



## FAZLĪ, MEḤMED

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**FAZLĪ, MEḤMED** (Moḥammad; or 'Alī; see *Kašf al-ẓonūn* II, p. 1506) ÇAĞDAŞLAN Turkish poet, known also as Qara Fazlī (b. ? in Istanbul; d. 971/1563 in Kütahya). His father was a saddler. Fazlī, who does not seem to have received a systematic education, developed his poetic talent by associating himself with poets and the learned of the time. His first such mentor was the poet Rīāzī (d. 953/1546) of Üsküp (Skopje), from whom Fazlī received instructions in Persian literature, and, at the same time, began to write Turkish and Persian poetry. Some time later, he became a disciple of Zārīfī Ḥasan Efendī (d. 1572), a shaikh of the Kālwatī order of dervishes, who made him familiar with Sufi literature. His real mentor in poetry, however, was the then famous poet Dātī (d. 959/1546), whose geomancy shop was frequented by young poets who benefited from his patronage as well as his discourses on poetry. Fazlī's talent attracted Dātī, at whose suggestion Fazlī wrote a *qaṣīda* on the occasion of the circumcision of three princes and recited it in the presence of Sultan Solaymān the Magnificent (summer 936/1530). Impressed by Fazlī's talent, Sultan Solaymān appointed him the secretary of Prince Moḥammad when the latter became the governor of Magnesia (Manisa). After Moḥammad's death, he entered the services of Prince Moṣṭafā, and, upon the execution of the latter in 660/1552, he joined Prince Salīm (Selim), the future Sultan Salīm II. In 970/1562, Salīm appointed him the *dīvān* secretary with substantial benefits. Fazlī died the following year. It was Fazlī who wrote the letter to the Shah Ṭahmāsb, requesting the return of Prince Bāyazīd (d. 969/1562; 'Alī).



Works: FażlĪ did not collect his poetry in a *dĭvān*. His *ġazals* and *qasāidas* are scattered in *taḍkeras*; his *robāʿīs*, estimated at about one thousand, are not known to be extant. FażlĪ is, however, best known for his *maṭnawīs*. They are: *Homā wa Homāyūn*, a poem emulating K̄vājū Kermānī's work of the same title; *Gol o bolbol*, also under the influence of K̄vājū Kermānī's *Gol o Nowrūz* (ed. and tr. J. V. Hammer as *Gül u Bülbül, das ist Rose und Nachtigall, von Fasli*, Pest and Leipzig, 1834); *Lahjat al-asrār*, apparently a *naẓīra* to Neẓāmī's *Maḳzan al-asrār*. FażlĪ is also the author of *Naḳlestān*, which is an imitation of Sa'dī's *Golestān* (q.v.).

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