration on the 12 Rabi‘ 1, 839/5th October, 1435. When Shah Rukh hears the news he approves the initiative that his son has taken; and since Iskandar has fled from fear of the sword of Muhammad Juki, he confers the rule of Gahshigân on Jahangir, another son of Qara Yusuf. Shah Rukh has every reason to be pleased, since for him the alliance reaffirms the loyalty of a vassal to the rear of the troublesome Qara Qoyunlu; similarly, Qara Usman’s position is reinforced. The intriguing question, however, is what moves the prince, who is here acting independently of his father. Samarkandi’s proposition that Juki’s action is elicited by the father seems designed to be disbelieved, and on the contrary hints that the prince had by some means been able to form an attachment for the lady. Be that as it may, ‘Ismat is worthy of notice as the future patroness of a Khosrow of Nizami—to which we shall return.

The prince follows his father back to Herat. For a while his name tends to appear with that of ‘Alâ’ al-Daulah. When Shah Rukh visits Mashhad in 1438 the princes stay in Herat, then Muhammad Juki visits Ulugh Beg. The following year both princes and ‘Abd al-Latif h. Ulugh Beg severally entertain the envoy of Egypt with feasts and rich gifts. However, in 844/1440–41, when Shah Rukh has been taking strong measures against wine and spirits, it is discovered that Muhammad Juki and ‘Ali’ al-Daulah are maintaining wine stores. The king comes in person to see the wine poured out on the ground. 19

The previous incident may have been a turning point in Muhammad Juki’s life; at all events he is next seen in a more sober context. In the year 847/1443–44, the powerful amir Jalâl al-Din Firuzshah has absolute control of the financial affairs of the kingdom, and there is some feeling that he is abusing his trust. Presumably with a view to disproving any accusations, he chooses one Sayyid ‘Imâd al-Din Mahmûd to examine the affairs of Balkh. The sayyid is not eager to undertake this, but is obliged to accede to the demand, the more so since Shah Rukh asks him to look into a shortfall of tax from Delhi that should pass through Balkh. It happens by chance that Muhammad Juki is intending to make his winter camp at Balkh; since it has come to the royal ears that much is amiss in Balkh, and since it is doubted that Sayyid ‘Imâd al-Din Mahmûd can get to the bottom of matters, investigations are to take place in his presence. 20 The prince and the sayyid set to work. In the following year Shah Rukh falls very gravely ill. Firuzshah makes shift to provide him with physicians. 21 Juki hastens towards Herat, and nearing the city he learns the disturbing news that in this crisis Gahsh Shad has influenced Firuzshah to pledge support for ‘Alâ’ al-Daulah. Shah Rukh recovers, and as he resumes active rule Sayyid ‘Imâd al-Din Mahmûd arrives with the report on Balkh. Muhammad Juki takes him to the court and the extent of oppression and subterfuge of Firuzshah’s officers

PL. 25. Combat of Subh b. Gurdârid, Shûhâna b. Firdawsi, c. 1410. S. 70, Nr. 1, Diez A Fol. 73, Staatsbibliothek zu Berlin—Preußischer Kulturbesitz, Orientabteilung