



## ‘ALĀ’-AL-DAWLA MOḤAMMAD

‘ALĀ’-AL-DAWLA ABŪ JA‘FAR MOḤAMMAD B. ROSTAM DOŠMANZĪĀR B. MARZOBĀN (d. 433/1041), Daylamī military leader and founder of the shortlived but significant Kakuyid dynasty, which existed independently in Jebāl and then survived subsequently, under Saljuq aegis, in Abarqūh and Yazd. The sources frequently accord him the name of Ebn Kākūya or Pesar-e Kākū, and usually explain the second term as a hypocoristic from a dialect word *kākū* (“maternal uncle,” cf. Kurdish *kāk(a)* and Lorī and New Persian *kākā*, “brother, uncle,” used in a jocular, bantering sense like “old fellow”). ‘Alā’-al-dawla Moḥammad’s father, Rostam, had been a soldier of fortune in the service of the Buyids; he had been granted lands in the Alborz mountains with the duty of protecting the Buyid position in Ray and northern Jebāl against the local rulers of Ṭabarestān. He was the uncle of Sayyeda, mother of the Buyid ruler of Ray, Maǰd-al-dawla Rostam, and the real power behind his throne until her death in 419/1028. Thus ‘Alā’-al-dawla Moḥammad was Sayyeda’s cousin.

Given these connections, it is not surprising that by 398/1007-08 ‘Alā’-al-dawla Moḥammad was governor of Isfahan on behalf of the Buyids; but it seems from information in the local historian of Isfahan, Mofaẓẓal b. Sa‘d Māfarroḳī, that he was there as early as 393/1003 or before. In this fashion began the Kakuyid control of Isfahan which was to endure for nearly half a century till the Saljuq Toǧrīl Beg’s capture of the town in 443/1051. The weakness of Maǰd-al-dawla’s rule in Ray enabled ‘Alā’-al-dawla Moḥammad to extend his own virtually uncontrolled power north and west into the mountain areas (then



held by independent Kurdish chiefs, such as the ‘Annazids of Ḥolwān). Possession of Hamadān was a particularly coveted prize; and this was achieved in 414/1023, when scions of the Buyids were dislodged from Hamadān, and Dīnavar and Šābūr K̄vāst were seized from Kurdish chiefs. The next few years were taken up in defending these conquests against the Kurds and other Daylamī princes like the Bavandids of Ṭabarestān; in 418/1027 ‘Alā’-al-dawla Moḥammad succeeded in winning a great victory over his rivals at Nehāvand, consolidating his position as the strongest single power in Jebāl at this time, even though Maǰd-al-dawla of Ray was his nominal suzerain. Coins of ‘Alā’-al-dawla Moḥammad were minted in at least thirteen centers, from Kermānšāh in the west to Yazd in the east; and he obtained directly from the ‘Abbasid caliph in Baghdad, without the intermediacy of the Buyids, a resplendent string of *alqāb* or honorific titles, including that of Ḥosām Amīr-al-mo’menīn, “Sword of the Commander of the Faithful.”

The Ghaznavid conquest of Ray from Maǰd-al-dawla in 420/1029 and the ensuing operations against the rulers of northwestern Persia by Sultan Mas‘ūd of Ġazna brought a new and menacing element into the tortuous politics of the region. As Mas‘ūd pushed farther west, with the expressed design of liberating the ‘Abbasids from the tutelage of the Buyids and other schismatics, ‘Alā’-al-dawla Moḥammad temporarily relinquished Isfahan and Hamadān, fleeing to the Buyids in Ahwāz. But he soon made his peace and returned as the tributary of the Ghaznavids; it seems to be at this time that his authority was extended as far as Yazd. Yet he paid over the stipulated tribute of 200,000 dinars only sporadically, for the Ghaznavids were not able to hold their conquests in western Persia, so distant from Ġazna, without difficulty; ‘Alā’-al-dawla Moḥammad even managed to occupy Ray itself for a while in 421/1030. Alternate bursts of rebellion and submissiveness to Mas‘ūd of Ġazna now followed, with the Kakuyid ruler in 426/1035 again driven out to his kinsmen in Ahwāz. He was now recruiting auxiliary forces from the so-called “Erāqī” Turkmans or Oghuz, who had swept across northern Persia after 419/1028; and when the Ghaznavids were finally forced, under Turkman pressure, to evacuate Ray in 429/1037-38, ‘Alā’-al-dawla Moḥammad and his Turkman auxiliaries once more occupied Ray for some time. With the chronic insecurity then prevailing in Jebāl, ‘Alā’-al-dawla Moḥammad in this year constructed defensive walls around Isfahan; these had a circumference of 15,000 paces and were provided with iron gates. Thanks to this protection, Isfahan was spared the type of savage sacking that befell Hamadān at the hands of the Turkmans in 430/1038-39.



‘Alā’-al-dawla Moḥammad died in Moḥarram, 433/September, 1041 while campaigning in Kurdistan against the ‘Annazid Abu’l-Šawk Fāres, after a reign of over forty years, a period of almost ceaseless activity. That he had preserved his principality so long between pressures from neighboring powers like the Buyids, the Ghaznavids, and the Saljuqs, demonstrates that his military and diplomatic skills were of no mean order; his sons, Abū Manšūr Farāmarz and Abū Kālījār Garšāsp, had the difficult tasks of attempting to preserve the Kakuyid heritage against the expanding power of the Saljuqs. Nor was ‘Alā’-al-dawla Moḥammad an uncultured barbarian, like some of the earlier Daylamī commanders. He sheltered at his court Ebn Sīnā, after the latter had left the Buyid court at Hamadān; and the great philosopher and scientist died in his service in 428/1037, having dedicated to the amir his encyclopedia of the sciences, the *Dāneš-nāma-ye ‘Alā’ī*; Ebn Sīnā’s library was plundered by the Ghaznavids at Isfahan and carried off to Ġazna, where it later perished at the hands of the Ghurids.

## BIBLIOGRAPHY

The principal primary source is Ebn al-Aṭīr. Occasional references occur in the sources for the Caspian lands, such as Ebn Esfandīār’s *Tārīḵ-eṬabarestān* and Māfarroḵī’s local history, the *Ketāb Maḥāsen Ešfahān*, in its Arabic original (ed. J. Tehrānī, Tehran, 1312 Š./1933) and its Persian tr. by Ḥosayn b. Moḥammad Āvī (ed. ‘A. Eqbāl, Tehran, 1328 Š./1949; information is given on Kakuyid rule within the town).

For the later part of his reign, the detailed information on Ghaznavid-Kakuyid relations in Bayhaqī is especially important.

All these sources are utilized in the detailed study on the whole dynasty by C. E. Bosworth, “Dailamīs in Central Iran: The Kākūyids of Jibāl and Yazd,” *Iran* 8, 1970, pp. 73-81. Idem in *Camb. Hist. Iran* V, pp. 37-38.

For ‘Alā’-al-dawla’s coins, see G. C. Miles, “The Coinage of the Kākwayhid Dynasty,” *Iraq* 5, 1938, pp. 89-104.



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