



## ELĪF EFENDI, HAŞİRİZĀDA

**ELĪF EFENDI, Haşirizāda** (b. in Sütlüce, Rajab 1266/May 1850; d. 28 Jomādā I 1345/4 December 1926), Turkish poet and scholar. He was the son of Aḥmad Moḳtār Efendi, the shaikh of the *takīya* (dervish lodge) at Sütlüce in Istanbul. On 1 Šawwāl 1280/10 March 1864 his father entrusted him to the Mawlawī reciter Ḥosām-al-Dīn Efendi. After his initial education, he studied Arabic with well-known scholars. In 1303/1885-86 he received his *ejāza* (q.v.), while also taking lessons in calligraphy and attending lessons in Rūmī's *Maṭṭonawī* taught by Şalāḥ-al-Dīn Efendi, the shaikh of the Mawlawī lodge at Yenikapı. Elif then began to teach the *Maṭṭnawī*, and in 1316/1898-99 he donned the Mawlawī turban and garment. When in 1297/1879-80 Aḥmad Moḳtār Efendi went on pilgrimage to Mecca, he placed his son in charge of the *takīya* during his absence. The shaikh resumed his post after his return, while Elif Efendi remained his deputy (*nāyeb*) until his father's death. At that point he succeeded his father as the *takīya*'s shaikh and devoted all his time to the teaching of the *Maṭṭnawī*. He also wrote poetry in Arabic and Persian. A considerable part of his *Dīvān* includes Persian *qaşīdas* and *ḡazals*. His *Dīvān* has not yet been published. His prose works comprise a few *resālas*, including one called *Moḳtār al-enbā' fī'l-ḥorūf wa'l rosūf wa ba'z al-asmā'* in Turkish and a commentary (*şarḥ*) on Komayl b. Zīād's *Semerel al-ḥads fī mazīyat al-nafs*, which consists of responses Komayl received from 'Alī b. Abī Ṭāleb (q.v.) to questions about the soul (*nafs*).



## BIBLIOGRAPHY

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Sa'd-al-Din Nüzhet Ergun, *Türk şairleri*, İstanbul, 1228/1813.