



GĀZORGĀHĪ, MĪR KAMĀL-AL-DĪN ḤOSAYN

GĀZORGĀHĪ, MĪR KAMĀL-AL-DĪN ḤOSAYN, b. Šeḥāb-al-Dīn Esmā'īl Ṭabasī (b.874/1469-70), a Timurid *šadr* and author of a collection of biographies of Sufis known as the *Majāles al-'oššāq* (sometimes mistakenly ascribed to Sultan Ḥosayn Bāyqarā, q.v.). Through his mother, a sister of Mīr Rafī'-al-Dīn Ḥosayn, he belonged to a prominent family of sayyeds in Nišāpūr.

Gāzorgāhī studied various religious sciences in Khorasan; he is said to have been versed in both letters and mysticism. During the reign of Sultan Ya'qūb (r. 1478-90), he moved from Ṭabas to Azarbaijan. The Aq Qoyunlu sultan gave him the small village of Bayābang as a fief (*soyūrġal*), the income from which amounted to ten thousand dinars a year. He rejected it and left for Herat, where he began to live as a dervish. He studied Sufi technical terms with 'Abd-al-Raḥmān Jāmī (d. 1492) and wrote a commentary on K̄vāja 'Abd-Allāh Anṣarī's *Manāzel al-sā'erīn* (see *EIr* I, p. 189). He is reported to have lived a secluded life in the manner of the Malāmatiya ('Alī Šīr Navā'ī, pp. 146-47; *Ḥabīb al-sīar* IV, p. 325). According to Bābor (*Bābor-nama*, fol. 176a), he was not a professed Sufi but inclined to mysticism.

After his return from Azarbaijan, Gāzorgāhī was appointed by the Timurid Sultan Ḥosayn Bāyqarā (q.v.) to be the shaikh of the shrine of 'Abd-Allāh Anṣarī at Gāzorgāh (q.v.) near Herat as well as the *motawwalī* for its *waqf* property. This appointment, taking place possibly in 904/1498, when the



previous *motawallī* K̄vāja Šams-al-Dīn Moḥammad Marvārīd died, coincided with his other appointment by the same ruler to the post of *ṣedārat*, the function of which included the control of *waqf* endowments (cf. Aḥmad K̄vāfī, pp. 229 ff.). These appointments were made only out of consideration for Gāzorgāhī's birth into a family of notables (*Bābor-nāma*, fol. 176a).

Gāzorgāhī finished writing the *Majāles al-'oššāq* in 909/1503-4. The book was ridiculed by Bābor as consisting mostly of insipid and potentially heretical lies (*Bābor-nāma*, fol. 176a-b), while 'Alī Šīr Navā'ī praised the author's erudition (p. 147).

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