

THE POET'S REBELLION, THE LAMENT OF POETRY: THE ELEGIES WRITTEN UPON THE DEATH OF PRINCE MUSTAFA

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Abstract

Prince Mustafa is the son of the Ottoman Sultan Süleyman the Magnificent, who had claimed a significant place in the world political history of the 16th century. While Prince Mustafa was seen as the most prospective successor to the Ottoman throne after Süleyman the Magnificent, he fell victim to palace intrigues and was killed by order of Sultan Süleyman. The killing of the prince, who was beloved by the people, caused a deep sorrow and disappointment in the country and the people mourned for days.

As a manifestation of the reflection of the killing of the prince in society, the poets did not remain insensitive to this dolent incident and they almost rebelled by means of poetry. The grief felt in the face of the death of the prince was expressed in the elegies, which means the poem written after a person who died in the Eastern literatures, and verses expressing reproaches and even riots were written to Sultan Süleyman known as Süleyman the Magnificent. Poets could not keep silent in the face of the murder of a beloved prince and expressed their rebellion through poetry. In these poems, Sultan Süleyman, Hürrem Sultan and their son-in-law Rüstem Pasha have been criticized with insulting and scornful expressions. In this study, the revolt of the sensitive souls of poets against Süleyman the Magnificent by means of poetry due to the murder of a prince as a consequence of throne fights and palace intrigues will be discussed.

Keywords: Süleyman the Magnificent, Prince Mustafa, Poetry, Mourning (Lament), Rebellion.

1. INTRODUCTION

Almost half of the 16th century, which is considered the most politically brilliant era of the Ottoman Empire, occurred under the reign of Süleyman the Magnificent. Süleyman the Magnificent, who became the sultan in 1520 and died in 1566 and ruled the Ottoman Empire for 46 years. As in many states, the matter of who would ascend the throne after the sultan caused various controversies, chaos and even sad events which had fatal consequences in the Ottoman Empire.. The tragic end of Sultan Cem is one of the striking examples for such fatal consequences in the Ottoman history due to the throne fight between Sultan Cem and Bayezid II. However, perhaps one of the most significant incidents that changed the course of Ottoman history was the murder of Prince Mustafa in the vicinity of Konya upon order of Süleyman the Magnificent.

Before describing the approach of the poets to the murder of Prince Mustafa, it is necessary to briefly touch on the historical process of the incident: According to the Ottoman Empire state tradition, Prince Mustafa, who was the elder son, was expected to ascend the throne after Sultan Süleyman. In addition to Prince Mustafa, who was born from the first wife of Süleyman the Magnificent, Gülbahar Hatun, he has three more sons, Bayezid, Cihangir and Selim, whom Hürrem Sultan was the mother. Hürrem Sultan was planning to get rid of Mustafa by collaborating with his son-in-law Rüstem Pasha and his daughter Mihrimah Sultan in order to enable ascension of his son Bayezid to the throne. To achieve this goal, they have spread rumors that Mustafa wanted to remove the sultan from the throne and replace him, and they convinced the sultan to believe in these rumors. Sultan Süleyman was very angry with his son Mustafa, especially due to the instigation brought forth by Hürrem Sultan. Süleyman the Magnificent, who arrived in the region to lead the Ottoman army in the vicinity of Konya to prepare for the Nahcivan campaign, summoned Prince Mustafa before him. When the prince bowed before his father for abaisance and saluted him with respect, the sultan said to him, "Do you still have the courage to salute me?" and he turned away (Çavuşoğlu, 1982: p. 642). The executioners, who acknowledged this word of the sultan as a message, lunged for Prince Mustafa and killed him after a long fight and struggle.

The murder of Prince Mustafa stirred various reactions and criticisms against the ruler and even an uprising in the following period (The Pseudo Mustafa Uprising). Süleyman the Magnificent dismissed Rüstem Pasha when he sees that the reactions are directed towards Rüstem Pasha rather than himself. The sorrow and pain caused by the murder of Prince Mustafa, who is considered to be the victim of a slander, caused deep trauma among the wider public. Prince Mustafa had been acquainted with some poets during his lifetime. For this reason, some poets wrote elegies after his death; they have expressed their rebellion, sorrow, criticism freely and daringly. The fact that Prince Mustafa was an influential person on the public and poets was revealed by the abundance of these elegies. So much so that against a prince, the decision of the ruler of the Ottoman Empire was criticized and it was stated that it was a wrong decision. For the first time in the Ottoman history, scholars, administrators and soldiers made an alliance around the name of a certain person (Ortaylı, 2014). Because Prince Mustafa was a very popular prince both on part of the Ottoman army and among the people. He protected scientists, poets and artists and treated the people with justice. Therefore, his killing caused a great grief in the country. The poets of Ottoman literature, who also felt this great mourning in the society, did not kept silent and remained unresponsive to this sad incident. It is known that 16 elegies (poems written after the

deceased) were written in Divan literature expressing the sadness felt about this incident and some of those elegies included expressions of rebellion against the Sultan. Of course, there are hundreds of poems written after people who died in the world literature literature. However, the contents of these poems, which were written after an Ottoman prince, are remarkable and should be examined. In this part of our study, we would like to refer to these elegies.

2. ELEGIES FOR PRINCE MUSTAFA

The period of Süleyman the Magnificent corresponds to a century when the Ottoman Empire was politically powerful. Sultan Süleyman is one of the most powerful and great sultans of both this century and Ottoman history. One aspect should be mentioned here in particular: Sultan Suleiman, besides being one of the most successful sultans of the Ottoman Empire, is a good poet. Sultan Süleyman, who had collected poems called divan comprised of nearly three thousand poems when he passed away, protected poets and artists. Under his auspices, literary meetings and poetry assemblies were held throughout the country, especially in the palace and in Istanbul. The sultan personally attended the meetings where discussions on science and poetry were held, especially in the palace. Therefore, Sultan Süleyman lived a life intertwined with poetry. Prince Mustafa was also a poet. It is known that they communicated with each other through verse letters. The sultan's intertwining with poetry strengthened the connections of the poets of the period with the palace. In a cultural atmosphere dominated by poetry and literature, the reactions to be shown upon the unjust murder of a beloved person like Prince Mustafa should have been poetic. As a poet, Sultan Süleyman was able to understand the metaphors, imagery, descriptions and allegorical structures used in poetry very well. The best way to address a poet sultan who understands the language of poetry should have been in the language of poetry. For this reason, after the death of Prince Mustafa, poets such as Fünûnî, Rahmî, Edirneli Nazmî, Muînî, Mustafa, Müdâmî, Sâmî, Kara Fazlî, Nisâyî, Şeyh Ahmed Efendi, Selîmî, Kâdirî wrote elegies. The most famous elegy written after the death of Prince is the poem written by Taşlıcalı Yahya Bey. Prince Mustafa is the only prince who has so many elegies written on his behalf even before he became a sultan.

It is an issue that should be emphasized that the poets rebelled against Sultan Süleyman through poetry and the sultan did not seriously respond against these rebellions. On one hand, Sultan Süleyman, who chased enemies with his sword in his hand on the battlefields in Europe and Asia, seems to have surrendered to poetry and the sword of poets on the other hand. The most prominent reason for this attitude is that the rebellions and reproaches of the poets are justified. We would like to examine how the cries of poets that emerge from their sensitive hearts against the murder of the Prince are reflected in the poem.

2.1. Yahya Bey's Elegy

Taşlıcalı Yahya, one of the poets of the era, was somewhere around imperial pavillion at the time of the incident, as he was one of the poets who was close to Kanunî and he probably experienced that chaos personally; he personally witnessed the manipulations of Rüstem Pasha. As a matter of fact, it is known that he also wrote the elegy on the day of the event (Açıkgöz, 2015: p.8). Yahyâ Bey was deeply saddened by the fact that his beloved Prince Mustafa was unjustly murdered due to intrigues, and this sadness turned into anger.

Poetry, the language of emotion, has also been the most beautiful means of expressing this sadness and anger. In his poem, Yahya Bey fearlessly expressed his anger towards the sultan of the period, Sultan Süleyman, his wife Hürrem Sultan, the groom, Rüstem Pasha, who was also the vizier, and his rebellion against the dire incident was well expressed.

For sure, Yahya Bey's bold expression of his rebellion in his poem should not be perceived as the manifestation of the poet's personality alone. It is a strong possibility that the perception of the prince in society, the respect and love for him are also effective in writing these verses (Zavotçu, 2007: 77). For this reason, Yahya Bey strated the elegy he wrote for Şehzade Mustafa expressing, *"Help! Alas! One side of this world was destroyed; death bandits took Mustafa Khan. They made the Ottoman sultan sin by trickery. The liar's sheer calumny and secret grudge shed our tears and set the fire of separation. I wish my crying and tearful eye had not seen this adventure"*. According to the poet, *"Suleyman, who is the sultan of the world, almost turned to fire from his anger"*, and a person whose fault and guilt was not known was killed unjustly.

The poet describes the Prince Mustafa as "a blessed martyr who was persecuted" in the later parts of the poem. While telling how important and loved the Prince is, he cannot hide the anger he felt against this murder. He blasts away and curses those who caused the murder of Prince. According to the poet, the prince Mustafa fell victim to the slander of the person who conspired against him and raised cain. In fact, the people who conspired against him and raised cain were the Sultan's wife Hürrem Sultan and his son-in-law Rüstem Pasha. According to Yahya Bey, Prince Mustafa, whom he saw as the greatest heir to the throne after Sultan Suleyman, was killed as a consequence of a grave instigation. The poet said, *"A few mischief-makers who look like swords used a few false letters to have the prince killed."* and revealed the true nature of the incident. Based on Yahya Bey's poetry, the first responsible for the murder of the Prince is Rüstem Pasha, the second responsible is Hürrem Sultan and Sultan Süleyman, who is indeed a puppet of their intrigues due to his position as a decision maker. The Sultan made a big mistake in having his own son killed by believing in rumors. According to Şentürk (Şentürk, 2014: p.176), the fact that such an blatant insult to a person who was the grand vizier of the 16th century's greatest state and who was also the son-in-law of the sultan and demanding revenge for this injustice is rare in even today's most democratic countries and is truly an example of moral courage.

If we evaluate the poet's approach from a different perspective, it will be seen that the reproach and rebellion in the poem turned towards the sultan, albeit indirectly. Because the sultan killed an innocent person by cooperating with those who caused instigation and sedition, while he was supposed to punish them. In this context, the objection, reproach and rebellion of the poet is directed to the sultan. The Sultan could easily not believe in gossip and intrigue and protect his son. However, he did not do this, he was under the influence of Rüstem Pasha and Hürrem. Whether directly or indirectly, the poet accused Sultan Süleyman, the ruler of the Ottoman Empire for murdering an innocent person and being an instigator. It is noteworthy that the poet, using the power of poetry, inscribes that a person killed by the sultan is innocent and sinless, and that he says that he was bid farewell to the hereafter with prayers and attacked a sultan like Sultan Süleyman with a poem.

His poetry is the language of emotions. Yahya Bey, as a sensitive person and a poet wanted to express his feelings in poetry right after the incident. According to Koçu (Koçu, 1981: 134-135) the historian Mustafa Ali Bey asked Yahya Bey, "Were you not afraid of the wrath of the sultan while writing this poem?". Yahya Bey replies as follows: "The Prince's

departure drove me crazy. I wrote the poem, but I was not going to present it to people at that time, I would read it later. At that time, a friend of mine went to my tent, saw the poem while I was sleeping and wrote it on a piece of paper and left. The next day, I saw poetry being read everywhere and people were crying. Rüstem Pasha, whom I accuse in the poem, complained to the sultan and requested from him to kill me. However, the sultan did not give permission, saying, do not consider taking revenge on the people. "

Yahya Bey is a popular poet in the palace. If an objective evaluation is to be made, the following conclusion can be reached: If Yahya Bey had kept silent about the murder of Prince, it was a strong possibility that significant state positions and promotions would have been offered to him. However, as Şentürk has stated (Şentürk, 2014), he preferred to be an interpreter of the feelings of thousands of people who shed tears for the murdered prince, at the expense of putting his life in danger and having a hard time making ends meet throughout his life. He could not keep silent in the face of injustice. This attitude of his may have prevented him from living a very good life in the palace in his later life. Many poets participated in this red flag opened by Yahya Bey, and his writing of poetry describing the sad incident with a bold language and a style blaming the sultan encouraged other poets.

2.2. Sâmî Bey's Elegy

One of the poets of the period, Sâmî (Turan, 1991) begins his elegy by accusing the sultan of killing his own son. According to the poet, throne, crown, property have no value in the presence of an innocent person who is killed unjustly.

Sâmî, just like Yahya Bey, blasts away Sultan Süleyman by saying, *"How come this eternal separation does not tear your heart out?"*. He calls Sultan Süleyman to account for by saying, *"You are the sultan, let us know if you don't beware from Allah (the almighty)? Oh my sultan! What happened to Mustafa? Where is he now? What did you do (to him)? "Oh my generous sultan, is this justice for you? You will be the sultan of the world, is this what grace means for you? Is this the custom of the sultans from all eternity? Is that cognizance and judiciousness for what is indeed trustworthy?"*

Unlike other poets, Sâmî points out the poetry aspect of Sultan Süleyman. Sultan Süleyman uses the pseudonym "Muhibbi" in his poems. The word muhibbi is derived from the word "habbe" which means "love, to love" etymologically. For this reason, Sâmî, addressing Sultan Süleyman, said, "You use the pseudonym Muhibbi, thus you talk about love and being loved, however you do not show compassion to your own child. You are shedding his blood unfairly. What did you do to Mustafa? " and continues to call him to account for his deed using the language of a poet:

He uttered that Prince Mustafa was innocent by saying that *"People who provoked Sultan Süleyman claimed that Prince Mustafa would rebel and fight against him. However, the poet wrote "If you say he came for war, he did not even have two soldiers besides him. You hit his body with a dagger, but he didn't even curse for his cruelty."*

Sâmî has only taken Sultan Süleyman as his target in his elegy. Sami was furious because the sultan did not listen to his son and issued the death order by obeying the words of the liars without learning the truth of the matter. Everything depends on an order of the sultan, who was at the head of the political authority, and he used this authority delinquently by making an attempt on his own son's life.

While the virtues of the prince are described in some parts of the poem, sadness, anger, rage and rebellion prevail in general. It is important for the poet to criticize the sultan with harsh words and ask him to account for, in terms of expressing the fearless thought of a poet whose heart is burning. Especially against a poet ruler, poetry has been the greatest strength of the poet. The poet seems to have written this elegy to present his rebellion to the sultan and poetry readers.

2.3. Nisâyi's Elegies for Prince Mustafa

Nisâyi is one of the women poets of the period. As stated by Çavuşoğlu (1982: p. 652), it is likely that she was a relative of Gülbahar Hatun, the mother of the Prince. For this reason, she is closely acquainted with the prince. Nisâyi's poems are among the most accusative ones among the elegies written about the prince. The poet accuses the Sultan of cruelty and curses the Sheikh-ul-islam Ebussuud Efendi, who issued the death fatwa of the prince. Nisâyi's elegies were written to criticize the decision made by the sultan and to express the sorrow that occurred after the departure of the prince. So much so that the poet said in the poem that Prince Mustafa went running to his father but was tormented by his father. The poet attributed the Ottoman Empire's Sultan Suleyman with being "uncompassionate" for killing his innocent son:

"At the end of your life, you tormented that prince. Because the prince, saying that my father invited him, came by your side respectfully. Oh uncompassionate sultan! What did Mustafa do to you? "

The poet criticizes in a severe and sharp tone and turn of expression that the sadness reached the skies due to the death of the prince, but the uncompassionate sultan had no grief for him. The poet stated that the sultan was deprived of the compassion and mercy that existed in his ancestors. This is quite a harsh accusation when we consider the conditions of that day. The Ottoman Empire was ruled by sultanate, sultanate descended from father to son. The concept of lineage and the understanding of continuing the lineage was an important concept and understanding that existed among Turks. To accuse a person of not following the path of predecessors is a harsh accusation. Because the Sultan summoned and martyred Prince Mustafa "on false pretences and martyred him in fury". Nisâyi's accusations against the sultan continue as follows: "You persecuted and tortured that young man a lot. You put a belt around his neck, you tormented him. While you know that compassion is a must of faith; you were not afraid of God. What did Sultan Mustafa do to you, the ruthless sultan of the world? You listened to the words of a Russian witch (Hürrem Sultan) and obeyed that crone, deceived and slaughtered an innocent person. Oh merciless sultan of the world! What did Sultan Mustafa do (to you)? "

The poet, who expressed her reaction to the Sultan and Hürrem Sultan, also rebelled against Şeyhülislam Ebussuud Efendi, who gave a fatwa that the murder of Prince Mustafa was in accordance with religion. According to the poet, the ulama (clergymen) should oppose every injustice they witness. However, Şeyhülislam Ebussuud Efendi gave the death fatwa personally and caused a great injustice. Whoever contributed the smallest to this wrong decision is also a complicit in this murder.

These two elegies are among the elegies written for Şehzade Mustafa, in which the gravest accusations, fearless expressions are used and a daring manner is used. The poet cursed the sultan and everyone who caused this wrong decision to take place in her elegies.

She called upon bad consequences for them and unfavorable circumstances for their fate. She tried to express her thoughts and rebellion without any hesitation, and never hesitated to express her words regardless of the consequences. She harshly accused Sultan Süleyman the Magnificent in her elegies. Not feeling content with him, she also accused Hürrem Sultan, Şeyhülislam Mehmed Ebussuud Efendi, and insulted them heavily. She called Hürrem Sultan the Russian witch and shrew; and called upon Ebussuud Efendi with a cursing prayer so that he could not attain God's mercy. She addressed the sultan of the Ottoman Empire by calling him merciless, cruel, ruthless, trickster, etc. These two elegies are the best examples of the fact that there is no obstacle to the poet's thought in classical Turkish poetry, how the poet expresses his/her rebellion, regardless of the rank and position of the target, thus these elegies are almost the best examples of chastising the accused people.

2.4. Rahmî Çelebi from Bursa (Çavuşoğlu, 1982: p. 652) said, "*Mustafa, the great of Sultans, was martyred. The sultan of Karbala martyrs became a friend to him*" thus he is one of those who gave the Prince the rank of martyrdom. His love for Prince Mustafa is clearly felt in Rahmî Çelebi's poem. Therefore, the prince is innocent and sinless, just like those who were martyred in Karbala. Karbala is one of the most obvious examples of corruption among Muslims. Muhammad's daughter, Fatima and one of the first caliphs of Islam, Ali's son, Hüseyin were martyred with the accompanying relatives in Karbala (in Iraq). This incident is frequently mentioned in Turkish literature. In fact, special books have been written that only describe and narrate this incident. The poet established a similarity between Prince Mustafa who was summoned by his father and went by him unaware of what would happen to him, and Hüseyin who trusted the Muslims who called him and set off. In the Karbala incident, Yazid, who martyred Hüseyin, is an unloved and even hated person in the Islamic world. The fact that the poet compares Prince Mustafa to the martyr of Karbala means that those who killed him are likened to Yazid. This analogy is a great insult for the sultan. The poet does not hesitate to curse those who have martyred Prince Mustafa, and wants them to catch a disease called leprosy in both lives. In that century, leprosy was a disease without cure. It takes great courage to curse the Sultan, even if indirectly.

2.5. Hayâlî Ahmed's Elegy

Another poet who wrote an elegy on the murder of Prince Mustafa is Hayâlî Ahmed (Çavuşoğlu, 1982: p. 683). Hayali Ahmed wrote his poem from Prince Mustafa's mouth. Hayali Ahmed, like other poets, expresses the murder of the innocent prince and is very upset about this incident. Hayali Ahmed wrote, "*My Lord has appreciated me like this before. Fate spills my blood on the ground for no reason. God knows that I did not even have a little rebellion. The majority of the people considered me to be the future sultan of the great Ottoman Empire. What is my fault in this? My great and wealthy sultan, my sultan, what should I do? Why did you kill me?*" He created a fiction as if the poem was written by Prince Mustafa himself. According to the poet, Sultan Süleyman had the Prince killed unjustly, and this death left deep wounds in the hearts of the people.

2.6. Elegies for Prince Mustafa Penned By Other Poets

It should be highlighted that the elegies written by other poets of the period were more balanced poems expressing only sadness. It is noteworthy that in other elegies, feelings and

thoughts are sometimes avoided such as Taşlıcalı Yahya, Sâmî and Nisâyî. However, it is not overlooked that the sultan and other responsible people were reproached using expressions of sarcasm and jeu desprit.

For instance, Fünûnî (Çavuşoğlu 1982: p. 650), one of the poets of the period, primarily reproaches to luck / fate / destiny upon the death of the prince. So much so that killing the Prince is as important and bad as the destruction of the Kaaba. According to the poet, the Prince is innocent and sinless. The poet actually speaks his word here to those who cause the death of the prince by implication. He did not use the term Kaaba in vain. The poet, as a Muslim person and knowing that the sultan was also a Muslim, especially used the word Kaaba in his poetry. Prince Mustafa is innocent and oppressed according to the poet. His heart was broken by his father. For this reason, it has been pointed out that the death of the prince is as sad and bad as destroying the Kaaba.

In his poem, Fünuni again points to Hürrem by implication and uses the expression "witch" for Hürrem. According to the poet, Hürrem Sultan is one of those who caused the death of Şehzâde Mustafa. She influenced the sultan with her silver tongue and caused the prince to be eliminated. Fununi; similarly, blames Rüstem Pasha for the murder of Prince Mustafa and demands that these evil deeds do not get away with them.

Another poet who wrote an elegy on the death of Prince Mustafa is **Fazlî** (Çavuşoğlu, 1982: p. 652). Even though Fazlî often seems to be afraid to rebel against those who caused the death of Prince Mustafa, he frequently expressed his regret by saying that the prince was innocent and that he was killed unjustly. In some verses, he said that the blameworthy of the incident was fate / fortune / destiny, but he could not suppress the voice of his heart and expressed the responsibility of the sultan by saying "How cruelly you killed that oppressed prince".

In **Müdami's** elegy (Çavuşoğlu, 1982), sadness and reproach are expressed upon the death of the prince. The poet insistently tells that the prince both obey his father and that he can sacrifice his own life for his beloved sultan. In fact, the poet is rebelling against this decision taken deep down inside. But; he chose to express this rebellion by expressing the prince's loyalty to his father and avoiding a provocative style. Müdami, like all other poets, was upset by the decision. Therefore, Prince Mustafa is innocent, sinless, killed for nothing, and martyred.

Mustafâ, one of the poets of the period, wrote an elegy that also has the characteristics of a sermon poem. The poet explains that the world is a temporary place due to the death of Prince Mustafa and that the world should not be given importance.

The poet dwells on how empty and temporary the sultanate, crown, throne and authority are. Those who lived in the past say that the ruler with thousands of crowns is no longer in the world, they are dead. After making such an introduction to the matter, he explains that hurting and aggrieving people and those who spend their lives in order to gain dignity are engaged in trivial deeds. In fact, the poet also refers indirectly to the sultan who killed his son for a crown and reproaches. The real rebellion of the poet is against the murdered human soul.

Hasbi's elegy (Plato 2016: pp. 159-176) was penned admonishingly like Mustafa's elegy. Various characteristics of Prince Mustafa, reactions against his death, sorrow, the temporality of the world, the fact that every person will die one day, etc. were tried to be given as a message to the sultan. The important thing is to live in this world in a way that does

not hurt anyone. These references are to the ruler. Because the ruler killed his innocent and sinless son for the sake of a temporary sultanate. This world, called inferior and below, will not be left to anyone. Prince may have been killed innocently. The term of his life may have expired. However, those who killed the prince will read the rebellion of the poet for a lifetime.

Apart from these, **Selimî**, **Kadîrî**, **Nazmî**, and **Mu'ini** also have elegies written for Prince Mustafa. They also conveyed the sadness they felt against the murder of Prince Mustafa with similar feelings and thoughts in their elegies.

Evaluation and Conclusion

Throughout history, many princes and even sultans have been killed for the sake of throne. However, only for very few of them had elegies written upon their deaths as much as Prince Mustafa. Undoubtedly, the role of the social, political and psycho-social atmosphere of the era is influential. Another reason why so many elegies have been written about Prince Mustafa is that he is accepted as innocent and sinless in social conscience. People often feel close to those who have been wronged and victimized. This situation is a conscientious and humanitarian attitude. Therefore, every person of conscience and mercy was disturbed by the murder of Prince Mustafa, and poets reflected their feelings and thoughts in poetry.

Yahya Bey first started the tradition of writing an elegy about Prince Mustafa and many poets have written following the path he led. Yahya Bey's elegy reflected not only the feelings and thoughts of the people but also the general opinion of the scientific and literary world of the period. After Yahya Bey, other poets reacted with the language of poetry to the unjust murder of a prince who always protected poets and scholars. It is highly probable that the other poets, who were encouraged by the fact that Yahya Bey did not receive a punitive reaction from the palace towards the elegy that he wrote immediately after the death of Prince Mustafa, when the bitter grief was still fresh, could not keep silent regarding this incident that disturbed the conscience of the public. The fact that Sultan Süleyman did not react harshly to other poets, especially Yahya Bey, may actually be an indication of the guilty conscious. Because killing his own son is not something that any father would want, even if he were a sultan. Sultan Süleyman, who was also a poet and a person with a poetical spirit, must have felt remorseful in the face of this sad incident.

In the eșegy texts, it is said that Prince Mustafa is handsome, strong, brave, generous, just, modest, devout and loyal to his father. All these features show the belief of the people that the Prince has virtues of sultanate. The common determinations and attitudes in the elegies should be seen as a result of the "social energy discharge" caused by the disappointment and the murder of the Prince; moreover, it should be understood as reflecting the "social perception" stirred by the tragedy experienced (Açıkgöz, 2015: p. 13). Because the army and the people believed that Mustafa will ascend the throne after Kanunî. In addition to being the oldest prince, Prince Mustafa, who received great support from the public with his personality and character, is seen as the best choice for a better future of the country. It was a great disappointment that Prince was unexpectedly sacrificed to palace intrigues. Poets, who are in the position of the spokesperson of the society, did not see anything wrong in expressing the sensitivity and sorrow of the public opinion on the death of Prince through poetry. In these poems, we come across revolts, anger and reactions of the poets, sometimes indirectly and sometimes directly. Poets such as Taşlıcalı Yahyâ, Sâmî, and Nisâyî attacked the sultan of the period, Kanunî Sultan Süleyman, Hürrem Sultan, Rüstem Pasha and

Ebussuud Efendi with grave accusations, almost with words expressing and connotating rebellion, and held them responsible for the death of the prince.

The elegies written about the death of Prince Mustafa carry the rebellion of the poet and the mourning of the poem to the following centuries. Each of these poems is very important in terms of revealing the dominant perception of the artists in the period, the power of the poet and the poem, the freedom of the poet and the influence of the language of poetry. Each poet transferred his/her rebellion in their elegies and bravely stated that they stood next to a person who was killed unjustly against the existing political authority. Poets, fearlessly and bravely attacked against a decision they considered wrong, and accused even the sultan and the members of the sultanate by calling them "liar, crone, trickster, seditious, murderer, mischief, injustice, devil, etc" This situation, of course, cannot be explained solely by their poetic stance. Considering the incident in terms of humanitarian and conscientious aspects, keeping silent against the murder of an innocent person is unfair. These poems, written on the death of Prince Mustafa, show that poets prefer to shout out the truth and the reality instead of saying words that will only please the palace for their own self interests.

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