



EFTEKĀRĪĀN

EFTEKĀRĪĀN, a family of officials and poets from Qazvīn, reputed descendants of the caliph Abū Bakr, who flourished under the early Il-khans (13th century). They came to prominence with five brothers, all of whom held high posts under the Mongols.

The first is Eftekār-al-Dīn Moḥammad b. Abī Naṣr, who entered the service of the Mongols at the time of Ögedey (626-39/1227-41), finding employment as the tutor of the future great khan Mōngke and his brothers. Mōngke rewarded his former teacher by making him governor of Qazvīn in 651/1253. Abaqa (q.v.) confirmed him in this position in about 663/1265, but in 676/1277-78 Eftekār was accused of embezzlement, resigned his post, and died two years later a prisoner at the Mongol camp (Rašīd-al-Dīn, II, p. 1107). According to Mostawfī (p. 799), Eftekār translated *Kalīla o demna* into Mongolian and *the Sendbād-nāma* into Turkish.

Eftekār shared control of Qazvīn with his brother Emām-al-Dīn Yaḥyā. Later (presumably after his brother's disgrace) Emām-al-Dīn was appointed governor of the whole of 'Erāq-e 'Ajam, and then also of 'Erāq-e 'Arab, residing in Baghdad. He died in Ḥella (outside Baghdad) in 700/1300-01, "after all his brothers" (Mostawfī, pp. 799-800) and was buried in the Šāfe'ī *madrassa* which he had founded in Darb Ferāšā. He was succeeded as governor of Baghdad by his son, another Eftekār-al-Dīn.

Their brothers 'Emād-al-Dīn Maḥmūd and Rokn-al-Dīn Aḥmad were appointed (or confirmed) at the beginning of the reign of Abaqa as governors of



Māzandarān and Georgia respectively. At the same time the fifth brother, Rażī-al-Dīn Bābā, was made governor of Dīār Bakr (Eastern Anatolia). After his dismissal from this post he was appointed governor of Dīār Rabī'a in Mosul, but was subsequently replaced as civil governor by a local Christian Mas'ūd Barqūṭī, who was seconded by the military governor Ašnūṭ (or Ašmūt), a Mongol Christian. Two years later Rażī-al-Dīn returned to power and had Mas'ūd and Ašnūṭ arrested for financial impropriety, but they appealed to Abaqa, who, after investigation, found them innocent and, in 679/1280-81, had Rażī-al-Dīn put to death. Moḥammad Jājarmī (II, pp. 506-08, 761-64) cites two poems by Rażī-al-Dīn praising Şāḥeb-e Dīvān Şams-al-Dīn Jovaynī, but Mostawfī (p. 733) quotes a quatrain of his mocking that same minister at the time when its author was dismissed as governor of Dīār Bakr.

Rażī-al-Dīn's son, 'Emād-al-Dīn Esmā'īl b. Bābā b. Abī Naşr Eftekārī Bakrī Qazvīnī, was a poet whose *dīvān* is extant in an apparently unique 15th-century manuscript, Paris supplément persan 795, fol. 497-536 (described briefly in *Cat. Bibliothèque Nationale*, no. 1969; see also de Blois, where one poem is published). This contains poems in praise of various important figures during the reign of Öljeytü (703-17/1304-17), among them the ministers Sa'd-al-Dīn Moḥammad Sāvajī and Raşīd-al-Dīn Fażl-Allāh and the Mongol generals Tūqmāq and Esen Qotloḡ the latter is apparently the unnamed patron whom the poet addresses in the prose preface to his collected poems. Esmā'īl died, according to Mostawfī (p. 742), at the beginning of the reign of Abū Sa'īd, i.e., about 717/1317. His *dīvān* is a doubtless important, but hitherto unused, source for the history of Il-khanid Persia.

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