



ĀZARĪ ṬŪSĪ

ĀZARĪ (ĀDARĪ) ṬŪSĪ, NŪR-AL-DĪN (or FAḲR-AL-DĪN) ḤAMZA B. 'ALĪ MALEK ESFARĀYENĪ BAYHAQĪ, Shi'ite Sufi poet (fl. 784-866/1382-1462). He was born in Esfarāyen (Khorasan), where his father was of some importance under the Sarbadārs (Dawlatšāh, p. 398). He showed an early inclination toward poetry and soon gained the favor of Šāhroḡ (r. 807-50/1405-47) after a competition with K̄vāja 'Abd-al-Qāder Ūdī, in which he was required to compose *qaṣīdas* in the manner of Salmān Sāvajī (d. 778/1376-77). He was promised the position of poet-laureate at the Timurid court but, about the same time, came under the influence of the Sufi, Shaikh Moḥyī-al-dīn Ṭūsī Ġazālī. He made the pilgrimage to Mecca with his teacher; and, while there, he wrote *Sa'y al-ṣafā*, a history of the Ka'ba with description of the *ḥājj* ceremonies (Dawlatšāh, pp. 398-409). On the return journey Shaikh Moḥyī-al-dīn died at Aleppo (830/1426-27), and Āzarī then became the disciple of Shah Ne'matallāh Walīy. He made the pilgrimage again with the latter, from whom he received the Sufi's cloak (*kerqa*; see Nafīsī, *Naẓm o naṭr* I, p. 294; Qāzī Nūrallāh Šūstarī, *Majāles al-mo'menīn*, Tehran, 1335 Š./1956, II, p. 125).

Āzarī then traveled to India. In 832/1428-29 he became attached to the court of Aḥmad Shah Bahmanī (820-38/1417-35) in the Deccan, and the king bestowed on him the title of poet-laureate. Āzarī began work on a history of the dynasty, the *Bahman-nāma*. He eventually sought permission to return home but promised to continue work on the history. By the time of his death he had carried it down to the reign of Sultan 'Alā'-al-dīn Homāyūn Shah (862-65/1457-61); other poets, such as Naẓīrī and Sāme'ī, continued the project



(Nafīsī, op. cit., II, p. 786). On his departure from India, Āzarī received a gift of 60,000 silver tankas, five slaves, and a robe of honor.

Āzarī returned to Esfarāyen and spent the remaining thirty years of his life in seclusion. He largely turned from the writing of panegyric to verse in praise of the Prophet and his descendants. He also had built, and provided endowments for, houses and hospices to serve dervishes, the poor, pilgrims, and students. When the Timurid Sultan Moḥammad b. Bāysonqor passed through in 850/1446-47 (after Šāhroḡ's death, on his way to assume the rule of Fārs, 'Erāq-e 'Ajam, and Māzandarān), he called on the revered Sufi elder. Āzarī offered advice but declined a bag of gold. In 852/1448-49 Āzarī had another royal interview in Esfarāyen, with Uluḡ Beg (Dawlatšāh, p. 363). Āzarī died there in 866/1461-62 and was buried in one of his foundations. His death date was found in the chronograms *kosrow* (by Aḥmad Mostawfī, see M. 'A. Modarres, *Rayḡānat al-adab* I, 3rd ed., Tabrīz, n.d., p. 46) and *korūs* ('Alī-Šīr Navā'ī, *Majāles al-nafā'es*, ed. 'A. A. Ḥekmat, Tehran, 1332 Š./1954, p. 186).

Āzarī's other literary works were: *Mafātīḥ* (or *Meftāḥ*) *al-asrār*, written in 830/1426-27, apparently lost; *Jawāher al-asrār*, an abridgement of the preceding, done ten years later (H. Ethé in Geiger and Kuhn, *Grundr. Ir. Phil.* II, p. 304), published Tehran, 1353/1934; *Ṭoḡrā-ye homāyūn*; and *Maṭnawī-e mer'āt*, comprising *Tāmmat al-kobrā*, '*Ajā'eb al-donyā*, '*Ajā'eb al-a'lā*, and *Sa'y al-ṣafā*. The third of these has been tentatively identified with an '*Ajā'eb al-ḡarā'eb* in the Majles Library, Tehran (Ebn Yūsof, *Fehrest-e ketāb-kāna-ye Majles* III, Tehran, 1312-18 Š./1933-39, p. 513) by Āqā Bozorg Ṭehrānī (*al-Darī'a* IX/1, pp. 3-4, XV, p. 218). Āzarī may have written other works; S. Nafīsī attributed to him a *Maṭnawī-e emāmīya* and *Maṭnawī-e tamarāt* (op. cit., I, p. 294).

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Majma' al-foṣaḥā' I, p. 8.

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Search terms:

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