

was flourishing. From that time on, Salonica's trade in manufactured goods with the West shrank considerably.⁶² In the eighteenth century Salonica reasserted itself as a cotton-producing area, exporting cotton yarn and raw cotton to France and through the agency of the Austrian firm Starrhemberg.⁶³ However, its commercial success of the sixteenth century was never repeated, although it was remembered well.

Appendix I

TEXTILE INDUSTRY-RELATED OCCUPATIONS: 1478⁶⁴

Christians	
<i>Boyacı</i> (Dyer)	6
<i>Hayyat</i> (Tailor)	3
<i>Kettancı</i> (Linen Weavers)	3
subtotal	12
Muslims	
<i>Abacı</i> (Cloak makers)	6
<i>Boyacı</i> (Dyer)	8
<i>Çulah</i> (Weaver)	73
<i>Hayyat</i> (Tailor)	38
subtotal	128
Retailers	
<i>Bazargân</i>	6
<i>Dükkandâr</i>	19
<i>Tüccar</i>	4
TOTAL	166

Nadir Şah (İran)

140020



⁶² Stoianovich, *The Conquering Balkan Orthodox Merchant*, 246.

⁶³ İnalcık, 'Kutn', 563.

⁶⁴ Lowry, *Portrait of a City*, 290. In his computations, Lowry did not include two Muslims which he lists as *hallaç* (cotton fluffers) on page 288. With these accounted for, the total number of Muslims working in the textile industry reaches 168.

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Archivum Ottomanicum, c. 38, 2021 Wiesbaden, s. 127-240

NADER SHAH AND THE "SAFAVID NOSTALGIA" OF THE OTTOMANS: 1720-1750

ERNEST TUCKER

Introduction

Historians have long viewed the beginning of the eighteenth century as a challenging time for the Ottoman Empire. The Karlowitz (Karlofça) Treaty of 1699 marked the first enduring Ottoman losses of land in the Balkans as European powers began a steady encroachment on what had been for a long time the northern frontiers of Ottoman domains. Relations with Safavid Iran, so relatively calm and peaceful for many years, also entered a turbulent period that continued for several decades. Ottoman diplomatic and military approaches to Iran after the dynasty's sudden collapse in 1722 upon the invasion of the Hotak Afghans came to reflect, among other things, a real longing to restore the relatively peaceful relations of this late Safavid period: a yearning that only grew as the turbulent eighteenth century unfolded.

Although the Ottomans had been, for a very long time, staunch defenders of Sunni orthodoxy against the Safavids – with the latter dynasty perennially cast as the greatest champions of Twelver Shi'ism in the Islamic *umma* – the intricate realities of relationships between these two ruling families were always much more complex. By the turn of the eighteenth century, memories of earlier religious hostility had faded somewhat during the calm of recent peaceful decades. When the diplomatic situation suddenly turned chaotic in the 1720s, a certain nostalgia for the stability of the previous century arose as part of an overall strategy to restore stable relations with Iran. This paper examines the evidence for such an interpretation of the period.

Ottoman officials shared such feelings of nostalgia with large segments of the Iranian population, where belief in Safavid legitimacy remained widespread and powerful for decades after the fall of Isfahan.¹ This inchoate feeling found tangible expression in the rise and fall of numerous Safavid pretenders in the years after 1722. Ottoman approaches to post-Safavid Iran evolved over three general periods: the immediate aftermath of the fall of Isfahan, the rise and fall of Hotak Afghan power in Iran, and the rise and fall of Nader Shah. I argue that Ottoman actions during all these times reflected a continuing nostalgia for the Safavids, eventually revealed to be in essence a longing for a return to the previous parameters of the

¹ For discussion of Safavid nostalgia in the Iranian context, John Perry, 'The Last Safavids', *Iran* 9 (1971) 59-69.