



'ABD-AL-BĀQĪ YAZDĪ

'**ABD-AL-BĀQĪ YAZDĪ**, Safavid official and poet skilled in calligraphy, killed at the battle of Čālderān in Raġab, 920/August, 1514. He was a descendant of the founder of the Ne'matallāhī order, Nūr-al-dīn Ne'matallāh (q.v.; 730-834/1330-1431). He has been called the son of Na'im-al-dīn Ne'matallāh Tānī, but a different line of descent from Nūr-al-dīn was suggested by Ī. Afšār (*Yādgārhā-ye Yazd*, Tehran, 1348 Š./1969, I, pp. 412-15; cf. J. Aubin, "Etudes Safavides I. Šāh Ismā'īl et les notables de l'Iraq persan," *JESHO* 2, 1959, pp. 39-40).

Little is known of 'Abd-al-Bāqī's life, which apparently was spent largely in the vicinity of Yazd. He succeeded Ne'matallāh Tānī as spiritual and administrative leader of the order in the early 10th/16th century (Bāfqī, *Jāme'e Mofīdī*, ed. Ī. Afšār, Tehran, 1340 Š./1961, III, pp. 54-56; Aubin, op. cit., pp. 39-40). He thus commanded wealth and prestige such that Shah Esmā'īl must have been induced to seek his acquaintance: Kāvāndamār mentions that 'Abd-al-Bāqī participated in celebrations at Shah Esmā'īl's camp in the spring of 916-17/1511 (*Ḥabīb al-sīar* [Tehran] IV, p. 517). 'Abd-al-Bāqī was appointed a *šadr* under Yār Aḥmad Kūzānī (Naġm al-Tānī) in Ḍu'l-ḥejġa, 917/February-March, 1512; and after the latter was killed in campaign against the Uzbeks in Ramażān, 918/November 1512, he was appointed *vakīl* (ibid., IV, pp. 533-34; R. M. Savory, "The Principal Offices of the Safavid State During the Reign of Ismā'īl I (907-30/1501-24)," *BSOAS* 23, 1960, pp. 96-97). He thus held the highest civil and military office in the Safavid state until his death at Čālderān (*Ḥasan Rūmlū*, pp. 146, 149).



‘Abd-al-Bāqī is said to have written poetry using the *takalloṣ Bāqī*. Examples of his work are preserved (*Toḥfa-ye Sāmī*, pp. 21-22; Moḥammad Fakrī Harātī, *Laṭā’efnāma*, ed. ‘Alī A. Ḥekmat, Tehran, 1323 Š./1944, no. 387, p. 137). He was skilled in epistolary writing (*enšā’*) and in use of the *ta’līq* script—both attainments appropriate to his roles as official and religious leader, since *ta’līq* was used in decrees and correspondence. Examples of his calligraphy seen by Qāzī Aḥmad (p. 46; tr., p. 88) were “decrees and documents (*asnād*) of the shaiḫs and inhabitants of Yazd.” An instance of his patronage is recorded; the *kānegāh* at Taft was enlarged by the addition of an *ayvān* called the *Ṣoffa-ye Ṣafā* (*Jāme’-e Moḥīdī* III, p. 56).

BIBLIOGRAPHY

Given in the text.