

The Crisis of Kingship in Late Medieval Islam

In the early sixteenth century, the political landscape of West Asia was completely transformed: of the previous four major powers, only one – the Ottoman Empire – continued to exist. Ottoman survival was, in part, predicated on transition to a new mode of kingship, enabling its transformation from regional dynastic sultanate to empire of global stature.

In this book, Christopher Markiewicz uses as a departure point the life and thought of Idris Bidlisi (1457–1520), one of the most dynamic scholars and statesmen of the period. Through this examination, he highlights the series of ideological and administrative crises in the fifteenth-century sultanates of Islamic lands that gave rise to this new conception of kingship and became the basis for sovereign authority not only within the Ottoman Empire but also across other Muslim empires in the early modern period.

Christopher Markiewicz is Lecturer in Ottoman and Islamic History at the University of Birmingham. He was the Bennett Boskey Fellow in Extra-European History at Exeter College, Oxford between 2015 and 2017. In recognition of his research, he was awarded the Malcolm H. Kerr Dissertation Award by the Middle East Studies Association in 2016.

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**The Crisis of Kingship in Late
Medieval Islam**

*Persian Emigres and the Making of
Ottoman Sovereignty*

CHRISTOPHER MARKIEWICZ
University of Birmingham



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Note on Usage

Arabic and Persian terms, texts, and book titles that appear in the body of the text are fully transliterated following a slightly modified version of the *IJMES* transliteration system. No macrons or diacritics are included except for ‘*ayn* and medial and final *hamza*, which are indicated by ‘ and ‘ respectively. Ottoman Turkish terms are rendered according to the principles of modern Turkish orthography, except that in these instances ‘*ayn* and *hamza* are indicated in the same manner as Arabic and Persian names and words. Arabic renderings are given in the text for terms that also appear in Persian and Ottoman Turkish (*mawlana*, *vali* ‘*ahd*), except for *kanun* and *kanunname*, which are rendered from Ottoman Turkish. Names and titles cited in footnotes and in the bibliography are fully transliterated with all macrons and diacritics according to the transliteration principles governing the language of that work. Terms that have entered regular English usage are translated (pasha, vizier, etc.), but more technical terms are maintained in transliterated and italicized forms (*waqf*, *shari‘a*).

Major toponyms are rendered in their established anglicized form whenever possible (Cairo, Konya, Isfahan, Herat, Euphrates, Oxus, and so forth). Minor place names are transliterated according to the principles of the language that predominated in the area (e.g., Suliqan, Marj Dabiq, Akşehir) and historical names are maintained, especially for places within the Republic of Turkey – so Amid, not Diyarbekir; Harput, not Elazığ; Ayntab, not Gaziantep. Similarly, Armenia, Azerbaijan, and Syria indicate these historical regions and not the boundaries of modern nation-states.

xii Note on Usage

With respect to names of individuals rendered in the Roman alphabet, this book draws similarly fine distinctions. Names of individuals generally follow the transliteration conventions of the language that predominated in their principal location of activity. Hence, although Turkic, names of Mamluks are transliterated using Arabic conventions (Qayitbay, Tumanbay). Names of individuals whose lives predominantly unfolded in an Ottoman context are rendered using the Ottoman Turkish principles applied to Turkish words (Mehmed, Mü'eyyedzade 'Abdurrahman Efendi). More problematic are individuals or groups who operated across vast terrains. In these cases, I have attempted to assess the formative sphere or primary area of activity of the individual or group and transliterate these names accordingly. Hence, Idris Bidlisi is rendered from Persian, but his son, who was largely raised within Ottoman domains is rendered from Ottoman Turkish (Ebu'l-Fazl Mehmed).

All names and titles of works are fully translated with macrons and diacritics in the footnotes and bibliography according to the transliteration principles of the language in which they were written. Dates are given in the Common Era unless the Hijri date is essential for the particular discussion.

Abbreviations

<i>b.</i>	bin (son of)
<i>BOA</i>	Başbakanlık Osmanlı Arşivi
<i>BSOAS</i>	<i>Bulletin of the School of Oriental and African Studies</i>
<i>D.</i>	defter
<i>DİA</i>	<i>Türkiye Diyanet Vakfı İslâm Ansiklopedisi</i>
<i>E.</i>	evrak
<i>EI²</i>	<i>Encyclopaedia of Islam</i> , 2nd edition
<i>EIr</i>	<i>Encyclopaedia Iranica</i>
<i>HB</i>	Bidlisi, <i>Hasht bihisht</i> (Nuruosmaniye Ms. 3209)
<i>IJMES</i>	<i>International Journal of Middle East Studies</i>
<i>İÜ</i>	İstanbul Üniversitesi
<i>JEMH</i>	<i>Journal of Early Modern History</i>
<i>JESHO</i>	<i>Journal of the Economic and Social History of the Orient</i>
<i>JOS</i>	<i>Journal of Ottoman Studies</i>
<i>JTS</i>	<i>Journal of Turkish Studies</i>
<i>SK</i>	Süleymaniye Kütüphanesi
<i>TsMA</i>	Topkapı Sarayı Müzesi Arşivi
<i>TSMK</i>	Topkapı Sarayı Müzesi Kütüphanesi
<i>TTD</i>	Tapu Tahrir Defteri

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MAP 0.1 West Asia in the late fifteenth century

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