



GOLŠANI, MOḤYI MOḤAMMAD

GOLŠANI, MOḤYI MOḤAMMAD, b. Faṭḥ-Allāh b. Abi Ṭāleb, scholar and author in Persian and Turkish and inventor of an artificial language (b. 935/1528-29, d. after 1015/1606-07). Born in Edirne of a family originally from Shiraz, he went in 953/1546 to Istanbul and in 959/1552 to Cairo to join his brother who was in government service.

In Egypt, Golšani was made a deputy judge and became the disciple of Aḥmad Kayālī, son and successor of Shaikh Ebrāhim Golšani, founder of the Golšani order, whose daughter he married. He remained until his death in Cairo, serving as the custodian (*torbadār*) of the main Golšani hospice in the city. He is said to have died in 1014/1605-1606 (Ṭāher, p. 162), but he himself writes (*Manāqeb*, p. 492) that he was eighty years old in 1015/1605-1606.

Golšani had a sound knowledge of both Persian and Arabic and because of his excellent command of Persian, he was known to his Turkish contemporaries as “Ajam-e Kuček.” He invented a kind of forerunner to Esperanto called Balibilen.

Works. Golšani claimed to have written a hundred different works, but only forty-three of them are known today. His Persian works include *Ketāb-e ma’āb*, a work in two parts dealing with God’s knowledge (*‘elm-e kodā*) from the viewpoints of legal scholars, the Sufis, and the philosophers; *Ketāb-e ḥaqq al-*



yaqin, a book on simi-lar topics containing answers given by ‘Abd-Allāh b. Mobāarak Marvazi to questions put to him, as well as relevant traditions and stories; a *divān* containing poems mostly in Persian and some in Turkish; *Alfiya-ye MoĦyi*, a collection of *ġazals* in Persian and Turkish, sometimes wrongly ascribed to MoĦyi’s son; *Maşāder-e alsena-ye arba’a*, a quadrilingual dictionary, in which Persian is taken as the base and equivalents are given in Turkish, Arabic, and his artificial language, Balibilen (e.g., the equivalent to Pers. *ābādkardan* “to cultivate, to develop” are: Turk. *şanlatmak*, Ar. *ta’mir*, Bal. *baram*); *MoĦtaşar-e ‘elm-e mawjudāt*, a collection of mostly Persian quatrains and *mostazāds* dealing with Sufi topics and containing numerous chronograms on contemporary events; *takmises* of a poem of ‘Abd-al-Raĥmān Jāmi and two *ġazals* of Ḥāfez. He also translated from Persian into Turkish the *Fotuĥ al-Ḥaramayn* of MoĦyi’l-Din Lāri (d. 933/1526-27) on the rituals of *ĥajj*, adding to it material of his own and re-entitling it *Hoda’l-Ḥaramayn*, and the *Ḥosn o del* of Fattāĥi Nişāburi (q.v.), expanding some parts of it and abbreviating others.

Thirty-four of Golşani’s surviving works are in Turkish. The major ones are: *Loġat wa qawā’ed-e Balibilen*, a grammar of MoĦyi’s artificial language, in which he offers no explanation for its name; *Manāqeb-e Ebrāhim Golşani*, containing important information not only on the founder of the Golşani order, but also on the Āq Qoyunlu (q.v.), the early years of Shah Esmā’il I Şafawi and his relations with the Ottomans; *Nafaĥat al-ashār*, a versified work of 2,552 verses (*bayts*) listing the governmental personalities he knew and describing the stages of Sufi wayfaring; *Aġlāq-e kerām*, the abbreviated version of the lost *Aġlāq-e kabir*, in which he discusses ethical refinement, household management, and the art of governance; *Bonyād-e šer-e ‘āref* or *Resāla-ye qāfia*, a work on rhyme written at the request of the muftiof Egypt, Bāqi Efendi. A unique copy of this last work is at the University of Istanbul Library (TY 1906). All the other works of MoĦyi are in a collection (*majmu’a*) belonging to the Khedivial Library in Cairo (Ḥelmi, pp. 235-38).



BIBLIOGRAPHY

Moħyi Moħammad Golšani, *Manā-qeb-e Ebrāhim Golšani*, ed. Tahsin Yazıcı, Ankara, 1982, pp. vii-xi.

‘A. H̄elmi Dāğestāni, *Fehrest al-kotob al-torkiya al-mawjuda fi’l-kotob-kāna al-kediviya*, Cairo, 1306/1888-89.

Bursalı Mehmed Tahir, *Osmanli Müellifleri*, 3 vols. in 4, Istanbul, 1333-42/1914-28, I, pp. 162-63. (Tahsin Yazıcı)