

‘**ALAM KHAN** ‘ARAB-E KŌZAYMA, AMIR, viceroy of the Afsharid state of Khorasan, the son of Esmā‘īl Khan, one of Nāder Shah’s chief officers, ‘Alam Khan .۱۱۶۱-۶۸/۱۷۴۸-۵۴ campaigned for Nāder Shah with his father at the head of the contingent of Kōzayma Arabs (who had been settled in Khorasan since the 2nd/8th century). After Nāder’s death in 1160/1747, most of his heterogeneous army broke up when the Afghan corps (under Aḥmad Khan, later Shah) and the various tribal contingents from western Iran went home; thus ‘Alam Khan and the other local amirs with their Arab, Kurdish, and Sīstānī troops were the main, and finally the sole, military power in the province. In Šawwāl, 1161/October, 1748, to legitimize their authority, they placed on the throne Šāhroḡ, Nāder’s seventeen-year-old grandson by a daughter of the last Safavid shah. Two months later, Šāhroḡ felt his position challenged by the return to Mašhad of Mīr Sayyed Moḥammad, the popular and influential superintendent (*motawallī*) of the shrine; but his attempts to assassinate the sayyed misfired, and he alienated ‘Alam Khan and the other amirs by withholding their expected perquisites and demanding that they get rid of his rival. They reacted by persuading the sayyed to head a coup d’état, and on 20 Moḥarram 1163/31 December 1749 occupied the palace. Šāhroḡ was imprisoned, and two weeks later the sayyed was enthroned as (Shah Solaymān II Šafawī, with ‘Alam Khan as his viceroy (*wakīl al-dawla*

However, the new king’s policies of subsidizing his Safavid kinsmen, curtailing the customary requisitions and extortions during the inaugural tax amnesty, and breaking up Nāder’s hoard of jewels for sale, soon exasperated the Kurdish and Jalāyer amirs on the fringe of the junta Moḥammad-Hāšem, *Taḡkera-ye Āl-e Dā‘ūd*, fols. 110-11; Maḥ‘asī, *Maḥma‘ al-tawārīḡ*, p. 127.) Presumably to insure against a counter-coup, ‘Alam Khan took advantage of the shah’s absence on a hunting trip to have Šāhroḡ blinded. Nevertheless the dissatisfied amirs, led by Yūsof-‘Alī Khan Jalāyer, were encouraged by Šāhroḡ’s wife—who claimed that he had not really been blinded—to revolt and restore him to the throne on 11 Rabī‘ II 1163/17 February 1750. However, Yūsof-‘Alī found it impossible to establish his authority with a blind shah and a dwindling treasury; he and his associates absconded with the remaining jewels from Nāder’s hoard towards Kalāt. ‘Alam Khan intercepted them and hauled them back to Mašhad and execution. Solaymān II refused to cooperate further, and ‘Alam Khan was obliged to reach a compromise with Šāhroḡ. Assaults on the other cities of Khorasan, notably Nīšāpūr (held by Bayāt tribesmen), and a marriage alliance with the Šādellū Kurds gave him a precarious control over the province (*Golestāna, Moḥmal al-tawārīḡ*, p. 66

In 1164/late 1750 Aḥmad Shah Dorrānī of Afghanistan recaptured Herat and invaded Khorasan. Deserted by most of his allies, ‘Alam Khan retired to the fortress of Tūn (Ferdaws); however, stout resistance at Nīšāpūr and a severe winter forced the Afghans to retire. For the next three years, while Aḥmad Shah was occupied with conquests in India, ‘Alam Khan retained his hold over Khorasan mainly by force. In 1167/1754 he was again besieging Nīšāpūr when another incursion by Aḥmad Shah forced him to withdraw to defend Mašhad. Again his largely Kurdish army disintegrated, and ‘Alam Khan fled to Sabzavār (Ḥosaynī, *Tārīḡ-e Aḥmadšāhī*, fols. 18b-۷۰b); the Čamešgazak Kurds, who had suffered at ‘Alam Khan’s hands, joined Aḥmad’s forces to besiege Mašhad and, with the Afghan monarch’s backing, extradited ‘Alam Khan from Sabzavār and beheaded him (*ibid.*, fols. 28a-30b). Soon after, on 16 Šafar 1168/2 December 1754, Mašhad came to terms with the Afghans, and remained effectively a protectorate of the Dorrānī empire for the next twenty years

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(j. r. perry)

DARYĀBEYGĪ(sea lord), originally an Ottoman naval title dating from the ۱۵th century (Lewis, p. 165). In Persia it was first adopted in the 18th century, when Nāder Shah Afšār (1148-60/1736-47) built his fleet. The naval commander in chief bore the title *daryābeygī* or occasionally *sardār* or *sardār-e banāder* (Estarābādī, p. Eskandar Beg, II, p. 665; Lockhart, 1936, p. 11; Floor, 1987, pp. 40-49). Nāder ;ḥḥḥ Shah’s choice, in 1146/1733, of Būšeḥr (q.v.) for his shipyards and the residence of the *daryābeygī* led to the eclipse of Bandar-e ‘Abbās (q.v.) as the major Persian Gulf port (Floor, 1979, p. 169; Lockhart, 1938, pp. 92-93; *idem*, 1936, p. 12). Nevertheless, the commanders of the fleet at Bandar-e ‘Abbās and of a group of two frigates and four smaller vessels on the Caspian Sea (Lockhart, 1936, pp. 7-17) also

bore the rank of *daryābegī*. Nāder Shah's naval project did not survive his assassination in 1160/1747, but the title *daryābegī* was also used to designate the commander of the small fleet assembled under the Zands (Lockhart, 1936, p. 15; Perry, pp. 150-66).

In the early Qajar period *daryābegī* was simply an honorific, as the state had no navy. Most often it was awarded by the governor of Fārs to the municipal governor of Būšehr and occasionally to other local dignitaries. For example, in Ḥosayn-ʿAlī Mīrzā Farmānfarmā, bestowed it on the shaikh of Šārja and Ra's al-Ḳayma, Solṭān b. Ṣaqr, in order to enlist his help in capturing Bahrain (q.v.). When the British navy threatened the Persian Gulf coast in 1256/1840, in response to the Persian siege of Herat, Moḥammad Shah (1250-64/1834-48) himself appointed as *daryābegī* and governor of Būšehr Shaikh Nāṣer, whose family, of the Mataresh Arabs of Oman (Perry, p. 154), had ruled the city since the mid-18th century (Kelly, pp. 42-43, 220, 347). In 1266/1850 Fīrūz Mīrzā Noṣrat-al-Dawla, governor of Fārs, appointed Mīrzā Ḥasan-ʿAlī Khan, son of Mīrzā ʿAlī-Akbar Qawām-al-Molk of Shiraz, governor of Būšehr and *daryābegī* (Fasāʿī, I, p. 305). When he was captured by invading British forces during the Anglo-Persian War (q.v.) of 1273/1857 and sent to Bombay Aḥmad Khan Navāʿī ʿAmīd-al-Molk was appointed governor of Būšehr with the title *daryābegī* (Fasāʿī, I, p. 318).

Despite repeated efforts, the state remained without a fleet until the commissioning of two small vessels from German shipyards, *Persepolis* and *Susa*, in 1300/1883 (Curzon, *Persian Question*, II, pp. 393-96; Rāʾīn, II, pp. 744-61; Ṣafāʿī, pp. 81-82; Lorimer, *Gazetteer I/1*, p. 294), which transformed the position of the *daryābegī* and permitted the extension of the central authority over Arab tribes on the Persian Gulf coast, for example, the Jawāsem of Lenga (Sadīd-al-Salṭana, pp. 345-52; Ṣaybānī, pp. 345-52 ; ۳۰۳-۱۲).

By the beginning of the 20th century the entire Persian coastal region was administered by the *daryābegī* (Busch, pp. 41-47). The title was abandoned when Reżā Shah Pahlavī (1304-20/1925-41) expanded the Persian navy; it subsequently became a surname.

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(GUILTY NASHAT)

‘**ABBĀS III**, son of Shah Ṭahmāsp II, *roi fainéant* of the Safavid dynasty. After the deposition of his father by Nāder Khan Afšār in Rabī‘ I, 1145/August, 1732, the eight-month-old ‘Abbās was invested as ‘Abbās III on 17 Rabī‘ I 1145/ 7 September 1732 (or possibly earlier). Nāder Khan, who was the real ruler of the country, dropped his own now obviously inappropriate style of Ṭahmāsp-qolī Khan and assumed the titles of *vakīl-al-dawla* (deputy of the state) and *nā‘eb-salṭana* (viceroy). ‘Abbās III was deposed in his turn on 24 Šavvāl 1148/8 March 1736, when Nāder Khan had himself crowned as Nāder Shah and by this act officially terminated the Safavid dynasty. ‘Abbās and his father were murdered at Sabzavār in 1152/1740 by Moḥammad Ḥosayn Khan Qājār, on the orders of Nāder’s son Reżā-qolī Mīrzā, who was persuaded to take this action to forestall a possible pro-Safavid coup induced by rumors of Nāder’s death in India

Bibliography : L. Lockhart, *Nadir Shah*, London, 1938, pp. 62-63, 100, 104, 177. J. R. Perry, “The Last Safavids, 1722-1773,” *Iran* 9, 1971, pp. 63-64

(R. M. Savory)

‘**ABD-AL-MALEKĪ**, a Lek tribe of Māzandarān. Long ago (possibly during the reign of Shah ‘Abbās I, when many tribes were transplanted from western Iran to the northeastern marches), the ‘Abd-al-Malekīs were moved from Kurdistan to the Darragaz (Moḥammadābād) area of Khorasan. There they were absorbed by the Qašqā’ī tribal confederacy when it was moved from Fārs to the Darragaz, Kalāt-e Nāderī, and Saraḳs regions by Nāder Shah. Undoubtedly, they accompanied the Qašqā’īs when Karīm Khan Zand granted Esmā‘īl Khan Qašqā’ī’s request to allow his tribesmen to return to Fārs, for we next find them in that province. Along with their Qašqā’ī overlords, the ‘Abd-al-Malekīs fought for Lotf-‘Alī Khan Zand, contributing 250 horsemen to the Zand army. After the defeat of Lotf-‘Alī Khan, Āqā Moḥammad Khan Qājār moved the ‘Abd-al-Malekīs to the district of Šahrīār, near Tehran. Some three years later, the Qajar ruler moved them to the districts of Nūr and Kojūr, west of Āmol, in Māzandarān. Finally, about 1855, Mīrzā Āqā Khan Nūrī, the *šadr-e a‘zam*, moved them towards Zāḡmarz, near Sārī, to serve as a shield against the Turkomans (cf. P. Oberling, *The Qashqā’ī Nomads of Fārs*, The Hague, 1975, p. 42, n.; Fasā’ī, *Fārsnāma* I, p. 234; H. L. Rabino, *Māzandarān and Astarābād*, Cambridge, 1928, p. 12; H. Field, *Contributions to the Anthropology of Iran*, Chicago, 1939, p. They are now sedentary and inhabit a number of villages in the *dahestāns* of Mīāndorūd and Qaraṭeqān, northeast of Sārī. They are divided into the following clans (*tīras*): Farāḥvand, Kalvand, Šayḳvand, and Zīnvand (cf. Field, op. cit., p. 167). In the early 1880s, J. M. Jouannin estimated their number at five to six thousand individuals (cf. J. M. Jouannin’s list of tribes in A. Dupré, *Voyage en Perse*, Paris, 1819, II, p. 461). About 1850, Lady Sheil estimated their number at “600 tents and houses” (*Glimpses of Life and Manners in Persia*, London, 1856, p. 396). Field writes that “according to their tradition” the ‘Abd-al-Malekīs numbered 4,000 families when they reached Māzandarān but were so reduced by the climate that by 1920 there were a mere 600 families left (op. cit., p. 167). According to Rabino, in 1913 the ‘Abd-al-Malekīs still spoke Kurdish

Bibliography : See also: J. B. Fraser, *Travels and Adventures in the Persian Provinces on the Southern Banks of the Caspian Sea*, London, 1826. W. R. Holmes, *Sketches on the Caspian Shores*, London, 1845. *Gazetteer of Persia*, Simla, 1914, II, p. 4. A. K. S. Lambton, *Landlord and Peasant in Persia*, London, 1953, p. 141. J. J. Morier, “Some Account of the Ḵlīy’ts, or Wandering Tribes of Persia, Obtained in the Years 1814 and 1815,” *JRGS* 7, pp. 230-42. H. L. Rabino, “A Journey in Mazanderan from Rasht to Sari,” *Geographical Journal* 42, 1913, pp. 435-54

(P. Oberling)

ABU’L-FATH KHAN BAKTĪĀRĪ, a chieftain of the Haft Lang branch of the Baktīārī and paramount chief (*īlḳānī*) of the tribe. Abu’l-Fath was governor of Isfahan at the time of Nāder Shah’s death in 1160/1747; he was confirmed in this post by Nāder’s immediate successors, ‘Ādel Shah, Ebrāhīm, and Šāhroḳ. When ‘Alī Mardān (q.v.) of the Čahār Lang Baktīārī and Karīm Khan Zand captured the city in spring 1163/1750, he was obliged to put at their disposal his prestige and influence in the former Safavid capital. The three constituted a junta wielding power in western Iran under the pretense of establishing a neo-Safavid empire in the name of a puppet monarch, Esmā‘īl III. A few months later, while Karīm Khan was campaigning in Kurdistan, ‘Alī Mardān had Abu’l-Fath blinded and subsequently killed; he replaced him as governor with a cousin of his own and set off to occupy Fārs. This precipitated the rupture with Karīm Khan, who advanced to recapture Isfahan and by the following year had gained sole power in western Iran

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.*History of Iran, 1747-79*, Chicago, 1979, index

(j. r. perry)

ALLĀHYĀR KHAN ABDĀLĪ, a chieftain of the important Afghan tribe of the Abdālī (later known as the Dorrānī). Elected leader of the tribe in 1137/1725-26, he was governor of Herat when Nāder-qolī (the future Nāder Shah) advanced to reconquer the city in 1141/1729. Allāhyār Khan lost battles at Kāfer Qal‘a (present-day Eslām Qal‘a) and Rebāṭ-e Parīān, fell back on Herat, and was soon obliged to surrender. Nāder pardoned him and confirmed him as governor of the city. He remained loyal when the Abdālī revolted in 1142/1730, and was driven from Herat to Marūčaq by the rebels, who then defeated Nāder’s brother Ebrāhīm Khan before Mašhad. When Nāder himself advanced, Allāhyār joined him with reinforcements; the rebels were defeated in Moḥarram, 1144/July, 1731, and Allāhyār was reappointed to Herat. Revolt flared up anew, and this time Allāhyār joined the rebel cause, unsuccessfully attacking the Iranian forces. Nāder seized his family at Marūčaq, but negotiations failed and Herat was again besieged. Allāhyār capitulated on 1 Ramažān 1144/27 February 1732, and was exiled with his adherents to Multan. Nāder also transported 60,000 members of the Abdālī tribe to Mašhad, Nīšāpūr, and Dāmḡān. Lockhart has suggested (*Nadir Shah*, p. 54) that Nāder’s unusually lenient treatment of these intractable tribesmen was aimed at recruiting them in a non-Iranian, non-Shī‘ite army in anticipation of his clash for power with Ṭahmāsb II

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(j. r. perry)

EBRĀHĪMSHAH AFŠĀR, nephew of Nāder Shah, claiming the Afsharid throne briefly (1161-62/1748-49). Ebrāhīm was born the second of four sons of Moḥammad-Ebrāhīm Beg, Nāder’s younger brother, and was first named Moḥammad-‘Alī. After his father’s death on a campaign in 1152/1739, he took the name Ebrāhīm Beg. During the ۱۷۴۰’s he was military commander (*sardār*) of Azerbaijan and campaigned successfully against the Safavid pretender Sām Mīrzā at Ardabīl. On Nāder Shah’s assassination in 1160/1747 Ebrāhīm’s elder brother ‘Alīqolī Khan was raised to the throne as ‘Ādel Shah by his Sīstānī supporters and, electing to stay in Mašhad, sent Ebrāhīm (then aged about twenty-two) to govern Isfahan and adjacent regions. Here he requisitioned supplies and recruited troops from as far away as Fārs. Suspecting that he aimed at the throne, ‘Ādel Shah sent his Georgian brother-in-law, Sohrāb Khan, to gather information. Ebrāhīm had him murdered in Šafar 1161/February 1748 and, after a raid on the fortress of Kermānšāh which secured him more troops and artillery, marched north to join the forces of his cousin Amir Ašlān Khan, military commander of Azerbaijan, who was already in revolt. ‘Ādel Shah marched to the Kamsa district and intercepted his brother’s army in Jomādā II 1161/June 1748; many of his troops deserted to Ebrāhīm, who won a complete victory. Having captured and blinded ‘Ādel, Ebrāhīm next turned on Amir Ašlān, who had apparently withheld his promised support; near Marāḡa, Amir Ašlān was defeated and subsequently put to death. Ebrāhīm then occupied Tabrīz and on 17 Du‘l-ḥejja 1161/8 December 1748 was crowned shah

Two months previously, however, a junta of amirs had raised Nāder’s grandson Šāhroḡ to the throne at Mašhad. Ebrāhīm advanced with a large army in Jomādā II 1162/June-July 1749, but at the village of Sorḡa near Semnān his artillery and other units under Persian officers turned against his Afghan and Uzbek troops, and the army disintegrated. Ebrāhīm fled back to Qom, but he was denied entry by Mīr Sayyed Moḥammad, superintendent of the shrine at Mašhad, whom ‘Ādel Shah had taken on campaign. Deserted even by his Afghan followers, Ebrāhīm was handed over by the commandant of a fortress in which he sought refuge. He was sent in chains to Mašhad together with his former prisoner ‘Ādel Shah, but died or was killed on the way

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(JOHN R. PERRY)

HANWAY, JONAS (1712-86), an English merchant who traveled to Persia and wrote an account of the trip which provides an eyewitness view of northern Iran during Nāder Shah's last years. The son of a naval provisioner, Hanway spent several years in Portugal before moving in 1743 to St. Petersburg to work for the British Russia Company. He was soon sent to Iran to assess the condition of the Company's trade there and to investigate its agent, John Elton. Elton, an English sailor, had been working to establish a British mercantile presence on the Caspian since 1740, when he had secured trading privileges from Nāder Shah. As "Jamāl Beg," Elton was also building a Caspian fleet for Nāder. The Russians took a dim view of Elton's serving both as an Iranian naval commander and a British merchant. In 1743 they denounced him as a smuggler and a spy, so Hanway was dispatched to appraise the situation firsthand (Hanway, I, pp. 105-6).

Hanway reached Elton in Langarūd. His initial impression of Elton and the state of British trade in Iran was favorable. This emboldened Hanway to organize a test caravan of goods to Mašhad, a principal entrepôt of the overland route to India from the Caspian region. His trip ended abruptly in Astarābād, where he was detained and most of his cargo looted by the forces of Moḥammad Ḥasan Khan Qājār, who was then rebelling against Nāder. Barely escaping back to Langarūd, Hanway was persuaded by Elton to seek restitution from the shah. At the royal camp near Hamadan, the shah's deputies promised Hanway compensation, but ordered him to seek it in Astarā-bād. Hanway grudgingly went back, but received partial remuneration for his losses only after arduous negotiations (Hanway, I, pp. 331-34). He returned to Russia in September 1744 soured on the future of trade in the region. In 1746 the Russians formally banned British merchants from the Caspian (Hanway I, pp. 331-34). Britain did not challenge this decision, given the lackluster record of its commercial ventures there and a perceived need to make Russia its ally in European conflicts.

Soon after returning to England in 1750, Hanway published *An Historical Account of the British Trade over the Caspian Sea*, a four-volume compendium of his experiences in Russia and Persia (Lockhart, p. 309). The first two volumes contain a narrative of his trip replete with valuable eyewitness descriptions, such as a detailed account of Nāder's camp. The second two volumes are a general history of Iran from 1722 to 1749, based largely on the earlier works of Judasz Tadeusz Krusinski, Louis André de la Mamie de Clairac, and James Bailie Fraser. Displaying an Enlightenment abhorrence of absolute rulers, Hanway saw Nāder as little more than a tyrannical usurper driven by lust for power and wealth, but he admired the "robust, warlike, and hardy" nature of the Persians he had met (Hanway, I, p. 226).

In later years Hanway achieved fame as a founding member of the Marine Society, one of the first modern English charity associations. He produced numerous books and tracts, but never wrote again about Persia.

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(Ernest Tucker)

ḤASAN-‘ALIBEG BEŠTĀMI, one of Nāder Shah’s closest associates, held the title *mo‘ayyer al-mamālek* or “chief assayer” and played an important advisory role throughout Nāder’s reign

Apparently a slave of Armenian or Georgian origin, Ḥasan-‘Ali had entered royal service in Sultan Ḥosayn’s time, becoming an important Safavid official by the 1720s. In 1138/1726, Ṭahmāsb II dispatched him to report on the activities of Nāder, who was then campaigning around Abivard. Ḥasan-‘Ali persuaded Nāder to join Ṭahmāsb in crushing the rebel Malek Maḥmud of Sistān and appointed him deputy governor of Abivard on Ṭahmāsb’s behalf. This encounter marked the beginning of a long and close connection between Ḥasan-‘Ali and Nāder

In the early 1140s/1730s, Ḥasan-‘Ali resided in Isfahan, carrying messages and gifts between Nāder and Ṭah-māsb as well as overseeing fiscal affairs there. He kept Nāder informed about the situation of the royal court, and played a part in Ṭahmāsb’s deposition and the crowning of the infant ‘Abbās III in 1144/1732 (Moḥammad Kāẓem Marvi, *Tāriḳ-e ‘alamārā-ye nāderi* I, ed. M. A. Riāḥi, Tehran, pp. 232-34). By 1148/1736, Ḥasan-‘Ali had become one of Nāder’s principal advisors and was at his side during the Moġān coronation ceremony (ibid., II, pp. 19-20). From that time until Nāder’s death, Beštāmi resided permanently in the shah’s camp. When Nāder was assassinated in 1160/1747, Ḥasan-‘Ali escaped alive, causing Nāder’s Jesuit doctor, Bazin, to believe that he had some involvement in the plot (Père Louis Bazin, “Seconde letter . . . contenant les révolutions qui suivirent la mort de Thamas Kouli-Khan,” *Lettres édifiantes et curieuses* IV, Paris, 1780, pp. 434-47; Bāmdād, *Rejāl* I, p. 434, 322-23)

After Nāder's demise, Ḥasan-ʿAli served briefly as an important advisor to ʿĀdel Shah, Nāder's nephew and successor. He then made his way back to Isfahan, where he is said to have counseled Karim Khan Zand to enthrone Abu Torāb Mirzā as Shah Esmāʿil III in 1163/1750 (Abu'l-Ḥasan Golestāna, *Mojmal al-tawāriḡ*, ed. Modarres Rażawi, Tehran, 1965, p. 172). Ḥasan-ʿAli's descendants took the title *moʿayyer al-mamālek* as their family name. One of them, Ḥasan-ʿAli, served as an official of Fath-ʿAli Shah and married one of his daughters around 1249/1834.

.Bibliography: Given in the text

(Ernst Tucker)

ʿABD-AL-QĀDER KHAN, MĪRZĀ (better known as MĪRZĀ MOḤAMMAD ĀĠĀ JĀN), author of *Avīmāq-e Moḡol*. His ancestors had served Nāder Shah and Aḥmad Shah Dorrānī; his grandfather, Mīrzā Shah Moḥammad Khan Birlas, entered the service of the British after the fall of Shah Šojāʿ. Eventually, after the Indian Revolt of 1857, he settled at Sonkhara in Gwalior. His son, Mīrzā Aḥmad Jān, spent most of his life in the same town, marrying the daughter of a Mughal noble of Jawara, where Mīrzā Shah had a revenue assignment (*ḡāgīr*). According to ʿAbd-al-Qāder, his father was a Hanafite and a disciple of the Qāderī Sufī Sayyed ʿAbd-al-ʿAzīz Kašmīrī; Mīrzā Aḥmad also wrote poetry.

Mīrzā Moḥammad ʿAbd-al-Qāder Khan was born at Sonkhara and received his primary education from his father. He married an Afghan lady in 1895 and had two sons, Mīrzā Khan Moḥammad Jān alias Kānī Mīrzā and Mīrzā Solṭān Moḥammad Khan. In 1897 he was entrusted with the task of surveying Gwalior State, which, in spite of his illness, he accomplished successfully. After the death of his father in 1897, he became a favorite of Thakur Lal Singh, the ruler of Sonkhara. In 1899 he was employed by Maharaja Madhu Rao Sindhia of Gwalior, who granted him a number of certificates, acknowledging his merits as an author.

History was his favorite subject. His *Avīmāq-e Moḡol* (completed in 1900, published at Amritsar in 1902) is an important source of Mughal history. ʿAbd-al-Qāder traced the genealogy of the Mughals, devoting 388 pages to their history in Transoxania and Turkestan before the accession of Bābor. He also dealt with Mughal rule in India and with regional dynasties (e.g., the Rohillas and, most distinctively, the Rajput rulers of Sonkhara). He traced the invasions of Aḥmad Shah Abdālī and the struggle for power between the Marathas and the Dorrānīs in northern India, adding an account of the establishment of the British rule in India. He was well aware of the political events of the Deccan and recorded the wars of Ḥaydar ʿAlī and his son Tīpū Solṭān against the British. He also recorded the struggle between the Neżām and the Marathas in the Deccan and Carnatic.

Like earlier historians, ʿAbd-al-Qāder gives a survey of scholars and poets of particular periods at the end of each chapter. A list of his historical sources is appended at the end of the work.

.Bibliography : See also Storey, I/1, pp. 528-29

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