



BAYRĀMŠĀH

BAYRĀMŠĀH (d. 769/1367-69; name derived from Tk. *bayram* “feast”), the beloved companion (*nadīm*) of Sultan Oways, second ruler (r. 757-76/1356-1374-75) of the Jalayerids. His father was called either Solṭānšāh-e Kāzen (Mīrkvānd, V, p. 572; *Ḥabīb al-sīar* III, p. 240; Bayānī, p. 50; Salmān Sāwajī, *Kollīyāt*, p. ix) or K̄vāja Marjān (Ṣafā, III/2, p. 1014; Salmān Sāwajī, op. cit., p. lxix). Bayrāmšāh is known in Jalayerid history and in Persian literature because of Oways’ love for him. Once, at a wine-drinking gathering, Bayrāmšāh became offended and angrily left Tabrīz for Baghdad (761/1359-60). Unable to endure his beloved companion’s absence, Oways sent several amirs with soothing messages for him entreating him to return to Tabrīz. Bayrāmšāh returned and then led an army to Gīlān to battle its rebellious commander, whom he defeated. He returned to Tabrīz where he stayed some years. When Bayrāmšāh’s wine drinking caused his death in 769/1367-68, Oways was so overcome with grief that for a year he wore garments of black felt and ordered all courtiers and ladies to do the same (Mīrkvānd, V, p. 575; *Ḥabīb at-sīar* III, p. 241). He also kept Bayrāmšāh’s picture with him (Bayānī, p. 51). Salmān Sāwajī, the court poet and panegyrist (d. 778/1376-77), composed an elegy on Bayrāmšāh’s death (*Kollīyāt*, pp. 215, 557; Mīrkvānd, V, p. 575; *Ḥabīb al-sīar* III, p. 241), and, in accordance with Sultan Oways’ will, wrote the *Ferāq-nāma* (770/1368-69), an amorous *maṭnawī* composed of about one thousand verses, concerning the relationship between Sultan Oways and Bayrāmšāh. Despite the assertions of several authors (Mīrkvānd, V, p. 572; *Ḥabīb al-sīar* III, p. 240; Browne, III, p. 261; Bayānī, p. 51), textual evidence shows that the *Ferāq-nāma* could not have been written in



761/1359-60, when Bayrāmšāh made his angry departure for Baghdad. This assertion has led some authors to suppose that Salmān (who was over 61 years old when he wrote the *Ferāq-nāma*) was born in 700/1300-01 (Browne, loc. cit.) instead of 709/1309-10 (Yāsemī, pp. 3-6; Şafā, III/2, p. 1005; Salmān Sāwajī, *Kollīyāt*, pp. ix-x).

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(Ğ.-Ğ. Yūsofi)