



GOLŠAHRI, SOLAYMĀN

GOLŠAHRI (GÜLŞEHRÎ), SOLAYMĀN, Ottoman Sufi and poet who wrote in Persian and Turkish. He was from the city of Golšahri, the name of which appears on his works in Persian, and which is known today as Kırşehir. Next to nothing is known about his life; it, however, can be deduced from the dates of his works that he flourished during the second half of the 13th century and was alive until 717/1317, the year when he completed his *Mantık't-tayr* (*Manteq al-ṭayr*). Even his name is not known for certain, although it can be surmised that the name Solaymān, which is mentioned on two occasions in his *Mantık't-tayr* (pp. 113, 297), refers to the poet himself. Despite the fact that there is no extant information regarding his family or the manner in which he was brought up, it is clear from his works that he received an excellent education. His praises of Bahā'-al-Din Solṭān Walad indicate that he probably was a follower of either Solṭān Walad or of the semi-legendary Turkish saint Aḳi Evrān (Levend, in Gülşehrî, 1957, p. 12). Golšahri admired the Persian poets Sanā'i, Farid-al-Din 'Aṭṭār, Jalāl-al-Din Moḥammad Balḳi Rumi, Sa'di, and Solṭān Walad.

Works in Persian: 1) The Sufi treatise *Falak-nāma*, a *maṭnawī* of about four thousand verses in *ramal* meter, which is influenced by Sanā'i's *Sayr al-'ebād ela'l-ma'ād*. It differs, however, from the works of Sanā'i, Aṭṭār, and Rumi, by the fact that here the intellect (*aql*) is treated as being superior to love (*ešq*). It was completed in 701/1329 and was dedicated to the Il-khanid ruler of Persia, Ġāzān Khan (r. 694-703 /1295-1304, q.v.). A critical edition of the Persian text has been published by Sadettin Kocatürk, who is also the author of the Turkish



translation of the work. 2) *'Aruż-e Golşahri*, a short treatise on Persian prosody (*'aruż*, q.v.), the only manuscript of which is preserved at Istanbul Millet Kütüphanesi, Farsça yazmalar (Istanbul National Library, Persian Writings, no. 517, pp. 46b-61b).

Works in Turkish: 1) *Mantiku't-tayr*, an adaptation of 'Aṭṭār's *Manteq al-ṭayr* in the same meter (*ramal*) used by 'Aṭṭār, which, however, clearly bears the influence of the *Maṭnawī* of Rumi (672/1273) as well as those of 'Aṭṭār's *Asrār-nāma*, *Kalila wa Demna*, and Keykāvus b. Eskandar's *Andarz-nāma* (q.v.), known also as *Qābus-nāma*. A facsimile edition of this work, several manuscripts of which are found in several libraries in Istanbul, was published by Agâh Sırrı Levend (Levend, p. 31) from a manuscript owned by the collector Raif Yelkenci. 2) A Turkish translation of Abu'l-Ḥosayn Aḥmad b. Moḥammad Qoduri's legal manual, *Moktaşar*, of which no copies are known to exist. Our only information concerning this work is a reference in the *Mantiku't-tayr* (ed. Levend, p. 296, v. 12). 3) A short treatise of 167 couplets titled *Karāmāt-e Aḳi Evrān ṭāba ṭarāh*, whose attribution to Golşahri is doubtful, since it contains certain stylistic points that call its authenticity into question (Levend, in Gülşehri, 1957, pp. 13-14). Franz Taeschner made a German translation of the work that was published in 1955. 4) It is likely Golşahri's Persian poems contain five or six *qaşidas* and *ġazals* in Turkish that have not yet been found in their entirety. Two of these *ġazals* were published by Taeschner in 1953.

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