



DAŠTAKĪ, GĪĀṬ-AL-DĪN

DAŠTAKĪ, AMĪR SAYYED GĪĀṬ-AL-DĪN MANŠŪR b. Šadr-al-Dīn Moḥammad Širāzī Ḥosaynī (866-948/1462-1541), scholar, philosopher, and *motakallem* (theologian) of the late Timurid and early Safavid period, and, for a brief interval under Shah Ṭahmāsb (930-84/1524-76), one of two *šadrs* (chief clerical overseers).

His family was originally from Shiraz. In the late 16th century Ḥasan Rūmlū (pp. 303-04) and Aḥmad Ḥosaynī Qomī (I, p. 296) reported that the Safavid shah Esmāʿil I (905-30/1499-1524) had initially summoned Gīāṭ-al-Dīn, who was a student of mathematics and astronomy, from Shiraz to repair the observatory of Našīr-al-Dīn Ṭūsī (d. 672/1274) in Marāḡa, but Gīāṭ-al-Dīn's contemporary K̄vāndamīr mentioned no such commission, nor did Nūr-Allāh Šūštārī (d. 1019/1610-11).

Although Gīāṭ-al-Dīn's father and teacher, Šadr-al-Dīn (d. 903/1498), is often accounted the first of the family to have openly professed Twelver Shiʿism, K̄vānsārī (II, pp. 193-94) was skeptical of the family's commitment to the faith in this early period. Like his cousin 'Aṭā'-Allāh Daštakī (q.v.), Gīāṭ-al-Dīn's branch of the family was probably much influenced in its religious affiliation by the changing political climate in Persia. Gīāṭ-al-Dīn himself dedicated an essay to the Ottoman sultan Bāyazīd II (886-918/1481-1512), and K̄vānsārī noted reports that he served Solṭān-Ḥosayn Bāyqarā (q.v., Supp.), Timurid ruler of Khorasan (874-911/1469-1506), as vizier.

Like his father, Gīāṭ-al-Dīn criticized the Persian Sunni Jalāl-al-Dīn Davānī



(q.v.; d. 908/1502), who initially rejected claims of Shah Esmā'īl to be “imam of the age.” Gīāt-al-Dīn debated Davānī openly and in such essays as *Ešrāq hayākel al-nūr ‘an ẓolmāt šawākel al-ġorūr* (*al-Darī‘a* II, pp. 103-04; Brockelmann, *GAL* I, p. 565, SI, p. 782), a treatise in which he attacked Davānī’s commentary on *Hayākel al-nūr* by Šehāb-al-Dīn Sohravardī (d. 578/1191), and *al-Moḥākamāt*, in which he evaluated disagreements between his father and Davānī over the Shi‘ite-oriented treatise *Tajrīd al-kalām* by Našīr al-Dīn Ṭūsī. Gīāt-al-Dīn’s *Ḥojjat al-kalām* was a critique of the thought of Abū Ḥāmed Moḥammad Ġazālī (d. 505/1111). Moḥammad-Taqī Dānešpažūh (Dānešpažūh and Monzawī, III, pp. 353-54) thought that Mollā Šadrā (d. 1050/1640) had been influenced by Gīāt-al-Dīn’s *ešrāqī* (illuminationist; see CORBIN) essay *Mer’at al-ḥaqā’eq*.

In 936/1529 Gīāt-al-Dīn was appointed *šadr* at the Safavid court, sharing the post with Sayyed Ne‘mat-Allāh Ḥellī (d. 940/1533), who had been appointed a year earlier. Ḥellī, a student of Moḥaqqueq-e Tānī ‘Alī Karakī (d. 940/1534), was dismissed after challenging Karakī’s ruling permitting Friday prayer during the occultation of the Twelfth Imam. Shortly thereafter Gīāt-al-Dīn himself challenged Karakī’s calculation of the *qebla*. A council was convened in the presence of Shah Ṭahmāsb to settle the disagreement. Karakī triumphed: In 938/1531-1532 Gīāt-al-Dīn was dismissed and replaced by another student of Karakī. He returned to Shiraz, where he was said to have founded and taught at the *Madrasa-ye Manšūrīya* (Kvānsārī, VII, pp. 176, 194; cf. Foršāt Šīrāzī, pp. 497-98, who reported that the *madrasa* had been founded by Gīāt-al-Dīn’s father). He died there and was buried in the school.

The two failed challenges to Karakī, though based on religious grounds, were certainly fueled by Persian clerics, court officials, and several princes allied to the Tekkelū tribes, whose domination of both the Qezelbāš confederation and the young shah was declining, while the fortunes of the opposing Šāmlū tribe were on the rise. In 939/1532, at the height of the Šāmlū domination of the Safavid confederation, a *farmān* declaring Karakī *nā‘eb al-emām* (deputy of the imam) was issued (for a detailed discussion of these events, see Newman, pp. 96-104).

Qomī (I, p. 297), whose father had studied with Gīāt-al-Dīn, reported an agreement between Karakī and Gīāt-al-Dīn to exchange instruction in philosophy and Twelver Shi‘ism, an account accepted by Roger Savory (p. 82). In other notices, however, no such exchange is mentioned, and Twelver biographers ascribed such an agreement to Karakī and Jamāl-al-Dīn



Estarābādī (d. 931/1524-25), sixth *ṣadr* of the Safavids and a student of Davānī (Rūmlū, pp. 253-56; Šūstarī, fols. 208a-209a, ad. 7th *majles*; K̄vānsārī, II, p. 212, IV, p. 369; *Aḡyān al-Šī'a* XLI, pp. 176-77).

Šūstarī reported that Ġiāṭ-al-Dīn replied to questions submitted to the court by the Ottoman sultan, according to K̄vānsārī (VII, p. 192) in the reign of Ṭahmāsb, presumably while he was *ṣadr*. Rūmlū and Qomī mentioned no such reply, however.

The Shi'ite scholar Ṣadr-al-Dīn 'Alī b. Aḡmad b. Ma'šūm, known both as Ebn Moḡammad Ma'šūm and as Sayyed 'Alī Khan (d. 1118/1706 or 1120/1708), author of *Solāfat al-'aṣr*, was a descendant of Ġiāṭ-al-Dīn.

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