



JEVRI, EBRĀHIM ĆELEBI

JEVRI, EBRĀHIM ĆELEBI (CEVRĪ İBRAHİM ĆELEBİ, d. 1654), Ottoman poet and calligrapher. Some of his poems seem to suggest that he was born some time between 1595 and 1600 in Edirne. He was brought up in the *Mowlawī-kāna* of Ĝalaṭa and in other *Mowlawī-kānas*. He studied with Shaikh Esmā'īl Ankarāvi (d. 1631) who practiced conversational education. Jevri studied calligraphy with Dervīš 'Abdi Mowlawī (d. 1647), who was a very famous calligrapher at that time. For some time Jevri worked as official scribe at the Imperial Council (*divān-e homāyun*), but after a while he left that post and started working as a freelance calligrapher and copier of manuscripts. He transcribed many copies of such voluminous and important works as the *Šāh-nāma*, *Tārik-e Waṣṣāf*, *Maṭnawī-e ma'nawī*, and *Konh al-aḳbār*. Since he was a very famous *nasta'liq* calligrapher, the manuscripts he copied were of great importance and value for statesmen and intellectuals. It is said that he was a member of the *Mowlawīyya* Sufi order. He died in 1654 in Istanbul.

Works. Jevri produced a voluminous *divān* which contains not only Turkish poems, but also 37 Persian quatrains (*robā'i*) and two chronograms (*ta'rik*). Many manuscripts of his *divān* are found in libraries, among them two autographs dated 1641 and 1645 (Istanbul, Topkapı Sarayı Library, Emanet Hazinesi, MS 1623; Kayseri, Râşid Efendi Library, MS 1286; see Karatay, II, p. 153, no. 2417; Karabulut, 1982, p. 62, no. 57). Jevri's *divān* was published in a critical edition by Hüseyin Ayan (Erzurum, 1981).

In 1627 Jevri reworked the *Selim-nāma*, which was originally composed in 1523 by Šokri-ye Bedlisi (d. after 1530) and which is a biography of Sultan

Selim I (r. 1512-20). The only manuscript of Jevri's work (under the same title) is preserved in the Millet Library in Istanbul (Ali Emiri, MS Manzum 1310). Another work of his, a small *maṭnawī* entitled *Helya-ye čahār yār-e gozin*, contains 145 couplets and was published three times (Istanbul, 1876-77, 1891-92, and 1899-1900). In 1635 Jevri rewrote the *Šamsiya*, composed in 1408 by Yazıcı Şalāḥ-al-Din, and entitled his work *Malḥama*. Like its original, the *Malḥama* is in verse; it contains 3,617 couplets and was several times published in Istanbul (1855-56, 1877-78, 1888-89, and 1906-7). Another poetic work of Jevri is entitled *Naẓm-e neyāz* and comprises 200 couplets; it deals with the characteristics of the various months of the year. The only available manuscript of it is preserved in the Istanbul University Library (MS TY 714, fols. 98a-100a). Jevri's *Dastur al-ansāb fi al-adab* contains various letters as samples of literary writing (Istanbul, Nurosmaniye Library, MSS 4204 and 4205).

Jevri also made some translations and wrote several commentaries. In his *Ḥall-e taḥqiqāt*, the first 18 couplets as well as 40 further selected couplets from the *Maṭnawī* of Jalāl-al-Din Rumi are commented on in verse form. This work was written in 1647 and contains 415 couplets altogether. It was printed in Istanbul in 1852-53. The '*Ayn al-foyuẓ*' is Jevri's commentary to the *Jazīra-ye Maṭnawī* by Yosuf Sinečāk Dede, who chose 366 couplets in Persian from the *Maṭnawī* of Rumi. Jevri made a verse translation of Dede's work into Ottoman Turkish and provided a commentary. It was written in 1647 and published in Istanbul in 1852-53.

The *Tarjoma-ye aḥwāl-e K̄vāja Ḥāfeẓ-e Širāzi* was published in Istanbul in 1869-70. It was believed to be Jevri's work, but his name is not mentioned in the manuscripts (Istanbul, Süleymaniye Library, MS Turhan Hatice Sultan 287; Ayan, 1993, p. 461). Some researchers also believe that the *Bayān-e a'dād-e šefathā-ye nafs-e ensāni* and the *Tāriḳ-e Jevri Čelebi*, the latter being published in two volumes in Istanbul in 1874-75, were also written by Jevri. However, there is sufficient doubt about Jevri being their author (Ayan, 1993, p. 461). It is known that Jevri wrote two more books under the titles *Mu'ammā risālesi* (*Mo'ammā resālesi*) and *Mufredāt-i tıbb manzumesi* (*Mofradāt-e ṭebb manzumesi*), but these works have not been recorded in printed catalogues (Ayan, 1993, p. 461).



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