



Kesit Akademi Dergisi

The Journal of Kesit Academy

ISSN/ICCH: 2149 - 9225

Yıl/Year/Год: 6, Sayı/Number/

Номер: 23, Haziran/June/ИЮНЬ 2020,

s./pp. 41-51

Geliş/Submitted/ Отправлено: 08.05.2020

Kabul/Accepted/ Принимать: 22.06.2020

Yaın/Published/ Опубликованный:

25.06.2020

DOI: 10.29228/kesit.44105

Araştırma Makalesi

Research Article

Научная Статья

Lect. Phd. Tunay Karakok

Bartın Universitesi, Faculty of Literature, Department of History

tkarakok@bartin.edu.tr

ORCID ID: 0000-0003-4028-2148



HAMIDIDS' PRINCIPALITY IN THE WORKS WITH SHİKARİ'S AND M. FUAD KOPRULU'S ¹

Abstract

As a general opinion, the default Anatolian principalities emerged as a manifestation of political turmoil in Anatolia between XIII - XIVth centuries. This situation is briefly refers to the dispersed state of the Seljuk Empire. These are originated within the Seljuk state, called "*Beyliks*" or "*Tevaif-ül Mülûk*" that is as the number is close to twenty. One of the principalities founded in the struggle to take the place of the Seljuk authority weakened after the defeat of the Köseadağ War in 1243 is the Hamidids Principality established in the vicinity of Isparta and around it by Dündar Bey, nicknamed Feleküddin around the turn of the century. However, in the history books mentioned, it does not appear as much of a processed principality. For this reason, when the sources containing information about the principality are reached, a lengthy examination process is required. Here in this study; we tried to

¹ This work; the report titled "*Şikârî's Karamannamesi*" and M. Fuad Köprülü's "*Anadolu Belikleri Tarihine Ait Notlar*" presented at the International Symposium on Central Anatolian and Mediterranean Principalities, held on 02-04 November 2018 is the expanded version. **Cite as/Atıf:** Karakok, T. (2020). Hamidids' Principality in The Works with Shkari's and M. Fuad Koprulu's, *Kesit Akademi Dergisi* 6(23): 41-51. <http://dx.doi.org/10.29228/kesit.44105>

Checked by plagiarism software. Benzerlik tespit yazılımıyla kontrol edilmiştir. CC-BY-NC 4.0

determine the political history and culture - civilization of Hamidids in works called Şikârî's "*Karamannâme*" and M. Fuad Köprülü's "*Anadolu Beylikleri Tarihine Ait Notlar*". In particular, the information contained in the *Karamannâme*, which is considered as one of the primary sources of the period, and the information in the work of Köprülü, which has a modern resource, has been determined and the inferences about the political history of the principality have been tried by comparison method.

Keywords: Hamidids, Şikârî, *Karamannâme*, M. Fuad Köprülü.

ŞİKARİ VE M. FUAD KÖPRÜLÜ'NÜN ESERLERİNDE HAMİDOĞULLARI BEYLİĞİ

Öz

Yaygın bir ifade ile XIII - XV. yüzyıllar arasında Anadolu'nun siyasi karmaşasının bir sonucu olarak ortaya çıktığı düşünülen Anadolu Beylikleri, kısaca Türkiye Selçuklu Devleti'nin dağılmış halini ifade etmektedir. Türkiye Selçuklu Devleti'nin de içlerinden biri olan ve "*Beylik*" yada "*Tevaiif-i Müluk*" adıyla anılan bu küçük siyasi yapıların sayısı yirmi civarındadır. 1243 Köseadağ Savaşı bozgunu sonrası zayıflayan Selçuklu otoritesinin yerini almak mücadelesi içinde kurulmuş olan bu Beyliklerden bir tanesi de XIII. yüzyıl civarlarında "*Feleküddin*" lakaplı Dünder Bey tarafından Isparta ve çevresinde kurulmuş olan Hamidids Beyliğidir. Ancak adı geçen bu Beylik tarih kitaplarında pek fazla işlenmiş bir Beylik olarak karşımıza çıkmamaktadır. O nedenle Beylik hakkında bilgiler içeren kaynaklara ulaşıldığında ise teferruatlı bir inceleme sürecine gidilmesi gerekmektedir. İşte bu çalışma da; dönem hakkında bilgi veren iki önemli eser olan Şikârî'nin "*Karamannâme*"si ile M. Fuad Köprülü'nün "*Anadolu Belikleri Tarihine Ait Notlar*" adlı eserlerinde, bu Beyliğin siyasi tarihi ve kültür - medeniyetine dair bilgiler tespit edilmişti. Öyle ki söz konusu iki eser hem kapsadıkları döneme ve Hamidids Beyliğine dair bilgiler sayesinde hem de yazarlarının tarihi kimlik ve kişiliklerinden dolayı araştırmacılar için son derece önemli iki başvuru kaynaklarıdır. Bu çalışmada; adı geçen Beyliğe dair bu iki eserde yer alan bilgiler mukayese yöntemi ile özellikle Beyliğin siyasi tarihine dair çıkarımlar yapılmaya çalışılmıştır.

Anahtar Kelimeler: Hamidids, Şikârî, *Karamannâme*, M. Fuad Köprülü.

Introduction: About The Period of Principalities In Anatolia

The main feature that stands out in terms of the geographical situation of Anatolia is that its lands are located in a central place. Among the old world lands of Anatolia, there is an average position between three hemisphere. Such a situation should have an important role in promoting economic and activities. In this respect, it is not a country that has been left on the

edge compared to crowded countries, and that has difficulties in getting in touch with them. The second feature is that while the country is located in the middle of the landmasses, it is also surrounded by the seas, which enabled the Anatolian states to easily interact with the outside world related to trade. Especially, the fact that some trade routes passed through Anatolian lands increased these commercial activities one more time (Şeker, 1991, s. 99). To understand the emergence of principalities in Anatolia, which has hosted different cultures and civilizations for centuries with this truly movement, it is necessary to know the internal and political history of Anatolia of the XIIIth century. Only in this way, we find the origins of different powers that provide the formation and development of principalities.

We all know that the defeat of the Byzantine army by the Turks with the 1071 Battle of Manzikert started a new era in the history of Anatolia, and Turkish tribes came to these new lands under the leadership of various and settled in different regions as a result of long struggles. Some of these Turkish tribes established the Anatolian Seljuk State, some of them Saltuklu people in Eastern Anatolia, some Danishments' people around old Cappadocia, some Artuklu people around Diyarbakır, some of them around Erzincan and some of them in central Anatolia. However, the Anatolian Seljuks, who increased their power after a while, succeeded by attempting to either destroy or bind these other principalities that they saw as dangerous forces against them. (Turan, 1993, s. 53-54; Şeker, 1991, s. 101; Sevim-Yücel, 1990, s. 225; Uzunçarşılı, 1988, s. 70).

Under these conditions that existed in Anatolia, the principalities, which were established especially in regions close to the Byzantine borders in the Anatolian geography, which we call the end principalities, attacked the Byzantine lands in the western regions and established their own principalities by declaring their independence. By the end of the XIIIth century, except for a few big cities where Byzantine had a strong defense, all the lands in the region came under the rule of Turkish gentlemen and Turkish principalities were established under different names (Ocak, 1999, s. 49). Some of these principalities, which are also called *Tavaif-i Mülük*, have names such as Germiyanids, Hamidids, Menteşeoğulları, Saruhanids, Aydınoğulları, Karesioğulları, Candarids, Çobanids, Karamanids, Ottomans, Pervanids and Tekeoğulları. These principalities were immediately organized on the lands they conquered and carried out extensive activities in the economic, socio-cultural and political fields until the end of the Ilkhanids' domination in Anatolia. These principalities, which were largely liberated after the Ilkhanid's sovereignty disappeared, had absolute power in the works they undertook in their regions. However, this situation did not last too long. They were under the rule of the Ottoman Empire, which became an absolute power at the end of the XIVth century (Cahen, 1979, s. 27-44; Flemming, 1988, s. 285-286; İnalçık, 1951, s. 635-644; Köprülü, 1988, s. 37).

1. General Information About Hamidids²

Probably one of the tribes of the Teke in Anatolia (Eğridir, Uluborlu, Isparta and Yalvaç) is a principality that they established in the region of lakes (Arif, 1911: 938-347). These

² For more informations, See for Sait Kofoglu, *Hamitoğulları Beyliği*, TTK Yay., Ankara, 2006.

Turkmens, who were under the rule of Hamid Bey at the beginning of the XIIIth century, were placed in this region by the Anatolian Seljuk State. After Anatolia came under the rule of Ilkhanids', at the beginning of the XIVth century, they declared their independence under the leadership of Feleküddin Dünder and made Uluborlu their capital city. Dünder Bey then expanded to the south and added Gölhisar and Antalya to his own lands and gave Antalya to the administration of his brother Yunus Bey. Emir Çoban, who was the governor of Ilkhanid people who came to Anatolia in 1314, completed his rule and even issued Money in Eğridir in his name (Uzunçarşılı, 1988, s. 50). However, Timurtaş, the governor of the Ilkhanids' in Anatolia, caught and killed him by marc on Dünder Bey in 1324, during the movement to the other Anatolian principalities, and the lands of the principality's Isparta and Eğridir branches. When Timurtaş fled to Egypt in 1327, the eldest son of Dünder Bey, Hızır Bey, and then other son İshak Bey, took over the ruler of other principalities'. After the death of İshak Bey, before Muzafferüddin Mustafa Bey; then Hüsameddin İlyas Bey became the head of the principality. İlyas Bey had frequent struggles with his neighbor Karamanids, even lost his land sometime, but with the help of the Germiyans, he was able to take it back. After the death of İlyas Bey, his son Kemaleddin Hüseyin Bey took over. Meanwhile, the Ottoman' sultan Murad I bought Akşehir, Yalvaç, Beyşehir, Karaağaç and Seydişehir from Hüseyin Bey in exchange for eighty thousand gold in 1374 (Neşri, 1995, s. 209). It is also known that Hüseyin Bey sent an auxiliary force to the Ottoman army under the command of his son Mustafa Bey to fight in Kosovo. In 1391, Kemaleddin Hüseyin Bey died, and his lands were shared between the Ottomans and Karamanids (Arif, 1911, s. 947). Huseyin Bey's son Mustafa Bey entered the Ottoman service.

If we come to the Antalya branch of Hamids, this place was called Tekeoğulları, after Dünder Bey took Antalya in 1321 and gave it to his brother Yunus Bey, and it was called Tekeoğulları after his generation took over (Tekindağ, 1977, s. 63). Mehmed Bey spent his life fighting with Cypriots. After King of Cyprus called Pierre de Lusignan I took Antalya in 1361, Mehmed Bey merged with Karamanid Alaüddin Bey and took Antalya back in 1373 after great struggles (Tekindağ, 1977, s. 65). After Mehmed Bey's death, his son Osman Çelebi took over. In 1390, the Tekeoğulları, like other principalities, were tied to the Ottoman State and the lands of the principality were given as a sanjak to Bayezid's son İsa Çelebi. (Uzunçarşılı, 1988, s. 68).

2. About "Karamannâme"³

The identity of Şikârî, who was mentioned as the author of the work called *Karamannâme*, *Kitâb-ı Karamaniyye*, *Kitâb-ı Tevârih-i Karamaniyye*, is not certain. The only phrase that shows that the author is a person named "Şikârî" is the couplet in the holy part of the work, "Eğer bilmek dilersen bu gubârı / Ayaklar toprağı ya'nî Şikârî" (Yıldız, 2010, s.162). Based on this, in the examinations have been made for the identification of Şikârî. It has been suggested that he could be one of the poetry of Şikârî's pseudonym encountered in the XIVth century.

As for *Karamannâme*, the work of Şikârî; the importance of Karamanids's history stems

³ See; Şikârî, *Karamannâme*, (Haz. Metin Sözen ve Necdet Sakaoglu), Karaman, 2005; Şikârî, *Karamanoğulları Tarihi*, Yay. Haz. M.M. Koman, Konya, 1946. In this study we mentioned, we are based on the copy prepared by M. M. Koman.

from the fact that it is the only known historical work about the Karamanids Principality. Karamanid Alaeddin Bey (1368-1391) asked for a *Seyhname* to be written for the Karamanids and this task was assigned to a poet named Yarcani. This Karamannâme was written by Yarcani; it was written at the end of the XVIth century and it was written by Şikârî. It was translated into Ottoman in the century, but it was not known who wrote this issue here and it is who wrote the XVIth century events. In other words, the last paragraph of the work, which started with the Sassanids, ends when Karamanid Pir Bayram joins Shah İsmail's army. The subject of who wrote this part, which includes the events of Shah Ismail's period, is ambiguous. The most important feature of Şikârî, which is the only known historical work about Karamanids Principality, is a historical work. Hero stories are often told. The history of Karamanids shows a distinctive feature with its anti-Ottoman and pro-Karamanid attitude. This is biased stance of the work. It can be explained by the fact that it was a text produced in order to respond to the Ottoman propaganda against Karamanids, which posed a serious threat to the Ottomans in the XIVth and XVth centuries. The work, which contains mostly biased, fabricated, chronological and anachronistic mixed information, causes many historians to approach the text with a suspicion questioning its historical value. In addition to this dubious content of the work, the ambiguity of the author also increases the hesitations. In addition, there is no date in the text as well as the time of writing. Although there is almost no information about the conditions under which the text was written, some clues about the production of the text can be obtained from the expressions in the work. (Yıldız, 2010, s. 163).

Written in simple Anatolian Turkish, the work resembles a folk epic in which heroic stories are told rather than a history book. The main part of the work is devoted to the transfer of Alâeddin Bey, who brought Karamanids Principality to the peak of his power. The work ends with the Karamanids' prince, after the poisoning by the Ottomans, together with the men of Karamanids', accompanied by Shah İsmâil. In the work, which was addressed to the clan living in the Anatolian area in the XVIth century, it is not only explained by how Karamanids emerged as a political power, but also the question of why the principality ended and the legitimacy of the Ottoman power was emphasized. The collapse of Karamanidsin the political distribution in Anatolia is attributed to the betrayal of the Ottomans. There are many copies of this work, which have survived to date, have been copied in late dates. It is claimed that the oldest of them is the copy of Konya Yûsuf Ağa Library (nr. 562) dated 1119 (1707). It is understood that the copy (nr. A 4771) in the Ankara National Library, which was occupied in 1113 (1701), is the oldest known manuscript for now. Some other copies: Konya İzzet Koyunoglu ktp., nr. 13377; Beyazıt Devlet ktp. Ali Emîrî Efendi, nr. T458; Istanbul Municipality Atatürk Library, Muallim Cevdet, nr. 444; Ankara Milli Ktp., Nr. A 4771; Berlin, MS, Or. Yp., Nr. 3129). The translation of the work from the copy in the Yûsuf Ağa Library was published by Mesut Koman. Its latest publication includes both facsimile text and translation text (Yıldız, 2010, s. 163).

3. About Köprülü's Work "Anadolu Beylikleri Tarihine Ait Notlar"⁴

M. Fuad Köprülü who is scientific founder of Turkish literature historiography, scholar authority who opened new horizons in Turcology, writer, politician, statesman and one of the greatest scientists trained in the field of social sciences, was born in 1890. Köprülü, whose father reached the tenth navel at Köprülü Mehmed Pasha. He is a scholar who was a literary and literary historian, but also directly educated historians, and also told the history of Turkish institutions with a new view to the young people who will take part in the administration mechanism. Köprülü is among the famous students of the Faculty of Language, History and Geography that called shortly DTCF, like people Osman Turan, Mehmet Köymen, Halil İnalçık, İbrahim Kafesoğlu, Bahaettin Ögel, Neşet Çağatay, Şerif Baştav and Tayyib Gökbilgin and the most famous names dealing with the various periods of Turkish History in the following years and they have brought many of them to the students (Akün, 2003, s. 471; Köprülü, 1928, s. 7).

When we look at the article titled "Anadolu Beylikleri Tarihine Ait Notlar"; it was written by M. Fuad Köprülü and the volume was published in the second *Turkish Journal* in 1928. In this article, M. Fuad Köprülü focused on Karesioğulları, Aydınoğulları, Menteşeoğulları, Tekeoğulları, Hamidids, İnançoğulları and Karamanids principalities. While creating this article, Köprülü especially benefited from very important sources such as *İbn Bîbî*⁵, *Aksarâyî*⁶, *Şikârî*⁷, *Eflâkî*⁸, *Âşıkpaşazâde*⁹ and *Reşîdüddin*¹⁰. A frequent comparison was made between the sources used.

4. Hamidids in "Karamannâme" and "Anadolu Beylikleri Tarihine Ait Notlar"

When we look at the information about Hamidids, which is in the second volume of the *Turkish Journal* in 1928 by M. Fuad Köprülü, the following information can be found;

There is a very important inscription in Konya Province Yearbook, which written in 1330 years and for some reason cannot be replenished and published. In the town of Egirdir, the corpse by the Hamidoğul's Dundar Bey was made of stones, and there was a madrasah with the naqsh-dagger, and this inscription was read on the stone on an arch (Köprülü, 1928, s. 12):

"Emrû'l-emirü'l-kebirü's-sefehlaü'l- (esfehalar) muayyidü'lmuzafferü'l-hasibü'n-nesib muharerü'l-etraf melükü'l-ümerâü'l-eazam felekü'ddevlet ve'd-din amilü'l-İslam ve'l-müslimin düNDAR bin İlyas bin el-Hamit eazallahü ensarehu ve daefa iktidarehu bi-vaz'zi hazihî'l-medinetü'l-mübarekehu ve eşare bi imaretiha fi seneti ihta ve seba mia dame Beyza-u malikiha mamuran. Bu medrese karşısında DüNDAR Bey'in biraderi Hızır Bey tarafından bina edilmiş bir câmi ve her iki bina arasında vak' iki metre arzında bir kemer üzerinde bir

⁴ See M. Fuad Köprülü, "Anadolu Beylikleri Tarihine Ait Notlar", *Türkiyat Mecmuası*, C. II, İstanbul, 1928, s. 1-32.

⁵ See more İbn Bibi, *el-Evâmirü'l-'Alâ'iyye fi'l-umûri'l-'Alâ'iyye*, Çev. Mürsel Öztürk, Ankara, 1996.

⁶ See more Aksarâyî, *Müsâmeretü'l-aḥbâr ve müsâyeretü'l-aḥyâr*, Ankara, 1944.

⁷ See more Şikârî, *Karamanoğulları Tarihi*, Yay. Haz. M.M. Koman, Konya, 1946.

⁸ See more Ahmed Eflâkî, *Menâkıbü'l-'ârifin*, Nşr. Tahsin Yazıcı, Ankara 1976.

⁹ See more Âşıkpaşazâde, *Âşıkpaşazâde Tarihi*, Nşr. N. Atsız, İstanbul, 1949.

¹⁰ See more Fazlullâh-I Hemedânî Reşîdüddin, *Câmi'ü't-tevâriḥ*, Çev. Erkan Göksu, İstanbul, 2010.

minare varmış ki, bu kemerin altından suhuletle mürur ve ubur mümkün imi"

No matter how accurate this inscription is in this work, which is inevitable with complete suhuller, it was written probably in 801 and especially Felekü'devle ve'd-din Dünder b. İlyas b. Hamit record is the attention of shari-i. The issue that Dundar Bey was an idol in 801 with the current document, but it can be accepted that Hamit Bey is his grandson, not his son (Köprülü, 1928, s. 12).

In the private library of Menakıb-ı Sultanü'l Hakikin Kıtbü'l-Arifin, Sheikh Sultan Mehmet Çelebi İbni Pir Mehmet Hoyî, in meeting with the menaqıb, left Semerkand at the invitation of Sheikh Berdai and leaving Semerkand upon his invitation. Except that he came to Yazla and was given a great lodge, vineyards and gardens and staging by him. It is known that his son-in-law and his caliph Pir Mehmet Hoyi and his children had a long-term influence in that transfer (Köprülü, 1928, s. 12).

We do not want to neglect this news in the magazine of menaq, due to the lack of knowledge about Hamitoğulları, even though we do not have any information about Hızır Bey's pilgrimage (Köprülü, 1928, s.12).

When we look at the work of Şikârî, also known as "*Karamannâme*" or "*Şikârî's History*", the following information is obtained about the principality of Hamidids;

It was noted that Hamid Bey was came from Damascus, and for some reason left Kerimüddin Karaman Bey, who was the founder of Karamanids, and was treated well. In this work, it is also narrated that Karaman Bey and Eratna Bey, who was with him, collected musketeers from Hamid Bey (Şikârî, 1946, s. 24-25).

In the same work; it was noted that Karaman Bey later gave Silifke to Hamid Bey when he took it from Armenians, and Karamanid Mehmed Bey gave it to Hamid Bey after he conquered Konya in 1277 (Şikârî, 1946, s. 24-25).

In the same work; it was noted that after the death of Karaman Bey, four children named Mehmed, Mahmud, Kasım and Halil remained under the supervision of the mothers of Kasım and Halil and the Bedrettin İbrahim Huteni, who was newly appointed in the Yerköprü plateau and Ermenek region. It is stated that the children named Mehmed and Mahmud went up to the Bulgarian (Bolkar) Mountain with Hamid Bey and that Hamid Bey taught these children the art of cheering as well as all kinds of knowledge for eight years (Şikârî, 1946, s. 33-34).

In the same work; while Karamanid Mehmed Bey helped Turkmens, especially Eşref and Menteşe gentlemen, who helped him in his expedition to take Konya, he also gave the region from Borlu (Uluborlu) to Çıralıdağı (Şikârî, 1946, s. 41-45).

According to what he wrote in the same work; in 1367, Karamanid Alaeddin Bey marched on Gorigos under the auspices of the Cypriots with the Anatolian Beys who joined him in February. Aydınoğlu, who agreed to act with Alaeddin Bey, came to Konya with the soldiers of Hamidid İlyas, Menteşeoğlu and Eşrefoğlu. Also, the son of the Mongolian's lord

İsmail Ağa, who passed away, came to Konya with a number of soldiers in Eminüddevele with 8,000 people and Devletşah's son Melik Nasır. An army of 40,000 people gathered in Konya with the forces sent by Germiyanid (Şikârî, 1946, s. 106-107).¹¹

In the same work; we see that the struggles that took place between Hamidid İlyas and Karamanid Alaeddin (Ali) Bey are broadly and in detail. Şikârî stated that Karamanid Alaeddin Bey had marched on Felekâbâd with an army of 70,000 people in order to punish İlyas Bey, who did not behave well to his ambassador and sent him a sermon and had a coin, and that İlyas Bey was trying to resist him with his army of 20,000 stating that he had to flee with a small number of men remaining around him. Murad Han and his howling Alâeddin Bey, who did not settle for this victory with his victory later, had the Felekâbâd castle destroyed from the bottom by placing an order, and burned all the households of the city by burning them, and who heard all these persecutions, He declared that he conquered these places. However, he states that Alaeddin Bey regretted having done so much destruction and massacre after he returned to Konya (Şikârî, 1946, s. 126-130).

After two-year period of peace, the complaint was that Germiyanid (Süleyman Şah) and İlyas Bey agreed to collect 22,000 soldiers, whereas Karamanid Alâeddin Bey gathered 38,000 soldiers and marched on them, and the two armies of Çay (an accident in Afyon city). He reported that they were fighting the war near him, and Hamidid, who left the battlefield with his 600 men while the clashes were continuing, noted that İlyas Bey was caught by the Karamanid residents while he was resting by the Akşehir Lake and taken to the presence of Karamanid Alaeddin Bey. As a result of the intercession of Şikârî's intervening gentlemen, Karamanid Alâeddin Bey had forgiven İlyas Bey and returned to his hometown Felekâbâd, but İlyas Bey returned to his homeland and was betrayed by Karamanids, and was betrayed by Mustafa Bey. We see that he was taken to the presence of Karamanid. While Karamanid Alâeddin Bey was throwing İlyas Bey into the dungeon, he gave Uluborlu and Eğirdir as a reward to Kethüdâ Mustafa Bey. However, his complaint states that when the leaders of Felekâbâd came to Karamanid Alaeddin Bey and reported that Kethüdâ Mustafa Bey had destroyed the

¹¹ Alâeddin Ali Bey later moved to Larende (today's name is Karaman) with this army. Under the administration of the gentlemen Gökezoğlu and Kosunoğlu, who were subordinated to him here, Alâeddin Ali Bey, who moved to Mut (today is the crash of İçel) after the participation of the Bulgarian Turkmen, who lived in the Toros, Bulgarian (Bolkar) mountains, divided the army into two, and part of Aydınoğlu, Göküzoğlu and Hamidoğlu. While Husameddin sent it on Gorigos under the order of İlyas, he walked on Silifke with his remaining forces. After the forces under the command of Hüsameddin İlyas Bey and other commandments attacked Gorigos, he joined the fight with the forces of Karaman son Alaeddin Ali Bey at the most violent moment of the war. It is known that Karaman people lost 8300 people in this war. Alâeddin Ali Bey attacked the part of Gorigos on the head side called the little Gorigos with all his forces and cut the pine, tar and juniper trees from the mountain and piled it around the castle and set it on fire. The fire burning for a period of 3 days, along with some of the people of Gorigos, closely embarked in this small castle, the survivors in the large Gorigos castle on the sea side. It was noted that Gorigos people responded to shooting arrows like rain and Karaman people responded with slingshot. Alâeddin Ali Bey also surrounded the inner castle of Gorigos, which remained on the sea side, and continued to damage the houses in the inner castle with rock fragments thrown around by placing catapults around. Robert De Lusignan, who is known as the captain of Gorigos, reported the danger to the king of Cyprus, Pierre I, with a letter (Şikârî, 1946: 107-110).

Hamidids' land, Karamanids had allowed Alaaddin Bey to return to Felekâbâd by dressing Hilat. Şikârî stated that İlyas Bey had reconstructed all the ruined places when he came to Felekâbâd and that he reigned by making his hometown again (Şikârî, 1946, s. 144-147).

The complainant finally concluded that one day Hamidid' İlyas Bey took Germiyanid (Süleyman Şah) from Karamanid Alâeddin Bey and gave him his hometown Eğirdir, and that he gave him to Kethüdâ Mustafa, and then forgive him again and returned to Eğirdir. He noted that he had put up 6,000 Karaman soldiers and two officers. Upon this, İlyas Bey and Süleymanşah, who gathered twenty thousand soldiers, came to the land of Hamid with the help of Murad I, came to the land of Hamidids', destroyed the soldiers of Umur and Isa and destroyed the whole land of Hamid, after destroying Eğirdir for six months (Şikârî, 1946, s. 157).¹²

In the same work; Şikârî stated that Alaeddin Bey, who was the son of Karaman, came to Eğirdir under the direction of Hüsameddin İlyas Bey by wearing clothes, and when he returned to his army and stoned by the people and when he returned to his army, his grandfather Mehmed Bey said that he had made the Hamidians the "*Tabl-ü alem*" owner. In the same work, Şikârî also notes that, at the request of those coming from the Hamid people, Karamanid Alaeddin Bey released Hamidid İlyas Bey while he was a prisoner and sent him to Felekabad by giving him "*Tabl-u Alem*" (Şikârî, 1946, s. 129-147).

In the same work; It is understood from the inscriptions of the works that they used and left, as well as titles that are the signs of the reign of almost all of the Hamidids. In the inscriptions, "*Feleküddin*" of Dündar Bey, "*Mubizüddin*" of his son İshak Bey, "*Sinanüddin*", the commander and Korkuteli order of Dündar Bey, "*Sinanüddin*", brother of İshak Bey and son of Mehmed Bey, Emir of Gölhisar. Bey's "*Muzafferüddin*" is also the son of İshak Bey's Hızır Bey, son of İbrahim Bey's son İbrahim Bey's "*Mu'izüddin*" Muzaffe-rüddin Mustafa Bey's son "*Hüsamüddin*", Dündar. In addition to the fact that Mehmed Bey, the son of Mahmud Bey, son of Yunus Bey, who was the brother of Bey and Antalya's Emir, was using the nickname of "*Mubarizüddin*" and finally, he used the nickname "*Kemalüddin*". In a letter that Murad wrote to him, we see that he appealed with the nickname "*Mubariz al-devle*" (Kofoglu, 2006, s. 305).

In addition, Şikârî also narrated that Karamanid Alaeddin Bey came into disguise as a concierge and came to Felekâbâd with his men, and the horses of Karamanid and his men, who watched and liked the city, were tugged up close to the palace of Hamidid (Hüsamüddin) İlyas Bey. Even in the same work, we see that Karamanid Alaeddin Bey promised that if Hamidid İlyas Bey captured İlyas Bey and sent him a message to Mustafa, he would give him the whole Hamid land (Şikârî, 1946, s. 127).

In the same work; Şikârî shows that there is a palace belonging to Hamidid İlyas Bey and that the doormen (Der-banan) of this palace are located and there is also an official with the

¹² As a matter of fact, Şikârî reports that both of his sons (Hüsameddin) İlyas Bey and Germiyanoglu (Süleyman Şah), Karamanoğlu Alâeddin (Ali) Bey, were both singing sermons and cutting coins on their behalf.

title of Kethüdâ in the palace (Şikârî, 1946, s. 129).

In the same work; it is seen that While Karamanid Alaeddin Beyin attacked Felekâbad with his army of 70,000 people Hamidid İlyas Bey was trying to resist him with an army of 10,000 people (Şikârî, 1946, s. 129).

Conclusion

As a result; Şikari's "Karamanname" about Karamanids Principality and M. Fuad Köprülü's work called "Anadolu Beylikleri Tarihine Ait Notlar" that translated into Ottoman letters and then translated into Latin letters, about Karesioğulları, Aydınoğulları, Menteşeoğulları, Tekeoğulları, Hamidids, İnançoğulları and Karamanids principalities such as İbn Bîbî, Aksarâyî, Şikârî, Eflâkî, Âşıkpaşazâde and Reşîdüddin, are consists of much informations compiled using sources, guided us in this study. Based on the mentioned works, we have determined the following results in this study.

- a. It is seen that no information other than a madrasah and mosque inscription associated with only the scripture is mentioned in the work of Köprülü,
- b. When the work of Şikârî is examined, it is seen that it contains more information about the principality mentioned compared to Köprülü,
- c. Karamanid Mehmed Bey gave Borlu (Uluborlu) to Hamid Bey until Çıralıdağ after taking Konya in 1277,
- d. While Karamanid Mehmed Bey helped Turkmen Beys, especially Eşref and Menteşe gentlemen, who helped him in his expedition to take Konya, he also gave the region from Borlu (Uluborlu) to Çıralıdağı,
- e. In 1367, Karamanid Alaeddin Bey walked on Gorigos under the auspices of the Cypriots with the Anatolian gentlemen who joined him,
- f. Karamanid Alâeddin Bey, who did not behave well to the envoy and punished İlyas Bey with his army of 20.000 but he could not succeed,
- g. In addition to the titles that are the rulers of almost all of the Hamidids' begs, they used nicknames and in the inscriptions, "*Felekiüddin*" of Dündar Bey, "*Sinanüddin*", the Korkuteli order of his son İshak Bey, the son of Mehmed Bey, who was the brother of Emir and the emperor of Gölhisar, "*Mu'iziüddin*" Muzaffe-rüddin Mustafa, the son of Hizir Bey, son of İshak Bey, who ruled in Suhut Bey's son İlyas Bey's "*Hüsamiüddin*", Dündar Bey's brother and the Emir of Antalya, Yunus Beyoğlu Mahmud Bey's son Mehmed Bey's "*Mubarizüddin*" and finally Hüseyin Bey, who had to sell a part of his country to the Ottomans. In addition, he used the nickname "*Kemaliüddin*" as well as the letter "*Mubariz al-devle*" in a letter written to him by the Murad I addressed,
- h. In the mentioned work; we have determined that there is a palace belonging to İlyas Bey and that there are a doorman (Der-banan) of this palace and also there is an officer with the title of "*Kethüdâ*" in the palace.

REFERENCES

Akün, Ömer Faruk (2003), *Köprülüzâde Mehmed Fuad*, 28, s. 471.

- Arif, Mehmed (1911), "Anadolu tarihinden: Hamidids", *TOEM*, III, 15, s. 938-947.
- Cahen, Claude (1979), *Osmanlılardan önce Anadolu'da Türkler*, İstanbul.
- Derdiyok, İ. Çetin (1994), "Hoca Dehhânî'nin Kasidesine Tematik Bir Bakış", *Yedi İklim*, 55, s. 59-63.
- Ersoy, Ersen - Ay, Ümran (2018), "Hoca Dehhânî Hakkında Yeni Bilgiler", *Divan Edebiyatı Araştırmaları Dergisi*, 15, İstanbul, 1-26.
- Ertaylan, İsmail Hikmet (1960), *Hatiboğlu-Bahru'l-Hakâyık*, İstanbul: Edebiyat Fakültesi Basımevi.
- Firdevsî (1994), *Şehnâme*, I-IV, Haz.: Necati Lugal), Milli Eğitim Bakanlığı Yayınları, İstanbul.
- Flemming, B. (1988) "Türkler-Anadolu Beylikleri", *İ.A.*, XII – 2, İstanbul Üniv. Yay., s. 285-286.
- İlaydın, Hikmet (1974), "Anadolu'da Klasik Türk Şiirinin Başlangıcı", *Türk Dili Dergisi*, 275, s. 765-774.
- İnalcık, Halil (1951), "Osmanlı İmparatorluğunun Kuruluş ve İnkişafı Devrinde Türkiye'nin İktisadi Vaziyeti Üzerine Bir Tetkik Münasebetiyle", *Bellekten*, XV, 60, TTK Yay., Ankara, s. 635-644;
- Kofoğlu, Sait (2006), *Hamitoğulları Beyliği*, TTK Yay., Ankara.
- Köprülü, M. Fuad (1928), "Anadolu Beylikleri Tarihine Ait Notlar", *Türkiyat Mecmuası*, C. II, İstanbul, s. 1-32.
- Köprülü, M. Fuad (1926), "Selçukîler Devrinde Anadolu Şairleri Hâce Dehhânî", *Hayat Mecmuası*, S.1, s.4-5.
- Köprülü, M. Fuad (1988), *Osmanlı Devleti'nin Kuruluşu*, TTK Yay.
- Neşri, Mehmed (1995), *Kitab-ı Cihan Numa: Neşri Tarihi*, Haz. Faik Reşit Unat-Mehmet Altay Köymen.
- Ocak, Ahmet Yaşar (1999), *Kültür Tarihi Kaynağı Olarak Menakıbnameler*, TTK Yay, Ankara.
- Sevim, Ali-Yücel, Yaşar (1990), *Türkiye Tarihi I*, Ankara.
- Şeker, Mehmet (1991), *Fetihlerle Anadolu'nun Türkleşmesi ve İslamlaşması*, Ankara.
- Şikârî (1946), *Karamanids Tarihi*, Yay. Haz. M.M. Koman, Konya.
- Tanırdı, Zeren (2008), "Sultanlar, Şairler Ve İmgeler", *U.Ü. Fen-Edebiyat Fakültesi Sosyal Bilimler Dergisi*, 15, 2, s. 267-296.
- Tekindağ, Şehabettin (1977), "Teke-Eli ve Tekeoğulları", *Tarih Enstitüsü Dergisi*, 7/8, İstanbul Üniversitesi Edebiyat Fakültesi Yayınları, s. 55-94.
- Turan, Osman (1993), *Selçuklular Zamanında Türkiye (1071-1318)*, İstanbul.
- Uzunçarşılı, İ. Hakkı (1988), *Anadolu Beylikleri ve Akkoyunlu-Karakoyunlu Devletleri*, Ankara.
- Yıldız, Sara Nur (2010), "Şikârî", *DİA*, XXIX, TDV YAY., s. 162-163.