Kadi Mir Meybudi (111772)

Maybudī, Qāḍī Mīr Ḥusayn

Qāḍī Kamāl al-Dīn **Mīr Ḥusayn Maybudī** (al-Maybudhī; d. 910/1504) was a Shāfiʿī legal scholar and *qāḍī* (judge) in Yazd under the Turkmen Ak Koyunlu dynasty. His father, Khwāja Muʿīn al-Dīn ʿAlī, was a local notable and community benefactor in Maybud, a town near Yazd, under the Kara Koyunlu dynasty. Maybudī studied in Shiraz under the philosopher Jalāl al-Dīn al-Dawānī (d. 908/1503) and others and wrote commentaries in Arabic and Persian on standard works of logic, grammar, and philosophy, such as the *Hidāyat al-ḥikma* ("A guide to philosophy") by the philosopher al-Abharī (d. c.663/1264) and *al-Risāla al-Shamsiyya* (on the principles of logic) by Najm al-Dīn al-Kātibī (d. 675/1276). He wrote poetry under the *nisba* (adjectival name) al-Manṭiqī (the logician). His longest and most important work was the *Sharḥ-i Dīwān-i ʿAlī* ("Commentary on the collected poetry of ʿAlī"). The book's long introduction, often copied as a free-standing work known as the *Favātiḥ* ("Prologues"), situates the fourth caliph, ʿAlī b. Abī Ṭālib (r. 35–40/656–61), within contemporary cosmological and esoteric concepts, many of which are developed further in the poetic exegesis proper. In addition to demonstrating Maybudī's mastery of philosophical and theological texts in Persian and Arabic, the *Sharḥ* reveals the profound influence of the philosopher Ibn ʿArabī (d. 638/1240) on his thought and presents a nuanced picture of the ʿAlid loyalism widespread at that time. Appointed *qāḍī* of Yazd by Sulṭān Yaʿqūb Ak Koyunlu (r. 883–96/1478–90), Maybudī left a collection of more than seventy letters, his *Munshaʾāt* ("Letters"), dating to the early 890s/c.1490, which shows the complexity of his religious and administrative responsibilities and his extensive links to government officials, scholars, and literary figures in the courts of the sultan Yaʿqūb and the Tīmūrid Sulṭān Ḥusayn Bāyqarā (r. 875–912/1470–1506). Amongst his correspondents were the vizier Ṣafī al-Dīn ʿĪsā Sāvajī (d. 896/1491), the Naqshbandī spiritual leader Khwāja Aḥrār (d. 895/1490), and the poet Jāmī (d. 898/1492). Maybudī also cultivated ties to provincial *ʿulamāʾ* (religious scholars) and members of the Nūrbakhshī and Niʿmatallāhī Ṣūfī orders. The letters shed light on the burdens and hazards of the position of *qāḍī* and reflect communal expectations that he act as an advocate for the scholarly community and seek assistance and tax relief from his patrons at court for the people of Yazd in times of natural calamity. In his correspondence, Maybudī was frequently defensive about accusations made against him for theological aberration and judicial malfeasance. His fear that he would be fired was prescient, for he was removed from his position in the 890s–900s/1490s. His last known work was a brief introduction to philosophical principles, the *Jām-i gītī-numā* ("The world-reflecting cup," completed 897/1492 in Shiraz). During Shāh Ismāʿīl Ṣafavī's (r. 907–30/1501–24) campaign in 909/1503 to consolidate power in the southwestern provinces of Iran and to suppress Ak Koyunlu holdouts, Maybudī was caught up in the rebellion of Raʾīs Muḥammad Karra (d. 910/1504), the Ak Koyunlu garrison commander in Yazd. The so-called "Ross Anonymous" (now known to have been written probably in the 1090s/1680s by Bījan, a recorder of Ṣafavid history, more accurately cited as *Tārīkh-i Shāh Ismāʿīl-i Ṣafavī*) reports that Maybudī was executed when the citadel fell to Ṣafavid forces. At

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN 01 Temmuz 2021