



## EBRĀHĪM DEDE ŠĀHEDĪ

**EBRĀHĪM DEDE ŠĀHEDĪ**, Turkish poet and lexicographer. His father Hodāyī Šāleḡ, who had been educated in Persia, was appointed by the Ottoman Sultan Moḡammad II as shaikh of a *zāwīa* in Moḡla in southwestern Turkey. Šāhedī was born there; since he was seventy-six years old when in 951/1544 he composed his *Golšan-e asrār*, the year of his birth must have been 875/1470. His father died when he was only ten years old and he had to work as an apprentice to a silk merchant (*ḡazzāz*). His great love of learning, however, took him to Istanbul, where he became a student at the Fāteḡ *madresa*. Soon afterward, repelled by the conceit of his teachers, he abandoned formal education and returned to Moḡla to follow the Sufī path. Later he went to Kütahya, where he met Dīvāna Moḡammad Čalabī, a famous Mawlawī dervish, and attached himself to him with his whole being. When Čalabī died, Šāhedī returned to Moḡla and became shaikh of the *takīya* of Sayyed Kamāl or Kamāl-al-Dīn, a post once also held by his father. He died in 957/1550 during a visit to the grave of Čalabī in Karahisar (Qarah Ḥeṣār) and was buried by the side of the shaikh.

*Works.* Šāhedī's works are mostly of didactic nature; they include: 1. *Golšan-e asrār* (comp. 951/1544), in Persian; it contains his own biography and describes characteristics of Dīvāna Čalabī and his relations with him. Its importance lies in the full openness with which it presents the obligatorily secret, inner life of the Mawlawī dervishes. A copy is preserved in the Solaymanīya Library Halef Efendi, suppl., no. 74. 2. *Golšan-e tawḡīd*, a *maṡnawī* written in Persian in 937/1529-30 in imitation of Rūmī's *Maṡnawī*. The poet



explains how, in order to connect with each other 600 verses (*bayt*) chosen from the *Maṭnawī*, he created his work by adding to each verse five more verses of his own. 3. *Golšan-e waḥdat*; inspired by ‘Aṭṭār’s *Manteq al-ṭayr*, it presents Sufi concepts such as the secret of mystic union by expounding such components of the face as hair, beard, mole, eye, eyebrow, and mouth and their union on the face. 4. *Toḥfa-ye Šāhedī*, a rhymed Persian-Turkish dictionary written in 921/1515 for teaching purposes as an act of gratitude to his father, who had been well-versed in Persian. The great vogue the work enjoyed is evident from the numerous manuscripts preserved in libraries and from its three printed editions (Istanbul, 1269/1853, 1271/1855, 1284/1867). 5. *‘Ešq-nāma*. This little Persian *maṭnawī*, long attributed either to Rūmī or to Solṭān Walad, has been proven to be a work of Šāhedī. 6. *Tarāš-nāma*, another work probably penned by Šāhedī. 7. A commentary on the *Golestān* of Sa’dī, but no copy has so far been found.

## BIBLIOGRAPHY

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