

Nesrin

(K)
FAKİRİ

Kalkınmaçları Fakiri'nin
Risale-i Tarifat
C. E. İşyeri Kritik

30 OCAK 1993

Tarihçe ve Edebiyat, tr. 41

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FAKİRİ
4609 AMBROS, E.G. The Letâ'if of Faqîrî, Ottoman poet of the 16th century. *Wiener Zeitschrift für die Kunde des Morgenlandes*, 80 (1990) pp.59-78

962 AMBROS, E.Gülçin. The image in the 16th century of representatives of science and technology: cameos by the Ottoman poet Faqîrî. *Essays on Ottoman civilization: Proceedings of the XIIth Congress of the Comité International d'Études Pré-Ottomanes et Ottomanes, Praha 1996*. Prague: Academy of Sciences of the Czech Republic, Oriental Institute, 1998 (*Archiv Orientální: Supplementa*, VIII), pp.17-28

Fakiri

İstanbul
80N

28. EKİM 2001

İsmail Uluçgör

Fakiri
ve
Risale-i Tarifatı

FAKİRİ
(F)
RİSALE'İ
TARİFAT

30 OCAK 1993

Tarih. Anal. T, 220

21 Eylül 2014

explains why Fahri is the only Ottoman cut-paper artist mentioned by Mustafa Ali (Muṣṭafā 'Alī) of Gallipoli, in his work on the arts of the book, *Menakıb-ı Hünerveran* (*Menākab-ı Hünerverān*), where he said that Fahri's cut-paper calligraphic compositions had no equal in the world and that he was highly esteemed for his cut-paper garden scenes and flower motifs. Many of his calligraphic compositions, written in both positive and negative cut-paper calligraphy in *ta'liq* script, have survived (e.g., H. 2177, fol. 6b-7a). However, none of the albums from the Topkapı Palace Museum Library include Fahri's cut-paper flowers. His cut-paper flowers were collected by both Ottomans and foreigners, who appear to have included them in later albums. An example is an album from the Konya Mevlana Museum (M. 102, fols. 61a and 105a), which was assembled at the end of the eleventh/seventeenth century.

BIBLIOGRAPHY

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F. CAĞMAN

Fakiri (Kalkandelenli)

Fakiri (Faqīrī) was the pen-name of a sixteenth-century minor Ottoman poet, who showed considerable originality in

his choice of subjects and genres. His real name and date of birth are unknown; the sources only mention that he was from Kalkandelen (Qalqandelen), today's Tetovo, near Üsküp (Skopje), and that he spent most of his life in Istanbul. The biographer Latifi (Laṭīfī, d. 990/1582) recounts that he worked as an *imam* (*imām*, leader in public worship), *hatip* (*khatīb*, preacher), *remmal* (geomancer), and *tabip* (*tabīb*, physician). According to the biographer Aşık ('Āşīq) Çelebi (d. 979/1572), Fakiri died young, and from the dates that appear in the poet's works, it is obvious that he died after 941/1534-5.

WORKS

1. The *Risale-i tarifāt* (*Risāle-i ta'rīfāt*, "Book of descriptions"), Fakiri's best-known work, was written in the *hezec* metre *mefā'ülün—mefā'ülün—fe'ülün* in 941/1534-5, and it consists of 157 sections (*faşl*) of mostly three verses, as well as a short introduction and conclusion. The sections describe various classes and types of persons belonging to different professions and ranks. This original work is closely related to the *şehr-engiz* (*şehr-engīz*, "rouser of the city") genre, and it is important because it reflects social and cultural conditions in sixteenth-century Istanbul. (Extant MSS: İstanbul Üniversitesi Kütüphanesi, Ty. 3051; Köprülü Kütüphanesi, Fazıl Ahmet Paşa 279; Süleymaniye Kütüphanesi, Fatih 5424; Topkapı Sarayı, Bağdad 404.)

2. The *Şehr-engiz* is written in the *hezec* metre *mefā'ülün—mefā'ülün—fe'ülün* and consists of an introduction, praise of the prophet Muḥammad and Sultan Süleyman (Süleymān) I (r. 926-74/1520-66), a description of spring, praise of Istanbul, a long poem dedicated to the handsomest youth in town, a depiction of Istanbul, and a description of 43 comely youths. (Extant MSS: İstanbul Üniversitesi Kütüphanesi,

241785

ANALECTA ISISIANA
CXXXVII

Edith Gülçin AMBROS

LIFE, LOVE AND LAUGHTER:
IN SEARCH OF
THE OTTOMANS' LOST
POETIC LANGUAGEA collective volume in memory of
Arne A. Ambros

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
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2015

21

THE LETĀ'İF OF FAQİRĪ,
OTTOMAN POET OF THE 16TH CENTURY*

L 6 FEBRUZ 2015

(060041) Faqir

HADDE YAYIMLANDIKTAN
ONRA GELEN DOKÜMAN

It is through the late Hanna Sohrweide's kindness that I first became aware of a series of *letā'if* (facetiae or jokes) by a certain Faqīrī. This series makes up no. 283 in the catalogue *Türkische Handschriften, Teil 5, beschrieben von Hanna Sohrweide*, Wiesbaden 1981 (Verzeichnis der Orientalischen Handschriften in Deutschland, im Einvernehmen mit der Deutschen Morgenländischen Gesellschaft herausgegeben von Wolfgang Voigt, Band XIII, 5). This no. 283 is given as part 48 of the MS Or. quart 1988 in the Staatsbibliothek Berlin (a collective MS consisting of 52 parts) and it fills up most of the margins of folios 370a-377b.

When did this poet who called himself Faqīrī live? Sohrweide thinks that he wrote during the reign of Sultan Süleymān I (1520-1566)¹. She is lead to this assumption by the mention in the text of a number of personages, mostly poets, of that period. She also reports, however, that Latīfī and 'Āşīq Çelebi each has an entry in his *tezkire* on a or this Faqīrī, with Latīfī specifying that the poet in question died during the era of Sultan Selīm I (reigned 1512-1520) and 'Āşīq Çelebi giving no information as to time of birth or death. Sohrweide goes on to say that neither biographer mentions that Faqīrī wrote *letā'if* or had a special liking for them, appositely adding that this negative information need not mean much. Lastly she points out that according to EI² (s. v. Faqīrī) a witty Faqīrī did live around the middle of the 16th century.

We for our part looked up the name in *Tezkirelere Göre Divan Edebiyatı İsimler Sözlüğü*, hazırlayanlar Halûk İpekten et al., Ankara 1988 (Kültür ve Turizm Bakanlığı Yayınları: 942) as a preliminary step. Here (on p. 126) we found two poets with the nom de plume (*mahlas*) Faqīrī: a later one of the day of Sultan İbrāhīm (ruled 1640-1648) and an earlier one about whom we read that he died in the era of Sultan Selīm I (1512-1520).

As the writing of the MS or. quart 1988 was begun in 1640 (or possibly 1641) and completed in 1642 by a contemporary of the compiler of this *mecmū'a* (cf. catalogue cit., pp. 31-32), the MS is not so early that we might eliminate the later Faqīrī as a possible author of these *letā'if*. What does enable this elimination is the fact that in the second anecdote Sa'dī Çelebi,

*This article was originally published in *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. 80 (1990), pp. 59-78.

¹ Op. cit., p. 264.

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SIX LAMPOONS OUT OF FAQİRİ'S *RISÂLE-I TA'RİFÂT**

26 Temmuz 2016
MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN
060040 FAKM

Professor Schaendlinger's profound knowledge of the various ethnic groups in the Ottoman Empire and his keen sense of humour would, we hope, have given him pleasure in reading the following short lampoons by Faqîrî, a little known Ottoman poet of the 16th century. The available information on this poet's life and work has been summarized by us in our article "The Letâ'if of Faqîrî, Ottoman poet of the 16th century", in *WZKM*, 80 (1990), pp. 59-78. Faqîrî owes his reputation to the original *Risâle-i ta'rîfât* (Book of Descriptions) he wrote in 941/ 1534-5, although he also wrote a *şehrengîz*, a *sâqî-nâme*, a number of *gazels*, and some *letâ'if*. A sample of the last is given in our article "An Ottoman *latife* of the 16th century", in the Klaus Schwarz memorial volume (vol. XI of *Osmanlı Araştırmaları*; in preparation).

In Fahir İz's article on Faqîrî in *Et²* we read that his *Risâle-i ta'rîfât* "is a collection of short descriptions (in 159 *faşls*) of various officials, artisans and types of the Ottoman Empire, and one of the rare examples of social satire in Turkish literature. In every 'definition' of three couplets, the characteristics of the type are given in a concise, often colourful description, a vivid and informative parade of the famous and infamous". We would like to add a few details to this:

There are three known MSS of the *Risâle-i ta'rîfât*, namely:

(I) İstanbul Üniversitesi Kütüphanesi, Ty. No. 3051: This is the most complete MS. Only one *faşl* present in the other two MSS, namely that on the *derbân* or *qapucu* (gate-keeper), is missing here, whilst the sum total of the *faşls* it contains by far exceeds the number contained in each of the other MSS.

There are 158 *faşls* in I. The first *faşl* (of five verses) is an introduction and the last *faşl* (of twelve verses) a conclusion. A final verse containing the date of composition follows the last *faşl*.

If we now disregard these two *faşls*, there remain 156 *faşls*, which we have numbered from 1 to 156. Only a few of these, namely Nos. 1-7, deal with a specific person or persons: the rest, that is Nos. 8-156, deal with a type of person or a class or an occupational category. Of the 156 *faşls* all but No. 1 and 7 are made up of three verses each. No. 1 on the Prophet Mohammed contains four verses and No. 7 on sultan Süleymân (reigned 1520-1566) contains five verses.

* This article was originally published in *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. 82 (1992) (in memoriam Anton C. Schaendlinger), pp. 27-36.

159-466

WZKM, 82. Band., 1992 (WIEN);

s. 27-36.

Dergi / Kitap
Kütüphanede Mevcuttur

21 ARALIK 1993

Six lampoons out of Faqīrī's *Risāle-i ta'rīfāt*

By EDITH GÜLÇİN AMBROS (Vienna)

Professor SCHAENDLINGER's profound knowledge of the various ethnic groups in the Ottoman Empire and his keen sense of humour would, we hope, have given him pleasure in reading the following short lampoons by Faqīrī, a little known Ottoman poet of the 16th century. The available information on this poet's life and work has been summarized by us in our article *The Letā'if of Faqīrī, Ottoman poet of the 16th century*, in *WZKM*, 80 (1990), pp. 59-78. Faqīrī owes his reputation to the original *Risāle-i ta'rīfāt* (Book of Descriptions) he wrote in 941/1534-5, although he also wrote a *şehrengīz*, a *sāqī-nāme*, a number of *gazels*, and some *letā'if*. A sample of the last is given in our article *An Ottoman laṭīfe of the 16th century*, in the KLAUS SCHWARZ memorial volume (vol. XI of *Osmanlı Araştırmaları*; in preparation).

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yönlendirici "richtungweisend, maßgeblich" (St fehlt auch *yönlendirmek*; Tk 22-9-91). *Resûlüllah yönlendirici beyânlarından biri de şöyledir.*

yumurtalama auch: "Ovulation, Eisprung" (HS 30-1-98). *Birçok kadın için yumurtalama dönemi ... cinsel isteğin yüksek olduğu bir süreçtir.*

yürek burkmak "herzzerreißend wirken" (H 19-12-96). (Eine Sterbende:) *"Yardım edin, kocama haber verin" sözleri yürek burktu.*

yürütmek auch: "ausüben, innehaben (Amt, Funktion)" (H 13-5-98). *Oyunların Yönetim Kurulu Başkanlığı'nı Spordan Sorumlu Devlet Bakanı Y. S. yürütecek.*

zamlanmak "erhöht werden (ein Betrag, durch einen Zuschlag)" (H 16-4-97). *Zamlanan şeker, çikolata ve ... fiyatları.*

zehirlenme: siehe **besin**

zihinsel "mental" (H 23-3-93). *Hayal gücünüz zengin mi, korkunç zihinsel simgeler ya da olaylar tasarlar mısınız? — (M 2-3-98) Zihinsel olarak gevşeyebileceğiniz faaliyetleri tercih etmelisiniz.*

zimet auch: "Unterschlagung, Veruntreuung" (H 10-2-94). *O.M. hakkında, yolsuzluk ve zimet suçları işlediği gerekçesiyle, 6 yıl hapis cezası istemiyle dava açıldı.*

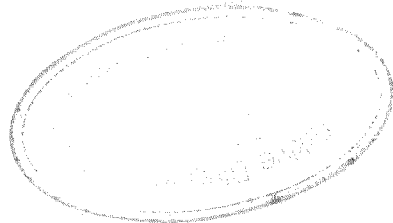
zora koşmak "erschweren" (H 10-9-96). Beleg siehe **kolaycı**.

-e zorla sahip olmak "vergewaltigen" (H 11-3-98). *Şoför bana zorla sahip oldu, elinden zor kaçtım.*

zula insb.: "Versteck für geschmuggelte od. verbotene Waren (z.B. Suchtgiftversteck für den Transport in Kraftwagen)"; **zulacı** "wer ein solches einrichtet" (S 23-1-98). *İçinde "zula" yapılan özel otomobil; mal sahibi M.Y., aracı H.Y. ve "zulacı" Y.Ö. ... gözlem altında alındı.*

WZKM, band. 88, Wien-1998, s. 51-64.

D. 165



09 HAZİRAN 1999
MADDE YATIRILMADAN
SONRA GELEN DOKÜMAN

Von Dichtern, Elefanten und Oliven

Von EDITH GÜLCİN AMBROS et al.*

Im Jahre 1990 wurden sieben *leṭā'if* von Faqīrī, einem osmanischen Dichter der ersten Hälfte des 16. Jhs., von E. G. AMBROS ediert und übersetzt.¹ Publikationen, die sich mit Faqīrī und seinem Werk befassen, sind ausführlich aufgelistet in AMBROS, "The image in the 16th century of representatives of science and technology: Cameos by the Ottoman poet Faqīrī", in: *Essays on Ottoman Civilization (Proceedings of the XIIth Congress of the Comité International d'Études Pré-Ottomanes et Ottomanes, Praha 1996), Archív Orientální, Supplementa VIII, Praha 1998, pp. 17-28.* Nun sollen weitere zehn *leṭā'if* ediert und übersetzt werden, um diejenigen, die sich mit Menschen befassen, möglichst vollständig vorzulegen. Die *leṭā'if*-Numerierung von AMBROS² wurde hier beibehalten; es sollen nunmehr die Nummern 4, 5, 7, 11, 12, 14, 16, 17, 19, 20 behandelt werden.³ Die Grundlage bildet, wie in der früheren Arbeit, Teil 48 der Sammelhandschrift or. quart 1988 in der Staatsbibliothek Berlin.

* Diese Arbeit ist das Ergebnis eines im Sommersemester 1998 am Institut für Orientalistik der Universität Wien abgehaltenen Seminars, an dem teilnahmen: AYLİN ANGELI, MERAL ASA, DIANA KARABINOVA, B. RASİM KÖKSAL, CORNELIUS PIRCH, GISELA PROCHÁZKA-EISL, CLAUDIA RÖMER und WALTER SCHEITHAUER.

Als Transkriptionssystem wird das der DMG verwendet. Jedoch wird das geschlossene e mit *é* markiert, das offene mit *e*.

Im Falle, wo im Manuskript Akkusativformen mit *Hamze* geschrieben werden, wird der Akkusativ in der Transkription mit einem Apostroph und Suffix *i/ı* wiedergegeben.

Für das Persische wird die ältere Sprachform als Transkriptionsnorm gewählt, wobei aber das Verbalpräfix *bi-* mit dem Verbalstamm zusammengeschrieben wird.

¹ "The *Leṭā'if* of Faqīrī, Ottoman poet of the 16th century", in WZKM 80 (1990) (fortan *Leṭā'if*), pp- 59-78.

² Cf. *Leṭā'if*, p. 62.

³ AMBROS edierte die Nummern 1, 2, 3, 6, 8, 10 und 18; cf. *Leṭā'if*, p. 63.

measures he introduced for the purpose in the territory under his control are elaborated in the Lebanese sources,²¹ though not in the Ottoman documents). All the subsequent *multazims* of the Druze mountain and Kisrawan, until the fall of the Shihab dynasty in 1841, were to be his direct descendants in the male line.

Archiv Orientalni, Supplementa VIII. (1998): Essays on Ottoman Civilization [Proceedings of the XIIth Congress of the Comité International d'Etudes Pre-Ottomanes et Ottomanes (CIEPO), Praha 1996], Praha 1998, pp. 17-28. D.2522



²¹ See for example N. Yaziji, *Risalah Tarikhiyya fi Ahwal Lubnan fi 'Ahdihī al-Iqta'i*, Harisa 1936; T. al-Shidyaaq, *Akhbar ...*, pp. 315-316.

THE IMAGE IN THE 16TH CENTURY OF REPRESENTATIVES OF SCIENCE AND TECHNOLOGY: CAMEOS BY THE OTTOMAN POET FAĶİRĪ

Edith Gülçin Ambros

FaĶirī is a relatively little known Ottoman poet of the 16th century, who probably was a native of Tetovo (also called KaĶandelen), about fifty kilometres W of Skopje. He owes his reputation – such as it is, for he was but a moderately gifted poet – mainly to his *Risāle-i ta'rifāt*, his “Book of Descriptions”, which he wrote in 941/1534-5. However, he is also the author of a *šehrengīz*, a *sāĶī-nāme*, a number of *ġazels*, and some *leṭā'if*.¹

¹ Cf. on this poet's life and work our articles *The Leṭā'if of FaĶirī, Ottoman poet of the 16th century*, in: *WZKM*, 80 (1990), pp. 59-78; *An Ottoman laṭife of the 16th century*, in: *Osmanlı Araştırmaları*, XI (1991) (the Klaus Schwarz memorial volume), pp. 25-34; *Six lampoons out of FaĶirī's Risāle-i ta'rifāt*, in: *WZKM*, 82 (1992) (the Anton C. Schaendlinger memorial volume), pp. 27-36; cf. also the following: *EL*², s. v. *FaĶirī*; Köprülü-zāde Meĥmed Fu'ād: *Onuncu 'aşır hayatına 'ā'id vesīkalar*, in: *Ḥayāt*, I, pp. 22-23; Kāşif Yılmaz: *FaĶirī'nin Kanuni'ye Sunduĝu "Risāle-i Ta'rifāt" Adlı Eserinin Kültür ve Medeniyet Tarihimiz Açısından Önemi*, in: *Yedi İklim*, 44 (Sept. 1993), pp. 44-46. (Yılmaz mentions in this article that his pre-doctoral work at the Atatürk Üniversitesi, Erzurum, was: *FaĶirī, Şehr-engiz-i FaĶirī, Risāle-i Ta'rifāt*, as far as we know, this has not been published to date); İsmail Ulçugör: *FaĶirī ve Risāle-i Ta'rifāt'ı* (unpublished thesis of 1947, İstanbul Üniversitesi; contains a predominantly reliable critical edition), *Türkiyat* No. 220; Nermin: *FaĶirī'nin Risāle-i Ta'rifātı* (unpublished thesis of 1938/1939, İstanbul Üniversitesi; in this first attempt to supply a critical edition FaĶirī's *Şehrengīz* was erroneously supposed to be a variant copy of his *Risāle-i ta'rifāt*), *Türkiyat* No. 41; M. İzzet: *Türk Edebiyatında Şehrengizler* (unpublished thesis of 1935/1936, İstanbul Üniversitesi; comments on the *Risāle-i ta'rifāt* in connection with the literary genre of the *šehrengīz*), *Türkiyat* No. 76; publications of *faşls* out of the *Risāle-i ta'rifāt*: 21 *faşls* printed in Arabic letters in Fahir İz: *Eski Türk Edebiyatında Nazım; XIII. yüzyıldan XIX. yüzyıl ortasına kadar yazmalardan seçilmiş metinler*, I, *Divan Şiiri*. İstanbul 1967, pp. 889-892; translation of one *faşl* in E. J. W. Gibb: *A History of Ottoman Poetry*, vol. II, London 1902, pp. 237-8; translation of two *faşls* and part of one in Hammer-Purgstall: *Geschichte der Osmanischen Dichtkunst bis auf unsere Zeit*, vol. I, Pesth 1836, p. 278.

3386 - فقيري الشاعر الأسكوي ثم العثماني المتخلص

بفقيري - عاش في عهد السلطان سليمان القانوني العثماني -

الموتى بعد سنة 1534/941

(أنظر : قتالي زاده تذكرة الشعراء 768/2 ؛ قاموس الأعلام

3417/5 ؛ بيان تذكرة الشعراء ص 213)

من تصانيفه :

1 - رسالة التعريفات - في التاريخ (منظوم) (ت)

تاريخ التأليف 941 هـ؛ قدمها للسلطان سليمان خان القانوني ؛
أحمد باشا رقم 279 ورقة 73-97 ؛ فاتح رقم 5424 ورقية

89-93 ناقص ؛ جامعة إستانبول 351 ؛

2 - ساقى نامه - في الأدب (منظوم) (ت)

جامعة إستانبول مجموعة رقم 4097 ؛

3 - شهرنكيز إستانبول (منظوم) (ت)

أحمد باشا رقم 2/279 ورقة 62-87 ؛ آكاه سري لوند رقم

189 ، 190 ؛

4 - غزليات فقيري - في الأدب (ت)

جامعة إستانبول رقم 1547 ، 2955 ؛ نورعثمانيه رقم

4222 ؛ روان كوشكي مجموعة رقم 406 ؛

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

sayfa: 1055

علي رضا قره بلوط، معجم المخطوطات الموجودة في مكتبات

إستانبول، الجزء الثاني، [y.y.,t.y.]، İSAM 141628

MADDE TAYINLANDIKTAN
SONRA GELEN DOKÜMAN

FAKÎH

letli bir zattı. Şiirleri Safâ'î'ye göre temiz, akıcıydı. **Eserleri:** *Sefaretnâme-i Fransa* 1721'de yazılan bu eser, A. Galland tarafından Fransızcaya çevrilip 1757'de Paris'te yayımlandı. *Râşid Tarihi*'nin 5. C. de yayımlandığından başka İstanbul'da 1866 ve 1868'de iki defa basıldı. Ali Suavî tarafından da tercüme edilip Paris'te 1872'de yayımlandı. *Târih-i Mekke, Hikmetü'l-İsrâk ve't-Telvîhât Şerhi, Şecere-i İlahiyye Tercümesi* (Şemseddin Mehmed b. Mahmud'dan)

Kay.: "Fâ'iz-i diger", AZ 1994, s. 235-236; İKTCYK s. 780-782; "Fâyizî" NAFE (SK Esad Ef. nu. 2549, v. 226a-227a); *Nakdû't-Tevârih* s. 620; Faik Reşit Unat, "Yirmisekiz Çelebi Mehmed Efendi: Fâizî, AA 3/1004; a.g.y. *Osmanlı Sefirleri ve Sefaretnâmeleri* Ank. 1968; Taha Toros, "Yirmisekiz Mehmed Çelebi", *Hayat Mecmuası*, 7 Kasım 1968; MN, 335; NAZZE, 1999, s. 308; RTET 2/791-793; SO 4/226 (Fâ'izî); TDEA 3/150; TGDEİS s. 124; TN 2/739-740 (3122); TŞ/S s. 509. ♦S. ERDEM

FAKÎH (?-1538'dö.): Divan şairi. Karamanlıdır. Fakih-i Karamanî diye tanınan şair hakkında kısa bir bilgi veren Sehî Bey, şiirlerinden bir örneği de tezkiresinin beşinci bölümüne aldı. Tezkirenin beşinci bölümünde eserin telif tarihi olan 1538'den önce ölenler bulunduğu göre şairin bu tarihten önce vefat ettiği tahmin edildi.

Kay.: HB; TDEA 3/150-151. ♦Yaz.Krl.

FAKÎHÎ (15. yy.): Divan şairi. İranlı veya Horasan Türklerinden olduğu sanılmaktadır. *Mecma'u'l-Fusahâ*'da Horasanlı, güzel tabiatlı, tatlı dilli, iyi ahlâklı ve fazilet sahibi Fakihî-i Mervezî adlı bir şairden bahsedilmektedir. Divan'ının Farsça mukaddimesinde anlaşılacağına göre Fatih 2. Sultan Mehmed devri şairlerindendi. Fetihden sonra İstanbul'a geldiği tahmin edilmektedir. Güneş redifli kasidesi Ahmed Paşanın meşhur kasidesine nazire olduktan başka "Fi Medh-i Sultanzade Çelebi Sultan Mustafa b. Mehmed Han" başlıklı kasidesi Karaman Valisi Şehzade Mustafa, "Der Na't-ı Kadıasker" adlı kasidesi de Molla Hüsrev için yazılmış olmalıdır. **Eseri:** *Divan*'ın tek nüshası SK Hacı Mahmud Ef. nu. 3296, v. 104-145 arasındadır. Divanda bir Farsça mukaddime Türkçe ve Farsça 7 kaside, 124 gazel, 1 muhammes, 2 murabba vardır.

Kay.: İKTYDK 1/69-70; *Mecma'u'l-Fusahâ* 1/381, TDEA 3/151; TN 2/782 (3281). ♦M. CUNBUR

FAKÎR (19. yy.): Hindistan sahası divan şairi. Delhi'de doğdu. Adı Şemseddin Abbas Efendidir. **Eseri:** *Divan*, Dağıstanlı Vâlih tarafından tedvin edilip bir de önsöz yazılarak basıldı.

Kay.: TGDEİS s. 126; TN 2/781 (3277); TŞ/AH s. 53. ♦M. CUNBUR

FAKÎR (aşık), bk. SÜRME Lİ Hüseyin

FAKÎR Edna, bk.: ADIGÜZEL Çelebi

FAKÎR Hacı Ağa (1835-1886): Azerbaycan şairi. Ordubad'da doğdu. Nahçıvan ve Karabağ civarında tanındı. Meşhur Azerbaycan yazarı Mehmed Said Ordubadî'nin babasıdır. Şiraz'da Arapça ve Farsça öğrendi. Tanınmış bir şair olarak, yirmi beş yaşında Ordubad'a dönüp ölümüne kadar öğretmenlik yaptı. Hazır cevap ve akıcı bir üslubu olan bir şairdi. **Eseri:** *Gülşen-i İrfan*, şiirlerini topladığı mecmuadır.

Kay.: AEA s. 449; TDEA 3/151. ♦Y. AKPINAR

FAKİRİ (15. yy. sonu-16. yy. başı): Mutasavvıf divan şairi. Kalkandelen'de Tetova denilen kasabada doğdu. Varadin ve Budin'in yeni fethedildiği yıllarda Rumeli'nde kimi zaman imam ve hatib, bazen de remmal ve tabib olarak gezdi. Yoksullar ve şairler arasında gözünün, gönlünün zenginliğiyle ve hiçbir makamda gözü olmayan bir kişi olarak tanındı. Lâ-tifi ve Riyazî'ye göre I. Sultan Selim, Âşık ve Hasan Çelebilere göre Kanunî Süleyman devrinde öldü. Şiirlerine *Pervane Bey Mecmuası*'nda ve Lâ-tifi Tezkiresinde rastlandı. **Eserleri:** *Şehrengiz-i İstanbul* (Bir nüshası Köprülü K. Fâzıl Ahmed Paşa nu. 279/2) İstanbul güzelliklerinden ve İstanbul güzellerinden bahseden bir eserdir. *Risâle-i Târifât* (İÜK TY nu. 3051, Köprülü K. Fâzıl Ahmed Paşa nu. 279, SK Fâtiş nu. 5424) mesleklerden bahseden bir tür şehrengizdir. *Sâkinâme-i Fakirî* (İÜK TY nu. 4097'deki mecmua içinde iki yapraklık br mesnevidir.).

Kay.: BT, 1997, s. 213; KÂ 5/3417; KATK s. 182; MŞ v. 201b-202a; RŞ (İÜK TY 761) s. 107ab; SO 4/25; TDEA 3/151; TGDEİS s. 126; TN 2/781 (3278, 3279); TŞ/HÇ 2/768-769; TŞ/L, 2000, s. 440-441; Nesrin. *Fakirî'nin Risâle-i Ta'rifâtı'nın Edisyon Kritiği*, İÜ EF. bmt. 1939, Türkiyat Ens. Tez nu. 41; İsmail Uluçgür. *Fakirî ve Risâle-i Târifâtı*, bmt, Türkiyat Ens. Tez nu. 220; Kâşif Yılmaz, *Fakirî, Şehrengiz-i Fakirî, Risâle-i Ta'rifât* Atatürk Üniversitesi ED bylt; a.g.y., "Fakirî", *TDVİA* 12/131-132; a.g.y. "Fakirî'nin Kanunî'ye

The *Letā'if* of Faqīrī, Ottoman poet of the 16th century

By EDITH GÜLÇİN AMBRÓS (Vienna)

It is through the late HANNA SOHRWEIDE's kindness that I first became aware of a series of *letā'if* (facetae or jokes) by a certain FAQİRİ. This series makes up no. 283 in the catalogue *Türkische Handschriften, Teil 5, beschrieben von HANNA SOHRWEIDE, Wiesbaden 1981* (Verzeichnis der Orientalischen Handschriften in Deutschland, im Einvernehmen mit der Deutschen Morgenländischen Gesellschaft herausgegeben von WOLFGANG VOIGT, Band XIII, 5). This no. 283 is given as part 48 of the MS. or quart 1988 in the Staatsbibliothek Berlin (a collective MS. consisting of 52 parts) and it fills up most of the margins of folios 370a-377b.

When did this poet who called himself FAQİRİ live? SOHRWEIDE thinks that he wrote during the reign of Sultan Süleymān I (1520-1566)¹. She is lead to this assumption by the mention in the text of a number of personages, mostly poets, of that period. She also reports, however, that LATİFİ and 'ĀŞİQ ÇELEBİ each has an entry in his *tezkiye* on a or this FAQİRİ, with LATİFİ specifying that the poet in question died during the era of Sultan Selīm I (reigned 1512-1520) and 'ĀŞİQ ÇELEBİ giving no information as to time of birth or death. SOHRWEIDE goes on to say that neither biographer mentions that FAQİRİ wrote *letā'if* or had a special liking for them, appositely adding that this negative information need not mean much. Lastly she points out that according to EI² (s. v. FAKİRİ) a witty FAQİRİ did live around the middle of the 16th century.

We for our part looked up the name in *Tezkirelere Göre Divan Edebiyatı İsimler Sözlüğü, hazırlayanlar HALÛK İPEKTEN et al., Ankara 1988* (Kültür ve Turizm Bakanlığı Yayınları: 942) as a preliminary step. Here (on p. 126) we found two poets with the *nom de plume* (*mahlas*) FAQİRİ: a later one of the day of Sultan İbrāhīm (ruled 1640-1648) and an earlier one about whom we read that he died in the era of Sultan Selīm I (1512-1520).

¹ Op. cit., p. 264.