

EBÜBEKİR b. °ABDULLĀH
(b. 2nd half of 16th c., d. 1st half of 17th c.)

LIFE

E.°A.'s mediocre military career and the popular language in which he wrote probably account for the paucity of information offered on him and his works by Ottoman biographical dictionaries. E.°A.'s date and place of birth are unknown, although he was probably born in the second half of the 16th century. His father's name was °Abdullāh,ⁱ and the fact that E.°A. served in the cavalry force of the Porte as a *solaq* implies that his father was also of military background. When the Ottomans went to war with the Safavids in 986/1578, E.°A. participated in the military expedition as a cavalier of the Porte. Captured by the Safavids during the raid of Gence in Ramadan 987/November 1579, he was taken first to Tabrīz and then to Qazvīn. In *Ta'rīḥ-i °Osmān Paşa*, E.°A. states that during his stay in Īrān he was asked about the general situation in Istanbul, about Özdemiroğlu °Osmān Paşa (d. 993/1585), and about the Tatars. E.°A. asserts that he suffered greatly in captivity and that he and his friends escaped death when a certain Mollā Mehdī set them free.ⁱⁱ After two years in captivity, E.°A. travelled in Īrān for a year with three fellow travelers. He then left Diyār-ı °Acem in disguise, arrived at Qars after twelve days, and returned to Istanbul with Sinān Paşa (d. 1004/1596) in 990/1582. There is no information about E.°A.'s life after this date.

WORKS

① *Ta'rīḥ-i °Osmān Paşa (Şarq seferlerinde surḥser ile vāqi° olan aḥvālleri ve Şirvān'da °Osmān Paşa ile surḥserin mücādelelerini beyān eder)*

In this work, E.°A. provides a detailed account of the Eastern expedition in which he participated and the events that transpired in Caucasia between 987-990/1579-1582. A note in the conclusion of the Millet Kütüphanesi manuscript indicates that it was completed in 990/1582. E.°A. refers to his work once as *risāle* and four times as *gazāvatnāme*. Later manuscripts are also labeled inconsistently. While the manuscript at the National Library in Vienna is entitled *Ta'rīḥ-i °Osmān Paşa*, the Millet Kütüphanesi copy is described as *Şarq seferlerinde surḥser ile vāqi° olan aḥvālleri ve Şirvān'da °Osmān Paşa ile surḥserin mücādelelerini beyān eder*. The author does not mention his name in the Vienna manuscript, but in the other copy he calls himself Ebübekir b. °Abdullāh.

In his introduction, E.°A. relates briefly the events that occurred during the Eastern expedition and °Osmān Paşa's battles against the Safavids in Şirvān and Demirqapu (Darband), asks for his readers' forgiveness for his mistakes and deficiencies, and states that he composed this *risāle* not only to narrate the events that transpired during the campaign but also in the hopes that it will earn him prayers.ⁱⁱⁱ E.°A. is the only contemporary source which mentions the reason for Lala Muştafā Paşa's (d. 988

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/1580) departure from Şirvān. According to E.^cA., Muştafā Paşa left Şirvān because Maḥmūd Paşa, the governor-general of Sivas, was left alone in defending Erzurūm. The Safavids would therefore have had the opportunity to plunder Erzurūm and its environs if Muştafā Paşa had not left.^{iv} E.^cA. relates the events that he witnessed in a simple, candid, and smooth popular language. The fact that he does not describe his protagonists as superhuman, the interesting information he provides on various Caucasian peoples, and his language and style make E.^cA.'s history a work of interest.

Contents: Introduction: Prayer (*du^cā*), supplication (*ḥālāt*) and reason for composition (2b-3b); the march of the army from Istanbul to Erzurūm (3b-6b); the march from Ardahan to Şirvān and the battles of Çıldır and Qoyun Geçidi during this march (6b-16b); the arrival of the Tatar Khan ^cĀdil Girāy at Şirvān (16b-18b); the position of the Safavids (18b-22a); ^cOşmān Paşa's retreat to Demirçapu (22a-29a); and peoples of northern Caucasia (22a-36b).

There are two extant manuscripts of the work. In addition to the activities of ^cOşmān Paşa, the Vienna manuscript includes a letter sent by the commander-in-chief to ^cİvāz Efendi (d. 994/1586) from Demirçapu (57a-61a) and a *risāle* by Raḥīmizāde İbrāhīm Çavuş (d. > 998/1590) on the Tabrīz expedition (62b-68b). Later records indicate that this manuscript was copied after 993/1585. As the name of the author is omitted, the *risāle* at the end of the manuscript led Hammer to conclude that Raḥmizāde İbrāhīm Çavuş penned this manuscript. Both F. Babinger and Yunus Zeyrek state that Hammer was wrong, but they do not provide an alternative.^v Apart from some minor omissions and additions, however, the Millet Kütüphanesi manuscript entitled *Şarq Seferleri*, which also includes the name of the author, is the same work as the Vienna manuscript entitled *Ta'rīḥ-i ^cOşmān Paşa*. The fact that the two copies include different additions indicates that they were copied from different manuscripts. Mention of the execution of Abaza Meḥmed Paşa and the recording of the date of 1045/1634 at the end of the Millet Kütüphanesi manuscript indicate that the work was copied after that date.

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ⁱ E.A., *Ta'rih-i ʿOsmān Paşa* (under the title *Şarq Seferleri ...*), Istanbul, Millet Kütüphanesi, Ali Emiri Tarih Kitapları 366, 21a.

ⁱⁱ E.A., *Ta'rih-i ʿOsmān Paşa* (Millet Kütüphanesi), 18a.

ⁱⁱⁱ E.A., *Ta'rih-i ʿOsmān Paşa*, Vienna, Österreichische Nationalbibliothek, no. H.O. 68, 3b.

^{iv} E.A., *Ta'rih-i ʿOsmān Paşa* (Millet Kütüphanesi), 4a.

^v Franz Babinger, *Osmanlı Tarih Yazarları ve Eserleri*, trans. C. Üçok (Ankara, 1982 [1927]), 131.

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