

and two (Vienna 1049, Köprülü) to 1045/1036 (= Solakzâde, 763). The work served as a main source for Peçewî (see *Ta'rikkh*, i, 3 etc.), Kâtib Çelebi (see *Fedâike*, i, 11 etc.) and Na'îmâ (perhaps indirectly, through *Shârih* al Manâr-zâde, see *Ta'rikkh*, i, 10, and Na'îmâ); while Solakzâde [q.v.] frequently follows it so slavishly that he reproduces verbatim Hasan Bey-zâde's autobiographical references: thus at *Ta'rikkh*, 610 and 635, for example, *ishbu shâhib al-hurûf* and *bu fakîr* refer to Hasan Bey-zâde (Na'îmâ, e.g., at i, 309, occasionally does the same). It remains to be investigated whether a complete edition of the work is required or whether its essential information is in fact already available through these published texts.

Hasan Bey-zâde is the author also of *Uşûl al-hikam fi nizâm al-'âlam* (MS: Istanbul, Belediye O.49), dedicated to Çelebi 'Alî Pasha (Grand Vizier 1029-30/1619-21); it is a collection of maxims of government, abridged from the *Rawf al-akhyâr* of Mehmed b. *Khatîb* Kâsım (d. 940/1533, see *Othmânî mü'ellifleri*, ii, 17; Brockelmann, II, 429), itself based on the *Rabî' al-abrâr* of al-Zamakhsharî. A *medîmû'a* in the possession of Prof. Cavid Baysun (for details see *Tarih Dergisi*, ii/3-4, 100, n. 8 and *TM*, x, 322-3) contains some poems composed by Hasan Bey-zâde (who used, besides his personal name Ahmed, the *makhlâs* *Hamîdî*), and three *fethnâmes* (one incomplete) which he wrote for the capture of Kanizhe (1009/1600). In the Public Record Office in London are preserved two letters informing Queen Elizabeth of this victory, one from the Sultan (SP 102/4, partial trans. in B. Lewis, *Istanbul and the civilization of the Ottoman Empire*, Norman Okl. 1963, 166-8), the other from the Grand Vizier (SP 102/61): these were probably composed by Hasan Bey-zâde.

Bibliography: Bursalî Mehmed Tahîr, *Othmânî mü'ellifleri*, iii, 46; Babinger, 174; *IA*, s.v. *Hasan-beyzâde* (by Orhan F. Köprülü); M. Cavid Baysun, *Reis ül-küttâb Küçük Hasan Bey*, in *Tarih Dergisi*, ii/3-4 (1952), 97-102; idem, *Hasan-Beyzâde Ahmed Paşa*, in *TM*, x (1953), 321-40.

(J. H. MORDTMANN-[V. L. MÉNAGE])

✗ **HASAN BUZURG**, founder of the *Djalâyirid* [q.v.] dynasty.

✗ **HASAN ÇELEBİ** [see KINALZÂDE].

✗ **HASAN DIHLAWÎ**, NADİM AL-DİN HASAN B. 'ALÂ AL-SINDÛ AL-DIHLAWÎ (b. 655/1275, d. 737/1336), eminent poet and hagiographer of Islamic India, is principally known for his *Diwân* and for the *Fawâ'id al-fu'âd*, a compilation, made between 707/1307 and 721/1321, of the *dicta* of his preceptor Nizâm al-Dîn al-Awliyâ [q.v.]. The authoritativeness of the latter work is acknowledged by his contemporaries, including the historian Diyâ al-Dîn Baranî [q.v.], as well as in all subsequent hagiographies compiled in India. He was a close friend of Amîr *Khusraw* and, like him, attached at Multân to the court of Prince Muhammad (Shahîd), son of Sultan *Chiyâth* al-Dîn Balban (665/1266-686/1287). They were both attached to the court of 'Alâ al-Dîn *Khaljî* (696/1296-716/1316). Later he migrated to Dawlatâbâd in Dakhan and died there. His fame as a poet was eclipsed by that of Amîr *Khusraw*, but in his own right he is the master of a direct, appealing style.

Bibliography: *Diwân*; among various MSS: British Museum Add. 24,952 and India Office Pers. 1223; *Kulliyât*, ed. Mas'ûd 'Alî 'Mahwî', Hâydarâbâd 1352/1933; *Fawâ'id al-fu'âd*, Delhi 1865; see also Storey, i, 1025 for further details of his work.

Amîr *Khusraw*, *I'djâr-i Khusrawî*, Lucknow 1876, 51; 'Abd al-Hakq Dihlawî, *Akhbâr al-akhyâr*, Delhi 1332/1913, 101-3; *Ghulâm Sarwar*, *Khasinat al-asfiyâ*, i, Lucknow 1914, 344; Muhammad Ghawthî, *Gulzâr-i Abrâr*, Urdu tr., Agra 1326/1928, 93-5; Rahmân 'Alî, *Tadhkirat-i 'ulamâ-i Hind*, Lucknow 1914, 48-9; Firîшта, Lucknow 1864; Baranî, *Ta'rikkh-i Firâz Shâhi*, Calcutta 1862, 60, 360; 'Abd al-Kâdir Badâ'ûnî, *Muntakhab al-tawârikkh*, Calcutta 1924, i, 204; *Shibli* Nu'mânî, *Shi'r al-'Adjam*, A'zamgarh 1339/1920, v, 129-32; Nizâmî Badâ'ûnî, *Kâmus al-mashâhir*, Bada'un 1924, i, 204; K. A. Nizami, *Some aspects of the religion and politics in India during the 13th century*, Aligarh 1961, 270; idem, *Ta'rikkh-i mashâ'ikh-i Çisht*, Delhi 1953, 181; H. Habib, *Çishtî records of the Sultanate Period*, in *Medieval India Quarterly*, i/ii (1950), 1-43; S. M. Ikram, *Armaghân-i Pâk*, Karachi 1953, 43.

(AZIZ AHMAD)

✗ **HASAN FEHMI**, Ottoman statesman, was born near Batum, the son of Hâdîdî-oghlu Sherîf Molla and grandson of one Mehmed Agha. After primary education there he went to Istanbul, where he studied Arabic, Persian, and French with private tutors, as well as law. He began government service as an employee of the Translation Bureau in 1858, subsequently becoming an official in various commercial courts. While so employed he wrote for the newspapers *Takwim-i Tidiâret* and *Djeride-i Hawâ-dîth*. In 1868 he became president of the first *medîlis* of the Commercial Court, but was dismissed, probably in late 1871, during the Grand Vizierate of Maḥmûd Nedîm Pasha [q.v.]. For some years thereafter he practised law privately.

Upon the institution of the constitutional regime by Midḥat Paşa [q.v.] and 'Abd al-Hamîd II [q.v.], Hasan Fehmî, then chief clerk of the Translation Bureau, was elected a deputy by the Istanbul electors on the fourth ballot, on 1 March 1877. When the chamber met on 21 March, it elected him one of the four secretaries for the first session. On the closing day of that session, 28 June 1877, Hasan Fehmî made the major speech, pointing with pride to the chamber's free discussion and to its beneficial actions, even though in his view it had not accomplished all it should have done.

Chosen again on 12 November 1877 as an Istanbul deputy for the second session of the parliament, Hasan Fehmî became president of the chamber by election on the third ballot, taking office on 31 December. As president he was more moderate and courteous than had been his predecessor Ahmed Wefîk Paşa [q.v.] in the first session, but allowed more digression by those who spoke. The session over which he presided, prorogued by the sultan on 14 February 1878, passed no bills, but effectively criticized the ministry. Hasan did not, like Ahmed Wefîk, assume the rôle of government spokesman. After the chamber's dissolution Hasan Fehmî continued as vice-president of a special chamber committee, over which the sultan presided, to aid refugees from the Russo-Turkish war.

In 1878 Hasan Fehmî was appointed Minister of Public Works. While occupying this office he taught commercial law and international law in Istanbul. He was also for a time director of the civil list (*Khazine-i Khâssa nazîri*). His lectures on law were published in summary form in a book entitled *Telkhis-i hukûk-i düvel*, but after a *jurnal* submitted to 'Abd al-Hamîd II the book was suppressed and he was reprimanded. In 1881 Hasan Fehmî attained

Hasan Fehmi Paşa
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*Beşeler, c. 5-8, 1968-1971, Ankara,
Makale 153-233 sayfaları arasında.*

OSMANLI VEZİRLERİNDEN HASAN FEHMİ PAŞA'NIN ANADOLU'NUN BAYINDIRLIK İŞLERİNE DAİR HAZIRLADIĞI LÂYİHA*

TANITAN: CELÂL DİNCER

“ANADOLUCA İMALÂT-I UMUMİYEYE DAİR LÂYİHA”NIN KAPSADIĞI KONULAR VE GÜNÜMÜZLE İLGİSİ HAKKINDA DÜŞÜNCELER

Yurdumuzun, Batı ülkelerindeki örneklere benzer kanunlara, nizamlara kavuşmasını sağlayan Tanzimat'ın ilâmından bu yana geçen zaman, 127. yılına girmiştir.

Sosyal, idarî, adlî, malî, askerî alanlarla ve o devirde, büyük hastalığımız olan rüşvet konusu ile ilgili zayıf durumumuzu, gerekçe anlamı içinde açıklayan “Tanzimat Fermanı” –o devre göre– ileri bir adımı belirtiyor, bir reform meydana getiriyordu.

Hele, onu hazırlayan Mustafa Reşit Paşa'nın zamanın Sadrazamı Hürsev Paşa gibi Tanzimat esaslarına aykırı düşünceli, geri kafalı, kıskanç bir adama ve hazırlayıcısının daha önce de bu konuda geçirdiği başarısız bir tecrübeye rağmen¹ genç Padişah Abdülmecid'i bu reformun ilânı gereğine inandırışı, 39 yaşındaki Hariciye Nazırı'nın samimî vatanseverliğini, inancındaki kuvvet kadar, cesaretinin de büyük lüğünü gösterir.

Mustafa Reşit Paşa'nın yetiştirdiği Âlî, Keçeci-zade Fuat Paşa'ların Sadrazamlıklarından ve 1878 de Başvekillik² makamına geçen Ahmet Vefik Paşa'nın yetkili

* Başbakanlık Arşivindeki aslından alınarak Türk harflerine çevrilmiştir.

¹ Mustafa Reşit Paşa, II. Mahmut'u, Devlet idaresini baştan başa değiştirmek kararına eriş-tirmişti. Zamanın Sadrazamı Akif Paşa, Padişaha yaptığı, “Hukuku Şahaneziz ihlâl olunuyor” yolundaki beyaniyle “Tanzimat”ın ilânını önledi (1837). Devlet, dış olayların, iç isyan ve felâketlerin baskısı altında bunaldığı sırada Mustafa Reşit, Kavalalı asi Mehmet Ali Paşa oğlu İbrahim Paşa ile daha önce (1833) Kütahya'da yapılan anlaşmada görev almış, sonunda da “bu anlaşmanın memleketi çok zarara soktuğu” iddiasıyla, idam sehпасına yollanmak istemişti. Fakat Enderun ileri gelenlerinden, iyi niyetli, doğru görüşlü bir kaç kişinin etkisi ile canını kurtarmıştı. 1837 den beri Londra Büyük Elçiliğini de yapmakta bulunan Mustafa Reşit Paşa, yeni Padişah Abdülmecid'i tebrik maksadı altında yurdun dış ve iç dertlerine çare bulmak amacıyla İstanbul'a döndüğünde Sadrazam Hüseyin Paşa tarafından, “memleket geleneklerine uymayan yersiz ve frenk düşününü hareketleri sebebiyle, vücudunun ortadan kaldırılması, Devlet ve şeriat icaplarına uygundur” mealindeki mektupla Padişaha jurnal edilmiş; bu kapalı mektubu kendisine sunan Mustafa Reşit'e de okutan Hükümdar, onu hem teselli eylemiş, hem de Avrupanın idarî ve siyasi durumu hakkında arzettiği izahatı beğenerek Paşayı Hariciye Nazırlığında alıkoymuştu. (Osmanlı Devrinde Son Sadrazamlar Cilt: 1, 2, 5. İbnü'l-emin Mahmud Kemal İnal, Dünya Tarihi – Osmanlı Tarihi – Cilt: V, VI, VII. Prof. Enver Ziya Karal Türk Tarih Kurumu yayımı, Mustafa Reşit Paşa ve Tanzimat Reşat Kaynar – T. Tarih K. yayın-, Tanzimat Devrinin Büyük Adamları. Vedat Onur, 1946.

² Bu göreve atanmak istendiğinde Paşanın ileri sürdüğü üç şarttan biri de Sadrazamlık ünvanının Başvekilliğe çevrilmesi dileği olmuştu.

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MADDE YAYINLANDIĞI
FONRA GÖRÜLEN DEKUMAN

19 ŞEBAT 2010

Fehmi Paşa

Hasan Fehmi Pasha

Ayten CAN TUNALI*

Öz

Hasan Fehmi Paşa (1836–1910), döneminde etkinliği olan sayılı devlet adamlarındandır. Hükümet merkezinde ve taşrada üstlendiği üst düzey görevleri üstün yeteneği, bilgisi ve medeni cesareti gibi niteliklerinden dolayı başarıyla yerine getirmiştir. Hukukçu olarak eğitim-öğretime katkıları, ilk Mebuslar Meclisinde İstanbul mebusu olarak bulunup ikincisinde Meclis başkanlığına getirilmesi akranları atasında öne çıkmasının önemli aşamaları olmuştur.

Aydın ve Selanik valiliklerindeki hizmetlerini daha sonra bakan olarak sürdürmüş, birçok komisyonda görev alıp düşünce ve önerilerini raporlarla sunmuştur. Bu yazıda önemli hizmetleri ulaşılabilen yeni bilgi ve belgeler ışığında aktarılmaktadır.

Anahtar Kelimeler: Aydın valisi, Selanik valisi, Mebuslar Meclisi, Adalet Bakanı, Dar-ı Şura Başkanı

Abstract

Hasan Fehmi Pasha (1839–1910) was one of the influential statesmen of his era. He was successful in his top level appointments in provincial and central administration with his capacity, knowledge and moral courage. He made significant contribution to education. He was chosen as an Istanbul deputy for the first Ottoman Parliament and he became president of the second session of the parliament. He served as governor of Aydın and Selanik, he also continued his works as a minister and participated in a number of commissions and presented his views and suggestions. In this study, we will evaluate his employments in top ranking offices.

Key Words: Governor of Aydın, Governor of Selanik, the Ottoman Parliament, President of the Council of State, Minister of Justice.

71-88

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HASAN FEHMI PASHA MISSION OF 1885 (TURKEY)
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Abstract: Although the Eastern Question has received considerable attention, the Ottoman viewpoint has been largely ignored; and still less is known about the manner in which specific Ottoman policies of any kind were formulated and implemented. This study is intended to help rectify these deficiencies through an examination of the Ottoman Empire's Egyptian policy during the first half of 1885, as revealed by the documentary record available at the Ottoman archives in Istanbul.

Nominally an Ottoman province since 1517, Egypt was by 1882 virtually an independent country. Nevertheless, its occupation by Great Britain in September of that year provoked considerable effort on the part of the Ottoman government to secure the withdrawal of British forces. Successive attempts to bring the British to the negotiating table failed until December 1884, when they agreed to receive a special envoy from the sultan. Hasan Fehmi Pasha, Ottoman minister of justice, was duly sent to London to secure a general settlement of the Egyptian question in accordance with Ottoman interests. His mission lasted from January until early May 1885, but failed to produce the desired settlement and left Anglo-Ottoman relations even more strained than before.

The Ottoman decision-making process revealed by the special mission was more consultative than authoritarian; and the policies which resulted were both rational and cautious. That these policies were ultimately unsuccessful was due to several factors. Hasan Fehmi's task had been complicated by the intrusion of a variety of problems, including simultaneous British efforts to regulate Egypt's finances in agreement with the other Powers, Italian imperialism on the Red Sea coast, and the threat of an Anglo-Russian war over Afghanistan; and he himself was not the ideal diplomat. The mission's failure, however, was due even more to the British government's inflexibility and to its inability to appreciate the distinctness of Ottoman from British interests.

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