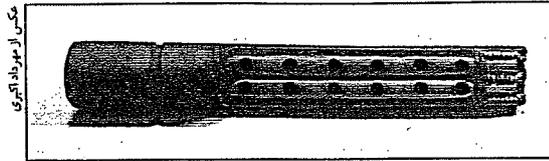


محمدتقی مسعودیه، سازهای ایران، عکاسان: سعید بهروزی و فرید سالمی، تهران ۱۳۸۴ ش؛ حسینعلی ملّاح، فرهنگ سازها، تهران ۱۳۷۶ ش؛ نگرشی بر پیشینه موسیقی در ایران به روایت آثار پیش از اسلام، تألیف سوری یازی، هنگامه گزوانی، و مرضیه الهه عسگری، تهران: سازمان میراث فرهنگی کشور، ۱۳۸۳ ش.



دوزمه

/ ایلناز رهبر /

دوزمه مصطفی چلبی، شاهزاده عثمانی، فرزند بایزید* اول. سال تولد او در بیشتر منابع نیامده، اما بنا بر تصریح قره چلبی زاده (ص ۳۵۷) وی در ۷۹۴ به دنیا آمده است. به گفته منجم باشی (ص ۸۷)، مصطفی چلبی در جنگ آنقره / آنکارا (۸۰۴)، بین تیمور گورکان و بایزید اول کشته شد، اما بر اساس برخی منابع دوره تیموری (ع شرف‌الدین علی یزدی، ج ۲، ص ۱۱۴۹؛ نظام‌الدین شامی، ص ۲۶۰) و اغلب منابع عثمانی (ع ابن‌کمال^۱، دفتر ۴، ص ۴۳۴؛ عاشق پاشا زاده، ص ۷۸؛ نسری^۲، ج ۱، ص ۵۵۶؛ راسم، ج ۱، ص ۱۰۶)، او در پی شکست بایزید از تیمور ناپدید شد. البته در منشآت اسماعیل آقا^۳ (ص ۸) و دستورنامه انوری (ص ۹۱)، تصریح شده که مصطفی چلبی را تیمور اسیر کرد (نیز ع د. ترک، ذیل ماده). اوزون چارشیلی^۴ (ج ۱، ص ۳۶۷-۳۶۸) نیز این مطلب را تحلیل و تأیید کرده است (برای اطلاعات بیشتر و تحلیلی در این خصوص ع د. اسلام، چاپ دوم، ذیل ماده).

ظاهراً مصطفی همراه اسرای آناتولی به سمرقند انتقال یافت و پس از مرگ تیمور آزاد شد و به آناتولی بازگشت. او در دوره سلطنت برادرش، محمد اول (حک: ۸۰۵-۸۲۴)، در شهر نیغده^۵ / نیکده در قلمرو قره‌مانیان اقامت گزید. مصطفی مدتی بعد، در ۸۲۳، برخی از امرای ولایت روم ایللی را با خود همراه کرد و مدعی سلطنت شد. او از مانوئل^۶ دوم، امپراتور روم شرقی، درخواست کمک کرد و مانوئل زمینه قدرت‌یابی او را در سلاتیک^۷ فراهم آورد. در جنگی که بین مصطفی چلبی و محمد اول رخ داد، مصطفی شکست خورد و به قلعه سلاتیک در قلمرو روم شرقی پناه برد. مانوئل دوم با درخواست محمد اول برای بازگرداندن مصطفی چلبی مخالفت کرد، اما آن دو به توافق رسیدند که مصطفی و همراهانش تحت‌الحفظ امپراتور باشند و محمد اول سالانه سیصد هزار آقچه در ازای نگهداری آنان به مانوئل بپردازد (اوزون چارشیلی، ج ۱، ص ۳۶۸-۳۷۱).

مصطفی چلبی تا پایان حکومت محمد اول (در ۸۲۴) در اسارت امپراتور باقی ماند. هم‌زمان با روی کار آمدن میراد دوم

با موم به هم می‌چسباند و گاهی برای تزئین، میان مومها دانه‌های صدفی به رنگهای قرمز و آبی می‌گذارند. جنس این لوله‌ها از نی یا استخوان بال عقاب و قوش و گاهی از فلز است؛ در این میان، لوله از جنس نی مرسوم‌تر است. معمولاً روی هر یک از لوله‌های این ساز، شش سوراخ وجود دارد، اما لوله‌های با پنج یا هفت سوراخ هم دیده می‌شود. سوراخها روی هر لوله دقیقاً کنار یکدیگر قرار گرفته‌اند و نوازنده هنگام نواختن، هر انگشت خود را روی دو سوراخ قرار می‌دهد. بنابراین، هر دو نی یک صدا را با شدت بیشتری تولید می‌کنند. بر سر هر لوله، زیانه (قمیش) ساده‌ای از جنس نی قرار می‌دهند. زیانه را پیکه هم گفته‌اند. انتهای زیانه را با نخ یا نوار محکم می‌کنند. در کردستان سه نوع دوزمه با ابعاد مختلف مرسوم است که طول آنها (با زیانه) از ۲۲۵ تا ۳۱۵ میلیمتر متغیر است (مسعودیه، ص ۱۹۷-۱۹۹؛ پورمندان، ص ۱۷؛ اطرائی و درویشی، همانجا؛ ملّاح، ص ۳۳۰).

در نواختن این ساز، از شیوه «بین خوردن» یا «نفس برگردان» استفاده می‌کنند. با این شیوه نوازنده تنفس خود را هنگام نواختن قطع نمی‌کند و در نتیجه، صدای این ساز ممتد و بدون مکث شنیده می‌شود. گستره صوتی دوزمه بسته به تعداد سوراخهای آن متفاوت است. نوعی از آن که هفت سوراخ دارد، بیشترین گستره صوتی را دربرمی‌گیرد که یک اکتاو است، اما با بیشتر کردن شدت دمیدن می‌توان آن را تا یک پرده بالاتر برد (مسعودیه، ص ۱۹۹؛ اطرائی و درویشی، ص ۲۲۱).

دوزمه در جشن و سرور و شادمانی نواخته می‌شود. برخی از مقامهایی که با این ساز می‌نوازند عبارت است از: گریان، سه‌جار، زنگی، چپی، و فتاح پاشایی (مسعودیه؛ پورمندان، همانجاها).

منابع: ارفع اطرائی و محمدرضا درویشی، سازشناسی ایرانی، تهران ۱۳۸۸ ش؛ مهران پورمندان، دایرة‌المعارف موسیقی کهن ایران، تهران ۱۳۷۹ ش؛ عبدالرحمان شرفکندی (هه‌زار)، فرهنگ کردی - فارسی: هه‌بتانه بورینه، تهران ۱۳۶۹ ش؛ محمدبن محمد فارابی، کتاب الموسیقی الکبیر، چاپ غطاس عبدالملک ختبه، قاهره [۱۹۶۷]؛

1. İbn Kemal

2. Neşri

3. Aka

4. Uzunçarşılı

5. Niğde

6. Manuel

7. Selânik

ilim dalı :

madde : Düzmece Mustafa

A. Br. : c. , s.

B. L. : c. VI , s. 3481 KASIM 1901

F. A. : c. , s.

M. L. : c. W , s. 23

T. A. : c. XIV , s. 233-234

[*q.v.*] corps was dissolved and Kaḫakdji-oghlu, the leader of the Yamaḫs, was made commander of the Bosphorus fortresses. Turkey was at that time at war with Russia and England, but peace negotiations had already begun and, moreover, the foreign affairs of the empire were really governed by general European politics. A secret article annexed to the peace treaty of Tilsit (7 July 1807) had in view —already at that time— a conditional partition of Turkey. Turkey's ally, France, tried to urge a peace with Russia and obtained a Russo-Turkish armistice at Slobosia (near Gîngewo), by the terms of which the Danube principalities were to be evacuated. When, in the end, Russia was unwilling to put into effect the terms of the armistice, relations with France became strained (departure of Sebastiani in April 1808) and new preparations for war followed, while overtures were made to England; the English admiral Codrington had already entered into negotiations with 'Alî Paḫa [*q.v.*] of Yanina.

Meanwhile, the *kā'im-maḫām* and the *muftî* were the real rulers in Istanbul; the grand vizier Çelebi Muḫtafâ Paḫa remained with the army in Edirne and had no influence. The Janissaries and Yamaḫs, however, continued to be rebellious; measures had to be taken against them and the sultan himself went so far as to favour secret plans for restoring the *nizâm-i dîjedîd* under another name. In December 1807 Mûsâ Paḫa was dismissed from the office of *kā'im-maḫām* —on account of dissension with the *muftî*— and was succeeded by Tayyâr Paḫa. The latter, dismissed in his turn, fled to Bayraḫdâr Muḫtafâ Paḫa [*q.v.*], an acknowledged friend of the reform party, in Rusçuk. From here began the action against the régime in the capital. Bayraḫdâr went first to Edirne and joined forces with the grand vizier in June 1808. They arrived in July before the gates of Istanbul at Dâwûd Paḫa. Sultan Muḫtafâ came there on July 23 to accept their terms, which for the moment were only the destruction of the ruling party and of the Yamaḫs. On 28 July, Bayraḫdâr, after having seized the sultan's seal from the grand vizier, began to act on his own account. He went with his troops to the palace, where the sultan, —who had left shortly before for an excursion— returned in haste. He had only the time to order the execution of Selîm III, but was deposed immediately afterwards by the intruders, who put his younger brother Maḫmûd on the throne. After having passed some months in confinement, he was killed by order of the new sultan on 16 November in the days of the general revolt against Bayraḫdâr's régime, when the existence of the former sultan had become a real danger for Maḫmûd's position. Muḫtafâ was buried in the *türbe* of his father 'Abd al-Hamîd I, near the Yeñî Djâmi'.

Bibliography: Djewdet Paḫa, *Ta'riḫh*, 2nd ed., viii, Istanbul 1303, 145 ff.; 'Âḫim, *Ta'riḫh*, ii (where extensive use has been made of Sa'îd Efendi's *Ta'riḫhçe*; cf. F. Babinger, *GOW*, 338); A. de Juchereau de St. Denis, *Révolutions de Constantinople de 1807 et 1808*, new ed., Paris 1823; Zinkeisen, *Geschichte des Osmanischen Reiches*, vii; A.D. Alderson, *The structure of the Ottoman dynasty*, Oxford 1956, index s.v.; S.J. Shaw, *History of the Ottoman empire and modern Turkey*, i, Cambridge 1976, 274-7; R. Mantran (ed.), *Histoire de l'empire ottoman*, Paris 1989, index; *IA*, art. s.v. (M. Cavid Baysun).

(J.H. KRAMERS)

MUḫTAFĀ, the name of several princes belonging to the Ottoman dynasty.

1. MUḫTAFĀ ÇELEBİ, DÜZME, eldest son of Bâyezîd I [*q.v.*], counter-sultan or pretender (?-804/1402, 825/1422, or ca. 1430).

The date of birth of Muḫtafâ, a son of the Ottoman sultan Bâyezîd I [*q.v.*], is unknown. Shûkr Allâh (ed. Atsız, 58), lists Muḫtafâ as the last of his six [male] children, all of whom were born of slave-women (*kîr-naḫ*). It is probable that Bâyezîd had appointed Muḫtafâ governor of Hamîd and Tekke [*q.vv.*]; indubitably it was at the head of troops from these provinces that he fought alongside his father at the battle of Ankara (16 Dhu 'l-Hidjja 804/28 July 1402). Thereafter the fog of uncertainty descends on the career of Muḫtafâ—or of the resourceful and plausible pretender who later took his name.

Shûkr Allâh (*loc. cit.*) states simply that Muḫtafâ was taken prisoner with his father and was never seen again. The general view is that he was taken by Tîmûr into captivity in Central Asia, but a reading of Ibn 'Arabshâh (Cairo, 1310, 133; tr. Sanders, 187) would seem to suggest that Tîmûrid agents, having failed to locate him after the battle, contented themselves with putting to death a large number ("nearly thirty") of his namesakes. Some Ottoman sources, however, indicate clearly that Muḫtafâ was taken captive by Tîmûr, returning home after "some years" (Enwerî, *Düstûrnâme*, ed. Yinanç, 91; cf. *Medhal*, 97); he may have been liberated, together with other princely hostages, after the death of Tîmûr (Feb. 1405).

Thus at least three major historical problems must be faced in any treatment of Muḫtafâ's career; the authenticity of his claim to be a son of Bâyezîd I; his whereabouts during the years following 1402, if, as seems almost certain, he was a son of Bâyezîd, or, alternatively, the origins of the pretender ("düzme"); and, finally, the serious discrepancies which exist between the Byzantine, Ottoman and Latin sources concerning the real or pretended Muḫtafâ's activities. None of these problems has yet been provided with a totally watertight solution.

The Ottoman view, that the post-1415 Muḫtafâ was an impostor, may be traced back to the remark—possibly apocryphal—attributed to Meḫemmed I in the context of the events of 1415-16, that the real Muḫtafâ had died in childhood (Chalcocondyles, tr. B. de Vigenère, Paris 1662, 97). The earliest Ottoman literary reference to Muḫtafâ, in the *taḫwîm* for 835/1431-2 (C.N. Atsız, *Osmanlı tarihine ait takvimler*, Istanbul 1961, 70) also describes him as an impostor (*dja'li*), as do both 'Ashîkpaḫazâde and the Anonymous chronicles, which employ what came to be the generally adopted sobriquet of *düzme*. Conversely, in the later *taḫwîms* published by Turan, in Enwerî and, (probably as a consequence) in the conflation of 'Ashîkpaḫazâde and the Anonymous made by Neshrî, the authenticity of Muḫtafâ is recognised (cf. M.H. Yinanç, *Medhal*, 96; V.L. Ménage, *Beginnings of Ottoman historiography*, 175-6).

The reappearance of Muḫtafâ in 1415 is also historically problematical. On the one hand, Venetian sources report the arrival there in January 1415 of a galley from Trebizond, bearing a "Turkish" agent charged with negotiations "with the basileus" on behalf of Muḫtafâ. This may also be connected with a report (Chalcocondyles, *loc. cit.*) that he had taken refuge at Sinop in the territory of the Isfendiyâr-oghulları [*q.v.*], and with further Venetian reports that Muḫtafâ was "in Asia", looking for a galley to transport him to Europe, where he claimed to have many partisans. Equally, Ragusan sources reported that in mid-June 1415 Muḫtafâ was [still] in Trebizond, gathering support (but from whom?) against Meḫemmed. By August 1415 he was in Wallachia under the protection of the *voivod* Mircea, attracting support from the *begs* of Rûmeli, and raiding into the Ottoman-held lands south of the Danube (F. Thiriet,

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I - Introduction :

Ottoman historical studies are canonical and referential : one makes progress by going back to the canon of scholarship with the consequent need to 'reformat' the entire 'text' of perceived Ottoman history while adding to it. Thus, every year, the corpus becomes a heavier burden, yet any attempt to free oneself from its crushing weight leads inevitably to the reinvention of the wheel. Such reinventions in fact occur with a certain regularity (1).

Conversely, there are problems - specific historical cruxes and certain episodes - which gave trouble to the earliest scholars in the field and which still give trouble : individuals and episodes regarding which the jury is still out or on which it has returned the ambiguous Scottish verdict of 'not proven'.

One such individual is the so-called Düzme or 'False' Mustafa, a son of the Ottoman sultan Bayezid I, who 'disappeared' in the fog of battle at Ankara (2). One such episode (or, rather, series of episodes) is his reduplicative appearances (or pseudo-appearances) in Ottoman history as a contender for the sultanate between the years 1415 and (if we accept western sources) 1430. In actuality a series of failed attempts on the throne cost him his life at the hands of Murad II's agents in the late winter of 824-5/1421-2, leaving him, in most official Ottoman historiography, with the undeserved reputation of an impostor (3).

The Ottoman historian and self-styled polymath, Hüseyin Hezarfenn (d.

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- (1) An earlier version of this paper was delivered at a seminar at Princeton University in April 1993.
 - (2) For a more extended discussion of Mustafa b. Bayezid's career, see my article in *The Encyclopaedia of Islam*, new edition (Leiden, 1954-), vii (1992), 710-2 (s.v. Mustafa (1) Mustafa Celebi, Düzme).
 - (3) Who then was the 'Düzmece' Mustafa, who had found shelter in Thessaloniki and who in 1425 when the town was under siege by Murad II and narrowly escaped capture just outside the town. (Vasilis Dimitriades, 'Ottoman Chalkidiki: an area in transition' in : Anthony Bryer and Heath Lowry (ed.), *Continuity and Change in late Byzantine and early Ottoman society. Papers given at a Symposium at Dumbarton Oaks in May 1982.* (Birmingham[England] and Washington, D.C., 1986, 42, citing K.D. Mertziros, *Mnimeia Makedonikis Istorias* (Thessaloniki, 1947), 63. Thessaloniki, of course, was under Venetian occupation from 1423 until its conquest by Murad II in 1430 : was this protégé of Venice - when almost captured in the incident mentioned above, was in the company of the Venetian admiral - in fact a genuinely false 'False' Mustafa? Professor Dimitriades, in the course of a recent conversation, offered the ingenious suggestion that Ottoman knowledge of the false 'False' Mustafa, as a 'back-formation' from this episode, might have precipitated their attribution of 'Düzme' to the genuine Mustafa b. Bayezid.

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li'd-Dirasat il-Osmaniyye,

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s. 159-175.

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