



'ABD-AL-BĀQĪ NAHĀVANDĪ

'**ABD-AL-BĀQĪ NAHĀVANDĪ**, Mughal noble and biographer. He was born in 978/1570 at Julak near Nahāvand, which his ancestors had held in rent-free tenure from the Safavid king Shah Esmā'īl. 'Abd-al-Bāqī's father, K̄vāja Āqā Bābā, a Kurdish poet who had adopted the pen name of Modrekī, was appointed by Shah 'Abbās I as the vizier and *nāẓer* of Hamadān. Āqā K̄ẓr, another son of the poet, also enjoyed the patronage of Shah 'Abbās, having been appointed vizier at Lāhījān and later *dīvān* and vizier at Hamadān, where he seems to have succeeded his father. Āqā K̄ẓr's achievements were recorded by Amīr Taqī-al-dīn Moḥammad in an eponymous work titled *Ma'āẓer al-K̄ẓrīya*.

'Abd-al-Bāqī held responsible positions in Hamadān, Semnān, Beštām, Daylamān, Lāhījān, Yazd, and Abarqūh. Eventually he was appointed revenue officer of Kāšān. There he heard from his religious preceptor, Amīr Moḡīṭ-al-dīn Hamadānī, about the largess of the eminent Mughal general 'Abd-al-Raḥīm K̄ānḳānān. Moḡīṭ-al-dīn himself had had a distinguished career in India in K̄ānḳānān's service, and his account of his patron so impressed 'Abd-al-Bāqī that he wrote a *ḡazal* in which he expressed his regret at not having been able to join the poets in K̄ānḳānān's employ.

Upon the sudden death of his brother, 'Abd-al-Bāqī was appointed vizier; but people jealous of his position tried to poison the shah's ears against him, and he found it impossible to continue living in Iran. Eventually he responded to an invitation from K̄ānḳānān and the poet Fayzī and arrived in Khandesh toward the end of 1614. K̄ānḳānān welcomed his new protégé, awarding him a



suitable *ĵāgīr* (revenue assignment) and entrusting him with the task of writing his memoirs. The ensuing voluminous work, entitled *Ma’āter-e Raḥīmī*, was completed in 1025/1616. It consisted of four parts, with an introduction and a conclusion. The text detailed Kānḳānān’s ancestry, his life and achievements and those of his progeny, the history of India from the Ghaznavids to Jahāngīr, together with histories of nine provinces, Bengal, Jawnpur, Malwa, Kashmir, Multan, Sind, the Deccan, Gujarat, and Khandesh, and finally biographies of learned men, saints, poets, philosophers, physicians, military officers, and other celebrities.

For the history of India up to Akbar’s reign, ‘Abd-al-Bāqī drew extensively upon Neẓām-al-dīn’s *Ṭabaqāt-e Akbarī*, which he frequently reproduced verbatim. The account of the contemporary period, on the other hand, though replete with praise of Kānḳānān, provides a valuable record of events which transpired in the author’s lifetime; the biographical notices also are of enduring historical interest.

‘Abd-al-Bāqī was *amīn* of the Deccan and Berar until 1619, and thereafter was appointed *dīvān* of Bihar by the emperor Jahāngīr’s son Parvēz. The date of ‘Abd-al-Bāqī’s death, mentioned by Mo’tamad Khan in *Tārīḳ-e Moḥammadī* (ms., B. M. Or. 1824, fol. 170b), is 1042/1632. This was disputed by W. Ivanov, who observed that in the A.S.B. copy of *Ma’āter-e Raḥīmī* a note, probably in ‘Abd-al-Bāqī’s own hand, states that the entire work had been checked and collated by him in 1046/1637 (*Cat. A.S.B.*, p. 140). Yet the printed text of *Ma’āter-e Raḥīmī*, based on the same A.S.B. manuscript, states that the author’s note concerning collation was made by him in 1026/1617 and supplemented by a further brief note in 1031/1622 (III, pp. 1698-99). It seems likely, therefore, that ‘Abd-al-Bāqī died in 1042/1632.

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