



ANQARAVĪ, ROSŪḲ-AL-DĪN

ANQARAVĪ, ROSŪḲ-AL-DĪN ESMĀ'IL B. AḤMAD, (also known as Rosūḳī Dede) (d. 1041/1631), a shaikh in the Mawlawī order and author of the most important traditional commentary on the *Maṭnawī* of Jalāl-al-dīn Rūmī. He was first affiliated to the Bayrāmī order but was subsequently initiated into the Mawlawīya; he came to succeed Bostān Čelebī ('Abdī Dede) as shaikh at the Iskandar Pasha Mawlawī tekke in the Kapıkule district of Istanbul. During his tenure in this position he composed his vast commentary, in Turkish, on the *Maṭnawī*, and it quickly became authoritative among the Mawlawīs. Mawlawī "licenses" (*ejāzāt*) to teach the *Maṭnawī* frequently specified that such instruction be based on the commentary of Anqaravī. R. A. Nicholson, also recognized the primacy of Anqaravī's work among the commentaries on the *Maṭnawī*, and made extensive use of it in his own notes on the *Maṭnawī* (GMS 4, VII, VIII). There were, however, those who disputed its excellence, objecting to Anqaravī's acceptance of the false ascription to Rūmī of an alleged seventh book of the *Maṭnawī*, and other criticisms have been raised in modern times (see A. Gölpınarlı, *Mevlânâ'dan sonra Mevlevîlik*, Istanbul, 1953, p. 143).

Anqaravī consistently interprets the *Maṭnawī* in terms of the philosophy of Ebn 'Arabī; his commentary may thus be taken as one more indication of the permeation of post-7th/13th century Sufism by the powerful influence of the great Andalusian master. His interest in Ebn 'Arabī is further attested by the commentary he wrote on Foşuş al-ḥekam. Among his other works (almost all in Turkish) may be mentioned: a commentary on Şehāb-al-dīn Sohravardī's *Hayākel al-nūr*; an explanation of some of the more obscure lines in the



Maṭnawī (*Ḥall-e moškelāt-e Maṭnawī*); and an exposition of the principles and practices of the Mawlawī order (*Menhāj al-foqarāʾ*), probably the most important of his works after the commentary on the *Maṭnawī*. He also composed poetry, in both Persian and Turkish, under the pen name of Rosūkī. He died in 1041/1631 and was buried in the forecourt of the *Kapikule tekke*. The present state of his tomb dates from 1236/1820-21, when it was covered with marble by Ḥālet Efendi, then shaikh at the *tekke*.

BIBLIOGRAPHY

See also: B. M. Ṭāher, *Osmanlı Müellifleri*, Istanbul, 1333/1915, I, pp. 24-25.

J. von Hammer-Purgstall, *Bericht über den zu Kairo im Jahre D.H. 1251 (1835) in sechs Foliobänden erschienenen türkischen Commentar des Mesnewi Dschelaleddin Rumis*, Vienna, 1851. (Despite its title this work hardly addresses Anqaravī's commentary; it is a little more than a synopsis of the *Maṭnawī* itself.)

Š. Sāmī, *Qāmūs al-a'lām*, Istanbul, 1306/1889, I, p. 439.

Anqaravī's commentary has been twice published under the title of *Mesnevi-i Şerif Şerhi*: Cairo, 1251/1835, 6 vols., and Istanbul, 1289/1872, 7 vols.

The Istanbul edition is prefaced by an anonymous twelve-page sketch of the life of Anqaravī that lays particular stress on his disputes with various contemporaries. Extracts from his commentaries were translated into Arabic by Jangī Yūsuf Dede under the title *al-Menhāj al-qawī fī šarḥ al-Maṭnawī*, Cairo, 1289/1872.

A complete Persian translation of the commentary is now in progress: 'E. Sattārzāda, *Šarḥ-e kabīr-e Anqaravī bar Maṭnawī-e Mawlawī*, Tabrīz, 1348 Š./1969-. Of Anqaravī's other works, only *Menhāj al-foqarāʾ* appears to have been published, *Būlāq*, 1256/1840.

(H. Algar)