

Burrill, Kathleen. "Sūdī, Aḥmed." *Encyclopaedia of Islam, Second Edition*.

Sūdī, Aḥmed

(mod. Tkish. Ahmet, and sometimes referred to, incorrectly it seems, as Mehmet), also known as Sūdī-yi (or Aḥmed-i) Bosnawī, Ottoman scholar noted as a commentator on the *dīwān* of Ḥāfīz [q.v.] the *Gulistān* and *Bustān* of Sa'dī [q.v.], and other Persian works. He was born in Bosnia at Sudici (whence his *nisba*), a village near the town of Foca which, being better known, some sources give as his birthplace. His birthdate is unknown, as are the names of his parents and other details of his family beyond the fact that he remained unmarried, a remark in his commentary on the *dīwān* of Ḥāfīz stating that, like Jesus, he never took a wife (Nazıf M. Hoca, *Sūdī. Hayatı, eserleri ve iki risâlesi'nin metni*, Istanbul 1980, 15). The date given for his death varies from 1000/1592-3 to after 1006/8 May 1598 (*op. cit.*, 16), but it is known that he was buried at the Yūsuf Paṣḥamosque in Aksaray, although the whereabouts of his tombstone is not known, it having been removed during the course of roadworks. Assumed to have adhered to the Ḥanafī law school, a charge that he suppressed from the Ḥāfīz corpus some poems of Shīrī sympathy seems to have been disproved by lack of such poems in the earliest mss. [see ḥāfīz].

Sūdī's early schooling is assumed to have been in Fo'a, while his commentary on the *Gulistān* includes a reference to study in Sarajevo, and he is thought to have continued his education in Istanbul, to which city (like others from Bosnia) he came during the ascendancy of the Bosnian-born Şoḡullu Meḥmed Paṣḥa [q.v.]. He visited Erzurum, and studied with Muṣliḥ al-Dīnal-Lārī [see al- lārī] at Āmid in Diyarbekir before going to Damascus (where he read Sa'dī's *Gulistān* with the poet Ḥalīm-i Shirwānī), Bagḥdād, Nadjaf and Kūfa, and undertook

the *Ḥadjdj*. He comments on the places he visited, complaining, e.g. about an ignorance of Persian and good Arabic among the people of Baghdād, and describing the mosques and tombs of Kūfa as in ruins. He did not visit Persia itself, but everywhere sought to widen his knowledge of Persian, not only through contact with scholars but, according to his own statements, discussing difficult passages from Ḥāfiẓ and Sa'dī with such people as Persian merchants who were men of both trade and learning.

Returning to Istanbul, he undertook further study before becoming a teacher to the *ghilmān-i khāṣṣa* in the household of Ibrāhīm Paṣḥa (d. 942/1636) (on Ibrāhīm Paṣḥa and the *ghulām* system, see *ghulām*. iv, at 1087a) one of whom, Mostarī Derwīsh Paṣḥa (d. 1012/1603 [see *derwīshpaṣḥa*]) was to mention Sūdī in the preface to his *Murād-nāme*.

Sūdī's recension of the *Dīwān* of Ḥāfiẓ (3 vols., Būlāḳ 1250/1834) is said to have been produced at the suggestion of Muḥammad b. Badr al-Dīn Muḥyī 'l-Dīn al-Munshī of Akhisar [see *aḳ ḥiṣārī* (b)]. Considered authoritative and outshining earlier works by Shem'ī and Sūrūrī (see Ritter, in *ĪAart. Ḥāfiẓ*), it was used for editions by Persian scholars as well as for studies by Western orientalists. His *risāles* on the second *bayt* of the first *ghazal* in the *dīwān* of Ḥāfiẓ and on one *bayt* of Sa'dī's *Gulistān* are included in the study by Nazif Hoca (see above). The former is shown by Rypka (*History of Iranian literature*, Dordrecht 1968, 103) as an exception to the usual approach of the old commentators, who stressed only the intellectual content of Persian poetry rather than its formal aspect, which they regarded as self-evident (see also Browne, *LHP*, iii, 299, 302).

(Kathleen Burrill)

Bibliography

For titles in addition to those mentioned in the article, see Hoca's work, on which this article draws broadly for biographical detail

and see also Mustafa Özkan, *Mahmûd b. Kādî'i Manyâs Gûlistan tercümesi. Giriş—inceleme—metin—sözlü ;k*, Ankara 1992.