



## BALĀSĀNĪ, MAJD-AL-MOLK ABU'L-FAẒL AS'AD

---

**BALĀSĀNĪ, MAJD-AL-MOLK ABU'L-FAẒL AS'AD** B. MOḤAMMAD QOMĪ, *mostawfi* or financial intendant to the Saljuq sultan [Berk-yaruq \(Barkīāroq\) b. Malekšāh](#) in the early years of the latter's reign and then, from 490/1097 until his death in 492/1099, vizier to that monarch. The *nesba* also appears in the form Barāvestānī, from the name of a village in the region of Qom.

Majd-al-Molk had been *mostawfi* in succession to Šaraf al-Molk K̄vārazmī, during Malekšāh's sultanate, but once Berk-yaruq came to the throne, he became the real power in the state. With the support of his patron, the sultan's mother Zobayda Kātūn, he managed in 488/1095 to secure the dismissal from the vizierate of the capable Mo'ayyed-al-Molk b. Neẓām-al-Molk and the appointment of his less capable brother Faqr-al-Molk, estranged from Mo'ayyed-al-Molk through a quarrel over their father's inheritance. His influence, exercised through Faqr-al-Molk, was now high, and two years later (490/1097) he became vizier in name also; but he came up against the jealousy of the Turkish military commanders, whose support for the struggle against his half-brother Moḥammad Tapar (q.v.) was vital to Berk-yaruq. The amir Öner was provoked into a fruitless rebellion at Ray and killed there in 492/1099, but others of the amirs, led by Zangī, Aq-Böri, and the sons of Bursuq, took advantage of the assassination of the amir Bursuq by the Isma'ilis to present the sultan with an ultimatum: the price of their future support was to be the head of Majd-al-Molk, now accused, because of his Shi'ite leanings, of



complicity in the killing. According to Rāvandī, Berk-yaruq refused; according to Ebn al-Aṭīr, he reluctantly agreed to hand him over, on condition that his life was spared, but before this handing-over took place, the amirs murdered Majd-al-Molk on 18 Šawwāl 492/7 September 1099.

Among the poets, Mo'ezzī (ca. 440/1048-ca. 520/1126) praised Majd-al-Molk, and the sources speak of his piety, modesty, and extensive charities, above all to the 'Alids and to the descendants of ancient houses. He was a moderate Shi'ite who was buried at Karbalā' and who made benefactions to the Shi'ite shrines, but who also gave money to the Ḥaramayn and restored the cover over 'Otmān's tomb in Medina.

## BIBLIOGRAPHY

---

The main primary sources are Rāvandī, *Rāḥat al-šodūr*, ed. M. Iqbāl, London, 1921, pp. 145-46.

Bondārī, *Ẓobdat al-nošra wa noḵbat al-'ošra*, ed. M. Th. Houtsma in *Recueil de textes relatifs à l'histoire des Seldjoudes* II, Leiden, 1889, pp. 87-88.

Ebn al-Aṭīr, Beirut, 1385-87/1965-67, X, pp. 252-53, 282, 289-91.

Of secondary studies, see M. F. Sanauallah, *The Decline of the Saljūqid Empire*, Calcutta, 1938, pp. 42-43, 98.

'Abbās Eqbāl, *Wezārat dar 'ahd-e salāṭīn-e bozorg-e saljūqī*, Tehran, 1338 Š./1959, pp. 109-14.

*Cambridge History of Iran* V, pp. 108-09, 248, 260-63, 267-68.

C. L. Klausner, *The Seljuk Vezirate, A Study of Civil Administration 1055-1194*, Cambridge, Mass., 1973, pp. 42, 46-48, 92, 105-06.

*Search terms:*

balasani majd al din  
molk aboutfazzl asad

balasani majd al din    balaasaany majd al din    balasani majdaldin  
molk aboutfazzl asad    moulk aboutfazzl asad    moulk aboutfazzl asad

