

Anatolian principalities, he was a saviour. Following Bayezid's 1398 invasion of the Karamanid principality, the Karamanids perceived Timur as their liberator from Ottoman rule.⁴¹ Perhaps, not surprisingly, the Karamanid dervishes also took Timur's side against Bayezid. For instance, a Karamanid sheikh, Seyyid Ali Semerkandî (d.860/1455–56), is said to have asked one of his disciples, Evhadüddin-i Horasanî, to help Timur against Bayezid I.⁴²

Fifteenth-century Ottoman historians disapproved both of Bayezid I's marriage to a Serbian princess, 'Despina Hatun' (Olivera Despina Lazarević), and of his drinking habits.⁴³ According to other historians, however, Bayezid was "not corrupt and did not consume wine" and was a true ghazi.⁴⁴ Şevkî's approach to Bayezid was closer to the latter position.

As Şevkî saw it, there was not much difference between his world and that of Bayezid I, who built the first dervish lodge in honour of Kâzerûnî and Şehzâde Bayezid, the son of Süleyman the Magnificent, to whom he presented the *Menâkıb-ı Emîr Sultan*. In the 1550s, Şehzâde Bayezid and his brother Selim were competing candidates to succeed their father to the Ottoman throne. Şevkî thought that Bayezid deserved to be the sultan of the Ottoman throne (*sezâvâr-ı tâc u taht*),⁴⁵ especially since his contemporaries regarded him as a "pious, generous and benevolent governor".⁴⁶ In fact, when he was serving as governor of Kütahya, he was surrounded by the scholars and poets of the time⁴⁷ and Şevkî may well have visited him there at that time. In Şevkî's words,

- 41 For more information about the Karamanids' view of Timur, see Fatih Bayram, "Zâviye-Khankâhs and -Religious Orders in the Province of Karaman: The Seljukid, Karamanoğlu and the Ottoman Periods, 1200–1512" (Ph.D. dissertation, Bilkent University, 2008), 160–2.
- 42 "Hâzret-i Kuṭb [Seyyid Ali Semerkandî] beni ... nuşret-i cüyüş ḥidmetine kodı... Hattâ Timûr Sultân Yıldırım'ı aḫz eyledi ki Timûr Hân'ın nuşretine me'mûl olmuşdum". See Seyyid Nizam Bedaḫşî, *Menâkıb-ı Seyyid Ali Semerkandî*, fol. 97a, MS 4603, Hacı Mahmud Efendi, s.k. For more information about Seyyid Ali Semerkandî and his works, see Fatih Bayram, "Timur İstilasına Beylikler Dünyasından Bakış: Karaman Diyarı'nda Cennet Bahçeleri", in *Prof. Dr Erdoğan Merçil'e Armağan*, eds. Emine Uyumaz, Muharem Kesik, Aydın Usta et al. (Istanbul: Bilge Kültür Sanat, 2013), 308–16.
- 43 Darling, "Reformulating", 41.
- 44 Darling, "Reformulating", 43.
- 45 Baba, "Menâkıb-ı Emîr Sultan", 14–16. One of the poets who sought the patronage of Şehzâde Bayezid was Emre, who used similar words to praise Bayezid: "Şâh-ı 'âdil kâm-baḫş ü dest-gîr/Lâyîk-ı tâc u sezâ olur serîr". See Filiz Kılıç, *Şehzade Bayezid 'Şâhî', Hayatı ve Divanı* (Ankara: Kültür Bakanlığı Yayınları, 2000), 35.
- 46 Halil İnalçık, "Sen Olasan Kaleme İ'tibar İçün Hâmî: Fuzûlî ve Patronaj", in *Cultural Horizons: A Festschrift in honor of Talat S. Halman*, edited by Jayne L. Warner (Syracuse, NY: Syracuse University Press, 2001), 310.
- 47 Şerafettin Turan, "Bayezid, Şehzâde (ö. 969/1562)", *DİA* 5, 231.

Prince Bayezid was far more generous than Hâtim et-Tâ'î.⁴⁸ Similarly, Bayezid's justice was much like that of the Sasanian emperor Khosrow I Anushirvan (*Cihanda 'adl ile Nûşirevandur*).⁴⁹

Şevkî saw both Şehzâde Bayezid and Emîr Sultan as representing the gate of felicity. According to a story about Emîr's spiritual successor (*halîfe*), Şeyh Sinan, he reached "the gate of felicity" when he found the house of his future sheikh in Bursa.⁵⁰

There is an interesting story in Emîr Sultan's *menâkıb* about his marriage to Bayezid I's daughter, in which two subjects – a dream and a ghaza (a military expedition to promote Islam) – feature. Bayezid's daughter had a dream that led to her decision to marry Emîr Sultan. At that time, Bayezid I was engaged in a ghaza. When Bayezid heard the news of this marriage he became very angry.⁵¹ According to the story, he sent his vizier Süleyman Pasha to punish Emîr Sultan.⁵² However, all the vizier's attempts to punish Emîr Sultan proved futile. Eventually, the sultan regretted what he did to prevent the marriage.⁵³ It was the *kadı* of Bursa, Molla Fenârî, who persuaded the sultan to accept the inevitable.⁵⁴

2 Hagiography of Ebû İshâk-ı Kâzerûnî (*Menâkıb-ı Ebû İshâk-ı Kâzerûnî*)

As far as we know, Şevkî undertook the first Turkish translation of the Persian hagiography of Ebû İshâk-ı Kâzerûnî. The translation is not an exact one, since Şevkî left out some parts of the Persian version titled Ferdous al-Morşedîyya, which is in turn a translation by Maḥmûd bin 'Uthmân of an original Arabic text.

- 48 "Seḫâ'da Hâtem-i Tâ'î bendesidür – 'Atâ' itmekde ḫalk efkendesidür". Şevkî, *Menâkıb-ı Emîr Sultân*, fol. 5b.
- 49 Şevkî, *Menâkıb-ı Emîr Sultân*, fol. 6a.
- 50 "Bir kapuya irdük. Ne kapu! Der-i devlet ve âsitâne-i sa'âdet imiş". Şevkî, *Menâkıb-ı Emîr Sultân*, fol. 34a.
- 51 "Yıldırım Bâyezid Hân ziyâde gâzûb idi, dîrler". Baba, "Menâkıb-ı Emîr Sultan", 77.
- 52 Süleyman Pasha was criticized for his severity and merciless behaviour. For example, "when this news reached Süleyman Pasha, it did not soften his heart, being harder than stone and firmer than iron" (*Bu haber Süleyman Paşa'ya vardı. Taşdan katı ve demürden muhkem gönlüne eser itmedi*). See Baba, "Menâkıb-ı Emîr Sultan", 85–6.
- 53 "Yıldırım Padişah itdügi file nedâmet idüb peşiman olub istiğfâr itdi". Baba, "Menâkıb-ı Emîr Sultan", 89.
- 54 Considering Emîr Sultan's *sayyid* status, Molla Fenârî thought that his marriage to Bayezid's daughter was a divine blessing to the Ottoman house: "Bir hümâ-yı devlet ve hümâ-yı saâdetdir kim başımıza kondı". Baba, "Menâkıb-ı Emîr Sultan", 92.

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