

RESULTS OF STUDIES IN THE HISTORY OF THE «AYDIN OĞULLARI»

by

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(A Summary)

Since the publication of the "Düsturname-i Enverî,, and its analysis by Prof. *Mükrîmin Halil Yınanç* the main problems of the "Beylik,, founded by the Aydın Oğulları have been settled, but a number of questions still remain to be answered. When I was teacher of History and Geography in the Middle-School of Ödemiş (1932-1936) I started to collect materials on the Aydın Oğulları who ruled in this region; at the same time I studied the inquiries which had been made on this problem. Some doubts arose which I tried to dispel in the course of my studies. Finally I found important documents in the Cadastral Survey Office at Ankara (Tapu ve Kadastro Umum Müdürlüğü) and in Books on Real-Estate of the General Directory of Religious Foundations (Vakıflar Umum Müdürlüğü); then I was happy to find some still older documents in the official books of Aydın-eli in the archives of the Prime-minister's Office in Istanbul, reaching as far back as the reign of Murat İL, together with notes from the time of Bayazıt İL, Selim I. and Soliman the Magnificent. In order to verify these notes I had to make several journeys to Izmir and the region of Aydın where I found the opportunity of studying some newly discovered inscriptions in Birgi and Tire. This encouraged me to publish the materials I had collected and the conclusions to be drawn from them as an addition to the work done on this problem formerly.

An analysis of all known sources¹ and, the inquiries made on the history of the Aydın Oğulları² led to the conclusion that we are not yet in possession of a book completely explaining the history of this principality; a number of problems still have to be settled. For instance, why was this principality named "Aydın,;? Was this an allusion to the name of the founder Mehmet Bey or his father or forefather, or did this name originate from a tribe? Further, why was "Cüneyd Bey,, separated from the Aydın Oğulları family by designating him "İzmir Oğlu,,? If it could be proved that he belonged

¹ a new copy, dated 894H. , of the Düsturname-i Enverî was found in the National Library, Izmir.

² especially by Ahmet Tevhit, Fuat M. Köprülü, M. H. Yınanç, İsmail Hakkı Uzunçarşılı, Paul Wittek.

to the same family, would it not be necessary to rearrange the family - tree of the Aydın dynasty?

Thus, we laid special stress on the solution of some problems, at the same time trying to throw light on the general course of the events so as to make possible a later synthesis.

1, General aspects of the conquest of Anatolia: from the victory of Malazgirt (1071) to the beginning of the XIVth century Western Anatolia and especially Aydın were the scene of wars between Byzantium and the Turks. On the one hand the Seljuk Sultans tried to gain the upper hand by means of Turkmen-Oğuz tribes, on the other hand the emperors of Byzantium tried to safeguard this frontier-region by the help of detachments of Pecenek, Oğuz-Uz and Kuman mostly fetched from the Balkans. But it is important to state that in this frontier-region, far away from the central power, both parts were relatively independent; thus this region began to differentiate from the centre in economic, ethnic and cultural conditions, whereas a similar way of living was to be found on both sides of the frontier,

When, from the middle of the XIIIth century on, the Seljuk Empire in Anatolia began to weaken and its influence on western Anatolia began to wane, at the same time as Byzantium laid more importance on the situation in the Balkans, thus leaving Anatolia without defences the organisation of independent principalities in the frontier-region became possible. As just at this moment the Germiyanli dynasty in the region of Kütahya and Denizli was superior in power, it is easy to understand that the wars which completed the conquest of western Anatolia were made either by the Germiyanli or by elements attached to them. Thus all the founders of principalities in western Anatolia in the beginning of the XIVth century, such as the Aydın Oğullan, Saman Oğullan, Karesi Oğulları and İnanç Oğulları originally were dependent on the Germiyanli,

2. The Origin of the Aydın Oğulları: Prof. M. H. *Yinanç* was the first to take into consideration the occurrence of tribes and places named Aydın in different parts of Anatolia, and to declare that the name "Aydın," could as well come from the father of the founder Mehmet Bey as from a tribe of this name. As it became apparent recently that a historical person named Aydın could not be regarded as the founder of the dynasty, doubts arose as to its very existence which were strengthened by the occurrence of tribes and places named Aydın even to-day. But now, the documents in our hands make it more probable that the man who gave his name to this dynasty, really was the father of Mehmet Bey, its founder. No document proving that Mehmet Bey took his family-name from a tribe named Aydın exists, whereas we find signs that this name comes from a person who gave his name to the principality his descendants founded. Thus Aydın - whether he played a role in

history or not- must have been the father or one of the forefathers of Mehmet Bey.

3. The Foundation of the Principality; Mübariz-üddin Gazi Mehmet Bey, called Aydın Oğlu Mehmet Bey, was an officer of the *Germiyani* ruler *Alişir* oğlu Yakup Bey; as he conquered Aydın with the help of Emir Menteşe and his brother-in-law Sasa Bey, these three founders of dynasties and the collaboration between them were studied also. In this way it was possible to establish the fact that Aydın Oğlu Mehmet Bey came into possession of Aydın after the vanquishing of Sasa Bey (1307-1308); Prof. M. H. Yinanç's conclusion that Sasa Bey was executed 1310 can only be explained in this way.

Thus, the separation of Aydın from Byzantium started in the last half of the XIIIth century with the conquest of the Meander region by Emir Menteşe (1280-1282) and was completed by his brother-in-law Sasa Bey (1308). The Aydın Oğulları, first in the service of the Germiyani, later collaborating with Sasa Bey, played an important role in the conquest of Aydın. But shortly afterwards a quarrel arose between Sasa Bey and Mehmet Bey; after some fighting Sasa Bey and his Christian allies could be put away and Mehmet Bey became master of Aydın.

4. History of the Principality until the first appearance of the Osmons (1308-1390): This chapter deals with the main part of my inquiry on the Aydın Oğulları. Historical events and their chronological order during the reigns of Gazi Mehmet Bey (1308-1334) and Gazi Umur Bey (1334-1348), the period of weakening under the reign of Hızır Bey (1348-1360), the time of İsa Bey under whose reign the principality came under the influence of the Osman's (1360-1390) are studied and described in detail. The materials, contained in the *Düsturname-i Enverî*, the main source for the time of Gazi Mehmet Bey and Gazi Umur Bey, were analysed again in the light of the new documents coming from the Cadastral Survey books and from inscriptions. The reports of the famous Arabian traveller Ibn Batuta, who visited Mehmet Bey one year before his death (1333) in Birgi, are of special importance as they show the high cultural level of this period. Ibn Batuta was received in the summer - residence at the Bozdağ and later brought to the palace at Birgi, and he describes the pool in the midst of the great hail which got its water from the mouths of stone lions in the corners, his luxurious reception and the unparalleled comfort of the palace. Further we see that scientists like Ibn-i Melek and Müderris Muhiddin were highly esteemed by Mehmet Bey. Other materials on the culture of the principality during the time of Mehmet Bey and Umur Bey are also examined. The reign of Umur Bey marks a period of particular prosperity, partly resulting from the treasures won on the over-sea wars made by Umur Bey.

When Umur Bey was killed in the battle against Smyrne, his brother and successor Hızır bey, emir of Ayasuluğ (Selçuk) was no longer able to resist the Christians and had to sign a very hard treaty with Byzantium (18.VIII.1348). After this defeat the maritime activity came to an end, and the economic and political power of the principality began to wane under the influence of the peace-treaty, bringing the Aydın Oğulları slowly under the power of the Osman's. Just the same decline is to be seen in the other coastal principalities such as Saruhan and Menteşe. The progress of Osmanic power was stopped by the appearance of Timur. When Sultan Bayezit Yıldırım became a prisoner of Timur in the battle of Ankara (1402) and his army was dissolved, all the Anatolian principalities revived again and the political unity of Anatolia disappeared. Thus the Aydın Oğulları too regained the sovereignty they had lost twelve years before (1390 -1402).

5. The Revival of the Principality: Cüneyd Bey and the Fall of the Aydın Oğulları (1402-1425): The regaining of power was made possible by Timur, who re-established the old feudal principalities in Anatolia. As Saruhan Oğlu returned to Manisa on the 17th of August 1402, we may conclude that the Aydın Oğulları were re-established at about the same time. Aydın Oğlu Musa Bey and his brother Umur II. must have received Timur at Tire in 1402/3, since Timur arrived at Smyrne on the 2nd of January, 1402 and occupied the city after two weeks.

When Timur returned to Samarkand the old principalities could continue for some time thanks to the quarrels between the sons of Sultan Bayezit Yıldırım. Some of the sources from Osmanic times mention, among the princes surrendering to Timur and later becoming independent sovereigns, a certain Aydın Oğlu Cüneyd Bey, the origin of whom -hitherto dubious- has to be studied in the light of the new documents. The following conclusions were reached: a) the names "Cüneyd Bey,, and "Cüdi Bey,, both occurring in the documents, are used for the same person. b) The father of Cüneyd Bey is not Hasan Ağa, as had been believed hitherto, but İbrahim Bey. c) Hasan Bey is not the father but the brother of Cüneyd Bey. d) Aydın Oğlu İbrahim Bey, surnamed "Fatih,, or "Bahadır,, is their father., e) that the "İzmir oğlu,, Cüneyd Bey belongs to the Aydın Oğulları is safely established by statements in Osmanic chronicles and entries in the Books of the Cadastral Survey.

After throwing some light on the situation of Aydın during the reign of Cüneyd, we studied the wars fought by Cüneyd against the Osmans. At last, Sultan Murat II. ordered Hamza Bey, the 'Beylerbeyi of Anatolia' to fight against Cüneyd. The Osmanic army defeated Kurt Hasan, the son of Cüneyd, and took him prisoner. Cüneyd Bey withdrew to the fortress of İpsili, opposite the island of Samos, where he was

blokaded by the Genoese, at that time allies of the Osmans. As no help arrived from the Karaman Oğulları, and no more hope for any relief remained, Cüneyd Bey at last surrendered with his family after a long defence and was beheaded 1425/6. This was the end of the independent principality of Aydın.

6. *Aydın in the Osmanic Period:* After the end of Cüneyd Bey's reign Aydın was given to Halil Yahşi Bey as a reward; he was appointed governor there. When Murat II. ceded the throne to his son Mehmet II. and retreated to Manisa, the "sancak,, *s of Aydın, Saruhan and Menteşe, had to provide for him. At first the central control of the formerly independent Anatolian principalities seems to have been somewhat difficult, especially since the indigenous Beys and their descendants tried to preserve some of their old rights, and sometimes even tried to rise in insurrection. It is known that even after the death of Murat II. (1451) a new alliance was concluded between the Karaman Oğulları and the Aydın and Menteşe Oğulları, but soon broken up by Sultan Fatih. Whereas the Menteşe Oğlu, who concluded this alliance, can be established as İlyas Bey, the name and personality of the Aydın Oğlu still remain unknown. After subduing the insurgents and forcing İlyas Bey to fly to the island of Rhodes, the Osmanic commander İshak Paşa was made "Beylerbey of Anatolia,, with his headquarters in Kütahya (1451). From this time on the residence of the Beylerbey Anatolia is no longer Ankara but Kütahya, and Aydın becomes a government named "Liva-i Aydın,, under the control of the Beylerbey of Anatolia.

Next we tried to determine the names of the district - cities belonging to this "Liva-i Aydın,, in the XVth and XVIth centuries. It can be proved from the source - materials that Tire, capital of the "Sancak,, till the XVIIth century, was of primary importance in economic and cultural life, having at the same time the greatest population. In this period Aydın (named "Aydın Güzelhisarı,,) was only a district city. This is proved further by the fact that some Osmanic money was minted in Tire. Only since the XVIIIth century has Aydın become the residence of the governor and his officials, and at the end of that century this region came under the influence of the half-independent feudal lords named "Kara Osman Oğulları,,.

7. *Historical topographical notes on Aydın:* Islamic sources commonly refer to Aydın by the name of "Leşkeri eli», an allusion to the name of the Byzantine Emperor Lascaridis, as this region was one of the last parts of Asia Minör still held by Byzantium. After the conquests of the Aydın Oğulları the place was named "Aydın eli,, or "Memleket-i Birgi,, as Birgi was the capital of the principality.

The city of Aydın, called "TraUeş,, in classical times, was named "Güzelhisarı,, by the Turks and belonged to the country of the Aydın

Oğulları; the name "Aydın,, is not the original one, as some authors thought. Only when the place became the capital of the Sancak was it named Aydın instead of Aydın Güzelhisarı.

8 inscriptions: The following inscriptions, some hitherto unknown, have been studied in my book, which will soon be published: a) inscriptions at Birgi: 1. inscriptions on the "Ulucami,, 2. inscriptions on the Memorial for Mehmet Bey, 3. inscriptions on the "Hatuniye Türbesi», 4. inscriptions on tomb - stones. b) inscriptions found in Tire: 1. inscriptions on the "Türbe,, for Süleyman Shah, 2. inscriptions on the Alihan Medrese, 3. Inscription on the "Ulucami,, (of Cüнді Bey), 4. The "Medrese,, of İbni Melek, 5. inscription on the "Tabakhane,, mescidi, 6. inscription on the well of İsa Bey, 7. Several inscriptions preserved in the, Archaeological Museum of Tire. c) Seljuk inscriptions in Ayasuluğ (inscription of Aydın Oğlu İsa Bey)., d) inscriptions in Aydın: inscription on the "Türbe» of Alihan Oğlu İsmail³.

³ Further source-material used in this study is mentioned in chapter IX and X of the Turkish text of this article, see p. 91-92