



DAŠTAKĪ, 'AṬĀ-ALLĀH

DAŠTAKĪ, SAYYED AMĪR JAMĀL-AL-DĪN 'AṬĀ-ALLĀH b. Faẓl-Allāh b. 'Abd-al-Raḥmān Ḥosaynī Heravī (d. 912/1506, 917/1511, or 926/1520; Dānešpažūh and Monzawī, pp. 582-83; Baġdādī, p. 664, citing the anonymous 16th-century chronicle *Ḳolāṣat al-afkār*, by Mīr Moḥammad-Taqī Kāšānī), a scholar of Hadith in Khorasan in the late Timurid and early Safavid periods. He was from a Sunni family that originally hailed from the Daštak quarter in Shiraz. In the late 15th century he taught at the Madrasa-ye ṣolṭāniya in Herat and preached at Friday services in the main mosque of the city.

The patronage of his three major works reflects the shifting patterns of political dominance in Khorasan. Daštakī completed *Rawżat al-aḥbāb fī sīrat al-nabī wa'l-aṣḥāb* in 888/1483 on commission from the Sunni Mīr 'Alī-Šīr Navā'ī (q.v.; d. 906/1501), minister to [Sultan Ḥosayn Bāyqarā](#) (Supp.), ruler of Khorasan (874-911/1469-1506). Probably at about the time of the Safavid conquest of Herat in 916/1510 Daštakī dedicated his *Ketāb toḥfat al-aḥebbā'* to Ḳvāja Moẓaffar-al-Dīn Betekčī Astarābādī, minister to Shah Esmā'īl I (907-30/1501-24), and *al-Arba'un ḥadiṯ men aḥādīṯ Sayyed al-Morsalīn fī manāqeb Amīr-al-Mo'menīn* to Shah 'Abd-al-Bāqī, who served Amir Najm-e Tānī until his death in 918/1512 and succeeded him in command of the Safavid forces in Herat.

Later Twelver biographers disagreed about his religious loyalties and those of his family. Nūr-Allāh Šūštārī (d. 1019/1610-11) and later Daštakīs claimed that the family had practiced *taqīya* (disguise of one's religious beliefs) before the advent of the Safavids. According to Šūštārī, the first of the family to declare



open allegiance to Twelver Shi‘ism was Sayyed Şadr-al-Dīn Moḥammad b. Ebrāhīm Daštakī (d. 903/1498), ‘Aṭā’-Allāh’s uncle and father of [Ġiāṭ-al-Dīn Maṣūūr Daštakī](#) (Modarres, *Rayḥānat al-adab* III, pp. 367-69; for various views on the Daštakīs’ acceptance of Shi‘ism, see Šūštari; Kṽānsāri; *Ḥabīb al-sīar* [Tehran]; Dānešpažūh and Monzawī). After the fall of Herat in 916/1510 Daštakī preached a sermon praising the imams and the shah (Afandī, p. 316; *Ḥabīb al-sīar* IV, p. 515). Daštakī’s sermon and later Shi‘ite treatises probably reflect realistic assessment of political and religious changes in Persia, rather than a genuine commitment.

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