



## ANŪŠERVĀN KĀŠĀNĪ

**ANŪŠERVĀN B. KĀLED B. MOḤAMMAD KĀŠĀNĪ**, ABŪ NAŠR ŠARAF-AL-DĪN, high official who served the Great Saljuq sultans and the 'Abbasid caliph during the first half of the 6th/12th century. He was born at Ray in 459/1066-67; the date of his death at Baghdad is variously given as 532/1137-38 and 533/1138-39.

After secretarial training, he rose to prominence in the service of the strongly Sunni Saljuqs, even though he was a Shi'ite. He was present in 488/1095 at the battle of Dāšilū near Ray between Sultan Berkyaruq (Barkīāroq) and his uncle Totoš, and seems to have become a protégé of Mo'ayyed-al-molk 'Obaydallāh b. Neẓām-al-molk during Berkyaruq's reign. He became 'ārez, or head of military affairs, and treasurer for the next sultan, Moḥammad b. Malekšāh, during the vizierate of Žiā'-al-molk Aḥmad b. Neẓām-al-molk (vizier 500-04/1107-11). When he was replaced as 'ārez by Šams-al-molk 'Oṭmān b. Neẓām-al-molk, who allegedly paid his brother Žiā'-al-molk 2,000 dinars for the office, Anūšervān left for Baghdad. He had a spell as deputy vizier of Kaṭīr-al-molk Moḥammad Maybodī (vizier 504-11/1111-17), but aroused powerful opposition within the Saljuq administration and was driven to resign. Nevertheless, he is again found as 'ārez, and then as actual vizier to Sultan Maḥmūd b. Moḥammad b. Malekšāh (521-22/1127-28). Again he came up against hostility from other officials, including the *mostawfi*, or chief accountant, Šafi-al-dīn Abu'l-Qāsem and the *toḡrā'i*, or official who drew the sultan's official emblem (*toḡrā*), Šehāb-al-dīn As'ad resolving never again to accept office, he resigned in disillusionment. Even so, he acted as vizier (526-28/1132-34) for the 'Abbasid



caliph Mostaršed in Baghdad, and then for the new Saljuq sultan Mas'ūd b. Moḥammad (529-30/1135-36). Dismissed by the sultan because of his inability to find a speedy solution to the deep-seated disorders in the state, Anūšervān was replaced by his old rival and enemy 'Emād-al-dīn Dargazīnī, and died shortly afterward. He was given a magnificent funeral in Baghdad, and his body was then taken to Kūfa for eventual interment near the shrine of 'Alī.

Anūšervān wrote in Persian an autobiographical account of contemporary events from the standpoint of a *dīvān* official, the *Fotūr zamān al-šodūr wa šodūr zamān al-fotūr*, which must have been as revealing as Abu'l-Faẓl Bayhaqī's account of official life under the early Ghaznavid sultans. It was later translated into Arabic (completed in 579/1183) by another prominent official, 'Emād-al-dīn Kāteb Ešfahānī (519-97/1125-1201), who added additional subject matter and much Arabic stylistic embellishment and entitled it *Nošrat al-fatra*; it survives only in the simplified abridgment of Bondārī (completed 633/1226), the *Zobdat al-nošra* (ed. M. T. Houtsma, in *Recueil de textes relatifs à l'histoire des Seldjocides* II, Leiden, 1889; Cairo, 1318/1900; see Brockelmann, *GAL* I<sup>2</sup>, pp. 391-92, Suppl. I, p. 544). Anūšervān was highly praised by contemporaries for his own learning and for his patronage of scholars; in particular, he encouraged the Iraqi scholar Ḥarīrī to compose his famous *maqāmāt*. His memoirs clearly provided a highly critical view of the working of the *dīvāns*, the shortcomings and corruptness of many of their officials, and the vacillations and inadequacies of a sultan like Maḥmūd b. Moḥammad (see Bosworth, in *Camb. Hist. Iran* V, pp. 109, 123-24).

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