The Ottoman “Wild West”

In the late fifteenth century, the northeastern Balkans were underpopulated and under-institutionalized. Yet, by the end of the following century, the regions of Deliorman and Gerlovo were home to one of the largest Muslim populations in southeast Europe. Nikolay Antov sheds fresh light on the mechanics of Islamization along the Ottoman frontier, and presents an instructive case study of the “indigenization” of Islam – the process through which Islam, in its diverse doctrinal and socio-cultural manifestations, became part of a distinct regional landscape. Simultaneously, Antov uses a wide array of administrative, narrative-literary, and legal sources, exploring the perspectives of both the imperial center and regional actors in urban, rural, and nomadic settings, to trace the transformation of the Ottoman polity from a frontier principality into a centralized empire. Contributing to the further understanding of Balkan Islam, state formation and empire building, this unique text will appeal to those studying Ottoman, Balkan, and Islamic world history.

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The Ottoman “Wild West”

The Balkan Frontier in the Fifteenth and Sixteenth Centuries

Nikolay Antov

University of Arkansas
To my parents
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Abbreviations, Transliteration, Dates, and Pronunciation

The following abbreviations are used throughout the book:

Archives

BOA  Bağbakanlık Osmanlı Arşivi
KK  – Kamil Kepeci tasnifi
MAD – Maliyeden Müdevver
MD  – Mühimme Defterleri
TD  – Tapu Tahrir Defterleri

NBKM  Natsionalna Biblioteka “Sv.Sv. Kiril i Metodii”
TKG KK TTd  Tapu ve Kadastro Genel Müdürlüğü, Kuyûd-ı Kadime, Tapu Tahrir Defterleri
TSMA  Topkapı Sarayı Müzesi Arşivi
TSMK  Topkapı Sarayı Müzesi Kütüphanesi

Printed materials

BSOAS  Bulletin of the School of Oriental and African Studies
DBV  Demir Baba Velâyetnâmesi
EI1  Encyclopaedia of Islam, 1st edition
EI2  Encyclopaedia of Islam, 2nd edition
İA  İslam Ansiklopedisi
IAI  Izvestiia na Arkheologicheskia Institut
IBID  Izvestiia na Bâlgarskoto Istorichesko Druzhestvo
İÇ  Istorijski Časopis
IJTS  International Journal of Turkish Studies
IP  İstoričeski Pregled
İÜLFM  İstanbul Üniversitesi İktisat Fakültesi Mecmuası
JESHO  Journal of the Economic and Social History of the Orient
OA  Osmanlı Araştırmaları/The Journal of Ottoman Studies
OBV  Osman Bağu Velâyetnâmesi
POF  Prilozi za Orijentalnu Filologiju
TD  Tarih Dergisi
TDV-I A  Türkiye Diyanet Vakfı İslâm Ansiklopedisi
### Abbreviations, Transliteration, Dates, and Pronunciation

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<tr>
<td>TKHBVAD</td>
<td>Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi</td>
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<td>TM</td>
<td>Türkiyat Mecmuası</td>
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<td>VD</td>
<td>Vakıflar Dergisi</td>
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<tr>
<td>VSAS</td>
<td>Velayetname-i Seyyid Ali Sultan</td>
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<td>ZDMG</td>
<td>Zeitschrift der Deutschen Morgenländischen Gesellschaft</td>
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A considerable number of Arabic, Persian, Ottoman Turkish, and Slavic names, titles, and concepts have been used throughout the present study. For Arabic, Persian, and Ottoman Turkish titles, names, and technical terms I have generally followed the transliteration system used by the *International Journal of Middle East Studies*. For Ottoman Turkish, I have generally used modern Turkish orthography in the main text (with the exception of keeping the ‘ayn), in the footnotes I have used Ottoman Turkish transliteration, especially in quotations from primary sources. In certain cases I have used the Arabic transliteration of a term when discussing it in the context of wider Islamic history and the Turkish transliteration in a strictly Ottoman context. Similarly, in some cases I have given the Turkish transliteration side by side with the Arabic or Persian transliteration – e.g. 

In the case of Slavic names, titles, and terms I am using a modified version of the Library of Congress transliteration system. In Bulgarian I use “â” instead of “û.”

For all foreign names, titles, and terms that are familiar to the English speaker, I have generally preferred to use the respective anglicized forms.

Although the original dates in the Ottoman sources used here use the Hijri lunar calendar (AH), which begins at CE/AD 622 (the year of the Prophet Muhammad’s exodus from Mecca to Medina), dates are generally given in the Common/Anno Domini calendar, unless otherwise specified – in the cases in which the Hijri calendar is used, this is done in conjunction with the respective Anno Domini era dates (e.g. “AH/AD”).

The following is a list of Turkish letters that are either not found in modern English or represent sounds often different from the sounds represented by the same letters in English:

- a – as in father
- c – as in jam or John
- ç – as in chest or chin
- e – as in bed
- ğ – a soft “g” – lengthens previous vowel only. For example, “ağac” is pronounced “aa-ach.”
- i – as in bit
- ı – a soft “i” – as in tension or curtain
- o – as in Tom or not
- ö – as in German
- ş – as in ship or Turkish
- u – as in book
- ü – as in German