



## ḤOLWI, JAMĀL-AL-DIN MAḤMUD

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**ḤOLWI, JAMĀL-AL-DIN MAḤMUD**, biographer of the leaders of the Ḳalwati Sufi order and minor poet (b. Istanbul, 982/1574, d. 1064/1654). In 996/1588 at the age of fourteen, he performed the pilgrimage to Mecca with his father, Aḥmad Āqā, who was the head of the court confectioners (*ḥalwāčī-bāšī*), and his future Sufi shaikh, Ḥasan Ḳarifi Efendi. He returned to Istanbul after the pilgrimage and followed in his father's footsteps and became a confectioner. During this time, he was appointed as a halberdier of the Imperial Chancery of State because of his passion for horsemanship. He resigned from this post in 1007/1599 to become the disciple of Shaikh Ḥasan Ḳarifi Efendi, having become attracted to Sufism after experiencing the recital of Rumi's *Matnawi* and the performance of the Mevlevi whirling musical worship (*samā*) at their Yenikapı Sufi lodge. Ḥolvi served as a disciple of Ḳarifi Efendi, before eventually becoming a shaikh himself. He then performed the pilgrimage to Mecca for a second time and visited Egypt on his way back, where he became a follower of Najm-al-Din Ḥasan Efendi, the head of the Golšani Sufi lodge and received from him the authorization to initiate others. When he returned to Istanbul, he began to preach at the Davud Pasha Mosque under the auspices of Ḳarifi Efendi. On the latter's death, he became the shaikh of the Širvāni Sufi lodge (*takia*), a position which he held until his death in 1064/1654.

Works. Despite various interruptions to his studies, Ḥolvi was well-educated and proficient in Arabic and Persian besides Turkish. (1) His most famous



work is *Lamazāt-e ḥolviya az lama'āt-e 'olwiya*, a collection of biographies of the shaikhs of the K̄alvati order. In addition to the biographies of 140 shaikhs from the past, he provides information on 52 shaikhs who were his own contemporaries. References in this work show that he made use of about fifty different Turkish and Arabic sources. Numerous manuscripts of the *Lamazāt-e ḥolviya az lama'āt-e 'olwiya* can be found at libraries in Istanbul, and it has been translated into Modern Turkish (tr. Mehmed Serhan Tayşı, 1993). (2) *Jām-e del-navāz*, a translation of Lāhijī's Persian commentary on Maḥmud Šābestari's *Golšan-e rāz*. The sole surviving manuscript is held at the Istanbul Municipal Library (no. 2). (3) *Divān*. The sole surviving manuscript of Ḥolwi's poetry collection, consisting of his Turkish poems, is held at the Yapı Kredi Bank Library (no. 126). Although sources claim that he also wrote a *nazira* (a poem written to resemble another poem in form and subject) of Tašlıcalı Yaḥyā's *Kamsa* (set of five works in the *maṭnawī* form), no copy of such a manuscript is extant.

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