



AFLĀKĪ

AFLĀKĪ 'ĀREFĪ, ŠAMS-AL-DĪN, b. between ca. 685/1286 and 690/1291, author of texts on the virtues of Jalāl-al-dīn Rūmī and his disciples. The pen name Aflākī was apparently derived from his work as an astronomer (Tāqeb Dede, *Safīna* III, p. 5), while the *nesba* 'Ārefī was taken by him from his shaikh Awlā 'Āref Čelebī. His place of birth and the names of his parents remain unknown. According to Aflākī his father was a distinguished man or scholar at the court of Awrang Khan (r. 712-41/1312-40), overlord of the Golden Horde; on his death he left a great many books and considerable wealth. Aflākī must have come to Konya from elsewhere, since he makes no mention of having been born or having spent his childhood there. In Konya Aflākī studied with Serāḡ-al-dīn Maṭṭawīk'vān ("maṭṭawī-reciter"), 'Abd-al-Mo'men Tūqātī, and Neḡām-al-dīn Arzanġānī (*Manāqeb* I, pp. 272, 559; II, p. 897). On the completion of his studies, he seems to have spent some time carrying out astronomical research and working as a druggist. He then attached himself as a disciple of Awlā 'Āref Čelebī, to whom he remained devoted until the latter's death and in whose company he visited many of the towns of Anatolia, Tabrīz, and Solṡānīya. After the death of his shaikh (719/1319), he followed his successors, 'Ābed Čelebī (d. 739/1338) and the prince 'Ādel Čelebī (d. 769/1368). During this period he occupied himself with writing his book. He died on 30 Raġab 761/17 June 1360.

Apart from a few Turkish *ġazals* attributed to him, Aflākī wrote two works, both of which are devoted to the life of Mawlānā Jalāl-al-dīn Rūmī and his disciples. His inclination was towards prose rather than poetry; in his books, he cites the poetry of others but never his own. Aflākī began the composition



of *Manāqeb al-‘arefīn wa marāteb al-kāšefīn* in 718/1318 on the orders of Awlā ‘Āref Čelebī, and completed it in one year. It contains biographies of eight individuals from Solṭān-al-‘olamā’ Bahā’-al-dīn Walad to Awlā ‘Āref Čelebī. The author refers to this text as being condensed (for mss., see *Manāqeb* [no. 2] I, foreword, pp. X-XIV; for an anonymous Turkish translation, see *Istanbul kütüphâneleri Tarih-Coğrafya yazmaları katalogari* I, Istanbul, 1943, p. 538).

Manāqeb al-‘arefīn is a fuller version of the first work based on further information collected from various sources and discussing events which he himself had seen or heard. He drew on Bahā’-al-dīn Walad’s *Walad-nāma* (or *Ebtedā-nāma*), the *Maqālāt* of Šams-al-dīn Tabrizī, the *Maṭnawī*, the complete *Dīvān*, letters of Rūmī, and notations written in the margins of various books. Apart from its biographies of Rūmī and his disciples, the *Manāqeb al-‘arefīn* is of interest from the standpoint of history, sociology, psychology, art history, mysticism, and literature. (See C. Huart, “De la valeur historique des mémoires des derviches tourneurs,” *JA*, onzième série, 20, 1922, pp. 308-17; Fuad Köprülü Anadolu, “Selçuklulari tarihinin yerli kaynakları,” *Bellekten* 7, 1943, pp. 422ff.) The *Manāqeb al-‘arefīn* has been published by the present author on the basis of the oldest and most reliable copies. It was translated into Turkish by Zāhed b. ‘Aref Čelebī in 802/1400-01; Gūrakzāda Ḥasan Afandī (d. 1216/1801) in 1210/1797-98; and the present writer, under the title *Ariflerin Menkibeleri*. A condensation was produced by ‘Abd-al-Wahhāb b. Jalāl-al-dīn Moḥammad Hamadānī (q.v.) and translated into Turkish by Kamāl Aḥmad Dede (d. 1026/1617) and Darviš Ḳalīl (see H. Ritter, “Maulana Ğalāl al-dīn und sein Kreis,” *Der Islam* 26, 1940, p. 134; *Istanbul kütüphâneleri Tarih- Coğrafya yazmaları katalogari* I, pp. 470, 518).

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See also Storey, I/2, p. 938.

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