



JĀBERI

JĀBERI, MIRZĀ SALMĀN, vizier and prominent statesman during the reigns of Shah Esmā'īl II (1576-77) and Shah Moḥammad Ḳodābanda (1577-88). Mirzā Salmān began training as an administrator under the tutelage of his father who was the vizier to the governor of Shiraz, Ebrāhim Khan, in the latter years of Shah Ṭahmāsp's reign. After his father died, Mirzā Salmān moved to the central court in Qazvin, and thanks to political sponsorship from Mirzā 'Aṭā'-Allāh, the powerful vizier of Azarbaijan, he soon entered Shah Ṭahmāsp's service as both an intimate (*moqarrab*), and supervisor of the departments in the service of the royal household (*nāẓer-e boyutāt-e sarkār-e kāṣṣa-ye šarifa*). After Esmā'īl II ascended the throne, Mirzā Salmān was made the *vazir-e a'lā* on June 13, 1577 after Mirzā Šokr-Allāh was dismissed from the post. Mirzā Salmān proved himself to be a wily operator in the turbulent politics and machinations of the day, initially aligning himself with Esmā'īl II's sister, **PARIḲĀN ḲĀNOM**, but later abandoning her and joining the retinue of Moḥammad Ḳodābanda and his wife, Mahd-e 'Oliyā, in Shiraz after Esmā'īl II died mysteriously less than a year later. The new shah confirmed Salmān in his post as *vazir-e a'lā*, but the Persian administrator involved himself in a number of military campaigns, the most spectacular of which resulted in the defeat of a joint Ottoman-Tatar force and capture of the Tatar prince, 'Ādel Gerāy Khan. Mirzā Salmān succeeded in handling the shifting political relationships skillfully upon learning that the de facto ruler, Mahd-e 'Oliyā, was targeted by disgruntled Qezel-bāš amirs for elimination; he promptly joined the opposition (led by Pira Moḥammad Khan Ostājlu and Moḥammad Khan Torkmān) and secured a new sponsor from the royal family by marrying



his daughter to the heir apparent, Ḥamza Mirzā.

There is little doubt that Mirzā Salmān Jāberi transgressed boundaries in terms of the traditional division between Turks and Tajiks; in fact, he was described by al-Qommi (p. 685) as “lord of [both] the sword and pen” (*ṣāḥeb al-sayf wa’l-qalam*). This was best manifested in 1581 when he emerged as the principal architect of a major diplomatic arrangement whereby the Georgian Kārtel and Kāketi dynasties, led by Simon Khan and Alexander Khan respectively, were subordinated to the Safavid household. This new suzerain status, whereby each Georgian ruler sent a son and a daughter to the Safavid court (the daughters were married to Ḥamza Mirzā and the sons were held as hostages) was negotiated by Mirzā Salmān, and it was he who personally presided over the ceremony in Georgia when robes of honor were exchanged and monies were remitted (Falsafi I, p. 70; Eṣfahāni, p. 636). The most serious threat to Salmān’s position came in 1582 when Moršedqoli Khan and his charge, prince ‘Abbās Mirzā, revolted in Herat. Despite the waning appeal of Shah Ḳodābanda, Salmān exhorted the Qezelbāš amirs in the court to join their liege and march against these royal rebels to the east. A number of lengthy sieges ensued at Herat and Torbat, but Šāmlu and Ostājlu amirs circumvented Mirzā Salmān and secretly concluded a cease-fire with Moršedqoli Khan. Mirzā Salmān’s brinkmanship in Khorasan (sources such as *Ḳolāṣat al-tawārik* and *Noqāwat al-āṭār* emphasize his control over the Qezelbāš amirs) contributed to the coalescing of a conspiracy around the *qorčī bāši* (commander of royal cavalry) Qoli Beg Afšār, the *mohrdār* (seal holder), Šāhroḳ Khan Ḍu’l-Qadar, and Moḥammad Khan Torkmān. Assassins were dispatched after Mirzā Salmān on May 12, 1583 when he left Herat to organize a celebratory feast at the shrine of his ancestor, ‘Abd-Allāh Anšāri, in Gāzorgāh (q.v.), but supporters alerted him to this threat. He quickly returned to Herat and sought asylum in the *madrassa* of Solṭān-Ḥosayn Bayqarā where Ḳodābanda and Ḥamza Mirzā had set up their royal apartments. Surrounded by Qezelbāš amirs who argued that only strife and civil war would result from Salmān’s continued presence, the shah acceded to the conspirators’ demands. Qezelbāš amirs killed the Persian vizier in the Bāḡ-e Zāḡān, after which his head was sent to ‘Aliqoli Khan Šāmlu and his body was hung publicly in Herat. Later, a military judge (*qāzi-e mo’askar*), Mir Abu’l-Wāli Inju, decreed that his body be interred properly at the Gonbad-e Mir Wāli in Mashad (al-Qommi, pp. 746-47). Mirzā Salmān was not noted for any scholarly or literary endeavors, but the text of one of his letters, to the Ottoman noble Sinān Pasha, was preserved by al-Qommi in *Ḳolāṣat al-tawārik* (pp. 717-21).



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