



Texts Attributed to Qara Khalil Efendi, Jalaladdin Rumi's Contemporary, in Manuscript Repositories

Mevlevî Celaledin Rumi'nin Çağdaşı Kara Halil Efendi'ye Atfedilen Metinler Elyazması Arşivlerinde

Received: June 17, 2025

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Accepted: June 30, 2025

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DOI No. <https://doi.org/10.32955/neujsml2025131023>

Abstract

We have not found any information in the sources regarding the date of birth of Khalil bin Hasan bin Muhammad al-Birgali (1123/1711) al-Rumi al-Hanafi al-Ghazi, the son of Birgali Hasan bin Muhammad and known by the nickname Qara Khalil Efendi. One of the Ottoman scholars, Qara Khalil Efendi is remembered with the names Rumi, Hanafi, Birgali, Aydini and Tirali. Information about his works is provided in a number of authoritative sources. Examples of these sources include: "Ottoman scholars" by Muhammad Tahir Bursali, "Hadiyyatul arifin" by Ismail Pasha Baghdadi, "al-Alam" by Khairaddin Zirikli, "Mojam muallifin" by Omar Riza Kehali, etc.

Gara Khalil Efendi wrote a footnote to the work "Jihatul-vahidah" by the 16th-century Azerbaijan scholar Muhammad Amin Sadraddin al-Shirvani Mollazadeh Aghdashi (1036/1626) and called it "Hashiya ala Muhammad Amin". The work is about logic. We have discovered yet two old printed copies of this work at the Institute of Manuscripts named after Muhammad Fuzuli of the Academy of Sciences of Azerbaijan. These copies are protected under the codes XVI-1692; V-526. Both books were published in Istanbul in 1288/1871 at the "Amira" printing house. On the first page of the V-526 cipher printed book, the phrase "Rajab month 1292/1875, Abdulghani" is written in black ink. Therefore, this book is from the collection of Abdulghani Efendi Nukhavi Khalisagarizadeh.

Shamsaddin Muhammad bin Hamza al-Fanari (751-834/1350-1430) wrote a commentary on the work "Isaghuji" by Azerbaijan scholar Asraddin Mufaddal bin Omar al-Abhari (663/1265) and called it "Sharh al-Risala al-Isaghuji". Some sources have given the name of this commentary as "al-Fawaid al-Fanariyya". Qara Khalil Efendi wrote a footnote to this commentary and called it "Hashiya Qara Khalil ala al-Fanari". Two old printed copies of the work "Hashiya Qara Khalil ala al-Fanari" are preserved at the Institute of Manuscripts of ANAS under the following codes: XVI-1789 and V-422, the copy coded XVI-1789 was printed in 1307/1889 at the "Sinaya" printing house in Istanbul. The copy coded V-422 was printed in 1874 at the "Haji Muharram Efendi Busnavi" printing house in Istanbul. On the first page of the book, the phrase Haji Abdullah Ibn al-Imam al-Nukhawi is written in black ink. This means that this book was also from the collection of Abdulghani Efendi Nukhawi Khalisagarizadeh.

Keywords: work, scholar, author, source, footnote

Özet

Kara Halil Efendi olarak tanınan, Birgali Hasan bin Muhammed'in oğlu Halil bin Hasan bin Muhammed el-Birgali er-Rumi el-Hanefi el-Gazi'nin doğum tarihine ilişkin kaynaklarda herhangi bir bilgiye rastlanmamıştır. Osmanlı alimlerinden biri olan Kara Halil Efendi; Rumi, Hanefi, Birgali, Aydini ve Tirali gibi lakaplarla da anılmıştır. Eserleri hakkında çeşitli güvenilir kaynaklarda bilgi mevcuttur. Bu kaynaklar arasında Muhammed Tahir Bursalı'nın Osmanlı Müellifleri, İsmail Paşa Bağdadi'nin Hadiyyetü'l- 'Arifin, Hayreddin Zirikli'nin el-A'lâm ve Ömer Rıza Kehhâle'nin Mu 'cemü'l-müellifin adlı eserleri yer almaktadır.

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Kara Halil Efendi, 16. yüzyıl Azerbaycan alimlerinden olan Muhammed Emin Sadraddin eş-Şirvani Mollazade Ağdaşı'nın Cihâtü'l-vâhîde adlı mantık eserine "Haşiye 'ala Muhammed Emin" adıyla bir haşiye (dipnot) yazmıştır. Bu eserin iki eski basma nüshası, Azerbaycan Milli Bilimler Akademisi Məhəmməd Füzuli adını taşıyan Elyazmaları Enstitüsü'nde XVI-1692 ve V-526 kodlarıyla korunmaktadır. Her iki eser 1288/1871 yılında İstanbul'da "Amira" Matbaası'nda basılmıştır. V-526 kodlu nüshanın ilk sayfasında "1292 Recep/1875, Abdulgani" ibaresi siyah mürekkeple yazılmıştır; bu da eserin Abdulgani Efendi Nukhavi Halısagarizade'ye ait olduğunu göstermektedir.

Şemseddin Muhammed bin Hamza el-Fenari (751-834/1350-1430), Azerbaycanlı alim Esreddin Müfaddal bin Ömer el-Abhari'nin (663/1265) İsaguci adlı mantık eserine Şerhu'r-Risale el-İsaguci adlı bir şerh yazmıştır. Bazı kaynaklarda bu eser el-Fevaidü'l-Fenariyye adıyla geçmektedir. Kara Halil Efendi, bu şerhe "Haşiyetü Kara Halil ale'l-Fenari" adlı bir dipnot çalışması yazmıştır. Bu haşiyeye ait iki eski basma nüsha ANAS Elyazmaları Enstitüsü'nde XVI-1789 ve V-422 kodlarıyla korunmaktadır. XVI-1789 kodlu nüsha, 1307/1889'da İstanbul'da "Sinaya" matbaasında; V-422 kodlu nüsha ise 1874 yılında "Hacı Muharrem Efendi Busnavi" matbaasında basılmıştır. V-422 kodlu kitabın ilk sayfasında siyah mürekkeple "Hacı Abdullah ibn el-İmam en-Nukhavi" ibaresi yazılmıştır. Bu da eserin yine Abdulgani Efendi Nukhavi Halısagarizade koleksiyonuna ait olduğunu gösterir.

Anahtar Kelimeler: eser, alim, müellif, kaynak, haşiye

Introduction

The Institute of Manuscripts has a rich and rare collection of manuscripts in Azerbaijani, Turkish, Arabic, Persian and other languages, covering all areas of medieval sciences - medicine and astronomy, mathematics and mineralogy, poetics and philosophy, theology and jurisprudence, grammar, history and geography, literary prose and poetry. The Institute of Manuscripts now has over 40,000 materials. About 12,000 of these are manuscripts in Arabic script, written or copied in the 9th-20th centuries. In addition, the institute preserves personal documents of prominent Azerbaijan scientists and writers of the 19th-20th centuries, historical documents and fragments, old printed books, newspapers and magazines of previous periods, microfilms and photographs. The oldest manuscript kept at the Institute of Manuscripts is a part of the Quran's "An-Nisa" surah written on leather, dating back to the 9th century.

One of the oldest manuscripts with written records is the manuscript of "As-Sihah", an explanatory encyclopedic dictionary of the classical Arabic language compiled by the renowned lexicographer Ismail al-Jawhari at the end of the 10th century, which was copied from an autograph copy in 1117. Abu Ali ibn Sina's Qanun fi-t-tibb (The Canon of Medicine) (Volume II) is a famous treatise on medicine and pharmacology written in Arabic. It was copied in a naskh script in Baghdad in 1143, 104 years after the author's death. It is one of the rarest copies in the world due to its antiquity (1, pp. 11-14). It is considered one of the fundamental works that had a serious impact on the development of medical science. When this work of Ibn Sina was published in Tashkent in the 80s of the last century in Russian and Uzbek languages, Uzbek scholars used the Baku manuscript as the main copy to compile the scientific-critical text of the second book.

The work of the Arab scholar Abu'l-Qasim az-Zahrawi, who lived in Cordova, Spain, in the 10th and 11th centuries, "Al-Maqala al-Salasun" ("Thirtieth Treatise") is a volume of a fundamental treatise on medicine in Arabic. It influenced scientific progress in the field of surgery in the Muslim East. The main feature of the work is the drawing of about 200 surgical instruments. Az-Zahrawi is the only medieval author who gave a description of surgical instruments and showed the methods of their application during specific operations. The Baku manuscript of the work was copied in the 13th century. A 13th-century copy of the pharmacology work "Zakhireyi Nizamshahi" by the author Rustam Jurjani is kept at the Institute of Manuscripts.

The copy of Abi ibn Huseyn Qazvini's "Manahij ut-talibin wal ma'arif us-sadiqin" kept at the Institute of Manuscripts was copied in 1377.



A copy of Sheikh Mahmud Sabustari's "Gulshani-raz" copied in the 14th century is kept at the Institute of Manuscripts (Qahramanov, 1986).

The following written monuments copied in the 15th century are kept at the Institute of Manuscripts: Khaju Kirmani's "Humay-Humayun" (1415), Kamal Khojandi's divan (1436), Rovshani's divan (1484), Nasimi's divan (1494), Sadi's "Bustan" (1494), Ibn Khalligani's "Vafayat-alayan" (1484), Nasiraddin Tusi's astronomical table "Ziji-Elkhani", Muhammad ibn Abubakr Ash-Shafei's treatise "Irshad-ul-Mohtaj ila Sarhi Minhaj" and others.

The main priority activity of the Institute of Manuscripts is Azerbaijani studies. One of the most serious and urgent problems facing us is the study of the heritage of our writers and scholars, who played a significant role in the development of Azerbaijan and Islamic culture from ancient times to the 20th century, which has reached our time in the form of manuscript books. Individual works, which are pearls of this intellectual wealth, created by the outstanding intellectuals of our people both within and outside the geography of Azerbaijan, have spread across a wide geographical area in the form of manuscripts and have become invaluable monuments of world culture (Zeynalova, 2025). These manuscripts have taken an honorable place in the libraries and museums of London, Paris, New York, Cambridge, Dresden, Vatican, Belgrade, Prague, Moscow, St. Petersburg, Tashkent, Tbilisi, Dushanbe, Ashgabat, Damascus, Baghdad, Tehran, Istanbul, Karachi, Kabul, Delhi and dozens of other cultural centers, as well as in private collections and have become the object of research for scholars in Europe, Asia, America and Africa. While giving due appreciation to the breadth, consistency and perfection of the research conducted, it should be acknowledged that although the works of dozens of Azerbaijan authors who played a significant role in the development of classical culture with their scientific and artistic works have been studied and published in India, Iran, Pakistan, Turkiye and Arab countries, their works have been studied very little or not at all in their native land. Examples of them include Mu'inaddin Abu Nasr Ahmad Tantarani (XI), Ahmad bin Huseyn Charpari Tabrizi (XIV), Muhammad Hanafi Qarabaghi (XV), Jamaladdin Ardabili (XIII), Asiraddin Abhari (XIII), Mahmud Muhammad oghlu Shirvani (XVI), Gul Ahmad Agdashi (XVI), Muhammad Amin Shirvani (XVI), Maulana Hafiz Bardai (XVI), Khaja Yusif Hamadani (XI), Ahmad Hamdi Shirvani (XIX) and others.

The prominent Azerbaijan philosopher Asiraddin Mufazzal bin Omar Abhari was born (663/1265) in a place called Abhar, near the city of Zanzan in Southern Azerbaijan (3, III, p.904). After receiving his primary education in the city of Zanzan, he went to Baghdad to continue his education and gain a deeper understanding of the sciences. There, Asiraddin Abhari deeply mastered the works of ancient authors and Muslim philosophers, including Farabi (870-950), Kindi (d. 870), Ibn Sina (d. 1037) and others and gained great fame as an outstanding scholar-philosopher of his time. Asiraddin Abhari worked for a long time as a court physician and astrologer in the Emirate of Mosul and later for a certain period in Asia Minor. The scientist died on February 9, 1265. He left behind a rich scientific legacy. His works "Hidayat al-hikma" ("Introduction to Philosophy"), "Isaghoji" ("Al-Mantiq"), "Tabiiyyat" ("Natural Sciences"), "Lawhiyyat" ("Theosophy"), "Marifat al-usturlab" ("Study of the Usturlab") and others established him as a prominent scholar of his time. One of the most widely distributed and famous works of Asiraddin Abhari is the treatise "Isaghoji". The author of the treatise was the Neoplatonic philosopher Porphyria of Tyre (232-c. 304), a student of Longinus and Plato. Porphyria gained fame as a popularizer of his teacher's system, a commentator on Plato's works and more importantly, Aristotle's treatises on logic. The Isaghoji was used as a textbook on logic in schools.

The Arabic translation of the treatise "Isaghoji" was included in the versions worked on by Kindi, Abul-Faraj bin al-Tayyib, Abul-Abbas Ahmad bin Muhammad as-Sarkhasi, Muhyaddin Abdullatif bin Yusuf al-Baghdadi and Abu Muhammad al-Farabi. After the publication of "Isaghoji" in the version worked on by Asiraddin Abhari, the versions worked on by the above-mentioned authors were suppressed and removed from the field of education. Asiraddin Abhari's "Isaghoji" was used as a basic textbook on logic in Azerbaijan, Iran, Turkiye and Central Asia for nearly 700 years and was taught in madrasas. Therefore, manuscripts of the work are widely spread in European and Asian countries. In his book "Kashf az-Zunun" (Гварамия, Канчавели, Мамулиа & Самкурашвили, 1978), the scribe Chalabi writes: "This work on logic brought great fame to Asiraddin Abhari." At the Institute of Manuscripts of the ANAS, we have identified about 30 manuscript copies of this work that were copied by scribes in

the 15th-19th centuries (Şərifli, 2010). The work "Isaghoji" is a short treatise on logic, written in a concise manner, consisting of five chapters. Hundreds of commentaries, footnotes, taligs and explanations were written on this work in the Middle Ages, as well as verses by several authors. The number of such manuscripts in our treasury is up to 200. Azerbaijan scholars also wrote commentaries and footnotes to the work "Isaghoji". Examples of these Azerbaijan scholars include Sadaddin Sadullah Bardai (Халидов, 1986), Numan bin Sheikh Said Shirvani (Şərifli, 2010), Muhyaddin Talishi (Халидов, 1986) and others. Another commentary on Asiraddin Abhari's treatise "Isaghoji" belongs to Shamsaddin Muhammad bin Hamza al-Fanari (1350-1430). Shamsaddin Muhammad bin Hamza al-Fanari called his commentary on "Isaghoji" "Al-Fawaid al-Fanariyya" (Халидов, 1986; Şərifli, 2010).

The great Ottoman scholar, Sheikh-ul-Islam Shamsaddin Muhammad ibn Hamza al-Fanari, was born in the village of Fanar in 751/1350. Sources provide different information about the Fanari lineage name: "... It is said that this lineage name comes from the village of Fanar, located on the outskirts of Bursa or is related to the art his father was engaged in. After his father died, his sister's family took him under their protection and under this protection al-Fanari lived until his youth" (Karatay, 1966). The scholar, who received his initial education from his father, later studied under Aladdin Ali Asvad in Iznik, Jamaladdin Aksaray in Amasya and Sheikh Akmaladdin Muhammad in Cairo (Aydin, II, 188-189). After receiving permission from Sheikh Akmaladdin, he returned to Bursa and was appointed as a teacher at the Monastır Madrasa by Yıldırım Bayazid and as the gazi of Bursa in 1392. In 1424, Molla Fanari was again appointed as the qazi of Bursa and a teacher at the Manastır Madrasa by Murad II. He also began working as a mufti by Murad II in the same year. It is with this position that the sources state that he began his activities as the first sheikh of Islam. In 1431, Molla Fanari died after returning from the Hajj pilgrimage (Karatay, 1966). He was buried near the mosque he had built in Bursa. Molla Fanari had three mosques and one madrasah built in Bursa and one madrasah in Jerusalem. Molla Fanari wrote more than a hundred valuable works in the fields of tafsir, sufism, fiqh, kalam, logic and rhetoric. The most famous of these are "Ayn al-Ayan", "Al-Fawaid al-Fanariyya sarh ala Isaghuji", "Asas as-sarf fi ilmi at-tasrif", "Majalla min ahli al-Tasawwuf", "Sharh fiqh al-Keydani" etc. (Karatay, 1966).

Dozens of copies of Molla Fanari's work "Al-Fawaid al-Fanariyya sharh ala Isaghuji" (Şərifli, 2010) are preserved in our treasury at the Institute of Manuscripts. This work is one of the numerous commentaries written on Asiraddin Abhari's work on logic "Isaghoji". It is also likely that many of these copies were copied in Azerbaijan. This is clear from the scribes' lineage names and the notes written in Azerbaijani in the margins. These manuscripts, preserved in our treasury, were copied in the 16th-19th centuries.

Gul Ahmad Fazil bin Muhammad al-Aghdashi al-Shirvani wrote a commentary on this work of Molla Fanari and called it "Hashiya ala al-fawaid al-fanariyya." In his book "Kashf az-Zunun" (Гварамия, Канчавели, Мамулиа & Самкурашвили, 1978) the scribe Chalabi highly evaluates this work of Gul Ahmad Aghdashi and writes: "This commentary is the most perfect of all the other written commentaries." Ahmad bin Muhammad bin Khizr Aghdashi Shirvani (706-785/1306-1383), who lived in the Middle Ages, was a well-known philosopher and theologian of his time, known by the pseudonym Qul Ahmad. In medieval sources, Qul Ahmad was called a "virtuous scholar" and "the most accurate researcher." This also shows that Qul Ahmad was one of the most influential figures in the world of science. Qul Ahmad, who had considerable influence in the world of science, gained wide fame in the Near and Middle Eastern countries with his multifaceted creativity and his works have always been the focus of attention of Eastern scholars. The manuscripts of the scientist's works spread over a wide geographical area in European and Asian countries, attracting the attention of scholars, comments and annotations were written on them by various researchers. Qul Ahmad gained fame as a philosopher, philologist and theologian with his multifaceted scientific creativity. Ismail Pasha Bagdadai (Aydin, I, 15), the Georgian manuscripts catalog (Şirinova, 2019), the printed books kept at the Institute of Manuscripts named after Muhammad Fuzuli of the ANAS as Qul Ahmad (Şərifli, 2007), A.B. Khalidov (Karabulut & Karabulut, V, 3050-4069), Fehrist makhtutat mekteveti korpulu (Халидов, 1986) and the Topkapi Palace Museum Arabic manuscripts catalogs (Bursali, III, 670) gave his name sometimes as Qul Ahmad bin Muhammad, sometimes as Qul Ahmad bin Muhammad bin Khizir Jamaladdin al-Kirmasti (Kehhale).



Doctor of Philology, Professor Kamandar Sharifli, writes about Qul Ahmad in his work “Scientist, Pedagogue and Book Scholar”: “... Abdulgani Nukhavi Khalisagarizadeh recorded his full name as Qul Ahmad Chardami Agdashi Shakavi Shirvani” (El-Baghdadi, 1951).

As a result of our research, we have determined that in the medieval manuscripts kept at the Institute of Manuscripts named after Muhammad Fuzuli of the Academy of Sciences of the Republic of Azerbaijan, Qul Ahmad's lineage name is given as Agdashi. Thus, his full name can be given as: “Qul Ahmad bin Muhammad bin Khizr al-Omari Jamaladdin (Shihabaddin) Chardami Agdashi Shakavi Shirvani.”

There is no extensive information in the sources about the life of Qul Ahmad. According to the textual scholar Abdulghani Nuxhavi Khalisagarizadeh, he was born in the village of Chardam in the Agdash province of Azerbaijan. As can be seen from his lineage name, Qul Ahmad later moved to Sheki, one of the cultural centers of Azerbaijan and he settled there. After some time, he moved to the Kirmasti province of Turkiye. His lineage name “Kirmasti” came from here. According to sources, he died in the Kirmasti province in 950/1543 and was buried there (Kehhale).

Qul Ahmad bin Muhammad Aghdashi wrote many works: “حاشية على شرح ايساغوجي” Hashiya ala sharh Isaghuji, “شرح درر البحار في الفروع” Sharh Durar al-bihar fil - furu, “حاشية على حاشية الخيالي على شرح العقائد الصراط المستقيم في تبيان القرآن الكريم” Hashiya ala hashiyat al-Khiyali ala sharh al-Aqaid an-Nasafi, “As-sirat al-mustaqim fi tibyan al-Ouran al-Karim”, “شرح رسالة الاستعارة (الفوائد الفنارية في الاستعارة)” Sharh risala al-istiara faraid fil -istiara” (Aydin, 2005).

Dozens of manuscript copies of Qul Ahmad Aghdashi's “Hashiya ala al-fawaid al-fanariyya”, copied by scribes at various times, are preserved in libraries, museums and manuscript treasuries. Of these, 5 manuscript copies of the work are preserved in the book “Topkapi Palace Museum Library Arabic Manuscripts Catalog” in Istanbul, 6 in the Kekelidze Institute of Manuscripts in Georgia, 2 in the Berlin Manuscript Library, 1 copy in the Koprulu Library in Istanbul (copying date is not given) and about 50 (Şarifli, 2010) manuscript copies copied in the 16th-19th centuries at the Institute of Manuscripts named after Muhammad Fuzuli of ANAS (Kehhale). From the secretarial notes of these copies preserved at the Institute of Manuscripts, it can be concluded that most of these monuments were copied in Azerbaijan.

Abdullah bin Haydar bin Ahmad al-Husaynabadi wrote “Taliqat” on this footnote of Qul Ahmad Aghdashi and called it “Taliqat Hashiya ala al-fawaid al-fanariyya”. Three manuscript copies of this Taliqat (Şarifli, 2010), copied in the 17th–18th centuries, are preserved in our treasury. I have initially discovered two printed books preserved at the Institute of Manuscripts of Qul Ahmad Agdashi. These printed books are kept under the codes XI-241 and XVI-1709. In the printed book with the code XVI-1709, Fanari's commentary is included, with footnotes by Qul Ahmad, Qara Khalil and Burhanaddin ibn Kamaladdin.

Khalil bin Hasan bin Muhammad al-Birkali al-Rumi al-Hanafi al-Qazi(1123/1711), was known by the nickname Qara Khalil Efendi. There is no information in the sources regarding the date of birth of Qara Khalil, the son of Birgali Hasan bin Muhammad. As one of the Ottoman Anatolian Hanafi scholars, he is known by the lineage names Rumi, Hanafi, Birgeli, Aydini and Tirali. Information about his works has been provided in a number of authoritative sources. Information about his works is provided in a number of reputable sources. These sources include: Bursa's Muhammad Tahir's “Ottoman scholars”, Ismail Pasha Baghdadi's “Hadiyyatul arifin” (Aydin, 2005), Khairaddin Zirikli's “al-Alam” (Hacı Khalifa, 1941-43), Omar Riza Kehali's “Mojam muallifin” (Katalog, I, 683), etc. The sources we mentioned above state a number of works by Khalil Efendi: “Tafsir Surat al-Mulk”, “Hashiya ala Adab Tashkopruzadeh”, “Hashiyat ala sharh hikmat al-Ayan”, “Hashiya ala isbat əl-vajib”, “Hashiya ala sharh al-Fanariyya”, “Hashiya ala sharh al-Hidaya”, “Hashiya ala mukhtasar al-muntahiya”, “Hashiya ala sharh al-Tavala lil-Asfahana”, “Risala al-Ahqab”, “Sharh al-Valadiyya va gheyri zalik min al-Havash va ar-Risala”. At the Institute of Manuscripts named after Muhammad Fuzuli of ANAS, we have initially discovered old printed copies of two works by Qara Khalil Efendi. These works are called “Hashiya ala Muhammad Amin” and “Hashiya Qara Khalil ala al-Fanari”. Two old printed copies of this work are preserved in our treasury under the codes XVI-1789 and V-422 (Şarifli, 2007). The copy with the code XVI-1789 (10.88) was printed in 1307/1889 at the “Sinaye” printing house in Istanbul. The copy with the code V-422 was printed in 1874 at the “Haji Muharram Efendi Busnavi” printing house in Istanbul.

The first page of the book has the phrase Haji Abdullah Ibn al-Imam al-Nukhawi written in black ink. This means that this book is from the library of the textual scholar Abdulghani Efendi Nukhawi Khalisagarizadeh.

Qara Khalil Efendi wrote a footnote to the work “Jihat al-wahdah” by the Azerbaijan scholar Muhammad Amin Sadraddin al-Shirvani Agdashi (1036/1626), who lived in the late 16th and early 17th centuries and called it “Hashiya ala risala jihat al-wahdah” (Koprulu library catalog, 1401, V).

Muhammad Amin Sadraddin Shirvani received his primary education in Istanbul. It is clear from the information provided in the catalogs of oriental manuscripts that he had great influence in the world of science and was one of the famous personalities of his time. In one of the medieval manuscripts of Muhammad Amin Shirvani's work “Jihāt al-wahdah” preserved in the collection of the Institute of Manuscripts named after Muhammad Fuzuli of the Azerbaijan National Academy of Sciences, he is called “Ash-Sheikh ar-raïs”. This is a clear proof of the level he rose to in science. There is very little information about the life and work of Muhammad Amin Shirvani in medieval sources and in the manuscripts of the scientist's works that have survived to our time. According to the reference “al-Aghdashî” mentioned in one of the manuscripts of his work “Jihāt al-Wahdā”, we can say that he was born into an intellectual family in the Agdash region of Azerbaijan and received his first education there. Considering that Muhammad Amin Shirvani's father, Sadraddin, was one of the well-known scholars of his time, it can be assumed that his father also contributed greatly to his mastery of certain fields of science (Aydin, 2005).

Muhammad Tahir from Bursa called Muhammad Amin Shirvani “Fazil oghlu fazil” and addressed his father Sadraddin as “respected father.” Muhammad Tahir from Bursa wrote that Sadraddin Shirvani was the author of “Hekayatul-mutaa’aliyati” and other works. Since his father was one of the well-known scholars of his time, Muhammad Amin Shirvani was given the nickname “Molla oghlu” (Mollazadeh).

Muhammad Amin Shirvani traveled to Istanbul to continue his education and studied with many famous scholars there and lived and worked in Istanbul until the end of his life. According to various sources, he died in 1036 AH / 1626 (Koprulu library catalog, 1401). According to Muhammad Amin Shirvani's will, he was buried in the beautiful landscape of Uskudar.

Muhammad Amin also wrote a work on literary ethics called “Jihāt al-wahdah” (“The Direction of Unity”). Like Nasiraddin Tusi's “Adab al-Mu'ta'alimin”, this work by Muhammad Amin is also dedicated to teaching correct methods of obtaining education. The scholar commented on the correct teaching methods and directions of individual sciences and subjects. This work, which is not very large in terms of volume, was widely distributed in the East and attracted the attention of researchers. Abdullatif bin Muhammad bin Danjan bin Hamza Daghistani, one of the well-known scholars of his time, wrote a commentary on this work of al-Hazi Muhammad Amin entitled “Utur al-yasamin” (“The Fragrance of Jasmine”). On page 2b of the copy of this commentary kept at the Institute of Manuscripts, the scholar Sheikh Ali bin Abdullah Haji Sughuri wrote a verse-based praise for it. On page 3a of the same manuscript of the work, it is noted that in 1303 AH/1885, the scholar Shihabaddin bin Bahaeddin Kazani Marjani, the author of many scientific works, read this commentary and highly appreciated it. Later, on page 3b of the manuscript, the scholar Hasan Husni bey Tuyrani from the Saranik province of Turkiye wrote a positive opinion about the commentary.

Conclusion

Muhammad Amin Shirvani also wrote a commentary entitled “Risala ala beht “Ji-hatul-wahda” on his work “Ji-hatul-wahda”. I initially discovered two old printed copies of the commentary written by Qara Khalil Efendi in the treasury of the Institute of Manuscripts. These margins V-526, XVI-1692 are preserved in our treasury under the ciphers (Şerifli, 2007). Both books were published in Istanbul in 1288/1871 by the “Amira” printing house. On the first page of the printed book with the code V-526, the phrase “Rajab month 1292/1875, Abdulghani” is written in black ink.



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