



## GÖLPINARLI, ABDÜLBAKI

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**GÖLPINARLI, ABDÜLBAKI**, Turkish scholar noted in particular for his studies of the Turkish Sufi orders (b. Istanbul, 10 Ramazān 1317/12 January 1900; d. Istanbul, 25 August 1982; [Figure 1](#)). Golpınarlı's father, Ahmed Āgâh Efendi, had migrated to Bursa from the region of Ganja in Azarbaijan and eventually became a noted journalist working for the newspaper *Tercüman-ı Hakikat*. His mother, Aliye, was of Circassian origin. When Gölpınarlı was born, his father, remembering that his previous children had died in infancy, thought it wise to name him Abdülbaki ('Abd-al-Bāqi), in the hope that the quality of *baki* (Ar. *bāqi*, "lasting") would be reflected in the child. Ahmed Āgâh died in 1914, and as a result the young Gölpınarlı was unable to complete his intermediate education and was obliged to take various jobs in Istanbul in order to support his family. He later worked for a time as a primary school teacher in the area of Çorum but returned to Istanbul in 1923 to continue his education. After graduating from the Edebiyat Fakültesi (Faculty of Letters) at Istanbul University, he taught literature at various high schools in Anatolia. In 1939, he was appointed a lecturer at the Dil ve Tarih-Coğrafya Fakültesi (Faculty of Language, History and Geography) of Ankara University. In 1942, he returned to the University of Istanbul to teach the history and literature of Sufism, especially in its Turkish expression, at the Edebiyat Fakültesi. However, he was accused of leftist tendencies, imprisoned for a while, and compelled to resign his post. He devoted the rest of his life to research on Sufism and the Sufi orders. He died in 1982 and was buried in the Shi'i graveyard at Seyitahmet Deresi in Üsküdar.



A man of sensitive and unusual character, Gölpınarlı joined many Sufi orders without remaining in any of them for long. His greatest interests were in Shi'ism and the Mevlevi (Mawlawiya) order. It is said that the clay tablet on which he placed his forehead in prayer, in accordance with Shi'i precepts, would always be moistened with his tears, and the mere mention of Jalāl-al-Din Rumi would similarly suffice to bring tears to his eyes. He had an excellent command of Persian, probably acquired in the first instance from his father, and an extensive knowledge of all the Sufi orders with which he had come into contact. Of the more than fifty works that he authored, only those connected to some degree with Persian and Persian-influenced figures and movements will be discussed here.

Original works: *Melâmîlik ve Melâmîler* (Istanbul, 1931), devoted primarily to the biographies and ideas of Turkish Malâmi Sufis; *Yunus Emre: Hayatı* (Istanbul 1936), an investigation of the little-known life of the Turkish poet Yunus Emre, whose fine work was clearly inspired by that of Rumi; "İslâm ve Türk İlerinde Fütüvvet Teşkilâtı ve Kaynakları," *İstanbul Üniversitesi İktisat Fakültesi Mecmuası* 11, 1949-50, pp. 3-354, text and translation of one Arabic and five Persian handbooks of *fotowwa*; *Mevlânâ Celâleddin: Hayatı, Felsefesi, Eserlerinden Seçmeler* (Istanbul, 1951), an account that contains much new information on Rumi and his circle despite being inspired in part by a similarly entitled work by Badî' al-Zamân Foruzânfar (q.v.); *Mevlânâ'dan sonra Mevevîlik* (Istanbul, 1953), an important history of the Mevlevi order and its practices, which has been translated into Persian by Tawfiq Sobhâni (*Mawlânâ Jelâl-al-Din: zendagâni, falsafa, âtâr wa gozida-i az ânâhâ*, Tehran, 1984); "Faḍlallâh-i Ḥurufî'nin Wasiyyat-Nâma'si veya Wâsâyâ'si," *Şarkiyat Mecmuası* 2, 1957, pp. 53-62, an edition of the testament of Faḍl-Allâh Ḥurufî; *Mevlevî Âdâb ve Erkânı* (Istanbul, 1963), a detailed account of Mevlevi terminology, rites of initiation, and the order's musical ceremonies; *Ca'ferî Mezhebi ve Esasları* (Istanbul, 1966), a translation of a treatise on Shi'ite *feqh* by Moḥammad-Ḥosayn Kâşef-al-Ġeṭâ'; *Sınavna kadısıoğlu Şeyh Bedreddin* (Istanbul, 1966); *Mevlânâ Müzesi Yazmalar Kataloğu*, 4 vols., Ankara, 1967-94), the descriptive catalogue of manuscripts in the Mevlânâ Museum in Konya; *Hurûfîlik Metinleri Kataloğu* (Ankara, 1973), a descriptive catalogue of manuscripts pertaining to Ḥurufî Sufism in the libraries of Istanbul; *Târih Boyunca İslâm Mezhepleri ve Şiîlik* (Istanbul, 1979), on the position of Shi'ism vis-à-vis other schools of Islamic thought.

Gölpınarlı also edited the poetry of Fozûlî (q.v.; *Fuzûlî Divanı*, Istanbul, 1948)



and translated a number of texts from Persian into Turkish, including Neẓāmi ‘Aruẓi Samarqandi’s *Ĉahār maqāla* (q.v.; tr. with S. Ünver as *Ĉihari Makaleden İlm-e Tıp ve Meşhur Hekimlerin Mahareti*, Istanbul, 1936); Rašid-al-Din Ṭabib’s *Tansuq-nāma* (*Tansuk-nāme-i İlhan der Fünunu Ulûm-ı Hatâi Mukaddimesi*, Ankara, 1939); the poems of Hāfeẓ (*Hafız Divanı*, Istanbul, 1944); Shaikh Maḥmud Šābestari’s *Golšan-e rāz* (*Gülşeni Râz*, Istanbul, 1944); Farid-al-Din ‘Atṭār’s *Manṭeq al-ṭayr* (*Mantik al-Tayr*, 2 vols, Istanbul, 1944-45); and the *divân* and quatrains of Rumi (*Dîvân-ı Kebîr*, 7 vols., Istanbul, 1957-74; *Rubâiler*, Istanbul, 1964).

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