

The Process of Writing al-'Aynī's Two Chronicles and
Their Historical Value: A Textual Analysis of the
First Half of Volume XVII of the *'Iqd al-jumān*,

by NAKAMACHI Nobutaka

This article deals with *'Iqd al-jumān fi ta'rikk ahl al-zamān* (hereafter, *'Iqd*) and the *Ta'rikk al-badr fi awṣāf ahl 'aṣr* (hereafter, *Badr*), two chronicles written by the historian Badr al-dīn al-'Aynī (762-855/1360-1451) during the Mamluk Period. A historiographical analysis of the first half of Volume XVII of the *'Iqd*; that is the section for 725/1324-735/1335, is helpful in reconstructing the al-'Aynī's writing process and ascertaining the historical value of the chronicles. Here the author mainly deals with two manuscripts of the *'Iqd*, Topkapı Sarayı MS, Ahmet III 2911/a17 and Süleymaniye MS, Süleymaniye 835, and two manuscripts of the *Badr*, Süleymaniye MS, Süleymaniye 830-formerly regarded as a *'Iqd* manuscript-and the British Library MS, Add. 22360.

The colophons for these manuscripts state that al-'Aynī wrote the *Badr* in 813/1410 at the latest and that he wrote the *'Iqd* after 832/1428, facts that contradict the conventional theory that the *Badr* is an extract of the *'Iqd*. The text of the *'Iqd* identifies its two main sources as al-Yūsufī (d. 759/1357-58) and Ibn Kathīr (d. 774/1373), while the *Badr* ignores al-Yūsufī's tradition and shares only Ibn Kathīr's. Consequently, the *Badr* can be regarded as an independent work written prior to the *'Iqd*, and al-'Aynī seems to have rewritten the *'Iqd*, based on the *Badr*, adding al-Yūsufī's tradition.

According to the author's investigation, al-Yūsufī's tradition contained in the *'Iqd* could be found in al-Yūsufī's chronicle, *Nuzhat al-nāzir*, which has been lost, except for the part covering 733 to 738 AH. On the other hand, Ibn Kathīr's famous chronicle, *al-Bidāya wa-l-nihāya*, can not be considered as a source used by al-'Aynī because the poor information is provided on the period in question. Rather, a comparison between Ibn Kathīr's tradition

in the *'Iqd* and the *Badr* with other contemporary chronicles leads the author to the hypothesis that al-'Aynī's source was the *Nihāyat al-arab* of al-Nuwayrī (d. 733/1333), for which part after 730 AH has been lost, or a lost chronicle of al-Birzālī (d. 739/1339). al-'Aynī's two chronicles can be regarded as highly important sources for the period, because they transmit a lot of information from contemporary sources that are now scattered and/or lost.