66 Sultan Abdülaziz tuğralı berat

İstanbul, 4 Muhtarrem 1289 (14 Mart 1872)
Alın yalnız ve siyah mürekkep ile yazılan Türkce metin
Celâl divanı hat, 8 sütun
146,5 × 71 cm.

‘Abdülaziz Han bin Mahmud el-muzaffer dâimâ’ yazıları olan tuğra alan yaldız ile çekilmişdir. İç beyze ve üçüncü tuğ, Sultan Abdülmeccid’in tuğrasında olduğu gibi harfl uzantıları olmayıp şekli tamamlamak amacıyla yapılmıştır.

Kırım savaşı gazilerinden, Niş ve Filibe’de önemli görevler başaran, Dürüşgür azalığı ve reisliği yapan, 4. Osmanlı ve 3. rütbe Mecidi nişanı sahibi Nusret Paşa’ya vezirlik rübesi verilerek Selânik valiliğine taşıyı konusundaki vezaret beratıdır.

Tevfik Koşuş Koleksiyonu.
Yayılmamıştır.

66 Berat of Sultan Abdülaziz

İstanbul, 4 Muhtarrem 1289 (14 March 1872)
Türkish text in gold and black ink
Celâl divanı script, 8 lines
146.5 × 71 cm.

The tuğra is composed of the words ‘Abdülaziz Han bin Mahmud el-muzaffer dâimâ’ (Abdülaziz Khan son of Mahmud the Ever Victorious). As with the tuğra of Sultan Abdülmeccid, the inner beyze and the third tuğ do not represent actual letters but have been included in the design in order to complete the established form of the tuğra.

The berat is concerned with the promotion of Nusret Paşa to the rank of vezir and his appointment as Governor of the province of Salonica. The document lists Nusret Paşa’s honours, including those gained in the Crimean War, and his achievements during his time as an official in Niş and Plovdiv, now in Yugoslavia and Bulgaria respectively.

Tevfik Koşuş Collection.
Unpublished.
67 Sultan V. Murad tuğralı ferman
İstanbul, 19 Recep 1293 (10 Ağustos 1876)
Siyah murekkep ile yazılması Türkce mevcut
Dvranı kurnasi hat, 5 satır
82,5 × 57,5 cm.
‘Mehmed Murad Han bin Abdülmeclid el-muzaffer daîma’ yazılı olan tuğra, siyah murekkep ile çekilmiş, üzerine nh serpilmiştir. Padişah adi olarak ikisinin birinden yazılması, V. Murad olarak tannan Sultan Mehmed Murad’ın tuğrasında sere kısmının çok yoğun bir görünüüm kazanmasına sebep olmuştur.
Veziir Abdükerim Nadir Paşa’ya hitaben hazırlanan ferman, Medine-i Münesvere’de karantina tabiî, sağlık hazırlısı Abdükkadir Efendi’nin binbaşılıguna tezî etildiğii hakkında.
Cüneyt Öğer Koleksiyonu.
Yayınlanmamıştır.

67 Ferman of Sultan Murad V
İstanbul, 19 Recep 1293 (10th August 1876)
Turkish text in black ink
Divanı kurnasi script, 5 lines
82,5 × 57,5 cm.
The tuğra which reads Mehmed Murad Han bin Abdülmeclid el-muzaffer daîma (Mehmed Murad Khan son of Abdülmeclid the Ever Victorious), is drawn in black ink and scattered with nig. The fact that both of the Sultan’s names (Mehmed Murad) are included in the tuğra gives the sere a crowded appearance.
Addressec to the Ottoman Minister of War, Abdükerim Nadir Paşa, the ferman is concerned with the promotion to the rank of major of Abdükkadir Efendi, the quarantine doctor at Medina in the Hejaz.
Cüneyt Öğer Collection.
Unpublished.
68 Sultan II. Abdülhamid'ın tuğralı berat

İstanbul, 21 Zilkade 1305 (30 Temmuz 1888)

Altın yazıt ve siyah mürekkepyle yazılımış Türkçe metin

Divanı kirmızı hat, 8 satır
99 × 65 cm.

'Abdülhism Han bin Abdülmecid el-muzafer daima' yazılı tuğra, altın yazıt ile çekilmişdir. 

Etrafıışık sularıyla süsülen, dilimli, oval bir çerçeveye içine alınmış olan tuğradan, Sultan II. Abdüllah'ın mahallas olan 'el-gazi', sağ üst köşeye, yeşil ve sarı renklerde yapılmış bir mevlevi süksesini sağ alt köşeye yerleştirilmişdir.

Tuğraya çevrileyen ışık sularının içinde kalani rık'a bat ile yazılı hatt-i hümâyün zarif bir bant içine alınmıştır. Altın yazıt ile yapılmış çiçek, yaprak, dal ve üzüm salkımlarından oluşan geniş bir bordür, berat üç yanından çerçevelenmiştir. Benzer süsleme, satır aralarında da yapılmıştır.

Berat, Konya Mevlevi dergâhı postişini Mustafa Saffet Celebi Efendi'nin ölümü üzerine, 45 aylık veyi nevseti Konya'daki türbe vaktından karşılanmış üzere yerine karşılaştı Abdülhism Celebi'nin tuşunu hakkında.

Divan Edebiyat Müzesi 196.

Yayınlanmıştır.

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68 Berat of Sultan Abdülhamid II

İstanbul, 21 Zilkade 1305 (30th July 1888)

Turkish text in gold and black ink

Divanı kirmızı script, 8 lines
99 × 65 cm.

The tuğra, which reads Abdülbism Han bin Abdülmecid el-muzafer daima (Abdülbism Khan son of Abdülmecid the Ever Victorious) and is accompanied to the right by Sultan Abdülhamid's title el-gazi (the Warrior for the Faith), is drawn in gold and contained within an oval cartouche framed by a sunburst. The cartouche also contains a representation in green and yellow of the special headgear (süriče) worn by a şeyh of the Mevlevi order. The sunburst is interrupted on the right by a narrow cartouche containing the hatt-i hümâyün, written in rık'a script. A broad border in gold frames the top of the document and continues down the right-hand margin. The border consists of an arabesque pattern incorporating flowers, leaves and stems, with rosettes of vince leaves and clusters of grapes in the top corners. Floral patterns are also interspersed between the lines of the text.

This berat is a letter of appointment issued by the Sultan to the head of the Mevlevi order of dervishes, known in the West as the Whirling Dervishes. This mystic sect had its headquarters at the tomb of its founder, the Persian poet Celaleddin Rumi, in Konya. The present document appoints Abdülhism Celebi Efendi to be şeyh of the order in succession to his deceased brother, Mehemd Saffet, with a stipend of 45 akçe a day.

Museum of Divan Literature, no. 196.

Unpublished.
69 Sultan V. Mehmed (Reşad) tuğralı berat
İstanbul, 27 Muharrem 1334 (5 Aralık 1915)
Altın yaldız ile yazılımsı Türkçe metin
İlk saten divani, devamı divani kırmızı hat, 7 satır
59 × 34,8 cm.
Mehmed Han bin Abdülmeclid el-muazzaffer daima' yazılı tuğra, altın yaldız ile çekilmişdir. Tuğra, Sultan V. Mehmed’in, Çanakkale savaşının kazanılmasından sonra aldığı el-gazi mahtasını taşıyan ender örneklerden biridir.
Berat, Rukiye Sultan'ın Osmanlı Donanma Cemiyetine yaptığı para yardımlarından dolayı altın madalyayla onurlandırılmış hakkandadır.

Aşeqiğ Nadir Koleksiyonu.
Yayında bulunmamıştır.

69 Berat of Sultan Mehmed V
İstanbul, 27 Muharrem 1334 (5th December 1915)
Turkish text in gold
First line in divâni script, the rest in divânı kırmızı, 7 lines
59 × 34,8 cm.

The tuğra, which reads 'Mehmed Han bin Abdülmeclid el-muazzaffer daima' (Mehmed Khan son of Abdülmeclid the Ever Victorious), is drawn in gold. It is one of the rare examples of this tuğra where the epithet el-gazi (the Warrior for the Faith) has been placed to the right. This title was adopted by Mehmed V after the Turkish victory at Gallipoli.

The berat records the award of the gold medal of the Ottoman Naval Association to Princess Rukiye in recognition of the financial assistance she had given the Association as part of the Ottoman war effort.

Aşeqiğ Nadir Collection.
Unpublished.
70 Sultan VI. Mehmed tuğralı ferman

Istanbul, 23 Şevval 1337 (22 Temmuz 1919)
Sıyah mürekkep ile yazılımsı Türkçe metin
Divanı karması hat, 4 s凹r
81.5 × 57 cm.

‘Mehmed Vahideddin Han bin Abdülmeclid el-muzaffar daıma’ yazılı tuğra, son resmi tuğra kes İsmail Hakki Altınbezer tarafından siyah mürekkep ile çekilmiştir.

Dahiliye Nazar Vekili Ethem Bey’e gönderilen ferman, Jandarma alayı İzmit taburunun Hendek bölüğü başkanı kudretigunakanı Mehmed Fahri Efendi’nin binbaşı rütbesine yükseltiçek Mümnetül Azız (Elazığ) vilayetinin Harput taburu konutu oğluna taýtını hakkında.

Aşegül Nadir Koleksiyonu.
Yayında bulunmamıştır.

70 Ferınan Sultan Mehmed VI

Istanbul, 23 Şevval 1337 (22nd July 1919)
Turkish text in black ink
Divanı ferman script, 4 lines
81.5 × 57 cm.

The tuğra, composed of the words Mehmed Vahideddin Han bin Abdülmeclid el-muzaffar daıma (Mehmed Vahideddin Khan son of Abdülmeclid the Ever Victorious), was drawn in black ink by the last of the official tuğra calligraphers, İsmail Hakki Altınbezer.

Addressed to Ethem Bey, the Deputy Minister of the Interior, the ferınan confirmed the promotion to the rank of major of Mehmed Fahri Efendi, a senior Captain in the İzmit Regiment of Gendarmes. At the same time, the newly promoted major was transferred to a new command, the Harput battalion of the Regiment of Gendarmes based at Elazığ in eastern Anatolia.

Aşegül Nadir Collection.
Unpublished.
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Ek kaynaklar

Professor Victor Ménage

Serüvenir gezin bazı ziyaretçilere bilgi almak isteyebilecekleri dizi için okuyabilme kitapları kışa bir listesini sunuyoruz. Ancak genellikle Ingilizce olan bu kitap ve makalelerin de konularında uzmanlaşmış kütüphaneler dışında bulunmasının pek kozal olmay ايضا da belirtmeliyiz.


XVI. yüzyılda Osmanlı aday sistemini işleyen Josef Matus tarafından Das Kanzleivon den Sultan Süleymans des Prachtigen, Wielenbaden, 1747 büyük kitapta incelenmiştir. Aynı dönemde Osmanlılara ele alan The Turkish letters of Ogier Gheyselin de Busbecq, Imperial ambassador at Constantinople, 1554–1562, translated by E.S. Forster, Oxford 1927 (reprinted 1968). Two authoritative works, with

Further reading

Professor Victor Ménage

In the hope that some visitors to this exhibition will wish to study the subject further, we give here a short list of suggestions for further reading, mainly in English, although it has to be said that few of the works mentioned are easily available outside specialist libraries.


The standard reference work for the Islamic world, with full coverage of Ottoman matters, is the Encyclopaedia of Islam. The first edition, in four volumes, was published between 1913 and 1938; the ‘new edition’, begun in 1954, has now (1986) reached the letter M. For the subject ‘Tuğra’, therefore, we still rely on the first edition’s (excellent) article by Jean Deny mentioned in note 25; the second edition offers new articles under the headings ‘Berat’, ‘Diplomatik’, ‘Divân-i hümâyün’ and ‘Ferman’. For the technical details of Ottoman documents the most recent study (translated from Polish by A.S. Ehrenkreuz) is A. Zajączkowski and J. Reychoan, Handbook of Ottoman–Turkish Diplomatics, The Hague 1968.

The workings of the Ottoman chancery in the sixteenth century are closely examined by Josef Matus, in Das Kanzleivon den Sultan Süleymans des Prachtigen, Wielenbaden 1747. A most illuminating description of Ottoman affairs in the same period is presented in The Turkish letters of Ogier Gheyselin de Busbecq, Imperial ambassador at Constantinople, 1554–1562, translated by E.S. Forster, Oxford 1927 (reprinted 1968). Two authoritative works, with
chapters on the central administration, are to be recommended: Bernard Lewis, Istanbul and the civilization of the Ottoman Empire, Norman (Okahoma) 1963; and Halil Inalcik, The Ottoman Empire: The Classical Age, 1300–1600, London (Weidenfeld and Nicolson) 1973. For a general picture of the Ottoman administrative system in its later years, the standard work is H.A.R. Gibb and Harold Bowen, Islamic society and the West, vol. 1 (Islamic society in the eighteenth century), in two parts, Oxford University Press 1950 and 1957. The texts of 126 fermans are given in translation or summary in Urîd Heîd, Ottoman documents on Palestine, 1552–1615, Oxford, 1960: this is a thorough study of the process by which a fermân came to be issued, and illustrates the multifarious nature of the problems which demanded the attention of the Devânî. As to the narrow aspect of Ottoman documents immediately connected with England, a great many (still unpublished) are preserved in public collections (the British Library, the Public Record Office, etc.), and many also survive in private hands, when, for example, an ancestor received a bénâsî for a medal in the Crimean War or a fermân permitting the passage of a merchant-ship through the Straits. Dr Skilleter’s book cited in note 42, which is sub-titled ‘A documentary study of the first Anglo-Ottoman relations’, gives, with full commentary, the text and translation of several Ottoman documents, notably the first grant of privileges to English merchants, of May 1580, which was the foundation for the activities of the Levant Company.

akçe A small silver coin which formed the basic unit of account in the Ottoman Empire until its value collapsed at the end of the sixteenth century. Thereafter multiples of the akçe were used. It is sometimes translated as ‘asper’.

arpâk A type of file invented in the late sixteenth century to cover the expenses of influential officials. It was a personal grant, unlike the bénâsî, which was a grant attached to an office.

avârin Taxes levied directly by the central government from the whole population of the Empire as and when they were needed.

Bâbûsûaide Âğâ Literally ‘Âğâ of the Gate of Felicity’ but often translated ‘Chief White Eunuch’, this officer was head of the corps of pages who saw to the personal needs of the sultan. As head of the imperial household and of the sultan’s bodyguard, he was a person of great power and influence. However, from the late sixteenth century onwards much of his power was usurped by the Davrûsûaide Âğâs.

berût A type of document bearing the sultan’s name and not addressed to a specific individual. See Introduction, pp. 18-19.

boyse A traditional name for the two egg-shaped zones lying one within the other and forming the left-hand part of the tughra. See Introduction, p. 13.

bûn ‘son of’, an Arabic term used in the Ottoman tughra and in the names of Muslim men when recorded in official documents. Often abbreviated as ‘b’.

Câlî divânî A decorative form of the divânî script. See p. 3.

chintamâni A traditional name for a family of motifs used in the Ottoman decorative arts, especially textiles. The basic element was a group of three balls or spots, which has been interpreted in a number of ways. The most likely origin is Buddhist China.

ciftlik A leasehold property consisting of agricultural land. This form of ownership was based not on Islamic law, as with múlûs, but on the form of tenure granted to the Ottoman peasantry, whose holdings were also called ciftlik.

The word gradually came to mean any landed estate, even those held as múlûs.

cıçe The poll-tax due to the ruler from the non-Muslim population of an Islamic state according to Islamic law.

cloud band A decorative motif borrowed by the Ottomans from contemporary Timurid design in the fifteenth century. Cloud bands were developed from the representations of clouds seen on Chinese works of art.


Dârûsûaide Âğâs Literally ‘Âğâs of the Abode of Felicity’, but often translated ‘Chief Black Eunuch’, since this officer was head of the corps of black eunuchs who guarded the sultan’s harem, the ‘Abode of Felicity’ of his title. In the late sixteenth century, the Harem Âğâs, as he was also called, acquired the post of Supervisor of the Pious Endowments (eçküf) dedicated to the Haremeyn, the two holy cities of Mecca and Medina.

da’vet The invocation of God’s name found at the top of a fermân. See Introduction, p. 17.


derâfîsh A member of an Islamic fraternity who aimed to achieve a higher plane of spirituality. This often involved extensive travel and living off alms, which was facilitated by the establishment of small dervish hospices along major highways (see zârîyû).

dîrek A unit of account used in Islamic documents as a universal standard independent of variable local currencies.


dişi The form of Arabic script used in fermans and other official documents from the second half of the fifteenth century. An elaborate and decorative form of the script (dişi divânî) was developed during the sixteenth century, while a functional form with no claims to elegance.
A 'pipe' of water; a measure in the carefully regulated water supply equivalent to four 'spouts' (ma'um). 

A 'spout' of water; see lăle.

The term used in Islamic law for freehold property. In western Anatolia and the Balkans, the freehold possession of agricultural land was rare. Where it did occur, the revenue to be issued repeatedly to emphasize its validity.

A berati issued when state lands were granted to a private person as her or his freehold property (māšāk). This was often the first stage in the creation of a caif. Māšākum were re-instituted by subsequent sultans to prevent disputes over the status of these former state properties. See Introduction, p. 19.

The trustee of a caif; this post was usually held by a descendant of the founder.

A general name for documents bearing a ta'uf; also, a sub-group of these documents which were addressed to specific individuals. See Introduction, p. 17-18.

An honorary mosque sweeper at the Tomb of the Prophet in Medina. The post was divided into a great many shares so that as many people as possible could enjoy this honour.

The Ottoman sultan's chief minister and the leading member of the Divan, where he presided in the sultan's absence.


The revenues received by the holders of important offices, such as the Grand Vezir or Grand Admiral, while they were in post. When they died or were dismissed, these revenues passed to the next holder of the post.

A synonym for cāzīyā.

A compound floral motif often used in Ottoman decorative art. Its rose-like form can be seen in the decoration above the nabūτ in cat. no. 20.

A formula written at the top of a fermān in the sultan's own hand to show that he had approved its contents. It reinforced the validity of the ta'uf. See Introduction, p. 18.

A synonym for berä trader. See Introduction, p. 19 and cat. no. 10.

A religious foundation, usually in a city, which offered free food and other necessities to the destitute.

The chief magistrate of an Ottoman city. As well as his judicial functions, the kadı exercised many of the powers of a civil governor.

The chief justice of the Empire and a member of the Divan. From the fifteenth century, the post was divided between the kadıskers of Rumelia (the European provinces) and of Anatolia (the Asian provinces). In origin they were the kadıs who regulated the private affairs of the army both on campaign and in its winter quarters.

A traditional name for the two strokes extending horizontally to the right of the ta'uf. See Introduction, p. 13.