TURSUN FAKİH AND HIS GAZAVAT-NAME

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ABSTRACT

After Turks have met Islam they have connected with it deeply. They have made tremendous efforts to introduce Islam and spread it out. This situation has made deep changes in their language, literature and culture. The word “gazâ” which has entered from Arabic to Turkish has taken its place in the Turkish language and “Gazavatnâme” which is a source for the Islamic history has taken an important place during 14th and 46th centuries in the Turkish literature. This study is about Tursun Fakih and his work which is among the first gazavât-nâmes and telling the story of two wars that have not been told before and written during 14th century.

Key Words: Turkish literature, Islamic history, gazâ, gazavât-nâme, Tursun Fakih.

ÖZET

After the acceptance of Islam many Arabic and Farsi words have entered the Turkish language. These words have also entered Western Turkish which has developed in Anatolia based on the language of Oghuz.

“When a tribe accepts a religion, it also has to accept the concepts of the religion together with the effect of the language of it. A new religion’s and a new civilization’s pressure means changing old spiritual values and accepting new ideals and values.” (Köprülü, 1981; 151)

Arabic and Farsi words which entered the Western Turkish Language and which were excessively used in Ottoman Turkish unfortunately have not been researched completely. The period when they have entered to the Turkish language and their phonetic, morphologic and semantic values they have possessed before and after their usage in the Turkish language have not been researched sufficiently.

The word “Gazâ” has entered to the Turkish language from Arabic. This word is generally defined –although it holds other definitions– as “to battle”. (Lane, 1984; 2257) In addition the derivatives of this word has been given as gazvat, mugziye, guzzât, guzât, guzzâ, guziyy, and gaziyy.

In Ottoman Turkish the words gazâ and cihad has been used together; the word gazâ which meant marching towards a distant enemy for various reasons has narrowed the definition of the word cihad which meant repulsing enemies which are attacking. Starting from the 16th century Gazâ has became a word which started to be used excessively and meant wars against the enemies of the religion in Anatolia. (Tekin, 2001; 192-193)

Among the resources of the Islamic history, Siyer are known to be works which describe the life of the prophet Muhammed and Megazi are known to be works which describe the wars of the prophet. (Algül, 1986; 13) Siyer and megazi also became resources for literature in time and many were written especially in Anatolian literature.

The first historical works in the Islamic world are seen in the 8th century. During the era Emevis, studies concerning history were encouraged. In accordance with this encouragement it can be observed that written and oral information has been gathered about the prophet’s wars in order to support and encourage ghazis and combatants. (Algül, 1986; 15)
Many works on Islamic history have been written in every era. The introduction of Islam and the prophet had a positive effect on the production of these works. Although the siyers and megazis were based on Koran and Muslim practices and rules as much as possible, some of them were related with tales, stories and superstition (Hizmetli, 2001; 29-30).

In the Turkish literature, works which have told the wars of the elders of the religion - especially the prophet Mohammed and the prophet Ali -; works which have told a single war have been called “gazavât-nâme”. In addition, these works which have described the wars of the prophet Mohammed have been also referred to as Gazavât-ı resûlullah in the literature.

During the later periods of the Ottoman Empire wars of the statesman have also been included in the gazavât-nâmes. One of the most important works in this manner is the Gazavât-ı Sultan Murad of the era of Murad the Second, Târih-i Ebu’l-Feth and Târih-i Feth-i Konstantiniyye of the era of Fatih. The Gazavât-nâme of Beyazid the second and Selim the first can also be described as significant works (Levend, 1956).

In many resources the period when the first gazavât-nâmes have been seen in the Anatolian Turkish literature is given as the 15th century. “Gazavât-nâmes are documentaries of the Ottoman History. The first gazavât-nâme has been seen in the 15th century.” (Büyük Ansiklopedi, 1990; 1836)

Although, it is known that there are gazavât-nâmes of Tursun Fakih1 who has been born in the middle of the 13th century and has died at the start of the 14th century.

“The mesnevis describing the wars of the prophet Mohammed often bring forth the prophet Ali. Especially during the 14th and 15th centuries the abundance of epical mesnevis such as the Kissa-i Mukaffa of Tursun Fakih is important.” (Çelebioğlu, 1998; 359)

Although gazavât-nâmes are considered as works about history and especially about the Islamic History also hold great importance concerning the Turkish literature and also the Turkish language history. Because during this era many of the gazavât-nâmes written during this period are not translations but original documents. For this reason they highly reflect the characteristics of the language during this era.

The reason of the emergence of these gazavât-nâmes is considered to be the strong religious belief in Anatolia. Turks who have accepted Islam

1 In literature Tursun Fakih is also referred to as Dursun Fakı, Dursun Fakih, Tursun Fakı.
after they have met it have deeply connected to it and made great efforts to spread it out. The second reason was to support the public and the soldiers spiritually and keep the belief in Islam alive during the last period of the Seljuks and the beginning of the Ottoman era where there was disorder. 

“The role taken by Turks during the establishment of Islam and during its development cannot be compared to any other tribe. After the Turks have accepted Islam they have made all the efforts to protect it, spread it and teach it.” (Köprülü, 1981; 97)

Gazavât-nâmes are a type of literature which has gained the likings of the public, which have been read and listened with great pleasure by the public. Anonymous gazâ stories or gazâ stories which have been written by a known author and which are still remembered either written or orally by the public today is supporting this idea. (Şahin, 1989; 6) In the Ottomans the number of these works has raised especially during the 16th century in accordance with the expansion policy of the Ottoman Empire; and during the recession period the productions of these works have stopped (Büyük Ansiklopedi, 1990; 1836).

Although there aren’t detailed information on Tursun Fakih, it is known that he is one of the important authors during the foundation of the Ottoman State.

Tursun Fakih’s name is seen in many areas of the Ottoman history. However these information are not detailed (Öcal, 1980; 122). The most important thing about him is that he is the first person to give the discourse in the Friday prayer in Karacahisar for Osman Ghazi. He has been described as the first kadi and the mufti of the Ottoman State.

“Tursun Fakı, is a poet, a scholar and a statesman of the foundation era of the Ottoman State. It is estimated that he was born in the middle of the 13th century and died in 1325. Tursun Fakı, who is the son in law of Sheik Edebâli has taken lessons of commentary on the Koran, hadith and fiqh from Sheik Edebâli and has served as the imam for Osman Ghazi and became the kadi of the state. Tursun Faki who was the husband of Osman Ghazi’s sister has also served him as his secretary (Buluç, 1963; 11-22).” Tursun Fakih in addition to the information given above is also considered to be one of the first Ottoman poets (Köprülü, 1975; 241).

There are three works which are accepted to be the works of Tursun Fakih. The first of these works is the Gazavât-ı Kıssa-ı Mukaffa Hazret-i Ali Keremullahu Veche Cengi, the second is Gazavât-ı Bahr-ı Umman, and the third one is Muhammed Hanefi Cengi (Çetin, 2002; 11)

The first of these which is known as the Mukaffa Cengi, is a gazâ with three copies found and introduced by Sadettin Buluç (Buluç, 1963; 11-
These copies are located at Istanbul Fatih Millet Library at the section Ali Emiri no.: 1220, Istanbul University Library No.: 311\(^2\), and Konya İzzet Koyunoğlu Library\(^3\) (Öcal, 1980; 124). In addition to these M. Fuad Köprülü has declared another copy of a gazavât-nâme of Tursun Fakih at his private collection.

In addition to Mukaffâ Cengi, the Muhammed Hanefi Cengi is another important work (Şakir, 1933) as an exemple of the Ancient Anatolian Turkish (Özkan, 1999; 77).

The purpose of this study which is researching Gazavât-nâmes again is to prove the existence of another gazâ which belongs to Tursun Fakih and never been researched and to add another copy of the Mukaffâ Cengi among the known ones.

The copy which we hold has been provided by the private collection of Bayram Karadağ of the city of Malatya. The work which has been written without vowel marks in the Arabic script, and the most common Arabic letters used in publications (harekesiz - nesih), fashion is missing the introduction part. The work which remains is composed of 2700 couplets. The language used is simple and the expressions are fluent and lively. The poet has addressed the readers in some parts to attract the attention of the readers. The works has been written in the pattern fa i la tün fa i la tün fa i lün. There are some mistakes which are the proof of the fact that the prosody written according to the rules of classical Ottoman poetry has not yet established completely. Furthermore the work consists of some unique grammar usages which are rarely seen in the Ancient Anatolian Turkish and also holds some features reflecting the attributes of Early Azerbaijani and Eastern Turkish. In addition Mongol words such as cebe (armor, weapon) and cevşen (armor) can be seen in the work.

Another gazâ included in the mentioned script is a gazâ that is not mentioned in the other sources just as the one we explained above. This gazâ tells of the war fought by Ca’fer-i Tayyar, brother of Caliph Ali, Zeyd and Abdullah against Greek chiefs in which they died for the Islam. This war is known as the Mute War in the history of Islam. It is the first war fought between Muslims and Greeks after the foundation of the state of Islam in Medina. It is also the war in which Halid bin Velid earned the title, Seyfullah (The Sword of Allah). The cause of the Mute War is exhibited distinctly in sources. While some sources manifest the murder of the envoy of Prophet Mohammed as the cause of the war, some others put forth the preparation of

\(^2\) The publication registered with No.: 311 at the Istanbul University Library has been requested and it has been discovered that this book was Yusuf and Züleyha.

\(^3\) The copy in this library is given in the magazine called gazavât-nâme.
the non-Muslim tribes to wage war against Prophet Mohammed as the cause of this war. According to the latter argument, Prophet Mohammed starts dispositions after getting informed about the counter-alliance (Gürtunca, 1977; 505-511). Moreover, in Gazavat-nâme, it is stated that Prophet Mohammed decides to wage war as Greek troops descend on Muslim tribes.

There are diverse opinions on the conclusion of the war, too. Two conclusions are uttered in Siyer-i Nebi with respect to the war. The first opinion is that “the Muslim army returns by capturing much war prize”, and the second opinion is that “the Muslim soldiers are defeated and gain no victory”. In Gazavat-nâme, it is related that Halid b. Velid draws his army back so as not to end up defeated and causes casualties in the enemy while doing so. The subject of the 358 couplets long gazâ in the text at hand is generally as follows:

The story is about a war that breaks out after the Mecca Conquest of Prophet Mohammed.

Mekke fetöin çünküm itdi Muâûafâ
HemNice kâfir depeler murtañâ
Bir nice gün rahât olup ùurdılar
Fârià oldı öoș emın oturdılar

While Prophet Mohammed is having a rest, an Arab named Sa’id ibn-i Habir and his companions come to Mohammed and tell him that they want to believe in Islam.

Gelmişüz biz ki dinünü girevüz
Her ne vaût kim isterisëñ gelevüz

Prophet Mohammed gladly approves this wish and tells them to affirm and believe that Allah is one. Then, he tells them the five pillars of the Islamic faith in detail. In addition to the five pillars, he advises them to fight for Allah, pay visits to him, acknowledge fealty to the caliph to succeed him, help the weak, not to break hearts, and be forgiving. Moreover, he orders those around him to teach Koran and prayers to these fresh Muslims.

Óak yolında hem âazâlar úlasız
Ol daoî väcibdürür gey bilesiz
Ben diri olduça baña gelesiz
Ben cihândan çün gidem siz úlasız
Kim òalife olurïså siz âna
Uyasız kim uymış olursiz baña
Din-i İslâm aşıkâre ulaşız
Daðı mazluma dest-i gir olasız
Suçluların suçını 'afv idesiz
Göñlüñizden kinlerin maöv idesiz

When they return to their homeland, this Arabic group that adopt Islam tell their circle of friends and acquaintances that they stayed by Mohammed. Everyone in that region adopts the Islamic faith by the things they told.

Şu deñlü söylediler bu kelâmı
Müslimân oldı ol úavm tamâmı
Kilise naúşların bozdılar dir
İdüp mescid mihrâb düzûlter dir
Hem imâm hem cemâèet öldülar
Pes nemâzî aşıkâre üîldûlar

The sultan, who is informed about the case, gathers his men and dispatches them on this tribe. The soldiers kill people, plunder their goods and take maidens and women as captives. The survivors of this attack inform Prophet Mohammed of the case in order to receive help. The saddened Prophet calls Bilal and tells him to call all Muslims to arms. He explains the case to the Muslims around him and makes a call for gazâ (military campaign on behalf of Islam).

Siz ol kâfirleri varup úîrasız
Bularuñ öayfını alîviresiz
Ol úardasñarîñuz nuãretine
Yüzi aû varasız öaû öaøretine
Ol müslimânlar diði fermän senüñ
Olalum hep yolña ûurbân senüñ

He chooses four thousand soldiers and sends them to war under the command of Zeyd. The commander named Herkül resists Muslims with his strong army.

Pes dîdi Herkül aña gelmiş 'Arab

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4 The word written as Herkül in the text at hand passes as Herakl, Herakles and Heraklius in the related sources.
Kim bizümle cenc iderlermiş ûaleb
Didi Mâlik vir baña úrú biñ kîşi
Kim başarayum hemân ben bu işi
Vîrdiler úrú biñ kîşi pes ol ‘arab
Yüredi önce úlup cengi taleb

The Muslims are seized with fright at the sight of this strong army and ask for reinforcements from the Prophet. However, the Prophet tells them that the distance was too long and the soldiers would not be able to come right away, that a Muslim should not fear the infidel, that either they would fall as martyrs or end up as victors and that they would directly go to heaven if they fell as martyrs and that they must fight.

Ya şehâdet yaوذ nuâretdür hemân
Bu ikiden biri olur bi-gümân
Üangısı olursa devletdür size
Öoş sa’âdet ulu muştudur size
Ölenüňüz cennete varur hemân
Buradan çok yekdürür ol bi-gümân
Kâfirlerden müslimânlar úaçar mı
İyi dînden ehî-i mâm úaçar mı

After the start of the war, Zeyd invites Herkül to Islam yet the reply is negative and they fight. Herkül is astonished at the power of the army of Islam and takes counsel with a monk. The Monk comes to talk to Muslims and asks them where they drive such power to fight. The Monk adopts Islam in return for the answers given to him.

Çün keşiş dinledi didi pes hemân
Oldurur peyàamber-i Àhir zemân
Ben kitâblarda oûumîş bîlmişem
Öak resûlîdurur aña inanmişam

Herkül kills the monk as well. Ca’fer becomes the leader after Zeyd reaches martyrdom. Shortly after, Ca’fer and Abdullah die in battle, too. Halid b. Velid undertakes command of the army and gets into an arduous struggle. The two armies are unable to defeat each other at the end of the day. Halid tells his soldiers that they lost much power, that he would also die and the survivors would be killed if they went on and that they had to go back for that reason. When they return to Medina, the people accuse Halid of
fearing death. However, the Prophet declares that it is not fearing or escaping death and that Halid would take part in greater wars. Then, the people of Medina mourn and pray for the ones they lost in battle. The story ends with the prayers for the sake of the prophet and martyrs.

Another story told in the manuscript we have is the story of the last battle in which Prophet Mohammed actually took part. Known as the Tebük War in the history of Islam, this last battle of the Prophet is told in a story composed of 477 couplets. This war is also the one where Halid, who returned without being able to defeat the enemy as mentioned above, defeats the enemies. The Tebük campaign has been related as the arduous battle owing to elements such as hot temperature, famine, drought, remoteness and mighty enemy and passed as the time of hardship (Saatü’l-usre) in Koran. The army that joined this campaign is called the army of hardship (Ceyşü’l-usre) by the inspiration of Koran. According to the text at hand, the story of this war is as follows:

At the beginning of the story, the poet starts by stating that relating this last battle of the Prophet is an important task for him. Prophet Mohammed feels very sad at the death of Ca’fer and believes in the necessity of starting another campaign to a Greek province. For this reason, he convenes the believers and makes a call for battle. Everyone conforms to this call. First, they send a letter to Pulas inviting him to Islam and stating that they would come for battle if he did not conform.

Herkül and Pulas get mad at this letter delivered by envoy and start preparations for war. At the same time, Prophet Mohammed gets annoyed at the things told by his envoy and orders the Muslim army to prepare to fight.

Benüm èammum oåli Ca’feri siz
Ki öldürümişsiz gerçek eri siz
Hem şehid olmuş müslimÀnlar daöi
Çoú dökülmüş şulmila úanlar daöi
Baña emr oldi ki varam sizlere
Tañrí buyruàıyla siz yüzüzçire
Ya müslimÀn oluň inanuň öaúúa
Yaöud úuluň ceng yaraàı mutlaúa

Çün irişdi pulasa bu nâmê dir
Üakıdí yazdí yetdi ol şama dir
Didikim bu resme düşmanının def’ ideler
Padişahuň re’isin def’ ideler
The preparations start thereupon. Muslims from all quarters come next to Mohammed in order to join this battle. Yet, there is famine and a sultry weather at that point. Muslims waver between going and not going to war under those conditions. Notwithstanding all these hardships, all the Muslims make whatever preparation they can make for the war thanks to suggestions and efforts by Prophet Mohammed. They go through big troubles on the way to war. A miracle of Prophet Mohammed is related at this point in the story. Thanks to this miracle, all the soldiers quench their thirst, eat their fills and so much so that they cannot consume all the food.

Meanwhile, Herkül and Pulas hear that the army of Prophet Mohammed is approaching and send a spy for secret information on the case. The spy is uncovered and taken captured. The Prophet invites the spy to Islam. The spy becomes a Muslim and informs Pulas that the army of the Prophet is close. By the way, Pulas is maddened when the spy praises Prophet Mohammed and has him burnt.

Following this incident, the war starts under the command of Halid. Pulas’s men get in a tight spot. In the formidable battle, both sides have too many casualties. The Prophet keeps up fighting by sending other leaders in
the place of the leaders that return wounded. The soldiers tell the prophet that the engagement of Ali would make difference and demand that Ali comes to their help. Enemy soldiers besiege the army of Islam in the next day. Then, the prophet turns towards Medina and calls out, “gel ya Ali”. Ali hears him and joins the battle.

Pes Medineden yana döndi resül
Bir nidâ úilda çaàırdı didi ol
Ya 'Ali gel ya 'Ali gel ya 'Ali
Anda ol üni işitdi ol veli
Elli günlik yirden işitdi ünin
Didi lebbeyk lebbeyk lebbeyk hemin

Prophet Mohammed tells Ali about the case. Ali joins the battle and dispatches enemy soldiers. He takes Herkül and Pulas captives and the other soldiers are routed. The Prophet invites these two leaders to Islam but they turn him down. Prophet Mohammed sends Ali to Medina first and then goes back to Medina after putting his soldiers into order. This story also ends with salutation to the spirit of the Prophet and prayers of goodness for the sake of the readers, listeners and writers.

Úıääa daöî burada oldı tamäm
Mustafânuň r yöña yüzbiň seläm
Oülyani dinleyeni yazani yazduranı
Raömetüňle yaırluaàıl ya àani

These stories unmentioned in the studies on Gazavât-names are the stories that are told outside the incomplete Mukaffâ Cengi and the Muhammed Hanefi Cengi in the Malatya manuscript. It is a quite clear indication of the loyalty of Turks to Islam that they have for centuries written and listened to books such as Gazavât-nâme, Battal-nâme, and Salsal-nâme that include religious struggles. These are oral and written works of folk literature that instill in people the power of resistance against troubles and torments as already mentioned above.

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