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MAHMUD SHABÜSTERI VE BATI ORYANTALIZMİ

Özet

Bizlerin Şebüsteri kişiliğinin batılı araştırmacılarla güvenerek araştırmaları tabi tutmamızın asıl nedeni batılı araştırmacıların İslam dünyanın büyük düşünürünün fikirlerinin derinden derine incelemektedir. Makale genel olarak batılı araştırmacıların Mahmut Şebüsterinin hayatını ve eserlerini konu alan araştırmalarını içermekte onlar hakkında somut bilgi vermektedir. Makalede klasik edebiyatın en ünlü isimlerinden biri olan Şebüsterinin eserlerinin çevrileri, özellikle eserleri ve batılı araştırmacılar tarafından Şebüsteriyle ilgili kaleme alınan ilmi makaleler incelenmiştir.


Anahtar Kelimeler: Mahmut Şebüsteri, İslam Dünyası, Klasik Edebiyat, Batılı Araştırmacılar

MAHMUD SHABİSTARI AND WESTERN ORIENTALISM

The main reason why we investigate Shabistari’s personality by the way relying upon the western investigators is that we want to determine the analysis and interpretation of the thoughts of the western investigators on the great philosopher of the Islamic world Sheikh Mahmud Shabistari. The article highlights the thoughts of western authors on life and creative activity of Sheikh Mahmud Shabistari. The

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translation of works of Shabistari, who is one of the famous representatives of our classic literature, especially, monographs, articles written on Shabistari, by western investigators have been analyzed.

Shabistari Muhyiddin was affected from Ibn Arabi’s vahdet-i vujud teachings and his his symbolic terminology. Shabistari was used from Ibn Arabi’s ideas and terminology. It is filled by us from his works. The most famous work of Shabistari is Gulshan-i Raz, it is a work containing mystical texts. Work is written in the style of masnawi, in the year 1311 and consists of Shabistari’s answers which were asked about Emir Hussein Herev’s sufi teaching. Work, is of the most important works were written about mysticism and pantheism doctrine.

**Keywords:** Mahmut Shamistar, Islamic World, Classic Literature, Western Investigator

**MAHMUD SHABISTARI AND WESTERN ORIENTALISM**

Saadaddin Yahya Ibn Mahmud Shabistari’s life, philosophy, especially “Gulshani-Raz” work has widely learned in the Western Orientalism. Shabistari’s works keeping in Britain museum, especially his period, life, works and his philosophy that has researched by the Western orientalists are very attractive.

During looking through the writings of western scientists about Shabistari we can group their opinions as following:

1. About the history of Shabistari’s birth and death.
2. About Shabistari’s faith.
3. About Shabistari’s works.

We so sorry that we have not enough information about Shabistari’s birth and death. Western authors tried to determine his birth and death history on the base of memoirs. Shabistari’s date of birth has changed between 1284-1288s and 1320-1340s. In determination of Shabistari’s birth and death histories, there are a lot of thoughts of western researchers. Corbin said that he lived during 1288-1320s. Lewisohn’s thought about the same theme is on the base of work “Rovzat ul-jinan” by Ibn Karbalayi. Lewisohn quoted to this part in “Rovzat ul-jinan” and wrote, “While Shabistari was suffering the final death throes, one of his fellow townsman-a Turkish mystic by the name of Baba Abi Shabistari-stopped by his residence. According to the famous legend, Baba Abi visited Saadaddin Mahmud [Shabistari] when he was dying. In addition, in that same year, rather in that same month, Baba Abi died. His death took place on the 5th of Rabi al-awwal in the year 740 [=11th September of 1339]

By comparison of the above two passages from the Rawdat al-jinan, it is obvious that we should reckon the date of Shabistari’s death to be shortly after 1339-40, and not 720/1320 as most Persian Tadhkira authors and orientalists such as E.J.Browne have recorded.[1,8].

There are many argumentative thoughts about Shabistari’s faith. According to the investigations of Anvar Abhari, some western critics pretended that Shabistari was from Ismaili faith.

1. An English western orientalist A.Arberry in the book “Classical Persian literature” during putting forward this problem some similarities between the work “Miratul-
2. Yan Ripka – Poland critic, in the book “The literary history of Persia” without any analyses gave as a basis the thoughts of A. Arberry.[3,275]
3. Francis Islamist Henri Corbin in the book “Islamic philosophy” view point of imagination of Ismaili’s talked about Sanai, Attar, Shams Tabrizi, Movlana and Aziz Nasafi, but he has doubted that Shabistari was belonged to this faith.[4,126]

In really, there is not any argument or fact that proved Shabistari belonged to Ismaili’s. At the same time Nuraddin Mudarrisijahardahi in the book “Seyri dar tasavvur” without showing any source or reason said that “They know Sheykh Sabustari as the Sufi inclining to hurufi faith”[129].

Here, as giving the result to the thoughts about faith of Sheikh Mahmud as an argument to pairing the thoughts of Shabistari’s work, at the beginning of “Saadatnama” work by author we can show the sayings with his words:

جرعه شربثی که ذوق امیخت
خواجه بر خاکیان امت ریخت
[That Excellency has given to followers the syrup mixing with his taste and accuracy.]
زان طلب کن ز بوبکری
جرعه جام صب فی صدری
[You, drink some syrup of “Sab fi sadr”2 from the heart of Abu Bakr.]
پاز جوحم ز قاب پای عمر
رشحه فیض فضل پیغم
[From the honest heart of Omar feel the greatest delight belonging to the prophet. ]
اندر اشام از کف عثمان
غرقه از اب چشمه حیون
[Taste the delight of vitality water from the hands of Osman.]
ذوق داشت طلب باب علی
انت منی شنو خطاب یا
[Ali [a] being the door of the science city feel the taste of science and hear the salutation of such words as “You are from me” by the same Excellency.]
صد هزاران درود باد و سلام
بر روان مبلغان پیام
[to the spirits of men that tried to propagate the sayings by Allah lets have thousands of salavats and salaams.]
خاصه بر روضه مطهر و پاک
الذى قال ربه لولاک
[Especially, to the cleanest harem like a beautiful garden of prophet. Because, Allah said about the same Excellency “If were not you I have not create the destiny”. ]
بعد از ان بر روان قوم گزین
آل و أصحاب پاک و پاک آمين
[After that lets have salaam to the spirits of chosen humans, to Ahli-Beyt of Prophet and his companions. ]
انگهی بر روان شیخ کلام
بو الحسن اشعرى امام ایام

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2 Sab fi sadr: “What Allah poured to my heart, I also poured those to Abu Bakir’s heart”.
[After that lets have salavat and salaam to the spirit of Abul Hasan Asharin the sheikh of word science.]

[After that lets have salavat and salaam to the spirit of Abul Hasan Asharin the sheikh of word science. ]

آگه بهناد بهر طاعت را
مذهب سنت و جماعت را [5,150]

[The same person was a founder of ahli – sunna and audience with the purpose of obedience to Allah.]

As it seems from “Seadetname” work, from his Ahli-sunna faith he was from Asharis’.

The Shabistari’s works are consist of compact and capacious letters and distiches reflecting the theoretical and practical problems of imaginations. The author wrote his works with poetry and prose.

Western authors have talked more about “Gulshani-raz” the work by Shabistari. “Gulshani-raz” has translated into European languages. For the first time the poetry “Gulshani-raz” has attracted the attention of western orientalism in 17th centuries. The France tourists visiting to Iran by the means of Chardin and Berni the same work attracted the attention in western art criticism, and some handcrafts of the same work were taken to western libraries.

In spite of that this work has known by Tholuk in the west. In 1821, in his work “Sufismus” by Dr. Tholuk has talked about this faith, in 1825, “Bluthensammlung aus der Morgenlandischen Mystik” book gave a German translation of a piece of the same work. In 1838, Hammer Purgstall’s completely poetry translation was published and then the same translation was published both in Arabian language and Persian with prepositions in Budapest. In 1836, for the first time, masnavi with original version and with the translation into German in Vienna. Later 44 years, “Gulshani-Raz” work attracted the attention of English art criticizer E. Whinfield and so, it has published in English language in Trubner, in 1880. E. Browne has valued E. Whinfield’s translation very high, and said that it is the most valuable translations of “Eastern manuscripts”[6,444]. M. Shabistari’s distich that attracted the European art criticizers’ attention, especially the E. Whinfield’s attention has played exceptional role with its English translation in spreading of our literature in England. But in the chapter of “In the golden work of Islam the historical and literary analyses about the development of religion and philosophy” E. Browne even at the following years, at the beginning of 13th century AD in the famous handicraft of “Gulshani-Raz” by Mahmud Shabistari the Iranian Sufi poet said his opinion to this tradition [Sufism-S.M.] with following couplets:

Every man whose faith is other than pedestinarian

In according to the Prophet, even as a guebre.[6,282]

[Who does not believe in destiny or fate as our prophet said they are as a kabr humans. ]

In real, E. Browne that was based on E. Whinfield’s translation, in the sample of this artistic sample of Sufism, the creation of the world also the human, about the doctrine of divine spirit, in the most beautiful sayings Turkish in the sample of Shabistari was not an accidental. Because the translation of distich into the professional English language has become into the object of literary analyses.[7,109]

E. G. Browne wrote about the “Gulshani-Raz” distich: He [Sh. M. Shabistari-S. M.], was by no means a voluminous writer, but his “Gulshani-Raz”, or “Rose Garden of Mystery”, a mathnavi containing about thousand couplets, is one of the best and most compendious manuals of the mystical doctrine of the Sufis, and enjoys even at the present day a high
reputation. It [“Gulshani-Raz” work – S.M.] has been edited with a translation, Introduction and valuable notes, by Mr. E. Whinfield, who gives in his Introduction the few particulars known about the author and the history of the poem.[6,146]

E. Browne showed that “Gulshani-Raz” was composed in the month of Shawwal, 710 [February-March, 1311] in reply to a series of fifteen questions on mystical doctrine propounded by an enquirer from Khurasan named Amir Husayni and presented 15 questions which are included in the poem, are briefly as follows:

1. As to the nature of thought
2. Why is thought sometimes a sin, sometimes a duty, and what sort of thought is incumbent on the mystic?
3. What am I? What is meant by travelling into oneself?
4. What is meant by the Pilgrim and what by the “Perfect Man”?
5. Who is the Gnostic [Arif] who attains to the Secret of Unity?
6. “If Known and Known are one pure Essence?”
What are the inspirations in this handful of dust?”
7. “To what Point belongs the expression? “I am the Trust”?
8. “Why call they a creature “united”? How can he achieve “travelling and journey”?
9. “What is the union of “Necessary and Contingent”?”
What are “near” and “far”, “more” and “less”
10. “What is that Sea whose shore is speech?”
What is that pearl which is found in its depths”?
11. “What is that part which is greater than its Whole?”
“What is the Way to find that Part?”
12. “How are Eternal and Temporal separate?”
Is this one the World and the other God?
13. “What means the mystic by those [allegorical] expressions of his?”
What does he indicate by “eye” and “lip”?
What does he intend by “cheek”, “curl”, “down”, and “mole”? [He, to wit, who is in “stations” and “states”
What is assumed in being a haunter of Taverns”
15. “Idols, girdles and Christianity in this discourse Are all infidelity: if not, say what are they?”[6,147-148]
E.G. Braun’s thought about the distich of “Gulshani-Raz” has attracted our attention: “The book contains not only the answers to these questions, but a number of incidental illustrations, parables and digressions and is on the whole one of the best manuals of Sufi Theosophy which exist, especially when taken in conjunction with the excellent commentary of “Abdur-Razzaq al-Lahiji” [6, 148].

The manuscript of the work is keeping in Britain museum since 1925. At the preface of the book has added the “Osaful-Ashraf” by Khaja Nasraddin Tusi and at the end of the book “Magsadul-ashya and mabdava mead” by Aziz Nasafi also the poets of Ohadi Kirmani and others [8, 16]. On the base of photocopies of the handicraft the copies probably considers that belong to the end of 14th and to the beginning of 15th centuries.

“Saadatnama” distich [Book of Felicity] the second maintenance work by Shabistari was talked in the sources [9, 24] but has never translated. This work is keeping in the Britain museum too [Add, 27, 261.XX iv]. The photocopies of Britain copies are keeping in the Manuscripts Institute of NAS of Azerbaijan. There is conjectured that they copied in 14th century. In the book of “Macmuayi-asari Sheikh Mahmud Shabistari”, at the end of “Saadatnama” work that published by Dr. Samad Muwahid has noted the following writings: “Saadatnama” work has written by Sheikhuilislam ibn Huseyn ibn Ali ibn Mahmud the most helpless, pitiful slave of Allah with the blessing of Excellency prophet Muhammad Mustafa [s], in AH 768s, 5th of Shawwal [on 4th of June, 1367]. S. Muwahid during the preparation of critical text has based on Tehran and Britain copies. Between these two copies there are some differences.

L. Lewisohn noted that the same work has published for first time by S. Muwahid in 1986. In the memoirs showed that the work is consist of 3000 couplets, but Lewisohn to be based on Dr. S. Muvahid showed that it consists of 1571 couplets. Lewisohn named this work [“Saadat-nama”] the poetic masterpiece of Shabistari, albeit not as well known as the “Gulshani-Raz”. [1, 24]

Lewisohn wrote: “The same deeply “scholastic” and inherently “non-poetic” nature of Shabistaris personality which pervaded the Garden of Mystery is also evident in the Saadat-nama. [1, 25] According to the prologue by Shabistari at the beginning of the book [“Saadatnama”] Lewisohn wrote: “this science [of Theology] I propose to versify for the sake of furthering the work of religion.”

None has ever put these three in verse together:
Proofs of Reason, verses of the Koran, with the taste of Vision
Nor yet collected the three in prose. These verses here harbor
No bombastic cryptic rhetoric,
Nor jargon of ecstatic mystics.
Though none before pursued this vein of speech
It hardly lends lustre to my state and rank.
My academic lore and learning I know
Sunk low when I clipped close.
The necklace of this verse.
When I can split the hairs of prose
Why should I braid the hair of verse?
Were not these verses for me de rigueur
Would I have set pen to them?-oh, never!
But the folk of this age love song and verse
And so we scholars write poetry, of course.[1,26]
The work’s language is very hard. There has given place to word, philosophy, intellectual, astronomic and astrologic themes.

Shabistari’s inclination both in “Gulshani-Raz” and “Saadatnama” is completely difference. Dr. Lewisohn completely connected these two difference inclinations with the policy. In Shabistari’s time Tabriz occupied by Mongols. The Islamic inclination was very weak in the period of Mongols’ government, in religious view of population there was very high differences and they inclined to idolater more. There was great opportunities for creation of ministries of religious of Idol. Among the Christianity, Buddhists and Muslims were great conflicts. All of these continued till Ghazan khan [1295-1304], his adoption Islamic religion, till 696 of hijr. Ghazan khan again announced the Islam religion as the religion of the state again. Also “Gulshani-Raz” work has written in the period of Ghazan khan’s governance. The written period of “Saadatnama” work by sheik was in the period of Sultan Abu Said’s governance. During these periods the governance was under the influence of rulers that was not adopted any other religion. During writing the “Gulshani-Raz” work, during the reign of Ghazan khan the religion government was very stabile and respected the thoughts of Muhiyaddin ibn Arabi. Although, as in the period of Sultan Abu Said the thoughts of Muhiyaddin was sharply rejected.[see 1,30]

Another two works by Shabistari “Saadatnama” and “Haqqul-yaqin” has never translated into European languages privately. L.Lewisohn’s book “Beyond faith and infidelity” gave some information about other works of Shabistari. “Haqq al-yaqin fi ma’rifat rabb al- alamin”[The Truth of Certainty about the Knowledge of the Lord of the Worlds] work is a little booklet after two works written in verse. Arberry with comparing this work with “Lamaat” work by Fakhridin Iragi and wrote: as a booklet “Lamaat” seems more as a work written in the mystery of expression and personality of Ib n Arabi.[2,303] But Lewisohn considered more suitable to compare the same work with the “Savanh” work by Ahmad Gazali.[1,40] This work has never translated into European languages too.

“Mirat al-muhaqiqqin” by Shabistari is a little booklet in philosophic theme. It consists of eight chapters and it has never translated into western languages. “He showed the perceiving of Allah with comparing the world and human.[10,101] It begins with physiologic details”.[11,2909-2910]

The ontology and psychology of the work expouses doctrines of the Peripatetic school, as well as those of its Ishraqi sister-school; perhaps for this reason in some manuscripts The Mirror of Adepts [Mirat al-Muhaqiqqin] has been attributed variously to Avicenna, Nasir Khusraw and Nasir al-Din Tusi [d.672/1274].[1,45] But Lewisohn has disregarded its attribution to Shabistari by Muwahid and certain scholars simply because, as shown above, Shabistari is highly critical of the philosophies of both Ibn Sina and Suhrawardi Maqtul.
in those key works which expound his true doctrine, namely, the *Gulshani-Raz* and the *Saadatnama*.

Henri Corbin in the book of “The history of Islamic philosophy”, during talking about Mahmud Shabistari noted that there was a great information about Ismail in the “*Gulshani-Raz*” work. Henri Corbin presented Shabistari like this: “Mahmud al-Shabistari one of the great Sufi Sheikhs of Azerbaijan and is major figure in the history of Iranian spirituality. He was born in 687/1288 in Shabistar near Tabriz, and he lived mainly in this town the capital of Azerbaijan, at a time when Tabriz, under its Mongol sovereigns, was meeting place for many scholars and eminent people. He was a great traveller and was in contact or correspondence with a large number of spiritual men. He wrote several treatises on Sufismus in both verse and prose, but he is known principally for his Mathnavi, which is entitled The Rosary of Mystery [*Gulshani-Raz*]. The poem has been read, re-read and meditated by generation after generation, and has been a sort of *vade-mecum* for the Iranian Sufis.”[4,304-305]

Annemarie Schimmel in the “Mystical poetry in Islam” book has talked about Shabistari, in the chapter of “Ibn Arabi’s unity imagination”. There were the necessity of two theoretical works by Sheykhul Akbar [Ibn Arabi] viewpoint of giving an information about him. One of them was “*Gulshani-Raz*” by Shabistari and the other one is “*Insani-kamil*” by Abdulkarim al-Jili. [See 12]

As a result, we should note that the personality of Shabistari in the western literature has seem in the investigations philosophy and literature by E.Braun, A.Arberry, J.Baldick, Margaret Smith[13,23], A.Shimmel, Gikomeron Groner and other scientists. In the most part of these investigations Shabistari has presented as the member of Persian Mystic literature that lived during 13th-14th centuries in Azerbaijan. The materials in the part of “Tatar khanate” at the III chapter of the literary and historical investigation of Persia by Edward Browne are very valuable by historically and literary criticism. In spite of this, Eduard Braun has showed each samples of his works in Persian that consisted to Persian literature and the authors were from Iran. Our greatest members of our classic literature were in Persian and the reason of these were that the poets were written in Persian and it was as a tradition and first of all, it connected with the hard influence of Persian poetries and rulers of the state.[7,11-12] Among these investigation works the Lewisohn’s work is still very valuable view point of systematic learning of philosophy, creativity and life of Shabistari.
REFERENCE