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Reading and Analyzing Ottoman Sources by Talha Murat Hausarbeit

Selected Document: Devlet Arşivleri Başkanlığı Osmanlı Arşivi, Hatt-ı Hümayun, Gömlek No. 1653, 42.

Transcription:

benim sa'âdetlü oğlum sultânım hâzretleri
bundan üç gün muqaddem tarafınıza tahrîr etden sonra çünkü meşâyih şûretinde
olduğumuzdan ba'zı meselelere varılub müzâkereniz eşnasında böyle istimâ'
olunmuştur ki bağıdada giderken mi yâhud gelürken mi size berât-ı hüdayi
verilüb kabul buyurmuşsanız sabahı gâyet muğber olup hâlâ tarafınıza
igbirârını izhâr edermiş bu kazıyye ma'lûmunuz oldukdan şimdi serkârda
olanların cümlesi sizi sevmeyenler olup bu takdirce kerîhe fennaen
ve ilmen ilmullah-i teala hakkınızda kat'en ve cezmen bir fenâ şey yok amma buyurduğunuza
def-i vesvese zâhiri gelüp bu varağa tahrîr olundu. kendinizi ahaliye
'arz ittirüp bir miqdar zaman dahî kalsa ki bu ihtiyâtdan nesne
lâzım gelmez ve bundan mâ'ada bir miqdar ihtiyâtı komayup meşelâ
bir keşret-i intiba ile bir maşlahatla bir mübâşir ged gede yanınıza görüldi ile
getürmeyüb bir iki adamile getürmek gibi şöylece pespesereden
ihtiyâtı elden bırakmasanız hoş olur amma bunlardan aşırı
ihtiyât lazım degildir. efendim oğlum şakınub bu tahrîr etmeden vesvese
buyurmayasız. amma tahririmiñ vecihi oldur ki hanyaya gitmede beis yogdur
demiş idim şimdi at hikâyeni istimâ' etdiñ de rayim gayri güne
olduğu tarafına ifâde olundu.
el muşarraḥ el üsküdari fî şa'bân

Literal Translation of the Text:

My Fortunate Son Sultan Majesty,

Prior to three days after writing to you, as we are sheikh figures, some matters are heard during your deliberations. You were either going to or coming from Baghdad, and given the warrant of Hüdai and accepted it. In the morning, being offended and still expressing his resentment to your side. Now that this issue is recognized by you, and those who are in the head of the power are those who do not like you. Eventually, there is absolutely and certainly nothing bad about you in the sight of Almighty Allah both apparently and in knowledge, but, to dispel the doubts, this paper is written. Make yourself known to the people, stay for some more time, as nothing is necessary from this precaution. And, do not completely abandon caution. For instance, with plenty of impressions, with affairs, an usher might come to you, not with one or two persons but plenty, then it would be good if you don't abandon caution, but excessive caution beyond this is not necessary. My Majesty My Son, do not ever be in doubt about what I have written. But the reason for my writing is that I had said there was no problem in going to Chania. Now, after hearing your horse story, my opinion has been expressed to your side.

The Evidently Right One, One From Üsküdar, In Şaban.

Textual Analysis:

By the mentioning of “Berat-ı Hüdâyi” in the text, and the mark of the sender as “Al-Üsküdârî”, it can be understood that this text was written by Aziz Mahmud Hüdayi, a ~~Sufi-tariqat order's founder~~. Hüdayi was born in a town that is currently located in today's Ankara in 1541, and moved to Istanbul in his early ages to study at the madrasa of Küçük Ayasofya. After his education, he traveled across the regions of Bursa, Damascus, Egypt and Balkans. He engaged with many Sufi *Tariqat* orders, became a sheikh, and indoctrinated people according to Sufi Islam values. He built his very own dervish lodge (*dergah*) in Üsküdar in the year 1595, at the age of 54. He was an important figure in his time, he gave the first khutbah in the Sultan Ahmed Mosque in 1616 during its opening, and he was married to Süleyman The Magnificent's grand

daughter. He was in contact with couple of Sultans during his lifetime through visits and letters, such as Sultan Murat III, Sultan Ahmed I, Sultan Osman II and Sultan Murat IV. He even attended to the conquest of Tabriz by Ottoman Army per invitation in 1585. Evliya Çelebi, a renowned Ottoman traveller and author mentions that 7 Sultans had kissed Hüdai's hand in a manner of respect, and he had around 170 000 followers in his order. His own *dergah* was considered as one of the most sublime places of sufism in Istanbul and his influence went beyond Istanbul, across various regions, from Balkans to Baghdad.¹ Indicating himself as “musarrah”/the evidently right one and “üsküdârî” at the bottom of the text shows the importance and respect he gained, as these high valued titles are matched with him. (Hüdai, his most known title, also has the lexical meaning of “the one who has been guided to the right path.”) Moreover, as mentioned in the text, his authority to give the warrant of “berât-ı hüdâyî”, in his name, shows the power he held, and emphasizes the value and respect that is attached to him. By reviewing the context of the letter, and the *elkab* section (the part which the titles and adjectives of the addressee is listed) it can be said that Aziz Mahmud Hüdai actually knows the recipient and has a relationship with him, most likely as a Sufi sheikh - follower relationship. His tone in the letter is both advisory and highly respectful, which might imply that the addressee is also an important high ranking political figure of that time, who was at a expedition to Baghdad or near Baghdad. The mentioning of a possibility of a visit from usher with affairs and Hüdai's advice to make himself seen more to the people also suggests this inference. Hüdai mentions that since he is in a sheikh position, he has the ability to hear about rumors that exist, and when finds out about the problems and struggles the addressee is having, he decides to write this letter to guide and enlighten him. In his advises, he emphasizes the importance of caution that should be taken. However, he also comforts the addressee, and does that with also mentioning Allah's name, which adds sublime authenticity and spiritual reassurance to the text, and tries to make the addressee feel safe and confident, without any doubts. While ending his letter, Hüdai gives permission for addressee to take the trip to Chania, a coastal city in today's Greece, in Crete island. This sentence and letter as a whole is another example of the crucial role Sufi Sheiks

¹ HASAN KÂMİL YILMAZ, "AZİZ MAHMUD HÜDÂÎ", TDV İslâm Ansiklopedisi, <https://islamansiklopedisi.org.tr/aziz-mahmud-hudayi> (24.02.2025).

played in the Classical Ottoman Era in governing and decision-making.² Just as Hüdai's other letters in the Ottoman archives that were written to Sultans, this letter shows how Hüdai has the authority to take part in managing crucial emergencies and struggles, through his "wisdom" and "divine power."

Documental Analysis:

The letter is written on a white paper. The style of the writing is very clear and readable. In comparison with other letters that were sent by Hüdai to high ranking government officials, it is seen that this is a general feature of Hüdai's letters when they are sent to a respective figure.³ This also suggests the inference we made in the textual analysis part that the addressee is an important political figure.

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² Reşat Öngören, "Osmanlı'da Sûfilerin Farklı Toplum Kesimleriyle İlişki Tarzları". İslam Araştırmaları Dergisi, sy. 3 (Temmuz 1999): 10,11,12.

³ Mustafa Salim Güven, "AZİZ MAHMÛD HÛDÂ'YÎ'NİN MEKTUPLARI ÜZERİNE BİR DEĞERLENDİRME", Kahramanmaraş Sütçü İmam Üniversitesi İlahiyat Fakültesi Dergisi 19 (Mart 2012), 119,120,121.

بنم سعادتلو او غلم سلطانه خضرلی
 بوندن اوج کون مقدم طرفه تخریر ائدن صکره چونکه مشایخ صورته
 اولدیغیزدن بعض محله واریلوب مذکره کز ائشاده بویله استماع
 اولمشدر که بغداده کیدرکن می یا خود کلورکن می سزه برات هدیه
 دیریلوب قبول بیورمیش سکره صبحی غایت مغیر اولوب حالا طرفه
 اغیر ادینی اظهار ایدریش بوقضیه معلومکن اولدقدن شدی برکارده
 اولنلرک جمعه سی سزی سومینلر اولوب بوقدرجه کرچه فتاً
 وعلما علم الله تعالی حقکرده قطعاً وحرماً بر قاشی یوق اما بو پیریکه
 عرض ایتدیروب بر مقدار زمان دخی قالسه کز بواختیاطدن نشه
 لازم کلز و بوندن ماعدل بر مقدار احتیاطی الدن قومیوب مثله
 بر کثرت اتباعله بر مصلحتله بر مباشرت کده یا نکره کورلدی ایله
 کتور میوب بر ایکی دمیله کتور مک کی شویله جه پس پرده دن
 احتیاطی الدن بر اقمسه کز خوش اولور اما بوندن استوری
 احتیاط لازم دکلر اقدم او غلم صیقنوب بو کزیر اعتدن وسوسه
 بیورمیلر اما تخریکه واهی اولدر که خائیدیه کتله باسی یوقدر
 دیش یایم شدی ات حلیه سنی استماع یسیر کده رایع غیری کونده
 اولدیغی طرفه افاده اولدی

القصیر
 الاسکدری
 ۸ شنبان

OSMANLI ARŞIVI		
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1653	42	