

different Asian and African countries (*Āthār al-ṣanādīd*, Karachi 1966, 209). His disciple *Khālid Kurdī* established the order in Damascus and made it a significant factor in the life of the people. (A. Hourani, *Shaikh Khalid and the Naqshbandi order*, in *Islamic philosophy and the classical tradition*, Columbia, S.C. 1972).

*Khwādja* Mir Nāsir (d. 1758), though associated with the Muḍjaddidi-Naqshbandī *silsila*, founded a new order called *Tarīka-yi-Muhammadi*. His son *Khwādja* Mir Dard (d. 1776) wrote *‘Ilm al-Kitāb* (Anṣārī Press, Dihlī 1308 A.H.), a work characterised by deep insight in mystical thought, and gave a new orientation to the Naqshbandiyya discipline. Sayyid Aḥmad *Shahīd* of Rāē Barēlī (d. 1831 [see AHMAD BRĒLWĪ]) also originally belonged to the Muḍjaddidī order, but set up a new method, the *Tarīka-yi Nubuwwat*, broadly within the framework of the Naqshbandiyya. An important aspect of the Naqshbandiyya order was its virility of thought and capacity to differ from its elders. *Shaykh* Aḥmad Sirhindī differed from his mentor on the question of pantheism; Mīrzā Maẓhar *Djān-i Djānān* disagreed with his elders on their approach to Hinduism, and *Shāh Ghulām ‘Alī* differed from him on this point. Sayyid Aḥmad *Shahīd* disagreed with *Shāh ‘Abd al-‘Azīz* (d. 1823) on the concept of *taṣawwuf-i shaykhī* (visualising the spiritual mentor in spiritual practices).

Thus the main characteristic of the Naqshbandiyya *silsila* in India has been its rejection of innovations (*bid‘āt*) and its involvement in political struggles.

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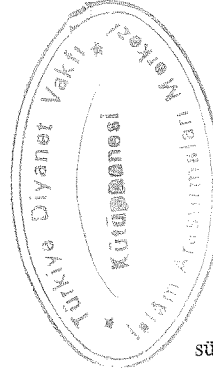
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(K.A. NIZAMĪ)

**NAKSHE** (Gr. NAXOS/AXIA), Turkish name of the largest Aegean Cycladic island (1981 pop.: 14,037), east of Para [q.v.] and north-west of Amōrgos, celebrated since Antiquity and the Middle Ages for its products (wine, olive oil, dairy ones: cf. Vakalopoulos, ii<sup>2</sup>, 492-3; iv, 473-4); in mid-12th century, al-Idrīsī refers to its extensive cattle raising (*Opus geographicum*, 642: Naḳsiyya). Its chief port and capital, Naxos or “Chora”, on the western coastal ancient and mediaeval settlements, became a centre of commerce in the Latin and Turkish periods (early 13th-early 19th centuries), while several Byzantine, post-Byzantine and Frankish monuments, chiefly churches and fortifications, survive. In Byzantine years (cf. Elis. Malamut, *Les îles de l’Empire Byzantine, 8e-12e s.*, Paris 1988, 216 ff. and s.v.; further refs. in A. Savvides, *Notes on Naxos and Paros—Antiparos in Byzantine times* [in Gk.], in *Pariana*, xliii [1991], 227-37), with its capital at the southern castle of “Apalyres”, Naḳshe suffered from Arab raids, mostly from the Cretan amīrate [see İKRİTİSH], since it lay in a crucial spot of the major south-eastern Mediterranean trade routes (Constantinople-Aegean-Crete-Syria-Egypt); the raid of 904 carried off Naxiot captives to Crete, while Naḳshe paid tribute to the amīr (see V. Christides, *Conquest of Crete*, Athens 1984, 6, 128, 131, 165-6, 167), though by 910 it was in Byzantine hands (Malamut, 62, 82). Clear traces of Muslim influences on Naxiot frescoes are recorded in that period (Christides, 128 ff.) and, apart from the surviving Byzantine coinage (Malamut, 210, n. 10), of particular importance is a rare Saldjūk coin, probably of Kay *Kh*usraw I [q.v.], discovered on Naḳshe (mid-1950s) and associated with Christian refugees from Antalya and Alanya [q.v.], who settled on the island (early 13th century) in view of the Saldjūk advance in south-western Anatolia (refs. in Savvides, in *Byzantinos Domos*, iii [1989], 159-60).

Turcoman raids, mostly associated with the Aydin Oghullarī [q.v.], commenced in the early 1300s, almost a century after the foundation of the Latin Archipelago Duchy with Naḳshe as capital (1207-1566). In 1304 and 1309-10 the Sanudo Duke assisted the Genoese to capture Chios [see SAKIZ] and the

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— Nakşa (140747)

## NAKŞA ADASI

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

### (XVII. Yüzyılın İkinci Yarısına Ait Bir Tahrir Defterine Göre)

22 Subat 2014

Prof. Dr. Yasemin DEMİRCAN\*

#### Özet

Nakşa adasının ilk tahriri olması hasebiyle Osmanlı idaresi altında bulunduğu sürede bir dönüm noktasını teşkil eden H. 1080 (1669/1670) tarihli tahrir defteri, Ege Adaları tarihi açısından incelenmesi ve değerlendirilmesi gereken en önemli arşiv belgelerinden birisidir. Çalışmada defterin bu hususiyetinden hareketle adanın Osmanlı idaresi altına girmesinin öncesinden yani Nakşa’nın ilk iskâna sahne olduğu dönemden Türk idaresinden çıkışına kadar olan tarihsel sürecine yer verilerek genel bir çerçeve çizilmeye çalışıldığı gibi ada ile merkez arasındaki münasebetlerin ne denli sıkı olduğu yer yer vurgulanmak istenmektedir. İnceleme konusunu oluşturan mufassal tahrir defteri başta tarım olmak üzere, adada yürütülen ticaret ve hayvancılık faaliyetleri hakkında bilgi verdiği gibi adanın sosyal yapısına da ışık tutmaktadır.

**Anahtar kelimeler:** Ege Adaları, Nakşa Adası, H. 1080 tarihli tahrir kayıtları.

#### ISLAND of NAXOS

(According To A Tahrir Register Belonging To The XVII. Century)

#### Abstract

Due to the fact that the *tahrir* register of the year H. 1080 (1669/1670), has been the first *tahrir* register on the Island of Naxos, which again constitutes a turning point under the rule of the Ottomans, it can be considered as the most important archive document to be investigated and interpreted, with regard to the history of the Aegean Islands. In this survey, taking into account this peculiarity, the Island of Naxos has been

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