



## ‘ABDALLĀH MORVĀRĪD

‘**ABDALLĀH B. ŠAMS-AL-DĪN MOḤAMMAD MORVĀRĪD** KERMĀNĪ, ŠEHĀB-AL-DĪN (d. Raġab, 922/August, 1516), Timurid court official, poet, scribe, and musician. His father, Moḥammad Morvārīd, had moved to Herat from Kermān during the reign of Abū Sa‘īd (855-73/1451-69) and later became that ruler’s vizier. Subsequently he performed the same function for Ḥosayn Bāyqarā until retiring to become custodian (*motavallī*) at the shrine of ‘Abdallāh Anšārī (Ḳvāndamīr, *Dastūr al-wozarā*, pp. 394-98; *Ḥabīb al-sīar* [Tehran] IV, pp. 328-29; see the latter source for many of the following details). Moḥammad married the daughter of another Timurid vizier, Moẓaffar Šabān- karā of Qarābāg (d. 891/1486).

‘Abdallāh Morvārīd was a person of many talents. He enjoyed a high reputation as performer on the *qānūn* and composed poetry under the *taḳallos* Bayānī. He wrote a narrative poem, *Ḳosrow o Šīrīn* and various shorter works which were collected into a *divān* entitled *Mūnes al-aḥbāb* (*Bābornāma*, fol. 278; Dawlatšāh, ed. Browne, pp. 515-17; Sām Mīrzā, *Toḥfa*, pp. 64-66).

‘Abdallāh was a close associate of Ḥosayn Bāyqarā and served that ruler in various capacities. Shortly after the latter’s accession to the throne in 874/1470 ‘Abdallāh was appointed *šadr* and served in that capacity for several years (*Bābornāma*, fol. 278). Later he composed official letters and documents and became the keeper of the royal seal. His contemporaries state that he displayed a remarkable aptitude for epistolary composition (*enšā*) and was a skillful scribe particularly in the *ta’līq* script used for correspondence (*Majāles al-nafā’es*, pp. 106, 281; *Bābornāma*, fol. 278). ‘Abdallāh also compiled an *enšā*



manual consisting of documents and letters in various styles (Roemer, *Staatsschreiben*, pp. 24-201). K̄vānsārī has published a sample of calligraphy written by ‘Abdallāh in 921/1515-16 in the style of *reqā‘* favored in Herat (Qāzī Aḥmad, intro. opposite p. 19).

During the vizierate of Qavām-al-dīn Neẓām-al-molk (892-903/1486-98), ‘Abdallāh withdrew from public life for several years. Writing in 896/1490-91, ‘Alī Šīr Navā‘ī remarks that ‘Abdallāh had resigned his court position and was living in retirement (*Majāles al-nafā‘es*, pp. 106, 281). Following the demise of Qavām-al-dīn, ‘Abdallāh returned to Ḥosayn Bāyqarā’s service with the rank of amir and was given the privilege of being the first of the amirs to affix his seal on documents, an honor previously accorded to ‘Alī Šīr Navā‘ī. During this period ‘Abdallāh became one of Ḥosayn Bāyqarā’s closest associates. He was, for example, entrusted with ministering to the dying ‘Alī Šīr in 906/1500 (Mīrḳvānd, *Rawzat al-ṣafā‘* VI, pp. 191-92).

Following Ḥosayn Bāyqarā’s death in 912/1506, ‘Abdallāh lived in seclusion and occupied himself with preparing copies of the Qur’ān. Bābor states that during his last years ‘Abdallāh suffered from a painful disease which caused furuncles to form on his hands and feet (*Bābornāma*, fols. 175a, 278-79; Sām Mīrzā, *Toḥfa*, p. 64). Sām Mīrzā states that during these last years ‘Abdallāh met Shah Esmā‘īl (907-30/1501-24) and composed histories of his reign in verse and prose (ibid.; see also Nafīsī, *Naẓm o natr* I, pp. 259-60). ‘Abdallāh’s close associate, K̄vāndamīr writing in 930/1523-24, makes no mention of these treatises nor of the alleged meeting. The claim of a family association with Shah Esmā‘īl may have originated with ‘Abdallāh’s son, Moḥammad Mo‘men (d. 948/1541-42), a noted calligrapher, who was for some years in the service of Sām Mīrzā (Sām Mīrzā, *Toḥfa*, p. 66).

Authors of *taḍkeras* sometimes confused ‘Abdallāh Morvārīd with ‘Abdallāh Ṭabbāk, since both lived in Herat and both used the title Šehāb-al-dīn (Bayānī, *Košnevīsān*, pp. 351-52).



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### Search terms:

ابو عبدالله بن بایانی	abdoullah ebn bayani	abdoullah ibn bayaani	abdoullah ebn bayaaney
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