

## 14th Century Ottoman Mufassirs and Their Works 14. Yüzyıl Osmanlı Müfessirleri ve Eserleri

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### Öz

Osmanlı devleti kendisinden önce gelen diğer Müslüman devletler gibi İslâm'a ve Kur'an-ı Kerim'e hizmet etmeye çalışmış ve ilahi kitaptan kastedilen manayı ortaya çıkarmayı amaç edinen tefsir ilmine katkı sağlamaya gayret etmiştir. Bu bağlamda başlangıcından itibaren diğer kurumlarla beraber eğitim ve öğretime büyük önem verilmiş, daha ilk dönemlerden itibaren medreselerin kurulması amaçlanmıştır. Osmanlılarda ilk medrese Orhan Gazi (725-764/1324-1362) tarafından İznik'te 731/1330 tarihinde kurulmuş, daha sonraları devletin sınırlarının gelişmesine paralel olarak Bursa, Edirne vb. merkezlerde yeni medreseler açılmıştır. Tefsir ilmi de medreselerde okutulan derslerin başında gelmesi sebebiyle, bu dersi okutmakla vazifelenen alimlerin tefsir ilmi hususunda donanımlı ve maharetli olmasına itina gösterilmiştir. Dolayısıyla Osmanlı uleması, Allah kelâmını izah sadedinde Kur'an-ı Kerim'in Arapça veya Türkçe (Osmanlıca) olmak üzere tamamını veya bazı sûre ve ayetlerini tefsir etmiş, şerh veya hâşiyeler kaleme almışlardır. Beylik sisteminden hemen çıkılmaması, devletin varlık mücadelesi ve medrese sisteminin henüz teşekkül etmemesi gibi sebeplerden, Osmanlı'nın özellikle kuruluşunun ilk yıllarındaki ilim tedrisi, sonraki yüzyıllara nispeten daha iptidai ve asgari ölçüde olmuştur. Bununla beraber Osmanlı ilim geleneğinde ilk telif eserlerin 14. Yüzyılın sonu ile 15. Yüzyılın başlarında kaleme alındığı müşahede edilmektedir. Binaenaleyh kendisinden sonrakilere rehberlik edecek ulemanın kahir ekseriyeti bu dönemde yetişmiş ve onlar da birçok eser vücuda getirmişlerdir. Araştırmanın amacı, 14. yüzyılda Osmanlı coğrafyası içinde yaşayan veya dolaylı yoldan da olsa Osmanlı ulemasından kabul edilen müfessirlerin dönemsel olarak belirlenmesi ve telif ettikleri eserlerinin tespitinin sağlanmasıdır. Bu doğrultuda ilgili dönemde yaşayan ve tefsir ilmine katkı sunmuş olan ilim adamlarının hayatları ve kaleme olmuş aldıkları eserler zikredilip ulaşıldığı kadaryla tefsirleri hakkında bilgi verilecektir. Çalışma hazırlanırken "İsam Türkiye Kütüphaneleri Veri Tabanı" ve "Yazmalar.gov.tr"nin kataloglarında, belirtilen dönem ve tefsir alanı dikkate alınarak detaylı bir şekilde inceleme yapılmış, ulaşılan eserler müellifleriyle beraber tasnif edilerek incelenmiş ve elde edilen bilgiler tablo olarak çalışmanın sonuna eklenmiştir. Netice olarak Türklerin Müslüman olmasından sonra özellikle ilk yüz yıllarda Osmanlıca (Türkçe) müstakil bir eser kaleme alınmamıştır. İlk dönem âlimlerinden Hattâb b. Ebî Kâsım el-Karahisarî (ö. 717/1317), ilk Osmanlı kadısı olan Şeyh Edebâli el-Karamânî (ö. 726/1325), Dursun Fakih (ö. 726/1325), Kâdî Mahmûd el-Bursevî gibi âlimler tefsir alanında bilgi sahibi olmalarına rağmen eser vermemiş kendilerinden önceki telifleri okutmakla iktifa etmişlerdir. Bu dönemde Şeyh Şihâbu'd-dîn es-Sivâsî (ö. 1006/1597), *'Uyûnü't-tefâsîr lil'l-fuzalâi's-semâsîr* isimli bir tefsir kaleme almış fakat Osmanlı tefsir hareketine önemli ölçüde yenilik kazandıramamış, yine de müstakil bir tefsir kaleme alması sebebiyle Osmanlı'da tefsir hareketinin öncüsü olarak kabul edilmiştir. 14. Yüzyıla gelindiğinde ise yalnızca Muslihiddin Mustafa b. Muhammed'in sure tefsiri özelliğini taşıyan Amme Cüzü, Fâtîha, İhlâs, Mülk ve Yâsin surelerini Türkçe olarak tefsir ettiği gözlenmektedir. Bununla beraber 14. yüzyılda ulaşabildiğimiz kadaryla toplamda yirmi yedi tefsir hâşiyesi bulunmaktadır. Osmanlı'da ilk hâşiyeyi yazan kişi Cemalüddin el-Aksarâyî olup, o Zemaşerî, Kâdî ve Râzî'nin tefsirlerinde kullandıkları akıl metodunun Osmanlı medreselerine yerleşmesinde büyük rol oynamıştır. Ayrıca Keşşâf üzerinde yaptığı çalışma ile Zemaşerî'nin bu eserinin Osmanlı medreselerinde okutulup yaygınlaştırılmasına öncülük ettiği söylenmiştir. Aksarâyî'den sonra Ekmelüddin el-Bâbertî gibi bazı âlimlerin de yine hâşiyeler yazarak bu alana katkı sağladığı bilinmektedir.

**Anahtar kelimeler:** Tefsir, Müfessir, Osmanlı, Osmanlı Müfessirleri, 14. yy. Osmanlı.

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It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited. İhsan Sütşurup

**Complaints**

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**Abstract**

The Ottoman state, like other Muslim states that came before it, tried to serve Islam and the Qur'an al-kerim and endeavored to contribute to the science of tafsir, which aims to reveal the meaning of the divine book. In this context, great importance was attached to education and training along with other institutions from the very beginning, and it was aimed to establish madrasahs from the earliest periods. The first madrasah in the Ottomans was established by Orhan Gazi (725-764/1324-1362) in Iznik in 731/1330, and later, in parallel with the development of the borders of the state, new madrasahs were opened in centers such as Bursa, Edirne, etc. Since the science of tafsir was one of the most important courses taught in madrasahs, care was taken to ensure that the scholars assigned to teach this course were well-equipped and skilled in the science of tafsir. Therefore, Ottoman scholars exegeted all or some sūrah and verses of the Qur'an al-kerim, in Arabic or Turkish (Ottoman Turkish), and wrote commentaries or glosses in order to explain the word of God. Due to reasons such as the inability to leave the Principality system immediately, the state's struggle for existence, and the fact that the madrasah system had not yet been formed, the Ottoman scholarship, especially in the early years of its establishment, was more primitive and minimal compared to the later centuries. Nevertheless, it is observed that the first works of Ottoman scholarly tradition were written in the late 14th and early 15th centuries. Consequently, the vast majority of the scholars who would guide those who would come after them were trained in this period and they produced many works. The aim of this study is to periodically identify the mufassirs who lived in the Ottoman geography in the 14th century or who were accepted as Ottoman scholars, even if indirectly, and to identify their works. In this direction, the lives of the scholars who lived in the relevant period and contributed to the science of tafsir and the works they wrote will be mentioned and information about their tafsirs will be given as far as possible. While preparing the study, a detailed examination was made in the catalogs of "İsam Turkey Libraries Database" and "Yazmalar.gov.tr", taking into account the specified period and the field of tafsir, the works reached were classified and examined together with their authors, and the information obtained was added to the end of the study as a table. In conclusion, after the Turks became Muslims, especially in the first centuries, no independent Ottoman (Turkish) work was written. Scholars such as Khattāb b. Abī Qāsim al-Karahisārī (d. 717/1317), Shaykh Edebālī al-Karamānī (d. 726/1325), Dursun Fakih (d. 726/1325), Qāḍī Mahmūd al-Bursawī, who was the first Ottoman qadi, did not publish works despite their knowledge in the field of tafsir, and contented themselves with reading the previous works. In this period, Shaykh Shihāb al-dīn al-Sivāsī (d. 1006/1597) wrote a tafsir titled 'Uyūn al-tafāsīr lil al-fuzalā'ī al-samāsīr, but he could not bring a significant innovation to the Ottoman tafsir movement; nevertheless, he was accepted as the pioneer of the tafsir movement in the Ottoman Empire as he wrote an independent tafsir. In the 14th century, only Muslihiddīn Mustafa b. Muhammad wrote a tafsir in Turkish on the surahs Amme Juz, Fātiha, Ihlās, Mülk and Yâsin. In addition, a total of twenty-seven tafsir commentaries exist from the 14th century, based on the available records. The first commentary writer in the Ottoman Empire was Jamal al-Dīn al-Aksarāyī, who played a major role in introducing the method of reason used by Zamakhsharī, Qāḍī and al-Rāzī in their commentaries into Ottoman madrasahs. It is also said that he pioneered the teaching and popularization of Zamakhshari's work in Ottoman madrasahs with his work on Kashshāf. After Aksarāyī, it is known that some scholars such as Ekmelüddīn al-Bābertī also contributed to this field by writing commentaries.

**Keywords:** Tafsir, Mufassir, Ottoman, Ottoman Mufassirs, 14th century, Ottoman.

## Introduction

The Ottoman Empire, established in Söğüt in 1299, experienced limited and rudimentary educational activities in its early years due to the continuation of the beylik system, the struggle for survival, and the delayed establishment of the madrasah system. The first madrasah, founded around 1330 by Orhan Gazi in İznik, marks a significant point in this regard. Post-conquest periods saw a considerable increase in scholarly activities and the number of works, including those in tafsir (Qur'anic exegesis).

Like previous Muslim states, the Ottoman Empire prioritized serving Islam and contributing to the science of tafsir, which aims to elucidate the meanings intended in the Qur'an. Ottoman scholars wrote commentaries on the entire Qur'an or specific surahs and verses in Arabic or Turkish (Ottoman). Initially, word-for-word Turkish translations, a habit from the beylik period, were replaced by more comprehensive commentaries in the 14th and 15th centuries (Müjgân, 1962: 123-141). While most works were authored in Arabic, Turkish commentaries were also produced, including translations of Arabic works (Günay, 2016: 86).

Turkish tafsir efforts in the Ottoman period included interlinear translations, translations of long commentaries, and works of intermediate length (Kaya, 2012: 303). Despite many scholars being trained, independent works in tafsir were rare. The popularity of Zemahşeri's "al-Kashshâf" and Kâdî Baydâvi's "Anwâr al-Tanzîl wa Asrâr al-Ta'wîl" meant that new works were seldom authored, with scholars instead writing commentaries on these texts.

Initially, educational activities took place in mosques and masjids (Yakuboğlu, 2006: 14). Eventually, dedicated facilities, or madrasahs, were built to meet growing needs, and scholarly activities were moved there.<sup>1</sup> The formal establishment and development of madrasahs as institutions began during the Great Seljuks under Nizâmülmülk's efforts (Baltacı, 2005: 1/107). The first Ottoman madrasah, continuing the tradition of Seljuk and Anatolian beylik madrasahs, was established during Orhan Gazi's reign, around 1330-31 in İznik (Baltacı, 2005: 1/64-72). This delay in establishing madrasahs explains the late start of scholarly activities.

Few analytical tafsir works were written in the Ottoman Empire. Factors such as the belief that the gate of ijtihad was closed, the prioritization of Qur'anic recitation as an act of worship, the lack of specialization in tafsir, the use of commentaries as textbooks, rote learning in madrasahs, unqualified appointments of teachers, and the lack of scholarly training during wartime contributed to this (Dartma, 2012: 92-103; Abay, 2012: 91-104).

The first tafsir works in the Ottoman literary culture emerged at the end of the 14th and the beginning of the 15th centuries. Thus, significant scholars and mufasssirs who would guide subsequent generations were trained during this period, producing numerous works. This article examines the lives and works of mufasssirs who lived in the Ottoman lands or were considered part of the Ottoman scholarly tradition in the 14th century, focusing on their contributions to tafsir.

Research was conducted using the "ISAM Turkey Libraries Database" (<http://ktp.isam.org.tr/?url=ktpgenel/findrecords.php>) and the "Manuscripts" catalog (<http://www.yazmalar.gov.tr/>), focusing on the relevant period and field of tafsir. Scholars considered Ottoman

<sup>1</sup> Due to the primary function of mosques being places of worship and the occasional increase in the number of students, it became impossible to conduct both teaching and worship activities simultaneously in these locations. This was because the instructional process involved not only the lecturer's explanations but also interactions such as questions and answers, and sometimes discussions that could lead to disputes, which did not align with the spirit of mosques as places of worship and tranquility. These mentioned reasons led to the educational activities moving out of the mosques and the emergence of madrasahs. (Bilge, 1984: 2).

mufassirs were identified, and the research continued using biographical works, books, theses, and similar sources. The study covers the periods of the first four Ottoman sultans—Osman Gazi (d. 1326), Orhan Gazi (d. 1362), Murad Hüdavendigâr (d. 1389), and Yıldırım Bayezid (d. 1403), focusing on scholars who lived between 1300-1400.

Previous studies have generally provided an overview of tafsir activities in the Ottoman period or focused on famous Ottoman mufassirs. However, there has been no study specifically examining Ottoman mufassirs and their works from the founding years (1300-1400). This study aims to fill this gap by exploring the lives and works of mufassirs from this period, particularly their contributions to tafsir.<sup>2</sup> The lives of these scholars will be briefly outlined, followed by a discussion of their works, with a focus on their tafsir writings based on available sources.

### 1. İbn Türkmen Alâaddin Ali b. Osman el-Mardîni (d. 750/1349)

His full name is Abū'l-Ḥasan Alâuddīn Alī b. 'Uthmān b. Ibrāhīm al-Turkmānī al-Mardīnī. He was born in 683 (1284). As indicated by his title, he was originally from Mardin but moved to Cairo, the capital of Egypt, with his family at a young age (Kehhāle, 1993: 192; Ziriklī, 1995: 1/168).

His father was a renowned Hanafī jurist in Egypt and a scholar who wrote a commentary on Muḥammad b. Ḥasan al-Shaybānī's "al-Jāmi' al-Kabīr." Known as an authority in Hanafī jurisprudence, Ibn Türkmen also produced nearly seventy works across various fields including hadīth, tafsir, theology, jurisprudence, Sufism, history, literature, poetry, mathematics, and inheritance laws, though many were left incomplete. He excelled in both rational and transmitted sciences, served as a teacher and mufti in Egypt, and held the position of Hanafī Chief Judge of Egypt from Shawwal 748 (January 1348) until his death on 10 Muharram 750 (31 March 1349) (Tāhir Efendi, n.d.: 1/349; Kehhāle, 1993: 192; Ziriklī, 1995: 1/168; Polat, 2000: 21/234-235; Doğan, 2011: 139).

#### 1.1. Works

1. Behīmetü'l-e'ārib bimā fi'l-Qur'ān mine'l-qarīb
2. al-Jawharat al-naqiyy fi'l-radd 'alā al-Bayhaqī
3. al-Mu'talif
4. al-Muntaḥab fi'l-ḥadīth
5. Kitāb al-Ḍu'afā' wa'l-matrūkīn
6. Muḳtaṣar 'Ulūm al-ḥadīth li-Ibn al-Şalāh
7. Muḳtaṣar Muḥaṣṣil Afkār al-mutaqaddimīn wa'l-muta'akhhirīn min al-ḥukamā'
8. Muḳtaṣar Risālat al-Qushayriyya
9. Muḳtaṣar al-Hidāya
10. Sādiyya fi uşūl al-fiqh
11. Sunan al-şaghīr wa'l-kabīr
12. Sharḥ Jāmi' al-kabīr
13. Sharḥ al-Hidāya
14. Sharḥ al-Shamsiyya (Bursalı, n.d.: 1/349; Ziriklī, 1995: 1/168)

#### 1.2. Works in the Field of Tafsir

##### 1.2.1. Behīmetu'l-E'ārib bimā fi'l-Qur'ān mine'l-Qarīb

<sup>2</sup> Yıldırım Bayezid ascended to the throne in 1389 and remained in power until he was captured by Timur in 1402. Since our study focuses on 14th-century scholars, only those exegetes who lived during Bayezid's reign up to the year 1400 are mentioned.

Although sources mention this work by the author, detailed searches in the Islamic Research Center's (ISAM) Turkey Libraries Database and the manuscripts.org archives yielded no results for such a work.

Further research revealed that this work was recorded in the literature under the title **Behjat al-arīb fi bayān mā fi Kitābillāh min al-gharīb**. This book explains the obscure words in the Qur'an briefly according to the order of surahs and verses and was published in 1410/1990 by 'Alī Ḥusayn al-Bawwāb in Jordan (Polat, 2000: 21/234-235).

## 2. Dâvûd-i Kayserî (d. 751/1350)

His full name was Dâvûd b. Mahmûd b. Muḥammad al-Rûmî al-Kayserî al-Sawî, and he was born around 661/1260 (Fazlıoğlu, 2011: 33; Bayrakdar, 2012: 12-13). He is reported to have been born in either Karaman (Brockelmann, 1995: 2/299) or Kayseri, with most sources indicating Kayseri as his birthplace. Indeed, he himself used the nisba "al-Rûmî al-Kayserî" (Taşköprizâde, 1985: 7).

A prominent Sufî, Dâvûd-i Kayserî traveled to Egypt, one of the leading centers of learning at the time, to further his education. There, he studied hadith, tafsir, and usul (principles of Islamic jurisprudence) (Taşköprizâde, 1985: 7). After spending several years in Egypt, he returned to Anatolia and continued his teaching activities in Konya or Kayseri (Bayrakdar, 2012: 13). Sultan Orhan Gazi offered him the positions of judge and chief justice, which he declined. He was later appointed as an administrator and instructor at the İznik Madrasa, the first madrasa of the Ottoman Empire, established by converting a church or building it from scratch according to differing accounts (Bayrakdar, 2012: 15-16).

### 2.1. Works

1. Sharḥ Ta'wîlât al-Basmala
2. Kashf al-ḥijāb 'an kalām Rabb al-arbāb
3. Maṭla'
4. Taḥqîq Mā' al-ḥayāt wa kashf asrār al-zulumāt
5. Sharḥ al-Qaṣīda al-tā'iyya
6. Sharḥ al-Qaṣīda al-mîmiyya
7. Muqaddimāt
8. Asās al-waḥdāniyya wa mabna' al-fardāniyya
9. Nihāyat al-bayān fî dirāyat al-zamān
10. Sharḥ 'Anqā mughrib
11. Sharḥ asmā' al-ḥusnā
12. Risālat al-irāda
13. Risāla marmūza
14. Sharḥ Kitāb al-ḥujūb
15. Gūldeste
16. Maqāmāt.<sup>3</sup>

### 2.2. Works in the Field of Tafsir

#### 2.2.1. Sharḥ Ta'wîlât al-Basmala

<sup>3</sup> The last seven works mentioned are attributed to the author, but their authenticity needs to be verified. (Bayrakdar, 2012: 24-26).

With the establishment of the first Ottoman madrasa, the tradition of writing commentaries began, indicating the start of authorship activities in tafsir. Dâvûd-i Kayserî's commentary on the interpretation of the basmala, found in Kamal al-Dîn Kashânî's "Ta'wîlât al-Qur'ân," is an example of this tradition. The full title of the work is **Sharḥ al-Basmala min al-Ta'wîlât al-Kâshâniyya** (also known as **Tafsîr al-Basmala**). This commentary exemplifies the foundational commentary approach of the Ottoman madrasas, blending it with a Sufi perspective. However, this Sufi approach did not continue in later tafsir commentaries, making it a unique example (Abay, 2012: 183-184).

### 3. Ebü's-Senâ Mahmud b. Ahmed Cemaleddin Konevî (d. 770/1369)

His full name was Abû'l-Mahâsin (Ebü's-Senâ) Jamâluddîn Maḥmûd b. Sirâjuddîn Aḥmad b. Mas'ûd al-Konevî al-Dimashqî. He was born in Damascus and became famous as Ibn al-Sirâj. He was a notable jurist and also knowledgeable in theology (kalâm) and principles of Islamic jurisprudence (usul). As a leading Hanafi scholar, Jamaledin Konevî served twice as the chief Hanafi judge in Damascus, first in 759 (1358) and again in 766 (1365). He also taught at the Umayyad Mosque and the Rayhaniyya and Hatuniyya madrasahs, producing numerous works, primarily in jurisprudence (Bağdâdî, 1951: 2/409; Bursalı, n.d.: 1/305; Kehhâle, 1993: 3/797; Ziriklî, 1995: 7/162).

#### 3.1. Works

1. Kitâb tahdhîb aḥkâm al-Qur'ân
2. Ikhtisâr Sharḥ al-Hidâya al-musammâ bi Khulâṣat al-nihâya
3. Kitâb mashriq al-anwâr fî mushkil al-âthâr
4. Kitâb al-jam' bayna waqf hilâlîn wa'l-ḥisâb
5. Kitâb al-ghaniya fî'l-fatâwâ
6. Kitâb al-ijâz fî'l-i'tirâq 'alâ adillat al-shar'î
7. Kitâb al-qalâ'id fî Sharḥ al-'aqâ'id
8. Kitâb al-mu'tamad
9. Kitâb al-nadîd fî Sharḥ al-'umda wa'l-uşûl
10. Kitâb al-tafrîd fî Sharḥ al-Tajrîd li'l-Kudûrî
11. Kitâb al-Takmila fî fawâ'id al-Hidâya
12. Mukhtaşar Musnad Abî Ḥanîfa
13. Muqaddima fî raf' al-yadayn fî'l-şalât
14. Sharḥ 'Aqîdat ahl al-sunna wa'l-jamâ'a
15. Sharḥ Mughni al-musammâ bi Kitâb al-muntahâ fî uşûl al-fiqh
16. al-Zubda Sharḥ al-'Umda (Bağdâdî, 1951: 2/409; Bursalı, n.d.: 1/305; Ziriklî, 1995: 7/162)

#### 3.2. Works in the Field of Tafsir

##### 3.2.1. Kitâb tahdhîb aḥkâm al-Qur'ân

Although the title of this book is mentioned in the sources, detailed information about its contents has not been found in our research.

### 4. Ekmeluddîn Muhammed Babertî (d. 786/1384)

His full name was Ekmeluddîn Abû 'Abd Allâh Muḥammad b. Muḥammad b. Maḥmûd b. Kamâluddîn Aḥmad al-Bâbertî al-Rûmî al-Mişrî al-Ḥanafî. Although he spent most of his life outside the Ottoman borders, he is generally considered an Ottoman scholar (Demir, 2007: 347). The nisba "Babertî"



suggests he was from Bayburt, a city in present-day Turkey. Some scholars like Shāh Walī Allāh, Dihlawi, and Laknawi referred to him as being from the village of Bāberta near Baghdad, leading to confusion. However, his title "Rūmī" (indicating Anatolia) supports the Bayburt origin (Aytekin, 1991: 4/377-378).

Baberti began his education in Bayburt and then moved to Aleppo, where he continued his studies until 740. His exceptional intelligence and talent made him stand out among his peers. He later went to Cairo for advanced studies, learning from prominent scholars like Quṭbuddīn al-Rāzī, Shamsuddīn Maḥmūd al-Iṣfahānī, Ibn Qudāma al-Maqdisī, Abū Ḥayyān al-Andalusī, Ibn ‘Abd al-Hādī, and al-Dawlāsī, receiving authorization (ijazah) from them. Recognized as an Egyptian scholar, he taught at al-Azhar and the Shaykhūniyya Madrasah. His fame reached the palace, and he developed a friendship with Sultan Zahir Berkuk, who would sometimes visit Baberti’s classes. Despite numerous offers, he declined judicial positions, preferring teaching and scholarly activities. Baberti passed away in 786/1384 at the age of 72. His funeral was attended by many, including Sultan Berkuk, and he was buried in the garden of the Shaykhūniyya Madrasah, where he had taught for many years (Bağdādī, 1951: 1/171; Bursalı, n.d.: 1/305; Kehhâle, 1993: 3/691; Laknawi, 1324: 195; Bilmen, 1955: 2/394-395; Aytekin, 1991: 377-378).

#### 4.1. Works

Baberti authored numerous works in various fields including jurisprudence, tafsir, hadith, theology, and Arabic language. Some of his notable works are:

1. Ḥāshiyā ‘alā al-Kashshāf
2. Risāla fī ba‘ḍ laṭā’if Sūrat al-Ikhlās
3. Tafsīr al-Qur’ān (Risāla fī tafsīr ba‘ḍ al-āyāt)
4. Tuḥfat al-abrār fī Sharḥ Mashāriq al-anwār
5. al-Taqrīr fī Sharḥ uṣūl al-Pazdawī
6. al-Anwār fī Sharḥ al-Manār
7. al-‘Ināya fī Sharḥ al-Hidāya
8. al-Nukat al-zarīfa fī tarjīḥ madhhab al-imām al-Ḥanīfa
9. al-Irshād fī Sharḥ al-Fiqh al-akbar
10. Sharḥ Farā’id al-sirājiyya
11. al-Maqṣad fī’l-kalām
12. Ḥāshiyā ‘alā Sharḥ al-Tajrīd
13. Sharḥ Talkhīṣ al-Miftāḥ
14. al-Sadafat al-maliyya bi’l-durrat al-alfiyya li Ibn al-Mu‘tī (fī al-naḥw) (Bağdādī, 1951: 1/171; Kâtip Çelebi, 1941: 1/112-155-351-443-472-477-750-852, 2/1158-1247-1478-1688-1806-1824-1854-1861-1977-2015-2035; Bilmen, 1955 2/573)

#### 4.2. Works in the Field of Tafsir

##### 4.2.1. Ḥāshiyā ‘alā al-Kashshāf

This commentary, as mentioned above, was written by Baberti on the early part of al-Kashshāf, covering from Fātiḥa to the end of Āl ‘Imrān. Several copies of this work exist in Istanbul libraries. Baberti began his work with a lengthy introduction, explaining that he aimed to correct the errors in al-Kashshāf, respond to incorrect ideas, and provide accurate explanations, especially regarding Mu'tazilite views, to align

with Sunni beliefs. He drew on the statements of the companions and sectarian leaders, touching on theology and auxiliary sciences without referencing his sources (Demir, 2007: 352).

In this commentary, Baberti did not explain every verse but focused on significant points. He provided extensive commentary on the Fātiḥa and Baqara surahs and summarized previous discussions in Āl 'Imrān to avoid repetition (Demir, 2007: 352).

#### 4.2.2. Treatise on Some Subtleties of the Surah Al-Ikhlās

In this work, as suggested by its title, Baberti focuses on Zamakhshari's exegesis of Surah Al-Ikhlās. The work consists of an introduction, two main discussions, and a conclusion. In the introduction, the author states that he wrote this work to ensure the full comprehension of Allah's attributes of perfection and to alleviate the difficulties in understanding the discourse (Demir, 2007: 353). Similarly, it addresses the early days of Islam when the Quraysh asked the Prophet, "Describe to us the Lord you are inviting us to believe in." The Prophet's explanations to them, attempting to prove Allah's attributes with various evidences, are discussed. In the main discussion section, the surah is first examined in terms of grammar and rhetoric, and then its theological aspects are touched upon, highlighting the uniqueness of Allah in terms of existence, unity, and incomparability. In the final part, the conclusion, the author completes the treatise by explaining the virtues of the surah and the oneness of Allah through various hadith narrations (Demir, 2007: 354).

#### 4.2.3. Commentary on the Qur'an (Treatise on the Exegesis of Certain Verses)

This work, mentioned by Ismail Pasha al-Baghdadi among Baberti's works (Baghdadi, 1951: 2/171), is not an independent commentary but rather consists of the exegesis of a few selected verses. In this work, the author discusses certain issues in the Kashshaf that do not align with Sunni beliefs, addressing controversial matters, fulfilling the requests and desires of his friends, and answering questions by interpreting specific selected verses.

### 5. Cemaleddin Muhammed Aksarayî (d. 791/1388)

His full name is Cemalüddin Muhammed b. Muhammed b. el-Aksarayî er-Razi el-Hanafî, and he was one of the prominent scholars and sheikhs during the reign of Sultan Murad I Hudavendigâr (764-791/1362-1389) (Bursalı, n.d.: 1/265; Ali Cevad, 1314: 4/1007). Aksarayî is reputed to be the great-grandson of the famous exegete Fakhrüddin al-Razi (d. 606/1210) from the fourth generation. He received his education primarily from his father and other notable scholars of his time (Bilmen, 1955: 2/569). Developing himself not only in religious and rational sciences but also in medicine, Aksarayî became an authority in fields such as jurisprudence, exegesis, Arabic language, and rhetoric (Isfahani, 1280: 2/409).

Aksarayî taught for many years in his hometown of Aksaray before moving to Karaman. In Karaman, he was appointed as a professor at the Madrasah-i Muselsele,<sup>4</sup> where, in addition to being proficient in various sciences, one was required to have memorized "Sihah al-Jawhari".<sup>5</sup>

#### According to the narration, Aksarayî categorized his students into three groups.

1. **First Group:** He would explain the lessons to the first group on their way from home to the madrasa. Since they had their lessons while walking, they were called "meşşâiyûn" (walkers).

<sup>4</sup> The reason for this is that the person who endowed the madrasa stipulated in the endowment deed that the lecturers must memorize the mentioned work (Ali Cevad, 1314: 4/1008; Hoca Muhammed, 1280: 2/409, Bilmen, 1955: 2/569).

<sup>5</sup> Sîhâh-ı Cevherî, known as the first book printed in Turkey, is the Turkish translation of the Arabic dictionary titled Tâcû'l-luġa ve sîhâhu'l-'Arabiyye, authored by the scholar Jawharî. The work, consisting of twenty-eight sections and eight chapters each, became famous as Vankulu Dictionary. It was published in two volumes in Istanbul by İbrahim Müteferrika in 1141 AH (1729 AD) and later had various editions (Kaçalın, 2012: 42/513).



2. **Second Group:** The second group of students would gather and have lessons in the porticos of the madrasa. They were referred to as "revâkıyyûn" (portico students).

3. **Third Group:** The third group consisted of students who took lessons inside the madrasa (Öz, 1993: 6/307-309).

Aksarayî is noted for having a significant role in introducing the rational methods used by Zemahshari, Qadi, and Razi in their exegeses into Ottoman madrasas. It is even said that his work on the "Kashshaf" paved the way for this exegesis to enter madrasas (Kılıç, 1981: 92-95). Additionally, one of Aksarayî's notable features is that he wrote the first gloss in the Ottoman Empire.

### 5.1. His Works

1. Gloss on al-Kashshaf
2. Commentary on the Difficulties of the Noble Qur'an and the Difficulties of the Hadith (in Persian)
3. Akhlaq-i Jamali
4. Hadith-i Arba'in
5. Gloss on Multaqa
6. Treatise on the Permissibility of Dance and Music
7. Commentary on Ghayat al-Quswa
8. Commentary on Majma' al-Bahrayn
9. Commentary on Talhis
10. Commentary on "Indeed, Allah Created Adam in His Image"
11. Commentary on Lubbab, named "Unveiling of Syntax"
12. Commentary on al-Idah
13. Commentary on the "Miraculous Canon," named "Solving the Miracle" (Baghdadi, 1951: 2/165; Bursalı, n.d.: 1/291; Bilmen, 1955: 2/391-392)

### 5.2. His Works on Exegesis

Aksarayî did not leave behind an independent work on exegesis but rather wrote commentaries and glosses.

#### 5.2.1. Gloss on al-Kashshaf

In this work, the author objected to the glosses of Qutb al-Din al-Razi on Zamakhshari's "Kashshaf" and tried to clarify issues he found ambiguous (Nüveyhid, 1988: 3/618). He defended the attributes and actions of Allah mentioned in the Surahs Al-Fatiha and Al-Baqara according to Sunni beliefs, and criticized some views. While analyzing these views, he made extensive use of the sciences of morphology, syntax, and rhetoric, and conducted syntactical analyses (Demir, 2007: 359).

The said gloss on the "Kashshaf," written in 1388 and dedicated to Çandarlı Kara Halil, holds great significance in the history of Ottoman exegesis. If the date of writing is correct, it would be the first gloss written in the Ottoman Empire (Abay, 2012: 184).

#### 5.2.2. Commentary on the Difficulties of the Noble Qur'an and the Difficulties of the Hadith

The exact nature of this Persian work is unknown, as it does not appear in library records.

### 6. Felekabadi (d. 799/1397)

Known fully as Mu'min b. Ali b. Muhammad al-Rumi al-FeleKabadi, little is known about this scholar's life in the sources.

### 6.1. His Works

The only known work of FeleKabadi is "Jami' al-Kalam" (Brockelmann, 1995: 7/372). Although the renowned German orientalist Brockelmann mentions this work in his studies, no further information about the work has been found in other sources.

## 7. Ibn Melek (d. 801/1399)

His full name is Izzuddin Abdul Latif b. Abdul Aziz b. Aminuddin al-Aydini al-Tirevi al-Rumi. He was one of the famous Hanafi jurists of his time and was known as Ibn Melek and Ibn Ferishta. He continued his life in Tire, both during the beylik period and after Yıldırım Bayezid integrated this beylik into the Ottoman administration. Little is known about his childhood and education, but it is noted that he memorized many books due to his excellent memory and retention skills. The author, known for his inclination towards jurisprudence, also engaged in Sufism. He died in Tire, with different sources providing varying death dates (797-801-885). The prevailing view considers him one of the commentators of the 14th century (Baghdadi, 1951: 1/617; Zirikli, 1995: 4/182; Kehhale, 1993: 6/11, Ibn al-Imad, n.d.: 7/342; Laknawi, 1354: 107).

### 7.1. His Works

1. Exegesis of Surah Al-An'am
2. Benefits of the Qur'an
3. Mabarik al-Azhar fi Sharh Mashaariq al-Anwar by al-Saghani
4. Commentary on Majma' al-Bahrayn
5. Commentary on Masaabih al-Sunnah
6. Commentary on Manar al-Anwar
7. Al-Ashbah wa'l-Naza'ir
8. Minyat al-Sayyadin fi Ta'lim al-Istiyad wa Ahkamih
9. Commentary on al-Wiqaya
10. Commentary on Tuhfat al-Muluk fi Furu' al-Hanafi
11. Treatise on Sufism
12. Commentary on the Introduction to Jurisprudence by Abu'l-Layth
13. Manzumah Kanun al-Lughah

### 7.2. His Works on Exegesis

#### 7.2.1. Exegesis of Surah Al-An'am

As the title suggests, this book is written as an exegesis of the Surah. In this treatise, written in the nature of dirayah exegesis, the author does not cite any sources; he does not mention any chains of transmission or names in the narrations of hadith and reports. The exegesis provides brief information on theological topics, the existence and unity of Allah, angels, miracles, and the afterlife, sometimes touching upon different readings (qiraat) (Demir, 2007: 168).

#### 7.2.2. Benefits of the Qur'an

This work, mentioned in the sources but with doubts regarding its attribution to the author, has no available information..

## 8. Şihâbuddin es-Sivâsi (d. 803/1402)

The author, whose full name is Shihabuddin Abu's-Sana Ahmed b. Mahmoud es-Sivasi, was a renowned exegete from the era of the Anatolian beyliks. However, due to some beyliks being incorporated into the Ottoman Empire during Yıldırım Bayezid's reign, he is also considered part of the Ottoman scholarly tradition of that period (Taşköprizâde, 1985: 31). Sivasi holds a significant place in the Ottoman scholarly tradition, primarily because he broke away from the tradition of writing glosses and authored an independent exegesis. His creation of an independent exegesis marked him as a pioneer of exegesis in the Ottoman Empire (Arslan, 1990: 9/189).

Sivasi lived during the time of the Eretnaogulları<sup>6</sup> and the Kadı Burhaneddin Beylik, which was later terminated by Yıldırım Bayezid (Mehmet Süreyya Bey, 1308: 3/176). His strong desire and interest in knowledge led him to study under renowned scholars from a young age. After attaining a high level of proficiency in the religious sciences, he turned towards Sufism, joining the Zeyniyye order and rising to the position of sheikh (Bursalı, n.d.: 1/90). He later moved to Ayaslug (present-day Selçuk) and settled there due to the favor shown by Aydınoglu Mehmet. He remained in Ayaslug until his death, engaging in teaching, preaching, and spiritual guidance (Taşköprizâde, 1985: 31; Bilmen, 1955: 2/571; Dartma, 2005: 9/2).

Although there are varying accounts regarding the date of his death (780, 803, 860), the fact that he wrote his exegesis before 800 leads to his classification as a 14th-century exegete (Taşköprizâde, 1985: 31; Kehhâle, 1993: 4/309; Hoca Sadeddin, 1280: 2/415). Sivasi was buried in Ayaslug, and his tomb is a well-visited site among the notable Sufi graves (Doğan, 2011: 212).

### 8.1 His Works

1. 'Uyûnü't-tefâsîr li'l-fudalâi's-semâsîr (Tefsîr-i Şeyh)
2. Commentary on Surah Al-Kahf (Süleymaniye Library, Pertevniyal Sultan, nr. 85/2)
3. Dâiru'l-vusûl ilâ 'ilmi'l-usûl
4. Risâletü'n-necât min şerri's-sifât
5. Cezzâbü'l-kulûb ilâ tarîkı'l-mahbûb
6. Commentary on al-Misbah
7. Riyâdu'l-ezhâr fî celâili'l-ebâr
8. 'Uyûnü't-tevârih
9. Commentary on al-Fara'id al-Sirajıyya (Baghdadi, 1951: 1/118; Bursalı, n.d.: 1/200-201; Bilmen, 1955: 2/393-394; Sülün, 2010: 38/418-420)

### 8.2 His Works on Exegesis

#### 8.2.1. 'Uyûnü't-tefâsîr li'l-fudalâi's-semâsîr

This exegesis, written by the author in Sivas, is known among scholars as "Tefsîr-i Şeyh" (Taşköprizâde, 1985: 31; Bilmen, 1955: 2/572). Since no mystical interpretations are found in the exegesis, it is understood that the author wrote this work before engaging in Sufism (Arslan, 1990: 9/195). The exegesis primarily employs the dirayah method and is compiled from works that are not difficult to understand. The author's choice of clear language makes the exegesis easier to comprehend. Despite being the first independent exegesis written in the Ottoman Empire, it did not introduce significant innovations to the Ottoman exegetical movement and was not frequently referenced (Arslan, 1990: 9/195). Nonetheless, scholars such as Ebû's-Suûd

<sup>6</sup> The Eretna Beylik, founded by Alaeddin Eretna, originally from the Uyghur Turks, was a Turkish principality that existed in Anatolia between 1335 and 1381, with its centers in Kayseri and Sivas (Göde, 1995: 11/295-296).

(d. 982/1574), İsmail Hakkı Bursevî (d. 1137/1724), Lutfullah Erzurûmî (d. 1202/1787), and Hasan Basri Çantay benefited from Sivasi's work when writing their own (Dartma, 2001, 144).

In his exegesis, the author did not introduce a new methodology but repeated what had been done before. He utilized verses, hadiths, and reports from companions and followers in his interpretations, mentioned the reasons for revelation, abrogation, and recitation differences, and provided concise information on jurisprudential and theological issues without engaging in criticism (Yıldız, 1987: 2/1; Arslan, 1990: 9/197; Dartma, 2001: 4/11).

### **9. Musluhiddin Mustafa b. Muhammed (d. ?)**

There is not much information available about the life of Mustafa b. Muhammed. He lived during the period of the Hamidoğulları and İnançoğulları Beyliks and was known for his short surah exegeses (Bursalı, n.d.: 2/13). It is known that he was born in Eğirdir, and although it is mentioned that he lived during the period of Orhan Gazi (725-764/1324-1362), it can be inferred that he was born much earlier and was alive around 1362, given that the famous Muslim traveler Ibn Battuta (d. 770/1368) visited the region in 1333 and praised a man named "Faqih Musluhiddin" (Ibn Battuta, 1997: 2/168). Additionally, the dedications in his commentaries on Surah Yasin and Surah Mulk to İshak Bey Murad Arslan, along with the 1362 coin and the continuation of İshak Bey's reign until 1368, suggest that he was alive during this period (Yelten, 1999: 250; Okulu, 2018: 3-4).

Bursalı Mehmet Tahir Efendi, who wrote about Ottoman authors, mistakenly identified the exegete Mustafa b. Muhammed as Mustafa b. Muhammed el-Ankaravi. Bursalı mentioned that Musluhiddin was an early Ottoman scholar who wrote a commentary on Surah Mulk dedicated to Prince Suleyman, and he also mentioned a work titled "Hallu'n-nâsihîn" that discusses the miracles of the three holy months and salawat, as well as ancient stories (Bursalı, n.d.: 1/385). However, due to the lack of connection between the scholar's region and Ankara, the sources used in "Hallu'n-nâsihîn" being written after his period, and the different style of the work, it is understood that Musluhiddin Mustafa b. Muhammed and Mustafa b. Muhammed Ankaravi are two different individuals (Öztürk, 2001: 731-732).

Based on his commentary on Surah Ikhlas, where he frequently included Persian couplets, it can be inferred that he knew Persian well. Additionally, using sources like Thalabi, Samarkandi, and Najm al-Din Daya indicates his proficiency in Arabic. It is also evident that he had a rich knowledge of stories, a deep affection for Mawlana, and a Sufi inclination (Okulu, 201: 5).

#### **9.1. His Works**

1. Commentary on the Amme Juz
2. Commentary on Surah Al-Fatiha
3. Commentary on Surah Al-Ikhlâs
4. Commentary on Surah Al-Mulk
5. Commentary on Surah Yasin
6. Translation of Tazkirat al-Awliya

#### **9.2. His Works on Exegesis**

The early Ottoman period exegeses of surahs are significant for examining the development of the Turkish language. This is because language studies that began during the Seljuk period accelerated during the Ottoman period, with translations from Arabic and Persian, and the writing of treatises and hagiographies in the fields of Sufism and religion (Demir, 2007: 451-452).

### 9.2.1. Commentary on the Amme Juz

The exact date of this translation is unknown, and it was written using the narrative method. The author first mentions the virtues of the surahs, then their reasons for revelation, and finally translates the verses. The commentary includes relevant verses, various stories, admonitions, and the views of exegetes (Özkan, 2010: 115-159).

### 9.2.2. Commentary on Surah Al-Fatiha

This commentary was dedicated to Murad Arslan Bey of the İnançoğulları. The author used a fluent and simple language, benefiting from exegeses and hadiths, and included stories and witty remarks (Demir, 2007: 551-452).

### 9.2.3. Commentary on Surah Al-Ikhlâs

In the introduction of his work, the author highlights the virtues and abundant rewards of this surah, drawing attention to the existence and oneness of Allah and the authenticity and finality of the Prophet Muhammad. He states that he decided to write the exegesis of the surah after multiple instances of istikhara (Demir, 2007: 452).

### 9.2.4. Commentary on Surah Al-Mulk

This commentary, written in the first half of the 14th century, was presented to Orhan Bey's sons Murad and Suleyman, Hizir b. Golbeyi, and Murad Arslan's son İshak Bey (Öztürk, 2001: 115-159). The commentary, which was presented to multiple individuals, has many different copies with significant variations (Okulu, 2018: 8). After discussing the virtues of the surah, the author mentions its reasons for revelation and then interprets the verses. In this work, aimed at guiding people, the author included many hadiths, parables, stories, admonitory sayings, Persian couplets, and narrations (Özkan, 2010: 115-159). Some sources used in his commentary include: Tafsir of Abu'l-Layth, Tafsir of Kawashi, Tafsir of Shafi'i, Tafsir of Thalabi, Tafsir of Qushayri, Tafsir of Najm al-Din Nasafi, Tafsir of Nisaburi, Realities of Sulami, Anis al-Asrar, Anis al-Nufus, Dastur al-Mudhakirin, Wonders of Creation, Subtleties of the Qur'an, Light of Hearts (Ibn Muhammed, 2005: 12-13).

### 9.2.5. Commentary on Surah Yasin

Muslihuiddin Mustafa dedicated this commentary to Hizir b. Golbeyi of the Hamidoğulları, who ruled in the Burdur, Isparta, and Antalya regions between 1300-1391, and to Murad Arslan Bey of the İnançoğulları, who ruled in Denizli and its surroundings between 1261-1368 (Sertkaya, 2010: 395-432). In his commentary, the author discussed the virtues of the surah, emphasizing its significance as the heart of the Qur'an. He used other verses, hadiths, the views of exegetes, stories, and different readings in his interpretation of the verses (Özkan, 2010: 538).

### Conclusion

The partial continuation of the beylik system, the struggle for the state's existence, and the incomplete establishment of the madrasa system during the early years of the Ottoman Empire, founded in Söğüt in 1299, resulted in relatively lower levels of scholarly activity compared to later centuries. The fact that the first madrasa was built in İznik in 1331, thirty-two years after the state's establishment by Orhan Gazi, is a significant indicator of the scholarly capabilities of that period. Therefore, a significant increase in the quality of education in madrasas and the number of works authored by scholars in various fields, including exegesis, is observed, particularly post-conquest.

In the early years of the Ottoman Empire, word-for-word Turkish translations of the Qur'an, a tradition from the beylik period, began to be replaced by more extensive commentaries in the 14th and 15th centuries. Although Ottoman scholars wrote most of their works in Arabic, they also authored or translated their Arabic works into Ottoman Turkish.

Prominent early Ottoman scholars such as Hattâb b. Ebî Kâsım el-Karahisarî, the first Ottoman judge Sheikh Edebâlî el-Karamânî, Dursun Fakih, and Qadi Mahmoud el-Bursevi were knowledgeable in exegesis but did not produce any works, contenting themselves with teaching existing texts. Contrary to other scholars of this period, Sheikh Shihabuddin es-Sivasi authored an independent exegesis titled 'Uyûnü't-tefâsîr lil'l-fuzalâi's-semâsîr. Although this work was the first independent exegesis written in the Ottoman Empire, it did not significantly innovate the Ottoman exegetical movement and was not frequently referenced. Nevertheless, Sivasi's notable achievement was moving away from the prevalent gloss-writing tradition of his time and authoring an independent exegesis, making him a pioneer in the Ottoman exegetical movement.

There are a total of twenty-seven identified exegesis glosses from the 14th century, with only a few authored by Ottoman scholars. The first Ottoman scholar to write a gloss was Jamaluddin al-Aksarayi, who holds a significant place for being the first in this field. Additionally, he played a major role in integrating the rational methodology used in the exegeses of Zamakhshari, Qadi, and Razi into Ottoman madrasas. It is even said that his work on the "Kashshaf" helped this exegesis gain prominence in madrasas. Following Aksarayi, scholars like Akmaluddin al-Baberti contributed to this field by writing glosses.

In the first hundred years after the Turks' conversion to Islam, no independent work on exegesis in Ottoman Turkish, the main language of the Ottoman Empire, was produced. When examining the 14th century, the period of our research, it is observed that only Muslihiddin Mustafa b. Muhammed wrote commentaries on the Amme Juz, Surahs Al-Fatiha, Al-Ikhlâs, Al-Mulk, and Yasin in Turkish. As previously mentioned, these are not complete exegeses but works on individual surahs.

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