



'ABD-AL-BĀQĪ TABRĪZĪ

'ABD-AL-BĀQĪ TABRĪZĪ, MĪR, called DĀNEŠMAND, religious scholar and notable of Azarbaijan (d. 1039/1629-30). He was learned in philosophy and mathematics and skilled in Arabic poetry. He also wrote good Persian poetry, using the pen name (*takalloş*) Bāqī, and was expert in the calligraphic styles called *tolt*, *nask*, and *nasta'liq*. His youth was passed in Tabrīz, where he benefited from the presence of the famous calligrapher 'Alā Beg Tabrīzī. Then he set out for Baghdad and undertook to perfect his artistry under Dede Moştafā, the chief calligrapher of Baghdad. He attained great fame, and the news of his excellence reached the ears of Shah 'Abbās I. When the shah was building the Maşjed-e Şāh, he sent Moḥammad Ḥosayn Čelebī to Baghdad to invite 'Abd-al-Bāqī to Isfahan to execute the inscriptions. Mīr 'Abd-al-Bāqī did not accept, but shortly thereafter Shah 'Abbās gained control of Baghdad and brought the Mīr to Isfahan, where he was put in charge of executing the calligraphic inscriptions for the Shah Mosque. These inscriptions still exist in various parts of the mosque and have the signature of Mīr 'Abd-al-Bāqī (Tarbiyat, *Dāneşmandān*, pp. 144-46; 'Abd-al-Moḥammad Ērānī, *Kaṭṭ va kaṭṭatān*, Cairo, 1345/1926-27, pp. 90-187; Nūr-al-Ḥasan, *Negārestān-e soḳan*, Calcutta, 1293/1876, p. 16; Loṭfallāh Honarfar, *Esfahān*, pp. 401, 434, 438, 439, 449, 451).

According to Aḥmad Rāzī (*Haft eqḷīm* III, p. 243), Mīr 'Abd-al-Bāqī went to India in the service of Mawlānā Mīrzā Jān and served the Kān-e Kānān until 1005/1596-97. The author of *Ma'āṭer-e Raḥīmī* states that this journey was made on the invitation of 'Abd-al-Amīn Khan, known as Kān-e Kānān



(*Dānešmandān-e Āzarbāyjān*, p. 145). ‘A. Kayyāmpūr believes this Mīr ‘Abd-al-Bāqī to be different person from Dānešmand (*Soḵanvarān*, p. 374). However, the *Ma’āṭer-e Raḥīmī* entry “‘Abd-al-Bāqī Tabrīzī” suggests that it is possible that Mīr ‘Abd-al-Bāqī was first in Tabrīz in the first decade of the 11th century A.H., then went to India the second decade; in the third decade he returned to Baghdad and went to Isfahan with Shah ‘Abbās and worked on the calligraphic inscriptions of the Shah Mosque. Numerous examples of the Mīr’s poetry are mentioned India the *taḍkeras* (*Soḵanvarān*, “Bāqī Tabrīzī,” p. 77). Several other works also have been attributed to him, among them the *Menhāj al-velāya dar šarḥ-e nahī al-balāḡa*, (Deḥḵodā, *Loḡatnāma*, s.v. “‘Abd-al-Bāqī”).

BIBLIOGRAPHY

Given in the text.