

01 Mayıs 2019

بابا افضل کاشانی ۱۵۶۸

حکمای مسلمان و از برجسته‌ترین ریاعی سرایان است. ریاعی‌ها و اشعار باباافضل دارای مضامین حکمی و حقایق عرفانی است. عقاید وی، برخلاف خیام، واقع‌گرایانه است (صفا، ج ۳، ص ۴۲۶-۴۲۷؛ نفیسی، ص ۵۱).

از ویژگی‌های آثار باباافضل این است که آنها را به فارسی روان نوشته است. وی آثاری را هم که در ابتدا به عربی نوشته بود به فارسی برگردانده است. جملات او کوتاه و شامل تعداد اندکی ضمیر و واژه‌های مترادف است.

باباافضل همچنین برخی از آثار عربی حکیمان پیش از خود را به فارسی درآورده و عبارات فلسفی را با استادی به زبان فارسی ترجمه و برای آنها واژه‌گزینی کرده است. برترین نمونه از این دست ترجمه رساله‌نفس ارسطوست. نظریات باباافضل، که در رساله‌های کوچک و بزرگش آمده است، حاکی از نوعی استقلال فکری و نوآوری است. در تفکر فلسفی او خودشناسی اهمیت بسیاری دارد.

درباره مراتب وجود، وی نظری متفاوت با تفکر نوافلاطونیان مسلمان داشت؛ چنان‌که سیر نزولی و صعودی موجودات از کلی به جزئی و از جزئی به کلی را به معنای واقعی نپذیرفت. وی خرد را منشأ آگاهی برتر انسان دانسته است. باباافضل به بینش و سلوک عرفانی گرایش داشت که این امر در آثارش نیز مشهود است (دائرةالمعارف بزرگ، ذیل «باباافضل»).

بیشتر آثار باباافضل در مجموعه مصنفات او چاپ شده است که برخی از آنها عبارت‌اند از:

۱. رباعیات باباافضل کاشانی، که شامل ۴۸۳ رباعی منسوب به او است (باباافضل، مصنفات، ص ۶۷۴-۶۷۶، ۷۳۷، ۷۷۲)؛

افضل‌الدین محمد بن حسین بن محمد خوزه حسن مرقی کاشانی، متخلص به «افضل» و معروف به «باباافضل»، حکیم و عارف و شاعر ایرانی اواخر قرن ششم و اوایل قرن هفتم هجری قمری است.

در روستای مرق، بین اصفهان و کاشان، به دنیا آمد. تاریخ تولدش دانسته نیست. برخی آن را حدود ۵۸۲ یا ۵۹۲ ق ذکر کرده‌اند؛ ولی با توجه به مطالبی که در برخی منابع آمده و همچنین اشاره‌ای که خود وی به ۶۰ سالگی‌اش کرده، تاریخ ولادتش را پیش از ۵۵۰ ق تخمین زده‌اند.

از زندگانی باباافضل اطلاع چندانی نداریم و همین روشن نبودن سرگذشت او موجب شده افسانه‌های چندی درباره‌اش ساخته شود؛ مثلاً گفته‌اند که وی از خویشاوندان خواجه نصیرالدین طوسی بود و مغولان به سبب میانجیگری خواجه و احترام باباافضل، به کاشان حمله نکردند. همچنین از ارادت خاص سلطان محمود غزنوی به باباافضل گفته‌اند که همه این روایات نشان‌دهنده شخصیت محبوب و تأثیرگذار باباافضل است. در یکی از منابع کهن، وفات او حدود ۶۱۰ ق آمده است و در دیگر منابع، تاریخ فوت او را ۶۰۶، ۶۰۷، ۶۵۴ یا ۶۶۴ ق نیز نوشته‌اند، اما با توجه به برخی شواهد، تاریخ فوت او را می‌توان قبل از ۶۴۴ ق تخمین زد. آرامگاهش در مرق واقع است که گچبری و آیات منقوش بر آن از آثار هنری دوران مغول است (باباافضل، مصنفات، ص ۶۹۸؛ آذر بیگدلی، ص ۲۴۶-۲۴۷؛ ایمان، ص ۳۲؛ هدایت، ج ۱، ص ۲۵۵؛ رازی، ج ۲، ص ۴۴۹؛ صدیق حسن‌خان بهادر، ص ۶۵-۶۶؛ محیط طباطبایی، ص ۲۱-۲۳).

شهرت باباافضل به سبب اشعار و آثار فلسفی‌اش به زبان فارسی است. وی از بزرگ‌ترین شاعران در میان

علی اکبر ولایتی ve dğr.; تقویم تاریخ فرهنگ و تمدن اسلام و ایران، (جلد

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Efdalüddin-i Kāshāni

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Nariman Aavani

Afdal al-Dīn Kāshānī on the Unification of the Intellect, Intellector, and Intelligible

One can situate the question of the unification of intellect, intelligible and intellector¹ as a branch of theory of knowledge in Islamic philosophy. To state the problem briefly, in a cognitive event, when one knows an object either something is added to the human being or not. Some theologians consider knowledge to belong to the category of 'relation' (*iḍāfah*) and therefore in the process of knowledge nothing is added to the knower.² However, if one holds that in knowledge something is acquired then the question remains of the relationship between the knower and that which is known. Some philosophers have tried to explain this question through theories such as 'formal-representation' (*irtisām*), which involves the appearance of an impression of the object known in the knower.³ Another response that has been provided is through the principle of unification⁴. According to this principle, when the immaterial substances know

1 I am aware that intellector is not strictly speaking a proper English word. However, I did not refrain from using it as it conveys the linguistic and morphological connection between 'āqil and ma'qūl in Arabic.

2 In *Tahṣīl al-muḥaṣṣal*, Ṭūsī ascribes this view to Abu'l-Ḥasan al-Ash'arī. See also, Fakhr al-Dīn al-Rāzī's *al-Mabāḥith al-mashriqiyyah*, Dār al-Kutub al-'Arabī, Beirut, 1410 [AH lunar], pp. 446-450, and W. Hutchins' "Fakhr al-Dīn al-Rāzī on Knowledge," 1971, ProQuest Dissertations and Theses, pp. 73-96. In my view, the case of Rāzī is peculiar since despite his judgment in certain texts that knowledge is of the nature of relation, he defends mental existence in his other works, which implies the existence of the form of the intelligible in the perceiver's mind. Therefore, a thorough study of Fakhr al-Dīn Rāzī's epistemology is yet to be carried out before we can conclude with certainty that he advocated the theory of "knowledge as a relation". It is also noteworthy that many philosophers after Fakhr Rāzī attribute this view to him. For a critique of knowledge as a relation between the knower and the known, see Ṭūsī's *Ajwibah al-masā'il al-naṣriyyah*, Pajūhishgāh-i 'Ulūm-i Insānī wa Muṭāli'āt-i Farhangī, Tehran, 1381 [AH solar], pp. 85-90.

3 Ibrahim Kaln. *Knowledge in Later Islamic Philosophy: Mulla Sadra on Existence, Intellect, and Intuition*. New York ; Oxford, Oxford University Press, 2010, pp. 30-35. See also, *Sharḥ al-Ishārāt*, Maṭba'at al-Ḥaydarī edition, Vol. III, pp. 298-307.

4 For an excellent study of knowledge as unification, see Kaln's. *Knowledge in Later Islamic Philosophy: Mulla Sadra on Existence, Intellect, and Intuition*. New York; Oxford, Oxford University Press.

403-430

B

Bābā Afḍal Kāshānī, Afḍal al-Dīn Muḥammad b. Ḥasan Marāqī Kāshānī, was a Persian philosopher, gnostic (*‘ārif*) and poet who lived in the second half of the 6th/12th and the first half of the 7th/13th century. While he is particularly renowned in Iran, his philosophical works and poetry being written in Persian, there is a dearth of information about his life.

The first mention of his name seems to be in the works of Naṣīr al-Dīn al-Ṭūsī (d. 672/1274), who writes that he studied under one of Bābā Afḍal’s students, the mathematician Kamāl al-Dīn Muḥammad al-Ḥāsib (al-Ṭūsī, *‘Sayr wa sulūk*, 38). The citation in al-Ṭūsī’s *Sharḥ al-Ishārāt* (1/455), written before 644/1246, gives Bābā Afḍal’s opinion and follows his name with the words ‘may God have mercy on him’ (*rahimahu Allāh*), thus indicating that he died some time before this work was composed. According to an early and reliable anonymous treatise entitled *Mukhtaṣar fī dhikr al-ḥukamā’ al-Yūnāniyyīn wa al-millīyyīn* (dating to the end of the 7th/13th century and the beginning of the 8th/14th), Bābā Afḍal died ca. 610/1213 (*‘Mukhtaṣar fī dhikr al-ḥukamā’*, 322–323; cf. Bahār, 3/162). Furthermore, Bābā Afḍal refers to himself as being sixty years old in a letter (see Bābā Afḍal, *Muṣannaḥāt*, 698), the date of which suggests that he must have been born sometime before 550/1155.

His tomb is in Marāq, a village 42 km north of Kāshān. Its prayer-niche, made of plaster and adorned with verses from the Qur’ān in *thulth* calligraphy, is a good example of art in the Mongol period. Its wooden chest, dated 912/1506, with intricate ‘tongue and groove’ lattice-work decoration

(*‘ālat wa lughat’*), is an outstanding example of Ṣafawid art (Fayḍī, introd. to Bābā Afḍal, *Dīwān*, 37–38).

The lack of concrete information on Bābā Afḍal’s life has given rise to numerous apocryphal stories about him. Stories of meetings between well-known figures were common inventions: for example, that Naṣīr al-Dīn al-Ṭūsī (who would have been at most ten years old when Bābā Afḍal died) was related to him and that the town of Kāshān was spared the ravages of Mongol attacks, through al-Ṭūsī’s intercession with Hūlāgū, out of respect for Bābā Afḍal; that the king of the Zanj (*‘pādishāh-i Zang’*, probably meaning an important person from the coast of East Africa) was so devoted to Bābā Afḍal that he visited him dressed as a dervish and was buried next to his tomb; that the poet Sa’dī (d. 691/1292) met Bābā Afḍal; that Bābā Afḍal’s attachment to a boy resulted in him spending the rest of his life in seclusion. All these accounts may serve as illustrations of his influential reputation but have little or no basis in historical fact (see Ādhar, 246–247; Hāshimī, 77; Īmān, 32; Hidāyat, 1/255; Mudarris, 117–119; Fayḍī, introd., 29, 37–38; Rāzī, 2/449; Şiddīq Ḥasan, 65–66; Bayḍā’ī, 417; Muḥīt, 21–23).

Bābā Afḍal’s contribution to Persian culture was primarily in the field of literature. He was one of the most prominent poets among Muslim sages, and is regarded as one of the two or three most illustrious masters of the quatrain (*rubā’ī*). Some of his quatrains have been attributed to Abū Sa’īd b. Abī al-Khayr (q.v.), ‘Umar Khayyām, Awḥad al-Dīn Kirmānī, Jalāl al-Dīn Rūmī, Khwājah ‘Abd Allāh al-Anṣārī and ‘Aṭṭār, among others. In some he uses Afḍal as

returned to Istanbul and the following year was appointed as the head of the Commission set up for the translation of *Encyclopédie de l'Islam* into Turkish. From 1946 to 1950 he also served as a member of parliament.

Adivar wrote for several journals and newspapers. Later he published some of his articles in books such as *Bilgi Cumhuriyeti Haberleri* (News of the Republic of Knowledge) (1945), *Dur Düşün* (Stop and Think) (1950), and *Hakikat Peşinde Emeklemeler* (Creeping Towards Truth) (1954). Especially after his return from Europe he did some important works on philosophy and on the understanding of science in the Ottoman Empire such as *Faust'a Dair Bir Tahlil Tecrübesi* (An Analysis on Faust) (1940), *Farabi* (al- Farabi) (1947), *Osmanlı Türklerinde İlim* (Science Among the Ottoman Turks) (1971), first published in Paris in 1939 with the title *La Science chez les Turc Ottomans; Tarih Boyunca İlim ve Din* (Science and Religion Throughout History) (1969), and *Bizans'ta Yüksek Mektepler* (High Schools in Byzantium) (1954).

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S. LEYLA GÜRKAN

AFDAL AL-DIN (d. 610/1213)

Afdal al-Din Muhammad ibn Hasan Kashani is familiarly known in Iran as Baba Afdal, or "Papa Afdal," a name that gives an indication of the warmth in which he is held, and the accessibility of his works to a fairly wide readership. He lived in Iran, presumably for some time in Kashan given his name, and died nearby in Maraq where his tomb is found today. According to his letters he was about seventy when he died, and had spent some time in prison falsely accused of sorcery.

As a thinker Afdal al-Din is not prolific, but his works have had a considerable impact. He has a very personal style and is clearly not interested at all in philosophy as a purely technical discipline. He is intent on exploring the hidden nature of existence, and discovering how we ought to live. This makes him sound like a Sufi, but he does not appear to have had a formal training in that discipline, rather applying mystical categories to his writings which certainly have a Sufi pedigree. His main focus is on the nature of knowledge, in particular, knowledge of the self, and how we can use knowledge to make ourselves acquainted with what would otherwise remain hidden and forgotten.

One reason for his popularity is his translation of some of his technical works from the scholarly language of the time, Arabic, into Persian, and his writing of other works

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Afḍal al-Dīn Kāshānī

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| Dem. No: | 162739 |
| Tes. No: | 199-963 NASR |

HADE YAYINLANDIKTAN
ARIP GELEN DOKÜMAN

I.B. Tauris Publishers
LONDON • NEW YORK
in association with
The Institute of Ismaili Studies

LONDON
2012

Very little is known about the life of Afḍal al-Dīn Muḥammad ibn Ḥasan Kāshānī, commonly known as 'Bābā Afḍal'. In the Persianate world the term 'Bābā', which literally means 'father', is often used to refer to a Sufi master. We know that he was a contemporary of such figures as Shihāb al-Dīn Suhrawardī, Ibn Rushd, and Ibn 'Arabī. Bābā Afḍal died around 610/1213 and is buried in Marāq, a mountain village north of Kāshān. While the date of his birth is not known, in one of his letters he mentions that he has been on an intellectual journey for sixty years; so it is safe to assume that he was born in the earlier part of the sixth/twelfth century.

It is said that he was related to Ṭūsī, who refers to Bābā Afḍal in his commentary on the *Ishārāt* in a matter pertaining to logic. Given the date of Bābā Afḍal's death, such a relationship is unlikely unless he was a relative but belonging to an earlier generation. It is also said that he may have been an Ismaili, but there is no evidence to support this and Bābā Afḍal himself tells us that Sunni Islam is the best of ways.

Not much is known about his students, but he refers to them as his 'religious brothers' (*barādarān-i dīnī*) and 'true companions' (*yārān-i ḥaqīqī*). Such a description implies more than students; so perhaps they were his spiritual companions or a group of initiated Sufis. What strengthens this view is that he was asked by Muḥammad Dizwākush, a fellow companion, to compose a book on the principles of spirituality which he wrote in Arabic and entitled *Madārij al-kamāl* (The Rungs of Perfection). In the conclusion to this work Bābā Afḍal tells us that another companion, As'ad Nasā'ī, asked him to translate this work into Persian so others might comprehend the meanings of this book. This is a clear indication that these companions were not learned scholars, for if they were they would have surely known Arabic. It appears that this group did not have much formal training in philosophy and that leaves us with the strong possibility that the companions may have been a group of practising Sufis.

Bābā Afḍal was part of the emerging intellectual endeavour, in the sixth/twelfth century, to bring about a rapprochement between philosophy and Sufism. Like

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 Paris. 1964.)CHRISTENSEN, Arthur: Afzal Kaschi. En persisk fi-
 losofisk Epigramdigter. *Dansk Tidsskrift* 1904,
 pp. 347-52.RYPKA, J.: Bābā Afdal. *Encycl. Islam* 2nd ed. 1,
 pp. 838-9.

Kitapşihasi-yi İron, c. VI (H.Ş. 1363)

Tahran, s. 763-764.

AFZAL-E KASHI :

AFZALADDIN KASHANI. : Choix de textes traduits du persan
 precedes d'une introduction par Karim Modjtehedy, 272
 ff., Multigraphie. (These 3e cycle. Lettres. Paris.
 1964.)RYPKA, J. : Baba Afdal. *Encycl. Islam* 2nd ed. 1, pp.
 838-9.

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Bābā Afzal, 13th cent.
 Muḡannafāt-i Afzal al-Dīn Muhammad Marqī
 Kāshānī / bih taṣṭih-i Muḡtabā Mīnuvī, Yahyā
 Mahdāvī. — Chāp-i 2. — Tihān : Intishārāt-i
 Khvārazmī, 1366 [1987]
 27, 862 p. : ill., facsim. ; 25 cm.
 In Persian; romanized record.
 Includes bibliographical references and
 indexes.
 2800.00IR (\$26.70 U.S.)
 For requesting libraries only.
 (Collected writings of a Sufi scholar;
 includes explanatory notes by Muḡtabā Mīnuvī
 and Yahyā Mahdāvī)

03. Ocak 1993

620. KĀSHĀNĪ, Afzal al-din. *Jāme' al-ḥekmat*, introd. et éd. par M. T. Dāneš-Pāzūh.
 Téhéran, Sāzmān-e Owqāf-e Jomhuri-e Eslāmi-e Irān, 1361/1982, 136 p., fac. sim.
 (Bonyād-e Qor'ān, 26, Tafsir, 5).

Ce petit traité se présente en forme de commentaire de la *basmala* (voir s.v. l'E.I.², I, 1116-7), écrit par le grand théosophe (m. en 610/1213), dont le savant éditeur a déjà montré l'appartenance à l'ismaélisme (voir *Abst. Ir.*, VI, 419). M. Minovi n'avait pas publié le texte dans les *Moḡannafāt* (Téh., 2 vol., 1331 et 1338). M. T. Dāneš-Pāzūh a utilisé pour cette première édition le ms. Köprülü n° 1589/89, ainsi que la photocopie des premiers et des derniers folios d'un ms. de Beyrouth maintenant perdu. Il dresse une liste d'œuvres semblables qu'il connaît (pp. 9-11), avant d'éditer le texte (pp. 27-82). Celui-ci est divisé en 19 parties, autant que de lettres de la *basmala*. La première lettre est l'occasion d'un développement sur l'impératif divin, la deuxième sur l'Intelligence Première, puis sur l'Âme Universelle, la Nature, le Ciel des fixes, les cieux des sept planètes, les 4 Éléments et les 3 Règnes (et développements sur les esprits et les corps, puis sur le sommeil et les rêves aux pp. 56-59). Une sorte de cosmologie bien ramassée, dont les implications doctrinales mériteront d'être mises en valeur.

B

Efdalüddin-i Kāshānī
 Bābā Afzal, Afzal al-Dīn Kāshānī. *Jāmi' al-hikmat*; ed. M. T. Dānīshpāzūh
 (1982)
 Abstr. ir. 9 (1986), 169. C. H. de Fouchécour (F)

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| Dem. No: | 96291 |
| Tas. No: | 297 KNO.L |

Knowledge Is Light

Essays in Islamic Studies
Presented to
Seyyed Hossein Nasr
by his Students
in Honor of
his Sixty-Sixth Birthday

Edited by
Zailan Moris

1999 Chicago

ABC International Group, Inc.

126 *Knowledge Is Light*

engulfs the self becomes the light which fills it, and the words given to all Christians are reinterpreted and renewed:

You are the light of the world. A city set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it gives light to all who are in the house. Let your light so shine before men that they . . . will glorify your Father who is in heaven. (Matt. 5:14)

The words of Paul will have acquired new meaning: "It is no longer I who live, but Christ who lives in me." (Gal 2:20)

Afdal al-Dīn Kāshānī's Philosopher-King

William C. Chittick

Introduction

In 1983, as part of his grand project to introduce the unknown riches of Islam in the modern West, Seyyed Hossein Nasr published an article on the twelfth and thirteenth-century philosopher Afdal al-Dīn Kāshānī, usually called "Bābā Afdal."¹ Although well-known in Iran, especially as the author of a large number of quatrains, he has remained a relatively neglected philosopher, partly because he wrote almost entirely in Persian. His prose is remarkably beautiful, but he seems to have paid more attention to crafting his language than to employing terminology that was current in philosophical circles. Hence, his works are sometimes obscure because of his use of Persian words where others would use technical terms derived from the Arabic. In his reliance on Persian, he is highly unusual, since the great Muslim philosophers, though their mother tongue was usually Persian, wrote mainly if not entirely in Arabic. Both Avicenna (d. 428/1037) and Mullā Ṣadrā (d.1050/1640), for example, wrote a few short

Seyyed Hossein Nasr

The Islamic Intellectual Tradition in Persia

Edited by Mehdi Amin Razavi,

Richmond, Surrey - 1996, s. 189-206.

IRICA: 32234

MADE YAYINLANMIŞTIR
SONRA BİRLEŞİK DÜNYA

20 TEMMUZ 1997

7. This type of spiritual interpretation known as *ta'wīl*, means literally to take something back to its origin and is one that Nizāmī uses extensively to offer an esoteric interpretation of Quranic verses.
8. For more information see, Nasr, *Science and Civilization in Islam*, Cambridge, Islamic Text Society, 1987.
9. *Makhzan al-asrār* is a mystical and gnostic text which also deals with moral issues. It contains over 3250 verses which have been dedicated to the king of Arzanjan, Malik Bahrām Shāh ibn Dāwūd. This work which contains 20 sections has influenced a number of poets some of whom are: Jāmī in his *Tuhfat al-aḥrār*, Amīr Khuwsraw in his *Maṭla' al-anwār* and Khājū in his *Rawḍat al-anwār*.
10. This is a translation by Darab, G.H., *The Treasury of Mystries*, London, Arthur Probsthain 1945, p. 89.
11. *Sharaf-nāmah*, also known as *Muqbil-nāmah* is the first part of *Iskandar-nāmah* and contains 6800 verses. Nizāmī completed this work in 597 A.H.
12. The *Iqbāl-nāmah* which has also been called *Khīrad-nāmah* is the second part of his major and last work *Iskandar-nāmah*. The *Iqbāl-nāmah* which contains over 3800 verses was completed in 603 A.H. when Nizāmī was 74 years old.
13. *Khusraw wa Shīrīn* is one of the most sublime examples of Persian poetry containing over 6500 verses. Written in 580 A.H., he dedicated this work to Sulṭān Tughrul ibn Arsalān, hoping to receive his patronage. This work is a depiction of both human and gnostic love which Nizāmī illustrates in the form of human love.
14. *Laylī and Manjūn* was composed after *Khusraw wa Shīrīn* in 584 A.H. and contains 4700 verses. It took Nizāmī only four months to complete the work. It was Shīrwan Shāh who asked Nizāmī to write this work on the basis of its original Arabic version and he reluctantly accepted. The reason for this reluctance was that since the original story had taken place in Arabia, Nizāmī found the physical surrounding in which the story had taken place not to be too poetic for him. However, Nizāmī created the necessary ambience by Persianizing the story. For more information see 'Abd al-Muḥammad Āyatī's introduction to *Dāstan-i Khusraw wa Shīrīn*, p. 15-16.
15. Dārāb's translation in *The Treasury of Mystics*, p. 145.
16. This work has also been called *Bahrām-nāmah* and *Haft-gunbad* which contains over 5000 verses of poetry and was dedicated to 'Alā' al-Dīn Kīrap Arsalān, the governor of Maraghah. Nizāmī using the traditional symbolism of the beloved, the number seven and astronomical symbolism, offers a symbolic allegorical presentation of the legendary love affairs of Bahrām Gūr, one of the Sassanid kings.
17. *Iskandar-nāmah* is the last work of Nizāmī which has a distinct order in which every poem has a prefix. Some have argued that the book consists of three sections. In the first section, *Sharaf-nāmah*, Alexander is viewed as a conqueror; in the second section, *Khīrad-nāmah*, he is a virtuous man; and in the third section *Iqbāl-nāmah*, Alexander is a prophet-like figure. In the beginning of the *Sharaf-nāmah* Nizāmī tells us that he has been inspired in his dream to compose such a book.
18. For more information on this issue see S. H. Nasr, *Three Muslim Sages*, Delmar, N. Y., Caravan Book, 1975, p. 69.

Afḍal al-Dīn Kāshānī and the Philosophical World of Khwājah Naṣīr al-Dīn Ṭūsī *

If the supreme heaven exclaims
"The learned among the learned, the most learned of all,"
From each angel, in place of praise
There shall arise the chant "Afḍal, Afḍal".
(Naṣīr al-Dīn Ṭūsī)

THE PHILOSOPHICAL CIRCLE OF NAṢİR AL-DĪN

Scholarly research of the past few decades has gradually revealed the great importance of the circle of Khwājah Naṣīr al-Dīn Ṭūsī in post-Mongol Persia for the revival of the Islamic sciences especially in the fields of mathematics and astronomy¹ although much remains to be discovered in this fecund but until recently neglected period in the history of the Islamic sciences. Strangely enough, however, much less attention has been paid to the remarkable philosophical revival in the 7th/13th century in whose bosom various forms of scientific activity took place. The *Akhlāq-i nāṣirī* of Naṣīr al-Dīn himself is well-known in the West² as are some of his Ismā'īlī tratises³ and a few articles and essays have been devoted to his various philosophical views⁴, while his theological and religious importance has at least been recognized.⁵ But even this colossal figure of Islamic thought and one of the greatest of Islamic philosophers has hardly been studied thoroughly as far as his numerous works of an intellectual character, which range from logic to pure metaphysics, are concerned. This neglect is to be seen even more in the case of other important intellectual figures who were his contemporaries such as his

* This essay originally appeared in *Islamic Theology and Philosophy: Studies in Honor of George F. Hourani*, ed. by Michael E. Marmura, State University of New York Press, 1984, pp. 249-264.

to regard everything which extends beyond it and we will come to judge the effects from their causes. And whoever has a true position of priority in this upper region and is familiar with it and [is one] from whom perplexity and dismay have disappeared and who has received in place tranquility and familiarity, he regards those worlds and their parts one by one and investigates the essences stripped of relations and additions and ascribes¹¹¹ to every world what is in it and most appropriate for it. This science is called Divine Philosophy (*al-falsafa al-ilahiyya*) and the Science of Sovereignty (*'ilm al-rububiyya*).¹¹²

Edited by Michael E. Marmura
Islamic Theology and Philosophy
Studies in Honor of George F. Hourani
Albany - 1984, s. 249-264.

DN: 57588

MADE YETIMLAŞTIRILAN
SONRA GELEN DOKÜMAN

CHAPTER 16

*Afdal al-Din Kashani and the
Philosophical World of
Khwaja Nasir al-Din Tusi*

SEYYED HOSSEIN NASR

Gar 'ard dihad sipihr-i a'la
Fadl-i fudala'-u fadl-i afdal
Az har malaki bijay-i tasbih
Awaz ayad Afdal Afdal
If the supreme heaven exclaims
"The learned among the learned, the most learned of all,"
From each angel, in place of praise
There shall arise the chant "Afdal, Afdal".
(Nasir al-Din Tusi)

The Philosophical Circle of Nasir al-Din

Scholarly research of the past few decades has gradually revealed the great importance of the circle of Khwaja Nasir al-Din Tusi in post-Mongol Persia for the revival of the Islamic sciences especially in the fields of mathematics and astronomy¹ although much remains to be discovered in this fecund but until recently neglected period in the history of the Islamic sciences. Strangely enough, however, much less attention has been paid to the remarkable philosophical revival in the seventh/thirteenth century in whose bosom various forms of scientific activity took place. The *Akhlaq-i nasiri* of Nasir al-Din himself is well-known in the West² as are some of his Isma'ili

The Goal of Islamic Philosophy: Reflections on the Works of Afdal al-Din Kashani

by William C. Chittick



Tara, the consort and *shakti* of *Avalokitesvara*, the Bodhisattva of Compassion, is the principal feminine deity in Buddhism.

Afdal al-Din Kashani, commonly called Baba Afzal, has remained almost unknown to historians of Islamic philosophy.¹ He flourished toward the end of the twelfth century, and the most likely date of his death is 1214. This means that he was a contemporary of Averroes, Ibn Arabi, and the philosopher Suhrawardi. It also means that he had been dead a hundred years before his compatriot, Abd al-Razzaq Kashani, composed his well-known commentary on Ibn Arabi's *Fusus al-hikam*.

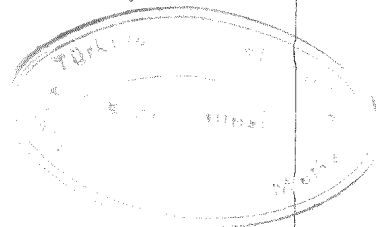
Little is known about Baba Afzal's life. We do know that toward the end of it—and perhaps much earlier—he was living in Maraq, a village about thirty-five kilometers from Kashan. The sparsely populated valley, now dominated by the dome of his tomb, still looks like an ideal location for a philosopher to retire from the preoccupations of the world. However, Baba Afzal was by no means a hermit, since his letters attest to the fact that he had a number of children and many students. The people in Maraq consider him to have been a saint, and their picture of him is confirmed by local histories of Kashan written before modern times. Moreover, the affectionate title *Baba*, that is, “Papa,” was often given to Sufi teachers. Nonetheless, there is no evidence in his writings for affili-

1. Seyyed Hossein Nasr introduced him to the English-speaking world in his article, *Afdal al-Din Kashani and the Philosophical World of Khwaja Nasir al-Din Tusi*, in M. E. Marmura (ed.), *Islamic Theology and Philosophy: Studies in Honor of George F. Hourani* (Albany: SUNY Press, 1983), pp. 249-64; reprinted in Nasr, *The Islamic Intellectual Tradition in Persia* (Richmond, Surrey: Curzon Press, 1996), pp. 189-206. For a thorough study of his life, works, and teachings, along with translations of about half his writings, see Chittick, *The Heart of Islamic Philosophy: The Quest for Self-Knowledge in the Teachings of Afdal al-Din Kāshānī* (New York: Oxford University Press, forthcoming).

The Pertinence of Islamic Cosmology: Reflections on the Philosophy of Afḍal al-Dīn Kāshānī

William C. Chittick

Afḍal al-Dīn-i Kāshānī



My recollections of Professor Landolt go back to the 1970s when he used to come to Tehran to do research at the Tehran Branch of the McGill Institute of Islamic Studies. At the time I was busy with my Ph.D. dissertation at Tehran University and later teaching at Aryamehr Technical University. Although I remember that Professor Landolt was often present during academic events, I recall specifically only one of his lectures. That was an impressive Persian talk in the Faculty of Letters at Tehran University on the theories of the Sufi 'Alā' al-Dawla al-Simnānī. To my regret, I never had the chance to profit personally from his great erudition, which he reserved mainly for his direct students.

More recently, it was the good fortune of me and my wife to be staying with our old friends Mehdi Mohaghegh and Nushin Ansari in Tehran in May of 1999, right after an international congress on Mullā Ṣadrā. Professor Landolt was also staying with them, though we hardly had time to talk because he was so busy meeting friends. Then, however, a bureaucratic snafu kept him in Tehran three days longer than he had planned, and we had plenty of opportunity to discuss various matters of mutual interest. Among other things, we spoke about my recent work on the philosopher Afḍal al-Dīn Kāshānī, and I was delighted to hear that he had read Kāshānī carefully and that his estimate of Kāshānī's place in the philosophical tradition coincided more or less with my own. Given the interest Professor Landolt expressed in my work, I thought it would be appropriate to offer an article on Afḍal al-Dīn to him in his *Festschrift*.

Afḍal al-Dīn Kāshānī, usually known in Iran as Bābā Afḍal (d. ca. 610/1213-1214), was one of the two or three Muslim philosophers who wrote mainly in Persian rather than Arabic. His collected Persian works include six longish treatises, four

translations from Arabic of works by Greek philosophers, many short essays, seven letters to disciples, and a good number of quatrains and other poems. He was a contemporary of Averroes, al-Suhrawardī and Ibn 'Arabī, but his philosophical position is perhaps closest to the Neoplatonism of the Ikhwān al-Ṣafā'. He considered himself someone who stood squarely in the Greek tradition and the only philosophers he mentions by name are Aristotle and Hermes.

In contrast to most philosophers, Bābā Afḍal does not beat about the bush. He goes directly to the heart of philosophy as received by the Islamic tradition. This heart can be expressed most succinctly in the Delphic maxim, 'Know thyself'. Bābā Afḍal writes with the goal of clarifying the nature of the quest for self-knowledge that must animate all philosophy worthy of the name, and he holds that true philosophy remains inaccessible to those who do not know themselves. Those who investigate and study things that do not illuminate their understanding of themselves are wasting their time.

In the later tradition Bābā Afḍal was perhaps better known as a poet than a philosopher. His philosophical works were partly forgotten not because of any lack of originality or profundity, but because Arabic remained the language of serious philosophy in Iran down to the nineteenth century, and any work in Persian appeared peripheral to students of the discipline. No doubt he influenced the later tradition, but his influence has not been studied, so it is difficult to provide concrete evidence for it. However, Mullā Ṣadrā was familiar with his writings and I suspect that a careful comparison of their works will show that he appropriated Bābā Afḍal's ideas in many places. One proof of this assertion is that Mullā Ṣadrā translated Bābā Afḍal's *Jāwidān-nāma* into Arabic, making a good number of modifications and additions, but without mentioning the fact that Bābā Afḍal was the original author. He called the new version of the treatise *Iksīr al-'arīfīn*.¹

Bābā Afḍal's orientation towards the achievement of self-knowledge and the practice of philosophy as a spiritual discipline throws light on a contemporary issue concerning which most scholars have concluded that pre-modern philosophy has nothing to say. This is the domain of cosmology, or the understanding of the nature of the universe. It appears that modern scholars have paid little attention to this philosophical cosmology because they consider it to have been superseded by science. Nonetheless, many historians and philosophers have recently begun to question the epistemological authority of science, and this should allow us to reconsider the whole question of how philosophical cosmology might speak to us in modern times.

Before I address the issue of Bābā Afḍal's cosmology, however, I need to say something about his general philosophical perspective, since his cosmology cannot be isolated from his other concerns. Two discussions need to be summarised - ontology and psychology. It is in the relationship between these two domains that the practical orientation of Bābā Afḍal's philosophy becomes completely clear.

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**The
Heart of
Islamic
Philosophy**

*The Quest for
Self-Knowledge
in the
Teachings of
Afdal al-Dīn Kāshānī*

WILLIAM C. CHITTICK

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| Dem. No: | 133062 |
| Tas. No: | |

OXFORD
UNIVERSITY PRESS

2001

New York

Exchange, October 11
Library of Congress

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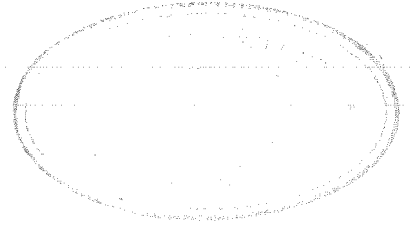
WILLIAM C. CHITTICK



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2001

**TEXTS AND MANUSCRIPTS:
DESCRIPTION AND RESEARCH**



K. Vasil'tsov

**AFDAL AL-DĪN KĀSHĀNĪ AND HIS TREATIES
"THE BOOK OF EVERLASTING"
(BASED ON THE MS B 2496 FROM THE SPIOS COLLECTION)**

The name of Afḍal al-Dīn Muḥammad b. Ḥasan Maraḡī Kāshānī is comparatively little known in the Russian as well as European scholarship. Meanwhile, the works of this interesting, original thinker and a wonderful poet, whose *rubā'ī* (often wrongly ascribed to 'Umar Khayyām (ca. 439—517/1048—1123)) are well-known in Iran and abroad, are undoubtedly worthy of orientalist's notice.

Afḍal al-Dīn Kāshānī entered the history of Persian prose as the author of small, but stylistically flawless, capacious and original tractates on various philosophical and

logical questions. He also did several wonderful translations of works by Aristotle and Hermes Trismegistus from Arabic to Persian.

The SPIOS manuscript collection possesses five manuscripts of Kāshānī's works [1]. The present paper aims at presenting one of them — "The Book of Everlasting" (چاودان نامه). I would like to point out that this research is of preliminary character and it does not claim to be a detailed study of the questions, discussed by Kāshānī in his work.

* * *

The data available on Afḍal al-Dīn Kāshānī's life can hardly be described as exhaustive. Kāshānī's works known to us contain no autobiographical information that could shed light on the details of his life [2]. As for the data given in *tadhkirā*, or other biographical or historical sources, they are quite scarce and moreover often doubtful when it comes to their reliability and therefore require careful treatment and examination [3].

Until now among the researchers there is no agreement on the birth and death dates of Kāshānī. Obviously, Afḍal al-Dīn Kāshānī was born either in 582/1186–7 or in 592/1195–6 and died approximately in 667/1268–9 [4].

According to the data in some earlier sources, Kāshānī was Nāṣir al-Dīn Ṭūsī's (597—672/1201—74) uncle [5]. For instance, "The Assembly of the Eloquent" (مجمع الفصحا) contains the following abstract:

بعضی گفته اند خالوی خواجه نصیر الدین طوسی است. و در هر صورت خواجه نصیر الدین با آن فضل و کمال و جاه و جلال که داشته نهایت محبت و اخلاص نیت نسبت بابا افضل مرعی میفرموده و در فتنه هلاکو خان بجهت بابا کاشان را حفظ نموده.

"He is said to be Nāṣir al-Dīn Ṭūsī's uncle. At any rate, Nāṣir al-Dīn showed endless love and sincere attachment to Bābā Afḍal for his wisdom, perfection, high rank and magnificence. And during the times of Hulāgū-khān's distemper Kāshān was saved owing to Bābā's efforts" [6].

According to other sources, owing to Nāṣir al-Dīn Ṭūsī's efforts and mediation Kāshān escaped the fate of Baghdād looted by Mongol troops in 656/1258. Allegedly, it was done to protect Afḍal al-Dīn from the possible troubles, which could occur if Kāshān were seized by Mongols by force [7].

I do not attempt to assess the given sources from the point of view of the data reliability. A reference should be made to the opinion of J. Rypka, a Czech scholar, who said that any statement of kindred or friendly relationships between Ṭūsī and Kāshānī was not confirmed by any reliable factual evidence and therefore can hardly be seriously considered [8].

What concerns Nāṣir al-Dīn Ṭūsī himself, this medieval scholar mentions in his autobiography that in his youth he studied different sciences under Kamāl al-Dīn Muḥammad Ḥāsib, who was one of Afḍal al-Dīn Kāshānī's students:

"Then it happened that one of the students of Afḍal al-Dīn Kāshānī — may God have mercy on him — came to the region. His name was Kamāl al-Dīn Muḥammad Ḥāsib, who had acquired a first-rate knowledge in a variety of philosophical subjects, especially in the art of mathematics; he had previously been a friend and acquaintance of my father. My father suggested that I should learn from him and frequent his company; so I began to study mathematics with him" [9].

✱ EVSAFÜY-İ EŞRAF - TÛSÎ, NAŞİRÜDDÎN

4616. A volume containing three separate works.

(1) اوصاف الأشرف *Auṣāf al-ashrāf* [Per.].

Foll. 1-38a. 7.5 in. by 4.3 in. (5.5 in. by 2.1 in.); 14 lines; fine Persian *nasta'liq* and *naskh*; chapter-headings and overlinings in gilt; some folios torn and skilfully restored; seventeenth century.

A well-known Ṣūfī ethical treatise in six chapters, by Naṣīr al-Dīn Muḥammad b. Muḥammad al-Tūsī (d. 672/1274). The work has been lithographed several times in Persia [IvASB., 1182, with references].

✱ TÛSÎ, NAŞİRÜDDÎN
(2) [نوده *Nubdhah*] [Ar.].

Foll. 38b-39. 7.5 in. by 4.3 in. (5.6 in. by 2 in.); 14 lines; Persian *shikāstah-āmīz*; seventeenth century.

An extract from an unspecified philosophical work by the same Naṣīr al-Dīn al-Tūsī.

✱ YANBŪ' AL-HAYĀT / EFSALEH-OL-HAYĀT
(3) ينبوع الحياة *Yanbū' al-hayāt* [Per.].

Foll. 40-91. 7.8 in. by 4.3 in. (4.8 in. by 2.4 in.); 12 lines; fine Persian *nasta'liq*; rubrications; good paper, gold-sprinkled; seventeenth century.

The treatise of "Hermes Trismegistus" on the human soul, translated [Éthé, I.O. 1921¹⁴] into Persian by Afdal al-Dīn Muḥammad Kāshī (d. 707/1307-8).

The volume is bound in gilt-tooled red oriental leather.

-Efdeluddin Kasani

419. DANES-PAZUH, M. T. «*Jâme' al-ḥekmat* az Afzal ad-din Moḥammad Kâšâni», *Āyandé*, 8, 3-4 (1361/1982), pp. 143-153.

Premières indications précises sur un traité d'Azal al-Din Kâšâni (voir ses *Mošammafât* éditées par M. Minovi, Téh., 2 vol., 1331 et 1337/1958), *Jâme' al-ḥekmat*, commentaire de caractère ismâ'îlien, fait par le célèbre penseur, sur le sens des douze lettres formant la *basmala* (voir s.v. dans l'*Encycl. de l'Islam*, 2 éd.). M. T. Dâneš-Pazuh a pu se procurer la photo du début et de la fin de la copie existant à Istanbul (Bibl. M. Kōprölü, *majmû'e* n° 1589). Il possède aussi la photo des début et fin d'un traité de même nature, qui a existé à Beyrouth. Les deux textes sont deux versions un peu différentes du traité de Kâšâni (m. en 610/1213), l'une copiée en 576 et l'autre en 754. Il existe aussi d'autres commentaires ismaéliens de la *basmala*, à commencer par celui de Nâšer-e Xosrow dans *Vajh-e din*. L'auteur dresse un inventaire de ces commentaires et publie le début et la fin des deux versions du traité de Kâšâni. C. F.

Abst. Ir. Suppl. 6, 1983 Leiden. o. 117-118

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SOCIÉTÉ ANONYME
MAGASIN GENERAL

رهان ← رهن

✓ **ره انجام نامه**، رساله‌ای است به زبان فارسی از افضل‌الدین محمد بن حسن مرقی کاشانی، مشهور به «بابا افضل» از حکمای شیعی سده هفتم و اوایل سده هشتم (م ۷۰۷ ق). موضوع این رساله، چنان که مؤلف آن در مقدمه‌اش ذکر کرده است، بنا بر خواهش دوستان و برادران دینی او، در سه گفتار تنظیم شده است: گفتار نخست در آگاهی دادن از وجود و صفات وجود آدمی؛ گفتار دوم در آگاهی دادن از اینکه علم و آگاهی چیست؛ و گفتار سوم در آگاهی دادن از فایده و منفعت علم و آگاهی. بابا افضل، گفتار نخست را در ده فصل تنظیم کرده است. در فصل اول (اندر آنکه آگاهی از وجود خود چگونه توان داد)، او به روشهای آگاه شدن از پدیده‌ها به واسطه ذکر صفات و یا برشمردن اقسام آنها بحث کرده است. همچنین بحث زیبایی در باب تفاوت‌های «صفت» و «قسم» ارائه می‌کند. در گفتار دوم: (اندر آنکه وجود بر چند قسم است) نیز وجود را بر دو قسم بودن و یافتن برمی‌شمارد؛ آنگاه در سومین گفتار: (اندر قسمت وجود به گونه‌ای دیگر)، مؤلف با ارائه بحث معرفت‌شناسانه کوتاه، اما دقیقی، از دو گونه وجود نفسانی و وجود غیر نفسانی و از تفاوت‌های این اقسام با یکدیگر یاد کرده است. در فصل چهارم با ذکر اقسام موجودات، می‌نویسد: «ما به لفظ عالم، مجموع آن موجودات خواهیم که ابتدای آن فلک اقصی است و انتهای آن جرم زمین...». و از فرع متولدات عالم چون انواع و اصناف معادن و فنون و رستنیها از گیاه و اشجار، و گونه‌گون جانور که به حس توان یافت نام برده است. بابا افضل در گفتار پنجم از اقسام دوگانه کلی به مرتبه علیا و مرتبه طرف اعلی یاد کرده و با توضیحی مختصر، خوانندگان را به کتاب دیگرش به نام *منهاج مبین* حواله داده است. در گفتار ششم نیز، او با بحث از آباء علوی و علل چهارگانه ارسطویی (=مادی، صوری، فاعلی، غایی) از اسباب موجودات جزوی بحث کرده است. در گفتار هفتم، موضوع سخن مؤلف اسباب و علل وجود نفسانی (= یافت) است؛ در فصل هشتم: (اندر معنی خود) هم، بابا افضل، نفس هر چیز را اصل و حقیقت آن چیز برشمرده است؛ موضوع گفتار نهم نیز وجود نفس است به تفصیل و سرانجام در گفتار دهم، بابا افضل با برشمردن اختلاف نامها به سبب اختلاف خاصیتها، و یکی دانستن خاصیت و حقیقت هر چیز، صفت خاصه وجود آدمی را بدان نفس خود «عقل» خوانده است.

رساله *ره انجام نامه*، به طور کلی یکی از بهترین منابع شناخت ما از حکمت بابا افضل و فلسفه سده هفت و هشت هجری

اطلاع از ورود ابا عبدالله الحسین (ع) به کربلا رفتند و فرزندش یحیی در روز عاشورا به شهادت رسید (← یحیی بن هانی).

منابع: *ریاحین الشریع*، ۲۵۷/۴؛ *کربلا فی حاضرها و ماضیها*، عبدالحسین شهیدی صالحی خطی.

رُویدشتی، شیخ حسن بن مشرف‌الدین حسین بناء، نامبرده از مردم ملوک رویدشت کوهپایه اصفهان و از بنایان میرز دوران اقتدار سلطان محمد بن بایسنقر بن شاهرخ تیموری و معاصر با عماد بن مظفر ورزنه‌ای از امرای سلطان محمد (گویا هر دو از قریه ورزنه رویدشت بوده‌اند) و بانی شبستان مسجد جمعه عتیق معروف به بیت‌الثناء بوده.

در انتهای ضلع غربی مسجد جمعه اصفهان به امر عماد بن مظفر ورزنه‌ای شبستان وسیع به طول پنجاه و عرض بیست و پنج متر در ۸۵۱ ق ساخته شده که دارای هجده چشمه طاق می‌باشد و میان هر دو چشمه طاق سنگ مرمر شفاف نصب شده که به شبستان نور می‌دهد و مانند چراغ فضای شبستان را روشن می‌کند. کتیبه تاریخی سر در مخصوص این بیت‌الثناء که به دست رویدشتی ساخته شده در شمال ایوان استاد قرار دارد و میان سر در و ساختمان اصلی بیت‌الثناء شبستان اولجایتو جا دارد، کاشیکاری این سر در که در نهایت ظرافت می‌باشد، در میان کاشیکاریهای ضلع غربی صحن مسجد که آن هم نمونه نوع کاشیکاری دوره جانشینان تیمور در قرن نهم است مشخص و معلوم و اختلاف سبک آن با سبک کاشیکاریهای اطراف صحن واضح و آشکار است. این کتیبه که به خط ثلث سفید معرق بر زمینه لاجوردی مورخ به سال ۸۵۱ ق و به خط سید محمود نقاش است حاکی است که در زمان سلطان محمد تیموری یا به امر میر عماد بن مظفر در تاریخ مذکور عمارت بیت‌الثناء ساخته شده است. در قسمت فوقانی سر در هم به خط بنائی مشبک آجری بر زمینه لاجوردی چنین نقش شده: «قال النبی انا مدینه العلم و علی بابها». بیت‌الثناء دارای دو درب است که یکی از آنها در پایان راهروی واقع در جنوب ایوان استاد نصب شده و در بغل آن به خط نستعلیق این جملات گجبری شده: «عمل العبد الضعیف شیخ حسن بن شرف‌الدین بن حسین بناء رویدشتی» که به موجب این عبارت مرد هنرمندی را معرفی می‌کند که چنین بیت‌الستانی را که مجموعه ظرافت و هنر است آفریده.

منابع: *آثار ملی اصفهان*، رفیعی مهرآبادی، ۵۵۲؛ *تاریخچه آثار تاریخی اصفهان*، نیکزاد حسینی، ۱۴۰؛ *گنجینه آثار تاریخی اصفهان*، رفیعی مهرآبادی، ۴۵۵.

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باباافضل

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تاریخی وجود دارد که یکی متعلق به دوره محمد ثانی است و دیگری راه سینان معمار به فرمان علی پاشا سَمیز*، وزیر اعظم، ساخته است (اولیا چلبی، ج ۳، ص ۴۸۰). پل سنگی رودخانه آرگنه در غرب شهر نیز، که در عهد سلطنت مراد چهارم ساخته شده، هفت متر پهنا و پنجاه متر درازا دارد و از لحاظ تاریخی دارای اهمیت خاصی است. اکثر اهالی باباسکی به کشاورزی اشتغال دارند و محصولات عمده اش گندم، گُل آفتابگردان، نیشکر، خربزه و هندوانه است.

منابع: محمد ظلی بن درویش اولیا چلبی، اولیاچلبی سیاحتنامه سی، ج ۳، چاپ احمد جودت، استانبول ۱۳۱۴، ص ۴۸۰ به بعد؛ شمس الدین سامی، قاموس الاعلام، چاپ مهران، استانبول، ۱۳۰۶/۱۸۸۹-۱۳۱۶/۱۸۹۸، ج ۲، ص ۱۱۷۸؛

M. Tayyib Gökbiçgin, XV. Ve XVI. Asırlarda Edirne ve Paşa Livâsı Vakaflar-Mülkler-Mukataalar, Istanbul 1952; 207ff., 502f.; TA., s.v. "Babaeski".

/ ا. کوران (د. اسلام) /

باباافضل، افضل الدین محمدبن حسین بن محمد خوزه مَرَقی کاشانی، حکیم بزرگ اسلام و ایران در نیمه دوم قرن ششم و آغاز قرن هفتم. هر چند با تألیفات فلسفی فارسی و رباعیات خود، در ایران مشهور است شرح حال او بدرستی معلوم نیست و تذکره نویسان که به مناسبت رباعیاتش سخنی از او به میان آورده اند چیزی درباره او نمی دانسته و افسانه هایی درباره او پرداخته اند (درباره این افسانه ها و رد آنها باباافضل کاشانی، رباعیات، مقدمه سعید نفیسی، ص ۷-۱۸؛ مدرس رضوی، ص ۲۰۵-۲۱۰). قدیمترین و صحیحترین اطلاعات درباره او در کتابی به نام مختصر فی ذکر الحکماء الیونانیین و الملیین (چاپ محمدتقی دانش پزوه، ص ۳۲۲-۳۲۴) آمده است. چون شرح حال نصیرالدین طوسی (ش ۷۴) آخرین شرح حال در این کتاب است می توان گفت که مؤلف آن در اواخر قرن هفتم یا اوایل قرن هشتم می زیسته است. در این کتاب (ش ۷۰، ص ۳۲۲-۳۲۳) آمده است: «افضل الدین محمدبن مَرَقی کاشی فاضل دانشمند و دانای ژرف نگر در علوم الهی بود. در علوم الهی و طبیعی و طب و جز آن رساله ها دارد. در پایان عمر از هر چیز دوری گزید و در کوه های مَرَق از قراء کاشان گوشه گرفت و در حدود سال ششصد و ده در آنجا وفات یافت».

اما قدیمترین ذکر از او شاید در یکی از نوشته های خواجه نصیر طوسی باشد که عنوان آن «رساله سیر و سلوک» و در خود رساله چنین است: «رساله ای است منسوب به استاد البشر

آذربایجان، تهران ۱۳۱۴ ش، ص ۵۸، ۶۱؛ عبدالرحمن بن احمد جامی، نسائم المحبة (ترجمه از نفحات)، ترجمه علیشیرنوابی، نسخه خطی کتابخانه ملی پاریس؛ همو، نفحات جامی ترجمه سی، ترجمه لامعی، استانبول ۱۲۸۹، ص ۴۸۹ و بعد؛ دولتشاه سمرقندی، تذکرة الشعراء، چاپ ادوارد براون، ص ۲۸۶، ۴۲۱، ۴۶۳؛ [محمدبن علی راوندی، کتاب راحة الصدور و آية السرور در تاریخ آل سلجوق، چاپ محمد اقبال، تهران ۱۳۳۳ ش]، شرف الدین علی یزدی، ظفرنامه، چاپ مجموعه آثار هندی، ج ۱، ص ۳۱۰؛ عطاء، تاریخ، ج ۱، ص ۳۰۲؛ [محمدبن علی فلسندی، صبح الاعشی، قاهره ۱۳۸۳/۱۹۶۳]؛ فؤاد کوپرلی، تورک ادبیاتنده ایلک متصرفلر، استانبول ۱۹۱۹، ص ۱۰۸؛ طاهر نصرآبادی، تذکرة نصرآبادی، چاپ وحید دستگردی، تهران ۱۳۱۷ ش، ص ۱۴۱، ۲۱۰ و بعد، ۲۸۴؛ سعید نفیسی، رباعیات باباافضل کاشی، تهران ۱۳۱۱ ش، ص ۴؛ عثمان نوری، مجله امور بلدیة، ج ۱، ص ۵۲۹ و بعد؛ عبدالباقی نهاوندی، مآثر رحیمی، ج ۳، ص ۱۲۵۹، ۱۲۹۲؛

Barbier de Meynard, Supplément aux dictionnaires turcs, 1, 251; G. Demombynes, La Syrie à l'époque des Mamelouks, Paris 1923, 111; J. Deny, Sari Saluq et le nom de la ville de Baba daghu, Mélanges offerts à M. Emile Picot, Paris 1913, 11, 1-15; R. Dozy, Supplément aux dictionnaires Arabes, Beirut 1981, 1, 47; C. Huart, Les Saints des derviches tourneurs, Paris 1922, 1, 113 f.; F. Justi, Iranisches Namenbuch, Marburg 1895; Karl Lokotsch, Etymologisches Wörterbuch der europäischen Wörter orinualischen Ursprungs, Heidelberg 1927.

/ فؤاد کوپرلی (د. ا. ترک) /

بابا احمدی - بختیاری، ایل

بابا اروج - بارباروس، خیرالدین (خضر) پاشا

بابا اسحاق - بابایی

بابااسکی (بابااسکیسی: بابای عتیق)، شهر کوچکی در شمال غربی ترکیه، واقع در پنجاه کیلومتری جنوب شرقی ادرنه، در کنار راه آهن فرعی که قرقلرالی^۱ را به راه آهن استانبول - ادرنه متصل می کند. این شهر در عهد امپراتوری روم شرقی بلغاروفیگن^۲ خوانده می شد. نام امروزی آن برگرفته از نام درویشهای ترک (بابا) است که در زمان گسترش قلمرو عثمانیها در بالکان، در این محل و سایر جاها سکونت اختیار کردند. بابااسکی در قرن یازدهم قضا^۳یی در سنجن^۴ ویزا بود، و بعداً جزو سنجن قرق کلیسا (قرقلرالی) شد. در این شهر دو مسجد

أفضل الدين الكاشاني

فيلسوف مغمور

لماضرة الدكتور محمود محمد الخضيرى

أستاذ الفلسفة بكلية أصول الدين

من أوهام المؤرخين في القرن الماضي - أفضل الدين وصلته
بالنصير الطوسي - درجته في الشعر - مؤلفاته بالنارسية
والعربية - تحليل المطالب الإلهية - رأيه في قياس الخلف -
تأثير « العرفان » على فلسفته وأصوفه .

في النصف الأول من القرن الماضي لم يكن علماء أوروبا يعرفون من أسماء
الفلاسفة الإسلاميين إلا قليلاً من نقلت آثارهم إلى اللغة اللاتينية في العصور
الوسطى ، وكان عدد هؤلاء الفلاسفة لا يزيد على العشرة ، أولهم الكندي ،
وآخرهم في الزمن ابن رشد الأندلسي ، وذهب بعض هؤلاء العلماء إلى أن تاريخ
الفلسفة في الإسلام انتهت آخر صفحة من صفحاته بوفاة ابن رشد ، على أن علماء
أوروبا عدلوا بعد ذلك عن هذا الرأي الفاسد ، وهداهم بحتم واجتهادهم إلى أن
الفلسفة ظهرت في الإسلام قبل زمن الكندي ، وأن تاريخها أعمق وأغنى مما كانوا
يتصورون ، وأن المسلمين ظلوا يشتغلون بالفلسفة في مختلف البلاد ، يفكرون
في مسائلها الكبرى ، ويدرسونها ، ويؤلفون فيها الكتب ، سالكين شتى المناهج ،
ومتجهين بالفكر الفلسفي مختلف الاتجاهات والمذاهب ، وكانت بعض البلاد
أكثر أحياناً في هذا المجال رجالاً من البعض الآخر ، فينتقل بعضهم من بلد إلى
بلد حيث تلقى تعاليمه بيئة مختلفة فيكون لها مع القبول والاجتهاد نتائج مغايرة ،

للاعتصام بحبل الله ، واطراح التفرق وعوامل الضعف في أية صورة ، لأن
أعداءهم اليوم أكثر وأقدر وأصبر من أعداء آبائهم الأولين ، ولأن العالم اليوم
يمضى قدماً ، فلا يعذر المتخلفين ، ولا يستمع إلى خلاف المختلفين ،
وجدال المتجادلين .

فهل يصيخ المسلمون إلى هذا النداء الذي ينبعث من قلب يؤمن بالله وكلماته ،
وينطوى على أعظم الحب لدينه وأمته ؟ هل يتوسعون في تألفهم وتقاربهم وتعاونهم
بإيجاد « جامعة إسلامية » تلم الشعث ، وتحيي الأمل ، وتخيف العدو ، وتسرع
الصدى ؟ هل يقيمون أمة إسلامية عاملة ناصية كما أرادها الرسول صلى الله عليه
وسلم ، وكما كانت في أيام سلفنا الصالح ؟ لعمرى إن في تحقيق هذا الأمر العظيم ،
لخدمة كبرى للأمة الإسلامية ومن يعيش بين شعوبها وفي ذمة أهلها من غير
المسلمين ، إذ هو خير تقوية لها ، وزيادة في هيبتها ، ورفع لمكانتها بين الأمم ،
وهو بعد ذلك أمر ضروري لا بد منه في زمن أصبح فيه التكتل والتعاون بين
الأمم التي تربطها وحدة المصلحة من أزم الأمور ، على أن الوسائل لتحقيق هذا
يجب أن تكون متوافرة ، والموانع يجب أن تكون مستبعدة ، ومن أهم ذلك أن
ينبذ الجميع أسباب الخلاف الطائفي ، والنزاع المذهبي ، وتلك العصبية التي كانت
من أهم العوامل في إنهاك قوة المسلمين .

ولم أهيأ بجماعة التقريب ومجتمعات الغراء (رسالة الإسلام) ومؤازريهم
في سائر البقاع والأصقاع ، أن يثبتوا في هذا الميدان المقدس الذي وضعهم الله
فيه ، وأن يجاهدوا في الله حق جهاده ، لتكون الأمة واحدة ، ذات هدف واحد
كما خلقها الله ربها الواحد ، وكما أرادها رسول الله صلى الله عليه وسلم ، والله لا يضيع
أجر المحسنين ؟

بابا افضل

محمد ثانی است و دیگری را، سینان معمار به فرمان علی پاشا سمیز*، وزیر اعظم، ساخته است. پل سنگی رودخانه آرگنه در غرب شهر نیز، که در عهد سلطنت مراد چهارم ساخته شده، ۷ متر پهنا و ۵۰ متر درازا دارد و از لحاظ تاریخی دارای اهمیت خاصی است.

اکثر اهالی آن به کشاورزی اشتغال دارند و محصولات عمده اش گندم، گل آفتابگردان، نیشکر، خربزه و هندوانه است.

منابع: سامی، قاموس الاعلام، ج ۲، ص ۱۱۷۸

Türk (İnönü) Ansiklopedisi, s.v.; Ewliyâ Çelebi, *Siyâhat-nâme*, iii, 480 ff.; T. Gökbilgin, *XV. ve XVI. asırlarda Edirne ve Paşa livası*, Istanbul 1952, 207 ff., 502 f. / ۱. کوران (د. اسلام)

بابا افضل، افضل الدین محمد بن محمد بن حسن بن محمد خوزه مرقی کاشانی، حکیم بزرگ اسلام و ایران در نیمه دوم قرن ششم و آغاز قرن هفتم. هرچند با تألیفات فلسفی فارسی و رباعیات خود در ایران مشهور است شرح حال او به درستی معلوم نیست و تذکره نویسان که به مناسبت رباعیاتش سخنی از او به میان آورده اند چیزی درباره او نمی دانسته و افسانه‌هایی درباره او پرداخته اند (درباره این افسانه‌ها ورد آنها ← مقدمه سعید نفیسی بر رباعیات بابا افضل و مدرس رضوی، احوال و آثار خواجه نصیر طوسی، ص ۱۱۷-۱۲۰). قدیمترین و صحیحترین اطلاعات درباره او در کتابی به نام مختصر فی ذکر الحکماء اليونانیین و الملمین (مجموعه شماره ۶۵۳ عربی کتابخانه اسکوربال مادرید، چاپ محمد تقی دانش پزوه، فرهنگ ایران زمین، ج ۷، سال ۱۳۳۸ ش، ص ۳۱۱-۳۲۴) آمده است. چون شرح حال نصیرالدین طوسی (ش ۷۴) آخرین شرح حال در این کتاب است می توان گفت که مؤلف آن در اواخر قرن هفتم یا اوایل قرن هشتم می زیسته است. در این کتاب (ش ۷۰، ص ۳۲۲-۳۲۳) آمده است: «افضل الدین محمد بن مرقی کاشی فاضل دانشمند و دانای ژرف نگر در علوم الهی بود. در علوم الهی و طبیعی و طب و جز آن رساله‌ها دارد. در پایان عمر از هر چیز دوری گزید و در کوه‌های مرق از قراء کاشان گوشه گرفت و در حدود سال ششصد و ده در آنجا وفات یافت».

اما قدیمترین ذکر از او شاید در یکی از نوشته‌های خواجه نصیر طوسی باشد که عنوان آن «رساله سیر و سلوک»، و در خود رساله چنین است: «رساله‌ای است منسوب به استاد البشر نصیرالدین طوسی رضوان الله علیه که بر حسب

روستای بابانقاش در تراکیه و قصبه بابا اسکی. همچنین نامهایی مانند باباداغی و بابابورنی که خاطره درویشانی را که در این نقاط سکونت داشته اند محفوظ می دارد.

منابع: مترجم عاصم، برهان قاطع ترجمه سی: شرف الدین بزیدی، طفرنامه (چاپ مجموعه آثار هندی، ج ۱، ص ۳۱۰); دولتشاه، تذکره الشعرا، چاپ ادوارد براون، ص ۲۸۶، ۴۲۱، ۴۶۳; راوندی، راحة الصدور (چاپ اوقاف گیب، ص ۹۸ به بعد); سعید نفیسی، رباعیات بابا افضل کاشی، تهران ۱۳۱۱ ش، ص ۴; طاهر نصرآبادی، تذکره نصرآبادی، چاپ وحید دستگردی، تهران ۱۳۱۷ ش، ص ۲۱۰، ۱۴۱ به بعد، ۲۸۴; محمدعلی تربیت، دانشمندان آذربایجان، تهران ۱۳۱۴ ش، ص ۵۸، ۶۱; علیشیرنوازی، نسانم المحبه (ترجمه از نفحات جامی، نسخه خطی کتابخانه ملی پاریس); مآثر رحیمی، ج ۳، ص ۱۲۵۹، ۱۲۹۲; لامی، نفحات جامی ترجمه سی، استانبول ۱۲۸۹، ص ۴۸۹ به بعد; عطا، تاریخ، ج ۱، ص ۳۰۲; عثمان نوری، مجله امور بلدی، ج ۱، ص ۵۴۹ به بعد; و. بارتلد، اورنه آسیاتورک تاریخی حقیقه در سلسر، استانبول ۱۹۲۷، ص ۱۷۱; فؤاد کوپرلی، تورک ادبیاتنه ایلك متصرفلر، استانبول ۱۹۱۹، ص ۱۰۸

Barbier de Meynard, *Suppl.*, I, 251; Dozy, *Suppl. aux Dictionnaires arabes*, I, 47; Karl Lokotsch, *Etymologisches Wörterbuch der europäischen Wörter orientalischen Ursprungs*, Heidelberg 1927; Justi, *Iranisches Namenbuch*, Marburg 1895; Cl. Huart, *Les Saints des derviches tourneurs*, Paris 1922, I, 113 f.; G. Demombynes, *La Syrie à l'époque des Mamelouks*, Paris 1923, LII; J. Deny, *Sarı Saltuq et le nom de la ville de Baba daghi*, *Mélanges offerts à M. Emile Picot*, Paris 1913, II, 1-15.

/ فؤاد کوپرلی (د. ا. ترکی) با اضافاتی از هیأت تحریره

بابا احمدی ← بختیاری، ایل

بابا اسحاق ← بابایی

بابا اسکی یا بابا اسکسی (بابای عتیق)، شهر کوچکی در شمال غربی ترکیه، واقع در ۵۰ کیلومتری جنوب شرقی ادرنه، در کنار راه آهن فرعی که قرقلرالی را به راه آهن استانبول-ادرنه متصل می سازد. در عهد امپراتوری بیزانس بلغاروفیگن خوانده می شد. نام امروزی آن مأخوذ از نام درویشهای ترک (بابا) است که در زمان گسترش قلمرو عثمانیها در بالکان، در این محل و سایر جاها سکونت اختیار کردند.

بابا اسکی در قرن یازدهم/ هفدهم قضا* بی درسنجق* ویزا بود، و بعداً جزو سنجق قرق کلیسا (قرقلرالی) شد. در این شهر دو مسجد تاریخی است که یکی متعلق به دوره