



KAMĀL PĀŠĀ-ZĀDA, ŠAMS-AL-DIN AḤMAD

KAMĀL PĀŠĀ-ZĀDA, ŠAMS-AL-DIN AḤMAD, also known as Kamālpāšā-Oğlu and Ebn-e Kamāl (873-940/1468-1534), prolific Ottoman scholar, author of several works in and on Persian. A native of Edirne, he studied under the local mufti, Mollā Loṭfi, and subsequently taught at the madrasas of Edirne, Uskup (Skoplje) and Istanbul; later he accompanied Selim I on his Egyptian campaign (922/1516-17). He held appointments as qadi of Edirne, then professor (*modarres*) at the *Dār al-ḥadītò*, and in 932/1525-6 became *Šayḵ al-Eslām* of the city. A staunch defender of Sunni orthodoxy, he ruled that war on Shi'ites can be counted as *jihād*.

Of the more than the two hundred works written by him, the bulk is in Arabic (over 180 titles, mostly on topics in the religious sciences). His two major works in Persian are (1) *Moḥiṭ al-loḡāt*, an Arabic-Persian dictionary, compiled 926/1519-20 (Atsız, no. 26; the unique copy of this bulky work of 532 folios is in the Süleymaniye Library, Şehit Ali Paşa no. 2681); (2) *Negārestān* (939/1532-33), in imitation of Sa'di's *Golestān*, which contains anecdotes about rulers and statesman of the Saffarids, Samanids, Ghaznavids, and Saljuqs of Rum (Atsız, no. 20; excerpted, with Latin translation, in Hammer, I, pp. 401-8, II, pp. 107-113). His remaining Persian works are short treatises: (3) *Resāla dar wujud-e Kodā*, on the existence of God (mss. in the Süleymaniye Library: Ayasofya 4794, fols. 202b-206b, and Esad Efendi 3652, 118-121; printed in *Rasā'el-e Ebn-e Kamāl*, Istanbul, 1316/1898, pp. 149-57); (4) *Resāla-ye manteq*,



on logic (unique ms. in the Süleymaniye Library, Hacı Beşir Ağa no. 656, fol. 134a-b); (5) *Šarḥ-e yak robā'ī-ye Abu Sa'īd*. . ., a commentary on a quatrain of Abu Sa'īd b. Abi'I-Ḳayr; (6) *Šarḥ-e yak bayt-e Ḥāfez*, a commentary on a verse of Hafez: *Pir-i magoft... son' naraft* (mss. in the Süleymaniye Library, Bağdatlı Vehbi no. 2041, fol. 344a-346a, and Hacı Mahmud no. 1366, fol. 85a).

Of Kamāl Pāšā-zāda's works in Turkish, three concern Persian to some degree: (1) *Daqā'eq al-ḥaqā'eq*, dedicated to Süleyman the Magnificent's famous vizier Maqtul Ebrāhim Pasha (d. 942/1536), a study of Persian homonyms in which the author declares in the preface that Persian is a language purified of any ambiguity and defect, and has been accorded a place among the idioms spoken in Paradise (Atsız, no. 8). (2) *Resāla-ye Yā'īya*, a study of the functions of morphs written as *yā'* in Persian (ms. copied in 1070/1659-60, Istanbul University Library, TY 9723). (3) *Jāme' al-Fors*, written for Aḥmad, the son of Bāyazid II (886-918/1481-1512), comprising a Persian grammar and vocabulary. Three copies of this substantial work are known to exist (Millet Kütüphanesi Ali Emiri Efendi, Edebiyat no. 251, 218 fols.; Süleymaniye Şehit Ali Paşa, no. 2616, 146 fols.; University no. TY 3769, 49b-189b). Although sources mention also Persian poems written by Ebn-e Kamāl, none is found in the known copies of his *Divān* (Atsız, no. 2). His other works in Turkish comprise important Ottoman histories, but include also *Yusof wa Zolaykā*, a *maṭnawī* inspired by Jāmi's poem (Atsız, no. 4).

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