

İBRĀHĪM AL-KŪRĀNĪ AND HIS WORK ENTITLED “İNBĀH AL-ANBĀH ‘ALĀ TAHQĪQ I‘RĀB LĀ ILĀHA İLLĀLLĀH”*

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Abstract

Ibrāhīm bin Hasan al-Kūrānī is one of the famous scholars of Islam world. He was an author in many areas such as Islamic law, hadith (the Prophet Mohammad’s sayings), language and literature. al-Kūrānī who gave lessons in al-Masjīd al-Nabawī in Medina over the years and was the sheikh of several cults gave lessons to many students and then his views which have been still discussed have been disseminated by the students across the world.

al-Kūrānī wrote three books on syntax and morphology sentence “lā ilāha illāllāh/There is no god but Allah”. His work called “*Inbāh al-Anbāh ‘alā Tahqīq I‘rāb Lā Ilāha Illāllāh*” is the most extensive one of them. As in the other books he wrote on this subject, al-Kūrānī analyzes *kalimah al-tawhīd* as syntax and conjugation/morphological in terms of Arabic language and considers the discussions on this subject in this work.

Keywords: Inbāh al-Anbāh, Irāb lā Ilāha Illāllāh, Irāb, Ibrāhīm Kurani, al-Kūrānī, Gurani.

إبراهيم بن حسن الكوراني وكتابه "إنباه الأنباه على تحقيق إعراب لا إله إلا الله"

ملخص المقالة

إبراهيم بن حسن الكوراني عالم شهير في العالم الإسلامي. برع الكوراني وألف كتباً كثيرة في الفقه والحديث واللغة والأدب، درس مدة طويلة في المسجد النبوي، وتولى مشيخة عدة طرق صوفية، وتعلم على يديه عدد هائل من الطلاب، وعن طريق هؤلاء التلاميذ انتشر فكره في أنحاء العالم ولا تزال أفكاره تُناقش إلى اليوم.

ترك الكوراني ثلاثة آثار عن إعراب لا إله إلا الله، أكبرها حجماً كتاب إنباه الأنباه على تحقيق إعراب لا إله إلا الله. تعمق الكوراني وأسهب في هذا الأثر لغةً ونحواً و صرفاً، ناقش الآراء النحوية والصرفية وحلها.

الكلمات المفتاحية: إنباه الأنباه، إعراب لا إله إلا الله، إعراب، إبراهيم الكوراني، الكوراني.

İBRAHİM KŪRĀNÎ VE “İNBĀHÜ’L-ENBĀH ‘ALĀ TAHKĪK-İ İ‘RĀBİ LĀ ILĀHE İLLĀLLĀH” ADLI ESERİ

Öz

İbrahim bin Hasan el-Kūrānī, İslam âleminin ünlü âlimlerindedir. Fıkıh, hadis, dil ve edebiyat gibi birçok alanda eser kaleme almıştır. Medine’de Mescid-i Nebvî’de yıllarca ders veren, çeşitli tarikatların şeyhliğini de yapan el-Kūrānī, birçok

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öğrenciye ders vermiş ve günümüzde bile tartışmalara konu olan görüşleri dünyaya yayılmıştır.

el-Kūrānī, "lā ilāhe illallah/Allah'tan başka ilah yoktur"ın irabı/sözdizim/syntax üzerine üç eser kaleme almıştır. "Inbāhü'l-enbāh 'ala Tahqīq-i I'rābı Lā İlāhe İllallah" adlı eseri bu eserlerin en kapsamlısıdır. el-Kūrānī, bu eserinde aynı konuyu ihtiva eden diğer eserlerinde olduğu gibi kelime-i tevhidin Arap dili açısından sözdizim/sentaks ve tasrif/morfolojik olarak tahlilini yapmakta ve bu konuda yapılan tartışmaları ele alıp çözümlemesini yapmaktadır.

Anahtar Kelimeler: Inbāhü'l-enbāh, I'rābı lā ilāhe illallah, İrab, İbrahim Kurani, Gürani.

Introduction:

Ibrāhīm al-Kūrānī passed away in al-Medina al-Munawarah in 1101/1690 and left works more than one hundred. Nowadays, we can easily reach the works of al-Kūrānī including main subjects such as interpretation, hadith, philosophy, language which attract attention. Most of these works are been works of handwriting and have been kept in different libraries around the world. Most works of him considering the philosophy in his period.

Ibrāhīm al-Kūrānī lived in Medina and gave lessons in al-Masjīd al-Nabawī, Medina for years. At the same time, al-Kūrānī became a cult sheikh over the years and so had numerous followers. These followers who took lessons on scientific subjects and also cult subjects from al-Kūrānī disseminated all around the world over the time and thus his views of al-Kūrānī on Sufism introduced to the world. It is required to say that Ibrāhīm al-Kūrānī expressed an opinion on several subjects related to cult and being a Sūfī.

Ibrāhīm al-Kūrānī wrote many works. All of his works were written in Arabic language. One of these works is called *Inbāh al-Anbāh 'alā Tahqīq I'rāb Lā Ilāha Illallāh*. al-Kūrānī started to write this work composing of Arabic language and philosophy, composition in Damascus and paused to write this book due to unknown reasons and then resumed writing a part of it in Makkah and the other parts in Medina and completed his work. This work was written about i'rab, syntax of the sentence "لَا إِلَهَ إِلَّا اللَّهُ (lā ilāha illallāh/There is no god but Allah)" (al-Saffāt 37/35; Mohammad 47/19) which is stated as kalimah al-tawhid and about the morphology of these words and consists of 12 sections excluding the introduction and conclusion.

Many works written by al-Kūrānī is about *i'rab of kalimah al-tawhid*, namely "لَا إِلَهَ إِلَّا اللَّهُ (lā ilāha illallāh/There is no god but Allah)". In these works, it has studied from many different views on characters in the mentioned sentence and order of the words and then analyzed. In this analyze answered some questions like why is "lā" used at the beginning of sentence? Why does "illā" in the middle of sentence? What is the function of "lā ilāha" in the sentence? What is the position of "illallāh" in the sentence? How is the "morphology" of "Allah" wording?

In this study, after informing you on Ibrāhīm al-Kūrānī and his work/works on kalimah al-tawhid, we will inform you on other works written regarding kalimah al-tawhid.

1. Who is Ibrāhīm al-Kūrānī?:

His name is Ibrāhīm bin Hasan bin Shabaddīn al-Kūrānī (Mustaqīmzādah: 280a) He was born in Shahrān, Shahrazur, in Shawwal month of 1025/1616.

His name is mentioned in the resources in that: Abū al-Irfan Burhanuddīn Ibrāhīm bin Hasan bin Shabaddīn al-Kūrānī al-Shahrānī al-Shahrazūrī (al-Hamāwī, 1977: III, 375-376; Minorsky, 1979: XI, 396-397), al-Sōrānī al-Kurdī al-Shafīī al-Naqshibandī al-Medanī (al-Ziriklī, 2002: I, 35; al-Jabartī, 1997: I, 125; Baghdādī I, 10a; Baghdādī, I, 17-18b; Kahhālah, 1993: I, 21; al-Mūrādī, 1988: I, 5-6; al-Shawkānī, 1998: I, 14; al-Moddarrīs, 1983: 16; al-Tūnikī, 1926: III, 104-107; al-Qādirī, 1983: 255-257; al-Irfānī, 2004: 350-351; al-Madkhālī: 211-212; Yılmaz, 2005: 83-84).

Shahrazur where is the birthplace of Ibrāhīm al-Kūrānī is located within the borders of Iraq today. Shams al-Dīn Sāmī mentions about Shahrazur in his “Qāmūs al-A‘lām” work and says that (1898: IV, 2889):

Shahrazur is one of the three districts of Mosul province, in the east of Dijlah and it is in the shape of a crescent laying from north to south as bowed side is directed to the east. It is surrounded and limited by Mosul central district from west and east, by a small part of Wan province from the east side of north border, by Iran from the east and by Baghdad province from the west. As well as Dijlah creates its west border, Upper Zap connected to it flows on north side; Diyalah River separates the south border on a small part. As for Downer Zap, it comes from Sulaymaniya district and separates Shahrazur district into two parts from northeast to southeast. Another river called Shatt al-Azam flows on south side of the district from north to south and takes waters of many watercourses coming from the border of Sulaymaniya district. All of these rivers are connected to Dijlah. Its land is hilly and certain mountains such as Qaradagh, Jabal Alī and Mountain Palace run alongside Iran border, namely Rawanduz, and along the border of Sulaymaniya district. There are two different mountains, Mountain Hamrin on southwest side of the district and Mountain Black Palace on north of flow bed of Downer Zap and they are wooded. Its center is Karkuk city. District is divided into six counties and eight communes.

While Baba Mardukh Ruhānī (2003: I/212) has said that Shahrān is a place called “Shaharān” and located in the vicinity of Shahrazur, Jabartī (1997: I, 125) has claimed that the mentioned place is in Yaman. Recep Cici (2003: 426-427) has said, by transfer of Yaqūt al-Hamawī (1977: IV, 489), that al-Kūrānī is a place connected to Isfarāyīn town in Iran. However, it is obvious that comments on “Gurān/Gōrān” and “Kūrān” and assertions argued about its location are not correct. Especially, those who made researches on teacher of Mohamed the Conqueror, Molla Gurānī, said that Gurān is a village in the vicinity of Diyarbakir (Yaşaroğlu, 2005: XXX, 248-250). Researches on this subject show these researchers are wrong. It is not regarded as possible that scholars connected with “Gurānī” or “Kūrānī” had come from a village called Gurān in the vicinity of Diyarbakir or a village connected to Isfarāyīn town of Iran. In this subject, Ömer Yılmaz (2005: 174) recorded those:

There is an important role of Guran where he was born is an "ulāma maqarr/scholars place" in how Ibrāhīm al-Kūrānī became a big wise. Yet, numerous world-wide famous scholars grew here. Moreover, that determination of Yaqūt al-Hamawī is remarkable in terms of the tendency of the territory where al-Kūrānī was born to scholarship: Many imams, wises, cadis, scribes grew in Shahrazur. There are numerous scribes particularly here.

al-Kūrānī completed the primary education near his father Sheikh Hasan, then Molla Abd al-Karīm al-Mudarris bin Molla Abū Bakr al-Musannif Chorī (al-Mūrādī, 1988: I, 5) and Molla Mohammad Sharif al-Kūrānī al-Siddīqī (al-Mūrādī, 1988: I, 5; Rūhānī, 2003: I, 212; Jabartī, 1997: I, 125). After his father died, he went to Baghdad which was one of the scholarship centers of that period to learn scholarship. Besides, he took education in Iran and Anatolia (Johns, 1979: V, 432-433).

Ibrāhīm al-Kūrānī left his hometown Shahrazur for pilgrimage and went to Baghdad (one of the scholarship centers of that period) and stayed there for a while. Then he took the road with his brother 'Abd al-Rahmān to Makkah. By this time his brother fell ill on the way, so he stopped the travel of pilgrimage and returned to Baghdad and stayed here for about two years. At the same time, he learned Persian and Turkish language. Afterwards, he went to Damascus (Dimashq-Sham) so as to visit the grave of Ibn 'Arabī in 1059/1650. He stayed there for four years. When he was in Dimashq, he took hadīth lessons from Muftī Najm al-Dīn 'Amirī al-Ghazī (d.1061/1651) (al-Mūrādī, 1988: I, 5). There he was both student and teacher, gave lessons to many people and performed scholarly activities. He ratified the people to whom he gave lessons. There, he ratified some savant of the period and then Ilyās bin Ibrāhīm al-Kūrānī (d.1138/1726) who prepared the Ijāzatnāmah/Certificate¹ by the permission of his teacher (al-Kattānī, 1982: 166; Yılmaz, 2005: 103). After leaving Dimashq, he went to Egypt. According to his statement (al-Kūrānī, *Kitāb al-ahādīs al-mursalāh*, 206b.), he went to Egypt in 1060/1650 and stayed for eight-seven days there and took lessons on hadīth and Islamic law from Shaikh Sultan bin Ahmad bin Ismail al-Mazzahī al-Qāhirī (d.1075/1665) who were Shaikh of al-Azhar (al-Kūrānī, *al-Amam*: 130; al-Mūrādī, 1988: I, 5). After this short staying in Egypt, he went to Makkah at first via sea and then Medina in 1063/1652 and he stayed there until his death. He initiated the effective cults of that period, particularly Shattariyah, Naqshiyah and Zayniyah cults, and then he became sheikh of a cult.

Ibrāhīm al-Kūrānī died when he was 76, on 28 Rabūlākhīr 1101 of hijrah and 10 May 1690 of current era, in Medina (Yılmaz, 2005: 163). Qādirī (1996: p1787) said his death was in Rajab month, Mūrādī (1988: I, 5-6) said in Rabūlākhīr month and Shawkānī (1998: I, 14) said in 18 Jamāziyyal-awwal month. His body was buried in Jannah al-Baqī' graveyard following the evening prayer (al-Ziriklī, 2002: I, 35; Kahlālah, 1993: I, 21; Mūrādī, 1988: I, 6; al-Shawkānī, 1998: I, 12; al-Moddarrīs 1983: 16; Yılmaz, 2005: 163-164; Rūhānī, 2003: I, 212).

¹ Suleymāniye Library, Esat Efendi Collection, Istanbul, Nu: 3626.

1.1. His Teachers:

In his youth, Ibrāhīm al-Kūrānī not only took lessons from his teachers but also gave lessons everywhere he went to learn scholarship. al-Kūrānī took lessons in the important cultural centers in his territory and was ratified by known scholars.

Ibrāhīm al-Kūrānī met many great men of learning coming to pilgrimage especially when he was in Medina, and made scientific exchanges. He initiated the famous sheikh of cult, Safīy al-Dīn al-Qushashī (d. 1071/1661), who came to Medina. He took Islamic mysticism lessons from him. At the same time, he took hadith lessons from sheikh al-Qushashī who was a knowing of hadith. He became an expert in hadith subjects and then wrote many books in this field. When his teacher, father-in law and sheikh, al-Qushashī, passed away in 1071/1661, he became the sheikh of Shattariyah cult (Nafi, 2002: 307-355; Fathurahman, 2016; Yazıcı, 1970: XI, 355-356).

Every student has classic madrasah education must achieve interpretation, hadith, Islamic law and Arabic language sources, in the vernacular of the day, must read the book of curriculum. Under these circumstances, he learned from the books of curriculum and works of teachers who has voices in these fields. Ibrāhīm al-Kūrānī, however, read the books of persons non educated in madrasahs and had important places in Islamic though history as well as he completed this sequence. Hereby, al-Kūrānī was directly affected by the important persons of philosophy such as Ibn al-Arabī, Ibn Taymiyyah, Ahmad bin Ali al-Shinnāvī, Ibn Sīnā/Avicenna, Mohammad bin Fadl Allah al-Burhānpūrī, al-Suyūtī, al-Zamakhsharī, al-Sakkāqī.

We learn about many teachers of al-Kūrānī of whom he sat face to face in teaching desk and took lessons and benefited from their prosperity from his book called “al-Amam” and “Ijāzatnāmah/Certificate” prepared by his son Ilyās bin Ibrāhīm al-Kūrānī (d.1138/1726) who was his own student.

Some teachers of al-Kūrānī from whom he took lessons are: Safīy al-Dīn Ahmad bin Mohammad al-Qushashī al-Madanī (d.1071/1661), Molla Mohammad Sharif bin Yousuf al-Kūrānī al-Siddīqī (d.1078/1667), Sheikh Sultan bin Ahmad al-Mazzahī al-Azharī al-Misrī (d.1075/1664), Abd al-Karīm bin Abī Bakr bin Hidayah Allah al-Husaynī al-Kūrānī (d.1050/1641), Najm al-Dīn Mohammad bin Badr al-Dīn Mohammad Radiy al-Dīn al-Ghazzī al-Dimashqī (d.1061/1651), Ahmad bin Ali bin Abd al-Qouddūs bin Mohammad al-Shinnāvī al-Misrī al-Madanī (d.1028/1619), ‘Abd al-Qadīr bin Ali al-Fāsī (d.1091/1680), Shahab al-Dīn al-Khafācī (d.1069/1659).

Besides, it is argued that Ibrāhīm al-Kūrānī took lessons from scholars such as ‘Abd Allah bin Molla Sa‘d Allah al-Lāhurī al-Madanī, Mohammad bin Mohammad al-Murābit al-Dalāī al-Maghribī, Mohammad bin Saīd al-Marghatī al-Sūsī al-Maghribī, Shahab al-Dīn al-Subkī, Zayn al-Sharaf bint ‘Abd al-Qadīr al-Tabariyah al-Makkīyah, Mubārak bint ‘Abd al-Qadīr al-Tabariyah al-Makkīyah, Ali bin Mohammad bin Ibrāhīm bin Mutīr al-Hukmī, Nūr al-Dīn Ali bin Ali al-Shabrāmallisī, Zayn al-Dīn bin Abd al-Qadīr al-Tabarī al-Makkī, Ahmad bin Ahmad al-Ajamī al-Misrī, Isā bin Mohammad bin Mohammad al-Sa‘alibī al-Makkī, Abd al-Baqī bin Abd al-Baqī al-Hanbalī al-Dimashqī, Mohammad bin Alā al-Dīn al-Bābilī, Nūr al-Dīn Zayyādī, Sālīm Shabshīrī, Ali bin Mohammad bin al-‘Affī al-Ta‘zī al-Ansārī, Wajh al-Dīn Abd al-Malīk bin Shams al-Dīn Mohammad

bin Mohammad, Mohammad bin Mohammad bin Sawdah al-Fāsī, Shaikh Jamāl al-Dīn Abu al-Mahāsīn Yousuf bin Abd Allah bin Omar al-‘Ajamī al-Kūrānī... (‘Ayyāshī, 2013: 12-16; Gemi, 2013: 15-20; Yilmaz, 2005: 107-125).

1.2. His Students:

Ibrāhīm al-Kūrānī trained many students and ratified them. al-Kūrānī was an active person and he gave lessons while he took lessons in his youth. Over the years, however, al-Kūrānī became an extensive scholar and experienced sheikh of cult. al-Kūrānī spent the most productive years of his life in Hejaz and gave lessons to many people coming to there. Hundreds of student attended to lesson circle which he formed in al-Masjīd al-Nabawī. He got close connections especially to whom coming to pilgrimage and gave scholarly and sufistic lessons to them. Therefore, his fame reached everywhere across the world.

Some students of Ibrāhīm al-Kūrānī are: Abū Sālīm al-‘Ayyāshī (d.1090/1679), Abd al-Rāūf al-Sinkīlī (d.1025/1690), Mohammad Barjancī (d.1103/1691), Yousuf Makassarī (d.1111/1699), Ilyās al-Kūrānī (d.1138/1726).

Besides, Ibrāhīm al-Kūrānī had many students such as Mohammad bin Abd Allah al-Khalīfatī, Abd al-Qadīr bin Abī Bakr, Hasan bin Ali al-Ajamī, Mustafā Fath Allah al-Hamawī, Abd al-Rahmān bin Abd al-Qādīr al-Fāsī, Ahmad Nahli, Sālih bin Mahdī bin Ali, Mohammad bin Ismail bin Sālāh bin Mohammad al-Hasanī al-Kuhlānī, Mohammad Kanānī, Taqiy al-Dīn al-Hisnī and which we cannot mention their names (‘Ayyāshī, 1977: 15-16; Gemi, 2013: 20-23; Yilmaz, 2005: 125-146).

1.3. His Scholar and Literary Identity:

Ibrāhīm al-Kūrānī had the first discipline and education from his father. al-Kūrānī, took Arabic, logic, calculation scholarship, geometry, statement, method, Islamic law and interpretation lesson in where he was born. Afterwards, he continued his education in Iran, Anatolia, Damascus (Dimashq-Sham), Baghdad, Egypt and Hejaz. al-Kūrānī, became expert in hadith, interpretation, philosophy and Arabic language particularly in Islamic mysticism.

al-Kūrānī was known as reformist of his period (17th century). (Saīdī, (?): 399). Abū Sālīm al-‘Ayyāshī and Shams al-Dīn al-Daqaqchī were two of his famous students. They said that he was the unique scholar who used *akhbaranā*, *haddasanā* patterns in a period in which hadith rumor custom, for example *akhbaranā*, *haddasanā*, ended in Damascus, Egypt and Hejaz, and noted his position in scholarship of hadith.(‘Ayyāshī, 1977: I, 321).

Ibrāhīm al-Kūrānī settled in Medina in 1063/1652 and started to give lessons in al-Masjīd al-Nabawī. His lessons were mainly on hadith and Islamic mysticism. Other Islamic knowledge was given as lessons.

Ibrāhīm al-Kūrānī became a known person by students from Sinikil and Jawi by means of the lessons he gave in Medina, and therefore he had a big contribution to spread the Islam in Indonesia. Abd al-Rāūf al-Sinkīlī who was a sheikh of cult, contributed to spread Islam in Indonesia, in the vicinity of Aceh, was one of the people he met. He didn't break connections with students and exchanged letters with his students across the Indian Ocean and particularly with Abd al-Rāūf al-

Sinkilī for nearly 30 years. In these letters he wrote about Islam and main principles of the cult.

As we said above, al-Kūrānī left his mark on XI. century of the hegira (c. XVII) and was regarded as the reformist (who renovated, reinterpreted the religion) of that century by many scholars of that period (Saīdī, (?): 399). Nowadays, interpretations of al-Kūrānī on verses and hadiths are discussed.

al-Kūrānī, gave many people certificate/diploma who were attending his lessons. al-Kūrānī objected Ibn Taymiyyah and his cult and adopted views of Mohyi al-Dīn Ibn al-Arabī. He added new interpretations for views of Ibn al-Arabī which were misunderstood, and became a great defender of him. He wrote his book called *Ithāf al-Dhakī bi Sharh Tuhfah al-Morsala ilā al-Nabī* in which he made explanations on views of Ibn al-Arabī. He was carped because of these views. At the same time, he was criticized by many scholars because of the views he argued on Attributes of Allah, predestination-destiny, acts of those created, gharānīk matter,² kasb/earn/obtain, faith of Firaun, etc., and refutations were written against his views. He was criticized by many scholars, particularly Mohammad bin Abd al-Qadīr al-Fāsī (d.1276/1859) and Mohammad al-Mahdī bin Ahmad al-Fāsī (d.1320/1902).

When we look to works of Ibrāhīm al-Kūrānī, it is seen that he is not an ordinary sheikh of cult. He learned Persian and Turkish very well as well as being experienced in Arabic. He became expert in scholarships such as Arabic, hadith, interpretation, Islamic law, logic, hay'ah, geometry, method, statement, ma'ānī. Therefore, he was regarded as reformist of XI. century of the hegira by scholars of the period and deemed worthy of praise because of being experienced particularly in hadith knowledge. (‘Ayyāshī, 1977: I, 321).

al-Kūrānī was affected by some well-known scholars in Islam cultural history, such as Mohyi al-Dīn Ibn al-Arabī (d.638/1239), Ibn Taymiyyah (d.728/1328), Imām Rabbānī (d.1033/1624), Molla Fanārī (d.833/1430), Imām Ghazzālī (d.505/1111), Ibn Sinā/Avicenna (d.427/1037), was member of Shafīī sect. (Ziriklī, 2002: I, 35; Jabartī, 1997: I, 125; Kakhāla, 1993: I, 21).

Ibrāhīm al-Kūrānī affected many scholars following him. In this matter, Ömer Yılmaz said in that (Yılmaz, 2005: 70-71):

While Orientalists particularly from Holland talks about cults in South, Southeast and Middle Asia, they absolutely mention two names; one of them is Ibrāhīm al-Kūrānī and another is his sheikh, Safiy al-Dīn al-Qushāshī. These authors repeat his faith which he knew in Indonesia in the representation of these two persons from Shattariyah cult, and it is indicated that Ibrāhīm al-Kūrānī, as sheikh of Shattariyah in Medina, trained his student, Abd al-Rāūf al-Sinkilī (d.1105/1693), and charged him to disseminate the cult in his own hometown. Ibrāhīm al-Kūrānī lived in Medina and he disseminated the instructions of the cult by means of his students coming from

² Kūrānī, *el-Lum ‘at al-seniyya fī tahqīq al-ilqā’ fī al-umniyye*, Suleymāniye Library, Şehit Ali Paşa Collection, Nu: 2722/15.; İsmail Cerrahoglu, “Garānīk” md. *DĪA*, XIII, 362.

Middle Asia, India and Far East countries, and had many followers. Moreover, certain limits the current existence of Shattariyah cult, which was in vogue in Jawi and Aceh regions of Indonesia, to Ibrāhīm al-Kūrānī and his son Abū Tāhir.

There are many researches on Ibrāhīm al-Kūrānī and the cult of which he was head. Especially in recent years, Ibrāhīm al-Kūrānī was a research subject by Western orientalisists has attracted attention with his great tolerance and also extensive leniency in the conflicts between sects. In Western world, Alfred Guillaume, Alexander Knsyh and Martin Van Bruinessen are certain orientalisists who have made examines on Ibrāhīm al-Kūrānī.

Ibrāhīm al-Kūrānī affected the following scholars as well. The leading one was Shāh Waliy Allah al-Dahlawī (d.1176/1762) who had a great influence on India, was a model for people by means of his works and life and died in 1762 of current era. He took lessons from son of Ibrāhīm al-Kūrānī, Abu Tāhir, and then returned his hometown and circulated views of al-Kūrānī.

One of the scholars affected by Ibrāhīm al-Kūrānī is Mohammad Khayyāt al-Sindī. al-Sindī completed the first parts of his study in India which was his hometown. Afterwards, al-Sindī settled in Medina and met Ibrāhīm al-Kūrānī there and benefited him in terms of knowledge and Islamic mysticism. (Yılmaz, 2005: 450).

1.4. His Works:³

- *Akhbar al-akhbār bi ajwibah sualat ahl al-āttār⁴*
- *al-Amam li iqāz al-himam⁵*
- *Bughyat al-tālibīn li bayān mashayikh al-muhaqqiqīn al-mu'tamaddīn⁶*
- *Bulga al-masīr ilā tawhīd ala al-kabīr⁷*
- *Dhiyā al-misbāh fī sharh bahaat al-arwāh⁸*
- *Faydh al-wāhib fī jawāb suālāt al-mawāhib⁹*
- *Fī Beyān muqaddimah al-arba'ah li al-tawdīh¹⁰*

³ For a list of al-Kūrānī's works, see: Abu Sālim, Muallafat al-Sheikh Ibrāhīm al-Kurdī al-Kūrānī, Riyad University, Nu: 3881; Ismail al-Baghdādī, Hadiyat al-Arifīn, Asma al-Muallifīn wa-Athar al-Musannifīn Istanbul: n p., 1955-57, vol. 1, columns, 35-6; C. Brockelmann, Geschichte der Arabischen Litteratur Leiden: Brill, 1943-49, II, 505, and Supp. II, 520.; Ahmet Gemi, *İbrahim Kūrānī'nin "Inbahu'l-Enbāh ala Tahkik-i Irabi La Ilahe Illallah Adli Eserinin Tahkiki"*, Erzurum 2013; Ömer Yılmaz, İbrahim Kūrānī, Hayatı ve Eserleri ve Tasavvufi Anlayışı, İstanbul 2005.

⁴ al-Masjid an-Nabawi Library, Manuscripts Department, Mikrofilm, Nu: 103/80.; King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317.

⁵ Suleymāniye Library, Reīsulkuttāb Department, Istanbul, Nu: 1180/2.; Amcazāde Huseyin Paşa Department, Istanbul, Nu: 447/2.; H. Husnu Paşa, Istanbul, Nu: 248/1.; Bagdat Foundations Library, Collection, Nu: 6684/12.; Makkah Harām Library, Manuscripts Department, Nu: 2800, 2742; Medīna King 'Abd al-'Azīz Library, Arif Hikmet Department, Nu: 206.; Princeton University, Y 234 and Y 336.; Dublin Chester Beatty Library, Arabic Department, Nu: 4443/8.; Published in Haydarabād by Matbaah Majlis Dairah al-Maarif in 1328.

⁶ Brockelmann, Supl., II, 520.

⁷ Kutahya Vahit Paşa Library, Nu: 273.; King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317.

⁸ King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317, 1063.

⁹ King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317, 1078

¹⁰ Suleymāniye Library, Hamidiye Department, Istanbul, Nu: 1440.; Marmara University İlahiyat Fakulty, Istanbul, Nu: 062/2.

- *Ghāyat al-marām fī mas'alat Ibn al-Humām*¹¹
- *Hāshiyah 'ala al-Durrah al-fāhira*¹²
- *Husn al-awba (Awibba) fī hukm darb al-nawba*¹³
- *al-I'lām bimā fī qawlih Te 'ālā 'we 'ale' llezīne yutīqūnah min al-naskh we al-ahkām*¹⁴
- *al-I'lān yadfa'u al-tenāqud fī suret al-a'yān fī-jawāb suāl 'Abd al-Rahmān*¹⁵
- *I'māl al-fīkr wa al-riwāyāt fī sharhi hadīth 'Innama al-a'māl bī al-niyāt*¹⁶
- *Ibdā al-ni'ma bi tahqīq sabq al-rahmah*¹⁷
- *Ifāzat al-'allām bi tahqīq mas'alah al-kelām*¹⁸
- *al-Ihtibāq fī enne al-nawm lā yuzādd u mutlāq al-idrāk*¹⁹
- *al-Ihtimām bi hukm idrāk al-masbūq al-rukū 'we lem yara al-imām*²⁰
- *al-Ijāzah we al-Nasīhah*²¹
- *Ijāzatnāmah/Certificate*²²
- *al-İlmā 'al-muhīt bi tahqīq kesb al-wasat beyne tarafey al-ifrāt we al-tefrīt*²³
- *Inbāh al-Anbāh 'alā Tahqīq I'rāb Lā İlāha İlāllāh*²⁴
- *Iqaz al-qawabil li al-taqarrub bi al-nawāfīl*²⁵

¹¹ King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317, 1077.

¹² Uskudar Hacı Selim Aga Library, Hudāyi Department, Istanbul, Nu: 381.; Istanbul University, Library, A.Y, Tasavvuf Department, Istanbul, Nu: 2816.; Princeton University, Y 4049 and Y 5373.

¹³ Baghdādī Ismail Paşa, İzah al-meknūn, I, 403.

¹⁴ Suleymāniye Library, Halet Efendi Department, Istanbul, Nu: 787/1.; Princeton University, New Series, 1109.

¹⁵ Beyazıt Country Library, Veliyyuddīn Efendi, Istanbul, Nu: 1815.; Suleymāniye Library, Hamidiye, Istanbul, Nu: 1460/6.

¹⁶ Suleymāniye Library, Şehit Ali Department, Istanbul, Nu: 2722/2.; Esad Efendi Department, Istanbul, Nu: 1453/2.; Kasidecizāde Department, Istanbul, Nu: 734/4.; Al-Masjid an-Nabawi Library, Manuscripts Department, Nu: 163/80.; King 'Abd al-'Azīz Library, Arif Hikmet, 317.; Published by Ahmad Rajab Abou Salem, Dar al-Kotob al-İlmiyah, Beirut 2013.

¹⁷ Suleymāniye Library, Hamidiye Department, Istanbul, Nu: 1440/3.; Serez Department, Istanbul, Nu: 3916/3.; Makkah Harām Library, Manuscripts Department, Nu: 1343.

¹⁸ Suleymāniye Library, Şehit Ali, Istanbul, Nu: 2722/12.; Cārullah Department, Istanbul, Nu: 2102/6.; Hālet Efendi, Istanbul, Nu: 787/6.; Laleli Department, Istanbul, Nu: 722/4.; Reisulkuttāb Department, Istanbul, Nu: 1180/3.; Bagdat Foundations Library, Collection, Nu: 6684; Makkah Harām Library, Manuscripts Department, Nu:2175; King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317; Princeton University, New Series, 1139.

¹⁹ Yılmaz, 2005: 262.

²⁰ King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317, 1083.

²¹ Yılmaz, 2005: 261.

²² Suleymāniye Library, Esad Efendi Department, Istanbul, Nu: 3626; Berlin Library, Arabic Manuscripts, Nu: 220 and 221.

²³ Suleymāniye Library, Şehit Ali Department, Istanbul, Nu: 2722.; Makkah Harām Library, Manuscripts Department, Nu: 1285.; King 'Abd al-'Azīz Library, Arif Hikmet, 317.; Princeton University, Y 5656.

²⁴ Atif Efendi Library, Istanbul, Nu: 1329.; Atif Efendi, Istanbul, Nu: 2441.; Medīna King Abduliaziz Library, Arif Hikmet, Department, Nu: 415/14.

²⁵ Suleymāniye Library, Reşid Efendi, Istanbul, Nu: 1013.; Bagdat Foundation Library, Tasavvuf Department, Mecāmī, Nu: 10075/1.; Princeton University, Y 3791.; Dublin Chester Beatty Library, Arabic Department, Nu: 4443/5.; King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317.

- *Is 'āf al-hanīf li sulūk maslak al-ta 'rīf*²⁶
- *Ishrāq al-shams bi ta 'rīb kalimāh al-khams*²⁷
- *Ithāf al-Dhaki bi sharh al-tuhfah al-murseleh ilā al-Nabī*²⁸
- *Ithāf al-Khalaf bi tahqīq mezheb al-salaḥ*²⁹
- *Ithaf al-munīb al-ewwah bi fadl al-jahr bi zikr Allah*³⁰
- *Ithāf al-nebih bi tahqīq al-tanzīh*³¹
- *Itmām al-ni 'mah bi ikmāl al-muhimmah*³²
- *Izhār al-qadr li ahli Badr*³³
- *Jannāh al-najāh bi al-'awālī al-sihāh (Lawāmi' al-le'āl fī arb'aīn al-'awāl)*³⁴
- *Jawāb al-'atīd*³⁵
- *Jawāb al-kāfi 'an mas'alah ihātah 'ilmi'l-makhlūqāh bi al-ghayr al-mutanāhi*³⁶
- *al-Jawāb al-mashkūr an suāl al-manzūr*³⁷
- *al-Jawāb al-muhiqq fī mā huwa al-haq*³⁸
- *Jawāb suālāt al-Sheykh Ishāq bin Jam 'ān*³⁹
- *al-Jawābāt al-gharawiyā 'an al-masāil al-jāwīyah al-jahriyyah*⁴⁰
- *Jilā al-ahdāq bi tahrīr al-itlāq*⁴¹
- *Jilā al-anzār bi tahrīr al-jabr fī al-ikhtiyār*⁴²

²⁶ Beyazıt Country Library, Veliyyuddin Efendi, Istanbul, Nu: 1815.; Suleymāniye Library, Hamidiye Department, Istanbul, Nu: 1440/2.; Suleymāniye Library, Serez Department, Istanbul, Nu: 3939/4.; Bagdat Foundation Library, Kelam Department, Collection, Nu: 6684/13.; Princeton University, Y 3869.

²⁷ King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317.

²⁸ Beyazıt Country Library, Veliyyuddin Efendi, Istanbul, Nu: 3215.; Suleymāniye Library, Carullah, Istanbul, Nu: 2103/3.; Suleymāniye Library, Esad Efendi, Istanbul, Nu: 149/3.; Suleymāniye Library, Hacı Mahmud, Istanbul, Nu: 2385.; Suleymāniye Library, Hamidiye, Istanbul, Nu: 1440/12.; Suleymāniye Library, Laleli, Istanbul, Nu: 3765/2.; Suleymāniye Library, Reşid Efendi, Istanbul, Nu: 996/6.; Suleymāniye Library, Ayasofya, Istanbul, Nu: 2169.; Koprulu Library, Fazıl Ahmed Paşa, Istanbul, Nu: 279.; Koprulu Library, Fazıl Ahmed Paşa, Istanbul, Nu: 820.; Atif Efendi Library, Istanbul, Nu: 2789.; Berlin Library, Nu: 2041.; Damascus Zāhiriyye Library, Nu: 9276.; King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317.; Oman Fathurrahman, *Ithaf al-Dhaki, Tafsiir Wahdatul Wujud Bagi Muslim Nusantara*, Mizan and EFEO Jakarta, in cooperation with Yayasan Rumah Kitāb and Institut Studi Islam Fahmina (ISIF). Jakarta 2012.

²⁹ Suleymāniye Library, Halet Efendi, Istanbul, Nu: 787/5.; Bagdat Foundation Library, Collection Department, Nu: 6456/2.

³⁰ Suleymāniye Library, Reşid Efendi, Istanbul, Nu: 996/5.; Atif Efendi Library, Istanbul, Nu: 2441.; Princeton University, Y 386.; King 'Abd al-'Azīz Library Arif Hikmet Department, 317.

³¹ Suleymāniye Library, Halet Efendi, Istanbul, Nu: 787/3.

³² Suleymāniye Library, Şehit Ali Department, Istanbul, Nu: 2722/7.; Princeton University, Y 5656.

³³ Yılmaz, 2005: 262.

³⁴ Koprulu Library, Fazıl Ahmed Paşa Department, Istanbul, Nu: 279.; King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317.; Bagdat Foundations Library, Hadis Department, Mecāmī, Nu: 6684/1.

³⁵ King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317, 1062.

³⁶ Bagdat Foundations Library, Kelam Department, Mecāmī, Nu: 4745/10.

³⁷ Suleymāniye Library, Reİsulkuttāb Department, Istanbul, Nu: 463/1.

³⁸ Yılmaz, 2005: 262.

³⁹ King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317, 1076.

⁴⁰ Baghdādī Ismail Paşa, *Izāh al-meknūn*, I, 370.; King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317.

⁴¹ Suleymāniye Library, Reİsulkuttāb Department, Istanbul, Nu: 463/2.

⁴² Baghdādī Ismail Paşa, *Izāh al-maknūn*, I, 363; Brockelmann, Supp. II, 521.

- *Jilā al-fuhūm fī tahqīq al-subūt we ru'yah al-ma'dūm*⁴³
- *Jilā al-nazar fī baqā al-tanzīh ma'a al-tajallī fī al-suwar*⁴⁴
- *Kashf al-estār an wujūh 'aw 'izati'l-efkār*⁴⁵
- *Kashf al-lubs 'an mesāil al-Khams*⁴⁶
- *Kashf al-mestūr fī jawāb suāl 'Abd al-Shekūr*⁴⁷
- *Kitāb al-ehādīs al-musalsalah*⁴⁸
- *Kitāb al-isfār an asl istikhārah a'māl al-layl we al-nahār*⁴⁹
- *Kitāb ref' al-rayb we al-iltibās 'an delīl al-du'ā we al-musāfaha ba'd al-salawāt*⁵⁰
- *al-Lum'at al-saniyya fī tahqīq ilqā al-umniyya*⁵¹
- *Masālik al-abrār ilā ahādīth al-nebiyy al-mukhtār*⁵²
- *Masālik al-i'tidāl ilā fehm āyāh khalq al-af'āl*⁵³
- *Mashra' al-wurūd ilā matla' al-jūd*⁵⁴
- *Maslak al-irshād ilā al-ahādīth al-wāridah fī al-jihād*⁵⁵
- *al-Maslak al-Jalī fī hukm shath al-walī*⁵⁶
- *al-Maslak al-mukhtār fī awwal sādīr min al-wājib bi al-ikhtiyār*⁵⁷

⁴³ Istanbul University, Manuscript Nu: 2816.; Beyazıt Country Library, Veliyyuddin Efendi, Istanbul, Nu: 3215.; Suleymāniye Library, Damat Ibrahim Nu: 1150/1.; Hamidiye Nu: 1440/11.; Reşid Efendi Nu: 996/3.; Dublin Chester Beatty Library, Arabic Department, 4443/11.

⁴⁴ Beyazıt Country Library, Veliyyuddīn Efendi, Istanbul, Nu: 1815.; Suleymāniye Library, Halet Efendi, Istanbul, Nu: 787/4.; Suleymāniye Library, Hamidiye Department, Istanbul, Nu: 1440/4.

⁴⁵ Marmara University İlahiyat Fakulty, Manuscripts Department, Istanbul, Nu: 062.; Suleymāniye Library, Kasidecizāde Department, Istanbul, 6/675.

⁴⁶ Nebevi Library, Manuscripts Department, Nu: 103/80.

⁴⁷ Beyazıt Country Library, Veliyyuddin Efendi, Istanbul, Nu: 1815.; Suleymāniye Library, Hamidiye, Istanbul, Nu: 1440/5.

⁴⁸ Suleymāniye Library, Carullah Department, Istanbul, Nu: 2069/2.; Medīna King 'Abd al-'Azīz Library, Mahmudiyye Department, Nu: ?.

⁴⁹ Suleymāniye Library, Esad Efendi Department, Nu: 1453.; Medīna King 'Abd al-'Azīz Library, Arif Hikmet Department, Nu: 313/2.

⁵⁰ al-Masjid an-Nabawi Library, Manuscripts Department, Nu: 128/80, King 'Abd al-'Azīz Library, Arif Hikmet, 317/1063.

⁵¹ Suleymāniye Library, Şehit Ali Department, Istanbul, Nu: 2722/15.; Laleli, Istanbul, Nu: 3744/1.; Princeton University, Yahūda. 3872/7; King 'Abd al-'Azīz Library, Arif Hikmet, 317.; Published by Alfred Guillaume "*al-Lum'at al-Saniya fī tahqīq al-Ilqā fī'l-Umniya by İbrahim al-Kūrānī*", BSOAS 1957, X, pp, 291-303.

⁵² Koprulu Library, Fazıl Ahmed Paşa, Istanbul, Nu: 279/2.

⁵³ Koprulu Library, Fazıl Ahmed Paşa Department, Istanbul, Nu: 720.; Makkah Harām Library, Manuscripts Department, Nu: 1285/2.; King 'Abd al-'Azīz Library, Arif Hikmet, 317.

⁵⁴ Beyazıt Country Library, Veliyyuddin Efendi, Istanbul, Nu: 1815.; Suleymāniye Library, Reşid Efendi, Istanbul, Nu:443/2.; Suleymāniye Library, Serez, Istanbul, Nu: 3939/5.; Suleymāniye Library, Serez, Istanbul, Nu: 3916/2.

⁵⁵ Kehhālā, Mu'cem al-muellifin, I, 12.

⁵⁶ Beyazıt Country Library, Veliyyuddīn Efendi, Istanbul, Nu: 1815, vv. 137-147.; Suleymāniye Library, Serez, Istanbul, Nu: 3939/6.; Princeton University, Y 499.; Dublin Chester Beatty Library, Arabic Department,, Nu: 4443/10.

⁵⁷ Beyazıt Country Library, Veliyyuddīn Efendi, Istanbul, Nu: 1815/2.; Suleymāniye Library, Hamidiye, Istanbul, Nu: 1440/14.; Suleymāniye Library, Reşid Efendi, Istanbul, Nu: 996/2.; Suleymāniye Library, Laleli, Istanbul, Nu: 3680/21.; MUIF, Manuscripts Department, Istanbul, Nu: 062/1.; Princeton University, Y 3869.; Dublin Chester Beatty Library, Nu: 4443/15.; King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317.

- *al-Maslak al-qarīb ilā ajwibah suālāt al-Khatīb*⁵⁸
- *Maslak al-sadād ilā mas'alah khalq ef'āl al-ibād*⁵⁹
- *Maslak al-ta'rīf bi tahqīq al-teklif 'alā mashrab ahl al-kashf we al-shuhūd al-qāilīn bi wahdah al-wujūd*⁶⁰
- *al-Maslak al-wasat al-dānī ila al-durr al-multaqāh li al-Sāgānī*⁶¹
- *Matla' al-jūd bi tahqīq al-tanzih fī wahdah al-wujūd*⁶²
- *Mirqāt al-su'ūd ilā sihhāt al-qawl bi wahdah al-wujūd*⁶³
- *al-Mutimmah li mas'alah al-muhimme*⁶⁴
- *Nashr al-zahr fī al-dhikr bi al-jahr*⁶⁵
- *Nawwāl al-tawl fī tahqīq al-ittihād bi al-qawl*⁶⁶
- *Nibrās al-inās bi ajwibah suālāh ahl Fās*⁶⁷
- *al-Nibrās li kashf al-iltibās al-wāqī fī al-asās*⁶⁸
- *Nizām al-zabarjad fī al-arba'īn al-musalsalah bi Ahmad*⁶⁹
- *Qasd al-sabīl ilā tawhīd haqq al-wakīl*⁷⁰

58 Suleymāniye Library, Şehit Ali Department, Istanbul, Nu: 2722/3.; Esad Efendi Department, Istanbul, Nu: 1453/3.; Berlin Library, Nu: 2732; Dublin Chester Beatty Library, Arabic Department, Nu: 4443/1.; King 'Abd al-'Azīz Library, Arif Hikmet, 317.

59 Atif Efendi Library, Istanbul, Nu: 2789; Suleymāniye Library, Reisulkuttāb, Istanbul, Nu: 1180.; Nuruosmaniye Library, Istanbul, Nu: 1208.; Beyazid Country Library, Veliyyuddin Efendi, Istanbul, Nu: 1815.; Suleymāniye Library, Hekimoglu Department, Istanbul, Nu: 942/3.; Reisulkuttāb, Istanbul, Nu:1180/4.; Reşid Efendi, Istanbul, Nu: 996/1.; Cārullah Department, Istanbul, Nu: 2102/1.; Bagdat Foundations Library, Kelam Department, Collection' Nu: 6684/3.; Makkah Harām Library, Manuscript Nu: 1287.; Princeton University, Y 3867.

⁶⁰ Beyazıt Country Library, Veliyyuddīn Efendi, Istanbul, Nu: 1815.; Suleymāniye Library, Serez, Istanbul, Nu: 3939/3.; Princeton University, Y 3839.

⁶¹ Suleymāniye Library, Şehit Ali Department, Istanbul, Nu: 2722/14.; Laleli Department, Istanbul, Nu: 260/2.; Beşir Aga Department, Istanbul, Nu: 1023/4.; King 'Abd al-'Azīz Library, Arif Hikmet Department, Nu: 313/3.; King 'Abd al-'Azīz Library, Arif Hikmet, 317.; Princeton University, Y 3872.

⁶² Suleymāniye Library, Damat İbrahim Paşa, Istanbul, Nu: 740/2.; Suleymāniye Library, Cārullah, Istanbul, Nu: 2102/4.; Suleymāniye Library, Hamidiye, Istanbul, Nu: 1440/13.; Suleymāniye Library, Laleli, Istanbul, Nu: 3765/3.; Suleymāniye Library, Reşid Efendi, Istanbul, Nu: 443/1.; MUIF, Manuscripts Department, Istanbul, Nu: 062/4.; Bagdat Foundations Library, Collection, Nu: 6684/11.; Princeton University, Y 3114.; Dublin Chester Beatty Library, Arabic Department, Nu: 4443/2.; Medīne King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 240/259.

⁶³ King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317, 1078

⁶⁴ Suleymāniye Library, Şehit Ali Department, Istanbul, Nu: 2722/6.; Makkah Harām Library, Manuscripts Department, Nu: 1285/3.; King 'Abd al-'Azīz Library, Arif Hikmet Department, 317.

⁶⁵ Suleymāniye Library, Reşid Efendi Collection, Istanbul, Nu: 996/4.; Suleymāniye Library, Hamidiye Collection, Istanbul, 390/10.; Masjeed al-Nabawi Library, al-Medinah, Nu: 101/80.; King Abd al-Aziz Library, Arif Hikmet Collection, al-Medinah, Nu: 317.

⁶⁶ Bagdat Foundations Library, Kelam Department, Nu: ?.; Dublin Chester Beatty, Arabic Department, Nu: 4443/9.

⁶⁷ Suleymāniye Library, Esad Efendi Department, Istanbul, Nu: 1453/5.; Laleli Department, Istanbul, Nu: 3744/2.; Bagdat Foundations Library, Şafīi Fiqh, Mecāmī, Nu: 6684/6.

⁶⁸ Bagdat Foundations Library, Kelam Department, Collection, Nu: 6720.

⁶⁹ Suleymāniye Library, Reisulkuttāb Department, Istanbul, Nu: 1180/1.; Makkah Harām Library, Manuscripts Department, Nu: 19; Medīna King 'Abd al-'Azīz Library, Arif Hikmet Department, Nu: 313/1.; Berlin Library, Nu: 1611.

⁷⁰ Suleymāniye Library, Bagdatlı Vehbi Department, Istanbul, Nu: 795.; Laleli Department, Istanbul, Nu: 2420; Şehit Ali Paşa, Istanbul, Nu: 1696/1.; Bursa Old Works, Haraççı Department, 1278/1.; Nuruosmaniye Library, Istanbul, Nu: 2523; Medīna King 'Abd al-'Azīz Library, Arif

- *al-Qawl al-Jalī fī Tahqīq Qawl Zeyd Ibn ‘Alī*⁷¹
- *al-Qawl al-mubīn fī Tahrīr Mas’alah al-takwīn*⁷²
- *Qawl al-sedīd fī sharh kelimah al-tawhīd we fedailuh*⁷³
- *Raf’ al-ishtibāh ‘an qawā’id i’rāb ‘lā ilāha illāllāh*⁷⁴
- *al-Risālah ‘alā Qawl Ta’ālā ‘leyse kemithlih shey’un*⁷⁵
- *Risālah al-Kūrānī alā ‘ibārah Jalāl al-Dawwānī fī al-‘aqā’id*⁷⁶
- *Risālah al-tajallī*⁷⁷
- *al-Risālah fī al-kesb we khalq al-a’māl*⁷⁸
- *al-Risālah fī i’rāb kalimah al-tawhīd*⁷⁹
- *al-Risālah fī jawāz ru’yetillah teālā fī al-dunyā we al-ākhirā*⁸⁰
- *al-Risālah fī ta’alluqāt ‘ilmihī taālā bi zātih we bi al-cuz’iyyāt*⁸¹
- *al-Risālah izāla al-ishkāl bi al-jawāb al-wādih an al-tajallī fī al-suwar*⁸²
- *al-Risālah muta’alliqah bi al-teklīf alā meshreb al-sūfiyyah*⁸³
- *al-Risālah muta’alliqah bi ba’dh qawl al-qādī we mā waqa’a we Sa’dī Chalabī*⁸⁴
- *Satr al-‘aqīdah*⁸⁵
- *Sharh ‘akīdah al-sahīhah*⁸⁶
- *al-Sharh alā bahs al-‘ilm*⁸⁷
- *Sharh al-Andalūsiyyah li al-Qaysarī*⁸⁸
- *Sharh kalimah al-wādiha alā al-maqālāt al-fādiha*⁸⁹
- *Shawāriq al-anwār li sulūk maslak al-mukhtār*⁹⁰
- *Shumūs al-fikar al-munqaza fī zulūmāt al-jabr we al-qader*⁹¹

Hikmet Department, Nu: 240/231; Bagdat Foundations Library, Collection 6804.; Dublin Chester Beatty Library, Arabic Department, Nu: 4443/12.; King ‘Abd al-‘Azīz Library, Arif Hikmet, 317. 71 Suleymāniye Library, Şehit Ali Department, Istanbul, Nu: 2722/16.; King ‘Abd al-‘Azīz Library, Arif Hikmet, Nu: 317.

72 King ‘Abd al-‘Azīz Library, Arif Hikmet, Department, 317.

73 Atif Efendi Collection, Istanbul, Nu: 1329.; Suleymāniye Library, H. Husnu Pasha Collection, Istanbul, Nu: 600.

74 Suleymāniye Library, H. Husnu Paşa Department, Istanbul, Nu: 600/1.

75 Nuruosmaniye Library, Istanbul, Nu: 2126/3.

76 Bagdat Foundations Library, Tasavvuf Department, Nu: 6684/16.

77 Suleymāniye Library, Hālet Efendi, Istanbul, Nu: 87/2.

78 Bagdat Foundations Library, Kelam Department, Mecāmī, Nu: 6454/8.; Dublin Library, 4443/14.

79 Suleymāniye Library, Kasidecizāde Department, Istanbul, Nu: 734/2.

80 Suleymāniye Library, Kasidecizāde Department, Istanbul, Nu: 734/3.

81 Suleymāniye Library, Carullah Department, Istanbul, Nu: 2102/5.

82 Suleymāniye Library, Nafiz Paşa Department, Istanbul, Nu: 508.; Bursa Old Works Library, Manuscripts Department, Nu: 1422.

83 Nuruosmaniye Library, Istanbul, Nu: 2126/4.

84 Suleymāniye Library, Laleli Department, Istanbul, Nu: 3765/1.; Hekimoglu, Istanbul, Nu: 942/4.; Suleymāniye Library, Şehit Ali Department, Istanbul, Nu: 2834/9.

85 Bursalı Mehmet Tahir, I, 226-227.

86 Princeton University, Library, Y 224.; King Abdulazi Library, Arif Hikmet, Nu: 317, 1067.

87 Suleymāniye Library, Laleli Department, Istanbul, Nu: 722/2.

88 King ‘Abd al-‘Azīz Library, Arif Hikmet, Nu: 317.

89 Suleymāniye Library, Şehit Ali Paşa, Istanbul, Nu: 2722/17.

90 Suleymāniye Library, Laleli Department, Istanbul, Nu: 727/3.; Cārullah Efendi, Istanbul, Nu: 2102/2.; Bursa Old Works, Nu: 1422/2.

91 Brockelmann, Sup. II, 521.; Suleymāniye Library, Hamidiye Department, Istanbul, Nu: 1440/9.

- *Tahqīq al-tawfīq beyne kalāmey ahl al-kalām wa al-tarīq*⁹²
- *al-Tahrīr*⁹³
- *al-Tawjīh al-muhtār li taqa al-qalb 'an hadis al-ihisām al-jannah we al-nār*⁹⁴
- *al-Tawsīl ilā enne 'ilm Allah bi al-eshyāi ezelen 'alā al-tafsīl*⁹⁵
- *Tekmilah al-'awāmil al-Jurjānīyah*⁹⁶
- *Tekmilah al-ta'rīf*⁹⁷ *Tenbīh al-'uqūl 'alā tenzih al-sūfiyyah 'an al-i'tiqād al-tajsīm we al-'ayniya we al-ittihād we al-hulūl*⁹⁸
- *'Ujālah Zewi al-Intibāh bi Tahqīq I'rāb Lā Ilāha Illāllāh*⁹⁹

1.5. Works Attributed to Ibrāhīm al-Kūrānī:

- *al-'Ayn we al-athār fī 'aqāid ahl al-Azhar*¹⁰⁰
- *Hadīth Erba 'īn*¹⁰¹
- *Hāshiyah 'alā nuhbat al-fiker*¹⁰²
- *al-Maslak al-enwār ilā ma'rifah barzah al-akbar*¹⁰³
- *al-Radd al-me'tn an Sheikh Mohyī al-Dīn*¹⁰⁴

2. Work of al-Kūrānī Called *Inbāh al-Anbāh 'alā Tahqīq I'rāb Lā Ilāha Illāllāh*:

In the first periods of Islam, there was studies started on i'rāb of our holy al-Koran al-Karīm. The main goal of these studies was to understand Koran well. There is hadith that encouraging these studies. Even though there are debates on validity of these hadiths attributed to the Prophet, there are differences of opinion on whether i'rāb mentioned the hadiths in question and i'rāb we today understand are the same

⁹² King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317, 1066.

⁹³ Suleymāniye Library, Esad Efendi, Istanbul, Nu: 1419.; Bursa Old Works Library, Orhan Department, Nu: 692/2.; Makkah Harām Library, Manuscripts Department, Nu: 1285/5.

⁹⁴ al-Masjid an-Nabawi Library, Manuscripts Department, Nu: 131/80; King 'Abd al-'Azīz Library, Arif Hikmet, 317.

⁹⁵ Beyazıt Country Library, Veliyuddīn Efendi, Istanbul, Nu: 1815.; Kayseri Raşit Efendi Library, Nu: 529/2.; Suleymāniye Library, Laleli Department, Istanbul, 1440/8.

⁹⁶ King 'Abd al-'Azīz Library, Arif Hikmet, 317.; Bagdat Foundations Library, Nahiv Department, Nu: 1487.; Princeton University, New Series, Arabic 31., Tahqīq: Ahmet Gemi, *Tekmilah al-Avāmil al-Jurjāniyyah*, Maktabah Seydā, Diyarbakir-Turkey 2017.

⁹⁷ Suleymāniye Library, Bagdadī Vehbi Department, Istanbul, Nu: 2104.; King 'Abd al-'Azīz Library, Arif Hikmet, 317.

⁹⁸ Beyazıt Country Library, Veliyuddīn Efendi, Istanbul, Nu: 1815.; Suleymāniye Library, Nafiz Efendi, Istanbul, Nu: 496.; Suleymāniye Library, Serez, Istanbul, Nu: 3939/2.; Suleymāniye Library, Esad Efendi, Istanbul, Nu: 1366.; Bagdat Foundations Library, Tasavvuf Department, Mecāmī, Nu: 6684/1.; Princeton University, New Series 297.; Dublin Chester Beatty Library, Arabic Department, Nu: 443/3.; Makkah Harām Library, Manuscripts Department, Nu: 1370.

⁹⁹ Brockelmann, Supl., II, 521.; Suleymāniye Library, Reşid Efendi Department, Istanbul, Nu: 007/4.; Bagdat Foundations Library, Nahiv Department, Mecāmī, Nu: 6684/7.; Princeton University, Y 5656 ve Y 5409; King 'Abd al-'Azīz Library, Arif Hikmet, Nu: 317.

¹⁰⁰ Princeton University Library, Y. 340.

¹⁰¹ Suleymāniye Library, Yozgat Department, 121/2.

¹⁰² Medīna King 'Abd al-'Azīz Library, Ihsaniye Department, Nu: 25/7.; Uskudar Hacı Selim Aga Library, Istanbul, Nu: 652.

¹⁰³ Princeton University Library, Y 3869.

¹⁰⁴ Kılıç, Fusus al-Hikem, *TDVIA*, XIII, 325.

or not. Scholars interpreting these hadiths said that i‘rāb means to divide verses of Koran into pieces blow-by-blow and thus give a meaning to these verses. Some of these studies have been done on i‘rāb of kalimah al-tawhīd. Kalimah al-tawhīd that constitutes the basis of Islam, namely the sentence of “لَا إِلَهَ إِلَّا اللَّهُ /lā ilāha illāllāh”, has been a matter that has been discussed throughout the history and on which articles have been written. Studies, conducted so far, have been relatively only philosophic explanations of the mentioned philosophy. However, there are many studies conducted regarding syntax of kalimah al-tawhīd. Many works have been written on this subject. One of these works is book of Ibrāhīm al-Kūrānī called “*Inbāh al-Anbāh ‘alā Tahqīq I‘rāb Lā Ilāha Illāllāh*”. I obtained this work from the libraries indicated in footnote and investigated as my dissertation. This work was written on composition and syntax of the sentence “لَا إِلَهَ إِلَّا اللَّهُ /lā ilāha illāllāh” which is one of the main conditions of Islam. This work is about language and philosophy. al-Kūrānī divided his book into 12 sections in accordance with number of letters in kalimah al-tawhīd. This work can be classified in that:

In Introduction section, writer informs us on basmalah, salwalah and hamdalah and then the work, and indicates that name of the work was “*Raf‘ al-Ishtibāh ‘an Qawa‘id I‘rab Lā ilāha illāllāh*” at first but this name has been changed as “*Inbāh al-Anbāh ‘alā Tahqīq I‘rāb Lā Ilāha Illāllāh*”. Then, a short information is given on the sections of book and it is indicated that hadiths considering kalimah al-tawhīd are added finally.

In section one, it is looked for an answer the question on whether لا “lā/no/un-” preposition that is stated as nafiy al-jins (makes its type negative) has a meaning separately or not, and then debates made on this subject are mentioned.

In section two, it is looked for an answer the question on the function of لا “lā/no/un-” preposition that is stated as nafiy al-jins (makes its type negative) and underlined on use circumstance of the preposition in question. It is elaborated this preposition can have a meaning only by being used at the beginning of sentence and then examples are given from means of verses, hadith and poems on this subject.

In section three, it is underlined on meaning of الاستثناء “exception” and we are informed on لا “illā/except” which is an exception preposition.

In section four, it is focused on comments and arguments made from the question if negation/banishment exception is demonstrated and exception is negation/banishment from demonstration; and the subject is detailed by presenting examples from verses and hadiths.

In section five, from the question of “Do reason affecting those which are subjected affect the printed ones as well”, debates made on the subject of “subject/printed/reason-product” of Arabic language.

In section six, it is discussed on the subject “price-mubdal minh” of Arabic language, and badaliyah/opposition subject of kalimah al-tawhīd is explained in detail.

In section seven, it is addressed on arguments made on reading of the last letter following the لا “illā” exception preposition, and it is looked for an answer if the vowel point of last letter of this name should be read as *fathah* or *dammah*, and examples are given from verses and hadiths on this subject.

In section eight, discussions made on i'rāb/syntax of "lā ilāha illallāh" are mentioned and we are informed, in detail, on why this sentence is ordered so. This section is the longest part of the book and it constitutes the basis of this book at the same time. To understand this subject, examples are given from many verses, hadiths and poems.

In section nine, it is clarified that if the existence of words such as أحد "ahad", موجود "existing", غير "ghayr", which are covered in "lā ilāha illallāh" sentence, is permissible.

In section ten, it is looked for an answer to the question if "lā ilāha illallāh" sentence indicates the unity of Allah.

In section eleven, it is looked for an answer to the philosophic question on if "lā ilāha illallāh" sentence indicates "unity of acts" as well as unity of Allah.

As for section twelve, it is composed of the answers given to the question if "lā ilāha illallāh" sentence indicates unity of existence of Allah.

In epilogue section, the hadiths is addressed on the merit of "lā ilāha illallāh". After many hadiths are mentioned in this regard, we are informed on invocation of the cult. Ibrāhīm al-Kūrānī mentioned the sheikhs of the cult which he was connected to, and brought the cult sequence to our Master the Prophet.

3. Some Important Works Written on I'rāb of Lā Ilāha Illallāh:

Many works have been written on i'rāb of kalimah al-tawhīd. While some of these works have been written in the sections related to the subjects of relevant books, some of them have been written as self-contained works. Sections of the interpretations and akaid/blief books in which it is mentioned on comments of verses where we see kalimah al-tawhīd and also sections of grammar books in which we see preposition and exception subjects (which make its type negative), it is possible to encounter information on i'rāb of kalimah al-tawhīd. In this regard, in the book called Tamhīd al-Qawa'id of Mohīb al-Dīn Mohammad bin Yousuf bin Ahmad (d.778/1376-1377) who is a famous scholar and known as Nāzir al-Jaysh, and in the book called al-Kulliyyat of Abū al-Baqā Ayyub bin Musa al-Husaynī al-Kūfawī (d.1094/1683), disputes on i'rāb of kalimah al-tawhīd are considerable. Afterwards, scholars have taken these works as model and have made their works better which they wrote on i'rāb of kalimah al-tawhīd. In addition to this, there are many self-contained works written on this subject. Certain of them are as the following:

- *Risālah fī I'rāb Lā Ilāha Illallāh*, Jārullāh Mahmud bin Omar al-Zamahsharī (d.538/1143-1144). Tahqīq: Bahīcah al-Hasanī, Majallah al-Majma al-Ilm al-Irākī, volume. 15, year: 1967.
- *al-Marqāt fī I'rāb Lā Ilāha Illallāh*, Ibn Sāigh (Shams al-Dīn Mohammad bin Abd al-Rahmān al-Zumrūdī) (d.776/1374-1375). Tahqīq: Hasan Musa al-Shair, Dār al-Ammar, 2002-Urdun.
- *Ma'nā Lā Ilāha Illallāh*, Badr al-Dīn Mohammad bin Abd Allah al-Zarkashī (d.794/1391-1392). Tahqīq: Ali Mohyi al-Dīn Ali Qaradaghī, Dār al-I'tisām, 1982-Beyrut.
- *al-Tajrīd fī I'rāb Kalimah al-Tawhīd wa mā Yata'allaq bi Ma'nāhā min al-Tamjīd*, Nūr al-Dīn Ali bin Sultan bin Mohammad al-Harawī al-

- Qārī (d.1014/1605). Tahqīq: Mohammed Ahmad al-Amrūsī, Majallah Cāmiyah al-Imam Mohammad bin al-Suūd al-Islamiyyah, year: 1988.
- *‘Ujālah Zewi al-Intibāh bi Tahqīq I‘rāb Lā Ilāh Illāllāh*, Burhan al-Dīn Ibrāhīm bin Hasan al-Kūrānī (d.1101/1690). Tahqīq: Sālih bin Ibrāhīm al-Farrāj, Majallah al-Dar‘iyyah, number: 47-48, 2009-Riyadh.
 - *I‘rāb Lā Ilāha Illāllāh*, (Kitab al-Jawahir al-Madiyyah), Mohammad bin Abd al-Wahhab (d.1206/1791), Matbaah Manar, v.4, is. 337, 1349-Mısır.
 - *Inbāh al-Anbāh ‘alā Tahqīq I‘rāb Lā Ilāha Illāllāh*, Burhan al-Dīn Ibrāhīm bin Hasan al-Kūrānī (d.1101/1690). Tahqīq: Ahmet Gemi (İbrahim Kūrānī’nin “Inbāhu’l-Enbāh ‘Alā Tahkīki I‘rābi Lā İlāhe Illallah” Adlı Eserinin Tahkīki), Ataturk University, Social Sciences Institute, Ph.D. Thesis, 2013-Erzurum-Turkey.
 - *Risālah fī I‘rāb Lā Ilāha Illāllāh*, Jalāl al-Dīn al-Dawwānī (d.830/1427). Tahqīq: Ahmet Gemi (Ebû Abdillāh Celāluddīn Muhammed b. Es‘ad b. Muhammed ed-Devvānī ve “Risāle Fī I‘rābi Lā İlāhe Illāllāh” Adlı Eseri), *Ekev Akademi Dergisi (Journal of the Academy EKEV)*, Year: 18, v: 58, 2014-Erzurum/Turkey.
 - *‘Ujālah fī I‘rāb Lā Ilāha Illāllāh*, Burhan al-Dīn Ibrāhīm bin Hasan al-Kūrānī (d.1101/1690). Tahqīq: Ahmet Gemi (İbrāhīm Kūrānī’nin “‘Ucāle fī I‘rābi Lā İlāhe Illāllāh” Adlı Eseri), *Ekev Akademi Dergisi (Journal of the Academy EKEV)*, Year: 19, v: 62, 2015-Erzurum/Turkey.
 - *Risālah fī I‘rāb Lā Ilāha Illāllāh*, Abdullah bin Hicāzī bin İbrahim eş-Şerkāvī (d.1227/1812). Tahqīq: Ahmet Gemi (Abdullah Bin Hicāzī Bin İbrahim eş-Şerkāvī Ve “Risāle Fī I‘rābi Lā İlāhe İlallah” Adlı Eseri’nin Arap Dili Açısından Tahlil ve Değerlendirmesi), *Şirnak Üniversitesi İlahiyat Fakültesi Dergisi (Journal of the Sirnak University Journal of Divinity Faculty)*, Year: 7, v: 14, 2016-Şirnak-Turkey.

Conclusion:

Ibrāhīm al-Kūrānī who is one of the famous enlightened of 17th century. He wrote many books and he was in touch with many cult and trained many students. He attracted attention of scholarship world by means of his writings, he became a matter of debate because of his ideas and many books were written on him. Researches have increased on Ibrāhīm al-Kūrānī in Turkey in recent decade and post graduate thesis and doctoral these have been conducted on his life and books. One of these thesis is the work of *Inbāh al-Anbāh ‘alā Tahqīq I‘rāb Lā Ilāha Illāllāh* mentioned above. This work composing of Arabic language and philosophy composition on kalimah al-tawhīd is a book that is remarkable in terms of contents.

Many books have been written on the sentence of “lā ilāha illāllāh” that is one of the basic principles of Islam. These books constitute mainly the aqāid/faith aspect of this sentence. In addition to this, however, arguments have been made on the order of this sentence known as kalimah al-tawhīd and books have been written in this regard. Most of these books have been shared with scholarship world and the important ones have been mentioned above. Given the researches and comments, Ibrāhīm al-Kūrānī will occupy the agenda of scholarship world in the following days.

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