

back in time, since, for him, the poet was serving in the army (var. in *Tanbih*, ed. Šawī, 175: was languishing in jail) of Sābūr II (310-79 A.D.); this last exterminated the Iyād, and it was the fate wrought on the prisoners which, according to this tradition, gave Sābūr the sobriquet of *Dhu 'l-Aktāf*.

From all these pieces of information, the personality of Laḳīṭ remains highly confused, and it is hardly possibly exactly to fix the period when he was living, though it was probably during the second half of the 6th century A.D. Thanks to his two poems, the poet passed into posterity; in the 6th/12th century indeed, Ibn al-Šaḥjārī (d. 542/1148) thought highly enough of the poem in -'ā to place it at the beginning of his *Mukhtārāt*, where it has 55 verses. It was set to music, and the passage in which the ideal war commander is sketched was especially famous (see al-Mubarrad, *Kāmil*, 497, 1166; Ibn Nubāta, *Sarḥ al-'uyūn*, 203). Laḳīṭ is placed on the same level as Ḳuss b. Sā'ida [q.v.] in some verses of Zayd b. Djuṇḍab al-Iyādī in praise of his tribe (al-Djāhīz, *Bayān*, i, 42), and as a result, considered as the glory of Iyād. One editor of the *Diwān*, Mu'īd *Khān* (see below), makes him "the first nationalist poet of pre-Islamic Arabia". This *Diwān*, which contains no more than these two poems, is preserved in several mss. of a few leaves: Aya Sofya 3933, Fatih 1665, Chester Beatty 5474 and Berlin 1123, 1176, 1130. It was made the subject of an edition and German tr. by Th. Nöldeke (in *Orient und Occident*, i [1862], 689-718), an edition by Khalīl Ibrāhīm al-'Aṭīyya (Baghdād 1390/1970) and an edition and English tr. by M. A. Mu'īd *Khān* (Beirut 1391/1971).

**Bibliography:** In addition to references given above, see the intros. to the various editions; O. Rescher, in *ZDMG*, lxxviii, 382; *Fihrist al-makhtūfāt al-muṣawwara*, i (1954), 466; Brockelmann, I, 27, S I, 55; Blachère, *HLA*, ii, 254-5; Sezgin, *GAS*, ii, 175-6. (CH. PELLAT)

**LAḲĪT B. ZURĀRA B. 'UDUS B. ZAYD B. 'ABD ALLĀH B. DĀRIM, ABU NAHSHAL**, poet and *sayyid* of the second half of the 6th century A.D.

His name apparently appears for the first time in a tradition concerning the assassination by his brother-in-law Suwayd b. Rabī'a b. Zayd (see Ibn al-Kalbī-Caskel, *Djamhara*, Tab. 60, and Register, ii, 521) of a son (or of a young brother) Mālik, of al-Mundhīr b. Mā' al-Samā', who had entrusted him to Zurāra, and the vengeance of 'Amr b. Hind [q.v.], in the first place on the seven sons of the murdered man and then on the Banū Ḥanzala b. Mālik (Ibn al-Kalbī-Caskel, Tab. 59), from whom he is said to have had about a hundred tribesmen burned; in a piece of verse, Laḳīṭ reproaches these last for having remained in the service of the king of al-Ḥīra (*Naḳā'id* *Djarīr wa 'l-Farazdaq*, ed. Bevan, 1084-7 *Aghānī*, ed. Beirut xxii, 190). In his article devoted to a mountain in the Ḥidjāz infested with lions and called Tardj, Yāḳūt (*Buldān*, i, 835-6) alludes to a "famous" *yawm Tardj* (cf. al-Maydānī, ii, 409; E. Meyer, *Der historische Gehalt der Ayyām al-'Arab*, Wiesbaden 1970, does not mention this), in the course of which Laḳīṭ is said to have been captured by a certain Kumayt b. Ḥanzala. Nevertheless, it is in the traditions about the "days" of Raḥraḥān (see Meyer, *op. cit.*, 47-50) and of Šhi'b Djabala (see DJABALA and Meyer, 65-71) that he is most often mentioned. In the course of the first battle, which took place after the death of Zurāra, the latter's son, Ma'bad chief of Dārim, was captured by a section of the 'Amir b. Šaṣa'a commanded by al-Aḥwaš b. Dja'far

(Ibn al-Kalbī-Caskel, Tab. 93). Laḳīṭ, now chief of Dārim, then offered his enemies 200 camels as the purchase price for his brother, alleging that Zurāra had forbidden his sons to go beyond that number so as not to incite their enemies to obtain large ransoms. Despite the prisoner's supplications, in which he offered 1,000 camels from his own herds, Laḳīṭ remained immovable and left Ma'bad to die of hunger and thirst in captivity (*Naḳā'id*, 227; al-Mubarrad, *Kāmil*, 424; Ibn 'Abd Rabbihi, *Iḳd*, ed. 1346/1928, iii, 306; etc.).

As *sayyid* of Dārim, Laḳīṭ decided to avenge the death of his brother, and assembled a force of warriors from Tamīm (with the exception of the Banū Sa'd b. Zayd Manāt, according to Ibn Ḥabīb, *Muḥabbar*, 247, who accounts him one of the war leaders worthy of the title *djarrār*), from Dhubyān and Asad, as well as a contingent said to have been sent by al-Nu'mān b. Mundhīr, against the coalition of the 'Amir b. Šaṣa'a and the 'Abs. Exactly a year after the "day" of Raḥraḥān, ca. 580 according to Meyer, *loc. cit.*, the "day" of Šhi'b Djabala took place; during the clash, accompanied by the usual exchange of verses, Laḳīṭ, who was mounted, for the first time among the Arabs, on a horse caparisoned with brocade provided for him by the king of Persia, was felled by the blows of an opponent variously named in the sources (see e.g. al-Mubarrad, *Kāmil*, 194; Yāḳūt, *Buldān*, ii, 24) but who must have been Šhurayḥ b. al-Aḥwaš (*Naḳā'id*, 663-5; *Aghānī*, xi, 135-7). He died the next day, not without having uttered once more some verses, and the leadership passed to his brother Ḥādījib [q.v.]. Since his enemies had yet again struck him after his death, this gratuitous action inspired some verses of his daughter (or his sister, according to *Iḳd*, iii, 309) Dukhtanūs, wife of his cousin 'Amr b. 'Amr b. 'Udud (*Naḳā'id*, 665; *Aghānī*, xi, 137-9; Yāḳūt, *Buldān*, ii, 24).

Although al-Djāhīz, in a rather obscure passage (*Ḥayawān*, ii, 93), seems to consider Laḳīṭ as a tyrant, the sources cite an anecdote in which one has his widow (a daughter of Ḥānī' b. Kabīša according to al-Mubarrad, *Kāmil*, 493, and al-Maydānī, *Amḥāl*, ii, 231-2, or else a certain Muḳadhdhafa bint Ḳays b. Khalīl according to Yāḳūt, *Buldān*, iii, 372-3), who had remarried, eulogising Laḳīṭ and telling her new husband that he was certainly as [sweet as] water, though not however as sweet as that of the famous spring of Šaddā'—*mā' wa-lā ka-Šaddā'*, an expression which became proverbial.

Al-Djāhīz (*op. cit.*, iv, 382) considers that all the sons of Zurāra (Ibn al-Kalbī-Caskel, Tab. 60, cites ten of them) were poets, but their output hardly appears profuse, and only a small number of verses attributed to Laḳīṭ survive; these are brought together by Abkārīyūs in *Rawdat al-adab*, 258-9.

**Bibliography:** (in addition to references given in the article): Ibn Sallām, *Ṭabaḳāt*, 138; Djāhīz, *Bayān*, ii, 170, iii, 220; Ibn Kutayba, *Ši'r*, 662; idem, *'Uyūn*, iv, 17; Āmidī, *Mu'talif*, 175; Rothstein, *Lahmidan*, index; Blachère, *HLA*, ii, 257 and index; Sezgin, *GAS*, ii, 194. See also DJABALA and HĀDJIB B. ZURĀRA.

(CH. PELLAT)

**LĀLĀ** [Owing to circumstances beyond their control the editors are unable to supply the article planned under this entry. They intend to publish it in the Supplement.]

**LALA MEHMED PASHA**, grand vizier under Aḥmad I. He was a Bosnian by origin and a relation of Meḥmed Soḳollu Paša. The year of his birth is not given. After having had higher education

886/1481. Thus he assisted his monarch during his last illness in camp at Maltepe (cf. Tursun Beg, *Ta'rikh-i Abu 'l-Fatih*, ed. and tr. H. Inalcik and R. Murphey, Minneapolis, etc. 1978, 64, Ay 157 b-158 a). The Grand Vizier kept the death of the Sultan (4 Rabi' I 886/3 May 1481) a secret, but sent the news to both Prince Bāyezīd and Prince Djem. His aim was for Djem to arrive first in Istanbul and to make his accession there a *fait accompli*. For that purpose, the mortal remains of Mehemmed II were secretly brought back to the capital by the court physicians, and then all communication was cut between the two shores of the Bosphorus. Mehmed Pasha moved the *Adjem-oghlan*s out of town and had the city gates closed, but his enemies intercepted his men and the news of the Sultan's death spread quickly. The Janissaries managed to cross the water by private means. Public order was utterly disturbed; Mehmed Pasha could no longer halt the movements of the soldiery; he withdrew to his residence, but the insurgent Janissaries pursued him there and killed him in his private office (5 Rabi' I 886/4 May 1481). Mehmed Pasha's men reached Konya only on 3 May. The accession of Djem seems to have been doomed from the start, and Karamānī Mehmed Pasha thus failed to bring about his late Sultan's apparent last wishes.

Mehmed Pasha Karamānī's importance lies in his institutional and legal work, sc. in building up the state apparatus of what was becoming the Ottoman Empire. He practised his statecraft whilst also being an accomplished master of ornate prose. His *inshā'* writings include a famous letter addressed to the Aq Koyunlu ruler Uzun Hasan [q.v.] (see Feridūn, *Münşe'at al-salātin*, Istanbul 1264/1848, i, 271 ff.). He wrote poetry under the *makhlas* Nishānī. In Arabic, he wrote a history of the Ottoman Empire in the form of two treatises, one dealing with the period from 'Othmān I till Mehemmed II's accession in 855/1451, the other covering the years 855/1451 to early 885/1480, the *Risāla fi tawārīkh al-salātin al-'uthmāniyya* and the *Risāla fi ta'rikh Sultān Muḥammad b. Murād Khān min al-'Uthmān*. The latter includes 10 chronograms in verses describing his own deeds:

1. the building of Rumeli Hisārī (856/1453).
2. the conquest of Albania (871/1466-7).
3. the (re)construction of the *iḥ-kāl'e* on the castle hill of Konya (872/1467-8).
4. the building of the "New Seraglio" (Topkapı Sarayı) at Istanbul (873/1468-9).
5. the taking of the fortress of Eghriboz [q.v.] (Negroponte) (874/1469-70).
6. the victory over Uzun Hasan (877/1472-3).
7. the death of Prince Muṣṭafā (878/1473-4).
8. the taking of Shārkī Karahişār (878/1473-4).
9. the building of the wall containing the "New Seraglio" (883/1478-9).
10. the building of the Imperial Stables (*Iṣṭabl-i 'āmir*) (883/1478-9).

These chronicles seem to be a recasting into Arabic of a simple calendar (*taḥwīm*) to which chronograms and ornate passages of *sādī'* have been added (cf. Ménage, *The beginnings of Ottoman historiography*). Karamānī Mehmed's text is one of a number of early historical works representing a group of sources distinct from the group of 'Ashīk-pasha-zāde, Urudj and the anonymous *Tawārīkh*. This group contains a different tradition about the origin of the Ottomans which is based on an older source than that used by the other group of histories dating from ca. 1399 (cf. Inalcik, *Rise*). Minor poets such as Kabūlī and Ḥamīdī wrote *kaṣīdas* and other poetry in praise of the *nishāndjī* and Grand Vizier.

Mehmed Pasha Karamānī had two wives. The first was Muṣannifak 'Alā' al-Dīn 'Alī al-Biṣṭāmī's daughter, who gave him a son Zayn al-'Abidin 'Alī Çelebi, who in his turn had a son of some renown, 'al-Mawlā Muṣṭafā b. 'Alī b. Mehmed al-Karamānī" (d. 965/1558). His second wife from 1471 was Sittī Shāh, daughter of the ex-Bey of 'Alā'iyye (Alanya), Kılıdç Arslan. With the money of his second wife, he was able in addition to his other pious foundations to pay for the building of the mosque he wished to leave behind as a *wakf*, the *Nishāndjī Djāmi'i* in the Kumkapı quarter of Istanbul. On the *kibla* side of it stands the ornamental tomb of the founder, called martyr of the Islamic faith, *shahīd*, in an inscription written by the *shaykh* Abu 'l-Wefā' (896/1491) (cf. tr. İ.H. Konyalı, in *Osmanlı tarihleri*, i/4, esp. 330-6).

*Bibliography: Ta'rikh-i Nishāndjī Mehmed Pasha*, Istanbul 1279/1862-3, *Osmanlı tarihleri*. I/4. *Karamanlı Nişancı Mehmed Paşa, Osmanlı sultanları tarihi* (Turkish tr. with extensive introd. by İ.H. Konyalı, Istanbul n.d. [1949], 321-69); F. Babinger, *Die Chronik des Qaramānī Mehmed Pascha, eine neuerschlossene osmanische Geschichtsquelle*, in *MOG*, ii (1926), 242-7; idem, *GOW*, no. 11 (24-6); *IA* art. *Mehmed Paşa, Karamānī* (M.C.Ş. Tekindağ), on which the present article is based; H. Inalcik, *The rise of the Ottoman historiography*, in B. Lewis and P.M. Holt (eds.), *Historians of the Middle East*, London 1962, 1964<sup>2</sup>, 152-67; V.L. Ménage, *The beginnings of Ottoman historiography*, in *ibid.*, 168-79; Inalcik, *IA* art. *Mehmed II*; Babinger, *Mehmed the Conqueror and his time*, Princeton 1978; U.L. Heyd, ed. V.L. Ménage, *Studies in Old Ottoman criminal law*, Oxford 1973, 10, 20; A. Özcan, *Fatih'in teşkilat Kanunnamesi ve Nizam-i Alem için kardeş katli meselesi*, in *TD*, xxxiii (1980-1, publ. 1982) 7-56 (new ed. of text); S. Unver, *Sadrızam Karamanlı Mehmet Paşa'nın Eyüp Sultan Medresesi kütüphanesine vakfettiği iki kitaba dair*, in *Konya*, 74-7 (Konya 1945); R.C. Repp, *The Müfti of Istanbul. A study in the development of the Ottoman learned hierarchy*, London 1986.

(A. H. DE GROOT)

**MEHMED PASHA, LĀLĀ, MELEK-NİHĀD (II)**, Ottoman Grand Vizier, who served Sultān Mehemmed III [q.v.] for ten days only and then died on 19 Rabi' I 1004/22 November 1595. (Ed.)

**MEHMED PASHA, LĀLĀ, SHĀHİNOĞHLU**, BOSNALĪ (d. 1015/1606, Ottoman Grand Vizier.

Born in Jajce as a descendant of the Bosnian Shāhinoghullarī family, he was related to Sokollu Mehmed Pasha [q.v.]. Taken into Ottoman service as a *deuṣhirme* [q.v.] boy, he was educated in the so-called Palace School [see ENDERŪN]. During those years he was probably engaged in giving lessons in fighting to one or more Ottoman princes, hence his surname of *Lālā* "tutor". Lālā Mehmed successively held the court functions of *Peshkūr aghasī*, *Küçük Mir Ākhūr* and *Büyük Mir Ākhūr* and left the palace service holding the post of Agha of the Janissaries (999?/1590-1?).

It was in this command that he served far away from the court and the Sultan's person on the battlefields in Hungary during the "Long War" (1001-15/1593-1606). Notably, he saw service under the Grand Vizier Kodja Sinān Pasha (1001-3/1593-5) before Raab (Ott. Yanık-ka'le, Hung. Györ) in 1002/1594. Dismissed following the siege of Tata (3 Shawwāl 1002/23 June 1594), he was made successively *beglerbegi* of Karamān of Anadolu and then acted as military governor of the region of Buda (Ott. Budin). In 1003/1595, Lālā Mehmed Pasha took over the command of the besieged fortress town of

Elç  
Lala Meh  
med Paşa

Hayat Tarîh Mecmûası, yıl: 7/sayı: 3, 1. Nisan 1971

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Bir Mezar Tasnîm Hattıdır

# Estergon Fâtîhi Lala Mehmed Paşa

Yazan: Doç. Dr. Sırrı Akıncı

**OSMANLI** İmparatorluğu'nun Nemçelûlar'a (Avusturyalılar) karşı serhadlerde yüzünü ağartan kahraman bir vezîr-i âzamıdır. Aslen Bosnalı'dır. Sokollu Mehmed Paşa'nın amcasının oğlu veya yakın akrabasıdır. Ufak yaşta devşirilmiş ve Enderûn'da yetiştirilmiştir. Bir ara şehzâdelere lalalık da yapmıştır. 1591'de yeniçeri ağalığına tâyin edilmiştir. Daha sonra Anadolu ve peşinden de Rumeli Beylerbeyisi olmuştur. 1604'te vezîr-i âzam ve serdâr-ı ekremlik makamına getirilmiştir. Bu sırada savaş hâlinde bulduğumuz Avusturyalılar'dan pek çok kaleyi geri almıştır.

Kanunî Sultan Süleyman tarafından fethedilip, daha sonra Avusturyalılar'ın eline geçen Estergon Kal'ası'nın ikinci fâtîhi, Lala Mehmed Paşa'dır. Söz konusu kaleyi otuz günlük bir kuşatmadan sonra ele geçirmiştir.

Devlete bu kadar büyük hizmetleri geçen Paşa, bir müddet sonra İstanbul'a dâvet edildi. O vakitki Osmanlı padişahı I. Sultan Ahmed, Kapdân-ı Deryâ Dervîş Paşa'nın aleyhte telkinleriyle onu İran cephesine göndermeye zorladı. Çünkü o cephede de savaş mevcuttu. Lala Mehmed Paşa, Avusturya cephesinde yapılacak işlerin henüz bitmediğini, İran cephesi hakkında da hiçbir malûmata sahip bulunmadığını, gitmesinin, devlete yarar değil belki zarar getirebileceğini münasip bir lisanla padişaha arzetti. Tesir altında bulunan padişah, bu sözleri ne yazık ki mâkûl karşılamadı. Derhal gazaba geldi. Devletin şan ve şerefini yüceltmiş bu mümtaz vezir ve serdâra ağır sözlerle hakaret etti. Üstelik ölümle de tehdit etti. Neye uğradığını pek anlayamayan Paşa, müsaade talep edip, huzûr-ı hümâyûn'dan ayrıldı.

İzzet-i nefsi fena hâlde rencide edilmişti. Teessüründen hemen orada kendisine nüzûl isabet etti. Vücudunun yarısı tutmaz oldu.

Birkaç gün sonra da vefat etti (Mayıs, 1606). Devrin bir şâiri hâdiseyi:

«Acem'ê gitmeye me'mûr idi târîh oldu  
Adem'ê gitdi meded hây Mehmed Paşâ»

beytiyle tarihe tescil etti. Fâcia böylece bitmiş olmadı; Paşa'nın muhalledfâtı yani menkul ve gayri menkul serveti, onu padişaha gammazlayan Dervîş Paşa tarafından müsadere edildi. Neticede aile efrâdı da derin bir sefâlete terkedildi. Bu talihsiz paşa hakkında Osmanlı tarihçileri yakınlıkla güzel şeyler yazarlar. Meselâ Erdel (Transilvanya) Beylerinden İştvan Boçkay'ı Rakoş sahrasında Avusturyalılar'a karşı Osmanlı devleti nâmına kral ilân ettiği, ona merasimle taç giydirmesi, Osmanlı haşmetinin müşahhas bir misâli olarak gösterilir ki, ne yalandır ne de yanlış! Lala Mehmed Paşa'nın mezarı Eyüp'te Sokollu Mehmed Paşa türbesinin çevresindeki hazirededir. «Estergon Kal'ası... Sübaşı Durak...» diye başlayan serhad türküsünü işiten her Türk'ün göğsü kabarmıyken, Lala Mehmed Paşa'yı da unutmayıp «nûr içinde yatsın» demek, kadirşinaslık olur.

Estergon fâtîhi  
Lala Mehmed  
Paşa'nın  
Eyüp'teki  
mezarı.



18 MAYIS 2001