



‘EMĀD-AL-DAWLA

EMĀD-AL-DAWLA, ABU’L-ḤASAN ‘ALĪ b. Būya b. Fanā-Ḳosrow, the eldest of three brothers who came to power in western Persia as military adventurers and founded the Buyid dynasty (q.v.). ‘Alī ruled in Jebāl from 320/932 and in Fārs from 322/934 as head of the family. Their rise to power forms part of the Deylamite resurgence which characterized the 4th/10th century (See DEYLAMITES ii.).

‘Alī must have been born around 281/894-95. He and his brothers appear as soldiers of fortune (probably of rather lowly birth despite the attempts of later eulogists to give them a royal genealogy) for the Samanids under the latter’s commander, the Deylamī Mākān b. Kākī, and then in the service of Mardāvīj b. Zīār. ‘Alī’s capability secured for him from Mardāvīj the governorship of Karaj and Māh al-Bašra, that is, the region of Kurdistan south of Hamadān (Meskawayh, *Tajāreb* I, p. 277; Ebn al-Aṭīr, VIII, pp. 264-69). With this increased access to financial resources, ‘Alī began recruiting and gathering around himself Deylamī mercenaries, inevitably arousing the suspicions of Mardāvīj. He seized Isfahan temporarily, but, unable to hold it, marched into Fārs, and took the capital Shiraz and then Arrajān from the caliphal governor Yāqūt. He then obtained from Rāžī’s vizier Ebn Moqla an investiture patent for the governorship of Fārs (Šawwāl 322 /September-October 934). He was not, however, strong enough to withstand Mardāvīj and had to sue for peace, dispatching his younger brother Ḥasan as a hostage. What saved ‘Alī was the assassination at Isfahan of Mardāvīj by his Turkish *ḡolāms* in Šafar 323/January 935 (‘Alī does not seem to have had any complicity in the



conspiracy; Mas‘ūdī, *Morūj*, ed. Pellat, V, pp. 270-71; Meskawayh, *Tajāreb* I, pp. 278-79, 295-301, 311-16; Ebn al-Aṭīr, VIII, pp. 268-72, 275-78, 285-87, 298-303).

The Buyid brothers thus fell heir to Mardāvīj’s ephemeral empire in northern and central Persia, negotiating with or coercing various local princes. Ḥasan, the future Rokn-al-Dawla, established his power in Ray and Jebāl, while ‘Alī set himself up as master of Fārs, which was to become the core of Buyid power. The third brother Aḥmad, the future Mo‘ezz-al-Dawla, was at this same time (324/936) dispatched by ‘Alī to take over Kermān, from where he speedily moved into Kūzestān (Meskawayh, *Tajāreb* I, p. 352; Ebn al-Aṭīr, VIII, pp. 324-26, 340-43, 360-61).

Although the three brothers had a strong sense of Deylamite clan identity and of family solidarity, they were each intent on pursuing their own personal interests and not disposed to present a united Buyid dynastic policy. It was Aḥmad who, from his base in Kūzestān, took advantage of the rivalries of caliphal governors in lower Iraq, such as Moḥammad b. Rā‘eq and Bačkam, and who in Jomādā I 334/December 945 entered Baghdad and imposed Buyid tutelage over the ineffective al-Mostakfī. The brothers now received honorific titles (*laqab*) from the caliph, ‘Alī assuming that of ‘Emād-al-Dawla. Mo‘ezz al-Dawla also acquired the title and office of *amīr-al-omarā*’ (q.v.) (Ebn al-Aṭīr, VIII, pp. 449-50), but in practice this does not seem to have given him any particular added authority. In fact, he was clearly more dependent on his eldest brother than was Rokn-al-Dawla. ‘Emād-al-Dawla acted as head of the family, himself also being hailed as *amīr-al-omarā*’, a title which passed to Rokn-al-Dawla after his death. The title appears on coins minted by ‘Emād-al-Dawla in Fārs during 336-37/947-49 and on Buyid coins minted in Iraq. ‘Emād-al-Dawla’s name always accompanies that of Mo‘ezz al-Dawla. In any case, ‘Alī had already been described by Meskawayh, recording the events of 326/937-38 (*Tajāreb* I, p. 382), as *amīr kabīr* (supreme amir), while Mas‘ūdī (*Morūj*, ed. Pellat, V, p. 273) calls him *raʿīs mo‘azzam* “exalted leader.” When Mo‘ezz-al-Dawla met ‘Emād-al-Dawla at Arrajān in spring 336/948, the former kissed the ground before ‘Emād-al-Dawla and refused to sit down with him, out of a sense of humility and subordinate status (Meskawayh, *Tajāreb* II, p. 113; see the discussion of the relative statuses of the three brothers in Busse, 1969, pp. 30-35).

The childless ‘Emād-al-Dawla’s last years, up to his death at the age of fifty-seven in Shiraz on Jomādā I 338/11 November 949 and burial in what became the mausoleum of the Buyid dynasty, were occupied with ensuring the smooth



succession to his power of his nephew, Rokn-al-Dawla's son 'Azod-al-Dawla (q.v.). Fearing that other leaders of the Deylamites coveted the amirate in Fārs, before 'Azod-al-Dawla could arrive from Ray he arrested several of them as a precaution. Even then, 'Azod-al-Dawla had to face dissension in Shiraz just after his uncle's death, and his position was only made secure after the arrival of Mo'ezz-al-Dawla's vizier from Iraq and Rokn-al-Dawla from Ray (Ebn al-Aṭīr, VIII, pp. 482-84).

The sources speak in conventional terms of 'Emād-al-Dawla's liberality and statesmanship (Meskawayh, *Tajāreb* II, p. 122; Ebn al-Aṭīr, VIII, pp. 268, 484), but no distinct picture of him as a person emerges and many details of his career remain obscure. It is, however, clear that we must regard him as the real founder of the Buyid power, with such later figures as Rokn-al-Dawla and 'Azod-al-Dawla as consolidators of his work.

Bibliography (for cited works not given in detail see "Short References"):

The main primary sources are Meskawayh and Ebn al-Aṭīr, with some additional details to be gleaned from Moḥammad Hamadānī, *Takmelat ta'rik al-Ṭabarī* I, ed.

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The brief biography in Ebn Kallekān, *Wafayāt*, ed. 'Abbās, III, pp. 399-400; tr. de Slane, II, pp. 332-34, is perfunctory.

See also H. Busse, "Iran under the Būyids" in *Camb. Hist. Iran* IV, pp. 253-62.

Idem, *Chalif und Grosskönig: Die Buyiden im Iraq (945-1055)*, Beirut, 1969, pp. 17-35.

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