

tunes of a brother and sister after their flight from Jaffa to Gaza. The novel was innovative particularly for the employment of a number of literary tools, such as flashback effects and a polyphonic narration (Allen, 147–53). Inspired by William Faulkner's *The sound and the fury* (1927), Kanafānī managed to move beyond the limits of socio-politically “engaged” writing (*iltizām*) (Pannewick, 614). After *Umm Sa'd* (“Mother of Sa'd,” 1969), which can be read as a revolutionary sequel with a strong woman as its central character, Kanafānī again changed perspective. His last short novel, *ʿĀ'id ilā Ḥayfā* (“Return to Haifa,” 1970), in which a Palestinian couple and a Jewish couple confront each other in their respective roles as the biological and adoptive parents of a young man, is a plea for taking the “other’s” situation into account. The story was taken up by the Iraqi-Israeli writer Sami Michael (b. 1926) who, in his *Yonim be-Trafalgar* (“Pigeons at Trafalgar Square,” 2005), wrote an imagined sequel to it.

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SUSANNE ENDERWITZ

Karamani Mehmed Paşa

Karamani Mehmed (Qaramānī Mehmed) **Paşa** (d. 886/1481) was an Ottoman grand vizier, poet, and historian. He was born in Konya, and was descendant of the mystic Jalāl al-Dīn Rūmī (d. 672/1273) (Sehi Beg, 117). He was a protégé of Grand Vizier Mahmud (Maḥmūd) Paşa (d. 878/1474), whom he served as an advisor and as professor (*müderriş*) in his *medrese* (*madrassa*) in Istanbul. He served Sultan Mehmed (Meḥmed) II (r. 848–50/1444–6 and 855–86/1451–81) as vizier from 862/1458 and became *nişancı* (*nişancı*, the head of the chancery of the Ottoman imperial council) in 869/1464, before being appointed grand vizier in 880/1476 (Tekindağ, 588).

Mehmed Paşa is associated with the centralizing policies of the final years of Sultan Mehmed II's reign, namely: 1) legislative reform, which produced the *Kanunname* (*Qānūnnāme*, code of laws), comprised of collecting the administrative traditions of previous sultans and regarded as crucial in the formation of the Ottoman state apparatus (Özcan, 19–20), and 2) land reform, which attempted to turn *vakıfs* (*waqfs*, pious foundations) and freehold properties (*mülk*) into state lands (*miri*), thereby weakening

MEHMED PAŞA, KARAMANI

757

fatih

GÖKBİLGİN TAYYİB "Devlet Adamları Vasıfları..."

İTED, c.4, s.24-25

ŞERAFETTİN EREL

ÖNEMLİ
BİR KAÇ KİTÂBE

Karaman Mehmed
Paşa

BAHA MATBAASI
İSTANBUL — 1971

Niyazi Tefik

15. Asır Tarihçileri ve Eserleri

Tarihçiler Enstitüsü T. 43

Yakşi Fakih

Ahmet Sinan Çelebi

Düvün Bay

Ehadi Mehmed Çelebi

Ahmedi Tacubtin İbrahim b. Vizir

Kâsifi

Femseddin Karamani

Yazmağlı Ali

Bayatî Seyh Mahmut Fikri

Uzun Firdavsi

Tevarik-i İfâ-i Osmanlı

Sarıca Kemal

Mahmud b. Mehmed b. Dihadi Sivri

Sükrullah (Anasayak)

Sebatî Hayrettin Çelebi

Oruç b. Adil

Suzî Çelebi

Zaifi Mehmed Efr

Karamani Mehmed Paşa

Asik Paşazade

Enveri

Neri Mehmed Efradi

28 EYLÜL 1992

19 SUBAT 1996

Dergi / Kitap
Kütüphane Müessesesi

Franz BABINGER

Aufsätze und Abhandlungen zur
Geschichte Südosteuropas und der
Levante, II, München, 1966, S. 1-5.

DN: 2075-2

956.071

BAB. A.

DIE CHRONIK DES QARAMĀNĪ MEHMED-PASCHA, EINE NEUERSCHLOSSENE OSMANISCHE GESCHICHTSQUELLE

Aus: *Mitteilungen zur Osmanischen Geschichte*, II (Breslau 1923—1926), S. 242—247.

Der durch eine ausgezeichnete Untersuchung über die nunmehr recht fragwürdig erscheinenden *münsha'āt es-selāḥin* des AHMED FERİDÜN-BEJ vorteilhaft bekannt gewordene junge türkische Geschichtsforscher MÜKRİMİN CHALİL hat unlängst im XIV. Jahrgang, 1., 2. und 3. Heft der wertvollen *Revue Historique publiée par l'Institut d'Histoire Turque (türk ta'rih endschümeni medschmü'asy: TTEM)* erstmals auf die arabische Chronik eines gewissen MEHMED-PASCHA b. 'ARİF hingewiesen und daraus leider nur kurze, ins Türkische übertragene Auszüge veröffentlicht. Über den Verfasser vermochte Mükrimin Chalil lediglich zu ermitteln, daß er unter Mehmed II. (1451—1481) *nischändschy* gewesen ist. Die Chronik, die aus zwei Teilen (*risālat*) besteht, von denen der erste von 'Osmān bis zum Regierungsantritt Mehmeds II. (1451), der zweite von 1451 bis zum Jahre 885/beg. 13. III. 1480 reicht, liegt bisher in zwei Abschriften vor, von denen eine die Bücherei der Aja Sofia verwahrt (Nr. 4763; vgl. *defter*, S. 192 unten: *risāla fī ta'rih al-salāḥin al-'uḡmānīya*), die andere, angeblich als Nr. 234, in der Bücherei des 'Äschir Efendi liegt. Die zweite Standnummer dürfte unrichtig sein, wenigstens weist das Verzeichnis dieser Sammlung (gedruckt Stambul 1306) die Chronik weder unter dieser Nummer noch überhaupt auf. Da mich dieses Geschichtswerk im Zusammenhang mit einer im Druck befindlichen Übersicht über die Geschichtsschreiber der Osmanen sowie meiner Ausgabe des, nach dem verschollenen JACHSCHY FAQĪH wohl ältesten osmanischen Chronisten URUDSCH b. 'ADIL aus Adrianopel lebhaft interessierte, versuchte ich über die Person des Verfassers Klarheit zu schaffen. Das Ergebnis der angestellten Untersuchung sei hiermit kurz bekannt gegeben. Mükrimin Chalil sagt lediglich, daß Mehmed-Pascha b. 'Arif unter dem Eroberer Mehmed II. *tewqī'i* (d. i. *nischändschy*) gewesen sei und den Beinamen *al-ṣiddiqī* geführt habe, mit dem er sich als vom Chalifen Abū Bekr abstammend bezeichnen wollte. Das ist alles. Bei meinen Nachforschungen stieß ich nun im AHLWARDT'schen *Katalog der arabischen Handschriften* der Preußischen Staatsbibliothek auf eine am 4. D̄i'l-qa'de 862 (13. IX. 1458) ausgestellte arabische Stiftungsurkunde (*waqfiya*) des

محمد بيك بن عارف جلي الجلالى الصديقى شمس الدين ابوالمعارف.

Es ist natürlich kein Zweifel, daß diese in der HS *Landberg 1047* (vgl. AHLWARDT, *Katalog*, IV, 227, Nr. 4763) enthaltene, Bl. 74—89 füllende Urkunde sich auf den Verfasser jener Chronik bezieht. AHLWARDT hat jedoch falsch gelesen; denn in

8563

-Karamani Mehmed Paşa

NİŞANCI M.PAŞA TARİHİ ve OSMANLI TARİHİ ZEYLİ

137789

HADİSÂT

(Eser'in her hakkı Kamer
Neşriyat ve Dağıtım'a aittir.)

Allah (c.c.) yolunda, Allah (c.c.) uğruna

Müellifi
Nişancı Mehmed Paşa

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	137789
Tas. No:	956.02 MEHMET

Sadeleştiren
Enver Yaşarbaş
(Kâzım Karabekir Eğt.Fak.Öğr.Görevlisi)

Naşir : Ahmet Remzi Eser
Dizgi - Baskı : KİT - SAN Matbaacılık
Yıl : 1983 — İstanbul

 **KAMER**
NEŞRİYAT VE DAĞITIM

06 ŞUBAT 2006

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and relations. His dismissal followed on 13 Rabi' 1106/20 June 1652. After a short stay in Yedi Kule prison, he was allowed to live in his private residence in the Eyyüb quarter of the capital till he managed again to secure an appointment as provincial governor successively of Temeshwār and Cyprus (Lefkoşa [q.v.]) and Buda (Budun [q.v.]). It was probably there that he died of old age before 1 Shawwāl 1076/6 April 1666, when the news of his death reached Istanbul, according to the historian 'Abdī Pasha (*Wakāyī-nāme*, ms. Beyazid, *Umumi* 5154 946).

Bibliography: See *IA* art. s.v. (F.Ç. Derin), of which the present article is a summary, which gives a full indication of Ottoman sources; İ.H. Uzuncarşılı, *Osmanlı tarihi*, iii/2, Istanbul 1954, 402-4; Na'imā, *Ta'riḥ*, Istanbul 1283, v, 168-76, 215-25.

(A.H. DE GROOT)

MEHMET PASHA, 'IWAḌ, ḤADİDĪ (EL-ḤADİD) (1085 or 1086-1156/1675-1743), Ottoman Grand Vizier.

He was the son of a descendant of the *Ewlad-i Fākihān*, one Naṣr Allāh, a *tīmār* holder at Jagodina. Educated for state service (hence '*iwaḌ*'), he served with high-placed officials at Belgrade (1100/1689) and at Djudda (1107-8/1696), during which period he made the pilgrimage to Mecca. Having returned to Istanbul just before the Patrona *Khalīl* rebellion of 1730, he acted as *Gümrük Emīni*, Commissioner of the Istanbul customs house, on behalf of Yegen Meḥmed Efendi (Pasha). Later, he served as Treasury Inspector (*Baş-Bāḳī Kulu*). The Grand Vizier Ḥekīmoghlu 'Alī Pasha [q.v.] promoted him *Çavuş Başḫi* [q.v.] (1732).

In 1735 he became a vizier and acted for a short time as *kā'im-makām* at Istanbul, after which he was sent to govern the *sandjaks* of Niğbolu and Vidin. During the war, he for two years successfully defended his area against Austrian attacks. He was able to retake the fortresses of Hirsova and Fethülislam (the Yugoslavian Kladovo) as well as Semendire (the Yugoslavian Smederevo), Mehādiye (the Rumanian Mehadia) and Yeñi Palanka. Meḥmed Pasha 'IwaḌ served as commander-in-chief (*serdār*) on that front when, at the behest of the powerful *Kızlar Aghası* (*Dār al-Sr'āda Aghası*) Ḥadīdī Beshīr Agha, he was also appointed Grand Vizier (12 Dhu 'l-Hijjaja 1151/23 March 1739) to replace Yegen Meḥmed Pasha, whose policies he continued however along the same lines, on the one hand by opening diplomatic contact with the Austrians, on the other by aiming at the reconquest of Belgrade. He became famous for his splendid defeat of the Austrian army under Field-Marshal Olivier Wallis (56,000 strong plus light cavalry, artillery and irregulars). The Grand Vizier took up a defensive position to the north-west of Grocka (Ott. *Hişārdjīk*) (on 15 Rabi' II 1152/22 July 1739) overlooking the road from Belgrade which went through a defile. After fifteen assaults by the Janissaries, Field-Marshal Wallis retreated at nightfall, losing 3,000 killed and 7,000 wounded. Four days later, Belgrade was laid under siege by the Ottomans. Negotiations led to the conclusion of the peace treaty (1-18 September) between the Sultan, the Austrian Emperor and the Tsar at Belgrade, which meant an important restoration of Ottoman power in the Danube area.

In Rabi' 1153/June 1740 a local disturbance in the capital formed the pretext for Beshīr Agha and the *Wālide Sultān* to have Meḥmed Pasha 'IwaḌ dismissed as Grand Vizier, relegating him to the governorship of Djudda, from which place he soon was able to transfer to Canea (Ott. *Hanya*). During the next three

years, he successively served as military governor of Salonica, in Herzegovina (Ott. Hersek), Bosnia, Negroponte (Ott. *Eghriboz*) and in Crete again. He died while acting as military governor of Lepanto (Aynabakhū [q.v.]) in Djumādā I 1156/July 1743. His elder son İbrāhīm became twice *Shaykh ül-Islām* and his younger son *Khalīl* became Grand Vizier in 1183/1769.

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MEHMET PASHA, KARAMANİ, NİŞĀNDĪ, (d. 886/1481), Ottoman Grand Vizier and historian.

A descendant of Djalāl al-Dīn Rūmī [q.v.], he grew up in Konya where he received his education as an *'ālim* from Muşannifak al-Şiddīkī who introduced him into the patronage of Maḥmūd Pasha [q.v.]. Meḥmed Pasha served as a clerk in the *diwān* of that Grand Vizier and later became *müderri*s in the *medrese* founded by the same at Istanbul, being at the same time a general adviser to his patron. Thanks to the latter, he became *nişāndī* [q.v.] in 869/1464, which high office he kept for about 12 years. From 4 Dhu 'l-Ḳa'da 862/13 September 1458, he already ranked as a vizier. His appointment as Grand Vizier following the dismissal of Gedik Ahmed Pasha [q.v.] dates from Muḥarram 881/May 1476 (cf. *Kiwāmī*, *Feth-nāme-yi Sultān Meḥmed*, ed. F. Babinger, Istanbul 1955, 273). In his new position, he became the main author of Sultan Meḥmed II's [q.v.] legislative policy. This statesman, with his years of experience in matters of state and administration, must be seen as the creator of the new state institutions laid down in the *kanūn-nāmes* [q.v.] of this period (cf. the editions of *MOG*, i [1922], *TOEM* [1330/1912] and Özcan [1982]). One of his lasting innovations was the division of the judiciary among two *Kādī'askers*, one for Rumeli and one for Anadolu. A great number of *wakf* and private landed properties were converted into state property as a base of the *tīmār* system, which had to support an increasing amount of military personnel. Meḥmed Pasha's full support of the centralising policy of the Sultan caused his unpopularity among his fellow *'ulamā'* and the old-established landowners of the *ghāzī* aristocracy (cf. *'Ashīkpaşazāde, Tevāriḥ-i Āl-i 'Othmān*, ed. Ç.N. Atsız, Istanbul 1947, 244).

When Grand Vizier, Meḥmed Pasha Karamanī supported Meḥmed II in furthering the claim to the succession of Prince Djem [q.v.] against Prince Bāyezid. His personal link with the city of Konya must have offered a special opportunity, since Djem Sulṭān was governor of Karamān. Bāyezid (II) [q.v.] counted Karamanī Meḥmed amongst his enemies henceforth (cf. R.C. Repp, *The Mufti of Istanbul*, 21, 72, 144, 199-201). The Grand Vizier accompanied the Sultan at the departure for the campaign of

E1,6
Karamanli
Meḥmed Pasha



- Karamanî Mehmed Paşa

MEVLÂNÂ'NIN SOYUNDAN GELEN REFORMCU BİR OSMANLI VEZİRİAZAMI KARAMANÎ MEHMED PAŞA

Prof.Dr. Yusuf KÜÇÜKDAĞ
Selçuk Üniversitesi Eğitim Fakültesi

Karamanî Mehmed Paşa, A Reformist Ottoman Grand Vizier Coming From Mevlana's Lineage

Known as the nickname of "Karamanî" because he came from Konya, Mehmed Paşa is the son of Postnişin Arif Çelebi (D. 1421) who came from Mevlana's lineage. Having completed his education in Konya, he went to Ottoman State and after working as a mudarris for some time he was assigned to the office of shooter in 1464. In 1478 he was appointed as the grand vizier by Fatih Sultan Mehmed and his ideas helped much within the framework of the reconstruction started in Ottoman State with the conquest of Istanbul. Known as Fatih Kanunnamesi, the law regulation was actually written by Karamanî Mehmed Paşa.

Karamanî Mehmed Paşa's reformist attitudes bothered the mystic people, scholars and statesman of Ottoman State, and as a result he was murdered by janissaries in Istanbul a day after Fatih's death on 4th May in 1481.

Coming from an intellectual family, Karamanî Mehmed Paşa. was a wise statesman who produced new ideas. He used to protect and support those who dealt with science, particularly the young scientists thinking in a different perspective. He used Turkish very well and he used to write Arabic, Persian and Turkish poems under the pen name of "Nişanî". He has two Arabic books about Ottoman State named as "Risâle fi-Tevârîhi's-Salâtini'l-Osmaniyye" and "Risâle fi-Târîhi Sultân Mehmed b. Murad Han min-Âli Osman". He also has some charity works in various places in Istanbul.

Osmanlı Devleti'nde vezirler ve veziriazamlar, daha kurucusu Osman Gazi'den itibaren. Anadolu kökenli Türk ailelerin ilmiye sınıfından gelen çocukları arasından seçiliyordu. İstanbul'un fethinden sonra (1453) birçok konuda olduğu gibi veziriazamlığa atanacaklarla ilgili geleneksel tutum terk edilerek yeni bir uygulama başlatıldı. Artık sadece Anadolu'lu Türkler değil, Bizans'ta devlet adamı iken İslâmlığı seçenlerle, köken itibarıyla Türk-İslâm olmayan, ancak çocuklukta