



## ‘ALĪ QŪŠĪ

‘ALĪ QŪŠĪ (QŪŠĪŪ), ‘ALĀ’-AL-DĪN ‘ALĪ MOḤAMMAD, theologian and scientist (d. 879/1474). His father was falconer (*qūšči*) for the Timurid prince Uluḡ Beg.

### i. *Life and Theological Works*

### ii. *Works on the Exact Sciences*

#### i. Life and Theological Works

His early education was in Samarqand, where he seems to have specialized in mathematics and astronomy under Qāzī-zāda Rūmī and Uluḡ Beg. He then quietly moved to Kermān, where he studied with several ‘*olamā*’ and wrote a commentary (later known as *al-Šarḥ al-jaḍīd*) on the famous theological work of K̄vāja Naṣīr-al-dīn Ṭūsī, *al-Taḥrīd*. Upon his return to Samarqand, he justified his prolonged absence to Uluḡ Beg by saying that he had gone to acquire additional learning; he also presented him with *Resāla fī ḥall aškāl al-qamar*, concerning the problems of the moon’s motion. When Uluḡ Beg constructed his famous observatory at Samarqand, Qūšī succeeded his teacher and father-in-law Qāzī-zāda as its director. After a great deal of painstaking astronomical observation, he produced, most probably with Uluḡ Beg’s cooperation, the “*Zīj* of Uluḡ Beg,” known also as *Zīj-e Gūrakānī*.

After Uluḡ Beg’s assassination (853/1449), his successor was unwilling to support scholars and scientists at Samarqand and Qūšī left, apparently with the purpose of performing the pilgrimage to Mecca. On reaching Tabrīz, he



was warmly and generously welcomed by the Āq Qoyunlū ruler Uzun Ḥasan, who is said to have bestowed generous gifts upon him and to have requested him to undertake an ambassadorial mission to Istanbul. His reception in Istanbul was even warmer and Sultan Moḥammad II the Conqueror asked him to stay. After completing his mission in Tabrīz, he returned to Istanbul and presented the sultan with a treatise named *Moḥammadiya* in his honor. In Istanbul he was appointed professor of natural sciences in the *madrasa* of Aya Sofīa at two hundred *aqčas* per day; his sons, relatives, and nearly two hundred companions were also given appropriate appointments. During Sultan Moḥammad’s military campaign against Uzun Ḥasan, Qūšĭ accompanied the Sultan and composed a treatise in commemoration of the Sultan’s victory, *al-Fathīya*. Through his pupils and commentators, Qūšĭ left important and enduring influence in Turkey.

In his *al-Šaqā’eq al-no’mānīya*, Tašköprülü-zāda graphically describes how, on his arrival in Turkey, Qūšĭ was welcomed enthusiastically by the Ottoman ‘*olamā*’. The then *qāzī* of Istanbul, Moṣleḥ-al-dīn Moṣtafā, known as K̄vāja-zāda, held a long meeting with him during which topics such as the relative scholarly merits of Sa’d-al-dīn Taftāzānī (d. 792/1390) and Mīr Sayyed Šarīf Jorjānī (d. 816/1414) were discussed. Qūšĭ defended the former, while the *qāzī* took the side of Jorjānī; upon reading a work by the *qāzī* on the relative merits of the two, Qūšĭ was converted to the *qāzī*’s view. Later Qūšĭ gave his daughter in marriage to the *qāzī*’s son, while his own maternal grandson, Qoṭb-al-dīn, married Qāzī-zāda’s daughter. ‘Alī died in Istanbul; his magnificent tombstone is in the graveyard of Ayyūb Anṣārī.

Among ‘Alī’s major works are the following: The commentary on Ṭūsī’s *Tajrīd* referred to above; this work, which was studied in Ottoman *madrāsas*, criticizes Ṭūsī’s specifically Shi’ite doctrines, like the necessity for the imamate; Qūšĭ’s arguments were noted by later Shi’ite commentators. A commentary on the *Resāla fi’l-‘aqā’ed* of ‘Azod-al-dīn-Ījī. A commentary on Jorjānī’s super-commentary on Qoṭb-al-dīn Rāzī’s commentary on the famous work on logic titled *Maṭāle’ al-anwār*. A partial commentary on the Qur’ān. Commentaries in Persian on Ebn Ḥāḥeb’s *al-Kāfīa* and *al-Šāfīa* on syntax and grammar.



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### ii. Works on the Exact Sciences

*Resāla fī ḥall aşkāl al-qamr* (“Epistle on the shapes of the moon”) (*Kaşf al-ẓonūn* III, pp. 430-31). An extant commentary on the *Zīj-e solṭānī* of Uluḡ Beg, perhaps entitled *Sollam al-samā'* (“Ladder of heaven”) (*Kaşf al-ẓonūn* III, p. 560; Storey, II, p. 70). *Resāla dar 'elm-e ḥesāb* (“Epistle on the science of computation”), extant and published (Storey, II, pp. 9-10). The Arabic version is the extant *al-Resālat al-Moḥammadīya* dedicated to Sultan Moḥammad II (*Kaşf al-ẓonūn* III, p. 438; Brockelmann, *GAL* II, p. 305, Supp. II, p. 330). *Resāla dar hay'a* (“Epistle on astronomy”), extant and published (Storey, II, pp. 75-77). There are Turkish translations written by Sīdī 'Alī in 956/1549 (the *Ḳolāṣat al-hay'a*) and by Mollā Parvīz for the vizier Ebrāhīm Pasha in 987/1579-80 (the *Merqāt al-samā'*; *Kaşf al-ẓonūn* III, p. 458); a Sanskrit version is embedded in the *Hayatagrantha* (D. Pingree, “Islamic Astronomy in Sanskrit,” *Journal of the History of Arabic Science* 2, 1978, pp. 315-30). The Arabic version is entitled *al-Resāla fī'l-hay'a* or *al-Resālat al-fathīya* in honor, apparently, of Sultan Moḥammad II's defeat of Uzun Ḥasan; extant (*Kaşf al-ẓonūn* III, p. 458; Brockelmann, *GAL* II, p. 305, S. II, p. 330). *Sharḥ al-toḥfat al-šāhīya fī'l-hay'a* (“Commentary on the “shah's gift concerning astronomy” [by Qoṭb-al-dīn Šīrāzī],” extant (Brockelmann, *GAL* II, p. 274). *Masarrat al-qolūb fī daf' al-korūb* (“Delight of hearts in repelling grief”), on astronomy, lost (*Kaşf al-ẓonūn* V, p. 528).



Given in the text.