dence in Anadolu Höyüğ and was buried in the ceme-

tery next to the Fatih Mosque.

In addition to Turkish, he knew Arabic, Persian and

Bulgarian. His writings include a translation of, and
decommentary on, al-Kazida al-namiyya on the

Islamic creed by Khıdı Beg [q.v.]; Beşteki-i Ahmediyya

(Istanbul 1329/1911), an annotated translation of al-

Rısh’ti-i Ahmediyya fi hedhiyet al-diyana al-Islamiyya

wa-hikayyet al-nask al-Muhaddidyaya by Husayn

Muhammed al-'Issar or al-Dirr al-Tarabulusi (d.

1327/1909, the teacher of Rashid Rıdá [q.v.], cf.

Brockemömann, S II, 776, S III, 321); and Hekayet ve

hakihat, a critique of Reinhard Dozy’s Essai sur l’his-

toire de l’Islamisme (traduit du hollandais par Victor

Chauvin, Leiden and Paris 1879; originally published

as Het Islamisme, Haarlem 1863), translated by

'Abdullah Djedwet. For his other works, see Bih; he

also contributed numerous articles to journals and

newspapers.

Bibliography: Ismá‘ıll Pasha al-Bağdadlı, Hedayat

yatl al-fetn, i, 222-3; Ibrahim Al茜ıcınt, Meşher

adamlarım, beşâr-i eserleri, Istanbul 1933-33, ii, 799;

Ibrahim Al茜ıcınt Goya, Türk meşhurleri anıskılıpsısı,

İstanbul n.d. [ca. 1940], 193; Kaşhála, ii, 266.

Further works of Ismá‘ıll Hekı, Muṣniyye, Istanbul

1324/1906-7; Kayıya sahre şewvazi, Salonica

1327/1909; Üstü an fékh, Istanbul 1328/1910 [text-

book]; Muṣniyät al-Rıshān in manevi inam Abi

Hanıf al-Hımsın, Istanbul 1310/1893-9, a transla-

tion of Ibn Hdjdar al-Hıyámı [q.v.], al-Khayyat al-

hisn fi ἱdāfıl al-Hımsın.

ISMA‘IL PASHA BAGHADÁLI, ISMA‘IL b.

Muhammad ABDIN, Bir MIR SALIM AL-BABANI AL-

BAGHDÁL, in modern Turkish orthography, Bağdatlı

İsmal Paşa (1839-1920), Ottoman army officer

and author of two important historico-bibliographi-

cal reference works.

He was born in Baghdad, in a family originating

from Bābān, near Sulaymānīyā in Irāk, hence his

other name (variant: Bābān-zāde). In 1908, after the

Young Turk Revolution, he became a general (mir

lālah) in the gendarmerie (şandırma dar’is). On his

death in 1910 he was buried in Bābākūy near

İstanbul. The most extensive notice on his life and

work is by Hulüs Küçe, in Türkiye diyayan vakti İslam

anıskılıpsısı, iv (1991), 447-9 (with portrait and a speci-

men of handwriting, and with further references,

mostly to Turkish sources). A short mention is given

by Khyyr al-Din al-Zirikly, al-İbn, Beirūt 1979, 326.

The two works whereby Ismá‘ılld al-Bağdadlı is still

remembered today are:

1. İdah al-maksud in 1risti al-qā拉 in Kağf al-qā拉

an asisti al-kutub in 1risti in 1risti. This work, written

mostly in Arabic, was posthumously edited by Muhammad

Sha‘far al-Din Yalikaya [Şerifettin Yalikaya] and Rıf‘at

Bilki al-Kıst (Kıstı Rıf‘at Bilgi) and published in

two volumes (İstanbul 1943-4, with a portrait in vol. i,

twice printed) on the basis of the author’s copy,

which is now kept in the library of the Head

Office of the Yaprak ve Kredi Bankası in İstanbul. It

is written in Arabic and is in fact an annotated list

of titles of works, put in alphabetical order, just like

its great example, the Kağf al-qā拉, by the author’s

famous predecessor Muṣnāf b. ‘Abd Allah Ḥadjı

Ḵalıfāh, Kātib Čelbi [d. 1067/1657, q.v.]. The

author’s description of the books contain the title,

the name and life span of the author, or the year of

composition, reference to a printed version (if any),

and occasionally the opening words of the text as

well. If that latter feature is available, it shows that

the author must have had a copy of the text at hand.

If a text is a commentary (şeyh), reference is made
to its main. There are numerous references to Persian

and Turkish works as well, and the İdah al-maksud is

useful in this respect as well. Its main task is an Arabic

bibliography, however, which includes the extensive

Arabic literature produced by non-Arabs. His work is

in more than one respect a supplement to the Kağf

al-qā拉. It not only bridges the time gap of two-and-

a-half centuries between the previous work and the

supplement, but it also adds to the bibliographical

material which was not known or available to Ḥadjı

Ḵalıfāh. Although the bibliographical entries are not

very extensive, the sheer size of the work, with its

more than 10,000 titles, makes it an indispensable

tool for the literature of the late classical and early modern

period. Its inclusion of Persian and Turkish works is witness

to the scope of the literary interests of the Ottoman

élite.

2. Ḥadyyat al-ṭrifin. Asmā‘ al-ma‘āsil in wa-ṣāla

al-ma‘āsin. This is the monumental bibliographical

counterpart to the previous work. It is a list of approx-

imately 9,000 authors of in all some 50,000 works

(vol. i, which ranges from al-fāf to 1, contains 5,398

authors and ca. 25,000 works), It was edited by

Kıstı Rıf‘at Bilgi and İbnülmın Mahmut Kemal Inal

(Yal, Istanbul 1951) and İbnülmın Mahmut Kemal

İnal and Avcı Akıncı (vol. ii, Istanbul 1955). It has

been reprinted several times in Bagdad and Tehran.

Nail Bayraktar has published a register of the authors

mentioned in the Ḥadyyat al-ṭrifin (Ḥadyyat al-ṭrifin


The work is arranged by 1sm of the author, followed by the

patronymic and other name elements, with personal details,

notably the year of demise, and it then provides the reader

with the titles of the books composed by these authors.

Bibliography: Given in the article.

ISMET İNÖNÜ (Ottoman form, ‘İsmet’, b. 1884,
died 1973, Turkish military commander and

statesman, who served on three occasions as Prime

Minister in the Turkish Republic (October 1923-

November 1924; March 1925-November 1937; and

November 1945-February 1945) and then as President

(1938-50). He played an important part in the Turkish

War of Independence (1919-12), made significant con-

tributions to the institutional framework of the new

Turkish Republican state, initiated multi-party politics

in 1945, acted as champion of the procedural rules

of democracy as well as of secularism, and had a

critical role in the relatively speedy return to civilian

politics following the military interventions of 1960-1

and 1971-3.

The son of a lawyer in İzmir, ‘İsmet made a career

in the Ottoman army, and during the First World

War served on the staff of Ahmed İzzet Paşa in

Yemen. commanded the Fourth Army in Syria in

1916, and at the time of the armistice of 30 November

1918 was Under-Secretary for War in İstanbul. ‘İsmet

Paşa, as he had become, was in 1920 elected to the

last Ottoman Parliament as member for Edime, but

soon afterwards joined the cause of Mustafa Kemal

(the later Atatürk [q.v.]) in resisting the Allied occu-

pation of Anatolia, and when the Greeks invaded

western Anatolia, he became chief of the General

Staff of the Nationalist army and repelled the invaders

at the two battles of İnönü to the west of Eskişehir

(January and April 1921), from which engagements

he later took his European-type surname.

When the Grand National Assembly met in Ankara,