

Architecture and Hagiography in the Ottoman Empire

THE POLITICS OF BEKTAŞHİ SHRINES IN THE CLASSICAL AGE

Zeynep Yürekli



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Kutal, Ela ve Cemo'ya...

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The Politics of Bektashi Shrines in the Classical Age

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If, however, you find any flaws in this book, they have nothing to do with luck. They are entirely my fault.

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Note on Transliteration

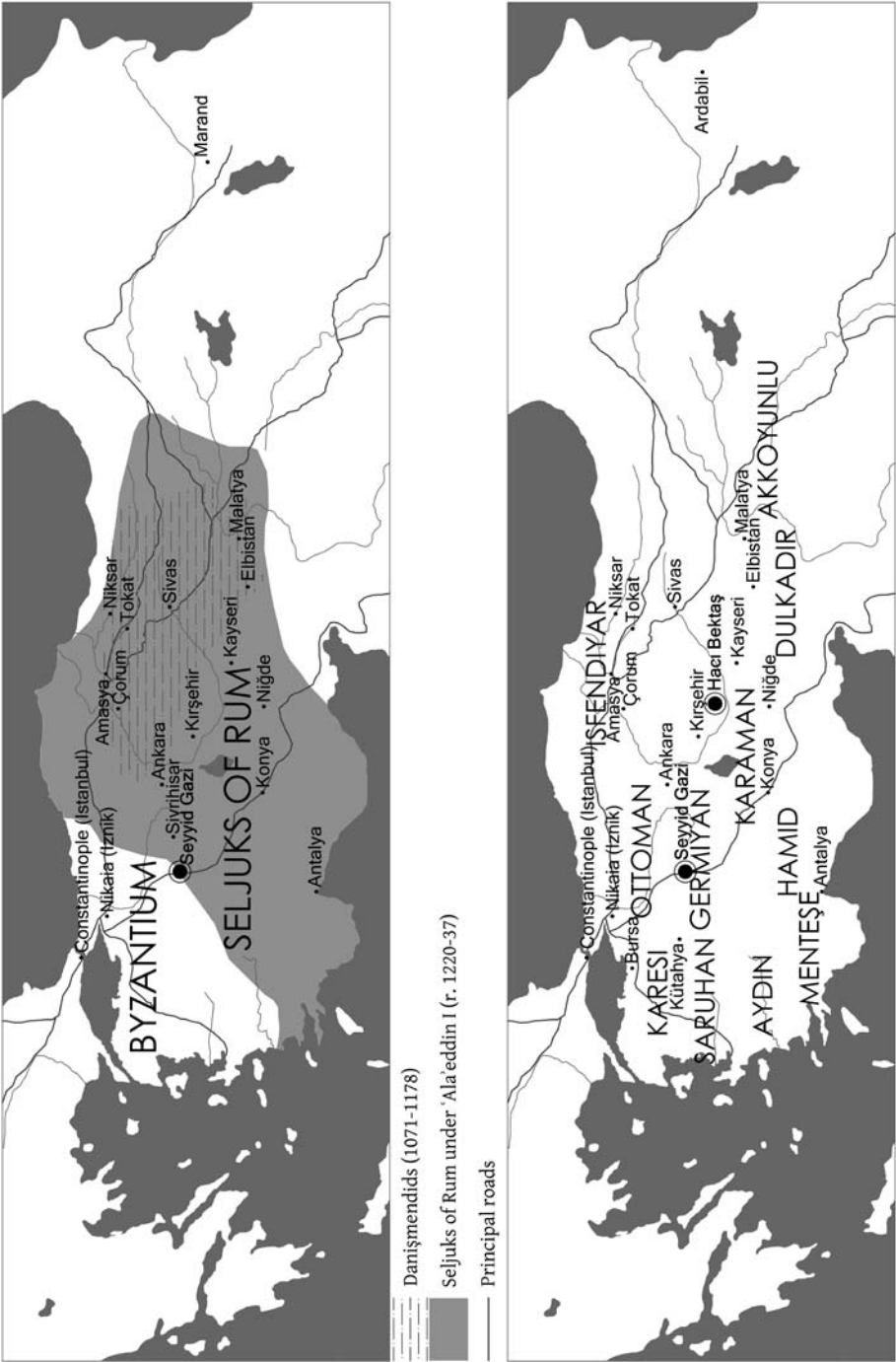
Source material quoted in this book is predominantly in Ottoman Turkish, for which I use modern Turkish orthography with the diacritical marks listed below.

ث	ṯ	
ج	c	(j for Arabic and Persian)
چ	ç	(ch for Persian)
ح	ḥ	
خ	ḫ	
ذ	ẓ	
ش	ş	(sh for Arabic and Persian)
ص	ṣ	
ض	ẓ, ḍ	
ط	ṭ	
ظ	ẓ	
ع	‘	
غ	ġ	
ق	q	
ك	k, ğ, ñ	
ء	’	
و	v	(w for Arabic)

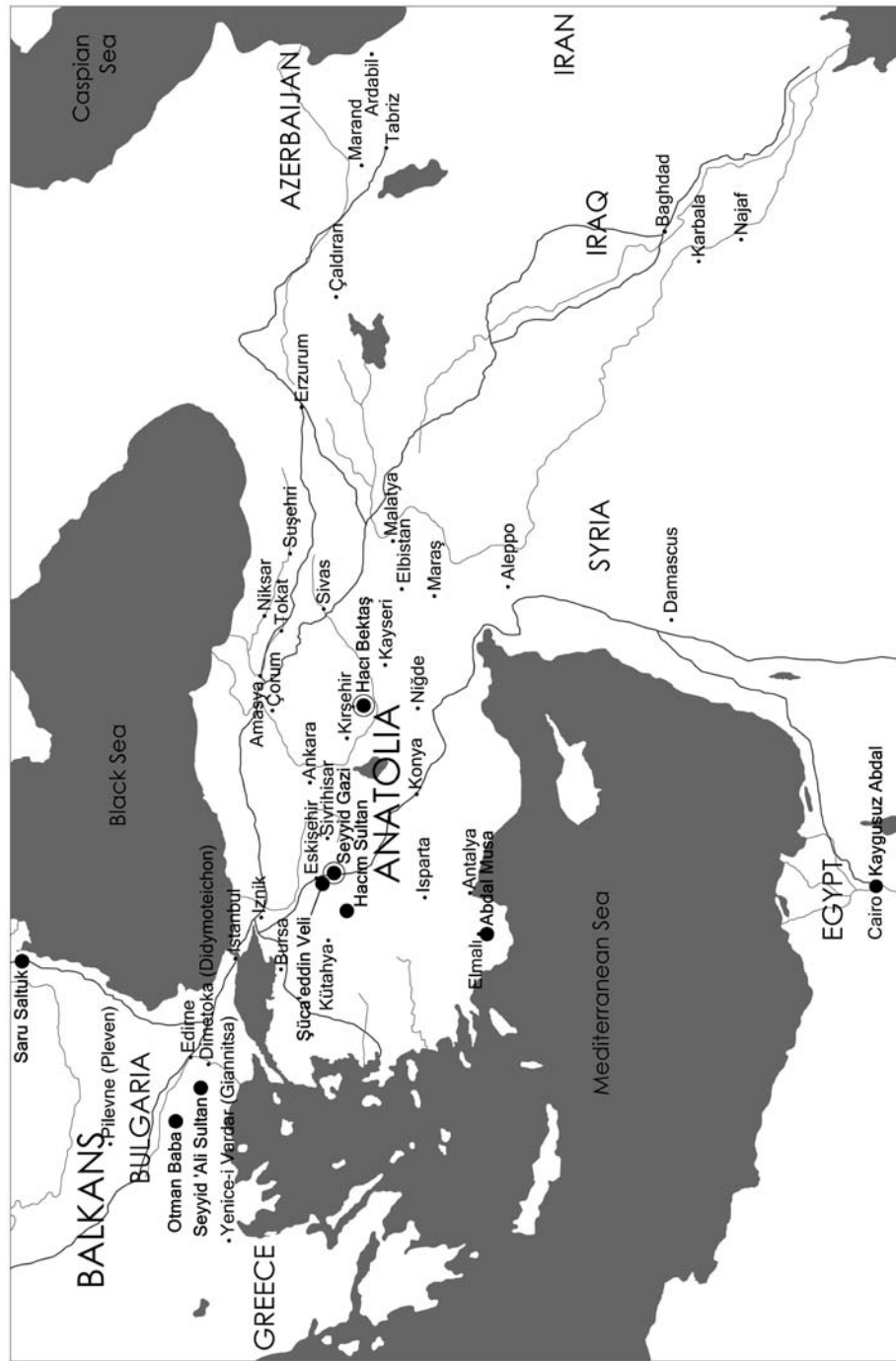
For the sake of simplicity and consistency in the appendices, the same diacritical marks are used for Arabic and Persian, with the exceptions noted above in parantheses. Vocalization usually follows established conventions for each language (as in Turkish *‘imaret* versus Arabic *‘imara*; *Seyyid* versus *Sayyid*). The Arabic definite article is transliterated as *al-* for Arabic and Persian texts, as in *Manāqib al-‘Ārifīn* instead of the Ottoman Turkish *Menāqībü'l-‘Ārifīn*. Names of specific buildings in the text are transliterated according to the conventions of the dominant language of their dynastic context (*Jannatsarā* in Safavid Ardabil instead of *Cennetserā*; *dīvānhāne* in the Ottoman palace instead of *dīvānhāna*). General Islamic architectural terms are transliterated in the Arabic system

without diacritical marks and italicized (*madrassa, iwan*). Months of the Islamic lunar calendar are fully transliterated in the Arabic system even when referring to documents in Turkish.

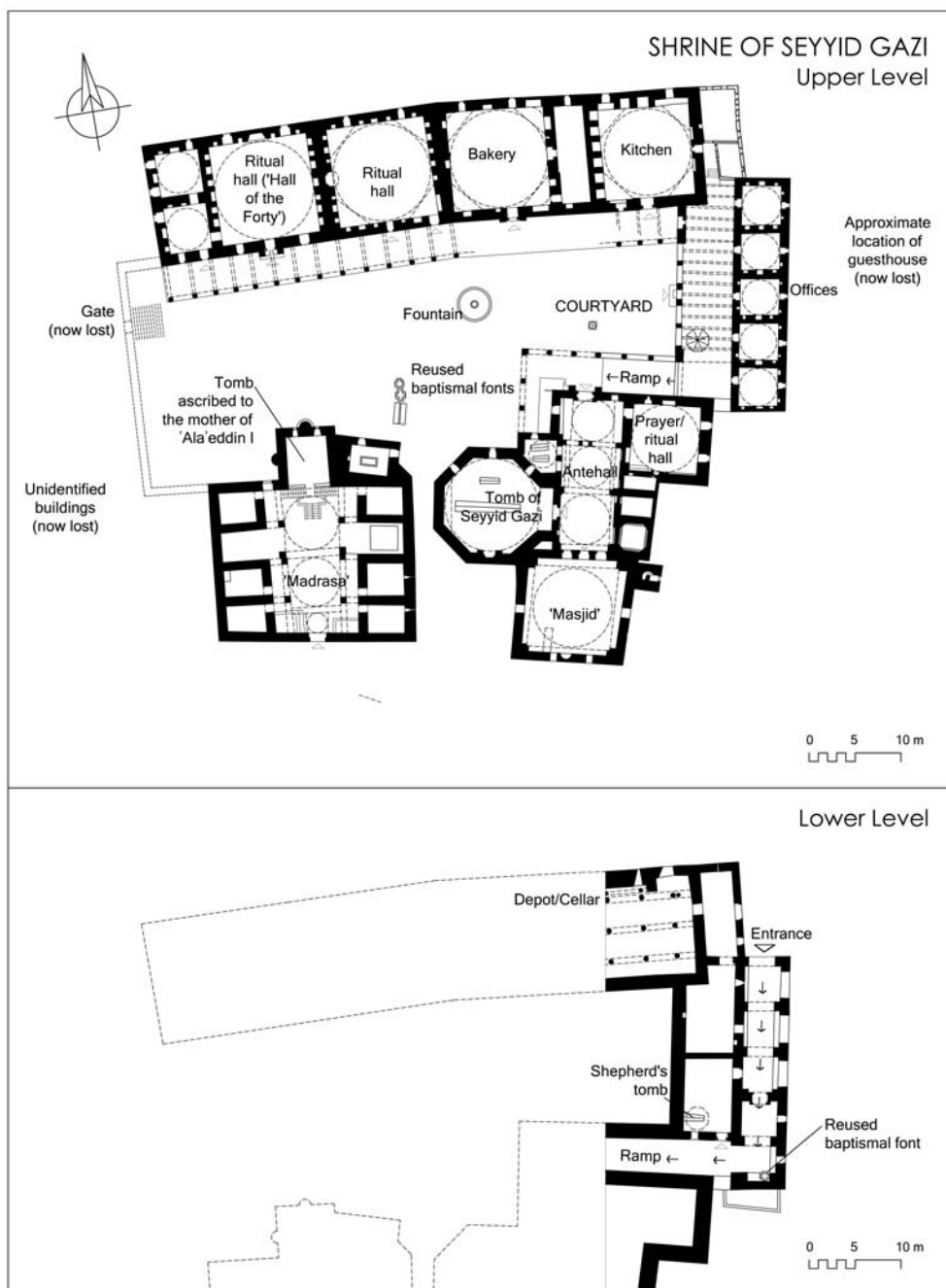
Anglicized forms are preferred wherever available (shaykh, sultan, Imam, Sufi, Bektashi, Seljuks of Rum [Rum-Seljuk as adjective], Mughal, Safavid shah). For names of places, people and groups, diacritical marks are omitted aside from ‘ for *ḡ* and ’ for *hamza*, but poets’ pen-names are transliterated fully (‘Ālī, Uṣūlī, Mu‘ammāṭ) considering that readers may want to look them up in biographical dictionaries. To avoid confusion between a tribe and a dynasty, the Turkish form Dulkadirli is used for the tribe and the anglicized form Dulkadirid is used for the dynasty. In general, modern Turkish orthography is used for places, people, and groups (Kırşehir, Hacı Bektaş, Seyyid Battal Gazi, ‘Ala’eddin, Kızılbaş, Mevlevi, Mehmed II, Mihaloğlu). For some places outside Anatolia and the Balkans and some people outside the Ottoman realm, the generally accepted anglicized form or Arabic transliteration without the diacritical marks is used (Najaf, Ardabil, Husayn, Muhammad, shaykh Junayd). With everything that falls in between, I chose whatever transliteration system seemed to best suit the context stylistically. I am afraid there is no perfect solution to the problem of multiple transliteration conventions when writing about a realm that extends across the modern boundaries between Turkey, Iran and the Arab world.



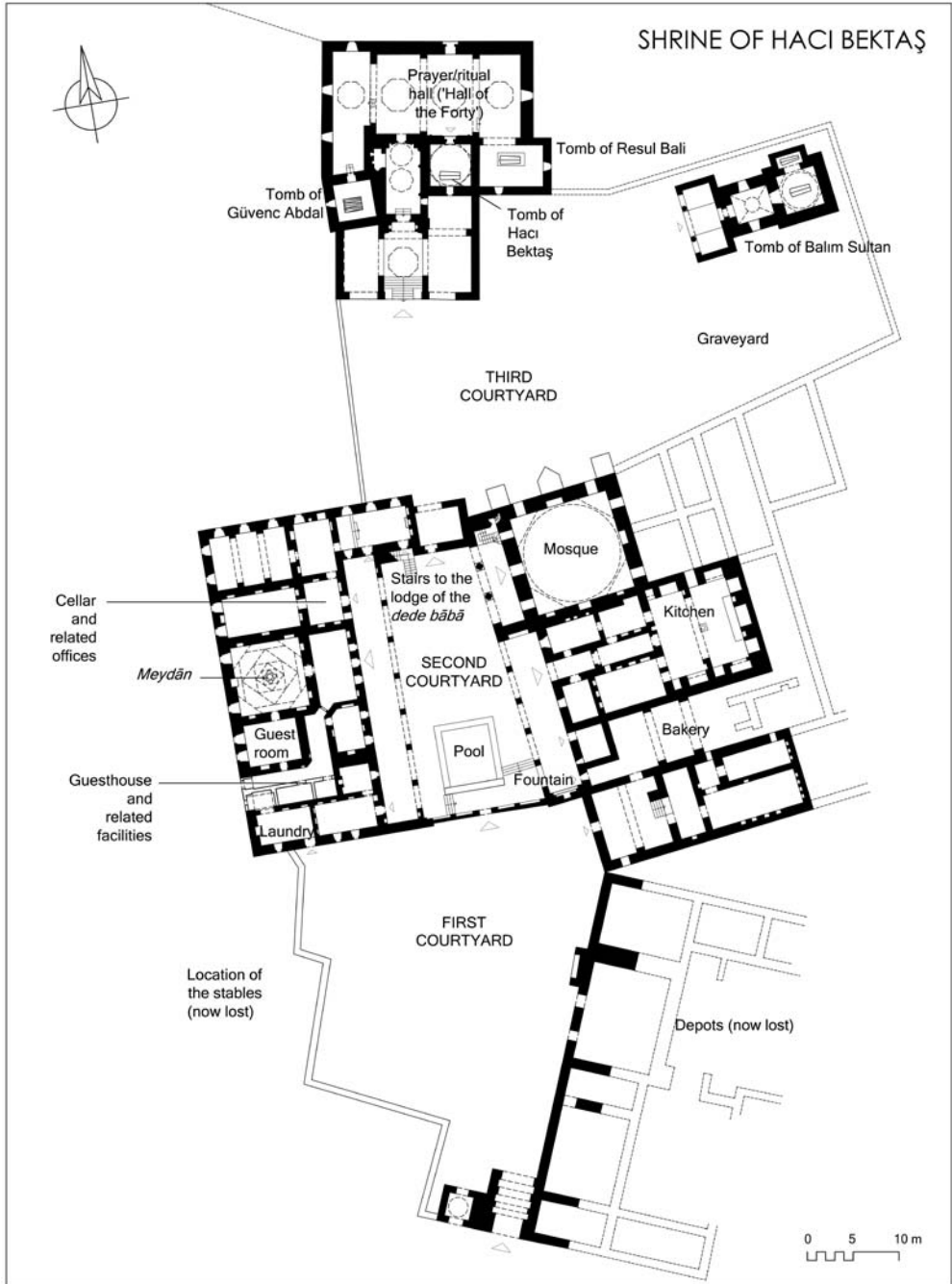
Maps 1 and 2 The shrines of Seyyid Gazi and Hacı Bektaş in pre-Ottoman context; thirteenth century (top) and major Turcoman principalities in the fourteenth–fifteenth centuries (bottom).



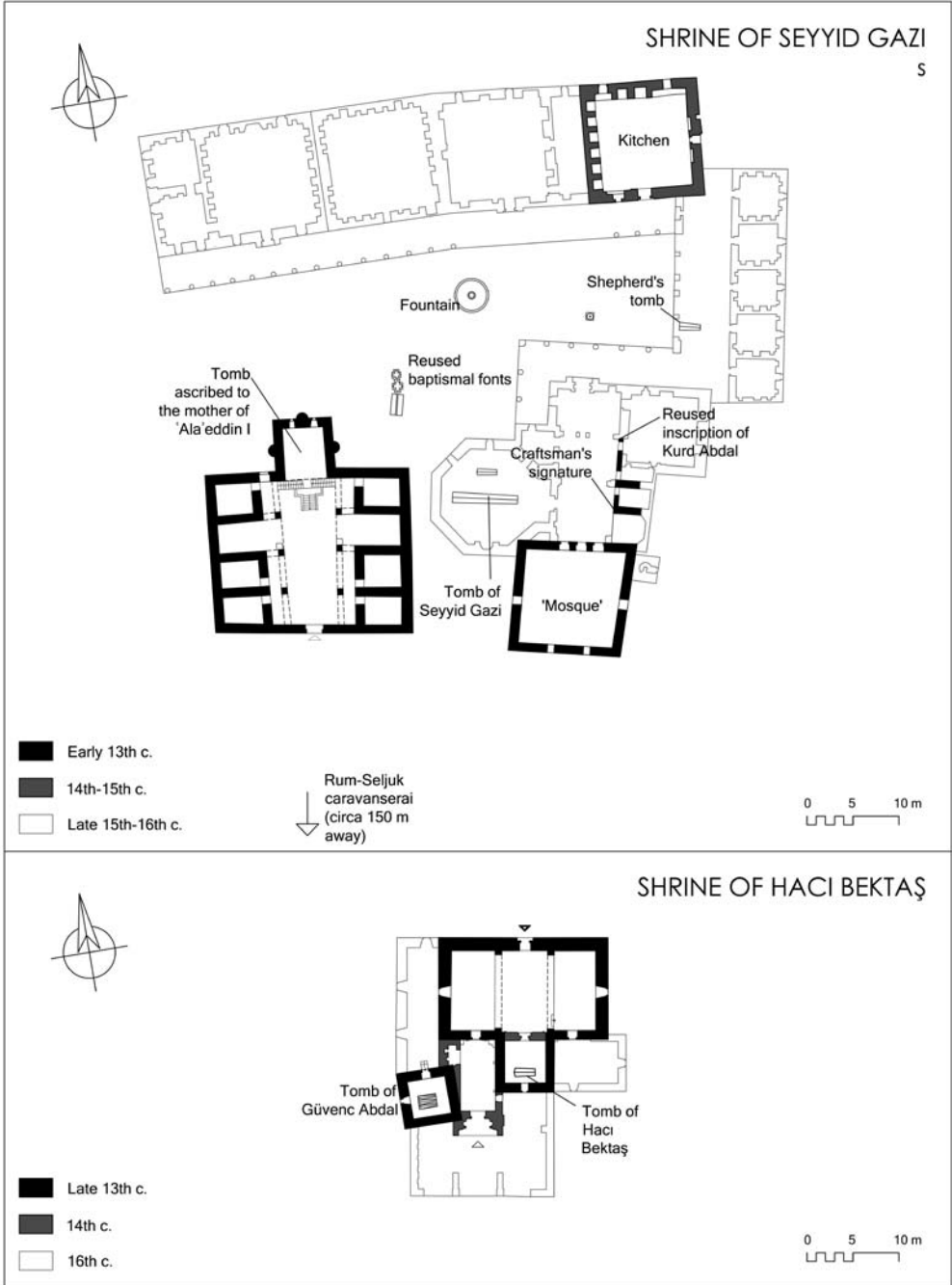
Map 3 The shrines of Seyyid Gazi, Hacı Bektaş and other Bektashi saints whose hagiographies were written in the Ottoman empire, fifteenth–sixteenth centuries.



Plan 1 Shrine of Seyyid Gazi.



Plan 2 Shrine of Hacı Bektaş.



Plans 3 and 4 Construction phases.

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