



## JEM SOLTĀN

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**JEM SOLTĀN** (or ŠĀHZĀDA JEM) b. Edirne, 27 Şafar 864/23 December 1459; d. Naples, 29 Jomādā I 900/25 February 1495), Ottoman prince and poet. Jem Soltān was the third and youngest son of the Ottoman Sultan Meḥmet (Moḥammad) II (r. 1444-46 and 1451-81). His mother, Čiček (Çiçek) Kātun (d. 1498), was one of the concubines in the harem. He was educated at the palace and, at the age of ten, was appointed governor of the district (*sanjaq*) of Kastamonu in the north of Turkey. When his elder brother Moştafā died in 1474, Jem was sent to replace him as governor of the Qarāmān province in southern Turkey, where he created a cultural and literary environment.

When Meḥmet II died in 1481, Bāyazid (Bāyazid II, r. 1481-1512), Jem's eldest brother, managed to arrive in Istanbul before Jem to ascend the throne. Jem was convinced that the throne should belong to him. Having defeated his brother's army, he declared himself the ruler of Anatolia with the capital at Bursa in 1481. However, it became impossible for him to stay in Bursa because his army was defeated by that of Bāyazid II, and he first returned to Konya and then went to Cairo to seek asylum with the Mamluks. Mamluk Sultan Qāyit Bāy (r. 1468-96) sheltered Jem, who, with the help of Qāsem Beg (d. 1483) of the Qaramanids, went to try his luck in Anatolia once again. He was unable to defeat Bāyazid II, who had already firmly established his power. In 1482 Jem went to seek asylum with the Knights of the Order of St. John on the island of Rhodes with the aim of reaching Rumeli (the European part of the Ottoman Empire).

Within a brief time his freedom became more and more restricted, and he had



to live almost like a prisoner. Pierre d'Aubusson (1423-1503), the 40th grandmaster of the Order of St. John, made an arrangement with Bāyazid II to bring Jem first to Villefranche and then to Nice. For more than six years Jem was sent from castle to castle in the south of France. In 1489 he was transferred to the Vatican. For a long time Jem stayed under the control of Pope Innocent VIII (Pope in 1484-92), who planned to use him for a crusade, but European monarchs did not support the idea. The French King Charles VIII (r. 1483-98) forced the Pope to send Jem back to France. Jem died on his way to France on 29 Jomādā I 900/25 February 1495 in Naples. After four years, his corpse was brought to Bursa where he was buried in the graveyard of the Morādiya Mosque in 1499.

*Works.* Four of Jem's works have come down to us: the Persian *divān* (ed. Țoqmāq, 2001); the Turkish *divān* (facsim. ed. Ertaylan, 1951, pp. 67-254; ed. Ersoylu, Ankara, 1981, 2nd ed., 1989); *Jamšid o Koršid (Āyāt-e 'Oššāq)*; ed. Okur Meriç, 1997; ed. İnce, 2000), a Turkish translation of *Jamšid o Koršid* by Salmān-e Sāvaji (d. 778/1376, q.v.) made by Jem in 1478 at Konya for his father Mehmed II; and *Fāl-e reyhān-e Jem Soltān* (ed. Okur, 1992, pp. 219-22), a small work containing 48 couplets.

Jem's Persian *divān* contains 2,415 couplets and has been recorded in four manuscripts (Bursa, Orhan Haraçcı Library, MS E. 6; Istanbul, Topkapı Sarayı Library, MS Revan 739; Istanbul, Süleymaniye Library, MS Fatih 3794; Istanbul, Millet Library, Ali Emiri Efendi, MS Manzum 328). After the first four parts of the manuscript of Orhan Haraçcı Library had been published in facsimile edition by İsmail Hikmet Ertaylan in 1951, the entire text came out in Tehran in 2001 as a critical edition made by A. Nāji Țoqmāq (A. Naci Tokmak). Though not a first-class poet but a specialist in classical Persian literature, Jem wrote powerful visionary poems. He was inspired by Persian poets such as Neẓāmi, Salmān-e Sāvaji, Hāfez, and Jāmi (qq.v.), as well as by Turkish poets such as Aḥmed Pāšā, Şaykī, and Nejāti Beg. Many poems express his loneliness and reveal a very romantic character. The quality of his Persian poems is considered to be better than that of his Turkish poems, and he was highly praised as a poet by compilers of poetic anthologies (*taḍkera*). There are many personal letters of Jem Soltān written in Persian, which suggests that he had a special interest in this language.

Besides being a poet himself, Jem was also a patron for many other poets and writers, such as Sa'di (*Jem Sa'disi*), Sehā'i, Ḥaydar, La'li, and Qandi. Some poets, like 'Ayni-e Termedi, Aḥmed Pāšā, Ḥamidi, and Qabuli, wrote poems for him.



Shaikh Maḥmud Bayāti, who met Jem during the *ḥājj*, dedicated his work *Jām-e Jem-āyin* (Istanbul, 1912-13) to Jem, and so did Šāhedī, a civil servant under Jem in Konya, with his work *Golšan-e 'Oššāq*.

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