

MADDE YAYINLANMIS TAN
SONRA GECEN ISLAMIYAN

- 2562 KIEL, Machiel. Ottoman urban development and the cult of a heterodox Sufi saint: Sari Saltuk Dede and towns of Isakçe and Babadağ in the northern Dobrudja. *Syncretismes et hérésies dans l'Orient seldjoukide et ottoman (XIVe-XVIIIe siècle). Actes du Colloque ... 2001*. Sous la dir. de Gilles Veinstein. Paris: Peeters, 2005, (Collection Turcica, IX), pp.281-298. [Romania.]

Isakçe
Babadağ
Sari Saltuk
Dobruca

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and promises that on the day of the Last Judgement he will reunite him to Fāṭima so that they shall be like Laylā and Maḍīnūn. 13 poetical fragments (mutilated but in the style of Bābā-Ṭāhir) are scattered through the text (cf. *Minorosky*, 29-33, 99-103; these facts have been utilised by Leszczynski, *op. cit.*, 18-25). Fāṭima Lārā, who is mentioned in the text is buried beside Bābā-Ṭāhir. According to the custodians of the tomb of Bābā-Ṭāhir, she is not to be confused with another Fāṭima also buried in the same *dukʿa* (?). Gobineau and A. V. W. Jackson mention the sister of Bābā-Ṭāhir, BIBI Fāṭima or Fāṭima Laylā. Āzād-i Hamadāni (*Diwān*, 16-21) speaks of the tomb of the *dāya* "nurse" of Bābā-Ṭāhir: everyone seems to endeavour to translate into the language of everyday life the mystic relations of Bābā-Ṭāhir to Fāṭima.

The quatrain already quoted at the beginning of this article (*alī, alif-kaddā*) may reflect some high aspiration of Bābā-Ṭāhir.

Bibliography: The MSS. containing the quatrains of Bābā-Ṭāhir are as follows: Konya Museum no. 2547 (848/1444): 2 *Kiṭʿas*, 8 *du-bayʿi*, see M. Mīnuwī, *Maḍjalla-yi Dānishkhada-yi Adabiyāt*, Tehrān, iv/2, 1325, 54-9; *Asiat. Soc. Bengal*, Pers. no. 923, Catal. Ivanow, 424 (a *maḍjimūʿa* of 1000 [1592]); Preuss. Staatsbibl., Catal. Pertsch, 727, no. 697 (written in 1820 and used by Leszczynski): 56 quatrains; *Bibl. Nat. de Paris*, pers. 174, Cat. Blochet, ii, 290-292 (collection made by Bakhs̄h ʿAlī Karabāghī, dated 1260 [1844]): 174 quatrains and a *ghazal*. In the library of the mosque of Sipāhsālār in Tehrān, Żukowski found a manuscript, *Hālāt-i Bābā-Ṭāhir bā-inḍimām-i ashʿārash*, but the title does not correspond to the contents of the MS. The MSS. of the mystical treatises of Bābā-Ṭāhir are as follows: *Bibl. Nat. de Paris*, Arab 1903 (Blochet, *o.l.*, ii, 291) and the Oxford MS. Ethé, *Cat. Pers. Mss. Bodleian Lib.*, no. 1298, fol. 302b-343. The anthologies which mention the poet are: ʿAlī Kulī Khān Wālih, *Riyād al-Shuʿarāʾ*, 1161/1748, cf. Leszczynski, 10; Luṭf ʿAlī beg, *Ātashkhada*, 1193/1779, Bombay 1277, 247 (25 quatrains); ʿAlī Ibrāhīm Shāh, *Ṣuḥuf-i Ibrāhīm*, 1205/1791, unique MS. in the Preuss. Staatsbibl., Pertsch, 627, no. 663 (utilised by Żukowski and Leszczynski); Riḍā Kulī Khān, *Maḍjmaʿ al-Fuṣahā*, Tehrān 1295, i, 326 (10 quatrains); idem, *Riyād al-ʿArifin*, Tehrān 1303, 102 (24 quatrains); 57 quatrains of Bābā-Ṭāhir were published at Bombay in 1297 and 1308 (with those of ʿUmar Khayyām); 32 quatrains (with the *Munādīāt* of Anṣārī) at Bombay 1301; 27 quatrains (with those of Khayyām) at Tehrān 1274; the *ghazal* of Bābā-Ṭāhir is given in the appendix to the *Diwān* of Shāms-i Maghribī, Tehrān 1298, 158, in the appendix to the *Munādīāt* of Anṣārī etc. The *Diwān* of Bābā-Ṭāhir (cf. text) with the *Kalimāt-i kishār*, a preface by the editor, a biography by Maḥmūd ʿIrfān, a description of the tomb of Bābā-Ṭāhir by Āzād-i Hamadāni, etc. were published as a supplement to the 8th year of the magazine *Armaghān*, Tehrān 1306/1927, 1-124.—Huart, *Les quatrains de Bābā-Ṭāhir ʿUryān en pehlvi musulman*, in *J.A.* series viii, vol. vi, Nov.-Dec. 1885, 502-545; Żukowski, *Koye ō o B. Ṭāhirē Golishē*, *Zap.*, 1900, xiii, 104-108 (bibliography, 3 anecdotes, 2 new quatrains one of which = no. 146 of the *Diwān*), cf. also *Zap.*, ii, 12; E. Heron Allen, *The Lament of Bābā-Ṭāhir*, London 1902 (text of 62 quatrains, transl. by

the editor and verse by Elisabeth Curtis Brenton); Browne, i, 83-87, ii, 259-261; Mirzā Maḥdī Khān (Kawkab), *The quatrains of Bābā-Ṭāhir*, in *JASB*, 1904, no. 1, 1-29 (new edition of the quatrains of Heron Allen [+ 1 quatrain] with important corrections and a very interesting commentary); Huart, *Nouveaux quatrains de Bābā-Ṭāhir*, in *Spiegel Memorial Volume*, ed. J. J. Modi, Bombay 1908, 290-302 (28 quatrains and 1 *ghazal*) completing the collection of 1885 recently discovered: in an extract from the *Kashkūl al-Fuḳarāʾ* of which the original is in the Muḥammadiyya mosque (Fāṭih) of Constantinople, in the *Diwān* of Maghribī and in an album (*djūng*). This second collection of quatrains published by Huart contains sundry pieces, the translation of which is not certain; Minorosky, *Materiall* ("Matériaux pour servir à l'étude des croyances de la secte persane dite les Abl-i Haqq ou 'Alī-Ilāhī"), vol. xxxiii, of the *Trudi Lazarew. Institutu*, Moscow 1911, 29-33 (transl. of the passages from the *Sarandjām*), 99-103 (Persian text of the intercalated poems and notes); G. L. Leszczynski, *Die Rubāʿiyāt des Bābā-Ṭāhir ʿUryān oder Die Gottestränen des Herzens, aus d. west-medischen [sic] Originale*, Munich 1920 (biographical and bibliographical, verse transl.); K. Hadank, *Die Mundarten v. Khunsār*, etc., in *Kurd.-pers. Forsch.* v. O. Mann, series iii, vol. 1, Leipzig 1926, introduction, xxxvii-iv (complete study of the question of the language of Bābā-Ṭāhir, bibliography); A. J. Arberry, *Poems of a Persian Sūfi, being the quatrains of Bābā-Ṭāhir*, Cambridge 1937, (60 *du-bayʿi* translated into excellent five-lined stanzas in the style of A. E. Housman). (V. MINORSKY)

BABADAGHI, a town in the Dobrudja, now part of Rumania. Its Turkish name refers to the semi-legendary dervish (Baba) Sari Saltık, who is said to have led a number of Anatolian Turcomans to the Dobrudja in the mid-thirteenth century, and to have settled with them in the neighbourhood of Babadaghi. (On this settlement see Paul Wittek, *Yazijioghlu ʿAlī on the Christian Turks of the Dobrudja*, in *BSOAS*, 1952 xvi, 639 ff.). There are several tombs of Sari Saltık in various towns; the most generally accepted is that of Babadaghi. What appears to be the first reference to it occurs in a passage in the travels of Ibn Baṭṭūṭa, who mentions 'Bābā Saltūk' as the furthest outpost of the Turks, and briefly describes the saint that is buried there. Though Ibn Baṭṭūṭa's 'Bābā Saltūk' cannot be located with certainty, it seems likely that it is the place later known as Babadaghi. He passed that way in about 1332-3.

According to Ewliyā Çelebi, the town was first conquered by the Ottomans by Bayezid I, and was consecrated by Bayezid II as a *wakf* for Sari Saltık and his followers. Two documents relating to the *wakf* of Bayezid, of 1078/1667 and 1111/1699, are listed in the catalogue of the Topkapı Sarayı (*Arşiv Kulluvsu*, Istanbul 1938, i, 52). The area was no doubt occupied by Bayezid I in the course of his Danubian campaigns, but its final annexation by the Ottomans would seem to date from the year 819/1416-7. (ʿAshikpāshāzāde, chapter 75; Neshri, ed. Unat Köymen, Ankara 1957, ii, 534 ff.; Saʿd al-Dīn, i, 284; cf. Osman Turan, *Tarihî Takvimler*, Ankara 1954, 21, 57). The region was settled by Bayezid with Tatar colonists (Hādjdji Khalifa; cf. Hammer-Purgstall, i, 629).

In 945/1538 Sultan Suleymān stayed there for four days, during his Rumanian campaign, and visited