

## THE MENĀQIB OF YAKHSHI FAQĪH

By V. L. MÉNAGE

IN a passage found in all manuscripts of 'Āshiqpashazāde's History of the Ottomans, and hence in the two editions 'C' and 'G',<sup>1</sup> the author relates that in 816/1413, when Mehemmed I marched against his brother Mūsā, he himself—then a lad of about thirteen and evidently accompanying the army—fell ill and was left behind at Geyve (the township where the main road from Ankara to Constantinople crosses the Sakaria). He says (G 75, 3, cf. C 84, 3):

فقير كَيَّوَهده قلدِم اورخان بكَوك امامى اوغلى ينجشى ففَقِنُكْ آونده خسته  
اولدم مناقب ال عثمانى تا يلدريم خانه كلنجه امام اوغلندن نقل ادهرين

'I remained behind at Geyve, in the house of Yakhs̄hi Faq̄ih, the son of Orkhān Beg's imām, for I was ill: it is on the authority of the son of the imām that I relate the *menāqib* of the Ottoman House as far as Yıldırım Khān (scil. Bāyezid I, 1389-1402).'

In almost all the manuscripts, Yakhs̄hi Faq̄ih and his *Menāqib* are mentioned also at another point, in the prologue which begins 'Āp̄z.'s work. The one manuscript which lacks this mention is that on which C is at this point<sup>2</sup> based: in it the author says only that when he was questioned about the *tevārīkh* and *menāqib* of the Ottoman House he composed a short account 'from what he had learned and heard' (*bilib ishitdügümden*). Instead of these two words, all the other manuscripts have here a longer passage, which gives the impression that it has been interpolated into the smoothly-running text of C,<sup>3</sup> for it not only disturbs the syntax but also, as will appear, conveys to the whole prologue a meaning which the author can hardly have intended.

Apart from this, in the manuscripts hitherto known one phrase of this interpolation carries an implication so illogical that it was regarded as a copyist's thoughtless insertion, and hence omitted from the text of G. This difficulty is, however, now eliminated thanks to a minute variant reading found in a

<sup>1</sup> C = *Tevārīkh-i Āl-i 'Osmāndan 'Āshiqpashazāde ta'riki*, ed. 'Āli, Istanbul, 1332/1914; G = *Die altosmanische Chronik des 'Āshiqpashazāde*, ed. F. Giese, Leipzig, 1929.

<sup>2</sup> The first nine lines of C's prologue (to *qalem dakhī*) depend only on the Vatican MS, for the other MS (Arch. Mus. 478) on which C is based lacks, *inter alia*, the first leaf (see C, introd., p. xviii).

<sup>3</sup> C, though extending (to 908/1502) well beyond the terminus of G (890/1485), reproduces features (the prologue among them) which survive from a recension of 'Āp̄z.'s work still earlier than any extant in MS. P. Wittek's arguments for this (*OLZ*, xxxiv, 8, 1931, cols. 698-707) are by no means refuted by Giese's two rejoinders (*OLZ*, xxxv, 1, 1932, cols. 7-17, and *Die verschiedenen Textrezensionen des 'Āshiqpashazāde bei seinen Nachfolgern und Ausschreibern* (Abh. d. Pr. Ak. d. Wiss., Phil.-hist. Kl., 1936, Nr. 4).

BSOAS. XXVI. c., s. 50-54., 1963 (HEETFORD)

ii/1 (1931), 1-21; S. Pines, *Les précurseurs musulmans de la théorie de l'impetus*, in *Archeion*, xxi (1938), 298-306; F. Rosenthal, *Ishāq b. Hunayn's Ta'riḥ al-aṭibbā'*, in *Oriens*, vii (1954), 55-80; A. Abel, *La légende de Jean Philopon chez les arabes*, in *Correspondance d'Orient*, x (*Acta Orientalia Belgica*) (1963-4), 251-80; J. Kraemer, *A lost passage from Philoponus' contra Aristotelem in Arabic translation*, in *JAOS*, lxxxv (1965), 318-27; M. Mahdi, *Alfarabi against Philoponus*, in *JNES*, xxxvi (1967), 233-60; H. Davidson, *John Philoponus as a source of medieval Islamic and Jewish proofs of creation*, in *JAOS*, lxxxix (1969), 357-91; Mahdi, *The Arabic text of Alfarabi's Against John the Grammarian*, in S. Hanna (ed.), *Medieval and middle eastern studies in honor of Aziz Suryal Atiya*, Leiden 1972, 268-84; Pines, *An Arabic summary of a lost work of John Philoponus*, in *IOS*, ii (1972), 320-52; Davidson, *The principle that a finite body can contain only a finite power*, in S. Stein and R. Loewe (eds.), *Studies in Jewish religious and intellectual history presented to Alexander Altmann*, Alabama 1979, 75-92; G. Troupeau, *Un épitomé arabe du De contingentia mundi de Jean Philopon*, in E. Lucchesi and H. Saffrey (eds.), *Mémorial A.-J. Festugière. Antiquité païenne et chrétienne*, Geneva 1984, 77-88; D. Gutas, *Philoponus and Avicenna on the separability of the intellect: a case of orthodox Christian-Muslim agreement*, in *Greek Orthodox Theological Review*, xxxi (1986), 121-9; F. Zimmermann, *Philoponus' impetus theory in the Arabic tradition*, in Sorabji, *Philoponus*, 121-9; E. Giannakis, *Philoponus in the Arabic tradition of Aristotle's Physics*, unpubl. doct. diss., Oxford 1992; P. Lettinck, *Aristotle's Physics and its reception in the Arabic world*, Leiden 1994; idem, *Philoponus: on Aristotle, Physics 5-8*, London 1994; A. Hasnawi, *Alexandre d'Aphrodise vs Jean Philopon. Notes sur quelques traités d'Alexandre "perdus" en Grecque, conservés en arabe*, in *Arabic Sciences and Philosophy*, iv/1 (1994), 53-109. (R. Wisnovsky)

**YAKAN, 'ADLĪ**, Egyptian politician (b. Cairo 1864, d. Paris 1933). His father, *Khālīl b. Ibrāhīm Yakan*, was a grandson of Muḥammad 'Alī's sister. The child of a wealthy landed family and educated in part in European and Ottoman schools, 'Adlī was a member of the Turko-Egyptian aristocracy that had emerged in 19th-century Egypt.

He was a leading figure in Egyptian politics from World War I to the early 1930s. He served as Minister of Education in the Cabinets of Ḥusayn Ruḥdī during the War. In late 1918-early 1919 he engaged, along with Ruḥdī, in an unsuccessful attempt to form a delegation to go to London to negotiate Egypt's post-war status. As Foreign Minister in 1920, he did proceed to London to discuss the Egyptian question with Lord Milner. Appointed Prime Minister for the first time in March 1921, 'Adlī again went to London to re-negotiate Egypt's status with Lord Curzon. Excluded from the negotiations and suspicious of 'Adlī's more accommodating position, Sa'd Zaghāl [q.v.] and the Wafd denounced the 'Adlī-Curzon negotiations. Faced with Wafdist opposition, the 'Adlī ministry resigned in December 1921 without concluding an agreement.

'Adlī was a founding member of the Liberal Constitutional Party in October 1922, serving as the party's president until 1924. He again became Premier in June 1926, in a coalition government with the Wafd. Criticism of his moderate policies by the Wafdist parliamentary majority led to his ministry's resignation in April 1927. In October-December 1929 he led a caretaker ministry charged with supervising parliamentary elections. President of the Senate in 1930, he resigned the post in October 1930 in protest against Ismā'īl Ṣidqī's abrogation of the Constitution of 1923. Aristocratic and aloof but a man of personal dignity and integrity, 'Adlī ended his political career as a respected elder statesman, dying in 1933.

*Bibliography*: Ziriklī, *A'lām*, v, 6; 'Abd al-Raḥmān al-Rāfi'ī, *Thawrat sanat 1919*, 2 vols. Cairo 1955; idem, *Fi aḳāb al-thawra al-Misriyya*, 3 vols. Cairo 1959; Afaf Lutfī al-Sayyid Marsot, *Egypt's liberal experiment, 1922-1936*, Berkeley, etc. 1977; Marius Deeb, *Party politics in Egypt*, London 1979.

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**YAKAN, MUḤAMMAD WALĪ AL-DĪN**, Ottoman-Egyptian liberal spokesman and neoclassicist poet (1873-1921). The son of Ḥasan Sirrī and the grandson of Ibrāhīm Pasha Yakan, a cousin of Muḥammad 'Alī, Walī al-Dīn Yakan was born in Istanbul on 2 March 1873. He was brought to Egypt by his family as a child. Orphaned at six, Walī al-Dīn was raised by his uncle 'Alī Ḥaydar, a high official of the Khedivial establishment, and attended the Princes' School (*Madrasat al-Andjāl*) where children of the dynasty were educated. After graduating, Walī al-Dīn worked briefly in the Public Prosecutor's Office and for Khedive 'Abbās Ḥilmī II [q.v.]. After a visit to Istanbul in 1895, he became a vehement critic of the Ottoman régime of 'Abd al-Ḥamīd II [q.v.]. His short-lived periodical *al-I'timād* was eventually banned by the Ottoman government. Returning to Istanbul, Walī al-Dīn worked in the Customs Service and was eventually made a member of the Supreme Council for Public Instruction. Continued criticism of the Ḥamīdian régime led to his banishment to Siwās from 1902 until the Young Turk Revolution in 1908. Walī al-Dīn returned to Egypt shortly after the Young Turk Revolution. He worked in the Justice Ministry until 1914, when Sultan Ḥusayn Kāmil [q.v.] made him his Arabic Secretary. Afflicted with asthma, in 1919 Walī al-Dīn retired to Helwan in 1919, and died there on 6 March 1921.

Walī al-Dīn Yakan is best known as a neoclassicist Arabic poet and a champion of liberalism and toleration within the late Ottoman empire. His autobiographical *al-Ma'lūm wa 'l-madhjūl* (1909, 1911) was largely an exposé of Ḥamīdian despotism. Although originally a supporter of the Young Turk movement, his other pre-World War I works *al-Sahā'if al-sūd* (1910) and *al-Taḍjārib* (1913) contained criticisms of the ethnic inclinations of the Unionist régime which succeeded 'Abd al-Ḥamīd II. More an Ottoman patriot than an Egyptian nationalist, Walī al-Dīn also took a relatively sympathetic view of the British occupation and the British impact upon Egypt. He once described himself as a liberal Ottoman who had become a literary Arab.

*Bibliography*: Walī al-Dīn Yakan's *Dīwān* was published posthumously, Cairo 1924. Two biographies are Sāmī al-Kayyālī, *Walī al-Dīn Yakan*, Cairo 1960, and 'Alā' al-Dīn Waḥīd, *Ashīk al-ḥurriya, Walī al-Dīn Yakan*, Cairo 1987. Evaluations of his place within modern Egyptian literature may be found in Mounah A. Khourī, *Poetry and the making of modern Egypt, 1882-1922*, Leiden 1971, 111-13, and J. Brugman, *An introduction to the history of modern Arabic literature in Egypt*, Leiden 1984, 54-6. Brief biographical sketches are available in *Khayr al-Dīn al-Ziriklī, al-A'lām*, <sup>5</sup>Beirut 1980, viii, 118, and A. Goldschmidt, Jr., *Biographical dictionary of modern Egypt*, Boulder 2000, 229-30. (J. JANKOWSKI)

**YAKHSHI FAḶĪH**, Ottoman historian, d. after 816/1413.

Yakhsī Fakīh is the earliest known compiler of *menā-kib* [see MANĀKIB] or exemplary tales of the Ottoman



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## HISTOIRES ET LÉGENDES DES PREMIERS OTTOMANS

**L**e texte qui suit reprend essentiellement l'introduction et le commentaire qui accompagnaient ma traduction grecque de la plus ancienne partie de la chronique d'Asikpashazade, laquelle, au dire de ce même auteur, reprend la chronique de Yakshi Fakih<sup>1</sup>. J'ai naturellement tenu compte des publications parues depuis et, par endroits, j'ai modifié mon point de vue. Je remercie la rédaction de *Turcica* de me donner l'occasion de présenter ce travail dans une langue plus accessible aux turcologues.

### I. ABRÉVIATIONS

- ASDRACHA, *Rhodopes*: CATHERINE ASDRACHA, *La région des Rhodopes aux XIII<sup>e</sup> et XIV<sup>e</sup> siècles. Étude de Géographie Historique*, *Beihefte der Byzantinisch-Neugriechischen Jahrbücher* 49, Athènes 1976.
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- BELDICEANU-STEINHERR, *Recherches*: IRENE BELDICEANU-STEINHERR, *Recherches sur les actes des règnes des sultans Osman, Orkhan et Murad I*, Societas Academica Dacoromana, Acta Historica VII, Munich 1967.
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- BSOAS: *Bulletin of the School of Oriental and African Studies*.

<sup>1</sup> E.A. ZACHARIADOU, *Ιστορία και Ορόλοι των Παλαιών Σουλτάνων (1300-1400)*, Athènes 1991.

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