

to have ascribed to the imâms prophecy through an indwelling particle of divine light; to have expected the return of various religious figures after death; and to have discussed the "greatest name" of God. Some are said to have regarded Bayân as an imâm, citing Qur'ân iii, 138. Like other Shi'is they supported Muhammad b. 'Abd Allâh at least after the 'Abbâsîd triumph.

Bibliography: al-Aghânî, above; Nawbakhtî, *Firaḡ al-Shi'a*, Nadjaf 1355/1936, 28, 34; Wâkidi, in the anon. *Kitâb al-Uyûn wa l-Hadâ'ik*, ed. M. J. de Goeje and P. de Jong, *Fragmenta Historiarum Arabicorum*, i, Leiden 1869, 230-31; Ibn Kutayba, *Uyûn al-Akhbâr*, Cairo 1346/1928, ii, 148; Kashshî, *Ma'rifa Akhbâr al-Ridâ*, Bombay 1317/1899, s.v. Abû l-Khaṭṭâb, especially 196; al-Ṭabari, ii, 1619 f.; Ash'arî, *Maḳâlât al-Islâmiyyin*, Cairo 1369/1950, i, 66; al-Baghḍādî, *al-Farḡ bayn al-firaḡ*, Cairo 1367/1948, 27, 138, 145; al-Shahrastânî, 113; Ibn Ḥazm in I. Friedländer, *JAOS* Vol. 28 (1907), 60-61, Vol. 29 (1908), 88. (M. G. S. HODGSON)

BAYÂS [see **PAYAS**].

BAYAT, an Oghuz (Turkmen) tribe. The Bayat are understood to have taken part in the conquests of the Saljûqs in Anatolia. The nickname al-Bayâtî given to Sunkur, representative in Başra in 512-3/1119 of the Saljûkîd amîr Aḳ Sunkur al-Bukhârî, is quite probably connected with this tribe. There were numerous places called Bayat or Bayad in central and western Turkey in the 9th/15th and 10th/16th centuries of which few survive today. Most of these place-names, no doubt, belonged to the Bayat who participated in the conquest of Anatolia. There were Bayat among the Turkmens in northern Syria in the 8th/14th century. An important part of these, called Shâm Bayadî, used to go in the summer like other Turkmen tribes to the Sivas and Bozok (Yozgat) regions. From the beginning of the 9th/15th century onwards the northern Syrian Bayat began to figure in the activities of the Aḳ-Koyunlu. In the 10th/16th century, there were, besides those around Aleppo and Yozgat (Shâm Bayadî), small Bayat clans in the provinces of Diyârbakr, Kütahya and Tripoli. In the same century they are also seen in Iran, particularly around Kazzâz and Karahrûd, to the south of Hamadân. They numbered about 10,000 tents, and were perhaps more recently called Aḳ Bayat, probably to distinguish them from the rest of the Bayats in the country. The Aḳ Bayat reared some very fine horses known after them as *Bayatî Nishâd*. Shâh 'Abbâs used to send these horses as gifts to the ruler of India. The Bayâtî mode (*maḳâm*) found in classical Turkish and Persian music has its origin in the songs of this tribe. It seems likely that these Bayats went to Iran from Syria with the Aḳ-Koyunlu conquest. Some of the Bayat clans in Iran live in Khurâsân and these are called, to distinguish them from the rest, Kara Bayats. One of the clans of the famous Kâdjâr tribe was of the Shâm Bayat. In fact, as shown by names of its clans, the Kâdjâr tribe has its origin in Turkey. Some Bayat are also found in 'Irâq, particularly around Kirkuk. The castle called Bayat south of Baghdâd quite probably takes its name from them. This tribe produced a number of famous men; Korkut Ata (Dede Korkut), and Fuzûlî (Fuḍûlî) were of this tribe. Ḥasan b. Maḥmûd Bayâtî, author of *Diâm-i Diem Ayin*, a work dedicated to the Ottoman Prince Diem is, as indicated by his *nisba*, of the Bayat tribe.

Bibliography: Faruk Sümer, *Bayallar*, in *Türk Dili ve Edebiyatı Dergisi*, Istanbul 1952, iv/4, 373-398. (FARUK SÜMER)

BÂYAZİD (Doġu-BAYAZIT), a small town belonging to the Turkish Republic and situated a little to the south of Mount Ararat (Ağrı-Dâġh), close to the frontier with Iran. It has been suggested that the town was named after the Ottoman Sultân Bâyezîd I (791-805/1389-1403), who, according to this view, fortified the site as a post of observation against Timûr Beg. A more recent interpretation is that the name derives in fact from a prince of the Djalâyirid dynasty, i.e., from Bâyezîd, the brother of Sultân Ahmed (784-813/1382-1410). The Ottomans captured the town in 920/1514, but did not obtain definitive control over the region until after the Persian campaigns of Sultân Sulaymân in 940-942/1533-1536, 955-956/1548-1549 and 960-962/1553-1555. Bâyezîd and its adjacent territories formed, under Ottoman rule, a *sandjak* which was dependent at times on the *eyâlet* of Van, but more often on the *eyâlet* of Erzurum. The Russians, in the course of their wars with the Ottoman Turks, occupied the town in 1828, 1854, 1877 and again in 1914. Bâyezîd, now included in the Turkish province of Ağrı, (Ağrı) had in 1935 a population estimated at 1860 inhabitants, the comparable figure for the entire *kaḍâ'* amounting to just over 20,000 people, most of whom are of Turkish or Kurdish descent. Sheep and cattle rearing, the production of wool, hides and leather and the weaving of carpets constitute the main economic activities of the area.

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(V. J. PARRY)

BÂYAZİD, (BÂYEZİD) I, called Yıldırm, "the Thunderbolt", Ottoman sultan (regn. 19 Dju-mâdâ II 791-13 Sha'bân 805/15 June 1389-8 March 1403), born in 755/1354 of Murâd I and Gül-çiçek Khâtûn. In about 783/1381 he was appointed governor of the province which was taken from the Germiyanids in guise of a dowry from his wife, Sultân Khâtûn. Settled in Kütahya, he became responsible for the Ottoman interests in the East. He distinguished himself as an impetuous soldier (hence his surname) in the battle of Efrenk-yazısı against the Karamânids (Karamân-oghlu) in 788/1386. The assumption that he also became the first governor of Amasya (Kemâl Paşa-zâde) stems from the fact that some territory to the west of it came under the Ottomans when they supported Süleymân of the Djândâr dynasty in Kastamonu (Kastamûn) against his father 786/790-1384-1388) and Ahmed, the Amîr of Amasya, who accepted Ottoman protection against Kâdî Burhân al-Dîn (*Basm u Razm*, 302, 308).

When, in the battle of Kossovo plain (15 June 1389), Murâd I was mortally wounded, he asked his pašhas to recognise Bâyezîd, his eldest and distinguished son, as sultan (*Düstûrnâme*, 87; Anony-

mous *Tawārikh*, 27) which they did, and his only surviving brother (the others, called Savdīl and Ibrāhīm, were already dead) was immediately put to death to prevent a civil war. Lazar, the Serbian prince, was also executed on the field.

The new sultan left hurriedly (Stanojević, 417) for Bursa, his capital, because the vassal princes in Anatolia had risen up in revolt. Karamān-oghlu 'Alā' al-Dīn 'Alī, their leader, taking Beyshehri, advanced as far as Eskişehir, Germiyan-oghlu Ya'qūb II recovered his patrimony and Kādī Burhān al-Dīn captured Klr-shehri (*Basm u Rasm*, 387). Bāyezīd reached an agreement with the Serbs who promised him Lazar's daughter Olivera (Despina) as his wife and an auxiliary force under Stefan Lazarević. Constantly under Hungarian pressure, Stefan remained faithful to Bāyezīd and accompanied him in his expeditions. But Vuk Branković in Upper Serbia (Priština, Skoplje etc.) resisted the Ottomans who tried to take possession of the mining towns in his territory. Pasha-yigit continued the operations against him and later took Skoplje (Üsküb, 793/1391) and settled it as a Turkish base for his raids into Bosnia and Albania.

Bāyezīd spent the winter of 792/1389-1390 in taking Philadelpia (Alashehir) and annexing the Turkish principalities in Western Anatolia, namely Aydın, Sarukhān, Menteshe, Hamid and Germiyan. Süleymān the Dīāndārid and Manuel Palaeologus were with him during this expedition. In Djumādā II 792/May 1390 he was in Karahisar (Afyon), preparing to march against Karamān-oghlu. He recaptured Beyshehri and laid siege to Konya. At this time Süleymān, back in Kastamonu, formed an alliance with Kādī Burhān al-Dīn against Bāyezīd to help Karamān-oghlu. Apparently this threat made Bāyezīd give up the siege of Konya and sign a treaty with Karamān-oghlu in which he abandoned the whole region west of the Çarshanba river. The following year (793/1391) Bāyezīd attacked Süleymān, but Burhān al-Dīn defied him in support of his ally. In the spring of 793/1392 Bāyezīd made great preparations against Süleymān. A Venetian report of 12 Djumādā I, 794/6 April 1392 stated that as a vassal of Bāyezīd, Manuel Palaeologus was about to take part in the naval expedition against Sinop (Silberschmidt, 77). This expedition ended with the annexation of Süleymān's territory (except Sinope) and his death. Then, in spite of Burhān al-Dīn's protests and threats, Bāyezīd occupied Osmandīlk. But Burhān al-Dīn finally attacked Bāyezīd near Çorumlu (Çorum) and forced him to retreat. Burhān al-Dīn's raiders reached as far as Ankara and Sivrihisar. Besieged by Burhān al-Dīn's forces the Amir of Amasya handed over the castle to the Ottomans (794/1392). Next year Bāyezīd came and entered the city. Local dynasties such as Tađī al-Dīn-oghulları (in Çarshanba valley), Taşhan-oghulları (Merzifon region) and the lord of Bafra recognised Bāyezīd as their suzerain. Burhān al-Dīn harassed the Ottoman army on his way back (*Basm u Rasm*, 418-20).

Bāyezīd then found things more pressing in the west. After the victory at Kosovo he had increased his control on Byzantium. His support first secured the throne to John VII (27 Rabi' II 792/14 April 1390) and then to John V and his son and co-emperor Manuel (16 Shawwāl 793/17 September 1391) who had showed his faithfulness to the sultan by accompanying him in his expeditions in Anatolia (Fr. Dölger, *Johannes VII*, 27-8). When Anatolian affairs kept Bāyezīd busy in the east, his *Uđi-beyis*

[*q.v.*] by their raids held enemies under restraint on the western borders: Pasha-yigit submitted Vuk; Evrenuz (Ewrenos) [*q.v.*] conquered Kitros (Çitroz) and Vodenā and advanced into Thessaly; Fīrūz Beg raided in Wallachia, and Shāhīn was active in Albania. But Mircea cel Batran managed to take Silistre back and attacked with success, against the *akindits* in Karīn-ovasi (Karnobat) when Bāyezīd was in Anatolia. Venetian activities in Morea, Albania and in Byzantium on the one hand, and Hungarian attempts in extending influence in Wallachia and the Danubian Bulgaria on the other made Bāyezīd decide to concentrate his efforts in the Balkans. He first occupied Trnovo (7 Ramađān 795/17 July 1393) which had been under Ottoman control since 790/1388 and Czar Shishman had to move to Nicopolis as an Ottoman vassal. In the winter of 796/1393-94 Bāyezīd summoned all of the Balkan princes and the Palaeologi to Serres and there attempted to strengthen their ties of vassalage. In particular he wanted Theodore Palaeologus to hand over his main cities in the Morea against Venice. In despair, the Palaeologi, Theodore and Manuel turned against Bāyezīd and sought help in the West, especially in Venice. It seems that Bāyezīd then reconquered Thessalonica (Neshri, 88, gives the date as 19 Djumādā II 796/21 April 1394; the city was taken once in 789/1387 and lost probably in 791/1389). Bāyezīd also conquered Thessaly, the county of Salone, Neopatrai; Evrenuz entered Morea, but Theodore had given Argos to the Venetians (27 May 1394) (J. Loenertz in *REB*, i, 171-85). Another Ottoman division put southern Albania under direct Ottoman rule and Shāhīn exerted pressure on the Venetian possessions on the Albanian coasts [see ARNAUTLUK]. Bāyezīd also started the blockade of Constantinople (796/Spring 1394) which lasted for seven years. In 797/1395 he invaded Hungary, and on his way attacked the castles of Slankamen, Titel, Becskerek, Temeshvar, Carashova, Caransebes, Mehedia (see *Actes du X. Congrès Int. d'Et. Byz.*, 220). Defeating Mircea on the Argeş river in Wallachia (26 Radjab 797/17 May 1395) he then put Vlad on the Wallachian throne. Bāyezīd then passed over the Danube to Nicopolis and seized and executed Shishman (13 Sha'bān 797/3 June 1395).

These bold conquests caused Hungary and Venice to conclude at last an alliance (796/1394) and to form a crusade in Europe against the Ottomans. When in 799/1396 Bāyezīd was making a major effort to take Constantinople the Crusaders under Sigismund came to lay siege to Nicopolis. Hurrying there, Bāyezīd inflicted a crushing defeat upon them (21 Dhu 'l-Hijidja 798/25 September 1396) and took Vidin from Stratsimir, the last independent Bulgarian prince. Now the fate of the Balkans and Constantinople were in Bāyezīd's hands. In the imperial capital Manuel had to agree to Bāyezīd's settling there a Turkish colony with a *kađi*. Evrenuz took Argos and Athens (799/1397). Then the sultan went back to Anatolia because of the hostile movements of Karamān-oghlu during the crisis of Nicopolis. He defeated and executed Karamān-oghlu at Akçay and incorporated his territory with Konya (800/Autumn 1397). The following year he incorporated also the region of Djanik and the territory of Burhān al-Dīn [*q.v.*] and disregarding his alliance with Egypt against Tīmūr (Tamerlane) [*q.v.*] conquered Albistān, Malatya, Behisni, Kahta and Divrigi.

Marshal Boucicaut's attack on the Turkish coasts and the small force he brought to Constantinople were not enough to relieve the city (800/Summer 1399).

so Manuel II went to Europe to ask more help (10 Rabi' II 802/10 December 1399). In the Autumn of 1399 Tīmūr once more appeared in eastern Anatolia, and hopes were high in the West as they were during his first invasion of eastern Asia Minor in 796/1394. From 801/1399 on Tīmūr claimed suzerainty over all the rulers in Anatolia as the representative of the *Djengizkhānids* whereas Bāyezīd claimed to be the heir of the *Salḡūks* there. Tīmūr hesitated before attacking the sultan of the *ghāzls*. Tīmūr gave refuge to the Anatolian rulers expelled by Bāyezīd who, in his turn, protected *Karā Yūsuf* and *Aḥmad Djalā'ir*. This exasperated Tīmūr. He took and sacked Sivas (802/August 1400), to which Bāyezīd retaliated by capturing the Amīr of Erzinḡān, a protégé of Tīmūr named *Muṭahharten* (803/1401). Finally Tīmūr and Bāyezīd came to grips at Çubuk-ovaş near Ankara (27 *Dhu 'l-Hiḡḡia* 804/28 July 1402). Defeated and taken prisoner by Tīmūr, Bāyezīd died in captivity at *Akşehir* (13 *Shā'bān* 805/8 March 1403) Bāyezīd's hastily founded empire collapsed. The Anatolian princes, who all regained their respective territories (804/1402), as well as the Ottoman princes, who divided the rest of the country among themselves, recognised Tīmūr as their suzerain. It was not until *Meḥemmed II* that the Ottomans again assumed the offensive in East.

Bāyezīd was responsible for the foundation of the first centralised Ottoman empire based upon the *Kul* system and the traditional administrative methods perfected under Muslim-Turkish states in the Middle East. Popular tradition criticised him as an innovator in finances, administration and manners.

Bibliography: For the Ottoman chroniclers (*Aḥmadī*, *Shukr Allāh*, *Urudj*, *Enverī*, *ʿAshik Pasha-zāde*, *Rūhī*, *Neshri*, Anonymous *Tawārikh*, *Hasht Bihişt*, *Kemāl Pashazāde*) see Fr. Babinger, *GOW*; Ibn Ḥaḡḡar al-ʿAsḡalānī, *Inbā' al-ghumr*, excerpts in *AÜDTC Fakültesi Dergisi*, vol. vi, no. 3-5; *Tarihi Takvimler*, ed. O. Turan, Ankara 1954; *ʿAziz Astarābādī*, *Basm u Razm* (ed. F. Köprülü) Istanbul 1928; J. Schültberger, *The Bondage and Travels*, trans. Telfer, London 1879; S. Stanojević, *Die Biographie Stefan Lazarević's von Konstantin*, Archiv f. Slav. Phil., xviii, 409-28; P. Wittek, *Das Fürstentum Mentesche*, Istanbul 1934; M. Silberschmidt, *Das orientalische Problem* . . . , Leipzig-Berlin 1923; F. Dölger, *Johannes VII, BZ*, i, 21-36; R. J. Loenertz, *Pour l'histoire du Peloponèse au XIV siècle*, in *REB*, i, 152-196; A. S. Atiya, *The Crusade of Nicopolis*, London 1938; M. M. Alexandrescu-Dersca, *La campagne de Timur en Anatolie*, Bucharest 1942; M. Halil Yınanç in *IA* (s.v.). (HALIL INALCIK)

BĀYAZİD II, Ottoman Sultān (886-918/1481-1512), was born most probably in *Shawwāl* or *Dhu 'l-Ka'da* 851/December 1447 or January 1448 (some sources give the date of his birth, however, as 856 or 857/1452 or 1453). During the lifetime of his father, *Meḥemmed II*, he was governor of the province of *Amāsyā* and served in the war against *Uzun Ḥasan*, the leader of the *Aḡ Koyūnlu* Turcomans, being present at the battle of *Otluk Beli* in 878/1473. On the death of *Meḥemmed II* in 886/1481 a conflict for the throne broke out between Bāyazīd and his younger brother *Djem*, then governor of *Karamān*, with his residence at *Konya*. The support of the *Janissaries* and of a powerful faction amongst the great officials at the *Porte* ensured the accession of Bāyazīd to the throne. *Djem*, defeated in battle near *Yeni-Shehir* in Rabi' II 886/June 1481, with-

drew to Syria and thence to Egypt. He now gathered together new forces with the assent of the *Mamlūk Sultān Kā'it Bāy*, but, after a fruitless campaign directed against *Konya* and *Ankara*, despairing of success and sought refuge at *Rhodes* (*Djumādā II* 887/July 1482) with the *Knights of St. John*, who removed him to France in September of the same year. Henceforward, until the death of the unfortunate prince in February 1495, the Ottomans had to face the constant threat that a coalition of Christian states, using *Djem* as their instrument, might invade the empire. As long as *Djem* was alive, Bāyazīd could not take the risk of committing his forces irretrievably to a major enterprise, either in the East or in the West.

Herzegovina was brought fully under Ottoman control in 888/1483. The fortresses of *Kilia* on the Danube estuary and of *Aḡ-Kermān* at the mouth of the *Dniester* fell to Bāyazīd in the course of his Moldavian campaign during the summer of 889/1484—a success of considerable importance in that it strengthened the Ottoman hold over the land route to the Crimea, where the Tatar *Khān* ruled as a vassal of the Sultān. A less fortunate issue of events awaited the Ottomans in their war of 890-896/1485-1491 against the *Mamlūks* of Egypt and Syria, fought to determine which of the rival states should exert political dominance over *Cilicia* and the adjacent march-lands along the *Taurus* frontier. The Ottomans met with a number of reverses in the field, above all at the battle of *Aḡḡa Çayrl* near *Adana* in *Ramaḡān* 893/August 1488. A peace was made in 896/1491 which marked in fact the failure of the Ottomans to win effective control in *Cilicia*. None the less, it should be noted that, with *Djem* still alive and a captive in Christian hands, Bāyazīd had not been free to use his full resources in this war and had chosen therefore to wage a conflict limited in its objectives. Moreover, the situation on the *Taurus* frontier in 896/1491 was in no wise more favourable to the *Mamlūks*, despite their victories, than it had been six years before.

The ceaseless warfare of Muslim *ghāzīs* against Christian marcher lord along the Danube and the frontiers of *Bosnia* flared out with great violence in 897-900/1492-1495. The Ottoman warriors launched massive raids across the Danube and the Sava and into the Austrian duchies of *Styria*, *Carniola* and *Carinthia*, suffering defeat near *Villach* in 897/1492, but on the other hand almost annihilating the Croat forces at *Adbina* in 898/1493. A truce concluded for three years with the Hungarians brought these hostilities to an end in 900/1495. Conflict now arose between the Ottoman empire and Poland. The Ottomans and the *Krim Tatars* formed, as it were, a barrier which denied to the Poles access to the *Black Sea*. Poland began in 902/1497 a campaign designed to break down this barrier through the capture of *Kilia* and *Aḡ-Kermān* and through the reduction of *Moldavia* to a state of dependence on Poland. The Moldavian forces, however, with the aid of the Ottoman *begs* along the lower Danube, offered a successful resistance, the Poles being repulsed before the fortress of *Suceava* and, in the course of their subsequent retreat, beaten at *Koźmin* in the *Bukovina* (October 1497). Ottoman *ghāzīs* from the Danube lands, with reinforcements of Moldavian and Tātār horsemen, now laid waste much of *Podolia* and *Galicia* in the summer of 1498, but a second raid directed against *Galicia* in the late autumn of the same year ended in disaster amid bitter snowstorms on the *Carpathian* mountains.