

the rank of vizier, and became Minister of Justice. In the first months of 1885 he was sent on a special diplomatic mission to London to negotiate the Egyptian question. In 1889 he became collector of customs (*Rūsümât emini*), in 1892 *wâlî* of Aydın, and in 1895 *wâlî* of Selânik, then again collector of customs and president of the Council of Accounts (*Diwân-i muhâsebât*). He was the second Turkish delegate to sign the peace after the Greco-Turkish war of 1897.

Despite his many offices under 'Abd al-Ĥamîd II, Ḥasan Fehmî retained the reputation of being untainted by the régime, and after the revolution of 1908 was regarded by some affection by the Young Turks as an "Old Young Turk" and a living link between the first and the second constitutional periods. During the two years following the revolution he was twice Minister of Justice and once President of the Council of State in various cabinets, and became a member of the Senate. He died in 1910 in his house at Edirne Kapı and was buried in the family cemetery at Fâtîh on Ağa Yoğuşu. His wife was the daughter of 'Abd al-Ĥalîm Ghâlib Pasha.

**Bibliography:** Ibrahim Alaettin (Gövsâ), *Meşhur adamlar*, Istanbul 1933-5, ii, 479-80; Gövsâ, *Türk meşhurları*, Istanbul 1946?, 134; R. Devereux, *The first Ottoman constitutional period*, Baltimore 1963, index; Bursalî Mehmed Fâhîr, *'Othmânî mü'ellifleri*, ii/1, 155; Mehmed Zeki Pakalın, *Son sadrazamlar ve başvekiller*, Istanbul 1940-8, index; İbnülemin Mahmud Kemal İnal, *Son asır Türk şairleri*, Istanbul 1930-42, index; dem, *Osmanlı devrinde son sadrazamlar*, Istanbul 1940-53, index. (R. H. DAVISON)

**HASAN FEHMI EFENDI**, known as Akşehîrî, an Ottoman *Sheykh* al-Islâm. The son of 'Othmân Efendi İlgin, he was born in 1210/1795-6, and held various appointments in the teaching branch of the 'Ilmiyye [q.v.] profession. In 1275/1858-9, on the death of Yaḥyâ Efendi [q.v.], he was appointed to the office of *Ders Wekîli*, with the duty of teaching and preaching on behalf of the *Sheykh* al-Islâm. Djewdet, who had reason to be hostile to Ḥasan Fehmî, indicates that the appointment was made for want of any one better, and says that he was known among the students as *kadhûbî*—the liar (*Tezâkir* 13-20, ed. Cavid Baysun, Ankara 1960, 69; according to 'Abd al-Raḥmân Şherif, he earned this soubriquet by not fulfilling the promises he made to the influential people whom he approached). His position became much stronger after the accession of Sultan 'Abd al-'Azîz, whose preceptor he was. In 1863 he accompanied the Sultan to Egypt, where he is said to have had learned conversations with the Azharî *Shaykh* İbrâhîm b. 'Alî al-Saqqâ [q.v.]. In 1867 he became Kâdî'asker of Anatolia, then of Rumelia, and in April 1868 was appointed, for the first time, as *Sheykh* al-Islâm. This was a time when the modernization of the apparatus of government was reducing the jurisdiction and power of the office of the *Sheykh* al-Islâm; the creation in particular of new administrative bodies dealing with law and education meant a curtailment of his authority in matters previously regarded as his exclusive concern [see BÂB-I MASH-ĤĤAT]. Ḥasan Fehmî tried to resist these encroachments. The first object of his counter-attack was the committee which, under the chairmanship of Aḥmad Djewdet [q.v.] and the authority of the *Diwân-i Ahkâm-i 'Adliyye*, was preparing a new Ottoman civil code, the famous *Medjelle* [q.v.]. Djewdet and his committee had successfully resisted the pressure of the extreme Westernizers, egged on by the French

ambassador Bourée, for a French-style code, and were preparing a modern statement of Ḥanafî Muslim law. They now had to face the opposition, on the other side, of the 'ulamâ', led by the *Sheykh* al-Islâm, who saw in the preparation of this code under the department of justice a usurpation of the functions and prerogatives of his own office. Ḥasan Fehmî offered various obstructions to the work; in 1870 he procured the removal of Djewdet to other duties and the transfer of the *Medjelle* committee, under a new chairman, to the jurisdiction of his own office. Djewdet later returned to the chairmanship, but the feud between him and Ḥasan Fehmî continued (Ebul'ulâ Mardin, *Medeni hukuk cephesinden Ahmet Cevdet Paşa*, Istanbul 1946, 64, 70, 78-80, 82, 84, 88 f., 91 ff., 98-9, 106, citing Djewdet's own account of these matters from his unpublished memoranda).

Another objective was the newly opened *Dâr al-Funûn*, designed by the Ministry of Education to grow into a university and serve as the corner-stone of a modern educational system. Ḥasan Fehmî was not present at the ceremonial opening in 1870; there is good reason to believe that he was instrumental in bringing about the closing of the *Dâr al-Funûn* in the following year. There is some evidence that one of the circumstances leading to this closure was a public lecture given by Djâmâl al-Dîn al-Afghânî, which was reported to the *Sheykh* al-Islâm as being heretical and blasphemous (Osman Keskiöglü, *Cemaleddin Efgani*, in *İlahiyat Fakültesi Dergisi*, 1962, 92-6, where other Turkish sources are cited; M. Z. Pakalın, *Son sadrazamlar* . . . , iv, Istanbul 1944, 136 ff.; Osman Ergin, *Türkiyede maarif tarihi*, ii, Istanbul 1940, 460 ff.; Mehmed 'Alî 'Aynî, *Dâr al-Funûn ta'rihi*, Istanbul 1927 (not seen); E. G. Browne, *The Persian Revolution of 1905-09*, Cambridge 1910, 7; R. H. Davison, *Reform in the Ottoman Empire 1856-1876*, Princeton N.J. 1963, 271).

Ḥasan Fehmî was dismissed from office in September 1871, ten days after the death of his protector the Grand Vizier 'Alî Paşa [q.v.], and two weeks after the return of Djewdet as chairman of the *Medjelle* committee and a member of the Council of State. He returned to office for a second term as *Sheykh* al-Islâm in July 1874, and remained until May 1876. He lost no time in resuming his quarrel with Djewdet, whom he blamed for the transfer of the *Medjelle* committee from the *bâb-i fetwâ*, under his own jurisdiction, to the Sublime Porte (Mardin, *op. cit.*, 114 ff., 123 f.). The work on the *Medjelle* proceeded, however, and by now the *Sheykh* al-Islâm was even willing to attend the first prize-giving ceremony of the Galatasaray school in 1875 (Maḥmûd Djewâd, *Ma'ârif-i 'Umûmiyye Nezâreti ta'rihi-i teshkilât ve idjirâ'ât*, Istanbul 1338, 152). The last eight and a half months of his tenure of office coincided with the second Grand Vizierate of Maḥmûd Nedim Paşa [q.v.], and ended with his fall. The riots of 10 May 1876 were directed especially against the Grand Vizier and the *Sheykh* al-Islâm, the rioters demanding the dismissal of both. Ḥasan Fehmî's unpopularity was no doubt due in part to his association with a very unpopular minister. There is also some evidence that he was personally unpopular among the 'ulemâ' and theological students (see for example Mehmed Memdûh, *Mir'ât-i shu'ânât*, Izmir 1328, 64-5, where he is accused of giving advancement only to his own followers, and of appointing unqualified persons). Prof. Davison (*Reform* . . . , 325) hazards the guess that his unpopularity among the students may have been due to the influence of Djâmâl al-Dîn al-Afghânî, against whom he is said to have acted in 1870.