HISTORICAL DICTIONARY OF THE OTTOMAN EMPIRE

SELCUK AKSIN SOMEL

HISTORICAL DICTIONARIES OF ANCIENT CIVILIZATIONS AND HISTORICAL ERAS

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Selcuk Aksin Somel

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Editor's Foreword

Judged purely by its geographical expanse, few empires could compare with the Ottoman Empire. It is without parallel also in terms of the incredibly short time in which it was created. But its collapse, under the stresses of nationalism within and foreign encroachment from without, was even faster—and distinctly less glorious. The fact that the Ottoman Empire was disliked—quite often hated—by both the Western powers that dismantled it and the new states that replaced it (including the Republic of Turkey) has removed most traces of its past glory from collective memory. Yet in its time the Ottomans were one of the most dynamic forces in the world and managed to administer an amazingly large part of the world. Moreover, their empire was far from backward or conservative during much of its existence. Its achievements were impressive and its strengths awesome, as evidenced by the very fact that it lasted for well over six centuries, longer than most other empires. In fact, early modern European and Middle Eastern history cannot be understood in isolation from the history of the Ottoman Empire.

The *Historical Dictionary of the Ottoman Empire* traces its periods of rise, glory, and decline, highlighting many of its achievements in such varied fields as warfare, government, religion, and culture. First, the chronology—which bears reading more than once—gives an impression of how active and long-lived the empire was. The introduction places the empire in its context. The specifics are spelled out in the dictionary entries, which provide useful information on persons, institutions, and events—in each case only the most important, since the scope of the subject is too vast to include all. Those wishing to know more can consult the bibliography, which shows clearly that the Ottoman Empire is not only remembered but a subject of increasing interest.

The author of this latest addition to Scarecrow Press's Ancient Civilizations and Historical Eras is Selcuk Aksin Somel, of the Faculty of Arts and Social Sciences Department at Sabanci University in Istanbul. During his training in Turkey and Germany, Dr. Somel specialized in the final phase of the Ottoman Empire, particularly under its last sultan, Abdülhamid II. His book draws upon his research, both early and recent, to promote understanding of an era that deserves to be better known.

Jon Woronoff

Series Editor

Acknowledgments

This volume took shape with the valuable and very helpful criticism of Oktay Özel, Mehmet Kalpaklı, and Cadoc Douglas Leighton. In addition, Cadoc Leighton went to the trouble of revising most of the dictionary. I am grateful to him for his efforts. Finally, David Thornton, Slobodan Ilić, and Nebahat Öksüz did much to create a stimulating atmosphere for the completion of this work. I am equally indebted to them.

Note on Writing Style and Transcriptions

For the sake of practicality, modern Turkish orthography has been applied to Ottoman Turkish names and titles. For geographical names, internationally well-established usages, such as "Aleppo," "Sara-jevo," and "Herakleion," are used. This is true also for Ottoman institutions and titles that have established English forms, such as "grand vizierate," "caliphate," and "pasha." Otherwise, the Ottoman Turkish historical forms are preferred.

Pronunciations of Turkish letters that are nonexistent in the English alphabet, are as follows:

c = *j* as in job

ç = *ch* as in chance

ğ = pronounced after *e, i, ö, ü*, like *y* in yes; between pairs of *a, ı, o, u* it is not audible; between *a, ı, o, u* and a consonant it results in lengthening of the vowel

ı, I = a vowel peculiar to Turkish, similar to *a* in summary, or *u* in medium

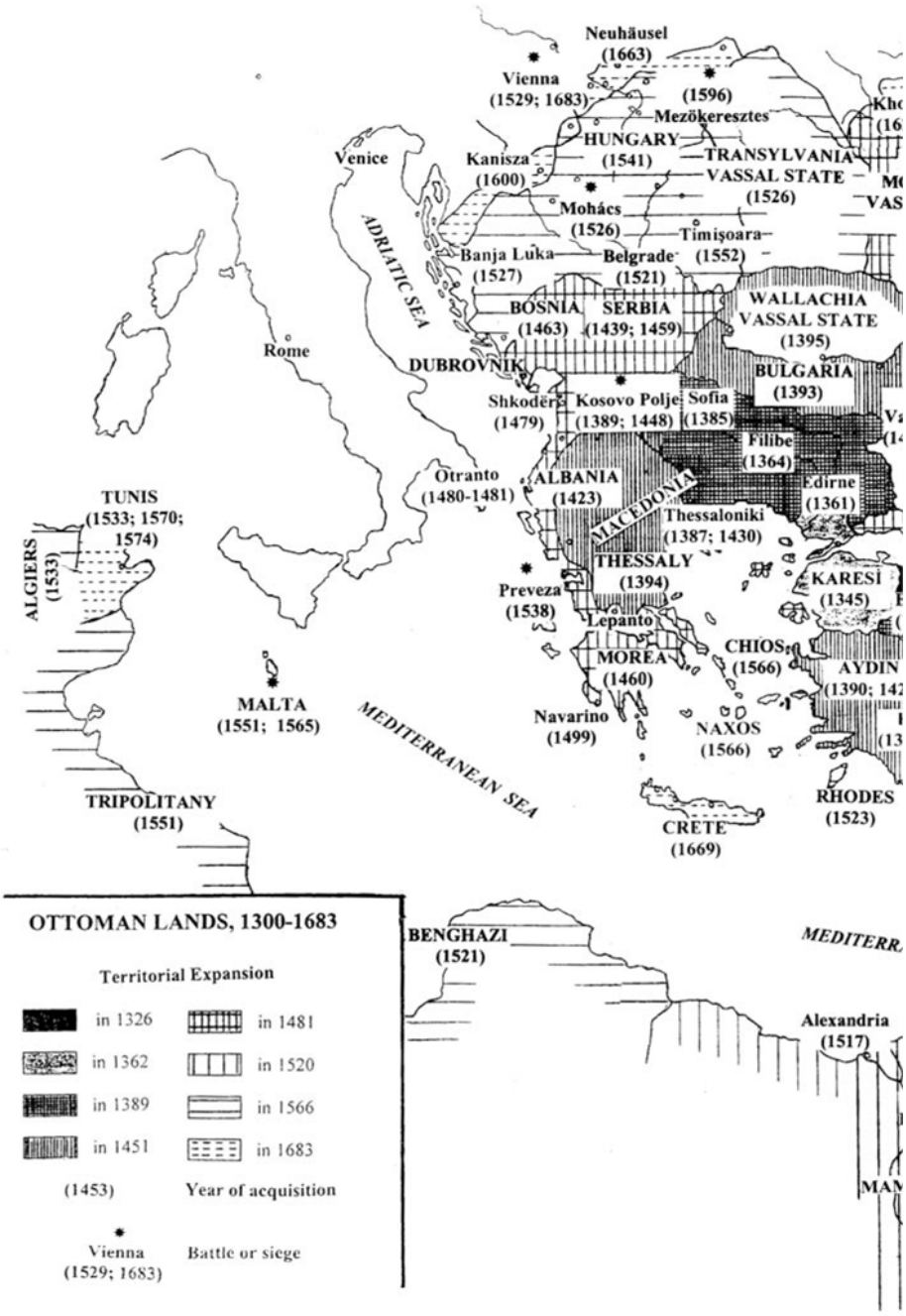
İ = upper case of i

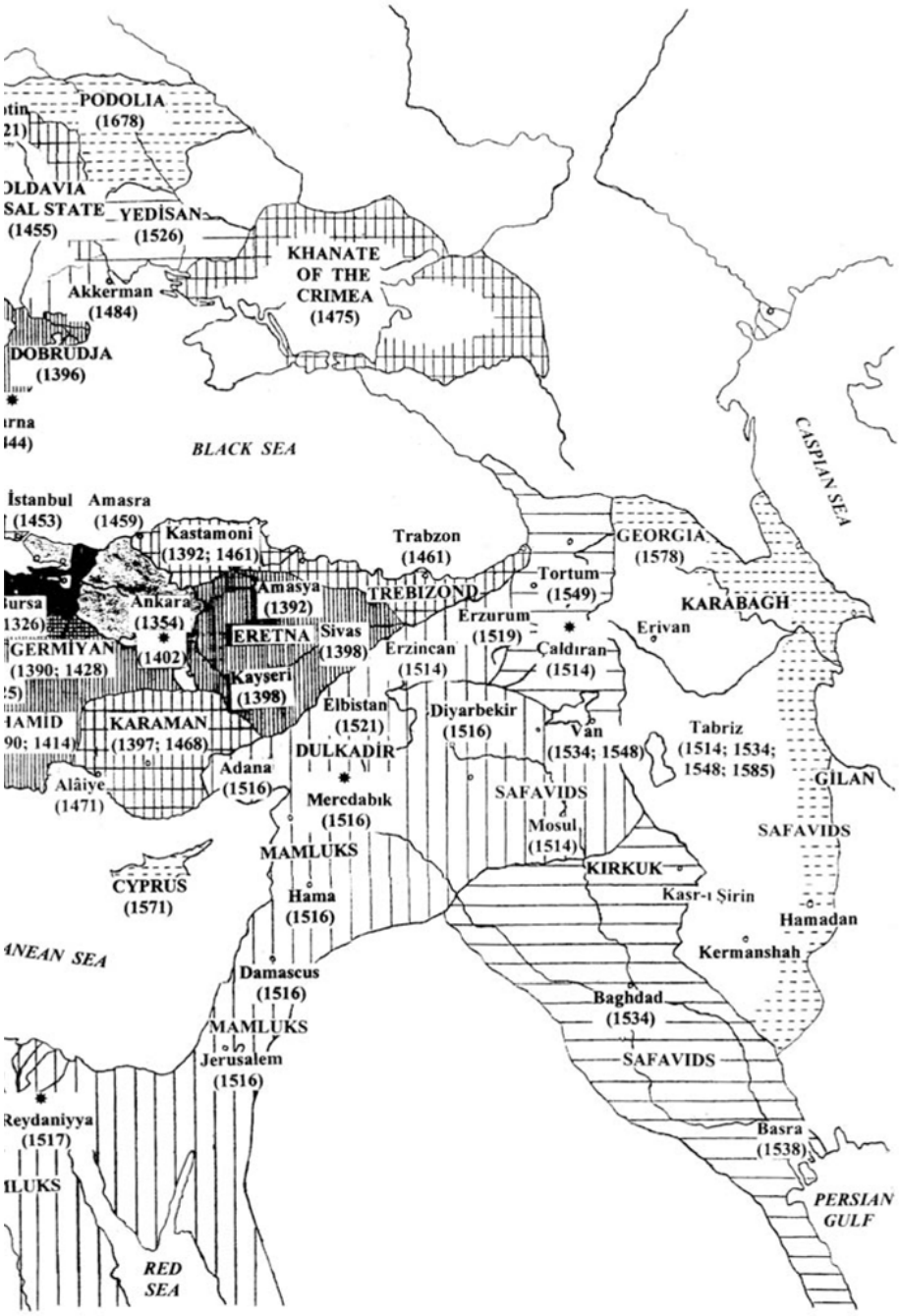
j = French *j* as in *jeune*

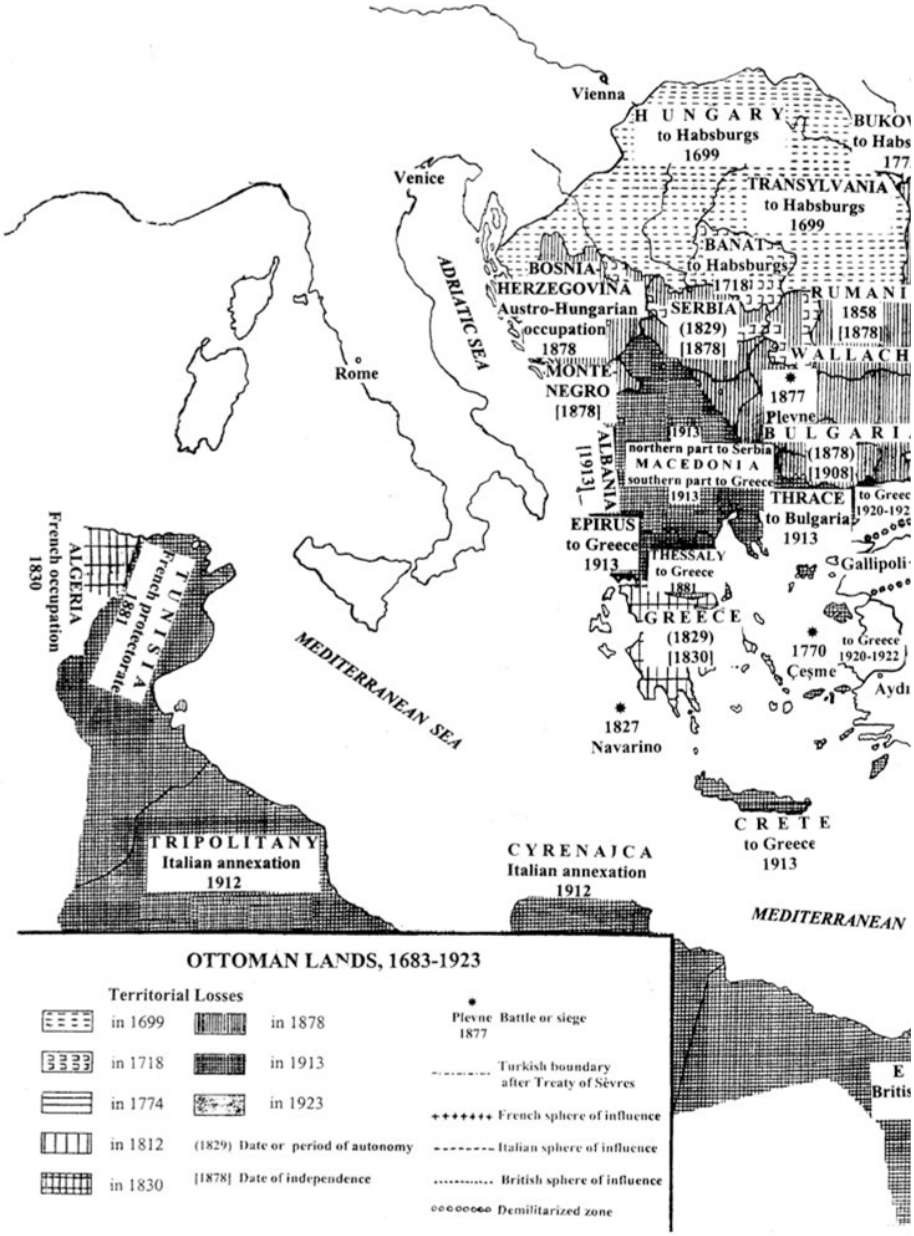
ö = German *ö* as in *schön*

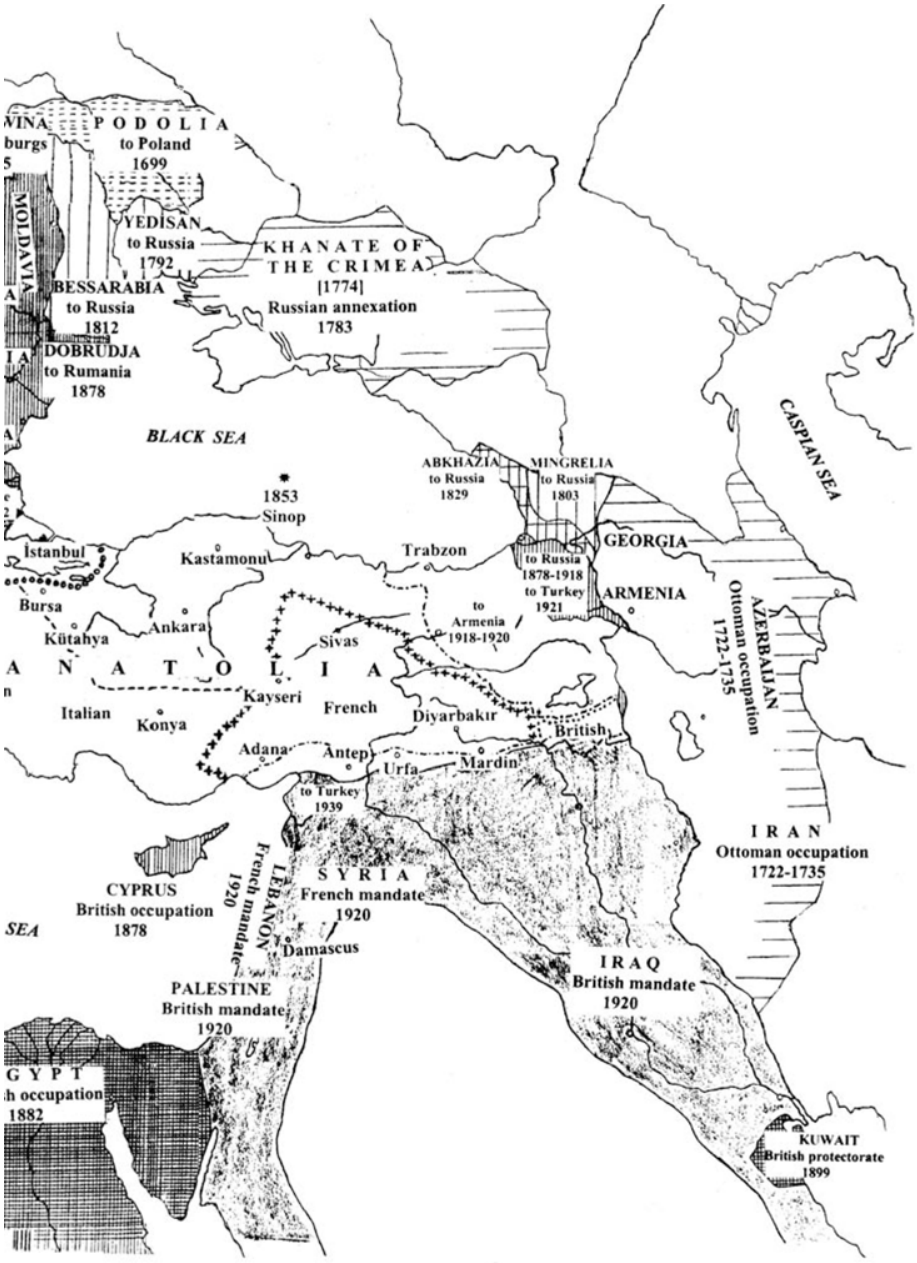
ş = *sh* as in she

ü = German *ü* as in *über.*


Neuhäusel
(1663)
Vienna
(1529; 1683)
(1596)
Mezökeresztes
HUNGARY
(1541)
TRANSYLVANIA
VASSAL STATE
(1526)
Kanisza
(1600)
Venice
ADRIATIC SEA
Mohács
(1526)
Timişoara
(1552)
Banja Luka
(1527)
Belgrade
(1521)
WALLACHIA
VASSAL STATE
(1395)
BOSNIA
(1463)
SERBIA
(1439; 1459)
Rome
DUBROVNIK
BULGARIA
(1393)
Shkodër
(1479)
Kosovo Polje
(1389; 1448)
Sofia
(1385)
Filibe
(1364)
Otranto
(1480-1481)
ALBANIA
(1423)
Edirne
(1361)
MACEDONIA
Thessaloniki
(1387; 1430)
TUNIS
(1533; 1570;
1574)
ALGIERS
(1533)
THESSALY
(1394)
KARESI
(1345)
Preveza
(1538)
Lepanto
CHIOS
(1566)
MOREA
(1460)
AYDIN
MALTA
(1551; 1565)
MEDITERRANEAN SEA
Navarino
(1499)
NAXOS
(1566)
RHODES
(1523)
TRIPOLITANY
(1551)
CRETE
(1669)
OTTOMAN LANDS, 1300-1683
Territorial Expansion
in 1326
in 1362
in 1389
in 1451
in 1481
in 1520
in 1566
in 1683
(1453)
Year of acquisition
Vienna
(1529; 1683)
Battle or siege
BENGHAZI
(1521)
Alexandria
(1517)


PODOLIA
(1678)
YEDİSAN
(1526)
KHANATE
OF THE
CRIMEA
(1475)
Akkerman
(1484)
DOBRUDJA
(1396)
BLACK SEA
CASPIAN SEA
İstanbul
(1453)
Amasra
(1459)
Kastamoni
(1392; 1461)
Trabzon
(1461)
GEORGIA
(1578)
Amasya
(1392)
TREBIZOND
Tortum
(1549)
Ankara
(1354)
ERETNA
Sivas
(1398)
Erzurum
(1519)
KARABAGH
Erivan
GERMİYAN
(1390; 1428)
(1402)
Erzincan
(1514)
Çaldıran
(1514)
Kayseri
(1398)
Elbistan
(1521)
Diyarbekir
(1516)
Van
(1534; 1548)
Tabriz
(1514; 1534;
1548; 1585)
KARAMAN
(1397; 1468)
DULKADİR
Adana
(1516)
Alâiye
(1471)
Mercdabık
(1516)
SAFAVIDS
GİLAN
Mosul
(1514)
SAFAVIDS
MAMLUKS
KIRKUK
CYPRUS
(1571)
Hama
(1516)
Kasr-ı Şirin
Hamadan
Kermanshah
Damascus
(1516)
Baghdad
(1534)
MAMLUKS
Jerusalem
(1516)
SAFAVIDS
Basra
(1538)
PERSIAN
GULF
RED
SEA


Vienna
HUNGARY
to Habsburgs
1699
BUKOV
to Habs
177
Venice
TRANSYLVANIA
to Habsburgs
1699
BANAT
to Habsburgs
1718
ADRIATIC SEA
BOSNIA-
HERZEGOVINA
Austro-Hungarian
occupation
1878
SERBIA
(1829)
[1878]
RUMANI
1858
[1878]
WALLACH
Rome
MONTE-
NEGRO
[1878]
1877
Plevne
1913
northern part to Serbia
ALBANIA
[1913]
MACEDONIA
southern part to Greece
1913
BULGARI
(1878)
(1908)
THRACE
to Bulgaria
1913
to Greec
1920-192
EPIRUS
to Greece
1913
THESSALY
to Greece
1881
Gallipoli
GREECE
(1829)
[1830]
1770
Çeşme
to Greece
1920-1922
Aydı
MEDITERRANEAN SEA
1827
Navarino
French occupation
1830
ALGERIA
TUNISIA
French protectorate
1881
CRETE
to Greece
1913
TRIPOLITANY
Italian annexation
1912
CYRENAICA
Italian annexation
1912
MEDITERRANEAN
E
Britis
OTTOMAN LANDS, 1683-1923
Territorial Losses
in 1699
in 1718
in 1774
in 1812
in 1830
in 1878
in 1913
in 1923
(1829) Date or period of autonomy
[1878] Date of independence
Plevne 1877 Battle or siege
Turkish boundary after Treaty of Sèvres
French sphere of influence
Italian sphere of influence
British sphere of influence
Demilitarized zone


PODOLIA
to Poland
1699
YEDISAN
to Russia
1792
KHANATE OF
THE CRIMEA
[1774]
Russian annexation
1783
BESSARABIA
to Russia
1812
DOBRUDJA
to Rumania
1878
BLACK SEA
CASPIAN SEA
ABKHAZIA
to Russia
1829
MINGRELIA
to Russia
1803
1853
Sinop
İstanbul
Kastamonu
Trabzon
GEORGIA
to Russia
1878-1918
to Turkey
1921
ARMENIA
Bursa
Ankara
Kütahya
Sivas
to
Armenia
1918-1920
Ottoman occupation
1722-1735
AZERBAIJAN
A N A T O L I A
Kayseri
Italian
Konya
French
Diyarbakır
British
Adana
Antep
Urfa
Mardin
to Turkey
1939
I R A N
Ottoman occupation
1722-1735
CYPRUS
British occupation
1878
French mandate
1920
LEBANON
S Y R I A
French mandate
1920
Damascus
I R A Q
British mandate
1920
PALESTINE
British mandate
1920
KUWAIT
British protectorate
1899

Chronology

1040–1157 Seljuk Empire in the Middle East.

1071 Battle of Manzikert (eastern Anatolia) and the Byzantine defeat in the hands of the Seljuks. August: Turcomans dominate the greater part of Anatolia.

1075?–1308 Founding of the Anatolian (Rum) Seljuk sultanate.

1243 Mongol invasion of Anatolia and the gradual disintegration of the Anatolian Seljuk sultanate.

1258? Birth of Osman I.

1261–1300 Founding of the western Anatolian Turcoman principalities of Menteşe, Aydın, Saruhan, Karesi, and Ottoman.

1281? Birth of Orhan Gazi.

c.1290–1326 Rule of Osman I.

1301 Battle of Baphaeon (Gulf of İzmit) and Osman's victory over the Byzantine army.

1308 Death of Mesud III, the last Seljuk sultan.

1326–1362 Reign of Orhan Gazi.

1326 6 April: Conquest of Bursa. Death of Osman I and the accession of Orhan.

1327 The first Ottoman silver coin *(akçe)* minted in Bursa.

1331 Conquest of Nicaea (İznik). Founding of the first Ottoman *medrese* in İznik, with Davud ül-Kayserî appointed as the *müderris*.

1333 Ottoman victory over Andronicus III at Pelekanon.

1335 Fall of the Mongol Empire in Iran.

1337 Conquest of Nicomedia (İzmit).

1345 Annexation of the principality of Karesi.

1346 Orhan's marriage with Theodora, daughter of John VI Cantacuzenus.

1350 Death of Davud ül-Kayserî, the first Ottoman *müderris*.

1352 Orhan grants capitulations to the Genoese. Orhan's son Süleyman reaches Adrianople. Süleyman occupies Tzympe. Beginning of the Ottoman conquests in Thrace.

1354 2 March: Annexation of Gallipoli. Occupation of Ankara.

1355 Death of Stephen Dušan and the dismemberment of the Serbian Empire.

1361 Conquest of Adrianople by Prince Murad.

1362–1389 Reign of Murad I.

1362 Death of Orhan. Accession of Murad I. Uprising against the Ottomans in Anatolia.

1363–1365 Expansion in southern Bulgaria and Thrace. Conquest of Philippopolis.

1366 The pope announces a crusade against the Ottomans. August: Amadeo VI of Savoy conquers Gallipoli.

1371 26 September: Victory at Chermanon over the Serbian princes Vukašin and Uglješa. Balkan rulers recognize Ottoman suzerainty.

1373 Joint rebellion of the Byzantine prince Andronicus and the Ottoman prince Savcı against their fathers (spring) and their defeat (September).

1375–1380 Annexation of parts of the Turcoman principalities of Germiyan and Hamidili.

1376 Andronicus IV becomes Byzantine emperor with Ottoman and Genoese support. Andronicus cedes Gallipoli to the Ottomans.

1379 John V Palaeologus, with Ottoman support, again occupies the Byzantine throne.

1383 19 September: The Ottomans in Serres.

1385 Conquest of Sofia.

1386 The Ottomans in Niš. Ottoman intervention in the Amasya region of northern Anatolia.

1387 Conquest of Thessaloniki. Victory over the Karamanid principality.

1388 27 August: Coalition of the Serbs, Bosnians, and Bulgarians defeat Ottomans at Plošnik. Autumn: Ottoman occupation of northern Bulgaria.

1389–1402 Reign of Bayezid I.

1389 15 June: Victory at Kosovo-Polje over the coalition of the Balkan states. June: Death of Murad I and accession of Bayezid I.

1389–1390 Ottoman conquests in western Anatolia terminate the existence of the principalities of Menteşe, Aydın, Saruhan, Germiyan, and Hamidili.

1390 Defeat of the Karamanids. Palaeologi in Bayezid's army in Anatolia.

1391 Annexation of Antalya and Alâiye. Conquest of Skopje. Raid in northern Albania.

1392 Ottoman presence in Kastamonu and Amasya. Retreat before Kadı Burhaneddin, sultan of Sivas.

1393 Bayezid returns to the Balkans and annexes northern Bulgaria, calls all the vassal princes in the Balkans, including the Byzantine emperor, into his presence in Verria.

1394–1402 Ottoman blockade of Constantinople.

1394 Conquest of Thessaly. Raids in the Morea (Peloponnese).

1395 Bayezid's expedition into Hungary and Wallachia. 17 May: Battle of Argesh. Wallachia becomes an Ottoman vassal state. 3 June: Execution of Shishman, king of Bulgaria. Alliance of Venice, Hungary, and Byzantium against the Ottomans.

1396 25 September: Battle of Nicopolis.

1397 Bayezid returns to Anatolia and annexes Karaman.

1398 Conquest of the Bulgarian principality of Vidin and of the principality of Kadı Burhaneddin.

1399 Ottomans occupy the Mamluk cities of Malatya and Elbistan, in the Euphrates Valley.

1400 Manuel II Palaeologus in Europe to seek for support against the Ottomans. 10 August: Timur sacks Sivas.

1401 Bayezid annexes Erzincan.

1402–1413 Interregnum.

1402 28 July: Timur defeats Bayezid at the Battle of Ankara. December: Timur takes Smyrna from the Hospitalers.

1403 8 March: Death of Bayezid at Akşehir. Beginning of interregnum. Former Turcoman principalities regain independence. Bayezid's sons Süleyman, İsa, Musa, and Mehmed begin to fight each other for control over Ottoman lands. October: Süleyman returns Thessaloniki to Byzantium.

1405 Mehmed defeats İsa and controls Ottoman Anatolian lands, while Süleyman dominates the Balkan territories. Ahmedî completes the second version of his *İskendernâme*.

1406 War between Mehmed and Süleyman.

1410 15 June and 11 July: Süleyman defeats Musa in the Balkans.

1411 Musa defeats Süleyman (February) and besieges Constantinople (summer).

1412 July: Alliance between Mehmed and Emperor Manuel against Musa. Death of Kadızâde-i Rumî.

1413–1421 Reign of Mehmed I.

1413 5 July: Mehmed defeats Musa near Sofia. Mehmed I unifies Ottoman territories and ends interregnum. Karamanid attack on Bursa. Death of Ahmedî.

1414 Mehmed I besieges Konya. Reconquest of Hamidili.

1415 Summer: Ottoman campaigns in western Anatolia. Conflict with Venice.

1416 29 May: Mustafa, son of Bayezid I, appears in Rumelia. The destruction of the Ottoman fleet by the Venetians at Gallipoli. The revolt of Şeyh Bedreddin (summer) and his execution (18 December). The Wallachian prince Mircea attacks Ottoman lands south of the Danube (autumn). Mehmed I invades the Candarid principality in northern Anatolia.

1417 Invasion of Karaman (autumn) and the conquest of Niğde and Kırşehir in central Anatolia.

1418 Military campaign against Canik.

1419 Expedition against Mircea and the occupation of Giurgiu.

1421–1444 First reign of Murad II.

1421 May: Death of Mehmed I. Accession of Murad II. Mustafa dominates Ottoman Balkans.

1422 January: Defeat of Mustafa by Murad II at Ulubat. Mustafa's execution in Edirne. 2 June–6 September: Siege of Constantinople. Murad's brother Mustafa revolts in Anatolia.

1423 Murad defeats Mustafa. Ottomans defeat the Candarids and the Karamanids. May: Ottoman military campaign in Morea. Albania enters Ottoman control.

1423–1430 Thessaloniki enters Venetian control. Ottoman-Venetian war.

1424 22 February: Peace treaty between the Ottomans and the Byzantines.

1425 Ottoman reconquest of the western Anatolian Turcoman principalities of Menteşe and Teke.

1427 19 July: Death of Stephen Lazarević of Serbia. Hungarian annexation of Belgrade. Ottoman conquest of Golubać. The Hungarian king Sigismund occupies Giurgiu. The Karamanids attack Hamidili.

1428 Ottoman-Hungarian peace. The principality of the Germiyans incorporated into Ottoman lands.

1429 Timur's son Shahrukh in Azerbaijan.

1430 Conquest of Thessaloniki (29 March) and Ioannina (October).

1432–1433 Rebellion in southern Albania.

1434–1437 Ottoman-Hungarian rivalry over Wallachia, Serbia, and Bosnia.

1435 Shahrukh in eastern Anatolia.

1437 Reconquest of Hamidili from the Karamanids. Death of Sigismund.

1438 Ottoman military campaign to Transylvania.

1439 Conquest of Smederevo. The end of independent Serbia. Bosnia becomes tributary to the Ottomans.

1440 Failure to conquer Belgrade.

1441–1442 John Hunyadi defeats the Ottomans in Transylvania.

1443 25 December: Hungarian invasion of the Balkans. Battle of Zlatitsa and Ottoman defeat. Skanderbeg revolts in northern Albania.

1444–1446 First reign of Mehmed II.

1444 12 June: Ottoman-Hungarian peace of Edirne. Restoration of Serbia. Wallachia left to Hungarian sphere of influence. August: Peace between the Ottomans and the Karamanids (Yenişehir). Hamidili ceded to the Karamanids. Abdication of Murad II in favor of his son, Mehmed II. Christian coalition attacks Ottoman Balkans. Battle of Varna (10 November) and Ottoman victory over the Hungarians and its allies.

1446–1451 Second rule of Murad II.

1446 Murad II's second accession to the throne. Military campaign to Morea.

1448 Murad II's expedition against Skanderbeg. John Hunyadi's attack on Ottoman Balkans. 17–19 October: Second Battle of Kosovo and Hungarian defeat.

1449 Military campaign against Wallachia and the reconquest of Giurgiu.

1450 Murad II's second campaign against Skanderbeg and the siege of Krujë.

1451–1481 Second rule of Mehmed II.

1451 3 February: Death of Murad II. 18 February: Accession of Mehmed II. Military campaign against the Karamanids (May–June). Renewal of peace with Venice (10 September) and Hungary (20 November).

1452 January–August: Erection of *Rumeli Hisarı* to control Bosphorus.

1453 6 April–29 May: Declaration of war against Byzantium. Siege and conquest of Constantinople. 29 May: Constantinople designated as the new capital of the Ottoman Empire. Surrender of the fortress of Silivri. The Aegean islands of Imbros, Lemnos, and Thassos declare their submission to Ottoman authority.

1454 18 April: Peace agreement with Venice. Military campaign to Serbia. Ottoman fleet enters the Black Sea. Genoese colonies of the Black Sea coasts agree to pay tribute to the Ottomans. Erection of the Old Palace in İstanbul.

1455 5 October: Moldavia becomes tributary principality. Mehmed II opens second military campaign to Serbia.

1456 Ottoman failure to conquer Belgrade. The empire of Trebizond agrees to pay tribute to the Ottomans.

1457 Skanderbeg defeats the Ottomans at Albulena.

1458 Mahmud Pasha leads an expedition against Serbia. Mehmed II enters the Morea. Construction of the *Yedikule* fortress and the *Eyüp* mosque in İstanbul.

1459 June: Smederevo surrenders, and Serbia ceases to exist. Annexation of Amastris. Pope Pius II calls for a crusade against the Ottomans. Dissolution of the Serbian Orthodox Church.

1460 Annexation of the Morea.

1461 The Candarid principality and the empire of Trebizond become Ottoman lands.

1462 Summer: Occupation of Wallachia. September: Mahmud Pasha enters Lesbos.

1463 Ottoman-Venetian war. Venetians occupy the Morea. Mehmed II enters Bosnia. 16 December: Hungarians in Jajce.

1464 Spring: Ottomans expel Venetians from the Morea. Mehmed II attacks Jajce.

1466 Expedition against Skanderbeg. Erection of the castle of Elbasan. Renewed expedition against Skanderbeg.

1468 17 January: Death of Skanderbeg. Conquest of the Karamanid principality. Turcoman tribes resist Ottoman forces in the Taurus Mountains.

1469–1474 Suppression of local opposition to Ottoman rule in Karaman.

1469 Venetian attacks on Enos and New Phocaea.

1470 11 July: Conquest of Euboea. December: Completion of Fatih Mosque complex in İstanbul. Ali Kuşcu organizes the *Semâniyye Medreses* there.

1471 The Akkoyunlus, Venice, Cyprus, the emir of Alâiyye, and the Knights of St. John form a coalition against the Ottomans.

1472 Akkoyunlu ruler Uzun Hasan's troops destroy Tokat. Karamanids together with Akkoyunlus occupy Karaman. Erection of the Topkapı Palace.

1473 11 August: Mehmed II defeats Uzun Hasan at the Battle of Başkent. Uzun Hasan's Christian allies attack Aegean coasts and Lesbos.

1474 Ottoman victory over Venetian-Karamanid coalition in southern Anatolia. Campaign against Transylvania. May–August: Siege of the Venetian fortress of Shkodër. Death of Ali Kuşcu.

1475 January: Ottoman defeat in Moldavia. June: Conquest of the Genoese colonies in the Crimea. Ottoman suzerainty over

the khanate of the Crimea.

1476 July: Mehmed II's campaign against Moldavia. Summer: Hungarian occupation of Sabacz and siege of Smederevo.

1477 Summer: Siege of the Venetian fortresses of Lepanto and Krujë. Ottoman raiders reach Venice. Molla Hüsrev completes his *Dürerü'l-Ahkâm*.

1478 6 June: Surrender of Krujë. June–August: Siege of Shkodër. Ottoman raiders in Friuli, northern Italy.

1479 25 January: Ottoman-Venetian peace. Shkodër and Krujë are left to Ottomans. Defeat of Ottoman raiders in Transylvania (October). Conquest of Anapa, Kopa, and Tamatarkhan in northern Caucasus. Occupation of the Venetian islands of St. Maura, Kephalonia, and Senta.

1480 Annexation of the duchy of Herzegovina. 11 August: Gedik Ahmed Pasha's Italian campaign and the conquest of Otranto. May–July: Mesih Pasha's siege of Rhodes. Death of Molla Hüsrev.

1481–1512 Reign of Bayezid II.

1481 3 May: Death of Mehmed II. 20 May: Accession of Bayezid II. 20 June: Civil war and the Battle of Yenişehir between Bayezid II and his brother Cem. 11 September: Surrender of the Ottoman forces in Otranto. Division of the position of *kadıasker* into Anatolian and Rumelian branches.

1482 Cem's alliance with Karamanid prince Kasım Bey and movements in Anatolia. 26 July: Cem's defeat and his flight to Rhodes. November: Execution of Gedik Ahmed Pasha.

1483 Ottoman-Hungarian peace. Death of Karamanid prince Kasım Bey.

1484 May–August: Bayezid II's campaign against Moldavia and the conquests of the fortresses of Kilia and Akkerman.

1484–1491 Ottoman-Mamluk war.

1485 Ottoman occupation of Cilicia (Tarsus, Adana, and Misis). Mamluk victories over the Ottomans at Malatya and in Cilicia.

1486 Second Ottoman defeat in Cilicia. Death of Sinan Pasha.

1488 16 August: Campaign against the Mamluks in Cilicia and the Ottoman defeat at Tarsus. Death of Molla Gûrânî and Hocazâde Muslihiddin Mustafa.

1489 2 April: Ottoman surrender of the fortress of Adana to the Mamluks. Mamluk alliance with the Turcoman principality of the Dulkadirids against the Ottomans.

1490 Ottoman-Polish peace. Mamluk siege of the Ottoman city of Kayseri and Ottoman defeat.

1491 Spring: Ottoman-Mamluk peace. Cilicia remains under Mamluk influence.

1492 Campaign against Hungary and the siege of Belgrade. Ottoman raids into Austria.

1493 Ottoman raids into Hungary and Austria.

1494 Ottoman-Hungarian peace. Execution of Lütfî Tokadî.

1495 25 February: Death of Cem. Beginning of Russo-Ottoman diplomatic relations.

1496 Conquest of Hungarian fortresses in Bosnia. Ottoman protectorate over Montenegro. Polish invasion of Moldavia. Polish-Hungarian alliance.

1497–1499 Ottoman-Polish war.

1498 Ottoman raids into Poland.

1499–1503 Ottoman-Venetian war.

1499 Ottoman naval victory over the Venetians at Sapienza (28 July) and the conquest of the Venetian fortresses of Modon (10 August), Navarino (12 August), Coron (16 August), and Lepanto (30 August). Venetian attack on Prevesa and the Venetian occupation of the island of Kephalonia.

1500 Ottoman-Hungarian war. Last Karamanid activities in the Taurus Mountains, and elimination of the Karamanids. Emergence of the Safavid power in Iran.

1501 13 August: French attack on Lesbos. The conquest of the Venetian castle of Durrës.

1502 Occupation of the Ottoman island of St. Maura by the Christian coalition of the papacy, Venice, and France. Conquest of the Hungarian fortresses of Lovec and Brusac in Bosnia. 20 May: Ottoman-Venetian peace. Ottomans regain St. Maura and keep Modon, Coron, and Navarino. Kephalonia remains Venetian.

1503 10 August: Peace between the Ottomans and the coalition of Hungary, France, Spain, Portugal, and the St. John Knights of Rhodes.

1504 The Safavid Shah Ismail occupies Baghdad. İdris-i Bitlisî completes his *Heşt Bihişt.*

1505 13 October: Completion of the Bayezid mosque.

1507 Shah Ismail raids Anatolia and attacks Dulkadir principality.

1509–1511 Succession crisis due to the senility of Bayezid II. Rivalry among the princes Korkud, Ahmed, Şehinşah, and Selim for the sultanate.

1509 29 May: Korkud in Cairo to secure Mamluk support for Ottoman sultanate. 14 September: Major earthquake in İstanbul. Death of Necatî.

1511 Civil war in the Ottoman Empire. Prince Selim moves to the Crimea to collect forces against İstanbul. March–July: Şahkulu revolt in southern Anatolia, supported by Shah Ismail. Ottoman armies suffer several defeats. Selim occupies Edirne. Death of Şehinşah. 12 July: Şahkulu defeated and killed near Sivas. 28 July: Bayezid II and Selim's forces meet in Thrace, and Selim is defeated. 21 August: Prince Ahmed's move to İstanbul prevented by the Janissaries.

1512–1520 Reign of Selim I.

1512 6 March: Janissaries demand the sultanate of Selim. 24 April: Selim forces his father to abdicate. 26 May: Death of Bayezid II. Selim I moves against his brothers in Anatolia.

1513 Execution of Korkud near Bursa. Battle between Selim I and Ahmed at Yenişehir (24 April) and Ahmed's execution.

1514 23 August: Campaign against Iran and the Ottoman victory at the Battle of Çaldıran. Selim enters Tabriz (6 September). Selim's return to Amasya (November).

1515 February: Janissary revolt in Amasya and the execution of Grand Vizier Dukaginoğlu Ahmed Pasha. 19 May: Conquest of the Safavid fortress of Kemah. 12 June: Annexation of the Dulkadirid principality. Completion of Ottoman domination over most of Anatolia.

1516–1517 Ottoman-Mamluk war.

1516 April: Conquest of the Safavid city of Diyarbekir. Submission of southeastern Anatolia to the Ottomans. Ottoman campaign against the Mamluks. 24 August: Mamluk defeat at the Battle of Mercdabık (Aleppo). 28 August: Selim I enters Aleppo. Hama (19 September), Homs (21 September), and Damascus (27 September) submit to the Ottoman forces. 30 December: Selim I enters Jerusalem.

1517 2 January: Selim I in Gaza. Ottoman army passes over the Sinai. 22 January: Battle of Reydaniyya and Ottoman victory over the Mamluks. 26 January: Selim I enters Cairo. 27–30 January: Resistance of the last Mamluk ruler, Tumanbay, resistance in Cairo. 7 April: Capture of the Safavid fortress of Mardin. 13 April: Execution of Tumanbay. 17 July: Submission of the *Şerîf* of Mecca. Selim I acquires the title of "Custodian of the Holy Places." 6 December: Hungarian attack on Zvornik (Bosnia).

1518 April: Suppression of the Lebanese rebellion. 25 July: Selim I returns to İstanbul.

1519 April: Suppression of a popular revolt in central Anatolia, led by Bozoklu Celâl.

1520–1566 Reign of Süleyman I.

1520 21 September: Death of Selim I. 30 September: Accession of Süleyman I. 3 October: Süleyman declares rule of law and justice. Those who suffered under the harsh sultanate of Selim I are compensated, while functionaries known for abuses are punished. Death of Neşrî.

1521 February: Suppression of the revolt of Canberdi Ghazali, governor of Syria. 29 August: Conquest of Belgrade. Pirî Reis completes his *Kitâb-ı Bahriyye*. Death of İdris-i Bitlisî.

1522 July: Execution of the last members of the Dulkadir dynasty. July–January: Siege of the fortress of Rhodes, defended by the Knights of St. John. December: Completion of Sultan Selim Mosque.

1523 21 January: Conquest of Rhodes. 27 June: İbrahim becomes grand vizier.

1524 Revolt of Ahmed Pasha in Egypt (January) and his execution (August).

1525 25 March: Janissary revolt in İstanbul. June: Grand Vizier İbrahim Pasha strengthens Ottoman rule in Egypt. December: French ambassador in İstanbul to ensure Ottoman support against the Habsburgs.

1526 29 August: Ottoman-Hungarian war. Battle of Mohács and Hungarian defeat. 10 September: Süleyman I enters Buda. September: Anti-Ottoman revolt in Anatolia. 10 November: John Szapolyai becomes king of Hungary.

1527 April–July: İbrahim Pasha suppresses Anatolian revolt. Winter: Reconquest of Jajce and acquisition of the fortress of Banja Luka. Ferdinand of Austria in Buda.

1529 May: Süleyman I launches campaign against the Austrians. 8 September: Reconquest of Buda. 14 September: John Szapolyai crowned in Buda. 26 September–16 October: Siege of Vienna. Execution of the Melâmî *Şeyh* İsmail Maşukî.

1530 October and November: Peace negotiations between the Ottomans and Habsburg envoys in İstanbul.

1531 December: The Austrians besiege Buda.

1532 April–September: New campaign against the Austrians. 28 August: Conquest of the fortress of Güns. 11 September: Süleyman I at Graz. 8 August: Andrea Doria captures Coron. Autumn: Ottoman-Polish alliance.

1533 22 June: Peace with Ferdinand. Barbaros Hayreddin Pasha becomes *kapudân-ı deryâ*. August: Conquest of Tunis. 12 September: Ottoman-Iranian war (August). Reconquest of Coron.

1534 16 April: Death of Kemâl Paşazâde. June: Süleyman I moves to Iran. 23 June: Capture of Van. 13 July: İbrahim Pasha enters Tabriz. October: Allegiance of the sultan of Gilan pledged to the Ottomans. 29 October: Ottoman army reaches Hamadan. 30 November: Süleyman I enters Baghdad. December: Iranians take Tabriz back and besiege Van.

1535 April: Süleyman I moves from Baghdad to Tabriz. 30 June: Re-conquest of Tabriz. 21 July: Shah Tahmasb's brother Sam Mirza joins the Ottomans. Loss of Tunis to Charles V.

1536 8 January: Süleyman I returns to İstanbul. 18 February: Süleyman I grants capitulations to France. 5 March: Execution of İbrahim Pasha. 18 November: Barbaros Hayreddin Pasha attacks Menorca.

1537 12 March: Conquest of Klis in Bosnia. May: Ottoman fleet moves to Italy. July: Raid into Apulia. 13 July: Süleyman I in Vlorë. 25 August: Siege of Corfu. Autumn: Barbaros Hayreddin Pasha secures Ottoman naval domination in the Aegean islands.

1538 13 July: Barbaros Hayreddin Pasha raids Crete. 24 July: Basra enters Ottoman realm. 27 July: Conquest of Aden by Süleyman Pasha of Egypt. 4 September: Süleyman Pasha before Diu, India. 28 September: Battle of Preveza and Ottoman victory over the crusader fleet. 4 October: Annexation of southern Moldavia. Sehî Bey presents his *Heşt Bihişt* to Süleyman I.

1539 10 August: Conquest of Castelnuovo in Dalmatia.

1540 Ottoman-Venetian peace (2 October). Death of John Szapolyai (22 August) and Habsburg siege of Buda (autumn).

1541 June–September: Campaign against the Habsburgs. 29 August: Annexation of Hungary. 2 September: Süleyman I in Buda. 20 October: Charles V attacks Algiers. 24 October: Habsburg defeat in Algeria.

1542 24 October: Habsburg attack on Buda expelled.

1543 April–October: Süleyman moves to Hungary. Conquest of Valpovo (22 June), Pécs (4 July), Siklos (8 July), Gran (Esztergom, 10 August), and Stuhlweissenburg (Istolni Belgrad, 4 September). 20 August: Capture of Nice by a Franco-Ottoman fleet.

1544 April: Conquest of Višegrad, Neograd, Hatwan, and Dombovar in Bosnia.

1545 10 November: Ottoman-Habsburg armistice.

1546 12 February: Capture of Taizz in Yemen. 4 July: Death of Barbaros Hayreddin Pasha. Latifî presents his *Tezkiretü'ş-Şuarâ* to Süleyman I.

1547 1 August: Ottoman-Habsburg peace treaty, which includes the papacy, Venice, and France. 23 August: Conquest of Sana in Yemen.

1548 March–September: Campaign against Iran. 27 July: Süleyman I in Tabriz. 25 August: Conquest of Van. November 1548–June 1549: Süleyman I spends the winter and spring in Aleppo. August: Mimar Sinan completes the Şehzâde Mosque. Death of Sehî Bey.

1549 June: Süleyman I moves from Aleppo to Diyarbekir. 17 September: Conquest of the Georgian fortress of Tortum. 12 December: Süleyman I returns to İstanbul.

1551 14 July: First attack of Admiral Turgud Reis on Malta. August: Shah Tahmasb enters Anatolia. 14 August: Seizure of Tripolis from the Maltese Knights (Libya). Sokollu Mehmed Pasha's move to Central Europe. Autumn: Conquest of Becskerek, Varad, Csanád, and Lippa.

1552 Capture of Veszprém (11 April), Timişoara (26 July), and Szolnok (September). 9 September–18 October: Siege of Eger (Erlau). April: Ottoman failure against the Portuguese at the Strait of Hormuz.

1553 6 October: Ottoman-Iranian war. Execution of Süleyman I's son prince Mustafa at Ereğli, Konya. November: Süleyman I moves to Aleppo.

1554 Occupation of Erivan (18 July), Karabagh (26 July), and Nakhchevan (28 July). 22 August: Conquest of the sancak of Kirkuk. 30 October: Süleyman I's return from Nakhchevan to Amasya. Pretender Mustafa's revolt in the Balkans. Execution of Pirî Reis. Seydî Ali Reis completes his *Kitâbü'l-Muhît*. Beginning of coffee consumption in İstanbul.

1555 29 May: Peace of Amasya with Iran. 2 June: Ottoman-Habsburg armistice. 31 July: Execution of pretender Mustafa.

1556 Ottoman-Habsburg warfare. 31 July: Failure to capture Szigeth. Conquest of the Spanish fortress of Oran in Algeria. 16 August: Mimar Sinan completes the Süleymaniye Mosque. Death of Fuzulî.

1557 Capture of the Spanish fortress of Bizerte in Tunisia. Restoration of the Serbian Orthodox Church. Seydî Ali Reis writes his *Mirâtü'l-Memâlik*. Completion of Taşköprülüzâde İsameddin Ahmed's biographic encyclopedia *Şakaiku'n-Numâniyye*.

1558 Ottoman attack on the island of Mallorca. Death of Hürrem Sultan.

1559 May: Civil war between Süleyman I's sons, Selim and Bayezid. November: Prince Bayezid takes refuge in Iran.

1560 12 March: Spanish fleet captures the fortress of Djerba. 7 May: Ottoman fleet reaches Malta. 31 July: Reconquest of Djerba.

1561 25 September: Execution of prince Bayezid in Iran. Celâlzâde Mustafa Çelebi completes his *Tabakatü'l-Memâlik ve Derecâtü'l-Mesâlik*. Death of Taşköprülüzâde İsameddin Ahmed.

1562 1 July: Ottoman-Habsburg peace.

1563 20 September: Catastrophic flood in İstanbul. Death of Admiral Seydî Ali Reis.

1565 Ottoman-Habsburg hostilities. 20 May–11 September: Siege of Malta. 28 June: Sokollu Mehmed Pasha becomes grand vizier.

1566–1574 Reign of Selim II.

1566 14 April: Conquest of Chios from the Genoese. 1 May: Süleyman I moves to Central Europe. Conquest of Szigetvár (5 August–7 September) and Babocsa (30 September). 6 September: Süleyman I's death. 24 September: Accession of Selim II. Janissary unrest in Belgrade (26 October) and in İstanbul (5 December).

1567 August: Revolt in Yemen, led by Mutahhar. Death of Celâlzâde Mustafa Çelebi.

1568 17 February: Ottoman-Habsburg peace. Spring: Campaign against the insurgents in Yemen. Âşık Çelebi completes the *Meşâirü'ş-Şuarâ*.

1569 15 May: Capture of Aden. 26 July: Reconquest of Sana. Ottoman fleet at Atjeh, Sumatra. Expedition against the Russians. 19 September: Great fire in İstanbul. September: Don-Volga canal project and the siege of Astrakhan. 18 October: Selim II grants new capitulations to France.

1570 January: Capture of Tunis. May 1570–August 1571: Expedition to Cyprus. 9 September: Conquest of Nicosia. Completion of the campaign in Yemen.

1571 20 May: Formation of Holy League against the Ottomans. 1 August: Conquest of Famagusta. 7 October: Ottoman defeat at the Battle of Lepanto.

1572 Crimean Tatars invade Muscovy. The Ottomans support Henry of Valois's accession to the Polish throne. October: Don John of Austria captures Tunis. Death of Kınalızâde Ali Çelebi and Birgivî Mehmed Efendi.

1573 7 March: Ottoman-Venetian peace. 3 June: Naval movement to southern Italy. Addition of two minarets to Haghia Sophia.

1574–1595 Reign of Murad III.

1574 June: Campaign against the prince of Moldavia. 24 August: Re-conquest of Tunis. Mimar Sinan completes the Selimiyye Mosque in Edirne. 23 August: Death of *Şeyhülislâm* Ebussuud Efendi. 12 December: Death of Selim II. 22 December: Accession of Murad III. Execution of Murad III's five brothers.

1575 22 January: Feridun Bey presents his anthology of sultanic prose writings *(Münşeâtu's-Selâtin)* to Murad III. 8 August: Renewal of Ottoman-Venetian peace.

1577 1 January: Renewal of Ottoman-Habsburg peace. 30 July: Peace treaty with Poland. Takiyüddin constructs an observatory in İstanbul.

1578 War with Iran and campaign in Georgia. 10 August: Victory of Çıldır. 24 August: Annexation of Georgia. 12 September: Capture of Shirvan. 11 November: Victory of Shemakha over the Iranians. 4 August: Battle of Vadi as-Sayl (Alcazarquivir) in Morocco and the defeat of the Portuguese. Morocco under Ottoman protection.

1579 7 January: Ottomans evacuate Shirvan. 12 October: Murder of Grand Vizier Sokollu Mehmed Pasha. 23 October: Reconquest of Shirvan. 30 March: Iranian attack on Tiflis. March: Development of English-Ottoman diplomatic relations.

1580 Capitulations granted to English merchants. Destruction of Takiyüddin's observatory by Janissaries.

1581 7 January: Iranian peace proposals. 6 July: New capitulatory grants to France. Mustafa Âlî completes his *Nushâtü's-Selâtin*.

1582 Death of Latifî.

1583 16 March: Death of Feridun Bey. 6 June: Özdemiroğlu Osman Pasha's victory over the Iranians at Besh-Tepe in Caucasus. Construction of fortresses in Shemakha (July) and Erivan (October). Druz Emir Fahr ad-Din of Ma'n declares independence in Lebanon.

1584 October 1583–November 1584: Conflict among Crimean princes for the khanate.

1585 22 September: Ottomans enter Tabriz. 23 September: Annexation of Azerbaijan. 6 November: Iranians defeat Ottomans at Fahusfanj (Tabriz). Death of Takiyüddin.

1586 Additional army units in Azerbaijan. Gelibolulu Mustafa Âlî completes his *Menâkıb-ı Hünerverân*.

1587 Establishment of regular provincial administration in Georgia.

1588 October: Conquest of Karabagh and Ganja. 9 April: Death of Mimar Sinan.

1589 3 April: Debasement of coins and Janissary revolt in İstanbul.

1590 21 March: Ottoman-Iranian peace. 29 November: Renewal of peace with the Habsburgs.

1591 Rejection of Iranian demands for the return of some former Iranian lands.

1592 October: Ottoman raids into Austria terminate the peace with the Habsburgs, Habsburgs refuse to pay tribute.

1593 27 January: Sipahi rebellion in İstanbul. 20 June: Austrian victory over the Ottomans at Sisak. July: Campaign against the Habsburgs. 13 October: Capture of Veszprém. 4 November: Defeat at Stuhlweissenburg.

1594 May: Habsburg attacks on Gran and Hatwan. Capture of the fortress of Tata (17 July) and of Raab (Györ, Yanıkkale, 27 September). 16–22 October: Ottomans besiege Komarno. 13 November: Massacre of Muslims in Wallachia and Moldavia. November: The princes of Transylvania, Wallachia, and Moldavia join the Habsburgs.

1595–1603 Reign of Mehmed III.

1595 6 January: Wallachian army burns Silistria. 16 January: Death of Murad III. 27 January: Accession of Mehmed III. 28 January: Mehmed III executes his nineteen brothers. 14 May: Conversion of Wallachia and Moldavia into regular provinces. 4–7 August: Clashes with the Habsburgs at Gran and Ottoman defeat. 24–28 August: Battle of Kalugeran with the Wallachians and the occupation of Bucharest. Loss of the fortress of Gran (2 September) and Višegrad (8 September) to the Habsburgs. 18 September: Capture of Târgovişte. 31 October: Wallachians capture Giurgiu (Yergöğü) and massacre civil Muslim population. October: Ottoman retreat from Wallachia.

1596 20 June: Mehmed III moves to Central Europe. 3 September: Fall of the fortress of Hatwan to Austrians. 21 September: Mehmed III at the plain of Erlau (Eger, Eğri). 23 September: Conquest of the fortress of Erlau. 25–26 October: Ottoman victory over the Habsburgs at the Battle of Mezökeresztes (Haçova). October: Brutal disciplinary measures against *sipahi* units at Mezökeresztes creates social discontent among the class of *timar* holders in Anatolia. 22 December: Mehmed III in İstanbul. Beginnings of Celâlî disorders in Anatolia. Mustafa Âlî completes his *Künhü'l-Ahbâr*.

1597 Habsburgs besiege Raab (Yanıkkale) and threaten Buda. 9 June: Campaign against the Habsburgs. 12 October: Ottomans capture the fortress of Tata. 23 October: The prince of Transylvania besieges Timişoara.

1598 29 March: Loss of Raab. Capture of the fortresses of Csanad (8 September) and Arad (10 September) by the Ottomans. 28 September: Austrians besiege Buda. 30 September: Prince Michael of Wallachia attacks Nicopolis (Niğbolu). Celâlî chief Karayazıcı Abdülhalim occupies Urfa.

1599 15 May: Ottomans move to Central Europe. June: Military expedition against the Celâlî rebels. 18 September: Ottoman army reaches Buda. Death of Hoca Sadeddin Efendi (2 October). Ottoman-Habsburg peace talks at Waitzen (Vaç, 11 October) and at Parkany (Ciğerdelen, 13 October). October: Prince Michael occupies Moldavia and Transylvania. Georgian prince Simon rebels against the Ottomans.

1600 7 April: Death of Bâkî. 25 April: Karayazıcı Abdülhalim submits to the government troops in Urfa. 23 September: Karayazıcı defeats Ottomans in Kayseri. 22 October: Conquest of the fortress of Kanisza (Kanije) from the Habsburgs. Death of Gelibolulu Mustafa Âlî and Selânikî Mustafa Efendi.

1601 9 August: Military campaign in Central Europe. 12 August: Government victory over Karayazıcı at Sepetli (northern Anatolia) and the death of Karayazıcı. 19 August: Death of Prince Michael. 18 November: Archduke Ferdinand defeated before Kanisza.

1602 6 August: Reconquest of Stuhlweissenburg. Autumn: Archduke Matthias captures Pest and besieges Buda.

1603–1617 Reign of Ahmed I.

1603 6 January: Sipahi revolt in İstanbul. 7 June: Execution of Mehmed III's greater son Prince Mahmud. 14 July: Ottoman defeat at Pest. 26 September: Shah Abbas captures Tabriz. 29 September: Iranian victory at Sofyan. 26 October: Loss of Nakhichevan to the Iranians. 15 November: Surrender of the city of Erivan to Iran. 22 December: Death of Mehmed III. 23 December: Accession of Ahmed I.

1604 8 June: Shah Abbas conquers the fortress of Erivan and Kars. 15 June: Military campaign against Iran. 25 September: Reconquest of Pest. 18 October: Siege of Gran.

1605 14 June: The Transylvanians change sides in favor of the Ottomans. Ottoman conquest of Parkany (29 August) and Višegrad (8 September). 9 September: Iranian victory over the Ottomans at Orumieh. 3 October: Reconquest of Gran. 18 October: Capture of Steinmanger (Szombathely). 12 November: Celâlî rebels defeat government troops at Bolvadin. 20 November: Ottomans declare the Transylvanian prince Bocskai ruler of Transylvania. Beginning of the consumption of tobacco within Ottoman lands.

1606 September: Rebellion of Canbulatoğlu Ali Pasha, the *Beglerbegi* of Aleppo. 11 November: Ottoman-Habsburg peace treaty of Zsitvatorok.

1607 January: Celâlî rebels reach western Anatolia. 15 June: Grand Vizier Kuyucu Murad Pasha moves to Anatolia to suppress the Celâlîs. 23 October: Government troops defeat the joint forces of Fahr ad-Din of Ma'n and Canbulatoğlu Ali Pasha at Oruçovası (Aleppo). 13 November: Aleppo enters government control.

1608 Defeat of the Celâlîs at Alacaçayır (Maraş, 5 August) and Şebinkarahisar (2 September). 18 December: Return of Kuyucu Murad Pasha to İstanbul.

1609 June: Elimination of the remnants of the Celâlîs in Anatolia.

1610 24 May: Military campaign against Iran.

1612 20 November: Ottoman-Iranian peace.

1613 Summer: Ban on the consumption of alcohol.

1614 July: Transylvania moves closer to İstanbul. 6 July: Naval attack on Malta. August: Cossack raid on Sinop.

1615 22 May: Campaign against Iran.

1616 11 September–5 November: Siege of Erivan.

1617–1618 First reign of Mustafa I.

1617 9 June: Completion of the Sultan Ahmed Mosque. 27 September: Ottoman-Polish peace. 21 November: Death of Ahmed I. 22 November: Accession of Mustafa I.

1618–1622 Reign of Osman II.

1618 26 February: Deposition of Mustafa I, accession of Osman II. 10 September: Iranian victory over the Ottomans at Pol-e Shikeste. 26 September: Ottoman-Iranian peace.

1620 20 September, 7 October: Defeat of the Polish armies in northern Bessarabia.

1621 12 January: Execution of Prince Mehmed. 24 January: The freezing of the Golden Horn. 9 February: Freezing of the southern part of Bosphorus. May–September: Military campaign against Poland, led by Osman II. 8 September–27 September: Indecisive Ottoman attacks on the Polish fortress of Khotin. 6 October: Ottoman-Polish peace and the annexation of Khotin.

1622–1623 Second reign of Mustafa I.

1622 19 May: Janissary revolt against Osman II, deposition of Osman II (19 May). Second accession of Mustafa I. 20 May: Execution of Osman II. November: Janissary domination in the capital. Rebellion of Abaza Mehmed Pasha, the *beglerbegi* of Erzurum, against the Janissaries.

1623–1640 Reign of Murad IV.

1623 1–8 January: Sipahi rebellion in İstanbul and the execution of the executioners of Osman II. March: Most of the

Anatolian governors join the rebellion of Abaza Mehmed Pasha. Mass killings of Janissaries in Anatolia by local troops. 10 September: Deposition of Mustafa, accession of Murad IV.

1624 12 January: Loss of Baghdad and Iraq to Iran. May–July: Revolt in the Crimea against the Ottomans. 20 July: Cossack raids to the Bosphorus. 5 September: Defeat of Abaza Mehmed Pasha by the government army at Kayseri and the suppression of the revolt. Abaza Mehmed Pasha remains *beglerbegi* of Erzurum. December: Suppression of the Cennetoğlu revolt in western Anatolia. Emir Çelebi completes his *Enmuzecü't-Tıbb.*

1625 May: Campaign against Iran to reconquer Baghdad. 12 November: Ottoman-Safavid troops clash near Baghdad. 13 November: Siege of Baghdad.

1626 29 April: Clash of Ottoman-Safavid armies at Baghdad. 3 July: Ottoman retreat from Baghdad without concrete results. Summer: Second Abaza Mehmed Pasha revolt. December: Campaign against Abaza Mehmed Pasha.

1627 Summer: Iranian siege of Ahıska (Akhalsiche). 15 November: Unsuccessful siege of Erzurum, center of the revolt of Abaza Mehmed Pasha.

1628 6 September: Second siege of Erzurum. 22 September: Submission of Abaza Mehmed Pasha. 3 October: Death of Aziz Mahmud Hüdaî Efendi.

1629 June 1629–November 1630: Campaign against the Iranians.

1630 5 May: Victory of Mihriban over the Safavids (southwestern Iran). 9 June: Occupation of Hamadan. 25 June: Murad IV forbids Nef'î to write satirical poems. 14 July: Victory of Çemhal (Luristan). 5 October–14 November: Second siege of Baghdad. Retreat of the Ottoman army.

1631 Koçi Bey submits his reform memorandum to Murad IV.

1632 10 February: Janissary revolt and the murder of the Grand Vizier Hafız Ahmed Pasha. 10 February–18 May: Grand Vizier Recep Pasha, supported by the Janissaries, dominates the palace. 18 May: Murad IV executes Recep

Pasha. 8 June: The sultan takes control over the Janissaries. August: Suppression of the revolt of İlyas Pasha in western Anatolia.

1633 2 September: Great fire in İstanbul. 16 September: Closure of coffee shops in İstanbul and ban on the consumption of tobacco. 15 October: Expulsion of the Safavids from Van. Autumn–Winter: Pacification of Anatolia.

1634 5 August: Repression of the *ilmiyye* class. Ban on the consumption of alcohol. September: Ottoman-Polish peace.

1635 March–December: Campaign of Revan (Erivan) against the Iranians. 13 April: Execution of the Druze emir Fahr ad-Din of Ma'n. 28 July–8 August: Conquest of Erivan. 27 August: Execution of Princes Bayezid and Süleyman. 11 September: Occupation of Tabriz. 27 September: Execution of Nef'î.

1636 1 April: Loss of Erivan to the Iranians. 1 October: Ottoman defeat at Ardalan (central Iran). 3 October: Disorders in Transylvania and Ottoman defeat at Szalonta.

1637 17 February: Execution of Prince Kasım. April 1637–January 1639: Murad IV launches campaign to reconquer Baghdad. 5 July: Loss of the fortress of Azov to the Don Cossacks.

1638 16 October–25 December: Reconquest of Baghdad. Death of Emir Çelebi.

1639 17 May: Ottoman-Iranian Treaty of Kasr-ı Şirin. Death of Mustafa I.

1640–1648 Reign of İbrahim.

1640 9 February: Death of Murad IV, accession of İbrahim (9 February). 30 August: Great fire in İstanbul.

1642 February: Reconquest of the fortress of Azov.

1645 19 April: Campaign for the conquest of Crete from Venice. 24 June: Ottoman troops enter Crete. 26 June: Great fire in İstanbul. 27 June–19 August: Conquest of Khanea.

1646 9 March: Conquest of the fortress of Kisamo (Crete). 7 April: Venetians occupy Bozcaada (Tenedos). Conquest of the

fortresses of Milopotamo (11 October) and Rethymnon (15 October) in Crete.

1647 7 July: Ottoman blockade of Herakleion (Crete). September: Venetian attacks on the Bosnian fortresses of Šibenik, Klis, and Knin.

1648–1687 Reign of Mehmed IV.

1648 24 May: The Venetian fleet blockades the Dardanelles. 29 May: Earthquake in İstanbul. 12 June–23 October: Siege of Herakleion. 8 August: Deposition of Sultan İbrahim, accession of Mehmed IV. 18 August: Execution of İbrahim. 28 October: Suppression of the revolt of the Sipahis in İstanbul and the beginning of the domination of the Janis-saries. Sabbatai Sevi begins to propagate his new religious belief. Kâtib Çelebi completes his *Cihânnümâ*.

1649 May: Clash with the Venetian fleet and the lifting of the Venetian blockade of the Dardanelles. 7 July: Defeat of the rebel Gürcü Abdünnebi near İstanbul. 30 August: Second siege of Herakleion.

1650 15 March: Second Venetian blockade of the Dardanelles. Death of Koçi Bey.

1651 9 June: Occupation of the fortress of Estiye (Crete). 13 June: Defeat of the Ottoman fleet at the island of Naxos by the Venetians. 21 August: Popular revolt in İstanbul due to the debasement of coins. 3 September: Execution of Kösem Sultan and the end of the domination of the Janissaries. Shift of power to Hatice Turhan Sultan.

1653 Kâtib Çelebi completes his *Düstûrü'l-Amel fi Islahi'l-Halel*.

1653–1654 Grand Vizier Tarhuncu Ahmed Pasha's rigid policies to settle Ottoman finances.

1654 16 May: Victory over the Venetian fleet at the Dardanelles.

1656 4–9 March: Popular revolt in İstanbul due to the debasement of coins and the execution of higher Ottoman functionaries. 26 June: Ottoman defeat by the Venetian fleet at the Dardanelles. Venetians occupy the islands of Tenedos

(Bozcaada), Samothraki (Semadirek), and Lemnos (Limni). 15 September: Köprülü Mehmed Pasha becomes grand vizier. Sekban revolt in Anatolia, led by Abaza Hasan Pasha.

1657 19 July: Venetian fleet forced to leave the Straits. 1 September: Ottomans regain Tenedos (Bozcaada). 24 September: Death of Kâtib Çelebi. 15 November: Venetians expelled from Lemnos (Limni).

1658 Köprülü Mehmed Pasha leads a campaign against the Transylvanian rebel George Rakoczy (23 June). Ottomans appoint Barkczai as the king of Transylvania. Annexation of the Transylvanian fortresses of Jenoe, Sebes, and Lugos (1 September). Military expedition in Anatolia to suppress the revolt of Abaza Hasan Pasha (November).

1659 17 February: Massacre of the leaders of the Abaza Hasan Pasha revolt in Aleppo. 12 July: Ottomans and the Crimean Tatars defeat Russians at Konokop (Ukraine). 12 November: Defeat of the Wallachian rebel Mihnea. Transfer of the Wallachian capital from Tirgovişte to Bucharest. Ghika becomes the prince of Wallachia.

1660 23 May: Attempts of Rakoczy to regain Transylvania with Habsburg support prevented by the Ottoman victory at Szamos. 24 July: Major fire in İstanbul. July, August: Military operation against the Habsburgs. 27 August: Conquest of the fortress of Grosswardein in Banat from the Austrians (Varad).

1661 29 October: Death of Köprülü Mehmed Pasha. 30 October: His son Köprülüzâde Fazıl Ahmed Pasha becomes grand vizier. Completion of the Köprülü library in İstanbul.

1662 23 January: Defeat of John Kemény, who killed Barkczai and claimed to be the king of Transylvania. Ottomans appoint Michael Apafy as the new prince of Transylvania.

1663 12 April: Köprülüzâde Fazıl Ahmed Pasha opens military campaign against the Habsburgs. 17 August: Ottomans besiege the fortress of Neuhäusel (Ujvar) in the Habsburg-dominated part of Hungary. 24 September: Conquest of Neuhäusel. 3 November: Ottomans take Novigrad (Slovakia).

1664 25 January: Habsburgs besiege Szigetvar. 30 June: Conquest of the fortress of Serinvar (Yenikale) in Croatia. 1 August: Holy League troops, consisting of Habsburg, Spanish, and French contingents, defeat the Ottomans at St. Gotthard. 10 August: Ottoman-Habsburg peace of Vasvar.

1665 24 July: Fire at the Topkapı Palace.

1666 15 May: Köprülüzâde Fazıl Ahmed Pasha moves to Crete. November: Concentration of troops at Herakleion. Arrest of Sabbatai Sevi and his forced conversion to Islam.

1667–1669 25 May 1667–5 September 1669: Siege of Herakleion.

1669 Ottoman-Venetian peace (5 September) and the occupation of the fortress of Herakleion (27 September). Crete enters full Ottoman control.

1670 5 May: Köprülüzâde Fazıl Ahmed Pasha leaves Crete for Tekirdağı.

1672 Disagreement with Poland over the status of Ukrainian Cossacks. 4 June: Expedition led by Mehmed IV against Poland to protect the Cossack hetman Doroshenko. 18 August: Siege of the Polish fortress of Kamenec. Conquest of Kamenec (27 August) and Lwow (9 September). 18 October: Ottoman-Polish peace of Buczacz (Bucaş), which acknowledges Ottoman territorial gains and obligates Poland to pay tribute to the Ottoman Empire. The Polish Diet rejects this agreement. Poles take Lwow back.

1673 7 August: Military campaign against Poland to enforce the agreement of Buczacz. 10 November: Poles conquer the Ottoman fortress of Khotin.

1674 18 August: Conquest of the Polish fortress of Ladyzyn.

1675 August: Unsuccessful Ottoman siege of Lwow.

1676 27 September: Ottomans defeat the Poles at the Battle of Zorawno (İzvança). 3 October: Death of Köprülüzâde Fazıl Ahmed Pasha. 5 October: Merzifonlu Kara Mustafa Pasha becomes grand vizier. 27 October: Ottoman-Polish peace of Zorawno, which confirms the peace of Buczacz. Kamenec and Ukraine become Ottoman lands.

1677 Ottoman-Russian disagreement over Cossack Doroshenko, who allies himself with the Russians. 14 August–7 September: Unsuccessful Ottoman siege of Czehryn. Dismissal of the Crimean khan Selim Giray due to his failure at the siege. Employment of the *Mâlî* calendar in financial transactions.

1678 30 April: Mehmed IV launches military campaign against Russia. 19 July–20 August: Siege of the Russian fortress of Czehryn. 21 August: Conquest of Czehryn. 29 October: Military campaign against Russia.

1681 11 February: Ottoman-Russian peace, whereby Russia acknowledges Kamenec-Podolia as Ottoman territory. 24 July: French naval attack on Algerian ships in Chios.

1682 9 January: Ottomans acknowledge Imre Thököly's claims to central Hungary. 9 June: Rejection of the Habsburg offer to extend the peace treaty of Vasvar for another twenty years. 27 July: The *beglerbegi* of Buda, İbrahim Pasha, moves to central Hungary. 15 August: Seizure of the fortress of Kosice (Kaşa, Kaschau) from the Austrians. Thököly ascends to the throne of central Hungary.

1683 1 April: Military campaign against the Habsburgs. 27 June: Merzifonlu Kara Mustafa Pasha decides in Stuhlweissenburg to attack Vienna. 14 July–12 September: Second siege of Vienna. 12 September: A coalition of Austrians, Poles, Saxons, and Bavarians defeats a coalition of Ottomans, Crimean Tatars, Wallachians, and Transylvanians at Kahlenberg (Alaman Dağı). 22 September: Ottoman army retreats to Buda. Dismissal of the Crimean khan Murad Giray. 1 November: Loss of Gran to the Poles. 25 December: Execution of Grand Vizier Merzifonlu Kara Mustafa Pasha in Belgrade.

1684 18 June: Formation of another Holy League, consisting of the Habsburgs, the papacy, Venice, Poland, Malta, Tuscany, and (later) Russia. Austrians take Višegrad. 27 June: Ottoman defeat at Waitzen. 15 July–3 November: Unsuccessful Austrian siege of Buda. 15 July: Venice declares war on the Ottomans. 8 August: Venetians attack the Dalmatian coast and conquer the fortress of St. Maura. 26 September: Defeat of the

Polish king Sobieski at Kamenec. 28 September: Loss of Prevesa to Venice.

1685 August: Venetian conquest of the fortress of Coron. 16 August: Unsuccessful Ottoman attempt to regain Gran. 19 August: Loss of Neuhäusel to Habsburgs. 10 October: Ottoman victory over Poland in Bojan. Ebubekir ed-Dimaşkî translates Wilhelm and Joan Blaeuv's *Atlas Major*.

1686 Venetians gain Navarino (15 June), Modon, Arkadia, Argos (July), and Nauplia (30 August). 2 September: Loss of Buda to Habsburgs. September, October: Surrender of the fortresses of Simontornya, Siklos, Pécs, Szeged, and Kaposvar.

1687–1691 Reign of Süleyman II.

1687 12 August: Austrians defeat the Ottomans at the Battle of Mohàcs. September: Surrender of the fortresses of Valpo, Požega, and Osijek. 3 September: Unsuccessful Polish attempt to take Kamenec. 5 September: Rebellion of the Ottoman army against its commander, Grand Vizier Süleyman Pasha. September, October: Janissary units move to İstanbul. 25 September: Loss of Athens and the Morea to Venetian control. 8 November: Deposition of Mehmed IV and accession of Süleyman II.

1688 14 January: Habsburgs capture Erlau. 14 August: The Crimean Tatars save Kamenec from Polish siege. Loss of Stuhlweissenburg (İstolni Belgrad, 6 September) and Belgrade (8 September) to Austrians. 30 October: Failure of the Venetians to occupy Euboia (Eğriboz).

1689 25–30 May: Crimean Tatars defeat Russians at Perekop (Orkapu). 6 June: Süleyman II leads an army against the Austrians. 8 July: Conquest of the fortresses of Gladova and Orsova. Austrians defeat the Ottomans at Batucina (30 August) and Niš (24 September). 25 October: Köprülüzâde Fazıl Mustafa Pasha becomes grand vizier. Ottomans cease to control Vidin, Skopje, Priština, Prizren, and Vlorë.

1690 January–February: Crimean khan Selim Giray regains Macedonia and the Kosovo region. 7–8 June: Fire in İstanbul. 11 July: Habsburgs conquer the fortress of Kanisza.

Köprülüzâde Fazıl Mustafa Pasha recovers Niš (9 September), Smederevo (27 September), and Belgrade (8 October). Financial reform and the introduction of a new silver coin, the *Guruş*.

1691–1695 Reign of Ahmed II.

1691 1–2 January: Fire at the covered Egyptian market (Egyptian Bazaar) in İstanbul. 6 March: Reconquest of Vlorë from the Venetians. 22 June: Death of Süleyman II and the accession of Ahmed II. 19 August: Habsburgs defeat the Ottomans at the Battle of Slankamen, and Grand Vizier Köprülüzâde Fazıl Mustafa Pasha dies.

1692 12 June: Loss of the fortress of Varad (Varazdin) to Habsburgs. 18 July: Venetians attack Khanea, Crete. Polish army besieges Kamenec (Ukraine). Fortification of Belgrade.

1693 6 January: Death of Mehmed IV. 7 June, 5 September: Major fires in İstanbul. 7 August–12 September: Unsuccessful Austrian siege of Belgrade.

1694 28 June: Venetians gain the fortress of Gabella (Dalmatia). 12 September: Ottomans attack Peterwardein. 21 September: Loss of Chios to Venice.

1695–1703 Reign of Mustafa II.

1695 6 February: Death of Ahmed II and accession of Mustafa II. 22 February: Ottomans regain Chios. 30 June: Mustafa II leads the army to the Austrian front. 9 September: Conquest of the fortress of Lippa (Banat) from Habsburgs. 18 September: Naval victory over the Venetians at Mytilene. 22 September: Habsburgs lose the fortress of Lugos to the Ottomans. 13 October: Peter the Great attacks the fortress of Azov. Introduction of life-term tax farming.

1696 6 August: Russians take Azov. 27 August: Conquest of the fortress of Olasch (Banat) from the Habsburgs.

1697 11 September: Austrians defeat the Ottomans at Zenta. 18 September: Amucazâde Hüseyin Pasha becomes grand vizier. 17 October: A Habsburg army destroys Sarajevo.

1698 October: Beginning of peace talks between the Ottomans and the Holy League at Karlowitz.

1699 26 January: Treaty of Karlowitz. Ottomans retreat from Hungary, Croatia, Transylvania, and the western Ukraine. 10 September: Mustafa II returns from Edirne to İstanbul.

1700 14 July: Peace Treaty of İstanbul with Russia. The khanate of the Crimea ceases to be the suzerain power over Russia.

1701 3–4 December: Fire at the great covered market of İstanbul.

1702 4 September: Amucazâde Hüseyin Pasha resigns from grand vizierate due to disagreements with *Şeyhülislâm* Feyzullah Efendi.

1703–1730 Reign of Ahmed III.

1703 24 January: Rami Mehmed Pasha becomes grand vizier. 18 July–22 August: Revolt against *Şeyhülislâm* Feyzullah Efendi. 22 August: Deposition of Mustafa II and accession of Ahmed III. 17 November: The new sultan ensures the elimination of the leaders of the revolt. 29 December: Death of Mustafa II.

1704 A Mamluk dynasty takes control over Baghdad.

1706 Plague in İstanbul.

1707 Death of Rami Mehmed Pasha.

1708 14 December: Conquest of the Algerian fortress of Oran (Vahran). Debasement of coinage. Earthquake in İstanbul.

1709 August: Swedish king Charles XII takes refuge in the Ottoman Empire following his defeat by Peter the Great at Poltava. Death of Alexander Mavrocordato.

1710 Ottomans refuse to hand over Charles XII to Russia.

1711 9 April: Russo-Ottoman war over Pruth. Grand Vizier Baltacı Mehmed Pasha moves against Peter the Great. 19–20 July: Ottomans surround Peter the Great and his army at Pruth. 21 July: Baltacı Mehmed Pasha releases Peter the Great and his army with conditions. Death of Itrî. Plague in İzmir.

1712 10 April: Death of Nâbî. 16 April: Peace treaty of İstanbul, whereby Russians withdraw from the fortress of

Azov.

1713 24 June: Russo-Ottoman treaty of Edirne stipulates the conditions for sending Charles XII back to Sweden. Plague in Thessaloniki.

1714 July: Earthquake in Patras. 8 December: Ottoman decision to begin war against Venice.

1715 1 April: Ahmed III opens a campaign against Venice. 7 June: Seizure of the island of Tenos from the Venetians. 7 August: Venice loses northern Morea during the Ottoman conquest of Nauplia. 22 August: Completion of the conquest of the Morea. 24 September: Venetians lose the fortresses of Souda, Granbusa, and Sparlanka in Crete.

1716 24 April: Ottoman-Habsburg war. 5 August: Austrians defeat the Ottomans at the Battle of Peterwardein. 20 October: Death of Naîmâ (September). Loss of Timişoara to the Austrians.

1717 18 August: Austrians take Belgrade from the Ottomans. Severe earthquake in Kayseri.

1718 9 May: İbrahim Pasha (Nevşehirli Damad) becomes grand vizier. 16–17 July: Major fire in İstanbul. 21 July: Treaty of Passarowitz. Ottomans regain the Morea from Venice and leave Belgrade to the Austrians. The Sublime Porte begins to appoint Phanariot Greeks as princes of Wallachia and Moldavia.

1718–1730 Tulip Period.

1719 6 March, 25 May: Earthquake and plague in İstanbul, causing the deaths of nearly 150,000 people. 21–22 July: Major fire in İstanbul.

1721 Aleppo suffers from plague.

1723 9 July: Ottomans open war against Iran and annex Georgia. 15 October: Conquest of Kirmanshah from Iran.

1724 6 May: Ottomans gain Khoy. 24 June: Russo-Ottoman treaty for the partition of western Iran. Occupation of Hamadan (31 August) and Erivan (3 October).

1725 Conquest of Tabriz (3 August), Gandja (4 September), and Khorramabad (6 September). Death of İsmail Hakkı Bursalı.

1726 Plague in İstanbul.

1727 July: İbrahim Müteferrika and Mehmed Said found the first Muslim printing press. 4 October: Peace of Hamadan acknowledges Ottoman territorial gains.

1729 27 July: Major fire in İstanbul.

1730–1754 Reign of Mahmud I.

1730 2 July: Iranians under Nadir Khan gain Nehavend from the Ottomans. July: Loss of Hamadan to Iran. 3 August: Decision to open a new campaign against Iran. 28 September–2 October: Patrona Halil Revolt. The murder of Grand Vizier İbrahim Pasha (1 October), deposition of Ahmed III, and accession of Mahmud I (2 October). 15 November: Elimination of the leaders of the revolt. Death of Nedim.

1731 28 January: Suppression of an Albanian revolt in İstanbul. 30 July: Reconquest of Kirmanshah from the Iranians. 16 September: Victory over the Iranians at Koridjan. 11 October: Ottomans take Orumieh. 4 December: Submission of Tabriz.

1732 10 January: Peace agreement with Iran secures Ottoman conquests in northern Azerbaijan, Daghestan, and Georgia. İbrahim Müteferrika publishes his *Usûlü'l-Hikem fî Nizâmi'l-Ümem*. Death of Levnî.

1733 12 January: Iranian attack on Baghdad. 19 July: Ottoman victory over Nadir Khan at Baghdad. Autumn: Ottoman losses in Caucasus and northern Iraq. The French renegade Ahmed Pasha reorganizes the grenadier unit. Founding of a military technical school *(Hendesehâne)* in Üsküdar.

1736 Russians attack the Crimea and seize the fortresses of Azov (3 May) and Kılburun (May). 16 June: Ottomans open military campaign against Russia. 1 July: Death of Ahmed III. 17 October: Treaty of İstan-bul with Iran, wherein the Ottomans leave Caucasus to Iran and recognize the border

settled by the Treaty of Kasr-ı Şirin. 12 November: Defeat of the Russians by the Crimean Tatars. Plague in Cairo.

1737 Austrians attack the Balkans. Defeat of the Austrians at Banja Luka (Bosnia, 4 August), Vidin (Bulgaria, 10 September), Pirot (Serbia, 11 September), and Niš (20 October). 6 April: Earthquake in İzmir. Russians expelled from the Crimea and Azov. Emergence of the Vahhabi movement in central Arabia.

1738 8 August: Russian defeat at Dniestr. August: Russians retreat from the fortresses of Kılburun and Oczakof. 15 August: Ottomans take Orsova from the Habsburgs. 17 September: Austrian defeat at Belgrade.

1739 April: Earthquake in İstanbul. 22 July: Victory over the Austrians at Krozka. 19 August: Loss of the fortress of Khotin to the Russians. August: Russian occupation of Yassy and Bendery. 4 September: Ottomans regain Belgrade. 18 September: Treaty of Belgrade with the Habsburg Empire and Russia.

1740 Ottomans grant France Capitulations, which have permanent status. Coins debased.

1741 İzmir and Thessaloniki suffer from plague.

1743 27 September–4 October: Ottoman-Iranian war. Summer: Nadir Shah attacks Baghdad and gains Kirkuk. Unsuccessful siege of Mossul by the Iranians.

1744 29 July–9 October: Unsuccessful siege of Kars by Nadir Shah.

1745 23 August: Iranians defeat the Ottomans at Kaghaverd (Erivan).

27–28 December: Major fire in İstanbul. Death of İbrahim Müteferrika.

1746 4 September: Peace with Iran. Preservation of the borders stipulated by the Treaty of Kasr-ı Şirin (1639).

1748 Rebellion of Muslims in Bosnia against new taxation measures.

1749 Ahmed Resmî Efendi completes his *Hâlifetü'l-Rüesâ*.

1750 3–4 February: Major fire destroys İstanbul. 26–27 April: Fire burns the great covered market of İstanbul. June: Earthquake in Patras. Earthquake (29–30 July) and plague in İstanbul.

1754–1757 Reign of Osman III.

1754 2–3 September: Earthquake in İstanbul. 13 December: Death of Mahmud I and the accession of Osman III.

1755 Severe winter in İstanbul. 11 January: Freezing of the Golden Horn. 27–28 September: Catastrophic fire destroys most of İstanbul.

1756 Major fire (4–5 July) and earthquake in İstanbul.

1757–1774 Reign of Mustafa III.

1757 İbrahim Hakkı (Erzurumlu) completes his *Marifetnâme*. 11 January: Koca Râgıb Pasha becomes grand vizier. 29 October: Death of Osman III. 30 October: The accession of Mustafa III.

1758 Ahmed Resmî Efendi completes his *Viyana Sefaretnâmesi*.

1759 30 October, 25 November: Severe earthquakes in Aleppo, Damascus, Safed, and Nablus.

1759–1760 Plague in Thessaloniki, İzmir, Alexandria, and Cairo.

1762–1763 Plague in Thessaloniki and Aleppo.

1763 7 April: Death of Koca Râgıb Pasha.

1765 11 July: Earthquake in İzmir.

1766 22 May: Major earthquake in İstanbul. Military campaign against Imeretia (Georgia) to restore the vassal status of this kingdom. Debasement of coins. Plague in İzmir.

1768 8 October: Ottomans declare war on Russia in response to Catherine II's interference in the selection of the Polish king.

1769 31 January: Crimean Tatars attack Russia. 27 March: The Ottoman army moves against Russia. 1 May, 12 August:

Defeat of the Russians at Khotin. 21 September: Loss of Khotin. Russians occupy Moldavia and Wallachia. Revolt in Egypt, led by Ali Bey.

1770 February–April: Russian Baltic fleet reaches the Aegean Sea and instigates a Greek revolt. April: Suppression of this revolt. 6–7 July: Russians destroy the Ottoman fleet at Çeşme. 1 August: Ottoman defeat at Kagul (Danube Delta). Autumn: Ottomans evacuate Wallachia. 22 October: Ottomans regain Lemnos from the Russians. Egyptians occupy the Hijaz, Palestine, and Damascus. Plague in İstanbul.

1771 24 June: Crimean Tatar alignment with Russia and the Russian occupation of the Crimea. Russian defeats at Oczakov (2 August) and Giurgiu (12 September). Subhizâde Abdülaziz Efendi completes the first full translation of a European medical work, Hermann Boerhave's *Aphorisma*. Plague in İstanbul.

1772 Peace talks in Fokşani (August) and in Bucharest (9 November 1772–15 February 1773).

1773 May: Suppression of the Egyptian revolt. Ottomans stop the Russian advances to Silistria (29 June) and to Varna (20 October). Opening of the Naval Engineering School. Plague in Baghdad.

1774–1789 Reign of Abdülhamid I.

1774 21 January: Death of Mustafa III and the accession of Abdülhamid I. 21 July: Signing of the Treaty of Küçük Kaynarca. Independence of the khanate of the Crimea.

1775 March: Iranians besiege Basra. Habsburgs annex Bukovina.

1776 April: Loss of Basra to Iran. 2 May: Ottomans declare war on Iran.

1777 5 May: Victory at Sine against the Iranians.

1778 16 June–5 October: Series of heavy earthquakes in İzmir.

1779 21 March: Explanatory convention of Aynalıkavak concerning the Treaty of Küçük Kaynarca underlines the

independence of the Crimea and provides Russia rights in Wallachia and Moldavia. Recovery of Basra.

1780 Death of İbrahim Hakkı (Erzurumlu).

1781 Ahmed Resmî Efendi completes his *Hulâsatü'l-İtibâr*. Plague in Thessaloniki.

1782 21–22 August: Major fire in İstanbul. 31 December: Halil Hâmid Pasha becomes grand vizier.

1783 9 July: Russians annex the Crimea. Death of Ahmed Resmî Efendi.

1784 8 January: Ottomans acknowledge Russian annexation of the Crimea. Famine in Cairo. Migration of the city population to other Ottoman towns.

1785 January: Earthquake in Patras. Dismissal (31 March) and execution of Halil Hâmid Pasha.

1786 Plague in İstanbul. Nearly one-third of the city's population dies.

1787 31 August: Ottomans declare war on Russia. Major fire destroys İstanbul.

1788 9 February: Habsburgs declare war on Ottoman Empire. 21 September: Victory over the Austrians at Mühlenbach. 17 December: Loss of the fortress of Oczakov to Russians. Sweden declares war on Russia. Debasement of coins.

1789–1807 Reign of Selim III.

1789 6 April: Death of Abdülhamid I. 7 April: The accession of Selim III. 11 July: Ottoman-Swedish alliance against Russia. 1 August: Defeat by the Russians and Austrians at Fokşani. 22 September: Russian victory at Buzau. 8 October: Loss of Belgrade to the Habsburgs. 11 October: Russians enter Akkerman. 9 November: Austrians occupy Bucharest.

1790 31 January: Ottoman-Prussian alliance. 8 June: Ottoman victory over the Austrians at Giurgiu. Russians gain Kilia (30 October) and İzmail (22 December). Debasement of coins.

1791 10 July: Loss of Matschin to the Russians. 4 August: Habsburg-Ottoman peace of Sistova.

1792 9 January: Peace of Yassy, which provides Russia territorial gains in the northern Black Sea shores. 13 September: Major fire in İstanbul. Beginning of the *Nizâm-ı Cedîd* reforms.

1793 24 February: Formation of first *Nizâm-ı Cedîd* military units.

1794 16 January–5 August: First modern military hospital. Series of earthquakes in İstanbul.

1795 Opening of the Military Engineering School. 7–8 July: Major fire in İstanbul.

1796 26 April: Heavy earthquake in Lattakia.

1797 Autumn–winter: Military operation against the warlord Pazvandoğlu, who dominates northern Bulgaria. Rhigas Velestinlis completes his "Constitution."

1798 2 July: Napoleon Bonaparte occupies Alexandria. 22 July: French conquest of Cairo. 1 August: British destroy the French navy at Abukir. 2 September: Ottomans declare war on France. September: Joint Ottoman, Russian, and British naval force in the Mediterranean. Famine in Aleppo, nearly half of the city dies.

1799 3 January: Death of Şeyh Gâlib, Russo-Ottoman alliance. 5 January: Ottoman-British alliance against France. 18 March–21 May: Defeat of Bonaparte and his forces at Acre. 25 July: Ottoman defeat at Abukir. 22 August: Bonaparte leaves Egypt. Mütercim Âsım presents the *Burhan-ı Katî'* to Selim III.

1800 21 March: Ionian islands enter Ottoman realm. Construction of the Selimiyye Barracks by Krikor Amira Balian.

1801 2 September: French troops evacuate Egypt.

1802 25 June: Ottoman-French peace. 26 October: Earthquake in İstanbul.

1803 Vahhabis occupy Taif (March) and Mecca (30 April). 8 July: Mehmed Ali Pasha becomes governor of Egypt.

1804 April: Beginning of the Serbian revolt due to cruelties of the local Janissary forces. 4 June: Earthquake in Patras.

1806 Winter: Selim III recognizes Napoleon as an emperor. June: Inability to expand the *Nizâm-ı Cedîd* conscription to the Balkans due to resistance of the local *âyân*s. December: Ottoman-French rapprochement. Russians occupy Moldavia and Wallachia. 22 December: Ottomans declare war on Russia.

1807–1808 Reign of Mustafa IV.

1807 28 January–1 March: British fleet blockades the Dardanelles and threatens İstanbul. 20 March–14 September: British occupation of Alexandria. 12 April: Military campaign against Russia. 25–29 May: Kabakçı incident. 29 May: Deposition of Selim III and the accession of Mustafa IV. 31 May: Termination of the *Nizâm-ı Cedîd* reforms. Agreement between the palace and the Janissary corps. 25 August: Russo-Ottoman armistice. Vahhabis establish their domination over the Hijaz.

1808–1839 Reign of Mahmud II.

1808 28 July: Alemdâr Mustafa Pasha occupies İstanbul and becomes grand vizier, murder of Selim III, deposition of Mustafa IV, accession of Mahmud II. 7 October: The sultan signs the *Sened-i İttifak*, which acknowledges provincial notables' the right to resist unjust policies. 14 October: Founding of a new military corps, the *Sekban-ı Cedîd*. 14–18 November: Janissary revolt. 15 November: Janissaries kill Alemdâr Mustafa Pasha, execution of Mustafa IV. 18 November: Agreement between Mahmud II and the Janissary corps and the dissolution of the new corps.

1809 5 January: British-Ottoman peace agreement. 23 July: Ottoman military move against Russia. 24 October: Russian defeat at Tataritz (Silistria).

1810 16 February: Catastrophic earthquake in Herakleion. 25 June: Mahmud II declares "holy war" against Russia. 27 September: Russians occupy Ruse and Giurgiu. Halet Efendi provides the assassination of the Iraqi Mamluk Süleyman Pasha in Baghdad to ensure direct Ottoman administration. Debasement of coins.

1811 Mehmed Ali Pasha (of Egypt) exterminates the Mamluk class.

1812 28 May: Russo-Ottoman peace of Bucharest. Russia gains parts of Bessarabia and Serbs receive limited autonomy. 2 December: Egyptian troops regain Medina from the Vahhabis.

1812–1813 The governor of Trabzon eliminates the principal notables of the Black Sea region.

1813 23 January: Egyptian troops expel the Vahhabis from Mecca. 3–7 October: Suppression of the Serbian revolt of Karageorgević. Davud Pasha restores Mamluk rule in Baghdad.

1814 Alexander Ipsilanti founds the Greek nationalist society *Philiki Hetairia* in Russia.

1814–1815 The death of the central Anatolian *âyân* Çapanoğlu Süleyman (1814) provides an opportunity for the Sublime Porte to control the Anatolian interior.

1815 March: New Serbian revolt, led by Miloš Obrenović. August: Russian pressure forces Mahmud II to acknowledge the Serbian parliament. Mahmud II leaves Topkapı Palace for Beşiktaş Palace.

1815–1820 The governor of Aleppo weakens the power of provincial notables in northern Syria and in Maraş.

1816 Central authority takes control over western Anatolia, previously administered by the Karaosmanoğlu family. Plague in Thessaloniki.

1817 Mustafa Behcet Efendi publishes the *Tertib-i Eczâ*.

1818 26 September: Egyptian troops conquer Dar'iyya, the capital of the Vahhabis (central Arabia). Completion of Mütercim Âsım's translation of *Kamusü'l-Muhît*.

1819 Death of Mütercim Âsım.

1820 April: Central authority moves to eliminate the power of Tepedelenli Ali Pasha in western Balkans. 20 August 1820–24 January 1822: Government troops besiege Ali Pasha in Ioannina (Epirus).

1821 12 February: Beginning of the Greek insurrection in the Morea and the Aegean islands. March: Ipsilanti organizes a Greek revolt against the Ottomans in Moldavia. 22 April: Execution of the Greek Orthodox Patriarch in İstanbul. 23 April: Founding of the Translation Office. 7 June: The Ottomans suppress Ipsilanti's movement. Summer: Fall of the Morea, Athens, Thebes, and Missolonghi. Suppression of Greek revolts in Macedonia and in Thessaly. Ottomans take Athens and Corinth back but are unable to enter the Morea. 15 November: Iran declares war on the Ottoman Empire. Loss of Bayezid, Eleşgird, Bitlis, Muş, and Erciş to the Iranians.

1822 13 January: Greeks in the Morea declare independence. 24 January: Execution of Tepedelenli Ali Pasha. 23 March: Greek revolt in Chios. 13 August: Catastrophic earthquake in Aleppo, at least twelve thousand people perish.

1823 28 July: Treaty of Erzurum, which ends the Ottoman-Iranian war and restores the previous border.

1824 1 April: Appointment of Mehmed Ali Pasha (of Egypt's) son İbrahim Pasha as the governor of the Morea and Crete. Debasement of coinage.

1825 24 February: Egyptian troops under the command of İbrahim Pasha enter the Morea. Spring–summer: Reconquest of the Morea. 30 April 1825–23 April 1826: Siege of Missolonghi.

1826 Conquest of Missolonghi (23 April) and full Ottoman-Egyptian control over the Morea. 15–17 June: The abolition and the extermination of the Janissary Corps (the "Auspicious Incident"). 16 June: Founding of a new army corps (*Muallem Asâkir-i Mansure-i Muhammediye)*. 10 July: Dissolution of the Bektaşî order. 31 August: Major fire in İstanbul burns the Sublime Porte complex. 7 October: Convention of Akkerman repeats the stipulations of the Treaty of Bucharest and recognizes Russian control over Caucasus. Death of Şânizâde Ataullah Efendi. Founding of the *Muzika-i Hümâyûn*.

1827 March: Opening of the Military Medical School. 5 June: Capture of Athens. 6 July: Protocol of St. Petersburg, whereby Russia, Britain, and France declare their support for the

Greeks. 20 October: British, French, and Russian navies destroy the Ottoman-Egyptian fleet at Navarino. First steamboat in the Ottoman Empire.

1828 28 April: Russia declares war on the Ottoman Empire. Russian occupation of Braila (June), Kars (July), and Varna (October). October: Britain and Russia force Mehmed Ali Pasha to withdraw from the Morea.

1829 3 March: Clothing regulation. 5 May: Earthquake in İstanbul. Russia takes Erzurum (8 July) and Edirne (19–22 August). Peace of Adrianople provides for the autonomy of Greece and extends that of Serbia, Wallachia, and Moldavia. 14 September: Russian expansion in the Caucasus. Debasement of coins. Death of Keçecizâde İzzet Molla.

1830 24 April: Greece becomes independent. 5 July: French occupation of Algiers.

1831 5 January: Catholics officially acknowledged as a *millet.* 20 October: Mehmed Ali Pasha (of Egypt)'s son İbrahim Pasha attacks Palestine. 11 November: Publication of the first Ottoman-Turkish newspaper, the *Takvim-i Vakayi*. Population census taken (1831–38). Elimination of the Mamluk control over Baghdad. Introduction of quarantine in İstanbul. İshak Efendi (Başhoca) publishes his *Mecmua-i Ulûm-i Riyâziyye* and Mustafa Behcet Efendi the *İllet-i Cedîde Risalesi*.

1832 İbrahim Pasha seizes Acre (27 May) and Damascus (15 June). Government troops suffer defeat by İbrahim Pasha at Homs (8 July), Belen (29 July), and Konya (21 December). 10 December: Samos becomes autonomous.

1833 2 February: İbrahim Pasha reaches Kütahya. 20 February: Russian fleet enters the Bosphorus at the request of Mahmud II. 8 April: Treaty of Kütahya with Egypt. Ottomans recognize Syria, Palestine, and Lebanon as within the sphere of Egyptian control. 8 July: Defensive Treaty of Hünkâr İskelesi with Russia establishes Russian naval superiority in the Black Sea. 30 August: Major fire in İstanbul. Prussian military advisers take part in the reorganization of the artillery.

1834 August: New conscription system. Russians evacuate Wallachia and Moldavia, occupied since 1828. Heavy

earthquake in Kayseri. Debasement of coins. Death of Mustafa Behcet Efendi.

1835 1 July: Founding of the War Academy. Reorganization of the bureaucracy and introduction of a new rank system. Death of İshak Efendi (Başhoca).

1836 11 March: The office of *Reisülküttâb* becomes the Ministry of Foreign Affairs. 13 March: Founding of the Ministry of the Interior. Opening of the Imperial School of Music. Plague in Cairo and Alexandria.

1837 April: Mahmud II visits eastern and northern Bulgaria. 13 July: Mustafa Reşid Pasha becomes foreign minister. First modern infirmary for the civilian population.

1838 28 February: Founding of the Ministry of Finance. 25 March: Formation of the Sublime Council for Judicial Ordinances. 30 March: The title "grand vizier" becomes "prime minister." 25 May: Tension between the Sublime Porte and Egypt when Mehmed Ali Pasha declares his intention of achieving independence. 16 August: Trade Agreement with Great Britain. 20 October: Ban on abortion. December: Introduction of internal passport system, new conscription system.

1839–1861 Reign of Abdülmecid.

1839 February: Approval of a plan for general educational modernization. 24 June: Egyptians defeat Ottomans at Nizib. 30 June: Death of Mahmud II. 1 July: Accession of Abdülmecid. 2 July: Koca Hüsrev Pasha becomes grand vizier. 3 July: *Kapudân-ı Deryâ* Ahmed Fevzi Pasha delivers Ottoman navy to Egypt. 3 November: Mustafa Reşid Pasha declares the Imperial Rescript of Gülhane.

1840 7 February: Reorganization of the tax system. 3 May: Promulgation of Penal Code. 2 June: Earthquake in İzmir. 8 June: Dismissal of Koca Hüsrev Pasha from grand vizierate. 3 July: Publication of the newspaper *Cerîde-i Havâdis*. 15 July: Treaty of London acknowledges Egypt as an autonomous province. 29 July: Reorganization of the provincial system. October 1840–February 1841: British and Ottoman military pressure on Mehmed Ali Pasha of Egypt forces the Egyptians

to evacuate Syria and Palestine. 12 October: Deposition of the Lebanese emir Bashir II. Organization of the Directory of Posts. First mixed courts. Official recognition of the *Mâlî Takvim* as the second calendar system, together with the Hijra calendar.

1841 February: Peasant revolt in Niš (through 1842). 13 February: Imperial decree gives Mehmed Ali Pasha's family right to govern Egypt. 13 July: The Straits Convention, signed by the Ottoman Empire and the great powers, prohibits foreign warships from entering the Bosphorus or the Dardanelles. October: Druze attack on the Maronites in Lebanon. Division of the army into provincial commands.

1842 7 April: Tax Regulation and revisions in provincial administration.

1843 1 January: Division of Mount Lebanon into Maronite and Druz *sancaks* in order to end civil war.

1844 June–July: Sultan Abdülmecid visits İzmit, Bursa, Gallipoli, and the Aegean Islands. 13 September: Provincial councils are subjected to government control. Introduction of the silver coin, the *mecidiyye*. Formation of the steamship company *Fevâid-i Osmâniyye*. 15 October: Revision of the administration of Mount Lebanon. Bedr Khan, the ruler of Botan (eastern Anatolia), is forced to surrender to government forces. First attempt to found the *Dârülfünûn*. First comprehensive economic census of Anatolia and the Balkans.

1846 May: Sultan Abdülmecid visits Varna. 19 July–17 August: Mehmed Ali Pasha of Egypt visits İstanbul. 28 September: Mustafa Reşid Pasha becomes grand vizier. 30 November: Formation of a gendarme organization. Death of İsmail Dede Efendi.

1847 14 April: Treaty of Erzurum settles tribal issues with Iran. September: First government secondary schools *(rüşdiyye mektebi)*. Publication of the first government yearbook *(salnâme)*.

1848 28 April: Dismissal of Mustafa Reşid Pasha from grand vizierate. June: The revolutions in Europe affect Wallachia and Moldavia. 28 June: Tsar Nicholas I sends troops to the

Danubian Principalities to suppress revolts. 2 August: Ottomans occupy Braila. 12 August: Mustafa Reşid Pasha's second appointment as grand vizier. Founding of the Teachers' Seminary in İstanbul.

1849 April: Peasant revolt in Vidin, Bulgaria. 1 August: Death of Mehmed Ali Pasha (of Egypt). August–September: Revolutionaries from Hungary and Poland take refuge in the Ottoman Empire. 17 September: Refugee crisis between Russia and Ottoman Empire leads to the breaking of relations. The conquest of Bitlis, eastern Anatolia.

1850 May–July: Peasant revolt in Vidin. 28 July: Promulgation of the Commercial Code. Protestants are officially acknowledged as a *millet*. Ahmed Cevdet (Pasha) and Fuad (Pasha) prepare the *Kavâid-i Osmâniyye*.

1851 14 July: Revision of the Penal Code. 18 July: Founding of the Ottoman Academy of Sciences. Formation of the steamship company *Şirket-i Hayriyye*.

1852 5 August: Âlî Pasha replaces Mustafa Reşid Pasha as grand vizier.

1853 May: Sublime Porte rejects Russian demands for recognition of Russian protection over all Ottoman Orthodox subjects. 25 June: British and French naval vessels reach the Dardanelles. 3 July: Russia enters Wallachia and Moldavia. 4 October: Sublime Porte declares war on Russia. 30 November: Russians destroy the Ottoman Black Sea fleet at Sinop.

1854 February–April: Greece instigates insurrections in Thessaly and Epirus. Great Britain and France sign a military alliance with the Ottoman Empire (2 March) and declare war against Russia (27 March). Ottomans expel Russians from Wallachia (June) and enter Bucharest (6 August). September: Ottoman and the Allied forces besiege the fortress of Sevastopol. 20 September: Austrians occupy the Danubian Principalities. 25 September: Founding of the Sublime Council of Reforms. Construction of the Ortaköy Mosque by Garabet Amira Balian.

1855 2 May: Âlî Pasha becomes grand vizier. 9 September: Introduction of telegraphic communication within the empire.

October: Ottoman and the allied forces take the fortress of Sevastopol. 28 November: First contract for a foreign loan (28 June). Russia takes the fortress of Kars. First railroad line within the empire (Constanța-C̆ ernovoda). Ahmed Cevdet Pasha completes the first volumes of his *Târîh-i Cevdet.* Completion of the Dolmabahçe Palace. Death of Koca Hüsrev Pasha.

1856 28 February: Imperial Rescript of Reforms. 30 March: Treaty of Paris, admission of the Ottoman Empire into the Concert of Europe. 15 April: Great Britain, France, and Austria guarantee the territorial integrity of the Ottoman Empire. 1 November: Mustafa Reşid Pasha replaces Âlî Pasha as grand vizier. Death of Sadık Rifat Pasha, the ideologue of the *Tanzimat* reforms.

1857 March: Founding of the Ministry of Public Education.

1858 7 January: Death of Mustafa Reşid Pasha. 11 January: Âlî Pasha becomes grand vizier. March 1858–summer 1859: Maronite peasant insurrection in Mount Lebanon. 6 June: Promulgation of the Land Law, which regulates private property in agricultural lands. 7 July: Introduction of municipal administration in İstanbul. 15 July: Anti-Christian incidents in Jidda. 9 August: New Penal Code introduces restrictions on press freedom. 22 September: Promulgation of Provincial Regulation. Contract for foreign loan.

1859 12 February: Founding of the School of the Civil Service. 14 September: Revelation of a plot against Sultan Abdülmecid *(Kuleli Vakası)*. İbrahim Şinasi completes his stage comedy *Şâir Evlenmesi*.

1860 April: Bulgarians declare themselves a separate community. May–6 July: Outbreak of sectarian warfare between the Maronites and the Druzes in Mount Lebanon. 9 July: Massacre of Christians by Muslims in Damascus. 17 July: Fuad Pasha arrives at Syria to pacify the region. 5 October: Reformation of the Greek Orthodox community. 21 October: İbrahim Şinasi and Agâh Efendi publish the first private Muslim newspaper, *Tercümân-i Ahvâl*.

1861–1876 Reign of Abdülaziz.

1861 9 June: Organic Statute for Mount Lebanon reorganizes the region as a special *sancak*. 25 June: Death of Sultan Abdülmecid and accession of Abdülaziz. Summer–autumn: Montenegrin attacks on border areas of Herzegovina. 15 October: Revision of the Commercial Code. Münif Pasha founds the Ottoman Society of Sciences.

1862 April: Sultan Abdülaziz visits Egypt. Summer: Ottomans enter Montenegro. 27 June: İbrahim Şinasi publishes the paper *Tasvir-i Efkâr*. July: Münif Pasha publishes the *Mecmua-i Fünûn*, Armenian revolt in Zeytun. 31 August: Settlement of Shkodër, which restores previous Montenegrin borders. Performance of first Ottoman-Turkish stage plays in İzmir by Armenians.

1863 February: Ottoman-language theater in İstanbul. 4 February: Foundation of the Imperial Ottoman Bank. 29 March: Constitution for the Armenian community. November: Midhat Pasha initiates the foundation of Credit Funds (*Memleket Sandıkları*) in the *sancak* of Nĭ s.

1864 7 November: Provincial reform law first applied in Bulgaria.

1865 1 January: Promulgation of press law, which restricts criticism of the government. 3 May: Constitution for the Jewish community. Summer: Formation of Young Ottoman opposition against the bureaucratic domination of Âlî Pasha and Fuad Pasha. Founding of *nizâmiye*-courts. The construction of the Beylerbeyi Palace by Agob Balian.

1866 14 May 1866–October 1867: Greek revolt in Crete, the opening of the Civil Medical School. 26 October: The unification of Wallachia and Moldavia into Rumania. Death of Leskofçalı Gâlib.

1867 10 March: New press law forbids government criticism. 3 April: Extention of the provincial reform law to thirteen newly formed provinces. 18 April: Last Ottoman troops leave the fortress of Belgrade. May: Young Ottomans leave İstanbul for oppositional activities in Europe. 8 June: The Egyptian governor receives from the Sublime Porte the title of "khedive," which provides him legislative independence. 21

June–7 August: Abdülaziz makes state visits to European powers. 4 October: Âlî Pasha declares amnesty for the rebels in Crete.

1868 14 February: New administrative order for Crete. 1 April: Founding of the Council of State. May: Formation of the "*Mecelle* Association" for the preparation of the Civil Code. 9 June: Foreigners receive the right to own property within the Ottoman Empire. 29 June:

Namık Kemal and Ziya publish the Young Ottoman paper *Hürriyet* in London. 1 September: Opening of the Galatasaray Lycée.

1869 22 January: Publication of the newspaper *Basiret*. 12 February: Death of Fuad Pasha. 8 July: Opening of the Imperial Museum. 1 September: Promulgation of the Regulation for Public Education. 27 September: Introduction of the metric system for weights and measures. 17 November: Opening of the Suez Canal. 19 November: Gedikpasha Theater becomes the center for Ottoman Turkish plays.

1870 11 March: The recognition of the Bulgarians as a separate *millet*. February: Formal opening of the Dârülfünûn. 24 November: Publication of the satirical journal *Diyojen* by Teodor Kasab. Founding of the Female Teachers' Seminary. Selim Sâbit Efendi prepares the *Rehnümâ-yı Muallimîn*. Ahmed Vefik Pasha completes his *Fezleke-i Târîh-i Osmânî*. Namık Kemal returns to İstanbul.

1871 17 January: International conference on the Straits in London terminates the demilitarized status of the Black Sea. 21 January: Promulgation of the Vilayet Administrative Code. 7 September: Death of Âlî Pasha. 8 September: Mahmud Nedim Pasha becomes grand vizier. 13 September: Death of İbrahim Şinasi. Most Young Ottomans return to İstanbul. Recaîzâde Mahmud Ekrem publishes his poetry book *Nağme-i Seher*. Completion of the Çırağan Palace.

1872 April: Gazi Ahmed Muhtar Pasha establishes Ottoman military presence in the highlands of Yemen and Asir. 16 April: Severe earthquake in Antakya. 13 June: Namık Kemal becomes the editor in chief of *İbret*. 31 July: Midhat Pasha

replaces Mahmud Nedim Pasha as grand vizier. Şemseddin Sami Frashëri publishes the *Taaşşuk-i Talât ve Fıtnat*. First government primary schools *(ibtidâî mektebi)*.

1872–1875 Severe drought and famine in Anatolia and in the Balkans.

1873 1 April: Namık Kemal's play *Vatan Yahud Silistre* arouses patriotic sentiments in İstanbul. 5 April: Closure of *İbret* by the government. April: The deportation of the Young Ottomans to distant parts of the empire. 8 June: Egypt gains wider autonomy from the Ottoman Empire. First art exhibition in Istanbul, organized by Şeker Ahmed Pasha.

1874 July 1874–1876: Civil strife in Herzegovinian villages. Construction of the residental blocks of Akaretler by Agob Balian.

1875 September: Kavuklu Hamdi founds the theater troup *Hayalhâne-i Osmânî*. 6 October: The reduction of interest payments on foreign bonds. 30 December: The League of the Three Emperors sends the Andrassy Note to the Sublime Porte demanding judicial and administrative reforms in Bosnia and Herzegovina.

1876 May–August: Reign of Murad V.

1876–1909 Reign of Abdülhamid II.

1876 2 May: Uprising in Bulgaria at Plovdiv and Pazarcık. 6 May: Religious strife in Thessaloniki, where French and German consuls are killed. 10 May: Revolt of *medrese* students in İstanbul. 30 May: Deposition of Abdülaziz and the accession of Murad V. 4 June: Abdülaziz reportedly commits suicide. 2 July: Young Ottomans return to İstanbul. Serbs and Montenegrins attack Ottoman territories. 19–24 July: Serbian defeat at Aleksinac. 31 August: Deposition of Murad V and the accession of Abdülhamid II. 19 December: Midhat Pasha becomes grand vizier. 23 December: International conference in İstanbul (the "shipyard conference") to decide about the political future of the Balkans, promulgation of the first Ottoman constitution. The construction of Dolmabahçe Mosque by Agob Balian. Publication of the newspaper *Sabah.*

1877 18 January: Ottomans reject the demand by the "shipyard conference" for concessions to Balkan nationalities. 5 February: Dismissal of Midhat Pasha from the grand vizierate and his forced exile to Europe. 19 March: Opening of the parliament. 24 April: Russia declares war on the Ottoman Empire. 21 June–2 October: Gazi Ahmed Muhtar Pasha defends eastern Anatolia against Russia. 20 July–10 December: Gazi Osman Pasha defends Plevne. September: The parliament adopts the Provincial Municipal Code. 18 November: Russians take Kars.

1878 4 January: Breakdown of the Ottoman Balkan army in Sofia as a result of Serbian and Montenegrin attacks. 5 January: Russian attack on Erzurum. 20 January: Russians enter Edirne. 13 February: Abdülhamid dissolves the parliament. 3 March: Russo-Ottoman Treaty of St. Stefano stipulates Bulgaria, which includes present-day Bulgaria, present-day Macedonia, and northern Greece. 4 June: Britain occupies Cyprus. 10 June: Formation of the Albanian league of Prizren. 25 June: Ahmed Midhat Efendi publishes the daily newspaper *Tercüman-ı Hakikat*. 13 July: Reaction of other great powers against the arrangement of St. Stefano, leading to Congress of Berlin (which acknowledges the independence of Rumania, Serbia, and Montenegro) and instituting Bulgaria as a smaller autonomous principality. July: Austrian occupation of Bosnia-Herzegovina. Introduction of the gold standard for Ottoman currency. Opening of the Law School. Abdülhak Hâmid Tarhan completes his *Nesteren*.

1879 4 May: Judicial reform extends the administrative authority of Ministry of Justice over mixed courts. September 1879–spring 1881: şeyh Ubeydullah leads a Kurdish revolt against the Ottomans and Iran. 18 November: Establishment of Central Auditing Council. Founding of the General Directorate of Statistics.

1880 18 May: Death of the Young Ottoman poet Ziya Pasha. Necib Melhame Pasha becomes head of the secret police service.

1881 March–April: Suppression of Albanian separatism. Spring: Pacification of eastern Anatolia. 12 May: France

occupies Tunisia, legitimized by the Treaty of Bardo. 29 June: Conviction of Midhat Pasha of murdering Sultan Abdülaziz. 2 July: Greece annexes Thessaly. 23 November: Founding of the Debt Administration.

1882 11 July: Britain occupies Egypt. 28 September: Founding of the first public library in İstanbul (*Bayezid Kütüphânesi)*. Şemseddin Sami Frashëri publishes the first volume of the *Kamûs-i Fransevî*.

1883 15 March: Opening of the School of Fine Arts.

1884 7 May: Opening of industrial school for girls in İstanbul. Murder of Midhat Pasha in Taif, the Hijaz. 28 June: Death of Hacı Arif Bey.

1885 January: Mardiros Mınakyan founds the Osmanlı Dram Kumpanyası. 18 September: Bulgaria annexes Eastern Rumelia. Conscription Law. Şemseddin Sami Frashëri publishes the first volume of the *Kamûsü'l-Âlâm*. Beşir Fuad publishes *Beşer*.

1886 Summer: Founding of the Armenian revolutionary Hunchak committee in Geneva to establish an Armenian state in Ottoman Anatolia. 21 August: Murad Bey publishes the newspaper *Mîzân*. Abdülhak Hâmid completes his *Makber*.

1887 5 February: Death of Beşir Fuad.

1888 12 August: Establishment of direct railroad connection between Paris and İstanbul. 28 August: The unification of the "Funds for Public Works" (*Menâfi Sandıkları*) under the institution of the Agricultural Bank. 2 December: Death of Namık Kemal.

1889 28 February: *Mecelle* commission ceases codification of the Civil Code. 21 May: Military medical students form the secret organization *İttihâd-i Osmânî Cemiyeti*, which will become the basis of the Committee of Union and Progress. Summer: Ahmed Rıza leaves İstan-bul for Paris. Direct rule of Crete by military governors.

1890 Summer: Formation of the Armenian nationalist Dashnak committee. Mehmed Süreyya publishes the first

volume of his *Sicill-i Osmânî*. Nâbîzâde Nazım completes the *Karabibik*.

1891 January 1891–July 1892: Revolt in Yemen. Publication of *Servet-i Fünûn* as a literary supplement of the newspaper *Servet*. Death of Ahmed Vefik Pasha and Şevki Bey.

1892 Fatma Âliye publishes her *Muhâdarât*.

1893 5 November: Founding of the Internal Macedonian Revolutionary Organization. Death of Nâbîzâde Nazım.

1894 10 July: Catastrophic earthquake in İstanbul. August: Armenian revolt in Sason spreads to other Anatolian towns. 1–3 November: Civil strife in Diyarbekir. Publication of the paper *İkdâm*.

1895 25 May: Death of Ahmed Cevdet Pasha. 30 September–9 October: Armenian incidents in İstanbul. Mîzâncı Murad Bey takes the lead of the Young Turk opposition in Paris. 1 December: Ahmed Rıza publishes the *Meşveret* in Paris. Necib Asım Yazıksız completes his *Ural ve Altay Lisanları*.

1896 18 May 1896–December 1897: Greek insurrection in Crete. 24–26 August: Armenian terrorists take over the main building of Imperial Ottoman Bank. Emergence of the New Literature movement around the journal *Servet-i Fünûn*. Publication of Nâbîzâde Nazım's *Zehra*. Recaîzâde Mahmud Ekrem completes his *Araba Sevdası*. Halid Ziya Uşaklıgil publishes the *Mâi ve Siyah*.

1897 January–February: Insurrectionists in Crete receive support from Greece. 18 April: Ottomans declare war on Greece. 17 May: Defeat of Greeks by the Ottomans. 4 December: Greek-Ottoman peace. 19 December: Great powers force the Ottoman state to grant autonomy to Crete. Mîzâncı Murad Bey returns to İstanbul. Necib Asım Yazıksız publishes the *En Eski Türk Yazısı*. Death of Zekâî Dede.

1898 November: Albanians in Kosovo demand autonomy and cultural rights. Ayşe Sıdıka publishes her *Usûl-i Talim ve Terbiye Dersleri*.

1899 Şemseddin Sami Frashëri completes the *Kamûs-i Türkî*. Mehmed Câvid publishes the first volume of his *İlm-i İktisâd*.

Hüseyin Rahmi Gürpınar compiles his *Mürebbiye*. Publication of Halid Ziya Uşaklıgil's *Aşk-ı Memnû*.

1900 4 April: Death of Gazi Osman Pasha. 1 September: Reopening of the *Dârülfünûn*. Tevfik Fikret publishes his poem book *Rubâb-ı Şikeste*.

1900 5–12 November: French fleet takes over Mytilene to enforce Sublime Porte to pay its debts. Formation of soccer clubs. Publication of Ahmed Şuayıb's *Hayat ve Kitablar*.

1902 4–9 February: First Young Turk Congress in Paris. 21 September: Bulgarian revolt in Macedonia. 13 December: Sublime Porte sets up "general inspectorate for the three Macedonian provinces of Thessaloniki, Bitola, and Kosovo."

1903 29 April: Bulgarian terrorists blow up the Ottoman Bank in Thessaloniki. 2 August–October: Major Bulgarian revolt in Macedonia and Thrace. 9 October: Russia and Austria issue a reform program at Mürzsteg. 25 November: Ottomans are forced to accept this reform program. Selim Sırrı Tarcan publishes his *Terbiye-i Bedeniyye*. Death of Ayşe Sıdıka.

1904 Publication of Yusuf Akçura's *Üç Tarz-ı Siyâset*. Death of Şemseddin Sami Frashëri (18 June) and Murad V (29 August). October: Abdullah Cevdet publishes the Young Turk journal *İctihâd* in Geneva. September 1904–October 1905: Revolt in Yemen.

1905 April–September: Yemenis conquer Sana, which is taken back by the Ottomans. 21 July: Armenian attempt to assassinate Abdülhamid II. Albanian nationalists organize a guerilla group against the Bulgarians. A great-power fleet takes Mytilene (26 November) and captures the customs offices at Lemnos (5 December) to enforce international control over the finances of the Macedonian provinces. Death of publisher Teodor Kasab.

1906 February: Ottoman occupation of Akaba and Taba on the Sinai Peninsula. 1 October: Ottoman withdrawal from Taba and the settlement of the present Egyptian-Israeli border.

1907 25–27 December: Second Young Turk Congress. Death of Şeker Ahmed Pasha.

1908 4–24 July: Young Turk Revolution. 23 July: The Constitution of 1876 is restored and the Committee of Union and Congress (CUP) takes control over the administration. 31 July: Completion of the Hijaz railroad. 2 August: Publication of the newspaper *Tanin*. September: Formation of the Ottoman Olympic Committee. 14 September: Formation of Liberal Party. 5 October: Austrians annex Bosnia, Bulgaria declares independence. November: Parliamentary elections. 17 December: Opening of the parliament. Ahmed Şuayıb and Mehmed Câvid publish the *Ulûm-ı İktisâdiyye ve İctimâiyye Mecmuası*. Prince Sabahaddin writes the pamphlets *Teşebbüs-i Şahsî ve Adem-i Merkeziyyet Hakkında Bir İzâh* and *Teşebbüs-i Şahsî ve Tevsi-i Mezûniyyet Hakkında Bir İzâh*.

1909–1918 Reign of Mehmed V.

1909 13–24 April: Revolt of 31 March. 14 April: Armenian uprising in Adana. 24 April: Suppression of the revolt by the "Operation Army" from Thessaloniki. 27 April: Deposition of Abdülhamid II, accession of Mehmed V. 21 August: Constitutional reform. Founding of the Ottoman Historical Society. Death of author Mehmed Süreyya.

1910 19 January: Fire at Çırağan Palace. 1 April: Albanian insurrection. 10 June: Murder of the oppositional journalist Ahmed Samim. Autumn 1910–April 1911: Revolt in Yemen and siege of Sana by the Yemeni leader Imam Yahya. Death of Ahmed Şuayıb, Münif Pasha, Osman Hamdi Bey, and Selim Sâbit Efendi.

1911 4–5 January: Fire at the Sublime Porte. Winter–spring: Albanian insurrection. June: Mehmed V visits the troubled region of Kosovo. 31 August: Founding of the nationalist association *Türk Yurdu Cemiyeti* by Yusuf Akçura. 4 October: Italians attack Tripoli and Benghasi. 11 October: Agreement with Imam Yahya provides for Yemen autonomy. November: Formation of the oppositional Freedom and Friendship Party. Publication of the journal *Genç Kalemler*. Satı el-Husrî publishes the *İlm-i Akvâm*. Tevfik Fikret completes his poetry book *Halûk'un Defteri*. Diran Kelekyan publishes Turkish-French dictionary. Death of actor Kavuklu Hamdi.

1912 22 March: The *Türk Yurdu Cemiyeti* supplanted by the nationalist *Türk Ocağı* association. 24 April–20 May: Italians occupy the islands of the Dodecanese. July: Albanian revolt for autonomy. 22 July: Opponents of CUP come to power. The Sublime Porte grants autonomy and cultural rights to Albanians (9 August), ending the Albanian revolt (September). 8 October: Beginning of the First Balkan War in a Montenegrin attack into Novi Pazar and northern Albania. 15 October: Treaty of Ouchy, whereby Ottomans leave Libya to the Italians. 18 October: Bulgaria and Serbia declare war. 20 October: Greece declares war and annexes Crete. Victories at Kırklareli (22–24 October) and Lüleburgaz (22 October–2 November) enable Bulgarians to reach the outskirts of İstanbul. Serbs occupy Kosovo region (23 October) and defeat Ottomans at Kumanovo (23–24 October). Greeks take Preveza (3 November) and enter Thessaloniki (8 November). Bahâ Tevfik publishes the journal *Felsefe*. Death of Ahmed Midhat Efendi and Eşref.

1913 23 January: The CUP stages a coup d'état. 6 March: Loss of Ioannina to Greece. 15 March: Provincial Administration Law. 18–30 March: Indecisive Bulgarian attack on İstanbul. 28 March: Edirne submits to Bulgarians. 22 April: Serbs conquer Shkodër. 26 April: Close state control over the religious courts. 30 May: Treaty of London defines Ottoman Balkan border as a line between Enez (Aegean coast) and Midye (Black Sea), leaving Edirne to Bulgaria. 11 June: Murder of Grand Vizier Mahmud Şevket Pasha. 21 July: The Ottomans, using the opportunity of the Second Balkan War, attack Bulgaria and regain eastern Thrace and Edirne. 29 September: Ratification of this new development by the Treaty of İstanbul. Founding of the *Teşkilât-ı Mahsusa*. Syrian intellectuals form the Decentralist Party. Babanzâde Ahmed Nâim's *İslâmda Dâvâ-yı Kavmiyyet*. Salih Zeki publishes the *Âsâr-ı Bakiyye*. Death of Kâmil Pasha and Şehbenderzâde Ahmed Hilmi.

1914 Ottoman Empire declares its neutrality following the outbreak of hostilities between the Central Powers and the Allies. 2 August: Ottomans sign a secret defense treaty with Germany. 9 September: Abolition of the Capitulations. 29

October: German warships, officially designated as Ottoman vessels, shell Russian Black Sea ports. 2 November: Russia declares war on the Ottoman Empire. 3 November: The British attack on the Dardanelles. 5 November: Britain and France declare war on the Ottoman Empire. 6–9 November: Russian move toward Erzurum stopped. 14 November: Mehmed V declares "holy war" on the Allies. 22 November: British occupation of Basra. Britain formally annexes Cyprus (December) and declares the independence of Egypt (18 December). 22 December: Enver Pasha launches a winter offensive against Russia. Bahâ Tevfik's *Felsefe-i Ferd*. Emergence of the painter circle of "1914 Generation." Death of Em-

1915 World War I fronts. Anatolia: Russian counteroffensive in Caucasus, which leads to catastrophal results for the Ottomans (January). Armenian revolt in eastern Anatolia to support Russians (April). Deportation of Armenians from eastern Anatolia to Syria (May). Suez Canal: Ottoman move toward Suez Canal (January). British defeat Ottomans at al-Qantara (3 February). Dardanelles: Failed allied naval attack on the Dardanelles (18 March). Allied landing on the peninsula of Gallipoli, which meets Ottoman resistance (25 April 1915–9 January 1916). Iraq: Ottoman failure to drive the British out of Basra (12 April). Unsuccessful British attack on Baghdad (28 September). British army surrounded at Qut al-Amara (8 December). Other developments: *Kadıs* to be appointed by the Ministry of Justice (25 March). Opening of a university for women. Execution of Syrian nationalists by Cemal Pasha. Publication of Bursalı Mehmed Tahir's first volume of *Osmanlı Müellifleri*. Death of Tevfik Fikret.

1916 World War I fronts. Gallipoli: Allies retreat from Gallipoli (10 January). Anatolia: Russian units reach Erzurum and Muş (February), Rize (March), Trabzon (18 April), and Erzincan (late July). Ottoman forces stop Russian progress in eastern Anatolia (August). Iraq: British army surrenders at Qut al-Amara (29 April). Russian troops from Iran attack Iraq (3 June). Ottomans defeat the Russians and enter Iran (June–August). New British offensive in southern Iraq (December). Suez Canal: New Ottoman attack toward Suez-Canal (July-

August). British counteroffensive pushs Ottomans out of the Sinai Peninsula (December). Other fronts: Ottoman army units engage on the Austro-Russian front in Galicia (August), the Rumanian front (August–December), and the Macedonian front (October). Arab revolt in the Hijaz against the Ottomans (5 June). Other developments: Removal of the *Şeyhülislâm* from the cabinet, his office changed from a ministry to a department (April).

1917 World War I. British defeat at Gaza (March). British forces occupy Baghdad (11 March). Combined British-Arab assault destroys Ottoman defense in southern Palestine (26 October–1 November). Fall of Jerusalem (9 December). Other developments: Talat Pasha becomes grand vizier (3 February). Religious schools placed under secular control. Application of the Gregorian calendar in financial transactions (21 February). Introduction of a new Family Law, which provides women broader rights (7 November).

1918–1922 Reign of Mehmed VI.

1918 World War I. British army occupies Kirkuk (6 May). Fall of Nablus (20 September). Arab revolt in Damascus (1 October). French surrender (Armistice of Moudros, 31 October). Allied occupation of İzmir (7 November). Allied fleet reaches İstanbul (13 November). Ottomans evacuate Mossul (November). Yemen becomes independent (November). Other developments: Death of former sultan Abdülhamid II (10 February). Death of Mehmed V (3 July). Accession of Mehmed VI (4 July). Leaders of the CUP leave the country (3 November). Mehmed VI dissolves the parliament (23 November).

1919 21 January: Mehmed Fuad Köprülü publishes his *Türk Edebiyatında İlk Mutasavvıflar*. Death of Gazi Ahmed Muhtar Pasha. January–April: Italians occupy southern Anatolia. 9 March: British forces in Samsun. 15 May: Greece occupies İzmir. 19 May: Mehmed VI sends Mustafa Kemal Atatürk to pacify the Black Sea region of Anatolia.

1920 16 March: Allied occupation of İstanbul. 23 April: Formation of the Turkish National Assembly in Ankara. 10 August: Treaty of Sevrès, which partitions Anatolia among the

Allies, Greeks, Armenians, and Kurds. 3 December: Turkish-Armenian Treaty of Gümrü. Death of Mardiros Mınakyan and of Ömer Seyfeddin.

1921 15 March: Assassination of Talât Pasha in Berlin. Death of Salih Zeki. 16 March: Turkish-Soviet Treaty of Moscow. 24 August: Greek defeat at the Battle of Sakarya. 13 October: Turkish-Soviet treaty of Kars determines the present Turkish-Georgian and Turkish-Armenian borders. 20 October: Turkish-French Treaty of Ankara, which settles the present-day Turkish-Syrian border, with the exception of the *sancak* of Alexandrette. Italians retreat from the Mediterranean coast of Anatolia.

1922 30 August: Final battle in western Anatolia results in the collapse of the Greek army. 9 September: Turkish army reaches İzmir. September: Allied forces and the Greeks evacuate Anatolia and eastern Thrace. 1 November: Dissolution of the sultanate. 16 November: Mehmed VI leaves Turkey. 19 November: Prince Abdülmecid becomes caliph.

1923 24 July: Treaty of Lausanne, which officially dissolves the Ottoman Empire. 2 October: Allied troops evacuate İstanbul. 29 October: Proclamation of the Republic of Turkey, Atatürk becomes the first president of Turkey.

1924 3 March: Abolition of the caliphate. 4 March: Members of the Ottoman dynasty forced to leave the country. 25 October: Death of Ziya Gökalp.

Ottoman Sultans

(All Ottoman sultans have entries in the dictionary)

Osman I (Gazi)	c.1290–1326
Orhan Gazi	1326–1362
Murad I	1362–1389
Bayezid I (the Thunderbolt)	1389–1402
Interregnum	1402–1413
Mehmed I	1413–1421
Murad II	1421–1444
Mehmed II (the Conqueror)	1444–1446
Murad II (second period of rule)	1446–1451
Mehmed II (second period of rule)	1451–1481
Bayezid II	1481–1512
Selim I (the Terrible)	1512–1520
Süleyman I (the Magnificent)	1520–1566
Selim II (the Sot)	1566–1574
Murad III	1574–1595
Mehmed III	1595–1603
Ahmed I	1603–1617
Mustafa I	1617–1618
Osman II (the Young)	1618–1622
Mustafa I (second period of rule)	1622–1623
Murad IV	1623–1640
İbrahim (the Mad)	1640–1648
Mehmed IV (the Hunter)	1648–1687
Süleyman II	1687–1691
Ahmed II	1691–1695
Mustafa II	1695–1703

Ahmed III	1703–1730
Mahmud I	1730–1754
Osman III	1754–1757
Mustafa III	1757–1774
Abdülhamid I	1774–1789
Selim III	1789–1807
Mustafa IV	1807–1808
Mahmud II (the Juridical)	1808–1839
Abdülmecid	1839–1861
Abdülaziz	1861–1876
Murad V	1876
Abdülhamid II	1876–1909
Mehmed V (Reşad)	1909–1918
Mehmed VI (Vahideddin)	1918–1922

Grand Vızıers

(*Indicates entry in the dictionary)

Çandarlı Kara Halil (Hayreddin) Pasha	1368(?)–1387
Çandarlı Ali Pasha	1387–1406
Amasyalı Bayezid Pasha	?–1421
Çandarlı İbrahim Pasha	1421–1429
Hoca Nizameddin Mehmed Pasha	1429–1439
Çandarlı Halil Pasha	1439–1453
Mahmud Pasha	1453–1466
Rum Mehmed Pasha	1466–1469
İshak Pasha	1469–1472
Mahmud Pasha (second term)	1472–1473
*Gedik Ahmed Pasha	1474–1477
Karamanî Mehmed Pasha	1477–1481
Gedik Ahmed Pasha (second term)	1481–1482
İshak Pasha	1482
Davud Pasha	1482–1497
Hersekzâde Ahmed Pasha	1497–1498
Çandarlı İbrahim Pasha	1498–1499
Mesih Pasha	1499–1501
Hadım Ali Pasha	1501–1503
Hersekzâde Ahmed Pasha (second term)	1503–1506
Hadım Ali Pasha (second term)	1506–1511
Hersekzâde Ahmed Pasha (third term)	1511
Koca Mustafa Pasha	1511–1512
Hersekzâde Ahmed Pasha (fourth term)	1512–1514
Dukaginoğlu Ahmed Pasha	1514–1515
Hersekzâde Ahmed Pasha (fifth term)	1515–1516

Hadım Sinan Pasha	1516–1517
Yunus Pasha	1517
Pirî Mehmed Pasha	1518–1523
*İbrahim Pasha (of Parga)	1523–1535
Ayas Mehmed Pasha	1536–1539
*Lütfi Pasha	1539–1541
Hadım Süleyman Pasha	1541–1544
Rüstem Pasha	1544–1553
Kara Ahmed Pasha	1553–1555
Rüstem Pasha (second term)	1555–1561
Semiz Ali Pasha	1561–1565
*Sokollu Mehmed Pasha	1565–1579
Semin Ahmed Pasha	1579–1580
Koca Sinan Pasha	1580–1582
Kanijeli Siyavuş Pasha	1582–1584
Özdemiroğlu Osman Pasha	1584–1585
Hadım Mesih Süleyman Pasha	1585–1586
Kanijeli Siyavuş Pasha (second term)	1586–1589
Koca Sinan Pasha (second term)	1589–1591
Gazi Ferhad Pasha	1591–1592
Kanijeli Siyavuş Pasha (third term)	1592–1593
Koca Sinan Pasha (third term)	1593–1595
Gazi Ferhad Pasha (second term)	1595
Koca Sinan Pasha (fourth term)	1595
Lala Mehmed Pasha	1595
Koca Sinan Pasha (fifth term)	1595–1596
Damad İbrahim Pasha	1596
Cağalazâde Sinan Pasha	1596
Damad İbrahim Pasha (second term)	1596–1597
Hadım Hasan Pasha	1597–1598
Cerrah Mehmed Pasha	1598–1599
Damad İbrahim Pasha (third term)	1599–1601
Yemişçi Hasan Pasha	1601–1603
Malkoç Yavuz Ali Pasha	1603–1604

Bosnalı Lala Mehmed Pasha	1604–1606
Kapdan Derviş Mehmed Pasha	1606
*Kuyucu Murad Pasha	1606–1611
Nasuh Pasha	1611–1614
Öküz Kara Mehmed Pasha	1614–1616
Kapdan Halil Pasha	1616–1619
Öküz Mehmed Pasha (second term)	1619
Kapdan Güzelce Ali Pasha	1619–1621
Ohrili Hüseyin Pasha	1621
Dilaver Pasha	1621–1622
Kara Davud Pasha	1622
Merre Hüseyin Pasha	1622
Lefkeli Mustafa Pasha	1622
Gürcü Hadım Mehmed Pasha	1622–1623
Merre Hüseyin Pasha (second term)	1623
Kemankeş Kara Ali Pasha	1623–1624
Çerkes Mehmed Pasha	1624–1625
Hafız Ahmed Pasha	1625–1626
Kapdan Halil Pasha (second term)	1626–1628
Boşnak Hüsrev Pasha	1628–1631
Hafız Ahmed Pasha (second term)	1631–1632
Topal Receb Pasha	1632
Tabanıyassı Mehmed Pasha	1632–1637
Bayram Pasha	1637–1638
Tayyar Mehmed Pasha	1638
Kemankeş Kara Mustafa Pasha	1638–1644
Semin Mehmed Pasha	1644–1645
Defterdar Salih Pasha	1645–1647
Kapdan Musa Pasha	1647
Hezarpâre Ahmed Pasha	1647–1648
Sofu Mehmed Pasha	1648–1649
Kara Murad Pasha	1649–1650
Melek Ahmed Pasha	1650–1651
Siyavuş Pasha	1651

Gürcü Mehmed Pasha	1651–1652
*Tarhuncu Ahmed Pasha	1652–1653
Kapdan Derviş Mehmed Pasha	1653–1654
İbşir Mustafa Pasha	1654–1655
Kara Murad Pasha (second term)	1655
Ermeni Süleyman Pasha	1655–1656
Gazi Deli Hüseyin Pasha	1656
Zurnazen Mustafa Pasha	1656
Siyavuş Pasha (second term)	1656
Boynueğri Mehmed Pasha	1656
*Köprülü Mehmed Pasha	1656–1661
*Köprülüzâde Fazıl Ahmed Pasha	1661–1676
*Merzifonlu Kara Mustafa Pasha	1676–1683
Kara İbrahim Pasha	1683–1685
Sarı Süleyman Pasha	1685–1687
Siyavuş Pasha	1687–1688
Nişancı İsmail Pasha	1688
Tekfurdağlı Bekri Mustafa Pasha	1688–1689
*Köprülüzâde Fazıl Mustafa Pasha	1689–1691
Arabacı Ali Pasha	1691–1692
Çalık Ali Pasha	1692–1693
Bıyıklı Mustafa Pasha	1693–1694
Sürmeli Ali Pasha	1694–1695
Elmas Mehmed Pasha	1695–1697
*Amucazâde Hüseyin Pasha	1697–1702
Daltaban Mustafa Pasha	1702–1703
*Rami Mehmed Pasha	1703
Kavanos Ahmed Pasha	1703
Moralı Enişte Hasan Pasha	1703–1704
Kalaylıkoz Ahmed Pasha	1704
Baltacı Mehmed Pasha	1704–1706
Çorlulu Ali Pasha	1706–1710
Köprülüzâde Numan Pasha	1710
Baltacı Mehmed Pasha (second term)	1710–1711

Ağa Yusuf Pasha	1711–1712
Silahdar Abaza Süleyman Pasha	1712–1713
Kapdan Hoca İbrahim Pasha	1713
Damad Silahdar Ali Pasha	1713–1716
Hacı Halil Pasha	1716–1717
Kayserili Nişancı Mehmed Pasha	1717–1718
*İbrahim Pasha (Nevşehirli Damad)	1718–1730
Silahdar Mehmed Pasha	1730–1731
Kabakulak İbrahim Pasha	1731
Topal Osman Pasha	1731–1732
Hekimoğlu Ali Pasha	1732–1735
Gürcü İsmail Pasha	1735
Silahdar Seyyid Mehmed Pasha	1736–1737
Muhsinzâde Abdullah Pasha	1737
Yeğen Mehmed Pasha	1737–1739
Hacı İvaz Mehmed Pasha	1739–1740
Nişancı Kör Ahmed Pasha	1740–1742
Hekimoğlu Ali Pasha (second term)	1742–1743
Seyyid Hasan Pasha	1743–1746
Tiryaki Hacı Mehmed Pasha	1746–1747
Kerküklü Boynueğri Abdullah Pasha	1747–1750
Devatdar Mehmed Emin Pasha	1750–1752
Bahir Mustafa Pasha	1752–1755
Hekimoğlu Ali Pasha (third term)	1755
Nailî Abdullah Pasha	1755
Tevkiî Bıyıklı Ali Pasha	1755
Yirmisekizzâde Said Mehmed Pasha	1755–1756
Bahir Mustafa Pasha (second term)	1756–1757
*Koca Râgıb Pasha	1757–1763
Tevkiî Hamza Hâmid Pasha	1763
Bahir Mustafa Pasha (third term)	1763–1765
Muhsinzâde Mehmed Pasha	1765–1768
Silahdar Hamza Mahir Pasha	1768
Tevkiî Mehmed Emin Pasha	1768–1769

Moldovancı Ali Pasha	1769
Halil Pasha	1769–1770
Silahdar Mehmed Pasha	1770–1771
Muhsinzâde Mehmed Pasha (second term)	1771–1774
İzzet Mehmed Pasha	1774–1775
Derviş Mehmed Pasha	1775–1777
Darendeli Mehmed Pasha	1777–1778
Kalafat Mehmed Pasha	1778–1779
Silahdar Seyyid Mehmed Efendi	1779–1781
İzzet Mehmed Pasha (second term)	1781–1782
Yeğen Mehmed Pasha	1782
*Halil Hâmid Pasha	1782–1785
Hazinedar şahin Ali Pasha	1785–1786
Koca Yusuf Pasha	1786–1789
Cenaze Hasan Pasha	1789
Cezayirli Gazi Hasan Pasha	1789–1790
Ruscuklu Şerif Hasan Pasha	1790–1791
Koca Yusuf Pasha (second term)	1791–1792
Damad Melek Mehmed Pasha	1792–1794
Zağferanbolulu İzzet Mehmed Pasha	1794–1798
Kör Yusuf Ziya Pasha	1798–1805
Hafız İsmail Pasha	1805–1806
Keçiboynuzu İbrahim Hilmi Pasha	1806–1807
Çelebi Mustafa Pasha	1807–1808
*Alemdâr Mustafa Pasha	1808
Çavuşbaşı Arnavut Memiş Pasha	1808–1809
Kör Yusuf Ziya Pasha (second term)	1809–1811
Laz Ahmed Pasha	1811–1812
Hurşid Ahmed Pasha	1812–1815
Mehmed Emin Rauf Pasha	1815–1818
Derviş Mehmed Pasha	1818–1820
Ispartalı Seyyid Ali Pasha	1820–1821
Benderli Ali Pasha	1821
İzmirli Hacı Salih Pasha	1821–1822

Deli Abdullah Pasha	1822–1823
Silahdar Ali Pasha	1823
Mehmed Said Galib Pasha	1823–1824
Benderli Mehmed Selim Pasha	1824–1828
İzzet Mehmed Pasha	1828–1829
Reşid Mehmed Pasha	1829–1833
Rauf Pasha (second term)	1833–1839
*Koca Hüsrev Pasha	1839–1840
Rauf Pasha (third term)	1840–1841
İzzet Mehmed Pasha (second term)	1841–1842
Rauf Pasha (fourth term)	1842–1846
*Mustafa Reşid Pasha	1846–1848
İbrahim Sarım Pasha	1848
Mustafa Reşid Pasha (second term)	1848–1852
Rauf Pasha (fifth term)	1852
Mustafa Reşid Pasha (third term)	1852
*Âlî Pasha	1852
Damad Mehmed Ali Pasha	1852–1853
Mustafa Nailî Pasha	1853
Mustafa Nailî Pasha (second term)	1853–1854
Kıbrıslı Mehmed Emin Pasha	1854
Mustafa Reşid Pasha (fourth term)	1854–1855
Âlî Pasha (second term)	1855–1856
Mustafa Reşid Pasha (fifth term)	1856–1857
Mustafa Nailî Pasha (third term)	1857
Mustafa Reşid Pasha (sixth term)	1857–1858
Âlî Pasha (third term)	1858–1859
Kıbrıslı Mehmed Pasha (second term)	1859
Mütercim Mehmed Rüşdü Pasha	1859–1860
Kıbrıslı Mehmed Pasha (third term)	1860–1861
Âlî Pasha (fourth term)	1861
*Fuad Pasha	1861–1863
Yusuf Kâmil Pasha	1863
Fuad Pasha (second term)	1863–1866

Mütercim Rüşdü Pasha (second term)	1866–1867
Âlî Pasha (fifth term)	1867–1871
*Mahmud Nedim Pasha	1871–1872
*Midhat Pasha	1872
Mütercim Rüşdü Pasha (third term)	1872–1873
Ahmed Esad Pasha	1873
Şirvanizâde Mehmed Rüşdü Pasha	1873–1874
Hüseyin Avni Pasha	1874–1875
Ahmed Esad Pasha (second term)	1875
Mahmud Nedim Pasha (second term)	1875–1876
Mütercim Rüşdü Pasha (fourth term)	1876
Midhat Pasha (second term)	1876–1877
İbrahim Edhem Pasha	1877–1878
Ahmed Hamdi Pasha	1878
*Ahmed Vefik Pasha	1878
Mehmed Sadık Pasha	1878
Mütercim Rüşdü Pasha (fifth term)	1878
Mehmed Esad Safvet Pasha	1878
Tunuslu Hayreddin Pasha	1878–1879
Ahmed Arifî Pasha	1879
*Mehmed Said Pasha	1879–1880
Mehmed Kadri Pasha	1880
Mehmed Said Pasha (second term)	1880–1882
Abdurrahman Nureddin Pasha	1882
Mehmed Said Pasha (third term)	1882
Ahmed Vefik Pasha (second term)	1882
Mehmed Said Pasha (fourth term)	1882–1885
*Kâmil Pasha	1885–1891
Ahmed Cevat Pasha	1891–1895
Mehmed Said Pasha (fifth term)	1895
Kâmil Pasha (second term)	1895
Halil Rifat Pasha	1895–1901
Mehmed Said Pasha (sixth term)	1901–1903
Avlonyalı Mehmed Ferid Pasha	1903–1908

Mehmed Said Pasha (seventh term)	1908
Kâmil Pasha (third term)	1908–1909
Hüseyin Hilmi Pasha	1909
Ahmed Tevfik Pasha	1909
Hüseyin Hilmi Pasha (second term)	1909–1910
İbrahim Hakkı Pasha	1910–1911
Mehmed Said Pasha (eighth term)	1911–1912
*Gazi Ahmed Muhtar Pasha	1912
Kâmil Pasha (fourth term)	1912–1913
Mahmud Şevket Pasha	1913
Said Halim Pasha	1913–1917
*Talât Pasha	1917–1918
Ahmed İzzet Pasha	1918
Ahmed Tevfik Pasha (second term)	1918–1919
Ahmed Tevfik Pasha (third term)	1919
Damad Ferid Pasha	1919
Damad Ferid Pasha (second term)	1919
Damad Ferid Pasha (third term)	1919
Ali Rıza Pasha	1919–1920
Salih Hulusi Pasha	1920
Damad Ferid Pasha (fourth term)	1920
Damad Ferid Pasha (fifth term)	1920
Ahmed Tevfik Pasha (third term)	1920–1922

Introduction

Note: Terms in **bold print** are cross-referenced in the dictionary.

MAIN CHARACTERISTICS AND DEVELOPMENT

The Ottoman Empire was the last great Muslim political entity to emerge in the later Middle Ages, and it continued its existence until the early twentieth century. It was in a sense the last member of the lineage of Near Eastern and Mediterranean empires (i.e., the Persian Empire, the Hellenistic states, the Roman Empire, **Byzantium**, the Umayyad and the Abbasid Empires). All of these formations shared the characteristics of urban-based imperial power, self-centered world-civilization discourse, concentration of legitimate power in one center, delegation of authority to intermediary agencies, and multi-ethnicity. Among these empires, only the Ottoman Empire reached the modern times in terms both of world history and of internal structure.

In Western languages, the Ottoman Empire from the earliest times was called **Turkey**/Turquie/Türkei, a term that the Ottomans never used for themselves. For the Ottomans, their empire was the "Sublime State" *(Devlet-i Âliyye),* the "Well Protected Imperial Domains" *(Memâlik-i Mahrûse-i Şâhâne),* or the "Ottoman State" *(Devlet-i Osmaniyye).* These terms convey the apparent lack of an ethnic element in Ottoman self-perception. On the other hand, the founding dynasty and the ruling elite during the first century of the empire's formation was of predominantly **Oghuz Turkish** ethnic origins. The Western notion of the "Turkishness" of the empire may be related either to the Turkishness of the

founding element or perhaps to the fact that the term "**Turk**" was synonymous for "Muslim" or "**Islam**" until the nineteenth century.

The Ottoman state was a Muslim institution from its beginning. The Ottoman expansion in the Christian **Balkans** and Central Europe can be traced in part to the religious motive of the "holy war" *(gazâ)*. The first Ottoman rulers (**Osman I, Orhan**) bore the title ***gazi*** ("warrior on the behalf of Islam"). On the other hand, the Ottoman state emerged in a specific geographic context, as a frontier region between the Islamic and Christian world civilizations. The early Ottoman principality was a frontier state, where the Muslim and Christian populations of western **Anatolia** and the Balkans interacted on a daily basis. One characteristic of Anatolian Muslims has been the tendency to have an unorthodox religious outlook. **Turcoman** Islam bore elements derived from Shamanism, Buddhism, Christianity, and was strongly influenced by the **Shia**. There are indications that early Ottoman rulers themselves were part of this cultural milieu, which encouraged religious and cultural tolerance. These conditions also made it easier for the Ottoman state to integrate local traditions and customs into its administrative practices.

Though some Ottoman rulers regarded the Ottoman state as the continuation of the Roman Empire (**Mehmed II** called himself *Kayser-i Rûm*, "Emperor of Rome"), their notions of state and sultanate were derived mainly from ancient Near Eastern, Islamic, and Central Asian models. As was the case in ancient Iranian practice, the state was regarded as the main agency of justice *(adâlet)*. Justice was the guiding principle of statecraft, along with the incentive of wealth and military strength, both of which were indispensable pillars of the **state** and **administration**. The **Imperial Council** *(Divân-ı Hümâyûn)* was both the main organ of central administration and the supreme court of justice, where any Ottoman subject had the right to appeal.

As an element of a **Sunni Islamic** empire, the Ottoman legal system was based to a great extent on **Islamic law** *(şeriat)*. Islamic judges ***(kadı)*** were responsible for

administering justice; they acted also as **town** mayors. Ottoman **educational** institutions, in a similar way, functioned within the framework of Islamic religion. Primary schools aimed at teaching the precepts of Islam; their students learned by memory the Quran. The ***medrese***s (Islamic colleges) offered more specialized courses on Islamic and rational sciences. It was the social group known as the ***ilmiyye*** (Islamic scholars) that supplied the administration with Islamic jurists, judges, and professors ***(müderris)***.

Another area where Islamic law applied was policy toward non-Muslims. Due to a shared Abrahamic tradition, monotheistic communities like Christians and **Jews** were considered to be "People of the Book" *(Ehli Kitâb)* and "Protected People" *(Ehli Zimma)*. **Greek Orthodox, Armenian**, Jewish, and later also Catholic, Protestant, and **Bulgarian** Orthodox people were acknowledged as legitimate communities ***(millet)*** under the jurisdiction of their respective ecclesiastical heads. Though their lives, beliefs, and properties were guaranteed, members of these communities had to pay a special **poll tax** *(cizye),* were not allowed to perform military service, and could not enter the bureaucracy.

The institution of the **sultanate** was based mainly on Turco-Mongol political traditions, which considered the absolute rule of a monarch a sign of God's (or "heavenly") approval. In this context, **sultan**s had legitimate authority to formulate legal rules ***(kanun)*** independent of Islamic law. Thus, the Ottoman legal system consisted of two sets of laws, the **şeriat** and the *kanun*. Though in principle sultanic rules could not oppose Islamic law, this tradition of promulgating nonreligious legislation provided a useful precedent for the secularization of the legal system in the nineteenth-century reform era.

Another aspect of the Central Asian notion of sultanate appeared within the context of the problem of **succession**. There was originally no settled rule of succession following the death of a ruler; all sons of the deceased sultan could make equally legitimate claims to the throne. Thus it happened that when a sultan died, the empire entered into a state of turmoil and armed struggle among the princes to secure the capital and

the throne. Different sectors of the state and the administration (**vizier**s, the *ilmiyye,* the **palace**, the **Janissaries**, the ***sipahi***s, etc.), representing different interest groups, supported particular princes against the others. The success of one of the princes in dominating the capital provided the necessary legitimation of his sultanate. Such circumstances often led to the murder of the younger brothers by the newly acceded sultan. The public reaction against the murder of young princes, particularly in the late sixteenth century, and the institutionalization of central authority led from 1617 onward to the introduction of succession based on *senioratus*—the accession of the oldest male member of the dynasty to the throne.

The rapid expansion of the Ottoman Empire in Central Europe, the **Arab lands**, and **Iran** was enabled by a military-agricultural complex called the ***timar* system**. State-owned cereal-producing lands in Anatolia and the Balkans were divided into ***timar***s, which were cultivated by land-bound peasantry (the ***Çift-Hâne* system**). Each *timar* was administered by a cavalryman *(sipahi),* who was appointed from **İstanbul** and had authority to collect taxes. In wartime, *sipahi*s were expected to join the **army** as fully equipped mounted cavalry, their number depending on the agricultural productivity of the *timar*. Until the mid-sixteenth century, cavalry constituted the main part of the Ottoman army. The *timar* system ensured both the constant maintenance of a sizable cavalry force and the centralization of administration in the core areas of the empire.

A major pillar of Ottoman absolutism was the social group of sultanic **slaves**, called ***kul***s, who were mostly recruited among Christian peasant boys. After initial selection the brighter ones were admitted to the palace for education in Islamic sciences, practical arts, and statecraft, while the remainder were trained as Janissary soldiers. In all *kul*s was inculcated the notion of absolute loyalty to the sultan. Though members of the ruling elite, they could be punished, even executed, at the will of the ruler, without formal trial. The increasing appointment of **grand vizier**s and viziers from among *kul*s from the period of Mehmed II on encouraged the

concentration of power in the person of the sultan. The Janissaries, on the other hand, constituted the actual striking force of the Ottoman army after the late sixteenth century. This infantry corps received special training and was equipped with **firearms**.

The *kul*s (administrators, military commanders, Janissaries, *sipahi*s) and the *ilmiyye* (*kadı*s, *müderris*es and ***mufti***s [interpreters of the Islamic law]) formed the ruling **military class** (**askerî**), which was exempted from **taxation**. The productive population of the ruled—that is, the ***reâyâ*** (merchants, artisans, peasants, nomads)—were the taxpaying class. These two population groups were separated in terms of political status, and the administration did its best to prevent people of *reâyâ* origin from entering the ruling military class.

Toward the end of the sixteenth century, Janissaries began to play a greater role in the wars in Central Europe, due to the ineffectiveness of the *sipahi* cavalry forces in the face of new firearms used in European armies. The inability of cavalry to adapt to the new weapons forced the Ottoman state to increase the number of Janissary troops, which were equipped with firearms. But the increase in these standing troops, who were paid in cash, necessitated the leasing of public *timar* lands to tax-farmers as a ready source of cash. This step brought about the effective disintegration of the basic military and administrative structure of the empire. The administrative, economic, and military functions of the *sipahi*s of the *timar* lands increasingly became obsolete. On the other hand, tax-farmers who had provincial connections emerged as local power groups and dominated the countryside. These developments led to a gradual decentralization of provincial administration.

An additional way to increase the number of standing troops was recruitment of mercenaries ***(sekban),*** who were in fact landless peasants able to use firearms. They were paid by the state only during wartime; when peace returned, these mercenaries often turned into bandits, attacking villages and towns. The *sekban*s also provided ready backers for rebellious provincial governors.

The great increase in Janissary manpower in the capital as well as in the provincial towns meant their increasing power as a political faction. From 1588 on, Janissary rebellions began to shake governments; between 1622 and 1807, Janissaries took active part in the **deposition** of sultans; political factions in the capital tried to keep the Janissaries on their sides. This development correlated with the weakening of the sultanic power. Political factions, such as members of the palace, or the *ilmiyye,* used Janissary commanders to manipulate sultans.

The traumatic experience of major defeats at the hands of Christian powers following the second **siege of Vienna** (1683) shattered Ottoman self-confidence. It led Ottoman statesmen to recognize the superiority of European technology and to make partial technical adaptations for the strengthening of the Ottoman army. After 1699 the Ottoman administration was also forced to place greater importance on **diplomacy** as a means of solving international problems. This development strengthened the political position of the bureaucracy with respect to the military elite. Whereas it had been mostly Janissary commanders who were appointed grand viziers, after 1699 prominent members of the scribal service dominated the grand vizierate. During this period the **Sublime Porte** *(Bâb-ı Âlî)* emerged as the main power center of the empire. Reformers such as **Koca Râgıb Pasha** (1698–1763), **Halil Hâmid Pasha** (1736–85), and nineteenth-century statesmen like **Mustafa Reşid Pasha** (1800–58), **Fuad Pasha** (1815–69), **Âlî Pasha** (1815–71), and **Midhat Pasha** (1822–84) rose among bureaucratic ranks.

In the realm of provincial administration, the seventeenth-century tendency of administrative decentralization reached its peak in the eighteenth century. The tax-farming of public lands led to the emergence of a class of provincial notables ***(âyân)*** who, in addition to the collection of taxes, increasingly assumed other functions, such as the raising of troops or the enforcement of public order. During the second half of the eighteenth century, powerful families arose in the Balkans, Anatolia, and the Arabic provinces to control vast territories. These developments signified the effective disappearance of

the traditional distinction between the ruling military class and the *reâyâ*.

But the government, though bestowing official titles on the leading *âyân*s, almost never recognized these local authorities as separate powers. The Ottoman state only once agreed officially to share political power with the *âyân*s—when **Alemdâr Mustafa Pasha** (1765–1808), the *âyân* of Ruscuk (Ruse, Bulgaria) and supporter of reformers, occupied İstanbul in 1808 and became grand vizier. During his term of office Alemdâr Mustafa Pasha summoned some of the major *âyân*s to the capital, where they prepared a "Deed of Agreement" ***(Sened-i İttifak)*** that recognized the political power of the *âyân*s and acknowledged the right to resist unjust government decisions. But the Deed of Agreement, though signed by **Mahmud II** (ruled 1808–39), remained a dead letter, since this sultan succeeded in getting rid of Alemdâr Mustafa Pasha and thereafter pursued a policy of crushing the power of the *âyân*s.

The nineteenth and the early twentieth centuries were marked in general by the policy of reinforcing central power in order to preserve the empire. Administrative centralization brought about a weakening of such intermediate power groups as the *âyân*s, the *ilmiyye,* and nonorthodox **Sufi** orders in favor of central authority. The emergence of non-Muslim **nationalism** and the penetration of the ideals of the European **Enlightenment** and the French Revolution among the Ottoman subjects clearly displayed the futility of a rigid status distinction between Muslims and non-Muslim subjects. The implementation of economic **liberalism** for European merchants necessitated the modernization of the legal system. The expansion of **communication** and **transportation** links between İstanbul and the provinces supported the internal unification of the empire. The new class of civil servants, who received modern educations, introduced reform measures in the provinces. Some among the new civil servants emerged as an intelligentsia opposing the autocracy of the Sublime Porte in favor of a **constitutional parliamentary** regime. All of these developments together reflected the gradual transition of the empire from premodern conditions to modernity.

The dissolution of the Janissary corps (1826) by Mahmud II signified the removal of the strongest opposition to the concentration of political power in the hands of the sultan. Thereafter the first steps were taken toward the creation of a modern state structure. A modern army was founded; the feudal *timar* system abolished; the financial power of the *ilmiyye* class was curbed, by taking control over **pious foundations** *(vakıf);* the first modern population census was undertaken; a bureaucracy based on a formal merit and rank system ***(mülkiyye)*** was established; ministries and a cabinet system were set up; and semilegislative administrative **council**s were founded. In addition, European-style dress became obligatory for the members of the **civil service** and the army.

These steps lay the groundwork for more comprehensive reforms during the periods of rule of sultans **Abdülmecid** (r. 1839–61), **Abdülaziz** (r. 1861–76), and **Abdülhamid II** (r. 1876–1909). The "magna carta" of Ottoman reform was the **Imperial Rescript of Gülhane** (3 November 1839), also called the Imperial Rescript of the ***Tanzimat*** ("reorganizations"), a constitutional document that laid down certain basic principles. Its main precepts were: the guarantee of the life and property of all imperial subjects; the prohibition of punishment without a fair trial; implicit recognition of the equality of Muslim and non-Muslim subjects before the law; taxation in keeping with individual income; abolition of tax-farming; and settlement of the period of military service. This document formally annulled the already obsolete distinction between the ruling military class and the *reâyâ*.

The modernizing reforms of the period between 1839 and 1876 were initiated mainly by the grand viziers Mustafa Reşid Pasha, Âlî Pasha, Fuad Pasha, and Midhat Pasha. Among these, the first three ensured the bureaucratic hegemony of the Sublime Porte over the sultans; took major steps toward the secularization of the legal and the court system; laid the foundation of modern public education; and set up a provincial administration that provided a certain degree of local participation. The **Imperial Rescript of Reforms** (28 February 1856) openly acknowledged equal rights for non-

Muslims; this document also signified the beginning of the policy of **Ottomanism**—an effort to impose the notion of a united Ottoman nationhood consisting of different communities, all loyal to the state and the sultan. Though these measures produced the conditions for the establishment of a modern state apparatus, they did not bring democratic reforms.

The domination of the sultans by the Sublime Porte between 1839 and 1871, continued in the arbitrary rule of Sultan Abdülaziz after 1871, triggered the emergence of an **opposition** movement—the **Young Ottomans** *(Yeni Osmanlılar)*. Consisting of journalists and young civil servants, this early Ottoman intelligentsia, among them **Namık Kemal** (1840–88), ascribed for the first time a political meaning to the terms ***hürriyet*** (liberty) and *vatan* (motherland, *patria*). At a theoretical level, Namık Kemal attempted to combine the ideals of the European Enlightenment and Islamic values. The main political aim of the Young Ottomans was to introduce constitutional parliamentary rule. Though the Young Ottomans were suppressed between 1867 and 1876, their ideas were implemented for a short time by Midhat Pasha, who held similar views. Between 1877 and 1878 the first Ottoman parliament convened; it was then dissolved by Abdülhamid II.

The Hamidian autocracy brought a period of both Islamic conservatism and reform. The Hamidian regime applied Islamism, with the aim of weakening nationalist trends among **Albanians** and Arabs and of strengthening the legitimacy of the central authority among tribal populations. On the other hand, institutional reforms like modernization of the judicial system and professionalization of the civil service, and such infrastructural developments as expansion of public education in the provinces, extension of the railways and communication networks throughout the empire, and an increase in agricultural production provided an impetus for material progress.

Despite the strict censorship measures and police surveillance, this period also witnessed certain cultural developments: the proliferation of the **press** and publications; the development of such modern literary genres as novels and short stories, and experimentation in **poetry**; simplification of

the elaborate written chancery style into a more standardized prose; the opening of the **School of Fine Arts** (*Sanâyi-i Nefîse Mektebi*, 1883) for the promotion of the arts of **painting, sculpture**, and **architecture**; and the development of museology. Cultural **Turkism** began to be discussed in the newspapers.

The **Young Turks**, a general category that grew to include various secret political groups, opposed the Hamidian police regime and shared the goal of restoring the parliamentary system. Of these groups the most significant was the **Committee of Union and Progress** (CUP), which forced Abdülhamid II to convene the parliament (1908).

The years between 1908 and 1913 were a period of unprecedented political freedom, pluralism, and cultural innovation. But the continuing disintegration of the empire and nationalist revolts in the provinces gradually strengthened the Turkist element in cultural life. At the political level, the revolts among non-Turkish populations and the loss of the Balkans demonstrated the failure of the Ottomanist and Islamist policies.

The coup d'état of 30 January 1913, staged by the military wing of the CUP, terminated political pluralism in favor of a military dictatorship. Between 1913 and 1918, the Ottoman state assumed for the first time an openly Turkish nationalist and **secularist** attitude. Steps were taken to found a national economy and to support the emergence of a Turkish business class; the **capitulations** were annulled (1914); measures were introduced for the complete secularization of education; the **family** law of 1917 restricted polygamy; and Muslim *kadı* courts were placed under the jurisdiction of the Ministry of Justice. In a sense, these steps constituted precursors of the more radical reforms to be pursued after the foundation of the Turkish Republic.

POLITICAL HISTORY

The Ottomans emerged as a Turcoman principality in the northwestern part of Anatolia following the Mongol invasion

and the collapse of the Anatolian Seljuk sultanate. Although it counted among the smaller principalities of Anatolia, its first ruler, Osman I (r. 1289–1326), undertook a series of military campaigns against the neighboring Byzantine towns and forts and finally succeeded in conquering Bursa (1326).

His son, Orhan (r. 1326–62), increased the size of this principality. During the early years of his rule the Ottomans took most of the remaining Byzantine territories in Anatolia, including Nicaea (İznik, 1331) and Nicomedia (İzmit, 1337). In 1345 Orhan incorporated the Turcoman principality of Karesi (present-day provinces of Balıkesir and Çanakkale) into his dominion. This expansion put the Ottomans in a military position to attack the Balkans.

Orhan became deeply involved in the internal politics of Byzantium when he supported John V Cantacuzenus, a claimant to the Byzantine throne (1346). On this occasion the Ottomans entered the Balkans and took Tzympe, a stronghold on the European shores of the **Gallipoli** (Gelibolu) Peninsula (1352). This was followed by the conquests of the fortresses of Gallipoli (1354), Tsourollos (Çorlu, 1359), Didymotychon (Dimetoka, 1359), and finally Adrianople (Edirne, 1361).

The rule of Orhan brought the emergence of a bureaucracy, centralized administrative institutions, and *medrese* education. The first Ottoman coins were minted in his time. The increasing power of this principality led both Christian and Muslim neighbors to regard it as a serious threat to their futures.

When Orhan's son **Murad I** (r. 1362–89) acceded to the throne, an anti-Ottoman rebellion broke out in Ankara; it was swiftly suppressed. Until the death of Murad, the Ottoman state ceased to be a principality and became a great power, dominating the majority of the Anatolian principalities and the Balkan monarchies. Between 1363 and 1371 southern Bulgaria and Thrace were conquered. Though the pope proclaimed a **crusade** against the Ottomans (1366), none could be mounted. In 1371 a large Serbian army was defeated at Chermanon (Çirmen). After this date Byzantium and the kingdom of Bulgaria became Ottoman vassal territories.

Between 1375 and 1380 the Ottomans expanded in Anatolia, annexing parts of the **Turcoman principalities** of Germiyan and Hamidili. In the Balkans, the Ottomans could legitimize their expansion in terms of the holy war against Christians; the issue was more difficult in the case of Muslim Anatolian principalities. Ottoman rulers tried to legitimize their actions by claiming that they had accepted certain territories of the principality of Germiyan as a dowry for the Ottoman prince Bayezid or that they had purchased parts of the principality of Hamidili. When the expansion in Anatolia threatened the interests of the major Turcoman principality of Karaman, Karaman launched a military offensive against the Ottomans. But this act provided the Ottomans with a pretext to declare the Karamanids traitors, to accuse them of attacking Ottoman lands "from the back" and thus harming the cause of the holy war and assisting the infidels. Therefore it would be a pious duty to annex them.

The period 1383–89 witnessed continuing Ottoman expansion in the Balkans and in Anatolia. In 1383 Serres was conquered, followed by Sofia (1385), Nish (1386), and Thessaloniki (1387). When Murad repulsed the Karamanid attack in 1387, the Turcoman principalities of Anatolia accepted the Ottomans as their suzerains. The steady rise of Ottoman power and increasing pressure on the Balkan states led the Serbs, Bosnians, and Bulgars to form a coalition against the Ottomans. The ensuing first **Battle of Kosovo** (20 June 1389) resulted in an Ottoman victory, though Murad was killed on the battlefield.

Murad's son **Bayezid I** (r. 1389–1402) turned the Ottoman state into a centralized empire, bordering the Danube in the west and the Euphrates in the east. In Anatolia the Turcoman principalities on the Aegean coast were annexed (1389–90); Antalya and Alanya conquered (1391); Kastamonu and Amasya in northern Anatolia occupied (1393); the major principalities of Karaman and Kadı Burhaneddin (Sivas) dissolved (1397–98); and the Mamluk cities of Malatya and Elbistan annexed (1399).

In the Balkans, Skopje in Macedonia was conquered (1391); the kingdom of Bulgaria dissolved (1393); Albania

and Thessaly annexed (1394); and **Wallachia** made a **vassal state** (1395). Since the Ottoman domination in the Danube threatened the political interests of **Hungary**, this kingdom formed an alliance with **Venice** and Byzantium to expel the Ottomans from the Balkans. The coalition army and the Ottomans met at Nikopolis (Niğbolu) on 25 September 1396; Bayezid emerged victorious.

This great victory marked the emergence of the Ottoman state as a major Islamic empire; Bayezid I was the first Ottoman ruler to use the title "sultan." But the Turcoman princes who had lost their power turned to Timur (Tamerlane, 1336–1405), founder of a great Eurasian empire stretching from eastern Europe to India, for support against the Ottomans. Timur claimed to be the suzerain of Bayezid; the Ottoman sultan challenged him, and their armies met at Ankara (28 July 1402). The Ottomans were defeated, and Bayezid was taken captive by Timur. Timur restored the former Turcoman principalities annexed by Bayezid.

The time between 1402 and 1413 is known as the **Interregnum**, when the sons of Bayezid fought each other for control over the remaining Ottoman lands. Finally **Mehmed I** (r. 1413–21) emerged as the sole ruler of the Ottoman state. Mehmed devoted himself to stabilizing central rule and regaining some of the territories of the Turcoman principalities. However, the territorial expansion in Anatolia that had existed during the reign of Bayezid I would be achieved again only toward the end of the reign of Mehmed II.

Mehmed I's son, **Murad II** (r. 1421–44 and 1446–51), faced aggressions from the Balkan vassal states as well as from the remaining Turcoman principalities, who feared the revival of Ottoman strength. Thus the reign of Murad II was a period of constant struggle, with warfare and rebellion in Anatolia as well as in the Balkans. During this time most of the Turcoman principalities were reconquered, and the Ottomans continued their expansion in the Balkans.

One of the main issues was a power struggle with the Hungarians over **Serbia, Bosnia**, and Wallachia. Though Murad conquered Serbia and Bosnia became an Ottoman

vassal state (1439), the Hungarian commander John Hunyadi defeated the Ottomans in **Transylvania** (1442). Constant Hungarian attacks forced Murad to sue for peace (in the Treaty of Edirne, 12 June 1444).

Murad's abdication in favor of his young and inexperienced son, Mehmed II (r. 1444–46, 1451–81), was considered by the Christian powers to be an opportunity to renew warfare. A combined army of Hungarians and Wallachians advanced as far as Varna, where it was defeated, with difficulty, by Murad (10 November 1444). Continuing power struggles among different factions of the state finally forced Murad to resume power (1446–51). Murad used this second period of rule to subdue the Balkan vassal states that had revolted in 1444 and to expel the Hungarians from the Balkans (second **Battle of Kosovo**, 17–19 October 1448).

Mehmed II's second period of rule, during which he became known as "the Conqueror," brought the restoration of the empire of Bayezid I. His first action was the conquest of Constantinople and the elimination of Byzantium (29 May 1453), which had been a constant security threat and had attracted crusaders from the West. Until the death of Mehmed II, Anatolia west of the Euphrates, including the Pontic Greek empire and the Karamanid principality, was incorporated into the Ottoman lands; the Balkans south of the river Danube, and Sava, including Bosnia and the Morea (the Pelopponese) but excluding Belgrade, became part of the empire; and Moldavia and the **khanate of the Crimea** became Ottoman vassal states. During Mehmed II's rule Ottoman administrative, social, and economic institutions became fully established.

One of the major international issues during his reign was rivalry with Venice over the western Balkans, a contest that led to a series of wars. The war between 1460 and 1479 coincided with the rebellion of the Albanian prince George Kastrioti (Skanderbeg) against the Ottomans. The ruler of the Turcoman Akkoyunlu state in eastern Anatolia and Iran, Uzun Hasan, also collaborated with Venice, attacking the empire from the east. This campaign led to the **Battle of Başkent** (or Otlukbeli, 11 August 1473), where Mehmed II defeated Uzun Hasan. When an Ottoman-Venetian peace treaty was signed on 25

January 1479, the southern Adriatic shores of the Balkans, with the exception of Durrës and Bar, became Ottoman.

Mehmed II apparently planned to launch a campaign in the Italian Peninsula, but his sudden death (3 May 1481) brought a pause in Ottoman expansionism. The campaigns in the Balkans and in Anatolia, which had been funded by excessive taxation of the population and other harsh measures, had led to dissatisfaction among the people and also among the ruling circles. Mehmed's son, **Bayezid II** (r. 1481–1512), ushered in a period of relative peace, in which only limited warfare was waged.

An important political development in these years was the emergence of the Safavid power in Iran, ruled by Shah Ismail (r. 1500–24). This new militant Shia state stirred up revolts among the Turcomans in the Ottoman Empire, leading in 1511 to a civil war in western Anatolia known as the Şahkulu Revolt. This insurrection could be suppressed only with great difficulty.

Selim I (r. 1512–20) forced his father Bayezid II to abdicate and thereby opened a new era in Ottoman history. This ruler became known as a ruthless autocrat, "Selim the Terrible" *(Yavuz)*. Under his rule all Turcoman unrest was suppressed by the harshest measures, and supporters of Shah Ismail had to flee the country.

Selim, during his relatively short reign, turned the Ottoman Empire into the only great Islamic empire of his time. His first move was against Safavid Iran; he defeated Shah Ismail at the battle of Çaldıran (23 August 1514) and occupied eastern Anatolia, Azerbaijan, and western Iran. In the period 1516–17, Selim attacked the **Mamluk sultanate** and defeated its armies at the Battles of Mercdabık (Aleppo, 24 August 1516) and Reydaniyya (Cairo, 22 January 1517). The conquest of the Mamluk lands meant the inclusion of **Syria, Mount Lebanon, Palestine, Egypt**, and the **Hijaz** into the Ottoman Empire.

In all of these territories, which constituted the core of classical Islamic civilization—including the holy cities of Mecca, Medina, and Jerusalem—the Ottoman Empire now assumed the role of protector of the holy lands; the sultan

adopted the title of "Protector of the **Holy Places**" *(Hâdimu Haremeynu'ş-Şerîfeyn)*. These developments stabilized the religious identity of the Ottoman state as the main Islamic power in the world. In geostrategic terms, the Ottomans came to control the whole eastern Mediterranean Basin as well as the Red Sea, and their sphere of interest began to reach as far as the Indian Ocean.

The reign of Süleyman I ("the Magnificient," 1520–66) enhanced the position of the Ottoman Empire as a world power. During this period Rhodes, Belgrade, and most parts of Hungary became Ottoman. In 1529 the Ottomans undertook the first siege of Vienna. In the east, **Iraq**, Van, and Georgia were annexed. In North Africa, **Algiers** and Tripolis entered the Ottoman realm. Ottoman military operations stretched from Nice in southern **France** to Diu in India. The Ottoman grand admiral ***(kapudân-ı deryâ)*** **Barbaros Hayreddin Pasha** defeated a crusader fleet under the command of Andrea Doria at the **Battle of Preveza** (28 September 1538), achieving Ottoman naval superiority in the Mediterranean Sea.

The empire's international affairs of this period were determined by its relations with the **Habsburg Empire** and Iran. The Habsburg emperor, Charles V, claimed the Hungarian lands, leading to a series of wars. The Ottomans entered into an alliance with France against their common enemy and organized joint naval operations. Ottoman pressure between 1521 and 1555 caused Charles to make concessions to the Protestant princes in Central Europe and eventually to grant official recognition of Protestantism.

The Habsburgs, for their part, established a diplomatic relationship with Iran, putting the Ottomans in the predicament of having to fight a war on two fronts. Süleyman did his best to prevent such a possibility, entering into conflict with Iran only at times of peace with the Habsburgs. After a series of wars with Iran, the peace of Amasya (29 May 1555) secured a definite border, and Iraq became firmly Ottoman.

Süleyman I's son, **Selim II** (r. 1566–74), continued his father's policy of expansion, with the assistance of the able grand vizier **Sokullu Mehmed Pasha**. The major events of his

reign were the conquests of Chios, **Cyprus**, and **Tunisia**. When the Ottomans seized from Venice the strategically important island of Cyprus, Christian powers formed a **Holy League**, defeating the Ottoman fleet at the **Battle of Lepanto** (7 October 1571). Though this defeat had no strategic significance, it showed the increasing vulnerability of the Ottoman naval forces in the Mediterranean.

The reigns of **Murad III** (1574–95), **Mehmed III** (1595–1603), and **Ahmed I** (1603–17) marked the peak of Ottoman expansionism and revealed certain internal problems. Long and exhausting wars with Iran (1578–90, 1603–12, 1615–19) and with the Habsburgs (1593–1606) had depleted Ottoman financial resources. These wars, sometimes fought on two fronts, brought diplomatic losses and failed to secure significant territorial gains. The peace of Zsitvatorok (1606), for example, terminated Ottoman suzerainty over the Habsburgs. These wars, at the same time, led to internal changes and disorders within the empire.

The wars in Central Europe proved the ineffectiveness of traditional *sipahi* cavalry in the face of firearms. The measures taken to increase the number of armed Janissaries and *sekban* mercenary troops had long-lasting consequences for politics (through the weakening of the sultanic power), administration (decentralization), and the Ottoman economy (monetarization). In addition, Janissary-*sekban* rivalry—in essence a rivalry between members of the ruling military class and the ruled *reâyâ*— led to disorder in the countryside. When the Janissaries became the dominant power in the capital, especially following their execution of **Osman II** (1618–22), the *sekban*s in Anatolia, under the leadership of rebellious governors, revolted against İstanbul. The Ottoman government ceased to control vast regions of Anatolia.

Among a series of weak rulers of the seventeenth century, only **Murad IV** (r. 1623–40) was able to formulate policies independently. When he ascended to the throne at the age of 11, he was controlled by his mother, **Kösem Sultan**, who cooperated with the Janissaries. Only nine years later, in 1632, was he able to shake off the Janissary domination and the influence of his mother, and to establish his own rule. Murad

secured the loyalty of the Janissaries to his person and applied harsh methods to establish public order in the capital. Then he launched military campaigns against Iran, which had occupied Baghdad in 1625. Murad took brutal measures for the elimination of administrators in Anatolia who had close relations with the *sekban*s. In 1635 he conquered the city of Erivan (Revan) from Iran and in 1639 took back Baghdad. Murad's early death meant an end to a domestic reign of terror and brought peace in Anatolia.

The following sultans, **İbrahim** (r. 1640–48), **Mehmed IV** (r. 1648–87), **Süleyman II** (r. 1687–91), and **Ahmed II** (r. 1691–95), were unable to impose their intentions on their governments. İbrahim's neurotic and unbalanced character allowed his mother, Kösem Sultan, the courtiers, and the Janissaries to regain political control in the capital and to rule the empire according to their whims. Following the deposition of this sultan, a power struggle emerged between political factions and palace groups, leading to anarchy in İstanbul. The new sultan, Mehmed IV, was seven years old and unable to control events.

This state of disorder, lasting for eight years, was finally terminated by **Köprülü Mehmed Pasha**, who was appointed grand vizier in 1656. At that time the Venetian fleet had blocked the **Dardanelles**, with the aim of forcing the Ottomans to abandon the conquest of **Crete**. By this blockade the Ottoman capital was cut off by sea from the Mediterranean. The first action of this grand vizier was to defeat the Venetians and to secure the southern sea route to İstanbul. Further steps of Köprülü Mehmed Pasha included the elimination of subversive Janis-sary officials in the capital, restoration of Ottoman hegemony over Transylvania, and suppression of revolts in Anatolia. Köprülü Mehmed Pasha used extremely harsh measures, like those of Murad IV, to restore central authority within the empire.

After the death of Köprülü Mehmed Pasha in 1661, his son, **Köprülüzâde Fazıl Ahmed Pasha**, was appointed grand vizier. During his term of office, which ended with his death in 1676, Fazıl Ahmed Pasha managed to stabilize the Ottoman borders in Central Europe (1664), to conquer Crete (1669),

and to annex Kamenec in Podolia (western Ukraine, 1672). In 1676 **Merzifonlu Kara Mustafa Pasha**, the adopted son of Köprülü Mehmed Pasha, became grand vizier.

Kara Mustafa Pasha's attempt to conquer Vienna (1683) marked the end of Ottoman presence in Central Europe. The ill-prepared siege of Vienna provided an opportunity for the formation of a Holy League, consisting of the Habsburgs, Poland, Venice, and Russia. This coalition was able to defeat the Ottomans in a long period of warfare, lasting from 1683 to 1699, and to expel them from Hungary, Transylvania, and the Morea. The **Treaty of Karlowitz** (26 January 1699) was the first international agreement wherein the Ottomans ceded considerable territory to Christian powers. The Ottoman Empire was never again able to expand in Europe.

As in the seventeenth century, none of the eighteenth-century sultans—**Mustafa II** (r. 1695–1703), **Ahmed III** (r. 1703–30), **Mahmud I** (r. 1730–54), **Osman III** (r. 1754–57), **Mustafa III** (r, 1757–74), and **Abdülhamid I** (r. 1774–89)—were true autocrats. It was the grand viziers who put their stamps on the eighteenth century. Another feature of this century was the emergence of great provincial *âyân* families, which dominated whole provinces. In this century two sultans were deposed by Janis-saries—in the **Revolt of 1703** and the **Patrona Halil Revolt** (1730). The first broke out as a reaction to the political domination of *Şeyhülislâm* Feyzullah Efendi (the head of the religious hierarchy) and to Mustafa II's personal dependence on him. The Patrona Halil Revolt erupted when the Grand Vizier **İbrahim Pasha** and his associates aroused the discontent of the population through nepotism and an excessively luxurious lifestyle, combined with inability to respond to Iranian attacks in the east.

International Ottoman affairs of the eighteenth century were marked by warfare with Russia, Austria, Venice, and Iran. Toward the end of this century, the Russians penetrated the Black Sea and became a major threat to the existence of the Ottoman Empire.

During the Nordic War, the Swedish king Charles XII was forced by his defeat by the Russians at the Battle of Poltava

(1709) to take refuge in Ottoman lands. The Russians demanded his extradition, and the Ottoman refusal led to a Russo-Ottoman war. The Russian army, led by Peter the Great, was surrounded by the Ottoman troops at the River Pruth (1711). The Russians capitulated and did abandon the fortress of Azov, which they had acquired by the Treaty of Karlowitz.

Following this victory over the Russians, the Ottomans sought to regain the Morea, which had been ceded to Venice at the Treaty of Karlowitz. Ottoman troops attacked the Morean Peninsula (1714) and expelled the Venetians. In response, the Austrians declared war against the Ottomans (1716). The Ottomans were defeated, and Belgrade was lost to the Austrians (1717). The **Treaty of Passarowitz** (1718) acknowledged Ottoman reconquest of the Moreabut left Serbia and Timişoara (Temeşvar) to the Austrians.

In the east, the Ottomans saw an opportunity to attack Iran; the Afghans had eliminated the Safavid dynasty, and a state of internal strife reigned in the country (1722–23). Ottoman armies entered Iran, occupying Azerbaijan and western parts of Iran proper. But the Iranians, reorganized under the leadership of Nadir Ali, were able to take back all territories occupied by the Ottomans (1733). In 1743 Nadir Ali, who had become the shah of Iran, attacked Baghdad and Mossul, without success. Thereafter he moved to Kars (1744–45), where he defeated the Ottomans. The peace with Iran (1746) confirmed the border identified during the rule of Murad IV (1639).

In 1736 Russia attacked the khanate of the Crimea and Bessarabia, with the intent of gaining access to the Black Sea. Shortly thereafter, Habsburg troops entered the Ottoman Balkans and moved on Bosnia, Nish, and northern Bulgaria. But both the Russians and Austrians were defeated in the Crimea and in the Balkans. In 1738 the Russians attacked for a second time the Crimea and Bendery (Moldavia) but were again unsuccessful. Meanwhile the Ottomans launched an offensive against the Austrians and finally reconquered Serbia and Belgrade (1739). The Treaty of Belgrade (4 September 1739), signed with the Habsburgs and Russia, recognized the Ottoman gains.

The **Russo-Ottoman War of 1768–74**, which broke out due to Russo-Ottoman disagreement concerning the royal succession in Poland, resulted in disaster for the Ottomans and provoked wide-ranging political consequences. During this long conflict the Russian Baltic fleet reached the eastern Mediterranean and burned the Ottoman fleet in Çeşme (İzmir, 1770); Russians instigated a Greek revolt in the Morea (1770); the Crimea and the adjacent Black Sea shores were occupied (1771); and Russian troops penetrated as far south as Bulgaria (1774). The main points in the **Treaty of Küçük Kaynarca** (21 July 1774) were recognition of the independence of the khanate of the Crimea; annexation of the northern Black Sea shores by Russia; increasing Russian influence in the **Caucasus**; freedom for Russian merchant vessels to enter Black Sea ports; and acknowledgment of Russia as the protector of the Orthodox populations in Wallachia and Moldavia, and in the Aegean Islands.

This war clearly displayed Russia's military superiority over the Ottomans, as well as its design to establish domination over the Balkans by establishing itself as the protector of the Ottoman Orthodox populations. The Balkan Christians realized the vulnerability of the Ottoman state and began to look upon Russia as a supporter of their separatist aims. The Ottoman Empire ceased to be a great power in Eastern Europe.

A war declared in 1786 by the Ottomans against Russia in the hope of regaining the Crimea resulted in further territorial losses. The Austrians, perceiving an opportunity for expansion, attacked Bosnia, northern Bulgaria, and Moldavia but were pushed back to the Habsburg lands. The Russians, however, defeated the Ottomans both in Bessarabia and in the northern Caucasus (1788–90). Since by 1791 all sides sought peace—Austria and Russia had become worried about the effects of the French Revolution in Europe—the war came to an end the next year. The Ottoman-Habsburg peace of Sistova (Zişţovi, 1791) preserved the previous borders; the Russians acquired eastern Bessarabia at the Peace of Yassy (Yaş, 1792).

The history of the Ottoman Empire from 1792 until its dissolution was to a great extent determined by diplomacy and

struggle among the great powers—**Great Britain**, Russia, France, **Germany**, and Austria—to take control of parts of the Ottoman realm, and by Ottoman tactics to resist these ambitions. Ottoman reform measures in the nineteenth and the early twentieth centuries to strengthen the administration and the army, in order to preserve the empire's territorial integrity, must be understood within this context. Another feature of this period was the manifestation of non-Muslim (**Greek**, Serbian, Bulgarian, **Armenian**) and non-Turkish Muslim (Albanian, Arab) nationalism, movements that were supported to an extent by the great powers. Not surprisingly, to a considerable degree Ottoman reform was designed to strengthen the state's legitimacy among subject populations.

Mustafa III's son **Selim III** (r. 1789–1807) was well aware of the general disorder of the Ottoman armies and the weakness of the empire vis-à-vis Christian Europe. Before his time, steps had been taken to strengthen the army, but Selim and some of his advisers realized the need to launch more comprehensive institutional reforms.

Between 1792 and 1807 the ***Nizâm-ı Cedîd*** ("New Order") reforms were undertaken, with the aim of modernizing the army and reforming the administrative system and the economic structure. An alternative military unit was set up, organized, and trained along European lines. But the Janissaries and parts of the *ilmiyye* and the bureaucracy, worried at the possibility of dissolution of the Janissary corps and uninterested in the centralization of power in the hands of the sultan, instigated a revolt whereby Selim was deposed.

His successor, **Mustafa IV** (r. 1807–08), was an advocate of conservatism. But supporters of reform headed by Alemdâr Mustafa Pasha succeeded in deposing Mustafa IV in favor of his younger brother, Mahmud II (r. 1808–39). The conservative forces were still powerful, but in the years 1810–22 he was able to minimize the local power of the provincial notables and restore central authority. Only the abolition of the Janissary corps, a bulwark against centralizing reforms, could now open the way for far-reaching structural changes; the opportunity came in 1826, when the Janissaries proved ineffective against Greek rebels.

The reign of Mahmud II witnessed a number of disasters—the Russo-Ottoman War of 1806–12, leading to the complete loss of Bessarabia and the partial autonomy of Serbia; the Greek insurrection of 1821–29, resulting in the independence of **Greece**; the **Russo-Ottoman War of 1828–29**, which guaranteed the emergence of Greece, led to greater autonomy for Serbia, and secured additional Caucasian territories to Russia; and war between the rebellious governor of Egypt, **Mehmed Ali Pasha**, and the Sublime Porte (1830–33, resumed in 1839) that brought the semi-independence of Egypt. On the other hand, the first steps toward the foundation of a modern state structure were made, followed by the Imperial Rescript of Gülhane (3 November 1839).

The years between 1839 and 1871 witnessed domination by the Sublime Porte bureaucracy, headed by Mustafa Reşid Pasha (1800–58), Âlî Pasha (1815–71), and Fuad Pasha (1815–69). During the grand vizierate of Mustafa Reşid Pasha the Ottomans moved closer to Great Britain, but the **Crimean War** (1853–56) and the ensuing period until the death of Âlî Pasha brought greater French diplomatic influence in the capital. The Crimean War, which originally broke out between Russia and the Ottoman Empire over the question of the Holy Places in Palestine, drew in France and Great Britain on the Ottoman side. The **Treaty of Paris** (30 March 1856) and the Imperial Rescript of Reforms secured the recognition of the Ottomans as part of the Concert of Europe.

Although authoritarian, the hegemony of the Sublime Porte bureaucracy ensured a relatively orderly functioning of the administrative mechanism. After the death of Âlî Pasha, however, Grand Vizier **Mahmud Nedim Pasha** (1818–83) tried after 1871 to revive sultanic absolutism, in the person of Sultan Abdülaziz (r. 1861–76). But these attempts led only to general chaos and political instability within the empire.

An opposition movement known as the Young Ottomans, which had been active since 1865, aimed at introducing constitutional parliamentary rule. Between 1873 and 1876, members of this movement were banished to remote provinces. But Midhat Pasha, who believed in the parliamentary regime as a panacea for the empire, orchestrated

in collaboration with the army and the *medrese* students a coup d'état that succeeded in deposing Abdülaziz in favor of **Murad V** (r. 1876). Murad V, suffering a nervous breakdown in the same year, was succeeded by his younger brother, Abdülhamid II (r. 1876–1907). Midhat Pasha and the Young Ottomans drafted the first Ottoman constitution and convened the first Ottoman parliament. This parliamentary experiment, also called the **First Constitutional Period**, lasted only from 1877 to 1878, when Abdülhamid II dissolved the assembly; it was not to be convened again until 1908.

The constitutional experiment was launched under rather unfavorable domestic and international circumstances—the bankruptcy of the Ottoman state and the declaration of a moratorium (1875); Slavic revolt in Herzegovina (1875), a Bulgarian revolt (1876), and an Ottoman-Serbian war (1875–76); and the **Russo-Ottoman War of 1877–78**, leading to the **Congress of Berlin** (1878) and the loss of Bulgaria, Bosnia, Thessaly, and Cyprus in the west and of Kars and Batum in the east. These critical events gave Abdülhamid an opportunity to reestablish sultanic autocracy and prohibit independent political activity.

The main opposition activities against the Hamidian police regime were the Young Turks and Armenian nationalist committees. The Young Turks consisted of various secret groups, which included members of various non-Turkish nationalities (Arabs, Albanians) as well as Turkish groupings. Though all of them shared the goal of restoring a parliamentary regime, there was no agreement on more specific political issues. The first Young Turk Congress (in Paris, 4–9 February 1902) provoked a fundamental breach between those who wanted to introduce a decentralized political system within the empire and those in favor of centralization. The former, mainly non-Turks and Turkish liberals like **Prince Sabahaddin** (1878–1948), believed in the need for foreign military intervention to depose Abdülhamid II. The latter, represented by **Ahmed Rıza** (1859–1930), opposed any foreign intervention. Of these groups, it was the Committee of Union and Progress (CUP), headed by Ahmed Rıza after 1906, that established itself among young army

officers and forced Abdülhamid II to revive the parliament (1908).

The Armenians, for their part, sought an independent state in Anatolia. The Hamidian regime countered increasing guerilla activity in central and eastern Anatolia by using local Kurdish tribes against the Armenians. Bloody clashes of 1894–96 between the Armenian guerillas and the local Muslim population were an outcome of this policy.

The **Young Turk Revolution** of 1908 could not prevent the rapid dis-integration of the empire. The early months of the **Second Constitutional Period** (1908–18) witnessed the complete separation of Bosnia, Bulgaria, and Crete. Revolts in Albania, southern Syria, and **Yemen** could not be suppressed (1910–11). Italy occupied the provinces of Tripolitany and Benghasi (present-day Libya, 1911–12). The **Balkan Wars** (1912–13) ended with the Ottoman retreat from all its Balkan possessions except Edirne and eastern Thrace.

These events convinced the CUP, regarding itself as the main representative of the Turkish population, of the futility of a participatory political system. A coup d'état in 1913 established the domination of the "triumvirate" of **Enver Pasha** (1881–1922), **Cemal Pasha** (1872–1922), and **Talât Pasha** (1874–1921). Sultan **Mehmed V** Reşad (r. 1909–18) was a mere puppet figure, ratifying the decisions of the government.

The accelerating disintegration of the empire and the alliance of the Ottoman archenemy Russia with Great Britain and France forced the CUP to take sides with Germany and Austria-Hungary. This power constellation contributed to Ottoman participation in **World War I**. Fighting in the Caucasus, the Dardanelles, and in Iraq and Palestine, with the Ottomans mostly on the defensive, did not prevent the ultimate collapse of the empire. During the war the Armenians of Anatolia, suspected by the CUP of collaborating with the Allies, were forcibly deported from Anatolia to Syria; many of them died during the deportation (1915). When the Ottoman state surrendered on 30 October 1918, all Ottoman lands except Anatolia were occupied by the Allies.

The Allies planned to partition Anatolia, an intention that later found expression in the **Treaty of Sèvres** (10 August 1920). Greece took advantage of the weakness of the empire to invade Anatolia. Since the new sultan, **Mehmed VI** Vahideddin (r. 1918–22), was inclined to yield to the pressures of the Allies, the overall situation encouraged the organization of a Turkish nationalist movement in Anatolia, led by **Mustafa Kemal Atatürk** (1881–1938). Domestic and international recognition of the Turkish government in Ankara brought a decline in importance of the Ottoman regime in İstanbul. Victory of the Anatolian forces over the Greeks (30 August 1922) symbolized the emergence of a new state in Turkey. Mehmed VI, denounced as a collaborator with the enemy, fled from Turkey. The **Treaty of Lausanne** (24 July 1923), which legally terminated the existence of the empire, and the formal declaration of the republic (29 October 1923), were the final steps in the dissolution of the Ottoman state. The successor of Mehmed VI, Abdülmecid II (1922–24), held only the spiritual title of **caliph** and had to leave the country when the **caliphate** was abolished on 3 March 1924. This last measure signified the end of the Ottoman dynasty in Turkey—and, in fact, the political history of the Ottoman Empire.

OTTOMAN CIVILIZATION

The Ottomans formed the last great Mediterranean Muslim empire and civilization. A relationship arguably existed between the Abbasids and the Ottomans comparable to that between ancient Greece and the Roman Empire, wherein the former contributed in theoretical sciences and the latter emerged as a pragmatic civilization. The Ottomans took over the scientific and cultural achievements of the Abbasids, and making themselves mainly pragmatic contributions. Thus, Ottoman creativity appears mostly in areas closely connected with the organization and administration of the empire. In the heyday of the empire, the Ottoman ruling class regarded the state as the protector of the ideal order (*nizâm-ı âlem*, “world order”), a normative concept based on Islamic law and ancient Near Eastern as well as Central Asian political traditions. Here

the Ottoman state assumed the function of the protector of religion, justice, and welfare.

It is noteworthy that Ottoman scientific accomplishments in such fields as **mathematics, astronomy**, and **medicine** appeared mainly in the first two centuries of Ottoman political existence—that is, before the institutional settlement of the empire in the mid-fifteenth century. This was a period when the bureaucratization of the *ilmiyye* class was only beginning and Sunni Islamic scholasticism had not become an absolute norm in *medrese* life. A number of Anatolian scholars were originally from other Turcoman principalities or had close intellectual ties with Cairo (the Mamluk sultanate) or with Samarkand (Central Asia). Astronomers and mathematicians like **Kadızâde-i Rûmî** (1337–1412), **Ali Kuşcu** (?–1474), **Sinan Pasha** (1440?–86), and Mirim Çelebi (?–1525), physicians like Murad bin İshak (fourteenth century), Şeyh Cemâleddin Aksarayî (?–1388), **Hacı Paşa** (1334/35–1413?), and Sabuncuoğlu Şerefeddin Ali (1386–after 1468) belonged to this early period. After the sixteenth century, one encounters only sporadic scholars who dealt with the natural sciences and mathematics in an experimental or nonscholastic way. In mathematics, names like **Matrakçı Nasuh** (?–1564?) and Ali bin Veli bin Hamza el-Magribi (?–1614), and in medicine those of Davud bin Ömerü'l-Antakî (1511–99) and **Emir Çelebi** (?–1638), could be mentioned.

Apart from the above, knowledge and sciences were approached principally in an encyclopedic way. Natural sciences and mathematics were classified within the context of Islamic theology, and rational sciences were considered, together with Islamic sciences, as spiritual sciences. Under the influence of **Hocazâde Muslihiddin Mustafa** (?–1488), Ottoman *medrese*s adopted the theological approach of **Imam Ghazali** (1058–1111), which discredited pure philosophical thought. This development was one of the reasons why speculative thought did not flourish in Ottoman scholarly circles. One could mention among Ottoman encyclopedic scholars such figures as **Molla Fenarî** (?–1430–31), **Lutfî Tokadî** (?–1494), **Taşköprülüzâde İsameddin Ahmed**

(1495–1561), **Kâtib Çelebi** (1608–56), and **İbrahim Hakkı Efendi** (Erzurumlu) (1703–80).

The military expansion of the Ottoman Empire in the Mediterranean Basin, Asia, and the Indian Ocean during the sixteenth century led to Ottoman contributions in the **geographical sciences** and **cartography**. Sailors like **Pirî Reis** (1470–1554) and **Seydî Ali Reis** (1498?–1563) are known to have written works on marine geography that were relatively accurate for their time. Pirî Reis in particular is remembered for his famous world map (1513), which showed the Atlantic Ocean, the Antilles, and the eastern shores of South America. Matrakçı Nasuh made contributions with detailed geographical descriptions of Anatolia and Mesopotamia and with miniature maps of major towns of these regions. The traveler **Evliyâ Çelebi** (1611–after 1682?), with his elaborate accounts of the geography, history, and the cultural traditions of places he saw, was an anthropologist of his time. Even today linguists study the language examples recorded in his *Seyahatnâme* ("Travel-book") for such regions as the Caucasus to understand the historical development of regional languages.

As members of the ruling military class of a centralized bureaucratic empire, numerous *ilmiyye* individuals distinguished themselves in Sunni **Hanefi** jurisprudence. Scholars like Molla Fenarî, **Molla Hüsrev** (?–1480), **Molla Gûrânî** (1416–88), **Kemal Paşazâde** (1468–1534), and **Ebussuud Efendi** (1490–1575) wrote treatises and undertook legal interpretations that reconciled the imperial interests of the Ottoman state with Islamic law. These activities promoted the development of a rich literature of Islamic jurisprudence, one that was not matched by any other premodern Islamic state. However, the object of harmonizing theology with the interests of the state resulted in an increasing state-centered religious orthodoxy that often did not tolerate divergent religious ideas, either of Shii or of puritan character.

The Ottoman traditional self-perception of political and social order understood the reason for existence in terms of the welfare of society. Within this context, pious foundations *(vakıf)* played a major role in the construction and

maintenance of public works and services. Public institutions, called complexes ***(imâret)*** and supported by pious foundations, offered services in a multitude of areas, such as the maintenance of roads, passages, and bridges; the operation of **caravanserail**s, **covered markets, bath**s, **mosque**s, primary schools, *medrese*s, **libraries**, and **hospital**s; and organization of food doles. Each former Ottoman town in the Balkans, Anatolia, or in Arab lands displays today ruins of such a complex in its center.

Perhaps the most conspicuous visual symbol of Ottoman civilization appears in architectural style, particularly that of mosques. Even the early Muslim Turks of Central Asia and the Seljukids showed a tendency toward domes and slim minarets. The Hagia Sophia provided an important architectural example for the maturation of the classical Ottoman mosque style. With the work of **Mimar Sinan** (1490–1588), Ottoman architectural style reached its perfection. In contrast to the previous Seljukid and early Ottoman mosques, with their modest size, mosques from the late fifteenth century onward became distinguished by the awe-inspiring spaciousness of their interiors, probably symbolizing imperial greatness. All major towns in the eastern Mediterranean, from Sarajevo to Cairo, reveal today their Ottoman past by mosques with main domes and slim minarets.

The Ottomans also developed distinct styles in the visual arts. Many of the public buildings used ***çini*** tiles for the decoration of interior walls. These depicted, in contrast to the geometric designs in other Islamic civilizations, dominantly flower motifs, as well as ornamental writings of Quranic verses or prophetic sayings. Another branch of the visual arts, miniature painting, acquired a distinctive Ottoman character by its un-pretentious style and realistic and detailed depictions of objects.

As for literary arts, it was the Ottoman court **literature** *(divân edebiyatı)* that most closely reflected the aesthetic taste of the ruling military class and displayed the cosmopolitan character of the educated elite. Though the literary **language** was Ottoman Turkish, heavy vocabulary and stylistic borrowings from Arabic and Persian produced a rich and

elaborate artificial language with the character of a "universal Islamic language," symbolizing the claim of the Ottomans to govern a universal Islamic empire. Many Ottoman literary personalities were in fact bureaucrats and administrators, partly due to the fact that creativity in literary fields was regarded as a sign of refinement and gentlemanliness.

An institutional factor contributing to the cultivation of literature and the fine arts was the ***Mevlevî* order**, with its convents. The readings of the mystical poems of **Celâleddin Rûmî** and the application of music to *Mevlevî* rituals underpinned the flourishing of Sufi **poetry** and Turkish classical **music** in this milieu. Many members of the urban population having intellectual inclinations were followers of this order.

In contrast to Sunni orthodoxy, which was established among members of the *ilmiyye,* Sufi orders of various kinds were widely followed among the Muslim Ottoman population. Some of the orders were close to Sunni Islam, like the ***Halvetî*s** and the ***Nakşbendî*s***,* which never formed an opposition to the central authority. Other orders, which were closer to Shia, such as the ***Bektaşî***s, the ***Melâmî***s, and the ***Kalenderî*s**, were sources of popular discontent against the Ottoman state. The *Kalenderî*s and the ***Kızılbaş*** in particular fomented rebellions in Anatolia during the sixteenth century, and they suffered persecution. The *Bektaşî* order, though holding heterodox views, was closely connected with the Janissary corps and thus remained on good terms with the central authority until the dissolution of the corps in 1826.

Ottoman self-confidence in its own technological abilities disappeared completely after the wars of 1683–99, when the Ottoman ruling elite was forced to acknowledge European military and technological superiority. From 1789 onward, Ottoman reformist circles considered limited military innovations insufficient and took steps toward more comprehensive institutional reforms. The nineteenth and early twentieth centuries witnessed wide-ranging adaptations of European administrative and cultural institutions. Despite this, Ottoman civilization, even during the periods of extensive reforms, remained self-centered, and it was the Ottomans who

determined the scope and extent of reforms. Such steps as were adopted were mostly undertaken on the basis of the information provided by Ottoman envoys to European capitals. The new Western-type administrative institutions were reshaped according to the needs of the central authority. In fact, Ottomans sent very few students for education at European schools and universities; most of the later educated elite were graduates of government schools founded in İstanbul.

Certain aspects of the classical self-perception of the Ottoman ruling elite seem to have continued in the nineteenth and the early twentieth centuries. Though the traditional notion of the *nizâm-ı âlem* disappeared, the Ottoman state continued to regard itself as the agent of law and order. During the reform period the concept of material progress *(terakki)* in the sense of the European Enlightenment was applied in terms of the "reorganizations" *(Tanzimat)* of the internal order toward regularity, discipline, and efficiency. The ultimate object of these reorganizations remained basically pragmatic—administrative centralization, with the aim of saving the state and the empire.

As in earlier periods, Ottoman intellectual thought in the nineteenth and early twentieth centuries remained basically within the context of state-centered pragmatism, with no substantial theoretical or speculative approach. One significant exception was Namık Kemal, who attempted to formulate a theoretical synthesis. He, for the first time in Islamic history, contemplated the issue of the compatibility of Western types of reforms and Islam. A critic of the autocracy of the Sublime Porte, he supported the introduction of the parliamentary system into the empire. In so doing, Namık Kemal tried to formulate a political theory by synthesizing Enlightenment political notions and Islamic concepts. After Namık Kemal, the **Islamic Modernists** dealt with the issue of adapting Western institutions and technology without contradicting Islam, but they remained within the limits of pragmatism.

Another speculative attempt was made by **Ziya Gökalp** (1876–1924), an effort to establish the theory of Turkish nationalism and secularism. He analyzed pre-Islamic Turkish

history, popular culture, and literature, and discussed the issues of education, Westernization, and religion in terms of the sociological theory of Émile Durkheim. Ziya Gökalp introduced the approach of "sociological Islamic jurisprudence" *(ictimâî usûl-i fikıh),* by which he believed he could reconcile the requirements of Islam and the full secularization of the legal system.

Aside from Namık Kemal, the Islamic Modernists, and Ziya Gökalp, late nineteenth-century and early twentieth-century Ottomans imported two major schools of political thought from Europe. Members of the CUP adapted the French philosophical movement of **Positivism**, which suited both their secular aims and their centralist and authoritarian tendencies. Liberals, such as Prince Sabahaddin, on the other hand, believed that administrative decentralization and the promotion of individualism would neutralize the discontent of different ethnic groups, spark an economic boom, and thus guarantee the future of the empire. These approaches, though radically different, both sought the same pragmatic end of saving the empire.

The founders of the Turkish Republic, some of whom were former members of the CUP, continued the positivistic legacy of the CUP by founding a secular republic.

The Dictionary

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ABDAL. Spiritual stage in the more radical forms of Turkish **Sufism**. An *abdal* gives up all but Allah. He has reached the stage of absolute and direct knowledge of the Truth. The basic social ideals of the *abdal* are to reach out and help the oppressed and weak and fight against the infidels. Worldly possessions are incompatible with submission to God. Historically, frontier **dervish**es, called also *abdal* or *baba,* had been coming to **Anatolia** since the 11th century with the waves of migrating **Turcomans**. *Abdal*s played a considerable role in the Islamization of frontier regions of western Anatolia and the **Balkans** as well as in inculcating heretical forms of **Islam** derived from shamanist beliefs and conforming these beliefs to conditions of Turcoman tribalism. *See also* DERVISH ORDERS; *KIZILBAŞ;* IRAN; SUNNI ISLAM.

ABDULLAH CEVDET (1869–1932). Radical Ottoman intellectual partisan of the Westernization of the Ottoman society. Educated as an army doctor, Abdullah Cevdet joined the **Young Turks** and cooperated with the liberal **Prince Sabahaddin** in oppositional activities against **Abdülhamid II**. He published the journals *Osmanlı* and ***İctihâd***. He was influenced by biological materialism and Social Darwinist ideas. After the **Revolution of 1908**, Abdullah Cevdet was a member of the opposition party, Freedom and Friendship *(Hürriyet ve İtilâf Fırkası)*. As a **Kurd**, Abdullah Cevdet engaged for a short time in Kurdish separatist activities (1921–22). He argued the need for a complete Europeanization of the Ottomans, the emancipation of **women**, and the introduction of the Latin **script**; he was hostile to religion, as an obstacle to progress. In this sense he is regarded as an intellectual precursor of the Kemalist **reform**s. *See also* ATATÜRK,

MUSTAFA KEMAL; BABANZÂDE AHMED NÂİM; BAHÂ TEVFİK; BEŞİR FUAD; EL-HUSRÎ, SATI; WESTERNIZATION; YOUNG TURKS; ZİYA GÖKALP.

ABDÜLAZİZ (1830–1876). Ottoman **sultan** who ruled during the second half of the ***Tanzimat*** period. Son of **Mahmud II**, Abdülaziz succeeded his brother **Abdülmecid** (1861). During the first decade of his rule, reformist statesmen such as **Âlî Pasha** and **Fuad Pasha** continued to direct **reform** measures in the fields of **central** and **provincial administration, law, finances, education**, and the **army**. At the same time, the empire faced such political events as the revolt of the Montenegrins (1862), the unification of the Principalities of Wallachia and Moldavia into **Rumania** (1866), the increasing autonomy of **Serbia** and **Egypt**, the **Cretan** revolt (both 1867), and the recognition of the **Bulgarians** as a separate ***millet*** (1870). Abdülaziz was the only Ottoman sultan who made state visits to European powers (1867). At the same time, the **Young Ottomans** formed an opposition against the bureaucratic domination of Âlî Pasha and Fuad Pasha (1867–71).

Following the death of Âlî Pasha (1871), **Grand Vizier Mahmud Nedim Pasha** encouraged Abdülaziz to act as an absolute ruler. The lack of effective political control over the sultan led to general administrative and political chaos, which finally resulted in the bankruptcy of the state (1875). When Mahmud Nedim Pasha failed to suppress the revolts in **Bosnia**, Herzegovina (1875), and **Bulgaria** (1876), **Midhat Pasha**, together with the heads of the army and the ***ilmiyye,*** organized a coup d'état that led to the deposition of Abdülaziz in favor of his nephew **Murad V**. Shortly afterward Abdülaziz took his own life (4 June 1876). *See also* SULTANATE.

ABDÜLHAMİD I (1725–1789). Ottoman **sultan**. Son of **Ahmed III** and successor of his elder brother **Mustafa III**.

Abdülhamid I ascended to the throne after spending 49 years of his life in confinement ***(kafes)***. When he came to power in 1774, the **Russo-Ottoman War of 1768–1774** was in its final stage; Russian troops had reached Varna. After the defeat at Kozluca the Ottomans were forced to accept the

Russian peace conditions (**Treaty of Küçük Kaynarca**, 21 July 1774). With this treaty the Ottomans lost the **Crimea** and the northern shore of the Black Sea. The **Habsburgs**, taking advantage of Ottoman weakness, annexed Bukovina (1775), while **Iran** attacked Basra (1776).

The **Sublime Porte**, at the same time, was confronted with internal rebellions in **Syria**, the Morea, and **Egypt**. It was **Halil Hâmid Pasha** and Cezayirli Hasan Pasha who suppressed these revolts and took steps to **reform** the **administration**, the **army**, and the **navy**. French military experts were recruited to modernize the artillery.

The khanate of the Crimea, which had become independent in 1774, continued to be a source of disagreement between **Russia** and the Ottoman Empire. When the Russians annexed the Crimea (1783), the Sublime Porte was unable to respond militarily. Meanwhile, **Great Britain** and **Prussia** were pressing the Ottomans to go to war. A meeting of the Austrian and the Russian rulers in the Crimea forced the Ottomans to react. When Russia refused an Ottoman demand to abandon the Crimea, the Sublime Porte declared war against Russia (1787). The Habsburgs joined the Russians and attacked the Danubian principalities. Though the Ottomans defeated the Habsburg armies, the Russians took the fortresses of Khotin and Yassy. It was during this warfare that Abdülhamid I died (1789).

During the rule of Abdülhamid I, the Ottoman Empire ceased to be the dominant power in Eastern Europe. The Ottoman ruling **elite** became aware of the need to undertake reforms along European lines. But a comprehensive reform project was launched only by Abdülhamid I's successor, **Selim III**. *See also* DIPLOMACY; EASTERN QUESTION.

ABDÜLHAMİD II (1842–1918). The Ottoman **sultan** who, by his autocratic modernization, created the infrastructural basis of modern **Turkey**. Son of **Abdülmecid** and successor of his elder brother **Murad V**.

Abdülhamid II ascended in 1876, when the first Ottoman **constitution** was promulgated. During the **Russo-Ottoman War of 1877–1878** he dissolved **parliament** and established

autocratic rule. The war with **Russia**, fought both at the **Balkan** and eastern **Anatolia**n fronts, resulted in a complete Ottoman defeat. Russian units reached the gates of **İstanbul**, and the **Treaty of St. Stefano** (March 1878) effectively terminated the Ottoman presence in the Balkans. Only the intervention of other great powers permitted the revision of this treaty in Berlin. Though the **Congress of Berlin** (July 1878) secured the continuation of Ottoman rule in southeastern Europe, it nevertheless reduced the Ottoman lands in the Balkans to **Albania, Macedonia**, and Thrace.

Abdülhamid II employed severe measures to check **Armenian** and Bulgaro-Macedonian **nationalism**, while applying the policy of **pan-Islamism** to curb Albanian and Arab separatism. To secure these movements he founded a secret **police** service, led by **Necib Melhame Pasha**, which controlled every realm of Ottoman life. Censorship of printed materials reached excessive levels. Travel within the imperial borders was restricted. On the other hand, the Hamidian period witnessed the continuation of modernizing **reform**s in the fields of **justice, education**, and **transportation**. Though **journalism** was established during the ***Tanzimat*** period, it became an indispensable part of Ottoman daily life only during the reign of Abdülhamid II. In the international area, he pursued a policy of neutrality between **Great Britain, France, Germany**, and **Russia**.

The dissolution of parliament and increasing political and intellectual repression resulted in the development of the **Young Turk opposition**. Among the Young Turks it was the **Committee of Union and Progress** that established a network among the **army** units and eventually forced Abdülhamid II to restore parliament in 1908. He was deposed in 1909 following the **Revolt of 31 March**. *See also* MİDHAT PASHA; REVOLUTION OF 1908; STATE; YILDIZ PALACE.

ABDÜLMECİD (1823–1861). The Ottoman **sultan** who inaugurated the ***Tanzimat*** period. Son and successor of **Mahmud II**.

He ascended in 1839. In that year the **Imperial Rescript of Gülhane** was announced, granting basic rights to Ottoman

subjects and declaring a policy of **state reform**. This policy was pursued by **Grand Vizier Mustafa Reşid Pasha, Âlî Pasha**, and **Fuad Pasha**. The **Treaty of London** (1840) acknowledged **Egypt** as an autonomous **province**. The disagreement between the **Sublime Porte** and **Russia** over the issue of the **Holy Places** led to the **Crimean War** (1853–56). The **Treaty of Paris** (1856) admitted the Ottoman Empire into the Concert of Europe, and the **Imperial Rescript of Reforms** provided additional rights to non-Muslims. The policy of **Ottomanism** was pursued to secure the loyalty of non-Muslim subjects to the state and to weaken **nationalism**. The Crimean War, as well as **Westernization** in court life, led to the increasing indebtedness of the Sublime Porte to European creditors. *See also* DOLMABAHÇE PALACE; FRANCE; GREAT BRITAIN.

ADÂLETNÂME. "Rescript of Justice," which was mainly proclaimed by a new **sultan** as a symbol of the beginning of his reign. The aim of the *adâletnâme*s was to prevent violations of **law**s and rules against the ***reâyâ*** by those who represented **state** authority. The announcement of the *adâletnâme* symbolized the absolute power of the monarch over all other authorities, laws, and practices, in harmony with the traditional Near Eastern notion that absolute state authority and **justice** are closely connected with each other. *See also* ADMINISTRATION; IMPERIAL COUNCIL; KINALIZÂDE ALİ ÇELEBİ; *NI˙ZÂM-I ÂLEM*.

ADIVAR, HALİDE EDİB (1884–1964). Female politician, novelist, and realist author. She served as a teacher at the Female Teachers' Seminary and the Female Secondary School in **İstanbul**. After 1908 Halide Edib Adıvar published articles in various newspapers and journals. During **World War I** she organized female schools and orphanages in **Syria**. In 1918 Adıvar was appointed as instructor in Western **literature** at the **Dârülfünûn**. With the beginning of the Anatolian nationalist movement she moved to Ankara and became close to **Atatürk**. But disapproving of the radical **reform** measures following the foundation of the Turkish Republic, Adıvar left **Turkey** in 1926 until 1939. After her return she became professor of English literature at İstanbul University and a

member of **parliament** between 1950 and 1954. Adıvar's contribution to Turkish literature lies in the social realistic and impressionistic approach in her novels where females, the heroines, appear as active agents of the stories. Her works include *The Clown and His Daughter* (1936), *Memoirs* (1972), *Ateşten Gömlek* "The Shirt of Flame" (1921), *The Turkish Ordeal* (1928), *Conflict of East and West in Turkey* (1935), and *Turkey Faces West* (1973).

ADMINISTRATION, IMPERIAL. The center of the imperial administration was the **Imperial Council**, which met at the **palace**. As the supreme organ of **government**, this council was also a high court of **justice**. Anybody could apply to this organ and seek justice. The **grand vizier**, the ***kadıasker***s of **Rumelia** and **Anatolia**, the **vizier**s, the ***defterdâr***s, and the ***nişancı*** were the organic members of the council. In the 18th century the Imperial Council began to convene in the grand vizier's residence, while three officials directly responsible to the grand vizier acquired importance. The ***kâhya bey, çavuşbaşı,*** and ***reisülküttâb*** acted respectively as functionaries responsible for interior, justice, and foreign affairs on the council. In the 19th century these offices were converted into ministries. *See also* CIVIL SERVICE; COUNCIL OF STATE; *MÜLKİYYE;* STATE; SUBLIME COUNCIL FOR JUDICIAL ORDINANCES; SUBLIME PORTE.

ADMINISTRATION, PROVINCIAL. Two kinds of authority, executive and legal, exercised by two corresponding kinds of officials, existed in the provincial administration. While the governor of a ***sancak*** represented the executive authority, the ***kadı*** acted as the **sultan**'s legal authority. The governor was not able to order any punishment without the decision of the *kadı,* and the *kadı* were unable to execute any of his decisions personally. A number of *sancak*s constituted a ***beglerbegilik***, called also an ***eyâlet***. Where the *sancak* system and Ottoman **law** were firmly established, the ***timar* system** could be observed. This was based on the principle that the most valuable agricultural land was state owned ***(mirî)***. The ***sipahi*** was the head of the ***timar***, acting as the state agent at the village level, to provide order, collect the **tithe**, and recruit soldiers. From the late 16th century onward, **tax farming**

became dominant, and the *timar*s began to become obsolete. A class of landlords arose, the ***âyân***s, who took part in the provincial administration; their rise was accompanied by administrative decentralization. The 19th-century reforms introduced local **administrative council**s *(meclis-i idâre)* as organs for provincial administration, with the ultimate object of recentralization. In 1864 the ***vilâyet*** system was instituted. *See also* AGRARIAN SYSTEM; *KAYMAKAM;* REFORM; *TANZİMAT; ZEÂMET*.

ADMINISTRATIVE COUNCIL. In Ottoman Turkish, *meclis-i idâre*. Consultation in **provincial administration** goes back to the 18th century, when once a year governors summoned local ***kadı****s*, dignitaries, and members of the nobility *(**âyân**s)* to the ***eyâlet*** center and regulated **taxation** and public order. This mechanism was continued after 1839 under the name of *Muhassıllık Meclisi* (Council of Taxation) and *Memleket Meclisi* (Country Council). The Law of the Provinces of 1864 *(Vilâyet Nizâmnâmesi)* stipulated the formation of administrative councils at the level of ***vilâyet***s, ***sancak***s, and ***kazâ***s, composed of local government officials, members of the nobility, and representatives of non-Muslim communities. Power in the administrative council remained in the hands of **government** officials, while indigenous members acted mainly as consultants. The administrative council decided matters of public order, finance, and public works. Though the General Assembly of the Province *(Vilâyet Umumî Meclisi)* was an elected body, it had only consultative functions. *See also* REFORM; *TANZİMAT*.

ADRIANOPLE. *See* EDİRNE.

ADRIANOPLE, TREATY OF. *See* TREATY OF ADRIANOPLE.

AĞA. Title used in the Ottoman Empire for holders of various social, administrative, and military positions. In civil life *ağa* was applied to chiefs, notables, and large landholders. In the Ottoman bureaucracy and **army**, a considerable number of medium-and high-ranking officials bore the title *ağa*. *See also BEY*; *ÇELEBİ*; *EFENDİ*; PASHA; *ŞEYH*.

AGRARIAN SYSTEM. The majority of the cereal-growing areas were **state** owned ***(mirî)***. While the use of the land was left to peasants, the state had an absolute right to change the status of land. *Mirî* lands were under the responsibility of the ***nişancı***. The two main types of posession of *mirî* land were *tapulu* and ***mukataa****lu.* The former applied to small units worked by peasant households that had defined obligations to the state and were part of the ***timar*** **system**, whereas in the latter case lands were leased to persons who paid the state for the collection of the **tithe**. Outside of the *mirî* lands, the **sultan** granted lands either for private ownership or for **pious foundations**. In both cases the peasantry was exempted from **taxation**. The growing need of the state for **money** after the 1580s led the Ottoman administration to farm out *tapulu* lands directly to tax farmers *(mültezims)*. The increasing financial power and the extension of the quasi-proprietory rights of the *mültezim*s on *mirî* lands contributed to the rise of a new landlord class ***(âyân)***. In the 19th century the state tried to regain financial control over the countryside; the Land Code of 1858 *(Arâzi Kanûnnâmesi)* reflects this policy. Though the **Imperial Rescript of Gülhane** announced the dissolution of **tax farming**, this could not be effectively accomplished until the Turkish Republic. *See also* ADMINISTRATION, PROVINCIAL; *ÇİFT-HANE* SYSTEM.

AGRICULTURAL BANK. The roots of the Agricultural Bank (Zirâat Bankası) lie in the efforts of the 19th-century bureaucrats to establish a mechanism that would provide cheaper credit to cultivators than usurers did and thus protect the small farm units collectively as the main financial basis of the Ottoman **state**. **Midhat Pasha** initiated the foundation of Credit Funds *(Memleket Sandıkları)* in 1863 in the ***sancak*** of Niš; the practice expanded to other parts of the empire. In 1883 the Credit Funds began to be supplied by means of the imposition of a surtax of 1 percent on the **tithe**, which was now assigned the additional function of supporting public works at the provincial level. Finally, the local funds, then called "Funds for Public Works" *(Menâfi Sandıkları),* were united under the institution of the Agricultural Bank in 1888.

See also AGRARIAN SYSTEM; *ÇİFT-HANE* SYSTEM; FINANCES; TAXATION.

AHDNÂME. (1) Pact, treaty; (2) privilege; (3) **capitulations**.

AHİ. *See FUTUWWA*.

AHMED I (1590–1617). Ottoman sultan. Son and successor of **Mehmed III**.

When Ahmed I acceded in 1603, the Ottomans were at war with both the **Habsburgs** in the west and Safavid **Iran** in the east. The Ottoman-Habsburg war terminated with the **Treaty of Zsitvatorok** (November 1606). At that time the **Celâlî** rebels controlled wide areas of **Anatolia**. It was **Kuyucu Murad Pasha** who by means of utmost brutality pacified the countryside (1607–1609). This was followed by an Ottoman-Iranian peace (November 1612), which did not last long (until 1615). Meanwhile the Ottoman navy was engaged in warfare with the Maltese and Florentine corsairs in an attempt to maintain the security of the eastern Mediterranean basin. Cossacks from Ukraine took advantage of the lack of an Ottoman naval presence in the Black Sea and attacked Sinop (1614).

Ahmed I was the first sultan who at his accession did not order the execution of his brothers. This act effectively established the **succession** system of *senioratus*. The Treaty of Zsitvatorok ended Ottoman diplomatic superiority over the Habsburgs. Ahmed I, a pious ruler, ordered the construction of the **Sultan Ahmed Mosque** (Blue Mosque). *See also* AZİZ MAHMUD HÜDÂYÎ.

AHMED II (1643–1695). Ottoman sultan. Son of **İbrahim** and successor of his brother **Süleyman II**.

Ahmed II ascended in 1691, after spending his earlier life in the ***kafes***. At this time the Ottomans were at war with the **Holy League**, following the **Siege of Vienna** (1683). When **Grand Vizier Köprülüzâde Fazıl Mustafa Pasha** died at the battle of Slankamen (**Serbia**), the Ottoman **army** was forced to retreat to Belgrade (1691). Meanwhile the Polish army besieged Kamenec (the Ukraine), and the Venetian navy attacked **Crete** (1692). Though these attacks were thwarted,

the Venetians occupied parts of Dalmatia and Chios (1694). On the other hand, anti-Ottoman revolts broke out in **Syria, Mount Lebanon, Iraq**, and the **Hijaz**. Ottoman attempts to recover Peter-varadin proved futile. When Ahmed II died, in 1695, the war with the Holy League was still in progress. *See also* MUSTAFA II.

AHMED III (1673–1736). Ottoman sultan. Son of **Mehmed IV** and successor of his brother **Mustafa II**.

Ahmed III ascended following the deposition of Mustafa II due to the **Revolt of 1703**. He devoted the early years of his rule to securing his power base and punishing the leaders of the revolt. In foreign relations, the **Sublime Porte** tried to pursue a policy of neutrality. But when the Swedish king Charles XII was defeated by the Russians during the Nordic War and was forced to take refuge in the Ottoman territories, the Ottoman **state** became involved in the conflict (1711). The Ottoman refusal to hand over Charles XII to the **Russia**ns resulted in the War of Pruth. **Grand Vizier** Baltacı Mehmed Pasha surrounded Peter the Great and his **army** north of the Danubian delta and imposed a peace treaty that provided for the withdrawal of the Russians from the fortress of Azov (23 July 1711).

At this point the Ottomans aimed to regain the territories lost in the **Treaty of Karlowitz**. Warfare against **Venice** (1714–18) and the **Habsburgs** (1716–18) resulted in the recovery of the Morea, on the one hand, but the loss of Belgrade, on the other (**Treaty of Passarowitz**, July 1718). It was at this time that the **Sublime Porte** began to appoint **Phanariot Greeks** as princes of **Wallachia** and **Moldavia**.

From 1718 to 1730 **İbrahim Pasha (Nevşehirli Damad)** was grand vizier; he was effective in introducing the so-called **Tulip Period**, a time of cultural vitality and peace with European neighbors. In the east, on the other hand, the Sublime Porte engaged in warfare against **Iran** (1723). The Ottomans occupied the western parts of Iran, but tribal resistance and successful Iranian counterattacks on Ottoman lands created unease in **İstanbul**. Increasing popular discontent with the conspicuously luxurious lifestyle of the

ruling **elite**, in combination with the military failures in the east, led to a popular revolt (**Patrona Halil Revolt**), wherein Ahmed III was deposed (1730). He died in 1736. Ahmed III was known during his reign as a poet, a calligrapher, and patron of artists and scholars. *See also* İBRAHİM MÜTEFERRİKA; LEVNÎ; NEDİM.

AHMED CEVDET PASHA (1822–1895). Historian, jurist, and conservative ***Tanzimat*** reformer. Born in Lofça (Lovec, Bulgaria), he received a ***medrese*** and private **education**. As a protégé of **Mustafa Reşid Pasha**, Ahmed Cevdet Pasha assumed various administrative and political positions. A member of the **Ottoman Academy of Sciences**, he compiled the *Târîh-i Cevdet* ("History of Cevdet," 1855–84), which dealt with Ottoman history between 1774 and 1826. He acted as the head of the *Divan* of Judicial Ordinances and directed the preparation of the Civil Code (***Mecelle***, 1868–1926). He served as governor in many **province**s and was appointed to the Ministries of Justice, Education, Pious Foundations, Interior, and Trade. Ahmed Cevdet Pasha was a **reform**ing statesman who rejected complete **Westernization** but defended a partial, pragmatic adoption of Western institutions, while preserving traditional Islamic values. His *Tezâkir* ("Memoranda") relates his administrative and political experiences from the 1850s to the 1870s. He also wrote, together with Fuad (Pasha), the *Kavâid-i Osmâniyye* ("Ottoman grammar," 1850). *See also* ABDÜLAZİZ; ABDÜLHAMİD II; ABDÜLMECİD; HISTORIOGRAPHY; LAW.

AHMED MİDHAT EFENDİ (1844–1912). Writer, journalist, and popularizer of Western culture. Born in **İstanbul**, he graduated from the government secondary school of Niš. As a protégé of **Midhat Pasha**, he moved with him to Baghdad (1868), where Ahmed Midhat Efendi published the official provincial newspaper. Returning to İstanbul, he worked as a journalist and publisher until his deportation, together with other **Young Ottomans**, to Rhodes (1873–76). Winning the confidence of **Abdülhamid II**, he published the daily paper ***Tercüman-ı Hakikat*** ("Interpreter of Truth," 1878). This newspaper became a school for the new generation of

journalists and writers. Ahmed Midhat Efendi himself wrote more than 150 volumes of didactic books and pamphlets on topics ranging from **literature** to economics, natural sciences, and religion. These volumes, written in simple Turkish, contributed to the spread of modern knowledge and culture among the population. *See also* AHMED VEFİK PASHA; BEŞİR FUAD; ENLIGHTENMENT; İBRAHİM ŞİNASİ; MÜNİF PASHA; PRESS; ŞEMSEDDİN SAMİ FRASHËRI; WESTERNIZATION.

AHMED NÂİM. *See* BABANZÂDE AHMED NÂİM.

AHMED REFİK. *See* ALTINAY, AHMED REFİK.

AHMED RESMÎ (1700–1783). Diplomat, historian, and author who made observations on Central European states. Born in Resmo (Rethymno, **Crete**), he entered **government** service and served in various posts. Ahmed Resmî was sent in 1757 as envoy to Vienna, where he compiled a detailed account of his personal observations in the **Habsburg Empire** (*Viyana Sefaretnâmesi* ["Travelogue of Vienna," 1758]). In 1763 Ahmed Resmî was appointed envoy to Berlin, writing another account of **Prussia** and Berlin (*Sefaretnâme-yi Prusya* ["Travelogue of Prussia," printed in 1886]). The latter account in particular attracted attention in Europe even during his lifetime. These works reflected the view of a premodern Ottoman bureaucrat of the enlightened Central European monarchies of the 18th century. His observations about the **Russo-Ottoman War of 1768–1774** and the **Treaty of Küçük Kaynarca** in his *Hulâsatü'l-İtibâr* ("Summary of Considerations," 1781) and in the biographies of ***reisülküttâb***s in the *Hâlifetü'l-Rüesâ* ("Biographies of Reisülküttâbs," 1749) are important as sources for 18th-century Ottoman history. *See also* EBUBEKİR RÂTİB EFENDİ; I˙BRAHİM MÜTEFERRİKA; REFORM; *TANZİMAT;* WESTERNIZATION.

AHMED RIZA (1859–1930). Journalist, politician, and head of the **Committee of Union and Progress** (CUP). He studied agricultural sciences in **France**. He believed that the underdevelopment of Ottoman society could be overcome by means of **education**. After serving as educational

administrator in **Bursa**, he resigned in 1889 from administrative positions in the empire and went to Paris to attend lectures by French positivist thinkers. He met a group of **Young Turks** and founded the Paris branch of the CUP. In 1895 he began to publish the ***Meşveret*** ("Consultation") as the organ of the CUP, and subsequently the *Şura-yı Ümmet* ("Council of the Community"), in which he promoted the ideas of **positivism** and state-based **Westernization**. Ahmed Rıza rejected the liberal ideas of **Prince Sabahaddin**. After the **Revolution of 1908** he returned to **İstanbul** and became chairman of the **senate**. For him education was the chief means of developing agriculture and industry. **Islam** could be utilized for social development, and the **sultan** could act as a unifying symbol of loyalty among different ethnic groups within the empire.

See also ABDULLAH CEVDET; BABANZÂDE AHMED NÂİM; EL-HUSRÎ, SATI; ZİYA GÖKALP.

AHMED ŞUAYIB (1876–1910). Author, jurist, and art critic. Born in **İstanbul**, Ahmed Şuayıb graduated from the Law School (Mekteb-i Hukuk) and returned as an instructor of administrative and international law. Later he entered the **civil service** and was appointed director of primary education and became director of education of the city of **İstanbul**. Before he died, Ahmed Şuayıb was prosecutor at the Audit Office (Divân-ı Muhâsebât).

Ahmed Şuayıb was mainly known, however, as a pioneer of modern Turkish art criticism. He wrote articles on literary criticism and published them in the ***Servet-i Fünûn***. While part of the **New Literature** *(Edebiyat-ı Cedîde)* movement, Ahmed Şuayıb at the same time applied formal criticism to the literary products of this movement. He was effective in introducing to the Ottoman literary audience the critical approaches of such Western authors and historians as Hippolyte Taine, Gustave Flaubert, Gabriel Monod, Ernest Lavisse, Leopold Ranke, and Theodor Mommsen. Between 1908 and 1910 he published, together with **Mehmed Cavid**, the first Ottoman social scientific journal, *Ulûm-ı İktisâdiyye ve İctimâiyye Mecmuası* ("Journal of Economic and Social Sciences"). His works included *Hayat ve Kitablar* ("Life and

Books," 1901), *Hukuk-ı İdare I–II* ("Administrative Law I–II," 1910–1913), and *Hukuk-ı Umûmiyye-i Düvel* ("International Public Law," 1912). *See also* LITERATURE.

AHMED VEFİK PASHA (1823–1891). Diplomat, politician, and writer who promoted Turkish culture and **theater**. He attended schools in **İstanbul** and in Paris, then entered the **Translation Office**. In 1851 he became a member of the **Ottoman Academy of Sciences**. Ahmed Vefik was appointed many times a member of the **Sublime Council for Judicial Ordinances**; he served as ambassador to Paris (1860) and as minister of pious foundations and of education. In 1878 he became president of the first Ottoman **parliament**. During the period of **Abdülhamid II** he became **grand vizier** twice (1878, 1882). Ahmed Vefik Pasha wrote the first textbook of Ottoman history (*Fezleke-i Târîh-i Osmânî*, 1870) and made numerous literary translations from French authors (Fénélon, Hugo, Le Sage, Molière, Voltaire) into a simple form of Ottoman Turkish. He also made translations from two Central Asian authors, Ebulgazi Bahadır Han and Ali Şir Nevai. Ahmed Vefik Pasha is regarded as a precursor of Turkish cultural **nationalism** and is remembered also for contributing to the development of Western theater in the empire by translating French plays. *See also* AHMED MİDHAT EFENDİ; ENLIGHTENMENT; İBRAHİM ŞİNASİİ; LANGUAGE; MÜNİF PASHA; ŞEMSEDDİN SAMİ FRASHËRI; WESTERNIZATION.

AHMEDÎ (1334?–1413). Author and poet. Remembered as the earliest compiler of the history of the Ottomans, in poetical form. The information available about his life is not reliable, except that his actual name was İbrahim. Early biographical sources disagree about his place of birth (Germiyan or Sivas). He received an **education** in **Egypt**. After his return to **Anatolia**, Ahmedî seems to have taken service in the **Turcoman principalities** of Aydın and Germiyan. During this period he wrote two grammars, of Arabic and Persian, respectively. Ahmedî took service at the court of the Ottoman prince Süleyman in **Edirne**, probably toward 1405. He took the opportunity to extend his *İskendernâme* ("Poetic Work on the Life and Deeds of Alexander the Great," 1390, 1405), a

universal history that as enlarged included a section on Ottoman history. Following the death of Prince Süleyman in 1410, Ahmedî joined the court of the Ottoman prince Mehmed (**Mehmed I**) in Amasya, where he died. Ahmedî produced a number of poetical works, among them the *Cemşîd ü Hurşîd* and the *Tervîh ül-Ervâh* ("Repose of Spirits," a poem on **medicine**). *See also* ÂŞIKPAŞAZÂDE; CELÂLZÂDE MUSTAFA ÇELEBİ; HISTORIOGRAPHY; İDRİS-İ BİTLİSÎ; KEMAL PAŞAZÂDE; LITERATURE; POETRY.

AKÇURA, YUSUF (1876–1935). Journalist, historian, and promoter of pan-Turkist ideas. Born in Simbirsk, **Russia**, he emigrated to **İstan-bul**. While a cadet at the War Academy, he was deported to Libya as a **Young Turk**. He fled to **France** and became a member of the **Committee of Union and Progress**. Yusuf Akçura wrote articles in Ottoman newspapers published abroad. After 1908 he published in İstanbul, together with other Turkist intellectuals, the journal *Türk Yurdu* ("Turkish Home"). He was one of the founders of the nationalist society *Türk Ocağı* ("The Turkish Hearth," 1914). At the same time he taught Turkish history at the **Dârülfünûn**. After **World War I** Yusuf Akçura joined the Anatolian movement and was elected to the Turkish National Assembly. He served as the president of the Turkish Historical Association (1932–35). As a pan-Turkist Yusuf Akçura regarded **Ottomanism** and **Islamism** as insufficient for the preservation of the empire. His ideas of modernization bear a state orientation and Marxist emphasis. His works include *Üç Tarz-ı Siyâset* ("Three Forms of Politics," 1904), *Ulûm ve Târîh* ("Sciences and History," 1906), *Türkiye Siyâsî Târîhi* ("Political History of Turkey," 1906), and *Şark Meselesine Dâir Tarih-i Siyasî Notları* ("Diplomatic Historical Notes on the Eastern Question," 1920). *See also* ABDÜLHAMİD II; HISTORIOGRAPHY; NATIONALISM; TURKISM; YOUNG TURKS.

ALBANIA. In Ottoman Turkish, Arnavutluk. Country in southeastern Europe, located between Greece and former Yugoslavia. **Anatolia**n **Turks** entered Albania for the first time when the **Turcoman principality** of Aydın sent troops in

1337 to Durrës to support the **Byzantine Empire** against Albanian rebels.

When the Ottomans entered the **Balkans** in the middle of the 14th century, Albania was divided among local feudal lords. The first Ottoman-Albanian confrontation took place in 1385, when the Ottomans supported Lord Carlo Thopia against Balsha II, defeating the latter. The increasing Ottoman political influence in Albania led **Venice** to acquire the coastal fortresses of Lesh, Durrës, Drivasto, in order to counterbalance the Ottomans.

Following the **Battle of Kosovo** (1389), the region around present-day Skopje (Üsküb) became integrated into the Ottoman administrative system, whereas local Albanian lords farther to the west remained autonomous. Even when the ***sancak*** of Arnavut-ili ("Land of Albania") was founded in 1417, the ***timar***-holding ***sipahi***s continued to be the local Albanian feudal lords, who were mainly Christians. The period between 1432 and 1478 was marked by Christian Albanian resistance against the Ottomans; a number of Albanian lords, eventually headed by George Kastrioti (Skanderbeg, 1405–68) and supported by Venice and Naples, forced **Murad II** and **Mehmed II** to undertake military campaigns in northern Albania. Ottoman domination over Albania was only just completed when, as the result of the Ottoman-Venetian War of 1460–79, northern Albania was occupied and the fortresses of Shkodër (İşkodra, Skutari, 1479), Durrës (1501), and Bar (Antivari, 1571) were conquered.

Throughout the Ottoman rule, the former Albanian lords, having converted to **Islam**, continued to control the land, either as *sipahi* or as autonomous tribal chiefs *(bayrakdar)*. After the 17th century most parts of Albania became Islamized, while certain areas remained Orthodox or Catholic. Muslim Albanians, preserving their tribal structure and warlike characteristics, served the **Sublime Porte** as guards of the western Balkans. While the northern Ghegs were mainly orthodox Sunni Muslims, the southern Tosks adhered to the **heterodox Bektaşî order**. A number of Muslim Ottoman

statesmen, commanders, and intellectuals were of Albanian origin.

When the Serb population of the present-day Kosovo region migrated to the **Habsburg** domains during the wars of 1683–99, the Ottoman administration colonized it with Albanians from the south. Thus the Albanian demographic presence stretched from the Gulf of Corinth (**Greece**) in the south to Kuršumlija (**Serbia**) in the north.

The weakening of centralized **imperial administration** encouraged the emergence of powerful ***âyân***s in Albania, among whom the Buşatlı family controlled northern parts and Tepedelenli Ali Pasha (1744–1822) the south. The centralizing policies of **Mahmud II** and the ***Tanzimat*** period weakened the local power of Albanian notables, which led to discontent among them with the Ottoman state.

Albanian **nationalism** emerged as a consequence of a variety of factors: centralizing efforts of the Sublime Porte, weakening of Ottoman power and the possibility of partitioning of the Albanian lands among the neighboring Balkan monarchies, and Orthodox Albanian reaction to the Hellenizing efforts of the **Greek Orthodox patriarchate** in **İstanbul**. When the Ottomans were defeated in the **Russo-Ottoman War of 1877–1878**, Muslim and Christian Albanians formed the League of Prizren and demanded autonomy for Albania. This demand was ignored, and Albanian nationalism was suppressed by **Abdülhamid II**. The **Balkan Wars** terminated the Ottoman presence in Albania. *See also* GREEK ORTHODOX COMMUNITY; İSMAİL KEMAL (VLORA); MACEDONIA; ŞEMSEDDİN SAMİ FRASHËRI.

ALEMDÂR MUSTAFA PASHA (1765–1808). **Grand vizier**, ***âyân,*** and military commander. Also called Bayrakdar Mustafa Pasha. Born in Khotin (western Ukraine), he entered the **Janissary** corps and took part in the Russo-Ottoman war of 1787–92. Subsequently he took service with Tirsiniklioğlu İsmail Ağa, the *âyân* of Ruscuk (Ruse, **Bulgaria**). When his master was killed, Alemdâr Mustafa Pasha replaced him as *âyân* (1806). Alemdâr Mustafa's success in defeating the

Russian troops in **Moldavia** and **Wallachia** (1806) led to his appointment to the governorship of Silistria (1807).

When **Selim III** was deposed, Alemdâr Mustafa Pasha took the reformist bureaucrats under his protection. With the aim of restoring the rule of Selim III, Alemdâr Mustafa Pasha and his troops moved to **İstanbul**, where he usurped the office of grand vizier. Alemdâr Mustafa Pasha could not prevent the murder of Selim III by the opponents of the **reform**s. He deposed **Mustafa IV** and arranged the accession of his young brother, **Mahmud II**. Alemdâr Mustafa Pasha invited the *âyân*s of **Anatolia** and the **Balkans** to İstanbul, where they accepted the ***Sened-i İttifak*** ("Deed of Agreement"). This legitimized the political status of the *âyân*s and imposed limitations on the absolute power of the **sultan** (1808). He also established the basis of a modern **army** corps. However, his harsh measures against the Janis-saries, together with the policy of limiting the power of the **palace**, alienated both of these power groups. When the Janissaries attacked his office at the **Sublime Porte**, Mahmud II failed to send guards to protect him, and Alemdâr Mustafa Pasha committed suicide. *See also* KABAKÇI INCIDENT; *NİZÂM-I CEDÎD*.

ALEVIS. *See KIZILBAŞ*.

ALGIERS. Former name of present Algeria, located in North Africa between **Tunisia** and Morocco. It was conquered by **Barbaros Hayreddin Pasha** in 1516. It acquired the status of ***beglerbegilik*** in 1533. Algiers was an autonomous frontier **province**, where the ***timar* system** was not applied. Instead, the governor, after meeting the military and administrative expenses of the area, transferred a fixed annual sum to **İstanbul**. With the increasing weakening of central authority in the 17th century, the actual power in Algiers passed from the appointed governor to the elected commander of the local **Janis-sary** unit, called the *Dayı* or *Dey*. These Janissaries, sent from **Anatolia** and the **Balkans**, constituted a foreign ruling element in Algiers. In 1830 **France** occupied the city of Algiers but took until 1847 to conquer the country completely. *See also* ADMINISTRATION, PROVINCIAL; ARAB LANDS; VASSAL STATES.

ALİ KUŞCU (?–1474). Astronomer and mathematician. Born in Samarkand, Turkestan, he learned **astronomy** and **mathematics** from **Ulugh Beg** and **Kadızâde-i Rumî**. When the latter died, Ali Kuşcu was appointed director of the Samarkand observatory. He helped Ulugh Beg to complete his well-known astronomical table. After the murder of Ulugh Beg, Ali Kuşcu entered the service of the Akkoyunlu sultan Uzun Hasan in Azerbaidjan. Uzun Hasan sent him as envoy to the Ottoman sultan **Mehmed II**. Shortly afterward he was appointed by the **sultan** as a ***müderris*** to the Ayasofya ***medrese*** (**Hagia Sophia**). He contributed to the organization of the Semâniyye *medrese*s (**Fatih Mosque Complex**). Ali Kuşcu wrote treatises on theology *(kelâm)* and philology as well as astronomy. In his "Treatise on Astronomy" *(Risâle fi'l-Heye)* Ali Kuşcu dealt with the problem of calculating the distances of celestial bodies from the earth. His commentary on Ulugh Beg's astronomical table is noteworthy for the mathematical proofs of the tables postulates. *See also* BATTLE OF BAŞKENT.

ÂLÎ PASHA (1815–1871). Diplomat, **grand vizier**, and ***Tanzimat*** reformer. His actual name was Mehmed Emin. Born in **İstanbul**, he entered the **civil service** and worked at the **Translation Office**. He was sent as a diplomat to Vienna, St. Petersburg, and London. Being a protégé of **Mustafa Reşid Pasha**, Âlî was appointed minister of foreign affairs in 1846. His first term as grand vizier was in 1852. After the **Crimean War** (1853–65) he signed the **Treaty of Paris** (1856) and encouraged Sultan **Abdülmecid** to issue the **Imperial Rescript of Reforms**, by which non-Muslims were granted additional rights. During his fifth grand vizierate in 1867, Âlî Pasha dealt with crises in **Serbia** and **Crete** that resulted in the withdrawal of Ottoman troops from Belgrade and conferment upon Crete of self-government. Âlî Pasha instituted reforms in the fields of **administration, education**, and **law**. The goals of these reforms were the recentralization of Ottoman administration and the promotion of the policy of **Ottomanism**. *See also* AHMED CEVDET PASHA; FUAD PASHA; PRESS; REFORM; YOUNG OTTOMANS.

ALPHABET. *See* SCRIPT.

ALTINAY, AHMED REFİK (1880–1937). Popular historian and author. Born in **İstanbul**, he completed his **education** at military schools and pursued a military career. Ahmed Refik Altınay became an instructor in history at the War Academy and directed the publication of the *Askerî Mecmua* ("Military Journal"). Meanwhile, he published a number of articles on history. After 1908 he was one of the founders of the **Ottoman Historical Society**. Between 1912 and 1914 he acted as inspector for military censorship. From 1919 to 1933 he was professor of Ottoman history at the **Dârülfünûn**. Ahmed Refik Altınay's importance to **historiography** lies in the large number of his popular publications. His books and articles, based on academic research, on Ottoman history were written in a popular fashion and thus became accessible to a general audience. His works include the *Lâle Devri* ("Tulip Period," 1915), *Köprülüler* ("The Köprülüs," 1915), and *Kadınlar Saltanatı* ("Sultanate of Women," 1916–23).

AMUCAZÂDE HÜSEYİN PASHA (1644–1702). **Grand vizier** and reformer. Nephew of **Köprülü Mehmed Pasha**. After taking part in the **Siege of Vienna** (1683), he acted as commander and ***beglerbegi*** in various parts of the empire. In 1689 Amucazâde Hüseyin Pasha became **vizier** and then acting grand vizier (1691). After being appointed as ***Kapudân-ı Deryâ*** (1694), he defeated the Venetian navy and retook Chios (1695). In 1697 he became grand vizier. By that time the Ottomans had suffered the defeat of Zenta at the hands of the **Habsburgs** and lost hope of regaining **Hungary**. Amucazâde Hüseyin Pasha played a decisive role in opening peace talks with the **Holy League** that resulted in the **Treaty of Karlowitz** (1699). Though losing Hungary, **Transylvania**, and the western Ukraine, he secured a period of peace during which he launched administrative, financial, and military **reforms** to strengthen the empire. *See also* RUSSIA; VENICE.

ANATOLIA. Peninsula in the Middle East surrounded by the Black Sea, Aegean Sea, and the Mediterranean. Also called Asia Minor, this area constituted, together with the **Balkans**, the core of the Ottoman Empire. During the Ottoman classical period, Anatolia (Anatolı) was the name of a **province** ***(eyâlet)*** in central and western Asia Minor. As a geographical term,

Anatolia was conceived in the 19th century as the areas west of an imaginary line drawn from Trabzon to İskenderun. With the foundation of the Turkish Republic as a nation-state, geographical Anatolia embraced also the regions east of the Euphrates River.

Anatolia in the present sense was conquered by the Ottomans relatively late, in comparison with the Balkans. Anatolia came completely under Ottoman domination only after the **Battle of Çaldıran** (1514). Even then, numerous regions in eastern Anatolia were autonomous, administered by local Kurdish tribal leaders. Though in the 19th century attempts were made to incorporate parts of eastern Anatolia into the regular administration, this could not be accomplished until the foundation of the Turkish Republic. *See also* ARMENIANS; BAYEZİD I; GREEK ORTHODOX COMMUNITY; IRAN; KURDS; SELİM I; TURCOMAN PRINCIPALITIES; TURKEY.

ANKARA, BATTLE OF. *See* BATTLE OF ANKARA.

APPANAGE. *See ARPALIK*.

ARAB LANDS. **Syria, Palestine, Egypt**, the **Hijaz**, and **Yemen** came under Ottoman rule during the reign of **Selim I** (1516–18). **Algiers** had already been conquered, by **Barbaros Hayreddin Pasha** in 1516. Baghdad (1534) and Tunis (1569) were incorporated into the empire during the periods of **Süleyman I** and **Selim II**, respectively. Ottoman expansion in the Arab lands increased the demographic weight of Muslims in relation to the total population, and the inclusion of the holy cities and the centers of classical Islamic culture in the Ottoman realm strengthened the Islamic character of the empire. But there was no significant colonization by a Turkish **population** in the Arab lands, and Turkish cultural influence in Arab **town**s remained limited. With the exception of Aleppo and some regions of Syria and Palestine, the ***timar* system** was not applied. Governors of Arab lands transferred fixed annual sums to **İstanbul** after meeting local expenses. In this sense these regions did not constitute the core lands of the empire.

The power of the nobility and the **Mamluks** in the local **administration** of some Arab **province**s increased after the

17th century. Algiers and Egypt remained isolated from the effects of Ottoman modernization, due to their early separation. The Arab lands encountered direct Ottoman administration only with the ***Tanzimat*** reforms. Local reaction against the **reform**s contributed to the emergence of Arab **nationalism**, particularly in Syria and Palestine, and to a lesser extent in **Iraq**. **World War I** gave the Arabs, supported by **Great Britain**, an opportunity to revolt against the **Sublime Porte**. The end of the war terminated Ottoman presence in the Arab lands. *See also ÂYÂN*S; CALIPH; FRANCE; GREEK ORTHODOX COMMUNITY; MEHMED ALİ PASHA OF EGYPT; PAN-ISLAMISM; TUNISIA.

ARCHITECTURE. In most of the larger Ottoman **town**s the architects' efforts were expended on the public complexes ***(imâret),*** which contained the market, the inn ***(caravanserail),*** the bakery, the mill and other similar commercial firms, as well as the **mosque**, which sometimes included a school, a ***medrese,*** and a **hospital**. Since structures for private use were mostly made of wood, no examples of private dwellings earlier than the 18th century survive. It is chiefly structures for public use that survive, since stone was used as the construction material.

Aside from individual mosques, significant buildings for public use included mausoleums ***(türbe),*** **dervish convent**s with their complexes, covered markets (***bedestan***), fountains, **bath**s, aqueducts, bridges, and fortresses. The only stone structures for private use were either imperial **palace**s or the mansions of government officials and local notables ***(âyân)***. The stylistic uniformity of Ottoman architecture can be attributed to the institution of the "Imperial Guild of Architects" (Hassa Mimarlar Ocağı), which, as a school and professional organization, supervised construction projects throughout the empire.

In the 18th century, European styles, baroque and rococo, penetrated the Ottoman Empire. In the 19th century the empire style, art nouveau, and gothic began to be employed for mosques and government buildings. The late 19th and early 20th centuries witnessed the construction of impressive government buildings, secondary schools, and clock towers in

the **province**s—symbols of modernist central power. *See also* BALIAN FAMILY; *ÇİNİ ˙ ;* MİMAR KEMALEDDİN; MİMAR SİNAN.

ARCHIVES. The chief archives for the study of Ottoman history are the Prime Ministerial Ottoman Archive (*Başbakanlık Osmanlı Arşivi*), the Topkapı Palace Archive, the Islamic court records *(Şeriyye Sicilleri),* the Archive for Pious Foundations (*Vakıflar Arşivi*), and the Archive for Title Deeds and Land Survey (*Tapu ve Kadastro Arşivi*). The Prime Ministerial Archive collection pertains to official transactions among central administrative bureaus and between the **Sublime Porte** and provincial **administration**s. This archive is located in **İstanbul**. The Islamic court registers contain information on the social and economic history of İstanbul, as well as of provincial **town**s. Registers pertaining to the regions outside the present Turkish borders are mainly in their original locations. Court registers of Anatolian towns have been put together at the National Library in Ankara. The archives for pious foundations and for title deeds and land survey, both crucial for economic and agricultural history, are also located in Ankara. In addition there are the archives of the **Imperial Ottoman Bank**. These contain invaluable documentation on Ottoman financial transactions between 1863 and 1922, as well as data on Ottoman trade life. These archives collectively constitute a major source for the history of the whole eastern Mediterranean basin and southeastern Europe between the 15th and 20th centuries. *See also* LIBRARY.

ARMENIANS. Second most important non-Muslim population, after the **Greek Orthodox community**, in the Ottoman Empire. Armenians were active in **trade, banking**, business, and handicrafts. The main Armenian religious community consisted of the non-Chalcedonian Gregorians, followed by Catholics. In the 19th century, American missionaries converted a number of Armenians to Protestantism. The Armenian **population** was settled in major **town**s and in the eastern Anatolian countryside. From Byzantine times onward, Armenian communities were distributed in small population pockets. With the exception of the central districts (***kazâ***s) of Van, Sis, Bitlis, Haçin, Erzurum, Sivas, Diyarbekir, Kayseri,

and Maraş, Anatolian provinces did not contain sizable Armenian populations.

The 19th-century centralist policies and ***Tanzimat*** reforms, intended to weaken the ***âyân***s and greater tribal chiefs, had destabilizing effects in eastern **Anatolia** when the **Sublime Porte** proved unable to provide internal security previously provided by the *âyân*s. The local sedentary population, among them the Armenians, became the prey of smaller tribes, a situation that increasingly led Armenians to armed resistance or to emigration to **Russia** for safety. At the same time, the growing Armenian secular intelligentsia, educated in Europe, challenged the traditional elite of clergy and bankers, who collaborated with the **government**.

These two developments contributed to the emergence of Armenian **nationalism**, which manifested itself at an international level during the **Congress of Berlin**, when the Armenian patriarch of **İstan-bul** submitted a petition to the congress requesting political autonomy. An additional factor in the promotion of Armenian separatism was the American missionary schools in Anatolia, where young Armenians became "aware" of the achievements of Western civilization and the "reactionary" character of the Ottoman order.

The period from 1878 until the collapse of the empire was a time of Armenian armed struggle, supported by revolutionary parties known as the Dashnaksutyun and the Hinchak. Armenian nationalists claimed the ***vilâyet***s of Erzurum, Bitlis, Van, Diyarbekir, Mamuretülaziz, and Sivas as their own, though the total Armenian population of 1882 amounted to less than 20 percent of the total populations of these provinces. The nationalists hoped that terrorist acts and harsh reprisals from the Ottoman side would draw diplomatic intervention from **Great Britain** and **Russia**, eventually leading to the establishment of a separate Armenia. Armed attacks on government officials and Muslim population, organized by the Hinchaks, were successful in terms of Muslim popular reaction against the Armenians, leading to terror and counterterror between 1890 and 1893.

These waves of violence reached their climax when the Hinchaks provoked local Armenians of Sasun to revolt and exterminate local Muslim populations (1894). This event led to massacres of local Armenians by Ottoman forces, which in turn aroused popular reaction in Europe. Though Great Britain was inclined to force the **Sublime Porte** to give political concessions to the Armenians, Russian reluctance in this issue prevented any development in favor of Armenians. Since no diplomatic resolution could be expected from the major powers, Armenian revolutionaries continued their acts of terror, in the forms of an unsuccessful bomb attack on **Abdülhamid II** and disturbances in İstanbul (1895), as well as an armed attack on the **Imperial Ottoman Bank** (1896).

When **World War I** broke out, with the Ottoman Empire a member of the Central Powers, a number of prominent Ottoman Armenians, among them a former member of parliament, went to Russia to cooperate with that state against the Ottomans. At the same time Tsar Nicholas II came to Caucasus to ensure Russo-Armenian military cooperation. Following initial Russo-Ottoman fighting around Kars in November and December 1914, a Russian offensive of January 1915 led to the breakdown of the Ottoman army. While the Russian army was penetrating into eastern Anatolia, the Dashnak party organized a revolt in Van and established a state (April 1915). Russians units consisting mainly of Armenian volunteers massacred the local Muslim population (May 1915).

The Ottoman administration, facing both Russian onslaught in eastern Anatolia and incidents of Armenian collaboration with the enemy, took the step of deporting the entire Armenian population from the eastern *vilâyet*s to Syria and northern Iraq (May 1915). It was specified that this measure was temporary and Armenian lives and properties would be protected. But whereas the process of evacuation was orderly in some regions, in others nomadic attacks, plunder, and massacres of whole communities decimated the Armenian population. There is no academic consensus concerning the exact nature of these events or the number of Armenian casualties. But the majority of the Ottoman

Armenians were either killed or fled to the Caucasus, Western Europe, or to the United States.

Following the surrender of the Ottoman Empire in November 1918, the Allies imposed the **Treaty of Sèvres** (August 1920), which envisioned an independent Armenia in Anatolia. Meanwhile, the newly independent Armenian republic in the Caucasus tried to expand into Anatolia. But the Anatolian nationalist movement of Ankara rejected the Treaty of Sèvres and was able to stop the Armenian expansion from the Caucasus. The Turkish-Armenian peace Treaty of Gümrü (December 1920) settled the present Turkish-Armenian border, which was confirmed by the Turco-Soviet treaties of Moscow (March 1921) and of Kars (October 1921). The Treaty of Lausanne (July 1923), which officially dissolved the Ottoman Empire and established **Turkey**, acknowledged the Armenians of Turkey as a separate minority community. *See also* ANATOLIA; BALIAN FAMILY; GÜLLÜ AGOB; KELEKYAN, DİRAN; KURDS; *MİLLET;* MINAKYAN, MARDİROS; NATIONALISM.

ARMY. The pillars of the premodern Ottoman army were the cavalry-men ***(sipahi),*** equipped with traditional weapons, and the elite units (**Janissaries**), which were infantry troops, under the direct command of the **palace** and equipped with **firearms**. In the latter 16th century, the increasing importance of firearms made the *sipahi*s obsolete, and in the following centuries the Janissary corps as well as the Anatolian mercenaries ***(sekban)*** became ineffective in the face of the advancing military technology of Europe.

The Janissary corps was finally dissolved in 1826 and was replaced by an army organized along European lines. Conscription was introduced in place of the previous professional army. The War Academy (Mekteb-i Ulûm-ı Harbiye), founded in 1834, and a network of secondary military schools trained new military officers. Toward the end of the 19th century there existed seven army corps in **İstanbul, Edirne**, Bitola (Monastir), Erzurum, Damascus, Baghdad, and Sanaa (**Yemen**).

The new army, as had the Janissaries, played an important role in Ottoman political life. With the support of the army **Abdülaziz** was deposed in 1876. Though **Abdülhamid II** tried to check the army by close supervision, he could not prevent the **Young Turk** military officers' revolt in **Macedonia** or the subsequent restoration of the **parliament**. During the **Second Constitutional Period** the army continued to be the main political force in the empire. *See also* ATATÜRK, MUSTAFA KEMAL; CEMAL PASHA; COMMITTEE OF UNION AND PROGRESS; ENVER PASHA; KOCA HÜSREV PASHA; MILITARY ENGINEERING SCHOOL; *NİZÂM-I CEDÎD;* OSMAN II; REVOLUTION OF 1908; *TİMAR* SYSTEM.

ARPALIK. Appanage. **State**-owned lands (***mirî***) given to members of the civil elites (***kadı***s, **palace** favorites) to be tax farmed when the recipients lacked gainful employment or required pensions. *See also* TAX FARMING.

ARTILLERY. *See* FIREARMS.

ARTISANS. *See* GUILDS; MANUFACTURING; TOWN.

ARTS. *For literary arts, see KARAGÖZ;* LITERATURE; THEATER; *for music see* HACI ARİF BEY; İSMAİL DEDE EFENDİ; ITRÎ; *MEHTERAN;* MUSIC; *MUZİKA-I HÜMÂYÛN;* SAZ, LEYLÂ; ŞEVKÎ BEY; ZEKÂÎ DEDE; *for visual arts see* ARCHITECTURE; BOOKBINDING; CALLIGRAPHY; CARPET; CERAMICS; *ÇİNI ˙ ; EBRU;* GLASSWARE; LEVNÎ; MATRAKÇI NASUH; MİMAR KEMALEDDİN; MİMAR SİNAN; MINIATURES; MOSQUE; OSMAN HAMDİ BEY; PAINTING; SCHOOL OF FINE ARTS; SCULPTURE.

ASKERÎ. *See* MILITARY CLASS.

ASTRONOMY. Practical interest in astronomy in Islamic civilizations was based on the need to calculate the positions of the sun and the moon in order to determine prayer times, estimate the direction of Mecca *(kıble),* and ascertain the future lunar calendar. When these determinations had been made, the observatory as an institution had fulfilled its

function and was generally closed down. Thus observatories in Islamic civilization were mostly short-lived.

The first Ottoman astronomer was known as **Kadızâde-i Rumî**. Ottoman astronomy was strongly influenced by the Samarkand School, founded by **Ulugh Beg** and represented by **Ali Kuşcu** in the Ottoman lands during the period of **Mehmed II**. Scholars and sailors like **Hocazâde Muslihiddin Mustafa**, Mirim Çelebi, and **Seydî Ali Reis** wrote commentaries on the treatises of classical Islamic astronomers or made translations of earlier authors. The only observatory founded by the Ottomans in the premodern period was set up by **Takiyüddin** to serve the above-mentioned practical needs. It operated between 1575 and 1580.

The earth was understood to be a sphere by the 16th century, and the geocentric view of Ptolemaic astronomy prevailed among the Ottomans until the middle of the 17th century. It was **Tezkireci Köse İbrahim Efendi** and **Ebubekir ed-Dimaşkî** who first informed Muslim Ottomans about the heliocentric system of Copernicus, in the 1660s and in 1685. The telescope as an astronomical instrument was first described by Yanyalı Esad Efendi during the second decade of the 18th century. The foundation of modern secondary and higher schools in the course of the 19th century, as well as the appearance of scientific journals, led to the integration of Ottoman astronomy into Western European scientific developments. The Kandilli observatory was founded in 1911. *See also* İBRAHİM MÜTEFERRİKA; KÂTİB ÇELEBİ.

ÂŞÂR. *See* TITHE.

ÂŞIK ÇELEBİ (1520–1572). Author, translator, and poet, whose writings provide valuable information on Ottoman social life in the 16th century. His actual name was Pîr Mehmed. Born in Prizren (Kosovo, **Balkans**) into a ***seyyid*** family, he received a **medrese education** in **İstanbul** and studied under distinguished scholars of his time. After serving as a secretary at the **court** of **Bursa** and a trustee of a **pious foundation** *(vakıf)* in the same city, Âşık Çelebi spent the rest of his life as a ***kadı*** in a number of Balkan **town**s. He made translations of **poetry** and prose works, compiled in Arabic by Ottoman

scholars, into Turkish. His own compilation, the *MeŞâirü'ş-Şuarâ* ("Senses of Poets," 1568), is a biographical study of Ottoman poets. Âşık Çelebi in this work not only provided data on the lives and works of poets but included his personal observations on the social relations and customs of the İstanbul elite of his time—observations of particular value, in view of his membership in that group. *See also* LATİFÎ; LITERATURE; SEHÎ BEY.

ÂŞIKPAŞAZÂDE (1400–early 16th century). Oldest known Ottoman chronicler. As his actual name, Derviş Ahmed, indicates, Aşıkpaşazâde was a **dervish**. During his long life he traveled extensively within and beyond the Ottoman borders and met a number of the significant personalities of his time. Aşıkpaşazâde was 86 years old when he began to compile the *Tevârih-i Âl-i Osman* ("Chronicles of the Ottoman Dynasty"), which relates events from the foundation of the empire until 1502/1503. This work constitutes an important source for the early periods of Ottoman history, inasmuch as the narrations are based on either eyewitnesse accounts or on the explanations of other knowledgable persons. *See also* AHMEDÎ; CELÂLZÂDE MUSTAFA ÇELEBİ; HISTORIOGRAPHY; İDRİS-İ BİTLİSÎ; KEMAL PAŞAZÂDE.

ATATÜRK, MUSTAFA KEMAL (1881–1938). Founder of the Turkish Republic. Born in Thessaloniki (Selânik), Atatürk received his military education in Bitola (Monastir) and **İstanbul**. As a young officer he joined in secret opposition activities against the autocracy of **Abdülhamid II**. When the **Revolt of 31 March 1909** broke out, Atatürk took part in its suppression. He went to Libya to defend it against the Italians (1911). He became famous during **World War I**, when he defeated the Allied assault at **Gallipoli** in 1915.

The prospect of the partition of the empire following World War I led Atatürk to move to **Anatolia**. In Ankara he formed an alternative **parliament** (the Turkish National Assembly, 23 April 1920). By September 1922 Anatolia and eastern Thrace had been freed of the Allies and the Greeks. Following this victory, Atatürk launched a program of radical reforms: the **sultanate** was dissolved, the Republic was

proclaimed (29 October 1923), and subsequently the **caliphate** was abolished. Until his death Atatürk took authoritarian measures to found a secular Turkish national **state** based on a single Turkish nation. He was instrumental in reforming the alphabet, the **language**, and **education** and in the emancipation of **women**. *See also* ABDULLAH CEVDET; CALIPH; COMMITTEE OF UNION AND PROGRESS; SCRIPT; TURKEY; WESTERNIZATION.

AUSPICIOUS INCIDENT. In Ottoman Turkish, *Vaka-i Hayriyye*. The dissolution of the Janissary corps 15–17 June 1826, when the **Janis-saries** were exterminated in **İstanbul** by troops loyal to **Mahmud II**. This act provided the conditions for institutional modernization. The Janissaries constituted a bulwark against military modernization and were themselves unable to fight effectively against modern armies. When the Janissaries proved unable to suppress the 1821–29 revolt of the **Greeks**, Mahmud II took the step of founding a new corps with European training and equipment. A Janissary rebellion against this **reform** was stopped by a wholesale massacre of the Janissaries in İstanbul. *See also* ARMY; BEKTAŞÎ ORDER; MEHMED ALİ PASHA OF EGYPT; *NİZÂM-I CEDÎD;* SELİM III.

AVÂRIZ. "Provisional" or "incidental." Extraordinary taxes collected from the productive, nonruling classes of peasants, artisans, and merchants. The imposition of *avârız* taxes was originally limited to wartime. But due to frequent wars from 1575 onward, this group of taxes acquired a regular character, particularly during the first decade of the 17th century.

There were different types of *avârız* taxes. They were mostly collected in cash. But they were often imposed for payment in kind, or for the recruitment of oarsmen for the **navy**. *Avârız* taxes were collected on the basis of "*avârız* **household**" *(avârız-hâne)* units. An *avârız* household unit could consist of between four and 50 demographic households, according to locality and the type of the *avârız* tax. For example, *avârız* taxes collected in cash considered four or five demographic households as an *avârız* household unit; the tax burden was shared among these households. For the recruitment of oars-men, on the other hand, 50 demographic

households were considered as one *avârız* unit; one man was selected from these 50 households.

Due to the heavy burden imposed on the **population** by the *avârız* taxes, it became a widespread practice among villagers and townspeople to establish "*avârız* endowments" *(avârız vakıfları)* to meet the fiscal demands. In peacetime, the endowment incomes were spent for local public works, **education**, and charity. In the 19th century, when the state ceased to collect *avârız* taxes, the incomes of these local endowments were increasingly allocated for government school expenses or infrastructural projects. *See also* POLL TAX; TAXATION; TITHE.

ÂYÂN. Local notables who participated in local **provincial administration** and controlled the **province**. The increasing need for **money** toward the end of the 16th century led the administration to contract out **state** lands to tax farmers, who, with their economic strength and increasing quasi-proprietory rights to public lands, contributed to the rise of the *âyân*s. Governors, instead of being present in their provinces were represented by deputies *(mütesellim),* who engaged in **tax farming** and generally had local power bases.

Since the peasantry suffered heavily from short-term tax farming, a different system was promoted from 1695 onward. Under this approach, tax farms were assigned for life, with low annual tax payments. Greater *âyân*s could dominate lesser *âyân*s at the level of ***kazâ***s, or villages, by leasing out portions of tax farms to them. Particularly in the 18th century, the *âyân*s became indispensable to the **Sublime Porte** for the provision of revenues and troops. *Âyân*s were also crucial for provincial and municipal administration.

Some of the greater *âyân*s, also called *hânedân*s (dynasties —such as Tepedelenli Ali Pasha (**Albania**), Karaosmanoğlu (western **Anatolia**), and Çapanoğlu (central Anatolia)— controlled very large regions. **Mahmud II** throughout his reign strove to diminish the political power of the *âyân*s. During the ***Tanzimat*** period, *âyân*s became members of **administrative council**s. See also AGRARIAN SYSTEM;

ALEMDÂR MUSTAFA PASHA; ADMINISTRATION, PROVINCIAL; *SENED-İ İTTİFAK*.

AYŞE SIDIKA (?–1903). First female Ottoman pedagogue. Ayşe Sıdıka was an instructor for courses in geography, ethics, and handi-craft at the Female Teachers' Seminary in **İstanbul**, where she became director. In her book *Usûl-i Talim ve Terbiye Dersleri* ("Lectures on Methods of Teaching and Education," 1897–98), Ayşe Sıdıka stressed that the real measure of civilization was the educational level of **women** in a society, for they determined the upbringing of children. Ayşe Sıdıka defended the need for a synthesis of physical, mental, and religious/Islamic **education**. She was one of the intellectual representatives of the "New Educational Method" (*Usûl-i Cedîd*). *See also* SELİM SÂBİT EFENDİ.

AZİZ MAHMUD HÜDÂYÎ (1543–1628). **Sufi şeyh**, poet, and founder of the Celvetî order. He was born in Koçhisar (central Anatolia) into a Sufi family. After receiving basic education from his father and graduating from ***medrese***s of **İstanbul**, he acted as assistant ***müderris*** *(muid)* at the Sultan Selim *Medrese* in **Edirne** and became acting ***kadı*** *(nâib)* in Damascus and Cairo. While in **Egypt**, Aziz Mahmud Hüdâyî entered the **Halvetî order**. He then became *müderris* of the Ferhadiyye *Medrese* in **Bursa** (1573).

His life changed radically when he saw a mystical dream and thereupon choose to become a disciple of the Sufi *Şeyh* Üftâde (1576). After serving him for three years, Aziz Mahmud Hüdâyî went to Sivrihisar as the spiritual representative *(halife)* of his master. He undertook religious travels to the **Balkans** and finally settled down in Çamlıca (İstanbul, 1594). In Çamlıca he founded a religious complex that became the center of the Celvetî order.

Aziz Mahmud Hüdâyî, well known for his spiritual powers, was considered a saint by the **population**. Similarly, he was highly respected by such **sultan**s as **Murad III, Osman II**, and **Murad IV**. **Ahmed I** became Aziz Mahmud Hüdâyî's follower; during his reign Aziz Mahmud Hüdâyî played a significant role in political decisions. While he was an adherent of **Sunni Islam**, he nevertheless took pains to

defend non-Orthodox Sufi practices, such as the performance of dance and **music.**

Aziz Mahmud Hüdâyî is regarded as one of the main Ottoman mystical poets. His poems, which display the formal influence of **Yunus Emre**, are collected in the *Divân-ı İlâhiyât* ("Divine Collection"). His *Nefâisü'l-Mecâlis* ("Beauties from Meetings") contains exegesis of certain Quranic verses; the *Tarikatnâme* ("Book on Sufi Order") explains the rules of Sufism. Aziz Mahmud Hüdâyî's letters to Ahmed I are collected in the *Tezâkir-i Hüdâyî* ("Letters of Hüdâyî"), which constitutes an important historical source for early 17th-century Ottoman politics. *See also* HISTORIOGRAPHY; LITERATURE; POETRY.

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BÂB-I ÂLÎ. *See* SUBLIME PORTE.

BABANZÂDE AHMED NÂİM (1873–1934). Conservative Islamist intellectual and professor. Born in Baghdad, he graduated from the ***Galatasaray*** **Lycée** and the **School of the Civil Service**. Before the **Revolution of 1908** Babanzâde Ahmed Nâim worked at the Ministry of Foreign Affairs, gave Arabic courses at the *Galatasaray* Lycée, and wrote articles on Arab **literature** in journals. After 1908 he acted as a higher functionary at the Ministry of Education and became professor of philosophy and psychology at the **Dârülfünûn**. Between 1912 and 1921 he wrote books and articles on psychology, philosophy, and ethics, and he translated French works on psychology. Babanzâde Ahmed Nâim was an uncompromising Muslim thinker who rejected any kind of political allegiance except to the religious community. For him **nationalism** was akin to idolatry. For these reasons—and that he was of **Kurd**ish origin—he constantly attacked Turkist and Westernist intellectuals, rejected the nationalist movement in **Anatolia**, and remained hostile to **Atatürk**. His works include *Felsefe Dersleri* ("Courses on Philosophy," 1917), *İslâmda Dâvâ-yı Kavmiyyet* ("Nationalism in Islam," 1913), and *Ahlâk-ı İslamiyye Esasları* ("Principles of Islamic Ethics," 1924). *See*

also ABDULLAH CEVDET; ERSOY, MEHMED AKİF; ISLAM; ISLAMIC MODERNISM; SUNNI ISLAM; TURKISM.

BAHÂ TEVFİK (1881–1914). Materialist thinker and publisher. Born in İzmir, he graduated from the **School of the Civil Service**. Bahâ Tevfik was the publisher of the first Turkish journal of philosophy (*Felsefe*, 1912). He believed that philosophy could not be separated from the methods of the natural sciences. His main work, *Yeni Ahlâk* ("New Ethics," 1910), considered mass psychology to be a source of human perversions. Bahâ Tevfik treated the individual human being in a Nietzschean way in his *Felsefe-i Ferd* ("Philosophy of the Individual," 1914). He attacked the Turkist inclination to look back to Central Asian culture and defended economic and political **liberalism** and **Westernization**. For him, Westernization meant not the abandonment of nationality but the acquisition of the notions of "right" and "duty." Bahâ Tevfik translated works by Ernst Haeckel and Ludwig Büchner. *See also* ABDULLAH CEVDET; BEŞİR FUAD; MÜNİF PASHA; POSITIVISM.

BÂKÎ (1526–1600). Ottoman court poet. His actual name was Mahmud Abdülbâkî. Being of modest origins, Bâkî received a **medrese education** and became a ***müderris***. Meanwhile he came to be regarded as the greatest poet of his time, and in the 1560s he joined the intellectual circle of **Süleyman I**. In his career as an Islamic scholar, Bâkî was appointed to the offices of the two ***kadıaskerlik***s, which were the highest positions possible for the ***ilmiyye*** class, except for that of the ***şeyhülislâm***. Bâkî is considered to be one of the greatest masters of Ottoman lyric **poetry**. *See also* FUZULÎ; LITERATURE.

BALIAN FAMILY. Armenian family that produced architects in the service of the Ottoman dynasty. During the 19th century architects from this family built numerous **palace**s, pavilions, and **mosque**s in **İstanbul**. They played leading roles in the **Westernization** of Ottoman **architecture**, synthesizing Western forms with Ottoman style. (1) Krikor Amira Balian (1764–31). He served as the court architect of **Selim III** and **Mahmud II**. His works included the barracks of Selimiye

(1800) and Davutpaşa (1827), the Aynalıkavak Palace, the Beşiktaş Palace, the old Çırağan Palace, and the Nusretiye Mosque.

(2) Senekerim Balian (?–1833). Younger brother of Krikor Balian. He constructed the Bayezid fire tower.

(3) Garabet Amira Balian (1800–66). Son of Krikor Balian. He replaced his father as the court architect and served Mahmud II, **Abdülmecid**, and **Abdülaziz**. Garabet Balian constructed the Armenian hospital (1832–34), three Armenian churches (1834–38), the mausoleum of Mahmud II (1840), two factories (1842–43), the Ortaköy Mosque (1854), and the **Dolmabahçe Palace** (1853–55).

(4) Nkogos Balian (1826–58). Son of Garabet Balian. He received an education in architecture in Paris (Ecole Sainte Barbe). Later he acted as adviser of Sultan Abdülmecid on **arts** and founded a school in order to introduce Western architectural information to Ottoman architects. Nkogos Balian assisted his father with the construction of the Ortaköy Mosque and the Dolmabahçe Palace. He built the Ihlamur Palace and theKüçüksu Palace in his own right.

(5) Sarkis Balian (1835–99). Son of Garabet Balian. He went with his brother to Paris to continue his education in architecture at the Ecole Sainte Barbe. After returning to İstanbul, Sarkis Balian worked as a contractor on his younger brother Agob Balian's projects. The death of his brother and the reign of **Abdülhamid II** interrupted his professional life. Political accusations forced him to go to Paris. He returned to İstanbul only toward the end of his life.

(6) Agob Balian (1838–75). Son of Garabet Balian. He graduated from the Ecole Sainte Barbe. Agob Balian designed the Beylerbeyi Palace (1865), the Çırağan Palace (1863–1871), the Palace of Valide Sultan, the Dolmabahçe Mosque (1876), the Zeytinburnu Gunpowder Factory (1874), the residential blocks of Akaretler (1874), the buildings of the Ministry of War, the Imperial Medical School and the Makrukian School. Agob Balian played an important role in Armenian communal life. He acted as a patron of Armenian authors and musicians and was a member of the Patriarchal

Assembly. *See also* MİMAR KEMALEDDİN; MİMAR SİNAN.

BALKAN WARS. The Balkan countries of Bulgaria, **Greece**, Montenegro, and **Serbia**, having irredentist designs on Ottoman Balkan territories, formed a military alliance in 1912 and attacked the Ottoman Empire simultaneously in October. The First Balkan War ended with the nearly complete withdrawal of the Ottoman Empire from the **Balkans** and the emergence of **Albania** as an independent country (Treaty of London, May 1913). The Second Balkan War sprang from resentment on the part of the Greeks and the Serbians of **Bulgarian** territorial gains, which were much greater than their own. Greece, Serbia, and **Rumania** attacked Bulgaria in July 1913. The Ottomans took the opportunity to regain **Edirne** and parts of eastern Thrace from the Bulgarians (Treaty of İstanbul, September 1913). The present borders of **Turkey**, with slight differences, correspond to the Ottoman Balkan borders following the Second Balkan War. *See also* DIPLOMACY; EASTERN QUESTION; NATIONALISM.

BALKANS. Peninsula in southeastern Europe comprising countries like **Albania, Bosnia**, Bulgaria, Croatia, **Greece, Macedonia**, Montenegro, **Rumania, Serbia**, and Turkish Thrace. The Balkan territories constituted an early basis of Ottoman imperial strength. From 1354 onward Ottoman troops gained strongholds in Thrace. The period was one of feudal fragmentation in the Balkan principalities; and centralized authority and military strength of the Ottomans allowed a rapid expansion of domination in the region. Since under Ottoman rule feudal obligations were lighter, the change may not have been altogether unwelcome to the peasantry. When **Mehmed II** died in 1481, the entire Balkans—except for Belgrade, certain Venetian strongholds on the Adriatic coast, and the vassal principalities of **Wallachia** and **Moldavia**—were under direct Ottoman administration.

Until the end of the 17th century, **Hungary**, parts of Croatia, and **Crete** were included in the Ottoman dominions. Muslim Turkish colonists were settled in Bulgaria, Thrace, and Macedonia. Substantial parts of the Albanian, Bosnian Slav, and Cretan Greek population were Islamized. Balkan **town**s

became Islamic in character and population, while the peasantry mostly remained Christian.

The unsuccessful siege of **Vienna** in 1683 marked the beginning of Ottoman territorial decline in the Balkans. The **Habsburg Empire** and **Russia**, on the one hand, and emerging non-Muslim **nationalism**s, on the other, led to the rapid shrinking of Ottoman territory. As a consequence Greece, Serbia, Bulgaria, and Bosnia were separated between 1829 and 1878. Albania, Macedonia, and western Thrace were lost during the **Balkan Wars**. *See also* BULGARIANS; CONGRESS OF BERLIN; DUBROVNIK; EDİRNE; GAZİ OSMAN PASHA; GREEK ORTHODOX COMMUNITY; KOSOVO; *MİLLET;* TREATY OF ADRIANOPLE; TREATY OF BELGRADE; TREATY OF KARLOWITZ; TREATY OF PASSAROWITZ; TREATY OF ST. STEFANO; VASSAL STATES.

BALTALİMANI TREATY. *See* TRADE AGREEMENT OF 1838.

BANKING. Though **Islam** forbids usury, banking activities concealed under religiously approved forms (**money**-lending foundations), the use of letters of credit, and a primitive method of banking *(dolab)* were common and involved Italian merchants in **İstanbul**. The increasing practice of **tax farming** promoted the rise of powerful bankers, whose speculative transactions gained them considerable influence over Ottoman **finances** and economic life. In the second half of the 16th century, Sephardic Jewish bankers acquired particular influence in Ottoman court circles. Banking in the modern sense emerged during the second half of the 19th century, when the **Imperial Ottoman Bank** (*Bank-ı Osmânî-i Şâhâne*, 1863) was founded with French and British capital. The **Agricultural Bank** (*Zirâat Bankası*, 1888) was the first state-funded bank of the empire. *See also* ARMENIANS; ECONOMY; GREEKS; JEWS.

BAPHAEON, BATTLE OF. *See* BATTLE OF BAPHAEON.

BARBAROS HAYREDDIN PASHA (?–1546). Also known as Barbarossa. Turkish corsair and Ottoman grand admiral who secured Ottoman naval superiority in the Mediterranean. Born

in Mytilene, in his earlier life Barbaros Hayreddin Pasha was active as a corsair against the Christian navies. With his brother Oruç, he conquered **Algiers** in 1516. He had the status of a vassal ruler to the Ottoman Empire until Algiers became a ***beglerbegilik*** in 1533, when he became governor of this **province**. At the same time he was appointed grand admiral ***(Kapudân-ı Deryâ)*** and ordered to unify all naval forces against the Holy Roman emperor, Charles V. In 1538 Barbaros Hayreddin Pasha defeated a crusader fleet under the command of Andrea Doria at Preveza, ensuring Ottoman naval superiority in the Mediterranean. *See also* BATTLE OF PREVEZA; NAVY; SELİM I; SÜLEYMAN I.

BASİRET. Conservative daily newspaper that appeared between 1868 and 1878. Its publisher was Ali Efendi. In contrast to other contemporary newspapers, which displayed either a friendly attitude to the **government** or intellectual opposition of the **Young Ottoman** kind, *Basiret* represented the viewpoint of the lower-middle-class conservative Muslim population of **İstanbul**. With its independent attitude, *Basiret* was influential in forming public opinion during the ***Tanzimat*** period. *See also CERÎDE-İ HAVÂDİS;* PRESS; *SEBİLÜRREŞÂD; TAKVİM-I˙ VAKAYİ*.

BAŞ KADIN. The first woman in a **sultan's harem** to give birth to a son was called the *baş kadın*. The *baş kadın* usually emerged among the ***haseki,*** who belonged to the highest rank among the Harem **women**. She enjoyed special privileges as the mother of the first son of the sultan. *See also VALİDE SULTAN*.

BATH. The Turkish bath *(hamam)* is considered a continuation of Roman and Byzantine bath traditions. Though the Turkish bath existed during the Seljuk period, an increased number of larger baths for public use appeared particularly from the reign of **Mehmed II** onward. Three types of baths can be distinguished: popular baths, which were often an integral part of the **mosque** complexes ***(imâret),*** with separate rooms for **women**; **palace** baths, located in the residences of higher dignitaries; and thermal baths *(kaplıca, ılıca),* used mainly for medicinal purposes. For urban Ottomans, visits to baths constituted a significant social occasion, comparable to

meetings at **coffeehouse**s. *See also* ARCHITECTURE; TOWN.

BATTLE OF ANKARA. Battle between the Ottomans and the Timurids; Ottoman defeat led to an **interregnum** (1402–13). **Bayezid I**, in his expansion at the expense of **Turcoman principalities**, violated the established political notion of the superiority of the successor states of the empire of Gengiz Khan and the Ilkhanids. Timur (Tamerlane), from Samarkand, had founded a vast Eurasian empire stretching from India to **Russia**. Regarding himself as the legitimate successor of the Mongol ruler, he considered Bayezid I's ambition to conquer Muslim states a challenge to his authority; a conflict between the two rulers became inevitable. Bayezid I's insulting letters to Timur rejecting his suzerainty eventually led to the Battle of Ankara on 28 July 1402. The lack of acceptance of the legitimacy of the recent Ottoman expansion into **Anatolia** became clear with the mass desertions of Ottoman soldiers of **Turcoman** origin to Timur's side. In contrast, Christian troops from the **Balkans** remained loyal to Bayezid I. The Ottoman defeat at the Battle of Ankara was a serious blow to the emerging new empire, which did not recover until the period of **Mehmed II**. *See also* MEHMED I; REVOLT OF ŞEYH BEDREDDİN.

BATTLE OF BAPHAEON. When **Osman I** besieged Nicaea around 1301, the Byzantines sent an army to raise the siege. This army was defeated by Osman I in the summer of 1301 at Baphaeon (present Dil), on the southeastern shores of the Sea of Marmara. This victory over the Byzantine imperial army made Osman prominent among other frontier lords; the prospect of new conquests, booty, and land attracted a wave of **Turcoman** warriors to the Ottoman principality. Historians regard the Battle of Baphaeon as the event that first brought Osman and the Ottomans into the historical limelight. *See also* BYZANTINE EMPIRE; TURCOMAN PRINCIPALITIES.

BATTLE OF BAŞKENT. Battle between the **armies** of **Mehmed II** and the Akkoyunlu ruler Uzun Hasan on the plain of Tercan near Erzurum (eastern **Anatolia**, 11 August 1473). Also called Battle of Otlukbeli. Ottoman victory over Uzun

Hasan at this battle led to the downfall of the Akkoyunlu **Turcoman** state in eastern **Anatolia** and **Iran**.

The expansionist drive of Mehmed II into Anatolia impelled the Akkoyunlus to form an alliance with **Venice** and other Christian powers. This move led Mehmed II to open a campaign against Uzun Hasan. The Venetians, who at that time were at war with the Ottomans, sent artillery units to support the Akkoyunlus. Though the Akkoyunlu army was superior in terms of manpower, the Ottoman troops were better organized and equipped. The battle took nearly a whole day. It was the Ottoman artillery and gunpower that decided the outcome.

Uzun Hasan was forced to retreat to his capital, Tabriz. Mehmed II, lacking the necessary logistics to follow the remnants of the Akkoyunlu army, returned to İstanbul. After this battle, Ottoman power stretched beyond the central Anatolian plains and reached the northern parts of eastern Anatolia. The Akkoyunlus, on the other hand, were unable to restore their former power and eventually gave way to the Safavids in Iran. *See also* BATTLE OF ÇALDIRAN.

BATTLE OF ÇALDIRAN. Battle between the Ottomans and the Iranian Safavids that resulted in the complete Ottoman domination of eastern **Anatolia** and Azerbaijan (23 August 1514).

When **Selim I** ascended to the throne, the ***Kızılbaş*** of Anatolia, backed by the Safavid Shah Ismail of **Iran**, were in a state of open rebellion against the Ottomans. Selim I marched against the Safavids, and the two armies met on the plain of Çaldıran (eastern Anatolia) on 23 August 1514. The Battle of Çaldıran ended with the defeat of the Safavids, and Selim I entered Tabriz, the Safavid capital.

The main consequence of the Battle of Çaldıran was the Ottoman annexation of the Safavid territories east of the Euphrates River and in northern **Iraq**. **Sunni** Kurdish chiefs hostile to the *Kızılbaş* readily submitted to Selim I. The Battle of Çaldıran also meant the military subordination of *Kızılbaş* of Anatolia. *See also* İDRİS-İ BİTLİSÎ; KURDS; ŞAHKULU REVOLT.

BATTLE OF HAÇOVA. *See* BATTLE OF MEZÖKERESZTES.

BATTLES OF KOSOVO. Two battles between the Ottomans and the allied Christian armies on the plain of Kosovo (western **Balkans**).

The first Battle of Kosovo took place on 20 June 1389 between a Ottoman army led by **Murad I** and a Christian coalition led by the Serbian ruler Lazar. The coalition consisted of Serbians, Bosnians, Croatians, Hungarians, Wallachians, **Bulgarians**, and Albanians. The outcome of this battle was the defeat of the Christian coalition and the assertion of Ottoman suzerainty over **Serbia**. At the end of the war Murad I was killed by a wounded Serbian prince.

The second Battle of Kosovo (17–19 October 1448) took place between the Ottomans, led by **Murad II**, and a new Christian coalition led by the Hungarian regent John Hunyadi. The Christian army consisted of Hungarians, Germans, Italians, Czechs, and Wallachians. The battle, which lasted three days, ended with Ottoman victory. The effort of John Hunyadi to establish a Hungarian presence in the southern Balkan territories failed. *See also* ALBANIA; RUMANIA.

BATTLE OF LEPANTO. Naval battle between the Ottomans and a Christian alliance of Spain, **Venice**, and the papacy (7 October 1571). It ended in an Ottoman defeat.

An Ottoman military campaign to conquer **Cyprus** induced the papacy to form a Christian alliance to prevent it (May 1571). By the time the Christian fleet had been assembled, the Ottomans had already conquered Cyprus, and the Ottoman fleet, which had fought there, had moved to the Adriatic. The Christian and Ottoman navies met off Lepanto, on the western coast of Greece. The Ottomans lost most of their ships in this defeat.

It was a victory that did not bring significant strategic gain for the Christian alliance, but it did much to increase Christian confidence in their ability to check the Ottomans. *See also* CRUSADERS; HOLY LEAGUE; NAVY.

BATTLE OF MERCDABIK. Battle between the Ottoman and **Mamluk** armies that took place near Aleppo (24 August 1516). This battle resulted in the Ottoman conquest of **Syria** and **Palestine**.

An Ottoman-Mamluk dispute over the south Anatolian **Turcoman** state of Dulkadiroğlu, the Mamluk-Safavid alliance during the Ottoman-**Iran**ian war of 1514, and finally the Ottoman expansionist drive to the south led **Selim I** to launch a campaign against the **Mamluk sultanate**. When Selim I entered Mamluk lands, the governor of Aleppo and the **town population** deserted to the Ottomans. Selim I and the Mamluk sultan Qansu al-Ghawri met with their respective armies on the plain of Mercdabık. The Ottomans were superior in terms of artillery. Finally the Mamluk army was destroyed; Sultan Qansu al-Ghawri died on the battlefield.

After the victory the Ottomans moved on to Damascus and Jerusalem without major resistance. The Battle of Mercdabık marked the termination of Mamluk rule in the Levant and the beginning of the four-centuries-long Ottoman presence in the region. This battle was followed by the final Ottoman-Mamluk **Battle of Reydaniyya** in 1517. *See also* ARAB LANDS; BATTLE OF ÇALDIRAN; STATE.

BATTLE OF MEZÖKERESZTES. Battle between the Ottoman **army** and the **Habsburgs** and their allies (25–26 October 1596) that resulted in an Ottoman victory.

When **Mehmed III** ascended in 1595, the Ottomans had already been at war with the Austrians for three years. Constant military defeats in Central Europe and the inclusion of the Ottoman **vassal states** of **Wallachia** and **Transylvania** in the alliance with the Habsburgs placed the Ottomans in a difficult strategic position. The Ottoman authorities induced the new **sultan** to open a major campaign against the Habsburgs. As a result of this campaign the fortress of Erlau (Eger, Eğri) was conquered (21 September). The Austrians sent an army to regain Erlau; on 22 October the Ottomans were defeated but held Erlau. Upon this defeat, Mehmed III gave orders to retreat, confining the campaign to the conquest

of Erlau. But ***Şeyhülislam*** **Hoca Sadeddin Efendi** opposed the sultan and encouraged him to continue the fighting.

On 25 October the Ottoman army took up battle positions on the plain of Mezökeresztes (Haçova). The Ottoman army and its **Crimea**n Tatar allies faced a coalition of Austrian, Spanish, Transylvanian, Hungarian, papal, Florentine, Polish, and Dutch troops, a military force twice the size of the Ottomans'. The Ottomans initially could not resist the massive onslaught of the Habsburgs and their allies, and the **Janissaries** around the sultan began to desert. Mehmed III panicked and attempted to leave the battlefield. Again Hoca Sadeddin Efendi prevented this, by holding the stirrup of the sultan's horse. In the midst of the debacle, Janissary troops and the Tatar cavalry, seeing the sultan and the *Şeyhülislam* standing firm, thought this meant that an Ottoman victory had been won and began to attack the Habsburgs and their allies, who by that time were engaged in pillaging. These attacks turned the debacle into an unexpected victory, and the allied army was destroyed.

The Battle of Mezökeresztes was the last great battle in Central Europe in which the Ottomans emerged victorious. But the Ottomans were unable to reap the fruits of this victory, since the army lacked the logistical means to continue winter warfare. *See also* TREATY OF ZSITVATOROK.

BATTLE OF MOHÁCS. Ottoman-Hungarian battle (29 August 1526) that resulted in the termination of an independent **Hungary** and in the division of Hungarian lands between the Ottomans and the **Habsburgs**.

The Ottoman conquest of Belgrade from the Hungarians in 1521 was the beginning of a conflict that continued until the Ottoman domination of Central Europe. When the **Iran**ian shah Tahmasb I sent emissaries to the Hungarian king Louis (Lajos) II and to the Holy Roman emperor Charles V proposing a military alliance against the Ottomans, **Süleyman I** considered this development a threat to his security in southeastern Europe. The defeat of the French king Francis by the Habsburgs at Pavia (1525) implied the possibility of the absolute domination of Charles V in Central Europe. French

ambassadors came to **İstanbul** to ask the Ottomans for support against the Habsburgs. These factors led the Ottomans to open a campaign in Central Europe.

Louis II asked for help from other Christian powers, but Süleyman I moved swiftly and thus did not allow the Hungarians time to find foreign military support. When the two armies met on the plain of Mohács, the Ottomans were superior in terms of both manpower and firepower. The Hungarian heavy armored cavalry was destroyed by Ottoman artillery, and King Louis II died in swampland trying to avoid Ottoman captivity.

Though Hungary continued to exist as a kingdom until 1541, it was in fact an Ottoman **vassal state**. In 1541 central Hungary became a regular Ottoman province ***(beglerbegilik)***. *See also* DIPLOMACY; FRANCE.

BATTLE OF OTLUKBELİ. *See* BATTLE OF BAŞKENT.

BATTLE OF PREVEZA. Naval battle between the Ottoman fleet and a coalition of **crusade**rs (28 September 1538) that led to Ottoman naval superiority in the Mediterranean. The military activities of the **Kapudân-ı Deryâ Barbaros Hayreddin Pasha** in the western Mediterranean forced the Holy Roman Empire, the papacy, and **Venice** to call for a crusade with the aim of eliminating Ottoman naval power. An armada of nearly 600 ships, including Spanish, Portuguese, Maltese, and Genoese vessels and led by the imperial admiral, Andrea Doria, attacked the numerically inferior Ottoman fleet (122 ships) off Preveza (western **Greece**). The successful tactics of Barbaros Hayreddin Pasha, Turgud Reis, and **Seydî Ali Reis,** as well as poor leadership in the crusader fleet, led to a crushing defeat of the latter. The Battle of Preveza constituted the greatest naval victory of the Ottomans against western Christianity. *See also* BATTLE OF LEPANTO; SÜLEYMAN I.

BATTLE OF REYDANIYYA. Final battle between the Ottoman and **Mamluk** armies, near Cairo (**Egypt**). It put an end to the existence of the **Mamluk sultanate** (22 January 1517).

Following the **Battle of Mercdabık**, the Ottomans incorporated **Syria** and **Palestine** into their empire. On 16 January 1517 **Selim I** reached Africa, having crossed the Sinai Desert. The successor of the Mamluk sultan Qansu al-Ghawri, Tumanbay, organized his army at the village of Reydaniyya and positioned his artillery on the main road to Cairo. But Selim I, previously informed, outflanked the fixed cannons and attacked the Mamluk army from the rear, at Reydaniyya. The battle lasted a whole day, eventually resulting in Mamluk defeat.

In spite of the Ottoman victory, Sultan Tumanbay and his commanders were able to organize popular resistance in Cairo against the Ottomans (27–30 January). This resistance could be suppressed only with a great deal of bloodshed. Only when Tumanbay fled from Cairo did the **population** submit to the Ottomans. Tumanbay continued to hide until he was captured on 30 March. Since he was regarded by local separatists as a hope for liberation, Tumanbay was executed on 13 April. *See also* ARAB LANDS.

BAYEZİD I (1359–1403). Ottoman **sultan** who expanded his territories to imperial dimensions. Son and successor of **Murad I**. He was the first Ottoman ruler who used the title of "sultan."

Known as the Thunderbolt *(Yıldırım),* Bayezid I ascended when his father was killed at the **Battle of Kosovo** (1389). On the death of Murad, the **vassal** principalities of **Anatolia** revolted against the new sultan. Bayezid I annexed these principalities and established central administration in the **Balkans** and in Anatolia. At the same time **Albania** came under direct Ottoman rule, and the kingdom of **Bulgaria** was dissolved. In 1396 Bayezid I defeated a **crusade**r army at Nicopolis (Niğbolu), confirming Ottoman control of the Balkans. Increasing Ottoman prestige in the Islamic world led Bayezid I to challenge Timur (Tamerlane), who had founded a great empire in Eurasia. At the **Battle of Ankara** in 1402, however, Timur defeated the Ottomans, and the sultan was taken prisoner. Timur restored the former **Turcoman principalities**, which meant the disintegration of the empire of Bayezid I, who died as a captive of Timur. Between 1402 and

1413 the Ottoman territories suffered an **interregnum**. *See also* MEHMED I.

BAYEZİD II (1447–1512). Ottoman sultan who consolidated the territorial expansion of his father, **Mehmed II**.

When Mehmed II died in 1481, a **succession** crisis followed, leading to a civil war between Bayezid and his younger brother **Cem**. After securing the capital, Bayezid defeated Cem's troops on the plain of Yenişehir at **Bursa** (20 June 1481). Cem was forced to take refuge in the **Mamluk sultanate**; his attempts to gain the Ottoman throne ended with his death in Naples.

Bayezid II, in contrast to his father, did not engage in large-scale conquests. While Mehmed II had based his power on **vizier**s and military commanders of ***kul*** origin, his son was backed by the ***ilmiyye*** establishment, which favored a peace policy. Nevertheless, the annexation of Kili and Akkerman from **Moldavia** secured the land connection between the empire and the **khanate of the Crimea** (1484), and Herzegovina was fully incorporated into the empire during Bayezid's reign (1496). The issue of Cem as well as disagreement concerning the status of the principality of the Ramazanids in Cilicia led to an Ottoman-Mamluk war (1484–91). The peace of 1491 provided for Ottoman domination over the Ramazanids, whereas Mamluks influence continued in the rest of Cilicia. A war with **Venice** (1499–1503) resulted in the conquest of the fortresses of Modon, Navarino, Coron, and Lepanto in the Morea (1499), strengthening the Ottoman hold over **Greece** and the eastern Mediterranean.

The most important issue in the later years of Bayezid II's rule was the emergence of the Safavid power in **Iran**. The Safavids, as the promoters of militant Shiism, exerted a powerful religious influence over the **Anatolia**n **Turcoman** tribes, and ***kızılbaş*** groups propagated political and religious loyalty to the Safavid shahs. The **Sunni** Ottomans, considering this development a fundamental threat to the stability of their empire, prohibited Anatolian Shiites from visiting Iran and resettled substantial Shiite **population**s in the newly conquered localities of Modon, Koron, Kili, and Akkerman.

These measures, however, did not prevent the outbreak of the **Şahkulu Revolt** (1511), which could be suppressed only with great difficulty.

This crisis coincided with the problem of succession. When Bayezid II, due to age, increasingly became passive and left the authority to viziers, his sons entered into a fierce struggle to secure the throne. Though the sultan favored Prince Ahmed, Prince Selim (**Selim I**) was backed by the **Janissaries** and eventually forced his father to abdicate (24 April 1512). Shortly afterward Bayezid II died. *See also* GEDİK AHMED PASHA; LÜTFİ TOKADÎ; NECATÎ; SHIA.

BEDESTAN. *See* COVERED MARKETS.

BEGLERBEGİ. Governor of a ***beglerbegilik*** or of an ***eyâlet***.

BEGLERBEGİLİK. Largest administrative unit of Ottoman **administration**. The *beglerbegilik* consisted of ***sancak***s and was governed by the ***beglerbegi***. Toward the end of the 16th century the number of *beglerbegilik*s exceeded 30, including the *beglerbegilik* of Budin in **Hungary**, the *beglerbegilik* of Habeş (Abyssinia), and the *beglerbegilik* of Cezâir-Garb (**Algiers**). In this period the *beglerbegiliks* began to be known as ***eyâlet***s. Those *beglerbegilik*s where the ***timar* system** was not applied—such as Abyssinia, Algiers, Egypt, Baghdad, Basra, and Lahsa—were more autonomous than the regular *beglerbegilik*s. Instead of collecting provincial revenues through the ***sipahi***s, the *beglerbegi* transferred to **İstanbul** fixed annual sums called the *salyâne*. Some *beglerbegilik*s, distant from the capital and strategically important, were given *beglerbegi*s with the rank of **vizier;** an example was the *beglerbegilik* of Budin. *Eyâlet*s were dissolved by the Law of Provinces of 1864 and were replaced by ***vilâyet***s. *See also* BEY; ADMINISTRATION, PROVINCIAL.

BEKTAŞÎ ORDER. Non-**Sunni** Sufi order that incorporated pre-Islamic **Anatolia**n and Central Asian religious practices into a syncretistic system that constituted the basis of Anatolian and **Balkan heterodoxy**. Its syncretistic character turned Bektaşî-ism into a religious order liberal in its practices and tolerant of other beliefs. As a movement it originated from Babaî-ism and the Haydarî order; it was developed by Abdal

Musa and Balım Sultan into an independent order between the 13th and 16th centuries. Hacı Bektaş is considered to be the patron saint *(pir)* of Bektaşî-ism, though historically he was not its founder. The order became particularly important when Bektaşî-ism established itself in the **Janissary** corps. Due to this connection, Bektaşî-ism remained on good terms with the Ottoman state, despite its non-Sunni character, until 1826. When the Janissary corps was dissolved in the **Auspicious Event**, Bektaşî-ism was declared illegal and its adherents were persecuted. Only from 1908 onward could Bektaşî-ism publicly seek rehabilitation. *See also ABDAL;* ISLAM; *KIZILBAŞ;* SHIA; SUFISM.

BELGRADE, TREATY OF. *See* TREATY OF BELGRADE.

BERAT. Imperial diploma signed with the ***tuğra*** (official seal) of the **sultan**. The *berat* gave its holder special rights, privileges, and immunities.

BERLIN, CONGRESS OF. *See* CONGRESS OF BERLIN.

BEŞİR FUAD (1853–1887). Author, promoter of **enlightenment** thought. Born in **İstanbul**, he graduated from the War Academy. He took an active part in the **Russo-Ottoman War of 1877–1878**. He gave up the military profession in 1884 and devoted himself to writing. As an empiricist and materialist, Beşir Fuad advocated the application of **mathematics** and the empirical sciences to **literature** and other areas of the humanities. He rejected romanticism in favor of naturalism. Committing suicide by cutting his wrists, Beşir Fuad took notes and observed his feelings as he approached death. Beşir Fuad's writings made a deep impact on the rising generation of Ottoman writers, disposing them to naturalism. His works include *Victor Hugo* (1884), *Beşer* ("Human Being," 1885), and *Voltaire* (1886). *See also* ABDULLAH CEVDET; AHMED MİDHAT EFENDİ; BAHÂ TEVFİK; MÜNİF PASHA; NEW LITERATURE; ŞEMSEDDİN SAMİ FRASHËRI; WESTERNIZATION.

BEY. Also *Beg*.

(1) Rulers of central Asian Turkic monarchies and the **Turcoman principalities** of late medieval **Anatolia**. The

first Ottoman rulers **Osman I** and **Orhan** were *bey*s.

(2) Frontier lords *(uçbegi),* who commanded frontier forces in the **Balkans** and were vanguards of conquest.

(3) Administrators of ***sancak***s ***(sancakbegi),*** who were at the same time military governors.

(4) Governors of ***beglerbegilik***s ***(beglerbegi),*** made up of a number of *sancak*s. The *beglerbegi* was a military commander responsible for all provincial forces.

(5) Title used by military officers between the ranks of major *(binbaşı)* and colonel *(miralay)* in the late 19th and early 20th centuries.

See also AĞA; ÇELEBİ; EFENDİ; PASHA; *ŞEYH*.

BİRGI˙VÎ MEHMED EFENDİ (1522–1572). Islamic scholar and defender of religious puritanism. Born in Balıkesri, in his youth Birgivî Mehmed Efendi lived as a Sufi but abandoned **sufism** in favor of a position at the ***medrese*** in Birgi. Birgivî Mehmed Efendi became known for his puritanical sermons, particularly in the 1560s, when the ***Kızılbaş*** were being persecuted. In these sermons he rejected all those Islamic practices that were not found in the Quran or had not been practiced during the lifetime of the Prophet Muhammad. Since Birgivî Mehmed Efendi's puritanical views proved dangerous for the established Ottoman social order, the ***şeyhülislâm***, **Ebussuud Efendi** issued a ***fetvâ*** confirming the legitimacy of such institutions (Sufi sects, etc.). Birgivî Mehmed Efendi is regarded as the precursor of the Islamic extremism within the empire, which became dominant in **İstanbul** after the 1620s. *See also* ISLAM; ISLAMIC MODERNISM; KADIZÂDELİLER MOVEMENT; SUNNI ISLAM.

BOOKBINDING. In the Ottoman Empire the art of bookbinding became established during the period of **Mehmed II**. Bookbinding as an art flourished in parallel with artistic developments in the fields of **calligraphy, miniature** painting, and ornamentation. Important centers of the art of bookbinding were **İstanbul, Edirne, Bursa**, and Diyarbekir. Book covers were mostly of animal skin, mainly in black, different shades of brown, red, purplish-brown, green, blue, or violet. On the front and on the reverse sides of skin covers was

ornamentation in relief. *See also EBRU;* LIBRARY; MINIATURE; PUBLISHING.

BOSNIA. Region in southeastern Europe, located between **Serbia**, Croatia, and Dalmatia. Bosnia was conquered in 1463. Its proximity to the **Habsburg Empire** made it a strategic borderland, resulting in tax immunities and feudal privileges. Bosnia acquired the administrative status of a ***beglerbegilik*** in 1580.

Particularly after the **Treaty of Karlowitz**, the military and economic power of *kapetan*s (local military commanders) was increased. By the 18th century a considerable portion of Bosnian Slavs were Islamized. When the Ottoman government took steps in the first half of the 19th century toward administrative centralization and modernization, the local Muslim nobility resisted their loss of feudal privileges. Ottoman control over Bosnia was reestablished only in 1851.

The Christian revolt in Herzegovina in 1875 triggered diplomatic events leading to the **Russo-Ottoman War of 1877–1878**. As a consequence of the **Congress of Berlin**, Bosnia and Herzegovina were occupied by Austria-Hungary, while remaining nominally an Ottoman ***vilâyet***. When the Austrians finally annexed Bosnia in 1908, its political connection with the Ottoman Empire came to an end. *See also* BALKANS; MEHMED II; *TANZİMAT*.

BOSPHORUS. In Turkish, *İstanbul Boğazı*. Strait connecting the Black Sea and the Sea of Marmara, at its narrowest 660 meters. It has a strategic position dominating the Black Sea, the **Balkans**, and western **Anatolia**. Consequently, the capital of the **Byzantine** and thereafter Ottoman Empires was located on the Bosphorus. Since it connected the Black Sea ports and the Mediterranean countries, **Constantinople** (later **İstanbul)** was the main commercial center of the Byzantine and the Ottoman Empires.

When these empires became weak, emerging powers and maritime states attempted to establish control over the Bosphorus. The Fourth **Crusade** (1204) resulted in Venetian hegemony over this strait, later followed by Genoese and finally Ottoman control. In the late 18th and 19th centuries

Russia tried to ensure its control over the Bosphorus. This move was countered by **Great Britain**. When the Ottomans were unable to stop the progress of the **Egyptian** governor **Mehmed Ali Pasha, Mahmud II** asked Russia for help, and Russian troops were stationed on the Bosphorus (1833).

During **World War I** an Allied fleet attempted to reach the Bosphorus, occupy the Ottoman capital, and establish direct connections with Russia. Following the capitulation in November 1918, Allied ships entered the Bosphorus and remained there until 1922. The **Treaty of Lausanne** (1923) stipulated the demilitarization of the strait. Only with the Treaty of Montreux (1936) did the Turkish Republic gain the right to militarize it. *See also* DARDANELLES; GALLIPOLI; STRAITS; TREATY OF HÜNKÂR İSKELESİ; TREATY OF LONDON; TREATY OF PARIS.

BÖLÜKBAŞI, RIZA TEVFİK (1869–1949). Poet, author, and popularizer of philosophy. Born in Cisr-i Mustafa Paşa (**vilâyet** of **Edirne**), he graduated from the Medical School in 1897. He was elected a member of **parliament** following the **Revolution of 1908**. He opposed the policies of the **Committee of Union and Progress** and entered the Hürriyet ve İtilaf Fırkası ("Freedom and Friendship Party"). Between 1913 and 1918 Rıza Tevfik Bölükbaşı gave lectures on philosophy at the **Dârülfünûn**. After **World War I** he became minister of education and head of the **Council of State**. But his role in the signing of the **Treaty of Sèvres** (1920) and his rejection of the Anatolian nationalist movement resulted in Rıza Tevfik Bölükbaşı's expulsion from **Turkey**, together with 150 others, following the victory of the Anatolian movement (1922). In 1943 he was given amnesty, and he returned to **İstanbul**. Rıza Tevfik Bölükbaşı is well known through his publications on Anatolian popular poets and their works, his **Bektaşî**-style poems, as well as his popularizing studies of ancient Greek, German, and Islamic philosophy. *See also* LITERATURE; OPPOSITION; POETRY.

BUDGET. The main sources of **state** revenues were the **poll tax** and the income from **tax farming**. The poll tax was by far the most important financial source for the Ottoman state. Ottoman balance sheets of state income and expenditure date

back to the period of **Mehmed II**. The basic aim of these sheets was to determine if a surplus existed. A budget was expected to leave a surplus after expenditures, which would provide for stable payment of salaries to **government** officials. This surplus, together with extraordinary revenues and gifts, was kept in the treasury in the inner (**palace**). ***Beglerbegilik***s outside the core area of the Ottoman Empire had their own provincial budgets. In these **province**s all expenditures were met by local revenues, and surpluses were sent to the imperial treasury in **İstanbul**. A state budget in the modern sense emerged in the ***Tanzimat*** period, when the **finances** too were reformed. *See also* ECONOMY; MONEY; TAXATION.

BULGARIA. *See* BULGARIANS.

BULGARIANS. Orthodox Slav population in the central and eastern **Balkans**. The kingdom of Bulgaria became an Ottoman **vassal state** in 1372 but was dissolved in 1395. Bulgaria south of the Danube River was then incorporated into the core area of the Ottoman Empire. Major towns like Sofia, Plovdiv, and Bitola (Monastir) became Islamized, and considerable numbers of **Turcomans** were settled along the Maritza River. The Bulgarian ethnic presence was restricted mainly to rural areas.

From the second half of the 18th century onward, Bulgarian national consciousness emerged due to three factors: the reaction against the increasing Hellenizing policies of the **Greek Orthodox patriarchate**; the emergence of a Bulgarian merchant class, members of which were influenced by the French **Enlightenment**; finally, the pan-Slavist propaganda, which became effective particularly in the second half of the 19th century.

Bulgarians as a separate ethnic group were officially acknowledged by the **Sublime Porte** in 1870, with the institution of the Bulgarian Orthodox Church (the exarchate). The Bulgarian insurrection in 1876 triggered the **Russo-Ottoman War of 1877–1878** and led to the foundation of an autonomous principality of Bulgaria (1878). Bulgaria became a sovereign monarchy in 1908. *See also* CONGRESS OF BERLIN; GREEK ORTHODOX COMMUNITY;

MACEDONIA; *MİLLET;* RUSSIA; TREATY OF ST. STEFANO; VASSAL STATES.

BURSA. One of the capital cities of the Ottoman Empire, located in northwestern **Anatolia**. Bursa was conquered in 1326 from **Byzantium**. Until the **Interregnum**, Bursa remained the capital of the Ottoman state. After 1402 **Edirne** became the capital. Nevertheless, Bursa developed as the main commercial center of the Ottoman Empire until the conquest of **Constantinople**. Even then Bursa remained among the three most important industrial and commercial cities of the empire and remained so until the end of the 18th century. The silk and wool industries of Bursa continued to export textile products until the collapse of the empire. *See also* MANUFACTURING; TRADE.

BURSALI İSMAİL HAKKI. *See* İSMAİL HAKKI BURSALI.

BURSALI MEHMED TAHİR (1861–1925). Bibliographer and biographer. Born in **Bursa**, he took up a military career and became an officer. Bursalı Mehmed Tahir became a **Sufi şeyh** of the **Melâmî order**. He joined the **Young Turk opposition** within the empire. During his stays in Balkan towns and İzmir, Bursalı Mehmed Tahir collected the biographies of local authors and poets. After the **Revolution of 1908**, he became a member of the Ottoman **parliament** and a member of the **Committee of Union and Progress**. In 1914 he withdrew from public and professional life and devoted his whole time to research and writing. His most important work is the *Osmanlı Müellifleri* ("Ottoman Authors," 1915–1924) still one of the main reference sources for the biographies and works of Ottoman authors. Other works include *Türkler'in Ulûm ve Fünûna Hizmetleri* ("Services of the Turks to Theorerical and Practical Sciences," 1896), *Terceme-i Hâl ve Fezâil-i Şeyhi Ekber Muhyiddin Arabî* ("The Biography and the Virtues of Sheikh Muhyiddin Arabî," 1898), *Kibâr-ı Meşâyih ve Ulemâdan On İki Zâtın Terâcim-i Ahvâli* ("Biographies of Twelve Individuals among the Higher Sheikhs and Ulema," 1899), and *Siyâsete Müteallik Âsâr-ı İslamiyye* ("Islamic Works Concerning Politics," 1916). *See also* İNAL, İBNÜLEMİN MAHMUD KEMAL; LATİFÎ; MEHMED

SÜREYYA; SEHÎ BEY; SUFISM; TAŞKÖPRÜLÜZÂDE İSAMEDDİN AHMED.

BYZANTINE EMPIRE, BYZANTIUM. Seljuk Turkish penetration into Byzantine **Anatolia** began after the Byzantine defeat at the Battle of Manzikert (1071). Though the Byzantine Empire was able to regain territories in western and northern Anatolia, the Seljuk victory at Myriokephalon (1176) definitely established the presence of **Turks** in the peninsula. Internal strife within the Byzantine Empire—as well as the Fourth **Crusade**, leading to the Latin domination of **Constantinople** between 1204 and 1261—prevented the Byzantine state from regaining its former strength.

When the Ottoman principality emerged toward the end of the 13th century, the Byzantine Empire was only a minor power. After the conquest of Nicomedia (1337) by the Ottomans, the Byzantine Empire lost practically all of its Anatolian possessions. From 1352 onward the Ottomans began to enter Thrace and the Byzantine **Balkans**. In 1361 Adrianople was conquered. After the defeat of the Serbians at Chermanon (1371), the Byzantine Empire became a **vassal state** of the Ottomans. Following the losses of Serrez (1383), Thessaloniki (Selânik, 1387), and at the **Battle of Kosovo**, it was confined to the walls of Constantinople. In 1394 **Bayezid I** ordered the blockade of Constantinople, which lasted until the attack of Timur (Tamerlane) in 1402. The Ottoman defeat at the **Battle of Ankara** and the subsequent **interregnum** afforded the Byzantines a further half-century of existence. It was **Mehmed II** who finally conquered Constantinople in 1453 and thus terminated the Byzantine Empire. *See also* GREECE; GREEK ORTHODOX COMMUNITY; GREEK ORTHODOX PATRIARCHATE; GREEKS; İSTANBUL.

– C, Ç –

CALENDAR. Before their adoption of **Islam**, the **Turks** used a calendar system based on the solar year. In this system, each year was named after an animal, in a 12-year or 60-year cycle. With the acceptance of Islam, Turkish states adopted the

Islamic calendar (*Hijra* calendar) based on the phases of the moon. The exodus of Muhammad and his companions from Mecca to Medina (A.D. 622) began the era (therefore, the year A.D. 2000 would correspond to 1420/1421 of the *Hijra* calendar). The lunar months, unlike the months of the solar calendar, do not correspond to yearly seasons but shift gradually as the lunar years proceed. Until the middle of the 17th century the *Hijra* calendar was the main calendar used by the Ottoman **administration**. Because of the increase of **tax farming** as the main source of **government** revenue, an additional calendar based on the solar year began to be employed beginning in 1677 in financial transactions. A modified Julian calendar, the so-called *Rûmî Takvim* (Roman calendar) or *Mâlî Takvim* (Fiscal calendar), was introduced in 1840 as the second main calendar system in official transactions. In 1917 this Julian calendar was abandoned in favor of the Gregorian calendar. It was only in 1926 that the Gregorian calendar was acknowledged as the only one to be used in **Turkey**. *See also* WESTERNIZATION.

CALIPH. In Ottoman Turkish, *halîfe,* a title signifying the religious and political preeminence of a Muslim ruler over other Muslim rulers. According to **Sunni Islam**ic doctrine, the caliph had to be from the Kuraysh tribe, the tribe of the Prophet Muhammad. There was also supposed to be only one caliph for the whole Islamic community. These conditions lost their validity with the collapse of the Abbasid caliphate in the 13th century. When the Ottomans conquered the Islamic core lands of **Syria, Egypt**, and the **Hijaz**, Ottoman **sultan**s acquired the status of "Custodians of the Holy Places"—of Mecca and Medina. As a way of stressing their political preeminence among Muslim monarchs, Ottoman rulers frequently used the title of caliph. But this title, as signifying the religious head of the worldwide Muslim comunity, became a permanent attribute of Ottoman sultans only after the **Treaty of Küçük Kaynarca** in 1774. Sultans like **Abdülaziz** and **Abdülhamid II** made use of the title for political and diplomatic purposes. When the Ottoman Empire entered **World War I** on the side of the Central Powers, Sultan **Mehmed V** declared a **holy war** against the Allies in his capacity as the caliph of all Muslims. The **caliphate** was

abolished by **Atatürk** in 1924. *See also* ABDÜLHAMID I; ARAB LANDS; DIPLOMACY; ISLAMISM; SELİM I.

CALIPHATE. In Ottoman Turkish, *hilâfet*. The state of religious and political preeminence of a Muslim ruler over other Muslim rulers. *See also* CALIPH.

CALLIGRAPHY. This **art** has a particular place among the Islamic fine arts as a means to transmit God's words to believers. The art of calligraphy has been applied to various materials and objects. But the main areas of application in the Ottoman Empire were manuscripts of religious or secular content, religious inscriptions on mosque walls, and official documents. Sultanic ***ferman***s, imperial diplomas, commands, endowment documents, etc., each had its own calligraphic style. *See also* MINIATURES; PAINTING.

CANTEMIR, DIMITRI (1673–1723). Prince of **Moldavia**, scholar, and composer. Born in Yaş (Iaşi), Dimitri Cantemir was sent to **İstan-bul** when the **Sublime Porte** appointed his father prince of Moldavia *(Buğdan Voyvodası)*. He spent more than 20 years in İstanbul, continuing his **education** at the Greek Orthodox patriarchal academy and at the ***Enderun***, becoming well versed in Greek Orthodox and in Turkish-Islamic cultures. In 1710 Dimitri Cantemir was appointed prince of Moldavia. When the Russo-Ottoman War of 1711 broke out, he regarded it as an opportunity to separate his country from the Ottoman Empire and took the Russian side. When the Russians were defeated at Pruth, he had to take refuge in **Russia**. His historical work *Incrementa atque decrementa Aulae Othomanicae* ("The History of the Rise and the Decline of the Ottoman Empire," 1714–1716) is the first study of Ottoman history in which Ottoman and European sources are used in combination; Dimitri Cantemir added his own observations. As a specialist in Ottoman classical **music**, he wrote the *Kitâb-i İlmu'l-Musikî ala Vechi'l-Hurûfât* ("The Science of Music Based on Letters"), in which he introduced a new system of musical notation based on letters. *See also* BALKANS; HISTORIOGRAPHY; RUMANIA; VASSAL STATES.

CAPITULATIONS. In Ottoman Turkish, *ahdnâme* or *uhûd-ı atîka*. Uni-lateral privileges given by Ottoman **sultan**s to foreign, non-Muslim merchants. Since subjects of non-Muslim countries were considered by **Islamic law** as belonging to the "Abode of War" *(Dârülharb)*—that is, vulnerable to enslavement by any Muslim—European merchants needed special dispensations ensuring the security of their lives and property. Capitulations also reduced customs duties, encouraging the development of **trade**. Until the 18th century the Ottoman state was liberal in issuing capitulations, viewing the economic life of the empire mainly in terms of fiscal measures for the increase of **state** revenues and of provisionism. Growing diplomatic and military pressure by the great powers, abuse if capitulations as a means of political intervention, as well as the decline of Ottoman traditional **manufacturing** in face of cheap European industrial products, in time led the **Sublime Porte** to regard capitulations in a more critical way. After the **Crimean War** (1853–56), the Ottomans tried to abolish capitulations, but the great powers resisted. Condemned by Turkish nationalists as a tool of economic colonization of the empire, capitulations were abolished by the **Treaty of Lausanne** (1923). *See also* DIPLOMACY; ECONOMY; FINANCES.

CARAVANSERAIL. Hostels for long-distance travelers. The earliest caravanserails were set up by the **Seljuks** in **Anatolia** on the main **trade** routes. The Ottomans continued this practice, founding new caravanserails in Anatolia and in the **Balkans**. Caravanserails outside of **town**s were free, being maintained by **pious foundations** *(vakıf)*. Some of the caravanserails were part of **mosque** complexes. *See also* ARCHITECTURE; *İMÂRET;* ROADS; TRANSPORTATION.

CARİYE. Female slave. *Cariye*s were obtained either as war booty or were purchased at slave markets. They were used as domestic slaves. In the Ottoman Empire the **palace women** of the lowest rank in terms of training and skills were called *cariye*. *See also BAŞ KADIN;* HAREM; *HASEKİ;* SLAVERY.

CARPET. The origin of the **art** of carpet weaving lies in the need of Central Asian nomads to keep their tents warm and their desire to decorate the interiors. Carpet production became

widespread in **Iran** and in **Anatolia** with the arrival of the **Seljuks**. Following the Seljuk carpets, with their geometric ornaments, the 14th and 15th centuries witnessed an increase in the variety of ornamental motifs. New geometrical shapes and stylized animals were introduced. The prayer rug *(seccâde)* was a distinctive variety of carpet, decorated with ornamental representations of oil lamps and rosettes. Uşak, Bergama, and Gördes, all located in the mountainous parts of western Anatolia, were the principal centers for carpet production in the Ottoman Empire.

CARTOGRAPHY. The development of cartography among the Ottomans was closely related to Ottoman naval expansion in the Mediterranean and in the Indian Ocean. Admirals like **Pirî Reis** and **Seydî Ali Reis** prepared maps of the coasts of the Mediterranean and of the Atlantic and Indian Oceans. The map of the Atlantic Ocean drawn by Pirî Reis in 1513, showing the coasts of Western Europe, West Africa, Brazil, Central America, and the West Indian islands, is probably based on the lost world map of Christopher Columbus. The miniatures of **Matrakçı Nasuh**, depicting **town**s in the Asian border areas of the empire, are in a sense relief maps of these towns.

The decline of Ottoman expansion by land and sea deprived the development of Ottoman cartography of its main stimulus. Though Western European cartographical developments were partially pursued by individuals in the 17th century, in the translations of **Kâtib Çelebi** or **Ebu Bekir ed-Dimaşkî**, modern cartography began to be established in the Ottoman Empire only with the establishment of modern military schools from 1773 onward. *See also* ASTRONOMY; GEOGRAPHY.

CAUCASUS. Geographical region located east of the Black Sea and bordered by **Iran, Russia**, and **Turkey**. At present the sovereign states of Armenia, Azerbaijan, and Georgia in the south and autonomous republics of the Russian Federation north of the Caucasian range—Adyge, Chechnia, Daghestan, Ingushetia, Kabardino-Balkaria, and northern Ossetia—constitute the region of the Caucasus.

The earliest Ottoman presence in the Caucasus dates back to the period of **Mehmed II**, when Batumi, together with Trebizond, became Ottoman territories (1461). With the victory at the **Battle of Çaldıran** (1514), Ottoman influence increased in the Caucasus. The war of 1533–34 with Iran resulted in the temporary occupation of the Caucasus and Azerbaijan. Tabriz was assigned the status of a ***beglerbegilik***. In 1555 the western Caucasus (Abkhasia, Mingrelia, Imeretia, and Guria) entered the Ottoman administrative realm. During the Persian Wars (1578–1603), the Ottomans occupied the central and eastern parts of the Caucasus. Erivan, Tiflis, Nahichevan, Karabagh, Shirvan, Daghestan, and Tabriz became *beglerbegilik*s until 1603–1604, when these regions were again left to Iran. There was a short-lived Ottoman presence in Erivan around 1634–36, and the Ottomans annexed the central and eastern parts of the Caucasus for the second time between 1722–23 and 1734–35, but they again returned these areas to Iran. In contrast to the western Caucasus, the Ottomans were unable to establish a constant presence in the central and eastern Caucasus.

The Russian expansionist policy in the Caucasus in the 19th century undermined the Ottoman presence in this region. Between 1803 and 1829, Abkhasia, Mingrelia, Imeretia, Guria, and Akhiska became Russian provinces. As a result of the **Russo-Ottoman War of 1877–1878**, Russia annexed Batumi, Artvin, Ardahan, Çıldır, and Kars. In 1921 Artvin, Ardahan, Çıldır, and Kars were ceded to **Turkey**. In the course of the 19th century, waves of Muslim immigrants from the Caucasus (Abkhazians, Circassians, Chechens, and Georgians) were settled in the empire. *See also* CONGRESS OF BERLIN; TREATY OF ADRIANOPLE.

CAVALRY. *See SİPAHİİ*.

CAVİD BEY. *See* MEHMED CAVİD.

CELÂLEDDİN RÛMÎ (1207–1273). Anatolian saint, mystic, and patron of the **Mevlevî order**, also called Mevlânâ. Celâleddin Rûmî was born in Balkh (northern Afghanistan); his family emigrated to Konya. After a **medrese education** Celâleddin Rûmî became a **Sufi** and was deeply influenced by

the **dervish** Şems-i Tebrizî. Abandoning scholarship, Celâleddin Rûmî became imbued with mystical fervor. In his mystical poems, collected in *Divân-ı Şemsü'l-Hakâyik, Mesnevî,* and *Rubâiyât*, he expresses pantheistic sentiments and ecstatic love. In one lyrical verse, Celâleddin Rûmî describes how in a state of ecstacy he felt that all differences of race and religion disappeared and calls every human being to his abode.

Celâleddin Rûmî combined the mystical practices of the dancing *Babai* dervishes and the traditions of the **Melâmî order**, considering **music** and dance the best ways to reach mystical ecstacy. His poems, written in Persian, are regarded as the finest in the language. After his death, adherents of his Sufi teachings founded the Mevlevî order, which became a major influence on Ottoman cultural life. *See also* DERVISH CONVENT; DERVISH ORDERS; LITERATURE; POETRY.

CELÂLÎ REBELLIONS. General term for rebellions that broke out in **Anatolia** in the 16th and 17th centuries. The increasing need of the Ottoman state to use **army** units equipped with **firearms** led to the employment of landless or vagrant peasants armed with handguns. These mercenaries, called ***Sekban***s, became a source of insecurity and anarchy in the countryside as soon as military campaigns ended and they were dismissed from the army. Between 1596 and 1607, when the Ottoman state was engaged in war with the **Habsburg Empire** and **Iran** at the same time, *Sekban* companies dominated large parts of Anatolia and devastated the countryside. Peasants left their lands in large numbers, and urban populations fled to areas outside Anatolia.

The *Sekban*-***Janissary*** rivalry led to another period of domination by the *Sekban*s in a large part of Anatolia, under the leadership of Abaza Mehmed Pasha (1623–28) and Abaza Hasan Pasha (1656–58). The last and most important period of *Sekban* activity came as a result of the Ottoman defeats at the hands of the **Holy League** after 1683. In face of the Janissary threat to the **state** in 1687, the **sultan**s sought the support of Yeğen Osman Ağa, who was then the head of all of the Anatolian *Sekban*s. Using this opportunity, Yeğen Osman planned to march on **İstanbul** and usurp the position of **grand**

vizier. Only a general mobilization of the civilian population against the *Sekban*s prevented Yeğen Osman from capturing the center of Ottoman power. *See also KAPIKULU;* KARAYAZICI ABDÜLHALİM; KUYUCU MURAD PASHA.

CELÂLZÂDE MUSTAFA ÇELEBİ (1490/1491?–1567). Historian, bureaucrat, and ***nişancı***, known also as Koca Nişancı. The son of a ***kadı***, Celâlzâde Mustafa Çelebi graduated from the highest-level ***medrese***s of **İstanbul**. He entered the **Imperial Council** as a clerk and acted as secretary to Ottoman statesmen of the time, as well as to **Selim I**. Between 1525 and 1534, Celâlzâde Mustafa Çelebi served as ***reisülküttâb;*** he was promoted to the post of ***nişancı***, in which he remained until his retirement in 1557.

During his active years, Celâlzâde Mustafa Çelebi played a crucial role in the shaping and formulation of ***ferman***s and ***kanun*** texts, both in style and legal technique. They were later considered classical examples of non-Islamic Ottoman legal texts. For these services, he was highly honored in his lifetime. Celâlzâde is also remembered as an author of historical and ethical works. Among these, the *Tabakatü'l-Memâlik ve Derecâtü'l-Mesâlik* ("Layers of Dominions and Degrees of Principles," 1561) deals with historical events between 1520 and 1555, while the *Meâsir-i Selim Hânî* ("Illustrious Acts of Selim I," after 1561?), known also as *Selimnâme,* concentrates exclusively on the reign of Selim I (1512–20). In these Celâlzâde tried to analyze the deeper influences on events. The *Mevâhibü'l-Hallâk fî Merâtibi'l-Ahlâk* ("Gifts Bestowed by God within the Levels of Morality," after 1557) elaborates on various ethical issues. *See also* AHMEDÎ; ÂŞIKPAŞAZÂDE; HISTORIOGRAPHY; İDRİS-İ BİTLİSÎ; SÜLEYMAN I.

CEM. *See* CEM SULTAN.

CEM SULTAN (1459–1495). Ottoman prince and rival of **Bayezid II**. Son of **Mehmed II**. Cem Sultan's flight to Europe became a source of popular imagination and stories both in Europe and in **Turkey**.

When Mehmed II unexpectedly died in 1481, Cem Sultan was the ***beglerbegi*** of Karaman. Though **grand vizier**

Karamanî Mehmed Pasha informed both Cem Sultan and Bayezid, who was then governor of Amasya, about the death of their father, the latter reached **İstanbul** first and secured the throne. Cem Sultan revolted against him, occupying **Bursa** and declaring himself the legitimate ruler. When Bayezid II refused Cem Sultan's offer to divide the empire into **Anatolia**n and **Balkan**ic parts, the armies of the respective sides met on the plain of Yenişehir (Bursa, 20 June 1481). Cem was defeated and fled to **Egypt**.

Receiving political support from the **Mamluks**, Cem Sultan joined forces with the Karamanid prince Kasım Bey with the aim of deposing Bayezid II. The united army of Cem Sultan and Kasım Bey attacked Konya and Ankara, but Bayezid's troops forced Cem to take refuge on Rhodes, the island of the Knights of St. John (1482). Cem tried to secure the support of the Knights for his fight against Bayezid II, but they preferred to hold him, as a valuable captive to be used against the Ottoman Empire. He was transferred to fortresses in **France** controlled by the Knights of St. John, to spend his remaining life as a hostage in the hands of Christian powers. In 1489 Cem Sultan was handed over to the pope in Rome. Meanwhile, Bayezid II was paying large sums of gold to the Christian authorities to keep him prisoner. When the French king Charles VIII occupied Rome, he took Cem under his wing as a potential tool for a future **crusade** to conquer Jerusalem. But Cem died in Naples (1495), presumably poisoned by Pope Alexander VI at request of Bayezid II. *See also* GEDİK AHMED PASHA; SUCCESSION; SULTANATE.

CEMAL PASHA (1872–1922). Military commander, politician, and one of the leading figures of the **Committee of Union and Progress** (CUP). Born in Mytilene, he entered the secret CUP as a military officer and became one of its leading members. After the **Revolution of 1908**, Cemal Pasha assumed responsibilities connected with internal security and order. When the **Armenians** revolted in Adana in 1909, he was sent as governor to suppress the revolt. Following the coup d'état of January 1913, when the CUP established a military dictatorship, Cemal Pasha became minister of public works

and subsequently minister of the **navy**. When **World War I** began, he was appointed the commander of the Fourth Army Corps in Damascus. During this period, Cemal Pasha took harsh measures against Arab nationalists and launched two unsuccessful attacks on British-occupied **Egypt**. When the Central Powers lost the war, Cemal Pasha left the country and found work training the Afghan army to fight against the British. He was killed in Tiflis by Armenians. *See also* ARMY; ENVER PASHA; NATIONALISM; TALÂT PASHA; YOUNG TURKS.

CENTRAL ADMINISTRATION. *See* ADMINISTRATION, IMPERIAL.

CERAMICS. The manufacture in **Anatolia** of products made from nonmetallic minerals dates back to the Neolithic ages. With the **Seljuk** domination (12th century), ceramic items emerged with *rumî*, palmet, lotus, and geometric ornamentations beneath a turquoise glaze. Human and animal motifs were also used.

From the 14th century on, Ottoman ceramic production was centered in İznik (northwestern Anatolia), where initially mostly bowls and plates were produced. These items were generally ornamented with flower motifs or geometric forms in the center, while the edges were covered with beamlike lines. In the 15th century blue-white ceramics with *rumî, hatayî,* palmet, and lotus designs were in vogue.

The most famous kind of Ottoman ceramics were the ***çini,*** produced in İznik from the first quarter of the 16th until the end of the 17th century. Another notable center for the production of ceramics was Kütahya. The most commonly used colors were cobalt blue, green, turquoise, white, and black. There was a variety of ceramic products. Plates, bowls, kettles with and without handles, cups, vases, sugar containers, oil lamps for **mosque**s, and mugs were to a considerable extent ceramic products.

Toward the end of the 17th century, the quality of ceramic products declined noticeably. Beginning in the 18th century, Kütahya became the chief location for ceramic production. Ottoman ceramics were adorned with such motifs as flowers,

stylized leaves, drops, bindweeds, birds, and fish. *See also* ARTS; MANUFACTURING.

CERÎDE-İ HAVÂDİS. The first newspaper in Ottoman Turkish published by a private person. The *Cerîde-i Havâdis* ("Journal of News") began to appear in 1840 in **İstanbul** as a weekly, published by an English journalist, William Churchill. Most of the writers of the *Cerîde-i Havâdis* were probably **Armenians**. This newspaper promoted the economic doctrines of **liberalism**, and it acquired a semi-official character due to **government** subsidies. Until 1860 the *Cerîde-i Havâdis* remained the sole private Ottoman Turkish newspaper in the empire. *See also* İBRAHİM ŞİNASİİ; PRESS; *TAKVİM-I ˙ VAKAYİ*.

CEVDET PASHA. *See* AHMED CEVDET PASHA.

CHIEF MUFTI. *See ŞEYHÜLİSLAM*.

CHILD LEVY. In Ottoman Turkish, *devşirme*. Periodic levy by the Ottoman **administration** of a limited number of male Christian village children for the service of the **sultan.** It was based on **Islamic law**, which held that one-fifth of all prisoners of war belonged to the ruler. It was probably from the end of the 14th century that the Ottomans began to exact child levies in order to provide the sultan with slaves, who, as dependents of the **palace**, constituted the main basis of sultanic absolutism. The child levy took place every three to seven years. A number of boys between the ages of 8 and 20 were selected in **Balkan** and **Anatolia**n villages and sent to **İstanbul**. The best among these boys were selected to be educated in the sultanic palace to become administrators. The rest were sent to Turkish villages to learn the Turkish **language** and Turkish customs before entering the **Janis-sary** corps. Though some poor families gave their children of their own accord, Christians generally tried to avoid the child levy. After 1703, the levy as a formal practice was abandoned. *See also KAPIKULU; KUL;* MURAD I; SLAVERY; SULTANATE.

CİNCI˙ HOCA (?–1648). Exorcist of Sultan **İbrahim**. His actual name was Safranbolulu Hüseyin Efendi. Born perhaps in Safranbolu (northern **Anatolia**), he came to **İstanbul** at an

early age. While continuing at ***medrese***s, he earned **money** as an exorcist and magician. Soon he became well known as Cinci Hoca ("The Exorcist Hoca"), and his fame reached **Kösem Sultan**, the mother of prince İbrahim. She called Cinci Hoca to **Topkapı Palace** to cure her neurotic son; he was in fact able to improve the mental condition of İbrahim.

When İbrahim ascended to the throne (1640), the palace forced the ***ilmiyye*** to admit Cinci Hoca among their ranks, although at that time he had not yet completed his *medrese* education. In 1643 Cinci Hoca was promoted to the position of ***kadı*** of Galata, and the next year he became ***kadıasker*** of Anatolia.

Occupying these influential positions and keeping the sultan under his sway, Cinci Hoca abused his power by selling administrative offices. Due to these abuses, Cinci Hoca was dismissed from the *kazasker* office in 1646. Pressure from the palace, however, led to his reinstatement. Since he continued to receive bribes, Cinci Hoca was dismissed from his office in 1647 and exiled first to İzmid, then to **Gallipoli**. In 1648 he was pardoned and returned to İstanbul.

By that time İbrahim had been deposed, and **Mehmed IV** had ascended to the throne. When Cinci Hoca rejected the government's request for a contribution to the traditional "accession payment" *(cülûs bahşişi)* to the **Janissaries**, his immense fortunes were seized by the government, and Cinci Hoca was deported to **Egypt**. But he became ill on the way and was allowed to stay in Mihalıç, at **Bursa**. When his adherents took part at the ***Sipahi*** revolt in İstanbul, Cinci Hoca was executed (1648).

CIVIL CODE. *See MECELLE*.

CIVIL SERVICE. In the early years of the Ottoman principality, governmental and legal issues were dealt with by the ***ilmiyye,*** who came from the centers of Islamic civilization. With increasing differentiation in the central **administration**, there emerged a separate class of scribal officials, specialized either in correspondence or financial issues. The scribe was trained in the bureau, like an apprentice. The head of the imperial chancery was the ***nişancı,*** who drew the ***tuğra*** of the **sultan**.

The ***reisülküttâb*** (chief of the clerks) was the head of the offices attached to the **grand vizier**.

The Ottoman bureaucracy, also referred to as *kalemiyye* (men of the pen), acquired political weight especially after 1699, when diplomatic correspondence and negotiations became determining factors in relations with European countries. Most of the Ottoman reformers emerged from among the scribal officials. Though ministries in the strict sense were formed during the 1830s, recruitment on the basis of formal examinations and objective promotion procedures did not begin until the reign of **Abdülhamid II**. *See also* ADMINISTRATION, IMPERIAL; *MÜLKİYYE;* SCHOOL OF THE CIVIL SERVICE; TRANSLATION OFFICE.

CİZYE. *See* POLL TAX.

COFFEE. The habit of coffee drinking was introduced to **İstanbul** around 1554. Although extremist religious movements, such as the **Kadızâdeliler**, brought about the official prohibition of coffee during the reign of **Murad IV**, coffee drinking continued as an Ottoman tradition. The Ottoman **administration** imposed additional taxes on coffee as a profitable source of **government** revenue. Within the Ottoman borders **Yemen** was the main area of coffee production.

COFFEEHOUSE. The emergence of the coffeehouse in the Ottoman Empire after the middle of the 16th century created an alternative to **mosque**s and churches as places in which the civilian populace could meet. The coffeehouse, especially in **İstanbul**, replaced mosques and churches as centers for political gossip and discussions. They even served as venues for planning **opposition**al activities. **Janissaries** and members of the **Bektaşî order** in particular liked to gather in coffeehouses. Since the main coffeehouses in the capital were run by members of the Janissary corps, it is not surprising that a number of Janissary revolts were planned in coffeehouses. Due to such circumstances **government**s sometimes ordered their closure.

COMMITTEE OF UNION AND PROGRESS (CUP). In Ottoman Turkish, İttihâd ve Terakki Cemiyeti. Political group

and later party that dominated Ottoman political life between 1908 and 1918. It began as a part of the **Young Turk** opposition against the autocracy of **Abdülhamid II**. The origins of the Committee of Union and Progress lie partly in the secret organization *İttihâd-i Osmânî Cemiyeti* (Society of Ottoman Union), founded in 1889 by military medical students, and partly in the activities of **Ahmed Rıza** in Paris. The name of this committee itself reflects the adoption of a Comtean positivist ideology. Around 1895 the CUP represented those Young Turks who defended a conservative policy of evolutionary modernization and restoration of the constitutional regime. After 1902 the CUP established close links with young oppositionist military officers in Ottoman **Macedonia** who succeeded in July 1908 in forcing Abdülhamid II to put the **constitution** of 1876 into force again.

Though the **parliament** began to convene and various **political parties** participated in elections, the CUP dominated the political scene. With the military coup d'état of 30 January 1913, the CUP eliminated its political rivals. Between 1913 and 1918 the CUP regime constituted a military dictatorship; it followed the policy of authoritarian modernization and tried to build a national **economy**. **Reform**s were undertaken in the fields of **justice** and **education**, establishing the basis for the further secularization of Turkish society after the foundation of the Turkish Republic. The Anatolian nationalist movement was led by former members of the CUP. *See also* ATATÜRK, MUSTAFA KEMAL; CEMAL PASHA; ENVER PASHA; TALÂT PASHA.

COMMUNICATION. *See* POSTAL SERVICE; PRESS; TELEGRAPH; TRANSPORTATION.

CONGRESS OF BERLIN. Diplomatic conference of the great powers at which the borders of the Ottoman Empire and the Balkan countries were redrawn (13 July 1878). The **Treaty of St. Stefano** following the **Russo-Ottoman War of 1877–1878** stipulated a greater Bulgarian principality, ensuring Russian predominance in the **Balkans**. This arrangement, because it violated the existing European balance of power, was not

accepted by **Great Britain** or Austria-Hungary, and this dispute led to the Congress of Berlin.

The Balkan territories of the Ottoman Empire were reduced by the congress to **Albania, Macedonia,** and Thrace. Bulgaria, as a tributary principality, was left the area between the Danube and the Balkan range. Montenegro, **Rumania,** and **Serbia** became independent monarchies. **Greece** acquired Thessaly, and **Russia** annexed Bessarabia in Europe and Kars in the **Caucasus**. Great Britain, as a reward for its diplomatic support of the Ottomans, got **Cyprus**, while Austria-Hungary occupied **Bosnia** and Herzegovina. In addition, administrative **reform** measures for the eastern Anatolian **province**s, intended to benefit the **Armenians**, were stipulated.

These arrangements of the Congress of Berlin allowed the continuation of an Ottoman presence in the Balkans, while leaving Balkan nationalist designs unsatisfied. The result was further crises in the region. *See also* ABDÜLHAMİD II; BALKAN WARS; BULGARIANS; DIPLOMACY; EASTERN QUESTION; HABSBURG EMPIRE; NATIONALISM.

CONSTANTINOPLE. *See* İSTANBUL.

CONSTITUTION. No constitution, in the sense of a political document defining the political system, based on a "social contract" between different social groups represented in a parliamentary body, emerged in the empire before 1876. Earlier documents, such as the ***Sened-i İttifâk*** (Deed of Agreement, 1808), the **Imperial Rescript of Gülhane** (1839), and the **Imperial Rescript of Reforms** (1856), bear the characteristics of charters by which the ruler announced certain changes in his own prerogatives and in the rights of his subjects. These charters did though form the basis for further constitutional, legislative, or judicial reforms.

The first Ottoman constitution was promulgated in 1876, when **Abdülaziz** was deposed and, after the short reign of the mentally ill **Murad V, Abdülhamid II** ascended to the throne. Because of the dominant influence of **Midhat Pasha** and politicans with outlooks similar to the **Young Ottomans**, a constitution-drafting project was put into motion. The *Kanûn-i*

Esâsî (Fundamental Law) of 23 December 1876, based on the models of the Belgian constitution of 1831 and the Prussian constitution of 1850, was promulgated by the **sultan** himself.

This document lacked the main characteristics of liberal constitutions. According to it, members of the **government** were directly appointed by the sultan. Thus the government was responsible to the sultan and not the **parliament**. The parliament could only discuss proposed **law**s; it could not promulgate them. It was in the absolute power of the sultan to convene or to dissolve the parliament. When Abdülhamid II dissolved the parliament in 1878 and did not convene it again until 1908, this action was, in a technical sense, in accord with the constitution.

Only after the **Revolution of 1908** were the necessary amendments made to give the constitution more democratic and liberal features and assign parliament the status of a sovereign body. *See also* DEMOCRACY; LIBERALISM; OPPOSITION; POLITICAL PARTIES; SENATE.

CONSTITUTIONAL PERIOD. (1) First Constitutional Period (1876–78). This era was launched on 23 December 1876 by **Midhat Pasha** and politicians close to the **Young Ottomans**, following the **deposition** of Abdülaziz. **Abdülhamid II** agreed to accept the new regime. The **constitution** of 1876 underscored the absolute power of the **sultan** and reduced the **parliament** to an advisory assembly. Abdülhamid II made use of this constitution and of the critical political situation following the disastrous **Russo-Ottoman War of 1877–1878** to close down the parliament on 16 February 1878.

(2) Second Constitutional Period (1908–20). This period began on 23 July 1908 as a result of the **Young Turk** revolt in **Macedonia** against the autocracy of Abdülhamid II. A limited form of political pluralism began to emerge in the urban parts of the empire, lasting until the coup d'état of 30 January 1913. After the constitutional amendments in 1909, the absolute power of the sultan was restricted, and the parliament acquired political strength. Following the coup, however, political power was transferred to the **Committee of Union and Progress** (CUP), and the parliament turned into an organ for

legitimizing the policies of the CUP. The domination of the CUP came to an end with the Ottoman capitulation in October 1918. The Second Constitutional Period continued until the Allied occupation of **İstan-bul** in March 1920, when the the last Ottoman parliament dissolved itself. *See also* DEMOCRACY; LIBERALISM; OPPOSITION; POLITICAL PARTIES.

COUNCIL. *See* ADMINISTRATIVE COUNCIL; COUNCIL OF STATE; IMPERIAL COUNCIL; PARLIAMENT; SENATE; SUBLIME COUNCIL FOR JUDICIAL ORDINANCES; TOWN; *VİLÂYET*.

COUNCIL OF STATE. Legislative body with the characteristics of a supreme court and consultative functions. The Council of State (*şûrâ-yı Devlet*) was an outcome of the increasing secularization of the Ottoman legal system, which necessitated the creation of bodies with legislative and certain judicial functions.

The earliest attempt at setting up such a body came in 1838 with the establishment of the **Sublime Council for Judicial Ordinances**. This institution underwent structural changes during the next 30 years, and these culminated in 1868 in the foundation of the Council of State. The main difference between the Council of State and preceding bodies lay in its connection with the assemblies in the **province**s. The Council of State consisted of 50 members, distributed among five specialized sections (civil affairs, **reform** legislation, public works, **finances**, and adjudication). It had a certain representative character, due to the presence of the heads of different non-Muslim communities as well as the requirement of annual meetings with delegates from the general assemblies of the provinces.

Though a legislative body, the Council of State could not initiate legislation, and appointments to it were controlled by the **government**. After the **Revolution of 1908** the Council of State lost its legislative function and was reduced to dealing with conflicts of administrative jurisdiction. *See also* ADMINISTRATION, PROVINCIAL; ADMINISTRATIVE COUNCIL; LAW; PARLIAMENT.

COURTS. As a part of the Islamic social order within the Ottoman Empire, courts were administered by Muslim jurists, called ***kadı***s. The *kadı* court applied **Islamic law** and the secular ***kanûn,*** the latter promulgated by the **sultan**. Each *Kadı* was appointed by the sultan's official diploma to his local jurisdiction ***(kazâ)***. It was theoretically impossible for administrative authorities to punish any suspected person without the written judgment of the *kadı* court.

The secularization of commercial and criminal law during the 19th century resulted in the setting up of mixed *nizâmiye* courts, which restricted the competence of *kadı* courts to civil **law** cases. In 1917 *kadı* courts were transferred from the authority of the ***şeyhülislâm*** to the Ministry of Justice, and in 1924 they were abolished. *See also* COURTS, COMMERCIAL AND CRIMINAL; *MİLLET*.

COURTS, COMMERCIAL AND CRIMINAL. Also called *nizâmiye* courts. Until the 19th century each religious community had its own court system, in addition to the Muslim *kadı* **courts**. ***Kadı***s had competence to administer and execute **Islamic law** and the secular ***kanun***. The non-Muslim church courts, on the other hand, had authority to decide only civil cases pertaining to the community. In administrative or criminal cases a non-Muslim subject had to appeal to the *kadı* court.

The penetration of European economic influence led, from the early 19th century onward, to the setting up of mixed judicial councils to solve disagreements between European merchants and Ottoman subjects. These acquired official status in 1840. The membership of these councils consisted of Muslim and non-Muslim subjects, as well as foreigners. Legal **reform**s in the fields of commercial and criminal **law** that considered all subjects as equal necessitated the restructuring of the court system in these areas.

After 1865, *nizâmiye* courts began to be set up alongside the *kadı* courts. The former, headed by the Muslim *kadı* but consisting also of non-Muslim members, were authorized to deal with commercial and criminal cases between Muslim and non-Muslim litigants. On the other hand, they were not

permitted to make any decision contrary to Islamic law. The *kadı* courts continued to deal with civil and criminal cases among Muslims. This dual structure of court administration lasted until 1924, when the *kadı* courts were abolished. *See also* AHMED CEVDET PASHA; *FIKIH; MECELLE; MİLLET; TANZİMAT*.

COVERED MARKETS. In Ottoman Turkish, *bedestan*. Covered markets were the main buildings of the commercial parts of Islamic and Ottoman **town**s. Covered markets existed mostly in towns connected to international **trade** routes. The more important merchants of the town were active in the covered markets. As an institution, the markets' principal functions were the safe storage of imported goods, provision of places for financial transactions of merchants, and the protection of valuables (jewelry, **money**) belonging to individuals. Covered markets functioned in a fashion similar to modern banks and exchange offices. The covered market was, as a rule, set up as part of a **pious foundation** *(vakıf)* to provide income for charitable purposes and was often part of a public complex ***(imâret)***. *See also* ARCHITECTURE; BANKING; FINANCES; GUILDS; ROADS; TRANSPORTATION.

CRAFTSMEN. *See* GUILDS.

CRETE. Island in the eastern Mediterranean, located between **Greece** and North Africa. Crete was conquered by the Ottomans in 1669. By the 19th century more than a third of its population had became Muslim; some Cretans were of **Anatolia**n origin, but most were Greek speaking.

The Greek uprising of 1821 stimulated the Christians of Crete to revolt against Muslim domination. This revolt was suppressed by the **Egypt**ian troops of **Mehmed Ali Pasha**, and Crete was governed by the Egyptians until 1841. It then came under direct Ottoman control again, but it continued to be a place of constant conflict. A great insurrection between 1866 and 1868 led the **Sublime Porte** to accept a special status for Crete in which local Christians gained equal participation with Muslims in the local **administration**. The

Halepa pact of 1878 formed separate Muslim and Christian assemblies and provided for a Christian governor.

These concessions did not satisfy the local Christians, and constant trouble in the 1880s led in 1889 to Ottoman intervention. **Army** commanders were appointed as governors of the island. Another Christian insurrection in 1896–97, which sparked the Ottoman-Greek War of 1897, triggered diplomatic intervention by the European powers. The Sublime Porte was forced in 1898 to accept an autonomous regime for Crete. Under this arrangement, the son of the Greek king was appointed governor of the island. In 1912, Greece annexed Crete. The constant persecution of local Cretan Muslims by Christians between 1898 and 1922 forced them to flee to **Turkey**. *See also* BALKAN WARS; GREEKS.

CRIMEA, KHANATE OF THE. Ottoman **vassal state** located on the northern shores of the Black Sea. The khanate of the Crimea became a vassal state in 1475, and the formerly Genoese fortress of Kefe (Feodosija) became a regular ***sancak***.

Traditionally the khanate dynasty of the Girays, descendants of Gengiz Khan, were expected to replace the Ottoman dynasty in case of the extinction of the latter house. Though the khanate of the Crimea was a "junior partner" of the Ottoman Empire, it often pursued an independent **diplomacy**, sometimes even against Ottoman interests. Until 1700 the khanate of the Crimea claimed diplomatic status equal or even superior to that of Muscovy and acted as a mediator between the Ottomans and the Russians, basing this claim on the tradition of Golden Horde suzerainty over Muscovy.

After the **Treaty of Karlowitz** and the Treaty of İstanbul in 1700, signed between the Ottoman Empire and **Russia**, the khanate of the Crimea became economically and politically more dependent on the **Sublime Porte**. The **Russo-Ottoman War of 1768–1774** and the subsequent **Treaty of Küçük Kaynarca** made the khanate of the Crimea independent, but in 1783 Russia annexed the Crimea. *See also* EASTERN QUESTION; MEHMED II.

CRIMEAN WAR (1853–1856). War between **Russia** and the Ottoman Empire and its allies **France, Great Britain**, and Piedmont-Savoy. The Crimean War broke out as a result of the rivalry between the great powers over the issue of the **Holy Places** and the **Eastern Question**. When the **Sublime Porte** failed to resist the demands of France and Russia in the matter of Catholic and Orthodox claims to control the holy sites in Jerusalem, Russia sought to exploit Ottoman political weakness to gain diplomatic rights in relation to the Orthodox subjects of the empire. Between March and May 1853 the Russian ambassador extraordinary to **İstanbul** submitted diplomatic notes to the **government** demanding a solution of the problem of the Holy Places in harmony with Russian interests, and the placing of all the Ottoman Orthodox subjects under Russian protection. When the Sublime Porte rejected these demands, Russian troops entered **Wallachia** and **Moldavia** (3 July 1853).

Diplomatic intervention of Austria, France, Great Britain, and **Prussia** to solve the issue of the Holy Places by negotiation was unsuccessful. The Sublime Porte declared war on Russia (4 October 1853); Ottoman and Russian troops clashed in Wallachia and in the **Caucasus**. When the Russians attacked and destroyed the Ottoman Black Sea fleet at Sinop (30 November 1853), the **straits** (the **Bosphorus** and the **Dardanelles**) were defenseless. This situation alarmed other great powers and led to military intervention by France and Great Britain. On Russia's rejection of an ultimatum to evacuate Wallachia and Moldavia, France and Britain signed a military alliance with the Ottoman Empire (2 March 1854) and declared war on Russia (27 March 1854). The Russians were forced to evacuate Wallachia following the unsuccessful siege of Silistria (15 May–25 June 1854). Meanwhile, the allied fleet attacked the Russian fortresses on the Baltic and blockaded Kronstadt (August 1854).

The allied forces, aiming to force Russia to sue for peace and retreat from Moldavia, attacked the Crimea (September 1854–October 1855), where they were able to take the fortress of Sevastopol. At the same time, Ottoman and Russian forces continued to fight on the Caucasus front. On 28 November

1855 the fortress of Kars surrendered to the Russian forces. This marked the end of the Crimean War.

Peace was established by the **Treaty of Paris** (30 March 1856). This war ensured the effective containment of Russia in Europe by Great Britain and France, and terminated the diplomatic isolation of France, which had lasted since 1815. The Crimean War also drew the Ottoman Empire closer to Europe. The **Imperial Rescript of Reforms** (1856) underlined the legal equality of non-Muslim subjects with Muslims. The Treaty of Paris brought the Ottoman Empire into the Concert of Europe. After the Crimean War the process of **Westernization** was accelerated, and new reforms were launched. At the same time, the political influence of France over the Sublime Porte increased. *See also* ABDÜLMECİD; HABSBURG EMPIRE; RUMANIA; *TANZİMAT*.

CRUSADES. Military campaigns organized by the papacy or coalitions of Christian states to free the **Holy Places** from the Muslims and later to liberate former Christian territories from the Ottomans. The Crusades were originally replies to the confinement of Western Christianity by Islamic powers in the eastern and western parts of the Mediterranean basin. The First Crusade was launched following the appeal of the Byzantine emperor Alexios Komnenos I to the papacy for military support against the **Seljuks** (1095). The campaign began in 1096 and created the crusader states of Jerusalem, Tripoli, Antioch, and Edessa (1098–1099). The following seven crusades (1147–48, 1189–92, 1198–1204, 1215–21, 1227–29, 1248–50, 1270–89) aimed at defending and reestablishing the crusader states in the Middle East. Though originally directed against the Islamic states, these campaigns in fact led to the disruption of Byzantine power and thus provided favorable conditions for the Ottomans to establish their authority in western **Anatolia** and in the **Balkans**.

From the 14th century onward, crusading campaigns were concerned with preventing Ottoman expansion in southeastern Europe. The first **Battle of Kosovo** (1389), the Battles of Nikopolis (1396) and Varna (1444), and the second Battle of Kosovo (1448), the **Battle of Lepanto** (1571), and the formation of **Holy League**s took place in this framework. The

wars following the second **Siege of Vienna** (1683–99) were the last military campaigns based on an international Christian alliance against an Islamic power. *See also* DIPLOMACY.

CURRENCY. *See* MONEY.

CUSTOMARY LAW. *See KANÛN*.

CYPRUS. Located at a strategic position on the sea route between **Anatolia** and **Egypt**, Cyprus was conquered from **Venice** by the Ottomans in 1571. After the conquest, **Turcoman** colonists from southern Anatolia were settled there—the ancestors of many present-day Turkish Cypriots. Between 1832 and 1840 Cyprus was temporarily occupied by the forces of **Mehmed Ali Pasha of Egypt**. When the Ottomans were defeated in the **Russo-Ottoman War of 1877–1878** and the **Congress of Berlin** was convened, the **Sublime Porte** had to give its consent to the British occupation of Cyprus in return for a guarantee against a **Russia**n attack on Anatolia. Cyprus remained formally Ottoman territory until 1914, when Britain annexed it. In 1923, with the **Treaty of Lausanne, Turkey** accepted Cyprus as a British territory. *See also* DIPLOMACY; EASTERN QUESTION.

ÇALDIRAN, BATTLE OF. *See* BATTLE OF ÇALDIRAN.

ÇANDARLI DYNASTY. Turkish aristocratic family which was politically influential between the 1360s and 1453. This dynasty provided five **grand vizier**s and a number of high-ranking administrators before the middle of the 16th century.

The earliest grand vizier of the Çandarlı dynasty was Kara Halil Pasha, appointed by **Murad I** around 1368/1369. The last prominent personality of this dynasty was Halil Pasha, who became grand vizier in 1428/1429 and was influential until the conquest of **Constantinople**. Shortly after the conquest he was executed, charged with having secretly collaborated with the Byzantines—the first execution of a grand vizier in Ottoman history. Though İbrahim Pasha, another member of the Çandarlı dynasty, became grand vizier in 1497/1498, the political power of this family in fact terminated in 1453.

The disappearance of this dynasty was symptomatic of the rise of the class of slave administrators, who were much easier for the **sultan** to control than free administrators of noble origin. *See also* CHILD LEVY; KÖPRÜLÜ DYNASTY; *KUL;* MEHMED II; STATE.

ÇAVUŞBAŞI. The *çavuşbaşı* was responsible for protocol and discipline in **palace** ceremonies and meetings of the **Imperial Council**. The *çavuşbaşı* also commanded the *çavu*şes, who enforced military discipline during campaigns and acted as couriers between **İstanbul** and the **province**s. In the 18th century, when effective **government** shifted from the palace to the **grand vizier**'s residence, the *çavuşbaşı* became responsible for judicial matters. In 1836 the office of *çavuşbaşı* was transformed into that of minister of justice.

ÇELEBİ. (1) Title used for noble, well-educated individuals. (2) Ottoman princes during the early centuries of the empire. (3) ***Şeyhs*** of the convent of the **Mevlevî order** in Konya. (4) Christian clergymen (after the 17th century). *See also AĞA*; *BEY*; *EFENDİ*; PASHA; *ŞEYH*.

ÇİFT-HÂNE* SYSTEM**. Theoretical concept developed by Halil İnalcık to describe the Ottoman agricultural structure. According to the *Çift-Hâne* system, peasant society in the semi-arid belt of **Anatolia** and the **Balkans** was organized from late antiquity in family production units, composed of the two main elements, the peasant **household** *(hâne)* labor and the yoked pair of oxen *(çift)*. These two elements determined the size and production capacity of the farmland. Until the 19th century the *Çift-Hâne* was considered by the Ottoman state as the basis of the economic and social order of the empire. While cereal-growing farms were mainly under **state** ownership ***(mirî), the peasants "possessed" perpetual tenancy of the fields. *See also* AGRARIAN SYSTEM; ECONOMY; *TİMAR*.

ÇİFTLİK. (1) Farmland worked by a **family** production unit within the ***Çift-Hâne* system**.

(2) Large farm consisting of smaller family production units under the control of a landlord, often a tax farmer *(mültezim)* or ***âyân*** with extended quasi-proprietory rights.

(3) Farmland on which peasants work under conditions of exploitation. *See also* AGRARIAN SYSTEM; TAX FARMING.

ÇİNİ. Encaustic, glazed tile, used for decoration of the surfaces of **architectural** structures. The term originates from *çînî,* "Chinese." In a broader sense, *çini* was used also for pottery produced in the same way. *Çini* ware was produced from high-quality clay, into which various amounts of quartz and lime were mixed. After being purified, this clay was mixed with water and left in chemical pools. After becoming viscous, it was put into a mold, then dried in the sun in a slab (or any other form). Its surface was ground, then it was put into a kiln and dried at 900–1000° C. Then the object was ornamented by different layers of color and a number of special techniques. After being glazed, the object was put into the kiln for a second time to obtain the final product.

The Ottomans adopted the *çini* technique from the **Seljuks**, who derived this ancient tradition from the Ghaznawid empire, the Uygur civilization, and China. Unlike previous Turkic Islamic cultures of Central Asia and Iran, the Ottomans seldom used the *çini* technique for producing turquoise-colored bricks *(sırlı tuğla)* to ornament the façades of public buildings. Also in contrast to other Islamic cultures, Ottoman *çini* tiles were not formed in various geometric shapes but were always square or rectangular. One Ottoman achievement was the production of *çini* tiles with a tomato-red color, which was difficult to obtain; it was used especially to color tulip motifs.

From the first quarter of the 16th century onward, İznik (northwestern **Anatolia**) emerged as the main production center of *çini* items. *Çini* tiles, mainly with flower motifs (tulip, rose, clove, hyacinth, anemone, etc.) were used to decorate the interior walls of the pavilions of **Topkapı Palace** and the principal **mosque**s of **İstanbul**. The interiors of mosques were ornamented also by *çini* tiles on which verses of the Quran or prophetic sayings were inscribed. After the 17th century, Kütahya (northwestern Anatolia) emerged as another center of *çini* production.

Toward the end of the 17th century, the quality of *çini* products decreased noticeably. During the **Tulip Period** an attempt was made to revive the art by founding a *çini* factory in İstanbul. But the competition of cheaply imported tiles from Italy, Austria, and the Netherlands led to the collapse of *çini* production in the empire. *Çini* production in Kütahya was revived with the neoclassical Ottoman architectural style of the late 19th and early 20th centuries, and public buildings were again ornamented with *çini* tiles. *See also* CERAMICS; MANUFACTURING; MİMAR KEMALEDDİN; SULTAN AHMED MOSQUE COMPLEX.

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DARDANELLES. In Turkish, *Çanakkale Boğazı*. Strait connecting the Aegean Sea and the Sea of Marmara, at its narrowest 1.250 kilometers. The strategic importance of the Dardanelles, where sea traffic between the Mediterranean and the Black Sea could be controlled, led to the early establishment of such fortresses and towns as Troy and Assos. The Dardanelles were used by the Persians, Alexander the Great, the Romans, and the **crusaders** to enter **Anatolia** and the **Balkans**. The Ottomans, in the same way, entered the Balkans through the Dardanelles in 1354.

The Dardanelles were of the utmost importance for the newly emerging Ottoman state, since this strait constituted until 1453 the only secure connection between the Anatolian and the Balkan parts of the empire. Thus, when Amadeo of Savoy conquered the fortress of **Gallipoli** in 1366 and left it to the **Byzantine Empire** until 1376, the Ottoman Anatolian and Balkan territories were cut off from each other for 10 years. During the reign of **Bayezid I** both sides of the Dardanelles were fortified (1390).

The Dardanelles were also the only sea link to the Mediterranean for **İstanbul**. Therefore, in later centuries the crusaders (1444), the Venetians (1416, 1464, 1635, 1657), the Russians (1768), the British (1807), the Italians (1912), and the Allied fleet of World War I (1915) attempted to blockade

and enter the Dardanelles. After the capitulation in November 1918, the Dardanelles were occupied by the Allies. The **Treaty of Lausanne** (1923) stipulated the demilitarization of the Dardanelles, but this provision was reversed by the Treaty of Montreux (1936). *See also* BOSPHORUS; STRAITS.

DÂRÜLFÜNÛN. "The Abode of Practical Sciences"—that is, a university. The foundation of the *Dârülfünûn* as a modern university was first proposed in 1845. The impossibility of setting up the *Dârülfünûn* became clear in 1848, but in 1863 courses were inaugurated in the form of lectures for the general public. In 1869 three faculties (philosophy and letters, law, mathematical and physical sciences) were established. In 1870 the *Dârülfünûn* was formally opened, but shortly afterward it closed down. The institution achieved a stable existence only in 1900, again with three faculties (philosophy and letters, mathematical and physical sciences, theology). Schools of Law and Medicine remained separate bodies. In 1915 a university for **women** was founded (*İnâs Dârülfünûnu*) with faculties of letters, mathematics, and physics. In 1933 the *Dârülfünûn* became İstanbul University. *See also* EDUCATION, HIGHER.

DÂRÜLHARB. "The Abode of War," the non-Islamic lands. The basic division of humanity among Muslims was between believers and unbelievers, and lands under infidel domination were considered as future conquests. Though truces with unbelievers were possible, permanent diplomatic recognition and respect for non-Islamic states was not acceptable to Muslims. *See also* DIPLOMACY; HOLY WAR.

DÂRÜLİSLÂM. "The Abode of Islam," the Islamic realms. Ideally, Muslims were regarded as one single community. Thus political divisions and conflicts among Muslims were not regarded by Muslim jurists as falling within the bounds of the **law**. *See also* IRAN; PANISLAMISM; SHIA; SUNNI ISLAM.

DAVUD ÜL-KAYSERÎ (?–1350). **Sufi** and ***müderris*** of the earliest Ottoman ***medrese***. His full name was Şerefeddin Davud bin Mahmud. He was born in Kayseri (central **Anatolia**) and received primary **education** in his home town.

He went to **Egypt** and graduated from the *medrese*s of Cairo. Returning to Anatolia, Davud ül-Kayserî settled in **Bursa** and concentrated on mystical studies. He wrote a number of works on the Arab mystic philosopher **Muhyiddin İbnu'l-Arabî**. His commentaries on İbnu'l-Arabî in particular made that philosopher popular among Anatolian Turkish mystics.

When **Orhan** conquered Nicaea from **Byzantium** (1331), he constructed a *medrese* in that **town** and appointed Davud ül-Kayserî as its first *müderris*. There he taught nearly 20 years and attracted a considerable number of students. Davud ül-Kayserî was a pioneer in the development of Ottoman Muslim education. *See also* MOLLA FENARÎ.

DEBT ADMINISTRATION. In Ottoman Turkish, *Düyûn-ı Umûmiyye*. The indebtedness of the Ottoman state to European creditors and finally its complete inability to service the debt led to the declaration of a moratorium by the **Sublime Porte** in 1875. The Balkan crisis of 1875–76, the political turmoil in **İstanbul** around 1876–77, the **Russo-Ottoman War of 1877–1878**, and the process of political consolidation of the Hamidian regime between 1878 and 1881 delayed debt reduction until 1881, when the Düyûn-ı Umûmiyye was set up. It was administered by representatives of the European creditors and controlled substantial sectors of Ottoman agriculture and mining. Under the Debt Administration agricultural production increased steadily, but the growing revenues flowed abroad. The Debt Administration constituted the embodiment of European financial interests in the Ottoman Empire as well as a symbol of Ottoman economic and financial dependence on the great powers. The Debt Administration was dissolved after the **Treaty of Lausanne**. *See also* ABDÜLHAMİD II; ABDÜLMECİD; CAPITULATIONS; ECONOMY; FINANCES; IMPERIAL OTTOMAN BANK.

DEDE EFENDİ. *See* İSMAİL DEDE EFENDİ.

DEDE KORKUD (medieval period). Called also Korkud Ata ("Ancestor Korkud"), Dede Korkud was a legendary wandering minstrel of the **Turcoman** and Turkic peoples of **Anatolia** and Central Asia, among whom the collection of

epic stories known as the *Kitâb-ı Dede Korkud* originated. These stories contain the collective historical and cultural memory of the Central Asian and Anatolian Turkic peoples, reflect the social life of the **Oghuz Turks**, and reveal various cultural changes that the **Turks** underwent in the course of their history. Thus the epic stories of Dede Korkud display religious influences from Shamanism, Buddhism, Manichaeism, Christianity, and **Islam**. The oldest existing copy is written in 15th-century Anatolian Turkish. The epics of Dede Korkud are considered among the masterpieces of ancient Turkish **literature**. *See also* POETRY.

DEFTER-İ HÂKANÎ. Ottoman Turkish for "Imperial Register." Register recording the distribution of lands in **state**-owned agricultural areas or zones governed by **pious foundations** *(vakıf)*. The number of **household**s in ***timar***s and other state fiefs and the tax obligations of each of these properties were also recorded. These *Defter-i Hakanî*s were kept under tight security, and changes could be made only by obtaining a ***ferman***. *See also* AGRARIAN SYSTEM; ARCHIVES.

DEFTERDÂR. (1) One of the two heads of the treasury prior to the 19th century. The *defterdâr*s of **Rumelia** and of **Anatolia** were members of the **Imperial Council**. They were supervised by the **grand vizier** in this capacity. At the same time, *defterdâr*s were the direct representatives of the **sultan** in their own areas of **administration**, and it was he who appointed them directly to their posts. In the 19th century the *defterdâr*s were replaced by the minister of finance.

(2) Head of the financial department of peripheral **province**s where the ***timar*** regime and the ***sancak*** system were not applied in the classical period.

(3) Head of the financial department of the provinces in the 19th and early 20th centuries. The *defterdâr* was placed under the supervision of the provincial governor but was at the same time directly responsible to the Ministry of Finance in the capital. *See also* ADMINISTRATION, PROVINCIAL; FINANCES; TAXATION.

DEMOCRACY. The earliest step toward the development of democracy and democratic institutions within the Ottoman

Empire came with the principle of equality before the **law** of Muslim and non-Muslim subjects, hinted at in the **Imperial Rescript of Gülhane** (1839) and confirmed by the **Imperial Rescript of Reforms** (1856). The **First Constitutional Period** (1877–78) witnessed a quasi-parliamentary system for a short time. In this period the participation of provincial elites in the political life of the capital was anticipated by their partial representation in the **parliament**.

During the **Second Constitutional Period** (1908–20), the franchise became universal, but only for men. A limited form of pluralism, marked by the existence of **political parties**, came into being, but only between 1908 and 1913. After the **Committee of Union and Progress** (CUP) carried out the coup d'état of 1913, all **opposition** parties were dissolved, and parliamentary elections were controlled by the CUP. After the Ottomans signed the capitulation of 1918, opponents of the CUP established hegemony in **İstanbul**. This lasted until 1922. *See also* CONSTITUTION; LIBERALISM; LÜTFİ FİKRI˙; PRINCE SABAHADDİN.

DEPOSITION. Among the 36 Ottoman **sultan**s, a total of 14 were forced to leave the throne. Three of the deposed sultans were immediately murdered. Sultans like **Mehmed II** (1446), **Bayezid II** (1512), **Osman II** (1622), **Mehmed IV** (1687), **Mustafa II** (1703), **Ahmed III** (1730), **Selim III** (1807), **Mustafa IV** (1808), **Abdülaziz** (1876), and **Abdülhamid II** (1909) were deposed as a consequence of political conflicts. **Mustafa I** (1618; 1623), **İbrahim** (1648), and **Murad V** (1876) were forced to give up their thrones on account of mental illness. The last Ottoman sultan, **Mehmed VI** (1922), facing an imminent change of political regime, left the country. *See also* STATE; SUCCESSION; SULTANATE.

DEREBEY. *See ÂYÂN*.

DERGÂH. *See* DERVISH CONVENT.

DERVISH. Muslim mystic who seeks direct experience of God by ascetism or ecstasy. Dervishes often belonged to mystical orders. Since dervishes had considerable influence among the **population** and were capable of shaping public opinion, Ottoman administrators were always careful in dealing with

them. Dervishes with non-Sunni religious tendencies were often also principal propagandists of **opposition** movements. During the early periods of Ottoman expansion in western **Anatolia** and the **Balkans**, dervishes founded *zâviye*s (convents) in the newly conquered territories. These later became the cores of new Turkish villages. They were thus important in the process of Turkish colonization and in the Islamization of the local population. *See also ABDAL;* DERVISH CONVENT; DERVISH ORDERS; SHIA; SUFISM; SUNNI ISLAM.

DERVISH CONVENT. In Ottoman Turkish, *tekiye, hankah, dergâh,* or *zâviye*. In dervish convents, **dervish**es performed spiritual exercises of various kinds under the guidance of the head, the ***şeyh***. Many dervish convents also fulfilled social and cultural functions. Some of the dervish convents served as hospices for strangers, while others were in a sense schools for the fine arts, where **calligraphy, poetry**, and **music** were taught and performances constituted a part of the mystical exercises. Certain dervish convents served as leprosaria, while others were the meeting places of **guild** members. *See also* MEVLEVÎ ORDER; LITERATURE; SUFISM.

DERVISH ORDERS. In Ottoman Turkish, *tarîkat*. Most dervish orders trace their origins to one or a number of spiritual founding fathers *(pîr)*. The Sufi teaching of the founding father constituted an absolute authority for the order's members. This led to differentiation among the orders in terms of religious outlook or practice. Dervish orders were headed by ***şeyh****s*, to whom the dervishes of the order were spiritually attached. The two most common spiritual exercises in a dervish order were recitation of the attributes of God *(zikir)* and spiritual contemplation *(seyr ü sülûk),* which also included religious retreat and fasting *(çile)*. Within the Ottoman borders, dervish orders can be classified in terms of religious outlook as conservative or non-Sunni, and from a political viewpoint as loyal or **opposition**ist. In this sense, dervish orders might even be compared to **political parties**, exercising as they did considerable influence among the populace and in ruling circles. *See also* BEKTAŞÎ ORDER; CELÂLEDDİN RÛMÎ; DERVISH; DERVISH CONVENT; HALVETÎ

ORDER; MELÂMÎ ORDER; MEVLEVÎ ORDER; MUHYİDDI ˙ N I ˙ BNU'L-ARABÎ; NAKŞBENDÎ ORDER; SUFISM; SUNNI ISLAM; *TÜRBE*.

DEVşİRME. *See* CHILD LEVY.

DIPLOMACY. Until the **Treaty of Karlowitz** (1699), the traditional Muslim Ottoman attitude of religious and cultural superiority over Western Christianity prevented the **Sublime Porte** from considering European governments as its equals. Before the **Treaty of Zsitvatorok** (1606), the **Habsburg** emperor was addressed by the Ottomans as the "king of Vienna" and was regarded as the equivalent in diplomatic rank of the **grand vizier**.

The gradual realization of Western technological superiority and the increasing inability of the Ottoman state to preserve its territorial integrity by its own power forced the Sublime Porte to consider diplomacy as an effective means of obtaining protection against the Austrians and **Russia**ns. After the **Treaty of Küçük Kaynarca** (1774), the Ottoman Empire sought defensive alliances in Western Europe against the encroachments of its neighbors. In 1793 the Sublime Porte for the first time appointed permanent ambassadors to the capitals of the main European powers.

From the Napoleonic attack on **Egypt** in 1798 onward, **Great Britain** became the most effective supporter of Ottoman territorial integrity. There was consequently a strong British diplomatic influence in **İstanbul**. Apart from short intervals, this situation continued until the **Treaty of Paris** (1856), when **France** partially replaced Great Britain in this role. The treaty acknowledged the Ottoman Empire as a member of the Concert of Europe. The diplomatic closeness of the Porte to Western powers came to an end after 1875.

The anti-Western, autocratic regime of **Abdülhamid II** placed the Porte in a more neutral position vis-à-vis Great Britain and France, while moving it closer to **Germany**. At the beginning of **World War I**, the Ottomans joined the Central Powers against the entente between Great Britain, France, and Russia. Economic and financial mechanisms, such as **capitulations** and **debt administration**, were often used by

the great powers to wring diplomatic concessions from the Porte. *See also* ÂLÎ PASHA; BATTLE OF ANKARA; CRIMEAN WAR; EASTERN QUESTION; HOLY PLACES; HOLY WAR; IRAN.

DÎVÂN. (1) **Council** consisting of higher functionaries of the **state**. (2) Collection of poems compiled by a poet. (3) Book containing collected information on a specific topic. (4) A form of non-religious Turkish **music**. (5) Divan, sofa, couch. *See also* IMPERIAL COUNCIL; LITERATURE; POETRY.

DÎVÂN-I HÜMÂYÛN. *See* IMPERIAL COUNCIL.

DIVORCE. **Islamic law** acknowledged three types of divorce: divorce by unilateral repudiation by the husband *(tâlâk);* divorce by mutual consent *(hul);* and divorce by adjudication *(tefrik)*. The first type, an exclusively male privilege, was the most common. By *tâlâk* a man could arbitrarily dissolve his **marriage** simply by declaring his intention to his wife. The third type of divorce generally took place on the initiative of the wife and involved a decision of the ***kadı***. *See also* FAMILY; WOMEN.

DİYOJEN. First satirical newspaper in Ottoman Turkish. *Diyojen* ("Diogenes") appeared weekly in **İstanbul**; its editor was **Teodor Kasab**. It first appeared on 24 November 1870 and appeared for 184 issues, until its permanent closure on 10 January 1873. Authors like **Namık Kemal**, Ebüzziya Tevfik, and Âli Bey contributed to this newspaper. It was suspended by the **government** three times due to harsh criticisms against the **Sublime Porte**. When the newspaper criticized the **Russia**n tsar and the khedive of **Egypt**, it was closed down permanently. *See also* PRESS.

DOLMABAHÇE PALACE. **Palace** complex located at Dolmabahçe (in **İstanbul**) and constructed by Garabet **Balian** (1853–55) for **sultan Abdülmecid**. From the 17th century onward, this location had been where sultans built summer residences and mansions. Prior to the Dolmabahçe Palace, **Selim III** built the Beşiktaş Palace, which had a façade with Ionic and Corinthian columns. **Mahmud II** lived in this palace for long periods. This structure was razed when Abdülmecid demanded a European-style, monumental palace.

The Dolmabahçe Palace, parallel to the seashore and 600 meters long, consists of the chancery, the reception hall, the imperial **harem**, a section for the crown prince, offices of the privy purse, aide-de-camps, **eunuchs**, and smaller pavilions. The architectural style displays ecclecticism, containing elements of the European baroque and rococo as well as Ottoman architectural forms.

Abdülmecid moved into this palace in 1856 and lived here until his death in 1861. Similarly, **Abdülaziz, Murad V, Mehmed V**, and **Mehmed VI** spent most of their lives at the Dolmabahçe Palace. This palace also hosted such guests as the Austro-Hungarian emperor Franz Joseph (1870), the Russian grand duke Nicolai (1878), and the German kaiser Wilhelm II (1889). The first Ottoman **parliament** was opened at the Dolmabahçe Palace (1877). *See also* TOPKAPI PALACE; YILDIZ PALACE.

DÖNMELER. In Turkish, "converted people." Members of a Muslim community originally converted to **Islam** from Judaism in the middle of the 17th century. When the Ottoman Jewish mystic **Sabbatai Sevi** declared himself the messiah, a great number of **Jews** within the empire as well as in Europe became his followers. His forced conversion to Islam by the Ottoman authorities divided the Sabbataic movement. A group of his followers followed him by converting to Islam, and these were known subsequently as *Dönmeler*. The *Dönmeler* did not mix with other Muslims until the 20th century but constituted a separate community, with their own schools, **mosque**s, and cemeteries. Concentrated mainly in Thessaloniki (Selânik), the *Dönmeler* distinguished themselves as a Muslim urban middle class. They produced a number of prominent intellectuals and politicians. *See also* MEHMED CÂVİD.

DUBROVNIK. Also Ragusa. Vassal republic on the Adriatic coast that paid tribute to the **Sublime Porte** between 1440 and 1804. Dubrovnik played the role of an intermediary in **trade** between **Venice** and the Ottoman Empire, particularly in periods of war between them. This function substantially increased the wealth of Dubrovnik. As it was dependent on Ottoman trade connections with the Mediterranean lands, the

shift of the greater part of Ottoman trade to Atlantic countries resulted in its economic decline. In 1806 Dubrovnik became Russian, in 1808 French, and in 1814 Austrian. *See also* VASSAL STATES.

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EASTERN QUESTION. The decline of the Ottoman Empire and the prospect of its disintegration led to confrontations among great powers over the division of its territories in the **Balkans, Anatolia**, and the **Arab lands**. Since annexation of a large part of the empire by only one or two nations would disturb the European balance of power, attempts of this sort were countered by other great powers, taking the side of the feeble Ottoman **government**. These diplomatic and at times military activities and the lack of a general agreement about the final division of Ottoman territories are collectively referred to as the "Eastern Question."

The most important actors and the main antagonists in the Eastern Question were **Great Britain** and **Russia**. While Russia aimed to get access to the Mediterranean by controlling the **Straits** of the Black Sea and the Aegean Sea, Great Britain regarded such an expansion of Russian power as a threat to its strategic routes to India. The Eastern Question emerged after the **Treaty of Küçük Kaynarca** (1774) and ended with the entente between Great Britain, **France**, and Russia of 1894–1907 whereby the main disagreements on strategic issues and spheres of influence were settled. **World War I** witnessed the drafting of secret agreements concerning the division of the Ottoman Empire, realized after 1918 in the former Arab provinces. *See also* DIPLOMACY; GERMANY; HABSBURG EMPIRE.

EBRU. (1) Marbled paper. (2) The art of creating waves of colored watering on paper, one of the main Ottoman **arts** for the ornamentation of paper. This art possibly developed in Bukhara (Transoxania), then became known in **Iran**, and finally reached **Anatolia**. The earliest example of Ottoman marbled paper dates from 1553.

The colors are prepared from minerals and plants. After granulation, water is added to produce the consistency of dough. Each color is preserved separately. A large cup of water is prepared to which a special glue *(kitre zamkı, gum tragacanth)* is added. The artist, after waiting at least 12 hours, begins to put different colors into this liquid to form waves. Bile is included to prevent the mixture of colors. After having obtained the desired "waterings," the artist softly places the paper on the liquid, taking it out after 10 to 15 seconds. The marbled paper, following its drying, is polished by a glass ball or cowry shell *(mühre)*. (3) The name given to waterings on paper. *See also* MINIATURES; PAINTING.

EBUBEKİR ED-DİMAŞKÎ (?–1691). Scholar and author. A ***müderris*** in **İstanbul**, Ebubekir ed-Dimaşkî was appointed as ***kadı*** to Aleppo and became close to **Grand Vizier Köprülüzâde Fâzıl Ahmed Pasha**. He may have had a background in the positive sciences, **geography,** and also in European languages. In any case, Ebubekir ed-Dimaşkî was commissioned by **Mehmed IV** to translate Wilhelm and Joan Blaeuv's *Atlas Major* (Amsterdam 1662) from Latin into Arabic. The abridged translation of this book, completed in 1685, is one of the first works in the Ottoman Islamic cultural sphere in which the heliocentric system of Copernicus is mentioned as a theory. *See also* TEZKERECİ KÖSE İBRAHİM EFENDİ; ASTRONOMY.

EBUBEKİR RÂTİB EFENDİ (?–1799). Diplomat and writer. Born in Tosya (**Anatolia**), he entered the **civil service** in **İstanbul** and rose to the rank of acting ***reisülküttâb*** in 1789. Ebubekir Râtib Efendi was appointed special envoy to Vienna between 1791 and 1792. In 1794 he became *reisülküttâb* but was dismissed in 1796 and later executed. His detailed reports on the administrative, social, and military institutions of the **Habsburg Empire** in the reign of Joseph II and on European political philosophers had a considerable effect on the development of the ***Nizâm-ı Cedîd*** reforms of **Selim III**. *See also* AHMED RESMÎ; ENLIGHTENMENT; REFORM; *TANZİMAT;* WESTERNIZATION.

EBUSSUUD EFENDİ, ŞEYHÜLİSLÂM (1490–1574). Jurist, scholar, and administrator. Born in **İstanbul**, he entered public

life as a ***müderris*** and continued as the ***kadı*** of **Bursa** and İstanbul. After acting as ***kadıasker*** of **Rumelia**, Ebussuud Efendi was appointed ***şeyhülislâm*** in 1548. He held this position for 27 years, until his death. He is particularly noteworthy for his interpretations of **Islamic law**, rulings that had the effect of advancing the political and economic interests of the Ottoman state. These decisions, collected in the *Mecmûa-i Fetvâ* ("Fetva Collection"), constituted precedents for judicial cases until the 19th century. Ebussuud Efendi as an administrator contributed to the bureaucratization of the ***ilmiyye*** class, while the office of *Şeyhülislâm* became the highest position in the professional career of members of the *ilmiyye*. His exegesis of the Quran is one of the most notable. *See also FETVÂ;* LAW; SÜLEYMAN I.

ECONOMY. The Ottoman economy prior to 19th century can be understood with reference to three main patterns of practice: traditionalism, provisionism, and fiscalism. Traditionalism lay behind a government policy of conserving ancient economic institutions, such as pre-Ottoman agricultural structures or **town guilds**. Provisionism may be described as the religious-moralistic attitude of the Ottoman **state**. This required the state to advance the cause of **Islam** and provide for the welfare of the whole population by regulating prices or by enforcing rigid limits upon different economic status groups—that is, no economic group might develop at the expense of the others. Fiscalism denotes the **taxation** and customs policy of the **Sublime Porte** by which it sought to increase the cash supply to the state treasury. While mercantilist thought valued the increase of economic wealth as an adequate goal, Ottoman economic thought commended harmony between the objectives sought in the three traditions mentioned above.

In the 19th century, attitudes associated with economic liberalism became prevalent in the trade and industry sectors, while the agricultural sector remained traditional. The notion of a national economy was not seriously considered until the rule of the **Committee of Union and Progress**. *See also* AGRARIAN SYSTEM; CAPITULATIONS; *ÇİFT-HANE* SYSTEM; *HİSBA;* MANUFACTURING; MEHMED CÂVİD;

MERCHANTS; *NİZÂM-I ÂLEM;* PIOUS FOUNDATIONS; TAX FARMING; TRADE.

EDİRNE. Ottoman capital between 1402 and 1453. This second capital city, after **Bursa**, was conquered in 1361 from **Byzantium**. Until the **Balkan Wars** Edirne was a major urban center in Ottoman Europe. Its position on the international trade routes from **İstanbul** to Durrës and Central Europe led to the development of this **town** into a major trade city, with a **covered market** as well as numerous textile manufacturing units. The **Selimiyye Mosque**, the largest **mosque** ever built by the Ottomans, is located in Edirne. This city lost its importance after the Balkan Wars, when Edirne became a border town without any hinter-land. *See also* BALKANS.

EDUCATION. Prior to the 19th century, education was basically of a religious nature. At the primary level pupils were expected to memorize the Quran and learn the basic Islamic precepts. Students could advance at ***medrese***s, studying **Islamic law**, exegesis of the Quran, and related religious fields. The language of education was Arabic. The Palace School (**Enderun**), where practical and worldly education was provided for slaves, was not accessible to ordinary Muslims. The alternative to *medrese* education was practical instruction within the framework of **guilds**, or, for the scribal arts, within the **civil service**. Some **dervish convents** offered education in the fine arts.

Modernization in education began with the increasing awareness of the Ottoman state's need to adopt European technology and science for its **army** and **administration**. From 1773 onward, military schools, where positive sciences began to be taught, were founded. Similar developments began for civil schools after 1838. A turning point in educational modernization was the Regulation of Public Education (1869), by which primary, secondary, and higher education were integrated into a single institutional framework. The expansion of modern education in the **province**s accelerated after 1880. Non-Muslim community schools and foreign missionary schools provided alternative forms of modern education. *See also* ABDÜLHAMİD II; AYŞE SIDIKA; DÂRÜLFÜNÛN*;* EDUCATION, HIGHER; EDUCATION, PRIMARY;

EDUCATION, SECONDARY; EMRULLAH EFENDİ; ENLIGHTENMENT; EL-HUSRÎ, SATI; SELİM SÂBİT EFENDİ; SPORTS.

EDUCATION, HIGHER. Prior to the late 18th century, Muslim higher education within the Ottoman Empire was offered by ***medrese***s. These stood above the level of the traditional Quran schools *(Sıbyân Mektebi)* but themselves encompassed a hierarchy of educational stages. Only the *Semâniyye* (**Fatih Mosque Complex**), the *Süleymâniyye* (**Süleymaniyye Mosque Complex**) and the *Al-Azhar* (Cairo, **Egypt**) can be regarded as *medrese*s at the level of higher education. In these institutions, higher religious sciences such as exegesis, **Islamic law**, and theology were taught.

The first institutions of higher education where the natural sciences were taught were the **Naval** and **Military Engineering School**s, set up in 1773 and 1795 respectively. The first military medical school was founded in 1827. This was followed by a civil medical school, in 1866. Real diversification of institutions of higher education began during the period of **Abdülhamid II**. The **School of the Civil Service** became an institution of higher education in 1877. In 1880 the Law School was opened, followed by the **School of Fine Arts** (1883). After unsuccessful attempts in 1847 and in 1866–71, the university (**Dârülfünûn**) was founded in 1900. In 1915 a university for **women** (İnâs Dârülfünûnu) was set up. In the last decades of the empire institutions of higher education were also founded in such important provincial centers as Thessaloniki (Selânik), Beirut, İzmir, Konya, Damascus, and Baghdad. *See also* ENLIGHTENMENT; REFORM.

EDUCATION, PRIMARY. Traditional Ottoman primary education was provided by the Quran schools, also called *sıbyân* schools. These institutions were mainly supported by **pious foundations** *(vakıf),* and their instructors generally received weekly fees from the parents of the pupils instead of regular salaries. The main goal of traditional primary education was to raise individuals who knew the main precepts of **Islam** and had memorized the Quran. Since pupils learned first to read from an Arabic text—the Quran—they had

difficulty in applying their knowledge of reading to Turkish texts.

This lack of a practical pedagogical approach in *sıbyân* schools led to attempts by the government to reform these traditional institutions (1838–68). The failure of reform measures eventually forced the Ministry of Public Education to set up alternative government primary schools (*ibtidâî* schools, 1872). In these institutions, courses with both scientific and religious content were offered. Different levels of attainment were acknowledged by the existence of classes within schools, and instructors with professional training were expected to receive regular salaries. During the reign of **Abdülhamid II** the *ibtidâî* schools expanded into most of the **province**s. *See also* EDUCATION, SECONDARY; SELİM SABİT EFENDİ.

EDUCATION, SECONDARY. The first modern institutions of secondary **education** were the *rüşdiyye* schools, founded from 1847 onward. But the lack of an adequate **primary education** forced *rüşdiyye* schools to include primary-level courses, and this turned them into intermediate schools, between the primary and secondary levels. The need for true secondary schools, and especially the pressing demand for a new generation of administrators with sufficient training, brought about the foundation of the *idâdî* schools. These institutions were founded beginning in 1872, offering a curriculum comparable to those of modern secondary schools. Those *idâdî* schools had seven-year programs and offered courses of a sort suitable for first-year undergraduates. These schools were founded in nearly every provincial capital.

EFENDİ. From Byzantine Greek *aféndis*. (1) Title used by noble and well-educated individuals. (2) Members of the ***ilmiyye*** class, including the ***kadı***s and the ***şeyhülislâm***. (3) Ottoman princes during the 19th and early 20th centuries. (4) Scribes and secretaries of the Ottoman civil service. (5) Members of the non-Muslim educated elite. *See also AĞA; BEY; ÇELEBİ;* PASHA; *ŞEYH*.

EGYPT. Country in eastern North Africa, sharing borders with Israel, Sudan, and Libya. It was conquered by **Selim I** in 1517

from the **Mamluk sultanate** and given the status of ***beglerbegilik***. Unlike the **province**s in **Anatolia** and in the **Balkans**, the ***timar* system** was not applied in Egypt, which remained administratively autonomous. After meeting the military and administrative expenses, the governor sent to **İstanbul** annually fixed sums from the provincial revenues. Cairo was the second-largest city of the Ottoman Empire, after İstanbul.

Though the country was now under Ottoman rule, the **Mamluks**, acting as tax farmers, continued to play a major social role in Egypt. With the weakening of Ottoman central authority after the late 16th century, the Mamluk oligarchy became semi-independent of İstanbul.

Following the French invasion of Egypt between 1798 and 1801, **Mehmed Ali Pasha** seized power and became governor of Egypt. He succeeded in introducing economic as well as military modernization into the region and made Egypt a formidable power. When disagreements arose between Mehmed Ali Pasha and the **Sublime Porte** following the independence of **Greece** in 1830, Egyptian forces invaded **Palestine** and **Syria**, defeated Ottoman armies, and advanced as far as Kütahya (northwestern Anatolia) in 1833. Only Russian intervention prevented the Egyptian army from reaching İstanbul.

Until 1840, Egypt continued to occupy Palestine and Syria. As a result of the Ottoman-British military intervention in 1840, Mehmed Ali Pasha was forced to evacuate these regions, but he acquired the hereditary governorship of Egypt. Formally attached to the Ottoman Empire, Egypt in fact continued to be a semi-independent tributary monarchy, ruled by the dynasty of Mehmed Ali Pasha. The opening of the Suez Canal in 1869 increased the strategic importance of Egypt, leading eventually to its occupation by **Great Britain** in 1882. With the **Treaty of Lausanne** (1923) Egypt formally ceased to be a part of the Ottoman Empire. *See also* ARAB LANDS; POPULATION; RUSSIA; TAX FARMING; TREATY OF *HÜNKÂR İSKELESİ*.

ELITES, RULING. *See* MILITARY CLASS.

EMİR ÇELEBİ (?–1638). Scholar and court physician. His real name was Muhammed el-Hüseynî. Emir Çelebi may have been born in **Edirne**. After receiving medical **education** in Cairo (**Egypt**), he became a physician at the Qalawun Mansuriyya Hospital in the same city. In 1622 Emir Çelebi began to serve as the physician of ***Kapudân-ı Deryâ*** Receb Pasha. Following this, he came to **İstanbul** and became court physician. When Receb Pasha was murdered (1630), he had to leave this position. But **Murad IV**, appreciating his scholarly knowledge and abilities, reappointed him as court physician. Since Emir Çelebi increased his political influence on the **sultan**, dignitaries in the **palace**, such as Silahdar Mustafa Pasha, became his enemies. Mustafa Pasha accused Emir Çelebi of being an opium addict. Murad IV forced Emir Çelebi to swallow a lethal overdose of opium.

Emir Çelebi's two books on **medicine** are known. His main work, the *Enmuzecü't-Tıbb* ("Specimen of Medicine," 1624) speaks first about the main principles of medical sciences, human senses and organs, types of food, and natural environment. It then provides detailed information on the human anatomy. The author points to the need to observe wounded soldiers and to dissect dead Christians to obtain a better knowledge of anatomy. His second book, the *Neticetü't-Tıbb* ("The Effect of Medicine," date unknown), consists of a long list of illnesses and the corresponding medicines and ways to cure them.

EMRE, YUNUS. *See* YUNUS EMRE.

EMRULLAH EFENDİ (1858–1914). Scholar, educational reformer, and politician. Born in Lüleburgaz, after graduation from the **School of the Civil Service** in 1881 Emrullah Efendi acted as a director of the educational administration in different **province**s. In 1900 he became a member of the Educational Council within the Ministry of Public Education in **İstanbul**. During the **Second Constitutional Period** Emrullah Efendi was appointed director of the **Galatasaray Lycée**. He was afterward a member of **parliament** and became minister of **education** in 1909 and 1911. During his tenures in this office Emrullah Efendi reorganized **education** within the empire. He advanced the reform of the educational

system by first reorganizing **higher education** and later concentrating on **secondary** and **primary education**. He thus opposed Satı **el-Husrî**'s approach.

ENDERUN. In Persian, "interior." (1) The private apartments (**harem**) of the Ottoman imperial **palace**. (2) Inner part of the Ottoman imperial palace, consisting of four main chambers in the **sultan**'s service: "Campaign Chamber" *(Seferli Oda);* "the Larder" *(Kiler);* "the Treasury" *(Hazine);* and "the Privy Chamber" *(Has Oda)*. Slave boys received **education**s in each of these chambers successively, four years in each, while serving the sultan. Only the best were promoted to a higher chamber. The rest became **Janissaries**, military commanders, or minor governors. Those who were talented enough to enter the Privy Chamber could be appointed ***beglerbegi***. During this long process, slave boys imbibed the notion of absolute obedience to the sultan and received training in **literature**, religious and other sciences, and military skills. *See also* CHILD LEVY; EUNUCHS; SLAVERY; TOPKAPI PALACE.

ENLIGHTENMENT. The notion of the European Enlightenment first became known among non-Muslim subjects of the Ottoman Empire. The commercial relations of **Greek** and **Armenian** merchants with Central and Western Europe and the increasing number of European-educated non-Muslims led to the widespread reception of Enlightenment ideals, particularly in the **Balkans** in the course of the 18th century. Herein lay the origins of Balkan **nationalism**.

At the same time, the need to adopt new military and, later, administrative techniques from Europe had the effect of developing notions of rational order and progress among Ottoman administrators. In the course of the 19th century this was converted into a kind of *mission civilisatrice,* directed toward the provincial **population**s. The **constitution** drafted by Rhigas Velestinlis (1797) and the **Imperial Re-script of Gülhane** (1839) may be regarded as the chief examples of political documents influenced by Enlightenment ideals. Cultural enlightenment among Ottoman Turkish Muslims began with the emergence of a civil **press**, launched by **İbrahim Şinasi** in 1860 and continued by **Ahmed Midhat Efendi** and **Şemseddin Sami Frashëri**. *See also* AHMED

VEFİK PASHA; BEŞİR FUAD; EBUBEKİR RÂTİB EFENDİ; MÜNİF PASHA; REFORM; *TANZİMAT*.

ENVER PASHA (1881–1922). Politician, military commander, and one of the leaders of the Ottoman **state** between 1913 and 1918. Born in **İstanbul**, he received a military **education**, joined the **Young Turk opposition** to **Abdülhamid II**, and became one of the leading members of the **Committee of Union and Progress** (CUP). Enver took part in organizing the military revolt in **Macedonia** that succeeded in restoring the constitutional regime in 1908. He participated in the military operations during the **Revolt of 31 March 1909** and in the war in Libya against the Italians in 1911–12. When the Ottomans lost practically all of their European possessions in the **Balkan Wars**, Enver led a coup d'état in the name of the CUP (30 January 1913) and regained **Edirne** from the **Bulgarians**.

During the dictatorship of the CUP, Enver Pasha became commander in chief and minister of war. As one of the three leading figures in the empire, he played a major role in leading the empire into **World War I** on the side of the Central Powers. Defeat in this war meant the end of the rule of the CUP. Enver Pasha left the country in November 1918, together with **Talât Pasha** and **Cemal Pasha**. While organizing pan-Islamist and pan-Turkist forces in Central Asia, he was defeated and killed by the Bolsheviks. *See also* NATIONALISM; PAN-ISLAMISM; *TEŞKİLÂT-I MAHSUSA;* TURKISM.

ERSOY, MEHMED AKİF (1873–1936). Poet, Islamist politician, and author of the Turkish national anthem. Born in **İstanbul** and educated as a veterinarian, Mehmed Akif Ersoy began in 1908 to publish verse and prose in the Islamist journals *Sıratu Müstakim* and ***Sebilürreşâd***. Here Mehmed Akif Ersoy argued that the adoption of the Western sciences and technology was in harmony with **Islam**, but on the other hand, he advocated that Quranic principles be followed in social life. Though opposed to the secularist tendencies of the **Committee of Union and Progress**, he remained an active member of this party until the end of **World War I**. When the Anatolian national movement emerged in 1920, Mehmed Akif Ersoy joined it. During this period he wrote the text of the

present Turkish national anthem, *İstiklâl Marşı* ("March of Independence"). After the foundation of the Turkish Republic in 1923, Mehmed Akif Ersoy was unable to accept the radical **reform**s of **Atatürk** and left **Turkey** for **Egypt**. A collection of his poems was published in the *Safahat* ("Stages"). *See also* ISLAMIC MODERNISM; LITERATURE; PAN-ISLAMISM; POETRY.

ERTUĞRUL, İSMAİL FENNÎ (1855–1946). Writer and **Sufi** philosopher. Born in Tirnovo (**Bulgaria**), he received secondary-school and **medrese education** in his hometown. İsmail Fennî Ertuğrul then became a clerk in the local **administration**. In 1875 he moved to **İstan-bul** and worked as chief accountant in various ministries. In 1908 he retired and devoted the rest of his life to writing and publishing. He was influenced by the Arab mystic **Muhyiddin İbnu'l-Arabî** and compiled works defining and defending the doctrine of *vahdet-i vücud*, an Islamic version of pantheism. He also wrote refutations of the materialistic philosophies of Ludwig Büchner and Ernst Haeckel and published a dictionary of philosophy. İsmail Fennî Ertuğrul is considered to be one of the main Islamic philosophers of the last Ottoman generation. *See also* ISLAM; ŞEHBENDERZÂDE AHMED HİLMI˙.

ESNÂF. Collective name for small traders, craftsmen, and shopkeepers. The *esnâf* formed an important part of the productive urban strata and was organized in **guilds**.

Particularly after the 16th century, with the weakening of central **government**, the *esnâf* increasingly became involved in power politics. Greater merchants and guild officials could adapt their roles to represent the **town**speople and press governors to abolish some of the taxes. In times of crisis, the *esnâf* rebelled against the central authority. There was, for example, an uprising of craftsmen in **İstanbul** in 1651.

The entrance of the **Janissaries** into the guilds in the 17th century gave military rebellions a popular character. In the Janissary rebellions of 1703 *(Birinci Edirne Vakası),* 1730 *(Patrona Halil),* and 1807 *(Kabakcı Mustafa),* in which **Mustafa II, Ahmed III,** and **Selim III**, respectively were deposed, the *esnâf* was also involved. With the dissolution of

the Janissary corps in 1826 the *esnâf* lost its political power. *See also FUTUWWA;* KABAKCI INCIDENT; PATRONA HALİL REVOLT; REVOLT OF 1703.

EŞRÂF. *See ŞERÎF*.

EŞREF (1847–1912). Satirical and critical poet. Born in Gelenbe (western **Anatolia**) as Mehmed Eşref, he received a **medrese education** in Manisa. He then served in the local **administration** as secretary and financial officer. After 1878 Eşref went to various Anatolian **town**s as district governor, writing satirical and biting poems about politicians, the well known generally, and contemporary conditions within the empire. After suffering a year's imprisonment for his satirical and critical poems, Eşref fled to **Egypt** in 1903. He was able to return to his country only after 1908. His complete poems were published in *Külliyatı Eş'ar* ("Collected Poems"). *See also* LITERATURE; OPPOSITION; POETRY.

EUNUCHS. In Ottoman Turkish, *hadım ağası* (castrated agha). Eunuchs were castrated male slaves of the **sultan**'s **palace** who acted as functionaries in the inner part of the palace. Eunuchs were divided into white and black. White eunuchs were mostly of Caucasian origin; one of their functions was to educate and drill slave boys levied from Christian villages. The head of the white eunuchs *(kapı ağası)* was the supervisor of the whole palace. Black eunuchs were usually brought from the region around the Sudan and acted as functionaries in the imperial **harem**. The head of the black eunuchs *(dârüssaâde ağası)* was under the command of the ***vâlide sultan*** *(mother of the sultan).*When, after the 16th century, sultans increasingly ascended to the throne as minors, the *vâlide sultan* and the chief black eunuch emerged as major political figures. In the political conflicts that dominated the central **administration**, the chief black eunuch often represented the "palace party." Though their power faded in the 19th century, black eunuchs continued to exist until the dissolution of the empire. *See also* CHILD LEVY; *ENDERUN;* HATİCE TURHAN SULTAN; HÜRREM SULTAN; KÖSEM SULTAN; SLAVERY.

EVKAF. *See* PIOUS FOUNDATIONS.

EVLİYÂ ÇELEBİ (1611–after 1682?). Traveler. Born in **İstanbul**, he received private and **medrese education** and entered the **palace** service. After a dream in which he saw the Prophet Muhammad, Evliyâ Çelebi felt obliged to make traveling the primary object of his life (1630). Until 1640 he confined his travels to İstanbul. Then Evliyâ Çelebi joined provincial governors, envoys, and the commanders of military campaigns to travel to distant parts of the empire and neighboring countries. Sometimes he traveled by himself to the **province**s. During more than 40 years of journeying, Evliyâ Çelebi saw nearly all the provinces of the empire, including the Sudan, and visited foreign countries such as **Iran**, Azerbaidjan, **Russia**, Poland, Austria, **Germany**, the Netherlands, and Sweden.

He wrote down everything that he saw and heard about local **administration**, notables, artists, and poets. Evliyâ Çelebi also recorded stories, songs, legends, and traditions; domestic, religious, and military **architecture**; and the condition of roads and **caravanserail**s, etc. Making allowance for certain exaggerations in his accounts, the *Seyahatnâme* ("Travelbook") of Evliyâ Çelebi constitutes a basic source for the geography, history, and culture of the mid-17th-century Ottoman realm, Iran, the **Caucasus**, the **Balkans**, and Central Europe. *See also* GEOGRAPHICAL SCIENCES; KÂTİB ÇELEBİ.

EYÂLET. Largest administrative unit in the Ottoman provincial **administration**. This term began to be applied instead of ***beglerbegilik***s from the 1590s onward, and it continued to be used until 1867. *See also VİLÂYET*.

– F –

FAMILY. Wealthy Ottoman families consisted mainly of extended patriarchal units in which three generations often lived together. Though polygamy with up to four wives was legal according to **Islam**, it was the exception rather than the rule. Not only blood relations or relations by **marriage** but also foster brothers or sisters *(süt kardeş)* as well as adopted

slaves *(evlâtlık)* were treated as members of the family. Within the family, men had the right to determine the degree of contact **women** could have with the outside world. *See also* DIVORCE; HOUSEHOLD; *KAPI;* SLAVERY.

FATİH MOSQUE COMPLEX. In Turkish, *Fatih Camii ve Külliyesi.* The first great **mosque** founded by an Ottoman sultan (**Mehmed II**) in **İstanbul**. The hill on which this complex was built was previously occupied by the Church of the Twelve Apostles. Construction lasted from 1463 to 1470.

The architect of this complex was Atik Sinan. The mosque and the ***medrese*** complex were planned together. The *medreses* were located on the northern and the southern sides of the mosque. At the eastern side of the complex were a **hospital** (*dârüşşifâ*) and a lunatic asylum *(tabhâne).* The complex included also a **bath**, a **covered market**, and a **caravanserail**.

Due to the earthquakes of 1509, 1557, and 1766, the shape of the Fatih Mosque has changed considerably. During the 19th century a new gallery was added to each of the two minarets.

Until the foundation of the **Süleymaniyye Mosque Complex**, the *medreses* of Fatih Mosque, called also *Sahn-ı Semân* or *Semâniyye*, were considered the most prestigious schools within the empire. *See also* ARCHITECTURE; SELİMI ˙ YYE MOSQUE; SULTAN AHMED MOSQUE COMPLEX.

FATMA ÂLİYE (1862–1939). Female novelist and publisher. The daughter of **Ahmed Cevdet Pasha**, she received a Western and Oriental **education** from private tutors. In her later life Fatma Âliye distinguished herself as a pioneer in the world of publishing for **women**. She also became known as a reformer of public **education** for women and a defender of equality between the sexes. Using arguments based on the Quran, Fatma Âliye stressed the need for women to become educated. Her feminist attitude was apparent in her rejection of a **marriage** for economic reasons, corresponding to her belief in the need for women to join the workforce. At the same time, Fatma Âliye opposed excessive imitation of Western culture

and defended the preservation of Ottoman Turkish cultural characteristics. Her main work was *Muhâdarât* ("Reminiscences," 1892); she was active in the publication of the *Hanımlara Mahsus Gazete* ("Newspaper for Women"). Other works included *Namdarân-ı Zenân-ı İslamiyye* ("Famous Muslim Women," 1892), *Nisvan-ı İslam* ("Women of Islam," 1892), *Levâyih-i Hayât* ("Impressions from the Life," 1897), *Tedkîk-i Ecsâm* ("Study on Bodies," 1899), and *Taaddüd-i Zevcât* ("Polygamy," 1898). *See also* ADIVAR, HALİDE EDİB; AYŞE SIDIKA; PRESS.

FENARÎ, ŞEMSEDDİN MEHMED. *See* MOLLA FENARÎ.

FERİDUN AHMED BEY (?–1583). Bureaucrat, ***nişancı,*** and author. He was probably of ***devşirme*** origin. Feridun Ahmed rose in bureaucratic rank under the protection of ***Defterdâr*** Çivizâde Abdullah Çelebi. Following the death of his protector, Feridun Ahmed became the private secretary of **Sokullu Mehmed Pasha**, the ***beglerbegi*** of **Rumeli** (1553). After Sokullu Mehmed Pasha became **grand vizier**, Feridun Ahmed's influence increased in state affairs. Between 1570 and 1573 he acted as ***reisülküttâb;*** thereafter he was appointed a *nişancı* (1573–76). After the accession of **Murad III**, Feridun Ahmed Bey's power dwindled. Since he was close to Sokullu Mehmed Pasha, Feridun Ahmed Bey was removed from **İstanbul** to be ***sancakbeg*** of Smederevo and later of Köstendil (1577–81). In 1581 he was recalled to İstanbul to become *nişancı* for a second time. He died two years later.

Feridun Ahmed Bey is well known for his two-volume compilation *Münşeâtu's-Selâtin* ("Letters of Sultans," 1575), which contains letters and documents going back to the early Islamic periods. This collection of documents is crucial for the study of early and classical periods of Ottoman history. *See also* CELÂLZÂDE MUSTAFA ÇELEBİ; CIVIL SERVICE; HISTORIOGRAPHY; LITERATURE.

FERMAN. Sultanic edict or decree, issued mostly in response to administrative problems or necessities. Prepared by the secretaries, the *ferman* was presented to the **sultan** for approval by the **grand vizier** and the ***nişancı*** before issuance. When a new sultan ascended to the throne, *ferman*s were sent

to provincial governors and *kadı*s informing them of the change of ruler. *Ferman*s were understood as **law**s of the ***kanun*** type, which constituted the bulk of customary law of a secular nature. These documents usually contained the statement that the enactment was in conformity with **Islamic law** and previous *kanuns*.

FETVÂ. A written answer to a legal question about **Islamic law**, issued by the ***şeyhülislâm*** or other ***mufti***.

FEZ. *See* HEADGEAR.

FIKIH. Islamic jurisprudence. In **Sunni Islam** *fıkıh* was derived from the four legal schools, of which the **Hanefi school** was officially accepted by the Ottoman state. *See also* ISLAMIC LAW; LAW.

FINANCES. Ottoman finances rested on the two sectors of tax payments—in kind and in cash. The **tithe**, a major agricultural tax, was paid in kind to tax collectors or to ***timar*** holders. However, the increasing use of **firearms** in the **army**, particularly after the 16th century, drove the Ottoman **administration** to seek more cash revenue. Apart from **tax farming**, the major sources of cash were the **poll tax** and the *salyâne* **province**s, such as **Egypt** or **Yemen**. Before the 19th century the major part of annual government expenditure was allocated to warfare.

The need to modernize the army, achieve administrative centralization, and set up a modern **civil service** necessitated the rationalization of the finances in the 19th century. The first budget in the modern sense was prepared in 1863. In spite of attempts to **reform** the tax system, constant military expenditure, as well as extravagant spending by the **palace**, led to the bankruptcy of the Ottoman state in 1875. The institution of the international **Debt Administration** in 1881 increased the financial dependence of the Ottoman state on European creditors, a state of affairs that continued until the collapse of the empire. *See also* AGRARIAN SYSTEM; *BEGLERBEGİLI˙K; DEFTERDÂR;* IMPERIAL OTTOMAN BANK; MONEY; PIOUS FOUNDATIONS; TAXATION.

FIREARMS. Firearms, in the form of cannons, were used by the Ottomans from the first half of the 15th century. The conquest of **Constantinople** is often attributed to the effective use of heavy artillery during the siege. Developing firearms technology in Europe and the military superiority of the **Habsburg Empire** forced the Ottomans to increase the use of firearms in their **army**. The restriction of firearms to **Janissary** troops and the lack of motivation among the feudal ***timar*** units to use muskets led the Ottoman **state** to employ ***sekban*s**, additional mercenary troops who were familiar with firearms. In 1687–88 the *sekban*s virtually dominated the empire. Illegal production of firearms in rural areas armed a vagrant peasantry who became an additional source of insecurity in the countryside. The decentralization of the empire and the rising power of the ***âyân***s were in part due to the *sekban*s and the widespread use of firearms among the **Anatolia**n and **Balkan** peasantry. *See also TİMAR* system.

FIRST CONSTITUTIONAL PERIOD. *See* CONSTITUTIONAL PERIOD.

FIRST WORLD WAR. *See* WORLD WAR I.

FRANCE. Ottoman diplomatic contacts with France developed particularly when the French king Francis I was taken prisoner by the Holy Roman emperor Charles V in 1525 and France asked for political and military support from the Ottomans. It was in the strategic interest of both sides to form a military alliance against the Holy Roman Empire. This alliance was formally signed in 1536, and French merchants were given certain trading privileges. Due to the geographical location of the common **Habsburg** adversary, France became the stategic partner of the Ottoman Empire in Europe.

Attempts at modernization and **reform** of the Ottoman **army** made use of French experts throughout the 18th century. However, the French Revolution and the subsequent Revolutionary Wars terminated this strategic relationship. The French invasion of **Egypt** in 1798 and Napoleon’s design to dissolve the Ottoman Empire created a distance that was aggravated by the French invasion of **Algiers** in 1830 and

French support for the rebellious Egyptian governor **Mehmed Ali Pasha**.

The **Crimean War** and the **Treaty of Paris** initiated a new period of Ottoman-French closeness; France exerted considerable political and cultural influence over the Ottomans between 1856 and 1870. The institutional reforms of the Ottoman Empire during this period were closely modeled on French examples. With the weakening of the Ottoman Empire, France actively defended the political and cultural interests of the Ottoman Catholic (Western Rite and Uniate) communities within the empire, such as the Armenian Catholics, the Maronites, and Syrian Catholics. During **World War I** France and the Ottomans were on opposing sides. The French navy took part in the Allied assault on **Gallipoli** (March 1915). After the Ottoman evacuation of **Syria** and **Lebanon** in October 1918, this region was occupied by French troops. *See also* DIPLOMACY; EASTERN QUESTION; RAILROADS; SÜLEYMAN I.

FRASHËRI, ŞEMSEDDİN SAMİ. *See* ŞEMSEDDİN SAMİ FRASHËRI.

FUAD PASHA (KEÇECİZÂDE MEHMED) (1814–1869). **Grand vizier** and one of the major reformers of the ***Tanzimat*** period. Born in **İstanbul**, Fuad graduated from the Imperial Medical School. He began his career in the **civil service** at the **Translation Office** (1837). Until 1852 he served as a special envoy and ambassador to various countries. In St. Petersburg in 1849 he prevented a possible war with **Russia** over the question of the Hungarian and Polish political refugees in the empire. This achievement enabled Fuad to rise to the highest of administrative ranks. In 1852 he was appointed minister of foreign affairs.

After the end of the **Crimean War**, Fuad Pasha and **Âlî Pasha** became the main policy maker of the empire. Between 1856–1869 Fuad Pasha acted twice as grand vizier and four times as minister of foreign affairs. During this period he was instrumental in implementing administrative **reform** measures, advancing the integration of the empire into the European state system and checking the autocratic tendencies

of **Sultan Abdülaziz**. Fuad Pasha and Âlî Pasha were the main proponents of **Ottomanism**. Together with **Ahmed Cevdet Pasha**, he compiled the first modern Ottoman grammar book written in Turkish (*Kavâid-i Osmâniyye*, 1850). *See also* YOUNG OTTOMANS.

FUTUWWA. In Turkish also *fütüvvet*, "bravery" and "generosity" (from Arabic *fetâ,* "young man"). (1) **Guilds** associated with Sufi religious orders and headed by a religious leader ***(şeyh)***. Each trade had a patron saint *(pir)*. These orders often could tend toward oppositional Shiite movements; accordingly, *futuwwa* organizations were often considered to be suspect by the **Sunni Islam**ic Ottoman central authority. (2) Ethical code of guild members based on **Melâmî Sufism**. The guild member was expected to be modest, generous, love others, master himself, earn a living by his own labor, consider others superior to himself, give no importance to worldly goods, be tolerant, and trust in God. *See also* DERVISH ORDER; *ESNÂF;* SHIA.

FUZULÎ (1480?–1556). Poet and scholar. He was, perhaps, born in Kerbela (**Iraq**) when this region was governed by the **Turcoman** Akkoyunlu dynasty. Though he was a Shii religious scholar, Fuzulî preferred to write poems in Turkish, Arabic, or Persian. He became an Ottoman subject only when **Süleyman I** took Baghdad in 1534 from the Safavids. Fuzulî produced the main part of his poetical corpus after this event. Poetry did not render him wealthy, partly due to his religious beliefs and a resulting distance from Ottoman literary circles. He died as an attendant at the Shii Shrine of Ali in Najaf. Fuzulî is regarded as one of the greatest Ottoman lyric poets. *See also* IRAN; LITERATURE; POETRY; SHIA.

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GALATASARAY LYCÉE. In Ottoman Turkish, *Mekteb-i Sultânî* (Imperial School). Elite high school. ***Tanzimat*** reformers aimed at overcoming religious divisions among Ottoman subjects and creating a state-oriented nonreligious patriotism, called **Ottomanism**. Since the existing public

schools were far from offering curricula suitable for the mixed **education** of children from different communities, the Galatasaray Lycée was set up in 1868 with the aim of providing a nonconfessional high school education with an emphasis on the positive sciences. Though a government institution, the Galatasaray Lycée was supported by **France**. The first director of the Galatasaray Lycée was a French citizen, and the **language**s of education were both French and Ottoman Turkish. The Galatasaray Lycée raised candidates for higher administrative and diplomatic positions. *See also* CIVIL SERVICE; SCHOOL OF THE CIVIL SERVICE.

GALLIPOLI. In Turkish, *Gelibolu*. Narrow peninsula in eastern Thrace, constituting one of the two passage points between western **Anatolia** and the **Balkans**. The importance of this peninsula for Ottoman history lies in two events: the Ottomans entered the Balkan peninsula for the first time through Gallipoli in 1354, and Gallipoli became a battlefield in 1915 when the Allied naval forces attempted to pass through the Dardanelles in order to reach İstan-bul. Commonwealth (Australian and New Zealand, or ANZAC) land forces tried to occupy the peninsula in July and August 1915, but their assaults were pushed back by Ottoman forces under General Liman von Sanders and Colonel Mustafa Kemal (**Atatürk**) at the Battles of Zığındere and Anafartalar. Tens of thousands of lives were lost on both sides. The Ottoman resistance prevented the establishment of a secure logistical link between the Allies and **Russia** and the partition of the empire at this stage. *See also* GREAT BRITAIN; STRAITS; WORLD WAR I.

GAZİ. Originally, a warrior fighting on behalf of **Islam**. In the late Ottoman usage, *gazi* came to mean a soldier of outstanding merit in battle. In contemporary Turkish, *gazi* is equvalent merely to “ex-serviceman” or “veteran.” *See also* HOLY WAR.

GAZİ AHMED MUHTAR PASHA (1839–1918). One of the greatest military commanders in later Ottoman history, and politician. Born in **Bursa**, Ahmed Muhtar received a military **education** and became a staff officer. He served in the conflict regions of Montenegro (**Balkans**) and Kozan (southern

Anatolia). Distingushing himself as an able officer, Ahmed Muhtar was appointed instructor to Prince Yusuf İzzeddin, son of **Sultan Abdülaziz**. In 1870–71 Ahmed Muhtar succeeded in establishing Ottoman military authority in **Yemen** and Asir, acting as governor of Yemen until 1873. Occupying positions such as minister of public works, governor of **Crete**, and marshal of the Second Army Corps until 1876, he became commander of the eastern Anatolian front during the **Russo-Ottoman War of 1877–1878**, where he resisted superior Russian forces for a considerable time. In the course of these events, Ahmed Muhtar was given the honorary title of ***gazi***. After the war he was appointed chief of the general staff. Between 1892 and 1908 he acted as commissioner extraordinary in **Egypt**. In 1912, when the **Committee of Union and Progress** became politically weak, Gazi Ahmed Muhtar Pasha formed a cabinet and was appointed as **grand vizier**. He resigned when the **Balkan Wars** began. Interested in **astronomy** and **mathematics**, Gazi Ahmed Muhtar Pasha wrote works on sun clocks and calendars. *See also* ARMY.

GAZİ OSMAN PASHA (1832–1900). Military commander and hero. He was born in Tokat and received a military **education**. He first served in the **Crimean War**. Between 1857 and 1859 he contributed to the preparation of the topographical map of **Anatolia**. In 1862 Osman joined the military force engaged in the suppression of the revolt of Yusuf Karam in **Mount Lebanon**. In 1866 he was sent to **Crete** to bring the Greek insurrectionists under control. He served in **Yemen** under the command of **Gazi Ahmed Muhtar Pasha**. At the time of the **Bosnian** rebellion (1875) and the **Serbian** and Montenegrin attacks on the Ottoman territories, Osman Pasha defeated the Russian-directed Serbian forces.

When the **Russo-Ottoman War of 1877–1878** began, Osman Pasha was appointed commander on the Bulgarian front. Against the onslaught of overwhelming Russian and Romanian forces, he defended the fortress of Plevne with a much smaller force for five months (July–December 1877). For this Osman Pasha was given the honorary title of ***gazi***. After the war, he became the commander of the **palace** forces and "marshal of the palace" *(mâbeyn müşiri)*. He belonged to

the entourage of **Abdülhamid II** until his death. *See also* CONGRESS OF BERLIN; TREATY OF ST. STEFANO.

GEDİK AHMED PASHA (?–1482). **Grand vizier** and military commander. Born in **Serbia**, he entered the **palace** through the **child levy**. During the reign of **Mehmed II** Gedik Ahmed Pasha distinguished himself in the wars with the Akkoyunlu state in eastern **Anatolia** (1461 and 1473).

In 1474 he became grand vizier, conquered Kefe, and established the long-lasting Ottoman hegemony over the khanate of the **Crimea** (1475). Gedik Ahmed Pasha was arrested in 1477, when he opposed the plan of Mehmed II to launch a military campaign in northern **Albania**. Released in 1478, he became commander of the Ottoman fleet. In 1479 the main Christian strongholds in the Ionian islands were conquered, and Gedik Ahmed Pasha occupied Otranto (the kingdom of Naples) in 1480. The death of Mehmed II (1481) prevented him from moving deeper into the Italian Peninsula.

The armed conflict for **succession** between Princes Bayezid (**Bayezid II**) and **Cem** turned in favor of the former thanks to the military support of Gedik Ahmed Pasha. He was appointed grand vizier for the second time in 1481. However, his insistence on the continuation of the Italian campaign led to his murder in 1482 by the **sultan**, upon whom his absolute authority over the **Janissaries** had led him to attempt to impose his will. *See also KUL*.

GELİBOLULU MUSTAFA ÂLÎ (1541–1600). Scholar, bureaucrat, and author. He graduated from the ***medrese***s of Gelibolu and of **İstanbul** and served as secretary at the provincial courts of the Princes Selim (later **Selim II**) and Murad (later **Murad III**). During these periods Mustafa Âlî wrote numerous court poems. After acting as secretary in the offices of the governor of **Bosnia** and of the **vizier** Lala Mustafa Pasha, Mustafa Âlî became the financial official responsible for the ***timar***s of the **province** of Aleppo (1579). During his tenure in this office, Mustafa Âlî wrote the *Nushâtü's-Selâtin* ("Advice for Sultans"), in which the political and social structures of the Ottoman territories were described and criticized. After 1585 Mustafa Âlî acted as

financial official, secretary, and ***sancak*** governor in various parts of the empire.

Mustafa Âlî is mainly remembered for his *Künhü'l-Ahbâr* ("Essence of Information," 1596), a universal history beginning with the creation of the world and ending with the reign of Selim II. The final parts contain biographical information on viziers, scholars, ***şeyh***s, and poets. The *Menâkıb-ı Hünerverân* ("Panegyrics of Skillful Persons," 1586) offered biographies of major calligraphers, miniature painters, and book-binders. As an author Mustafa Âlî was unconventional, experimenting in literary style. He was one of the earlier authors to become aware of the increasing decay of Ottoman social and administrative institutions. *See also* HISTORIOGRAPHY; KINALIZÂDE ALİ ÇELEBİ; LITERATURE; POETRY; SELÂNİKÎ MUSTAFA EFENDİ.

GENÇ KALEMLER. "Young Pens." A periodical (issued every four months) dealing with **literature** and the **arts**, published in Thessaloniki (Selânik) between 1911 and 1912. *Genç Kalemler* was the first Ottoman-Turkish literary journal with a mission to promote the "new language" *(yeni lisan),* in opposition to traditional and formal Ottoman literary prose. *Genç Kalemler* sought to use spoken Turkish as a literary **language**. Writers like **Ziya Gökalp, Ömer Seyfeddin**, Ali Canib, Aka Gündüz, Kazım Nami, and Hamdullah Subhi criticized the ***Servet-i Fünûn*** and the *Fecr-i Âtî* literary movements, calling on all writers to use "simple Turkish" *(sâde Türkce)*. In this sense, *Genç Kalemler* constituted a continuation of the Turkish cultural **nationalism** that had been articulated earlier by **İbrahim Şinasi, Ahmed Vefik Pasha**, and **Şemseddin Sami Frashëri**. *See also* PRESS; TURKISM.

GEOGRAPHICAL SCIENCES. Turkish contributions to the field of the geographical sciences date back to the early Islamized Turks of Transoxania (Biruni and Belhi). In the Ottoman period, the earliest geographical work was Rükneddin Ahmed's translation of Kazvini's encyclopedia *Acâibu'l-Mahlûkat ve Garâibu'l-Mevcûdât* ("Wonderful Creatures and Strange Existing Things"), produced in the 1420s. This translation probably contains the earliest Ottoman Turkish statement about the spherical shape of the earth.

During the reign of **Mehmed II** Ptolemy's *Giografiki Ifigisis* ("Geographical Itinerary") was translated from Greek into Arabic, with the personal support of the **sultan**.

Original Ottoman contributions to the geographical sciences were made from the 16th century onward. Admirals such as **Pirî Reis** and **Seydî Ali Reis** wrote comprehensive works on marine geography. Pirî Reis's *Kitâb-ı Bahriyye* ("Book on Navigation," 1521) was one of the main works on marine geography produced in the early 16th century. This book informed the Ottoman public for the first time of the discovery of a new continent west of the Atlantic Ocean. Seydî Ali Reis's *Muhît* ("Ocean," 1554) contains a synthesis of information on marine geography, based on his own experiences and on previous Ottoman and Islamic authors. In the same period, **Matrakçı Nasuh** compiled the *Beyân-ı Menâzil-i Sefer-i Irâkeyn* ("Explanation of the Stages of the Expedition to the Two Iraqs"). Here geographical information on different **Anatolian** and Mesopotamian cities, villages, mountains, rivers, etc., is given in the form of detailed **miniature paintings**. The last noteworthy geographical work of this century is Hasan us-Suûdî's *Târîh-i Hind-i Garbî* ("History of West India," 1583), which contains traditional geographical knowledge as well as exotic information on America.

Only a few geographers appeared in the 17th century. Though not a scholar in the strict sense, **Evliyâ Çelebi** wrote the *Seyahatnâme* ("Travelbook," 1630–82), narrating the geographical, historical, and ethnographic characteristics of the regions he visited, from Central Europe to the Caspian Sea. **Kâtib Çelebi** compiled the *Cihânnümâ* ("Cosmorama," 1648), which contains general geographical information and descriptions of countries. The same author translated from Latin into Ottoman Turkish the *Atlas Minor* of the Dutch scholar Abraham Ortelius (1655?); this was the first translation of a Western geography book into Ottoman. Kâtib Çelebi's *Cihânnümâ* was printed in 1733, together with updated scientific commentaries by **İbrahim Müteferrika**. Complete harmonization of Ottoman geographical knowledge with the Western sciences was accomplished with the setting

up of the first modern military schools, in the late 18th century. *See also* ASTRONOMY; CARTOGRAPHY.

GERMANY. Until the 18th century, the concept of Germany as a political entity was associated mainly with the Holy Roman Empire and the **Habsburg Empire**. These were collectively called in Ottoman *Nemçe* (from Slavic *Njemci*, "Germans"). Germany in the modern sense became known among the Ottomans with the rise of Prussia as one of the great powers.

A regular relationship with the latter developed during the reign of **Mustafa III** (1757–74). Sharing a common concern with the activities of the Habsburgs, the Ottomans and the Prussians signed a defense treaty in 1790 that produced for the **Sublime Porte** gains in peace agreements with the Habsburgs in 1791 and **Russia** in 1792. The inability of the Ottoman Empire to preserve its territorial integrity in face of the combined attacks of the Habsburgs and Russia rendered the Sublime Porte dependent on constant diplomatic support from Prussia and **Great Britain**. Prussia maintained a position favorable to the Ottomans during the Napoleonic Wars, the **Russo-Ottoman War of 1828–1829**, the **Egypt**ian crisis, the **Crimean War**, and the crisis in **Crete**.

The unification of Germany in 1871 did not change the former Prussian policy of support for the Ottomans against Russian expansion. The **Congress of Berlin** (1878) was a moderate display of this policy. Though **Abdülhamid II** pursued a policy of neutrality between the great powers, the Ottoman **army** was reorganized on a German model. The new imperial policy of Wilhelm II after 1890 led to the strategic involvement of Germany in the Ottoman Empire by means of investments like the Baghdad railway. This tendency toward strategic closeness culminated in the Ottoman participation in **World War I** as one of the Central Powers. *See also* DIPLOMACY; RAILROADS.

GLASSWARE. The production of glassware in the classical period belonged to a separate branch of **manufacturing**, organized as a **guild** under state control. After the conquest of **İstanbul**, the Ottoman glass industry became concentrated in the new capital. **Miniatures** depicting Ottoman social life of

the late 16th century show the tools and the production process of glassware. When cheap, mass-produced European glass products appeared in the late 18th and early 19th centuries, the Ottomans tried to adapt to the new conditions by learning European production methods and setting up new glass factories. The first glass factory in the modern sense was founded in 1899. Traditional Ottoman glass-manufacturing skills produced multicolored and richly ornamented objects such as flower vases, kettles, candlesticks, decanters, bottles, bowls, sweets containers, cups, plates, and *çeşmibülbül,* an 18th-century glassware decorated with small colored lines or dots. *See also* CERAMICS; *ÇİNİ*.

GOVERNMENT. Prior to the 19th century, the central organ of the government was the **Imperial Council**, which was also a high court of justice. In the classical period this organ was located within the **sultan**'s **palace**, and the sultan was its head. In the 18th century the functions of the Imperial Council were progressively transferred to the **grand vizier**'s household—the **Sublime Porte**. Thus an institutional differentiation emerged between the palace and the government. The sultan, the grand vizier, the ***kadıasker***s of **Rumelia** and **Anatolia, vizier**s, the ***defterdâr***s, and the ***nişancı*** constituted a kind of a cabinet, in which all political affairs and appointments were decided.

In the 18th century three officials, directly responsible to the grand vizier, acquired importance in the government. The ***kâhya bey*** (steward) acted as the grand vizier's agent in matters concerning political and military issues; the ***çavuş başı*** (chief bailiff) was responsible for conveying and executing judicial decisions and political orders; and the ***reisülküttâb*** (chief of the scribes) was director of the offices connected to the grand vizier. The importance of diplomatic relations with European powers from the 18th century onward turned the last-named of these officials into the main functionary dealing with foreign issues.

In 1836–38 these offices were converted into ministries—of the interior, justice, and foreign affairs, respectively. Though quasi-legislative and semirepresentative bodies were formed—such as the **Sublime Council for Judicial Ordinances**, the **Council of State**, and the first **parliament** of

1877–78—what existed in the 19th century for the most part was a reformist enlightened autocracy in which political power rested either in the Sublime Porte or in the palace. The cabinet ministers as well as the grand vizier were appointed by the sultan and were individually responsible to him. The **constitution** of 1876 confirmed this arrangement.

Before the **Revolution of 1908**, the cabinet *(Heyet-i Vükelâ, Meclis-i Hass, Meclis-i Mahsûs, Meclis-i Vükelâ)* consisted of the grand vizier; the ***şeyhülislâm**;* the ministers of the interior and foreign affairs; the head of the general staff *(serasker);* and ministers of the **navy, justice** and religious communities, **finance, education, pious foundations, trade**, and public works. A constitutional government system within the framework of a parliamentary regime was set up after the constitutional reforms of 1909. The cabinet acquired a collective character, and its ministers as a body became responsible to the parliament. The sultan became the head of the executive branch of the **state**. *See also* ADMINISTRATION, IMPERIAL; ADMINISTRATION, PROVINCIAL; CIVIL SERVICE; DIPLOMACY.

GÖKALP, ZİYA. *See* ZİYA GÖKALP.

GRAND VIZIER. In Ottoman Turkish, *sadr-ı âzam* or *vezîr-i âzam*. The **sultan**'s absolute deputy in the civil **administration** and in military command. In the absence of the sultan, the grand vizier presided over the **Imperial Council**. He was entrusted with the sultan's seal as a symbol of his position. When a grand vizier was dismissed, the sultan's seal was returned to the **palace**. The grand vizier, especially during military campaigns, could take decisions without consulting the ruler. Such a concentration of power in the hands of one person produced the need for certain checks on his authority. From the reign of **Mehmed II** onward, grand viziers were selected from among the personal slaves of the sultan. The grand vizier as a rule then had to consult with the members of the Imperial Council before taking decisions. At the same time, ***defterdâr***s and ***kadıasker***s were direct representatives of the sultan in their spheres of authority.

During the reign of **Mahmud II**, the position of the grand vizier was abolished, to be replaced by that of prime minister *(baş vekillik)*. This was intended to reduce the grand vizier's power and to make him more dependent on the sovereign. After the death of Mahmud II, the position of grand vizier was restored. In the 19th-century the grand vizier presided over cabinets, but he did not have the formal power to choose his ministers. The **constitutional** period of 1877–78 did not change this situation, in which there was no collective responsibility of the cabinet to the **parliament**. The grand vizier became prime minister in the modern sense, choosing his own ministers, only following the constitutional **reforms** of 1909. *See also* GOVERNMENT; *KUL;* MURAD I; SULTANATE.

GRANT. *See BERAT*.

GREAT BRITAIN. English-Ottoman contacts go as far back as the clashes between the English crusading knights and the Ottomans at **Gallipoli** (1359, 1366, 1368). Regular diplomatic relations between the Ottomans and England developed during the period of **Murad III** (1574–95). Spain, as the common enemy of the two countries, provided the basis for a political relationship. **Capitulations** were granted to English merchants in 1580, and this led to a substantial English involvement in the Ottoman market and **trade** routes. In 1581 the Levant Company was founded. The destructive war with the **Holy League** following the **Siege of Vienna** (1683) was stopped by British and Dutch diplomacy, by which the Holy League was persuaded in 1698 to negotiate with the Ottomans. The British acted in a similar way during the Ottoman-Habsburg peace talks in 1718.

The inability of the Ottoman Empire to preserve its territorial integrity forced Great Britain to adopt the policy of supporting the Ottoman presence in the eastern Mediterranean, in order to keep its strategic route to India secure from **France** and **Russia**. This policy was applied for the first time in 1798, with the French occupation of **Egypt**. Great Britain destroyed the French fleet and supported the **Sublime Porte** in its efforts to drive Napoleon out of Egypt. Great Britain remained pro-

Ottoman during the Napoleonic Wars, the Egyptian crisis, the **Crimean War**, and the crisis in **Crete**.

But the strategic interests of Great Britain in the Ottoman Empire changed considerably when the Suez Canal was opened in 1869 and when, by 1975, Great Britain acquired most of the canal shares. Now Egypt as a strategic region became the focus of British interest, whereas the Ottoman Empire was, from the viewpoint of Great Britain, too decayed to be "reformed" and regain its former power. The occupation of **Cyprus** (1878) and Egypt (1882) showed that Great Britain was no longer much concerned about preserving Ottoman territoral integrity.

Correspondingly, the Ottomans became increasingly suspicious about the long-term aims of Great Britain and moved closer to **Germany**. Although the Sublime Porte tried to establish closer links with Great Britain after 1908, the strategic positions could not be changed. An enemy at the beginning of **World War I**, Great Britain launched offensives against the Ottomans at **Gallipoli** (1915), in **Iraq** (1914–18), and in **Palestine** (1917–18), and instigated the Arab revolt in the **Hijaz** (1916). The last two campaigns were successful, and when the war ended British-Arab troops had reached as far north as Aleppo. *See also* DIPLOMACY; EASTERN QUESTION; RAILROADS; TRADE AGREEMENT OF 1838.

GREECE. Country in southeastern Europe, located between Italy, **Turkey**, and Bulgaria. When the Ottomans entered the **Balkans** in 1354, the geographical area of present-day Greece was divided between the **Byzantine Empire, Serbia**, Latin territories, **Venice**, and Genoa. Byzantium controlled Thrace and the Greek despotates of Corinth and the Morea. Serbia dominated **Macedonia**, Epirus, and Thessaly. The Latin presence consisted of the duchy of Athens, the Achaean Principality, and Rhodes, controlled by the Knights of St. John. Venice possessed the islands of Euboea, the duchy of Naxos, Modon, Coron, and **Crete,** while Genoa was present in Lesbos, Chios, and Samos. Full Ottoman control over Greece took centuries to achieve, due to geographical difficulties and the presence of various states in the region. Whereas the Greek

mainland became completely Ottoman in 1460, Crete was conquered only in 1669. Corfu and the Ionian islands never became Ottoman.

The Ottoman victory over the Serbs at Çirmen (Chermanon, 1371) and the conquest of Macedonia signified a lasting Ottoman presence in the Balkans. The Ottomans took Serrez in 1383 and Thessaloniki (Selânik) in 1387 from Byzantium. In 1394 Thessaly was conquered. Following the Ottoman defeat at the hands of Timur (Tamerlane) in 1402, Prince Süleyman, during the period of **Interregnum**, handed Thessaloniki over to Byzantium (1403). **Mehmed I**, who strove to restabilize Ottoman rule, was not eager to expand in the Balkans. It was **Murad II** who occupied Ioannina and reconquered Thessaloniki from Venice, in 1430.

The remaining parts of Greece and the Aegean islands became part of the Ottoman realm only after the conquest of **Constantinople** (1453). The islands of Limnos, Samothrace, and Thassos were taken in 1456, and Lesbos in 1462. Chios, on the other hand, was conquered from the Genoese as late as 1566. The Latin duchy of Athens was acquired in 1456–58, and the Greek despotate of the Morea was conquered in 1458–60. Euboea (1470), Koron, Lepanto, Modon, and Navarino (1499–1500) were taken from Venice. The last Latin presence in the region was terminated by the conquest of Rhodes from the Knights of St. John (1522). Latin Catholic oppression of the native Orthodox **population** and Ottoman recognition of the Orthodox population as a separate church and community contributed to the lack of serious Greek resistance to Ottoman expansion in former Venetian and Latin possessions.

Mainland Greece became part of the **Rumeli *Beglerbegilik,*** a core region of the empire, where the ***timar* system** was applied. When the Cezâyir-i Bahr-ı Sefîd *Beglerbegilik,* which was under the jurisdiction of the grand admiral ***(kapudân-ı deryâ),*** was founded (1533), the Aegean islands were included. Over the course of centuries the population became partially Islamized; an Orthodox population continued to exist in the villages and in main **town**s. At the beginning of the 19th century around a third of the Morean population was Muslim. Thessaloniki was, after

Edirne, the largest town in the Ottoman Balkans. Following the expulsion of the Sephardic **Jews** from Spain, a large number of them were settled in Thessaloniki. During the 16th century this city became an Ottoman-Jewish metropolis. There was also an increase in the population of Athens; during the 16th century it became the third-largest town in the Balkans. However, the long Ottoman-Venetian War of 1645–69 and the increasing internal disorders in the late 17th and the 18th centuries led to its decline.

The development of a Greek merchant middle class engaged in **trade** with Europe, the influence of **Enlightenment** ideals among educated **Greeks**, and the emergence of **Russia** as a major Orthodox power constituted the main factors in the birth of Greek **nationalism**. During the **Russo-Ottoman War of 1768–1774** Greeks in the Morea and Epirus rose in revolt. Greek nationalists, encouraged by the partition plans of Russia and the **Habsburg Empire** and by the neo-Byzantium project, formed secret organizations to overthrow Ottoman domination. Rhigas Velestinlis (d. 1798) and Alexander Ypsilanti (1814–20) instigated revolts, which were unsuccessful. However, the insurrection, initially fomented in 1821 by the archbishop of Patras, Germanos, spread throughout Greece, including the islands and Crete. In the course of the revolt, the local Muslim population of the Morea was massacred by the nationalists. The Ottoman reaction was harsh; the patriarch of the Greek Orthodox Church in **İstanbul** and other church dignitaries were executed. Though the insurrectionists declared independence in January 1822, this movement was suppressed by the troops of **Mehmed Ali Pasha** of **Egypt** in 1826–27.

Great Britain, France, and Russia, which had been initially reluctant to support this revolt, now interfered and declared for an autonomous Greece (in the Protocol of London, 6 July 1827). When the **Sublime Porte** ignored the declaration, a joint British, French, and Russian fleet destroyed the Ottoman and Egyptian **navy** at Navarino (20 October 1827), and Russia declared war on the Ottomans. This **Russo-Ottoman War of 1828–1829** ended with Ottoman defeat; the peace **Treaty of Adrianople** (14 September 1829) stipulated

an autonomous Greek state. Under pressure from the great powers, the Sublime Porte had to recognize the independence of Greece (24 April 1830).

The early Greek monarchy consisted of the Morea and the region south of a line drawn between the Gulfs of Arta and Volos. Shortly after its independence Greece pursued irredentist aims, seeking to unify itself with Greek-speaking populations in Ottoman Thessaly, Epirus, Crete, the Aegean islands, **Cyprus, Albania**, Macedonia, Thrace, İstanbul, and **Anatolia** *(I Meghale Idea).* Thus the insurrections in Thessaly and Epirus (1854–56) and the Cretan revolt of 1866–69 were instigated by Greece. Ottoman defeat in the **Russo-Ottoman War of 1877–1878** gave Greece the opportunity to annex Thessaly. Another Cretan insurrection in 1896 led to a Greek-Ottoman war (1897), in which Greece was defeated. However, the diplomatic pressure of the great powers forced the Sublime Porte to grant autonomy to Crete (Treaty of İstanbul, December 1897). In 1912 Crete joined Greece. During the **Balkan Wars** (1912–13) the Greek kingdom acquired what amounts to present-day northern Greece and the Aegean islands, with the exception of western Thrace.

After political turmoil between 1915 and 1917, Greece in the last year of **World War I** finally sided with the Allies. As a result, Greece was rewarded with western and eastern Thrace as well as western Anatolia (Treaty of Neuilly, November 1919; **Treaty of Sèvres**, August 1920). When the Turkish nationalist movement did not accept these arrangements, Greece undertook a military campaign to conquer the central parts of Anatolia as well (1920–22). The defeat of the Greeks by the Turks signified the termination of the policy of *I Meghale Idea*. However, the population exchange (1923) between Greece and Turkey marked the end of the Hellenic presence in Anatolia as well as of the Turkish Muslim presence in Greece. *See also DÖNMELER;* GREEK ORTHODOX COMMUNITY; GREEK ORTHODOX PATRIARCHATE; PHANARIOT GREEKS; TREATY OF KARLOWITZ; TREATY OF LAUSANNE; TREATY OF PASSAROWITZ.

GREEK ORTHODOX COMMUNITY. The Greek Orthodox community was organized as a single religious community during the reign of **Mehmed II**. According to this arrangement the head of the Greek Orthodox Church in **İstanbul** was the civil ruler of all the Greek Orthodox **population**s within the empire. Not only ethnic **Greeks** but also Orthodox **Bulgarians**, Serbs, Albanians, Rumanians, Turkophone Orthodox populations of **Anatolia**, and after 1517, Orthodox Arabs were treated as part of the Greek Orthodox Community. Whatever the composition of the population and the lower clergy, the higher clergy were mostly ethnic Greeks. With the increasing **nationalism** of the 19th century, non–Greek Orthodox populations, such as the Serbs and Bulgarians, struggled to establish autocephalous churches. *See also* GREECE; GREEK ORTHODOX PATRIARCHATE; *MİLLET; ZİMMÎ*.

GREEK ORTHODOX PATRIARCHATE. After the conquest of **Constantinople, Mehmed II** sought to centralize the **administration** of his Orthodox subjects under the Greek Orthodox patriarchate. Orthodox tradition and Ottoman policy combined to ensure the dominance of the Constantinopolitan patriarchate within the empire. In fact, the Greek Orthodox patriarchate was an administrative unit of the Ottoman **state**, and the patriarch held the rank of **vizier**. Responsible from the beginning for the civil government of the community in such areas as **marriage**, inheritance, **education**, and **taxation**, the growing administrative and financial decentralization of the empire increased the area of competence of the Greek Orthodox patriarchate. The church increased its involvement in the tax collection for the state treasury.

With the penetration of the ideas of the European **Enlightenment**, enthusiasm for the glories of ancient Greece and **Byzantium** became notable in the circles around the Greek Orthodox patriarchate, leading to the cultural and educational policy of the "Hellenization" of non-Greek Orthodox **population**s. This development constituted one reason, among others, for the emergence of non-Greek **Balkan** nationalist movements. Even though an independent Greek kingdom was set up in 1830, the Greek Orthodox patriarchate

remained a supporter of Ottoman territorial integrity, for the sake of preservation of the **Greek Orthodox community** as a complete body under its own jurisdiction. In this sense, secular Greek **nationalism** and the Greek Orthodox patriarchate had diverging political interests in the future of the Ottoman Empire. The **Sublime Porte** and the Greek Orthodox patriarchate very often collaborated against Balkan nationalisms that, like the **Bulgarians** and Albanians, threatened both.

GREEKS. A **population** group defined more on the basis of its Orthodox religion and its share in Greek civilization than on that of ethnic origins. Greeks constituted the most important non-Muslim group within the Ottoman Empire.

Greek culture had a dominant position among non–Greek Orthodox populations of the **Balkans**, and, in fact, Greek was the lingua franca in the Ottoman Balkan **town**s. Ethnic Greeks made up dense population groups on mainland Greece and in the Aegean islands, **Crete, Cyprus**, the Marmara region, and the eastern Black Sea area of **Anatolia** (the Pontus region). By the 19th century, western Anatolia was populated by Greeks. Greek villages were engaged mostly in olive oil and wine production.

From the early days of the Ottoman principality, **Turks** and Greeks had a close relationship at the administrative level as well as in public life. The **Greek Orthodox patriarchate** of **İstanbul** and the local Greek clergy were responsible for the civil administration of all the Orthodox in the Balkans, Anatolia, and the **Arab lands**. The main non-Muslim element in Ottoman urban life was the Greek community, the members of which were active in the economic life of most of the towns throughout the empire. They were engaged in international **trade** and in **banking** activities. The latter sector was involved in **tax farming**, and members of ancient Byzantine aristocratic families—the Palaeologi, Cantacuzeni, Chalcocondyli, etc.—were well-known tax farmers.

The Greek role in Ottoman trade became particularly manifest after the 17th century, while the presence of Muslim and **Jew**ish merchants decreased. The increase in international

trade in the 18th century led to the establishment of Greek merchant colonies in such Eastern and Central European towns as Lwow, Leipzig, Vienna, and Trieste. These colonies were instrumental, to a considerable extent, in the transfer of the values of the European **Enlightenment** to the Ottoman lands.

A class of Greeks who had a close relationship, based on mutual interest, with the **Sublime Porte** was that of the **Phanariot Greeks**. They became a part of the Ottoman establishment in the late 17th century, and the Ottoman government selected princes ***(voyvoda)*** for the administration of the Danubian principalities of Wallachia and Moldavia (**Rumania**) from among the Phanariots. These controlled also the appointments to the patriarchal office by providing financial support to the candidates, who had to pay a succession tax.

The decline of the Ottoman **central administration**, increasing arbitrariness in **taxation**—particularly in the collection of the **poll tax**— and lack of security in the countryside contributed to increasing Greek dissatisfaction with Ottoman rule. This was combined with the growth in the number of dissatisfied Greek landless peasants in the Morea and with the expansion of nationalist ideas. When a Russian fleet reached the Morea during the **Russo-Ottoman War of 1768–1774**, it was not difficult for it to instigate a Greek revolt there and in Epirus (1770). Though this revolt was suppressed, the **Treaty of Küçük Kaynarca** (1774) provided **Russia** the necessary legal foundation to intervene in favor of the Greek Orthodox populations.

Nationalism among Greeks acquired different shapes according to social class. Whereas the stratum of notables, such as the Phanariot Greeks and members of the Greek Orthodox patriarchate, promoted Greek cultural nationalism, the Greek landless masses, headed by local priests, formed a peasant movement directed against the Muslim landlords. Secular Greek nationalism, on the other hand, was supported by the Greek merchant class, which was acquainted with the European Enlightenment. After the activities of the nationalist association Philiki Hetaireia, headed by Alexander Ypsilanti,

proved unsuccessful (1814–20), the conflict between the ***âyân*** Tepedelenli Ali Pasha and the Ottoman state (1820–22) provided Greeks with the opportunity for insurrection (1821–29). Though this revolt was suppressed by 1827, the diplomatic and military intervention of **Great Britain, France**, and Russia, in conjunction with the **Russo-Ottoman War of 1828–1829**, ensured the emergence of an independent **Greece**.

Despite the existence of a Greek kingdom, the majority of the Greeks continued to live until the **Balkan Wars** (1912–13) within the Ottoman borders. Throughout the 19th century urban Greeks continued to represent the Ottoman middle class, supplying members of such professions as doctors, engineers, diplomats, and lawyers. After the Balkan Wars and following the loss of nearly all of the Balkan territories and the Aegean islands, Greeks constituted a less significant element within the empire. The Ottoman capitulation at the end of **World War I** gave Greeks hopes of a Greek administration in **İstanbul**, western Anatolia, and the eastern Black Sea region, but the Anatolian movement of **Atatürk** prevented the realization of these aspirations. The population exchange between Greece and **Turkey** (1923) meant the termination of a Greek demographic presence in Anatolia. *See also* ARMENIANS; GREEK ORTHODOX COMMUNITY; KASAB, TEODOR; MAVROCORDATO, ALEXANDER; OTTOMANISM.

GUILDS. In Turkish, *lonca*. Ottoman guilds had their origins in **Seljuk** *Ahi* traditions. *Ahi*s, mostly guild members, were responsible for keeping public order in the cities. With the establishment of the Ottoman **central administration** at the provincial level, the *Ahi*s were limited to activity within the guilds. Of the various crafts guilds, that of tanners was considered to be the most influential. Ottoman urban economic life was dependent on the guilds. Artisans, craftsmen, and merchants did not function outside the guild system. The Ottoman **state** protected the guilds from foreign economic competition and tried to secure the necessary raw materials for the trade. At the same time, guilds were under strict administrative control. They had to comply with the rules of ***hisba,*** which were specified by the state and by **Islamic law**.

The growing economic crisis from the end of the 16th century affected the guilds badly. The uncontrollable movement of raw materials to Western Europe and the inability of the administration to prevent this flow created scarcity for the guilds. The increase in raw-material expenses rendered the traditionally settled and fixed prices of artisanal products quite unrealistic. The general rigidity of guild leadership over the determination of prices led members to decrease the quality of their products. At the same time, administrative and financial decentralization weakened state control over the guilds. Another factor rendering supervision over the guilds ineffective was the inclusion of the **Janissaries** in the class of artisans in Ottoman **town**s; the guilds now had an effective power of armed resistance.

The destruction of the Janissary corps in 1826 was a final blow to the ability of the guilds to resist economic policies that conflicted with their interests. After this event, the Ottoman state increasingly introduced nonprotectionist, liberal economic policies, which diminished the economic role of the guilds. By the end of the 19th century the social and economic functions of the guilds had become insignificant. *See also* ECONOMY; *FUTUWWA; KETHÜDA;* MANUFACTURING; *ŞEYH;* TRADE AGREEMENT OF 1838.

GÜLHANE HATT-I HÜMAYUNU. *See* IMPERIAL RESCRIPT OF GÜLHANE.

GÜLLÜ AGOB (1840–1898?). **Theater** artist and director. He played a significant role in the modernization of Ottoman theater and the development of plays in the Turkish **language**.

He was born in **İstanbul,** as Agob Vartovian, into an **Armenian** family. While still a minor civil servant, he entered the Armenian *Şark Tiyatrosu* as an actor (1860–61). Becoming experienced in the theater business, Güllü Agob organized his own troupe and worked in İzmir. As the audience for Armenian-language plays decreased, Güllü Agob obtained from **Âlî Pasha** a 10-year dispensation to direct theater plays in Turkish (Gedikpaşa Theater, 1870). Between 1870 and 1880 translated versions of foreign plays, as well as Ottoman plays written by such authors as **Namık Kemal, Ahmed Midhat**

Efendi, and Ebüzziya Tevfik, were performed. Also, Turkish artists like **Kavuklu Hamdi**, Ahmed Fehim, and Ahmed Necib worked in Güllü Agob's theater. In 1882 **Abdülhamid II** ordered Güllü Agob to enter the **Yıldız Palace** theater. He became a Muslim and remained until his death at the Yıldız Palace. *See also* LITERATURE; MINAKYAN.

GÜRPINAR, HÜSEYİN RAHMİ (1864–1944). Novelist and social critic. Born in **İstanbul**, he graduated from the **School of the Civil Service** and worked as an official in law courts and in the Ministry of Public Works. After the **Revolution of 1908**, Hüseyin Rahmi Gürpınar resigned and devoted himself completely to literary activities. He is well known for his realistic stories and novels, selecting various levels of Ottoman society for treatment. In these works Hüseyin Rahmi Gürpınar depicted the social changes produced by **Westernization** and the conflict between old and new. He was particularly harsh on superficially Westernized snobs who were unable to organize their lives in a meaningful way. Hüseyin Rahmi Gürpınar also dealt with the confrontation between individualism and social customs, evoking the unhappiness of modern-minded persons within a restrictive traditional cultural environment and the negative effects of tension on **family** structures. Other themes of his novels were the consequences of increasing pauperism and the decay of moral values. His best-known novels include *Mürebbiye* ("Babysitter," 1899), *İffet* ("Chastity," 1896) and *Ben Deli Miyim?* ("Am I Mad?" 1924). *See also* LITERATURE; NEW LITERATURE; UŞAKLIGİL, HALİD ZI˙YA.

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HABSBURG EMPIRE. Contacts between the Germans, in the general sense, and the Ottomans dates back probably to the battle of Nikopolis (1396). The Habsburg Empire and the Ottomans, as neighboring powers, confronted each other following the Ottoman occupation of **Hungary** (1526). Janos Szapolyai, who was appointed by **Süleyman I** as the new king of Hungary, was attacked and expelled by Ferdinand I. This

development triggered an Ottoman expedition in 1529 against the Habsburgs to restore Szapolyai; Vienna was besieged for the first time. In 1533 a peace was made, by which Ferdinand I acknowledged Ottoman suzerainty. Warfare continued between the Habsburg Empire and the Ottomans, in which the latter were dominant until the wars between 1593 and 1606. The **Treaty of Zsitvatorok** (1606) terminated the Austrian vassalage.

The new military superiority of the Habsburg Empire over the Ottomans was marked by the period following the second **Siege of Vienna** (1683). The warfare between the **Holy League** and the Ottomans between 1683 and 1699 proved to be disastrous for the latter. By the **Treaty of Karlowitz** (1699) the Ottomans had to abandon Hungary, Croatia, and their suzerainty over **Transylvania** to the Habsburgs. After 1699 the Ottomans entered into a state of constant defensive warfare against the Austrians. The Habsburg Empire, collaborating with **Russia** and **Venice**, tried to penetrate deeper into the **Balkans**. The result of the war of 1714–18 was the loss of northern **Serbia**, including Belgrade, and Temesvar, to Austria (**Treaty of Passarowitz**, 1718). The Ottomans were able to regain Belgrade and Temesvar during another war, 1736–39 (**Treaty of Belgrade**, 1739). The last major war between the Habsburg Empire and the Ottomans took place between 1788 and 1791; the ensuing Peace of Sistova (Zişţovi) did not alter the borders.

During the 19th century the Habsburg Empire continued to increase its political influence in the Ottoman Empire, with a view to domination in the Balkans. In order to attain this goal, Austria presented itself as the protector of the interests of the Balkan Catholics—that is, **Albania**n Catholics. The increasing rivalry between the Habsburg Empire and Russia in the Balkans and the interest of the latter in the Balkan Slavic nationalist movements led the Austrians to support Albanian **nationalism**. The **Russo-Ottoman War of 1877–1878** and the **Congress of Berlin** secured the Austrian occupation of **Bosnia** and Herzegovina, formally annexed in 1908. During **World War I** the Habsburg Empire and the Ottomans were allied. *See also* DIPLOMACY; EASTERN QUESTION.

HACI ARİF BEY (1831–1884). Composer, who introduced new musical forms into Turkish classical **music**. He was born in **İstanbul**. His musical talent attracted notice while he was still a child. After taking private lessons from musicians, among them **Zekâî Dede**, Hacı Arif Bey entered the ***Musika-i Hümâyûn*** (Imperial Orchestra) and became famous as a singer. Sultan **Abdülmecid** appointed him court chamberlain and music instructor to the **women** of the imperial **harem.** Hacı Arif Bey was forced to resign from these positions due to romantic affairs with some of these women, but he was later reap-pointed. Though he never played any musical instrument, Hacı Arif Bey composed a great deal in the classical Turkish style, mostly vocal pieces. *See also* ARTS.

HACI PAŞA (1334/35–1413?). Scholar and physician. His real name was Celâleddin Hızır bin Ali. Born probably in Konya, he received an **education** in a ***medrese*** in **Anatolia**, then visited the Al-Azhar *medrese* in Cairo. Later Hacı Paşa specialized in **medicine** and was promoted to the position of chief physician in the Kalavun **hospital** in Cairo, **Egypt**. After his return to Anatolia, he acted as a physician and ***kadı***. On account of his famous work *şifâü'l-Eskam ve'l-Devâü'l-Alâm* ("Cure for Sicknesses and Remedy for Pains"), Hacı Paşa became known as the "Avicenna of Anatolia."

HAGIA SOPHIA. Greatest Byzantine church, which was converted into an Ottoman **mosque** (1453). In Turkish, *Ayasofya Camii*.

The original structure was erected (360) after **Byzantium** became the capital of the Eastern Roman Empire. This edifice was destroyed by a popular revolt in 404. A larger building was constructed in 415, which also was demolished during an uprising, the Nika revolt (532). The present structure was built during the reign of Justinian (537).

The Hagia Sophia was looted by the crusading armies (1204). By the time the Ottomans conquered **Constantinople**, the church had fallen into neglect. After repairs, the Hagia Sophia church became *Ayasofya Camii*. The Byzantine mosaics within the building were left exposed until 1506, when they were covered with plaster. The four minarets were

added at different periods. The earliest (brick) minaret dates to the reign of **Mehmed II**, the second belongs to the period of **Bayezid II**, and the last two (thick) minarets were constructed by **Mimar Sinan**.

The *Ayasofya Camii* was made the main mosque of the Ottoman capital. It also became a center of Ottoman scholarly life, with ***medrese*** buildings *(Ayasofya Medresesi)*. The first ***müderris*** of the *Ayasofya Medresesi* was **Molla Hüsrev**. The construction of new mosque complexes, such as the **Fatih Mosque Complex**, the Bayezid Mosque, the **Süleymaniyye Mosque Complex** and the **Sultan Ahmed Mosque**, increased the number of scholarly centers in the capital.

HAJJI HALIFA. *See* KÂTİB ÇELEBİ.

HALİD ZIʿYA UŞAKLIGİL. *See* UŞAKLIGİL, HALİD ZIʿYA.

HALİDE EDİB ADIVAR. *See* ADIVAR, HALİDE EDİB.

HALİL HÂMİD PASHA (1736–1785). **Grand vizier** and reformer. Born in Isparta (southwest **Anatolia**), he came to **İstanbul** during his youth and entered the **Sublime Porte** bureaucracy. In a short time Halil Hâmid attracted attention through his abilities, and he rose in bureaucratic ranks. In 1780 he became ***reisülküttâb***, and in 1782 he was appointed grand vizier.

In 1783 **Russia** annexed the **khanate of the Crimea**, an act that the Ottomans had to accept due to their military weakness. Halil Hâmid Pasha took steps to **reform** the **Janissary** Corps, improve the special military units (such as bombardiers and sappers), and reorganize the **Naval Engineering School**. In addition, he invited French military experts to improve the technological level of the Ottoman artillery.

Halil Hâmid Pasha was aware of the economic difficulties the empire faced. He attempted to prevent the import of luxury textiles from Europe and India, trying instead to promote the production of these textiles within the empire. He also planned to increase agricultural productivity by improving cultivation. Halil Hâmid Pasha attempted to restrict the domination of the

Russians in Black Sea commerce by opening this area to international trade.

Halil Hâmid Pasha apparently planned to introduce comprehensive administrative reforms. However, he was suddenly dismissed from office and later executed. The reason remains a mystery, though it has been suggested that Sultan **Abdülhamid I** (1774–89) suspected the grand vizier of plotting his deposition in favor of his reform-minded nephew, Prince Selim (**Selim III**). *See also* AHMED RESMÎ; EBUBEKİR RÂTİB EFENDİ; KOCA RÂGIB PASHA.

HALVETÎ ORDER. **Sufi** order based on ascetism and **Sunni Islam**. The Halvetîs are one of the most widespread mystical orders in the Islamic world. Its origin is associated with Ömer el-Halvetî (d. 1397–98), who was active mostly in Azerbaijan. But the institutional founder of the Halvetî order was Seyyid Yahya-i şirvânî (d. 1463–64). The Halvetîs established themselves in Azerbaijan and then expanded in **Anatolia**, the **Balkans, Syria, Egypt** and North Africa, the Sudan, and South Asia; new branches (Ruşeniyye, Gülşeniyye, şabaniyye, Sünbüliyye, Cerrahiyye, Ticaniyye, etc.) also emerged. In the first half of the 19th century a significant part of the upper echelons of the **Sublime Porte** was Halvetî.

The order's mystical training is performed by the recitation *(zikir)* of the open and hidden seven names of God. In correspondence to these seven names are the seven spiritual levels by which one reaches God. A member of the Halvetî order has to pass through 70,000 "veils" to complete each spiritual level. Halvetîs join in communal recitations in their convents *(tekke)* on certain days of the week; **music** is also performed. As is true of other mystical orders, it is essential for the Halvetîs to clean their souls of evil and sin. Halvetîs are expected to eat little, talk little, sleep little, live in seclusion, recite the name of God, contemplate, and obey the ***şeyh*** implicitly. *See also* AZİZ MAHMUD HÜDÂYÎ; DERVISH; DERVISH CONVENT; DERVISH ORDERS.

HANEFİ SCHOOL OF JURISPRUDENCE. One of the four main legal schools of **Sunni Islam**, developed by the Islamic scholar Abu Hanîfa (d. 767). This legal school is distinguished

from other schools in its liberal application of the method of analogy *(kıyâs)* in legal cases where the Quran and the prophetic tradition *(Hadîth)* do not provide definite rules. The Ottoman Empire adopted the Hanefi School as its basis of Islamic jurisprudence in a continuation of a tradition followed by the **Seljuk**id states. Ottoman ***kadı***s, appointed by **İstanbul**, were required to apply the juridical approach of the Hanefi School throughout the empire. However, in provinces where substantial numbers adhered to other legal schools (the **Hijaz, Syria, Palestine, Egypt**), the employment of local assistant *kadı*s *(nâib)* well versed in the application of non-Hanefi methods was permitted. *See also FIKIH;* ISLAM; ISLAMIC LAW; LAW.

HARAC. *See* POLL TAX.

HAREM. From Arabic *harām*, "forbidden," "sacred." (1) Part of a **palace**, mansion, or house in Islamic countries that was regarded as an intimate sphere and thus forbidden to strangers. (2) All the females living in the harem. (3) The imperial harem in the Ottoman palaces.

In the classical period, **women** were selected for the palace either from among prisoners of war or in slave markets. After entering the imperial harem, girls had to go through a process of training. As in the **guilds**, they passed through certain stages of **education**, directed by women of the higher ranks. At the beginning, as novices, they learned the basics of **Islam** and acquired skills in sewing, embroidery, dancing, singing, playing musical instruments, puppetry, or storytelling. In the process they attained the successive ranks of ***cariye*** ("female slave"), *şagird* ("student"), *gedikli* ("licensed"), and *usta* ("master"). Thus they became refined and skillful women. As a rule it was the *usta* who were selected by the ***vâlide sultan*** ("mother of the sultan") for private service to the **sultan**. It was rare that sultans married women from outside the harem. The *vâlide sultan,* with the **eunuchs** under her command, had absolute authority over the harem. When the political power of the sultans diminished beginning in the 17th century, the imperial harem, headed by the *vâlide sultan*, emerged as a factor in power intrigues. *See also* HASEKİ; HATİCE

TURHAN SULTAN; HÜRREM SULTAN; KÖSEM SULTAN; MARRIAGE; SLAVERY.

HASEKİ. (1) Guards of the Ottoman and **Mamluk** imperial **palace**s. (2) Imperial **harem women** selected for the private service to the **sultan**.

HASS. Term used in the classical period for fiefs and ***timar***s that provided an annual income of more than 100,000 aspers. *Hass* were usually parts of the domain of the **sultan**, a prince of the blood, a ***beglerbegi,*** or a ***sancakbegi***. *See also SANCAK; ZEÂMET*.

HATİCE TURHAN SULTAN (1627–1683). First wife ***(baş kadın)*** of **Sultan İbrahim** (1640–48) and mother ***(vâlide sultan)*** of **Mehmed IV**. Born in **Russia**, she entered the **palace** after being taken prisoner by Tatars. She bore İbrahim the later Mehmed IV. When İbrahim was killed after a palace coup, his seven-year old son Mehmed ascended the throne and Hatice Turhan Sultan became the new *vâlide sultan*. Since the former *vâlide sultan,* **Kösem Sultan**, was not willing to give up her powerful position to Hatice Turhan Sultan, a struggle arose between them for authority over the palace and the **sultanate**. Kösem, in coalition with the **Janissaries**, tried to murder Hatice Turhan Sultan and Kösem's grandson Mehmed IV. Hatice Turhan Sultan elicited the support of the palace guards and killed Kösem Sultan (1651).

Despite absolute authority over the empire during the five years while her son was a minor, she was unable to provide internal order and security or achieve success in the warfare against **Venice** over possession of **Crete**. Finally, Hatice Turhan Sultan and Mehmed IV were forced to entrust the **administration** of the Ottoman **state** to the able and strong-willed **grand vizier Köprülü Mehmed Pasha** (1656). Hatice Turhan Sultan afterward left active politics and devoted herself to charitable activity. *See also* HAREM; HÜRREM SULTAN; KÖPRÜLÜ DYNASTY.

HEADGEAR. In older cultures, headgear consituted identifying symbols of ethnic, religious, or professional groups. In the classical period of the Ottoman Empire, each social and professional group (**vizier**s, military commanders, Islamic

scholars [***ilmiyye***], artisans, different Christian communities, **Jews**, etc.) had its specified headgear. The wearing of the headgear of a social group not one's own was forbidden. There existed various forms of turbans even for different bureaucratic ranks. Traditional tombstones generally displayed the headgear that the deceased wore during his lifetime. After 1826 it became compulsory for all civil servants and military officers to wear a new official headgear, the **fez.** In 1925 the fez was forbidden by the new republican government as symbolizing the old regime. *See also MÜLKİYYE*.

HETERODOXY. Islamic sects and orders opposing the official **Sunni Islam**ic religion of the Ottoman **state** can be regarded as heterodox groups. The doctrines—collectively, the **Shia** creeds—opposing the legitimacy of the rule of the first three **caliph**s after the death of Prophet Muhammad constitute by far the most important heterodox positions, from the viewpoint of the Sunni establishment. The problem was partly political. Since the Shia rejected the institution of the **caliphate**, their **opposition** undermined the claim of the Ottoman **sultan**s to be the religious heads of all Muslims within the empire and throughout the world. The combination of doctrinal differences and the social conditions of **Turcoman** nomads, in contrast to the settled Sunni populations, contributed to a considerable extent to the emergence of powerful movements with heterodox characteristics. The Hurûfî, **Kalenderî**, ***Kızılbaş,*** and **Melâmî** movements can be included under the rubric of heterodoxy. *See also ABDAL;* BEKTAŞÎ ORDER.

HEYET-İ VÜKELÂ. Cabinet of ministers, during the 19th and early 20th centuries. *See also* GOVERNMENT.

HIJAZ. Region in the Arabian Peninsula in which the holy cities of **Islam** (Mecca and Medina) are located. By virtue of this circumstance, the **Mamluk sultanate** and Ottoman Empire could each claim to be the supreme power of Islam by controlling the Hijaz. The Ottomans took over the Hijaz in 1517. Except for the period of Wahhabi domination, between 1803 and 1813, the Hijaz remained a part of the Ottoman dominion until the Arab revolt in 1916.

However, the Hijaz never became a regular Ottoman **province**. Its geographical distance from **İstanbul** and predominantly Bedouin **population** were only two of the factors that prevented the integration of the Hijaz into the Ottoman administrative system. The presence of the ***şerîf***s of Mecca, who were descendants of the prophet Muhammad and the caliph Ali, possessed local political power that the Ottoman **state** could not ignore. Attempts to eliminate their influence in the early 1880s were unsuccessful. The Hijaz continued to be governed officially by an Ottoman governor appointed from İstanbul, but it was the *şerîf*s who had the real power. During the period of **Abdülhamid II**, the Hijaz became an effective tool of the pan-Islamist propaganda of the Ottoman state; the Hijaz railway, financed by Islamic capital, was considered to be an achievement for **pan-Islamism**. *See also* ADMINISTRATION, PROVINCIAL; ARAB LANDS; RAILROADS.

HISBA. Rules concerning commercial transactions and public morals. Traditional oriental states considered it one of their main duties to protect their subjects from injustice. In effect, *hisba* rules, a part of **Islamic law**, aimed at fixing "just" prices in the markets and preventing fraud and profiteering at the expense of customers by means of inspecting weights and the quality of the products. The Ottoman **central administration** appointed officials *(muhtesib)* to enforce the *hisba* regulations in market places. Merchants who violated the *hisba* rules were brought by the *muhtesib* to the ***kadı,*** who decided on the appropriate punishment. *See also* ECONOMY; *FUTUWWA;* GUILDS; ISLAM; TOWN.

HISTORIOGRAPHY. Early Ottoman historiographical writings were interwoven with epic **literature**. **Ahmedî**'s *İskendernâme* ("Epic of Alexander the Great," 1390, 1405) contains probably the first writing on Ottoman history in epic form. Historiography as a continuous genre in Ottoman culture emerged particularly following the conquest of **Constantinople**. **Aşıkpaşazâde**'s *Tevârih-i Âl-i Osman* ("Chronicles of the Ottoman Dynasty," 1503?) constitutes the first important source for the founding periods of the Ottoman principality.

Official recording of Ottoman history became established and continuous with the institutions of the *müneccimbaşı* ("Court Astrologer"), the *şehnâmeci* ("Court Poet of Encomiastic Epic"), and the *vakaınüvis* ("Court Chronicler"). From its beginnings until 1908, Ottoman historiography had a **state** and dynasty-oriented outlook. With the growing weakness of the empire, Ottoman historiography became concerned with the reasons for the decay and sought possible remedies. Writers such as **Kâtib Çelebi** or **Naîmâ** began to view Ottoman history in terms of the historical philosophy of Ibn Khaldun, who offered a cyclical view of the development and the decay of world civilizations. **Ahmed Cevdet Pasha**, the last great *vakaınüvis,* wrote the history of the crisis period of 1774–1826 partly from European sources.

During the **Second Constitutional Period**, the first academic institutions for Ottoman history emerged. Nationalist historiography generated interest in research in social history. *See also* ALTINAY, AHMED REFİK; ARCHIVES; CELÂLZÂDE MUSTAFA ÇELEBİ; HOCA SADEDDİN EFENDİ; İDRİS-İ BİTLI ˙ SÎ; KEMAL PAŞAZÂDE; KÖPRÜLÜ, MEHMED FUAD; LÜTFİ PASHA; MÜTERCİM ÂSIM; NEŞRÎ; OTTOMAN HISTORICAL SOCIETY; PEÇEVÎ; şÂNİZÂDE ATAULLAH EFENDİ.

HOCA SADEDDİN EFENDİ (1536/37–1599). Scholar, politician, and historian. Born in **İstanbul**, he entered an ***ilmiyye*** career, became a scholar in the Islamic sciences, and acted as tutor to Prince Murad in Manisa. When Murad ascended the throne as **Murad III** in 1574, Hoca Sadeddin Efendi became influential in politics, receiving the title of *Hâce-i Sultani* ("Instructor of the Sultan"). He kept this title and influential position during the **sultanate** of **Mehmed III** (1595–1603). When the Ottoman-Habsburg War broke out in 1593 and the **sultan** was forced to join the army at Mezökeresztes (Haçova, **Hungary**), he was accompanied by Hoca Sadeddin Efendi. The battle became critical, and the sultan tried to leave the field, but he was persuaded by Hoca Sadeddin Efendi to stay, which probably secured the Ottoman victory of Mezökeresztes over the Habsburgs (1596). After this event the political influence of Hoca Sadeddin increased

even further. This soon attracted the enmity of his rivals and led to his temporary fall. Soon, however, he became ***şeyhülislâm*** (1598) and gained absolute power. Hoca Sadeddin Efendi is remembered also for his *Tâcü't-Tevârih* ("Crown of Histories"), which deals with Ottoman history from the origins until the period of **Selim I**. *See also* ÂŞIKPAŞAZÂDE; BATTLE OF MEZÖKERESZTES; CELÂLZÂDE MUSTAFA ÇELEBİ; HISTORIOGRAPHY; KEMAL PAŞAZÂDE.

HOCAZÂDE MUSLİHI˙DDI˙N MUSTAFA (?–1488). Scholar. Born in **Bursa**, he served as the ***mufti*** of İznik and of Bursa and became distinguished as a theologian. He opposed Averroes's view that philosophy and religion could be reconciled. According to Hocazâde Muslihiddin Mustafa, reason is necessary for the mathematical sciences, but the application of reason to theological issues leads to errors. Hocazâde Muslihiddin Mustafa claimed that he had improved the methodology of **Imam Ghazali**'s famous *Tahafutu'l-Falâsifa* ("Misery of Philosophy"). He declared it as his aim to defend Islamic orthodoxy against philosophy. Hocazâde Muslihiddin Mustafa was, to a considerable extent, influential in the establishment of scholasticism and orthodoxy in Ottoman scholarly circles. His *Tahafut ala Tahafuti'l-Falâsifa* ("Misery over the Misery of Philosophy") became well known in the Islamic world. *See also* ISLAM; SUNNI ISLAM.

HOLY LEAGUE. (1) The conquest of **Cyprus** by the Ottomans in 1570 led Pope Pius V to form a Holy League against the Ottomans, together with Spain and **Venice**. The ultimate aim was to regain all the places taken from the Christians by the Ottomans and to establish Christian rule in North Africa. In October 1571 a fleet of the Holy League defeated the Ottoman **navy** at the **Battle of Lepanto**.

(2) In 1664 Pope Alexander VII assembled Habsburg, Spanish, and French troops into a joint force that defeated the Ottomans at St. Gotthard (August 1664).

(3) When the Ottomans aimed to besiege Vienna for the second time (1683), Pope Innocent XI was instrumental in the formation of a Holy League, consisting of the Habsburgs,

Venice, Poland, and later **Russia**. This political and military alliance pushed the Ottomans out of **Hungary** and **Transylvania**, resulting in the **Treaty of Karlowitz** (1699). *See also* CRUSADES; HABSBURG EMPIRE.

HOLY PLACES. Locations and churches in **Palestine** considered as holy by virtue of their association with Jesus Christ or with early Christianity. When **Selim I** defeated the **Mamluk sultanate**, Palestine and the Holy Places became part of the Ottoman dominion (1517). The traditional guardians of the Holy Places were the Franciscan friars. After 1604 these Latin guardians came under French protection.

The emergence of **Russia** as a great power resulted in rivalry with **France** over the Holy Places. Each side put the **Sublime Porte** under diplomatic pressure for more concessions to the Catholics or the Orthodox communities. When Louis Napoleon claimed in 1850 that the previous privileges for the Catholics had been narrowed, the Sublime Porte replied that a mixed commission would be formed to decide how to administer the Holy Places. Russia, fearing that this commisson would decide in favor of the Catholics, insisted on the preservation of the status quo. This rivalry over the Holy Places constituted one of the main causes of the **Crimean War**. After 1856 Russia never used the issue of Holy Places for political purposes.

Another development relating to the Holy Places was the increasing interest of the Ashkenazi Jewry in Palestine, which they began to regard as a possible homeland. Following the pogroms in Eastern Europe after 1880, waves of Jewish immigrants reached Palestine. This massive immigration of **Jews** changed the religious composition of the population around the Holy Places. The Holy Places were occupied by the British forces in 1917–18. *See also* CRUSADES; DIPLOMACY; EASTERN QUESTION.

HOLY WAR. In Ottoman Turkish, *cihâd* or *gazâ*. Holy war means the continuous expansion of the ***Dârülislâm*** (“Abode of Islam”) to subdue the infidels, or the ***Dârülharb*** (“Abode of War”). Holy war constituted an essential factor in the emergence of the Ottoman **state** on the borders of the

Byzantine Empire; the concept provided the ideological justification for the Ottoman attacks on Byzantium and the **Balkan** states. The founder of the Ottoman principality, **Osman I**, was a ***gazi*** leader. The Ottomans were able to continue the policy of holy war as long as they remained powerful. After the **Treaty of Karlowitz** the **Sublime Porte** was compelled to resort to **diplomacy** to defend its interests in relation to the European powers. The Ottoman Empire declared holy war against the Allies when it entered **World War I** in 1914. *See also* MEHMED V; *MİLLET*.

HOSPITAL. In Ottoman Turkish, *Dârüssıhha, Dârüttıbb, Mâristân, Bimâristân, Tabhâne, şifâhâne,* or *Dârüşşifâ*. The earliest known hospitals in Muslim **Anatolia** were set up by the Artukid prince Eminuddin (1108–22) in Mardin and Harput. The **Seljuks** established hospitals in such **town**s as Konya, Kayseri, Aksaray, and Sivas.

The first Ottoman hospital was founded during the reign of **Bayezid I** in **Bursa**. This institution was an integral part of an ***imâret***. It served also as a medical school. **Edirne** was the first Ottoman **Balkan** town in which a hospital was set up, during the reign of **Murad II**. The hospital founded by **Mehmed II** in **İstanbul** was one of the greatest of such institutions in Europe. During the 16th century the number of hospitals increased throughout the empire. They were frequently established as parts of ***medrese*** complexes, allowing professional training to be given in addition to medical care. In some of the hospitals that had sections for the mentally ill, patients were treated by the use of **music**.

Hospitals in which Western scientific methods were applied were first set up as military institutions (1794). The first infirmary for the civilian population was opened in 1837 in İstanbul. Toward the end of the Ottoman period, modern hospitals existed only in the capital and in provincial centers. *See also* EDUCATION, HIGHER; MEDICINE.

HOUSEHOLD. In Ottoman Turkish, *hâne*. (1) The **family** unit. Prior to the 19th century, demographic information was recorded in fiscal registers on the basis of households instead

of individuals. (2) Groups serving Ottoman dignitaries. *See also KAPI;* PALACE; POPULATION; STATE.

HUNGARY. Early military encounters between Hungary and the Ottomans took place in the wars of Chermanon (1371) and Nikopolis (1396). Hungarian expansion in the **Balkans** was opposed by the Ottomans, leading to frequent battles—at Vasag (1442), Varna (1444), Kosovo (1448), and Belgrade (1456). Lack of a centralized political structure constituted a weakness for Hungary and led to the eventual Ottoman victory at Mohács (1526) and the Ottoman occupation of the central parts of the country.

Hungary remained divided between the Ottoman and the **Habsburg Empire**s during the period 1526–1699. At first the Ottomans installed Janos Szapolyai as the new king of Hungary. He remained, for the most part, loyal to the Ottoman **state**. After his death in 1540, Hungary was administered by governors appointed directly from **İstanbul**, as the ***beglerbegilik*** of Budin ("Buda"). In the late 16th and early 17th centuries, Hungary often became a battlefield of the Habsburg and Ottoman **armies**.

Buda and Pest were occupied by the armies of the **Holy League** in 1686 following the second **Siege of Vienna** (1683). Hungary was ceded to the Austrians by the **Treaty of Karlowitz** (1699). *See also* BATTLE OF MOHÁCS; MEHMED III; MEHMED IV; MURAD III; ROMANIA; SÜLEYMAN I.

EL-HUSRÎ, SATI (1880–1968). Pedagogue, sociologist, and politician. Born in Sanaa, **Yemen**, he graduated from the **School of the Civil Service** and served as instructor and local administrator in the **Balkan** districts of the empire. After the **Revolution of 1908** Satı el-Husrî returned to **İstanbul**, acted as director of the Great Teachers' Seminary, and taught pedagogy and sociology. He wrote the first academic study of ethnography in the Turkish language (*İlm-i Akvâm*, "Ethnography," 1911). He edited the pedagogical periodical *Tedrisât* ("Instruction") and introduced new educational approaches.

Satı el-Husrî represented a sociological school opposing **Ziya Gökalp**. Whereas the latter defended the views of Emile Durkheim stressing **education** as a means of socializing individuals in the national culture, Satı el-Husrî believed that the main aim of education was to develop individual skills. As an intellectual of Arab origin, Satı el-Husrî rejected **Turkism** and defended **Ottomanism**. After the Ottoman capitulation in 1918, Satı el-Husrî joined Arab **nationalist** movements in **Syria** and in **Iraq**, emerging as an ideologue of pan-Arabism. He served as a minister and professor in Iraq and in **Egypt;** he died in Baghdad. *See also* ABDULLAH CEVDET; BABANZÂDE AHMED NÂİM; WESTERNIZATION.

HÜRREM SULTAN (1504?–1558). Chief wife ***(baş kadın)*** of **Süleyman I** and mother ***(vâlide sultan)*** of **Selim II**. Hürrem Sultan was probably of Slavic origin; she is cited in Western sources as "Roxe-lana." She entered the imperial **harem**, and when she bore Süleyman I a son (the future Selim II), he married her. This led to hostility from the sultan's other wife, Mâhidevran, who had born him Prince Mustafa. The increasing rivalry between the two **women** was temporarily suppressed by the mother of the **sultan**, Hafsa Sultan; Hürrem Sultan became the sole authority over the harem following the death of Hafsa. Hürrem Sultan arranged the elimination of Prince Mustafa in favor of her own son and, in addition, prepared the conditions for the execution of the grand **vizier**, İbrahim Pasha of **Parga**, and thus secured the appointment of her son-in-law, Rüstem Pasha, to the position of grand vizier. Though unscrupulous in her desire for power, Hürrem Sultan was also well known for benevolence. She supported the setting up of a number of **mosque**s, ***medrese***s, and **caravanserail**s. *See also* PALACE; WOMEN.

HÜRRİYET. Oppositional weekly newspaper published by **Young Ottomans**, notably **Namık Kemal** and Ziya Pasha, in London, to which they had fled. The paper was financially supported by Mustafa Fazıl Pasha, younger brother of the khedive of **Egypt**. It first appeared on 29 June 1868. After the 78th issue *Hürriyet* was printed in Geneva, until it ceased publication on 22 June 1870.

Hürriyet, as the political organ of the Young Ottomans, contained mostly articles that criticized the authoritarian regime of the ***Tanzimat*** bureaucrats, analyzed Ottoman foreign policy, and proposed various plans to **reform** the **state**. It also dealt with literary issues and argued the need to simplify the written Turkish **language**. Most of Namık Kemal's political ideas were published in *Hürriyet*. *See also* LITERATURE; PRESS.

HÜRRİYET* (LIBERTY)**. The notion of *hürriyet,* in a political and social sense, did not exist in the Ottoman Empire prior to the ***Tanzimat period. The related concept of "free" *(azatlı, serbest)* was used only in connection with manumitted slaves. The influx of French revolutionary ideas into the Ottoman lands was decisive in the introduction of the concept of *hürriyet*. Greeks like Rhigas Velestinlis and Adamantios Koraes were instrumental in the early circulation of this concept within the empire. But the impact of the notion of *hürriyet* among Muslim Turks can be observed only with the literary works of **İbrahim Şinasi** in the middle of the 19th century, and in the writings of the **Young Ottomans**, such as **Namık Kemal** and Ziya Pasha. These latter, while living in exile in London, published the **opposition** newspaper ***Hürriyet*** (1868). Until the **Revolution of 1908** the notion of *hürriyet* was considered politically illegitimate and suspect among the ruling elite of the empire, but it was nourished by the **Young Turks**. With the **Second Constitutional Period** *hürriyet* became a recognized and a well-established political concept. *See also* DEMOCRACY; GOVERNMENT; POLITICAL PARTIES.

HÜSREV PASHA. *See* KOCA HÜSREV PASHA.

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İBN KEMAL. *See* KEMAL PAŞAZÂDE.

İBRAHİM (1615–1648). Ottoman sultan. Also called "İbrahim the Mad" *(Deli İbrahim)*. Son of **Ahmed I** and successor of his brother **Murad IV**.

His elder brothers having been executed, the possibility of his own execution made İbrahim neurotic. When he acceded to throne in 1640, İbrahim easily became a tool in the hands of a **palace** faction led by his mother **Kösem Sultan** and the "exorcist" **Cinci Hoca**.

Until 1644 the government was led by the able **grand vizier** Kemankeş Kara Mustafa Pasha. During this period the fortress of Azov was retaken from the Cossacks (1642). Local revolts in western **Anatolia** as well as in the region of Erzurum were suppressed (1643). The Ottoman-**Iran**ian relationship turned into a friendship. But these achievements aroused the animosity of the palace circle around Cinci Hoca. They induced İbrahim to dismiss him as grand vizier and then order his execution (1644).

The period between 1644 and 1648 was marked by erratic decisions and actions of the sultan. When Maltese corsairs captured a galley with the chief black **eunuch** of the Ottoman palace aboard, a costly expedition was mounted to conquer **Crete**, which was then controlled by **Venice** (1645). As a result of the ensuing Ottoman-Venetian war (1645–69), Venice attacked **Bosnia** (1647) and blockaded the **Dardanelles** (1648).

When Kösem Sultan became unable to control her imbalanced son, she cooperated with his opponents (**Janissaries**, the ***ilmiyye***, the **vizier**s) and succeeded in deposing him (1648). Because İbrahim refused to accept this development, he was regarded as a threat to the new government, and Kösem Sultan ordered his execution, only 10 days after his **deposition**. *See also* MURAD V; MUSTAFA I.

İBRAHİM HAKKI EFENDİ (ERZURUMLU) (1703–1780). Mystic, poet, and one of the last traditional encyclopedic scholars in the empire. Born in Hasankale (present Pasinler, Erzurum, in eastern **Anatolia**), while still a child he went to Tello (Siird), where he became a disciple of ***şeyh*** Fakirullah, a local mystic. İbrahim Hakkı Efendi returned to Erzurum in 1720, where he continued his **education**. After completing his studies, he traveled back to Tello and became the successor *(hilâfet)* of *Şeyh* Fakirullah. In 1752 İbrahim Hakkı Efendi

came to **İstanbul**, and **Mahmud I** permitted him to work in the **palace library**. He traveled to various parts of the empire, including **Egypt** and the **Hijaz**. İbrahim Hakkı Efendi compiled works encompassing every field of knowledge. His *Marifetnâme* ("Book on Wisdom," 1757) addressed fields like **medicine**, physiology, psychology, geology, **mathematics**, and **astronomy**. He argued for an evolutionary theory, based on scholastic argumentation, in which minerals were followed by plants, plants by animals, and animals by human beings. According to İbrahim Hakkı Efendi it was the apes that evolved into human beings. *See also* POETRY; SUFISM.

İBRAHİM MÜTEFERRİKA (1670?–1745). Publisher, author, and first defender of **Westernization**. Born in Cluj (**Transylvania**) into a Hungarian **family**, he was educated at the theological college of a heterodox Christian sect, the Unitarians. He joined the unsuccessful anti-**Habsburg** revolt led by the Hungarian noble Imre Thököly and thereafter took refuge with an Ottoman **army** unit stationed close to Cluj (1691). Moving to **İstanbul**, İbrahim Müteferrika converted to **Islam**. Because of his cultural background and linguistic abilities, he was employed as a translator in **government** service.

During the **Tulip Period** (1718–30) he initiated the founding of the first Muslim printing house in the Islamic world (1727). İbrahim Müteferrika was also active in the translation of contemporary Western **geographical** and historical works into Ottoman. Concerned about the increasing decline of Ottoman power, İbrahim Müteferrika wrote the treatise *Usûlü'l-Hikem fi Nizâmi'l-Ümem* ("Philosophical Methods Concerning the Law of Peoples," 1732), underlining the importance of the **Enlightenment** notions of rational order and uniformity as means of regaining military power. With this work he emerged as an intellectual supporter of Westernization. *See also* AHMED III; İBRAHİM PASHA (NEVŞEHİRLI˙ DAMAD); MAHMUD I; REFORM.

İBRAHİM PASHA (NEVŞEHİRLI˙ DAMAD) (1662–1730). **Grand vizier** associated with the **Tulip Period**. Born in Muşkara (present Nevşehir, Cappadocia, in central **Anatolia**), he went to **İstanbul** in his youth and entered the **palace**

service. Serving as a junior secretary in various units of the palace, İbrahim Pasha eventually became a favorite of **Ahmed III**. After working as an administrator in various **province**s in the **Balkan**s, he finally attained the rank of acting grand vizier. After marrying one of the daughters of the **sultan**, İbrahim Pasha was appointed grand vizier in 1718; he remained in this position until 1730.

Between 1718 and 1730 İstanbul experienced a period of cultural vitality, and gaity became characteristic of the capital. The period was later known as the Tulip Period. İbrahim Pasha established a number of **mosque**s, fountains, ***medrese***s, and **libraries** in the capital, as well as in his hometown. However, his excessively nepotistic arrangements in the **administration** and an unsuccessful war with **Iran** led to popular discontent. The eventual outcome was the **Janis-sary** revolt of **Patrona Halil** (1730). Ahmed III was forced to abdicate, and İbrahim Pasha was executed. *See also* İBRAHİM MÜTEFERRİKA; REFORM; WESTERNIZATION.

İBRAHİM PASHA (OF PARGA) (1493–1536). **Grand vizier**. He was born in Parga into an Italian **family**. While still a young child, he was captured by Turkish pirates and sold as a slave to an old and rich Turkish woman in Manisa (western **Anatolia**). He was given the name İbrahim and a Muslim **education**. İbrahim's literary and **music**al talents attracted the attention of Prince Süleyman, the governor of Manisa, whose service he entered. When Süleyman became **sultan** (**Süleyman I**), İbrahim followed him to **Topkapı Palace** (1520). In 1523, after serving in the highest position in the Inner Section ***(Enderun)*** of the **palace** and accompanying the sultan on military campaigns, İbrahim was appointed grand vizier. In the following year he married Süleyman I's sister.

When a revolt broke out in **Egypt**, İbrahim Pasha undertook the reorganization of this province (1524–25). He took part in the **Battle of Mohács** (1526) and suppressed a pro-Safavid revolt in Anatolia (1527). These successes secured him the additional position of ***serasker*** and the tax incomes of the province of ***Rumeli***. İbrahim Pasha, who was strongly inclined to a grandiose lifestyle, constructed a palace that was comparable to those of European rulers. Flaunting tradition,

İbrahim Pasha wore clothing identical to that of Süleyman I and rode with the sultan during the **Siege of Vienna** (1529).

In spite of his brilliant successes as a military commander in the campaigns against the **Habsburg Empire** (1532) and **Iran** (1534), İbrahim Pasha's political rivals, including Süleyman I's wife **Hürrem Sultan**, spread rumors that the grand vizier was so arrogant as to consider himself as equal to the sultan. When İbrahim Pasha executed the ***defterdâr*** in Baghdad (1535), the incident was reported to the sultan as directed against him. These developments secured İbrahim Pasha's fall and his eventual execution. *See also KUL;* SLAVERY.

İBRAHİM ŞİNASİİ (1826–1871). Author, journalist, and a founder of modern Turkish **literature**. Born in **İstanbul**, he entered the **civil service**. His connection to **Mustafa Reşid Pasha** provided him an opportunity to study **government** finance in Paris (1849–54). Between 1854 and 1862 İbrahim Şinasi was a member of the Council of Education (*Meclis-i Maârif*). He made translations from French poets (Racine, Lamartine, La Fontaine) that were printed in 1859. In 1860 İbrahim Şinasi, together with Agâh Efendi, published the first Turkish private newspaper, ***Tercümân-i Ahvâl*** ("Interpreter of Events"), and two years later the ***Tasvir-i Efkâr*** ("Representation of Opinions"). Critical articles on government policy in these newspapers led to his dismissal from the Council of Education. Between 1865 and 1869, İbrahim Şinasi lived in Paris. He was the pioneer of a simplified Turkish literary and newspaper **language** and wrote verse that criticized the authoritarian policies of the ***Tanzimat*** statesmen. His stage comedy *Şâir Evlenmesi* ("Marriage of a Poet," 1859) is the earliest known Ottoman Turkish play in Western form. *See also* AHMED MİDHAT EFENDİ; AHMED VEFİK PASHA; ENLIGHTENMENT; MÜNİF PASHA; ŞEMSEDDİN SAMİ FRASHËRI; WESTERNIZATION.

İBRET. "Admonition." **Opposition**al daily newspaper, appearing in **İstanbul** between 1870 and 1873. It was originally published by Aleksan Sarrafian Efendi. In 1872 **Ahmed Midhat Efendi** rented *İbret,* and **Namık Kemal** became the

editor in chief (13 June 1872–75 April 1873). This newspaper published articles criticizing the administration of **Mahmud Nedim Pasha** and emerged as the defender of constitutionalism. When Namık Kemal's stage play *Vatan yahud Silistre* ("Fatherland or Silistria") created patriotic enthusiasm among the masses (1 April 1873), *İbret* was closed down by the **government**, and its authors, including Namık Kemal, were deported to distant provinces. *See also* ABDÜLAZİZ; PRESS; YOUNG OTTOMANS.

İCÂZET. Diploma given to a graduate of a ***medrese***. *See also* EDUCATION; *MÜDERRİS*.

İCTİHÂD. "Interpretation." Intellectual journal founded by **Abdullah Cevdet** in 1904. It first appeared as a **Young Turk** journal in Geneva (1904–1905), then in Cairo, **Egypt** (1905–11), and finally in **İstanbul** (1911–32). *İctihâd* was generally issued twice a month, sometimes weekly. The journal was an organ of radical Westernists like Abdullah Cevdet, Kılıçzâde Hakkı, and Celâl Nuri İleri. The notion, prevalent until then, of selective **Westernization** was rejected in favor of uncompromising Europeanization of Ottoman life and culture —including **women**'s rights, modernization of **family** life, complete secularization of **education** and the closure of ***medrese***s, and introduction of the Latin alphabet. *See also* ATATÜRK, MUSTAFA KEMAL; BAHÂ TEVFİK; EL-HUSRÎ, SATI; PRESS; SECULARISM; ZİYA GÖKALP.

İDRİS-İ BİTLI ˙ SÎ (?–1521). Scholar and politician. Born in Bitlis (eastern **Anatolia**), son of the head of a local mystical order. İdris Bitlisî served in his youth as the secretary of the Akkoyunlu ruler Yakub Bey. When the **Iran**ian Safavid state became dominant in eastern Anatolia, İdris Bitlisî took refuge at the court of **Bayezid II** (1501). He acted as an adviser to **Selim I** during the campaigns against the Safavids (1514) and the **Mamluk sultanate** (1517). İdris Bitlisî played a crucial role in the incorporation of **Sunni Islam**ic Kurdish tribes around Diyarbekir, Mardin, and Urfa into the Ottoman realm by his negotiations with the local chieftains. He is well known for his chronicle *Heşt Bihişt* ("Eight Springs," 1502–04), in which the history of the Ottoman **state** under the first eight rulers is set forth in verse. *See also* ÂŞIKPAŞAZÂDE;

BATTLE OF ÇALDIRAN; CELÂLZÂDE MUSTAFA ÇELEBİ; HISTORIOGRAPHY; KEMAL PAŞAZÂDE.

İHTİSAB. *See HİSBA*.

İKDAM. "Effort." Daily newspaper founded by the journalist Ahmed Cevdet in 1894 and appearing until 1928. In a short period *İkdam* became the most widely read paper of **İstanbul**. Until the **Revolution of 1908** this newspaper acted as an organ of **Turkism**, both in **literature** and in history. After 1908 *İkdam* opposed the **Committee of Union and Progress**, criticizing the censorship of newspapers as well as the intimidation of journalists by the police. *See also* OPPOSITION; PRESS.

İLMİYYE. Class of **government** officials responsible for religion, **justice**, jurisprudence, and **medrese education**. ***Kadı***s, ***mufti***s, and ***müderris***es belonged to the category of the *ilmiyye*. Organized in a bureaucraticized hierarchical structure, the rank of a member of the *ilmiyye* depended on the level of the *medrese* from which he had graduated. Appointment to posts depended on rank. The more important posts were in the more important cities; thus *ilmiyye* positions in Mecca, Medina, **Edirne**, or **Bursa** were considered superior to those in, say, Sarajevo, Ankara, or Erzurum. The highest-ranking members of the *ilmiyye*—the ***kadıasker***s of **Rumelia** and of **Anatolia**—were members of the **Imperial Council**, and the ***şeyhülislâm*** also sometimes participated in the council meetings. The *ilmiyye*, as a part of the ruling **military class**, were exempt from **taxation**.

After the 16th century certain families dominated the higher ranks of the *ilmiyye*, and nepotism prevailed over merit. *Vakıf*s (**pious foundations**) served as means of amassing wealth for the members of the *ilmiyye*. Eventually the *ilmiyye* became a conservative force, striving to preserve its privileges. The centralizing **reform**s of **Mahmud II** and the reorganization of the *vakıf*s under the Ministry of Religion and Pious Foundations (*şer'iyye ve Evkaf Nezareti*) weakened the financial basis of the *ilmiyye*. Then again, the secularization of the **court** system and **education** in the course of the 19th century decreased the social importance of the *ilmiyye*. After

the foundation of the republic, the office of the *Şeyhülislâm* was converted into the Directory for Religious Affairs (*Diyanet İşleri Başkanlığı*). *See also FIKIH;* HANEFİ SCHOOL OF JURISPRUDENCE; ISLAM; ISLAMIC LAW.

İLTİZAM. *See* TAX FARMING.

İMAM. (1) The person at the front of the congregation during Islamic prayer, whom the people follow during the ritual. (2) Founder of a religious order or legal school in **Islam**. (3) Head of some Islamic states. *See also* HANEFİ SCHOOL SCHOOL OF JURISPRUDENCE; ISLAMIC LAW.

IMAM GHAZALI (1058–1111). Mystic and theologian whose scholasticism affected Ottoman intellectual life. Born in Tus (**Iran**). A successful scholar, Imam Ghazali taught rational theology at the Nizamiyye ***Medrese*** in Baghdad; he dealt also with philosophy. Following a spiritual crisis, he abandoned his position as professor and left Baghdad (1095). Imam Ghazali led an ascetic life as a simple **dervish** for more than 10 years, traveling to Damascus, Mecca, and Tus. After 1106 he acted for a short time as professor in Nishapur.

Considered one of the greatest theologians of his time, Imam Ghazali after 1095 attacked pure philosophy as a threat to religious faith, writing treatises to discredit it. For him, philosophy could be permissible only as a preparation for the study of scholastic theology. On the other hand, he effectively established the legitimacy of mysticism as a religious practice, holding it to be quite compatible with Islamic orthodoxy. Since Imam Ghazali had a major impact on **Sunni Islam** in general, these attitudes became prevalent in the later Ottoman period. *See also* HOCAZÂDE MUSLİHI˙DDI˙N MUSTAFA; SUFISM.

İMÂRET. A complex of institutions providing public services and supported by *vakıf*s (**pious foundations**). *İmâret*s could include **mosque**s, ***medrese***s, **libraries, hospital**s, **caravanserail**s, **covered market**s, **bath**s, **roads**, and bridges. These public services were usually not provided by the **state** but were left to private charity. *See also* TOWN.

IMPERIAL COUNCIL. In Ottoman Turkish *Divân-ı Hümâyûn*. Central organ of the Ottoman **government** and supreme court of **justice**. The formal president of the Imperial Council was the **sultan**. From 1475 onward, sultans did not preside in person over meetings; through a grated window that opened onto the chamber of the Imperial Council the ruler could listen to the discussion of government business. Members of the Imperial Council could not be sure whether or not the sultan was present behind the window. Full members of the Imperial Council were the **grand vizier**, the ***kadıasker***s of **Rumelia** and of **Anatolia**, ***vizier***s, the ***defterdâr***s, and the ***nişancı***. Whenever necessary, such dignitaries as the ***şeyhülislâm***, the ***kapudân-ı deryâ*** (grand admiral), or the *yeniçeri ağası* (commander of the **Janis-saries**) could join Imperial Council meetings. In the 18th century the Imperial Council began to meet in the household of the grand vizier; however, the decisions taken by the Imperial Council had to be approved by the sultan. Though much like a ministerial cabinet in its operation, the Imperial Council preserved its character as a supreme court of justice; people suffering injustice had the right to apply personally to the Imperial Council. The Imperial Council was reformed in 1838 and became the **Sublime Council for Judicial Ordinances**. *See also* ADMINISTRATION, IMPERIAL; STATE.

IMPERIAL OTTOMAN BANK. The first bank in the Ottoman Empire that had the character of a central bank (*Bank-ı Osmânî-i şahâne,* 1863). The Imperial Ottoman Bank was set up with French and British capital. The Ottoman **government** gave this institution the privilege of issuing banknotes. In most government financial transactions the Imperial Ottoman Bank acted as the official agent. Since it was also a private venture, the bank profited as an intermediary when the government received credits. After the foundation of the republic this institution lost its function as the central bank and became the present-day Osmanlı Bankası. *See also* AGRICULTURAL BANK; BANKING; ECONOMY; FINANCES; MONEY.

IMPERIAL OTTOMAN LYCÉE. *See* GALATASARAY LYCÉE.

IMPERIAL RESCRIPT. Written order ***(ferman)*** of the **sultan**, having the power of **law**. *See also* GOVERNMENT; STATE; SULTANATE.

IMPERIAL RESCRIPT OF GÜLHANE. In Ottoman Turkish, *Gülhane Hatt-ı Hümayunu*. The Magna Carta of the Ottoman **reform** period (3 November 1839). Also called the *Tanzimat Fermanı* (Imperial Rescript of the ***Tanzimat***). The obvious political, administrative, and military corruption of the **state** apparatus, the strengthening of non-Muslim and Muslim separatist forces, and the emergence of a modern **civil service** discontented with the arbitrary power of the **sultan** constituted the major internal factors that brought about the Imperial Rescript of Gülhane. At the same time, Ottoman diplomatic dependence on European, especially British, support against the forces of **Mehmed Ali Pasha** of **Egypt** and **Russia** compelled the Ottoman administrators to take measures to gain the sympathy of the liberal powers.

In its form the Imperial Rescript of Gülhane is a traditional document, structured according to the classical Ottoman doctrine of the main pillars of the state—**army, finances**, the prosperity of the **population**, and **justice**, the latter regarded as the ultimate basis of the state. The Imperial Rescript of Gülhane offered the basic guarantee of security of life and property; declared the principle of no sentence without just trial; and required the reorganization of the **court** system, the just application of **law**s to Muslims and non-Muslims, the abolition of **tax farming**, and the reorganization of the conscription system. Sultan **Abdülmecid** declared on oath that the stipulations of the Imperial Rescript of Gülhane would bind him.

Mustafa Reşid Pasha was the immediate architect of the Imperial Rescript of Gülhane. However, the previous period, following the dissolution of the **Janissaries** in 1826, had seen the gradual emergence of recognition among the Ottoman administrators of the urgent need for basic reforms. The centralizing reforms of **Mahmud II** during the 1830s were another basis of the Imperial Rescript of Gülhane. The Imperial Rescript of Gülhane remained the basic program for reforms and modernization until the dissolution of the empire.

See also CONSTITUTION; ENLIGHTENMENT; IMPERIAL RESCRIPT OF REFORMS; WESTERNIZATION.

IMPERIAL RESCRIPT OF REFORMS. **Reform** document that allowed the admission of the Ottoman Empire to the Concert of Europe (28 February 1856). Also called *Islahat Fermanı*. Announced by Sultan **Abdülmecid**, this document was a direct outcome of the **Crimean War** (1853–56). Powers like **Great Britain, France**, and **Prussia**, which had entered into the war on the side of the Ottoman Empire, demanded from it a binding acknowledgment of the rights and privileges of the **sultan**'s Christian subjects. Exposed to diplomatic pressure, the **Sublime Porte** was forced to declare the Imperial Rescript of Reforms, which stated explicitly the equality of Muslims and non-Muslims before the **law**, the right of the non-Muslims to be admitted to **government** and military service, the abolition of the **poll tax** for non-Muslims, complete freedom for non-Muslims in the matter of **education**, and the admission of the representatives of religious communities into central and local administrative organs. The incorporation of the Imperial Rescript of Reforms in the **Treaty of Paris** rendered this ***ferman*** diplomatically upon the Ottoman Empire.

The stipulations concerning non-Muslims led to unrest within the empire. Non-Muslims, regarding the *ferman* as a sign of weakness of the Sublime Porte in the face of Europe, became more aggressive in demanding additional privileges. The Muslims, for their part, found themselves deprived of their status as the dominant religious community. Most of the stipulations of the Imperial Rescript of Reforms remained in force until the dissolution of the empire. *See also* ÂLÎ PASHA; FUAD PASHA; CONSTITUTION; ENLIGHTENMENT; IMPERIAL RESCRIPT OF GÜLHANE; MUSTAFA REşİD PASHA; WESTERNIZATION.

İNAL, İBNÜLEMİN MAHMUD KEMAL (1870–1957). Biographer and historian. Born in **İstanbul**, he received a private **education** and worked as chief secretary in various sections of the **Sublime Porte**. İbnülemin Mahmud Kemal İnal is a reliable and critical authority for the lives of 19th-and

early 20th-century Ottoman bureaucrats, poets, and intellectuals; this accuracy may be ascribed to his intellectual connections and professional interests. At the same time, he was active in the classification of the **Topkapı Palace Archives** and was a member of the **Ottoman Historical Society** (Târîh-i Osmanî Encümeni). His works include *Son Asır Türk şairleri* ("Turkish Poets of the Last Century"), *Osmanlı Devrinde Son Sadrazamlar* ("The Last Grand Viziers of the Ottoman Period"), and *Son Hattatlar* ("The Last Calligraphers"). *See also* AHMED CEVDET PASHA; AKÇURA, YUSUF; ALTINAY, AHMED REFİK; BURSALI MEHMED TAHİR; HISTORIOGRAPHY; MEHMED SÜREYYA.

INDUSTRY. *See* MANUFACTURING.

INTERREGNUM. In Turkish, *Fetret Devri*. The period (1402–13) when the sons of **Bayezid I** struggled for dominion over the Ottoman lands following the defeat of Ankara. When Bayezid I was defeated by Timur (Tamerlane), **Turcoman principalities** that had recently been subdued by the Ottomans returned to their former independence. **Balkan** vassals also began to act independently. The sons of Bayezid I—Süleyman, Musa, İsa, and Mehmed—fought each other until in 1413 the last-named of these became the only ruler (as **Mehmed I**) of the Ottoman realms. It took another 40 years before the imperial power enjoyed by Bayezid I was regained. *See also* BATTLE OF ANKARA; MEHMED II; MURAD I; VASSAL STATES.

IRAN. Middle Eastern country located between **Turkey, Iraq**, Afghanistan, and Pakistan. Prior to the emergence of the Safavids in the late 15th century, Iran was divided among local dynasties and was protected by the Ilkhanids. After the disappearance of the Ilkhanids, Iran experienced a brief period of political unity under Timur. The Safavids emerged as a political force able to resist the Ottomans in the west. The Turkish origin of the Safavid dynasty and their religious ideology of militant Shiism made them very attractive to Anatolian **Turcomans** who were dissatisfied with the Ottoman bureaucratic centralism. The **Şahkulu Revolt** (1511) was suppressed only with great difficulty. The Safavid political

influence in **Anatolia** was checked, temporarily, only by the brutal repression of the ***Kızılbaş*** movement by **Selim I** and by the Ottoman-Safavid war of 1514, in which the Safavid Shah Ismail was defeated. The Ottomans gained eastern and southeastern Anatolia in addition to Azerbaijan. In 1534 the Ottomans conquered what is now Iraq from the Safavids. Iran accepted the Ottoman gains in the peace **Treaty of Amasya** (1555).

Ottoman-Iranian wars, in which Baghdad and Mossul changed hands, continued during the late 16th and 17th centuries. During this period, Iran and the **Habsburg Empire** cooperated against their common enemy. With the **Treaty of Kasr-ı Şirin** (1639) the western Iranian border from the **Caucasus** down to the Persian Gulf—still the border today—was settled. In the late 17th century the Safavids faced a civil-war situation due to the Afghan incursions. The Safavid dynasty disappeared in 1722 and was not replaced by a dynasty of comparable power. The Ottomans regarded the internal weakness of Iran as an opportunity to make territorial gains in Azerbaijan, but local forces, as well as Nadir Shah (1730–47), were able to push the Ottomans back.

With the exception of Nadir Shah, who occupied India and attacked Ottoman Iraq, Iran never again became as powerful as it had been during the Safavid period. In the 19th century the Shiite clergy in Iran became active in the propagation of Shiism among the Bedouin tribes of Ottoman Iraq. The issue of Shii propaganda in Iraq and the related question of the travel of Iranian pilgrims to the Shiite holy sites of Karbala and Najaf (in Iraq) constituted major issues between the Ottomans and Iran during the 19th and early 20th centuries. *See also* AHMED III; BATTLE OF ÇALDIRAN; MAHMUD I; MURAD IV; SHIA; SÜLEYMAN I; TREATY OF ERZURUM; WORLD WAR I.

IRAQ. Middle Eastern country located between **Turkey, Iran**, and Saudi Arabia. Prior to the Ottoman period, Iraq was under the domination of the **Turcoman** Akkoyunlus and Safavid Iran. Mossul (in northern Iraq) became Ottoman following the **Battle of Çaldıran** (1514). The greater part of Iraq came under Ottoman administration when **Süleyman I** conquered

Baghdad (1534) from the Safavids. The **vassal state** of Basra was integrated into the empire in 1546. The Kurdish regions of northern Iraq (şehrizor), though they became nominally Ottoman in 1554, remained under the administration of local Kurdish chieftains.

Toward the end of the 16th century Iraq comprised the ***eyâlet***s of Baghdad, Basra, Mossul, and şehrizor. With the partial exception of Mossul, no regular Ottoman administration or ***timar* system** existed in the *eyâlet*s of Iraq. Geographical distance from **İstanbul, population** groups hostile to the Ottoman presence (Shiites, Bedouins), and constant Safavid attacks turned these provinces into a peripheral buffer zone where Ottoman and Iranian armies fought each other. Between 1624 and 1638 Baghdad was taken by the Safavids, while Basra remained virtually independent from 1612 until 1699. Baghdad and Basra, in fact, constituted a separate economic region, having closer commercial relationships with India than with the rest of the empire. During the 17th and 18th centuries Basra was a lively seaport, visited by British, Dutch, and Portuguese vessels. From 1704 until 1831 Baghdad was governed by slave dynasties (**Mamluks**) of Georgian origin.

Direct Ottoman **administration** in Iraq began with the centralizing reforms of **Mahmud II**. Though **Midhat Pasha,** during his governorship in Baghdad (1869–72), undertook modernizing steps in **education**, printing, communications, and **transportation**, as well as in such structural measures as irrigation and the settling of the Bedouins, Iraq as a whole remained one of the most underdeveloped regions of the empire. An additional problem for the **Sublime Porte** in dealing with Baghdad and Basra was its Shiite population (a demographic majority), which did not accept the **Sunni Islam**ic Ottoman **caliphate** and had closer ties of loyalty to neighboring Shiite Iran. The inability of the Sunni Ottoman **state** to integrate this population group into the Ottoman political framework prevented the **central administration** from establishing a strong presence in the region.

Before 1914, Iraq consisted of the ***vilâyet***s of Mossul, Baghdad, and Basra. At the beginning of **World War I** British

forces occupied Basra (1914), but they reached Baghdad only in March 1917. Though Ottoman forces evacuated Mossul in November 1918, the republican regime claimed northern Iraq as Turkish territory until 1926. *See also* KURDS; SHIA; TREATY OF AMASYA; TREATY OF ERZURUM; TREATY OF KASR-I şİRI˙N.

İSHAK EFENDİ (BAŞHOCA) (?–1835). Scholar and promoter of experimental sciences. Born into a Jewish family in Narda (Ioannina, **Greece**), after the death of his father İshak Efendi moved to **İstanbul**. There is little information about his educational background, but he knew Turkish, Arabic, Persian, Hebrew, and probably also Greek, Latin, and French. He later converted to **Islam**. In 1816 İshak Efendi became instructor in **mathematics** at the **Military Engineering School** (*Mühendis-hâne-i Berrî-i Hümâyûn*). After the Greek revolt in 1821, he was appointed to the position of chief translator of the **Sublime Porte** *(Bâb-ı Âlî Divân-ı Hümâyûn Baştercümanı)*. In 1831 he became the director *(Başhoca)* of the Military Engineering School. İshak Efendi wrote a number of works on mathematics, artillery manufacture, and fortification. He also created the first Turkish terminology for the experimental sciences. His *Mecmua-i Ulûm-i Riyâziyye* ("Collection of Mathematical Sciences," 1831–1834, 4 volumes) was used as a textbook in engineering schools. *See also* EDUCATION; ENLIGHTENMENT; WESTERNIZATION.

ISLAM. Monotheistic religion announced by the Prophet Muhammad (570–632). Literally meaning "submission to God," "salvation," or "friendship," Islam is the most recent major monotheistic belief system to come into existence. It shares the Abrahamic tradition of Judaism and Christianity. Its holy book is the Quran, which is believed to contain the revelations of God. It is derived from visions of the Angel Gabriel by Muhammad in Mecca (610–622) and Medina (622–632), in the **Hijaz** of Arabia. These visions disclosed to Muhammad the divine text. The Prophet Muhammad is not ascribed any divine quality; he was merely chosen as God's messenger. With its strict monotheism, Islam stresses the absolute unity of God. It recognizes a series of prophets before Muhammad, including Abraham, Moses, and Jesus. The

scriptures of Judaism and Christianity are held to be deviant from their original texts. Islam does not have an institutionalized clergy and church, though the class of scholars within **Shia** Islam comes close to what could be considered a clergy.

Islam emerged in Arabia but expanded rapidly throughout the Mediterranean Basin and the Middle East. Empires such as those of the Umayyads (661–750) and the Abbasids (750–1258) constituted, together with India and China, the apex of world civilizations during the medieval centuries. After the 10th century, the Islamic world underwent fragmentation, a process that was partially reversed by the Turkish empires of the Ghaznawids and the **Seljuks**. The last great Islamic empire was the Ottoman Empire.

The main division within the Islamic world is both religious and political in character. Whereas the members of **Sunni Islam** base their belief on the Quran and the prophetic tradition *(Hadîth),* Shia Muslims also venerate Caliph Ali ibn Abi Talib and his descendants—the Twelve Imams, held to be infallible and perfect. It is believed by the Shia Muslims that the 12th imam, Imam Mahdi, who disappeared under mysterious conditions, will reappear to purify Islam.

In the matter of the interpretation of religious sources, Islamic culture shelters different approaches. Whereas the *Salafiyya* try to apply the Quran and the prophetic tradition to daily life in a rigid way, the *Kalam* school reconciles formal logic with Islamic belief. **Sufism** in its various orders favors individual, intuitive interpretation of the scripture. During the Abbasid period and in Islamic Spain, Indian **mathematics** and Greek philosophy were taken over and developed within the framework of Islamic civilization.

Since Muslims believe that Islam is based on the uncorrupted and final words of God, addressed universally to humankind, they have conceived it as a basic duty to expand the Islamic religion throughout the world. The rapid expansion of the Umayyad and the Abbasid empires as well as of the Ottoman principality can be attributed in part to this religious zeal. On the other hand, Christian and Jewish communities

were tolerated by the Islamic states as "People of the Book" *(Ehl-i Kitâb)* and "Protected People" ***(Zimmî),*** as long as they accepted the supremacy of the Islamic order and their own inferior positions. On this basis, separate Christian and Jewish communities (i.e., ***millet***s) coexisted with the dominant Muslim community in most Islamic states.

Another consequence of the conception of the Quran as a text based on the uncorrupted and final words of God has been the application of the Quranic rules and the prophetic tradition to every aspect of social life (**law, administration, economy, finances, family, education**). This led to the emergence of the corpus of **Islamic law** (Sharia, *şeriat*). Different legal schools were formed because of the problems of applying religious dogmas *(nass)* to everyday life.

Though the Ottoman Empire, with the **sultan-caliph**, at the head of the **state**, had an Islamic character, the application of Islam to everyday life never became absolute, partly due to the existence of a large **heterodox Turcoman** population in the countryside, but also because of the secular ***kanun*** laws. The Islamic scholar class of the ***ilmiyye*** were government officials, and state policy mostly shaped the interpretation and application of Islamic law. Thus, when European models for administrative structures were adopted throughout the 19th century and the scope of secular legal, financial, and educational institutions increased at the expense of the Islamic ones, these developments seldom met resistance.

Areas where Islamic institutions retreated very slowly in the Ottoman reform period were in the realms of family life—inheritance and issues relating to **women, marriage**, and **divorce**. Until the **Revolution of 1908** civil issues were treated strictly within the boundaries of Islamic law. The **Committee of Union and Progress**, which adhered to **Enlightenment** ideals and **positivism**, took legal steps to limit polygamy and male superiority in civil issues. The republican regime, particularly after 1926, disestablished Islamic law completely and provided the conditions for the full inclusion of women in public life. *See also* ATATÜRK, MUSTAFA KEMAL; BEKTAŞÎ ORDER; HANEFİ SCHOOL; *KIZILBAŞ; MEDRESE; MÜDERRİS*.

ISLAMIC LAW. Also called Sharia or *şeriat*. The sources of Islamic law are the Quran, the prophetic tradition *(Hadith),* the consensus of opinion *(ijma),* and the "analogy of the jurists" *(kıyâs)*. The various applications of these four sources of Islamic law led to the emergence of four Islamic legal schools. While the Hanbali and the Maliki schools remain conservative at the level of the analogy of the jurists, by virtue of their loyalty to the original sources (the Quran and the prophetic tradition), the Shafii legal school, and the Hanefi even more so, are relatively liberal in the application of the method of analogy. Like the majority of the Turkic peoples, the Ottomans belonged to the **Hanefi school**. Ottoman ***kadı***s appointed from **İstan-bul** to the provincial **town**s represented this school.

Islamic law was not the only legal system applied in the empire. While Islamic law was predominant in civil law, customary law *(Örf)* and sultanic law ***(kanun)*** were used, together with Islamic law, in the financial, administrative, and political areas. The two latter legal systems, however, were not permitted to conflict with the principles of Islamic law. In the course of the 19th century's administrative and legal **reform**s, the tradition of sultanic law was replaced by secular law promulgated by the **Sublime Porte**, while Islamic law was codified by **Ahmed Cevdet Pasha** in the 1860s and 1870s ***(Mecelle)***. In the late Ottoman Empire, Islamic law was confined to civil cases. With the adoption of the Swiss Civil Code in 1926, Islamic law ceased to be applied in **Turkey**. *See also* COURTS; *FIKIH;* ISLAM.

ISLAMIC MODERNISM. Intellectual movement that emerged in the 19th-century Islamic world. The increasing military and economic domination of the Islamic world by Christian countries, and British, French, and Russian colonial rule over Muslims in Asia and Africa created a loss of self-confidence among a great many Muslim intellectuals. The self-image of **Islam** as the final and perfect monotheistic religion was shattered by the technological and cultural achievements of the Christian powers. At the same time, orientalist and culturally racist views emerged in Europe claiming that Islam was the main reason for the stagnation and backwardness of the Muslim peoples.

In the face of these developments, a number of educated Muslims, representing a movement known as Islamic modernism, began to argue against this view. Looking back to Abbasid cultural and scientific achievements, Islamic modernism argued that it was deviation from the original Islam and the influx of non-Islamic cultural elements into Islamic civilization that had led to the stagnation of the Muslim peoples. Islamic modernism also claimed that Western technological success was due to borrowings from the medieval Islamic science. Thus Islamic modernism supported two main ideas—that the salvation of the Islamic world depended on its return to an original Islam, and that the adoption of Western technology amounted to the recovery of ancient Islamic scientific achievements. Islamic modernism constituted a kind of fundamentalism; it rejected such traditional religious practices as **Sufism** as superstition, and it demanded the return to original sources, such as the Quran and the prophetic tradition *(Hadith)*. Such intellectuals as **Babanzâde Ahmed Nâim** and **Ersoy** were the main proponents of Islamic modernism in the Ottoman Empire. *See also* ENLIGHTENMENT; POSITIVISM; REFORM; WESTERNIZATION.

ISLAMISM. *See* PAN-ISLAMISM.

İSMAİL DEDE EFENDİ (1777 or 1778–1846). Composer and **Sufi şeyh**. Born in **İstanbul**, during his primary **education** İsmail Dede Efendi attracted attention because of his voice. He took private lessons from musicians and joined in the musical activities at a **Mevlevî dervish convent**. İsmail Dede Efendi worked for a period as clerk at the main financial department of the **state**. During periods of religious fasting he produced musical compositions that became widely known. **Selim III** invited him to join the **palace** orchestra *(fasıl heyeti)*. After 1799 he began to teach **music** at the dervish convent of Yenikapı. İsmail Dede Efendi acted as companion *(musâhib)* of Selim III and **Mahmud II**. After **Itrî**, İsmail Dede Efendi is regarded as the greatest composer of Turkish classical music. He produced more than 500 original musical pieces. *See also* HACI ÂRİF BEY; RAUF YEKTÂ.

İSMAİL FENNÎ ERTUĞRUL. *See* ERTUĞRUL, İSMAİL FENNÎ.

İSMAİL HAKKI BURSALI (1653–1725). **Sufi şeyh**. Born in Atjos (**Bulgaria**), he entered the Celvetiyye order. After 1685 İsmail Hakkı Bursalı settled in **Bursa** and became well known for his lectures on the exegesis of the Quran. He became the *Şeyh* of the Celvetiyye order and wrote numerous works on Sufism and ethics. His work *Ruhü'l-Beyan* ("Spirit of Explanation") is regarded as a classic Sufi exegesis of the Quran. *See also* AZİZ MAHMUD HÜDÂYÎ; DERVISH ORDER; ŞEYH GÂLİB.

İSMAİL KEMAL (VLORA) (1844–1919). **Young Turk** and Albanian nationalist. He graduated from the Zosimaia high school in Ioannina. İsmail Kemal entered the Ottoman **civil service** and worked as assistant of **Midhat Pasha**. He acted as ***sancak*** governor of Tulcea in the late 1860s. The **Russo-Ottoman War of 1877–1878** and the weakening of Ottoman power in the **Balkans** moved İsmail Kemal toward Albanian **nationalism**. He cooperated during the period of **Abdülhamid II** with the Young Turk **opposition**, with a view to achieving the independence of **Albania** and establishing a monarchy. İsmail Kemal acted together with the liberal **Prince Sabahaddin** against the centralist **Committee of Union and Progress**.

After the **Revolution of 1908** İsmail Kemal was elected a member of **parliament** from Berat (central Albania) and joined the movement advocating administrative and political decentralization. At the same time, he was active in the Albanian separatist organization Bashkim. Though he was accused of being involved in the **Revolt of 31 March**, it could not be proven. After the **Balkan Wars** İsmail Kemal became the first president of the Albanian republic (1912–13). But when the European powers sent a European prince as a monarch to Albania, İsmail Kemal left the country. He died in London. *See also* LIBERALISM.

İSMAİLMAŞUKÎ (1508–1529). **Sufi Melâmî şeyh**. He was born in Aksaray (central **Anatolia**). After the death of his father, who was also a Melâmî *Şeyh*, İsmail Maşukî became

his spiritual successor. İsmail Maşukî wrote a number of poems expressing Melâmî beliefs. An able missionary, successful in increasing the number of his followers, İsmail Maşukî became influential among soldiers, especially ***sipahi***s. This expansion of his spiritual power among the population of **İstanbul** worried members of the ***ilmiyye***. When the latter complained about the activities of İsmail Maşukî, **Süleyman I** ordered him to return to his native **town**. İsmail Maşukî refused to obey, and this led to his arrest. The Ottoman political establishment feared İsmail Maşukî for his potential power to mobilize masses of followers. Thus the **şeyhülislâm Kemal Paşazâde** issued a ***fetva*** allowing him capital punishment in his case; İsmail Maşukî and his 12 disciples were accordingly executed. The death of İsmail Maşukî was considered by later Melâmîs as martyrdom at the hands of an unjust state. *See also* HETERODOXY; LITERATURE; OPPOSITION; POETRY.

İSTANBUL. Originally known as Constantinople, as capital of the **Byzantine Empire**, it was renamed and became the capital of the Ottoman Empire after its conquest in 1453. The strategic position of İstanbul, connected to the Mediterranean and the Black Sea, made it easier for the Ottomans to control the **Balkans** and **Anatolia**. Following the conquest of İstanbul, the **Hagia Sophia** was converted into the main **mosque** of the city.

During the following centuries mosques of comparable size, such as the **Fatih Mosque Complex**, the Bayezid Mosque, the **Süleymaniyye Mosque Complex**, the Vâlide Sultan, and the **Sultan Ahmed Mosque Complex**, were built. They created the characteristic skyline of İstanbul. Most of these mosques were surrounded by ***imâret***s providing **education**al and other public services to the city **population**. **Topkapı Palace** was another monumental structure that determined the development of the city. The **covered market**s of İstanbul were among the greatest in the Islamic world. Being the seat of the Greek Orthodox and Armenian patriarchs, this city contained a substantial non-Muslim (**Greek, Armenian**, and **Jew**ish) population. As the political, **economic**, and commercial capital of a vast empire, İstanbul

was among the greatest cities of the world, with a population of nearly 700,000 in the 17th century.

However, İstanbul as a whole remained until the second half of the 19th century confined to three areas—the areas of the ancient peninsular city, Galata (Pera), and Üsküdar (Scutari). Since the majority of the buildings were made of wood, frequent fires burned down whole quarters. In the course of the 19th century Pera acquired the characteristics of a European city, contrasting with the more traditional Turkish parts of İstanbul. The retreat of the Ottomans from the Balkan Peninsula in the 19th and early 20th centuries deprived İstanbul of its hinterland. Since İstanbul was militarily vulnerable, the republican government transferred the capital to Ankara (1922). *See also* ARCHITECTURE; BOSPHORUS; GREEK ORTHODOX PATRIARCHATE; *MEDRESE;* STRAITS; TOWN.

İTTİHAD VE TERAKKİ CEMİYETİ. *See* COMMITTEE OF UNION AND PROGRESS.

ITRÎ (?–1711). Composer, calligrapher, and poet. His real name was Buhurizâde Mustafa Efendi. His **family** background is not clearly known, but it is possible that Itrî received a good **education**. He became a member of the **Mevlevî order** and entered the **palace** orchestra *(fasıl heyeti)*. Itrî's compositions became widely known, and various **sultan**s sought him as a companion *(musâhib)*. When he was appointed warden of the **guild** of slave traders *(esirciler **kethüda**sı),* Itrî used the opportunity to obtain information from slaves about traditional **music** of different parts of the world. For a long period, until his retirement in 1690, he acted as instructor at the ***Enderun.*** Due to the richness of his musical works, Itrî is regarded as one of the greatest Ottoman composers. His calligraphic work is also well known.

– J –

JANISSARIES. Elite troops under the direct command of the **palace**. The corps consisted of individuals brought into **state** service through the **child levy**. Janissaries were slaves ***(kul)*** of

the **sultan**; they received intensive training in military skills and were inculcated with the notion of complete loyalty to the palace. Receiving a regular salary, the Janissaries belonged to the Ottoman ruling class. Janis-saries who distinguished themselves as military commanders often became **vizier**s or even **grand vizier**s. Retired Janissaries could be sent to the **province**s as ***timar*** administrators *(timarlı sipahi)*.

Janissaries were mainly infantry troops equipped with firearms, while the **army** as a whole consisted mostly of cavalrymen ***(sipahi)*** using such traditional weapons as the bow, lance, and sword. The development of military technology in 16th century Europe rendered the *sipahi*s obsolete, increasing the need for Janissaries. The corps could be enlarged only by recruiting among common Muslims, with a consequent decrease in the proportion of those who were recruited by means of the child levy. Thus the professional character of the Janissary corps began to weaken.

The diminished control and discipline in recruitment and training of the Janissaries increasingly led them to mingle with the **guild**s and artisans of **town**s. Emerging as a political and economic interest group, the Janissaries became unruly, especially toward the end of the 16th century, when the coinage was debased. The loss of their professional character was followed by of loss of military efficiency in comparison to European armies, especially after 1683. This led the **Sublime Porte** to attempt **reform** of the Janissary corps along European lines. These efforts met with resistance from the Janissaries; there were revolts. The Janissary corps was finally dissolved in 1826 (15–17 June) and replaced by an army organized along European lines. *See also* AUSPICIOUS INCIDENT; *KAPI; KAPIKULU;* MAHMUD II; MILITARY CLASS; *NİZÂM-I CEDÎD;* OSMAN II; SELİM III; SLAVERY.

JEWS. Like Christians, Jews were regarded by Muslims as a "People of the Book" *(Ehli Kitâb)* and had the status of being ***Zimmî*** *("Protected People")* within the empire. The Jewish community became significant with the immigration of the Sephardic Jews from Iberia after 1492. Also, the conquests of **Syria, Egypt**, and **Iraq** in the course of the 16th century led to

the incorporation of native Jewish populations into the imperial realms.

The Sephardic Jews, concentrated mainly in **İstanbul**, İzmir, Thessaloniki, **Edirne**, and Sarajevo, were a prosperous community, active in international trade and in banking. Bankers like Joseph Nassi financed **Süleyman I**'s military campaigns. However, the decline of the Mediterranean **trade** in favor of the Atlantic Basin led to the economic and social decline of Ottoman Jewry. Thereafter, and until the 19th century, Ottoman Jews remained, like the Muslims, insignificant in business life.

The cultural **Enlightenment** of Ottoman Jewry began with the establishment of the *Alliance Israélite Universelle* Schools, supported by French Jews. After the **Revolution of 1908** Jews took an active part in Ottoman political life, some Jewish intellectuals being prominent members of the **Committee of Union and Progress** and promoters of Turkish **nationalism**. *See also* ARMENIANS; GREEKS; *MİLLET*.

JOURNALISM. *See* PRESS.

JUSTICE. *See* COURTS, COMMERCIAL AND CRIMINAL; COURT; ISLAMIC LAW; *KADI; KANUN*; LAW; *MİLLET*.

– K –

KABAKÇI INCIDENT. In Ottoman Turkish, *Kabakçı Vakası*. Revolt in 1807 (25–29 May) that resulted in the **deposition** of **Selim III**. The design of the **government** to increase the number of the ***Nizâm-ı Cedîd*** troops at the expense of the **Janissaries**, and rumors about the impending dissolution of the latter, led to a reaction in conservative political circles, which included Crown Prince Mustafa, the ***şeyhülislâm,*** and the acting **grand vizier**. They propagated the idea among the population that any military innovation would engender an infidel state. As a result, units of newly recruited soldiers on the **Bosphorus** were incited to move against the government. These troops, headed by Sergeant Kabakçı Mustafa, received support from other Janissaries and were able to exert effective

pressure on the **sultan**. Selim III handed over the reformist functionaries to the rebels, who killed them. The rebels, becoming bolder, obtained a ***fetva*** from the *Şeyhülislâm* for the deposition of Selim III. After **Mustafa IV** acceded to the throne, the new government effectively destroyed the institutional and military reforms begun by Selim III. This period of reaction terminated after the accession of **Mahmud II**. *See also* ALEMDÂR MUSTAFA PASHA; OPPOSITION; REFORM; WESTERNIZATION.

KADI. Islamic judge who applied both **Islamic law** and the secular ***kanun***. As an official appointed by the central authority, the *kadı* was also responsible for the **administration** of the ***kazâ*** and its main **town**. He belonged to the ***ilmiyye*** status group. As a representative of Islamic orthodoxy, the *kadı*s enjoyed high respect in Ottoman Muslim society. *Kadı*s who had graduated from lower-level ***medrese***s were appointed to smaller town *kazâ*s, whereas graduates from the prestigious *medrese*s of **İstanbul, Edirne**, or **Bursa** had advantages in their judicial and administrative careers.

As local administrators, *kadı*s were responsible for municipal functions, such as the settlement of market prices and maintenance of urban services, as well as repair of the **communication** lines, recruitment of soldiers, and transfer of workers and animals at the request of the central authority. *Kadı*s were required to enter all the judicial, administrative, and municipal judgments and decisions in a register *(sicill)*. After 1839, the administrative functions of the *kadı*s were transferred to secular ***kaymakam***s, and *kadı*s continued to act only as Islamic judges. After the foundation of the republic the religious office of *kadı* was dissolved. *See also* ISLAM; *KADIASKER;* LAW; *ŞEYHÜLİSLÂM*.

KADIASKER, KAZASKER. Highest ranking ***kadı***, head of the Ottoman Islamic judicial system and a member of the **Imperial Council**. Originally there was only one *kadıasker;* the territorial expansion of the empire necessitated the formation of a second in 1481. This led to the existence of a *kadıasker* of **Rumelia** and a *kadıasker* of **Anatolia**. *Kadıasker*s were fully authoritized to appoint *kadı*s to the smaller **town kazâs** in their areas of jurisdiction. For the

appointment of *kadı*s to *kazâ*s in the seats of ***beglerbegilik***s, however, *kadıasker*s needed the approval of the **grand vizier**. The *kadıasker* of Rumelia was considered of higher rank than that of Anatolia. Toward the end of the 16th century the bureaucratic authority of the ***şeyhülislâm*** exceeded that of both *kadıasker*s. *See also* ADMINISTRATION, IMPERIAL; *İLMİYYE;* MURAD I.

KADIZÂDE-İ RUMÎ (1337–1412). First Ottoman astronomer and mathematician. His real name was Musa Paşa bin Mahmud. He was born in **Bursa** and completed his **medrese education** in the same **town**. He went to Khorasan (northeastern **Iran**) and continued his study of philosophy under the direction of Sayyid Sharif Jurjani. Kadızâde-i Rumî then moved to Samarkand and worked with the well-known astronomer **Ulugh Beg**. After being appointed to direct the observatory of Samarkand, Kadızâde-i Rumî contributed to the preparation of the astronomical tables *(zîc)* of Ulugh Beg. He wrote a number of significant commentaries on earlier mathematical works. He defended the idea that the sciences were to be based on observation and experiment, and he argued that matters of religious faith and science should be considered separately. He participated in the education of the astronomer **Ali Kuşcu**. *See also* ASTRONOMY; MATHEMATICS.

***KADIZÂDELİLER* MOVEMENT**. Fundamentalist religious movement in the 17th century. Influenced by the religious ideas of **Mehmed Birgivî**, Kadızâde Mehmed Efendi (?–1635) propagated the view that the problems and weaknesses of the empire were the result of lack of observance of the principles of **Islam** and **Islamic law**. The mystical practices of **Sufi** orders, particularly singing and dancing, he argued, had to be prohibited. During the reign of **Murad IV** (1623–40) the *Kadızâdeliler* movement supported an official ban on coffee and tobacco. Consumers of these items and of alcoholic drinks were instantly executed, without trial. The **grand vizier, Köprülü Mehmed Pasha**, deported the leaders of the *Kadızâdeliler* Movement to **Cyprus** (1656), but the fundamentalist mentality of the *Kadızâdeliler* movement remained powerful in **İstanbul** until 1683. During this era the

Sufi orders in the capital were subjected to mob violence and physical attacks. *See also* SUNNI ISLAM.

KAFES. "Cage." (1) **Architectural** lattice element in traditional Ottoman construction, used in windows. Wooden lattices of the windows of private residences were densely woven in order to prevent outsiders from seeing into the interior. Lattices of **mosque**, ***türbe,*** or **palace** windows were either metallic or made of stone or marble.

(2) Partition within **dervish convents** *(tekke, dergâh)* reserved for female participants of the **Sufi** orders.

(3) Sections within the Ottoman palace where princes were forced to lead secluded lives until their accession. Also called *şimşirlik* ("sword place"), each section consisted of 12 rooms, which were inhabited by the prince, around 10 female slaves ***(cariye),*** and three **eunuchs**. The eunuchs kept the prince under constant surveillance, and they were his only means of communication with the outside world. *See also* SUCCESSION; *ŞEHZÂDE*.

KÂHYA BEY. The agent of the **grand vizier** in military and political issues. With the decline of the actual political power of **sultan**s in the course of the 17th century and the emergence of the **Sublime Porte** as a separate bureaucratic institution, the assistants and agents of the grand vizier acquired greater importance. With the administrative **reform**s of **Mahmud II**, the *Kâhya Bey* became the minister of the interior. *See also* ADMINISTRATION, IMPERIAL; CIVIL SERVICE; GOVERNMENT; STATE.

KALENDERÎ ORDER. **Heterodox** religious order that rejected material wealth and the established social order. Possibly influenced by Indian and **Iran**ian mystical traditions as well as by such Muslim **Sufi** orders as the **Melâmî**s, the Kalenderîs lived as wandering **dervish**es, ignoring social customs and rules. They shaved their hair, beards, moustaches, and eyebrows, wore rags for clothes or went naked, and often mutilated their sexual organs. Arguing that richness of the heart was preferable to everything material, the Kalenderîs disregarded all religious or social conventions. By such unconventional behavior the Kalenderîs attracted the hostility

of conservative **Sunni Islamic ilmiyye** circles. During the 16th century the Kalenderîs instigated a number of rebellions against the **state**, which were supported by the **Turcomans**. The persecution of the Kalenderîs resulted in their gradual disappearance and absorbtion by other heterodox orders, such as the Haydarîs and the Hurufîs. *See also ABDAL;* ISLAM; *KIZILBAŞ;* OPPOSITION.

KÂMİL PASHA (1832–1913). Statesman and administrator. His full name was Mehmed Kâmil (Kıbrıslı). Born in Nicosia, **Cyprus**, he graduated from the War Academy in Cairo and served the **Egypt**ian governor Abbas Pasha. Following the deaths of Abbas Pasha and his son, Kâmil Pasha entered **government** service in **İstanbul**. He was active until 1879 as an administrator in various **province**s. Between 1879 and 1883 Kâmil Pasha served as minister of **pious foundations** and minister of **education**. He became **grand vizier** twice between 1885 and 1895. But **Abdülhamid II**'s suspicions about his political aims resulted in his removal from İstanbul.

Following the **Revolution of 1908**, Kâmil Pasha was appointed grand vizier for the third time. Disagreement with the **Committee of Union and Progress** (CUP) led to his resignation in 1909. In June 1912 he became a member of the liberal government of **Gazi Ahmed Muhtar Pasha**. During the critical period following the defeats in the first **Balkan War** in October 1912, Kâmil Pasha again became grand vizier, supported by the liberal Freedom and Friendship Party (*Hürriyet ve İtilaf Fırkası*). The coup d'état of the CUP in 23 January 1913 forced him to resign. Kâmil Pasha was known as uncompromisingly pro-British in his diplomatic attitude. *See also* MEHMED SAİD PASHA.

KANUN. A regulation of a non-Islamic nature issued by the **sultan**. The *kanun*s were expected to be in conformity with **Islamic law**. Civil issues could not be regulated by *kanun*s but remained under the control of Islamic law. *Kanun*s were collected in *kanunnâme*s (Law Codes). *Kanun*s could be divided into four groups: sultanic decrees ***(fermans)*** and diplomas ***(berats);*** local customs or regulations of pre-Ottoman origin in the *kanunnâme*s of **province**s ***(sancaks);*** those regulating the organization of **government**; and those to

be applied to the whole imperial population. **Bayezid II, Mehmed II**, and **Süleyman I** issued *kanunnâme*s of the last-named kind. ***Kadı***s were required to apply *ka-nun*s as well as Islamic law. This tradition within the Ottoman state of issuing non-Islamic **law**s proved convenient for the gradual secularization of criminal and commercial law during the 19th century. *See also* COURTS; ISLAM.

KANUN-İ ESASÎ. *See* CONSTITUTION.

KANUNNÂME. *See KANUN*.

KAPALIÇARŞI. *See* COVERED MARKET.

KAPI. Literally meaning "door" or "gate," *kapı* were administrative units of the **state**. The **palace**, the office of the **grand vizier**, other government offices in the capital, and the offices of provincial governors were called *kapı*. Before the 19th century most government offices were located in the private residences of their incumbents. Thus the term *kapı* could include all the personnel attached to the office-holder in his official or private capacity. The relationship between these personnel and the officeholder was mainly seen in terms of personal loyalty and patronage. In this sense the *kapı* was also similar to the court. When an officeholder suffered disgrace or was appointed to a distant **province**, his personnel, called the *kapı halkı* ("gate people"), shared his sufferings or accompanied him. The officeholder and his personnel were often members of the same **Sufi** order. *See also* CHILD LEVY; FAMILY; *KAPIKULU; KUL;* SLAVERY.

KAPIKULU. Literally meaning "slave of the gate," the term *kapıkulu* was used specifically for the personnel of the **sultan** who had been recruited by the **child levy**. **Janissaries**, *kapıkulu* cavalry, artillery, mining and sapper units, and higher government officials of Janissary origin belonged to this category. The class of the *kapıkulu*s in a technical sense disappeared in 1826. *See also KAPI; KUL;* SLAVERY.

KAPUDÂN-I DERYÂ. Head of the **navy**. Also called *kaptanpaşa*. In the classical period the *kapudân-ı deryâ* had the rank of either ***beglerbegi*** or **vizier**. In the latter case the *kapudân-ı deryâ* was a member of the **Imperial Council**. The

kapudân-ı deryâ had administrative control over certain maritime regions: the Aegean Islands, **Gallipoli**, Kocaeli, and **Cyprus**. The human and material resources of these areas were assigned for naval use. In 1867 the *kapudan-ı deryâ* became the minister of the navy. *See also* DARDANELLES; GREECE; STRAITS.

KARACAOĞ LAN (16th or 17th centuries). Popular traditional poet *(âşık)*. His real name and his place of origin are not known with certainty. However, the geographical names in his poems and those terms describing customs and clothing suggest that Karacaoğlan grew up among the **Turcoman** nomads of southern or southeastern **Anatolia**. The numerous poems on love and nature that are ascribed to Karacaoğlan created a popular tradition; poets of later centuries used his name. Thus it has been argued that the poems of Karacaoğlan in fact are the collective work of naturalist popular poets. These realistic and concrete decriptions of love, human feelings, nature, and the social life of nomadic Turcomans are among the best examples of the popular Turkish **literature** of Ottoman Anatolia. *See also* KÖROGĞLU; PÎR SULTAN ABDAL; POETRY.

KARAGÖZ. Popular shadow **theater**. Literally meaning "black eye," "Karagöz" is the name of one of the two main characters of the play. The origin of *Karagöz* is unknown, but it became very popular in **İstanbul** in the 17th century. The figures were prepared from camel skin. Though the main characters of the urban life of İstanbul ("young woman," "lover," "drug addict," "dwarf," etc.) are represented in *Karagöz*, most of the scenarios consist of satirical quarrels between the characters Karagöz and Hacivat. Karagöz appears as a simple, uneducated character who represents the modest classes, whereas Hacivat is a refined, well-educated, and sly gentleman, trying to exploit Karagöz. The Karagöz performances were always accompanied by **music**. The scenarios could incorporate various themes, including erotic or political ones. *See also* LITERATURE.

KARAMANIDS. *See* TURCOMAN PRINCIPALITIES.

KARAYAZICI ABDÜLHALİM (?–1602). Leader of the **Celâlî** rebels. Probably of **Turcoman** origin from the Urfa region (southeastern **Anatolia**), Karayazıcı Abdülhalim entered the Ottoman **army**. He became the commander of a company and thereafter assumed duties associated with more senior military rank, such as commander of a border fortress and assistant governor of the ***sancak*** of Malatya (eastern Anatolia). When the central authority refused to appoint him as a full ***sancakbegi,*** Karayazıcı Abdülhalim usurped the **town administration** of the *sancak* of Malatya. He then collected ***sekban*** mercenary troops and rebelled against **İstanbul** (1598). When other Celâlî rebel troops joined him, Karayazıcı Abdülhalim, with a force of nearly 20,000 men, attacked Urfa, Maraş, and Harput (eastern Anatolia). The plunder of towns by the rebels terrified the **population**.

Government troops forced him to surrender in Urfa (1600), and Karayazıcı Abdülhalim was appointed *sancakbegi* of Anteb (southeastern Anatolia). However, fearing execution, Karayazıcı Abdülhalim revolted a second time. The central authority appointed him governor of the *sancak* of Amasya, then of Çorum (northern Anatolia). When the populations of these towns complained to İstanbul about his oppressions, **Mehmed III** sent troops against him. He died in the mountains of Samsun. *See also* JANISSARIES.

KARLOWITZ, TREATY OF. *See* TREATY OF KARLOWITZ.

KASAB, TEODOR (1835–1905). Journalist and publisher of satirical journals. He was born in Kayseri (central **Anatolia**) into a **Greek Orthodox** merchant family. After the death of his father, Teodor Kasab came to **İstanbul** and graduated from Greek schools. Following a short stay in Paris around 1856, he worked as a schoolteacher in İstanbul, meanwhile publishing a satirical journal in Greek, **Armenian**, and French *(Diogenes)*. In 1870 a Turkish version of this journal began to appear. This was the first satirical journal in Turkish *(Diyojen)*. In 1873 it was closed down by **government** censors. Subsequent journals published by Teodor Kasab *(Çıngıraklı Tatar, Hayal, İstikbal, Nâşir)* met similar fates. In 1879 Teodor Kasab fled to Italy, where he collaborated with the **Young Turk** Ali şefkatî

Bey. However, **Abdülhamid II** allowed him to return to the Ottoman Empire in 1881, and he served as librarian of the **Yıldız Palace** until his death. *See also* GREEKS; LANGUAGE; LITERATURE; PRESS.

KÂTİB ÇELEBİ (1608–1657). Scholar and author. Called Hajji Halifa by European writers, his real name was Mustafa bin Abdullah. Born in **İstanbul** as a son of a **Janissary** officer, Kâtib Çelebi received a private **education**. In 1623 he entered the **civil service**. In 1645, after assignments in various places of Ottoman Asia, Kâtib Çelebi resigned from the civil service and began to publish on history, geography, cosmography, religious sciences, and bibliography.

His main work, the *Cihânnümâ* ("Cosmorama," 1648), contains general geographical information on and descriptions of countries. Kâtib Çelebi translated, with the assistance of a Muslim convert, the *Atlas Minor* of the Dutch scholar Abraham Ortelius from Latin into Ottoman Turkish (1655?). This was the first translation of a European work on geography into Ottoman. These two books changed traditional Ottoman notions about geography. The *Keşf üz-Zünûn* ("Index of Ideas," 1652?), a general bibliographical work on Islamic manuscripts, is still valuable. In the *Mizân ül-Hakk* ("Scale of Truth," 1656?) and the *Düstûrü'l-Amel fi Islahi'l-Halel* ("Guiding Principle for the Alleviation of the Defect," 1653) Kâtib Çelebi discusses the reasons for the decline of Ottoman power and criticizes the deterioration of the stature of religious and worldly sciences in ***medrese*** education. Kâtib Çelebi is considered to be the precursor of Ottoman scholars who departed from traditional scholarship and tried to become acquainted with European sciences. *See also* EVLİYÂ ÇELEBİ; GEOGRAPHICAL SCIENCES; İBRAHİM MÜTEFERRİKA; WESTERNIZATION.

KAVUKLU HAMDİ (1841–1911). Theatrical artist and improvisationist. He was born in **İstanbul**. After acting in different **theater**s, Kavuklu Hamdi founded his own theater troupe in 1875. This troupe (*Hayalhâne-i Osmânî,* "Ottoman House of Imagination," later *Temâşâhâne-i Osmânî,* "Ottoman House of Scene") became famous for improvisational theater.

See also GÜLLÜ AGOB; LITERATURE; MINAKYAN, MARDIROS.

KAYMAKAM. (1) Acting representative. (2) Lieutenant colonel. (3) Governor of a ***kazâ*** after 1864. *See also* ADMINISTRATION, PROVINCIAL; *SANCAK*; *VİLÂYET*.

KAZÂ. Geographical area subject to the legal and administrative jurisdiction of a ***kadı***. Several *Kazâ*s constituted a ***sancak***. After the **Imperial Rescript of Gülhane** (1839), the administration of the *kazâ* was transferred from the *kadı* to the *kazâ müdürü*, and after 1864 to the ***kaymakam***. The administrative **reform** of 1864 preserved the *kazâ* as the basic administrative unit of *sancak*s and ***vilâyet***s. *See also* ADMINISTRATION, PROVINCIAL.

KAZÂSKER. *See KADIASKER*.

KEÇECİZÂDE İZZET MOLLA (1785–1829). Poet and intellectual. Born in **İstanbul** into an ***ilmiyye*** family and receiving a private and **medrese education**, Keçecizâde İzzet Molla acted as a ***müderris***. His **Sufi** connection with Halet Efendi brought him close to **Mahmud II**. In 1820 he became the ***kadı*** of Galata, İstanbul. The banishment and execution of Halet Efendi led Keçecizâde İzzet Molla to write verse critical of the **grand vizier**, resulting in his deportation to Keşan (Thrace, 1823). After being pardoned, Keçecizâde İzzet Molla became the *kadı* of İstanbul (1826). But his **opposition** to the war with **Russia** resulted in his banishment to Sivas (1827), where he died. Keçecizâde İzzet Molla is well known for his defense of the traditional style of **poetry**. His poetical works reflect his personal experiences and include appraisals of eminent ***şeyh***s of the **Mevlevî** and **Nakşbendî orders**. The *Lâyihalar* ("Memoranda") include his political ideas about the contemporary conditions of the empire. *See also* LANGUAGE; LITERATURE.

KELEKYAN, DİRAN (1862–1915). **Armenian** journalist and author. Originally from Kayseri, Diran Kelekyan studied at Armenian schools in **İstanbul** and then Marseille. After returning to İstanbul he worked as a writer for various newspapers. During the last years of the rule of **Abdülhamid II**, Kelekyan fled to London and wrote articles for British

newspapers. He returned to İstanbul following the **Revolution of 1908** and was again active there as a journalist. During this period he prepared his well-known Turkish-French dictionary (1911). *See also* PRESS; PUBLISHING.

KEMAL PAŞAZÂDE (1468–1534). ***şeyhülislâm***, scholar, and historian. His real name was **şe**mseddin Ahmed bin Süleyman. Born in Tokat, he studied under scholars such as **Lutfî Tokadî, Hocazâde Muslihiddin Mustafa**, and other eminent professors in **Edirne**. He served as ***müderris*** at different ***medrese***s in Edirne, Skopje (Üsküb), and **İstanbul**.

He became famous on account of his ***fetva***s against the ***Kızılbaş*** movement and radical **Sufism**. These *fetva*s ensured his promotion to the position of ***kadıasker*** of **Anatolia** by **Selim I**. While with Selim I on the **Egypt**ian campaign of 1517, Kemal Paşazâde issued a *fetva* asserting the **Sunni Islam**ic character of the pantheist mystic **Muhyiddin İbnu'l-Arabi**. In 1526 Kemal Paşazâde was appointed *Şeyhülislâm*.

In the reigns of **Bayezid II** and Selim I he emerged as a key figure in Ottoman **state** policy and in the ideological warfare against the **Shia** in Anatolia and the Safavids in **Iran**. In addition Kemal Paşazâde wrote a number of works on history, Quranic exegesis, and **Islamic law**, as well as dictionnaries. His *Tevârih-i Âl-i Osman* ("Histories of the Ottoman House") is one of the main contemporary sources of the period of Bayezid II and Selim I. *See also* ÂŞIKPAŞAZÂDE; CELÂLZÂDE MUSTAFA ÇELEBİ; HETERODOXY; HISTORIOGRAPHY; *İLMİYYE;* IRAN; ISLAM.

KEMALEDDİN. *See* MİMAR KEMALEDDİN.

KETHÜDA. (1) Agent of a ***beglerbegi*** or other provincial administrator to the **government**. (2) Representative of a **town** quarter, community, or tribe to the government. (3) Senior officer of a **guild** who maintained liaison with the government.

KHANATE OF THE CRIMEA. *See* CRIMEA, KHANATE OF THE.

KINALIZÂDE ALİ ÇELEBİ (1510–1572). Scholar and author. Born in Isparta into an ***ilmiyye*** family, Kınalızâde Ali Çelebi

studied at ***medrese***s and acted as a ***müderris*** in the *medrese*s of Kütahya, **Bursa, Edirne**, and **İstanbul**. He was appointed the ***kadı*** of Cairo (**Egypt**), Damascus (**Syria**), and Bursa. Kınalızâde Ali Çelebi prepared adaptations and wrote works on philosophy and the religious sciences. His *Ahlâk-ı Âlâî* ("High Ethics") contains his ideas on **state administration**, and it made him famous. His philosophy of the state drew upon ancient Near Eastern traditions of administration; the notions of "justice" and "balance" appeared as crucial elements. *See also* GELİBOLULU MUSTAFA ÂLÎ; GOVERNMENT; MILITARY CLASS; SELÂNİKÎ MUSTAFA EFENDİ; SÜLEYMAN I.

KIZILBAŞ. A branch of militant Shiis of **Anatolia**. The *kızılbaş* ("Red Head") emerged as a religious grouping with the expansion of Safavid religious influence in Anatolia. Their red headgear, worn originally by the adherents of the Safavid Shiis in Azerbaijan, began to symbolize political loyalty toward the Safavid Shahs of **Iran** in Anatolia as well.

The *kızılbaş* became a religious community, widespread among **Turcomans** and to a certain extent among **Kurds**. Their creeds displayed variations in different localities. As in **Bektaşî-**ism, the fourth caliph, Ali, has an essential place in the *kızılbaş* belief system. Among some *kızılbaş* groups, **Caliph** Ali, as the reflection of God, is more sacred than the Prophet Muhammad. The murder of this caliph and his sons by the Umayyads created an enduring hatred of the **Sunni Islam**ic community among the adherents of Ali.

The religious feeling, directed against the Sunni Muslims, of injustice, oppression, and suffering of the Shiis produced a receptiveness toward *kızılbaş* beliefs among the Turcoman nomads, who had become marginalized with the increasing centralization of the Sunni Islamic Ottoman **state**. The militant *kızılbaş* movements of the late 15th and early 16th centuries against the Ottoman **administration**, the violent **Şahkulu Rebellion** and the brutal suppression of this revolt, and the massacres of the *kızılbaş* during the reign of **Selim I** created a deep breach between the settled Sunni Muslims and the Turcoman *kızılbaş* **population**s within the empire. This deep hostility could not be overcome until the dissolution of the

empire. *See also ABDAL;* HETERODOXY; KALENDERÎ ORDER; OPPOSITION; PÎR SULTAN ABDAL; SHIA; SUFISM.

KOCA HÜSREV PASHA (1756?–1855). Military commander and **grand vizier**. Coming from Abkhazia in the **Caucasus**, Koca Hüsrev Pasha entered the **palace** as a slave and was educated in the ***Enderun***. He fought against the French during the Napoleonic invasion of **Egypt** (1800–1801) and was appointed governor of Egypt (1801). When Koca Hüsrev Pasha tried to turn the **Janissary** units into a ***Nizâm-ı Cedîd*** corps, Albanian troops headed by Mehmed Ali (later **Mehmed Ali Pasha** of Egypt), forced him to leave Egypt (April 1803).

Thereafter, Koca Hüsrev Pasha served as governor in various **province**s and became ***kapudân-ı deryâ*** (1811). After the dissolution of the Janissary corps in 1826, Koca Hüsrev Pasha played a crucial role, as the commander in chief, in setting up a new **army** (Muallem Asâkir-i Mansure-i Muhammediye). When Egyptian troops reached Kütahya (northwest **Anatolia**), he negotiated the peace agreement of Kütahya (1833). In 1838 Koca Hüsrev Pasha was appointed chairman of the newly founded **Sublime Council for Judicial Ordinances**. When **Mahmud II** died, Koca Hüsrev Pasha, as a fait accompli, assumed the position of grand vizier. **Mustafa Reşid Pasha**'s success in persuading Sultan **Abdülmecid** to declare the **Imperial Rescript of Gülhane** (1839) was a blow for Koca Hüsrev Pasha. In 1840 he was dismissed from his position; he never regained his political power.

Though Koca Hüsrev Pasha was a decisive supporter of the military and administrative **reform**s of Mahmud II, he rejected the ***Tanzimat*** reforms. Koca Hüsrev Pasha raised in his ***kapı*** well-educated slaves who later entered the **civil service** and formed a network of supporters in the state apparatus. *See also KUL;* SLAVERY.

KOCA RÂGIB PASHA (1698–1763). **Grand vizier** and poet. He was born in **İstanbul**. Adopting a bureaucratic career, he acted as secretary and accountant in various **province**s. He was a member of the Ottoman delegation that concluded the Ottoman-**Iran**ian peace (1736). In 1737 Râgıb became

secretary to the grand vizier, took part in the peace negotiations with the **Habsburg Empire**, and played a significant role in gaining territorial concessions from the Austrians (1739). In 1741 he was appointed ***reisülküttâb***. From 1744 onward Râgıb Pasha acted as ***beglerbegi***, with the rank of **vizier**, in **Egypt**, Aleppo, Saida, and Damascus. In 1757 he became grand vizier.

Aware of the weak military and financial condition of the empire, Koca Râgıb Pasha pursued a conciliatory policy toward neighboring states and attempted administrative and financial reorganizations. He was successful in increasing the income of the **state**. He also encouraged the setting up of technical schools for the **education** of military officers. During his last years, Koca Râgıb Pasha supported investment in public works of İstanbul and founded a **library**.

He is also remembered as one of the most important 18th-century Ottoman poets. His poetical works display philosophical themes. Koca Râgıb Pasha's poems are collected in his *Divân*. His political writings and letters are published in the *Telhisât* ("Summaries"). The *Fethiyye-i Belgrad* ("Conquest of Belgrade") contains his observations of the Ottoman warfare with the Austrians, while the *Tahkîk ve Tevfîk* ("Investigations and Explanations") is a report on Ottoman-Iranian peace negotiations. *See also* HALİL HÂMİD PASHA; POETRY; REFORM.

KOÇİ BEY (?–1650). Administrator and intellectual. Born in Görice (Korçë) in **Albania**, he entered the **palace** by means of the **child levy** and was educated at the ***Enderun***. During the period of **Murad IV**, Koçi Bey was promoted to the highest level of palace service, the Privy Chamber (*Has Oda*) and became one of the companions *(musahib)* of the **sultan**. He kept this position during the reign of Sultan **İbrahim**. Koçi Bey is notable for his memoranda on the causes of the decline of the empire and possible measures to reverse it.

In the memoranda, which he submitted to Murad IV (1631) and to İbrahim (1640), Koçi Bey pointed to the nonobservation of former **law**s and customs as the main factor in the decline. He held that strict application of **Islamic law**

and the older laws and regulations would help the **state** regain its strength. The harsh measures of Murad IV, strengthening central authority and imposing tight **police** surveil-lance to ensure the observance of Islamic law by Muslim subjects, were to a considerable extent implemented due to the influence of Koçi Bey. *See also KADIZÂDELİLER* MOVEMENT; REFORM.

KOSOVO, BATTLES OF. *See* BATTLES OF KOSOVO.

KÖPRÜLÜ, MEHMED FUAD (1890–1966). Historian and politician. He was born in **İstanbul**. Though he never graduated from a university, Mehmed Fuad Köprülü was appointed professor of Turkish literature at the **Dârülfünûn** in 1913. He is regarded as the founder of the social scientific approach in Ottoman history. As the main representative of **nationalism** in historical writing during the **Second Constitutional Period**, Mehmed Fuad Köprülü emphasized the necessity of studying the social life and social institutions of a country as a means of understanding its history. He applied the sociological approach of Émile Durkheim and the French Annales School to historical research. Mehmed Fuad Köprülü produced various works, mainly in the areas of Ottoman and Islamic cultural and institutional history, including the *Türk Edebiyatında İlk Mutasavvıflar* ("The Early Mystics in Turkish Literature," 1919), *Les Origines de l'Empire Ottoman* (1935), and *Bizans Müesseselerinin Osmanlı Müesseselerine Tesiri* ("The Influence of Byzantine Institutions on Ottoman Institutions," 1953). *See also* ALTINAY, AHMED REFİK; HISTORIOGRAPHY; OTTOMAN HISTORICAL SOCIETY.

KÖPRÜLÜ DYNASTY. Family of **grand vizier**s, military commanders, and administrators who were influential in imperial **administration** between 1656 and 1710. For the personalities, *see* AMUCAZADE HÜSEYİN PASHA; KÖPRÜLÜ MEHMED PASHA; KÖPRÜLÜZÂDE FAZIL AHMED PASHA; KÖPRÜLÜZÂDE FAZIL MUSTAFA PASHA; MERZİFONLU KARA MUSTAFA PASHA.

KÖPRÜLÜ MEHMED PASHA (1575?–1661). **Grand vizier** and reformer. Born in Berat, **Albania**, he entered the **palace**

service and acted as a provincial administrator in various parts of the empire with the ranks of *timarlı* ***sipahi, sancakbegi,*** and ***beglerbegi***. The political crisis following the death of **Sultan İbrahim** and the inability of the ***vâlide sultan,*** **Hatice Turhan Sultan**, to solve the empire's problems forced her to accept the onerous conditions of Köprülü Mehmed Pasha and appoint him grand vizier with dictatorial powers (1656). Until 1661 Köprülü Mehmed Pasha was able to restore central authority and internal security, using very severe methods. He was also successful in expelling the Venetians from the **Straits**. *See also KADIZÂDELİLER* MOVEMENT; MEHMED IV; REFORM.

KÖPRÜLÜZÂDE FAZIL AHMED PASHA (1635–1676). **Grand vizier** and member of the ***ilmiyye***. Son of **Köprülü Mehmed Pasha**. Born in Vezirköprü (northern **Anatolia**), after a **medrese education** he served as a ***müderris*** and later as a ***beglerbegi***. When his father died, Köprülüzâde Fazıl Ahmed Pasha was appointed grand vizier. On appointment to this office, he secured the Ottoman frontier in Croatia and **Hungary** (1663–64) against **Habsburg** encroachments. After this, he ended the Ottoman-Venetian war of 1645–69 by conquering Candia, the last Venetian fortress in **Crete**. During the period 1672–76 Köprülüzâde Fazıl Ahmed Pasha was able to drive the Poles out of Kamenec-Podolia (western Ukraine) and to annex this region. *See also* MEHMED IV; VENICE.

KÖPRÜLÜZÂDE FAZIL MUSTAFA PASHA (1637–1691). **Grand vizier**. Son of **Köprülü Mehmed Pasha,** he received a **medrese education**. After acting as **vizier** in 1676, Köprülüzâde Fazıl Mustafa Pasha became a ***sancakbegi*** (1683–84). Between 1684 and 1687 he served as the commander on Chios and in the **Dardanelles** (1684–87), which were subject to Venetian naval attacks. When Köprülüzâde Fazıl Mustafa Pasha was called to **İstanbul** to suppress **Janissary** upheavals, he effected the **deposition** of **Mehmed IV** (1687). He became grand vizier in 1689 and struggled to deal with the Ottoman reverses in the warfare against the **Holy League** in the **Balkans**. He regained Vidin, Niš, and Belgrade from the **Habsburg**s. He died at the battle of Slankamen (Vojvodina, northern **Serbia**). Köprülüzâde

Fazıl Mustafa Pasha attempted **reform**s of administrative institutions and the amelioration of the conditions of the Balkan Christians. *See also* SÜLEYMAN II; VENICE.

KÖROĞ LU (16th century?). Legendary hero to whom the composition of popular poems is attributed. Very little is known about the historical personality behind the legends. Different traditions exist about Köroğlu in **Anatolia**, the **Balkans**, the **Caucasus**, and Central Asia. Köroğlu means "son of a blind man." Tradition gives his real name as Ruşen Ali. According to the Anatolian tradition, his father, Yusuf, was the stableman of the governor of Bolu, who sent him to the Euphrates to find breeding horses. The governor became furious about a rather thin and ugly-looking mare Yusuf obtained and ordered him to be blinded. Yusuf's son, now known as Köroğlu, raised this mare, the *Kır At* ("grey horse"), and went on to become a great hero, defeating the governor of Bolu and taking revenge for his father. With the help of the *Kır At*, Köroğlu fought against the unjust and supported the poor and the weak. Stories were formed into popular poems attributed to Köroğlu. *See also* KARACAOĞ LAN; LITERATURE; PÎR SULTAN ABDAL; POETRY.

KÖSEM SULTAN (1589?–1651). ***Vâlide sultan***, mother of **Murad IV** and **İbrahim**, grandmother of **Mehmed IV**. Her full name was Mahpeyker Kösem Sultan. Of either Bosnian or Greek origin, Kösem Sultan was brought to the **palace** in her childhood. She bore **Ahmed I**, Murad, and İbrahim and became ***baş kadın***. She was thus able to obtain political power and after the death of Ahmed I to arrange the accession of the mentally ill **Mustafa I** instead of Osman. But her adversaries deposed Mustafa I in favor of **Osman II**.

Kösem Sultan remained under custody until the juvenile Murad IV became **sultan** (1623). Then, as the *vâlide sultan*, she took control over the **state** for nearly 10 years. In 1632 Murad shook off the domination of his mother and forced her to withdraw from politics. When her other son, İbrahim, acceded to the throne, she regained power (1640). Eliminating rivals such as the **grand vizier,** Kemankeş Kara Mustafa Pasha, Kösem Sultan manipulated her neurotic son İbrahim and then secured his **deposition** and murder (1648), allowing

Mehmed IV to succeed. But the new *vâlide sultan,* **Hatice Turhan Sultan**, emerged as a rival equalling Kösem Sultan in her capacity for intrigue. Though Kösem Sultan secured the backing of the **Janissary** commanders in the attempted murder of Mehmed IV and his mother, Hatice Turhan Sultan acted more swiftly and used the palace guards to kill her rival.

Kösem Sultan was one of the best known of the palace **women**; by dint of political scrupulousness, she governed the empire for a considerable period. *See also* CİNCI ˙ HOCA; HAREM; HÜRREM SULTAN.

KUL. (1) Slave. (2) Slave of the **sultan**. Also called ***kapıkulu,*** *kul*s were recruited to the **palace** by means of the **child levy**. In the course of their **education** in the palace, it was decided whether they were to become **Janissaries** or continue to serve in the palace and rise in rank in the service. Many military commanders, **vizier**s, and **grand vizier**s were raised within the *kul* system. Though this institution was introduced by **Murad I**, it became fully developed only during the reign of **Mehmed II**. As the promoter of absolutism, Mehmed II preferred to appoint *kul*s to the key positions in the **administration**, including the position of grand vizier. As personal slaves of the ruler, *kul*s had no legal protection and could be sentenced to death without trial. Though the child levy became obsolete after the 17th century, members of the civil administration and **army**, notwithstanding their Muslim origin, continued to be regarded as *kul*s, without legal protection. The **Imperial Rescript of Gülhane** (1839) abolished the *kul* system. *See also* ÇANDARLI DYNASTY; KAPI; SLAVERY; STATE.

KURDS. Indo-European ethnic group consisting mainly of Muslims, scattered in the eastern parts of Ottoman **Anatolia**, in **Iraq**, and in **Iran**. Before the Ottomans, the Kurdish tribes were under the control of **Turcoman** Akkoyunlu, Karakoyunlu, and the Shiite Safavid states. When **Selim I** engaged in warfare against Iran, **Sunni Islamic** Kurds became natural allies of the Ottomans against the Shiites. In 1514–15 the local scholar and statesman **İdris Bitlisî** secured the allegiance of the main Kurdish chieftains for the Ottoman **state**. But mountainous terrain and the tribal structure of

Kurdish society prevented the Ottomans from applying the ***timar* system** in the region. Instead, each tribal group was regarded as a separate government loyal to the **sultan** and exempted from **taxation**, land registration, and the census. Eastern Anatolia and Iraq formed a buffer zone between the Ottomans and Iran; the Kurds provided military support during wars against Iran.

Though local tribes were put under military control in the 1840s, neither implementation of the ***Tanzimat* reform**s nor effective administrative integration of the region were possible. A major Kurdish uprising broke out following the **Russo-Ottoman War of 1877–1878**, and ***şeyh*** Ubeidullah sought to separate the Kurds from the empire. **Abdülhamid II** tried to bring the Kurds under state control by means of Islamist policies and by setting up Hamidiye regiments.

One branch of the ancient Kurdish dynasty of the Bedirhans became involved in Kurdish **nationalism** and published in Cairo (**Egypt**) the first Kurdish newspaper (*Kurdistan,* 1897). After the **Revolution of 1908**, Kurdish intellectuals in **İstanbul** set up the organization *Kürd Teâvün Cemiyyeti* ("Kurdish Solidarity Association"); it was short-lived. The Ottoman capitulation at the end of **World War I** provided an opportunity for Kurdish separatists to form the *Kürdistan Teâli Cemiyyeti* ("Association for the Raising of Kurdistan"), with the goal of founding an independent Kurdistan; the Anatolian national movement effectively stopped any Kurdish separatism. *See also* ABDULLAH CEVDET; ATATÜRK, MUSTAFA KEMAL; BABANZÂDE AHMED NÂİM.

KUYUCU MURAD PASHA (1521?–1611). **Grand vizier** and military commander. He was born into a Croatian **family** and came to **İstanbul** by the **child levy**. After his **education** and various services in the **palace**, Murad became the ***kethüda*** of the ***beglerbegi*** of **Egypt** (1554). Between 1567 and 1590 he acted as ***sancakbegi*** in Egypt and the *beglerbegi* of **Yemen, Cyprus**, Karaman, and Diyarbekir. During the Ottoman-Iranian war, he was taken captive (1590). In 1606 Murad Pasha was appointed grand vizier, holding that post until his death. During this time Murad Pasha personally led punitive

expeditions against the ***Celâlî*** rebels in **Anatolia**. He adopted extremely harsh measures against the rebels and the local **population**. Nearly 30,000 people were forced to dig wells, then killed and buried in them. Thus he became known as "Murad Pasha the Well Sinker" *(kuyucu)*. Kuyucu Murad Pasha died in Azerbaijan while leading a campaign against **Iran**. *See also* AHMED I; KARAYAZICI ABDÜLHALİM; MEHMED III.

KÜÇÜK KAYNARCA, TREATY OF. *See* TREATY OF KÜÇÜK KAYNARCA.

KÜLLİYE. *See İMÂRET*.

– L –

LAND SYSTEM. *See* AGRARIAN SYSTEM.

LANGUAGE. The Ottoman Empire was not a national **state**, a fact that is reflected in the use of a variety of languages in different areas of political and social life. Whereas the language of **administration** was the chancery style of Ottoman Turkish, the language of Muslim **education** was mainly Arabic. While in the **dervish convents** of the **Mevlevî order** Persian was cultivated, popular **literature** was written in simple Turkish. Muslims and non-Muslims of various ethnic origins used numerous languages in their literatures. The difference of vocabulary between the official Ottoman chancery style of the written language and spoken Turkish prevented an uneducated Turk from understanding the former. The written Ottoman language, with its extensive vocabulary and structural borrowings from Arabic and Persian, had an elaborate linguistic structure, reflecting the universal and cosmopolitan Islamic character of Ottoman culture.

The growing impact of the ideals of the European **Enlightenment** and nationalist movements on the non-Muslim subjects of the empire in the course of the 19th century forced the Ottoman administration to take **reform** measures to increase the participation of the provincial **population**s in local administration. At the same time, it assumed a greater

role in the lives of the governed. The publication of official newspapers and the establishment of public schools constituted the main institutional contexts of linguistic change. The expansion of these institutions among the population necessitated changes in written Ottoman Turkish, which in turn eventually resulted in the simplification of the written style. Turkish cultural **nationalism** in the period included in its agenda the purification of Ottoman Turkish from Arabic and Persian elements. These developments produced a great decrease in the gap between written and spoken Turkish in the early republic. *See also* GENÇ KALEMLER; ÖMER SEYFEDDİN; POETRY; ŞEMSEDDİN SAMİ FRASHËRI; TURKISM; TURKS; YAZIKSIZ, NECİP ASIM; ZİYA GÖKALP.

LATİFÎ (1491–1582). Author, biographer, and poet. Born in Kastamonu (northern **Anatolia**) into a notable **family**, he was educated in his hometown. Latifî acted as an accountant and secretary at **pious foundations** *(vakıfs)* in Belgrade, **İstanbul**, Rhodes, and **Egypt**. In 1546 he submitted to **Süleyman I** the *Tezkiretü'ş-şuârâ* ("Book of Poets"), containing the biographies of more than 300 poets who lived between the period of **Murad II** and 1543. His other works include the *Evsâf-ı İstanbul* ("Characteristics of Istanbul," 1525). This book describes the founding of the city, as well as its buildings, quarters, and the daily life of its **population**. He was also a well-known poet during his lifetime. He died when his ship sank in the Red Sea on the way to **Yemen**. *See also* LANGUAGE; LITERATURE; POETRY; SEHÎ BEY; TAŞKÖPRÜLÜZÂDE İSAMEDDİN AHMED.

LAUSANNE, TREATY OF. *See* TREATY OF LAUSANNE.

LAW. In Ottoman Turkish *hukuk, kavânin, şeriat*. Throughout its history, the Ottoman administration applied three sets of laws: **Islamic law**, customary law *(örf),* and secular ***kanun***. The former was applied both in the civil and in the administrative spheres, the remaining two mainly in **finances, administration**, and politics. From the 19th century onward the increasing secularization of the legal system confined Islamic law to such civil issues as **marriage, divorce**, inheritance, debt, and real property rights. Areas like

commercial and criminal law, administrative and **education**al regulations, on the other hand, became secularized. *See also* COURTS; COURTS, COMMERCIAL AND CRIMINAL; HANEFİ SCHOOL OF JURISPRUDENCE; *KADI; MECELLE; TANZİMAT;* REFORM.

LEBANON. *See* MOUNT LEBANON.

LEPANTO, BATTLE OF. *See* BATTLE OF LEPANTO.

LESKOFÇALI GÂLİB (1828–1867). Poet. His real name was Mustafa. Born in Leskovik (**Albania**), he received an **education** in his hometown. Leskofçalı Gâlib then followed a bureaucratic career and worked as a secretary and accountant in **İstanbul, Bosnia**, the **province** of the Danube, Aleppo, and **Crete**. Leskofçalı Gâlib is regarded as one of the last great masters of Ottoman court **poetry**. He was one of the founders of the *Encümen-i şuârâ* ("Committee of Poets"), consisting of literary personalities and intellectuals who sought to preserve the tradition of Ottoman classical poetry. *See also* LANGUAGE; LITERATURE; *TANZİMAT*.

LEVEND. Irregular military forces.

(1) Armed irregular naval units. The term *levend* was originally used for **Turkish** corsairs. Beginning in the 17th century, it was applied to Turkish and **Greek** personnel recruited during wartime from the **Anatolian** coast and the Aegean islands. They were active as marines in naval assaults. Originally, *levends* took a share of the booty; later they received regular payment. During the 18th century *levends*, who were needed in shipyards, stayed in **İstanbul**, at barracks allocated to them. *Levend* units in İstanbul often became sources of insecurity for the civil **population**.

(2) Irregular cavalry units. The *levends* as irregular forces appeared in the 17th century, together with the ***sekbans*** and the *sarıcas*. When they served **vizier**s and ***beglerbegi***s, these *levend*s were called ***kapı**lı levend* ("*levend*s attached to a household"). When their masters were dismissed, the *levends* roamed in the provinces and plundered villages and **town**s until they found new lords to serve. Such independent units, known as *kapısız levend* ("*levend*s unattached to a

household"), took part in the **Celâlî rebellions**. Since *levend*s of both types proved to be equally dangerous to life and property among the provincial population, the **central administration** tried to dissolve these units. This could be achieved only by the massacre of the levends throughout the provinces (1776). *See also* NAVY.

LEVNÎ (?–1732). **Miniature** painter. His real name was Abdülcelil. Born, possibly in **Edirne**, toward the end of the 17th century, Levnî entered the Ottoman **palace** and during the rule of **Mustafa II** became the chief decorative artist of the palace *(nakkaşbaşı)*. Levnî created his famous miniature **painting**s during the reign of **Ahmed III**. Unlike previous painters, Levnî preferred the depiction of popular amusements and portraits, reflecting the atmosphere of the **Tulip Period** (1718–30). He used perspective and color harmony, and he emphasized the personal characteristics of the individuals portrayed. His *Silsilenâme* ("Book of Lineage") contains portraits of the **sultan**s from **Osman I** to Ahmed III. Levnî's paintings are historically important for their detailed description of contemporary life and dress. *See also* ARTS; İBRAHİM PASHA (NEVŞEHİRLI˙ DAMAD); NEDİM.

LIBERALISM. In Ottoman Turkish, *Serbestî Mezhebi*. Liberalism as a political movement did not manifest itself before the **Revolution of 1908**. The idea of free economic enterprise and trade (economic liberalism), however, was prevalent in reformist circles during the ***Tanzimat*** period. The notion of human rights, nonviolable by the **state**, was expressed in a limited way by the **Imperial Rescript of Gülhane** (1839). The **opposition**ist movements of the **Young Ottomans** and the **Young Turks** sought to check the unlimited powers of the **sultan** and the **Sublime Porte** and to introduce a constitutional regime.

An ideology encompassing both economic and political liberalism was expressed for the first time by **Prince Sabahaddin**. The *Ahrar Fırkası* ("Liberal Party"), active in 1908–1909 and backed by Prince Sabahaddin, defended economic liberalism and decentralization in the political and administrative spheres.

The dominance of the policy of authoritarian modernization, which lasted for more than a century, did not allow the development of a powerful movement of political liberalism, though the virtual nonexistence of a politically self-confident Ottoman Turkish middle class might also be noted as a factor in this failure, which deprived the supporters of political liberalism of a reliable social base. *See also* DEMOCRACY; EL-HUSRÎ, SATI; LÜTFİ FİKRI ˙ ; MEHMED CÂVİD; REFORM; WESTERNIZATION; ZİYA GÖKALP.

LIBRARY. In Ottoman Turkish, *kütübhâne*. Though it is reported that the Buddhist Uygurs in Central Asia possessed rich libraries, the library as an institution developed among Turkic peoples mainly after their Islamization. Among the **Seljuks** and the Ottomans, libraries were supported by **pious foundations** *(vakıf)*. These were founded either for the benefit of the ***müderris***es or for the **population** of districts in **town**s. In the early Ottoman period, libraries were located within **mosque**s, ***türbe***s, **dervish convents**, or ***imâret***s. Later, pious foundations were set up with the support of libraries as their main aim; their foundation deeds specified the type and number of books, the qualities of the librarians *(hâfız-ı kütüb)* and their working hours, the system of cataloging to be used, and other details.

During the reign of **Bayezid I**, ***medrese***s began to found their own libraries. The first major Ottoman library after the conquest of **Constantinople** was set up in the imperial **palace**. Following this, numerous libraries were founded around the main mosque and *medrese* districts of the capital. During the **Tulip Period** (1718–30), libraries were built for the benefit of the population. In the provincial towns, libraries were mostly confined to the mosques.

The first modern libraries emerged within the **Military** and **Naval Engineering Schools** in the late 18th century. **Münif Pasha** founded a research library, where the main Western sources on the natural sciences could be found (1861). A state policy to reorganize the existing institutions was systematized with the Regulation of Public Education (1869). The Ministry of Public Education became responsible for the libraries

within the empire. In 1882 the **state** for the first time founded a public library (*Bayezid Kütüphânesi*). Though attempts were made to found a national library following the **Revolution of 1908**, such an institution came into existence only during the republican period. *See also* ARCHIVES.

LİFI˙J, AVNİ (1886–1927). Painter. Born in Samsun (Black Sea region), after graduation from the **School of Fine Arts** (*Sanâyi-i Nefîse Mektebi*) he was sent by Prince Abdülmecid to Paris for further studies. Following his return, Avni Lifij acted as an instructor in secondary schools and later at the School of Fine Arts. He was one of the members of the so-called 1914 Generation, the Ottoman impressionists. However, Avni Lifij, unlike the others, used symbolic expression in his **painting**s. *See also* ŞEKER AHMED PASHA.

LITERATURE. Literature in the Ottoman Empire evolved in very different traditions. Popular literature, springing from **Turcoman** culture, reflected a nomadic way of life and Turcoman conflict with central authority. Much popular poetry was anonymous. Court literature *(divân edebiyatı)* emerged in **palace** circles as well as under the patronage of local governors. It initially made use of Arabic and Persian motifs and of poetical and prose traditions. From the 16th century onward, Ottoman court literature produced its own classics. Like Ottoman chancery style, the **language** of court literature contained a large Arabic and Persian vocabulary. The Middle Eastern prosodic meter *(aruz vezni)* was applied in **poetry**.

Religious literature (*tekke edebiyatı*, "convent literature") was another important genre. Here ***Sufi*** motifs were used. It was originally written in spoken Anatolian Turkish, but religious literature acquired the main formal characteristics of court literature after the Ottoman **state** took on the characteristics of a universal Islamic power. *Sufi* ***şeyh***s, particularly of the **Mevlevî**s, expressed their mystical views in poetry. A prose style developed in the official ***tezkire***s, where complicated literary styles *(inşa)* were applied.

The reform era of the 19th century and European cultural impact led to the gradual abandonment of the traditional Ottoman literary styles. Simplification of language and the

adoption of French literary models manifested itself in the introduction of new forms—the novel and drama. Cultural **Turkism** looked to Turcoman verse as the true model for a national poetry, while traditional court literature was increasingly rejected as cosmopolitian and devoid of social and national content. *See also* ADIVAR, HALİDE EDİB; AHMED MİDHAT EFENDİ; AHMED ŞUAYIB; AHMED VEFİK PASHA; ÂŞIK ÇELEBİ; BÖLÜKBAŞI, RIZA TEVFİK; BURSALI İSMAİL HAKKI; CELÂLEDDİN RÛMÎ; CELÂLZÂDE MUSTAFA ÇELEBİ; EMRE, YUNUS; FERİDUN AHMED BEY; *GENÇ KALEMLER;* GÜRPINAR, HÜSEYİN RAHMİ; NÂBÎ; NÂBÎZÂDE NAZIM; NATIONALISM; NECATÎ; NEDİM; NEF'Î; NEW LITERATURE; NEYZEN TEVFİK; ÖMER SEYFEDDİN; THEATER; UŞAKLIGİL, HALİD ZI˙YA.

LONCA. *See* GUILDS.

LONDON, TREATY OF. *See* TREATY OF LONDON.

LÜTFİ FİKRI ˙ (1872–1934). Jurist and **opposition**al intellectual. He was born in Gümüşhane (northeastern **Anatolia**). His father was the governor of the ***vilâyet*** of Kosovo. After graduating from the **School of the Civil Service** (1890), Lütfi Fikri went to Paris and graduated from the Faculty of Law (1893). As a lawyer in **İstanbul**, Lütfi Fikri joined the secret **Committee of Union and Progress** (CUP) and was arrested (1895). He was exiled to Niğde (central Anatolia), from where he fled to Paris (1901). Until 1908 Lütfi Fikri worked as a lawyer in **Egypt**.

Following the **Revolution of 1908** he was elected a member of the **parliament**. After 1908 he became an opponent of the CUP and drew attention with his criticisms of torture in its prisons. Lütfi Fikri was one of the founders of the oppositional *Mutedil Hürriyetperverân Fırkası* ("Party of Moderate Liberals"). He published a number of short-lived newspapers that criticized the authoritarian policies of the CUP. Between 1913 and 1918 the opposition within the empire was silenced.

Though he was reelected to the parliament in 1919, Lütfi Fikri declined membership, since the majority of the deputies

were supporters of the CUP. Between 1920 and 1925 he worked as a lawyer, taught at the School of the Civil Service, and became head of the bar of İstanbul. From 1922 onward he increasingly criticized the political structure of the government in Ankara. In his book *Hükümdarlık Karşısında Milliyet ve Mesuliyet ve Tefrik-i Kuvva Mesâili* ("Nationalism and Responsibility against Monarchy and the Issues of the Separation of Power") he stressed the need for the separation of power. In 1923 Lütfi Fikri was tried for supporting the **sultanate** and was sentenced to five years at forced labor. Only a special amnesty saved him from this sentence. He died in Paris. *See also* ATATÜRK, MUSTAFA KEMAL; DEMOCRACY; LIBERALISM.

LÜTFİ PASHA (1488?–1563). **Grand vizier**, historian, and author. Originally from Vlora (**Albania**), he came to the **palace** by the **child levy**. After 1512 Lütfi Pasha became ***sancak*** governor in **Anatolia**n and **Balkan province**s, and took part in the first **siege of Vienna** (1529). From 1533 onward Lütfi Pasha was promoted to the ***beglerbegilik***s of Karaman, Anatolia, and **Rumelia**. In 1536–37 he became ***vizier*** and in 1539 grand vizier. As the chief administrator of the empire, Lütfi Pasha proved merciless. When he let a prostitute be punished by the mutilation of her genitals, his wife, the sister of **Süleyman I**, created a political crisis that led to his dismissal from office, as well as his **divorce** (1541).

Exiled to Didymotichon (Thrace, **Greece**), Lütfi Pasha lived in seclusion, went on a pilgrimage, and devoted himself to history, theology, and Islamic jurisprudence. His major works include the *Âsafnâme* ("Book of the Vizier"), which deals with the principles of governing and offers advice on statemanship; and the *Tevârih-i Âlî-i Osman* ("Histories of the Ottoman Dynasty"), containing the history of the Ottoman Empire from its foundation to 1554. *See also* CELÂLZÂDE MUSTAFA ÇELEBİ; HAREM; HISTORIOGRAPHY; HOCA SADEDDİN EFENDİ; KEMAL PAŞAZÂDE.

LÜTFİ TOKADÎ (early 15th century–1494). Scholar and mathematician. His real name was Lütfullah. Born in Tokad (northern **Anatolia**), Lütfi Tokadî studied at ***medrese***s and took instruction from the leading scholars of his time,

including **Ali Kuşcu**. In 1471 he was appointed as chief librarian *(hâfız-ı kütüb)* of the **palace**. When his protector **Sinan Pasha** was exiled to Sivrihisar, Lütfi Tokadî voluntarily accompanied him (1476), returning to **İstanbul** only after the death of **Mehmed II**. While acting as ***müderris*** in **Bursa, Edirne**, and **İstanbul**, Lütfi Tokadî became prominent as a freethinker. He was an eccentric character, strongly inclined to humor; he harshly and mock-ingly criticized incompetent administrators, as well as the excessive religious zeal of members of the ***ilmiyye.*** Of course, he thereby made enemies, who accused him of unbelief. After a spectacular trial, involving much religious argumentation, Lütfi Tokadî was sentenced to death. Lütfi Tokadî was the first scholar to be executed in the empire because of his ideas. *See also* İSMAİLMAŞUKÎ.

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MACEDONIA. Geographical area in the **Balkans** and embracing the Former Yugoslav Republic of Macedonia, present northern **Greece**, western Bulgaria, and southeastern **Albania**. The Ottoman presence in Macedonia became fully established after the first **Battle of Kosovo** (1389), even though certain parts, such as Thessaloniki (Selânik), finally came under Ottoman control only in 1430. During the classical period, Macedonia was at the center of the **Rumeli** ***beglerbegilik***, with its capital at Bitola (Monastir). The demographic composition of Macedonia was changed by colonization by **Turco-mans** along the Vardar Valley and around the region of Serfice (Servia). A further part of the local **population** was gradually Islamized. Cities and **town**s were centers of Ottoman Islamic culture, whereas Christians were largely confined to rural areas. The ***timar*** **system** was fully applied.

The Ottoman political and economic decline from the end of the 16th century onward affected Macedonia. The exhausting war between 1683 and 1699 and the presence of a **Habsburg** army in Macedonia displayed the vulnerability of

the Ottomans to the local Christian population. The Hellenized Christian townspeople of Macedonia showed the first signs of separatism under the influence of European **Enlightenment** ideas. The Slav peasantry of Macedonia acquired something of a national consciousness as a result of Bulgaro-Macedonian educational activities in the 19th century. The separation of the Bulgarian Orthodox Church (exarchate) from the **Greek Orthodox Patriarchate** (1870) meant at the same time the official recognition of a separate **Bulgarian** community ***(millet)***.

The Slavs of Macedonia became the subject of conflict between the two churches, Bulgarian and Greek, each, after 1878, with a political backer—respectively the Bulgarian principality and the Greek kingdom. Both sought to expand their spheres of cultural influence in Ottoman Macedonia. Though the **Congress of Berlin** (1878) preserved Ottoman administration in Macedonia (the *vilâyet*s of Mona-stir, Thessaloniki, and Kosovo), the intensifying guerilla activities of Bulgaro-Macedonians, Greeks, and Serbs created civil war conditions in the region. The rebellion of 1903, instigated by the Bulgaro-Macedonian Internal Macedonian Revolutionary Organization, resulted in the diplomatic intervention of the great powers.

According to a new **reform** program drawn up by Austria and **Russia** and supported by other powers, the security and the finances of Macedonia were to be reorganized under the supervision of the great powers. This program, designed for the benefit of the local Christian population, created uneasiness among the Turkish and Albanian Muslims about their future political status. While Albanians organized a nationalist guerilla group (1905), local Turkish officials and military officers joined the secret **Committee of Union and Progress**. For these officials the **sultan**'s diplomatic concessions to the great powers constituted treason. The revolt of the Ottoman Second Army Corps in Macedonia and the guerilla activities of **Enver** and Niyazi Beys against the Hamidian regime finally forced the sultan to restore the constitutional regime (1908). The Ottoman presence in

Macedonia ended with the **Balkan Wars** (1912–13). *See also* NATIONALISM; *ZİMMÎ*.

MAHMUD I (1696–1754). Ottoman sultan. Son of **Mustafa II** and successor of his uncle **Ahmed III**.

Mahmud I acceded to the throne following the **Patrona Halil Revolt** (1730). In the first year of his rule Mahmud I eliminated the leaders of the rebellion. Thereafter he and his **vizier**s concentrated on the war with **Iran**. In 1731 parts of western Iran were reconquered. Though the treaty in 1732 secured Ottoman gains in northern Azerbaidjan, Daghestan, and Georgia, new warfare in 1733 resulted in the Iranian conquest of northern **Iraq** and the **Caucasus**. The Treaty of İstanbul (1736) recognized the border settled previously by the **Treaty of Kasr-ı Şirin**.

A Russo-Ottoman conflict broke out when Russians attacked **Crimea** and conquered its main fortresses (1736). This was followed by an Austrian assault on the Balkan towns of Banja Luka and Niš (1737). But the Ottomans succeeded in defeating the **Habsburg** army in Belgrade and forced the Austrians to sue for peace. Though **Russia** occupied Khotin, the Austrian withdrawal from the war and Ottoman alliance with Prussia, Poland, and Sweden compelled the Russians to enter peace negotiations. French diplomatic mediation contributed to the adoption of the **Treaty of Belgrade** (1739), which provided for the Austrian and Russian retreat from the Ottoman lands and the cession of Belgrade.

In 1740 the **Sublime Porte** granted **France** extensive **capitulations**. When the Iranian ruler Nadir Shah insisted on the Ottoman recognition of the Iranian Imamiyya **Shia** belief as the fifth legal school of Islam, another Ottoman-Iranian war broke out (1743–46). This indecisive military conflict resulted in the preservation of the existing borders.

Though Mahmud I came to power following the Patrona Halil Revolt, he continued the cultural policies of the **Tulip Period**. Public works such as **mosque**s, **libraries**, and water pipes were constructed. Mahmud I also took steps toward modernizing the Ottoman **army**. The French renegade Ahmed Pasha (Claude Alexandre de Bonneval) reorganized the

grenadier unit (1733). In the same year, a military technical school (*Hendesehâne*) was set up in Üsküdar. But Mahmud I did not dare to extend this military reform to other units, due to the **Janissary** opposition. *See also* İBRAHİM HAKKI EFENDİ (ERZURUMLU); İBRAHİM MÜTEFERRİKA; KOCA RÂGIB PASHA.

MAHMUD II (1784–1839). Ottoman **sultan** who took decisive steps toward centralization and reform of the state. Son of **Abdülhamid I** and successor of his elder brother **Mustafa IV**.

At his accession in 1808, the greater part of the empire stood outside direct central control, and the conservative coalition of the **Janissaries** and the ***ilmiyye*** blocked modernizing reforms. Until 1826 Mahmud II was concerned with the weakening of the ***âyân***s and the strengthening of the administrative control of the **province**s.

This policy was successful, though not in the cases of Tepedelenli Ali Pasha of Janina (Ioannina) and **Mehmed Ali Pasha** of **Egypt**. The elimination of the former led to the Greek insurrection and independence (1821–30); the confrontation with the latter nearly led to the loss of Ottoman sovereignty. The Greek insurrection resulted in the **Russo-Ottoman War of 1828–1829**, in which the Ottomans were defeated. The **Treaty of Adrianople** (1829) secured Greek autonomy and Russian acquisitions in Georgia. The Ottoman-Egyptian confrontation resulted in a series of wars in which the Egyptians reached Kütahya (northwestern **Anatolia**, 1833). Only Mahmud II's request to **Russia** for the defensive **Treaty of Hünkâr İskelesi** (1833) stopped Egyptian progress toward **İstanbul**. Mahmud II was forced to accept the inclusion of **Syria, Lebanon**, and **Palestine** in a sphere of Egyptian control. Another attempt by Mahmud II to attack the Egyptians resulted in a further Ottoman defeat, at Nizib (1839); the Egyptian crisis now acquired European dimensions. It was brought to an end after the death of Mahmud II by the **Treaty of London** (1840).

The reign of Mahmud II is characterized by a series of internal and international crises, as a result of which the Ottomans lost a considerable amount of territory. However,

Mahmud II laid the foundations of 19th-century Ottoman reform. The Janissary corps was abolished (1826) and the political power of the *ilmiyye* weakened; a modern **army** was founded; the ancient ***timar* system** was dissolved; administrative reforms were undertaken and a ministerial system introduced; the basis of a modern bureaucratic organization was laid; new civil and military schools were set up; and the first modern **population** census was undertaken. Nonetheless, personally ruthless, Mahmud II remained an arbitrary and unpopular autocrat. *See also* ALEMDÂR MUSTAFA PASHA; AUSPICIOUS INCIDENT; CAUCASUS; GREECE; IMPERIAL RESCRIPT OF GÜLHANE; KOCA HÜSREV PASHA; SELIM III; SERBIA; *TANZİMAT*.

MAHMUD NEDİM PASHA (1818–1883). **Grand vizier** and antireformist politician. Born in **İstanbul**. After a traditional **education**, he entered the **civil service**. His distance from the reformist bureaucratic circles made him an opponent of modernizing policies that would have limited the absolute power of the **sultan**. Until the death of the reformist ***Tanzimat*** statesmen **Fuad** and **Âlî Pasha**, Mahmud Nedim Pasha held secondary ministerial posts (minister of justice and of the navy).

With his appointment as grand vizier (1871), Mahmud Nedim Pasha took measures to weaken the **Sublime Porte**'s bureaucracy and to strengthen the authority of the sultan, **Abdülaziz**. However, these steps produced chaos, which eventually resulted in Mahmud Nedim Pasha's dismissal (1872). In 1875 he was appointed as the chairman of the **Council of State** (1875); this was followed by a second term as grand vizier, in which Mahmud Nedim Pasha was unable to prevent revolt in Herzegovina. His declaration of a moratorium on the payment of debt interest (1875) created a general outcry in Europe. Rioting by protesting ***medrese*** students led to his dismissal (1876). During the reign of **Abdülhamid II**, Mahmud Nedim Pasha acted as minister of the interior (1879). His political treatise *Âyine-i Devlet* ("Mirror of the State") reflects a traditionalist and

antireformist view of the **state** and politics. *See also* ENLIGHTENMENT; REFORM; WESTERNIZATION.

MAMLUK SULTANATE. Middle Eastern state that governed **Egypt, Syria**, southern **Anatolia**, and the **Hijaz** between 1250 and 1517. The Mamluk sultanate (literally"sultanate of the slaves") emerged as a consequence of the takeover of Ayyubid rule in Egypt by slave commanders of Turkic origin. Until 1382 the rulers of the Mamluk sultanate were mainly Turkic slaves, whereas between 1382 and 1517 they were Circassians. The Mamluk sultanate expelled the **crusaders** from the Middle East and prevented Mongol forces from occupying Syria and Egypt. Until the rise of the Ottoman **state** to imperial status, the Mamluk sultanate was the major Islamic state, controlling the **holy places** of Mecca and Medina.

The expansion of the Ottomans in Anatolia at the expense of local **Turcoman principalities** created tension with the Mamluk sultanate, which regarded these states as its protectorates. Disagreement over the status of the Turcoman state of the Dulkadiroğlus in Maraş (southern Anatolia) led to the indecisive Ottoman-Mamluk War of 1485–91. The desire to control the international trade routes through Egypt and Syria, with their major markets at Cairo and Aleppo, as well as access to the holy places of Mecca and Medina, were the main motivations for the Ottoman conquest of the Mamluk sultanate in 1516–17. At the same time, Portuguese activities in the Red Sea alarmed the Arab world. Arabs increasingly regarded the Ottomans as a power that could save them from the Christian threat. In these years the Arabs probably were ready to accept Ottoman rule.

After the conquest of the Mamluk sultanate, the Ottoman Empire acquired the status of the major Islamic state in the world. *See also* ARAB LANDS; MAMLUKS; SLAVERY.

MAMLUKS. In Arabic, "slaves"; in Ottoman Turkish, also called *kölemenler*. These slaves of Turkic and Caucasian origins made up **army** units of Abbasid and other medieval Islamic states. In most of these states Mamluks eventually usurped political power and formed a ruling class alien to the local Arab population. The practice of forming Mamluk units

was first adopted by the Abbasid **caliph** Mutasim (r. 833–842) and then in other Islamic states. After the death of Mutasim, Mamluk commanders gained the upper hand in determining the accession and the deposition of the Abbasid caliphs.

The **Mamluk sultanate** is a well-known example of Mamluk rule in the Middle East. After the Ottoman conquest of this sultanate, the Mamluks, as a social class, continued to maintain their numbers by the acquisition of new white slaves and to exert their influence in the local administration, economy, and politics of **Egypt**. The increasing decentralization of the empire provided the Mamluks with the opportunity to turn Egypt into an autonomous province. When Napoleon Bonaparte invaded Egypt (1798), it was the Mamluks who offered resistance. The Mamluk domination in Egypt was ended by **Mehmed Ali Pasha** in 1811.

Another Ottoman region where Mamluks gained the upper hand was **Iraq**. When an Ottoman governor of Georgian origin took control over the region (1704), he and his descendants appointed slaves, also of Georgian origin, to the key positions in Baghdad. The rule of Süleyman Pasha (1780–1802) constituted the apex of Mamluk rule in Iraq. Mamluk rule in Iraq was terminated as a part of the centralizing policies of **Mahmud II** (1831). *See also* CHILD LEVY; *KUL;* SLAVERY.

MANUFACTURING. The manufacturing sector in the Ottoman **economy** always remained, with the exception of the **state**-owned armament industries, small and confined by the framework of **guilds**. The manufacture of various industrial items served mainly domestic and urban needs. However, certain kinds of textile manufacturing, such as the silk industry, were export-oriented from an early period. Toward 1400 **Bursa** became one of the main centers of the silk commerce and industry. Other centers of silk manufacturing included **İstanbul**, Amasya, Aleppo, Mardin, and Diyarbekir. Ottoman silk textiles met a demand particularly in Poland, Sweden, and Muscovy. Since Ottoman silk manufacturing depended on the importation of raw silk from **Iran**, wars between the two countries adversely affected the industry. The military campaign of 1514 and, particularly, the long wars

lasting with intervals from 1575 until 1639 had disastrous consequences for Ottoman silk manufacturing.

Other export items of the Ottoman manufacturing sector included cotton goods and mohair. The latter was manufactured exclusively in Ankara (16th–18th centuries). During the 17th century the regions of western **Anatolia** and central **Greece** emerged as cotton-weaving areas, meeting domestic but especially military needs (**Janissary** uniforms). The Ottoman woollen and silk manufacturing industries were severely affected by the growing importation of cheaper Western products toward the end of the 16th century, but textile products, especially cotton cloth, were exported to Europe into the late 18th century. During this century **Edirne**, Thessaloniki (Selânik), Shkodër (İşkodra, Skutari), Bursa, Ankara, Tokat, Antakya, Aleppo, and Baghdad were the major weaving centers.

Growing internal disorder as well as the gradual emergence of large-scale mechanized textile production in Western Europe eventually led to the partial destruction of Ottoman textile manufacturing. On the other hand, the influx of cheap European products resulted, in the long term, in a partial adaptation of traditional manufacturing to new conditions. New and simple technologies began to be imported from Europe, and small-scale textile manufacturing found new styles and fashions. Small-scale industrial production began to increase, particularly after 1870. Until 1914 such goods as carpets, lace, and silk items were exported in growing numbers. The role of the guilds in 19th-century manufacturing decreased continually. However, large-scale industrial production, with a few exceptions, did not develop until the end of the empire. *See also ÇİNİ;* ECONOMY.

MARRIAGE. In Ottoman Turkish, *nikâh*. Marriage according to **Islamic law** was a contract having legal and religious aspects. The marriage contract came into force in the presence of an Islamic authority, such as an ***imam***, the couple, and two witnesses. A man had the legal right to marry, at most, four **women**. A female Muslim could not marry a non-Muslim. A husband could **divorce** his wife simply by expressing his desire to do so three times. The wife, on the other hand, had to

apply to a ***kadı*** and prove that the legal condition for divorce existed—that is, inability of the male partner to fulfill his duties as a husband. In practice, polygamy was rather rare in Ottoman society, but since females were legally considered sexually mature *(müştehâ)* from the age of 10, there were many cases of female children married to elderly men.

The gradual expansion of modern **education** among 19th-century women and their increasing participation in public life as school instructors, writers, and journalists created criticism of the prevalent marriage practices. During the government of the **Committee of Union and Progress**, a new **family** law was introduced (*Hukuk-i Aile Nizâmnâmesi,*1917). It prohibited polygamy without the written consent of the first wife. Child marriage was also prohibited.

MATHEMATICS. Mathematics was traditionally classified within the rational branch of the spiritual sciences and taught at the lower level of the *hâric* ***medrese***s. During the 14th century Ottoman scholars usually went to Samarkand (Turkestan) for the study of mathematics. This science was generally regarded as closely related to **astronomy**.

The earliest known Ottoman mathematician was **Kadızâde-i Rumî**, whose commentaries on Euclid and al-Chaghmini were used as standard texts in the *medrese*s until the end of the empire. During the Ottoman classical period, the most notable mathematicians were **Ali Kuşcu** of Samarkand, **Sinan Pasha, Lütfi Tokadî**, Mirim Çelebi, and **Matrakçı Nasuh**, who were mainly concerned with geometry. **Süleyman I** set up the **Süleymaniyye Mosque Complex**, in which one *medrese* compound was devoted solely to mathematics. The late 16th century produced Ali bin Veli bin Hamza el-Magribi (d. 1614), a mathematician of Algerian origin, who wrote a fundamental work on arithmetic (*Tuhfetü'l-A'dâd li-Dhevi'r-Rüşd ve's-Sedâd*, "An Offering on Numerals with Reference to the Light of Reason and [Numerical] Relationships," 1591). Here theorems were developed that could have allowed the formulation of logarithms. However, in the main, mathematics in the Ottoman Empire remained confined to scholastic commentary. Even **Kâtib Çelebi**, who stressed the importance of rational sciences and was well aware of the European

superiority in natural sciences, did not go further than commenting on the works of Ali Kuşcu.

The introduction of European mathematical developments into the Ottoman Empire in a systematic way began only with the foundation of the military technical schools, such as the **Naval Engineering School** (*Mühendishâne-i Bahrî-i Hümâyûn*, 1773). **İshak Efendi** developed an Ottoman terminology for modern mathematics. *See also* SALİH ZEKİ.

MATRAKÇI NASUH (?–1564?). Scholar, artist, and author. Born possibly in **Bosnia**, he came to **İstanbul** by means of the **child levy** and was educated in the **palace**. He became a master of the martial arts and invented *matrak* play (cudgel play). He wrote a book on combat sports and the use of different kinds of weapons (*Tuhfetü'l-Guzât*, "The Book of the Fighters"). Matrakçı Nasuh also dealt with **mathematics**; and his books *Cemâlü'l Küttâb ve Kemâlü'l-Hisâb* ("The Best of Books and the Perfection of Calculation") and *Umdetü'l-Hisâb* ("Principle of Calculation") were focused on arithmetical relationships and geometry. He is also known as the translator of the Abbasid historian Tabari, whose universal history he translated from Arabic to Turkish. Matrakçı Nasuh in addition compiled his own historical observations on the periods of **Selim I** and **Süleyman I**. His *Beyân-ı Menzil-i Sefer-i Irakeyn* ("Explanation of the Stages of the Military Campaign to the Two Iraqs") is rich in **miniature**s depicting the main **town**s and locations on the campaign route. These very detailed topographical miniatures, painted by the author himself, constitute a notable contribution to Ottoman **cartography**.

MAVROCORDATO, ALEXANDER (1641–1709). Diplomat and scholar. Belonging to a Greek family from Chios, Alexander Mavrocordato studied **medicine** in Padua and wrote a thesis on William Harvey's theory of blood circulation (1664). After returning to **İstan-bul**, he became the physician of the **grand vizier Köprülüzâde Fazıl Ahmed Pasha**. Gaining the personal trust of the grand vizier, Alexander Mavrocordato was appointed chief interpreter of the **Imperial Council** (1673). Now an influential member of the Ottoman ruling **elite**, he played a decisive role in the peace negotiations at Karlowitz (1698–99). Alexander Mavrocordato may be

regarded as the founder of the **Phanariot Greeks**, an influential social group that provided the **Sublime Porte** with its princes (***voyvoda*** or *Fener beyi*) of **Wallachia** and **Moldavia** throughout the 18th century, until the reign of **Mahmud II**. Though Alexander Mavrocordato knew a great deal about developments in Western medical sciences, he never attempted to disseminate his knowledge within the empire. Harvey's theory of blood circulation, for example, became known among Muslim Ottomans only toward the end of the 18th century. *See also* GREECE; GREEK ORTHODOX COMMUNITY.

MECELLE. Ottoman civil law, codified under the direction of **Ahmed Cevdet Pasha** between 1868–88 and in force until 1926. The *Mecelle* was based on the **Hanefi school** of **Islamic law**. The legal reforms of the ***Tanzimat*** period and the institution of mixed courts necessitated the reorganization of Islamic law. The *Mecelle* provided the previously scattered legal precedents with a coherent framework and introduced the first Islamic laws on procedures for judgment, debt, and real property rights. The *Mecelle* became invalid with the adoption of the Swiss Civil Code in 1926. *See also* COURTS.

MECLİS. (1) Assembly, council, meeting. (2) Place of assembly. (3) Session. (4) Social gathering. (5) Scene of a play.

MECLİS-İ ÂYÂN. *See* SENATE.

MECLİS-İ HASS. "Special Council," a cabinet meeting. *See also* GOVERNMENT.

MECLİS-İ İDÂRE. *See* ADMINISTRATIVE COUNCIL.

MECLİS-İ MEBUSÂN. *See* PARLIAMENT.

MECLİS-İ VÂLÂ-YI AHKÂM-I ADLİYYE. *See* SUBLIME COUNCIL FOR JUDICIAL ORDINANCES.

MECLİS-I˙ VÜKELÂ. "Council of Ministers," the cabinet. *See also* GOVERNMENT.

MEDICINE. Medical sciences in the Ottoman lands began to develop during the period of **Murad I**. Probably the earliest work on drugs was written by Murad bin İshak; entitled *Havassü'l-Edviyye* ("Special Qualities of Drugs," 1387), it

was based mainly on Avicenna's *Kanun*. The late 14th-century translation into Turkish, by a certain ***kadı*** of Bergama, of Haly Abbas's work on medical treatment, *Kâmilü's-Sınaa* ("The Perfection of the Arts"), was important. The first noteworthy Anatolian scholar on medicine is **Hacı Paşa** from Konya, who wrote a number of treatises following Galen and Avicenna but including his own observations and medical experiences. Around the same time, ***şeyh*** Cemâleddin Aksarayî (d. 1388) translated the *Mucezü'l-Kanun* ("The Concise *Kanun*") of Ibn al-Nafis from Arabic into Turkish; it contained the earliest discussion of the smaller blood vessels.

In 1400 **Bayezid I** set up a **hospital** and medical school (*Dârü't-Tıbb*) in **Bursa**. In **İstanbul** the *Semâniyye* ***medrese***s founded by **Mehmed II** included a hospital (*Dârü'ş-Şifâ*). During the period of **Süleyman I** a special *medrese* for medicine was instituted within the Süleymaniyye-***İmâret***. It is reported that toward the end of the 16th century there were nearly 90 hospitals within the empire. During the 15th and 16th centuries scholars like Sabuncuoğlu Şerefeddin Ali and İbrahim bin Abdullah made translations from Arab or Greek medical sources. Perhaps the most original Ottoman medical scholar of this period was Davud bin Ömerü'l-Antakî (1511–99), who in his *Tezkiretü'l-Elbab* ("Treatise on the Essence") and *En-Nüzhetü'l-Mübhice fi Teşhizü'l-Ezhân* ("The Happiness of Being Joyful by Clearing the Intellects") gave information based on experiments on pathology and on the effects of drugs. Probably the first Ottoman physician who defended the need to perform dissection on human or monkey corpses to obtain a better knowledge of anatomy was **Emir Çelebi**, author of the *Enmuzecü't-Tıbb* ("Model of Medicine"). He was active during the reign of **Murad IV**.

From the 17th century onward, Ottomans became aware of developments in Western medicine; an increasing number of references to European authors appear in Ottoman compilations. But the information transferred from the West remained unsystematic and insufficient. The pseudo-scientific approaches of Paracelsus became fashionable in the late 17th and 18th centuries, popularized by Derviş Ömer Şifâî (d. 1742). In these centuries *medrese* **education** was in a state of

general decay, and this affected medical education. Instead of a formal education at *medrese*s or hospitals, physicians were trained in shops, by masters whose qualifications were obscure. The first full translation of a scientific Western medical work was of Hermann Boerhave's *Aphorisma* by Subhizâde Abdülaziz Efendi (1771). Modern medicine began to be taught in a formal way in the military medical school, set up in 1827 (*Tıbhâne-i Âmire*). *See also* MAVROCORDATO, ALEXANDER; MUSTAFA BEHCET EFENDİ; ŞÂNİZÂDE ATAULLAH EFENDİ.

MEDRESE. Educational institution where Islamic sciences were taught. Three levels of *medrese*s existed. The *hâriç* ("outer") *medrese*s provided instruction in practical sciences (introduction to Arabic grammar, theology, **astronomy**, geometry, and rhetoric). At the second level came the *dâhil* ("inner") *medrese*s, where the principles of jurisprudence and Quranic exegesis were taught. *Medrese*s at these levels were mainly located in provincial **town**s. The highest-level *medrese*s were situated in **İstanbul**—the preparatory *medrese* of the *Tetimme* and the *Semâniyye* (**Fatih Mosque Complex**) and *Süleymaniyye medrese*s (**Süleymaniyye Mosque Complex**). These institutions offered specialized instruction on jurisprudence, Quranic exegesis, scholastic theology, and related subjects.

*Medrese*s were supported by **pious foundations** *(vakıfs)* and were generally parts of ***imâret***s. Thus *medrese*s had an autonomous status vis-à-vis the central authority. The chief instructor of a *medrese* was the ***müderris***. Graduates of *medrese*s became members of the ***ilmiyye***. The rank system within the *ilmiyye* was arranged with reference to the type of *medrese* from which the individual had graduated.

The first Ottoman *medrese* was founded in 1331 (İznik); *medrese* **education** reached a state of maturity during the reign of **Süleyman I**. The socio-economic deterioration of the empire from the late 16th century onward had its effects on the *medrese*s. They lost much of their raison d'être with the development of public education in the 19th century. After the **Revolution of 1908** attempts were made to modernize *medrese* education by the creation of a single institution

engaged in instruction at all levels. *Medrese*s finally were dissolved in 1924 as a part of the republican policy to create a centralized and uniform system of public education. *See also* DAVUD ÜL-KAYSERÎ; ISLAM; MOLLA FENARÎ; MOLLA GÛRÂNÎ; MOLLA HÜSREV.

MEHMED I (1380–1421). Ottoman **sultan** who ended the **Interregnum**. Also called Çelebi Sultan Mehmed or Mehmed Kirişci. Son of **Bayezid I**. Prior to the **Battle of Ankara** (1402) Mehmed was the governor of the ***sancak*** of Amasya. After the Ottoman defeat, inflicted by Timur (Tamerlane), Mehmed retreated to Bolu but was soon able to gain control over central and western **Anatolia** (1404). During the period of interregnum, Mehmed defeated his brothers, rivals for the throne, and recovered what had previously been Ottoman territory (1413). **Turcoman** and **Balkan** states that had become independent after the Battle of Ankara were again subjugated to Ottoman authority. A critical event during the reign of Mehmed I was the **Revolt of Şeyh Bedreddin**. In 1419–20 Ottoman troops entered Bessarabia for the first time. Due to his recovery of the Ottoman territories following the Interregnum, Mehmed I is sometimes referred to as the second founder of the Ottoman **state**. *See also* OSMAN I; MEHMED II.

MEHMED II (1432–1481). Ottoman **sultan** who conquered **İstanbul** and turned the Ottoman **state** into an empire. Also called Mehmed the Conqueror (Fatih Sultan Mehmed). Son and successor of **Murad II**.

When Mehmed was 12, his father abdicated in his favor. The first sultanate of Mehmed II, as a minor (1444–46), produced such crises as a **crusade** and a power struggle among **vizier**s for control of the state. The former sultan, Murad II, was forced to take military command (defeating the crusaders at the Battle of Varna, 1444) and resume power (1446). When Murad II died in 1451, Mehmed II became sultan for the second time.

His first major undertaking was the conquest of **Constantinople** (1453) and the termination of **Byzantium**. Having conquered the city, Mehmed II regarded himself as the

heir of the Roman emperors and took steps to found a world empire. By the time of his death, such countries and regions as **Serbia**, the Morea, the Aegean Islands, the Pontic Greek Empire, **Bosnia**, parts of the **Crimea**, and the coastal parts of **Albania** had been incorporated into the Ottoman dominions.

During his reign Mehmed II ordered the preparation of legal codes (Fatih Kanunnâmesi) to ensure the institutional continuity of **government** and administrative bodies. Pursuing an absolutist policy, Mehmed II broke down the political power of the leading **Turcoman** families and appointed **grand viziers** and viziers from among his personal slaves ***(kul)***.

His reign coincided with the peak of the European Renaissance; Mehmed II invited Greek and Italian scholars and humanists to his court. The **library** in his **palace** contained a considerable number of manuscripts in the Greek and Latin languages. At the same time, Mehmed II set up the *Semâniyye* ***medrese****s*, which remained among the most prestigious of Islamic educational institutions until the end of the empire. *See also* ALİ KUŞCU; ÇANDARLI DYNASTY; FATİH MOSQUE COMPLEX; GEDİK AHMED PASHA; GREECE; HOCAZÂDE MUSLİHI ˙ DDI ˙ N MUSTAFA; MOLLA GÛRÂNÎ; MOLLA HÜSREV; SİNAN PASHA.

MEHMED III (1566–1603). Ottoman **sultan**. Son and successor of **Murad III**.

He was born in Manisa (western **Anatolia**). When his father died in 1595, Prince Mehmed was governor of Manisa. Following his accession, Mehmed III ordered the execution of his 19 younger brothers. At that time the Ottomans were at war with the **Habsburgs**. Since his military commanders proved ineffective against the Austrians, Mehmed III, encouraged by his tutor **Hoca Sadeddin Efendi**, himself moved to the front (1596). He conquered the fortress of Erlau (Eger, Eğri) and defeated the Habsburgs at the **Battle of Mezökeresztes** (Haçova, 25–26 October 1596). But the Austrian siege of Buda (1597) and the **Wallachia**n attack on Nicopolis (1598) overshadowed these Ottoman victories. In addition, **Celâlî Rebellions** broke out in Anatolia (1596), and

the Georgian prince Simon captured the fortress of Kura (1599).

When the Celâlî rebels moved as far west as Kütahya, the ***sipahi*** troops in the capital forced Mehmed III to change the military commanders and **vizier**s (1603). The ***sipahi*** rebellion was suppressed by **Grand Vizier** Yemişçi Hasan Pasha. The sultan executed his son Mahmud when he requested from his father the command of the Anatolian army. At the same time, news of the Ottoman defeat by the Austrians at Pest and of **Iran**ian attacks and victories in the east reached the capital. Mehmed III died in these circumstances. *See also* AHMED I.

MEHMED IV (1642–1693). Ottoman **sultan**. Son and successor of **İbrahim**.

When his father was deposed and murdered, the new sultan was only six years old (1648). Political power fell into the hands of his grandmother **Kösem Sultan** and his mother, **Hatice Turhan Sultan**. The rivalry between these **women** led to rebellions and bloodshed in the capital. The brutal suppression of the ***sipahi*** revolt marked the beginning of the **Janissary** domination in **İstanbul**. Against this background the former *sipahi* Gürcü Abdünnebi launched a rebellion in **Anatolia** (1648). Though Abdünnebi was defeated near İstanbul, popular discontent against the Janissaries increased (1649–50). Meanwhile, the Venetians blockaded the **Dardanelles** (1651). The Janissary domination came to an end when their powerful ally Kösem Sultan was killed by Hatice Turhan Sultan (1651).

The years between 1651 and 1656 were a period of **eunuch** rule; corruption, mismanagement, and popular discontent reached its climax. When these conditions threatened the general collapse of the empire, Hatice Turhan Sultan was forced to appoint an able politician to stabilize the **administration** and the **army**. Thus she accepted the dictatorial conditions of **Köprülü Mehmed Pasha** to become **grand vizier**. Köprülü Mehmed Pasha managed, from 1656 until his death in 1661, to suppress unruly elements in the capital, establish Ottoman naval victory over the Venetians, lift

the blockade on the Dardanelles, defeat the rebel Abaza Hasan Pasha in Anatolia, and improve state **finance**s.

Köprülü Mehmed Pasha was succeeded as grand vizier by his son, **Köprülüzâde Fazıl Ahmed Pasha** (1661–76), and then his adopted son, **Merzifonlu Kara Mustafa Pasha** (1676–83). This "Köprülü epoch" was the last period in which the Ottomans actively expanded in Europe. In 1663 the Ottomans took Ujvar from the Habsburgs, in 1669 the conquest of **Crete** was completed, and in 1672 Ukraine and Kamenec-Podolia were taken from Poland. But an Ottoman attempt to conquer **Vienna** in 1683 resulted in a catastrophe that signified the termination of Ottoman expansion in the west.

The Habsburgs formed with Poland (1683) an alliance (**Holy League**) that was joined by **Venice** (1684) and **Russia** (1686). The Ottomans, forced to fight on four fronts, lost **Hungary** (1686) to the Habsburgs and the Morea to Venice (1687). These defeats led to a Janissary revolt, which in turn resulted in the deposition of Mehmed IV (1687). He died in **Edirne** (1693). *See also* AHMED II; MUSTAFA II; SÜLEYMAN II.

MEHMED V (REŞAD) (1844–1918). Ottoman **sultan**. Son of **Abdülmecid** and successor of his brother **Abdülhamid II**.

Mehmed V acceded to throne in 1909, when Abdülhamid II was deposed by the **Committee of Union and Progress** (CUP) following the **Revolt of 31 March 1909**. During his **sultanate** he acted within the limits of a constitutional monarch.

The early months of his rule witnessed **Armenian** revolts in eastern **Anatolia** and in Cilicia (southern Anatolia). They was followed by a major **Albanian** insurrection (1910). At the request of the CUP, Mehmed V made a trip to Thessaloniki, Skopje, and to the Kosovo region in order to calm the Albanians.

In 1911 the Italians attacked the last directly governed North African province, Tripolitany (Libya). While the war in Libya continued, **Balkan** rulers formed an alliance and

attacked the Ottoman Empire (**Balkan Wars**, 1912–13). As a result, the Ottomans lost both Libya and nearly all of the Balkan provinces. Under these conditions, the CUP organized a coup d'état and terminated the multiparty regime (January 1913).

Under the military dictatorship of the CUP, Mehmed V acted as a symbolic head of **state**. When the Ottomans joined **World War I** on the side of the Central Powers, the CUP urged the sultan to declare, as the **caliph** of world Muslims, **holy war** *(cihâd)* against the Allies (1914).

Mehmed V died in 1918, shortly before World War I ended. He was a pious ruler and member of the **Mevlevî order**. *See also* CONSTITUTIONAL PERIOD.

MEHMED VI (VAHİDEDDİN) (1861–1926). Last Ottoman **sultan**. Son of **Abdülmecid** and successor of his brother **Mehmed V (Reşad)**.

Mehmed VI acceded to the throne upon the death of Mehmed V (1918). At that time the **Committee of Union and Progress** (CUP) controlled the **state**. When the Ottomans surrendered in World War I (30 October 1918), the leaders of the CUP left the empire. Thus Mehmed VI found an opportunity to reinforce his power by appointing **grand viziers** loyal to him. Having lost the war, this sultan considered it in the interest of the empire as well as of his throne to cooperate with the Allies, especially with the British. As an enemy of the CUP, he oppressed former members of this party and ordered the dissolution of the **parliament** (23 November 1918). When the **Greeks** occupied İzmir (15 May 1919), Mehmed VI convened a consultative assembly (*saltanat şûrâsı*, 26 May 1919).

Though Mehmed VI sent Mustafa Kemal Pasha (**Atatürk, Mustafa Kemal**) to pacify the Black Sea region (19 May 1919), this general organized the national resistance in **Anatolia** against the Allies. The sultan regarded this movement as a continuation of CUP political activities and thus did everything to hinder the national resistance. Since Mehmed VI considered it as unrealistic to oppose the Allies,

he approved the **Treaty of Sèvres** (10 August 1920), which stipulated the partition of Anatolia.

When the Anatolian resistance proved successful, Mehmed VI and his government tried to come to terms with Ankara. But he had already lost political legitimacy, and when the Allies invited the governments of both Ankara and İstanbul to the peace conference in Lausanne, the Turkish National Assembly of Ankara dissolved the **sultanate** (1 November 1922). Mehmed VI left the country, dying in San Remo (1926).

As the last Ottoman sultan, Mehmed VI has been a controversial figure. Turkish national historiography has regarded him as a traitor to the national cause.

MEHMED AKİF ERSOY. *See* ERSOY, MEHMED AKİF.

MEHMED ALİ PASHA (OF EGYPT) (1769–1849). Founder of modern **Egypt**. Also called Kavalalı Mehmed Ali Pasha. Born in Kavala (**Greece**), in his early years he engaged in the tobacco trade in Kavala. He then went to Egypt as a **Janissary** to fight against the French (1798). In the period up to 1805 he rose in the **army**, eventually expelling **Koca Hüsrev Pasha** from Egypt to become the governor (1803) and eliminating the local **Mamluks** (1811). After consolidating his position, Mehmed Ali Pasha took steps to turn Egypt into an independent country. He increased the economic productivity of this **province** by the export-oriented cultivation of cotton and set up an industrial infrastructure to process the raw material. He formed a modern army and **navy** and founded professional schools to train engineers, doctors, and other technical experts.

Initially Mehmed Ali Pasha supported **Mahmud II** against the Wahhabis in Arabia and against the Greek insurrection. But the destruction of the Ottoman and Egyptian fleets at Navarino (1827) by the European powers, along with the **Russo-Ottoman War of 1828–1829**, led Mehmed Ali Pasha to defy Ottoman rule. When the **sultan** refused to bestow **Crete** on Mehmed Ali Pasha as compensation for his loss of the Morea (previously promised to Mehmed Ali Pasha but now lost to **Greece**), he attacked the Ottoman Empire.

Between 1831 and 1833 Egyptian forces moved through **Syria**, Adana, and Konya (the latter two in **Anatolia**), defeated Ottoman armies, and reached Kütahya (northwest Anatolia). Only the Russo-Ottoman defense **Treaty of Hünkâr İskelesi** (1833) forced Mehmed Ali Pasha to content himself with the additional governorship of Syria.

A second war against the Ottoman state (1839–40), which resulted in Ottoman defeat at Nizib and the loss of the Ottoman navy, led to the intervention of **Great Britain** and the other great powers in support of the Ottomans. The **Treaty of London** (1840) secured the hereditary governorship of Egypt for Mehmed Ali Pasha, but his ultimate aim of a fully independent Egypt was not achieved. *See also* DIPLOMACY; FRANCE; RUSSIA; VASSAL STATES.

MEHMED BİRGI˙VÎ. *See* BİRGI˙VÎ MEHMED EFENDİ.

MEHMED CAVİD (1875–1926). Economist, politician, and intellectual. One of the leading members of the **Committee of Union and Progress** (CUP). Mehmed Cavid was born in Thessaloniki into a family of merchants. He received his primary and secondary **education** in Thessaloniki and **İstanbul** and graduated from the **School of the Civil Service** (1896). Between 1896 and 1902 Mehmed Cavid worked as a civil servant in the **Agricultural Bank** and the Ministry of Public Education; he taught economics and finances at the Ayasofya ***rüşdiyye*** **school** and at the Teachers' Seminary of İstanbul. In 1902 Mehmed Cavid returned to Thessaloniki and worked as a school director and instructor. In 1907 he became a member of the secret CUP.

After the **Revolution of 1908** Mehmed Cavid was elected as a member of the **parliament** and served as minister of finance and minister of public works in various cabinets (1909–14). He resigned from the ministry of finance, since he opposed the Ottoman entry in **World War I**. Nevertheless, he continued to set the economic and financial policies of the CUP, and in 1917 Mehmed Cavid again became minister of finance.

After the Ottoman surrender on 30 October 1918, Mehmed Cavid fled the empire. After 1921 he took sides with the

Anatolian nationalist movement. But the new republican regime did not accept him into its leading ranks. In 1926, when a plan to assassinate Mustafa Kemal **Atatürk** was revealed, Mehmed Cavid was accused of being one of the chief planners and was condemned to death.

Mehmed Cavid was one of the leading intellectuals of his time. He published, together with **Ahmed Şuayıb**, the first Ottoman social scientific journal, *Ulûm-ı İktisâdiyye ve İctimâiyye Mecmuası* ("Journal of Economic and Social Sciences"). He supported economic liberalism and rejected protectionism. His works *İlm-i İktisâd* ("Science of Economics," 1899–1901) and *Malumât-ı İktisâdiyye* ("Economic Knowledge," 1913) reflect this liberal attitude. *See also* ECONOMY; FINANCES; LIBERALISM.

MEHMED SAİD PASHA (1838–1914). **Grand vizier** and reformer. Also called Küçük Said Pasha. Born in Erzurum (eastern **Anatolia**), he graduated from the ***medrese***s of Erzurum and **İstanbul** and then entered government service in Erzurum as a secretary (1853). Moving to İstanbul, he rose in the **Sublime Porte** bureaucracy. When **Abdülhamid II** became **sultan** (1876), Mehmed Said Pasha was appointed his **palace** secretary. In 1877 he became a member of the **senate**. In the following year he was appointed minister of justice (1878–79). Mehmed Said Pasha undertook judicial reforms, introducing the office of public prosecutor, clarifying the legal procedures of the mixed courts (***nizâmiye* courts**), and preparing new penal and commercial **law**s. Between 1879 and 1912 he was appointed grand vizier nine times.

Mehmed Said Pasha, while undertaking wide-ranging administrative, **education**al, and financial **reform**s, was also responsible for encouraging and supporting the autocratic tendencies of Abdülhamid II. Though discredited following the **Revolution of 1908**, the **Committee of Union and Progress** nevertheless appointed him as grand vizier for the period 1911–12. His memoir (*Said Paşa'nın Hatıratı*, 1912) is a basic source for the history of the Hamidian period. *See also* KÂMİL PASHA.

MEHMED SÜREYYA (1845–1909). Author and biographer. After he graduated from the secondary school, the *Dârülmaarif,* Mehmed Süreyya took private lessons and worked as a civil servant at the **Sublime Porte** and in the Ministry of Public Education. At the same time he acted as the editor of the semiofficial newspaper ***Cerîde-i Havâdis***. Mehmed Süreyya is remembered for his biographical dictionary *Sicill-i Osmânî* ("Register of the Ottomans," 1890–94), giving basic data on the main Ottoman public personalities from the 14th until the late 19th centuries. With nearly 20,000 entries, this work continues to be one of the standard sources of Ottoman prosopography. *See also* BURSALI MEHMED TAHİR; I ˙ NAL, İBNÜLEMİN MAHMUD KEMAL; LATİFÎ; SEHÎ BEY; TAŞKÖPRÜLÜZÂDE İSAMEDDİN AHMED.

MEHMED TAHİR. *See* BURSALI MEHMED TAHİR.

MEHTERÂN. Ottoman military band. The *Mehterân* was organized as a part of the **Janissary** corps. It performed military **music** within the rules and patterns of Turkish music. The composers of the *Mehterân* music aimed to create melodies that would arouse enthusiasm among the Ottoman troops and instill fear in the enemy lines. Since Ottoman armies fought between the 16th and the 18th centuries in Central Europe, elements of *Mehterân* melodies entered European civil and military music. The assignment of a *Mehterân* by the **Sublime Porte** to an official was a symbol of his high rank. The **sultan**, the **grand vizier, vizier**s, heads of non-Muslim communities, and other high-ranking functionaries had their separate *Mehterân*s. In Ottoman civil life these bands used to perform music at certain prayer times, at accession ceremonies of sultans, on the births of new princes, at the news of a military victory, etc. With the dissolution of the Janissaries the *Mehterân*s were abolished, eventually replaced by Western-type bands and the **palace** orchestra. *See also MUZİKA-İ HÜMÂYÛN*.

MEKTEB-İ MÜLKİYE. *See* SCHOOL OF THE CIVIL SERVICE.

MEKTEB-İ SULTANÎ. *See* GALATASARAY LYCÉE.

MELÂMÎ ORDER. **Sufi** order rejecting any kind of sectarian formalism and institutional form, as tending to the development of a sectarian character. Founded by the Arab mystic Hamdun al-Kassar (d. 884), the Melâmîs believed that entering the presence of God required the complete negation of the self, the endurance of every kind of injustice and suffering, and the attainment of absolute humility. It was necessary, too, they held, to live by means of one's own labor alone.

In the Ottoman Empire the Melâmîs emerged in the Bayramî order and expanded among trade **guild** members. Their **heterodox** attitudes, such as the strong adherence to the Caliph Ali and their pantheism *(vahdet-i vücud)* attracted the suspicion of the Ottoman central authority, the ***ilmiyye*** in particular. In the course of the 16th century a number of Melâmî ***şeyh***s, such as **İsmail Maşukî**, Hüsameddin Ankaravî, Hamza Balî, and Beşir Ağa, were accused of heresy and sentenced to death. In spite of such pressure, the Melâmîs continued to exert a profound influence among artisans until the 20th century. The ***Futuwwa*** ethics contains elements characteristic of the Melâmîs. *See also* BEKTAŞÎ ORDER.

MERZİFONLU KARA MUSTAFA PASHA (1634–1683). **Grand vizier**. Adopted son and son-in-law of **Köprülü Mehmed Pasha**, educated at the ***medrese***s of **İstanbul**. Merzifonlu Kara Mustafa Pasha entered **government** service. He became a ***beglerbegi*** (1660), the ***kapudân-ı deryâ*** (1661–66), and acting grand vizier. Merzifonlu Kara Mustafa Pasha was appointed grand vizier on the death of **Köprülüzâde Fazıl Ahmed Pasha** (1676). Until 1683 he was able to stabilize the Ottoman military position in the Ukraine, but his goal of conquering **Vienna** led to the second siege of this city, which ended in disaster (1683). Merzifonlu Kara Mustafa Pasha was executed in Belgrade. *See also* HABSBURG EMPIRE; HOLY LEAGUE.

MEŞVERET ("Consultation"). Press organ of the **opposition**al **Committee of Union and Progress**. It was published by **Ahmed Rıza** in Paris, from 1 December 1895 until 1 July 1908. Contributors to the *Meşveret* included **Mizancı Murad, Abdullah Cevdet**, Süleyman Nazif, and Şerafeddin

Mağmumi. The *Meşveret* was secretly smuggled into the empire and distributed among **Young Turks** and students of higher educational institutions, mostly military schools. *See also* PRESS.

METROLOGY. *See* WEIGHTS AND MEASURES.

MEVLÂNÂ CELÂLEDDİN RUMÎ. *See* CELÂLEDDİN RUMÎ.

MEVLEVÎ ORDER. **Sufi** order that used ecstatic rituals and embraced the doctrine of pantheism *(vahdet-i vücud)*. The author of the Mevlevî doctrine was **Celaleddin Rumî**, but it was established as a mystical order with settled regulations, rituals, and **dervish convents** during the 14th century. The ritual center of the Mevlevîs was Konya, but Mevlevî convents, called *Mevlevîhâne*, existed in the other main **town**s in the Ottoman lands, from Sarajevo to Cairo. The main form of Mevlevî ecstatic ritual was the *Semâ* (dervish dance) accompanied by Mevlevî **music**, performed by a chorus.

The Mevlevî order became from the 16th century onward a gathering place of well-educated and intellectual members of Ottoman Muslim society. Sultans such as **Selim III, Mahmud II, Abdülmecid**, and **Mehmed V** were members of the Mevlevî order. Mevlevî convents, in addition to their religious functions, emerged as cultural centers where Turkish classical music and **poetry** were cultivated. As individuals, typical members of the Mevlevî order were regarded as liberal, tolerant, and culturally refined. *See also* BEKTAŞÎ ORDER; LANGUAGE; LITERATURE.

MİDHAT PASHA (1822–1884). **Grand vizier**, reformer, and the architect of the program of the **First Constitutional Period**. His actual name was Ahmed Şefik. Born into an ***ilmiyye*** family, he received a private and **medrese education**. He entered the **civil service** at an early age. His success in putting down disorder and banditry in the **Balkans** (1854–56) earned him a name among the ***Tanzimat*** bureaucrats. Between 1861 and 1868 Midhat Pasha acted as governor of Niš, was instrumental in establishing the newly introduced ***vilâyet*** system in the Balkans, and set up the basis of the credit institution, which later became the **Agricultural Bank** (*Zirâat*

Bankası). In 1868 Midhat Pasha reorganized the **Sublime Council for Judicial Ordinances** into the **Council of State** and the State Accounting Bureau. Between 1869 and 1872 he was governor of Baghdad, and under him major infrastructural investments were made. In 1873 he became grand vizier for three months. He also served as minister of justice (1873, 1875). However, Midhat Pasha's tenure in these offices was short-lived due to his inclination toward a constitutional regime.

The emerging internal, financial, and diplomatic crises of 1875–76 provided Midhat Pasha an opportunity to accomplish the **deposition** of **Abdülaziz** and introduce the **constitution** of 1876. He became grand vizier for the second time. Though **Abdülhamid II** approved the new regime, he dismissed Midhat Pasha and sent him forcibly to Italy. The **Russo-Ottoman War of 1877–1878** ended in a disaster, and the **sultan** terminated the constitutional experiment in favor of autocracy. In 1878 Midhat Pasha returned to the empire and was appointed governor of **Syria** (1878–80) and Aydın (western **Anatolia**, 1880–81). Subsequently he was accused of having planned and effected the murder of Sultan Abdülaziz. Midhat Pasha was tried and sentenced to death, but the sentence was commutted to life imprisonment. Imprisoned in the fortress of Taif in the **Hijaz**, Midhat Pasha was strangled in 1884. *See also* DEMOCRACY; REFORM; YOUNG OTTOMANS.

MILITARY CLASS. In Ottoman Turkish, *askerî*. Class of military commanders, administrators, and ***ilmiyye*** that constituted the ruling stratum of Ottoman society in the classical period. The military class was separated from the productive strata of peasantry, artisans, and merchants, called collectively ***reâyâ***. The Ottoman **state** aimed to keep the social separation between the military class and the *reâyâ* in force; it was very difficult for a *reâyâ* to enter the military class unless he had exceptional military capabilities or overcame the intellectual hurdle of graduating from a ***medrese*** and joining the *ilmiyye*. The military class was exempted from **taxation**.

From the 17th century onward this sharp distinction between the military class and the *reâyâ* gradually blurred.

With the decay of the ***timar* system**, new provincial figures of *reâyâ* origin, called ***âyân***, dominated the countryside. Though never officially acknowledged by the state as a status group, except for the ***Sened-i İttifak*** (1808), the *âyân*s in practice shared at the provincial level the economic, administrative, and military authority of the military class. The formal separation of military class and *reâyâ* was abolished with the **Imperial Rescript of Gülhane** (1839). *See also* ARMY; CIVIL SERVICE; *MÜLKİYE*.

MILITARY ENGINEERING SCHOOL. In Ottoman Turkish, *Mühendishâne-i Berrî-i Hümâyûn*. Institution founded during the reign of **Selim III** to train artillery officers (1795). This school was located adjacent to the **Naval Engineering School**. The period of instruction was four years, and the educational program was adapted from the French military schools. Graduates of this school entered the ***Nizâm-ı Cedîd*** corps. In 1847 the Military Engineering School was renamed the *Topçu ve Mimar (İstihkâm) Mektebi* ("School for Artillery and Architecture [Fortification]") and was reorganized as a secondary-level school. During the republican period it became the basis of the İstan-bul Teknik Üniversitesi. *See also* ARMY; EDUCATION, HIGHER.

MİLLET. Religious community officially recognized by the Ottoman **state**. The adherents of creeds that, like Christianity or Judaism, shared with **Islam** the Hebraic tradition of monotheism were considered by the **Sublime Porte** as "People of the Book" *(Ehl-i Kitâb)*. Christians and Jewish **population**s that during the Ottoman military campaigns surrendered without armed resistance were guaranteed their lives, property, and the practice of their religion, on the condition that they accepted the political superiority of Muslims. Members of such communities were known as ***zimmî*** ("protected people") and organized themselves along communal lines.

Within the Ottoman lands, the main *millet*s were the Greek Orthodox, Armenian, and Jewish communities. In the course of the 19th century other *millet*s, such as Catholic (1831), Protestant (1850), and Bulgarian Orthodox (1870), were added. *Millet*s were administered by their own church

organizations, headed by the patriarch or the chief rabbi in **İstanbul**, and by bishops or headmen *(çorbacı, kocabaşı)* at **town** or village level. These ecclesiastical organizations were originally responsible for administering communal affairs in areas such as **marriage**, inheritance, **education**, etc. With the increasing application of **tax farming** from the late 16th century on, church authorities began to be commissioned to collect local taxes, including the **poll tax**.

*Millet*s did not always coincide with ethnic divisions. The Greek Orthodox *millet* prior to the 19th century included ethnic groups speaking Greek, Bulgarian, Serbian, Albanian, Rumanian, Arabic, and Turkish. Thus, when Bulgarian nationalists strove for national emancipation, it was not only the Sublime Porte that constituted a political obstacle but also the **Greek Orthodox patriarchate** in İstanbul, which was dominated by ethnically Greek clergy. During the 19th century, the ***Tanzimat*** bureaucrats tried to overcome religious differentiation based on the *millet* structure by providing legal equality between Muslims and non-Muslims, trying to secularize the legal system, and promoting the ideology of **Ottomanism**. However, the *millet* system continued to exist until 1923. *See also* ARMENIANS; BULGARIANS; GREEK ORTHODOX COMMUNITY; JEWS; NATIONALISM.

MİMAR KEMALEDDİN (1870–1927). Architect. His full name was Ahmed Kemaleddin. Born in **İstanbul,** he graduated from the Engineering School. In 1895 Mimar Kemaleddin went to Germany and studied **architecture**. After returning to İstanbul (1900), he served as an instructor at the Engineering School. In 1901 he was appointed the architect for military buildings, connected to the War Ministry. Following the **Revolution of 1908**, Mimar Kemaleddin became the director of the Construction and Restoration Office of the Ministry of Pious Foundations. At the same time he was on the board of the Ottoman Society of Architects and Engineers. Mimar Kemaleddin became famous as one of the founders of the neoclassical Ottoman-Turkish national architectural style, which sought to combine the principles of modern construction with the architectural elements common in the Ottoman classical period. Many of the public buildings

in İstanbul, and after 1923 also in Ankara, bear the architectural signature of Mimar Kemaleddin.

MİMAR SİNAN (1490–1588). Architect. Born in Ağırnas (Kayseri, central **Anatolia**) into a Christian family. During the reign of **Selim I**, he was recruited by the **child levy** into the **Janissary** corps. He took part in a number of military campaigns directed by **Süleyman I** and emerged as a skillful military engineer. He was eventually promoted to the position of the chief palace architect *(Sermimârân-ı Hassa),* remaining in this position through the reigns of Süleyman I, **Selim II**, and **Murad III**, until his death. In 1540 Mimar Sinan began to erect his buildings, which ultimately included 84 **mosque**s, 57 ***medrese***s, 22 ***türbe***s, 17 ***imâret***s, three **hospital**s, around 40 public **bath**s, and 20 **caravanserail**s. The **Süleymaniyye Mosque Complex** and the **Selimiyye Mosque** are considered to be his architectural masterpieces. Mimar Sinan was the chief contributor to the formation of the classical Ottoman architectural style. *See also* ARCHITECTURE.

MINAKYAN, MARDİROS (1837–1920). Actor, theater director, and one of the founders of modern Turkish **theater**. He was born in **İstanbul** into an **Armenian** family. Originally a school instructor, Mardiros Mınakyan began to act in 1857, and in 1862 he became a professional actor. He left the stage to take a post as a schoolteacher in Kayseri (central **Anatolia**, 1863–72) but returned to İstanbul and acted in the Mağakyan and **Güllü Agob** theaters (1872–78). Between 1878 and 1885 he worked at the Armenian theaters of İstanbul, İzmir, Adana, **Edirne**, Thessaloniki (Selânik), Tiflis, and **Egypt**. In 1885 he founded the *Osmanlı Dram Kumpanyası* (Ottoman Drama Company), which emerged as the most important Ottoman theater group and continued its artistic activities until 1904. For these services to Ottoman culture Mardiros Mınakyan was decorated by the **sultan** in 1912. Between 1914 and 1916 he worked as a professor at the *Dârülbedayi* (İstanbul Conservatory). *See also* LITERATURE.

MINIATURES. Small-scale pictures, on paper, parchment, or ivory, without any representation of light and mostly lacking perspective. The roots of Turkish miniature art go back to the Uygur miniatures of the eighth century, which influenced the

development of Islamic miniature art in general. Among the Ottomans, miniatures began to develop during the reign of **Mehmed II**. At that time miniature was practiced as a court art and was confined mainly to the decoration of books. The military campaign of **Selim I** against **Iran** resulted in the relocation of a number of Iranian miniature painters to **İstanbul**, which led to the elaboration of the miniature art at the Ottoman court. The reign of **Süleyman I** saw the emergence of the first classical works of Ottoman miniature art, in books of poetic history dedicated to **sultan**s *(şehnâme)* or books describing the heroic deeds of military commanders *(gazavatnâme)*.

The Ottoman miniature style is distinguished by the unpretentious representation of the subject and its natural surroundings and the realistic and detailed depiction of clothing, buildings, and events. **Matrakçı Nasuh** in particular produced miniature albums depicting **town**s, fortresses, and harbors with topographical details. This realistic approach went further in the late 16th century, when miniature portraits of high quality emerged. The last great period of the Ottoman miniature was the first half of the 18th century. **Levnî** undertook experiments in miniature painting, including the application of perspective. After this period the art of miniature lost its importance in the empire and gradually abandoned its place to Western-style **painting**. *See also* ARTS; *EBRU*.

MİRÎ. Administrative term used for possessions and revenues of the Ottoman **state** in the general sense, but mostly in reference to the **agrarian system**. *See also ÇİFT-HÂNE* SYSTEM; ECONOMY; *TİMAR; TİMAR* SYSTEM

MİRMI˙RANLIK. (1) Synonymous to ***Beglerbegilik***. (2) Second-highest ***mülkiye*** rank within the **civil service** of the **reform** period, following **vizier**. A holder of this rank was bestowed the title of **pasha**.

MÎZÂN (“Scale”). Weekly newspaper published by Murad Bey (**Mîzâncı Murad Bey**). It appeared between 21 August 1886 and 11 January 1890 in **İstanbul**. It emerged as an **opposition**al organ, heavily criticizing the civil administration.

After the closure of *Mîzân* by censorship, Murad Bey continued its publication after 1896 in Cairo, Paris, and Geneva as an organ of the **Young Turks**. It reappeared in İstanbul following the **Revolution of 1908**, but this time in opposition to the rule of the **Committee of Union and Progress**. It was closed after the **Revolt of 31 March 1909**. *Mîzân* drew attention by its oppositional approach and literary discussions. *See also* PRESS.

MÎZÂNCI MURAD BEY (1854–1917). Politician, publisher, and historian. Born in Daghestan (**Caucasus**), he studied medicine in **Russia** and emigrated in 1873 to the Ottoman Empire. Between 1877 and 1895 Mîzâncı Murad Bey was a professor of history at the **School of the Civil Service**. From 1886 onward he published the daily ***Mîzân*** ("Scale"), which became politically influential, harshly criticizing the corruption and inefficiency of the administration. Mîzâncı Murad Bey submitted memoranda to **Abdülhamid II** urging the restructuring of the **state** apparatus; when nothing came of this, he fled to Paris and took the lead of the **Young Turk** movement (1895). He eventually returned to **İstanbul**, upon the promise of the **government** to implement the necessary state **reform**s (1897). However, no reforms were undertaken, and Mîzâncı Murad Bey was put under **police** surveillance—though at the same time he was appointed a member of the **Council of State**.

Following the **Revolution of 1908** Mîzâncı Murad Bey resumed publication of the *Mîzân*. He took an **opposition** stance toward the **Committee of Union and Progress**, adopted Islamist views, and thus came to be regarded as one of the planners of the **Revolt of 31 March 1909**, for which he was sentenced to life imprisonment. In 1912 he was pardoned. Mîzâncı Murad Bey published his memoirs, a work on general Ottoman history, several literary articles, and a novel. In these works he conveyed his vivid observations of his life and times and discussed the reasons for the social and political decay of the empire. *See also* HISTORIOGRAPHY; PRESS

MOLDAVIA. *See* RUMANIA.

MOLLA FENARÎ (?–1430/31). First ***şeyhülislâm*** and founding father of Ottoman scholarly life. His full name was Şemseddin Mehmed Fenarî. He received his **education** in the ***medrese***s of İznik, Karaman, and **Egypt**. Molla Fenarî was a respected authority on the Islamic sciences, notably **Islamic law**, and also in the areas of logic and **mathematics**. He was appointed ***kadı*** of **Bursa** during the reign of **Bayezid I** and **Mehmed I**, and acted as ***müderris*** at the *medrese* of Bitola (Monastir, **Macedonia**). During the reign of **Murad II** Molla Fenarî was given the title of *Şeyhülislâm* (1424). His work on logic, the *Fenarî,* was used as a textbook in the Ottoman *medrese*s until the 20th century. *See also* DAVUD ÜL-KAYSERÎ; MOLLA GÛRÂNÎ; MOLLA HÜSREV.

MOLLA GÛRÂNÎ (1416–1488). ***Şeyhülislâm*** and scholar. His real name was Şemseddin Ahmed bin İsmail. Born in Goran (northern **Iraq**), he graduated from the ***medrese***s of Baghdad, Diyarbekir, Damascus, and Cairo, thereafter becoming ***müderris*** in Cairo. Exiled by the **Mamluk sultanate** to Damascus for political reasons, Molla Gûrânî entered Ottoman service, during the reign of **Murad II**. While teaching at the *medrese*s of **Bursa**, Molla Gûrânî also served as the tutor of prince Mehmed (**Mehmed II**). Though Mehmed II appointed him ***kadıasker,*** his rather independent attitude toward political issues led to his dismissal. While ***kadı*** of Bursa, he tore up a ***ferman*** of the **sultan** due to its divergence from **Islamic law**. He was again dismissed. Nonetheless, in 1480 Molla Gûrânî became a *Şeyhülislâm*. A scholar who distinguished himself by his erudition and personal integrity, he wrote a number of works on *hadîth* (prophetic traditions), Islamic jurisprudence ***(fıkıh)*** and Quranic exegesis *(tefsir)*. *See also* DAVUD ÜL-KAYSERÎ; ISLAM; MOLLA FENARÎ; MOLLA HÜSREV.

MOLLA HÜSREV (?–1480). ***Şeyhülislâm*** and jurist. His real name was Mehmed. Little is known about his origins; he may have been **Turcoman** or French. After a **medrese education**, Molla Hüsrev acted as ***müderris*** at the *medrese*s of **Edirne**. **Murad II** appointed him ***kadıasker*** (1429). Being close to the future **Mehmed II** before his sultanate, Molla Hüsrev became the ***kadı*** of **İstanbul** (1459) and acted as *Şeyhülislâm* from 1469 until his death. Molla Hüsrev was one of the most

prominent Islamic jurists of the Ottoman Empire. His most important work was the *Dürerü'l-Ahkâm* ("Pearls of Judgements," 1477), which was used as a standard textbook for **Hanefi** jurisprudence in all Ottoman *medreses* until the end of the empire. Molla Hüsrev also played an important role in training a number of students who would become well-known scholars of the next generation. *See also* DAVUD ÜL-KAYSERÎ; ISLAM; LAW; MOLLA FENARÎ; MOLLA GÛRÂNÎ.

MOLLA LÜTFÎ. *See* LÜTFÎ TOKADÎ.

MONEY. Before the 17th century, in the Ottoman Empire, as in all agriculturally based medieval empires, money was used mainly in urban centers. Commerce, **manufacturing, tax farming**, and the payment of the **Janissary** soldiers were the main areas of money circulation. Villages producing cash crops were also a part of the monetary system. The decline of the ***timar* system** and the expansion of tax farming in the **province**s after the late 16th century increased the monetarization of the Ottoman **economy**, including in the agricultural sector.

The first minted Ottoman coin was the silver *Akçe* (asper, 1327). Silver-based currency continued until 1477. At that time the Ottomans minted their first gold coins *(Sultanî)* and established a bimetallic system based on silver and gold. Coins were minted in certain administratively and commercially important cities close to silver mines. Mints and their revenues were auctioned by the **state** to private persons. The operation of the mints and the metal standard of the minted coins were closely controlled by the local ***kadı***s. With the expansion of the Ottoman Empire from the 15th century onward, it became impossible to maintain a single monetary system for the whole territory. In addition to various kinds of Ottoman coins, foreign currencies were widely used in peripheral provinces. The stability of Ottoman political, economic, and financial institutions until the mid-16th century, however, ensured the stability of the currencies in use.

However, after 1585, with the deterioration of these institutions, the Ottoman monetary system collapsed. The *Akçe*

was debased many times, and Ottoman markets were dominated by foreign coins (1585–1690). In order to end this monetary chaos and fiscal instability, a new silver coin, the *Guruş* (piaster, 1690) was introduced. This measure provided a degree of monetary stability until the 1760s. But fiscal and political crises later led to radical debasements of the *Guruş*.

A consolidation of the Ottoman monetary system was achieved by the introduction of a new bimetallic system and the minting of a new silver *Guruş*, the silver *Mecidiyye*, and the gold *Lira* (1844–1914). Paper money was occasionally issued (1840–early 1860s). After 1863 the **Imperial Ottoman Bank** was given a monopoly on issuing banknotes. Though gold was accepted as the standard in 1878 due to the decline of the price of silver in world markets, silver coins continued to be used within the empire until as late as 1916. *See also* FINANCES; TAXATION.

MOSQUE. In Ottoman Turkish, *cami*. Building for public Muslim worship. It is a religious duty of Muslims to perform ritual worship *(namaz)* at the mosque on Fridays and religious feast days *(bayram)*. Mosques were not only places of worship but public gathering places, where members of the community discussed daily issues. It was politically important that the reigning **sultan** be prayed for during the sermon, in conjunction with the prayer service *(hutbe)* led by the official preacher on Fridays. A mosque, in addition, could function as an educational institution, as either a Quran school for traditional **primary education** or a place where the ***medrese*** subjects of prophetic tradition *(hadîth)* and Quranic exegesis *(tefsir)* were taught. Mosques were located in each village or **town** quarter, and every town had its main mosque *(ulu cami)*. Ottoman mosques built by sultans, called imperial mosques *(selâtin camii),* were among the major public structures of **İstanbul**.

The architectural development of the Ottoman mosque can be traced in stages. First was the convent-type mosque (1325–1424); it was followed by the imperial mosque (1447–1617), represented mainly by the 16th-century monumental works of **Mimar Sinan**. Third was an intermediate period, without a particular artistic style. Then came the modern period (1748–

1908), in which European baroque, rococo, and empire styles were mixed with traditional elements. The fifth was the national period (1908–22), marked by attempts by **Mimar Kemaleddin** to combine modern engineering with Ottoman classical design. *See also* ARCHITECTURE; FATİH MOSQUE COMPLEX; HAGIA SOPHIA; *İMÂRET;* SELİMI ˙ YYE MOSQUE; SULTAN AHMED MOSQUE COMPLEX; SÜLEYMANİYYE MOSQUE COMPLEX.

MOUNT LEBANON. Mountainous region of present-day Lebanon, west of **Syria** and north of Israel. In Ottoman Turkish, *Cebel-i Lübnan*. Mount Lebanon entered the Ottoman realm as a result of the destruction of the **Mamluk sultanate** by **Selim I** (1516–17). The Mediterranean coastal strip came under direct Ottoman administration, but the mountainous interior remained autonomous, under Druz and Maronite chieftains. The greater part of Mount Lebanon was dominated by the Druz Ma'n clan. Fahreddin Ma'n (r. 1585–1635) attempted to establish its independence. After 1697 the originally **Sunni** Muslim Shihab family established its rule over Mount Lebanon and was supported by the Druz community. Meanwhile the Maronite Christians expanded from the north to the south and became a major force in Mount Lebanon. Their traditionally close relations with the Papacy turned into a union in 1736. The last emir of the Shihabs, Bashir II (r. 1788–1840), entered into an alliance with **Mehmed Ali Pasha of Egypt** against the **Sublime Porte**.

The withdrawal of Egyptian forces from the region (1840) brought direct Ottoman rule that lasted until 1860. This period was characterized by conflicts between the Druzes and the Maronites, supported by **Great Britain** and **France**, respectively. The administration of Mount Lebanon by two ***kaymakam***s, one Druz and the other Maronite, terminated with a civil war of 1860–61. As a consequence of international diplomatic intervention, Mount Lebanon acquired the status of a separate and special ***sancak***. The governor *(mutasarrıf)* of Mount Lebanon had to be a Christian, selected by the Sublime Porte and approved by the great powers. Mount Lebanon became an autonomous region in terms of internal security, with its own fiscal regime. Cities like Beirut, Tripoli, and

Saida remained outside this *sancak*. This arrangement did not change until **World War I**, when the **Committee of Union and Progress** appointed a Muslim governor to Mount Lebanon. The region ceased to be a part of the Ottoman dominions following the British occupation in October 1918. *See also* ARAB LANDS.

MUFTİ. Scholar of ***fıkıh***, required to provide answers to problems and questions related to daily life according to **Islamic law**. *Mufti*s existed in major urban centers as well as in provincial **town**s. Their rank was determined by the level of the ***medrese***s from which they had graduated. The highest-ranking *mufti* was the *mufti* of **İstan-bul**, called the ***şeyhülislâm***, whose views on legal questions constituted the official religious position of the Ottoman **state**. *See also İLMI˙YYE.*

MUHYİDDI˙N I˙BNU'L-ARABÎ (1165–1240). Arab mystic and philosopher. Born in Murcia (Spain), he completed his education in Seville. He then served as secretary to local governors. The psychological effects of an illness led him to retreat into seclusion, where Muhyiddin İbnu'l-Arabî developed his **Sufi** doctrines. After 1201 he moved permanently to the Islamic East. He traveled to **Egypt**, the **Hijaz**, and **Anatolia** and settled down in Damascus. Muhyiddin İbnu'l-Arabî was the first Islamic philosopher to develop a consistent doctrine of pantheism *(vahdet-i vücud)*. His ideas were influenced by Islamic gnosticism *(İhvanu's-Safa)* and Greek philosophy. As a mystic, Muhyiddin İbnu'l-Arabî became popular, especially among Anatolian Turks, and shaped Turkish Sufism to a considerable extent. When **Selim I** conquered the **Mamluk sultanate**, he erected a mosque at the tomb of Muhyiddin İbnu'l-Arabî in Damascus as a symbol of the deep Ottoman respect for this philosopher. *See also* DAVUD ÜL-KAYSERÎ; HETERODOXY; MELÂMÎ ORDER; MEVLEVÎ ORDER.

MUKATAA. *See* TAX FARMING.

MURAD I (1326–1389). Ottoman **sultan** who established domination over the **Balkans** and western **Anatolia**. Also

called Murad Hüdâvendigâr. Son and successor of **Orhan,** he ascended the throne in 1362.

The rule of Murad I was a period of rapid expansion for the Ottomans in the central Balkans. The victory of Chermanon (Çirmen) over Serb forces (1371) and the defeat of the **Bulgarians** at Samakov forced **Serbia,** Bulgaria, and **Byzantium** to acknowledge Ottoman hegemony. After 1375 Murad I concentrated on expansion in Anatolia. By 1380 he had annexed parts of the **Turcoman principalities** of Germiyan and Hamidili. In 1385–86 Sofia, Niš, and Konya were conquered, but the latter was again abandoned to the Karamanids.

When a coalition of Serbs, Bosnians, and Bulgarians defeated the Ottoman forces at Plošnik (1388), the Bulgarian kingdom was occupied. A **crusader** coalition consisting of Serbs, Bosnians, Albanians, Poles, and Hungarians came together to prevent further Ottoman progress, but the **Battle of Kosovo** (1389) ended in Ottoman victory. The Serbian king and Murad I died on the battlefield.

During his rule Murad established the institutional basis of centralized power, introducing the administrative positions of **grand vizier** and ***kadıasker***. Similarly, in his reign the ***timar* system** and **child levy** came into existence, and the first **Janissary** units were formed. *See also* BAYEZİD I.

MURAD II (1403–1451). Ottoman **sultan** who stabilized Ottoman rule in **Anatolia** and the **Balkans**. Son and successor of **Mehmed I**.

The first years of his rule (1421–23) were characterized by local revolts instigated by pretenders backed by the neighboring **Byzantine Empire** and the **Turcoman principalities**. Their aim was to prevent the Ottomans from regaining their strength after the **Inter-regnum**. Between 1423 and 1439 most of the Turcoman principalities were either reconquered or subdued, Thessaloniki (Selânik) and Ioannina were annexed, **Serbia** accepted Ottoman suzerainty, and **Bosnia** became a tributary state. Between 1441 and 1444, the Ottomans suffered a series of defeats at the hands of the Hungarians. At the request of Murad II, the peace treaty of

Szeged was negotiated with **Hungary** (1444); in it the Ottomans accepted the restoration of Serbia and of Hungarian hegemony over **Wallachia**. In the same year Murad II abdicated in favor of his 12-year-old son Mehmed (**Mehmed II**).

The accession of a young and inexperienced sultan tempted Christian Europe and the Karamanids to attack. A **crusader** army consisting of Hungarians, Serbs, and Wallachians advanced as far as Varna. Mehmed II was forced to call for help from his father, who defeated the crusaders at Varna (1444). After a **Janissary** revolt, Murad took the sultanate for the second time (1446). While he was dealing with the resistance of Skanderbeg in **Albania** (1447), a new crusader force, of Hungarians, moved into Serbia. The armies met at the second **Battle of Kosovo**, which resulted in the complete annihilation of the Hungarians (1448).

A ruler who paid great attention to the arts and sciences, Murad II welcomed numerous scholars from other Islamic countries and encouraged translations of classical Arabic works into Turkish. *See also* BAYEZİD I; MURAD I.

MURAD III (1546–1595). Ottoman **sultan**. Son and successor of **Selim II**. When his father died in 1574, Murad was governor of Manisa. After his accession, Murad III ordered the execution of his five brothers. In 1578 the Ottomans declared war against **Iran**, which was suffering internal chaos. This campaign led to a Ottoman-Iranian struggle that lasted, with intervals, until 1639. By 1590 the Ottomans had conquered the whole **Caucasus**.

In 1578 the Ottomans defeated the Portuguese in Morocco, which entered Ottoman protection. The British queen, Elisabeth I, who sought a strong ally in the Mediterranean Sea against Spain, established a diplomatic relationship with Murad III (1579). In the same year the powerful **grand vizier Sokollu Mehmed Pasha** was killed, which gave the sultan the opportunity to develop his own policies. In 1581 Murad granted extensive **capitulations** to **France**, by which all foreign ships in Ottoman harbors, with the exception of the British, were required to fly the French flag.

In the 1580s the institutional regulations of the **Janissary** corps were violated by the increasing admittance of individuals of non-***devşirme*** origin. During this period Murad III's wife Safiye Sultan played a significant part in the political life. The practice of selling senior government offices became common, and corruption increased. When the government distributed debased coins among the Janissaries, a major revolt in **İstanbul** broke out, resulting in the execution of some of those responsible for the debasement (1589).

The Ottoman-**Habsburg** peace came to an end following the border raids organized by the Ottoman governor of **Bosnia** (1592). This warfare took a critical turn when the Ottoman **vassal states** of **Wallachia, Moldavia**, and **Transylvania** took sides with the Habsburgs (1594). The Ottoman-Habsburg war lasted until 1606.

Murad III died in 1595. He was a poet and author on Islamic mysticism. During his reign corruption became widespread in the **state** apparatus. *See also* MEHMED III.

MURAD IV (1612–1640). Ottoman **sultan** who presided over a period of military strength and internal order. Son of **Ahmed I**. He became sultan on the **deposition** of his mentally ill uncle **Mustafa I** (1623).

Acceding to the throne as a minor, Murad IV was dominated by his mother **Kösem Sultan** and the **Janissary** commanders for the first nine years of his reign. During this period Baghdad was lost to **Iran** (1624), the Crimean Tatars revolted against the Ottomans, Don Cossacks raided the Bosphorus (1625), and the governor of Erzurum, Abaza Mehmed Pasha, led a revolt against Janissary-dominated **İstanbul**. Murad finally escaped his mother's domination in 1632.

Once Murad IV established firm control over the **palace**, he forbade the consumption of tobacco and alcoholic drinks in İstanbul. Those who violated the prohibition were instantly executed. In 1635 Murad launched a successful military campaign against Iran that lasted until 1639. He recovered the regions of the **Caucasus** and **Iraq** occupied by the Safavids. The **Treaty of Kasr-ı Şirin** (1639) settled the Ottoman-Iranian

border. The line then established, with minor modifications, continues to define the western border of Iran. In 1637 Ottoman authority over the **khanate of the Crimea** was reestablished. Though he had forbidden the consumption of alcohol, Murad himself was an alcoholic and died of cirrhosis.

Murad IV was probably one of the most merciless sultans in Ottoman history. Though he may be praised for restoring internal order and the strength and dynamism of the Ottoman **state**, his death came as a relief to his subjects. *See also* SELİM I; MAHMUD II.

MURAD V (1840–1904). Ottoman **sultan**. Son of **Abdülmecid** and successor of his uncle **Abdülaziz**.

He received a thorough education. When Sultan Abdülaziz tried to change the **succession** system of *senioratus* in favor of his son Yusuf İzzeddin, Crown Prince Murad cooperated with constitutionalist circles and took part in the **deposition** of his uncle (30 May 1876). Though Murad V acceded to the throne, his weak nerves, combined with alcoholism, led to a mental breakdown. **Midhat Pasha** and the governing elite were forced to depose Murad V (31 August 1876) and arrange the accession of his younger brother **Abdülhamid II**. Murad V was the shortest-reigning sultan of the Ottoman dynasty.

Murad V spent his remaining life in Çırağan Palace, which Abdülhamid II did not allow him to leave. *See also* CONSTITUTION; İBRAHİM; MUSTAFA I; YOUNG OTTOMANS.

MUSEUM. The idea of setting up museums in the Ottoman Empire emerged following the **Imperial Rescript of Gülhane** (1839). In 1846 the war minister, Ahmed Fethi Pasha, founded the *Mecmua-i Âsâr-i Atîka* (Collection of Ancient Remains), consisting of old Ottoman weaponry, uniforms, and antiquities brought from different parts of the empire. This institution remained inaccesible to the public until 1869, when it was turned into the *Müze-i Hümâyun* (Imperial Museum). From 1873 onward, antiquities from excavations were included in this collection. Museology in the modern sense began with the directorship of **Osman Hamdi Bey** at the *Müze-i Hümâyun*

(1881). In 1908 this institution became the *Âsâr-i Atîka Müzesi* (Museum of Archeology). *See also* LIBRARY.

MUSIC. Four basic types of music existed within the Ottoman Empire: court music, popular music, religious *(Sufi)* music, and military music ***(Mehterân)***. These forms of music shared, with small differences, common notes, tune systems *(makam),* and musical forms that were different from those of European music. Musical instruments served mainly to accompany the human voice. Because of this, the range of most of the traditional instruments (lute, *tambur, kemençe, ney,* dulcimer, *kudüm, bendir,* tambourin, *bağlama,* clarinet, drum, etc.) did not exceed two octaves, and virtuosity in playing them was not particularly sought. The classical period of court music began with the composer **Itrî** (d. 1711) and continued until the mid-19th century. Then came the the romantic impact of **Hacı Ârif Bey**. European polyphonic music was known among the Ottomans before the 19th century, but the institutionalization of this music began with the establishment of the palace orchestra (***Muzika-i Hümâyûn***). A conservatory *(Dârülelhân)* was founded only in 1917. *See also* İSMAİL DEDE EFENDİ; ŞEVKÎ BEY; RAUF YEKTÂ BEY; ZEKÂÎ DEDE.

MUSTAFA I (1591?–1639). Ottoman **sultan**. Son of **Mehmed III** and successor of his brother **Ahmed I**. He became sultan of the Ottoman Empire twice.

When he first acceded to the throne (22 November 1617), Mustafa I appeared to be mentally imbalanced. After three months of his **sultanate** the **palace** dignitaries and **Imperial Council** were compelled to depose him (26 February 1618). His successor was his nephew **Osman II**. Four years later, when Osman II was deposed, the **Janissaries** forced Mustafa I to take the throne a second time (19 May 1622). This second sultanate lasted less than two years, until he was deposed on 10 September 1623. *See also* İBRAHİM; MURAD V.

MUSTAFA II (1664–1703). Ottoman **sultan**. Son of **Mehmed IV** and successor of his uncle, **Ahmed II**.

He became sultan in 1695, during a war between the Ottomans and the **Holy League** (1683–99). After appointing his tutor Feyzullah Efendi as ***şeyhülislam,*** Mustafa II went to

the front to lead the **army** against the **Habsburgs**. He was able to conquer the fortress of Lipova at Timişoara, defeat the Austrian army at Lugos, and push back a Saxon army from Banat (autumn 1695–spring 1696). But Mustafa II's offensive toward Bačka was stopped by Eugen of Savoy at Zenta (11 September 1697). The Ottomans suffered a severe defeat and lost their hopes of regaining **Hungary**. Mustafa II was forced to ratify the **Treaty of Karlowitz** (26 January 1699), whereby the Ottomans abandoned Hungary and **Transylvania** to the Habsburgs, the Morea to **Venice**, and the fortress of Azov to **Russia**.

Following the conclusion of the war, Mustafa II left political and administrative affairs to *Şeyhülislam* Feyzullah Efendi and retreated to **Edirne**. But the increasing nepotism and corruption associated with Feyzullah Efendi resulted in a popular revolt, in which **Janissaries** and artisans participated. The **Revolt of 1703** ended with the killing of Feyzullah Efendi and the **deposition** of Mustafa II. He died a few months afterward. *See also* AHMED III; AMUCAZÂDE HÜSEYİN PASHA; RAMİ MEHMED PASHA.

MUSTAFA III (1717–1774). Ottoman sultan. Son of **Ahmed III** and successor of **Osman III**.

He acceded to the throne in 1757. Until 1763 **Koca Râgıb Pasha** was **grand vizier**; under his administration **reform** measures were taken in the capital. The provinces, on the other hand, remained under the control of local ***âyân***s.

Koca Râgıb Pasha and his successor Muhsinzâde Mehmed Pasha pursued a peace policy toward the neighboring states. But **Russia**'s increasing influence over the **Caucasus** and its intention to control Poland created tension between the Ottomans and Russia. Muhsinzâde Mehmed Pasha preferred to remain at peace; Mustafa III's insistence on war with Russia led to the grand vizier's resignation (1768). The sultan expected to gain an easy victory over the Russians, but in fact the Ottomans were unprepared for a long war. The **Russian-Ottoman War of 1768–1774** was disastrous for the Ottoman Empire. Russian armies occupied the **Crimea, Rumania**, and

parts of **Bulgaria**. Mustafa III died before the peace negotiations began, at Küçük Kaynarca.

During the war, military reforms were undertaken, with the assistance of the French officer Baron de Tott. They included the modernization of the artillery corps and the foundation of the **Naval Engineering School** (1773). *See also* TREATY OF KÜÇÜK KAYNARCA.

MUSTAFA IV (1779–1808). Ottoman sultan. Son of **Abdülhamid I** and successor of his cousin **Selim III**.

Even before he acceded to the throne in 1807, Prince Mustafa was in contact with political circles who opposed the reformist policies of Selim III. The antireformist revolt of 1807 (**Kabakçı Incident**) resulted in the **deposition** of Selim III and Mustafa's accession. The ***Nizâm-ı Cedîd*** reforms were revoked, the new army was dissolved, most of the proponents of reform were killed, and the rest of them fled to Ruscuk (Ruse, northern **Bulgaria**), where they entered the protection of the powerful **âyân Alemdâr Mustafa Pasha**.

The Ottoman-Russian War of 1806–12 was still going on, and the Ottomans suffered defeats both on land and at sea. When an armistice was signed in 1808, Alemdâr Mustafa Pasha, a partisan of the former sultan Selim III, obtained the support of the **grand vizier** to depose Mustafa IV in favor of his predecessor. On 28 July 1808 Alemdâr Mustafa Pasha and his troops occupied İstanbul, and he seized the office of grand vizier. Once his intention to depose the sultan became clear, Mustafa IV ordered the execution of Selim III and his own brother Prince Mahmud. Selim III died, but Mahmud escaped. Mustafa IV was deposed, and his brother **Mahmud II** ascended to the throne.

When the **Janissaries** launched a revolt against the administration of Grand Vizier Alemdâr Mustafa Pasha, Mahmud II ordered the execution of Mustafa IV (17 November 1808).

MUSTAFA ÂLÎ. *See* GELİBOLULU MUSTAFA ÂLÎ.

MUSTAFA BEHCET EFENDİ (1774–1834). Scholar and physician. Born in **İstanbul**, he graduated from the medical

medrese of the **Süleymaniyye Mosque Complex** and acted as ***müderris*** (1791). Five years later Mustafa Behcet Efendi was appointed **palace** physician. He became chief physician to **Selim III** and later to **Mahmud II**. In 1824 he became ***kadıasker*** of **Rumelia**. After the destruction of the **Janissaries**, he set up the first modern medical school in the empire (*Tıbhâne-i Âmire,* 1827). Mustafa Behcet Efendi was also instrumental in the foundation of the military school of surgeons (*Cerrahhâne-i Mâmure*). He enforced quarantine measures in İstanbul, wrote treatises on cholera (*İllet-i Cedîde Risalesi,*1831) and on the preparation of drugs (*Tertib-i Eczâ*, 1817), and translated Edward Jenner's works on smallpox vaccine and on syphilis from Italian into Turkish. Mustafa Behcet Efendi is given most of the credit for introducing Western medical practices to the Ottoman Empire. *See also* MEDICINE; ŞÂNİZÂDE ATAULLAH EFENDİ.

MUSTAFA REŞİD PASHA (1800–1858). **Grand vizier** and the architect of the ***Tanzimat*** **reform**s. Born in **İstanbul**, He studied at ***medrese***s but did not completed his **education** in them. In 1821 Mustafa Reşid entered the Secretarial Office of the Grand Vizierate. He took part, as a secretary, in the Russo-Ottoman peace talks in Edirne (1829) and joined the Ottoman delegation to **Egypt** (1830). When Egyptian troops defeated the Ottomans and reached Kütahya (northwest Anatolia), Mustafa Reşid negotiated the peace treaty of Kütahya (1833). Between 1834 and 1837 he served as ambassador in Paris and London. In 1837 he became minister of foreign affairs, negotiating a **trade** agreement with **Great Britain** that gave British merchants advantageous conditions (1838). He was again ambassador in London in 1838–39, but he returned to İstanbul following the death of **Mahmud II** and encouraged the new sultan **Abdülmecid** to issue the **Imperial Rescript of Gülhane** (1839).

In all, Mustafa Reşid Pasha was appointed grand vizier six times. In this office he attempted administrative, financial, judicial, and military reorganization of the empire. However, he was unable to prevent corruption and mismanagement. A skillful diplomat, he succeeded in dragging Great Britain and **France** into the **Crimean War** (1853–56), which resulted in

Russian defeat and the inclusion of the Ottoman Empire in the Concert of Europe. *See also* ENLIGHTENMENT; KOCA HÜSREV PASHA; LIBERALISM; RUSSIA; TRADE AGREEMENT OF 1838; WESTERNIZATION.

MUZİKA-I ˙ HÜMÂYÛN. Palace orchestra, founded by **Mahmud II**, replacing the traditional ***Mehterân*** (1826). This body was the institution by which Western-style **music** and its notation system was introduced into the empire. The *Muzika-i Hümâyûn* was in a sense the first conservatory where Western music was taught. After 1881, different military and educational institutions, as well as **town**s like **Bursa**, İzmir, Thessaloniki (Selânik), Skopje (Üsküb), and Konya, had their own Western-style musical groups. The present Presidential Symphony Orchestra is the institutional successor of the *Muzika-i Hümâyûn*.

MÜDERRİS. (1) Chief instructor and administrator of a ***medrese***. The *müderris,* the chief figure in Islamic **higher education**, was expected to be a recognized authority in religious and other sciences. A student who successfully completed the specialized course of education in a *medrese* was given a diploma by the *müderris* himself. As administrators, *müderris*es were entrusted with the funds allocated to the *medrese*s. It was within the responsibility of the *müderris* to select students and disburse the *medrese*'s funds to students. *Müderris*es were ranked by the level of the *medrese* in which they functioned. It was possible for a *müderris* to become a ***kadı***. The *müderris* of a *hâric-medrese* could be appointed as a small-**town** *kadı*, while *müderris*es of the prestigious *Semâniyye* **(Fatih Mosque Complex**) or **Süleymaniyye** *medrese*s became *kadı*s of the main cities of the empire, even of **İstanbul**. The increase in the number of *müderris*es from the 17th century onward led to the decrease in the prestige of the profession. *Müderris* ranks began to be sold for **money**, and even minors were promoted to higher *müderris* ranks.

(2) Professors of higher educational institutions founded in the 19th and early 20th centuries. *See also İLMI ˙ YYE; İMÂRET*.

MÜHENDİSHÂNE-İ BAHRÎ-İ HÜMÂYÛN. *See* NAVAL ENGINEERING SCHOOL.

MÜHENDİSHÂNE-İ BERRÎ-İ HÜMÂYÛN. *See* MILITARY ENGINEERING SCHOOL.

MÜLKİYE. Literally, "royal." A class of civil officials of high rank, introduced during the reign of **Mahmud II**. The suppression of the ***âyân***s in the **province**s and increasing administrative centralization in the 1810s and 1820s necessitated the organization of a new class of civil officials who, belonging to a higher rank than scribal officials *(kalemiyye),* would contribute to the institutionalization of the central power in the capital and in the periphery. Provincial administrators, the higher officials of the **Sublime Porte,** and key bureaucrats of the newly founded ministries were all considered to be within the class of the *mülkiye*. A new rank system was introduced, initially based on four main *mülkiye* ranks, but in the course of the 19th century a system with five ranks came into being. Members of the *mülkiye* class wore the fez and a frock coat, embroidered and decorated according to rank. *See also* ADMINISTRATION, IMPERIAL; CIVIL SERVICE; COUNCIL; GOVERNMENT; SCHOOL OF THE CIVIL SERVICE; STATE.

MÜLKİYE MEKTEBİ. *See* SCHOOL OF THE CIVIL SERVICE.

MÜNİF PASHA (1828–1910). Scholar, author, and bureaucrat. His full name was Mehmed Tahir Münif. Born in Ayıntâb (southeastern **Anatolia**), he graduated from the ***medrese***s of Ayıntâb, Damascus, and Cairo. Moving to **İstanbul**, he was appointed to the **Translation Office** of the **Sublime Porte** (1852–54). In 1855 Münif went to Berlin as secretary of the Ottoman embassy; but he also studied at the University of Berlin. After returning to İstanbul, Münif Pasha became president of the trade court (1860). In 1861 he founded the Ottoman Society of Sciences (*Cemiyyet-i İlmiyye-i Osmaniyye*). In the following year this institution began to publish the journal *Mecmua-i Fünûn* ("Journal of Sciences"). This periodical conveyed information about new scientific and technological developments, discoveries, and inventions to the

Ottoman public. During the reign of **Abdülhamid II**, Münif Pasha became minister of education three times between 1877 and 1891. A man of culture, he contributed to the development of a research tradition in the natural sciences in the Ottoman Empire. The **library** that he set up within the Ottoman Society of Sciences was the first modern research library in the empire. He made both scientific and literary translations from French into Ottoman Turkish. *See also* AHMED MİDHAT EFENDİ; AHMED VEFİK PASHA; ENLIGHTENMENT; ŞEMSEDDİN SAMİ FRASHËRI; WESTERNIZATION.

MÜTERCİM ÂSIM (1755–1819). Lexicographer and historian. Born in Ayıntâb (southeastern **Anatolia**), he received a ***medrese* education**. Mütercim Âsım made his name with his translations of a Persian dictionary, *Burhan-ı Katî'* (1799), and an Arabic dictionary, *Kamusü'l-Muhît* (1814–18), into Turkish. By his rearrangements and insertions, as well as his provision of exact and detailed Turkish equivalents for Persian and Arabic terms, Mütercim Âsım made these two dictionaries the most reliable sources for the study of the Persian and Arabic languages in Turkish. The translation of the Persian dictionary was presented to **Selim III** (1799), and the Arabic dictionary, in three volumes (1814–18), to **Mahmud II**. In 1807 Mütercim Âsım was appointed court historian *(vakaınüvis)* and compiled the *Âsım Târîhi* ("History of Âsım"), dealing with events between 1791 and 1808. *See also* HISTORIOGRAPHY; LANGUAGE; NAÎMÂ; ŞÂNİZÂDE ATAULLAH EFENDİ.

MYSTICISM. *See* SUFISM.

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NÂBÎ (1642–1712). Poet and author. His real name was Yusuf. Born in Urfa (southeast **Anatolia**), he received a classical education in his hometown. In 1665 he moved to **İstanbul** and became secretary of the **vizier**, Musahib Mustafa Pasha. In a short time Nâbî was well known in İstanbul on account of his **poetry**—and his closeness to **Mehmed IV**. A number of his poems and prose writings contain his observations on military

expeditions to Poland (1671) and on court festivals. After returning from a pilgrimage to Mecca (1678), Nâbî wrote his impressions of the journey from Aleppo through **Syria** and Jerusalem to the **Hijaz**. As a connoisseur of Arabic and Persian literature, Nâbî introduced into Ottoman **literature** a new style of poetry, one that took as its subject wisdom and proverbs, and criticized the social disorder of the times, as well as contemporary ethical and political corruption. Nâbî exercised considerable influence on later generations of Ottoman poets. *See also* KOCA RÂGIB PASHA.

NÂBÎZÂDE NAZIM (1862–1893). Novelist and short-story writer. Born in **İstanbul**, he graduated from the **Military Engineering School** (1884) and became a staff officer. He was an instructor at the War Academy and served in **Syria**. Nâbîzâde Nazım is remembered as one of the first Ottoman authors who applied realism and naturalism in his writings. His novel *Zehra* (1896) and the short stories in *Yadigârlarım* (1886), *Karabibik* (1890), *Bir Hatıra* ("A Memory," 1890), *Haspa* ("Hussy," 1891) depict the daily life of the middle and lower classes of İstanbul as well as the difficult social conditions of the **Anatolia**n peasantry. *See also* LITERATURE; NEW LITERATURE; UŞAKLIGİL, HALİT ZI˙YA.

NAÎMÂ (1655–1716). Historian. His real name was Mustafa Naim. Born in Aleppo, he went to **İstanbul** at an early age, entered the bureaucracy, and rose to the position of secretary of the **Imperial Council**. In 1700 the **grand vizierAmucazâde Hüseyin Pasha** appointed him court historian. After 1704 Naîmâ served as the director of the Registry of Landed Property *(defter emini),* chief accountant (*baş muhasebeci,* 1713), and finally director of Land Registration for the Morea (1715), where he died (Patras, **Greece**). Naîmâ became celebrated for his work on Ottoman history for the period 1574–1655. The *Ravzatü'l-Hüseyin fî Hulâsât-ı Ahbari'l-Hâfikayn* ("Garden of Elegance Containing Extracts of Information on the Orient and the Occident"), also called *Naîmâ Târîhi* ("History of Naîmâ"), is one of the major sources for late 16th and early 17th-century Ottoman social history. Influenced by the historical philosophy of Ibn

Khaldun, Naîmâ took in the pessimistic view that the Ottoman Empire was in a stage of decay and would inevitably disappear due to the forces of historical determinism. *See also* HISTORIOGRAPHY; MÜTERCİM ÂSIM; ŞÂNİZÂDE ATAULLAH EFENDİ.

NAKÎBÜLEŞRAF. Representative of the descendants *(**seyyid**s, **şerîf**s)* of the Prophet Muhammad in the capital. The *seyyid*s and *şerîf*s constituted a highly prestigious and privileged social group within the empire. They were exempted from **taxation** and military service, and they often joined the local **administration** as a part of the nobility. The duties of the *nakîbüleşraf* included keeping the genealogical records of the *seyyid* and *şerîf* families in all parts of the empire as well as punishing members of this group who broke the **law**. Their provincial agents in these matters were called *nakîbüleşraf kaymakamı*. Court protocol gave *nakîbüleşraf* precedence at ceremonies, and at the accession of a **sultan** it was the *nakîbüleşraf* who first offered the oath of allegiance *(bîat)* and prayed for the success of the new ruler. *See also* MILITARY CLASS.

NAKŞBENDÎ ORDER. **Sufi** order based on *zikr* (recitation of the attributes of God) and on **Sunni Islam**. Though its origins can be traced back to the 10th century (Ghaznavid Empire), the Nakşbendî order acquired its institutional shape under the influence of Bahaeddin Naqsh-band (1318–89). Nakşbendîs try to reach God by supererogatory acts of prayer *(nâfile namaz)* and *zikr*. *Zikr* is performed either openly *(celî)* or in a hidden way *(hafî)*—by the recitation of the names of God in the heart. This recitation can be done either individually, during everyday activity, or in community gatherings. The spiritual teacher *(mürşîd)* determines a disciple's *(mürîd)* level of spiritual maturity and prescribes the type and amount of *zikr*.

The order originated in the region of Khorasan and Transoxania; ***şeyh*** Abdullah Simavî (1403–90) introduced it into the Ottoman lands. The Nakşbendî order received marked support from the Ottoman administration after the destruction of the **Janissary** corps, as a counterweight to the outlawed **Bektaşî order** (1826). As a Sunni order, the Nakşbendîs were

never inclined to question government authority. *See also* DERVISH; DERVISH CONVENT.

NÂME. (1) Letter, dispatch. (2) Written document.

NÂME-İ HÜMÂYÛN. Letter from the **sultan**.

NAMIK KEMAL (1840–1888). Author, journalist, and **Young Ottoman** politician. Born in Tekirdağ (Thrace), he was raised by his grandfather. Namık Kemal traveled to various parts of the empire. He was educated by tutors, came to **İstanbul** in 1857, and entered **government** service. In the **Translation Office** of the **Sublime Porte**, Namık Kemal met **İbrahim Şinasi**. He began to write for the newspaper ***Tasvir-i Efkâr*** ("Representation of Opinions," 1863), published by Şinasi. When the latter fled to Paris, Namık Kemal took over the direction of the newspaper (1865). His articles on the corruption of the administration and its arbitrary practices resulted in the issuance of a **press law** by **Âlî Pasha** that prohibited criticism of the government.

In 1865 Namık Kemal, Ziya, and other intellectuals formed an **opposition**ist circle, the nucleus of the Young Ottoman movement. Under increasing government pressure, Namık Kemal and Ziya fled to Paris (1867) and then to London. Remaining in Europe until 1870, Namık Kemal and Ziya published the newspaper ***Hürriyet*** ("Liberty") there. In it Namık Kemal developed and propagated his political ideology, advocating a **constitution**al regime. When he returned to İstanbul following the death of Âlî Pasha, Namık Kemal and his circle published the newspaper ***İbret*** ("Admonition," 1872), in which he continued to criticize the government. Meanwhile Namık Kemal's patriotic stage play *Vatan yahud Silistre* ("Fatherland or Silistria") created outbursts of emotion in İstanbul that led to the imprisonment of Namık Kemal in the fortress of Famagusta in **Cyprus** (1873). He was granted an amnesty following the deposition of **Abdülaziz** (1876). Namık Kemal joined the new governing circle of liberals around **Midhat Pasha** and was active in the compilation of the first Ottoman **constitution**. But **Abdülhamid II** imprisoned him again (1877), after which he

was exiled to Mytilene, Rhodes, and finally to Chios, where he acted as a local administrator until his death.

Namık Kemal occupies a crucial place in Ottoman-Turkish intellectual and political history as an ideologue who combined the notions of patriotism and liberty. At the same time he emerges as a romantic Islamist theoretician, trying to synthesize Islamic notions of government and consultation with the Rousseauian social contract and general-will theories. Namık Kemal with his literary and journalistic writings deeply influenced the next generations of Ottomans, and the **Young Turks** in particular, who struggled for the restoration of the constitutional regime. Namık Kemal is also remembered for the transmission of Western influences to Turkish **theater**. *See also* ISLAMIC MODERNISM; WESTERNIZATION.

NASREDDİN HOCA (13th century?). Turkish popular sage, known for his satirical stories. No factual information exists about the historical figure, though authentic Nasreddin Hoca stories hint at someone who was possibly a ***kadı***, born in Sivrihisar, educated in Konya, and spent his life in Akşehir (all of these in central **Anatolia**). The popularity of the Nasreddin Hoca stories, which have endured to the present time, rests mainly on their satirical element. A Nasreddin Hoca story has the following form: in the conduct of everyday life, an unreasonable act is committed, provoking an equally absurd response by Nasreddin Hoca. This amuses listeners but at the same time leads them to reflect on the core of the story—that is, on reason and common sense. The earliest manuscript records of Nasreddin Hoca stories date back to the 16th century. Since then the Turkish popular imagination has produced many new satirical stories on the same pattern, all of them attributed to Nasreddin Hoca. *See also* LITERATURE.

NATIONALISM. Nationalist movements within the Ottoman Empire emerged as the product of European **Enlightenment** and Romanticism. Though some measure of ethnic consciousness always existed among different religious and linguistic groups, this consciousness began to be transformed into nationalism, first among the Christian subjects of the empire, as the increasing Ottoman weakness vis-à-vis Christian powers became apparent. Nationalism existed among

the **Greeks** in the late 18th century, and thereafter among the Serbs, **Bulgarians, Armenians**, and Christian Arabs. Whereas Greeks and Armenians had to deal only with the **Sublime Porte**, nationalists of the Serb, Bulgarian, and Christian Arab communities had to struggle also with the Greek supremacy over the Orthodox ***Millet***. This led to the foundation of separate national Orthodox churches in the course of the 19th century.

Nationalism among Muslim Ottoman subjects emerged rather slowly, partially due to the **caliphate** of the Ottoman **sultan** over the **Sunni Islamic** community. The main factors in the development of **Albania**n, Arab, and Kurdish nationalisms were the ***Tanzimat*** **reforms**, which led to administrative centralization and the loss of local privileges as well as the loss of superiority over non-Muslims, as a result of attempts to establish their legal equality with Muslims. Though a state and dynasty-oriented patriotism had existed among Sunni Muslim Turks since earlier times, this feeling developed into a Turkish nationalism chiefly as a reaction against other nationalisms within the empire. This began in the last quarter of the 19th century and culminated in the period after the **Revolution of 1908**. *See also* GREECE; GREEK ORTHODOX PATRIARCHATE; KURDS; RUSSIA; SERBIA; SYRIA; ŞEMSEDDİN SAMİ FRASHËRI; ZİYA GÖKALP.

NATURAL SCIENCES. *See* ASTRONOMY; GEOGRAPHY; MATHEMATICS; MEDICINE.

NAVAL ENGINEERING SCHOOL. In Ottoman Turkish, *Mühendishâne-i Bahrî-i Hümâyûn.* Institution founded during the reign of **Mustafa III** to train naval officers (1773). This school was established due to the technical inferiority of the Ottoman **navy** that revealed itself in the **Russo-Ottoman War of 1768–1774**. The curriculum consisted of natural scientific subjects as well as instruction in the French language. This school originally consisted of primary, secondary, and high school classes. After 1842 it encompassed secondary and high school units. The Naval Engineering School trained mechanical engineers as well as naval officers. During the republican period this school became the Naval Academy. *See*

also EDUCATION, HIGHER; MILITARY ENGINEERING SCHOOL.

NAVY. The early Ottoman navy had, as a foundation, the facilities of the former maritime **Turcoman principalities**. The earliest shipyard and naval base was set up at **Gallipoli** (14th century). However, a strategically significant navy was created only during the rule of **Mehmed II**. This was valuable in the conquest of **Constantinople** and of a number of Aegean islands and in the domination in the Black Sea. The campaign against **Egypt** (1516–17) was successful partly due to the coordinated support of the navy. But the Ottoman navy acquired its greatest power during the reign of **Süleyman I**, when the ruler of **Algiers, Barbaros Hayreddin Pasha**, transferred his fleet to Ottoman command and became ***kapudân-ı deryâ*** (1533). Until the 17th century, the Ottoman navy was able to control the eastern Mediterranean and the Red Sea.

Unlike the Spanish, Portuguese, Dutch, and British, the Ottomans did not develop an oceangoing naval force. Expeditions were made to India or to Atjeh (Sumatra), but the Ottoman navy was unable to expel the Portuguese from the Indian Ocean. From the late 16th century onward, the Ottomans increasingly lagged behind Europeans in technological development. Though occasional modernization attempts were made, the navy failed to achieve significant successes. The Russian navy defeated the Ottomans at Çeşme (1770), Navarino (1827), and Sinop (1853). **Sultan Abdülaziz**, who had a particular interest in the navy, purchased numerous ironclads and battleships, making the Ottoman navy the third largest of the world in the 1870s. *See also* ARMY; GEOGRAPHICAL SCIENCES; NAVAL ENGINEERING SCHOOL; PİRÎ REİS; SEYDÎ ALİ REİS.

NECATÎ (?–1509). Poet. His real name was İsa. Born in **Edirne**, Necatî spent his early life in Kastamonu (northern **Anatolia**), where he worked as a calligrapher and poet. **Mehmed II** appreciated his poems and had Necatî appointed secretary of the **Imperial Council**. Until his death Necatî held various official positions and remained close to the court. He is regarded as one of the most prominent practitioners of 15th-

century Ottoman court **poetry**. His works deal with daily life and worldly pleasures. Less subject than most poets to Persian literary influence, Necatî often used spoken Turkish and gave realistic and lively descriptions of nature. *See also* BAYEZİD II; LANGUAGE; LITERATURE.

NECİB ASIM. *See* YAZIKSIZ, NECİB ASIM.

NECİB MELHAME PASHA (1841–1911). **Vizier** and head of the secret **police**. He was born in Beirut into a Catholic **family**. After receiving a legal **education** in his native city, Necib Melhame came to **İstanbul** and entered the **civil service**. He served as an official at the Ministry of Finance and was promoted by **Abdülhamid II** to the rank of vizier, becoming the head of the secret police service in 1880. After the **Revolution of 1908** Necib Melhame Pasha acted as undersecretary in the Ministry of Public Works. When Abdülhamid II was deposed (1909), his conduct as head of the secret police and accusations against him of corruption led to his departure for Vienna. *See also* ABDÜLAZİZ; *TEŞKI˙LÂT-I MAHSUSA*.

NEDİM (1681–1730). Poet and ***müderris***. His real name was Ahmed. He was born in **İstanbul** into an ***ilmiyye*** family. He graduated from the ***medrese***s of İstanbul and acted as a *müderris* until his death. However, he is chiefly remembered as a poet. Protected by the **grand viziers** of his time, Nedim became one of the favorite poets and intellectuals of the ruling circle. His poems reflect the rather worldly and hedonistic atmosphere of the **Tulip Period**. Though he was a member of the *ilmiyye*, his poems do not contain religious or mystical elements; instead they celebrate the pleasures of life, **music**, sexual love, drinking, etc. Nedim is considered to be one of the greatest poets in the history of Turkish **literature** and is remembered as an innovator in Ottoman court poetry. He died either from an excess of alcohol or while fleeing from an angry mob during the **Patrona Halil Rebellion**. *See also* AHMED III; İBRAHİM PASHA (NEVŞEHİRLI˙ DAMAD); LEVNÎ.

NEF'Î (1572–1635). Poet. His real name was Ömer. Born in Pasinler (Erzurum, eastern **Anatolia**), Nef'î graduated from

medreses. In the early part of his life he served at the court of the **Crimea**n khan Canbeg Giray. After this, he lived in **Edirne** and acted as the trustee of a **pious foundation** *(vakıf mütevellisi)*. Later he moved to **İstanbul** and served as an accountant and secretary in the **tax farming** and **poll tax** administrations. At the same time, Nef'î wrote eulogistic poems to **sultan**s, **grand vizier**s, and other dignitaries that made him popular in governing circles and secured him their protection. However, at the same time Nef'î became well known for his satires and lampoons, directed against certain **vizier**s and other poets of his time (*Siham-ı Kazâ*, "Arrows of Destiny"). These brilliantly written poems created enemies and led **Murad IV** to forbid him to write satire. He continued to do so, however, and was killed. *See also* EŞREF; LITERATURE; NEYZEN TEVFİK; POETRY.

NEŞRÎ (?–1520). Historian and ***müderris***. He completed a **medrese education** in **Bursa** and became a member of the ***ilmiyye***. Neşrî was close to **Mehmed II**'s ruling circle, witnessing the death of this **sultan** at Gebze (1481). In later life Neşrî acted as *müderris* at the *medrese*s of Bursa. He is best remembered for his world history (*Cihânnümâ*, "Cosmorama"), of which only the Ottoman part has come down to us. This work gives much information about the early centuries of the Ottoman state, until 1485. It uses sources in a critical way and stresses the establishment of fact. *See also* ÂŞIKPAŞAZÂDE; CELÂLZÂDE MUSTAFA ÇELEBİ; HISTORIOGRAPHY; KEMAL PAŞAZÂDE.

NEW LITERATURE. Literary movement during the reign of **Abdülhamid II**. In Ottoman Turkish, *Edebiyat-ı Cedîde*. The New Literature movement came into existence around the literary journal ***Servet-i Fünûn*** ("The Wealth of Science," 1896–1901). Proponents of this movement (Cenab Şahabeddin**, Tevfik Fikret**, Mehmed Rauf, **Halid Ziya Uşaklıgil**, Hüseyin Cahid) rejected the traditional understanding of **poetry** and prose, and introduced new styles, mainly under the influence of French symbolism and literary positivism *(parnassiens)*. At the same time, the New Literature assumed an elitist attitude, with excessive use of Arabic and Persian vocabulary. The Hamidian censorship prevented the

proponents of the New Literature from focusing on social and political matters; it forced them instead to deal with more "neutral" themes, such as the inner life of middle class or wealthy individuals. *See also* LANGUAGE; LITERATURE; TURKISM.

NEWSPAPER. *See* PRESS.

NEYZEN TEVFİK (1879–1953). Poet. His real name was Tevfik Kolaylı. Born in Bodrum (southwestern **Anatolia**), Neyzen Tevfik was educated at the public secondary school *(İdadî)* of İzmir, studied the arts taught at the convents of the **Mevlevî order** in İzmir and **İstan-bul**, and took courses in the Islamic sciences at the *Semâniyye* ***medrese***s (**Fatih Mosque Complex**). He became a member of the **Bektaşî order** and emerged as one of the greatest satirical poets in the history of Turkish **literature**. He led an irregular life, violating social convention. Neyzen Tevfik adopted a critical attitude in his works toward the autocracy of **Abdülhamid II**, the **Young Turks**, and the republican governments. Neyzen Tevfik condemned any kind of oppression or bigotry, inequality among individuals, and superficial **Westernization**. His poems are collected in *Hîç* ("Nullity") and *Azab-ı Mukaddes* ("Sacred Suffering"). *See also* EŞREF; NEF'Î; OPPOSITION; POETRY.

NİŞANCI. The member of the **Imperial Council** who controlled the ***tuğra***, which drew up decrees, diplomas, and letters. The *nişancı* represented the chancery and certified that official decrees and letters were in harmony with **state** regulations. One of the few officials who had the right of personal access to the **sultan**, the *nişancı* was responsible only to him. Control of state pensions and appointment to ***timar***s also were within the sphere of his jurisdiction. The *nişancı* was usually a member of the ***ilmiyye*** class. Historical examples show that *nişancı*s often became **grand vizier**s. This position was abolished in 1836. *See also* GOVERNMENT; MAHMUD II.

NİZÂM-I ÂLEM. "World Order." Classical Ottoman notion of a right world order, with which the Ottoman **state** and Ottoman society were to conform. The sources of the notion of *nizâm-ı âlem* were **Islamic law**, ancient Near Eastern statescraft (**Iran,**

Byzantium), Central Asian political tradition, and to a certain extent local practice. The result was a normative political concept based on the division of society into a ruling class (**military class**) and a ruled productive class ***(reâyâ);*** differentiation on the basis of religious identity; and the state as the agent of **Islam**, justice, and welfare. Every social group had its own rights and limits, which could not be violated. The Ottoman state and Ottoman society in fact never came close to this "ideal" construction. *See also MİLLET; ZİMMÎ*.

NİZÂM-I CEDÎD. "New Order." Institutional **reform** program introduced by **Selim III**. Continual Ottoman defeats at the hands of **Russia** and the **Habsburg Empire**, the increasing disintegration of **central administration** in the **province**s, and the deterioration of **finances** led Selim III to launch a series of reforms called collectively the *Nizâm-ı Cedîd* (1792). These included administrative reorganization of the provinces and a revamping of fiscal and military affairs. The empire was reorganized into 28 provinces; promotion and appointment in the **civil service** were governed by new rules; attempts were made at economic development; in particular, encouragement was given to the consumption of locally produced goods, in an effort to reduce the effects of the **capitulations**. The first permanent Ottoman embassies were also established, in London, Paris, Berlin, and Vienna.

However, the bulk of the *Nizâm-ı Cedîd* reforms were military. A new military unit was formed, equipped, and drilled according to the French model. A new **Military Engineering School** (*Mühendishâne-i Berrî-i Hümâyûn*) was founded (1795) to train officers for the new **army**. Additional shipyards were constructed, and new warships were built. When the new military corps scored successes against the Napoleonic forces at Acre (1799), the number of such units was increased.

The existing **Janissary** corps and certain conservative circles within the ***ilmiyye*** class displayed an increasing hostility to these reforms, as became particularly evident from 1806 onward. **Opposition** culminated in a Janissary revolt in 1807 (**Kabakcı Incident**), which led to the **deposition** of

Selim III and the termination of the *Nizâm-ı Cedîd* reforms. *See also* MAHMUD II; MUSTAFA IV; WESTERNIZATION.

***NİZÂMİYE* COURTS**. *See* COURTS, COMMERCIAL AND CRIMINAL.

NOTABLES. *See ÂYÂN.*

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OGHUZ TURKS. One of the main Turkic-speaking peoples, and the group from which the founders of the Seljuk and Ottoman Empires sprang. Originally located in the present Mongolia, Oghuz tribes began to migrate to western Asia following the destruction of the Uygur state (840). Some of the Oghuz tribes accepted **Islam** and became mercenaries (**Mamluks**) of the Abbasid caliphate. The Islamized Oghuz Turks began to be called **Turcomans**. Another group of Oghuz Turks founded the Seljuk Empire (1040–1157), defeated the **Byzantines** at Manzikert (1071), and opened the way for further migrations of Oghuz tribes into **Anatolia**. A branch of the Seljuk dynasty founded the Rum (Anatolian) Seljuk Sultanate (1075?–1308). The Mongol invasion beginning in 1243 was one of the reasons for the gradual disintegration of the Rum Seljuks. Among the emerging Anatolian **Turcoman principalities**, the Ottomans proved to be superior to other local Oghuz Turkish states. The Turkish dialects of Anatolia, Azerbaijan, the **Balkans, Cyprus, Iraq, Iran**, and Turkmenistan belong to the Oghuz branch of the Turkic language group. *See also* TURKS.

OPPOSITION. Dissent in the Ottoman Empire was not considered legitimate until the **Revolution of 1908**. As a sociopolitical reality, opposition emerged mainly in reaction to the centralizing administrative and economic policies of the Ottoman **state**. During the territorial expansion of the Ottomans, the semi-independent light-cavalry raiding units on the **Balkan** frontiers, headed by **Turcoman** princes *(Akıncılar),* were able to oppose central control. The remnants of the dynasties of the annexed **Turcoman principalities** in **Anatolia** constituted another source of opposition against the central authority, opposition that became increasingly

dominated by the new group of administrators and military commanders recruited by the **child levy**. After the establishment of the Ottoman Empire, Turcoman nomads represented the main opposition to the state, resisting **taxation**, military recruitment, forced sedentarization, and **Sunni Islam**. **Heterodox** orders were often regarded by the Ottomans as a threat to the existing political order.

Rival cliques in the capital, such as the ***kul*s**, the ***ilmiyye***, the **palace women**, and the **Janissaries**, could oppose the political domination of one or more of the other groups. In the 18th century non-Muslim **nationalism** and the coalition of the Janissaries and the *ilmiyye* against modernizing **reform**s emerged as new types of political opposition. In the 19th century the provincial notables ***(âyân)*** constituted the main opposition to administrative centralization, while the emergence of a newspaper **press** created the **Young Ottoman** intelligentsia, demanding a **constitution**al regime.

The **Young Turk** opposition to **Abdülhamid II** was a coalition of liberals, Turkish nationalists, *ilmiyye,* and **Armenian** separatists, which had the common aim of restoring **parliament**. Legitimate **political parties** were formed following the **Revolution of 1908**. The military dictatorship of the **Committee of Union and Progress** between 1913 and 1918 prohibited the existence of any opposition party. *See also* DEMOCRACY; *HÜRRİYET*; LIBERALISM; LÜTFİ FİKRI˙.

ORHAN GAZİ (1281?–1362). Ottoman ruler. Son and successor of **Osman I**. Before his accession to the throne (1326), Orhan Gazi took an active part in the conquests of Bilecik, Yarhisar, Ulubat, and **Bursa** from the **Byzantine Empire**. During his reign, the Ottoman principality came to dominate northwestern **Anatolia** and parts of Thrace. The former Byzantine **town**s of Nicaea, Gemlik, Nicomedia, and their surrounding territories were conquered during the period 1331–41. The **Turcoman principalities** of Karesi and Gerede were annexed (1345 and 1354), and Ankara was taken from the principality of Eretna (1354). After 1354 Orhan Gazi directed his campaigning to the **Balkans** and conquered **Adrianople** shortly before his death (1361).

Orhan Gazi is regarded as the true founder of the Ottoman **state**. The first Ottoman coins were minted in 1326; a scribal service was established; the status of the **vizier**s and that of the ***ilmiyye*** were settled; regular **army** units were set up; and the first ***medrese*** was founded in İznik (Nicaea, 1331). *See also* DARDANELLES; DAVUD ÜL-KAYSERÎ; GALLIPOLI; MONEY; MURAD I.

OSMAN I (1258?–1326). Founder of the Ottoman principality. Also called Osman Gazi. There is no reliable information about his early life. As a local **Turcoman** ruler, Osman I became celebrated for his conduct of a **holy war** against the Christian **Byzantine Empire** and for his conquest of the Byzantine **town**s in Bithynia (northwest **Anatolia**). The **Battle of Baphaeon** (1301) in particular led to the recognition of his principality by other Turcoman warriors. During the reign of Osman I, the borders of the Ottoman principality stretched from the Sea of Marmara to the Black Sea. Before his death **Bursa** too was conquered. *See also* OGHUZ TURKS; ORHAN GAZİ.

OSMAN II (1604–1622). First Ottoman **sultan** to be killed in an internal revolt. Son of **Ahmed I** and successor of his uncle **Mustafa I**.

He ascended to the throne at the age of 14, following the **deposition** of his mentally handicapped uncle (1618). Though young and inexperienced, Osman II was determined to regain the former glory of the empire. Thus he launched a military campaign against Poland (1621) and achieved gains—but not commensurate with the effort expended. After returning to **İstanbul**, Osman II made plans to dissolve the **Janissary** corps and dispatched secret orders to recruit new military units in **Anatolia, Syria**, and **Egypt**. But these designs became public, and the Janissaries were alienated. Plans to transfer the capital from İstanbul to **Bursa** and his limiting of the authority of the ***şeyhülislâm*** and reduction of the incomes of the ***ilmiyye*** turned this group against him, too. When he declared an intention to go on a pilgrimage, all the political groups in the capital considered it part of the strategy to move the provincial troops to İstanbul. This led to a popular Janissary revolt and

the **deposition** and execution of Osman II (1622). *See also* MAHMUD II; REFORM; SELİM III.

OSMAN III (1699–1757). Ottoman sultan who ascended the throne in 1754. Son of **Mustafa II** and successor of his brother **Mahmud I**.

During his short reign there emerged no significant international conflict. But the capital suffered two major fires and one epidemic of plague. Osman III tended to change **grand vizier**s often, leading to administrative instability in the bureaucracy as well as at the provincial level. During his rule the Nuruosmaniye Mosque in İstanbul was completed. *See also* MUSTAFA III.

OSMAN GAZİ. *See* OSMAN I.

OSMAN HAMDİ BEY (1842–1910). Archaeologist, museologist, and painter. He was the son of the **grand vizier** İbrahim Edhem Pasha. After secondary **education**, Osman Hamdi Bey went to Paris to study **law** (1857). At the same time he took courses in archaeology and **painting**. After returning to **İstanbul** (1869), Osman Hamdi Bey held various official positions, including the mayoralty of Pera (1877). Following his appointment to the directory of the Imperial Museum (*Müze-i Hümâyûn*), Osman Hamdi Bey concentrated his attention on culture and the **arts** (1881). He was instrumental in the transfer of most of the archaeological finds within the empire to this **museum**. Osman Hamdi also founded the **School of Fine Arts** (*Sanâyi-i Nefîse Mektebi*, 1883). As a painter, Osman Hamdi Bey mainly produced works with oriental motifs. He was the first Turkish artist to paint **women**. *See also* ENLIGHTENMENT; WESTERNIZATION.

OSMAN PASHA. *See* GAZİ OSMAN PASHA.

OTTOMAN ACADEMY OF SCIENCES. The Ottoman Academy of Sciences (*Encümen-i Dâniş*) was founded with the object of encouraging scientific studies and undertaking scholarly research (1851). Members of the Ottoman Academy of Sciences included leading Ottoman statesmen as well as prominent personalities in the **arts** and sciences. Western

orientalists and historians such as James **Redhouse**, Joseph von Hammer-Purgstall, and Thomas-Xavier Bianchi were among the honorary members of the Ottoman Academy of Sciences. **Fuad Pasha** and **Ahmed Cevdet Pasha** presented to the academy a study of Ottoman grammar (*Kavâid-i Osmâniyye* "Grammatical Rules of Ottoman Language"), and Ahmed Cevdet Pasha wrote the first three volumes of his *Târîh-i Cevdet* ("Cevdet's History"). Despite high expectations, however, the Ottoman Academy of Sciences turned out to be an ineffective promoter of scholarly research. It was dissolved in 1896. *See also* ASTRONOMY; CARTOGRAPHY; GEOGRAPHICAL SCIENCES; HISTORIOGRAPHY; MATHEMATICS; MEDICINE; OTTOMAN HISTORICAL SOCIETY.

OTTOMAN BANK. *See* IMPERIAL OTTOMAN BANK.

OTTOMAN HISTORICAL SOCIETY. After the **Revolution of 1908** a group of historians, art historians, and numismatists founded the Ottoman Historical Society (*Târîh-i Osmânî Encümeni*, 1909), under the patronage of **Mehmed V**.

The first Ottoman scholarly body for historical research, it published the *Journal of the Ottoman Historical Society (Târîh-i Osmânî Encümeni Mecmuâsı)*. Its founders included Abdurrahman Şeref, Ahmed Refik **Altınay**, Halil Edhem Eldem, Diran **Kelekyan**, Pavli Karolidi, **Ahmed Midhat Efendi**, and Necib Asım **Yazıksız**.

The approach of the Ottoman Historical Society toward historical research was limited to a strict description of facts, which led to criticism by such historians and social scientists of the younger generation as Fuad **Köprülü** and **Ziya Gökalp**. While Turkist historians concentrated on social history, the concerns of the Ottoman Historical Society remained focused on **state** institutions and political events.

After the foundation of the republic the Ottoman Historical Society became the Turkish Historical Society (*Türk Târîh Encümeni*, 1924). In 1930 this institution was replaced by the official Turkish Historical Society (*Türk Tarih Kurumu*). *See also* HISTORIOGRAPHY.

OTTOMANISM. In Ottoman Turkish, *İttihâd-ı Osmânî* or *İttihâd-ı Anâsır*. It was the policy of the **Sublime Porte** to promote the notion of one Ottoman nation, consisting of individuals with equal rights, sharing the same mother country, and loyal to the **state** and the **sultan**. The first document that reflected this policy was the **Imperial Rescript of Gülhane** (1839). The policy of Ottomanism was developed particularly to prevent the development of **nationalism** in non-Muslim communities. Thus **reforms** were undertaken to create a legal system applicable to all subjects. After the **Imperial Rescript of Reform** (1856), non-Muslims gained the right to enter the **civil service**. The **Galatasaray Lycée** was set up for the mixed **education** of students of different religions. The **constitution** of 1876 underlined the equality of the members of different religious communities. However, Ottomanism as a policy was unsuccessful. Since it was the Turks who had the greatest interest in preserving the empire, they emerged as the most sincere adherents of Ottomanism. This attitude was one of the reasons for the belated emergence of Turkish nationalism. Ottomanism as an official policy was definitively abandoned following the military coup d'état of the **Committee of Union and Progress** (1913). *See also MİLLET;* TURKISM.

ÖMER SEYFEDDİN (1884–1920). Nationalist writer, noted for his short stories. Born in Balıkesri (western **Anatolia**), he graduated from the War Academy (1903) and undertook a military career. After serving in various parts of the empire, Ömer Seyfeddin gave up the military profession for **literature** (1910). In Thessaloniki (Selânik) he joined **Ziya Gökalp** and Ali Canib Yöntem in publishing the literary journal ***Genç Kalemler*** ("Young Pens," 1911). When the **Balkan Wars** broke out, Ömer Seyfeddin rejoined the **army** and was taken prisoner by the **Greeks**. After his retun to **İstanbul** (1913), he continued to write short stories in a number of literary journals. Ömer Seyfeddin defended the notion of writing in spoken Turkish and criticized the approach of the **New Literature**. His short stories concentrate on events rather than detailed descriptions and psychological analysis of individuals. Ömer Seyfeddin held that literature should serve society; his works are in fact related to a great extent to the political events and social developments of his time. His short stories reflect

the traumatic experiences of Ottoman Turks during the last days of the empire. *See also* LANGUAGE; NATIONALISM; TURKISM.

ÖRF. Customary law. The Ottomans often preferred to maintain the preexisting regulations and usages of newly conquered regions, since anything else would have led to local unrest and a decline in tax revenues. Thus, with the exception of usages contrary to **Islamic law**, local regulations and usages were recorded in the survey register of each ***sancak***. Only after the full integration of the region into the Ottoman socioeconomic system were some of the *örf* regulations amended in favor of the standard ***kanun***s. *See also* TAXATION.

ÖŞR. *See* TITHE.

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PADİŞAH. Ottoman title for Ottoman **sultan**s, literally meaning "ruler of the rulers" or "great ruler." *See also* SULTANATE.

PAINTING. Traditional Ottoman painting was dominated by the **miniature**. The beginning of canvas painting is related to the courses on technical drawing in the late 18th and early 19th century in military engineering schools. Ottoman painters of the middle and late 19th century, many of them military officers (Aksaraylı Mustafa, Osman Nuri Pasha, **Şeker Ahmed Pasha, Osman Hamdi Bey**, Süleyman Seyyid, Halil Pasha, Hüseyin Zekâî Pasha, and Hoca Ali Rıza), were mainly under the influence of the realism of Gustave Courbet and produced works with photographic qualities (the"Ottoman primitives"). This generation was followed by the *Çallı*-generation, or "1914 generation," which introduced impressionism to Ottoman painting (Avni **Lifij**, Feyhaman Duran, İbrahim Çallı, Namık İsmail, Nazmi Ziya). Ottoman painting was institutionalized by the foundation of the **School of Fine Arts** (*Sanâyi-i Nefîse Mektebi*, 1883), and government scholarships were offered for the study of painting abroad. After 1908 the Society of Ottoman Painters (*Osmanlı Ressamlar Cemiyeti*) was formed. *See also* ARTS; *EBRU;* ENLIGHTENMENT; WESTERNIZATION.

PALACE. Residence of the Ottoman **sultan** and the center of political power. The main imperial palace of the classical period was the **Topkapı Palace**, which was completed in 1478. This palace was an embodiment of the absolute power of Ottoman sultans; there, ***kul***s were raised to serve the sultan unconditionally. Many of the **grand vizier**s and military commanders had been educated as *kul*s at the Topkapı Palace.

With the weakening of the personal power of the sultans in the 17th and 18th centuries, the Imperial Council in the palace lost its importance to the residence of the **grand vizier** or the **Sublime Porte**. In the early 19th century Topkapı Palace was abandoned as the ruler's residence; thereafter European-style palaces were constructed on the shores of the **Bosphorus**. These palaces consisted of two sections, the inner (private) section and the offices where relations with the outside world were conducted (*Mabeyn*).

Among the new palaces, the **Dolmabahçe** and the **Yıldız Palaces** are noteworthy. While the former, inhabited by most of the 19th-and early 20th-century sultans, served chiefly as a residence, the Yıldız Palace of **Abdülhamid II** resembled the old Topkapı Palace, in that it was the main center of imperial power, with a separate hierarchical structure that exercised political control over the Sublime Porte bureaucracy. *See also* GOVERNMENT; *KAPI;* SULTANATE.

PALESTINE. Coastal region in the Mediterranean Middle East that includes the **Holy Places** and comprises present-day Israel, the West Bank, and the Gaza Strip. Ottoman domination of Palestine began with the military campaign against the **Mamluk sultanate** (1516–17). Until the 19th century Palestine was administered as the ***sancak***s of Jerusalem, Nablus, Safed, and Gaza, these being part of the ***eyâlet*** of Şam (southern **Syria**).

Between 1831 and 1840, Palestine remained under the control of **Mehmed Ali Pasha** of **Egypt**. During this period the Egyptians tolerated the educational activities of Catholic and Protestant missionaries. The increasing interest of Christian powers in the Holy Places in Jerusalem and the consequent diplomatic pressure of **Russia** and **France** on the

Sublime Porte, however, resulted in the **Crimean War** (1853–56). This interest expressed itself in the following decades in the educational activities of Russia, France, **Great Britain**, and **Germany**. At the same time, **Jews** from Eastern Europe began to immigrate to Palestine.

Due to the international importance of Jerusalem, the Sublime Porte established a separate *sancak* administration of Jerusalem (1887), under the direct jurisdiction of the Ministry of the Interior. This administration consisted of the ***kazâ***s of Jerusalem, Jaffa, Hebron, and Gaza. Nablus and Acre, previously *sancak*s of the **province** of Syria, became part of the province of Beirut. The increase of the Jewish **population** from Eastern Europe eventually created a divided society within Palestine. Though legally Ottoman subjects, Jews lived separately from the local population. Theodor Herzl's attempts to secure land in Palestine for a Jewish state from **Abdülhamid II** were unsuccessful. The Ottomans evacuated Palestine toward the end of **World War I** (1918). *See also* ARAB LANDS.

PAN-ISLAMISM. In Ottoman Turkish, *İttihâd-ı İslâm*. Political and cultural movement to unify Islamic **state**s and **population**s against European colonialism and cultural domination. First formulated by the **Young Ottomans** and afterward by the Iranian scholar Jamaladdin al-Afghani, the concept of pan-Islamism was in fact closely connected to the intellectual movement of **Islamic modernism**. The Ottoman Empire, particularly after 1870, took steps to strengthen religious and cultural ties with Islamic populations in Central Asia, South Africa, South Asia, and Indonesia by founding schools, appointing instructors, and sending books.

During the reign of **Abdülhamid II**, pan-Islamism was mainly applied as an internal policy, with the aims of weakening Arab **nationalism** and strengthening Islamic loyalty toward the **caliph** and **sultan**. The construction of the **Hijaz railroad** (1908) was represented as an achievement of pan-Islamism. Pan-Islamism as a policy aiming to obtain political and military support from Islamic populations outside the empire was pursued by the **Committee of Union and Progress** (CUP) during **World War I**, in which **Mehmed V**

declared a **holy war** against the Allies (1914). The secret service of the CUP, the ***Teşkilât-ı Mahsûsa*** (Special Organization) actively supported Muslim separatist movements in the colonies of the Allies, in the Caucasus, Central Asia, and in North Africa. *See also* ARAB LANDS; ISLAM.

PANTURKISM. *See* TURKISM.

PARIS, TREATY OF. *See* TREATY OF PARIS.

PARLIAMENT. Until the middle of the 19th century, semilegislative bodies functioned, without a representative character. There was, for example, the **Imperial Council**, or the **Sublime Council for Judicial Ordinances**. The **Council of State** (1868) was set up as a legislative body with semirepresentative characteristics. A body similar to a parliament convened for the first time during the **First Constitutional Period** (1877–78). This body consisted of two chambers, the Chamber of Deputies *(Meclis-i Mebusân)* and the **Senate** *(Meclis-i Âyân)*. The members of the Senate were appointed by the **sultan** and were given a wide-ranging veto power on the **law**s proposed by the Chamber of Deputies. The parliament could discuss and prepare legislation only when instructed to do so by the **government** or the sultan. Thus the political power of the Chamber of Deputies was rather limited. This body was dissolved by **Abdülhamid II**; it convened again only after the **Revolution of 1908**. With the constitutional amendments of 1909, the political power of the parliament increased. It gained the right to confirm and dismiss governments, and the political importance of the Senate was decreased in favor of the Chamber of Deputies. *See also* COUNCIL; POLITICAL PARTIES.

PASHA. Highest title of Ottoman civil and military officials holding the rank of **vizier**. After 1908 the title of pasha was confined to military officers above the rank of colonel and the **grand vizier**—who after that date was the only civilian to bear the title. *See also AĞA; BEY; ÇELEBİ; EFENDİ; ŞEYH*.

PASSAROWITZ, TREATY OF. *See* TREATY OF PASSAROWITZ.

PATRONA HALİL REVOLT. Rebellion of **Janissaries** (28 September–2 October 1730) that led to the deposition of **Ahmed III** and marked the end of the **Tulip Period** (1718–30). The elaborately luxurious life style of the ruling **elite** and the wealthy classes, and the nepotism of the **grand vizier İbrahim Pasha** (Nevşehirli Damad), gave particular offense in view of Ottoman defeats and territorial losses in **Iran** as well as increasing banditry in **Anatolia**. The introduction of new taxes for public works created additional resentment among the lower strata of the **İstanbul** population. When the **sultan** did not personally lead the army against Iran, a former Janissary, Patrona Halil, gathered a mob, supported by the Janissary corps, and took control of the city. İbrahim Pasha was killed and Ahmed III deposed. The rebels controlled İstanbul until 15 November 1730, when the new sultan, **Mahmud I**, organized a counterattack and executed the leaders. *See also* KABAKÇI INCIDENT; OPPOSITION; OSMAN II; REVOLT OF 31 MARCH 1909.

PEÇEVÎ (1574–before 1649). Historian. His real name was İbrahim. Born in Pecs (**Hungary**), he entered the service of the **grand vizier** Lala Mehmed Pasha and took part in the Ottoman-**Habsburg** wars of 1593–1606. He served as a translator during negotiations with the Habsburgs. After the death of Lala Mehmed Pasha (1606), Peçevî acted as a land registration official in the **Balkan provinces** and became financial officer ***(defterdâr)*** of the provinces of Diyarbekir, Tokat, Danube, and **Anatolia**. Between 1632 and 1641 Peçevî served as governor in the Balkan provinces. He is remembered for his historical work on Ottoman Hungary between 1520–1640, research that was based on Ottoman and Hungarian sources as well as his own observations. *See also* EVLİYÂ ÇELEBİ; HISTORIOGRAPHY.

PHANARIOT GREEKS. Social stratum of **İstanbul Greeks** who assumed influential positions in the Ottoman **central administration** during the 17th and 18th centuries. The Phanariot elite emerged in the course of the 17th century, when Greek merchants and bankers in close connection with the **Greek Orthodox patriarchate** in the Phanar district of İstanbul acted as tax farmers and increased their fortunes.

Others like Alexander **Mavrocordato** became official translators in the Ottoman administration. After the loss of **Hungary** and **Transylvania**, the Danubian principalities, now bordering on the **Habsburg Empire**, were entrusted to members of the Phanariot elite. The income from these regions increased the wealth of its member, wealth that displayed itself in the cultural activity they patronized. Though Greek cultural **nationalism** developed among the members of the Phanariot Elite, their ties of interest to the Ottoman state prevented them from joining the Greek independence movement. The Greek insurrection of 1821–28 nevertheless constituted a fatal blow to the status of the Phanariot elite within the Ottoman administration. *See also* GREECE; GREEK ORTHODOX COMMUNITY; GREEKS; *MİLLET; ZİMMÎ*.

PIOUS FOUNDATIONS. In Ottoman Turkish, *vakıf*. Pious foundations were established by sultanic grants of land or other sources of revenue for pious or charitable purposes. Pious foundations were essential to Ottoman urban life, since the central authority considered public works a matter for private venture. Thus they constituted the financial basis of the ***imâret***s, which provided the **town**s with public services and markets.

Pious foundations were financially and administratively autonomous institutions; they were given legal support by the **sultan** and supervised by the local ***kadı***. The founding deed of a pious foundation specified its aim, attached conditions, and specified forms of management; the deed was recorded in the *kadı*'s register. The chief trustee was called the *mütevelli*.

Wealthy administrators, statesmen, and **palace women** often exploited the institution of the pious foundation by eliciting sultanic grants of property rights *(temlik)* on **state** lands in order to set up a charitable venture, thereby securing a continuous income for their families and descendants, the chief trustee being a member of the **family**. *See also* ECONOMY; FINANCES.

PÎR SULTAN ABDAL (16th century). Popular ***Kızılbaş*** poet. His real name was Haydar. No reliable information exists about his life. From oral tradition and the **poetry** it seems that

Pîr Sultan Abdal was a member of an Anatolian *Kızılbaş* community in Sivas. The community believed that the 12th imam, Mehdi—expected to come back as a savior bringing justice—was the **Iran**ian shah Tahmasb (r. 1524–76). Pîr Sultan Abdal may have led popular *Kızılbaş* rebellions against the **Sunni Islam**ic Ottoman **administration** in the Sivas region. If so, this led to his arrest and execution by the governor of Sivas.

Pîr Sultan Abdal's poems are among the best examples of popular **literature**. Regarded by the *Kızılbaş* as one of their main religious poets, Pîr Sultan Abdal describes in his works his *Kızılbaş* beliefs, his struggle on behalf of these beliefs, and the corruption and injustice of the Ottoman administration. His poems also deal with nature, beauty, and love. *See also* HETERODOXY; OPPOSITION; TURCOMANS.

PÎRÎ REİS (1470–1554). Naval commander and cartographer. His real name was Muhyiddin Pîrî. Born in **Gallipoli**, he took part in his uncle Kemal Reis's naval operations in the western Mediterranean to support the last Islamic government of Iberia (1487). Between 1491 and 1493, Pîrî Reis operated against the French and joined in the Venetian expedition of 1500–1502. In 1513 he prepared in Gallipoli the famous world map, which was presented to **Selim I**. Pîrî Reis took part in the military campaign against the **Mamluk sultanate** of 1516–17. Meanwhile, he prepared his *Book on Navigation* (*Kitâb-ı Bahriyye*, 1521–25), which contains detailed information on the Mediterranean coastline and harbors. In 1528 Pîrî Reis presented a second world map to the **sultan**. After this he was appointed as the commander of the Red Sea fleet (1547), in which capacity he took Aden (**Yemen**) and Muscat (Oman) back from the Portuguese. Being unable to take the fortress of Hormuzd and having received information about the approach of a Portuguese fleet, Pîrî Reis left his fleet in the Persian Gulf and returned to Suez. This act was regarded as a crime by the Ottoman **state** and led to his execution (1554). Pîrî Reis is remembered for his cartographic works, which were relatively accurate for the period. *See also* CARTOGRAPHY; GEOGRAPHY; NAVY; SEYDÎ ALİ REİS.

POETRY. The best-known examples of ancient Turkic poetry are written in Mahmud Kaşgarî's *Dîvânü Lugâti't-Türk* ("Lexicon of Turkish Words and Phrases," 1074). In the pre-Islamic period, Turkic poets were believed to be divinely inspired, and accordingly ancient poetry was mainly religious in content. Following the Islamization of the Turkic peoples, this tradition continued in the form of mystical poetry. Ahmed Yesevî's *Dîvân-ı Hikmet* ("Poems of Wisdom," 12th century) is one of the best examples. Ancient Turkic poems used a syllabic meter.

The tradition of religious poetry continued in **Anatolia** both in the form of *tekke edebiyatı* (**Sufi** poetry) and **heterodox Turcoman** popular poetry. The latter, mostly anonymous, included lyric themes such as nature, beauty, and love as well as depictions of conflicts with the Ottoman central authority. Syllabic meter was still used in these poems. Bayburtlu Zihnî, Dadaloğlu, Gevherî, **Karacaoğlan, Köroğlu**, and **Pîr Sultan Abdal** were among the best of the popular Turcoman poets.

Another line of literary development in the Ottoman Empire was that of court poetry, which flourished in the main cities and in the literary circles around provincial governors. Persian and Arabic classical forms and motifs provided models, and Middle Eastern prosodic meter *(aruz vezni)* was used. Arabic and Persian vocabulary dominated the **language**. Generally, well-educated Ottomans could appreciate this genre of poetry. It was a sign of cultivation and refinement for a member of the **military class** to compose poems of this type. **Sultan**s, **vizier**s, and other higher functionaries of the **state** acted as patrons. Many Ottoman bureaucrats of the classical period down to the 19th century are known to have composed their own ***dîvân***s (collections of poems). Names such as **Ahmedî, Bâkî**, Hayalî, **Fuzulî, Koca Râgıb Pasha, Leskofçalı Gâlib, Nâbî, Necatî, Nedim, Nef'î**, Süleyman Çelebi, **Şeyh Gâlib**, Taşlıcalı Yahya, Yenişehirli Avnî, and Zatî are well known in this respect.

In the course of the 19th century, court poetry was increasingly attacked by a new generation of authors who complained of its artificiality and lack of social and patriotic

content. Intellectuals such as **İbrahim Şinasi, Namık Kemal**, and Ziya Pasha, though still using the Middle Eastern prosodic meter, began to compose patriotic poems. The development of cultural **Turkism** led to an accelerated simplification of the language and the elimination of Arabic and Persian vocabulary. After the **Revolution of 1908**, popular Turcoman poetry came to be regarded as a national model, and the syllabic meter came into vogue at the expense of the *aruz vezni*. *See also* BÖLÜKBAŞI, RIZA TEVFİK; ERSOY, MEHMED AKİF; EŞREF; NEYZEN TEVFİK; RECAÎZÂDE MAHMUD EKREM; TARHAN, ABDÜLHAK HÂMİD; TEVFİK FI˙KRET.

POLICE. Until 1826, security in Ottoman towns was provided by a subunit of the Janissary corps (Kulluk). After the dissolution of the **Janis-saries**, a new **army** corps took over this task. In 1846 a gendarme organization was formed. This functioned under the *Zabtiyye Müşiriyyeti* (Gendarme Command), which was under the control of the General Staff. This organization underwent changes in 1879, when security in urban and rural areas began to be provided by various bodies. A police organization in the modern nonmilitary, civil sense was set up in 1898. The Police Regulation (*Polis Nizâmnâmesi*) of 1907 provided the legal framework for the new organization. After the **Revolution of 1908**, the Directory of Public Security (*Emniyyet-i Umûmiyye Müdiriyyeti*) was instituted (1909); after 1913 it was administratively connected to the Ministry of the Interior. *See also* NECİB MELHAME PASHA; *TEŞKİLÂT-I MAHSUSA; ZEÂMET*.

POLITICAL PARTIES. Institutionalized political organizations outside the central authority with the explicit object of assuming power did not emerge until the period of **Abdülhamid II**. The **Young Ottomans**, as an **opposition** movement, did not aim to seize the state power. But the **Young Turks** and, particularly, the **Committee of Union and Progress** (CUP) tried actively to end the Hamidian autocracy and introduce a **constitution**al regime. The CUP (1889), with its administrative organs, membership structure, and expansion in the **province**s even during the underground phase

of its existence, can be regarded as the first Ottoman political party.

After the **Revolution of 1908**, the foundation of political parties was legalized. Between 1908 and 1913 numerous political parties, of varying political colorings, were constituted. Among them, the Ahrar Fırkası (Liberal Party) and its successor, the *Hürriyet ve İtilâf Fırkası* (Freedom and Friendship Party), emerged as the main organizations opposing the CUP. Others included the religious *İttihâd-ı Muhammedî Cemiyyeti* (Society of Muhammadan Union), the *Ahâli Fırkası* (Populist Party), the *Osmanlı Sosyal Demokrat Fırkası* (Ottoman Social Democratic Party) and the *Osmanlı İştirakiyyûn Fırkası* (Ottoman Socialist Party).

Except for the period of 1912–13, it was the CUP that controlled the **state** and **parliament**. The Ottoman defeats in the **Balkan Wars** provided a pretext for the CUP to organize a military coup and prohibit other political parties from functioning (1913–18). The one-party CUP regime terminated with the end of **World War I**, when its leaders left the country. Between 1918 and 1922 some of the prewar parties continued to be active in **İstanbul**. After the foundation of the republic, the radical reform program of **Atatürk** prevented the existence of a multiparty regime until 1945. *See also* DEMOCRACY; LIBERALISM; PRINCE SABAHADDİN; SUFISM.

POLL TAX. In Ottoman Turkish, *Cizye*. This was a special Islamic tax paid by non-Muslim adult males. Tribute from Christian **vassal states** *(Harac)* was also regarded as poll tax. The poll tax was always collected in cash and transferred directly to the **state** treasury. This tax provided a significant portion of the cash revenues of the treasury. A non-Muslim could be exempted from the poll tax only if performing active military service.

In the second half of the 16th century, the poll tax began to be collected by tax farmers. Certain non-Muslim communities could arrange with the central administration to pay the poll tax in a fixed lump sum for the whole community. In such

cases, it was the local priest who collected shares of the poll tax from individual households.

Constant increases in the poll tax following the economic and financial crisis in the late 16th century led to discontent among non-Muslim subjects. The desire to evade the poll tax sometimes led to mass conversions to **Islam**. The poll tax was formally abolished with the **Imperial Rescript of Reform** (1856). But since the non-Muslims were not eager to perform military service, the poll tax continued to exist as a military exemption tax. *See also* TAXATION; TAX FARMING; *MİLLET; ZİMMÎ*.

POPULATION. The Ottoman Empire, with its highly bureaucraticized administration, early developed relatively sophisticated methods counting taxable subjects. Until the late 16th century, the backbone of the Ottoman military-administrative-agricultural apparatus was the ***timar* system**, which required a detailed census of tax payers. But since the taxpaying **household** units were mainly taken as its basis, premodern Ottoman census records lack direct information on numbers of individuals; therefore, population figures for prior to the 19th century are mainly estimates. Though population census taking per se began in 1831, only the censuses after 1880 can be regarded as "modern."

Another issue in the use of Ottoman population records is differentiation in terms of the religious community (Muslim, **Greek Orthodox**, Gregorian **Armenian, Jew**ish, etc.) but not of ethnic identity (Turkish, Greek, Albanian, Armenian, Arab, etc.). This fact renders it difficult to make demographic estimates of ethnic groups in the **Balkans**, where **Greeks, Bulgarians**, and Orthodox Albanians belonged, until the mid-19th century, to the same ***millet***. The same is true for provinces like Aleppo and Diyarbekir, where **Turks, Kurds**, and Arabs were members of the Muslim community. Population assessments made by members of the ethnic groups themselves are mostly biased and therefore not reliable.

It has been estimated that the total population of the Ottoman Empire in 1535, excluding **Egypt** and North Africa, was around 11,700,000. This number included nearly five

million Christians (Greek Orthodox and Armenian). Four centuries later (1884), the population of the empire was assessed as 35,350,000, including 15.5 million for the Balkans (**Wallachia, Moldavia**, and **Serbia**); around 16 million for **Anatolia, Syria**, Mesopotamia, and the **Hijaz**; and 3.8 million for Egypt, Libya, and **Tunisia**. According to the same estimate, the Muslim community numbered 21 million, Greek Orthodox and Armenian Christians 13 million, Catholics 900,000, Jews 150,000, and all others 300,000. The 1881–93 census—which excluded Libya, **Yemen**, the Hijaz, and the Albanian ***sancak***s of Debar and Elbasan—tells us that of a total population of 16.5 million, 12 million were Muslims, two million Greek Orthodox, 800,000 Armenians, 800,000 Bulgarians, 140,000 Catholics, 140,000 Jews, 35,000 Protestants, 60,000 members of other communities, and 141,000 foreigners. Finally, the 1914 census provides a total population of 18.5 million, of which 15 million were Muslims, 1.7 million Greek Orthodox, 1.1 million Armenians, 187,000 Jews, 67,000 Armenian Catholics, 62,000 Greek Catholics, 66,000 Protestants, 47,000 Maronites, and 25,000 Latins.

It should be noted that despite considerable Ottoman territorial decline during the period of 1878–1914, the Ottoman population continued to increase. This is indicative of an accelerating rate of Ottoman population growth prior to **World War I**.

The most important Ottoman urban centers were **İstanbul**, Cairo, Damascus, Aleppo, **Bursa, Edirne**, and Thessaloniki. With Ottoman integration into the world economy in the 19th century, trade ports like İzmir and Beirut joined the list. It is estimated that in 1530 İstanbul was inhabited by 400,000 people, Cairo (1517) 150,000, Damascus 57,000, Aleppo 56,000, Bursa 35,000, and Edirne (1530) 22,000. In 1890 İstanbul had a population of 900,000, İzmir 200,000, Damascus 158,000 (1898), Aleppo 120,000 (1898), Edirne 87,000, Thessaloniki 78,000, Bursa 76,000, Urfa 55,000, Maraş 52,000, and Anteb, Sivas, and Beirut (1898) 43,000 people. *See also MİLLET;* STATISTICS.

PORCELAIN. *See ÇİNİ*.

POSITIVISM. French philosophical movement that had a major impact on Ottoman Turkish intellectuals. The idea of Auguste Comte that all philosophical and scientific activity must be based on the observation of phenomena, verified by experiments and connected by **law**s of causality, was the basis of the new science of sociology. Positivists believed that societies evolved, in harmony with certain objective laws, toward a "positive," scientific final stage and that they abandoned religion and metaphysics in favor of a "scientific" culture and ethics.

Ottoman intellectuals such as **Ahmed Rıza** and the founders of the **Committee of Union and Progress** (CUP) were adherents of positivism. The positivists offered an ideology that was both secular and conservative; they put an emphasis on order and authority; and they were hostile toward Christianity. These characteristics made this movement attractive to the CUP's members, who were mostly government officials looking for the salvation of the Ottoman **state** in centralistic measures. The intellectual impact of positivism continued among the political elites of the republican period. *See also* ABDULLAH CEVDET; ATATÜRK, MUSTAFA KEMAL; BAHÂ TEVFİK; BEŞİR FUAD; ENLIGHTENMENT; WESTERNIZATION.

POSTAL SERVICE. Traditionally communication lines *(menzilhâne)* and postal couriers *(tatar)* served only administrative and military purposes. **Mahmud II** issued a ***ferman*** in 1838 that allowed private individuals to use the **state** postal service upon payment of a fee. After the **Imperial Rescript of Gülhane** (1839), the postal service began to be counted among the public services. In 1840 the Directory of Posts (*Posta Nezâreti)* was founded and the previous system of *tatar*s dissolved. From 1843 on, post offices were instituted in provincial centers. The introduction of **telegraph**ic communication in 1855 led to the creation of a separate organization (the Directory of Telegraphs, *Telgraf Nezâreti*), which was later united with the postal service as the Directory of Posts and Telegraphs (*Posta ve Telgraf Nezâreti*, 1871). In 1863, postage stamps were introduced. In 1911 the Directory

of Posts and Telegraphs acquired the status of a ministry and representation in the cabinet. *See also* TRANSPORTATION.

PRESS. The first newspapers that appeared within the empire were non-Turkish. In 1795 the French embassy in **İstanbul** published the *Bulletin des Nouvelles,* to propagate the achievements of the French Revolution. In the 1820s İzmir emerged as a center for a French-language press. The Frenchman Alexandre Blacque published *Le Spectateur Oriental* (1821–27), and papers like *Le Smyrnéen* or *Le Courrier de Smyrne* were printed by local non-Muslims. A bilingual Turkish-Arabic newspaper emerged in **Egypt** (*Vakayi-i Mısriyye*, "Egyptian Events," 1828) as an official organ for **Mehmed Ali Pasha** (of Egypt). The first Ottoman Turkish newspaper was the official ***Takvim-i Vakayi***/*Le Moniteur Ottoman* ("Calender of Events," 1831), which remained until 1840 the only Turkish-language newspaper in İstanbul. In 1840 the Englishman William Churchill began to print the semi-official Turkish-language newspaper ***Cerîde-i Havâdis*** ("Register of News").

An unofficial Turkish press emerged with the publication of the ***Tercümân-ı Ahvâl*** ("Interpreter of Events," 1860) by **İbrahim şinasi** and Agâh Efendi, followed by other private Turkish papers in subsequent years. From 1864 onward, each provincial administration began to print its local official newspaper (often bilingual, one language being that of the region). These papers constituted the beginning of a provincial press. In a short time, the Turkish press turned into an instrument of political **opposition** and produced **Young Ottoman** journalists. Around the same time, the **Sublime Porte** published a press law (*Matbuât Nizâmnâmesi*, 1864) prohibiting any criticism of the government. Government censorship of the press increased during the reign of **Abdülhamid II**, leading to a decrease in the number of Turkish newspapers. However, the Hamidian period witnessed an increase in the number of periodicals, including professional journals and **women**'s magazines.

The **Revolution of 1908** terminated government censorship, and until the military coup of 1913 the Turkish press continued to be a battlefield between the supporters of

the **Committee of Union and Progress** (CUP) and its opposition. During the period 1913–18, government censorship was again applied by the CUP; opposition journalists were either arrested or had to leave the country. During the last years of the Ottoman Empire, following the end of **World War I** (1918–22), Allied forces exercised press censorship in İstanbul. *See also BASİRET; DİYOJEN; GENÇ KALEMLER; HÜRRİYET; İBRET; İCTİHÂD; İKDAM; MEŞVERET; MÎZÂN;* NAMIK KEMAL; *SABAH; SEBİLÜRREŞÂD; SERVET-İ FÜNÛN; TANİN; TASVİR-I EFKÂR; TERCÜMÂN-I HAKİKAT*.

PREVEZA, BATTLE OF. *See* BATTLE OF PREVEZA.

PRIMARY EDUCATION. *See* EDUCATION, PRIMARY.

PRINCE. *See ŞEHZÂDE*.

PRINCE SABAHADDİN (1878–1948). Politician and sociologist. Nephew of **Abdülhamid II**, he was educated by tutors. When his father quarreled with Abdülhamid II over private matters, he fled with his sons, including Prince Sabahaddin, to Paris (1899). Prince Sabahaddin there joined the **Young Turk opposition**, formed his own political circle, and fought the **Committee of Union and Progress** (CUP). He returned to **İstanbul** after the **Revolution of 1908** and supported the oppositional *Ahrâr Fırkası* (Liberal Party) and later the *Hürriyet ve İtilâf Fırkası* (Freedom and Friendship Party). Prince Sabahaddin fled to Europe after the assasination of **grand vizier** Mahmud şevket Pasha (1913), returning to **İstanbul** only after the end of CUP rule (1918). Though he did support the nationalist cause in **Anatolia**, he was forced to leave the country after the proclamation of the republic (1924). He died in Paris.

Prince Sabahaddin, as a purely liberal thinker, occupies a notable place in Ottoman Turkish intellectual history. Influenced by the sociological school of Frédéric Le Play and Edmond Demolins, Prince Sabahaddin considered the lack of individualism and private initiative within Ottoman society to be the main obstacles to progress. He proposed an alternative political model for the empire, based on the decentralization of political and administrative power. The sociological and

political ideas of Prince Sabahaddin are represented in his *Türkiye Nasıl Kurtarılabilir?* ("How Can Turkey Be Saved?" 1918), *Teşebbüs-i Şahsî ve Tevsi-i Mezûniyyet Hakkında Bir İzâh* ("An Explanation about Private Initiative and the Delegation of Authority," 1908), and *Teşebbüs-i Şahsî ve Adem-i Merkeziyyet Hakkında Bir İzâh* ("An Explanation about Private Initiative and Decentralization," 1908). *See also* ABDULLAH CEVDET; AHMED RIZA; DEMOCRACY; ENLIGHTENMENT; EL-HUSRÎ, SATI; LIBERALISM; POSITIVISM; ZİYA GÖKALP.

PROVINCE. *See BEGLERBEGİLI ˙K; EYÂLET; KAZÂ; SANCAK; VİLÂYET*.

PROVINCIAL ADMINISTRATION. *See* ADMINISTRATION, PROVINCIAL.

PRUSSIA. *See* GERMANY.

PUBLISHING. The first printing press in the Ottoman Empire was introduced by **Jews** who had immigrated from Spain (1493). **Armenians** and **Greeks** set up printing houses in 1567 and 1627 respectively. The first Ottoman Turkish printing press was founded in 1727 by **İbrahim Müteferrika** and Mehmed Said Çelebi. Its first printed book was a Turkish-Arabic dictionary, written by Vankulu. It was strictly forbidden to print the Quran or books dealing with religion. Between 1729 and 1797 only 24 titles were published, mainly works dealing with history or linguistics. A second Ottoman printing press began to function in 1795, followed by others in 1802 and 1831. Private printing houses became widespread in **İstanbul** after the 1850s. From the 1860s onward, the central administration set up printing presses in provincial capitals. Until the **Revolution of 1908**, each new title required a license from the Ministry of Public Education. The practice of publishing in Arabic script lasted until 1928, when the Latin script was introduced. Between 1729 and 1928 nearly 28,000 titles were published. *See also* LIBRARY; PRESS.

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RAGIB PASHA. *See* KOCA RAGIB PASHA.

RAILROADS. The Ottoman Empire entered the railroad age belatedly. The earliest railway line in the directly controlled parts of the empire was constructed in 1855 between Constanţa andČernovoda (Dobrudja, present-day **Rumania**). It was followed by a Varna-Ruse line (present-day **Bulgaria**) and by İzmir-Aydın and İzmir-Kasaba connections (1866) in western **Anatolia**. All of these lines were built and financed by British capital. Though a concrete Ottoman railroad policy was formulated in 1871 by the decree of **Sultan Abdülaziz** to establish a main line between **İstanbul** and Baghdad, with secondary lines to the Black Sea and Mediterranean coasts, this plan could be only partially realized—with German capital, and half a century later.

Except for the **state** involvement in the İstanbul-İzmid line (1871–73) and the **Hijaz** railway (1901–1908), all other lines were built and owned by foreign companies. Railroad construction required a kind of capital and technical expertise that the Ottoman **government** could not provide. The **Sublime Porte** was forced to grant monopolies for a certain number of years to foreign companies to operate the lines that they built. In addition, the government guaranteed minimum profits and promised to cover deficits as well as to provide the companies with fixed sums for every kilometer built. These guarantees placed a great burden on the state treasury, but they resulted in the development of an empirewide railroad network.

The Belgian banker Baron de Hirsch built the connection between Thessaloniki and Skopje (1871) as well as İstanbul-**Edirne**-Sofia and Edirne-Dedeağaç (1874). In 1888, when the Sofia-Belgrade line was finished, Paris was directly connected to İstanbul (Oriental line). A direct railroad line between İstanbul and the western **Balkans** was opened in 1897 (Dedeağaç-Thessaloniki-Monastir).

In Anatolia, following British railroad-building ventures in the 1860s and the construction by the government of a line between İstanbul and İzmid, French capital built the **Bursa**-Mudanya line (1873) and the Adana-Mersin connection (1883–86). By 1900 these Anatolian lines had been

disconnected from each other. The German involvement from 1888 onward produced railway lines to Ankara (1892) and Konya (1896). In 1900 the İzmir-Kasaba line reached Afyon; thus western Anatolia became connected to the central zone.

Railway construction in Ottoman **Arab lands** began with the French investment in the Jaffa-Jerusalem connection (1891). Similarly, the French were involved in the construction of the Damascus-Hawran line (1894). This line was then connected to Beirut. In 1893 the French obtained a concession for an Aleppo-Homs-Damascus line (1893). These lines became part of a general railroad network when the German-supported Baghdad railway project was partially realized. Between 1903 and 1914 connections between Konya-Adana-Aleppo-Tripoli, Adana-İskenderun, Aleppo-Resülayn, and Baghdad-Samarra were completed. An unusual venture was the Hijaz railway, which was constructed by the state and with Muslim capital. This line, connecting Damascus with Medina, was opened in 1908.

Except for the local lines in western Anatolia and **Syria**, the main Anatolian and Balkan connections were built mainly for military reasons. As a result, the economic benefits from the main railroad lines were less than related to security. On the other hand, Ottoman railway projects, particularly the Baghdad railway, became subjects of international dispute. **Great Britain** considered the Persian Gulf and lower **Iraq** vital for the security of its Indian possessions; accordingly, it considered that any railway project connecting **Germany** with the Persian Gulf would endanger its unrivaled position in the region. These British security concerns and resulting diplomatic pressure led to the abandonment of a plan to connect Baghdad with Basra.

In 1914 Ottoman railway lines amounted to nearly 7,500 kilometers. This number would be around 9,000 kilometers if it included the railroads of Balkan provinces lost during the **Balkan Wars** (1912–13). *See also* ROADS; SEA TRANSPORTATION.

RAMİ MEHMED PASHA (1654–1707). **Grand vizier**, reformer, and poet. Born in **İstanbul**, he entered the scribal

service and found celebrity through his poems and prose writings. Between 1696 and 1702 he acted as ***reisülküttâb***. Rami Mehmed Pasha was a member of the Ottoman delegation at the peace negotiations of Karlowitz (1698–99) and proved a skillful diplomat. In 1702 he became **vizier**; the following year was appointed grand vizier. During his short period in office Rami Mehmed Pasha tried to **reform** the financial system, reestablish internal security, and settle **Turcoman** tribes in **Anatolia**. He also attempted to introduce a mercantilist economic policy by promoting textile manufacturing and prohibiting textile imports. His grand vizierate terminated with the **Revolt of 1703**, after which he was sent to **Egypt** as governor (1704) and later to **Cyprus**. He died in prison in Rhodes. His poems are collected in his ***Divân***, and his observations about the negotiations with the **Holy League** are in the *Vakayi-i Müsâlaha* ("Events of the Peace Making"). Rami Mehmed Pasha's other prose writings were collected in the *Münşeât* ("Letters"). *See also* DIPLOMACY; ECONOMY; TREATY OF KARLOWITZ.

RAUF YEKTÂ (1871–1935). Musical theorist and composer. His real name was Mehmed Rauf. Born in **İstanbul**, after receiving a conventional **education** he entered the **civil service** and served there until his retirement from the **Sublime Porte** (1922). In his youth, Rauf Yektâ studied at the **dervish convent**s of the **Mevlevî order** and became proficient in classical Turkish **music**. At the same time, he studied older Mevlevî books on musical rituals *(edvâr kitâbları)* and learned the science of acoustics. Rauf Yektâ tried, together with the Mevlevî ***şeyh***s Ataullah, Celaleddin, and Fahreddin, to explain classical Turkish music by means of acoustics, and he developed special flat and sharp notes to allow this music to be notated in the Western system. Rauf Yektâ was professor of the history and theory of Turkish music at the conservatory of İstanbul (*Dârülelhân*). He published a number of articles and books on classical Turkish music ("La Musique turque," 1902), *Hoca Zekâî Dede Efendi* (1900), *Hâce Abdülkadir Meragî* (1900), *Dede Efendi* (1924), and *Türk Mûsikîsi Nazâriyâtı* ("Theories of Turkish Music," 1924–29). Rauf Yektâ also composed music of the classical Turkish variety.

See also HACI ARİF BEY; İSMAİL DEDE EFENDİ; ITRÎ; ŞEVKÎ BEY; ZEKÂÎ DEDE.

REÂYÂ. Taxpayers, the productive class of the Ottoman Empire —people outside the ruling **military class**. Merchants, artisans, and peasants belonged to the category of *reâyâ*. Though the term *reâyâ* was originally used for Muslims and non-Muslims alike, it increasingly became applied only to non-Muslims, especially after the 18th century. The **Imperial Rescript of Gülhane** (1839) formally abolished the distinction between the *reâyâ* and the ruling class. *See also* DEMOCRACY; *HÜRRİYET;* LIBERALISM.

RECAÎZÂDE MAHMUD EKREM (1847–1914). Author and poet. He was born in **İstanbul** into a family of bureaucrats. After studying at the military high school of İstanbul, Recaîzâde Mahmud Ekrem entered the **civil service**, finally attaining membership in the **Council of State**. After the **Revolution of 1908**, he acted as minister of public education and was elected to the **Senate**. Recaîzâde Mahmud Ekrem was prominent in literary circles and promoted the **Westernization** of Ottoman Turkish **literature**.

Strongly influenced by **Namık Kemal** and the **Young Ottomans**, after the 1870s Recaîzâde Mahmud Ekrem chiefly devoted himself to literature, writing poems, short stories, novels, plays, and articles. He entered into arguments in the public **press** with the supporters of the old literary tradition and was instrumental in the creation of the **New Literature** circle. Recaîzâde Mahmud Ekrem dealt in his poems with the themes of nature, love, and death; his other works are realistic, depicting social characteristics of the late 19th century İstanbul. Recaîzâde Mahmud Ekrem's main literary works include his novel *Araba Sevdası* ("Passion for Car," 1896), the stage play *Çok Bilen Çok Yanılır* ("Those Who Know Much Always Make Mistakes," 1916), and his **poetry** collection *Nağme-i Seher* ("Song of the Early Morning," 1871). *See also* ENLIGHTENMENT; LANGUAGE.

REDHOUSE, SIR JAMES WILLIAM (1811–1892). British Turkologist and lexicographer. Born in London, he grew up in poverty. He came to **İstanbul** in 1826, working as a technical

designer at the **Military Engineering School** while he learned Turkish, Arabic, Persian, and French. Redhouse returned to London in 1834 intending to publish a Turkish-English-French dictionary but failed to do so. After serving as an interpreter at the Ottoman embassy in London, he came back to İstanbul (1837) to do the same at the **Sublime Porte** and the Ministry of Foreign Affairs. When the **Ottoman Academy of Sciences** was founded, Redhouse became an honorary member (1851). In 1888 the British government knighted him. His lexicographical works—*Müntehâbât-ı Lugât-ı Osmâniyye* ("Selections of Ottoman Words," 1852–53), *The Turkish Campaigner's Vade-Mecum of Ottoman Colloquial Language* (1855), *A Lexicon, English and Turkish* (1861), and *A Turkish and English Lexicon Showing in English the Significations of the Turkish Terms* (1890)—are still the basic sources for present-day Turkish-English dictionaries. *See also* LANGUAGE; LITERATURE.

REFORM. In Ottoman Turkish, *ıslâhât*. Reforms included various kinds of measures taken by the Ottoman **state** with the ultimate aim of strengthening central authority on the basis of the principles of regularity, discipline, and efficiency. The need to reform the **central administration** and **army** emerged in the early 17th century. Reform discussions among the ruling **elite** continued until the dissolution of the empire, and they culminated in the radical reforms of **Atatürk**.

The nature of the reform proposals and policies can be classified in four historical stages. The first stage was of early observations, like those of **Koçi Bey**, attributing the decline of imperial power to the lack of compliance with the system and rules settled centuries before. The recomended remedy was a return to the social and political order of the early 16th century. The rule of **Murad IV** and his policy of enforcing order by repressive means belonged to this first stage. **Kâtib Çelebi**'s pessimism about the future of the empire and his search for a "strong man" to bring public order fall within the first group of reformist views.

The recognition of the technological superiority of Christian Europe, particularly following the wars with the **Holy League** (1683–99), inaugurated the second stage—that

is, partial borrowings of European technology with the aim of strengthening the army. Writers like **İbrahim Müteferrika** stressed the need to adopt Western natural and military sciences to improve the army. Until 1789, military technical schools were opened at which French instructors tried to modernize army units. At the same time, the **Sublime Porte** increasingly used **diplomacy** as a means to preserve its territorial integrity. During the **Tulip Period** (1718–30), a limited degree of cultural and aesthetic influence from **France** was to be observed.

The inevitability of the introduction of a wider scale of reforms became apparent, particularly after the **Russo-Ottoman War of 1768–1774**, when the Ottoman military and administrative system came to the brink of collapse. By that time, the central authority had lost its control over the **province**s, and ***âyân***s were de facto local rulers. This state of affairs was combined with the emergence of Greek and Serbian **nationalism** in the **Balkans**. Ottoman reformist cadres, in what can be seen as the third phase, took steps to introduce Western institutions in the administrative and judicial areas as well as military. This attempt began with the ***Nizâm-ı Cedîd*** reforms of **Selim III** and continued, after conservative **opposition** by the **Janis-saries** and the ***ilmiyye*** had been overthrown, with the reforms of **Mahmud II**, the ***Tanzimat*** period, and the era of **Abdülhamid II**. During this period (1789–1908) of "enlightened despotism," central authority was restored to a considerable extent in the provinces, obsolete remnants of ancient administrative and economic institutions were dissolved, and the notion of citizenship for all Muslim and non-Muslim inhabitants was advanced. The **Imperial Rescript of Gülhane** (1839) and the **Imperial Rescript of Reforms** (1856) stressed the inviolable rights of individuals. At the same time, the Ottoman Empire reconceived itself as a European power and in fact entered the Concert of Europe (1856).

During this reform period, attempts were made to reshape and render more uniform the army, **finances** and **taxation**, civil administration, justice, and **education**. Reform, in a sense, represented the *mission civilisatrice* of the enlightened

Sublime Porte bureaucrats to the subject **population**s of the empire. Thus, there were attempts to settle the nomads of **Anatolia, Albania**, and the **Arab lands** by the "Delegations of Reform" (*Heyet-i Islâhiyye*)—in fact, military units sent for the pacification of remote localities. Similarly, reforms in non-Muslim communal administrations in the 1850s and 1860s aimed at weakening the position of the clergy and strengthening central authority. Provincial **town**s were reshaped by new government buildings, streets, and parks meant to symbolize the presence of the regulating central power. The founding of municipalities *(Dâire-i Belediyye)* and **administrative council**s in provincial centers was meant to include local notables in the reform process. These measures eventually weakened the traditional status relationships within the empire and created a basic framework for more active political participation at the political center.

Despite these wide-ranging policies, the empire continued to lose territories to the neighboring **Russian** and **Habsburg Empires**, failed to curb non-Turkish nationalism, and suffered chronic financial difficulties. In addition, the constitutionalist opposition of the **Young Ottomans**, and later the **Young Turks**, accused the Sublime Porte bureaucracy of obstructing political participation. Thus a further step in this third stage of Ottoman reforms to "save" the empire emerged in the **constitutional** regime, which was intended to stop administrative abuses and separatism while winning the political support of liberal powers like **Great Britain** and France. The parliamentary experiment of 1877–78 and the **Revolution of 1908**, the latter engineered by the **Committee of Union and Progress** (CUP), aimed at achieving these objectives.

All these reform measures, from military modernization to constitutionalist reform, could not overcome certain structural problems or offset events that accelerated the dissolution of the empire. The permeation of nationalism among the multiethnic population could not be overcome either by the **Ottomanism** of the ***Tanzimat*** period or by the **pan-Islamism** of the era of Abdülhamid II. Constant financial difficulties prevented the completion of a sound administrative,

educational, and **transportation** infrastructure. Finally, there were the irre-dentist aims of **Balkan** monarchies, as well as the long-term goals of the great powers, which required the partitioning of the Ottoman lands.

The failure of Ottomanism and pan-Islamism to legitimize central authority among non-Turkish populations led to the strengthening of **Turkism** among the ruling elite. Leading members of the CUP were **positivists** as well as Turkish nationalists, and they regarded traditional **Islam** as an obstacle to progress. The reform steps of the CUP, particularly after the **Balkan Wars**, aimed at setting up a national **economy**, a full centralization of the provincial administration, secularization of the court system and education, increasing **women**'s rights, and the strengthening of a Turkish national consciousness. These policies—which represent the fourth and final stage of reform—were interrupted by the Ottoman capitulation at the end of **World War I**, but they were resumed by Atatürk during the republican period in an even more radical way. *See also* ÂLÎ PASHA; ENLIGHTENMENT; FUAD PASHA; HALİL HÂMİD PASHA; KOCA RÂGIB PASHA; MİDHAT PASHA; MUSTAFA REŞİD PASHA; OSMAN II; SECULARISM; TURKEY; WESTERNIZATION.

REGISTER. *See DEFTER-İ HAKANÎ*.

REİS. Captain of a vessel in the Ottoman **navy**.

REİSÜLKÜTTÂB. "Chief of the Scribes." The chief of the bureaus attached to the **grand vizier** and, from the 18th century onward, the official responsible for foreign affairs. Though not a member of the **Imperial Council**, the *reisülküttâb* was considered one of the most important government officers because of his control of the bulk of official correspondence. The shift of the meetings of the Imperial Council from the **palace** to the household of the grand vizier, henceforth called the **Sublime Porte**, in the 17th century raised the political status of the *reisülküttâb*. The increasing Ottoman dependence on **diplomacy** to preserve peace and territorial integrity resulted in a greatly increased quantity of diplomatic correspondences, and this in turn made the *reisülküttâb* a leading figure in foreign affairs. In 1836, the

last *reisülküttâb* became the minister of foreign affairs (*Umûr-ı Hâriciyye Nâzırı*). *See also* CIVIL SERVICE; GOVERNMENT; *MÜLKİYE*.

REVOLT OF 1703. Also known as the "incident of Edirne" *(Edirne Vakası)*. An insurrection that resulted in the deposition of **Mustafa II** and the execution of the ***şeyhülislâm,*** Feyzullah Efendi (18 July–22 August 1703). The personal domination of the *Şeyhülislâm* Feyzullah Efendi over the **sultan** and the **state** apparatus, in addition to the continuous residence of both the *Şeyhülislâm* and the sultan in **Edirne**, created discontent among various social groups in **İstanbul**. While the ***ilmiyye*** and the **Janissary** corps were dissatisfied with the arbitrary behavior of Feyzullah Efendi, the artisans and merchants of İstanbul feared a possible change of the imperial capital from İstanbul to Edirne. The Revolt of 1703, which possibly began at the instigation of the **grand vizier, Rami Mehmed Pasha**, spread throughout İstanbul. Though it was originally directed only against Feyzullah Efendi and his family, the resistance of Mustafa II to appeals to return to İstanbul made him an additional target of the revolt. An **army** sent by the sultan against the rebels went over to them, and this determined the outcome of the revolt. Mustafa II was forced to abdicate; **Ahmed III** succeeded him. The *Şeyhülislâm* Feyzullah Efendi and one of his sons were killed. *See also* KABAKÇI INCIDENT; OPPOSITION; OSMAN II; PATRONA HALİL REVOLT.

REVOLT OF ŞEYH BEDREDDİN. Great popular revolt that erupted in western **Anatolia** and in the **Balkans** in the summer and winter of 1416. The **Interregnum** provided opportunities for nomadic **Turco-mans**, frontier warriors ***(gazis),*** former **Turcoman principalities**, and Christian **vassal states** to become independent of Ottoman central authority. When **Mehmed I** terminated the Interregnum (1413), he tried to reestablish a centralized **administration** and stressed **Sunni Islam** as the official culture, while trying to regain control over local principalities and vassal states. Discontent at these policies expressed itself in a revolt headed by **Şeyh Bedreddin** and his disciples Börklüce Mustafa Aydın and Torlak Kemal. Şeyh Bedreddin's doctrine of religious and economic

egalitarianism ensured the support of Turcoman nomads, non-Muslims, discontended **dervish**es, ***sipahi***s, and ***medrese*** students. This revolt, which spread throughout the Ottoman territories, was suppressed only with great difficulty; thousands of insurgents were killed. The remnant probably merged with the rising ***Kızılbaş*** movement. *See also* ŞAHKULU REVOLT.

REVOLT OF 31 MARCH 1909. Insurrection against the domination of the **Committee of Union and Progress** (CUP) that resulted in the **deposition** of **Abdülhamid II**. The **Revolution of 1908** provided the restoration of the **constitution**al regime and **parliament** but led also to the political domination of the CUP in the **government**, parliament, and the **army**. When an attempt was made by the CUP to intimidate the liberal and conservative Islamic **opposition** by assassinating its journalists, the Liberal Party (*Ahrâr Fırkası*) and the Islamic Society of Muhammadan Union (*İttihâd-ı Muhammedî Cemiyyeti*), led by Derviş Vahdetî, instigated a revolt of Albanian troops in **İstanbul** against the CUP (13–24 April 1909).

Originally, the intention was merely to attack the CUP, but the rebels added a demand for the full application of **Islamic law** and a return to the autocracy of Abdülhamid II. İstanbul came under rebel control, and members of the CUP were murdered. The violent and reactionary character of the revolt provided a convenient justification for the CUP to direct its own alternative, army the Hareket Ordusu (Operation Army), from Thessaloniki (Selânik) to İstanbul to suppress it. Derviş Vahdetî and his friends were sentenced to death; **Prince Sabahaddin** was arrested for a short period; Abdülhamid II was deposed in favor of Mehmed V; and the constitution was amended to give parliament political independence from the **sultan**. At the same time, the liberals were politically discredited, and the authority of the CUP was enhanced. The date from which the revolt takes its name, 31 March, is the Julian calender equivalent of the Gregorian 13 April. *See also* CONSTITUTIONAL PERIOD; KABAKÇI INCIDENT; PATRONA HALİL REVOLT; POLITICAL PARTIES.

REVOLUTION OF 1908. Military revolt, led by the **Committee of Union and Progress** (CUP), led to the restoration of a constitutional regime and **parliament** (4–24 July 1908). It is known also as the **Young Turk** Revolution. Young and patriotic military members of the secret CUP feared that the increasing involvement of the great powers in **Macedonia**n affairs would lead to the loss of that region to the neighboring Balkan states. They considered the autocracy of **Abdülhamid II** incapable of resisting foreign intervention; the lack of any political participation rendered the Ottoman **state** illegitimate in the eyes of the Balkan **population**s as well as of the great powers.

The meeting of King Edward VII of Britain and Tsar Nicholas II of Russia at Reval (June 1908) was perceived by the members of the CUP as the preliminary to an intervention in the **Balkans**; they felt obliged to take action against the **government**. A number of young officers, among them Enver (later **Enver Pasha**), organized a revolt in the Macedonian mountains against Abdülhamid II, demanding the restoration of the constitutional regime that had begun in 1876. Commanders sent by Abdülhamid II to suppress the revolt were either killed or neutralized, and the Muslim populations of the Balkans sent mass telegrams to the **sultan** asking for political **reform**s. Albanians threatened a march on **İstanbul**. A local declaration for the constitutional regime in Bitola (Monastir, 23 July 1908) finally forced the sultan and his **vizier**s to reinstate the **constitution** of 1876.

The CUP emerged as the main political power in the empire; the first elections were held in November 1908. Abdülhamid II acted as a constitutional ruler until his **deposition** following the **Revolt of 31 March 1909**. *See also* CONSTITUTIONAL PERIOD; DEMOCRACY; LIBERALISM; OPPOSITION; POLITICAL PARTIES.

RIZA TEVFİK. *See* BÖLÜKBAŞI, RIZA TEVFİK.

RİFAT PASHA. *See* SADIK RİFAT PASHA.

ROADS. In the classical period, Ottomans maintained the ancient Roman highways. For example, the *via egnatia,* leading from **İstanbul** through **Edirne** and Thessaloniki to the Adriatic port

of Vlorë, is a well-known one. Similarly, the highway from **Bursa** to Tabriz (**Iran**) by way of Eskişehir, Ankara, Tokat, Erzincan, and Erzurum, as well as the route from Bursa to Cairo through Kütahya, Konya, Adana, Aleppo, and Damascus, could be counted among them. In addition, a number of minor land routes connected provincial **town**s to each other. On these roads were **caravanserail**s that provided shelter for travelers, merchants, wagoners, and caravan operators.

With the effective decentralization of the empire after the late 16th century, land routes became less economical for commercial **transportation**. Each locality—with its ***âyân***s and other power factors, such as nomads, Bedouins, and brigands—imposed passage duties for its territories. On the other hand, the relationship between nomads and caravan operators could be mutually beneficial, since nomads protected the caravans and provided them with animals and in turn received regular fees and sometimes took part in commerce.

The rigorous centralization policies of **Mahmud II** and the administrative **reform**s of the ***Tanzimat*** period provided increasing security for the transportation of goods and persons on highways. The weakening of local notables, the gradual sedentarization of a considerable number of the nomads and Bedouins, and the dissolution of the internal duty system made land transportation more profitable. Also, the improvement of routes increased the use of wheeled wagons, which made the transfer of goods more efficient. On the other hand, animal backs still were more common than wheeled transport until the end of the 19th century, and most roads remained neglected and poor. In the 1830s caravans from Thessaloniki reached Vienna in 50 days. It took 40 days for a caravan from İstanbul to reach Aleppo and 28 days from Aleppo to Baghdad. In 1904 the total road length within the empire did not exceed 24,000 kilometers, and most of it was in poor condition. *See also* RAILROADS; SEA TRANSPORTATION.

RÛM (From Greek *Rhomaioi*). (1) Greek. (2) Member of the **Greek Orthodox community**. (3) Former **Byzantine** lands of **Anatolia** and the **Balkans**. (4) Anatolia. (5) **Province** of

Amasya (15th century). (6) Province of Sivas (16th–19th centuries). *See also* GREEKS.

RUMANIA. Country in southeastern Europe, parts of which were Ottoman **vassal state**s between 1372 and 1878. When the Ottomans expanded through the **Balkans**, the present territory of Rumania consisted of four regions. Wallachia (*Eflâk*) and Moldavia (*Boğdan*) were principalities that had acquired independence in the early 14th century from **Hungary**. Transylvania (*Erdel*) was an autonomous state under Hungarian control, and the coastal strip of Dobrudja was governed by local aristocrats. A number of **Turco-mans** under their **heterodox** leader Sarı Saltuk had migrated to Dobrudja in the 13th century.

In 1372 Dobrudja became an Ottoman vassal state. Following the dissolution of the Bulgarian kingdom (1395) and the Battle of Nicopolis (1396), Dobrudja was annexed by the Ottomans, and Wallachia became an Ottoman vassal state (1396). Though Wallachia regained independence after the **Battle of Ankara** (1402), it had again to acknowledge Ottoman suzerainty in 1417. Moldavia accepted Ottoman suzerainty in 1455, after the Ottoman fleet established its domination in the Black Sea, following the conquest of **Constantinople**. The first Ottoman attack on Transylvania took place in 1391; attacks continued until the early 16th century, without any definite territorial gains by the Ottomans. Transylvania became an Ottoman vassal state only after the Hungarian defeat at Mohacs (1526). The southwestern part of this region, organized as the ***sancak***s of Timişoara and Arad, was subject to direct Ottoman rule (1552).

Ottoman control over Rumania began to weaken with the **Treaty of Karlowitz** (1699). Transylvania and Arad were ceded to the **Habsburg Empire**, followed by Timişoara in 1718. Though Wallachia and Moldavia were still under Ottoman suzerainty, their new contiguity with Habsburg territory and the tendency of the local princes to revolt against the Ottomans during the empire's times of weakness led the **Sublime Porte** to appoint trustworthy **Phanariot Greeks** as princes of Wallachia and Moldavia (1718–22). Increasing **Russia**n power in the Black Sea region, as well as the **Russo-**

Ottoman Wars of 1768–1774 and **1828–1829**, strengthened Russian influence in these two principalities. With the **Treaty of Adrianople** (1829), the Russians gained a veto over the selection of the local princes.

Russian influence in Wallachia and Moldavia terminated with the **Crimean War** (1853–56). The **Treaty of Paris** (1856) guaranteed international protection of the region. Though formally Ottoman vassal states in the period, the period 1856–78 saw the transformation of the principalities into the nation-state of Rumania. Dobrudja, however, remained until 1878 a regular Ottoman *sancak.* At the **Congress of Berlin**, after the **Russo-Ottoman War of 1877–1878**, the Sublime Porte acknowledged the full independence of Rumania. *See also* CANTEMIR, DIMITRI.

RUMELİ. (1) Term used for Ottoman Europe as a whole. (2) Ottoman **province** in the **Balkans**, governed by a ***beglerbegi***. In the 16th century the province of Rumeli included the present Bulgaria, southern **Serbia, Macedonia, Bosnia**, Montenegro, **Albania**, and Thessaly (central **Greece**). The creation of new provinces between the 17th and 19th centuries decreased the size of Rumeli, leaving within it until 1864 only Albania and western Macedonia. In 1864 the province of Rumeli ceased to exist.

RUMELIA. *See RUMELİ.*

RUSSIA. Neighbor of the Ottoman Empire to the north of the Black Sea and a major external factor in the dissolution of the empire. Russia entered into diplomatic relations with the Ottoman Empire in 1495. Russian annexation of the khanate of Astrakhan cut the Silk Road, which led **Sokullu Mehmed Pasha** to organize an (unsuccessful) attempt to open a canal between the Don and Volga Rivers to reestablish this trade route (1569). An early Russo-Ottoman confrontation took place when the Polish throne was occupied by the Ottoman candidate Stephen Bathory (1577). There was also a major military conflict between Russia and the Ottomans over domination of the Ukraine; Russia was eventually forced to acknowledge the Ottoman annexation of the southern Ukraine (1676, 1681).

The second **Siege of Vienna** and warfare from 1683 to 1699 marked a substantial change in Russo-Ottoman relations. As a member of the **Holy League**, Russia gained the fortress of Azov (1700, Treaty of **İstanbul**). Though Russia was forced to give this fortress back to the Ottomans following the War of Pruth (1711–12), the Ottomans remained on the defensive until the dissolution of the empire. The **Russo-Ottoman War of 1768–1774**, over the issue of the Polish succession, revealed the inability of the Ottoman military to resist the Russians. The resulting **Treaty of Küçük Kaynarca** (1774) terminated Ottoman control over the Black Sea and brought major territorial losses for the Ottomans in the **Crimea**, the adjacent coast, and in the **Caucasus**. When Russia annexed the khanate of Crimea (1783), the **Sublime Porte** was unable to prevent it. An Ottoman attack on Russia (1787–92) to regain the Crimea and prevent Russian intervention in **Wallachia** and **Moldavia** resulted in the loss of eastern Bessarabia (Treaty of Yassy, 1792). The Napoleonic attack on **Egypt** (1798), in contrast, led to the signing of a Russo-Ottoman defense pact against **France** (1799). The pact was annulled when France and the Sublime Porte came closer in 1806; the resulting Russo-Ottoman War of 1806–12 ended with a loss of the rest of Bessarabia to Russia (Treaty of Bucharest, 1812).

An important aspect of the late 18th-and 19th-century Russo-Ottoman relationship arose from the Russian claim to be the protector of the Orthodox community from Ottoman "oppression." **Serbia**n, **Greek**, and **Bulgarian nationalism** received Russian support, and the suppression of the Greek insurrection (1821–29) led Russia, together with **Great Britain** and France, to demand in 1827 from the Sublime Porte the acknowledgment of an autonomous **Greece** (Protocol of London). The Ottoman rejection of this demand resulted in the **Russo-Ottoman War of 1828–1829**, which ended in Ottoman defeat. The **Treaty of Adrianople** (1829) secured Russia further territorial gains in the Caucasus as well as Greek autonomy and extended Serbian political autonomy. The Ottomans, however, applied to Russia for military support against **Mehmed Ali Pasha** (of Egypt) (**Treaty of Hünkâr İskelesi**, 1833). Russia continued to act as the protector of

Ottoman Orthodox subjects, a situation that led to the **Crimean War** (1853–56), the crisis of **Crete** (1866–69), and to the Herzegovinian and Bulgarian insurrections (1875–76).

The last major Russo-Ottoman military confrontation was the war of 1877–78. This time Russian troops reached the outskirts of **İstanbul** in the west and Erzurum in the east. The conflict ended with the Russian-dictated **Treaty of St. Stefano** (1878). This treaty stipulated the establishment of a greater Bulgarian principality. But the intervention of other great powers to prevent such a radical shift in the balance of power in the Balkans led to the convening of the **Congress of Berlin** (1878). Here the Ottomans managed to preserve part of their Balkan territories. Bulgaria was confined to a narrow region between the Balkan Range and the Danube. Russia received the Anatolian districts of Batumi, Artvin, Ardahan, and Kars.

After 1878 the Ottoman and Russian autocracies came closer, in common opposition to internal political participation and **constitution**al regimes. However, the Austro-Hungarian penetration into the Balkans forced Russia to support Balkan Slav nationalism as a counterweight, and this weakened the Ottoman administration in the region. The Balkan alliance, supported by Russian **diplomacy**, against the Ottoman **state** culminated in the **Balkan Wars** (1912–13). During **World War I** Russia and the Ottoman Empire fought on opposing sides; Russia occupied the whole of eastern **Anatolia**. The October Revolution (1917), however, resulted in a Russian retreat from Anatolia. The present Turkish-Caucasian border was settled by the Treaty of Kars (13 October 1921). *See also* EASTERN QUESTION; GAZİ AHMED MUHTAR PASHA; GAZİ OSMAN PASHA; GREEK ORTHODOX COMMUNITY; HABSBURG EMPIRE; HOLY PLACES; RUMANIA.

RUSSO-OTTOMAN WAR OF 1768–1774. A conflict that was begun by the Ottoman Empire, resulted in Russian victories, and was terminated by the **Treaty of Küçük Kaynarca** (1774). The war saw the Russian entrance into the Black Sea region. This long war had several causes, including Russian intervention in the affairs of the Georgian kingdom of Imeretia, which was an Ottoman **vassal state**, and **Russia**'s

support for Orthodox insurrections in Montenegro, Epirus (northwestern **Greece**), the Morea (southern Greece), and Wallachia and Moldavia (**Rumania**). But the chief reason for conflict was the Russian imposition of Stanislaw Poniatowsky as king of Poland—a major threat to Ottoman security interests in the north.

Though it was the **Sublime Porte** that declared war, the Ottomans were unprepared. After initial Ottoman successes at Khotin (western Ukraine) and in Crimean Tatar raids into the Ukraine, the Russians repelled these attacks and took Khotin. Meanwhile, the Russian Baltic fleet moved through the Atlantic Ocean, passed Gibraltar, and reached the Morea, where it instigated a **Greek** revolt (1770). The Ottomans suppressed this revolt, but the Russian fleet attacked the Ottoman **navy** at Çeşme (İzmir) and burned it (1770).

Meanwhile Russian land forces defeated the Ottomans in Moldavia and reached the Danube Delta (1770). When Russia promised the Crimean Tatars independence from the Ottoman Empire, the Tatars joined forces with the Russians; the occupation of the **Crimea** followed (1771). The Russian military domination of Wallachia (1771–72) produced a strategic problem for the **Habsburg Empire** and Prussia; they exerted pressure on Catherine II of Russia for peace talks. Negotiations at Fokşani and Bucharest (1772–73) were inconclusive, and warfare resumed. Though a Russian advance to Silistria and Varna (eastern **Bulgaria**) was pushed back, the Ottoman **army** was cut off from its supplies at Şumnu (Šumen, 1774). At this stage the Ottomans accepted an offer of Russia, stimulated by the revolt of Yemelyan Pugachev (1773–74), that resulted in the Treaty of Küçük Kaynarca.

The main results of this war were the independence of Crimea and the loss of the northern Black Sea shores to Russia. Thus the Black Sea ceased to be under exclusive Ottoman control. Russia increased its influence over the Orthodox populations of the Ottoman Empire. The Ottomans proved to be unable to preserve their territorial integrity and ceased to be a major power in eastern Europe. The neighboring Christian powers now began to consider the partitioning of the Ottoman Empire. *See also* ABDÜLHAMİD

I; CAUCASUS; DIPLOMACY; EASTERN QUESTION; GERMANY; MUSTAFA III.

RUSSO-OTTOMAN WAR OF 1828–1829. Conflict that resulted in Ottoman defeat and the **Treaty of Adrianople** (1829) and led to the emergence of an independent **Greece**.

The Ottoman-**Egypt**ian suppression of the **Greek** insurrection and the entry of Ottoman troops into Athens (June 1827) forced **Russia, Great Britain**, and **France** to intervene by the Protocol of London (July 1827), which called upon the **Sublime Porte** to recognize an autonomous Greek principality or face military intervention. When the Ottomans ignored this protocol, a British-French-Russian fleet attacked Ottoman-Egyptian ships at Navarino and burned them (October 1827). The ambassadors of these countries left **İstanbul** when the Ottomans demanded compensation and noninterference in the issue of Greece. Thereafter Russia declared war on the Ottoman Empire (April 1828).

By that time, the **Janissary** corps had been dissolved and the new **army** was still in formation. Under such conditions it was not very difficult for the Russians to move into Moldavia and Wallachia (**Rumania**) in the west and also attack the **Caucasus** in the east. In July 1828, Kars (eastern **Anatolia**) and, in October 1828, Varna (eastern **Bulgaria**) were occupied. Despite resistance on the **Balkan** and **Anatolia**n fronts, the Russians succeeded in taking Erzurum (eastern Anatolia) in July 1829 and finally **Edirne** in August 1829. The occupation of Edirne, close to İstanbul, forced the Ottomans to accept the terms imposed by Russia, Great Britain, and France (15 August 1829).

Accordingly, a Greek principality was proposed, a **vassal state** paying yearly tribute to the Sublime Porte. After peace talks at Edirne (Adrianople), the Treaty of Adrianople was signed (14 September 1829). In addition to Greek autonomy, this instrument expanded Russian territory, especially in the Caucasus, and brought an increase in the degree of autonomy enjoyed by **Serbia** and the Danubian principalities of Wallachia and Moldavia. When Great Britain, France, and Russia proposed an independent Greek kingdom, the Sublime

Porte had no choice but to accept it (24 April 1830). *See also* DIPLOMACY; EASTERN QUESTION; MAHMUD II; NATIONALISM.

RUSSO-OTTOMAN WAR OF 1877–1878. In Ottoman Turkish, *93 Harbi* ("War of 1293 A.H."). Last great war between the Ottoman Empire and **Russia**, which diminished Ottoman territories in the **Balkans**, led to the emergence of new Balkan national states, and undermined the first **constitution**al experiment in **İstanbul**.

Russia's long-term aim to dominate the Balkans and control the **Straits** became a possibility when **France**, the guarantor of the European political order following the **Crimean War**, was defeated by **Prussia** (1870). As a consequence, the Ottoman Empire became diplomatically isolated. The period between 1870 and 1876 was marked by the increase of Russian diplomatic influence on the **Sublime Porte**, while intensified pan-Slavist propaganda stirred unrest in the Balkans. Orthodox Slav insurrections in Herzegovina (1875) and in **Bulgaria** (1876) were followed by military incursions of **Serbia** and Montenegro into Ottoman territories (July 1876).

When the Ottomans defeated the Serbs, Russia forced the Sublime Porte to stop its offensive. **Great Britain** and other great powers, however, regarded Russian diplomatic intervention as detrimental to their own interests and summoned the "Shipyard Conference" (*Tersâne Konferansı*) in İstanbul, with the aim of deciding the political future of the Balkans (23 December 1876). When the Ottomans rejected the conference's demand for greater autonomy for the Balkan nationalities (18 January 1877), Russia declared war on the Ottoman Empire (24 April 1877).

The war took place on two fronts. Both sides concentrated the main parts of their forces on the Balkan front. **Rumania** permitted Russian troops to pass through its territories in return for independence from the Ottoman Empire. Ottoman forces were unable to stop Russian progress on the Bulgarian side of the Danube. Effective Ottoman defense was established only at the Balkan Range, where **Gazi Osman Pasha** and

Süleyman Pasha defeated Russian armies (Pleven, 20 July 1877; Stara Zagora, 23 July 1877). From July until December 1877, Gazi Osman Pasha defended the strategic **town** of Pleven and repelled three Russian attacks (20 July, 30 July, 12 September). Only when Gazi Osman Pasha, short of provisions, was captured attempting to break the blockade by attacking the Russian forces did Pleven fall into Russian hands (10 December 1877). Süleyman Pasha tried to block Russian progress in northwestern Bulgaria (August 1877–January 1878), but Serbian and Montenegrin offensives finally led to the collapse of the Ottoman Balkan **army** (Sofia, 4 January 1878). On 20 January 1878, the Russians entered **Edirne**.

On the eastern Anatolian front, **Gazi Ahmed Muhtar Pasha** was initially able to stop the Russian offensive at Halyaz (21 June 1877), Zivin (25 June 1877), Gedikler (25 August 1877), and Yahniler (2 October 1877). But Russian troops defeated Ömer Pasha at Alacadağ (15 October 1877) and Gazi Ahmed Muhtar Pasha at Deveboynu (4 November 1877). The Russians took Kars (18 November 1877) and attacked Erzurum (5 January 1878).

When Edirne was occupied, the Sublime Porte considered it futile to continue the war and asked for a cease-fire. On 3 March 1878 the **Treaty of St. Stefano** was signed. But since the peace conditions undermined the interests of the other great powers, it was a dead letter. A final peace agreement was reached at the **Congress of Berlin** (13 July 1878). *See also* ARMY; EASTERN QUESTION; NATIONALISM; VASSAL STATES.

***RÜŞDİYYE*-SCHOOLS**. *See* SECONDARY EDUCATION.

– S, Ş –

SABAH (“Morning”). Newspaper that appeared in **İstanbul** between 1876 and 1922. It was originally published by Papadopoulos Efendi, and its chief editor was **Şemseddin Sami Frashëri**. In 1882 Mihran Efendi bought the newspaper. Intellectuals such as **Diran Kelekyan**, Hüseyin Cahid Yalçın, and Yahya Kemal Beyatlı contributed to *Sabah*. After 1918 the

paper was published under the name *Peyâm-ı Sabah* ("Morning Message"), and the chief editor was Ali Kemal. Under Ali Kemal *Peyâm-ı Sabah* took a pro-Allied attitude and opposed the nationalist movement in **Anatolia**. Shortly after the murder of Ali Kemal in 1922, the *Peyâm-ı Sabah* ceased publication. *See also* PRESS.

SABBATAI SEVI (1626–1675). Jewish religious leader and pseudo-messiah whose followers constituted the basis of the ***Dönmeler***. Born in İzmir as the son of a merchant, he eventually became a rabbi. By 1648 Sabbatai Sevi had come to believe that he was the messiah, sent by God for the salvation of humanity. He traveled to **İstanbul**, Thessaloniki (Selânik), Jerusalem, and **Egypt**, gaining a great number of followers. His fame extended well beyond the Ottoman borders; it reached Amsterdam as well as Eastern Europe.

However, the Jewish religious elites of the empire were hostile, and the Ottoman authorities arrested him in İzmir and brought him to İstanbul (1666). He proved unable to perform the miracles prophesied in the Hebrew scriptures and was forced to convert to **Islam**. Now known as Mehmed Aziz Efendi, Sabbatai Sevi continued his previous religious activities, which led to his banishment to Ülkün (Ulcinj, **Albania**), where he died. His apparent conversion to Islam created disagreement among his followers; some followed his example and converted to Islam. This new Muslim community became a separate population of crypto-Jews, known as *Dönmeler*. *See also* JEWS; *MİLLET; ZİMMÎ*.

SADIK RİFAT PASHA (1807–1856). Statesman, author, and ideologue of the early-19th-century **reform** period. Born in **İstanbul**, he entered the **palace** service but transferred to the **Sublime Porte** as a clerk and rose in a short time to higher ranks. In 1837 Sadık Rifat Pasha was sent to Vienna as ambassador. After 1840 he became undersecretary of the Ministry of Foreign Affairs and shortly afterward minister of finance. In 1842 he was appointed minister of foreign affairs and later president of the **Sublime Council for Judicial Ordinances**. Influenced by Austrian **state** institutions and the policies of Prince Metternich, Sadık Rifat Pasha wrote a number of treatises, which he submitted to **Mahmud II,** on the

reform of Ottoman **administration** and **finances.** In them he stressed that a state must be defined and limited by **law**s and that a ruler and his bureaucrats should act with the aim of serving society. His primary-school textbook on ethics was used at traditional Quran schools until the 1870s. Some of his writings are collected in the *Müntahabât-ı Âsâr* ("Selected Works," 1873–76). *See also* ENLIGHTENMENT; GOVERNMENT; *TANZİMAT*.

SADRAZAM. *See* GRAND VIZIER.

SAFAVIDS. *See* IRAN.

SAÎD PASHA. *See* MEHMED SAÎD PASHA.

SALİH ZEKİ (1864–1921). Mathematician. Born in **İstanbul**, he graduated from **government** schools. While working at the Directorate of Posts and Telegraphs (*Posta ve Telgraf Nezâreti*), Salih Zeki was sent to Paris, where he was trained as an electrical engineer. After his return to İstanbul (1887), he acted as an inspector at the postal directorate and at the same time taught courses in physics and chemistry at the **School of the Civil Service**. In 1895 he became director of the Kandilli Observatory in İstanbul. After the **Revolution of 1908**, Salih Zeki was appointed as the director of the **Galatasaray Lycée** and became rector of the **Dârülfünûn** (1913–17). He was a professor in the Faculty of Natural Sciences until his death. His *Âsâr-ı Bakiyye* ("Surviving Works," 1913) analyzes the scientific contributions of early and classical Ottoman mathematicians. *See also* ASTRONOMY; MATHEMATICS.

SALNÂME. Literally,"yearbook." The *salnâme*s were annually published **government** documents providing information on institutional, administrative, financial, demographic, and educational changes and **statistics** relating to the Ottoman Empire, its ministries, and its **province**s. The earliest *salnâme* for the whole empire *(Salnâme-i Devlet-i Aliyye-i Osmâniyye)* was published in 1847, and *salnâme*s for individual provinces *(vilâyet salnâmesi)* were issued from 1868 onward. Ministries began to publish their own *salnâme*s in the 1890s. *See also* ARCHIVES.

SANCAK. (1) Main Ottoman administrative unit in the premodern period, governed by a ***sancakbegi***. *Sancak*s were subdivisions of ***beglerbegilik***s and were controlled directly by the central authority. They consisted of *subaşılık*s, to which the ***sipahi***s of the ***timar***s were responsible. The ***timar* system** was applied mainly in *sancak*s.

(2) Administrative unit in the tribal regions of eastern **Anatolia**, whose governors were the hereditary tribal chiefs. Such an area, also called a *hükûmet sancağı* (government *sancak*), was a semi-independent unit, exempted from **taxation** and required only to send troops in time of war.

(3) Administrative unit in the 19th and early 20th centuries, governed by a *mutasarrıf*. *Sancak*s were subdivided into ***kazâ***s and were put together to form a ***vilâyet***. After 1837 a *sancak* might also be called a *livâ* (banner). *See also* ADMINISTRATION, PROVINCIAL.

SANCAKBEGİ. The governor of a ***sancak*** in the premodern period, under the jurisdiction of the ***beglerbegi***. Able ***kul***s promoted to higher ranks within the **palace** could be appointed as *sancakbegi*. During wartime, ***sipahi***s and *subaşı*s gathered with their soldiers under the banner of their *sancakbegi*s; in turn, these troops, under the command of the *beglerbegi*, became a part of the main **army**.

SAZ, LEYLÂ (1850–1936). Composer and poet. Born in **İstanbul** into a notable family. Since her father was a **palace** physician, Leylâ Saz took her first **music** lessons in the palace. She spent her life in various parts of the empire with her husband, who was a provincial administrator. In 1895 Leylâ Saz settled in İstanbul and pursued artistic activities. She composed numerous pieces of music in the traditional Turkish style. Leylâ Saz is considered to be one of the greatest Ottoman female composers. She also became well known through her recording of the oral traditions of the palace **harem** (*Le Harem impérial et les sultans au XIXème siècle*, Paris 1925). *See also* LITERATURE; POETRY; WOMEN.

SCHOOL OF FINE ARTS. In Ottoman Turkish, *Sanâyi-i Nefîse Mektebi*. Founded in 1883 by **Osman Hamdi Bey**, the School of Fine Arts consisted of sections for **painting, sculpture**, and

architecture. At the beginning, this institution was under the jurisdiction of the Ministry of Commerce, but in 1886 it was placed under the Ministry of Public Education. In 1914 a second school was founded for female students (*İnâs Sanâyi-i Nefise Mektebi*). *See also* EDUCATION, HIGHER.

SCHOOL OF THE CIVIL SERVICE. In Ottoman Turkish, *Mekteb-i Mülkiye*. It was originally set up in 1859 as a program of advanced **education** for **government** officials on subjects such as **law**, economics, **statistics**, geography, and French. In 1877 the School of the Civil Service was developed into a separate higher educational institution, consisting of two levels, a secondary school and a college. This institution was effective in turning the Ottoman bureaucracy to a considerable extent into a **civil service**, with professional **education** and standards. From 1881 on it was expected that a School of the Civil Service graduate would attain such senior bureaucratic ranks as district governorships ***(kaymakam)*** and financial directorships ***(defterdâr)***. Many of the younger officials who received a professional education based on legal-rational principles readily turned into opponents of the neopatrimonial autocracy of **Abdülhamid II** and became supporters of the **Young Turks**. *See also* EDUCATION, HIGHER; *MÜLKİYE;* STATE.

SCHOOLS. *See* EDUCATION; EDUCATION, HIGHER; EDUCATION, PRIMARY; EDUCATION, SECONDARY.

SCRIPT. The earliest use of script among the Turkic peoples dates to the eighth century, when the Orkhon Inscriptions (in central Mongolia) were written by the Kök Türks using the so-called Orkhon (or "runic") alphabet. The entrance of Turkic peoples and states into the sphere of Islamic civilization in the 10th century led them to adopt the Arabic script.

The Ottomans developed and used different styles of Arabic script over the centuries. Each branch of **administration** used a peculiar style of script. Whereas sultanic decrees and ***berat***s were written with the elaborate style of *divânî*, financial accounts were recorded with the secret *siyâkat* script, which requires considerable expertise to decipher. The Ottoman standard cursive style was the *rik'a,*

which was developed in the 18th century and was used widely until the alphabet reform of 1928.

The Arabic script is poor in representation of vowels, which created constant problems in writing vowel-rich Turkish. From the 19th century onward various attempts were made to reform the Arabic script. The Azeri scholar Mirza F. Ahundov was the first, in the 1850s, to propose the adoption of the Latin script. This came about only in the republican period, in 1928, when **Turkey** became determined to become a part of Western civilization. *See also* ENLIGHTENMENT; REFORM; WESTERNIZATION.

SCULPTURE. Though sculptures were produced among the pre-Islamic **Turks**, Islamization led to the abandonment of this art. The Islamic ban on the image confined the sculptors to ornamental carvings on gravestones and on **mosque**s, **medrese**s, and other public buildings—at main entrances and on columns, window frames, and minaret balconies. The art of three-dimensional sculpture began to be taught with the foundation of the **School of Fine Arts** (*Sanâyi-i Nefîse Mektebi*). The institution produced graduates who were able sculptors, but this art did not become fully established in Turkey until the republican period. *See also* ARTS.

SEA TRANSPORTATION. Sea **transportation** remained, from the early centuries of the empire until its dissolution, one of the most efficient systems of carriage. The relative facility with which coastal **town**s could be reached from the imperial center made seaports more closely attached to the empire than were the interior zones. This was also true in the 19th and early 20th centuries when the primitive nature of **road** network and the limited scope of railways meant that sea transportation remained indispensable for reaching remote parts of the empire. For example, in order to reach Erzurum, Bitlis, Van, or Mamuretülaziz, in eastern **Anatolia**, it was necessary to take a ship from **İstanbul** to the Black Sea port of Trabzon and then join caravans traveling to these towns. Similarly, a traveler to Urfa or Diyarbekir in southeast Anatolia would sail first to İskenderun and then travel by caravan through Aleppo to their destination.

İstanbul was the main seaport of the empire, a major transit center on the north-south trade artery between the Black Sea and Danube ports and the principal cities of the eastern Mediterranean, Arabia, and India. Between the 15th and 17th centuries the Black Sea ports of Caffa, Kilia, and Akkerman formed the chief transit centers for this north-south **trade**. These ports were connected by land to Poland, Sweden, and Muscovy. The uninterrupted supply of principal foodstuffs for the huge **population** of İstanbul was also realized by sea transportation. Other Black Sea ports were Trabzon, Samsun, and Sinop. From these ports mainly cotton goods, silks, mohair, figs, and lemons were shipped to Brăila (**Wallachia**); grain came from the Danube ports of Nicopolis and Vidin. Grain was transferred to İstanbul also from the Black Sea ports of Isaccea (lower Danube), Azov (the **khanate of the Crimea**), and Burgaz (**Bulgaria**). Another wheat supplier of İstanbul was **Egypt**, where again sea transportation was crucial. Greek shipping businesses were mainly responsible for the transport of bulk goods from the Black Sea to İstanbul. Until the age of steamships, the most favorable season for navigation on the Black Sea was the six-week period between mid-August and the beginning of October.

The bulk of Ottoman trade with foreign countries was carried on mainly by a combination of sea transportation and caravans, due in part to the insecurity of long sea routes, as a result of Venetian patrols and piracy. For example, Florentine ships sailed from Pescara or Ancona for **Dubrovnik**. The goods were then carried by horse or mule caravans following the Sarajevo-Skopje-Plovdiv-Edirne land route.

The Mediterranean Sea was safest for Ottoman shipping following the conquest of Rhodes from the Knights of Saint John (1522). A direct sea connection between İstanbul and the Egyptian ports of Alexandria and Damietta was established. Another important port was Basra, which boomed particularly after 1550. Indian and Atjehnese (Sumatran) goods reached Basra via the strait of Hormuz and were then transported by caravans through Baghdad and Ana to Aleppo. Aleppo’s major seaport was İskenderun, followed by Tripoli. After the 17th

century İzmir boomed as a trade center, possessing sea connections with European ports.

River shipping should also be mentioned in connection with sea transportation. In fact, an important navigational route between the Ottoman Empire and Central Europe was the Danube River. River ports like Brăila, Silistria, Ruse, Nicopolis, Vidin, and Smederevo were active trade centers. In the south, the Nile was the main commercial artery of Egypt, and Cairo its major river port. Except for the Danube and the Nile, river transportation within the Ottoman Empire existed only in the Euphrates-Tigris system, connecting Birecik, Baghdad, and Basra.

Sea transportation was used not only for trade but also for the travel of pilgrims to the holy cities of Mecca and Medina. For example, pilgrim caravans from North Africa and other parts of the African continent passed through Cairo to reach the Red Sea port of Suez, or other less significant ports, where they took ships to Jidda, in the **Hijaz**.

The introduction of steamships in the early 19th century radically reduced the unpredictability of sea transportation. Whereas wind direction and speed had been decisive in determining the day of arrival at a port of a ship under sail, steamship schedules became relatively predictable. Also, the increasing size of vessels led to the decrease in maritime transportation costs.

In the 1840s most Ottoman ports were regularly visited by steamships, mainly British—but not those in the Persian Gulf. The opening of the Suez Canal in 1869 increased the number of European ships reaching the ports of the Red Sea and the Gulf. In fact, the Ottomans were able to reconquer the interior of **Yemen** (1871–72) and increase their military presence in the Najd and al-Hasa regions of eastern Arabia (1871–72) due to their ability to send troops through the canal. A regular steamship service was established in the 1860s on the Euphrates and Tigris Rivers.

Most of the steamship services connecting Ottoman ports were non-Ottoman—either British, French, Austrian, or Russian. The technological modernization of Ottoman civil

vessels from sailing boats to steamships remained modest. As late as 1914 sailing ships still accounted for two-thirds of the total tonnage under the Ottoman flag. *See also* RAILROADS.

SEBİLÜRREŞÂD. Intellectual journal with a modernist Islamist trend, published by Eşref Edib (Fergan) between 1908 and 1925. Until 1912 it appeared under the name *Sıratu Müstakîm;* in Ottoman Turkish, both titles mean "true path." This journal supported a political line close to that of the **Committee of Union and Progress** and approved modernization conditionally on its conformance to Islamic precepts. *See also* ISLAM; ISLAMIC MODERNISM; PAN-ISLAMISM.

SECOND CONSTITUTIONAL PERIOD. *See* CONSTITUTIONAL PERIOD.

SECONDARY EDUCATION. *See* EDUCATION, SECONDARY.

SECULARISM. The Ottoman **state** was an Islamic one; the **sultan** was considered to be the **caliph** of all Muslims. Two sets of **law**s existed—**Islamic law** and the secular ***Kanûn***—and the latter had to be in conformity with the former. Ottoman subjects were divided into religious communities with corresponding legal obligations and privileges.

A tendency toward secularism emerged with the growth of nationalist movements among non-Muslims, the protection of non-Muslims by the great powers, and the inability of the Ottomans to preserve their territorial integrity by military means. The **Imperial Rescript of Gülhane** (1839) and the **Imperial Rescript of Reforms** (1856) provided for legal equality between Muslims and non-Muslims, in an attempt to ensure the loyalty of the non-Muslims to the Ottoman state. These developments constituted basic steps toward secularism. Legal reforms and the official policy of **Ottomanism** moved the process along further.

The modernization of **education;** increasing emphasis on practical and scientific subjects, particularly after the **Revolution of 1908**; and thereafter the placing of religious schools under the secular authority of the Ministry of Public Education in 1917 were also important parts of the

secularizing process. The Turkish Republic continued legal secularization by abolishing the **caliphate**, dissolving religious schools (1924), and omitting from the **constitution** the article that had declared **Turkey** an Islamic state (1928). *See also* ABDULLAH CEVDET; ATATÜRK, MUSTAFA KEMAL; NATIONALISM; POSITIVISM; REFORM; WESTERNIZATION.

SEHÎ BEY (1471?–1548). Author and poet. He acted as secretary to Princes Mahmud and Süleyman (later **Süleyman I**) and was the chief trustee *(mütevelli)* of a number of **pious foundations** *(vakıf)* in **Edirne** and Ergene. Sehî Bey is remembered best for his *Heşt Bihişt* ("Eight Springs"), which he presented to Süleyman I in 1538. This book is the first known collection of biographies on, and anthology of, the works of Ottoman poets. It is a basic source for the study of early Ottoman **poetry**. Sehî Bey's own poetry is collected in his *Divân*. See also BURSALI MEHMED TAHİR; I ˙ NAL, İBNÜLEMİN MAHMUD KEMAL; LATİFÎ; TAŞKÖPRÜLÜZÂDE İSAMEDDİN AHMED.

SEKBAN. "Keeper of hounds."

(1) Special unit in the Ottoman **army** that raised hunting dogs.

(2) Mercenaries recruited among the landless peasantry. The development of military technology in 16th-century Europe rendered the ***sipahi***s obsolete, and this brought about an increase in the number of **Janissaries** and the appearance of *sekban*s. *Sekban*s were hired by the central authority, during wartime only, for their ability to use **firearms**. They did not receive pay during peacetime, and their unemployment led to insecurity and banditry in the **Anatolia**n countryside. *Sekban*s played an important role in the ***Celâli* rebellions** in the late 16th and early 17th centuries. In general *sekban*s were not organized as a single corps but were arranged in local, independent units, commanded by a *bölükbaşı*. The *sekban*s provided a ready pool of manpower for rebellious local governors and later for the ***âyân***s. *See also LEVEND*.

SELÂMLIK. (1) Quarter of a traditional Ottoman Turkish house reserved for men. (2) Part of a **dervish convent** reserved for

the ***şeyh***. (3) Ceremony during the **sultan**'s visit to a **mosque** for Friday prayer.

SELÂNİKÎ MUSTAFA EFENDİ (?–1600). Historian. He entered **state** service and served as secretary of the **Imperial Council**, accountant of the **pious foundations** *(vakıf)* of Mecca and Medina (Haremeyn Mukataacısı), and accountant of the province of **Anatolia**. Selânikî Mustafa Efendi is noted for his historical work *Selânikî Târîhi* ("History of Selaniki"), which is a kind of diary consisting of day-by-day observations for the period 1563–1600, supplemented by official documents. It contains significant information about the administrative mechanism of the Ottoman state as well as the military campaigns against the **Habsburg Empire** (1566) and **Iran** (1588–89). The author did not hesitate to remark critically on the events of his time. *See also* GELİBOLULU MUSTAFA ÂLÎ; HISTORIOGRAPHY; KINALIZÂDE ALİ ÇELEBİ.

SELİM I (1470–1520). Ottoman **sultan**. Also called *Yavuz* ("the Terrible"). Son and successor of **Bayezid II**.

Born in Amasya, he ascended to the throne after military confrontations with his father and his brother Ahmed (1512). Following his accession, Selim killed his brothers and possibly poisoned his father. The rule of Selim I was a period of conquest and terror. His first step was to move against Safavid **Iran**, which supported the Anatolian ***Kızılbaş*** against the Ottoman **state**. Before the military campaign Selim I ordered the murder of nearly 40,000 *Kızılbaş*. In 1514 Selim I defeated the Safavids at the **Battle of Çaldıran** and entered Tabriz. This campaign led to the incorporation of eastern **Anatolia**, the **Caucasus**, and northern **Iraq** into the Ottoman realm.

The second of Selim I's campaigns was against the **Mamluk sultanate** in **Egypt**. The first encounter of the Ottoman and Mamluk armies was at Mercdabık (Aleppo, 1516), where the **Mamluks** were defeated and the Mamluk sultan Qansu al-Ghawri killed. This victory opened **Syria, Lebanon**, and **Palestine** to the Ottomans. The second **Battle of Reydaniyya** (Cairo, 1517) ensured the Ottomans' conquest of Egypt. As a result of this war, the Ottomans also established

their domination over the **Hijaz** and the Holy Cities. The Ottoman Empire had become the major Islamic power in the world. *See also* BATTLE OF MERCDABIK; CALIPH; CALIPHATE; ISLAM; SÜLEYMAN I.

SELİM II (1524–1574). Ottoman **sultan**. Also called "Selim the Sot" (*Sarhoş Selim*). Son and successor of **Süleyman I**.

During his youth Selim received a thorough **education**. Though he had three brothers, Selim's seeming lack of political ambition, in contrast to his brothers' open aspirations for power, rendered him the least suspect of the four in the eyes of Süleyman I. Thus by 1561 all of Prince Selim's brothers had been executed. When Selim II ascended to the throne following the death of his father, he had no rivals in his **family** (1566).

Throughout his reign **Sokullu Mehmed Pasha** acted as **grand vizier**. Major political events during Selim II's **sultanate** included the revolt in **Yemen** (1567), military assistance to the Sumatran sultan Alaeddin against the Portuguese (1569), an expedition against the **Russians** (1569), the capture of **Tunisia** (1569), the conquest of **Cyprus** from **Venice** (1570–71), the Ottoman naval defeat at the **Battle of Lepanto** by Spain, Venice, and the papacy (1571), the loss (1572) and then reconquest of Tunisia (1574), and a campaign against **Moldavia** (1574). In 1574 the **Selimiyye Mosque** of **Mimar Sinan** was completed. Selim II died in the same year. *See also* MURAD III.

SELİM III (1761–1808). Ottoman **sultan**. Son of **Mustafa III** and successor of his uncle **Abdülhamid I**. He ascended to the throne after the death of his uncle (1789), when the Ottomans were at war with the **Habsburg Empire** and **Russia**.

After a peace treaty was signed with Austria (1791) and with Russia (1792), Selim III moved toward **reform**, with his "New Order" ***(Nizâm-ı Cedîd),*** which included administrative, economic, and military modernization. In 1798 Napoleon invaded **Egypt** and moved as far as Acre, where he was defeated by the new *Nizâm-ı Cedîd* units.

After **France** evacuated Egypt (1801), Selim III moved closer to Napoleon and recognized his new title of emperor (1804). Ottoman friendship with France rendered Russia and **Great Britain** hostile to the Ottomans. When Russia occupied Wallachia and Moldavia, Selim III declared war on Russia (1806–12). A British fleet blockaded the **Dardanelles** (1807).

However, the sultan's inclination toward France was not widely shared in governing circles. His inability to establish a sound administrative and economic basis for the military reforms and increasing conservative hostility to the innovations among the **Janis-sary** corps and the ***ilmiyye*** led to the **Kabakcı incident**, which brought about the **deposition** of Selim III (1807). One year later he was killed in the **palace**.

Selim III was the first Ottoman sultan who considered military reforms as related to the general reform of the empire and took institutional steps toward modernization. *See also* ALEMDÂR MUSTAFA PASHA; MAHMUD II; OPPOSITION; WESTERNIZATION.

SELİM SÂBİT EFENDİ (1829–1910). Pedagogue, author, and architect of modern Ottoman **primary education**. Born in Vize (Thrace), he graduated from the ***medrese***s of **İstanbul** and from the Teacher's Seminary (1855). Between 1857 and 1861 Selim Sâbit was an instructor in the Ottoman School (*Mekteb-i Osmânî*) in Paris. In 1868 he was appointed assistant director of the **Galatasaray Lycée**. From 1869 until 1885 he was a member and the president of the High Education Council (*Meclis-i Kebîr-i Maârif*) at the Ministry of Public Education. In 1885 he was dismissed from his office as a potential political dissident and spent the remainder of his life in poverty.

Selim Sâbit is considered to be the chief planner of modern primary education in the empire. In his pedagogical treatise *Rehnümâ-yı Muallimîn* ("Itinerary for Instructors," 1870), Selim Sâbit proposed the "New Educational Method" *(Usûl-ı Cedîd),* based on a synthesis of tutorial, collective, and monitorial methods of instruction. From the early 1880s onward public schools using the New Educational Method expanded in the **province**s. Selim Sâbit also compiled a new

primer and textbooks on history, geography, arithmetic, and logic. *See also* EDUCATION, PRIMARY.

SELİMI˙YYE MOSQUE. In Turkish, *Selimiyye Camii*. **Mosque** in **Edirne**, regarded as the most important **architectural** work of the Ottoman civilization.

The mosque was founded by **Selim II**. The architect was **Mimar Sinan**, who considered this work to be his masterpiece. The building was constructed between 1569 and 1575.

The Selimiyye Mosque, with its 31.28-meter-diameter dome, is among the most spacious mosques in the world. The marble work, the ***çini*** ornamentation, the mother-of-pearl adornment, and the woodwork within the interior of this mosque are also looked upon as masterpieces of Ottoman fine **arts**. The niche *(mihrab)* and the pulpit *(minber)* in particular draw attention for the fineness of their marble work. The Selimiyye Mosque has four minarets.

Adjacent to the mosque are one ***medrese***, one special *medrese* for the instruction of the Prophetic Tradition *(dârülhadîs),* one primary school, and a school for the memorization of the Quran *(dârülkurra)*. *See also* FATİH MOSQUE COMPLEX; HAGIA SOPHIA; SULTAN AHMED MOSQUE COMPLEX; SÜLEYMANİYYE MOSQUE COMPLEX.

SELJUKS. Name of the **Oghuz** Turkish dynasty that founded an empire in the 11th century covering present-day **Iran, Iraq, Syria, Caucasus**, Turkestan, Afghanistan, and northern Pakistan.

In the first half of the 10th century the Oghuz people still were a loose confederation of tribes. It was the Seljuk dynasty who organized them into a power by imposing centralized authority. The Seljuks emerged as a major force when they defeated the Ghaznawids at Dandanakan in 1040 (near Mary, Turkmenistan) and dominated Khorasan. The ruling brothers Tuğrul Beg and Çağrı Beg expanded the Seljuk territories to northern and central Iran (1041–48), eastern **Anatolia** (1049–53), Iraq (1055), and northern Afghanistan (1050–59). Rayy

(near Teheran) became the capital of the empire. When Tuğrul Bey entered Baghdad, the center of the Abbasid **caliphate** (1055), the Seljuks could claim protectorship over the Islamic caliphate.

Çağrı Bey's son and Tuğrul Bey's successor Sultan Alparslan (r. 1063–72) moved to the Caucasus and conquered Ani and Kars (1064). Meanwhile, the Seljuk administration channeled to Anatolia masses of **Turcoman** tribes, who, independent of the Seljuk state, penetrated deep into the **Byzantine** lands (Caesarea, 1067; Marmara Sea, 1070). When the Byzantine emperor Romanos Diogenes opened a campaign to prevent the Turcoman move into Anatolia and to push the Seljuks back to Central Asia, he was defeated by Alparslan at the Battle of Manzikert (1071). This victory of the Seljuks marked the effective beginning of the Turkification of Anatolia.

Alparslan's son Melikşah (r. 1072–92) took Syria and Palestine (1075), then Georgia (1076–86). In contrast, his expedition against the Fatimids in Egypt ended in defeat (1077). After the death of Melikşah, crises of succession, on the one hand, and the separatist tendencies of local emirs and warlords, on the other, led to the gradual disintegration of the Seljuk Empire. The last great Seljuk sultan was Sencer (r. 1118–57). His death signified the end of this empire.

Following the Battle of Manzikert, independent Turcoman war-lords took greater parts of Anatolia from the Byzantines. Among these warlords a branch of the Seljuk dynasty, led by Süleymanşah (r. 1075–86), succeeded to establish a state independent of the Seljuk Empire. This Anatolian Seljuk sultanate, known also as the "Rum Seljuk sultanate," or the "sultanate of Iconium," played a crucial role in the establishment of the Turkish Islamic civilization in Anatolia. Its capital was first Nicaea (İznik), then Konya. Between 1147 and 1204 the Anatolian Seljuk sultanate was an important factor in the warfare against the **crusaders**.

But the Anatolian Seljuks lost their sovereignty when the Mongols defeated them at the Battle of Kösedağ (eastern Anatolia, 1243). Particularly after 1277, political stability

within the Anatolian Seljuk territories rapidly disintegrated, leading to the strengthening of **Turcoman principalities** in the western and southern parts of Anatolia. One of these principalities was governed by **Osman Gazi**, founder of the Ottoman dynasty. With the death of the last Seljuk sultan Mesud III in 1308 (r. 1284–98, 1302–1308) the Anatolian Seljuk sultanate came to an end. *See also* TURKS.

SENATE. In Ottoman Turkish, *Meclis-i Âyân* or *Heyet-i Âyân*. The senate was formed following the promulgation of the **constitution** of 1876. It did not have a representative character, since the members were selected and appointed by the **sultan** and had to have previously served the **state**. It was the duty of the senate to check proposed **law**s from the **parliament** to ensure their harmony with **Islamic law**, sultanic privileges, the constitution, the territorial integrity of the empire, internal security, and public morals. It was empowered to veto any law violating these conditions. The senate did not have the authority to check the executive. The constitutional amendments of 1909 granted the senate the power to initiate legislation. With the collapse of the empire, the senate was dissolved. *See also* COUNCIL; GOVERNMENT.

SENED-İ İTTİFAK. "Deed of Agreement," signed by **Mahmud II** and some of the major ***âyân***s, that stipulated a limitation of the arbitrary power of the **sultan** and acknowledged the authority of the *âyân*s (7 October 1808).

The period 1807–1808 witnessed armed confrontations between reformists and conservatives. The *âyân* of Ruscuk (Ruse, northern **Bulgaria**), **Alemdâr Mustafa Pasha**, who supported the reformists, moved with his **army** to **İstanbul** to depose **Mustafa IV** and arrange the accession of **Selim III** for the second time. However, the murder of Selim forced Alemdâr Mustafa Pasha to support Mustafa IV's younger brother, Mahmud, as the new sultan (1808). Mahmud II appointed Alemdâr Mustafa Pasha as **grand vizier**. The new grand vizier called the major *âyân*s of **Anatolia** and the **Balkans** to İstanbul. Following the assembly of *âyân*s (29 September–7 October), the sultan was forced to accept the *Sened-i İttifak*, prepared by the assembly.

This document made a clear distinction between the legislative and executive organs of the **state**. It acknowledged the authority of the provincial nobility to regulate the implementation of **government** decisions. It also accepted that they had a right to resist actions of the government deemed unjust. The *âyân*s stood as the guarantors of these stipulations.

However, Mahmud II prevented their application by eliminating or neutralizing the greater *âyân*s and reestablishing autocracy. The *Sened-i İttifak* marked the apex of the power of decentralist provincial forces. *See also* ADMINISTRATION, PROVINCIAL; KABAKCI INCIDENT; PARLIAMENT; REFORM.

SERASKER. "Chief soldier." (1) **Vizier** who commanded the **army**. (2) Head of the general staff and commander of the Ottoman armies after 1826. Until 1908 the *serasker* also fulfilled the functions of the minister of war and could participate in cabinet meetings.

SERBIA. Southeastern European country, located between **Hungary**, Croatia, **Albania**, and Bulgaria, was under direct Ottoman rule between 1459 and 1815. The rise of the Ottomans coincided with the feudal disintegration of Serbia after the death of King Stefan Dušan.

The first Ottoman-Serbian confrontation took place at Chermanon (Çirmen) in 1371; the Ottomans defeated a crusader alliance of Serbs, Hungarians, **Bosnia**ns, **Bulgarians**, and **Wallachia**ns. Serbia and **Byzantium** accepted Ottoman suzerainty. A joint Serbo-Bosnian attempt to throw off Ottoman suzerainty failed at the **Battle of Kosovo** (1389), and Ottoman domination in the **Balkans** was definitely established. In 1459 Serbia, except for Belgrade, became part of the ***Rumeli Beglerbegilik***, where the ***timar* system** was applied. Belgrade was conquered from the Hungarians only in 1521. The Serbian patriarchate, which had been abolished in 1459, was reestablished in 1557; this provided the continuation of Serbian cultural traditions within the empire.

An economic and structural crisis that emerged toward the end of the 16th century resulted in very large increases in the **poll tax** rates, and this led to discontent among the Serbian

peasantry. During the war of 1683–99 thousands of Serbian families migrated to Austrian-occupied territory (Vojvodina). Between 1718 and 1739 Belgrade and the surrounding region remained under **Habsburg** rule. The rise of **Russia** as a great Orthodox power led Serbs to consider it as their protector. Cruelties committed by the **Janissaries** of Belgrade against the local population sparked the Serbian insurrection (1804), which was supported by Russia and eventually brought about limited autonomy for the Serbs (1812).

The **Treaty of Adrianople** (1829), following the **Russo-Ottoman War of 1828–1829**, established Serbia as a fully autonomous principality; Prince Miloš Obrenović was recognized by **Mahmud II** as the hereditary ruler. Ottoman troops remained in Belgrade and other Serbian towns until 1867. Serbian and Russian support to the Herzegovinian insurrection (1875) led to an Ottoman-Serbian war (1876). The **Congress of Berlin** acknowledged Serbia as an independent state (1878). Between 1878 and 1912 the main Serbian policy objective was expansion toward the Kosovo region and **Macedonia** at the expense of the Ottoman Empire. This objective was accomplished by the **Balkan Wars** (1912–13). *See also* ALBANIA; GREECE; RUMANIA.

SERDÂR. **Army** commander. When a **sultan** did not lead a military campaign in person, he appointed a *serdâr* to direct the army. Usually **grand vizier**s and **vizier**s were selected. The *serdâr* was given responsibility for organizing the whole campaign, from the logistics to the strategy. The *serdâr* had wide-ranging power to make appointments and dismissals and could designate individuals to ***timar-***holding positions. After the campaign the *serdâr* had to account for all executions to the sultan.

SERDÂR-I EKREM. "Grand ***serdâr***." **Grand vizier** appointed as **army** commander by the **sultan**. His military and administrative authority was next to that of the ruler. The main **government** officials of **İstanbul** had to join the campaign, leaving their deputies in the capital. During the campaign all ***beglerbegi***s stood under the command of the *serdâr-ı ekrem*. He carried blank sheets with the ***tuğra*** at the top of these

symbolizing his absolute executive authority. Beginning in the 19th century commanders in chief were called *serdâr-ı ekrem*.

SERVET-İ FÜNÛN. "The Wealth of Science." Magazine that served in certain periods as a forum for new movements in Ottoman **literature**. The *Servet-i Fünûn* appeared as a weekly supplement of the newspaper *Servet* (1891) where, between 1896 and 1901, exponents of the **New Literature** published their works and discussed issues. After **state** censorship closed the *Servet-i Fünûn* for two months (1901), the journal ceased to publish on literary subjects until the **Revolution of 1908**. Between 1909 and 1912 a younger generation of authors and poets belonging to the literary group known as "Future Dawn" (Fecr-i Âtî) used the *Servet-i Fünûn* as its medium. The *Servet-i Fünûn* appeared until 1944. *See also GENÇ KALEMLER;* LANGUAGE; POETRY.

SÈVRES, TREATY OF. *See* TREATY OF SÈVRES.

SEYDÎ ALİ REİS (1498?–1563). Naval commander, geographer, and astronomer. Born in **İstanbul**, Seydî Ali Reis early in his career took part in the naval expeditions of **Barbaros Hayreddin Pasha**. His service in the conquest of Tripolis (Libya) earned him the rank of naval commander (1551).

After the death of **Pirî Reis**, Seydî Ali Reis was ordered to transfer the Ottoman fleet from Basra to Suez (1554). However, superior Portuguese forces in the Red Sea forced him to return to the Arabian Sea, where tropical storms blew his fleet onto the Indian coast. After staying as a guest of the sultan of Gujarat, Seydî Ali Reis with his remaining seamen traveled through Gujarat, Sind, Khorasan, Central Asia, and **Iran**, reaching İstanbul in 1557. Having failed as a naval commander, Seydî Ali Reis was appointed accountant of the ***timar***s of Diyarbekir.

Seydî Ali Reis is noted for his works on **geography** and **mathematics**. He wrote accounts of his travels from India to the Ottoman Empire, under the title *Mirâtü'l-Memâlik* ("The Mirror of Kingdoms," 1557) and compiled a general work on navigation and **astronomy**, the *Mirâtü'l-Kâinat* ("Mirror of the Universe"). Seydî Ali Reis's most important work was the

Kitâbü'l-Muhît fî İlmi'l-Eflâk ve'l-Ebhûr ("Book on the Ocean Concerning the Science of Spheres and Seas," 1554), which provided up-to-date astronomical and navigational information for voyages from Sumatra to the Straits of Magellan. *See also* CARTOGRAPHY.

SEYYİD. (1) Notable of a community. (2) Descendant of the Prophet Muhammad. (3) Descendants of the Prophet from the line of the **Caliph** Ali's son, Husayn. In the Ottoman Empire, *seyyid*s distinguished themselves from ***şerîf***s by wearing yellow turbans. *See also* ISLAM; *NAKÎBÜLEŞRAF*.

SHARIA. *See* ISLAMIC LAW.

SHEIKH. *See ŞEYH*.

SHIA. Division in **Islam** that believes that the Prophet Muhammad's (d. 632) nephew and son-in-law Ali (d. 661) was his rightful successor as the head of the Muslim community.

The Shia emerged as the first religious and political dissident group within Islam when Abu Bakr (d. 634), Omar (d. 644), and Uthman (d. 656) were elected successively as **caliph**s following the death of Muhammad. The Shia believed that the successors of the Prophet had to be Ali and his descendants *(ehl-i beyt)* rather than men elected by the Muslim community.

In terms of belief, the Shia differ from **Sunni Islam** on the following points: Ali is, after Muhammad, the most perfect and virtuous individual of humanity; the **caliphate** (or imamate) is mainly a religious institution, leaderhip of which cannot be left to the decision or election of the community but has to be left to Ali and his descendants; Muhammad has designated Ali and his descendants as his successors and it is thus a religious duty to acknowledge them as his successors; Ali and his descendants are innocent and protected from sin *(masum);* one has to stay away *(teberrâ)* from those who have acknowledged the usurped and "unjust" caliphate of Abu Bakr, Omar, and Uthman—that is, the Sunni Muslims. Also in contrast to Sunni Islam, the Shia have preserved the Abbasid tradition of cultivating rational sciences and ancient Greek philosophy in their ***medrese***s.

All Shia profess these basic beliefs, but there are a number of orders and sects within them. The Imamiyya (**Iran, Iraq, Lebanon**) and the Zaydis (**Yemen**) are close to Sunni Islam in terms of **Islamic law**, especially to the **Hanefi** and Shafii legal schools. More extreme forms of Shia (***Kızılbaş***, Nusairis, Ismailis) attribute to Ali and his descendants semidivine qualities.

Since the Shia do not acknowledge Sunni authority or the Sunni caliphate as legitimate, they have been inclined to defy central authority, and Sunni governments have considered Shii communities suspect. Though the Shia emerged soon after the death of Prophet Muhammad, they have remained—with the exception of Iran, Iraq, and parts of **Anatolia** and **Syria**—a minority throughout Islamic history. *See also* HETERODOXY; SELIM I; ŞAHKULU REVOLT.

SIEGE OF VIENNA. *See* VIENNA, SIEGE OF.

SİNAN. *See* MİMAR SİNAN.

SİNAN PASHA (1440?–1486). Scholar, mathematician, and author. Son of the first ***kadı*** of **İstanbul**, Sinan received ***medrese*** education and acted as ***müderris*** at the *medrese*s of **Bursa** and **Edirne**. While still young, he became mentor *(hâce-i sultan)* of **Mehmed II**. During this period Sinan wrote his commentaries on **mathematics, astronomy**, Islamic jurisprudence ***(fıkıh),*** and theology *(kelâm)*. He became particularly well known with his treatise on the calculation of the distance of Mercury from the sun. Due to the **sultan**'s respect for his erudition, Sinan was appointed **grand vizier** (1476). But possibly because of his liberal attitude concerning religious beliefs, he was dismissed and exiled to Sivrihisar (central **Anatolia**, 1476). Sinan Pasha was granted amnesty only by the new sultan **Bayezid II** (1481–1512); he spent the remainder of his life as a *müderris* in Edirne. There he wrote works on mysticism (*Tazarrûnâme*, "Book of Supplication") and ethics (*Nasihatnâme*, "Book of Admonition"). In the latter Sinan Pasha discussed the benefits of sciences and the harms inflicted by unjust rulers on society. *See also İLMI ˙ YYE;* LÜTFİ TOKADÎ.

SİPAHI . (1) Cavalryman administering a ***timar*** in the **provinces**. *Sipahi*s were originally ***kul***s, recruited by the **child levy** and trained in the **palace**. As representatives of the central authority, *sipahi*s acted as administrators, policemen, and tax collectors in their own *timar*s. A *sipahi* used the collected taxes to equip fully armed horsemen *(cebelü)* from the village and prepare them for warfare. If a *sipahi* declined to join any military campaign for seven years, he lost his *sipahi* status and became a ***reâyâ***. Though *sipahi* status was not in principle hereditary, sons of a deceased *sipahi* were generally comissioned by the **state** to administer *timar*s. The basis of the Ottoman **army** in the classical period consisted of *sipahi* troops together with their armed horsemen. Equipped with traditional weapons like the bow, the lance, and the sword, the *sipahi* units from the 16th century, with the development of military technology based on **firearms**, increasingly became obsolete. As a social group the *sipahi*s continued to exist until 1847.

(2) Member of the cavalry unit of the palace.

See also ADMINISTRATION, PROVINCIAL.

SLAVERY. The Ottomans used slaves for various purposes, ranging from agricultural labor to government service. Prisoners of war or purchased slaves were often employed on the estates of members of the ruling elite or worked the lands attached to **pious foundations** *(vakıf)*. These were called sharecropper slaves *(ortakçı kul)*. Another category was that of domestic slaves, who were kept by the wealthy and used for domestic service. The **sultan**'s slaves ***(kul)*** constituted a special category of slaves. Those recruited by the **child levy** either became **Janis-saries** or received **palace educations** and became military commanders or administrators. However, those brought from the **Caucasus** or Africa were employed as **eunuchs**.

The main centers of the slave trade within the empire were Aleppo, Antalya, Baghdad, Belgrade, Cairo, Erzurum, Medina, Sofia, and **İstanbul**. Non-Muslims were not allowed to engage in the slave trade. Though the slave trade was officially banned in İstanbul in 1846, it continued until 1908.

The immigration of Caucasian tribes to **Anatolia** in the middle of the 19th century led to a revival of the slave trade, and many females of Caucasian origin became domestic slaves in Ottoman mansions. *See also* FAMILY; *KAPI;* MAMLUKS.

SOKULLU MEHMED PASHA (1505–1579). **Grand vizier**. Born in **Bosnia**, he entered **palace** service by the **child levy** and rose rapidly to high rank. In 1546 Sokullu Mehmed Pasha became ***kapudân-ı deryâ***, and in 1550 ***beglerbegi*** of the **province** of **Rumeli**. Four years later he rose to the rank of **vizier**. He played an important role in the elimination of Prince Bayezid in favor of Crown Prince Selim. In 1565 Sokullu Mehmed Pasha became grand vizier; he kept this position throughout the reign of **Selim II**, until the **sultanate** of **Murad III**. During his period of office the Ottomans conquered Chios (1568); sent naval support to the sultan of Atjeh (Sumatra), who was under Portuguese pressure (1569); began a military campaign in Astrakhan (1569) in order to push the Russians back and open a canal between the Don and Volga Rivers for future operations against **Iran**; and conquered **Cyprus** (1571). (However, in 1571 the Ottomans suffered a serious naval defeat at Lepanto.) Sokullu Mehmed Pasha was also successful in procuring the election of two successive candidates favored by the Ottomans for the Polish throne (Henry of Valois and Stephen Bathory). During the reign of Murad III, however, Sokullu Mehmed Pasha became increasingly isolated and lost much of his political influence. In 1579 he was killed by a Bosnian ***timar*** holder. *See also* BATTLE OF LEPANTO; RUSSIA.

SPORTS. Until the 19th century such sports as archery, wrestling, and horsemanship were popular. They were practiced in men's clubs (*Okçular Tekkesi, Pehlivanlar Tekkesi*) or at the ***Enderun***. These sports served mainly military purposes. Sports **education** in the modern sense began at the **Galatasaray Lycée** (1868), where Western-style gymnastics were performed. The earliest football (soccer) clubs were founded in 1901. The Ottoman Olympic National Committee was set up in 1908 by Selim Sırrı **Tarcan**. Clubs for sailing, skiing, volleyball, and basketball emerged after 1912.

STATE. The central institutions of the imperial **state**, as an absolutist political structure with patrimonial characteristics, were located prior to the 18th century in the **Topkapı Palace**. The Outer Section (*Birun*) of the **palace** contained the main establishments which served and governed the state. These included the **Imperial Council** as well as the offices which regulated ceremonies and the **sultan**'s **Janissary** units. In the Inner Section ***(Enderun)*** of the palace, where the sultan spent his private life, pages *(iç oğlanları)* from the **province**s, recruited by the **child levy**, were provided with intensive **education**s in the military and administrative arts. They were the future generations of administrators and military commanders, and they were expected to be absolutely loyal to the ruler. The Ottoman state, together with its administrative and military staff, constituted one great patrimonial **household** of the sultan.

The **Imperial Rescript of Gülhane** (1839) was a significant step toward ending the patrimonial structure of the state. The period 1839–76 was a time of enlightened bureaucratic absolutism, but in 1878–1908 an attempt was made, by the autocracy of **Abdülhamid II**, to restore the patrimonial character of the state. The years 1876–78 and, especially, 1908–22 may be characterized as periods of constitutional monarchy. *See also* ADMINISTRATION; CIVIL SERVICE; CONSTITUTION; GOVERNMENT; *KAPI; KUL;* REFORM; SUBLIME PORTE; *TANZİMAT*.

STATISTICS. In Ottoman Turkish, *usûl-ı istatistikiyye, ihsâiyât*. The Ottoman **state**, with its bureaucratic **central administration**, had institutionalized in the 15th century the registration of conquered territories, the assessment of the economic value of the ***timar***s, and the enumeration of taxable **household**s. But since the chief aim of these registrations and censuses was to determine the financial resources of the state, not secure reliable quantitative information for the sole aim of knowledge, the methodology used at the censuses did not focus on making the collected data representative of actual conditions.

Collection of data with the main object of securing reliable knowledge began during the ***Tanzimat*** period and became

institutionalized during the reign of **Abdülhamid II**. This new attitude was accelerated by two factors. Attempts in the 1840s to eliminate **tax farming** induced the administration to undertake extensive censuses of the economic structure and of property relations in the rural areas, a project that required reliable and accurate data. A census of such a type is recorded in the *Temettüât Defterleri* ("Income Registers," 1844–45). Another factor was the need to prepare regular state **budget**s, which could only be based on standardized and quantitative data.

After the Budget Regulation was accepted (1855), provincial administrators were required to send socioeconomic data to the **Sublime Porte** at regular intervals. When the **School of the Civil Service** was founded in 1859, one of the subjects taught was statistics. The introduction of the metric system for **weights and measures** in 1869 was a vital precondition for obtaining standardized data. After 1880, graduates of the School of the Civil Service increasingly dominated the **provincial administration**, a situation that finally created the necessary conditions for the modern application of statistics within the empire.

The Ottoman Empire entered into the statistical age by the foundation of the General Directorate of Statistics (*İstatistik Müdüriyyet-i Umumiyyesi*), attached to the Sublime Porte (1879). In 1880, ministries and provincial administrations were required to set up statistical commissions *(istatistik komisyonu)*. Official yearbooks ***(salnâme)*** published by individual ministries and provincial administrations contained considerable statistical data. Industrial statistical data, however, was published only after the **Revolution of 1908**. *See also* POPULATION.

ST. STEFANO, TREATY OF. *See* TREATY OF ST. STEFANO.

STRAITS. A seaway separating the **Balkans** from **Anatolia** and connecting the Aegean Sea with the Black Sea. It consists of the **Bosphorus**, the Sea of Marmara, and the **Dardanelles**. The capital of **Byzantium**, Constantinople, which became the Ottoman capital, **İstanbul**, was founded on the Straits. The

Straits' great strategic importance made its control an objective for the great powers. *See also* GALLIPOLI; GREAT BRITAIN; RUSSIA; VENICE.

SUBLIME COUNCIL FOR JUDICIAL ORDINANCES. In Ottoman Turkish, *Meclis-i Vâlâ-yı Ahkâm-ı Adliyye*. Collegial body with legislative powers that functioned as a supreme **court** of appeal and as the exchequer and audit department. Founded in 1838, the Sublime Council for Judicial Ordinances also served as an advisory body for **Mahmud II**. It originally consisted of five members and met at the ancient *Kubbealtı* section of the **Topkapı Palace**. Following the **Imperial Rescript of Gülhane** (1839), the number of its members was increased.

The Sublime Council for Judicial Ordinances played an essential role in the planning and execution of **reform**s. Though in 1854 another council was founded (*Meclis-i Âlî-i Tanzimat*, High Council of Reforms) to take over the legislative functions of the Sublime Council, the new body was united with the former in 1861. After 1858 non-Muslims began to serve on this council, which in its later periods consisted of three committees dealing respectively with **administration** and the **army**, legislation, and justice. In 1868 the Sublime Council was abolished, and in its place the **Council of State** and Supreme Court for Appeal (*Divân-ı Ahkâm-ı Adliyye*) were formed. *See also* COUNCIL; GOVERNMENT; IMPERIAL COUNCIL; STATE.

SUBLIME PORTE. In Ottoman Turkish, *Bâb-ı Âlî*. Office of the **grand vizier** and center of Ottoman **government** between the 18th and early 20th centuries. The Sublime Porte as a political center emerged in the late 17th century with the increasing ineffectiveness of **sultan**s. Prior to the 19th century the Sublime Porte served also as the residence of the grand vizier. It became an exclusively administrative quarter during the reign of **Mahmud II**. In this period, the main ministries (Foreign, Interior, Finances), the **Sublime Council for Judicial Ordinances**, and other collegial bodies were located there. Cabinet meetings were also held at the Sublime Porte. *See also* GOVERNMENT; IMPERIAL COUNCIL; STATE.

SUCCESSION. Though until the reign of Ahmed I (1603–17) the **sultanate** passed from father to son, there was no established rule of succession. When a **sultan** died without deciding on a successor, his sons had equal claims to the throne. According to ancient Central Asian tradition, in such a case succession to the throne was determined by divine will. Thus each time the question of the succession arose, the royal princes confronted each other with their military forces, and whoever secured the capital and got the support of the **army** and **government** became the legitimate ruler.

Lack of settled rules of succession created political crises and civil wars upon the deaths of rulers. **Mehmed II** inserted in his legal code *(***Kanunnâme***)* the right of fratricide in order to prevent such crises. The emergence of an institutionalized **state** and **bureaucracy** and the increasing weakness of sultans led from 1617 onward to the application of the principle of *senioratus,* by which succession was regulated according to the age of the male members of the dynasty. In effect, from 1617 to 1922, elder brothers followed each other in the succession.

These changes paralleled a shift in the public functions of Ottoman princes. Until **Ahmed I**, princes acted as provincial governors and thus could acquire experience in administration and military command. After Ahmed I, until their enthronement princes were forced to spend secluded lives in **palace** quarters called ***kafes***. Though in the 19th century princes became freer, **Abdülhamid II** in a sense revived the *kafes* system. *See also* ŞEHZÂDE.

SUFISM. Also called Islamic mysticism, or *tasavvuf*. Religious practices and a lifestyle aimed at attaining direct knowledge and experience of God. Turkish Sufism was affected by four main traditions and doctrines: two displayed **Sunni Islam**ic tendencies (Sufism based on the ascetism taught by Cüneyd-i Baghdadî and the synthesis of **Imam Ghazali**); the other two based on the ecstatic practices of Bayezid-i Bistamî and the pantheism *(vahdet-i vücûd)* of **Muhyiddin İbnu'l-Arabî**. All the Sufi orders within the empire were influenced by at least one of these traditions. Whereas orders such as the **Halvetî**s, Celvetîs, Kadirîs, and the **Nakşbendî** were influenced by the

first two Sunni Islamic sets of doctrines, the **Bektaşî, Kalenderî, Melâmî**, and the **Mevlevî order**s followed the latter two mystic approaches. The latter group of orders often led popular **opposition** movements against the Ottoman, Sunni Islamic **state** authority. *See also* HETERODOXY; İSMAİL MAŞUKÎ; *KADIZÂDELİLER* MOVEMENT; SHIA.

SULTAN. (1) Title of a major **Sunni Islamic** ruler. Early Ottoman rulers **Osman, Orhan**, and **Murad I** are referred to by contemporary sources as "prince" *(beg, emir)*. **Bayezid I** was the first ruler to be called "sultan." (2) Title used by the mother, sister, wife, and daughter of a sultan. *See also PADİŞAH*; *ŞEHZÂDE*.

SULTAN AHMED MOSQUE COMPLEX. In Turkish, *Sultan Ahmed Külliyesi*, in the West also known as the Blue Mosque. The greatest architectural complex in **İstanbul**, built in the 17th century.

The complex was founded by **Ahmed I**; its architect was Sedefkâr Mehmed Ağa. Construction lasted from 1606 to 1617. The architectural style of the mosque is very similar to that of the **Mimar Sinan** school. The ornamentation of the interior walls is the remarkable aspect of the building. The walls are covered with ***çini***s, which display different flower motives and rich combinations of colors—blue, green, red, turquoise, and black. The gates and window wings are ornamented with mother of pearl. It was the first mosque in the Ottoman Empire with six minarets.

The mosque complex consists of a *medrese*, primary school, fountains, bazaar, **hospital**, lunatic asylum, and a ***türbe***. In this *türbe* such personages as **Ahmed I, Osman II, Murad IV**, and **Kösem Sultan** are buried. *See also* FATİH MOSQUE COMPLEX; HAGIA SOPHIA; SELİMI ˙ YE MOSQUE; SÜLEYMANİYYE MOSQUE COMPLEX.

SULTANATE. (1) **Sunni Islamic** monarchy, ruled by a **sultan**. The Ottoman sultanate in the 15th and 16th centuries was based on pure absolutism, in which the whole empire, with its **population** and possessions, was regarded as the property of the sultan. With the exception of **Islamic law**, no rules bound the monarch. The Ottoman sultan as a **caliph** and "shadow of

God" possessed divine stature. The accession of a sultan could mean a very great change in the **state** and its law. Though this absolutist notion of the sultanate continued as an ideal until the 19th century, the actual weakness of the sultans from the late 16th century onward and the institutionalization of the state apparatus rendered, with few exceptions, its realization impossible. The ***Tanzimat*** era was a transitional period leading to **constitution**al monarchy, which became fully established after the **Revolution of 1908**.

(2) A sultan's reign.

(3) The actions of a sultan during his rule.

See also DEMOCRACY; DEPOSITION; PARLIAMENT; SUCCESSION; *ŞEHZÂDE*.

SUNNI ISLAM. An understanding of **Islam** defending the strict application of the Quranic rules and prophetic traditions *(hadîth)*. Since all knowledge of God and His attributes, the relationship between God and human beings, and the creation and the end of the universe are expressed in writing in the Quran and the prophetic traditions, Sunni Muslims reject any philosophical speculation on these topics. In contrast to the **Shia**, Sunni Muslims believe in the legitimacy of the **caliphate**s of Abu Bakr (d. 634), Omar (d. 644), and Uthman (d. 656). The four legal schools of **Islamic law** all belong to Sunni Islam.

Sunni Muslims constitute the majority of world Muslims. Though tending to be conservative due to their strict adherence to the Quranic rules and prophetic traditions, there have nevertheless been divisions among the Sunnis in terms of legal approach. Whereas the **Hanefi school** provides greater scope for analogizing and reasoning on the basis of religious sources, the Maliki and the Hanbali schools in particular are inclined to understand the Quran and the prophetic traditions mainly in their literal meanings. Fundamentalist movements, such as the Wahhabis, have emerged often among the adherents of the Hanbali school. *See also* ISLAMIC MODERNISM; PAN-ISLAMISM.

SÜLEYMAN I (1495–1566). Ottoman **sultan** during whose reign Ottoman power reached its apex. Also called Süleyman the Lawgiver (*Kanûnî*) or Süleyman the Magnificent. The son of **Selim I**, he ascended to the throne on the death of his father (1520).

His earliest acts included the rehabilitation of prisoners, exiles, and those who suffered under the harsh rule of his father. Süleyman I issued **law**s protecting life, property, and honor and promoting lawful **administration**. The principle of merit was reinforced in promotions and in appointments to administrative positions. Administrators who acted arbitrarily during the rule of his father were tried. Measures were taken to prevent injustice in the collection of taxes.

In the reign of Süleyman I, Ottoman territorial expansion reached **Vienna** in Central Europe and the Indian Ocean in Asia. The period was also rich in political events. The first serious incident was the rebellion of the ***beglerbegi*** of Damascus, Canberdi Ghazali, who declared the independence of **Syria** (1521). This rebellion was suppressed quickly. When the Hungarians refused to continue the payment of the annual tribute, Süleyman launched a military campaign against the kingdom; in August 1521, Belgrade was conquered. The next move was to the Aegean island of Rhodes, which was governed by the Knights of St. John. Conquest of this island in December 1522 secured the sea connection between **İstanbul** and **Egypt**.

Süleyman I became closely involved in European politics when the mother of the French king Francis I—who had been captured by the Holy Roman emperor, Charles V, at the Battle of Pavia (1525)—sent a letter to İstanbul asking for help in the release of her son. The Ottomans, considering an alliance with **France** a means of preventing **Habsburg** domination in Europe, attacked and defeated **Hungary** (**Battle of Mohács**, August 1526) and appointed Janos Szapolyai as a vassal king. Thus Süleyman I became able to exert direct pressure on the Habsburgs. When Charles V's brother, Archduke Ferdinand, ruler of Austria, claiming to be the king of Hungary, occupied Buda and expelled Szapolyai, the Ottomans responded in force and reestablished him (September 1529). Süleyman, in order

to discourage Ferdinand's ambitions in Hungary, laid siege to **Vienna** (October 1529). The issue of Hungary led to a new war with the Habsburgs, in which Güns and Graz were besieged (1531–33).

A formal military alliance between the Ottoman Empire and France was concluded in 1536, and **capitulations** were granted to French merchants. As part of a joint plan to attack Charles V, French forces entered northern Italy while Ottoman forces attacked Venetian ports in the south (1537–40). A naval campaign resulted in Ottoman victory at the **Battle of Preveza** (1538). This gave the Ottomans the upper hand in the Mediterranean until their defeat at the **Battle of Lepanto** (1571).

When Szapolyai died in 1541, Ferdinand besieged Buda, and Süleyman was again forced to move against the Habsburgs. After the Austrians were pushed out, Hungary became a ***beglerbegilik,*** administered from İstanbul. During the Ottoman-Habsburg war of 1541–47, the **town**s of Esztergom and Stuhlweissenburg (Istolni Belgrad) were conquered (1543). Meanwhile the Ottoman **navy**, headed by **Barbaros Hayreddin Pasha**, occupied the Habsburg fortresses of Messina, Reggio, and Nice (1543). The Ottoman-Habsburg peace of 1547 stipulated the payment of an annual tribute by the Holy Roman Empire to İstanbul.

The peace of 1547 was terminated by Habsburg attempts to take control of **Transylvania** (1550). This move was repulsed, and the Ottomans attacked the Habsburg strongholds of Eger, Malta, and Tripolitany, conquering only the last (August 1551). At the same time, Süleyman I approached the Protestant princes of **Germany** and urged them to cooperate with France against the Catholic Habsburgs. By this he aimed to increase disunity among the Christians. Though a peace agreement was signed in 1562, renewed hostilities led to an (unsuccessful) Ottoman naval expedition to Malta (May–September 1565). When the Habsburgs refused to pay the annual tribute or evacuate the Transylvanian towns of Tokaj and Serencz, Süleyman I launched his last military campaign. He died during the siege of the fortress of Szigetvar (September 1566).

Ottoman engagements in the East during the reign of Süleyman I aimed at preventing the extension of the **Shia** influence of Safavid **Iran** in **Anatolia** and at expanding Ottoman domination over Islamic countries. A military campaign against Iran of 1533–35 resulted in the conquests of Tabriz (Azerbaijan) and Baghdad (**Iraq**). When the brother of the Safavid Shah Tahmasb I, Elkas Mirza, revolted against Iran and took refuge with the Ottomans, Süleyman used this opportunity to begin a second campaign against the Safavids (1548–55). During this war, Van (eastern Anatolia) and Azerbaijan were reconquered, and Georgia was annexed. These acquisitions were ratified by the Ottoman-Iranian peace **Treaty of Amasya** (May 1555).

Süleyman I's reign witnessed the extension of an Ottoman naval presence from the western Mediterranean to eastern Africa and the western coasts of India. When Barbaros Hayreddin Pasha left **Algiers** to Ottoman rule (1533), the western Mediterranean entered the Ottoman area of naval activity. The governor of Egypt, Hadım Süleyman Pasha, led the Ottoman Red Sea fleet toward the south and conquered Aden (**Yemen**) but was unable to take the fortress of Diu (Gujarat, India) from the Portuguese (1538). After Basra (in Iraq) came under Ottoman rule (1538), Suez and Basra became the main Ottoman naval bases for operations in the Indian Ocean.

During the rule of Süleyman I, Ottoman civilization produced its major classics in art and **literature**. Poets like **Bâkî** and **Fuzulî**; prose authors like **Celâlzâde Mustafa Çelebi, Kınalızâde Ali Çelebi, Latifî, Lutfî Pasha, Sehî Bey**, and **Taşköprülüzâde İsameddin Ahmed**; jurists like **Ebussuud Efendi;** and architects like **Mimar Sinan** produced their works in these decades. At the same time, signs of institutional decline were to be observed toward the end of Süleyman's life. *See also* CAUCASUS; PÎRÎ REİS; RUMANIA; SEYDÎ ALİ REİS; TUNISIA; VENICE.

SÜLEYMAN II (1642–1691). Ottoman **sultan**. Son of **İbrahim** and successor of his brother **Mehmed IV**.

He ascended following the **deposition** of his brother (1687). The first months of his rule were characterized by internal chaos, created by revolt among the **Janissaries**. It was the **grand vizier** Nişancı İsmail Pasha who pacified the capital as well as the **Anatolia**n and the **Balkan province**s. Meanwhile, warfare between the Ottomans and the **Holy League** (1683–99) was continuing; the Austrians captured Erlau (Eger), Stuhlweissenburg (İstolni Belgrad), and Belgrade (1688). A Venetian attack on Euboia and a **Russia**n assault on the **Crimea** were repelled.

When the **Habsburgs** moved as far as Niš and Vidin, Süleyman II appointed **Köprülüzade Fazıl Mustafa Pasha** as grand vizier (1689). After reorganizing the **army** and the **finances**, Fazıl Mustafa Pasha opened a campaign against the Austrians and succeeded in regaining Niš, Smederevo, and Belgrade (1690). As Fazıl Mustafa Pasha was undertaking a new campaign to reconquer **Hungary**, Süleyman II died in **Edirne** (1691). *See also* AHMED II.

SÜLEYMANİYYE MOSQUE COMPLEX. In Ottoman Turkish, *Süleymaniyye Külliyesi*. The greatest and most important architectural complex built in **İstanbul** during the Ottoman period.

The complex was founded by **Süleyman I**; its architect was **Mimar Sinan**. It was built between 1550 and 1557. The **state** devoted all its resources to its construction and mobilized artisans and artists throughout the empire. It is estimated that around 3,000 workers took part.

The Süleymaniyye Mosque Complex is situated on one of the main hills of İstanbul, which gives the complex a monumental appearance even from the distance. Though Mimar Sinan himself did not consider this complex as his greatest work, it is generally viewed as a perfect synthesis of general architectural simplicity and masterful harmony of proportions and of architectural elements.

The complex consists of four levels, with ***medrese***s, ***türbe***s, a medical school *(dârüttıb),* a **hospital** *(dârüşşifâ)* and lunatic asylum *(bimârhâne),* a primary school and a school for the memorization of the Quran *(dârülkurra),* and a

caravanserail, bath, shopping district, and **library**. The Süleymaniyye *medrese*s became the highest-ranking schools in the empire, followed by the *medrese*s of the **Fatih Mosque Complex**. The Süleymaniyye Library later became one of the greatest manuscript libraries of the Islamic world. *See also* HAGIA SOPHIA; SELİMI ˙ YYE MOSQUE; SULTAN AHMED MOSQUE COMPLEX.

SYRIA. Country in the Mediterranean part of the Middle East, located between **Turkey, Iraq**, and Israel. The Ottomans conquered Syria from the **Mamluk sultanate** in 1516 and administered it under the ***beglerbegi***s of Aleppo, Damascus, and Tripoli. Direct Ottoman **administration** remained restricted to the main **town**s and their hinterlands; the countryside was controlled by local Druz, Alevi, and **Turcoman** lords. Among them was the Druz emir Fahr ad-Din of Ma'n, who declared the independence of the Lebanese coastal region in 1583. While the Ottomans were occupied with the **Celâli rebellions** in the 1600s, Canbulad Ali Pasha, governor of Aleppo, established his authority in northern Syria and southern **Anatolia** and declared his sovereignty (1605). **Kuyucu Murad Pasha** organized a military campaign that brought an end to this independent state (1607). The period of decentralization in the empire from the late 16th until the 19th centuries brought, in Syria, the rise of influential ***âyân*** families (Azm, Muradi, etc.) in towns like Damascus, Aleppo, and Jerusalem. These families acted as intermediaries between the **state** and the local **population**.

These premodern conditions were changed by the **Egypt**ian occupation of Syria (1831–40), when a centralized and uniform administration was introduced. This development was continued by the ***Tanzimat*** **reform**s, which, however, led to local reactions in Syria. Legal equality of Muslims and non-Muslims and the increasing economic power of the local Christians resulted in a civil war in **Lebanon** and a massacre in Damascus (1860–61). The diplomatic intervention of the great powers separated Lebanon from the rest of Syria and gave it an autonomous status (1861).

Ottoman administrative penetration in the region triggered Arab **nationalism**, emerging first among local Christians, then

Muslims. The **Sublime Porte** in response stressed Islamic bonds and the Ottoman possession of the **caliphate**; this was the approach until the end of the rule of **Abdülhamid II** (1908). The regime of the **Committee of Union and Progress**, which, following the **Balkan Wars** (1912–13), increasingly stressed Turkish nationalism, forced Syrian intellectuals to form the Decentralist Party and seek autonomy (1913). When **World War I** broke out, the military governor of Syria, **Cemal Pasha**, accused some of these intellectuals of treason and ordered their execution (1915). The remaining intellectuals supported the Arab revolt in the **Hijaz** (1916). Ottoman domination in Syria ended with the British occupation at the end of World War I. *See also* ARAB LANDS.

ŞAHKULU REVOLT. Major revolt of the ***Kızılbaş*** against the Ottoman state (9 March–12 July 1511). The şahkulu Revolt was incited by Karabıyıkoğlu Hasan, called Şahkulu ("Servant of the [Safavid] Shah") among the Kızılbaş of Antalya (southern **Anatolia**). Since Prince Korkud, the governor of Antalya, had left the region due to a **succession** crisis, the rebels had an opportunity to expand their influence. The revolt grew, attracting the support of such non-*Kızılbaş* as former ***sipahi***s who were discontented with the **central administration**. The rebels burned **Sunni Islam**ic villages and defeated two Ottoman **armies**. When they came close to **Bursa, Bayezid II** was forced to send **Janissary** troops, who managed to drive the rebels back to Sivas, where Karabıyıkoğlu Hasan was defeated and killed. The survivors of the revolt fled to **Iran**. The Şahkulu Revolt was a major uprising and was suppressed only with difficulty. Its dimensions led the succeeding **sultan, Selim I**, to take violent measures against the Anatolian *Kızılbaş* and declare war on Iran. *See also* BATTLE OF ÇALDIRAN; HETERODOXY; PÎR SULTAN ABDAL; SHIA.

ŞÂNİZÂDE ATAULLAH EFENDİ (1771–1826). Scholar and historian. He graduated from the medical ***medrese*** of the **Süleymaniyye Mosque Complex** and studied natural sciences at the **Military Engineering School**. He then acted as a ***müderris*** and ***kadı***. In 1819 Şânizâde Ataullah was appointed

as court historian. He did much to develop modern Ottoman medical terminology, based on Latin equivalents. His *Târîh* ("History") deals with the events of the early 19th century. An encyclopedist, Şânizâde Ataullah compiled works on **medicine, mathematics**, and the military sciences. When the **Janissary** corps was dissolved in 1826, he was exiled to Tire (western **Anatolia**) because of his connections with the **Bektaşî order**. There he died. Şânizâde Ataullah was among the members of the ***ilmiyye*** who at an early point defended the **Westernization** of the sciences in the empire. *See also* HISTORIOGRAPHY; MAHMUD II; MÜTERCİM ÂSIM; NAÎMÂ.

ŞEHBENDERZÂDE AHMED HİLMİ (1865–1913). Mystic and philosopher. Born in Plovdiv (**Bulgaria**), he graduated from the **Galatasaray Lycée** and entered the **Debt Administration** as a clerk. While working in Beirut, Şehbenderzâde Ahmed Hilmi began to take part in **opposition** activities against **Abdülhamid II**; he fled to **Egypt** and joined the **Young Turks**. When he returned to **İstanbul**, he was imprisoned and deported to Fezzan (Sahara desert, interior of Libya, 1901). During his stay in the Sahara, Şehbenderzâde Ahmed Hilmi became involved with **Sufism**. After the **Revolution of 1908** he published in İstanbul Sufi Islamic newspapers, such as the *İttihad-ı İslâm* ("Islamic Unity") and *Hikmet* ("Wisdom"). In his articles Şehbenderzâde Ahmed Hilmi opposed materialism and **Westernization**, insisting that spiritual phenomena were not to be explained by material factors. He discussed his ideas in the *Huzûr-ı Akl ü Fennde Maddiyûn Meslek-i Dalâleti* ("The Erroneous School of Materialism in the Presence of Reason and Science," 1916). *See also* ISLAM; ISLAMIC MODERNISM.

ŞEHZÂDE. In Persian, "son of the shah." Title of sons and male descendants of an Ottoman **sultan**. Until **Mehmed I**, sons of Ottoman rulers were called *çelebi,* which was then replaced by *Şehzâde*. In the 19th century the title of *Şehzâde* was replaced by *efendi*. Until the late 16th century, *Şehzâde*s were appointed as ***sancak*** governors to acquire administrative experience under the supervision of tutors. However, military conflict among the *Şehzâde*s over the **succession** led to the termination

of this practice. From the 17th century onward, *Şehzâde*s were kept under close surveillance in certain parts of the **palace**, called ***kafes***. A *Şehzâde* could leave his quarters only when it was his turn to succeed his elder brother. Each new sultan—an unexperienced, poorly educated, middle-aged or elderly individual—readily became a tool of his environment. This *kafes* system was abandoned in the 19th century, except in the period of **Abdülhamid II**. *See also* EUNUCH; HAREM; SULTANATE.

ŞEKER AHMED PASHA (1841–1907). Painter. Born in **İstanbul**, he studied at the Military Medical School and the War Academy. His interest in painting and his artistic work gained him **state** support; he was sent to Paris for further **art education** (1864). He contributed to Parisian art exhibitions in 1867 and 1870. After returning to İstanbul in 1871, he acted as instructor in painting at varioius civil and military schools. He organized the first art exhibition of İstanbul, in which various Ottoman and foreign artists took part (1873). As a result of these activities Şeker Ahmed Pasha became the aide-de-camp of **Sultan Abdülaziz** (1875). He worked, together with **Osman Hamdi Bey**, to open the **School of Fine Arts** (1883). As a painter Şeker Ahmed Pasha was influenced by the realist style of Gustave Courbet; he had a preference for landscape work. *See also* LİFI˙J, AVNİ.

ŞEMSEDDİN SAMİ FRASHËRI (1850–1904). Intellectual, encyclopedist, and promoter of Albanian and Turkish cultural **enlightenment** and **nationalism**. Born in **Albania**, Şemseddin Sami Frashëri graduated from the Greek Zosimaia High School in Ioannina (Janina). He moved to **İstanbul** in 1871, entered the **civil service**, and engaged in journalism. He produced numerous newspaper articles, original literary works, translations from French and English, lexical compilations, and didactical texts. His *Taaşşuk-i Talât ve Fıtnat* (“Love between Talât and Fıtnat,” 1872) is regarded as the first novel written in Ottoman Turkish. Şemseddin Sami Frashëri was one of the early supporters of the simplification of written Ottoman Turkish. In this sense he is regarded as a promoter of Turkish cultural nationalism. At the same time, he was an Albanian patriot and proposed an alphabet for the Tosk

dialect. After the **Russo-Ottoman War of 1877–1878** he demanded cultural and administrative autonomy for the Albanians. In his last years Şemseddin Sami Frashëri lived under police surveil-lance. His works include *Kamûs-i Fransevî* ("Ottoman-French and French-Ottoman Dictionaries," 1882–83, 1885), *Kamûs-i Türkî* ("Ottoman Turkish Dictionary," 1899), and *Kamûsü'l-Âlâm* ("Geographical and Historical Encyclopedia," 1889–98). *See also* AHMED MİDHAT EFENDİ; I ˙ BRAHİM ŞİNASIİ; LANGUAGE; LITERATURE; PRESS; TURKISM.

ŞERİAT. *See* ISLAMIC LAW.

ŞERÎF. (1) Holy. (2) Noble, sublime. (3) Descendants of the Prophet from the line of the **Caliph** Ali's son Hasan. In the Ottoman Empire, *şerîf*s distinguished themselves from ***seyyid***s by wearing green turbans. (4) Rulers of Mecca who were descendants of the Prophet from the line of the **Caliph** Ali's son Hasan. During the Ottoman period the **province** of the **Hijaz** had a dual **government**, under the *şerîf* of Mecca and the governor, appointed from **İstanbul**. *See also* ISLAM; *NAKÎBÜLEŞRAF*.

ŞEVKİ BEY (1860–1891). Composer. He was born in **İstanbul**. After graduating from a government secondary school he took **music** lessons at the ***Muzika-i Hümâyûn***. Şevki Bey spent the remainder of his life as a clerk at the Directory of Customs, but he continued to compose Turkish classical music. Like those of his instructor **Hacı Ârif Bey**, Şevki Bey's works display a strong lyricism and romanticism.

ŞEYH. In Arabic, "aged," sheikh. (1) Founder or head of a **Sufi** order. (2) Religious head of a craft **guild**. (3) Spiritual mentor of the **sultan**. *See also AĞA; BEY; ÇELEBİ; EFENDİ;* PASHA.

ŞEYH BEDREDDİN (1358–1416). Mystic, scholar, and leader of a popular revolt. His full name was Simavna Kadısıoğlu Şeyh Bedreddin Mahmud. He studied at the ***medrese***s of **Bursa** and Konya, then moved to **Egypt** (1383). Though highly trained in **Islamic law**, Şeyh Bedreddin tended to **Sufism** and became a ***şeyh***. Influenced by the pantheist doctrines of **Muhyiddin İbnu'l-Arabî**, he believed that God

and nature were different appearances of the same phenomenon. Absolute diversity was the characteristic of nature, and absolute unity that of God, the two appearing in the forms of matter and spirit, inseparable from each other. Şeyh Bedreddin rejected the notions of the Day of Judgment, heaven, and hell, considering these as symbols for the interpretation of daily life. His political doctrine declared that all things, except for **women**, should become common property.

In 1416, when the Ottomans were at war with **Venice**, Şeyh Bedreddin and his followers staged a revolt in western **Anatolia** and in the **Balkans**. Though Şeyh Bedreddin was protected by Mircea of Wallachia (**Rumania**), he was captured by the Ottomans, taken before a religious court in Serrez, accused of heresy, and condemned to death. Şeyh Bedreddin, though a scholar and mystic, converted religious thought into revolutionary action. Followers of his doctrines continued to exist within the empire until the 17th century. *See also* HETERODOXY; *KIZILBAŞ;* REVOLT OF ŞEYH BEDREDDİN.

ŞEYH GÂLİB (1758–1799). Poet and ***şeyh*** of the **Mevlevî order**. His real name was Mehmed. Born in **İstanbul**, he received a private **education** and became inclined toward **Sufism** in his adolescence. Except for a short period of employment as a clerk at the **Sublime Porte**, Şeyh Gâlib spent his life as a Mevlevî **dervish** and *Şeyh*. His poems are among the best in Ottoman court and Sufi **literature**. Şeyh Gâlib's masterpiece, *Hüsn u Aşk* ("Hüsn and Aşk"), concentrating on the difficulties of attaining a true love of God, contains all aspects of Sufi philosophy, dealing with them in an allegorical and abstract way. *See also* POETRY.

ŞEYHÜLİSLÂM. ***Mufti*** of **İstanbul** and head of the ***ilmiyye*** hierarchy. Until the 16th century this position was without political and administrative significance. However, the appointment of such prominent scholars as Ali Cemalî, **Kemal Paşazâde**, and **Ebussuud Efendi**s increased its authority. In the 16th century the *Şeyhülislâm* acquired the power to propose the nomination and dismissal of the ***kadı***s and became the absolute wielder of the **sultan**'s religious authority. After

the 1600s a **succession** of weak sultans provided the *Şeyhülislâm* with the opportunity to exert greater influence in politics. The *Şeyhülislâm* often cooperated with the **Janissaries** to dismiss **vizier**s or depose sultans, legitimizing such actions with ***fetvâ***s. During the reign of **Mahmud II** the *Şeyhülislâm* became a member of the cabinet. Usually the ***kadıasker*** of Rumeli was appointed as *Şeyhülislâm*.

ŞİNASI. *See* İBRAHİM ŞİNASİ.

ŞÛRÂ-YI DEVLET. *See* COUNCIL OF STATE.

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TAKİYÜDDİN (1526–1585). Astronomer and mathematician. His full name was Takiyüddin bin Muhammed bin Ahmed bin el-Maruf. Probably born in Cairo. He was educated at the local ***medrese***s and acted as ***müderris*** and ***kadı*** in **Egypt**. Takiyüddin came to **İstanbul** during the reign of **Murad III** and was appointed court astrologer. He established the first Ottoman observatory, with the aim of correcting the astronomical tables of **Ulugh Beg** (1575). The observatory was demolished in 1580, as conservative religious circles regarded it with disapproval. Takiyüddin also wrote works on arithmetic and trigonometry. *See also* ASTRONOMY; MATHEMATICS.

TAKVİM-İ VAKAYİ. First Ottoman Turkish newspaper ("Calender of Events"), founded in 1831 by the Frenchman Alexandre Blacque and published by the **Sublime Porte**. As a weekly official gazette, the *Takvim-i Vakayi* appeared also in Arabic, Armenian, French, Greek, and Persian. Until 1860 the *Takvim-i Vakayi* printed official announcements and information about the main domestic and international events. After the formation of a Turkish civil **press**, it published only government announcements and legal documents. The *Takvim-i Vakayi* did not appear during most of the reign of **Abdülhamid II** (1878–91, 1892–1908) but resumed publication following the **Revolution of 1908**. The republican *Resmî Gazete* ("Official Newspaper") succeeded the *Takvim-i Vakayi*.

TALÂT PASHA (1874–1921). **Grand vizier** and civil head of the **Committee of Union and Progress** (CUP). His full name was Mehmed Talât. Born in **Edirne**, he received a military secondary **education**. While acting as a clerk at the postal and telegraphic administration of Edirne, he engaged in **opposition** activities against **Abdülhamid II**'s regime. After his arrest and imprisonment between 1895 and 1898, Talât became the head of the secret internal network of the CUP. As an organizer he made a major contribution to the success of the **Revolution of 1908**.

After 1908 Talât was elected a member of the **parliament** and appointed as its acting president. Until 1912 he was active as minister of the interior and of the post and telegraph administration. He was one of the planners of the coup d'état of 1913 by which the CUP established a complete dictatorship over the empire. While minister of the interior between 1913 and 1917, Talât organized the deportation of the **Armenian** population from eastern **Anatolia** to **Syria** (1915), causing the deaths of a great number of Armenians. In 1917 he was appointed grand vizier; he held this position until October 1918.

When the Central Powers sought an armistice, the **government** of Talât Pasha resigned, and he together with other leaders of the CUP left the country. In 1921 Talât Pasha was assassinated in Berlin. His political memoirs (*Talât Paşa'nın Hâtıraları,* 1958) were published posthumously. *See also* ARMY; CEMAL PASHA; ENVER PASHA; YOUNG TURKS.

TANİN. "Echo." Daily political newspaper that appeared in **İstanbul** from 1908 to 1925. It was published by Hüseyin Cahid Yalçın, **Tevfik Fikret**, and Hüseyin Kâzım Kadri shortly after the **Revolution of 1908**. Tevfik Fikret and Hüseyin Kâzım Kadri later left the editorial board. Under the direction of Hüseyin Cahid Yalçın, who was a deputy of **Committee of Union and Progress** (CUP) in the **parliament**, *Tanin* became the mouthpiece of that party. During the tenure of a liberal cabinet in 1912, *Tanin* harshly criticized the **government** and was closed down. It reappeared under different names until the CUP established a military

dictatorship (1913). In 1914 the ownership of *Tanin* accrued to the CUP. *Tanin* did not appear between 1920 and 1922, when İstanbul was under Allied occupation.

Hüseyin Cahid Yalçın resumed publishing *Tanin* until 1925, when the Ankara government closed it, together with other independent newspapers and journals. Between 1943 and 1947 *Tanin* again reappeared, again edited by Hüseyin Cahid Yalçın. *See also* PRESS.

TANZİMAT. Period of political, judicial, administrative, and financial **reform** (1839–76). Literally meaning "reorganization," the period of *Tanzimat* represented an attempt of the **Sublime Porte** to strengthen the institutional structure of its political power by promoting the notion of a **state** based on **law**, together with exercising efficient administrative centralization.

Though the **Imperial Rescript of Gülhane** (1839) is regarded as the formal beginning of the period of *Tanzimat*, the necessary political and administrative basis for these reforms had already been laid by **Mahmud II**. A second document determinitive of the *Tanzimat* period was the **Imperial Rescript of Reform** (1856). During the *Tanzimat* period traditional notions about the difference between the ruling class and the ***reâyâ*** and of the legal inequality of Muslims and non-Muslims were abandoned by the **government**, and attempts were made to eliminate feudal privileges in the **province**s. These reforms led to resistance among local **population** groups in **Albania, Bosnia**, eastern **Anatolia**, and **Syria**, which certainly hindered the introduction of *Tanzimat* reforms in these regions.

Legislative bodies such as the **Sublime Council for Judicial Ordinances** and the **Council of State** were increasingly involved in the political decision-making process, and instances of arbitrary rule diminished. Secular commercial and penal law codes were introduced, and the civil regulations of **Islamic law** were codified ***(Mecelle)***. Mixed **courts** were set up, with Muslim and non-Muslim judges. Administrative reforms included the foundation of provincial **administrative council**s, in which representatives of local Muslim and non-

Muslim communities took part in decision making. Irregular practices in **taxation** and conscription were placed by institutionalized procedures based on equity. **Slavery** was prohibited, though it continued to exist until the early 20th century. The most conspicuous ideological feature of the late *Tanzimat* period (1856–76) was the secularist notion of **Ottomanism**.

These reforms, however, could not prevent the intensification of Slavic and Greek separatism. Though the following years, the reign of **Abdülhamid II**, witnessed the culmination of institutional reform, an Islamist reaction set in against the relatively secularist tendency of the late *Tanzimat* period. Not all of the *Tanzimat* reforms were successful; nevertheless, this period created the political and institutional basis for the development of modern **Turkey**. *See also* ÂLÎ PASHA; FUAD PASHA; MILITARY CLASS; MUSTAFA REŞİD PASHA; PAN-ISLAMISM; SECULARISM; WESTERNIZATION.

TARCAN, SELİM SIRRI (1874–1956). Pioneer of modern **sports** in the Ottoman Empire. Born in Yenişehir (Larisa, **Greece**), he graduated from the **Galatasaray Lycée** and the **Military Engineering School** (1896). Selim Sırrı Tarcan acted as a sports instructor at public schools and edited the sports pages of the journal ***Servet-i Fünûn***. He went between 1909 and 1911 to Sweden, where he studied at the Royal Military Academy of Physical Education and Gymnastics. After his return, Selim Sırrı Tarcan opened the first private school for sports and contributed to the expansion of instruction in Swedish gymnastics at Ottoman schools. Selim Sırrı Tarcan wrote books on modern sports, including *Terbiye-i Bedeniyye* (“Body Training,” 1903), *Spor* (1914), and *Beden Terbiyesi* (“Body Training,” 1932). *See also* EDUCATION.

TARHAN, ABDÜLHAK HÂMİD (1852–1937). Poet and playwright. Born into a family of scholars, he took private lessons from intellectuals of the period and studied at the Hortus Collège in Paris (1863–64). In 1865 Abdülhak Hâmid Tarhan became a **government** official, later serving as a diplomat and ambassador until 1912. Between 1914 and 1919 he was appointed a member of the **senate**, and during the

republican period he was elected a member of **parliament** for Ankara.

Abdülhak Hâmid Tarhan is best remembered for his literary activities. Belonging to the later generation of the ***Tanzimat*** writers, he was influential in their abandonment of traditional court **poetry** and the introduction of hitherto generally untouched themes, such as daily life, social problems, **women**'s rights, and political oppression, as well as historical subjects selected from ancient Greek, Persian, Islamic, and Turkish history. He experimented with new poetic forms and styles. Influenced by Shakespeare, Corneille, and Racine, Abdülhak Hâmid Tarhan wrote plays—plays that in fact were more suitable for reading than acting. His reputation declined in the republican period, but until then Abdülhak Hâmid Tarhan was spoken of as the greatest of Ottoman poets. His best-known works include *Nesteren* ("Wild Rose," 1878), *Makber* ("Tomb," 1886), and *Finten* (1918). *See also* AHMED VEFİK PASHA; ENLIGHTENMENT; LITERATURE; WESTERNIZATION.

TARHUNCU AHMED PASHA (?-1653). **Grand vizier** and reformist. He was born in Mat (**Albania**), came to **İstanbul** by **child levy**, and was educated in the **palace**. After the **deposition** of **İbrahim**, Tarhuncu Ahmed Pasha became appointed as the ***beglerbeg*** of Diyarbekir (1648), and in 1649 *beglerbeg* of Egypt. In 1651 he was dismissed from this office, imprisoned in İstanbul, and removed from the capital as the governor of Ioannina (northwestern **Greece**). In 1652 Tarhuncu Ahmed Pasha was appointed grand vizier. At that time the state suffered a major financial crisis.

Immediately following his appointment, Tarhuncu Ahmed Pasha took drastic measures to curb the government and palace expenditures. Corrupt elements within the palace were exiled, and the rebellious ***sipahi*** units in the capital suppressed. But the steps of imposing taxes on wealthy members of the state elite as well as on properties created discontent among those who were disaffected by these measures. Denunciations appeared claiming that the grand vizier planned to depose **Mehmed IV** in favor of his younger

brother Süleyman. Tarhuncu Ahmed Pasha was executed after nine months of his grand vizierate (1653).

TARİH-I ˙ OSMANÎ ENCÜMENİ. *See* OTTOMAN HISTORICAL SOCIETY.

TASAVVUF. *See* SUFISM.

TASVİR-İ EFKÂR. "Representation of Opinions." Political newspaper that appeared in **İstanbul** from 1862 to 1868. It was published by **İbrahim şinasi**, who aimed to create a strong public opinion that would check the authoritarian **government** policies of the ***Tanzimat*** reformists. The paper appeared five days a week. Authors like **Namık Kemal** and Ebüzziya Tevfik contributed to *Tasvir-i Efkâr*. Policies of the **Sublime Porte** were scrutinized, and critical discussions on decrees, **law**s, and regulations were held.

When İbrahim şinasi left İstanbul for Paris, Namık Kemal took over responsibility for the paper (1865). Under his editorship *Tasvir-i Efkâr* increased its criticism of the government even further. The Sublime Porte appointed Namık Kemal as vice governor of Erzurum to stop the **press** attacks, but instead he and other **Young Ottomans** fled to Paris (1867). **Recaîzâde Mahmud Ekrem** took over the direction of *Tasvir-i Efkâr*, but increasing government pressure finally led to its closure (1868). After 1909 Ebüzziya Tevfik published a different newspaper with the same name.

TAŞKÖPRÜLÜZÂDE İSAMEDDİN AHMED (1495–1561). Scholar and encyclopedist. He was born in **Bursa**. After completing ***medrese*** **education**, Taşköprülüzâde İsameddin Ahmed acted as a ***müderris*** in Didymotychon (Dimetoka), Skopje (Üsküb), **Edirne**, and **İstanbul**. For a short time he also served as the ***kadı*** of Bursa (1545–47) and İstanbul (1551–54). Taşköprülüzâde İsameddin Ahmed is remembered for his encyclopedic work on the biographies of Ottoman scholars, covering the period from the early principality until 1558; the *Şakaiku'n-Numâniyye* ("Crown Anemone"); and also for his study of the classification of the arts and sciences, published as the *Miftâhü's-Saâde* ("Key for Happiness"). The first-mentioned work is today a basic source for the lives of

early Ottoman members of the ***ilmiyye***. *See also* BURSALI MEHMED TAHİR; LATİFÎ; SEHÎ BEY.

TAX FARMING. In Ottoman Turkish, *iltizam*. The practice of tax collection by a contractor who retains revenues collected over and above a certain amount of **money** owed the **government.** Revenue sources farmed out to private contractors were called *mukataa*. The major part of the **state** cash revenues originated from the **poll tax** and the *mukataa*s. Salaried government commissioners, *emin*s, were appointed to collect the taxes from unprofitable *mukataa*s. The collection of the **tithe** from agricultural lands having *mukataa* status was accomplished by renting such lands to a person who paid a lump sum agreed upon as the total tithes due.

The system of tax farming led to the emergence of a class of bankers who specialized in this business and engaged in speculative transactions. The tax farmer usually divided the vast *mukataa* for which he was commissioned, selling shares to lesser, local tax farmers responsible to himself. At the top of the tax-farming hierarchy stood rich bankers in the capital. The agrarian taxes to be collected from lands reserved for the **sultan** *(havass-ı hümâyûn),* for the central treasury, and for the ***hass*** benefices of **vizier**s and ***beglerbegi***s were generally farmed out to private persons. These typically delegated to local deputies *(mütesellim)* with full power to collect taxes.

Toward the end of the 17th century, when the state was hard pressed for cash, the system of life-term tax leases *(malikâne)* was introduced, with the aims of obtaining additional revenues while relieving the conditions of the peasantry and thus preserving peasant economic productivity. The practice of higher dignitaries in the capital appointing lesser tax farmers and local delegates from among provincial ***âyân***s resulted in financial and administrative decentralization and the emergence of illegal fiscal monopolies in the **province**s.

The Ottoman central authority regained fiscal authority only during the period of **Mahmud II**, when *âyân* power was crushed and tax farmers were appointed by the **Sublime Porte**. The **Imperial Re-script of Gülhane** (1839) abolished

tax farming, but the practice lasted until the early years of the republic. *See also* AGRARIAN SYSTEM; ECONOMY; FINANCES; GREEKS.

TAXATION. Until the **Imperial Rescript of Gülhane**, taxation was mainly applied to the productive sector of the ***reâyâ;*** the ruling **military class** was exempt. Certain *reâyâ* groups that performed special public services were exempted from extraordinary (see below) taxes. Ottoman taxes were divided into two basic categories, Islamic *(Şer'î)* and customary *(örfî)*.

Islamic taxes included the **tithe**, the *zekât* (tax on commercial commodities), the **poll tax**, and the tribute *(harac)* paid by the non-Muslim **vassal states** to the **Sublime Porte**. These taxes were transferred to the treasury as cash. In ***timar*** lands the ***sipahi*** was responsible for converting the tithe from kind into cash. There were two types of customary taxes: the farm or feudal tax *(çift resmi)* and extraordinary levies originally imposed on the **population** during times of war or crisis. Though the farm tax in pre-Ottoman times included traditional peasant labor service rendered to the landlord, the Ottomans preferred to have it paid in cash to the *sipahi*, to allow him to meet the expenses of long military campaigns.

With the deterioration of the Ottoman **economy** and successive indecisive wars in Central Europe and **Iran**, extraordinary taxes gradually became a regular part of taxation. These, together with excessive increases in the rates of other taxes, led to discontent among the *reâyâ*. The main extraordinary taxes were the ***Avârız,*** *Nüzul, Sürsat, Salariyye, İmdad-ı Hazeriyye,* and *İmdad-ı Seferiyye*. The latter two were imposed during the war of 1683–99 with the unusual objective of collecting revenues from the ruling class. Though reformist statesmen like **Köprülüzâde Fazıl Mustafa Pasha** from time to time decreased the poll tax and extraordinary levies, Ottoman taxation prior to the 19th century remained burdensome.

The financial reforms of the 19th century aimed at eliminating excessive and arbitrary taxation, with a view to increasing economic productivity and reducing the political alienation of non-Muslim subjects. The **Imperial Rescript of**

Gülhane (1839) abolished extraordinary taxation, and the **Imperial Rescript of Reforms** (1856) removed the poll tax (which continued in the form of a military exemption tax). The tithe continued to be the main **state** revenue until 1925; non-Muslim vassal states like **Bulgaria, Rumania**, and **Serbia** continued to pay tribute until they obtained full independence. *See also* AGRARIAN SYSTEM; ECONOMY; FINANCES; TAX FARMING; *ZEÂMET*.

TELEGRAPH. Ten years after the invention of the Morse telegraph system in the United States, the first telegraph experiment in **İstanbul** was performed at the Beylerbeyi Palace for **Sultan Abdülmecid** (1847). But electric telegraphic communication in the Ottoman Empire began only during the **Crimean War** (1853–56). The British built an under-sea telegraphic line between Sevastopol, Varna, and İstanbul, and at the same time the French established a telegraphic connection between Varna and **Vienna** (1855). In the same year the **Sublime Porte** founded the first **government** line between İstanbul, **Edirne**, andŠumen (**Bulgaria**). In the 1870s all of the provincial centers of the empire, including **Yemen** and North Africa, were connected to the capital by telegraph lines. A school was opened to train telegraph technicians (1860), a factory was founded to produce telegraphic devices (1869), and the Morse code was adapted for Ottoman Turkish (1870).

The expansion of telegraph lines throughout the empire had wide-ranging administrative and political consequences. The insufficient **road** and **railroad** infrastructure was to some extent compensated for by swift communication by telegraph, which increased the centralization of **provincial administration**. **Abdülhamid II** used the telegraph as a means of exercising tight surveillance over the imperial **population**. The **Young Turk opposition**, for its part, used agents in the provincial telegraph stations to establish effective resistance against the **state**. During the **Revolution of 1908** thousands of telegraph messages were sent to the **Yıldız Palace** from **Macedonia** demanding the reinstatement of the **parliament**. *See also* POSTAL SERVICE.

TEODOR KASAB. *See* KASAB, TEODOR.

TERCÜMÂN-I AHVÂL. "Interpreter of Events." First private political newspaper published by Muslim **Turks**. It appeared from 1860 to 1866 in **İstanbul**. The publishers, **İbrahim Şinasi** and Çapanzâde Agâh Efendi, argued that subjects of the empire had a right to accurate information and also a right to express their opinions on any issue. This paper originally appeared only once a week, but soon it was issued three days, finally five days, a week.

Authors like **Ahmed Vefik Pasha** and Ziya Pasha contributed to *Tercümân-ı Ahvâl*. İbrahim Şinasi's stage comedy *Şâir Evlenmesi* ("Marriage of a Poet," 1859) was first published in this paper. When Ziya Pasha made harsh criticisms concerning the state of public **education**, the paper was closed by the **government** for two weeks. In 1862 İbrahim Şinasi left *Tercümân-ı Ahvâl* to publish his own newspaper, and Çapanzâde Agâh Efendi continued alone. This newspaper ceased publication when Agâh Efendi, a **Young Ottoman**, decided to spend most of his energy on **opposition**al activities (1866). *See also* PRESS; *TASVİR-İ EFKÂR*.

TERCÜMÂN-I HAKİKAT. "Interpreter of Truth." Daily newspaper published by **Ahmed Midhat Efendi** in **İstanbul**. It appeared in 1878 and continued publication until 1922. The mission of this paper, in addition to providing news, was to present to the Muslim public cultural developments in the West. Thus half of the pages were dedicated to translations from European novels, information on new literary movements in **France**, and articles on economics, history, and scientific discoveries. The *Tercümân-ı Hakikat,* in effect, aimed to "enlighten" the Muslim **population**. The literary and educational supplements of this paper stimulated lively public intellectual discussions. *Tercümân-ı Hakikat* was close to the administration of **Abdülhamid II** and did not promote political criticism until the **Revolution of 1908**, after which it emerged as an **opposition**al newspaper. When Ahmed Midhat Efendi died, Ahmed Agayef took over responsibility for the paper (1912). Under his direction articles were published strongly criticizing the policies of the **Committee of Union and Progress**. *See also* ENLIGHTENMENT; PRESS.

TERCÜME ODASI. *See* TRANSLATION OFFICE.

TEŞKİLÂT-I MAHSUSA. "Special Organization." Secret service, founded by the military members of the **Committee of Union and Progress** (CUP) in early 1913 with the aim of organizing the Muslim **population** of western Thrace against **Bulgaria**. The *Teşkilât-ı Mahsusa* was able to establish in western Thrace (1913) a short-lived Turkish state that included the regions of Komotini (Gümülcine), Kırcaali, and Alexandroupolis (Dedeağaç).

This organization was active during **World War I** in attempts to instigate revolts among the Muslim populations in the colonies of the Allies (Algeria, **Tunisia**, Libya, **Egypt**, the **Caucasus**, Central Asia, and British India), in **Iran**, and in Afghanistan, but only its activities in North Africa and the Caucasus elicited response among local Muslims.

After the capitulation in 1918, former members of the dissolved *Teşkilât-ı Mahsusa* played a crucial role in organizing resistance against the Allies in **İstanbul** and contributed to the development of the Anatolian movement. *See also* BALKAN WARS; NECİB MELHAME PASHA; POLICE.

TEVFİK FI˙KRET (1867–1915). Poet and patriot. His real name was Mehmed Tevfik. Born in **İstanbul**, he graduated from the **Galatasaray Lycée** and worked as a civil servant at the **Sublime Porte**. In 1896 he began to teach at Robert College and joined the literary circle known as **New Literature** (*Edebiyat-ı Cedîde*). Until 1901 Tevfik Fikret edited the ***Servet-i Fünûn***, in which he published his own poems. Before the **Revolution of 1908** Tevfik Fikret was celebrated among the younger generation of Ottomans for poems, which were read secretly, opposing despotism and praising political freedom and patriotism.

Though initially close to the **Committee of Union and Progress**, the authoritarianism of this party led Tevfik Fikret to develop a critical attitude toward the new regime. His poems between 1910 and 1915 contain his observations on political corruption and contemporary problems. Tevfik Fikret was influenced by the ideas of the European **Enlightenment**;

he gave a leading role to reason and expressed optimism about the value of enlightened human action. His works include *Rubâb-ı Şikeste* ("Broken Rebab," 1900), *Târîh-i Kadîm* ("Ancient History"), *Millet Şarkısı* ("Song of the Nation"), *Halûk'un Defteri* ("Haluk's Notebook," 1911), and *Şermin* (1914). *See also* LITERATURE; POETRY; POSITIVISM; WESTERNIZATION.

TEZKİRE. (1) Official document in a general sense. (2) Official correspondence. (3) Official certificate. (4) Report. (5) Memorandum. (6) Passport. (7) Biographical memoir.

TEZKİRECI ˙. Chief secretaries of the **vizier**s and higher dignitaries. The *sadrazam tezkirecisi* (*tezkireci* of the **grand vizier**) was one of the highest clerks of the **Sublime Porte**, inferior only to the ***reisülküttâb***. He presented official correspondence and petitions to the **Imperial Council**. *See also* CIVIL SERVICE.

TEZKİRECI ˙ KÖSE İBRAHİM EFENDİ. 17th century astronomer. He was a native of Szigetvar (southern **Hungary**). Though there is practically no information about his life, the fact that he knew Latin strengthens the possibility of a convert origin. His name indicates that he was a member of the scribal service. Tezkireci Köse İbrahim Efendi translated a work of the French astronomer Noel Duret (d. 1650), *Ephemerides Motuum Celestium Richeliause ex Landsbergi Tabulis* (Paris, 1651), first into Arabic and then into Turkish (as *Secenel el-Eflâk fî Gayret el-İdrâk*) in the early 1660s. By this translation Tezkireci Köse İbrahim Efendi introduced the Copernican heliocentric system into Ottoman thought. *See also* ASTRONOMY.

THEATER. Ottoman theater prior to the 19th century was based on separate traditions: puppet plays of Central Asian origin *(çadırhayal),* ancient **Anatolia**n village fertility ceremonies, the art of mimicry in public storytelling *(meddah),* and the shadow play *(karagöz),* introduced from **Egypt** to **İstanbul** in the 16th century. The main characters of the shadow play later began to be represented by stage artists, producing what was called an *orta oyunu* (public play). European theater existed in

Pera (İstanbul). Before the 19th century it had a mainly foreign audience.

Increasing contacts with the West created an interest in European theater in Ottoman ruling circles, and **Sultan Abdülmecid** erected a theater building within the **palace** complex of Dolmabahçe. The first Ottoman Turkish author to write a stage play (*Şâir Evlenmesi*, "Marriage of a Poet," 1859), was **İbrahim Şinasi**. **Armenian** theater companies of **Güllü Agob** and **Mardiros Mınakyan** in the second half of the 19th century contributed greatly to the development of modern Ottoman theater. Intellectual provincial governors like **Ahmed Vefik Pasha**, Ziya Pasha, and Âlî Bey promoted the development of modern theater in provincial capitals. Authors like **Ahmed Midhat, Şemseddin Sami Frashëri, Namık Kemal**, and **Abdülhak Hâmid Tarhan** were among the main playwrights prior to 1908. The main event of Ottoman theater history after 1908 was the foundation of a school for theater (*Dârülbedâyi,* 1914). Muslim **women** began to act in stage plays only in 1920.

TİMAR. **State**-owned ***(mirî)*** unit of cereal-growing land assigned to the **administration** of a ***sipahi***. A *timar* consisted of the section assigned for the private use of the *sipahi (kılıç or hassa* ***çiftlik)*** and the section cultivated as peasant farms ***(reâyâ*** *çiftlikleri)*. The *sipahi* was commissioned to collect taxes, such as the **tithe** and the farm tax *(çift resmi)*. Other taxes, like the **poll tax** and extraordinary levies, were raised by agents appointed by the central authority.

The peasant was in principle bound to the soil. In order to leave the *timar*, he had to pay a compensation sum *(çift bozan akçesi)* to the *sipahi*. If the peasant fled illegally from the *timar*, he could be forcibly brought back for up to 10 years. One of the main duties of the *sipahi* was to provide fully equipped mounted cavalrymen *(cebelü)* in times of war, the number to be provided depending on the size and income of the *timar* land. *Sipahi*s failing to fulfill their administrative, financial, or military obligations were dismissed from their positions. *Timar* lands with greater income and military importance ***(zeâmet, hass)*** were assigned to governors, military commanders, and **vizier**s, who generally leased them

for **tax farming**. *See also* AGRARIAN SYSTEM; *ÇİFT-HANE* SYSTEM; *TİMAR* SYSTEM.

TİMAR* SYSTEM**. Core of the Ottoman military-administrative-agricultural complex prior to the late 16th century. The *timar* system was applied mainly in the **state** lands in the core **province**s of **Anatolia** and the **Balkans**. It was here that ***timar units were instituted. This structure provided for the **administration** of rural areas under a military system, whereby cavalry forces, the backbone of the classical Ottoman **army**, would be readily available in times of war. Since the cavalry units were supplied by the agricultural production of individual *timar*s, the *timar* system allowed the raising of an army without the need for additional **money**. However, the importance of cavalry forces declined toward the late 16th century in favor of infantry units equipped with **firearms**. This necessitated new sources of cash revenue, and the Ottoman state was forced to lease an increasing number of *timar* lands for **tax farming**. This meant the effective disintegration of the *timar* system. Remnants of the *timar* system continued until 1831, when **Mahmud II** abolished it altogether. *See also* AGRARIAN SYSTEM; *ÇİFT-HANE* SYSTEM; JANISSARIES; MURAD I; *SEKBAN*S*; ZEÂMET*.

TITHE. Tax based on agricultural yield and sanctioned by **Islamic law**. In Ottoman Turkish called *Öşr.* The tithe was collected at different rates according to the use of the land and its status. The accepted rate for cereal-producing areas was generally one-eighth of the yield until the mid-16th century, but ***şeyhülislâm*** **Ebussuud Efendi**'s ***fetva***s sanctioned the collection of one-fifth of the product in regions conquered by force. In such areas as **Cyprus** and **Crete**, the tithe was collected at this increased rate. The tithe was one of the main Ottoman taxes and continued to be collected until 1925. *See also* FINANCES; TAXATION; TAX FARMING.

TOPKAPI PALACE. The main imperial **palace** of the classical period. It served as the **sultan**'s residence until the 19th century. The Topkapı Palace was constructed between 1475 and 1478.

The palace complex consisted of inner ***(Enderun)*** and outer *(Birun)* sections. The sultan conducted his private life in the former. The outer section was devoted to departments that regulated the ruler's contact with the outside world. These two sections were connected by the Gate of Felicity (*Dârü's-Saâde Kapısı*), where the **Imperial Council** was located. The *Enderun* section itself served as a school, where ***kul***s, recruited by means of the **child levy**, were raised to be administrators and military commanders and indoctrinated into unconditional service to the sultan. After their **education** these *kul*s were appointed, according to their level of education and promotion, as ***timar***-holding ***sipahi, sancakbegi***, military commanders, or ***beglerbegi***. A separate unit within the *Enderun* was the imperial **harem**, which had its own organization. In the middle of the 16th century the palace **population**, excluding the harem women, **Janissaries**, and the palace cavalry, numbered some 10,000 individuals.

With the weakening of the personal power of sultans in the 17th and 18th centuries, the Imperial Council in the palace lost its importance to the residence of the **grand vizier**, or **Sublime Porte**. In the early 19th century Topkapı Palace was abandoned as the ruler's residence; instead, European-style palaces were constructed on the shores of the **Bosphorus**. *See also* DOLMABAHÇE PALACE; YILDIZ PALACE.

TOWN. The main characteristic of a premodern Ottoman town was the spatial separation of different religious communities. Each of these quarters was represented by a religious leader (***imam***, priest, rabbi) and a secular representative ***(kethüda)***. This distinction was less conspicuous in economic life, where members of various religious groups met in commercial activities and in the process of production. **Guilds** were the main institutional framework for artisanal production; they were closely supervised by the **state**.

Another basic characteristic of an Ottoman town was the existence of ***imârets***, institutions providing public services based on **pious foundations** *(vakıf)*. According to **Evliyâ Çelebi**, towns could be categorized in terms of the existence of **covered markets**. Covered markets allowed the development of important centers of **trade, banking**, and production. These

urban centers were usually also on main regional and international caravan routes. The function of the town mayor was fulfilled by the ***kadı***, who in the name of **Islamic law** ensured fair prices, controlled **weights and measures** in the markets, and recorded guild regulations and decisions.

After the 17th century, increasing decentralization and the rise of local ***âyân***s resulted in the growing autonomy of certain provincial cities from the central power. City councils consisting of notables, guild officers, **Janissary** commanders, and the *kadı* often resisted new **taxation** measures imposed by the **Sublime Porte**. Municipal reforms of 1864 and 1877 allowed the development of the old city councils into municipal councils and the introduction of a system of municipalities. The empire's incorporation into world trade led to the emergence of trading cities with urban middle classes—Thessaloniki (Selânik), İzmir, and Beirut. *See also* ECONOMY; ESNÂF; POPULATION.

TRADE. The geographical position of the Ottoman Empire as a crossing point between Europe and Asia, and between Eastern Europe and the **Arab lands**, created favorable conditions for the development of transit trade. Silk caravans from **Iran** reached **Bursa**, and spices from India were transferred to Ottoman markets via Basra. Early in the 15th century Bursa is reported to have been an important center for the silk and spice trade, attracting Florentine and Genoese merchants. Other trade items from the East included musk, rhubarb, and Chinese porcelain. The conquests of **Syria** and **Egypt** in 1516–17 brought additional international trade centers, such as Aleppo, Damascus, and Cairo, into the Ottoman realm.

Until the 1570s the main Christian trade partners of the Ottoman Empire were **Venice**, Genoa, and Florence. However, the strategic interests of Venice in the Mediterranean were generally in conflict with those of the Ottomans; the result was a series of wars (1463–79, 1499–1503, 1537–40, 1570–73). The Ottoman administration at such periods granted wide-ranging trade privileges to the Italian rivals of Genoa and Florence. **Dubrovnik** (Ragusa), a tributary state of the Ottoman Empire, emerged as an important trade center,

functioning as an intermediary between Bursa and the Italian states.

The silk trade from Iran increasingly deteriorated due to Ottoman-Iranian hostilities and warfare (1512–20, 1533–35, 1548–55, 1578–90, 1603–11), while after 1573 Western European countries such as **France**, the Netherlands, and **Great Britain** replaced the Italian city-states in trade. Though the **capitulations** stimulated foreign trade and provided increased customs revenue for the Ottoman **state**, the growing flow of manufactured goods into the empire put the Ottoman **economy** in a dependent position vis-à-vis the economies of mercantilist states. The wars with the **Habsburg Empire** and **Russia** in the late 18th and early 19th centuries provided merchants from these countries with trade privileges in the Black Sea and on the Danube. The Anglo-Ottoman **Trade Agreement of 1838** brought a radical liberalization of the Ottoman trade regime.

Beginning in the mid-19th century the **Sublime Porte** increasingly raised the customs duties to protect local **manufacturing**. The **Committee of Union and Progress**, after the **Balkan Wars**, was able to adopt the notion of a national economy, culminating in the unilateral annullment of the capitulations (1914). *See also* FINANCES; SEA TRANSPORTATION.

TRADE AGREEMENT OF 1838. Also referred to as the Anglo-Ottoman Convention of Baltalimanı (*Baltalimanı Muahedesi*). An agreement signed between the Ottoman Empire and **Great Britain** (16 August 1838) that abolished **state**-imposed trade monopolies and provided for the liberalization of customs duties. Items of which export had been prohibited were no longer subject to this restriction. British merchants acquired the right to trade Ottoman products under the same conditions as local merchants. Customs duties for both exported and imported items were fixed at 3 percent. Imported items that were transferred to the interior **province**s had an additional 2 percent duty placed on them. Imported goods on which a total of 5 percent had been paid could be transported freely within the empire. Merchant vessels entering the Straits would receive rapid clearance. It was

stipulated that this agreement would be valid in all Ottoman territories, including **Egypt**.

The Trade Agreement of 1838 opened Ottoman domestic markets to British merchants. Soon afterward, similar agreements were reached with **France** and other countries. This meant an effective liberalization of Ottoman **trade** and a final blow to the traditionally state-protected **guilds**. At the same time, the rebellious governor **Mehmed Ali Pasha** of Egypt was deprived of the financial means of allocating resources to his army and government-protected industry. *See also* FINANCES.

TRANSLATION OFFICE. In Ottoman Turkish, *Tercüme Odası*. Department of the **Sublime Porte** responsible for correspondence with European countries. The Translation Office was established in 1821, when **Greeks** ceased to be employed as interpreters at the Sublime Porte. This institution also constituted a kind of a school, where young **government** officials learned French and became acquainted with European political and administrative issues. ***Tanzimat*** statesmen like **Âlî Pasha** and **Fuad Pasha** were employed in the Translation Office in their early bureaucratic careers. *See also* CIVIL SERVICE.

TRANSPORTATION. Until the mid-19th century the basic means of transportation within the Ottoman Empire were camel caravans and ships. The main caravan routes followed more or less the Roman **roads**, which were kept intact during the classical period of the empire. In those years such roads were preserved and repaired by certain villages, which in return were exempted from extraordinary taxes. ***Caravanserail***s were set up for travelers at certain intervals.

However, until the pacification of the tribes in the remoter regions of the empire, nomads often plundered caravans, making land transportation potentially unsafe. **Sea transportation** was cheaper and more efficient than camel caravans. Thus coastal locations were closely connected with the capital, whereas **town**s in the interior remained more or less isolated. This was true especially for eastern **Anatolia** and **Iraq**.

Until the construction of the Baghdad railway through Anatolia in the 1890s, the wheat consumed in **İstanbul** came from **Rumania** by sea. The gradual expansion of railway lines from 1855 onward enabled central authority to penetrate into the more remote regions of the empire. However, the decrease of transportation costs led to the influx of European-manufactured goods into the interior areas of the empire, a development that eventually worked against local manufacturers. *See also* MANUFACTURE; POSTAL SERVICE; RAILROADS; TELEGRAPH.

TRANSYLVANIA. *See* RUMANIA.

TREATY OF ADRIANOPLE. Peace treaty signed on 14 September 1829 that secured Greek independence and strengthened the autonomy of Wallachia, Moldavia (**Rumania**), and **Serbia**. The Greek insurrection of 1821 was largely suppressed by the troops of **Mehmed Ali Pasha (of Egypt)**. In 1827, **Russia, Great Britain**, and **France** demanded from the **Sublime Porte** the formation of an autonomous Greek state. When the Ottomans rejected this demand, Russia declared war (**Russo-Ottoman War of 1828–1829**). This war ended in Ottoman defeat.

According to the Treaty of Adrianople the Ottomans accepted the foundation of an autonomous Greek monarchy; the annexation of certain districts in the Danube Delta, Circassia, western Georgia, and Akhalzikhe (northwestern **Caucasus**) by Russia; the increase in the autonomy of Wallachia, Moldavia, and Serbia, as well as the growth of Serbian territories at the expense of Ottoman holdings in the **Balkans**. The Sublime Porte was obliged to pay a heavy indemnity to Russia, and until it had done so Russia would station army units in Wallachia and Moldavia. The last Russian contingents left these regions in 1836. *See also* GREECE; GREEK ORTHODOX COMMUNITY; GREEKS; MAHMUD II; NATIONALISM.

TREATY OF AMASYA. Peace agreement between the Ottoman Empire and Safavid **Iran** (29 May 1555). First written agreement between these empires.

With the exception of short interruptions, the Ottomans and the Safavids had been at war since 1514. In a new campaign organized by **Süleyman I** (1548), the Ottomans regained Tabriz and conquered Van and parts of Georgia. But in 1551 the Safavids regained the eastern **Anatolian** fortresses of Adilcevaz, Ahlat, Bargiri, and Erciş. This development forced the Ottomans to attack Iran; they conquered Erivan, Karabagh, and Nakhchevan as well as Kirkuk from the Safavids (1553–54). Upon the request of the Iranian side, Ottoman and Safavid representatives negotiated in Amasya (northern Anatolia) and signed the Treaty of Amasya, which terminated the 41 years of warfare between the two empires. The Iranians acknowledged the Ottoman conquest of Tabriz, eastern Anatolia, and **Iraq**. On the other hand, Iranian pilgrims were allowed to make the pilgrimage to the holy sites of the **Shia** community, Karbala and Najaf, in Iraq. The acquisition of eastern Anatolia assured the protection of central Anatolia from Iranian attack. Domination over Iraq meant Ottoman control over the **trade** routes between India and the Middle East. The Treaty of Amasya remained valid until 1578. *See also* TREATY OF KASR-I şİRI˙N.

TREATY OF BELGRADE. Peace treaty between the Ottomans and the **Habsburg Empire** signed on 4 September 1739 and with **Russia** on 18 September 1739. The Habsburgs were obliged to leave to the Ottoman Empire territories that they had gained by the **Treaty of Passarowitz**, including Belgrade. *See also* BALKANS; SERBIA.

TREATY OF ERZURUM. (1) Peace agreement between the Ottoman Empire and **Iran** (28 July 1823). While the Ottomans were occupied with a **Greek** insurrection in the **Balkans**, the Iranians saw an opportunity to attack both eastern **Anatolia** and **Iraq** (1821). Kars, Bayezid, and Baghdad were occupied. But Ottoman resistance in Erzurum and Kirkuk and an outbreak of a cholera epidemic in Azerbaijan forced the Iranian troops to retreat. The Treaty of Erzurum restored the border determined by the **Treaty of Kasr-ı Şirin**.

(2) Agreement between the Ottoman Empire and Iran (14 April 1847). Conflicts between the two countries, particularly in the Iraqi parts of the border, broke out in 1833 and lasted

until 1842. These clashes were terminated by the border settlement stipulated by the Treaty of Erzurum. Accordingly, the plains section of Kasr-ı Şirin became part of Iran, while its mountainous section remained Ottoman. Iran ceased to claim Sulaimaniyya as its territory, whereas the Ottomans recognized Muhammara (present Khorramshahr) and Heder (present Abadan) as part of Iran. Thus Iran gained the right to the eastern bank of the Shatt al-Arab.

TREATY OF HÜNKÂR İSKELESİ. Defense pact signed between the Ottoman Empire and **Russia** (8 July 1833). When **Mahmud II**'s call for Russian support against the **Egypt**ians stopped İbrahim Pasha's military advance at Kütahya (northwestern **Anatolia**, February 1833), the Ottomans and Russians signed a defense pact.

By this treaty, if a third country attacked one of the signatory powers, the other side was obliged to support the attacked side with its **army** and fleet. This treaty, to be valid for eight years, consisted of six published articles and one secret clause. The secret clause obliged the Ottoman Empire to close the Black Sea to foreign military vessels. This stipulation established Russian naval superiority in the Black Sea and put the Ottoman Empire effectively under Russian protection.

Since Russian superiority over the Black Sea was against the interests of the main European powers—**Great Britain**, the **Habsburg Empire, Prussia**, and **France**—they, together with the Ottoman and Russian representatives, met in London and changed the international regime of the Black Sea, thus terminating Russian hegemony over the Black Sea (**Treaty of London**, 1840). *See also* DIPLOMACY; EASTERN QUESTION.

TREATY OF KARLOWITZ. Peace treaty signed on 26 January 1699 that terminated a war between the Ottoman Empire and the **Holy League**. Following the unsuccesful Ottoman **siege of Vienna** in 1683, the **Habsburg Empire**, together with **Venice**, Poland, and **Russia**, had launched a combined attack in the **Balkans** and on the northern shores of the Black Sea. This period of war, lasting 15 years, proved catastrophic for the Ottomans. Peace negotiations began only after numerous and

urgent Ottoman requests for peace and after diplomatic efforts by **Great Britain** and the Netherlands.

According to the Treaty of Karlowitz the Ottomans surrendered **Hungary**, Croatia, and **Transylvania** to the Habsburgs. Venice acquired greater parts of Dalmatia and of the Morea. Galicia and the western Ukraine were given up to Poland, which was freed from tribute to the **khanate of the Crimea**. A separate peace was enacted with Russia in **İstanbul** (14 July 1700), according to which the Ottomans abandoned Azov and the surrounding locality to Russia.

With the Treaty of Karlowitz the Ottoman Empire ceased to be a dominating power in Central and Eastern Europe and began to take a defensive position in relation to its Christian neighbors. *See also* DIPLOMACY; EASTERN QUESTION.

TREATY OF KASR-I ŞİRI˙N. Peace agreement between the Ottoman Empire and Safavid **Iran** (17 May 1639).

After **Murad IV** regained Baghdad from the Safavids (1638), the Ottomans launched attacks toward the interior of Iran. Upon the Safavids' suing for peace, representatives of both sides met in the **town** of Kasr-ı Şirin, where an agreement was signed.

It was agreed that the current troop positions would be considered as the new border. Thus the agreement settled an Ottoman-Iranian border that left Erivan, Tabriz, and the Zagros Mountains to Iran but made Kars, Van, Kirkuk, Baghdad, and Basra Ottoman. The Safavids affirmed that they would not raid eastern **Anatolia**.

The new border between the two empires has remained, with minor modifications, unchanged until the present time. Conflicts in the 18th and early 19th centuries did not alter it. Thus, the southern parts of the present-day Turkish-Armenian, Turkish-Iranian, and Iraqi-Iranian borders have their origins in the Treaty of Kasr-ı Şirin. *See also* TREATY OF ERZURUM.

TREATY OF KÜÇÜK KAYNARCA. Peace treaty signed on 21 July 1774 and approved by **Abdülhamid I**, terminating the **Russo-Ottoman War of 1768–1774**. The war, which broke out due to a dispute over the royal election in Poland, ended

with the Russian occupation of the northern Black Sea shores, including the Crimea, Moldavia, Wallachia (**Rumania**), and northern Bulgaria. Ottoman forces were unable to expel Russians from the Balkans. It was the revolt of Yemelyan Pugachev inside **Russia** (1773–74) that forced Tsarina Catherine II to enter into peace talks. The stipulations of the Treaty of Küçük Kaynarca included the independence of the **khanate of the Crimea**, where the Ottomans preserved only religious rights; the cession of the Black Sea littoral between the Dnepr and the Bug Rivers to Russia; the placing of the Kabarday Tatars of the northern **Caucasus** under Russian control; and the cession to Russia of the right to protect the Orthodox subjects of the Ottomans in Wallachia and Moldavia and in the Aegean islands (Russia later held that this right extended to all the Orthodox within the empire). The Treaty of Küçük Kaynarca also gave Russia special rights in **trade** (**capitulations**) with the Ottoman Empire. With the Treaty of Küçük Kaynarca the Ottomans ceased to be a major power in Eastern Europe; thereafter they were no longer able to preserve their territorial integrity by their own power. *See also* BALKANS; DIPLOMACY; EASTERN QUESTION; GREEKS.

TREATY OF LAUSANNE. Peace treaty signed on 24 July 1923 that legally terminated the existence of the Ottoman Empire and recognized **Turkey** as a sovereign **state**. Following the Ottoman surrender at the end of **World War I**, the Allies had planned to divide the empire and its remaining core region, **Anatolia**, between **France, Great Britain, Greece**, and Italy. The **Treaty of Sèvres** (10 August 1920) had arranged this partition, and by it Armenia and Kurdistan had emerged as separate political units. The **Straits**, including **İstanbul**, were to be administered by an international commission. However, the Anatolian movement, directed by **Atatürk**, drove French, Greek, and Armenian troops out of Anatolia, changing the political situation.

A new peace conference met in Lausanne, Switzerland; it lasted, with interruptions, from 21 November 1922 to 24 July 1923. The Treaty of Lausanne established, substantially, the present borders of Turkey. Changes have taken place only in

the Iraqi and Syrian border areas—the old ***sancak*** of Alexandretta was acquired by the Turkish Republic in 1939. Until 1936 the Straits remained demilitarized. The Treaty of Lausanne annulled the special privileges (**capitulations**) of the great powers in Turkey; Greece ceded the area of Karaağaç in Thrace to Turkey as a war indemnity; and a population exchange of **Turks** in Greece and **Greeks** in what was now Turkey was stipulated. Turkey renounced all its claims to the former imperial territories in **Syria, Palestine**, the **Hijaz, Yemen, Egypt, Cyprus**, and **Iraq**. *See also* ARMENIANS; KURDS.

TREATY OF LONDON. International agreement signed on 15 July 1840 by **Great Britain**, Austria, **Russia**, and **Prussia** with the object of guaranteeing Ottoman territorial integrity against **Egypt**. When the Egyptian **army** of **Mehmed Ali Pasha** (of Egypt) defeated the Ottomans at Nizib (23–24 June 1839), the empire had been left without an army. The situation was aggravated by the turning over of the Ottoman **navy** by its commander to the Egyptians. Foreign Minister **Mustafa Reşid Pasha** appealed to the great powers to protect the empire. The economic interests of Great Britain in the Ottoman Empire (particularly after the **Trade Agreement of 1838**), the violation of the existing power balance in the eastern Mediterranean by French-backed Egypt, and the possibility of a military intervention by Russia on the basis of the Russo-Ottoman Defense Treaty of 1833 (**Treaty of Hünkâr İskelesi**) forced Great Britain to act in support of the Ottomans.

British, Austrian, Russian, and Prussian representatives met in London and signed a treaty that recognized the hereditary governor-ship of Mehmed Ali Pasha in Egypt and established his lifelong governorship as well of the province of Akka. Mehmed Ali Pasha was obliged to declare his consent to this agreement in 10 days or lose the governorship; a further delay of 10 days would, the treaty threatened, result in a military intervention in Egypt. Mehmed Ali Pasha refused to acknowledge the arrangement; Ottoman and British naval operations off the Syrian coast, as well as lack of expected French support, forced him to be content with the hereditary

governorship of Egypt. *See also* ARAB LANDS; DIPLOMACY; EASTERN QUESTION.

TREATY OF PARIS. International agreement signed on 30 March 1856 by **France, Great Britain, Russia**, the Ottoman Empire, Austria, **Prussia**, and Piedmont-Savoy that ended the **Crimean War** (1853–56).

According to the Treaty of Paris, Russia had to return the occupied eastern **Anatolia**n territories to the Ottomans, and the Allies were to evacuate the **Crimea**. The delta of the River Danube was left to the Ottomans, and the Danubian principalities (**Wallachia** and **Moldavia**) and **Serbia** were to remain semi-independent Ottoman **vassal states**. The Black Sea was to become neutral; no country would have the right to maintain warships or naval shipyards on it. Transportation on the Danube would be guaranteed by an international commission consisting of representatives of the seven signatory countries. The Ottoman Empire was admitted into the Concert of Europe, with its territorial integrity guaranteed by the great powers.

Âlî Pasha, who signed the treaty, was harshly criticized by **Mustafa Reşid Pasha** in view of the slight Ottoman gains, which did not seem commensurate with the heavy burdens of war and the concessions that the **Sublime Porte** made. *See also* BALKANS; RUMANIA; STRAITS.

TREATY OF PASSAROWITZ. International agreement signed on 21 July 1718 that ended the Ottoman-Habsburg and Ottoman-Venetian wars of 1714–18. The Austrians gained Belgrade and the area around Smederevo, Temesvar, Banat, and southwestern **Wallachia** from the Ottomans. **Venice** ceded the Morea to the Ottomans but kept the coastal regions of Dalmatia. *See also* BALKANS; HABSBURG EMPIRE; RUMANIA; SERBIA.

TREATY OF SÈVRES. International agreement signed on 10 August 1920 by the Allied states and the Ottoman **government** that partitioned the empire and **Anatolia** among the Allies. The first Ottoman delegation attending the peace conference, in Paris, refused to agree to the heavy conditions of the Allies (10 May 1920). However, pressure from the

Allies on **Sultan Mehmed VI** and the Greek occupation of western Anatolia led **Grand Vizier** Damad Ferid Pasha to accept the dictated conditions. A new delegation went to Sèvres and signed the treaty.

The Treaty of Sèvres stipulated the cession of **Iraq**, Transjordan, and **Palestine** to **Great Britain**; **Syria** and southeast Anatolia to **France**; the Mediterranean coast of Anatolia to Italy; Thrace west of **İstanbul** and the Aegean region to **Greece**; and eastern Anatolia to Armenia and Kurdistan. The Marmara Basin, including İstanbul, **Bursa**, and the **Dardanelles** was to be governed by an international commission. Though İstanbul would remain its capital, the empire's **economy**, currency, and **budget** would be controlled by the Allies, and any non-compliance with the conditions was to lead to the expulsion of the Ottoman government from İstanbul. The **Sublime Porte** was to compensate the material losses of **Greeks** and **Armenians** in the empire and acknowledge non-Muslims as equal citizens. The **army** was to be dissolved; the Ottoman government was to maintain only **police** and gendarmerie forces. The **capitulations** would be extended to additional countries, such as Portugal, **Rumania**, and Armenia.

These conditions were never accepted by the Anatolian movement, and the Treaty of Sèvres was to be a dead letter. After the Kemalist movement emerged victorious, **Turkey** and the Allied countries signed the **Treaty of Lausanne**, replacing the Treaty of Sèvres. *See also* ATATÜRK, MUSTAFA KEMAL; DIPLOMACY; EASTERN QUESTION; STRAITS.

TREATY OF ST. STEFANO. Peace treaty signed on 3 March 1878 between **Russia** and the Ottoman Empire following the war of 1877–78; it stipulated the creation of a greater **Bulgaria**.

Ottoman defeats in the **Balkans** and in eastern **Anatolia** enabled the Russians to move close to **İstanbul**. When the Ottomans requested an armistice, they had no choice but to accept the Russian terms. According to the Treaty of St. Stefano, Montenegro, **Rumania**, and **Serbia** would acquire full independence, and a greater Bulgarian tributary

principality stretching from the Black Sea to **Albania**, incorporating **Macedonia** and the Aegean coast of Thrace, would be established. The Ottoman land connection between **Bosnia**, Albania, Thessaly, and Ottoman Thrace would cease to exist. Russia would annex Dobrudja (eastern Rumania) and the eastern Anatolian districts of Kars, Ardahan, and Bayezid. The Ottomans were to accept reform measures in Albania and Thessaly and pay a heavy war indemnity.

Since these stipulations would have led to a radical change in the power balance in southeastern Europe, **Great Britain**, Austria, and the other great powers demanded another international conference to revise them. The arrangements of the **Congress of Berlin** accordingly replaced those of the Treaty of St. Stefano. *See also* ABDÜLHAMİD II; DIPLOMACY; EASTERN QUESTION; HABSBURG EMPIRE.

TREATY OF ZSITVATOROK. Peace agreement signed on 11 November 1606 between the Ottomans and the **Habsburg Empire** that terminated warfare that had lasted since 1593.

The 13-year-old Ottoman-Habsburg war increasingly became costly for **İstanbul** when, in addition to Austrian offensives, the **vassal states** of **Wallachia** and **Transylvania** rebelled against the Ottomans, **Celâli rebels** dominated parts of **Anatolia**, and **Iran** attacked the eastern parts of the empire. Unable to make substantial advances—in fact, forced onto the defensive and pressed by internal chaos—Ottomans sought peace with the Habsburgs.

The agreement, signed at the northern Hungarian **town** of Zsitvatorok, contained the following main stipulations. The Habsburgs, who had since 1533 paid regular tributes to İstanbul, were now released from this obligation. The Ottoman **sultan** and the Habsburg emperor were to acknowledge each other as equals; henceforth the Ottomans would address the Habsburg emperor not as “king” but as “kaiser.” Both sides would refrain from border violations, and in case of a border raid captives would be returned and material damages compensated by the aggressor. This treaty was to bind not only

the currently ruling monarchs of both sides but also their successors.

The Treaty of Zsitvatorok signified the termination of the Ottoman diplomatic superiority over the Holy Roman Empire, a situation that had lasted for 73 years, since 1533. *See also* AHMED I; DIPLOMACY; HUNGARY; MEHMED III; MURAD III.

TUĞRA. Stylized signature of Ottoman **sultan**s, serving as the official seal of the Ottoman **state**. A document with a *tuğra* at the top was considered legally binding. Each sultan's *tuğra* was a monogram in the same style as those of his predecessors but distinctly his own. In most cases **grand vizier**s were authorized to reproduce the *tuğra*, which was drawn by ***nişancı***s. *See also* GOVERNMENT; IMPERIAL COUNCIL; *SERDÂR-I EKREM;* SULTANATE.

TULIP PERIOD. Period between the **Treaty of Passarowitz** (1718) and the **Patrona Halil Revolt** (1730) in which the pursuit of pleasure marked the dominant cultural atmosphere in **İstanbul**.

Following years of war in Europe (1683–99, 1711–12, 1714–18) that had resulted in heavy material and territorial losses, the **Grand Vizier İbrahim Pasha** (Nevşehirli Damad) pursued a policy of peace toward the empire's western neighbors. During this time an atmosphere of austerity yielded to a search for relaxation and esthetic pleasure in daily life. **Music** and **poetry** were enjoyed by a wide audience, and a new interest in maintaining flower gardens, especially tulip gardens, became widespread. Park designs were brought from **France** and copied at a number of **palace**s and public spaces. The baroque style began to be used in civil **architecture**. The notion of enjoying life was reflected in contemporary poetry, in which a simpler style came into vogue. The first Ottoman Muslim printing press was set up.

Meanwhile, however, increasing inflation caused by excessive spending on luxuries, the nepotistic conduct of İbrahim Pasha and his political circle, and indecisiveness in the face of Iranian military progress in Ottoman territories combined to create popular discontent, which resulted in the

Patrona Halil Revolt. **Ahmed III** was deposed, İbrahim Pasha was killed, and the Tulip Period came to an end. However, the cultural atmosphere of this period had its impact on the following decades; indeed it continued into the early 19th century. *See also* İBRAHİM MÜTEFERRİKA; IRAN; LEVNÎ; LIBRARY; LITERATURE; MOSQUE; NEDİM; PUBLISHING; REFORM; WESTERNIZATION.

TUNISIA. An Arabic-speaking country in the Maghreb (North Africa) that was part of the Ottoman realms between 1569 and 1881.

Tunisia entered the Ottoman Empire following the defeat of the local Hafsid dynasty, which had been protected by Spain (1569). Until the 1590s, Tunisia was governed by ***beglerbegi***s sent from **İstanbul**. Afterward, however, the local **Janissary** garrisons began to select their own military chiefs as governor *(dayı, dey)* of Tunisia, which effectively turned this **province** into an autonomous military republic. This situation was changed in 1705, when the local dynasty of the Hüseynis assumed the hereditary governorship. The French occupation of **Algiers** (1830) and the beginning of Ottoman direct rule in Libya (1835) forced Tunisia to move toward administrative and military modernization, eventually forming one of the earliest **constitution**al regimes in the Muslim world (1861). However, chronic economic weakness and increasing financial penetration by **France, Great Britain**, and Italy prevented Tunisia from preserving its autonomy within the Ottoman political framework.

Following the **Congress of Berlin** (1878), which acknowledged Tunisia as lying within the French sphere of influence, French troops occupied the province (1881) and forced the *dey* (by the Treaty of Bardo) to acknowledge this new development. *See also* ADMINISTRATION, PROVINCIAL; ARAB LANDS; VASSAL STATES.

TURCOMAN PRINCIPALITIES. Small and medium-sized states in **Anatolia** founded by **Turcoman** tribes that had migrated from Central Asia to the border regions of the **Byzantine Empire**.

The earliest Turcoman principalities, such as those of the Artukids and the Danişmendis, had existed before the rise of the Anatolian Seljukid sultanate. But the majority of the Turcoman principalities emerged as separate political entities after the Mongols achieved domination over the Anatolian **Seljuks** following their victory at the Battle of Kösedağ (1243). This event weakened the political control of Konya over the border regions; the already autonomous tribal chiefs remained only nominally under Seljukid rule, but still under the control of the powerful Mongol Ilkhanids.

Among these regions, the Karaman, Germiyan, Saruhan, Aydın, Menteşe, Hamid, and Dulkadir principalities developed fairly institutionalized administrative structures. The Ottoman principality, originally insignificant compared to the other Turcoman principalities, emerged as a major power due to its closeness to decaying Byzantium.

Ottoman expansion in Anatolia, in contrast to the **Balkans**, was hampered by the existence of these principalities, as it was difficult to legitimize warfare with other Muslims. Moreover, greater Islamic powers such as the **Mamluk sultanate** supported the Turcoman principalities against the Ottomans. **Bayezid I** incorporated most of the Turcoman principalities into the Ottoman realm, but Timur (Tamerlane) restored the independence of these states by defeating Bayezid at the **Battle of Ankara** (1402). **Murad II** regained some of the Turcoman principalities; the last major Turcoman states, those of the Karamans and the Dulkadirs, were annexed during the reigns of **Mehmed II** and **Selim I**. *See also* OGHUZ TURKS; VASSAL STATES.

TURCOMANS. Muslim Oghuz tribes that migrated to **Anatolia**, the **Balkans**, and the Fertile Crescent beginning in the 11th century. Though they had played a major role in the foundation of the **Seljuk state**s, the Turcomans, as tribes, could not adapt to conditions created by centralized and institutionalized authority; therefore, they migrated to the **Byzantine** borderlands of Anatolia. By these migrations, the Turcomans contributed to the Turkification of Anatolia. Even after the foundation of Turkish states in Anatolia, predatory Turcoman tribes constituted a major threat to their

administrations and settled **population**s. At the same time, their **heterodox** beliefs—some Islamic, some Shamanistic, certainly distinct from the **Sunni Islam** of the **town**s—created cultural tension.

In the 14th century a reverse migration of Turcomans took place, establishing the demographic base of the Akkoyunlu, Karakoyunlu, and the Safavid empires (**Iran**) in the east. Ottoman-Iranian warfare of 1514 led to the massacre of great numbers of pro-Safavid Turcomans in the Ottoman lands. Those Turcoman tribes that recognized Ottoman authority were called *Yörük*s. The Turcoman tribes in Anatolia were mostly forcibly settled between the 17th and 19th centuries, the last of them in the plain of Cilicia in the 1860s. *See also KIZILBAŞ;* OGHUZ TURKS; SELİM I; TURCOMAN PRINCIPALITIES; TURKEY; TURKS.

TURKEY. In Turkish, *Türkiye*. Successor **state** to the Ottoman Empire, geographically located between the **Balkans** and the Middle East, and consisting of Asian **Anatolia** and European eastern Thrace. Though the name "Turkey" had been applied in Western languages to the Ottoman state since late medieval times, it denotes in Turkish historical consciousness only the Republic of Turkey *(Türkiye Cumhuriyeti)*. In this sense, Turkey was founded on 29 October 1923 by Mustafa Kemal **Atatürk**.

The Republic of Turkey emerged following a series of political and military events. The **Balkan Wars** (1912–13) revealed the impossibility of preserving a multiethnic and multireligious empire; the **Arab lands** manifested Arab **nationalism** during **World War I**; the surrender in 1918 gave the Allied states the opportunity to partition the remnants of the empire, and the **Treaty of Sèvres** (1920) formalized this partition; neighboring **Greece**, with its irredentist aim to realize *I Meghale Idea*, had already occupied İzmir, in May 1919.

Atatürk and some members of the former **Committee of Union and Progress** (CUP) who considered the **Sublime Porte** unable to preserve Turkish national interests moved to **Anatolia** and organized a Turkish national resistance

movement, convened a national assembly in Ankara (23 April 1920), and formed an alternative **government**. Initially acknowledged only by the Soviet Union, this government was soon able to negotiate with Italy and **France**. The present Caucasian border was settled by the Turkish-Soviet Treaty of Moscow (16 March 1921), and Italy retreated from the Mediterranean coast of Anatolia. The Turkish-French Treaty of Ankara (20 October 1921) secured the French withdrawal from Cilicia and the settlement of the Syrian border. Though the ***sancak*** of Alexandretta remained within **Syria**, Turkey annexed this region in June 1939.

Though Greek forces moved as far as Ankara, they were defeated at the Battle of Sakarya (24 August 1921). A final battle on 30 August 1922 led to a Greek retreat from Anatolia, and İzmir became Turkish on 9 September 1922. **Great Britain** was forced to agree to the Turkish occupation of **İstanbul** and eastern Thrace by the Armistice of Mudanya (11 October 1922). The war between the Allies and Turkey was ended by the **Treaty of Lausanne** (24 July 1923), which settled the formal dissolution of the Ottoman Empire and acknowledged the existence of a sovereign Turkish state.

Turkish nationalists headed by Atatürk, many of them adherents of **positivism**, aimed at a radical break with the Ottoman past; they projected the establishment of a modern Western state based on the principles of national sovereignty and secularism. Hence the **sultanate** was dissolved (1 November 1922), the **caliphate** abolished (3 March 1924), and establishment of **Islam** as the state religion was removed from the **constitution** (April 1928). The notion of separate religious communities (Greek Orthodox, Armenian, and Jewish ***millet***s) was replaced by the idea of equal citizenship irrespective of religion. At the cultural level, an attempt was made to remove everything associated with the Ottoman past. The alphabet was changed from Arabic to Latin, and **language** reform removed many Arabic and Persian words from written Turkish. A purely secular **family law** was adopted, and **women** were granted equal rights.

However, the application of these **reform**s was confined mainly to the urban centers. Their impact in rural areas

remained weak. In spite of secular government **education** ever since, Islamism continues at present to be one of the main political movements in Turkey. Another aim of the nationalists, the establishment of an ethnically homogenous country, was partially successful. The population exchange between Greece and Turkey of 1923 reduced the non-Muslim populations in Anatolia to negligible numbers. But though "Turk" as a political term denoted all citizens, without distinction of religion or race, revolts in eastern Anatolia (1925, 1930, 1937–38) and Kurdish separatism of the 1980s and 1990s revealed the failure of the republic to integrate the **Kurds** of Anatolia into the political structure. At the same time, the officially secular state was more or less dominated by Sunni Muslims (**Sunni Islam**); the sizeable Alevi ***(Kızılbaş)*** minority remained mostly outside of the political system, a historical legacy of the Ottoman Empire. *See also* HEADGEAR; SCRIPT; TURCOMANS; TURKISM; TURKS; WESTERNIZATION.

TURKISM. **Nationalism** based on Turkish ethnicity. Though Ottoman Turkish was the official **language** of the **administration**, the ruling **military class** "officially" conceived of itself as a group serving **Islam**, the **state**, and the **sultan**. An ethnic consciousness of Turkishness probably existed among the Turkish peasantry and **Turcoman** nomads. On the other hand, Ottoman chronicles did not fail to emphasize the Central Asian origins of the Ottoman dynasty.

The non-Muslim nationalisms of the **Balkans** and 19th-century secularizing **reform**s seem to have created a basis for the development of Turkism. The emergence of a newspaper **press** and the simplification of written Ottoman Turkish promoted cultural Turkism. Authors such as **Ahmed Vefik Pasha, Şemseddin Sami Frashëri**, and **Yazıksız** were the representatives of 19th-century cultural Turkism. They developed Turkish ethnic consciousness and emphasized pre-Ottoman Turkish history. Other sources of Turkism were academic Turkology, with **Hungary** as its center, and the Turkic intellectuals of **Russia**. However, since the Ottoman Empire was still a multinational realm, Turkism could not be openly advocated by any **political party** aspiring to govern the

empire. Official statements remained in harmony with **Ottomanism**.

Though leaders of the **Committee of Union and Progress** (CUP) shared a Turkist attitude, they could not pursue that line officially until the defeats in the **Balkan Wars** (1912–13). After 1913, Turkism increasingly became a part of government policy, which also included language restrictions on the Arab population. During **World War I**, the CUP adopted pan-Turkism and promoted cooperation with the Turkic peoples against Russia. After 1918 pan-Turkism was discredited, and a more moderate version of Turkism, aiming to foster a Turkish national state, was adopted by the republic. *See also* AKÇURA, YUSUF; ELHUSRÎ, SATI; LITERATURE; TURKEY; ZİYA GÖKALP.

TURKS. Ethnic group that founded the Ottoman **state**. Although most Turks had a common Turcoman origin, the differentiation of the ruling **military class** from the remaining **Turcomans** that arose in the process of the bureaucratization of power led to a cleavage in cultural and religious outlook. Whereas the Ottoman **elite** considered itself to be the bearer of a cosmopolitan and orthodox Islamic civilization, based on a sedentary and urban life, the Turcomans, with their nomadic and tribal social structure, opposed the centralizing tendencies of the Ottoman state and adhered to non-**Sunni Islam**. The military class used the term "Turk" to denote peasants and nomads.

On the other hand, the word was used in the **Balkans** to denote a Muslim, whether of Turkish, Slavic, or Albanian origin. In fact, though substantial populations of **Greek Orthodox** and **Armenian** Gregorian Christians in **Anatolia** used Turkish as their native **language**, they did not regard themselves as Turks, and neither did the Ottoman **administration**. Toward the end of the empire, Muslim population groups, whether of Turcoman or other Turkic origin, and Muslims who were integrated into Ottoman culture and had adopted the Turkish language were identified, by themselves and others, as Turks. *See also* NATIONALISM; TURKEY; TURKISM.

TÜRBE. Tomb of a statesman or a prominent personality covered by an architectural structure. *Türbe*s of famous mystics often became popular pilgrimage sites, where devotees sought the assistance of the saint. *See also* ARCHITECTURE; SUFISM.

– U, Ü –

UHÛD-I ATÎKA. *See* CAPITULATIONS.

ULEMA. *See İLMİYYE*.

ULUGH BEG (1394–1449). Timurid ruler and astronomer. The son of Shahruh and grandson of Timur (Tamerlane), he was born in Sultaniye (**Iran**). While governor of Samarkand, Ulugh Beg made that city one of the main cultural centers of the Islamic world. A prince with scholarly interests, Ulugh Beg invited leading Islamic scholars, scientists, and poets to his court. Chiefly interested in **astronomy**, he set up an observatory in Samarkand. He joined, together with other astronomers, like **Kadızâde-i Rumî**, in preparing the astronomical tables that bore his name *(Zîc-i Uluğ Beg)*. *See also* ALİ KUŞCU; MATHEMATICS.

UŞAKLIGİL, HALİD ZI˙YA (1866–1945). Novelist, essayist, and one of the masters of modern Turkish **literature**. Born in **İstanbul**, he studied at public and private schools in İstanbul and in İzmir. He then worked at his father's business, in banks, and financial institutions in İzmir and İstanbul. But Halid Ziya Uşaklıgil was active at the same time in the literary field, publishing the journal *Nevruz* (İzmir, 1884) and the newspaper *Hizmet* (İzmir, 1886), in which his early poems, essays, and novels appeared. After a permanent move to İstanbul (1893), Uşaklıgil joined the **New Literature** circles. His *Mâi ve Siyah* ("The Blue and the Black," 1896–97) constituted a breakthrough in Turkish literature, in terms of the modernization of Ottoman prose. The *Aşk-ı Memnû* ("The Forbidden Love," 1899–1900) is regarded as the first truly well-written Turkish novel. After the **Revolution of 1908** Uşaklıgil taught Turkish literature at the **Dârülfünûn**. Following the deposition of **Abdülhamid II**, the **Committee of Union and Progress** appointed him as **palace** secretary to

Mehmed V (1909–18). After the establishment of the republic he withdrew from public life. *See also* İBRAHİM ŞİNASİİ; NÂBİZÂDE NAZIM; NAMIK KEMAL; RECAÎZÂDE MAHMUD EKREM.

– V –

VAKIF. *See* PIOUS FOUNDATIONS.

VÂLİ. Governor of a ***vilâyet***. *See also* ADMINISTRATION, PROVINCIAL.

VÂLİDE SULTAN. Mother of the reigning **sultan**. When a sultan ascended the throne, his mother became the highest authority in the imperial **harem**, and the **eunuch**s were placed under her command. For income, *vâlide sultan*s were assigned fiefs of ***hass*** level. With the accession of minors to the throne from the 17th century onward, *vâlide sultan*s began to act as de facto regents and played important roles in imperial politics. The death of a sultan terminated her powerful position, and she was replaced by the new *vâlide sultan*. *See also* HATİCE TURHAN SULTAN; HÜRREM SULTAN; KÖSEM SULTAN.

VASSAL STATES. States that accepted Ottoman suzerainty, paid tribute to the Ottoman Empire, and usually sent troops to support the Ottoman **army** in its military campaigns. During the reign of **Murad I, Turcoman principalities** and **Balkan states** (**Bulgaria**, the **Byzantine Empire, Serbia**) became vassal states. These became regular **province**s in the course of the 15th century. Wallachia, Moldavia, and Transylvania (**Rumania**), **Ragusa**, the **khanate of the Crimea**, Georgia, Circassia, the **Hijaz**, Tripolitania, **Tunisia**, and **Algiers** remained vassal states until the 19th century. During the 16th century the **Habsburg Empire**, Poland, and **Venice** regularly paid tribute to the Ottomans. In the course of Ottoman territorial dis-integration, former regular provincial regions like Bulgaria, **Serbia**, and **Egypt** became vassal states as a first phase of their separation. *See also* DIPLOMACY.

VENICE. One of the major Italian city states of the later medieval and early modern periods, located at the northern end of the Adriatic Sea. Venice became a major power in the eastern Mediterranean after conquering **Crete**, the Morea, most of the Aegean islands, and parts of Thrace from the **Byzantine Empire** following the Fourth **Crusade** and the Latin conquest of **Constantinople** (1204). Venice established trading ports in these territories and took an active part in eastern Mediterranean **trade**.

When the Ottomans began to expand in the **Balkans**, they encountered the Venetian presence in the islands and in the Morea. Venice took part in the Ottoman-Hungarian struggle for control over the lower Danube, which resulted in the Battle of Nicopolis (1396). Venice used its fleet to try to cut Ottoman communications between **Anatolia** and the Balkans at the **Dardanelles**. When the **Interregnum** (1402–13) was terminated by **Mehmed I**, the reemergence of the Ottoman central power led to a number of local revolts in 1416, supported by Byzantium and Wallachia (**Rumania**), and the Venetian fleet destroyed the Ottoman **navy** at **Gallipoli**. Venice pursued a policy of dominating Byzantium and succeeded in 1423 in gaining Thessaloniki (Selânik) in return for military support. This town was conquered by the Ottomans from Venice in 1430. As soon as the minor **Mehmed II** ascended the throne, Venice supported the **crusaders** in 1444 by blockading the Dardanelles.

The Ottoman conquest of Constantinople constituted a major blow to Venetian political and economic interests in the eastern Mediterranean. The long Ottoman-Venetian war of 1460–79 resulted in the Ottoman conquest of the Morea and northern **Albania**, including Shkoder (İşkodra, Skutari). During this conflict the Albanian rebel George Kastrioti (Skanderbeg, 1405–68) cooperated with the Venetians, and an Ottoman rival, the Turcoman Akkoyunlu state in eastern Anatolia, formed an alliance with them. The Ottoman-Venetian war of 1499–1503 produced an Ottoman naval victory and the conquest of the strategic ports of Lepanto, Modon, and Coron in western **Greece**.

Ottoman-French cooperation in Central Europe led to an Ottoman military campaign against Venice and the **Habsburg Empire**, in the course of which Corfu was besieged and southern Italy attacked (1537). Venice in turn tried to form an alliance with Safavid **Iran** against the Ottomans. A major conflict was the Ottoman attack on **Cyprus** and its conquest from the Venetians (1570–71). As a response, the **Holy League**, of which Venice was a natural part, was formed; it defeated the Ottoman fleet at **Lepanto** (1571). Nevertheless, Venice was unable to regain Cyprus.

Despite these wars, the Venetians were active in the spice trade in Ottoman ports; the Ottoman **state** even granted Venice a monopoly in bauxite mining in 1546. The loss of Crete to the Ottomans (1669) meant the effective withdrawal of Venice as a naval power from the eastern Mediterranean. However, when the Ottomans had to confront the Holy League following the second **siege of Vienna** (1683), Venice, as a member of the league, occupied the Dalmatian coast and the Morea. These were ceded to Venice at the **Treaty of Karlowitz** (1699), but the Morea was to be taken back by the Ottomans after the Ottoman-Venetian war of 1714–18.

With the demise of Venetian independence in the revolutionary era, Dalmatia became part of **France**, which thus came to share a border with the Ottoman Empire. *See also* BATTLE OF PREVEZA; BAYEZİD II; GREECE; MURAD II; SÜLEYMAN I; TREATY OF PASSAROWITZ.

VEZÎR. *See* GRAND VIZIER; VIZIER.

VIENNA, SIEGE OF. (1) First siege of Vienna. Military operation of **Süleyman I** to force the Austrian king Ferdinand to abandon his claim over **Hungary** and accept Ottoman suzerainty (26 September–16 October 1529).

(2) Second siege of Vienna. Military operation of **Merzifonlu Kara Mustafa Pasha** (14 July–12 September 1683) that led to a series of wars between the Ottomans and the **Holy League** (1683–99). These ended with the **Treaty of Karlowitz**. The second siege of Vienna was undertaken with the aim of ensuring the accession of Prince Imre Thököly to

the Hungarian throne, instead of a Habsburg. *See also* HABSBURG EMPIRE.

VİLÂYET. Name of the major provincial unit according to the Regulation for Provinces (*Vilâyet Nizâmnâmesi*, 1864). A *vilâyet* was administered by a governor *(vâli)* appointed by the **Sublime Porte**. At the same time, an **administrative council** *(meclis-i idâre)* consisting of the main provincial officials, the heads of non-Muslim communities, and representative notables functioned as an advisory and quasi-legislative body for the application of **law**s at the local level. A *vilâyet* was usually divided into ***sancak***s, and these in turn consisted of ***kazâ***s. Each *sancak* and *kazâ* had its own administrative commission, which was structured like the administrative council of the *vilâyet*. Below the level of the *kazâ* were the *nâhiye*s. These were formed mostly in areas where the central authority had a stronger presence.

First applied in the **province** of Danube in 1864, this system of **provincial administration** was introduced after 1867 to most of the provinces. With some modifications, it lasted until the end of the empire. *See also* GOVERNMENT; REFORM; STATE; *TANZİMAT*.

VIZIER. In Ottoman Turkish, *vezîr*. Government official of the highest rank, usually bearing the title of **pasha**. Viziers were members of the **Imperial Council** and executed functions comparable to present-day government ministers. Governors of stategically important provinces such as **Egypt** or **Hungary**, the chief commander of the **Janissary** corps *(Yeniçeri Ağası)* and the ***kapudân-ı deryâ*** often held the rank of vizier. Some of the nineteenth century cabinet ministers held the vizier title. *See also* GOVERNMENT; GRAND VIZIER; *SERDÂR-I EKREM*.

VOYVODA. (1) Rulers of the Wallachian and Moldavian **vassal states (Rumania)**. (2) Tax farmers appointed by the **government**. (3) Deputies appointed by **vizier**s and other dignitaries to collect the revenues of their fiefs ***(hass)***. *See also ÂYÂN;* TAX FARMING.

– W –

WALLACHIA. *See* RUMANIA.

WEIGHTS AND MEASURES. In Ottoman Turkish, *Evzân ve Mikyâs*. Until the second half of the 19th century the Ottomans lacked a standardized system of measures. Each locality within the empire had its traditional weight and measure system. This was particularly true for weight units—such as *batman, çeki, dirhem, kantar, kile, ratl, yük,* etc.—whereas such length and area units as the *arşın* (0.758 meters), *çâryek* (17 centimeters), *dönüm* (919.30 square meters), *endâze* (0.650 meters), and *fersah* (5,685 meters), applied by the administrative center, came close to the notion of standardized measures.

An important step toward the complete standardization of weights and measures was taken by **Midhat Pasha**, who was then head of the **Council of State**, and İbrahim Edhem Pasha, a member of this council. They provided for the promulgation of the **law** concerning the introduction of the metric system in weights and measures (27 September 1869). From this date onward the administration applied the metric system as the only standard of weights and measures. On the other hand, the civil **population** continued until the republican period to use the traditional units of weight and measures. *See also* STATISTICS.

WESTERNIZATION. Contacts between the Ottomans and the European West can be traced to the earliest periods of the empire. There were, for example, contacts with Italian city states in the 14th century. Cultural items, such as military technology, were readily adopted by the Ottomans. However, closer contact with the West was hampered by the difference of religion and culture. Prior to the 18th century, a few scholars, such as **Kâtib Çelebi**, made limited transfers of Western scientific knowledge into the Ottoman world.

The wars of 1683–99 revealed to the Ottoman ruling class the clear superiority of Western sciences and technology, and this made it inevitable that the Ottomans would try to acquire these to a greater extent. The Ottoman empire in the 18th century prior to 1789 was characterized by incidental

Westernization. The initiatives of certain individuals played a major role in the establishment of technical military schools and the printing press. During the **Tulip Period** the baroque style became part of civil and public **architecture**.

However, a planned and **government**-backed process of Westernization began with the rule of **Selim III** and his "New Order" ***(Nizâm-ı Cedîd)***. Though stopped by **Janissary** reaction, institutional Westernization was resumed under **Mahmud II** and continued during the ***Tanzimat*** period. An aspect of Ottoman Westernization was the absence of radicalism and the coexistence of the new and traditional institutions in the areas of **justice** and **education**. Until the 1870s, Westernization and **reform**s were synonymous with authoritarian centralization.

Political Westernization, **constitution**alism, and political participation began with the experiment of the first Ottoman **parliament** (1877–78). Even though the reaction of the Hamidian era (1878–1908) included the curtailment of political freedom and the promotion of religious and authoritarian values, the infrastructural and educational development of the empire advanced even then. Westernization of social and cultural life accelerated following the **Revolution of 1908**, since the politically dominant **Committee of Union and Progress** adhered to progressive "stageism" of Auguste Comte's **positivism**. *See also* ABDULLAH CEVDET; ABDÜLHAMİD II; AHMED VEFİK PASHA; ATATÜRK, MUSTAFA KEMAL; ENLIGHTENMENT; İBRAHİM MÜTEFERRİKA; POSITIVISM; TURKEY.

WOMEN. The status of Muslim women in the Ottoman Empire was determined by **Islamic law** and popular tradition. The degree of the influence of these factors was dependent on social conditions and geographic location. Muslim women living in **town**s prior to the 19th century were circumscribed by the main conditions of Islamic law. Accordingly, a woman was regarded as an independent legal personality but not equal to a man and without the same rights. Men had the right to marry four women. It was, in principle, the right of the husband to **divorce** his wife. The proportion of the estate that

a woman received from a deceased father was half of her brother's. The social role of a woman was confined to motherhood and domestic services. Women had the right of education, though in practice this was limited to **primary education**.

In Ottoman **Anatolia** and the **Balkans**, polygamy was practiced only in a narrow circle of wealthy Muslims; traditionally, monogamy was the dominant practice. As for divorce practices, Ottoman court records show that not a few Muslim women applied to the ***kadı*** for divorces from their husbands. Islamic law was not strictly observed among the Muslim peasantry, particularly among the **Turcomans** and the ***Kızılbaş*** of Anatolia, where women could participate in public life.

During the ***Tanzimat*** period the establishment of female secondary schools and the Female Teachers' Seminary (1870) constituted the beginning of women's participation in public life. In the same period, the first journals for Muslim women began to be published. In 1884 an industrial school *(mekteb-i sanâyi)* for women was set up. Female authors like **Fatma Âliye** and **Ayşe Sıdıka** now demanded greater rights for women.

Following the **Revolution of 1908**, women increasingly took part in public social activities. The **Committee of Union and Progress** and its ideologue **Ziya Gökalp** regarded it as their duty to raise the social status of Muslim women. The Family Law of 1917 (*Hukuk-i Aile Nizâmnâmesi*) made polygamy contingent on the consent of the first wife. However, legal equality and political rights, such as the franchise, were given to women only during the republican period (1926, 1934). *See also* ADIVAR, HALİDE EDİB; HAREM; SAZ, LEYLÂ; TURKEY.

WORLD WAR I. The Ottoman Empire entered World War I on the side of the Central Powers (**Germany**, the **Habsburg Empire, Italy**) in order to thwart the partition plans of the Allies (**Great Britain, France, Russia**). Though the Ottomans at first declared neutrality, the **Sublime Porte**, controlled by the **Committee of Union and Progress**, signed a secret

defense treaty with Germany (2 August 1914). When two German warships, flying the Ottoman flag, bombarded the Russian Black Sea ports of Odessa, Sevastopol, Novorossijsk, and Teodosija, Russia declared war on the Ottoman Empire (2 November 1914). The British **navy** attacked the **Dardanelles** (3 November 1914), and the other Allies declared war on the Ottomans (5 November 1914). The military strategy of the Central Powers was to open fronts in the **Balkans**, the **Caucasus**, and the Arab regions in order to relieve German and Austrian forces in the European battlefields.

The earliest confrontations between the Ottomans and the Allies took place in the Caucasus. Russian forces moved from Kars toward Erzurum, but they were stopped by the Third Ottoman Army Corps (6–9 November 1914). When the Russians retreated, the Ottoman acting commander in chief, **Enver Pasha**, launched a winter offensive against them (22 December 1914); it resulted in a disaster for the Ottoman forces. A Russian counteroffensive in eastern **Anatolia**, with the support of local **Armenian** revolts, drove as deep as Erzurum, Muş (both February 1916), Rize (March 1916), and Trabzon (April 1916). However, the Ottoman forces, led by Mustafa Kemal Pasha (**Atatürk**), stopped the Russian advance in eastern Anatolia (August 1916).

A second front was opened in southern **Iraq**, where British forces attacked Basra and occupied the region (22 November 1914). The Ottomans tried to drive the British out of Basra, without success (12 April 1915). British troops launched an attack on Baghdad but were pushed back by the Ottomans (28 September 1915). A British army was surrounded at Qut al-Amara (8 December 1915–29 April 1916) and had to surrender to the Ottomans. Meanwhile Russia occupied western **Iran** and attacked the Ottomans in Iraq (3 June 1916). The Ottoman army defeated the Russians and moved into Iran (June–August 1916). However, a new British offensive in southern Iraq forced the Ottomans to transfer troops to that front (December 1916).

A third front emerged in southern **Palestine**, with a view to control of the Suez Canal. The commander of the Fourth Army Corps, **Cemal Pasha**, moved through the Sinai Peninsula to

attack the canal (January 1915). But the British were able to defeat him at Al-Qantara (3 February 1915). A second Ottoman offensive was opened in July 1916 and attacked British positions on the Suez Canal (4 August 1916). The result was indecisive. The British army launched a counteroffensive and pushed the Ottomans out of the Sinai (22 December 1916).

The Allied navies moved to the Dardanelles, in order to contain the Ottomans and establish a sea link with Russia. A naval attack on the Ottoman fortifications on the Dardanelles resulted in the loss of Allied ships (18 March 1915). This was followed by an Allied landing on the peninsula of **Gallipoli**, against Ottoman resistance (25 April 1915–9 January 1916). After constant fighting with heavy losses, the Allied forces were forced to withdraw from the Dardanelles. The two sides lost more than 550,000 soldiers altogether. One of the commanders of the Ottoman units in Gallipoli was Mustafa Kemal (Atatürk). Ottoman army units were also sent to the Austro-Russian front in Galicia (August 1916), to the Romanian front (August–December 1916), and to the Macedonian front (October 1916).

After 1917, the Ottomans assumed, except in eastern Anatolia, a defensive position on all fronts. Though the February and the October Revolutions in Russia brought relief on the eastern front, the Ottomans became less and less able to resist the British attacks in Iraq and Palestine. The Arab Revolt (spring 1916) was an additional factor weakening the Ottoman military presence in Arabia. In March 1917, Baghdad and (in December 1917) Jerusalem were occupied by the British army. Toward October 1918, the Ottoman defensive lines approximated the present Turkish-Syrian and Turkish-Iraqi borders.

The Ottomans were forced to surrender (Armistice of Mondros, 30 October 1918), after which Germany and Austria-Hungary surrendered. The members of the Ottoman **government** and the leaders of the Committee of Union and Progress left the country. The main consequence of World War I for the Ottomans was the effective disintegration of the empire and the separation of the **Arab lands** from Anatolia.

See also ARMY; DIPLOMACY; EASTERN QUESTION; PAN-ISLAMISM; STRAITS; *TEŞKİLÂT-I MAHSUSA*; TREATY OF LAUSANNE; TREATY OF SÈVRES.

– Y –

YAZIKSIZ, NECİB ASIM (1861–1935). Linguist, historian, and representative of **Turkism**. Born in Kilis (Anteb, Aleppo), he graduated from the War Academy (1880) and worked as a teacher of French and Turkish as well as history in military schools. At the same time Necib Asım Yazıksız undertook independent research on Turkish history and **language** and published his work in newspapers and journals in **İstanbul**, Budapest, and Paris. He propagated the idea of purifying Ottoman Turkish by removing Arabic and Persian vocabulary. Following the **Revolution of 1908** Yazıksız became professor of the history of the Turkish language at the **Dârülfünûn**. During the republican period he became a member of **parliament**. His publications include *Ural ve Altay Lisanları* ("The Uralic and Altaic Languages," 1895), *En Eski Türk Yazısı* ("The Oldest Turkish Inscript," 1897), *Türk Târîhi* ("Turkish History," 1898), and *Orhun Âbideleri* ("The Orkhon Monuments," 1914). *See also* AKÇURA, YUSUF; HISTORIOGRAPHY; KÖPRÜLÜ, MEHMED FUAD; ZİYA GÖKALP.

YEMEN. Country located at the southwest corner of the Arabian Peninsula, on the Red Sea and the Indian Ocean.

The coastal area of Yemen was brought into the Ottoman realm after the conquest of the **Mamluk sultanate** (1518). But the first Ottoman governor of the ***sancak*** of Yemen was directly appointed from **İstanbul** in 1538. With the inclusion of Zabid, Yemen became a ***beglerbegilik*** (1539). Between 1546 and 1548 Özdemir Pasha and **Pirî Reis** incorporated Taizz, Sanaa, and Aden into this **province**. However, the local Zaydi imams offered active resistance to the Ottoman presence, and in 1567 local Yemenis expelled the Ottomans from the interior. Between 1568 and 1570 Ottoman forces from **Egypt** took back Sanaa and Taizz, forcing Imam

Mutahhar to recognize Ottoman rule. The increasing economic and political instability of the empire at the end of the 16th century provided an opportunity for the Yemenis to revolt against İstanbul, dominate Sanaa (1592), and eventually expel the Ottomans from the whole of Yemen (1635).

The Ottomans reentered Yemen under the command of **Mehmed Ali Pasha** (of Egypt), in order to push back the Wahhabis (1812). Direct Ottoman administration in the coastal region of Yemen began in 1849, but the reconquest of the interior could be achieved only after the opening of the Suez Canal (1871). Yemen became a ***vilâyet***, consisting of the *sancak*s of Sanaa, Al-Hudaydah, Taizz, and Asir. Ottoman attempts to introduce ***Tanzimat*** institutions and **reform**s proved futile, and the additional factor of Ottoman maladministration led to constant Zaydi revolts (1891–1911).

The strategic position of Yemen, its contiguity with the holy Islamic province of the **Hijaz**, and its proximity to the British presence in Aden and in Egypt forced the **Sublime Porte** to continue this expensive warfare in the interior of Yemen, which resulted in heavy casualties. In 1911 the Ottomans had to accept the autonomy of Yemen, in the form of joint rule by the Zaydi Imam Yahya and the Ottoman governor. After the Ottoman surrender at the end of **World War I**, Yemen (North Yemen) became independent (November 1918). *See also* ARAB LANDS; SHIA; SUNNI ISLAM.

YILDIZ PALACE. **Palace** complex in **İstanbul** that served as the main residence of **Abdülhamid II** (1876–1909). Located north of **Dolmabahçe Palace**, it consists of smaller palaces, pavilions, and service buildings. The first pavilion in this locality was built during the reign of **Selim III** (early 1800s); other pavilions were added during the **sultanate**s of **Mahmud II, Abdülmecid**, and **Abdülaziz**.

In 1877 Abdülhamid II left Dolmabahçe Palace and moved to Yıldız Palace. With new inclusions, the Yıldız Palace complex became a separate city, with barracks, separate **postal service** and **telegraph** station, **theater, library** and **archive**, workshops, and a pharmacy. After the dissolution of the

parliament (1878), Abdülhamid II concentrated his absolute power at Yıldız Palace, and this complex became a separate bureaucratic body, eclipsing the **Sublime Porte** in terms of administrative control over the empire. By 1908 more than 10,000 civil officials were employed at Yıldız Palace.

Following the **deposition** of Abdülhamid II in 1909, sultan **Mehmed V** preferred to live at Dolmabahçe Palace. *See also* CIVIL SERVICE; GOVERNMENT; STATE.

YOUNG OTTOMANS. **Opposition** group that criticized the ***Tanzimat*** regime and agitated for political freedom and a constitutional system. In Ottoman Turkish called *Yeni Osmanlılar* ("New Ottomans"), the Young Ottomans were a by-product of the emerging **press**. **İbrahim Şinasi**'s criticisms of the arbitrary actions of the **government** in his newspaper articles led to censorship, with the promulgation of the Press Law (1865). Government officials and journalists of the younger generation, such as **Namık Kemal**, Ziya Pasha, Ali Suavi, Çapanzâde Agâh Efendi, Mehmed, and others, who were influenced by the ideas and attitude of Şinasi, formed a secret society with the aim of killing the **grand vizier, Âlî Pasha**, and replacing him with **Mahmud Nedim Pasha**. The Egyptian prince Mustafa Fazıl Pasha, who was quarrelling with his brother Khedive İsmail Pasha and **Sultan Abdülaziz**, provided them with financial backing. In 1867 he published in Paris an open letter addressed to Abdülaziz requesting the institution of a **constitution** and a **parliament**ary regime.

When this became known in **İstanbul** and the assasination plan was discovered by the **government**, Namık Kemal, Ziya Pasha, and other Young Ottomans fled to Paris (1867). Here Namık Kemal and Ziya Pasha published ***Hürriyet*** ("Freedom"). The Young Ottomans had to leave **France** in the same year, when the Ottoman **sultan** made an official visit to the country. Namık Kemal and Ziya Pasha went to London and continued to publish the newspaper, while another group of Young Ottomans (Mehmed, Reşad, Nuri) settled in Geneva and issued the *İnkılâb* ("Revolution"). The latter group, in contrast to Namık Kemal and Ziya Pasha, not only opposed the policies pursued by the **Sublime Porte** but attacked the person of the sultan. Meanwhile, Ali Suavi published *Ulûm*

("Sciences") in Paris. The Young Ottoman opposition disintegrated after the death of Âlî Pasha. Namık Kemal and Ziya Pasha returned to İstanbul, while others continued to live abroad.

The Young Ottomans can be seen as a spontaneous movement, without clear organization and coherent political goals. While Namık Kemal and Ziya Pasha were Islamists trying to combine **Islamic law** with constitutionalist ideas, Ali Suavi and Mehmed expressed republican ideals or even stressed **Turkism**. The main common points of the Young Ottomans were their opposition to the *Tanzimat* statesmen (Âlî Pasha, **Fuad Pasha**) and their ideal of a constitutional regime. **Midhat Pasha**, whose ideas were close to those of the Young Ottomans, implemented them for a short period (1876–78). The Young Ottoman movement is significant as the first opposition of the intelligentsia in the Ottoman Empire with a demand for a broadening of political participation. *See also İBRET;* ISLAMIC MODERNISM; POLITICAL PARTIES; *TASVİR-İ EFKÂR; TERCÜMAN-I AHVÂL;* YOUNG TURKS.

YOUNG TURK REVOLUTION. *See* REVOLUTION OF 1908.

YOUNG TURKS. General category for political movements between 1878 and 1908 that opposed the regime of **Abdülhamid II** and pursued the common aim of restoring the **constitution**al regime of 1877–78. It consisted of diverse groups ranging from separate individuals and small conspiratorial circles to such institutionalized bodies as the **Committee of Union and Progress** (CUP). The political ideas of these groups could vary from those of non-Turks (**Albania**ns, Arabs, **Armenians, Greeks**) striving for autonomy to those of conservative reformers like **Mîzâncı Murad Bey**, decentralist liberals like **Prince Sabahaddin**, or centralist Turkists and Islamists of the CUP.

Leading members of the Young Turk movement were active in various Western European capitals and in Cairo; there were sympathizers and secret members in **İstanbul** and in provincial **town**s. Parallel to the diversity of the Young Turks

was the diversity of **opposition** newspapers, of which ***Meşveret*** ("Consultation") was the most important.

The Young Turk Congress in Paris (1902) divided on the issue of the role of the great powers in overthrowing the Hamidian regime. Whereas the liberals and non-Turkish groups defended the involvement of the great powers in the struggle against Abdülhamid II, the centralists rejected this idea and broke away from the rest of the Young Turks. The latter group, the CUP, was able to establish contact with oppositionist military officers in the **Balkans** and organize the **Revolution of 1908**. *See also* ABDULLAH CEVDET; AHMED RIZA; İSMAİL KEMAL; NATIONALISM; TURKISM; ZİYA GÖKALP.

YUNUS EMRE (13th century). Anatolian mystic and humanist poet. There is no direct information about his life except for his own poems, some panegyrics, and a few historical documents. From his works it seems that Yunus Emre was well educated, possibly receiving **medrese education**, and was versed in the Islamic sciences. However, he became a **Sufi** and a disciple of Tapduk Emre. Yunus Emre's mysticism was influenced by pantheism *(vahdet-i vücud);* his poems call for patience, tolerance, love, and honesty. He was little inclined to the external observances imposed by **Islamic law**. Yunus Emre's poems also deal with the issues of life and death. The language of his poems was a simple Turkish, still intelligible to present-day Turks. *See also* LITERATURE; POETRY.

YUSUF AKÇURA. *See* AKÇURA, YUSUF.

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ZÂVİYE. *See* DERVISH CONVENT.

ZEÂMET. Large military fief within the ***timar* system** yielding a yearly income of between 20,000 and 100,000 *akçe*s. The holder of a *zeâmet* was called a *zâim* and had duties similar to those of the ***sipahi*** of a ***timar***. In addition, *zâim*s were the commanders of units of *timar* cavalry forces and acted as the heads of local **police** forces *(subaşı)*. In contrast to *sipahi*s,

*zâim*s had full authority over their *zeâmet*s and collected both the Islamic as well as the customary taxes. Except in wartime, *zâim*s were not controlled by ***sancak*** governors. *See also* ADMINISTRATION, PROVINCIAL; TAXATION.

ZEKÂÎ DEDE (1825–1897). Composer and **Sufi *şeyh***. Born in **İstan-bul**, he received a traditional **education** and took **music** courses from **İsmail Dede Efendi** and Eyyubî Mehmed Bey. In 1845 Zekâî Dede entered the service of the **Egypt**ian prince Mustafa Fazıl Pasha. During this stay, until 1858, he studied Arabic music and composed Arabic songs. In 1868 Zekâî Dede became a disciple of the Mevlevî *Şeyh* Selahaddin Dede in İstanbul and was active as a musician. After 1884, Zekâî Dede himself became a Mevlevî *Şeyh*. He taught music at the Dârüşşafaka secondary school until his death. Zekâî Dede composed numerous pieces of Turkish classical music, both religious and secular. He is second only to İsmail Dede Efendi in the number of Mevlevî melodies he composed. *See also* ARTS; MEVLEVÎ ORDER.

ZİMMÎ. Literally "protected people," member of a non-Muslim community officially acknowledged by the Ottoman **state** as "People of the Book" *(Ehl-i Kitâb)*—that is, Christians and **Jews**. *Zimmî* status was given to non-Muslims who were willing to live under Islamic political domination. Though their lives and properties were protected, a *zimmî* was not equal to a Muslim in **Islamic law**. In addition to having to pay the **poll tax**, *zimmî*s were disqualified from entering **government** service or the regular **army**, and their testimony was not considered by the Islamic courts as equal to that of Muslims. Symbolic signs of non-Muslim inequality included a prohibition on owning weapons and riding horses, and sometimes obligations to wear distinctive dress. However, in general, *zimmî*s were an integral part of the Ottoman social system and enjoyed economic prosperity.

The status of *zimmî* disappeared in the 19th century, when the **Imperial Rescript of Gülhane** (1839) and the **Imperial Rescript of Reforms** (1856) established legal equality between non-Muslims and Muslims. *See also* ARMENIANS; GREEK ORTHODOX COMMUNITY; GREEKS; *MİLLET*.

ZİRÂAT BANKASI. *See* AGRICULTURAL BANK.

ZİYA GÖKALP (1876–1924). Sociologist and ideologue of Turkish **nationalism** and **Westernization**. Born in Diyarbekir (southeastern **Anatolia**), he was educated at the Veterinary School in **İstanbul** (1895). Ziya Gökalp was arrested due to his secret connections with the **Young Turks** and was forcibly sent back to Diyarbekir.

After the **Revolution of 1908** he became one of the leading members of the **Committee of Union and Progress**. In 1912 he was elected as a member of **parliament**. Shortly afterward Ziya Gökalp became professor of sociology at the **Dârülfünûn**. He published the newspaper *Peyman* ("Agreement") in Diyarbekir and the intellectual periodicals *Yeni Mecmua* ("New Journal") and *Küçük Mecmua* ("Small Journal"). In these and in other journals he made a distinction between "civilization" *(medeniyet)* and "culture" *(hars),* stressing that culture is national, while civilization is international. He defended the idea that Turks should leave the Eastern civilization and enter the Western, without abandoning their national culture—and he discussed the ways of reaching this goal.

The notions of republicanism, nationalism, populism, statism, secularism, and emancipation of **women**, which constituted the fundamentals of Kemalist reform, were first formulated in Ziya Gökalp's writings. His ideological position is summarized in his *Türkçülüğün Esasları* ("Fundaments of Turkism"). *See also* ABDULLAH CEVDET; AHMED RIZA; ATATÜRK, MUSTAFA KEMAL; PRINCE SABAHADDİN; EL-HUSRÎ, SATI.

Selected Bibliography

INTRODUCTION

Ottoman historiography today involves numerous countries in the eastern Mediterranean Basin, as a consequence of the broad historical presence of the Ottoman Empire. To the extent that countries acknowledge Ottoman history as an integral part of their national past, one observes a proliferation of academic studies in this vast field. In this respect the Balkan countries, especially Bulgaria and former Yugoslavia (Serbia, Bosnia, and Macedonia), Hungary, and to some extent also Israel, are noteworthy. Historians from Turkey, on the other hand, concentrate their efforts mainly on Anatolia. This "historiographic distribution" reflects the main bibliographic sources of Ottoman studies, which are published mainly in Turkish, English (in Israel), Bulgarian, and Serbo-Croatian. French and German are also used in numerous academic publications in the Balkans and in Hungary.

As for Western countries, Austria, Germany, and France traditionally led research in Ottoman history. Since the 1970s, however, a growing interest in Ottoman history has manifested itself in the Anglo-Saxon world. In fact, at present the majority of Western research literature originates from the United States.

Due to this historiographical situation, there is a variety of national and regional bibliographies embracing a rich literature on Ottoman history. But students approaching the subject for the first time would do best to begin with two basic bibliographies. One of them is the *Index Islamicus* (1958, 1972, 1975, 1989, 1993, 1999), which includes historical literature from 1665 until the present. Though this bibliography covers the whole Muslim world, an important part of it includes Ottoman history; the major weakness of this

index is its emphasis on sources in European languages (English, French, German, and Russian). The other bibliography is the *Turkology Annual/Türkologischer Anzeiger* (1975–). This is a fundamental source for publications concerning Ottoman, Turkish, and Turkic culture and history; it includes publications mainly in European and Balkan languages, Turkish and Turkic languages, Arabic, and Hebrew. In addition to these two basic bibliographies, historical literature on Ottoman Europe has been published by H. J. Kornrumpf (*Osmanische Bibliographie mit besonderer Berücksichtigung der Türkei in Europa*, 1973) and K. Kreiser (*Historische Bücherkunde Südosteuropas,* vol. 2: *Neuzeit: Teil I. Osmanisches Reich, Makedonien, Albanien,* 1988).

For those able to read Turkish (and Ottoman Turkish), Enver Koray's *Türkiye Tarih Yayınları Bibliyografyası, 1729–1984* (1987) [bibliography on Turkish publications on history, 1729–1984]; Seyfeddin Özege's catalogue of Ottoman book titles (*Eski Harflerle Basılmış Türkçe Eserler Kataloğu,* 1971–82); and Hasan Duman's *Union Catalogue of the Periodicals in Arabic Script in the Libraries of Istanbul* (1986) must be consulted. For the most recent publications, the Turkish national bibliography *(Türkiye Bibliyografyası)* and the Turkish national bibliography of articles *(Türkiye Makaleler Bibliyografyası),* both published by Turkish National Library, are the main references.

The main Ottoman archives are located in İstanbul and in Ankara (*see* **Archives**). Major manuscript collections in İstanbul are at the Topkapı Palace Library, the Süleymaniyye Library, the İstanbul University Library, the Beyazıt State Library, the Atatürk Library, and the Millet Library. In Ankara, the Turkish National Library, the Ankara University Faculty of Arts Library, the Turkish Language Society Library, and the Turkish Historical Society Library contain major collections. In Konya, the Mevlana Museum Library, the Yusuf Ağa Library, and the Koyunoğlu Museum Library host large collections of Turkish and Islamic manuscripts. The provincial libraries of Adana, Bursa, Kayseri, Edirne, Diyarbakır, Manisa, Akhisar, and other towns have local manuscript collections.

Outside the modern Turkish borders, perhaps the most important Ottoman archival collection is located in the Bulgarian National Library, Sofia. This collection covers all periods of Ottoman history, from its beginnings until 1878. Another noteworthy collection of Ottoman documents is preserved in the government library of Dubrovnik, Croatia. This collection, still awaiting exploitation, promises to provide extensive documentation on Ottoman trade relations with Europe. Otherwise, most of the present capitals of former imperial territories contain collections of Ottoman documents, preserved mainly in the respective national libraries. The collections in the Balkan countries are generally open to outside researchers. For the Middle East, this is true only for Israel.

As for collections of Ottoman materials in Western libraries, Turkish manuscripts in Great Britain are located mainly in London, at the Department of Oriental Manuscripts and Printed Books at the British Library. Others are kept in the libraries of the School of Oriental and African Studies of the University of London, the John Rylands Library of the University of Manchester, and Bodleian Library at Oxford. In France, the Bibliothèque Nationale preserves an important collection of Turkish manuscripts. The vast majority of Ottoman materials in Germany are located in the Staatsbibliothek Preussischer Kulturbesitz, Berlin. Few others can be found in the university libraries of Leipzig, Dresden, Halle, and Jena and in the Bibliothek der Deutschen Morgenländischen Gesellschaft in Halle. In Austria, the Austrian National Library (former Imperial and Royal Court Library) contains a large collection of Ottoman manuscripts. The Leiden University Library in the Netherlands has one of the main Turkish manuscript collections in Europe.

In the United States, the main Turkish archival collections are located in the Research Library of the University of California, Los Angeles; the Hoover Collections at Stanford University, Palo Alto, California; the Yale University Library; the Princeton University Library; the University of Michigan Library; and the Columbia University Libraries.

The discipline of Ottoman history is still in its infancy, as evidenced by the fact that the classification of documents in the Prime Minister-ial Ottoman Archive in İstanbul is still not complete. Yet there is a certain concentration of academic studies in terms of Ottoman historical periods, a tendency that is clearly visible for the "Classical Period" and the "Reform Period." On the other hand, the early Ottoman history, as well as the seventeenth and eighteenth centuries, have been comparatively less researched. This general state of research manifests itself in the selected bibliography of this dictionary, in terms of its strengths and weaknesses.

Due to lack of space, the selected bibliography includes mainly titles in English and mostly published books and monographs. Only titles in Turkish, French, or German not translated into English that are definitely indispensable are included. Thus, this selection lacks many valuable works written in Balkan languages, Arabic, Hebrew, Polish, and Russian. But for beginners to this field, the bibliography provides the necessary framework from which to deepen studies in different periods and various subfields of Ottoman history.

Those who wish to make an easy start in Ottoman history may begin with Jason Goodwin's *Lords of the Horizons: A History of the Ottoman Empire* (2000). This is a popular and compact compilation on Ottoman history, covering the entire six centuries. It gives a general overview of the Ottoman Empire and its institutions and socioeconomic history. The same can be said for Lord Kinross's *The Ottoman Centuries: The Rise and Fall of the Turkish Empire* (1977). In contrast to Goodwin's book, it contains rich detail concerning Ottoman political, diplomatic, and military history, and has numerous illustrations.

Though Bernard Lewis's *Istanbul and the Civilization of the Ottoman Empire* (1963), Philip Mansel's *Constantinople: City of the World's Desire* (1998), and Klaus Kreiser's *Istanbul: Ein historischliterarischer Stadtführer* (2001) concentrate on the history of the Ottoman capital city, all are useful introductions into Ottoman cultural history. Among these, Mansel's book is most popular and colorful in approach,

emphasizing architecture and non-Muslim daily life, while Lewis's study, though compact and aimed at the general reader, provides a scholarly synthesis of Ottoman cultural institutions. Kreiser's work, on the other hand, is based extensively on Ottoman sources; in it the reader has the opportunity to glimpse various aspects of Ottoman daily life from the native perspective. Readers interested in Muslim daily life and family may also look at Justin McCarthy's *The Ottoman Turks: An Introductory History to 1923* (1996). Though a useful overview of Ottoman history, this book displays an excessively pro-Turkish attitude, particularly when dealing with issues of administration/non-Muslim relationships.

Andrew Wheatcroft's *The Ottomans: Dissolving Images* (1995) is a popular attempt to correct Western stereotypical views on Ottoman history and the Turks. Though lacking a scholarly base, this book constitutes a colorful introduction to Ottoman history, particularly when dealing with subjects such as the harem, Janissaries, or Abdülhamid II. A very recent title is Douglas A. Howard's *The History of Turkey* (2001), which covers Anatolian history from the prehistoric era to our times. However, the emphasis is on twentieth-century Turkish history.

Students who wish to enter Ottoman history in a systematic way may begin with Andrina Stiles's *The Ottoman Empire 1450–1700* (1991). This study is meant for college undergraduates and offers an analytical framework for Ottoman political and institutional history. Bernard Lewis's *The Emergence of Modern Turkey* (1968), though emphasizing the nineteenth and twentieth centuries, provides in the first three chapters an excellent overview of Ottoman history and culture between 1400 and 1808.

Among the more comprehensive scholarly approaches to Ottoman history as a whole, Stanford J. Shaw's *History of the Ottoman Empire and Modern Turkey* (two volumes, 1977) should be considered as having first place. This study covers Turkish history from the emergence of the Ottomans to the 1970s in the republican period; it reports the main facts of six hundred years of political, economic, and social history. Its

analytical bibliographies, located after each chapter, are useful both for beginners and for academicians. *An Economic and Social History of the Ottoman Empire 1300–1914*, edited by Halil İnalcık and Donald Quataert (1994), is a major scholarly synthesis of research on Ottoman economic and social history. This collection takes into account Western, Turkish, Balkan, and Middle Eastern historiographies of the last decades and lays out the present historical problematics and areas needing further research. The *Histoire de l'Empire ottoman* (1989), edited by Robert Mantran, is another collection of work contributed mostly by French Ottomanists. Though written in a popular style, this volume synthesizes the recent research work of French historians. *The Ottoman Turks: Nomad Kingdom to World Empire* (1991) is a collection of Carl Max Kortepeter's published journal articles, which provide both beginners and researchers useful insight into the main problems of Ottoman history. *A History of the Ottoman Empire to 1730: Chapters from* The Cambridge History of Islam *and* The New Cambridge Modern History, edited by M. A. Cook, can be recommended to both beginners and professionals. Its emphasis is mainly political and diplomatic history.

Turning to works specializing in historical periods, due to the lack of space only volumes and articles that can be recommended for beginners will be mentioned.

Those who wish to deepen in the early period of Ottoman history (1300–1452) should first consult Cemal Kafadar's *Between Two Worlds: The Construction of the Ottoman State* (1995). This study evaluates the previous historiography in a critical way and discusses in detail the sociocultural setting in which the Ottoman principality emerged. *The Ottoman Emirate (1300–1389)* (1993), edited by Elisabeth Zachariadou, is a collection of papers presented at a symposium held in Rethymnon, Greece, in 1991. The reader can find in this volume valuable discussions concerning the main political and socioeconomic issues of early Ottoman history. Colin Imber's *The Ottoman Empire 1300–1481* (1990) is a comprehensive work on the emergence of Ottoman power; its emphasis is on political and diplomatic history.

For the classical period (1453–1606), Halil İnalcık's *The Ottoman Empire: The Classical Age 1300–1600* (2000) is definitely the standard secondary source. Here the reader will find a scholarly synthesis of Ottoman political history and the legal, administrative, economic, and cultural aspects of the classical period. For the social and economic history of this period, a convenient historical frame is provided by Suraiya Faroqhi's *Towns and Townsmen of Ottoman Anatolia* (1984) and *Peasants, Dervishes and Traders in the Ottoman Empire* (1986), the latter a collection of Faroqhi's articles. Cornell H. Fleischer's *Bureaucrat and Intellectual in the Ottoman Empire: The Historian Mustafa Âli (1541–1600)* (1986) is valuable in terms of providing a basic idea of the Ottoman cultural setting and the intellectual lives of members of the Ottoman ruling class.

Those interested in the period of decentralization (1607–1773) may begin with Halil İnalcık's two major articles, the "Centralization and Decentralization in Ottoman Administration," published in *Studies in Eighteenth Century Islamic History*, edited by Thomas Naff and Roger Owen (1977), and "Military and Fiscal Transformation in the Ottoman Empire, 1600–1700," which appeared in *Archivum Ottomanicum* 6 (1980). These articles offer a solid basis for further study in the political and socioeconomic conditions of this period. Karen Barkey's *Bandits and Bureaucrats: The Ottoman Route to State Centralization* (1994) discusses state-society relations in the late sixteenth and seventeenth centuries. By using a comparative framework that includes Russia, China, and France, she shows in a convincing way that Ottoman administration was able to maintain its authority by bargaining and incorporating provincial forces into the imperial political structure. For eighteenth-century politics in İstanbul, Rifa'at Ali Abou-El-Haj's *The 1703 Rebellion and the Structure of Ottoman Politics* (1984) provides useful insight concerning the sociopolitical functions of households. Linda T. Darling's *Revenue-Raising and Legitimacy: Tax Collection and Finance Administration in the Ottoman Empire 1560–1660* (1996) is a basic work on Ottoman economic and financial history in the seventeenth century. Concerning the socioeconomic history of peripheral areas of the empire and

the relationship between the provincial society and the central administration, Dina Rizk Khoury's *State and Provincial Society in the Ottoman Empire: Mosul, 1540–1834* (1997) provides a striking historical example for the complexities of provincial politics and economic life. For those interested in eighteenth-century Ottoman elites and their intellectual world, with its tension between tradition and reform, Virginia Aksan's *An Ottoman Statesman in War and Peace: Ahmed Resmî Efendi, 1700–1783* (1995) is an indispensable work.

The period of reform (1774–1922), an era of turbulent change, disintegration, and the emergence of new national states from within Ottoman borders, will be considered here historiographically in terms of geographical regions (Ottoman Empire in general, Balkans, Anatolia, and Arab provinces). For the general reader interested in the last centuries of Ottoman history in general, Donald Quataert's *The Ottoman Empire, 1700–1922* (2000) is a convenient volume to start with. Quataert approaches the subject in a broad way, taking into consideration political as well as social, economic, and labor history. After each chapter, he provides a useful suggested bibliography that enables readers to orient themselves to more specific topics of this period. Alan Palmer's *The Decline and Fall of the Ottoman Empire* (1992) is another work that considers in a comprehensive way the reform centuries. In contrast to Quataert's work, however, it emphasizes political and diplomatic events. Also, this volume contains some factual errors, and since the author apparently lacks Turkish-language skills, numerous Turkish names and terms are incorrectly given.

For those interested in both the Ottoman reform period and the republican era, Erik J. Zürcher's *Turkey: A Modern History* (1997) is a solid synthesis. Though it concentrates mainly on political history, its author takes into account recent research both in the West and in Turkey. Students already having a basic grasp of late Ottoman history and Turkey should read Stanford J. Shaw and Ezel Kural Shaw's *History of the Ottoman Empire and Modern Turkey,* vol. 2: *Reform, Revolution, and Republic: The Rise of Modern Turkey, 1808–1975* (1977). This study is a very detailed account of Turkish

history in the last two hundred years. Though criticized as being pro-Turkish with respect to the Armenian issue, this volume nevertheless is an indispensable source for both beginners and academicians. Bernard Lewis's *The Emergence of Modern Turkey* (1960, 1968, 2001) and Niyazi Berkes's *The Development of Secularism in Turkey* (1962, 1998), though they originally appeared in the 1960s and display the somewhat outmoded approach of "modernization," remain noteworthy in terms of perceptiveness and analytical power.

As for titles dealing particularly with late Ottoman political history and reform, it is difficult to settle on clear preferences. The most recent work on this subject is by Kemal Karpat (*The Politicization of Islam: Reconstructing Identity, State, Faith, and Community in the Late Ottoman State* [2001]), which analyzes the late-nineteenth-century reforms in terms of the rise of a new Muslim middle class and the emergence of Islamic modernism. Here the emphasis is on the period of Abdülhamid II. Roderic Davison's articles collected in *Essays in Ottoman and Turkish History, 1774–1923: The Impact of the West* (1990) provide a general panorama of political, administrative, and legal reform. The same author's *Reform in the Ottoman Empire 1856–1876* (1963, 1973) is still a valuable study on the late *Tanzimat* period; it explains clearly the difficulties and dilemmas in which the reformist bureaucracy found itself. Selim Deringil's *The Well-Protected Domains: Ideology and the Legitimation of Power in the Ottoman Empire 1876–1909* (1998) is the first in-depth analysis of the rule of Abdülhamid II and the problems of political and cultural integration of peripheral regions into the Ottoman administrative frame.

The issues of political opposition against the central authority and of opposition political thought are dealt with in depth by Şerif Mardin and Şükrü Hanioğlu. Mardin's *The Genesis of Young Ottoman Thought: A Study in the Modernization of Turkish Political Ideas* (2000) is a standard work on the intellectual conditions of the early-and mid-nineteenth-century Ottoman Empire that produced the Young Ottoman opposition. The same author's *Jön Türklerin Siyasi Fikirleri 1895–1908* [political thought of the Young Turks,

1895–1908] (1983) is to be recommended for those who can read Turkish. The author provides a thorough analysis of the political ideas of prominent Young Turks of rival factions. For those interested in Young Turk activities prior to 1908, Şükrü Hanioğlu's *Young Turks in Opposition* (1995) is indispensable for a solid view of the nature and dynamics of the Young Turk movement. Hanioğlu's *Preparation for a Revolution: The Young Turks, 1902–1908* (2000) is a masterly account of struggles among Young Turk factions, their differing strategies, and the reasons for the success of the Committee of Union and Progress in 1908.

For the constitutional period of 1908 and 1922, Feroz Ahmad's *The Young Turks: The Committee of Union and Progress in Turkish Politics, 1908–1914* (1969) and Erik J. Zürcher's *The Unionist Factor: The Role of the Committee of Union and Progress in the Turkish National Movement 1905–1926* (1984) ought to be mentioned. The first is a standard work on the period between 1908 and 1914, dealing with the turbulent politics in the capital, the unsuccessful participatory democratic experiment, and the eventual military dictatorship of the Committee of Union and Progress. Zürcher's study, on the other hand, is noteworthy for its convincing argument on the political, institutional, and intellectual continuities between the Committee of Union and Progress, the Anatolian national movement, and the Kemalist state.

Those interested in Ottoman economic and social history in the reform period could begin with *Consumption Studies and the History of the Ottoman Empire, 1550–1992: An Introduction* (2000), edited by Donald Quataert. Here can be found valuable articles on such issues as Ottoman inheritances, consumption during the Tulip period, food consumption among the Ottoman elite, the transition to mass fashion-system dress, photographs and consumption, and distribution of goods in town quarters. Donald Quataert's study on Ottoman industry (*Ottoman Manufacturing in the Age of the Industrial Revolution* [1993]) is the first in-depth analysis of Ottoman manufacturing from the 1830s until 1914. This study shows in a clear way that local manufacturers were able to adjust themselves to conditions of industrial competition from

Europe and to protect their livelihoods and retain domestic and international customers. Readers interested in epidemics should read Daniel Panzac's *La peste dans l'Empire ottoman: 1700–1850* (1985), demonstrating the deep demographic, economic, and psychological implications of plague outbreaks in different parts of the empire.

As for the different regions and ethnic groups of the empire, a recent contribution on the Ottoman Greeks—the most important non-Muslim community within the empire—is *Ottoman Greeks in the Age of Nationalism: Politics, Economy, and Society in the Nineteenth Century* (1999), edited by Dimitri Gondicas and Charles Issawi. It contains articles on the socioeconomic life of Greeks in Anatolia and the Balkans. Here the reader will find rich information concerning the economic life of the Greeks of İzmir and of western Anatolia, the development of the Greek middle class within the empire, and the emergence of a Greek civil society, issues of demography, and various dimensions of the relationship between the Ottoman administration and its Greek subjects. For those who can read Turkish, Halil İnalcık's *Tanzimat ve Bulgar Meselesi* (1942, 1992) [The *Tanzimat* reforms and the Bulgarian issue] still constitutes a basic study for understanding the socioeconomic reasons for Bulgarian discontent with Ottoman rule (1842–50). Fikret Adanır's *Die makedonische Frage: ihre Entstehung und Entwicklung bis 1908* (1979) sets forth in a clear way the political factors and social dynamics that led to the emergence of Macedonian nationalism between 1870 and 1908 and the intertwined relations between the Bulgarian exarchate, the Sublime Porte, the principality of Bulgaria, Greece, and Serbia. The only English-language monograph on nineteenth and early twentieth-century Albanian nationalism remains Stavro Skendi's *The Albanian National Awakening, 1878–1912* (1967). Based mostly on Austrian archival documents, this study is indispensable for the social, political, and cultural conditions that delayed the development of Albanian nationalism.

The history of the Armenian community in the Ottoman reform period is still politically sensitive. Virtually all

monographs on recent Armenian history are by and large works of political partisanship. This dictionary has no recommendations to make concerning this issue. On the other hand, the observations of an American eyewitness who traveled in Armenia and east Anatolia in the 1890s show how complicated the situation was in terms of the relationship between the Armenians, Ottoman officials, and Kurds (H. F. Lynch, *Armenia: Travels & Studies* [two volumes, 1901, 1990]).

For the history and the social organization of the Kurds, Martin van Bruinessen's *Agha, Shaikh, and State: The Social and Political Structures of Kurdistan* (1992) is an indispensable study. Though more an anthropological work than a historical study, this volume provides a useful analysis of the social forces shaping the history of the Kurds and their relationship with the Ottomans and the Iranians. Robert W. Olson's *The Emergence of Kurdish Nationalism and the Sheikh Said Rebellion, 1880–1925* (1989) is a standard work on the political history of the Kurds in the late Ottoman reform period; the development of Kurdish nationalism from a Young Turk oppositional group to separatism is dealt with.

Though the Arabic-speaking regions of the Ottoman Empire constitute a huge entity, with a multitude of local historical traditions, studies on these regions within the context of Ottoman history are still rare. Among the few titles to be recommended are Lisa Anderson's and Eugene L. Rogan's studies concerning Ottoman reform policies in North Africa and Syrian desert regions. Both Anderson's *State and Social Transformation in Tunisia and Libya, 1830–1980* (1987) and Rogan's *Frontiers of State in the Late Ottoman Empire: Transjordan, 1850–1921* (1999) analyze the policy of the Ottoman state throughout the nineteenth and early twentieth centuries of pacifying and settling Bedouin tribes in order to integrate them into the imperial political and administrative system. Hasan Kayalı's *Arabs and Young Turks: Ottomanism, Arabism, and Islamism in the Ottoman Empire, 1908–1918* (1997) is a major attempt to understand the complex political relationship between the Turkish, Young Turk, and Arab elites for the period of 1876–1918. A notable contribution to the

history of Arab thought in the Ottoman lands is Marwan R. Buheiry's (editor) *Intellectual Life in the Arab East, 1890–1939* (1981), a collection of articles on major Arab intellectuals and currents that emerged in Egypt, Lebanon, Syria, Iraq, and Yemen. For the social history of Ottoman Arab towns during the reform period, Leila Tarazi Fawaz's *Merchants and Migrants in Nineteenth-Century Beirut* (1983) and Mahmoud Yazbak's *Haifa in the Late Ottoman Period 1864–1914: A Muslim Town in Transition* (1998) must be mentioned. These studies examine the social transformation of two seaports as a result of economic penetration of Europe, on the one hand, and centralization policies of the Sublime Porte, on the other.

The selected bibliography of the present work is organized by historical periods and themes. It consists of six main divisions: Reference Works and Printed Primary Sources; General Studies; Emergence of the Ottoman Empire 1301–1452; Ottoman Classical Period, 1453–1606; The Age of Decentralization, 1607–1773; and Ottoman Reform Period, 1774–1922. Except for the first, these divisions are in turn subdivided according to such themes as "State, Law, Administration and Politics," "Foreign Relations, Wars," "Economic and Social Life, Ethnic Groups, Women," and "Religion, Art, Culture and Intellectual Life."

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