

Lamekani Hüseyin Efendi

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Lamekani, Hüseyin

Hüseyin Lamekani (Hüseyin Lāmekānī, d. 1035/1625) was a *ṣaykh* (*shaykh*) of the heterodox Melami (Melāmī) branch of the Bayrami (Bayrāmī) dervish order, and a Şūfī author and poet. He is generally credited with the mitigation of animosity towards the order on the part of the Ottoman state and religious authorities, and the reconciliation with them, after the notorious persecution of the Melami-Bayrami heterodox protagonists İsmail Maşuki (İsmā‘īl Ma’shūqī, d. 935/1528–9), Hüsametdin Ankarevi (Hüsām al-Dīn Anqaravī, d. 964/1556–7), and Hamza Bali (Hamza Bālī, d. 969/1561–2). He wrote mostly on the subject of *wahdat al-wujūd* (unity of being), and was also known under different pen names, including Lazemani (Lāzemānī), Hüsametdin (Hüsām al-Dīn), Hüsām (Hüsām), Hüsami (Hüsāmī), and Hüseyini (Hüseynī).

Contemporary sources differ on the question of his origin. While Atai (‘Atā‘ī, d. 1045/1635–6) and Evliya Çelebi (Evliyā, d. 1093/1682) decidedly assert

that Lamekani was from Peşte (Pest), Katip Çelebi (Kātib, d. 1067/1657) vouches for his Bosnian origin. Bearing in mind that Katip Çelebi drew extensively from Atai’s work, and that the words Peşte and Bosna are very similar in Ottoman handwriting, the first claim seems more plausible. Müstakimzade (Müstaqīmzāde, d. 1202/1787) also notes that Lamekani was known under the sobriquet Kazzaz (Qazzāz, “silk mercer”), so we can assume that he was a silk manufacturer by trade, in line with the Melami ideal of earning a living by manual work or handicraft. We do not have information about when he settled in Istanbul and became *murīd* (“novice”) of Hasan Kabaduz (Hasan Qabādüz, d. 1010/1601–2), who assumed the honour of Quṭb (pole, the supreme spiritual leader) after the execution of Hamza Bali (Hamza Bālī) in 969/1561–2. Lamekani spent the rest of his life in a Melami convent in the vicinity of Şah Sultan Mosque in Istanbul’s Davut Paşa quarter. Among his *murīds* were statesmen, such as Grand Vizier Ferhad Paşa (Ferhād, d. 1004/1595), and inspired mystics, such as Oğlanlar Şeyhi İbrahim (Oğlanlar Şeykhi