



EV-OĞLĪ, ḤAYDAR BEG

EV-OĞLĪ (Īv-ōgī), ḤAYDAR BEG b. Abu'l-Qāsem, a court official of the later Safavid period. His father had done secretarial work in government service (Navā'ī, p. 24). Ḥaydar Beg was an *ešīk-āqāsī* (q.v.) under 'Abbās I (996-1038/1588-1629), then doorkeeper (*darbān*) of the royal harem under Šafī I (1038-52/1629-42), then was appointed *ešīk-āqāsī-bāšī* of the harem by the same ruler in 1046/1636-37 (Storey, I, p. 317). According to Waḥīd Qazvīnī (pp. 55-56) he lost his post in the reign of 'Abbās II (1052-77/1642-66) as a result of a long-simmering dispute with Mīrzā Taqī E'temād-al-Dawla and was put to death by 'Abbās II in 1075/1664-65 (Storey, p. 317). Although his position at court was important enough to prompt his fellow tribesmen to seek his influence in important matters (Waḥīd Qazvīnī, p. 55; *Taḍkerat al-molūk*, tr. Minorsky, p. 194), he was less important as *ešīk-āqāsī-bāšī* of the *dīvān*. The job was for men of "older age and service" (*Taḍkerat al-molūk*, tr. Minorsky, p. 63), and it gave Ḥaydar Beg the leisure to compile the collection of state letters and documents for which he is known.

The collection, called *Majma' al-enšā'*, *Jāme'a-ye morāsalāt-e olu'l-albāb*, or *Majmū'a-ye monša'āt-e Ev-oğlī Ḥaydar*, has 229 closely-written folios in Maḥdī Bayānī's private manuscript and is in two main sections. The first, some forty-five folios, contains letters from the Saljuqs to the beginning of the Safavids, and the rest of the work is devoted to the latter in seven sections by ruler (cf. Rieu, *Persian Manuscripts* I, pp. 389-91 for the contents of one of the British Library manuscripts). The work was dedicated to Shah Šafī but was apparently finished under 'Abbās II (Navā'ī, p. 24).



‘Abd-al-Ḥosayn Navā’ī regards the collection as the most valuable of the collections put together under the Safavids by virtue of its logical and chronological arrangement, and he has included many letters in his *Asnād*. Falsafī makes considerable use of the collection in his work on ‘Abbās I, where he has included several complete letters (IV, pp. 293-322). According to Horst (pp. 8 n. 2, 10) the genuineness of the Saljuq letters is not quite certain, due to the late compilation and a possible anachronism in the use of the term *bahādor* in one of them. He argues that the word may be possible for the period or that it is a later insertion in an otherwise valid document.

BIBLIOGRAPHY

(for cited sources not given in detail, see “Short References”):

N. Falsafī, *Zendagānī-e Šāh ‘Abbās-e Awwal*, 4 vols., Tehran, 1334-1341 Š./1955-61.

H. Horst, *Die Staatsverwaltung der Grosselğugen und Ḥorazmšāhs (1038-1231)*, Wiesbaden, 1964, pp. 103, 113, 140-41, 147-48 (letter paraphrases).

‘A.-Ḥ. Navā’ī, *Asnād wa mokātabāt-e tārikī-e Īrān az Teymūr tā Šāh Esmā’īl*, Tehran, 1341 Š./1962, pp. 23-24.

Waḥīd Qazvīnī *‘Abbās-nāma*, ed. E. Dehqān, Arāk, 1329 Š./1950.