

## Werk

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Müjgân Çakır: Review of Mustafa Argunşah (ed.), *Muhammed b. Mahmûd-ı Şirvânî, Tuhfe-i Murâdî. İnceleme – metin – dizin*. Türk Dil Kurumu Yayınları, 722. Ankara. 1999. XV + 586 pp. ISBN 975-16-1130-X.

In classical Turkish literature, there are written works which deal with stones, the countries where these stones are found and the way they are used in medicine. These works, written in verse and in prose, are interesting in terms of their subjects, and Ahmet Bican's *Cevher-name*, which is written in verse, is one of them. *Tuhfe-i Muradî*, written in the 15th century, is an example of a prose work in this field.

*Tuhfe-i Muradî* has been published recently. This work, written by a famous doctor, Muhammed bin Mahmud-ı Şirvanî, who lived at the end of 14th and the beginning of the 15th century, has been edited by Mustafa Argunşah. This work examines various stones and fine odors. In the preface of his book, Şirvanî mentions the name of his work and describes its content as follows: "Pes ben fakîr ve hakîr dahı bu fennün mu'teber kitâblarından ve hâtırumda olan mesmû'âtdan fevâ'id ve letâ'if ve mesâ'il cem' itdüm. Bu kitâbı otuz iki bâb üzre yazdum ve her bâbı bir cevhere mahsûs itdüm ve ol bâb içindegi cevher neden oldugın ve eyûsin ve yatlusın ve hâsiyyetin ve fâidesin ve kıymetin ve ne yirde oldugın ve cilâsın ve düzmesin ve saklamasın beyân itdüm ve adını Tuhfe-i Murâdî kodum ve anı hazret-i Süleymân-i ehl-i İslâmın hazîne-i ma'mûresine mûrçe-vâr tuhfe-i mâ-hazar pîş-keş getürdüm." *Tuhfe-i Muradî*, completed on Saturday, February 5, 1427 (831 H.) in Bursa, was presented to Murad II, the Ottoman sultan of the time. This work is an expanded version of *Cevher-name*, written by the same author upon the request of a writer called Timurtaş Paşaoğlu Umur Bey. In this work, some stones and the use of various odors in medicine are described. Argunşah asserts that this work is seen by many as the first book of medicine written in Anatolia by writers with an interest in the history of medicine. Yet, he rejects this idea, stating that *Tuhfe-i Muradî* cannot be regarded as a book of medicine in the first place, since it was not intended as such. He also says that in the process of writing *Tuhfe-i Muradî*, Şirvanî benefited from the works of Arab, Persian and Latin doctors who lived before him. Looking at the text, we can see that in his description of stones and odors, Şirvanî was influenced by İbni Baytar's *Müfredat*, Alayî's *Itr-name* as well as by the ideas of certain famous doctors such as Tığaşı, İshak İbni İmran, Muhammed İbni Zekeriyya, Arestatalis, Ebu Reyhan, Farabî and Belinas. Şirvanî was influenced especially by Nasreddin Tusî's *Cevher-name*, called *Tansuk-name-i İlhanî*, and often cited from this work.

Mustafa Argunşah's study on *Tuhfe-i Muradî* is divided into three main sections. The first section, "Research" (pp. 1-66), discusses the life of Muhammed bin Mahmûd-ı Şirvanî and his works in detail. One of the most important points made in the "Research" section is that some of the sources which give information about Şirvanî's life confuse him with another person of the same name. The works of

Muhammed bin Mahmud-ı Şirvanî are studied under the headings “Works in Turkish”, “Works in Arabic” and “Works dedicated to Muhammed b. Mahmud-ı Şirvanî”. His works in Turkish include *İlyâsiyye*, *Sultâniyye*, *Cevher-nâme*, *Kitâbü’l-tabîh Tercümesi*, *Tuhfe-i Murâdî*, *Mürşid*; some of his works in Arabic are *İlyâsiyye*, *Yakûbiyye*, *Ravzatü’l-l’utr*, *el-Faslu’l-âşiru fî Mârifeti’l-evzânî ve’l-mekâyili min Mürekkebât-ı Ravzatü’l-l’utr*, *Risâletü mine’t-tıb fî Beyânî Mübtelâ bihî mine’l-kulunc*, *Miftâhu’n-necât lemâ Yenfetihu bihî Ebvâbü’l-birri ve’s-sââdet*; all the works listed above are introduced in the “Research” section. Another important point appears under the heading “The works dedicated to Muhammed b. Mahmud-ı Şirvanî”. Here, M. Argunşah provides information about works such as *Kemâliyye*, *Tarih-i İbn-i Kesir Tercümesi*, *Haridatü’l-acâ’ib ve Faridetü’l-garâ’ib Tercümesi*, *Baz-nâme Tercümesi*, *Murâd-nâme* which are said to be written by Şirvanî.

In the “Research” section, we learn that *Tuhfe-i Muradî* is divided into 32 chapters, and is based on Tığaşı’s *Ezhârü’l-efkâr*. This section also deals with the descriptions of the manuscripts of *Tuhfe-i Muradî* and their linguistic features, especially of 15th century Anatolian Turkish. The linguistic features of *Tuhfe-i Muradî* are discussed under the headings “Grammatical features”, “Phonological features” and “Morphological features”. Here, the researcher has made the right decision by pointing out the interesting characteristics which, he thought, would contribute to the studies carried out in this field, rather than giving a general account of the grammatical features of Anatolian Turkish. In any case, there would be no point in repeating the known features of the Turkish language of that time, since they are already laid out in many sources.

The second section of the book is devoted to the content of the *Tuhfe-i Muradî*. Şirvanî’s 140-page text, which is formed by the three copies of the six existing manuscripts of the book, is presented on pages 69-256. In the preface of his work, after pronouncing the formula *besmele*, *hamdele* and *salvele*, Şirvanî praises the Ottomans and Murad II, to whom he dedicates his work by saying “Âl-i Osmân dahî hademi ve haşemi ve begleri birle Hak rızâsı-çün küfrün kam’ına teveccüh itmişler durur ve sıyt-ı İslâmı eknâf-ı âleme irişdürmüşler durur ve kılıçlarınun be’sinden kâfirler bütleriyle hor ve nigûn-sâr olmuşlar durur”. At the end of the preface, he introduces himself and gives the index of his work. The first stone that Şirvanî introduces is the *inci* ‘pearl’. Later on, he talks about some stones, specifically *yakut* ‘ruby’, *zümrürüd* ‘emerald’, *zeberced* ‘garnet’, *la’l* ‘chrysolite’, *benefş* ‘violet’, *becadi*, *elmas* ‘diamond’, *aynü’l-hirr* ‘cat’s eye’, *padzehr* ‘bezoarstone’, *piruze* ‘turquoise’, *akik* ‘carnelian’, *cez*, *mugnatis* ‘lodestone’, *senbadec* ‘whetstone’, *dehene*, *laciverd* ‘azure’, *mercan* ‘coral’, *şebe* ‘black amber’, *cümşüt*, *hammahan*, *yeşm* ‘jade’, *yasb* ‘jasper’, *billur* ‘crystal’, *mina* ‘enamel’, *çini alet* ‘encaustic tile’, *kehrüba* ‘amber’, *talk* ‘talc’, *mühreler*, *balasan yagı*, and also *scinus officinalis* and other fishes which increase coition, fish teeth, ivory and aromas, and their use in medicine. Şirvanî ends his book by noting the date of the completion of his work, *Tuhfe-i Muradî*, and by asking his readers to pray for him.