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محمد پاشا جلالی، یا ابازه، اباطه (د ۱۰۴۳/ق ۱۶۳۳ م)،
و سردار عثمانی، بیگلربیگی حلب، فرمانروای مرعش و سپس
ارزروم، منسوب به قبیله ابازه یکی از قبایل ساکن در منطقه
مرقی دریای سیاه (هامر پورگشتال، ۲۳۹/۸). او نخست خزانه‌دار و از
سپاهیان «جان پولاد» شورشی دروزی بود (مصطفی نعیم، ۲۴۰/۲؛
عمر فاروق، ۱۵۲/۵). هنگامی که جان پولاد از مراد پاشا شکست
خورد، ابازه همراه دیگر یاران جان پولاد اسیر گشت. با وساطت خلیل
آغا از فرماندهان سپاه بنی چری، مراد پاشا از خون او درگذشت و او
را بخشید (صولاق زاده، ۴۲۵؛ مصطفی نعیم، ۲۴۰/۲). پس از آن خلیل
آغا او را از حمایت خود برخوردار ساخت و به فرزندی برگزید.
همچنین محمد پاشا صدراعظم دختر حسین پاشا برادر خود را به
ازدواج او درآورد و بدین سان براهمیت او افزود (عمر فاروق، ۱۲۱/۵؛
صولاق زاده، ۷۲۵). چون خلیل پاشا به مقام «قبودان دریا» (امیر
البحر) ارتقا یافت، ابازه را به عنوان دریا بیگی به فرماندهی یکی از
کشتیهای جنگی برگزید (هامر پورگشتال، ۲۳۹/۸؛ اوزون چارشیلی،
۱۵۰/(۳)). هنگامی که خلیل به صدارت رسید، در اثنای لشکرکشی
به ایران او را به بیگلربیگی مرعش برگماشت و پس از آن در ۱۰۳۰ ق
/ ۱۶۲۱ م، هنگام لشکرکشی به خوتین حکمرانی ناحیه ارزروم را به
وی واگذاشت (مصطفی نعیم، ۲۴۰/۲؛ صولاق زاده، ۷۲۵). با انتشار
شایعه برجیده شدن تشکیلات بنی چری در پاره‌ای از شهرها از جمله
عین تاب (غازی آنتپ کنونی) و ارزروم میان بنی چریان و افراد پاشاها،
از جمله کسان ابازه پاشا، برخوردهای سخت رخ داد که گروهی از دو
سوی کشته شدند. افراد بنی چری در شهر ارزروم به درون قلعه شهر
پناه بردند. سرانجام با میانجیگری حسین پاشا حاکم پیشین ارزروم
قلعه را ترک کردند و به ابازه واگذاشتند. ابازه با شنیدن خبر قتل
سلطان عثمان به خون خواهی وی برخاست و بنی چریها را کشتار کرد
یا از شهر بیرون راند و به این ترتیب رسماً بر حکومت مرکزی شورید

1. Gerede 2. Bolu 3. Oxri
Dairetair - Monit - Burzaf - i - Islami
~~Great Islamic Republic of Iran~~ c.I,
s. 28-29, Tehran (1989)

IMADDE YAYINLANDIKTAN

SONRA GELEN DOKUMAN

28.09.1989

15

آبازه محمد پاشا جلالی، یا ابازه، ابازه (د ۱۰۴۳ق / ۱۶۳۳ م)، دولتمرد و سردار عثمانی، بیگلربیگی حلب، فرمانروای مرعش و سپس والی ارزروم، منسوب به قبیله آبازه یکی از قبایل ساکن در منطقه شرقی دریای سیاه (هامر پورگشتال، ۲۳۹/۸). او نخست خزانه‌دار و از سپاهیان «جان پولاد» شورشی دروزی بود (مصطفی نعیم، ۲۴۰/۲؛ عمر فاروق، ۱۵۲/۵). هنگامی که جان پولاد از مراد پاشا شکست خورد، آبازه همراه دیگر یاران جان پولاد اسیر گشت. با وساطت خلیل آغا از فرماندهان سپاه بنی چری، مراد پاشا از خون او درگذشت و او را بخشید (صولاق‌زاده، ۴۲۵؛ مصطفی نعیم، ۲۴۰/۲). پس از آن خلیل آغا او را از حمایت خود برخوردار ساخت و به فرزندی برگزید. همچنین محمد پاشا صدراعظم دختر حسین پاشا برادر خود را به ازدواج او درآورد و بدین سان براهمیت او افزود (عمر فاروق، ۱۲۱/۵؛ صولاق‌زاده، ۷۲۵). چون خلیل پاشا به مقام «قبودان دریا» (امیر البحر) ارتقا یافت، آبازه را به عنوان دریا بیگی به فرماندهی یکی از کشتیهای جنگی برگزید (هامر پورگشتال، ۲۳۹/۸؛ اوزون چارشیلی، ۱۵۰/۳). هنگامی که خلیل به صدارت رسید، در اثنای لشکرکشی به ایران او را به بیگلربیگی مرعش برگماشت و پس از آن در ۱۰۳۰ ق / ۱۶۲۱ م، هنگام لشکرکشی به خوتین حکمرانی ناحیه ارزروم را به وی واگذاشت (مصطفی نعیم، ۲۴۰/۲؛ صولاق‌زاده، ۷۲۵). با انتشار شایعه برجیده شدن تشکیلات بنی چری در پاره‌ای از شهرها از جمله عین تاب (غازی آنتپ کنونی) و ارزروم میان بنی چریان و افراد پاشاها، از جمله کسان آبازه پاشا، برخوردهای سخت رخ داد که گروهی از دو سوی کشته شدند. افراد بنی چری در شهر ارزروم به درون قلعه شهر پناه بردند. سرانجام با میانجیگری حسین پاشا حاکم پیشین ارزروم قلعه را ترک کردند و به آبازه واگذاشتند. آبازه با شنیدن خبر قتل سلطان عثمان به خون خواهی وی برخاست و بنی چریها را کشتار کرد یا از شهر بیرون راند و به این ترتیب رسماً بر حکومت مرکزی شورید

1. Gerede 2. Bolu 3. Oxri
 Darretail - Anortf - Buzarg - Islami
~~Great Islamic Facel p. 111, c. 1,~~
 s. 28-29, Tahran (1989)

**MADDE YAYINLANDIKTAN
 SONRA GELEN DOKÜMAN**
 28.09.1989

kūn was raided by Rūs pirates (some time between 250-70/864-84, and in 297/909, see Ibn Isfandi'yār, *Ta'riḫ-i Ṭabaristān*, ed. A. Eghbal, 266 [E. G. Browne's transl., 199], cf. also Mas'ūdī, ii, 18; *circa* 300/912). In 617/1220 the *Kh*'ārizm-shāh 'Alā al-Dīn, tracked by the Mongols, sought refuge on "one of the islands of Abaskūn", (see al-Djūwaynī, ii, 115), and died there. According to Ibn al-Athīr, xii, 242, he possessed in Ab-sukūn (*sic*) a castle surrounded by water. The islands of Abaskūn apparently correspond to the Ashur-ada group of islands and spits of land, divided from the Gurgān estuary by a strait.

Bibliography: B. Dorn, *Caspia, Über die Einfälle der alten Russen in Tabaristan*, 1875, see index; Barthold, *Istoriya orosheniya Turkestana*, 1914, 33. (V. MINORSKY)

× **ĀBĀZA**, Turkish name for the Abazes (see *AKHĀZ*), given as a surname to many persons in Ottoman history who descended from those people.

1) **ĀBĀZA PAŞHA**, taken prisoner at the defeat of the rebel *Djambulād*, whose treasurer he was, was brought before Murād Paşa and had his life spared only through the intercession of *Khalīl*, agha of the Janissaries, who, having become *kapūdān-paşa*, gave him the command of a galley, and conferred upon him the government of Mar'ash when he was promoted to the dignity of grand vizier. Later he became governor of Erzerūm and planned to destroy the Janissaries; those in his province lodged a complaint against him; he was deposed, but refused to obey the orders of the Porte (1032/1623); he levied taxes and raised troops on the pretext of avenging the death of the sultan 'Uthmān II, marched upon Anḳara and Siwās, and took Brusa, but did not succeed in seizing the citadel. In 1033/1624, the grand vizier Hāfiz Paşa defeated him in a battle near *Ḳaysāriyya*, at the bridge across the *Ḳara-sū*, owing to the defection of *Tayyār Paşa* and the Turkomans. *Ābāza* took refuge at Erzerūm, of which he succeeded in having himself made governor on condition that he should admit a guard of Janissaries into the fortress. In 1036/1727, suspecting that the expedition against *Akhiska* was in reality directed against himself, he massacred a great number of the Janissaries belonging to the army. His old master *Khalīl* besieged Erzerūm in vain and was obliged to retreat because of the snow (1037/1627). In the following year, the Bosnian *Khusrew Paşa*, having been made grand vizier, again besieged him and forced him to capitulate after a fortnight's siege; the rebel was granted his pardon and the government of Bosnia. There he again persecuted his enemies, the Janissaries, was deposed and went to Belgrade, where on a hill to the south of the town he erected *Ābāza K'ōshki*. Then he was sent to Widdin and commanded the troops who invaded Poland (1633). Being honored with the confidence of Murād IV, he accompanied him to Adrianople when preparations were made for a new campaign against Poland; but his success excited envy; reports against him cleverly disseminated, estranged the sultan, who had him executed (29 Şafar 1044/24 August 1634).

Bibliography: Hammer-Purgstall, iv, 569, 582; v, 26, 83, 173 ff., 189 ff.; Muşţafā Efendi, *Natū'idi al-Wuḳū'āt*, ii, 48, 82; Ewliya Efendi, *Travels*, i, 119 ff.

2) **ĀBĀZA ḤASAN** had been given the command of the Turkomans of Asia Minor as a recompense for his capture of the rebel *Ḥaydar-eghlu*. Having been dismissed for no reason, he revolted

in his turn, held the country between Gerende and Bolu, defeated the old bandit *Ḳatirdji-oghlu* who had been sent to fight against him, and submitted on condition that he should have the title of *voivode* of the Turkomans; later as the result of complaints lodged against him, he was imprisoned in the Seven Towers and was only released by the elevation of Behayī to the position of *Shaykh al-Islām* (1062/1652); his friend conferred on him the *sandjaq* of *Okhri*. When *Işhīr Paşa*, who was also one of the Abaza nation, was made grand vizier by Muḥammad IV, he sent for him. At his execution he remained faithful to him, returned to Asia Minor with the remainder of his troops and regained the office of *voivode* of the Turkomans (1065/1655). He settled at Aleppo and committed such ravages in Syria that the *Diwān* wanted to have him banished from the empire; the grand vizier, *Sulaymān Paşa*, however, confirmed him in his position of governor and entrusted the defenses of the Dardanelles to him. In 1066/1656 he was sent to *Diyār Bakr* as governor. Two years later he rebelled, put himself at the head of a considerable army under the pretext of demanding the dismissal of *Muḥammad Köprülü*, at that time grand vizier, and threatened Brusa. In the neighborhood of *Iğhīn* he completely defeated *Murtaḳā Paşa*, who had been sent against him (15 Rabī' I 1069/11 Dec. 1658); but he fell into a trap which had been set for him, left 'Aynṭāb for Aleppo to make terms for his submission and was treacherously assassinated there.

Bibliography: Hammer-Purgstall, v, 481, 560 ff., 563, 575, 634; vi, 35 ff., 51 ff.

3) **ĀBĀZA MUḤAMMAD PAŞHA** was the *beylerbey* of Mar'ash when, during the campaign against the Russians (1183/1769), he was ordered to act in concert with the *khān* of the Crimea. He commanded the fortress of *Bender* and received the third *tūgh* in recompense for the part he had taken in raising the siege of *Choczim*. Having been entrusted with the defense of this place and seeing himself abandoned by the Ottoman troops, he fled and was commissioned to defend *Moldavia*, which he failed to accomplish. At the battle of *Kaghul* (1 Aug. 1770), he commanded the right wing; after the defeat of the Turks he fled to *Ismā'īl*. Having been made governor of *Silistria*, he was dismissed after he had squandered the money given to him for the purpose of raising troops, and was exiled to *Kustendil*. At the time of the conquest of the Crimea and the flight of *Selim-Girāy* he refused to land the few troops he was bringing up and returned to *Sinope*; he was decapitated (1185/1771).

Bibliography: Hammer-Purgstall, viii, 341, 348, 369, 387; *Wāşif Efendi*, in *Précis historique de la guerre des Turcs contre les Russes*, by P. A. Caussin de Perceval, 23, 31, 37 ff., 59, 103, 111, 148, 167. (CL. HUART)

× **'ABBĀD B. MUḤAMMAD** [see 'ABBĀDĪS]

× **'ABBĀD B. SULAYMĀN AL-ŞAYMĀRĪ** (or AL-ḌAYMĀRĪ), one of the Mu'tazila of Başra, died c. 250/864. He was a pupil of *Hishām b. 'Amr al-Fuwaṭi* (*fl.c.* 210/825), like his father criticizing the main tendency of the school of Başra (that of *Abu 'l-Hudhayl*), and being in his turn criticized by *Abu 'l-Hudhayl's* successors, *al-Djubbā'ī* and *Abū Hāshim*. Our knowledge of his distinctive views comes mainly from *al-Ash'arī's Maḳālāt*.

He emphasized the difference between God and man, admitting that God might be called a "thing" in the sense that He was "other" (*l.c.*, 519). In particular he insisted that God is eternal, and that what

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MUTINY AND REBELLION IN THE OTTOMAN EMPIRE

EDITED BY JANE HATHAWAY

Abaza Mehmed Paşa (10015)

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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Gabriel Piterberg

THE ALLEGED REBELLION OF ABAZA MEHMED PAŞA: HISTORIOGRAPHY AND THE OTTOMAN STATE IN THE SEVENTEENTH CENTURY

Cümlemiz bir sefine içinde. (We are all in the same boat.)
--from Hatt-ı Humayün issued by Abdülhamid I (1774-89) and Selim III (1789-1807)

The aim of this paper is to interpret the ways in which one layer of an individual's identity was inscribed in contemporary historical texts. (I stress "layer" because the individual in both modern and pre-modern societies never has a single, comprehensive identity.) The paper then relates the micro-case of Abaza Mehmed Paşa's identity to the wider context of seventeenth-century Ottoman history, paying particular attention to scholarly concern with the state's boundaries vis-à-vis society. After unfolding the story of the *Haile-i Osmaniye* (Ottoman Tragedy) of which the Abaza affair was an integral part, the first part of this study takes the historiographical story up to the point when it was sealed as the state's official narrative in *Tarih-i Naima*. The second part then examines the historiographical controversy over Abaza Paşa's sociopolitical identity as a significant key to the interpretation of the Ottoman state and its alleged breakdown in the first half of the seventeenth century. Finally, the essay weighs a few noteworthy interpretations of the Ottoman state in that period and suggests that the contemporary historiographical discourse is a useful guide for understanding the redefinition of the Ottoman state in the seventeenth century.

This paper is based on my extensive research in Ottoman historical texts. Informed by Hayden White and Dominick LaCapra, that work was an attempt to show that such texts constitute narrative discourse that is judgmental and interpretive. Now I wish to take the historiographical discourse beyond the domain of both *Quellenkritik* footwork and literary analysis, bearing in mind Valentine Cunningham's reminder that "[i]t is impossible, then, finally... to distinguish (using the Yeatsian metaphor) the literary and textual dancer from the historical dance."¹

sh. 13-24

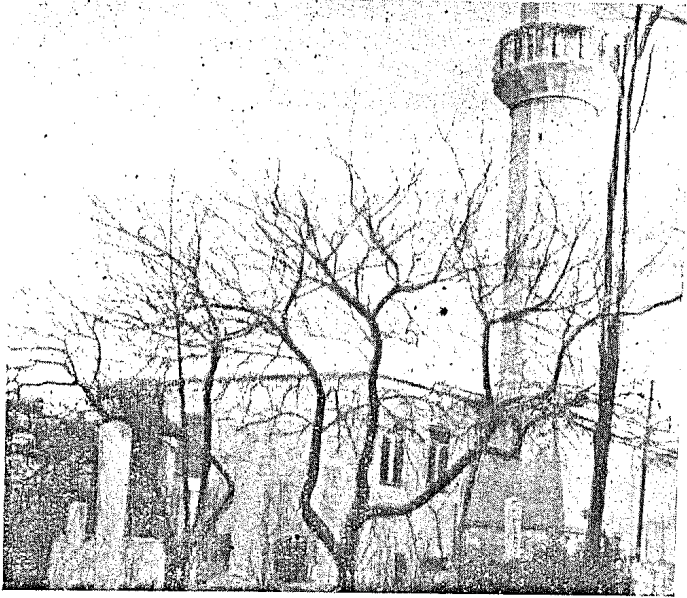
1. Valentine Cunningham, *British Writers of the Thirties* (Oxford, 1988), p. 2.

Tarih Dergisi, c. 13, 1907 İstanbul, s. 181-192.

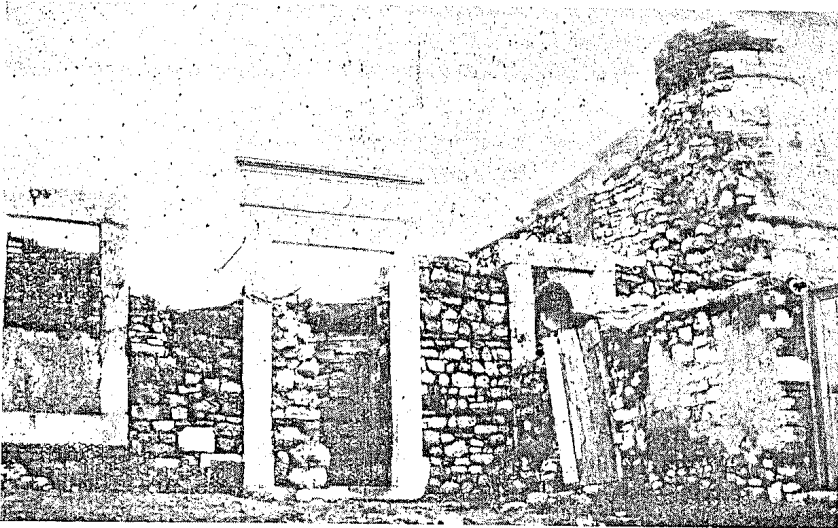
Dergi / Kitap
Kütüphanede Mevcuttur

ABAZA MEHMED PAŞA

Hrand D. Andreasyan



Res. 12
İsmet Efendi Dergâhı mescidi.



Res. 13
Nişancı Câfer Çelebi câmii giriş cephesi.

1576 - 1643 senelerinde yaşamış Ermeni müellifi Kemah'lı Vardapet (rahib) Grigor'un, hadiselerin içinde bulunup yakından tâkib etmiş olduğu Celâlî hareketlerine âit yazısının (bk. *Tarih Dergisi*, sayı 17-18) devamı olarak, Abaza Mehmed Paşa'nın hayat ve icraatına âit aşağıdaki kısım, müellifin *Vekayinâme*'sinden tercüme edilmiştir*.

1623 senesinde, Sultan Mustafa'nın saltanatı zamanında, Abaza ırkından olup Abaza denilen biri, Sultan Osman'ın emri ile *hüküm sürüyordu*. Büyük Halil Paşa'nın askerî erkânından ve onun mânevî evladı olan Abaza, hıristiyanları ve hususiyle muzdarip Ermeni milletini seven, memleketine iyi bakan ve hiç ayırd etmeden her milletten bütün fakirlere karşı şefkatli bir zat idi. Bütün sipâhi ve yeniçeriler Sultan Osman'ı öldürdükleri zaman, her yerde ve bilhassa çok sayıda buldukları İstanbul'da işledikleri cinayetlerinin sevinci içinde kudurmuşlardı.

Erzurum'da dahi, kısmen yerlilerden, kısmen de saraydan gönderilmiş olmak üzere, iranlılara karşı müdafaa için pek çok yeniçeri bulunuyordu. *Bekci* ve *nöbetçi*¹ denilen bu adamlar, orada cinayetler işliyor ve bir çok haksızlıklar yapıyorlardı. Şâyet birisi yaptıklarına azıcık karşı gelse onu öldürür ve evini basarak yağma ederlerdi. Onlar yalnız âdi insanlara değil, ileri gelenlere de aynı şeyi yapıyorlardı.

Bu vahşet zamanında ben İstanbul'da Gümrük kilisesi'nde bulunuyordum². Şehrin nüfuzlu şahıslarından olup kilisenin yakınında ikamet eden Osman Ağa adlı birisi vardı ki, kiliseyi kıskanır ve

* Müellifin hayat ve eseri için bk. H. D. Andreasyan, *Türk Tarihine âit Ermeni Kaynakları*, Tarih Dergisi, İstanbul 1950, c. I, sayı 2, s. 425 - 428.

¹ İtalik yazılı kelimeler metinde aynen türkçedir.

² 1627 de, Kefeli câmii adile câmi'e çevrilmiş olan Surp Nigoğos adlı kilisedir ki, tarihte "Gümrük-kilisesi," ve "Kefeliler-kilisesi," adları ile de malûmdur.

KAYSERİ'NİN 25 NUMARALI ŞER'İYYE SİCİLİNE GÖRE ŞEHRİN
SOSYO-EKONOMİK HAYATI VE ABAZA MEHMED PAŞA İSYANININ
ŞEHRE TESİRLERİ

Arş.Gör.Selahattin DÖĞÜŞ*

1624-1625 Tarihlerinde Anadolu'nun Ahvâli Ve Kayseri

Kayseri'nin 25 Numaralı Şer'iyye Sicili 1624-25 senelerini ihtiva edip, bu dönemde Osmanlı Devletinin başında Sultan IV. Murad (1623-1640) bulunuyordu. Genç Osman'ın Yeniçeriler tarafından şehadetiyle, uzun süre idam edilme korkusuyla muzdarip Sultan Mustafa, ikinci kez tahta çıkartıldıysa da sağlığı bozulduğu için işler, valide sultan ve taraftarlarıyla, ocaklının ellerinde idi. Bu arada veziriazamların siyasî entrikaları, memleket meselelerini menfi yönde etkiliyordu. Onun yerine tahta geçirilen IV.Murad ise henüz 11,5 yaşlarında olup, devlet işlerini saraydan validesi Kösem (Mahpeyker) Sultan ile Kızlar Ağası Mustafa Ağa idare ediyordu.¹

Bununla beraber devletin iktisadî vaziyeti de iyi değildi. Hazine tam takırdı. IV.Murad'ın tahta çıkışında cülus bahşisi isteyen ocaklılara, saraydaki altın ve gümüş eşyadan para kestirilmiş ve bu suretle cülus bahşisi verilebilmiş idi.²

İstanbul'un ahvâli bu durumda iken, Anadolu'nun ahvâli de ondan farklı değildi. Celalî eşkıyasının defî, İran muharebesinin sona ermesi ortalığı sükuna kavuşturduysa da bu isyanlar kesin olarak ortadan kaldırılamamış idi. Anadolu'da bazı valiler kendi başlarına buyruk hareket etmekteydiler. Bunlar içerisinde en önemlilerinden biri de Erzurum valisi Abaza Mehmed Paşa'nın isyanıydı.³

Celalî isyanlarının bir devamı niteliğinde olan Abaza isyanlarının çıkış şekli farklı olmakla beraber, aynı olumsuz şartları doğurmuştur. Abaza Mehmed Paşa, isyanına yeniçerilerin yaptığı katli sebep gösterdiği için işe birçok yeniçeriye öldürmekle başlamıştı. Bu konuda Kayseri'nin 25 numaralı Şer'iyye Sicilinde bir hayli örnek belge bulunmaktadır.⁴

* Kahramanmaraş Şütçüimam Üniversitesi Fen-Edeb. Fak. Tarih Blm.

1 İ.Hakkı Uzunçarşılı, Osmanlı Tarihi, III. Cilt, I.Kısım, An.1988, s.148.

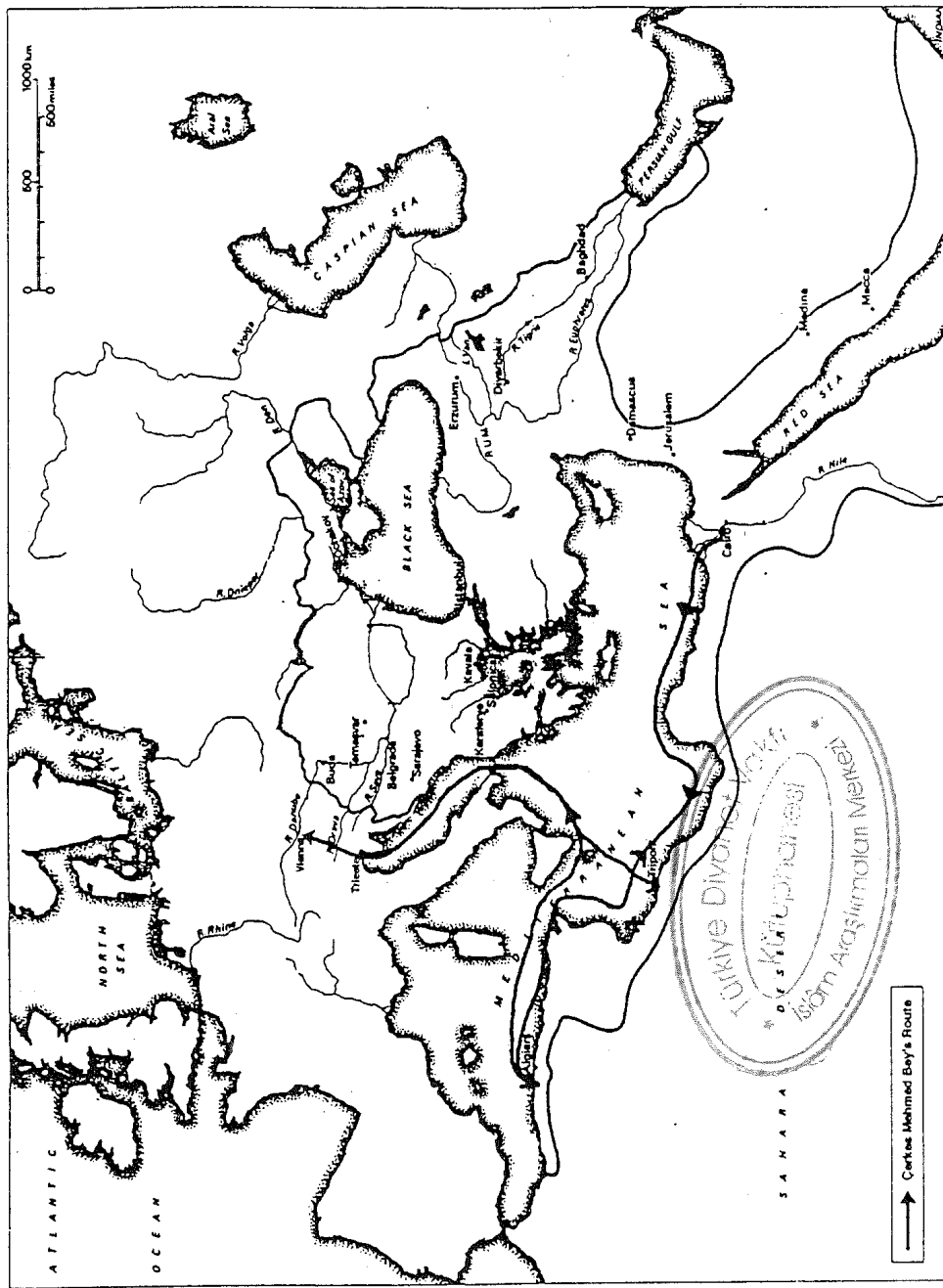
2 Uzunçarşılı, a.g.e., s.149.

3 Selahattin Döğüş, 25 Numaralı Kayseri Şer'iyye Sicili (H.1034/M.1624 25), Basılmamış Yüksek Lisans Tezi, Erciyes Ün.Sos.Bil. Ens. Kayseri 1994, s.265; Uzunçarşılı, a.g.e., s.150.

4 Msl bk. Kayseri Şer'iyye Sicili, 25/62,346 vd.

Haz: Ali Aktaş, Ayhan Öztürk, II. Kayseri ve Yöresi
Tarih Sempozyumu Bildirileri [16-17 Nisan 1998]
Kayseri 1998, s. 113-126. DV.97980

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THE ALLEGED REBELLION OF ABAZA MEHMED PAŞA: HISTORIOGRAPHY AND THE OTTOMAN STATE IN THE SEVENTEENTH CENTURY

Cümlemiz bir sefine içinde. (We are all in the same boat.)

--from Hatt-ı Humayûn issued by Abdülhamid I (1774-89) and Selim III (1789-1807)

The aim of this paper is to interpret the ways in which one layer of an individual's identity was inscribed in contemporary historical texts. (I stress "layer" because the individual in both modern and pre-modern societies never has a single, comprehensive identity.) The paper then relates the micro-case of Abaza Mehmed Paşa's identity to the wider context of seventeenth-century Ottoman history, paying particular attention to scholarly concern with the state's boundaries vis-à-vis society. After unfolding the story of the *Haile-i Osmaniye* (Ottoman Tragedy) of which the Abaza affair was an integral part, the first part of this study takes the historiographical story up to the point when it was sealed as the state's official narrative in *Tarih-i Naima*. The second part then examines the historiographical controversy over Abaza Paşa's sociopolitical identity as a significant key to the interpretation of the Ottoman state and its alleged breakdown in the first half of the seventeenth century. Finally, the essay weighs a few noteworthy interpretations of the Ottoman state in that period and suggests that the contemporary historiographical discourse is a useful guide for understanding the redefinition of the Ottoman state in the seventeenth century.

This paper is based on my extensive research in Ottoman historical texts. Informed by Hayden White and Dominick LaCapra, that work was an attempt to show that such texts constitute narrative discourse that is judgmental and interpretive. Now I wish to take the historiographical discourse beyond the domain of both *Quellenkritik* footwork and literary analysis, bearing in mind Valentine Cunningham's reminder that "[i]t is impossible, then, finally... to distinguish (using the Yeatsian metaphor) the literary and textual dancer from the historical dance."¹

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1. Valentine Cunningham, *British Writers of the Thirties* (Oxford, 1988), p. 2.

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inan dan çayırpaçacı tarımı.
ABAZA ~~Mehmet Paşa~~ DASTI - CELALI İSYANLARI
Ali Cevat, d. 1913 or 14.
Celali Abaza Mehmet Paşa / Ali Cevat. — [İstan-
bul] : İtihat Kütüphanesi, 1329 [1913]
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the seventeenth century. *Mutiny and rebellion in the
Ottoman Empire*. Ed. Jane Hathaway. Madison:
University of Wisconsin-Madison, 2002, pp.13-24.

Abaza Meh. Paşa