

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

12 Subat 2017

8672 BOUQUET, Olivier. The sultan's sons-in-law:
analysing Ottoman imperial *damads*. *Journal of the
Economic and Social History of the Orient*, 58 iii
(2015) pp. 327-361. *Damads*, the sons-in-law of
the sultan.

Damad
040060

persidskom i turetskom iazykakh Moscow 1966, 1968, 1980; Murad G. Magomedov and Amri Shikhsaidov, *Kalakovreish*, Makhachkala 2000; Rasul Magomedov, *Pamiatnik istorii i pis'mennosti dargintsev XVII veka*, Makhachkala 1965; Vladimir F. Minorsky, *A history of Sharvan and Darband in the 10th–11th centuries* (Cambridge 1958); Amir R. Navruzov, *Gazeta "Dzharidat Dagistan" (1913–1918) kak istoriko-kul'turnyi istochnik*, Makhachkala 2007; Hasan Hilmi b. Muhammad al-Qahī, *Maktūbāt al-Qahī*, ed. 'Abd al-Jalīl al-'Atā, Damascus 1998; Muhammad-Tāhir al-Qarākhī, *Bāriqat al-suyūf al-dāghistāniyya fi ba'd al-ghazawāt al-shāmiliyya*, Ar. ed. A. M. Barabanov and I. Iu. Krachkovskii, Moscow and Leningrad 1946; Rukiia Sh. Sharafutdinova, *Arabo-azychnye dokumenty epokhi Shamilia*, Moscow 2001; Amri Shikhsaidov, *Makhlud iz Khinaluga. Sobytiia v Dagestane i Shirvane XIV–XV vv.*, Makhachkala 1997; Amri Shikhsaidov, *Ocherki istorii, istochnikovedeniia, arkheografii srednevekovogo Dagestana*, Makhachkala 2008; Amri R. Shikhsaidov, Termirlan M. Aitberov, and Gasan Magomed-Rasulovich Orazaev, *Dagestanskii istoricheskie sochineniia*, Moscow 1993; Robert Bruce Ware and Enver Kisriev, *Dagestan. Russian hegemony and Islamic resistance in the Caucasus*, Armonk NY and London 2010; Anna Zelkina, *In quest of God and freedom. Sufi responses to the Russian advance in the North Caucasus*, London 2000.

MICHAEL KEMPER

Dāmād

A Persian word meaning son-in-law, *dāmād* was a title given to high-ranking officials married to princesses of the Ottoman dynasty. The practice of marrying sisters, daughters, and granddaughters of the reigning sultan to statesmen began in earnest in the late ninth/fifteenth century, as dynastic marriages with other ruling houses waned. Sultans of the tenth/sixteenth century drew many of their viziers from among the dynasty's *dāmāds*; six of the grand viziers of Sultān Süleymān I (r. 926–74/1520–66) were *dāmāds*. Emerg-

ing during the empire's high imperial phase (1453 to 1566), *dāmād*-princess marriages were politically useful to the dynastic state because they cemented the loyalty of key officials to the dynasty, and they curbed centrifugal tendencies among the official class, who could use marital politics to build their own coalitions. While many *dāmāds* never rose to vizierial office, the phenomenon of the *dāmād* vizier continued until the empire's end: Ferīd Pasha (d. 1342/1923), who served as grand vizier to Sultān Mehmed Wahīd al-Dīn (Vahdeddin, r. 1336–42/1918–22), was married to the sultan's elder sister Medīḥa (d. 1346/1928).

Dāmād-princess marriages ranged from very happy to termination in divorce (of the husband by the higher-status wife). In the eleventh/seventeenth century, the growing habit of remarrying princesses upon the death of their spouses, often considerably older, exacerbated the potential for misalliance. Such was the unwanted fourth (but not last) marriage in 1072/1662 of the fifty-five-year old Faṭma, a daughter of Sultān Aḥmed I (r. 1012–26/1603–17), to the equally dismayed vizier Melek Aḥmed (d. 1073/1662); two years earlier Melek had lost his first, deeply beloved, princess wife in childbirth.

Advantages accrued to the royal *dāmād*. He might enjoy great prestige, power, and wealth, especially if his wife enjoyed a particularly high status. Exemplifying the princess-*dāmād* "power couple" were Süleymān's only and much favoured daughter Mihrimāh (d. 985/1578) and her husband Rüstem (d. 968/1561), grand vizier for fourteen years. Numerous *dāmād* viziers used their wealth to enhance their reputations as patrons of religious and commercial foundations and to build large household establishments, although their palatial residence might

- . 2007. *Timurids in Transition: Turko-Persian Politics and Acculturation in Medieval Iran*. Leiden: Brill.
- Szuppe, Maria. 1994. La participation des femmes de la famille royale à l'exercice du pouvoir en Iran safavide au XVI^e siècle. Pt. 1. L'importance politique et sociale de la parenté matrilineaire. *Studia Iranica* 23: 211-258.
- . 1995. La participation des femmes de la famille royale à l'exercice du pouvoir en Iran safavide au XVI^e siècle. Pt. 2. L'entourage des princesses et leurs activités politiques. *Studia Iranica* 24: 61-122.
- Ṭahmāsp Šafavī. 1891. *Die Denkwürdigkeiten Schah Tahmāsp's des Ersten von Persien (1515-1576)*, trans. and ed. Paul Horn. Strassburg: Trübner.
- Tezcan, Baki. 2010. *The Second Ottoman Empire: Political and Social Transformation in the Early Modern World*. Cambridge: Cambridge University Press.
- Welsford, Thomas. 2013. *Four Types of Loyalty in Early Modern Central Asia: The Tūqāy-Tīmūrid Takeover of Greater Mā Warā al-Nahr, 1598-1605*. Leiden: Brill.
- Woods, John E. 1990. *The Timurid Dynasty*. Indianapolis: Research Institute for Inner Asian Studies.
- . 1976. *The Aqquyunlu: Clan, Confederation, Empire*. Minneapolis: Bibliotheca Islamica.

26 Ağustos 2015



MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN



BRILL



brill.com/jesh

The Sultan's Sons-in-Law: Analysing Ottoman Imperial Damads

Damad
040060

Olivier Bouquet

Université Paris Diderot-Paris 7

olivier.bouquet@gmail.com

Abstract

Studies of imperial courts tend to focus on the ruler and the direct line of succession, which was crucial for the survival of the dynasty. Where succession was patrilineal, princes therefore generally received more attention than their sisters. A group that is invariably overlooked altogether consists of the husbands of these princesses, despite the fact that they too were part of the extended imperial household. The Ottoman Empire was no exception. This article attempts to redress that imbalance by examining various aspects of the Ottoman son-in-law, including recruitment, social status, reputations, careers, and reception history.

Keywords

household – marriage – gender – affinity – Ottoman Empire

Introduction

In the Ottoman imperial order, dynastic ideology focused on the agnatic and patrilineal continuity of the House of Osman, and the sultans do not seem to have been concerned with delimiting the imperial household (Turk. *hanedan*).

* I am indebted to Jun Akiba and Hamit Bozarslan, who drew my attention, respectively, to comparisons with the Japanese imperial system and the Iraqi state apparatus; Juliette Dumas, for her interest in the imperial household; Marc Aymes and Ilias Petalas who commented on and corrected the first version of this paper; Maurits van den Boogert, who helped me reshape the last draft; and Hatice Aynur, for bibliographical references.