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978-1-107-03442-6 - Empire and Power in the Reign of Süleyman: Narrating the Sixteenth-Century Ottoman World

Kaya Şahin

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Empire and Power in the Reign of Süleyman

Kaya Şahin's book offers a revisionist reading of Ottoman history during the reign of Süleyman the Magnificent (1520–66). By examining the life and works of a bureaucrat, Celalzade Mustafa, Şahin moves beyond traditional, teleological approaches and argues that the empire was built as part of the Eurasian momentum of empire building and demonstrates the imperial vision of sixteenth-century Ottomans. This unique study shows that, in contrast with many Eurocentric views, the Ottomans were active players in European politics, with an imperial culture in direct competition with that of the Habsburgs and the Safavids. Indeed, this book explains Ottoman empire building with reference to the larger Eurasian context, from Tudor England to Mughal India, contextualizing such issues as state formation, imperial policy, and empire building in the period more generally. Şahin's work also devotes significant attention to the often-ignored religious dimension of the Ottoman–Safavid struggle, showing how the rivalry redefined Sunni and Shiite Islam, laying the foundations for today's religious tensions.

Kaya Şahin is Assistant Professor of History at Indiana University, Bloomington. His research and writing have been supported by the Andrew W. Mellon Foundation, the Newberry Library, and the Social Science Research Council.

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Empire and Power in the Reign of Süleyman

*Narrating the Sixteenth-Century
Ottoman World*

KAYA ŞAHİN

Indiana University



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As a political science major at Boğaziçi University, my curiosity about Ottoman history was initially spurred by debates around the transition from the empire to the republic. I was fortunate enough to take Ottoman language lessons with Metin Berke and Yücel Demirel, who instilled in me a more holistic view of Ottoman history and culture. At Sabancı University, Metin Kunt, Hülya Canbakal, and Tülay Artan, with their focus on early modern Ottoman history, were the best teachers I could hope to find at a critical juncture in my academic formation. I should also mention, among my first and formative influences, Halil Berktaş's lectures and conversations on historiography and comparative history. At the University of Chicago, thanks to Cornell Fleischer, I was able to further concentrate on the fifteenth and sixteenth centuries, within a perspective that placed the Ottomans into a larger geographical, cultural, and political environment. Everything I write is, in a way, a dialogue with Professor Fleischer's own writings, lectures, and personal conversations. I am eternally grateful for his sage advice, unflagging encouragement, incomparable intellectual stimulation, and, above all, infinite patience. Robert Dankoff's help and guidance were instrumental in unlocking Celalzade Mustafa's dense prose and eventually enjoying his style. Next to being members of my dissertation committee, Constantin Fasolt and Fred Donner have encouraged and supported me over the years, and I continue to aspire to the scholarly example they have set in their own works. Courses taken with John Woods, Rachel Fulton, Adrian Johns, Constantin Fasolt, and Tamar Herzog helped me rethink various issues related to Ottoman history. The Early Modern Workshop was a fertile meeting and debating ground for early modernists of all stripes. Although

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xiv Acknowledgments

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Abbreviations, Transliteration, Dates, and Pronunciation

The following abbreviations are used throughout the book:

- BOA: Başbakanlık Osmanlı Arşivleri
 BSOAS: *Bulletin of the School of Oriental and African Studies*
 JTS: *Journal of Turkish Studies. Türklük Bilgisi Araştırmaları*
 KK: Kamil Kepeci
 EI 2, EI 3: Encyclopedia of Islam 2 and 3, electronic edition.
 IJMES: *International Journal of Middle East Studies*
 IJTS: *International Journal of Turkish Studies*
 IrSt: *Iranian Studies*
 İA: *İslâm Ansiklopedisi*
 JEMH: *Journal of Early Modern History*
 SK: Süleymaniye Kütüphanesi
 StIsl: *Studia Islamica*
 TDVİA: *Türkiye Diyanet Vakfı İslam Ansiklopedisi*
 TSAB: *Turkish Studies Association Bulletin*
 TSMA: Topkapı Sarayı Müzesi Arşivi
 TSMK: Topkapı Sarayı Müzesi Kütüphanesi
 TTY: *Tarih ve Toplum Yeni Yaklaşımlar*
 WZKM: *Wiener Zeitschrift für die Kunde des Morgenlandes*

Quotes from Celalzade Mustafa's works and titles of Ottoman Turkish, Arabic, and Persian works are fully transliterated through a slightly modified version of the IJMES transliteration system. (After their first mention, titles of Mustafa's works are repeated in a shortened form and without any special characters.) Excerpts from Mustafa's writings are shortened as much as possible; the longer versions can be found in my dissertation.

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xviii Abbreviations, Transliteration, Dates, and Pronunciation

With the exception of the index, Ottoman Turkish words are provided in the modern Turkish orthography in the text, in italics; the *‘ayn* and *hamza* are marked with an apostrophe. For Arabic and Persian personal names, a simplified version of the *IJMES* transliteration system, without the diacritical signs, is utilized. For Ottoman personal and geographical names, the modern Turkish orthography is adopted, except when there is an English equivalent for the latter: hence, for instance, Istanbul instead of İstanbul, Aleppo instead of Halep, Rhodes instead of Rodos, and Belgrade instead of Belgrad. Long vowel markers (â, î) are minimally used. Whenever possible, Anglicized versions of Ottoman, Arabic, and Persian words are used as they appear in the Merriam-Webster dictionary: Sharia, waqf, vizier, Sunni, Shiite, and so forth, the exceptions being madrasa instead of madrassa, and Quran instead of Koran.

Although the original sources discussed here use the *Hicri* calendar, which is based on the lunar year and begins at 622 CE (the date of Muhammad’s exodus from Mecca to Medina), the dates are given in Common Era throughout the book. The original *Hicri* dates are provided in my dissertation.

For a Turkish pronunciation guide, the readers are kindly referred to a webpage by Erika H. Gilson:

<http://www.princeton.edu/~ehgilson/alpha.html>.

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MAP 1. Central Europe ca. 1570 (Paul R. Magocsi, *Historical Atlas of East Central Europe* [Seattle: University of Washington Press, 1993], 14).

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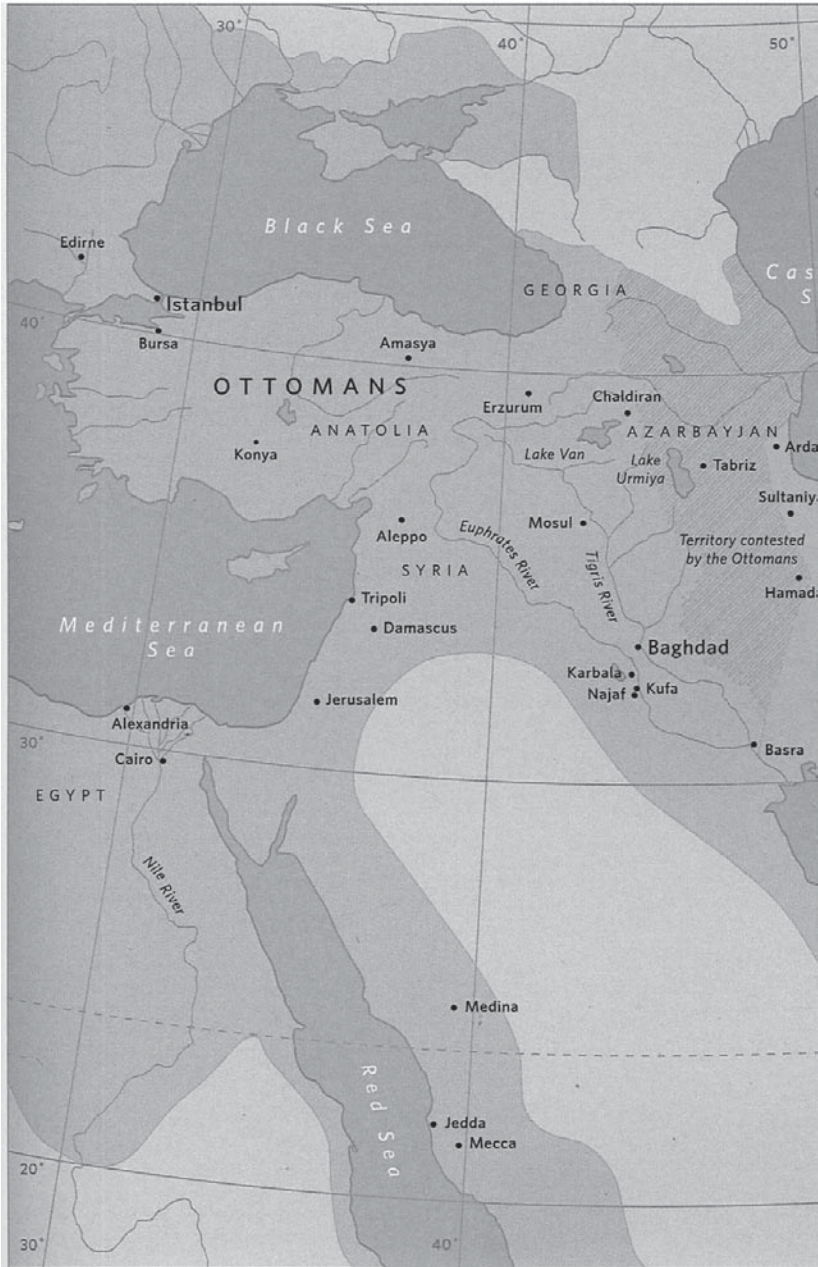
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Ottoman and Safavid Wo



MAP 2. The Ottoman and Safavid worlds in the sixteenth century (Massumeh Farhad and Serpil Bağcı, eds., *Falnama: The Book of Omens* [London: Thames & Hudson, 2009]).

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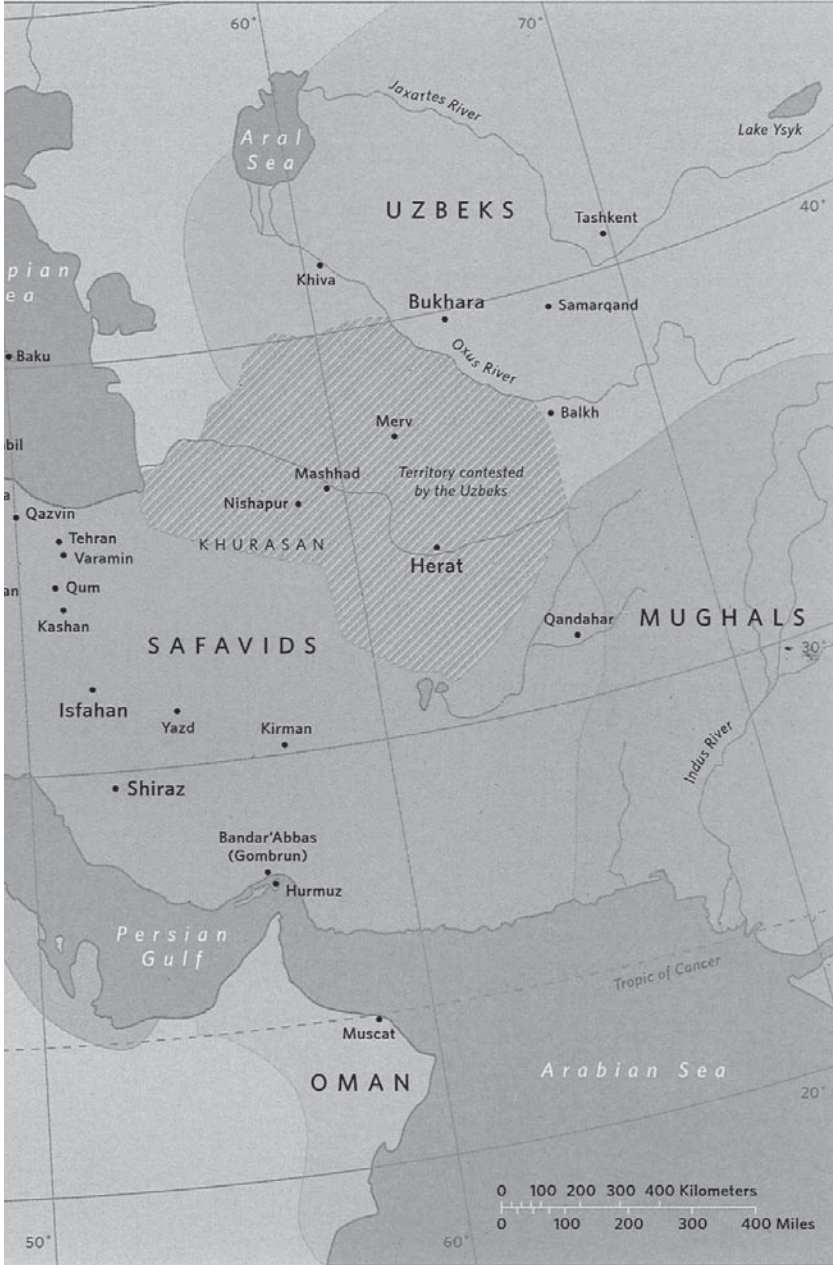
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MAP 2 (continued)

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FIGURE 1. Celalzade Mustafa's tomb, from M. Şinasi Acar, *Ünlü Hattatların Mezarları: Gelimli Gidimli Dünya* (İstanbul: Gözen, 2004), 26. The epitaph is by his acquaintance Deli Kadı.