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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

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promote him to the rank of *nuradin* (*nūr al-dīn*) [q.v.], so he fled to the Ottoman Pasha in Kefe (Feodosiya). Dawlat Giray's influence at the Porte was instrumental in the decision to exile him to Rhodes, but on his father's request he was sent to Yanbolu. When his father became *Khān* on 26 Sha'bān 1113/26 January 1702, he appointed him *nuradin*. Kaplan Giray marched against the former *Khān*, who had rebelled with the support of the *Noghay* tribes. The civil war came to an end when the *Nogay mirzās* deserted Dawlat Giray. On the death of Selīm Giray, his second son *Ghāzī* Giray became *Khān* and, on 3 Ramaḍān 1116/30 December 1704, he made Kaplan Giray *kalghay* [q.v.]. In contrast to Dawlat Giray and the new *Khān*, *Ghāzī* Giray, who followed the *mirzās* of the Crimea in pursuing a hostile policy towards Russia, Kaplan Giray was prepared to support the Ottoman government's policy of peaceful relations. It was for this reason that in Muḥarram 1119/April 1707 he was appointed *Khān*. Leaving the Russians free to act against Sweden, Kaplan Giray led a campaign against the Circassians, but was lucky to escape with his life when he fell into an ambush which they had set. The Sultan deposed him at once (Sha'bān 1120/November 1708), and his rival Dawlat Giray became *Khān* in his place. Eventually, the problem of the Swedish king Charles XII led to the deposition of Dawlat Giray and Kaplan Giray was brought back from Rhodes and again made *Khān* on 18 Rabī' al-Awwal 1125/15 April 1713. To secure a definitive peace treaty with Russia, he went to *Khotin* with the Ottoman commander-in-chief 'Abdī Pasha and supported the Polish defensive campaign in the summer of 1125/1713. He sent a force under the *nuradin* to the Ottomans' Morea expedition, but the rebellions of the Circassians and the *Noghays* prevented his taking part in the Austrian campaign of 1128/1716, and he was again deposed from the *khānate* in Dhū'l-Ḳa'da/November of the same year. The rebels who overthrew Aḥmad III [q.v.] in 1143/1730 secured his re-accession, but since he afterwards became a major force in ousting the rebels, he kept his influential position under Mahmūd I [q.v.]. In 1145/1732 there were clashes with the Russians in *Daghīstān*. Crimean forces with the support of the *Čečens* [q.v.] repulsed a Russian attack. In 1148/1735, on the insistence of the Porte, the *Khān* personally campaigned in *Daghīstān*, but at this moment, Russian and Cossack forces advanced to Or-kaḥl (Perekop), threatening the Crimea with invasion. Kaplan Giray attacked this force, but he was compelled to retreat in the face of enemy artillery and resort to guerilla tactics. He could not prevent the enemy's invasion of the Crimea in Šafar 1149/June 1736, and it was only when they were withdrawing that he pursued them to Or-kaḥl. At this moment, a command came from Istanbul appointing Feth Giray *Khān* in place of the old and ailing Kaplan Giray (Rabī' al-Ākḥīr 1149/August 1736), who was exiled to Chios where he died in Sha'bān 1151/November 1738.

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(HALİL İNALCIK)

✓ **KAPLAN GIRĀY II**, Crimean Tatār *Khān* (Shawwāl 1183-Sha'bān 1184/February-November 1770). He was appointed *nuradin* (*nūr al-dīn*) in 1182-1183/1768-1769 and *Khān* in Shawwāl 1183/February 1770. He sent his *kalghay* and *nuradin* to the Crimea to defend it against the Russians, while the Ottoman commander *Khalil Pasha* appointed him to the campaign intended to expel the Russians from *Bogh-dān* (Moldavia). He was unsuccessful against the Russian artillery on the Prut, and retired to *Kalkī*, whilst *Rumyantsev* crossed the Prut and routed the Ottoman-Crimean forces. The indiscipline of the soldiers prevented the commander and the *Khān* from carrying out their plans for a counter-attack; the fortresses of *Kiliya*, *Bender* (Bendery) and *Ismail* fell to the Russians, whom the *Noghays* then joined in *Budjāk*. After facing a siege in the fortress of *Özi* (Ochakov), Kaplan Giray was eventually able to reach the Crimea. Here, in the summer of 1184/1770, the *kalghay* *Islām Giray* and the Ottoman commander *Ibrāhīm Pasha* drove the enemy from before the fortress of *Or-kaḥl* (Perekop). However, the *Mirzās* of the Crimea, like the *Noghays*, were hoping, by remaining neutral, to escape invasion and were in contact with the Russians. Ottoman sources claim that Kaplan Giray supported this policy (TV, xiv, 138), but this does not seem to be true (V. Smirnov, ii, 127). He, in fact, requested military aid for the Crimea from Istanbul and tried to divert the *Kalmuks* from their alliance with the Russians. The Ottoman commander in the Crimea, *Ibrāhīm Pasha*, agreed with him in these policies, but in Sha'bān 1184/November 1770 a decree for the *Khān's* deposition came from Istanbul, and in Rabī' al-Ākḥīr 1185/July 1771 Kaplan Giray died of plague at the age of 32.

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(HALİL İNALCIK)

✓ **KAPLİDJA**, *kapludja* or *kaḥludja*, the general term used in Turkey for a place where a hot spring is roofed over, as in a bath house. Other terms used in Turkish are *kaḥyardja*, *aḥardja*, *ıllsu*, *kuḍret hamāmī*, *čermik*, *ıllđja* and *germābe* (see XIII. Yüzyıldan beri Türkiye türkçesiyle yazılmış kitaplardan toplanan tanklariyle Tarama Sözlüğü, Ankara 1967, iii, 1942-3). *Ewliyā Čelebi* [q.v.], ii, 21, describes varieties of hot springs in different parts of the Ottoman Empire and in other Asian countries. In Anatolia and in Türkistan, he writes, the term *ıllđja* was used to denote a hot spring, as was *bana* (from *bagno*) in Balkan countries, *germābe* in Persia, *ıllssi* (*ıllsu*) in the Crimea, *hammām* in the Arab lands and *kaplıdja* in Bursa. Today thermal baths in Turkey have been classified and numbered: there are 26 *kaplıdja*, 79 *čermik*, 67 *hammām*, 158 *ıllca*, 3 *germāb* (see Rıza Reman, Şifalı suları kullanma ibni: Balneoloji, Türkiye'nin şifalı kaynakları, Istanbul 1942). J. von Hammer (Umblick auf einer Reise von Constantinopel nach Brussa und Demolypos und von da zurück über Nicæa und Nicomedien, Pest 1818, 10 n.) claimed that *kaplıdja* was derived from Greek *kaḥpnos*, meaning "smoke". Hot springs, however, were in

even Šūfis raised the question of the certainty of the knowledge given by it. So al-Hudjwiri (*Kašf al-mah-djūb*, transl. Nicholson, 271) contends that *ilhām* cannot give assured knowledge (*maʿrifā*) of Allāh; but al-Ġhazālī would probably have said that al-Hudjwiri was using *ilhām* in the sense of an idea which one found in his mind, and not of the flashing out of the divine light on the soul which, once experienced, can never be mistaken. Others taught that, while it was sufficient for the recipient, it could not be used to convince others or reckoned as a source of knowledge for men in general. This appears to have been al-Nasafi's position; see his *ʿAḳāʾid* with commentaries of al-Taftāzānī and others, Cairo ed. 1321, 40 f. A very curious use is by Ibn Khaldūn in the sense of "instinct" (*Muḳad-dima*, ed. Quatremère, ii, 331, transl. de Slane, ii, 384; tr. Rosenthal, ii, 370) but this, though a natural development, does not seem to have been taken up by others. Yet Ibn Ḥazm speaks of *ilhām* as a *ḡabiʿa* and refers as an illustration to Ḳurʿān, XVI, 70, on the instinct of bees (*Milal*, v, 17).

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(D. B. MACDONALD*)

— **ILI**, a large river in Central Asia. It is formed by the two rivers Tekes and Kunges, which rise on the northern slopes of the T'ien-Shan Mts.; the united stream of the Ili then flows for some 950 kms. across the northern part of the region known in mediaeval times as "the land of the seven rivers", Yeti-su or Semirečye, into Lake Balkhash. The lower course of the Ili falls within the Soviet Kazakhstan Republic, whilst the eastern part of the Ili river system belongs to the Chinese Sinkiang-Uyghur Autonomous Region.

The Ili is first mentioned in the history of the Chinese T'ang dynasty, when one of the main roads from China to Turkestan passed through its valley (Chavannes, *Documents sur les Toukioue (Turcs) occidentaux*, 11 ff.). The oldest Muslim source to mention it is the *Hudūd al-ʿālam* (372/982-3), which says that the Ilā runs into the Isīḳ-Köl (the existence of Lake Balkhash was not known to early Islamic geographers). Kāshghari calls the Ilā or Ilā "the Djayhūn of the Turkish country", and he places the Turkish tribe of the Tuḳhsī in the Ili valley, together with the Yaghmā and part of the Ġigil (tr. Atalay, i, 30, 81, 92, 408). The *Hudūd* mentions a town in this region, probably to be identified with Kāshghari's frontier town Iki-ögüz "[situated] between the two rivers", i.e., the Ili and Yafindj, cf. *Hudūd*, 71, 208, 276-7, 300-1.

It is not known when Islam first came to the Ili valley, but in the 7th/13th century it was regarded as marking the farthest boundary of the *Dār al-Islām*, and the lands to the east were only converted in the post-Mongol period. Immediately before the Mongol period, northern Semirečye, including the town of Kayallgh (see below), was ruled by the Karluḳ Arslan Khān. He threw off Kara Khitay suzerainty and negotiated with Čingiz; consequently, the region did not suffer from the Mongol devastations so badly as Transoxania and Khurāsān. The upper parts of the Ili basin contained good pasture for the nomads, and Čaghatay had his *ordu* on the Ili after Čingiz's death. The reports of such travellers as Rubruck (651/1253) and the Chinese envoy to Hülegü's court Chang-tê (657/1259) show that the Ili region was still reason-

ably flourishing, but that there was a trend towards pastoralization. Rubruck mentions that after crossing the Ili, he came to the town of Equius (sc. Il-balk "town on the Ili"), whose population was Tādjk, and the Armenian King Haiton (Het'um) also visited it. The nearby town of Cailac (sc. Kayallgh) is also described as having many merchants (cf. E. Bretschneider, *Mediaeval researches from eastern Asiatic sources*, i, 169), and the trading centre of Alma-lygh [q.v.], to the north of the Ili, was at this time the capital of a small Muslim principality. By the 9th/15th century, however, urban life seems to have disappeared from the region.

From the later 17th century until the destruction of Kalmuck power in Turkestan in 1758, Semirečye and the Ili valley were occupied by the Buddhist Kalmucks or Oyrat. During the time of the great Khān Ghaldan (d. 1108/1697), the Ili valley became regarded as the Khān's personal domain. In the 19th century, it was part of the lands of the Kazaks, but during the reign of Tsar Nicholas I was annexed by Russia. The upper Ili valley, and especially the town of Kuldja [q.v.], suffered considerably during the Muslim rebellion in Chinese Turkestan led by Ya'qūb Beg. Because of Russian fears that the outbreak might spread, the district of Kuldja was in 1871 annexed by Russia, but given back to China in 1883.

During the present century, the main centres of population have been Kuldja and the small town of Ili, situated at the junction of the river and the Turkestan-Siberia railway. Navigation is possible during the ice-free months on the Soviet part of the river down to a point near the delta; the waters of the Ili's tributaries are extensively used for irrigation, and the upper reaches are an important source of hydro-electric power (see *BSE*², xvii, 530-1, with a map).

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(C. E. BOSWORTH)

○ ILIČPUR [see Supplement].

○ ILIDJA (r.) "hot spring", and a bath served by a hot spring (whereas in principle, in Ottoman usage, a *hammām* [q.v.] is a bath whose water is artificially heated), a characteristically Western Turkish word, the diminutive(?) of *ilī* "hot" (< *ilg*, cited by Maḥmūd Kāshghari, Ar. text, i, 31 = tr. B. Atalay, i, 31, in contrast to "Turkish" *yilg*, as an example of the Oghuz tendency to drop initial y).

According to ʿĀṣim (T. translation of al-Firūzā-bādī's *Muḥīṭ*, s.v. *al-ḥimma*, = ed. of 1268-72, iii, 435; cited in *TTS*, i, 349), a thermal and curative spring is called "ilidja in Turkish, *kapludja* in Bursa, and *bāna* [cf. Serbo-Croat *banja*] in Rumeli"; Red-house distinguishes *kapludja* as "a hot spring roofed in [*kaplu*] as a bath; especially any one of the hot-baths of Brousa". These distinctions are perhaps etymological rather than real: *kapludja* [q.v.] is admittedly used primarily of the baths, served by thermal springs, in the Çekirge suburb of Bursa; and Evliyā Çelebi says of Sofia (iii, 399) "in these regions an *ilidja* is called *bāna*"; yet he himself uses the word *ilidja* for the baths of Sofia and Buda (vi, 242 ff.), and so too Feridūn (i², 599) uses the terms *bāna* and *ilidja* without apparent distinction in a "Rumelian" context.

Ilidja is a common toponym in Anatolia (over thirty attestations in *Türkiye'de meskūn yerler kılavuzu*, Ankara 1946-50).

(Ed.)

○ ILIYĀ [see AL-ḲUDS].

○ İLKHĀNĪ [see TAʿRĪKH].