



## ABU'L-WAFĀ' K̲VĀRAZMĪ

**ABU'L-WAFĀ' K̲VĀRAZMĪ**, famous Sufi of Kobrawī affiliation, esoterist, scholar, poet, and musician, known as “angelic master” (*pīr-e ferešta*) or “angel on earth” (*ferešta-ye rū-ye zamīn*). K̲vāja Abu'l-Wafā', as he is usually called, died in 835/1431-32 in K̲vārazm. From one of his quatrains, in which he speaks of himself as an old man of seventy-four years about to leave this world no wiser than he entered it, we may infer that he was born around 760/1359. In an often quoted poem, he establishes his Kobrawī affiliation as follows: Najm-al-dīn Kobrā (d. 618/1221) to Bābā Kamāl Jandī to Aḥmad (known as *šayḵ-e 'ālem*, elder son of Šams-al-dīn Moftī in Jand) to Bahā'-al-dīn Kobrawī to Moḥammad (known as *dānešmand mawlānā*, younger son of Šams-al-dīn Moftī) to Abu'l-Fotūḥ (son of Bahā'-al-dīn). The latter thus would appear to have been Abu'l-Wafā's direct Sufi master. However, according to an additional verse quoted already by Abu'l-Wafā's direct disciple, Kamāl-al-dīn Ḥosayn K̲vārazmī (d. probably 839/1435-36), there was still another master, named K̲vāja Sa'īd, between Abu'l-Fotūḥ and Abu'l-Wafā'. At any rate, it is noteworthy that Ḥosayn K̲vārazmī distinguishes, generally speaking, the way of affiliation through a chain of masters (*ṭarīq-e selsela*) from the esoteric way (*ṭarīq-e serr*), i.e., direct communication between the archetype (*'ayn ṭābeta*) of a mystic and his lord (*rabb*), and that he identifies this esoteric way, which is evidently conceived in Ebn 'Arabī's terminology, with Kobrā's “third way” called *ṭarīq-e šoṭṭār*. Abu'l-Wafā' himself explicitly acknowledges the greatness of 'Ayn-al-qozāt Hamadānī and Ebn 'Arabī, and the influence of their monism on his thought is evident from his poetry. Yet he is clearly a Sufi, not a philosopher. In one of his quatrains, he has only biting criticism for Ebn Sīnā;



and in another, he displays the typical Sufi skepticism towards formal learning generally. His mystical love poetry seems to take its inspiration from Mawlānā Jalāl-al-dīn Rūmī; indeed, he refers to Rūmī's verse, *pīštar ā pīštar ay Bu'l-Wafā* (*Dīvān-e kabīr*, ed. B. Forūzānfar, Tehran, 1336 Š./1957, no. 251) as having been addressed to himself "one hundred years before my birth."

About 250 verses of Abu'l-Wafā's poetry have come down to us in a unique manuscript available in the Malek Library, Tehran. This collection contains, among many others, several *robā'īs* quoted already by Ḥosayn K̲vārazmī, as well as all those attributed to Abu'l-Wafā' by Jāmī, Gāzargāhī, K̲vāndamīr, and Rezā-qolī Khan Hedāyat. Since Gāzargāhī specifies that Abu'l-Wafā' inserted many *robā'īs* in his prose work *Naṭr al-ĵawāher*, including one which is also found in the Tehran collection, it seems likely that the latter was gathered by someone from one of Abu'l-Wafā's lost works. The work referred to by most other secondary sources as *Kanz al-ĵawāher* is perhaps the same.

## BIBLIOGRAPHY

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