

Section 7. Philology and linguistics

DOI:10.29013/ESR-26-1.2-71-73



THE MYSTICAL DEVINE EPIPHANY MANIFESTATION OF THE ALBANIAN BAYTAJIES THROUGH THE ARABIC-OTTOMAN LETTERS

*Muhamed Mustafi*¹

¹ PhD of Philology Full Prof. of Albanian and Methodology of Language Faculty of Islamic Sciences, Skopje, N. Macedonia

Cite: *Muhamed Mustafi (2026). The Mystical Devine Epiphany Manifestation of the Albanian Baytajies through the Arabic-Ottoman Letters. European Science Review 2026, No 1-2. <https://doi.org/10.29013/ESR-26-1.2-71-73>*

Abstract

The issue of the manifestation of the divine epiphany in the mystical thoughts of the Baytajies is crucial and has a deep esoteric meaning because it was part of their life, which developed through this principle. The Baytajean mystical thoughts derive from the worldview of the divine epiphanic appearance in every natural phenomenon, and for this reason, they followed with full attention every natural movement, expressing that there lies the precision and divine manifestation. The Baytajies believed that the divine epiphany is considered the best and most serious guardian in protecting society and nature from negative phenomena and that any negative behavior in the world negatively affects this manifestation and causes social consequences, which will create chaos in the social order and will disrupt the relationship between the Creator and the creatures.

Keywords: *Mysticism, Epiphany, Manifestation, Divine, Albanian, Baytajies*

Introduction

The constellation of Albanian writers, known as bejtexjinj, are known for using the Arabic-Ottoman script in their artistic writings. The influence of the then literary culture on the formal weaves of their poems and within their poetic verses has made us clearly notice mystical thoughts alongside various religious, social and cultural thoughts.

Islamic mysticism has been part of the lives of those who have experienced this specific state and have expressed such feelings in

prose and poetry, and since the influence on our territories has been very visible during the Ottoman rule, it has been natural that this constellation of Baytajean writers also wrote about mystical worldviews, experiences and perceptions, but in Arabo-Ottoman script.

Devine Epiphany Manifestation of the Baytajies

In the world of soufisme, the principle of epiphany occupies an important place in thinking about creation and the manifesta-

tion of divine majesty in His creatures, and this manifestation is related to the creation of the universe and its various forms. This epiphanic manifestation has an infinite nature because it belongs to the creative divine Majesty.

The being of God is unknown but the act of creation makes it visible in this world. The distinction between His beings and attributes is conceptual because there is no ontological distinction between them. (William, 1983:42)

The argument put forward on its account derives its power from the thesis that confirms that the truth of any cognitive act is, in fact, quite different from what the scholar with an esoteric orientation believes.

Even in the case of normal perception of an external sensory object, it cannot be said that the mind has a vision of the form that would be in external matter. Sensory cognition does not consist of this because its object is not such a form. The matter observed by the senses is only a manifestation of the symbolic form. The real form is seen if the manifestation is observed from within, and that it is reached by starting from the spiritual knowledge. (Henry Corbin, 1997:67)

Guta describes this real form of vision in these words:

(God) has made His force shown,
He has decorated the heavens with stars,
and He has placed the lamps in order...
(Guta: 35)

The external creative phenomenon must be in complete harmony with the internal spiritual phenomenon because, if there were no coexistence between them, then nothing would be harmonious and there would be no compatibility between the Creator and the created.

And this creation must be in complete harmony with the creator. So, the essence of God, as I said before, is identical with His creative attributes, and this identity is illustrated very beautifully in the words of Zenel Bastar:

I am the sun, I am the moon
I am the star, I am the rainbow
I am the day, I am the night! (Jorgo Bulo,
3/1999:32)

This epiphanic manifestation is presented by the mystic's great love for God and by

the great energy that is formed between man and God.

The mystic accepts such a manifestation through love and feels a unity that is realized through this powerful love that arises from within under the influence of the outside.

The mystic is aware that what is seen is difficult to understand and that the true divine being cannot be seen through them. So, what is seen is the visible creative epiphanic form but not the essence of God. In this context, the Anonymous of Vushtria says:

Everything we have is perishable,
The face of the truth is eternal,
What you see is Him,
Can't you see it, or did I not tell you? (Hajdar Salihi, 1987:118)

The Baytajejan mystics were inspired not only by nature but also by man himself, and this initiates the well-known mystical principle that 'everything invisible of God [was] invisible in his human form.' (Henry Corbin, 1997:70)

According to Baba Salihi, God also exists within nature:

God is in man
And his own face. (Baba Salihi,
2–3/1999:129)

So, man has the face of God, and in this context, he further continues and says: 'God gave man his face by creating him with three capitals: the first is thought, the second is the soul, the third is the human face.

The human face is the secret power that benefits sanctification. Everything that is created from this unique reality returns to its essence.' (Ibidem)

Since creation was realized because God wanted to manifest himself in this world, then we will see that this manifestation in man will be considered true because such an epiphanic manifestation also exists in man himself.

Dervish Hasani describes this divine epiphanic manifestation in man as follows:

I am The truth,
I have found myself in myself! (Hajdar Salihi, 1987:167)

The divine epiphanic manifestation is not only observed in nature and in the human body but also in the human heart.

Material manifestation is seen with the senses of sight, while the heart sees what can-

not be seen with the eyes. This is what makes a person see when 'God lights a spark in the heart!' (Montgomery, 1963:134)

The manifestation within the heart of the divine spark is clearly appreciated in the words of Sheikh Mala:

Oh my God, my Lord

Revive our hearts by seeing you

Light up our hearts, I saw all the prophets

Show us the way, oh Guide! (Hajdar Salihu, 1987: 387, 389).

According to mystical experience, the man who sees the divine manifestation everywhere in the world, even within himself, does not see any other thing, and in this way he convinces himself that, since every creature is an epiphanic phenomenon, he lives within the truth, and that there is no distance between him and the divine being.

The mystic who experiences this experience to such a high degree, declares and says what Dervish Salihu also says:

I am united with the Truth! (Ibidem:255).

This precious treasure that is observed in the external and internal world is the source of inspiration for the testimonies of the mystical ascetics for a high achievement in their contemplative Sufi life and in their deep metaphysical Sufi thinking.

Conclusion

The study of such mystical thoughts of the mystics cannot bring any expected exact scientific result because the entire mystical experience is considered individual and the inner mystical feelings are very difficult to describe in words in a perfect way. Such experiences are a mirror of the reflection of a deep spiritual state, which can be truly understood only if experienced and only if man passes the gradual stages of the rise of inner purity to the highest stage which in the mystical notion is called «The Perfect Man» (Al-Insan Al-Qamil). This specific state makes man see the divine epiphanic mystical manifestation everywhere and in everyone and it is precisely for this experience that the mystical authors wrote.

Albanian poets experienced mystical feelings with spirit and writings just as the famous German poet Goethe experienced them, but unfortunately, they did not gain Goethe's international authority because the communist elite prevented them and caused their works to be covered with thick dust. I hope that the dust from their works will be erased and that they will enjoy the deserved authority in Albanian and World literature just as the German Goethe enjoys because they have a common and identical source of mystical inspiration.

References

- Baba Rexhepi. (1995). *Misticizma islame dhe Bektashizma, ribotoi Kryegjyshata Botërore Bektashiane*, – Tiranë.
- Corbin, Henry. (1997). *Historia e filozofise islame*, Logos-A, Shkup.
- Guta, Mulla Vesel Xheladin. *Perendia me frymëzoi*, Focus, Shkup.
- Hajdar Salihu. (1987). *Poezia e bejtexhinjve*, Prishtinë.
- Jorgo Bullo. (1999). *Zenel Bastari dhe poezia e bejtexhinjve*, Perla, Tiranë, – 3/1999.
- Kur'ani i Madhërishëm. (2006). *(Përktheu kuptimet e tij nga gjuha arabe Prof. Hasan I. Nahi), përgatiti për botim: Instituti Shqiptar i Mendimit dhe i Qytetërimit Islam (AIITC); – Tiranë.*
- Montgomery W. Watt. (1971). *Muslim intellectual*, University press, Edinburgh.
- William C. Chittick. (1983). *The sufi path of love*, State University of New York press.

submitted 12.02.2026;

accepted for publication 26.02.2026;

published 28.02.2026

© Muhamed Mustafi

Contact: meti@t.mk