

## 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 “Gazavâtnâme” which is a source for the Islamic history has taken an important place during 14<sup>th</sup> and 16<sup>th</sup> 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

*Türkler İslâmiyetle tanıştıktan sonra bu dine yürekten bağlanmışlar, İslâmiyetin tanıtılması ve yayılması için büyük çaba göstermişlerdir. Bu durum, dillerinde, edebiyatlarında ve kültürlerinde köklü değişiklik yaratmıştır. Türkçe'ye Arapça'dan giren gazâ kelimesi, bu dilde yerini almış, gazavât-nâme adındaki edebî tür de özellikle 14.yy ile 16. yy arasında Türk edebiyatında önemli örneklerle kendini göstermiştir. Bu yazı, 14.yy.da Tursun Fakih tarafından yazılmış, Türk*

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*edebiyatındaki ilk gazavât-nâme örneklerinden olan ve daha önce söz edilmeyen iki tanesini daha tanıtmak amacıyla hazırlanmıştır.*

*Anahtar Kelimeler: Türk edebiyatı, İslam tarihi, gaza, gazavat-name, Tursun Fakih.*

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 cihâd which meant repulsing enemies which are attacking. Starting from the 16<sup>th</sup> century Gazâ has become 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 8<sup>th</sup> 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 *gazâvat-nâmes*. One of the most important works in this manner is the *Gazâvat-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 *Gazâvat-nâme* of Beyazîd 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 15<sup>th</sup> century."* (Büyük Ansiklopedi, 1990; 1836)

Although, it is known that there are *gazavât-nâmes* of Tursun Fakih<sup>1</sup> who has been born in the middle of the 13<sup>th</sup> century and has died at the start of the 14<sup>th</sup> century.

*"The mesnevis describing the wars of the prophet Mohammed often bring forth the prophet Ali. Especially during the 14<sup>th</sup> and 15<sup>th</sup> centuries the abundance of epical mesnevis such as the Kısıa-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

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<sup>1</sup> 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 16<sup>th</sup> 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 Faki, 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 13<sup>th</sup> century and died in 1325. Tursun Faki, 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-

22). These copies are located at Istanbul Fatih Millet Library at the section Ali Emiri no.: 1220, Istanbul University Library No.: 311<sup>2</sup>, and Konya İzzet Koyunoğlu Library<sup>3</sup> (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 Mukaffa Cengi, the Muhammed Hanefi Cengi is another important work (Şakir, 1933) as an example of the Ancient Anatolian Turkish (Özkan, 1999; 77).

The purpose of this study which is researchin 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 Mukaffa 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

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<sup>2</sup> 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.

<sup>3</sup> 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 Gazavât-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 Gazavât-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 fetóin çünkim itdi Muãüafâ  
Hem niçe kâfir depeler murtaøâ  
Bir niçe gün rahât olup ùurdılar  
Fâriâ oldı òoş emin 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 dinüñe girevüz  
Her ne vaút kim isteriseñ 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 àazâlar úılasız  
Ol daòı vâcibdürür gey bilesiz  
Ben diri olduuca baña gelesiz  
Ben cihândan çün gidem siz úalasız  
Kim òalife olurısa siz aña  
Uyasız kim uymış olursız baña

Din-i İslâm âşikâre úilasız  
Daði mazluma dest-i gîr olasız  
Suçluların suçını `afv idesiz  
Gönlüñizden kinlerin maóv 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 oldu ol úavm tamâmı  
Kilise naúşların bozdılar dir  
İdüp mescid mihrâb düzdiler dir  
Hem imâm hem cemâeat oldılar  
Pes nemâzı âşikâre úıldılar

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 úırasız  
Bularuñ óayfını alıviresiz  
Ol úardaşlarıñuz nuâretine  
Yüzi aú varasız óaú óaøretine  
Ol müslimânlar didi fermân senüñ  
Olalum hep yolına úurbân senüñ

He chooses four thousand soldiers and sends them to war under the command of Zeyd. The commander named Herkül<sup>4</sup> resists Muslims with his strong army.

Pes didi Herkül aña gelmiş `Arab

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<sup>4</sup> The word written as Herkül in the text at hand passes as Herakl, Herakles and Heraklius in the related sources.

Kim bizümle cenk iderlermiş üaleb  
Didi Mâlik vir baña úrú biñ kişi  
Kim başarayum hemân ben bu işi  
Virdiler úrú biñ kişi pes ol 'arab  
Yüridi önce úllup 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 yaòud nuãretdür hemân  
Bu ikiden biri olur bi-gümân  
Üangısı olursa devletdür size  
Òoş sa'âdet ulu muştudur size  
Ölenünüz cennete varur hemân  
Buradan çok yekdürür ol bi-gümân  
Kâfirlerden müslimânlar úaçar mı  
İyi dinden ehl-i imân 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 oúumış bilmişem  
Óak resýlıdurur aña inanmışam

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.

Benüm èammum oàlı Ca'feri siz  
Ki öldürmişsiz gerçek eri siz  
Hem şehid olmuş müslimÀnlar daòı  
Çou dökülmüş øulmıla úanlar daòı  
Baña emr oldu ki varam sizlere  
Tañrı buyruàıyla siz yüzsüzlere  
Ya müslimÀn oluñ inanuñ óaúúa  
Yaòud úıluñ ceng yaraàı mutlaúa

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.

Çün irişdi pulasa bu nâme dir  
Úakıdı yazdı yetdi ol şama dir  
Didikim bu resme düşmanın def' ideler  
Padişahuñ re'isin def' ideler

Kimdür anlar bu kim sözi söyleye  
Ya beni dinine da'vet eyleye  
Deve binüp diken dibin yiyenler  
Olar mıdur bu sözleri diyeler

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.

Gördiler dürlü yemekleri bi-şümar  
Kim getürmişler yola óaú bi-şümar  
Deve koyun etinüñ yoú úarArı  
Üolu bal yaà içinde äofraları

.....  
Şöyle kim üoydı úamusı ol çeri  
Kim tükedemediler ol ni'metleri  
Resûl'ullah eli çün degdi aña  
Dükenmedi 'Arablar kaldı taña

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.

Pes Pulas buyurdi tutdılar anı  
Od Yaúup içine attılar anı  
Ol yanarken şazlıú eyleridi  
Öoş şehâdet sözlerin söyleridi

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 resûl  
Bir nidâ úıldı çaàırdı didi ol  
Ya ‘Ali gel ya ‘Ali gel ya ‘Ali  
Anda ol üni işitdi ol veli  
Elli günlük 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.

Úiããa daòı burada oldu tamâm  
Mustafânuñ rýóına yüzbiñ selâm  
Óuíyanı dinleyeni yazanı yazduranı  
Raómetüñle yarlıúaàıl 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 Hanefî 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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