

tion to the very highly developed *munāzara* literature.

As further independent works may be mentioned *Īdżāz naşā’ih al-ḥukemā’* and *Tuḥfet al-nu‘mān*. Here we may mention his anthology *Djāmi‘ al-leḫā’if* (a collection of anecdotes, jests etc.). His stylistic collection *Münşe’āt-i Tā’ib Efendi* was intended for practical purposes; it is a collection of letters in three *faşls* and a concluding chapter.

His extracts from and editions and translations of other works are very numerous. The greater part of his work is collected in his *Külliyāt* with an introduction by Ahmed Hanif-zāde. Some titles, cited by von Hammer and Bursalı Mehmed Ṭāhir, which apparently go back to Hanif-zāde, the continuator of the *Kaşf al-zunūn* of Hādjdjī Khalifa, are probably not correct and refer to double or subsidiary titles.—Translations by him are: *Meshārik al-anwār* and *Meshārik šerīf*, the latter entitled: *Tawālī‘ al-matālī‘* on *ḥadīth*.—Extracts from or versions of other works are: *Aḫlāk-i Muḥsinī* (or *Mukhtaşar-i Aḫlāk-i Muḥsinī* or *Kḫulāşat al-Aḫlāk*) from the *Ethics* of Ḥusayn b. ‘Alī Kāshifī, who is known as Wā‘iz al-Harawī (d. 910/1504 [q.v.]). The original work, which was written in Persian for Mirzā Muḥsin b. Ḥusayn Baykara, was translated by Pīr Mehmed known as Gharamī, with the title *Anūs al-ṣārifīn* in 974/1566; *Aḫlāk-i ‘Alā’ī*, an extract from the work of ‘Alī b. Amr Allāh, known as Ibn Hinnā’ī (Kīnālī-zāde [q.v.]) which was written for the Amīr al-Umarā’ of Syria, ‘Alī Paşa, and therefore called after him; the *Menākīb-i Imām-i a‘zam*, i.e. of Abū Ḥanīfa. We also have from his pen a synopsis of the *Hümāyūn-nāme*. The *Anuār-i Suhaylī*, the Persian version of Ibn al-Mukaffa’s Arabic version from the original Indian (Pahlawī) of Bidpā, was the work of Ḥusayn Wā‘iz Kāshifī, court-preacher to Ḥusayn Baykara of Harāt. This *Anuār-i Suhaylī* was translated into Ottoman Turkish by ‘Abd al-Wāsi‘ ‘Alīşī Mollā ‘Alī Ćelebi b. Şāliḥ, known as ‘Alī Wāsi‘ or Şāliḥ-zāde al-Rūmī, with the title *Hümāyūn-nāme* and dedicated to Sultan Süleymān. ‘Othmān-zāde abbreviated the *Hümāyūn-nāme* to about a third of its length. This version was printed in Istanbul in 1256/1840 under the title *Thimār al-asmār*. In the *Külliyāt* this extract is entitled *Zūbdet al-naşā’ih*.

The version of the *Naşā’ih (Naşīhat) al-mulūk* of Re’īs Efendi Sarī ‘Abd Allāh entitled *Talkḫiṣ al-nāme* is also described as a synopsis of the *Hümāyūn-nāme*. A synopsis of the *Međālīs al-akḫbār* of ‘Alī is also attributed to ‘Othmān-zāde.

Bibliography: Sālīm, *Tedḫkere*, Istanbul 1314, 178-81; Faṭīn, *Tedḫkere*, Istanbul 1271, 32; Hādjdjī Khalifa, *Kaşf al-zunūn*, ed. Flügel, esp., however, Ahmed Hanif-zāde, *Nova opera (Āthār-i new)*, *ibid.* in vol. vi; idem, *Kaşf al-zunūn*, Istanbul 1321, i, 428; Ṭḫüreyyā, *Siđjill-i ‘Othmānī*, i, 242; Mu‘allim Nādji, *Esāmī*, Istanbul 1308, 92; Sāmī, *Kāmūs al-a‘lām*, iii, 1261; Bursalı Mehmed Ṭāhir, ‘*Othmānli mü‘ellifleri*, ii, 116-17; Hammer, *GOR*, ix, 238; idem, *GOD*, iv, 120-31; Babinger, *GOW*, 254 ff. et *passim*; the ms. catalogues by Flügel (Vienna), Pertsch (Berlin), Aumer (Munich), Rieu (Brit. Museum) and Uppsala, no. 292; *IA*, art. *Osman-zāde Tāib* (A. Karahan); W. Björkman, in *PTF*, ii, 448.

(TH. MENZEL)

‘OTHMĀNDJİK, modern Turkish Osmançık, the administrative centre of an *ilçe* or district of the same name in the *il* or province of Çorum [see ÇORUM] in northern Anatolia, in the southern part of classical Paphlagonia. It lies on the Halys or Kizil İrmak [q.v.] at an important crossing-point of that river by the Tosya-Merzifun road (lat. 40°58’ N., long. 34°50’ E., altitude 430 m/1,310 ft.).

The town is situated in a picturesque position at the foot of a volcanic hill which rises straight out of the plain and is crowned by a castle which formerly commanded the celebrated bridge said to have been built by Bāyezid I. The settlement is probably very old, as is evident from the numerous rock chambers cut out of the cliffs; it is probably on the site of classical Pimolisa (see *PW*, xx/2, cols. 1386-7 [W. Ruge]). The importance for us of the place, however, lies entirely in the part it has played in Islamic history. The name ‘OthmāndjİK is connected with that of ‘Othmān I [q.v.], the founder of the Ottoman dynasty, and it is said that ‘Othmān I took his name from this place which had been granted him as a fief. This suggestion, which is found as early as the 15th century (probably for the first time in the *Geschicht von der Turkey* of Meister Jörg v. Nürnberg, Memmingen n.d. but about 1496, and again in Spandugino. van Busbeek. etc.), has little claim to credibility although it has been revived in modern times, e.g. by Cl. Huart, in *JA*, ser. 11, vol. ix (1917), 345 ff., and by J. H. Kramers, in *AO*, vi (1927), 242 ff.; cf. thereon, W. L. Langer and R. P. Blake, in *American Historical Review*, xxxvii (1932), 496, note with other references. It is probable that ‘Othmān is the arabicised form of a Turkish name which may have sounded something like Atman, Azman, and we must not forget Ibn Baṭṭūta’s assertion that the founder of the dynasty called himself ‘OthmāndjİK, i.e. “Little ‘Othmān” to distinguish himself from the third caliph. The Turkish sources are contradictory: Hādjdjī Khalifa says that the town of ‘OthmāndjİK took its name from the fact that in the 10th(!) century a leader named ‘Othmān conquered it. Ewliyā Ćelebi (1647-8) says (ii, 180 ff.) that many see in ‘OthmāndjİK the birth-place of the *awīz* ‘Othmān. This opinion had become the current one about the middle of the 17th century, as may be seen from a passage in *Les voyages et observations* of François le Gouz (Paris 1653, 65). The place does not appear in the clearer light of history till 794/1392 when it was taken by Bāyezid I from the lord of Kastamuni. Bāyezid Kötürüm, and definitely incorporated in the Ottoman empire. The fact is worth mentioning that there was evidently a considerable Bektāshī settlement here at an early date, and the tomb of the famous Bektāshī saint Koyun Baba [q.v.] in ‘OthmāndjİK has always been much visited. The inhabitants, according to Hādjdjī Khalifa, belonged almost entirely to the order of the Bektāshīs. See on this point, in reference to events in 1546, *Le voyage de Monsievr d’Aramon*, ed. Ch. Schefer, Paris 1887, 66 (where Cochiny-Baba should be read Koyun Baba). Makarius of Antioch mentions a place called ‘OthmāndjİK near Mar’āsh. He visited the site where there was said to have been formerly a large town of this name also called Osman Dada (= ‘Othmān Dede?) (*Travels*, ii, 453 ff.).

The plain around modern Osmançık is a fertile agricultural region for cereals, fruit and vegetables. In 1953 the town had a population of 5,559.

Bibliography: Ewliyā Ćelebi, *Seyāhat-nāme*, ii, 180 ff.; Hādjdjī Khalifa, *Djihān-numē*, 625, middle; Maercker, in *ZGE*, xxxiv (Berlin 1899), 376; F. Taeschner, *Das anatolische Wegenetz*, i, 199-200, 205, 216; J. G. C. Anderson, *Studia Pontica*, i, Brussels 1903, 103 (with a picture of the bridge built by Bāyezid II, not I); Von Flottwell, *Aus dem Stromgebiete des Qyzyl-Yrmaq*, in *Pet. Mitt.* (1895), Ergänzungsheft, no. 114, p. 11 (according to whom ‘OthmāndjİK is inhabited by the Kizilbāsh); F. W. Hasluck, *Christianity and Islam under the Sultans*, i, Oxford 1929, 95 ff. (on the saint Pambuk Baba); on the name, see also F. Giese, in *ZS*, ii (1923), 246 ff.

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OSMANCIK

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ANADOLU'DA ÖNEMLİ BİR KÜLTÜREL MERKEZ: OSMANCIK

Fatih MÜDERRİSOĞLU

MADDE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

Özet

Osmancık Orta Karadeniz bölgesinin iç kısmında yer alır. Çorum'a bağlı Kızılırmak nehri kıyısına kurulan tarihi bir ilçe merkezidir. Pirinci ile tanınır. Koyunbaba Köprüsü günümüze ulaşan en anıtsal Osmanlı eseridir. Koyunbaba, bölgede yaşadığına inanılan Bektaşî ereni olup adını taşıyan tekmeden bazı izler mevcuttur. Ayrıca Kale, İmaret ve Akşamseddin camileri ile Paşa Hamamı diğer dikkati çeken yapılarıdır. Osmancık, doğal güzellikleri kadar anayol güzergahlarından biri üzerinde bulunması nedeniyle geçmişte cazibe merkezi idi. Bu bağlamda Osmanlı devletinde sadrazamlık(başbakan) görevine kadar yükselen Koca Mehmet Paşa ile Baltacı Mehmet Paşanın Osmanlı kökenli olması kentin önemine işaret eder.

Anahtar kelimeler: Osmancık, Koyunbaba, Koyunbaba Köprüsü, Kızılırmak, Baltacı Mehmet Paşa

An Important Cultural Centre In Anatolia: Osmancık

Abstract

Osmancık is located in the inner side of Middle Black Sea Region. Osmancık, belonged to Çorum, was founded by the River Kızılırmak. It is an historical town. It is famous for its rice. Koyunbaba Bridge is the most monumental Otoman work reaching so far. Koyunbaba is a Bektaşî who is believed to have lived in the region and there are traces from the convent named after him. Moreover, a Castle, a multy-functions building, Akşemseddin Mosque and Pahsa Hamamı are the other attractive buildings. Osmancık, not only for its naturel beatius but also for being on one of the mainroads, was a charm centre. It is known for the two famaous statemen; Koca Mehmed Pahsa, the grandwizier in Otoman State and Baltacı Mehmed Pahsa.

Key words: Osmancık, Koyunbaba, Koyunbaba Bridge, Kızılırmak River, Baltacı Mehmed Pahsa.

Ṭawālī^c al-maṭālī^c sur le *ḥadīth*. — Extraits ou adaptations d'autres ouvrages : *Akhlāk-i Muḥsinī* (ou *Mukhtaṣar-i Akhlāk-i Muḥsinī* ou *Khulāṣat al-Akhlāk*) extrait de l'*Ethique* de Ḥusayn b. ‘Alī al-Kāshifī, qui est connu sous le nom de Wā‘iẓ al-Harawī (m. 910/1504); l'ouvrage original écrit en persan pour Mīrzā Muḥsin b. Ḥusayn al-Baykara, avait été traduit par Pīr Mehmed, surnommé Gharamī, sous le titre d'*Anīs al-‘arīfīn* en 974/1566, *Akhlāk-i ‘Alā‘ī*, extrait de l'ouvrage de ‘Alī b. Amr Allāh, connu sous le nom d'Ibn Ḥinā‘ī (Kīnālī-zāde [q.v.]), écrit pour l'*amīr al-umarā‘* de Shām, ‘Alī Pasha; les *Manākīb-i imām-i a‘ẓam*, c'est-à-dire d'Abū Ḥanīfa. On lui doit encore un extrait du *Humāyūn-nāme*. Les *Anwār-i Suhaylī*, la traduction en persan de la version arabe provenant d'Ibn Muḥaffa‘ de l'ouvrage originairement indien (pehlevi) de Bidpāy est due à Ḥusayn Wā‘iẓ Kāshifī, prédicateur de la cour de Ḥusayn Baykara de Harāt. Ces *Anwār-i Suhaylī* avaient été traduits en turc ottoman sous le titre de *Humāyūn-nāme* et dédiés au sultan Sulaymān par ‘Abd al-Wāsi‘ ou Ṣāliḥ-zāde. ‘Othmān-zāde réduisit le *Humāyūn-nāme* à un tiers de ses dimensions. Cet abrégé a été imprimé à Istanbul en 1256/1840, sous le titre de *Thimār al-asmār*. Dans les *Kulliyāt*, cet extrait figure sous le titre de *Zūbdet al-naṣā‘ih*.

On compte aussi comme extrait du *Humāyūn-nāme* l'adaptation entreprise par ‘Othmān-zāde des *Naṣā‘ih (Naṣīḥat) al-mulūk* de Re‘īs Efendi Sarī ‘Abd Allāh, qui porte le titre de *Talkhīs al-ḥikam*. On lui attribue également un extrait des *Madḡālīs al-akhbār* de ‘Alī.

Bibliographie: Sālīm, *Tezkere*, Istanbul 1314, 178-81; Faṭīn, *Tezkere*, Istanbul 1271, 32; Hādjdjī Khalīfa, *Kashf al-zunūn*, mais surtout Ahmed Ḥanīf-zāde, *Nova Opera (Āthār-i new)*, VI, le même, *Kashf al-zunūn*, Istanbul 1321, I, 428; Thureyyā, *Sidjill-i ‘othmānī*, I, 242; Mu‘allim Nādjī, *Esāmī*, Istanbul 1308, 92; Sāmī, *Kāmūs al-a‘lām*, III, 1261; Bursalī Mehmed Tāhir, *‘Othmānī mū‘ellifleri*, II, 116-17; Hammer, *GOR*, IX, 238; le même, *GOD*, IV, 120-31; Babinger, *GOW*, 254 sqq. etc.; les Catalogues de manuscrits de Flügel (Vienne), Pertsch (Berlin), Aumer (Munich), Rieu (Brit. Museum); Uppsala, n° 292 *ĪA*, art. Osman-zāde Tāib (A. Karahan); W. Björkman, dans *PTF*, II, 448.

(TH. MENZEL)

‘OTHMĀNDJĪK, turc moderne Osmançik, centre administratif d'un *ilçe* ou district du même nom dans l'*il* ou province de Çorum [voir ÇORUM] dans le Nord de l'Anatolie, correspondant à la partie méridionale de la Paphlagonie classique. La ville est située sur le Halys ou Kizil İrmak [q.v.] à un important croisement du fleuve et de la route Tosya-Merzifun (lat. 40°58' N., long. 34° 50' E.; alt. 430 m).

Elle occupe une situation pittoresque au pied d'une hauteur volcanique couronnée d'un château qui commandait autrefois le célèbre pont que Bāyazīd I^{er} passe pour avoir construit. La localité est probablement très ancienne, comme le prouvent les nombreuses habitations troglodytiques creusées dans les falaises, et il est probable qu'elle occupe le site de la Pimolisa classique (voir PW, XX/2, col. 1386-7 [W. Ruge]). Toutefois l'importance de la localité réside exclusivement dans le rôle qu'elle a joué dans l'histoire. On établit un rapport entre le nom de ‘Othmāndjīk et celui de ‘Othmān I^{er} [q.v.], le fondateur de la dynastie souveraine ottomane, et on prétend que ‘Othmān aurait tiré son nom de cette localité qui lui aurait été donnée en fief. Cette supposition, qu'on trouve déjà formulée au XV^e siècle (ainsi pour la première fois vraisemblablement dans la *Geschicht von der Turkey* de Maître Jörg v. Nürnberg, Memmin-

gen s.d., mais vers 1496, ensuite chez Spandugino, van Busbeek, etc.) peut difficilement être acceptée, bien qu'elle ait été, à une époque très proche de nous, reprise, par Cl. Huart, par exemple, dans *JA*, II^e série, IX (1917), 345 sqq., et par J. H. Kramers, dans *AO*, VI (1927), 242 sqq.; cf. à ce sujet W. L. Langer et R. P. Blake, dans *American Historical Review*, XXXVII (1932), 496, note, avec d'autres références. Il est vraisemblable que ‘Othmān représente la forme arabisée d'un nom turc qui a dû être Atman, Azman ou quelque chose de semblable; à ce propos, il convient d'ailleurs de citer Ibn Baṭṭūṭa, qui prétend que le fondateur de la dynastie, pour se distinguer de ‘Othmān, le troisième calife, se serait nommé ‘Othmāndjīk, c'est-à-dire «le petit ‘Othmān». Les sources turques fournissent des indications contradictoires : Hādjdjī Khalīfa prétend que la ville de ‘Othmāndjīk doit son nom au fait qu'un général du nom de ‘Othmān s'en serait emparé au X^e (!) siècle; Ewliyā Çelebi (1647-8) rapporte (II, 180 sqq.), que beaucoup de gens voient en ‘Othmāndjīk le lieu de naissance de l'*amīr* ‘Othmān. Cette interprétation s'était répandue au milieu du XVII^e siècle, comme le prouve un renseignement chez François le Gouz, Sieur de la Boullaye, *Les Voyages et Observations*, Paris 1653, 65.

La localité n'apparaît au grand jour de l'histoire qu'en 794/1392, date à laquelle elle fut enlevée par Bāyezīd I^{er} au seigneur de Kastamuni, Bāyezīd Kötürüm et définitivement incorporée à l'empire ottoman. Un fait mérite de retenir l'attention, c'est que de très bonne heure on y constate la présence d'une importante colonie de Bektashis, et on constate également que le tombeau du célèbre saint bektashī Koyun-Baba [q.v.] à Othmāndjīk fut de tout temps un but de pèlerinage. Les habitants appartenaient presque sans exception, d'après Hādjdjī Khalīfa, à la confrérie des Bektashis. Voir à ce sujet, en 1546, *Le Voyage de Monsieur d'Aramon*, éd. Ch. Schefer, Paris 1887, 66 (où il faut lire Koyun-Baba pour Cochinybaba). Makarius d'Antioche mentionne une localité du nom de ‘Othmāndjīk près de Mar‘ash. Il visita l'emplacement où jadis aurait existé une grande ville de ce nom, appelée également Osman Dada (= ‘Othmān Dede?) (*Travels*, II, 453 sqq.).

La plaine qui entoure l'Osmançik d'aujourd'hui est une région agricole fertile où sont cultivés des arbres fruitiers, des céréales et des légumes. En 1953, la ville comptait une population de 5 559 âmes.

Bibliographie: Ewliyā Çelebi, *Siyāḥat-nāme*, II, 180 sqq.; Hādjdjī Khalīfa, *Djihān-numā*, 625; Maercker, dans *ZGE*, XXXIV (Berlin 1899), 376; F. Taeschner, *Das anatolische Wegenetz*, I, 199-200, 205, 216; J. G. C. Anderson, *Studia Pontica*, I, Bruxelles 1903, 103 (avec reproduction du pont édifié par Bāyezīd II, non Bāyezīd I; v. Flottwell, *Aus dem Stromgebiet des Qyzyl-Yrmaq*, dans *Pet. Mitt.*, 1895, fasc. complémentaire n° 114, p. 11 (d'après l'auteur, ‘Othmāndjīk est habitée par les Kizilbash); F. W. Hasluck, *Christianity and Islam under the Sultans*, I, Oxford 1929, 95 sqq. (sur le saint Pambuk Baba); sur le nom, voir encore F. Giese, dans *ZS*, II (1923), 246 sqq., ainsi que A. D. Mordtmann, dans *ZDMG*, XXX, (1876), 467 sqq.; Sāmī Bey, *Kāmūs al-a‘lām*, Istanbul 1894, IV, 3127 sqq.; Admiralty Handbooks, *Turkey*, Londres 1942-3, II, 577-8; *ĪA*, s.v. (Besim Darkot). (F. BABINGER*)

‘OTHMĀNIYYE. [VOIR ERGANĪ].

‘OTHMĀNLI, nom d'une dynastie turque, d'origine oghuze [voir GHUZZ], qui figure dans les sources européennes sous les formes OTTOMANS (angl. et fr.), OSMANLIS (fr.), OSMANEN (all.), etc.

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آپ نے فرمایا کہ اسلام میں اس امر کی قطعاً اجازت نہیں ہے۔

مآخذ: (۱) ابن ہشام: سیرۃ، طبع Wüstenfeld، بمدد اشاریہ؛ (۲) ابن سعد، طبع Sachau، ۱/۳: ۲۸۶ تا ۲۹۱؛ (۳) الواقدی، مترجمہ Wellhausen، بمدد اشاریہ؛ (۴) ابن حجر العسقلانی: الاصابۃ، عدد ۹۸۱۹؛ (۵) ابن الأثیر: اسد الغابۃ، ۳: ۳۸۵ تا ۳۸۶؛ [(۶) مفتاح کنوز السنۃ، بذیل مادۃ عثمان بن مظعون؛ (۷) الذہبی: سیر اعلام النبلاء، ۱: ۱۱۱ تا ۱۱۸؛ (۸) البلاذری: انساب الاشراف، جلد ۱، بمدد اشاریہ؛ (۹) ابن حزم: جمہرۃ انساب العرب، ص ۱۶۱.]

A. J. WENSINCK [و ادارہ]

عثمان جق: سنجاق اماسیہ [رک باں] کی ایک قضا کا سب سے بڑا شہر جو ایشیائی ترکیہ کی ولایت سیواس [رک باں] میں واقع ہے۔ اس کا محل وقوع ایک آتش فشاں پہاڑی کے دامن میں ہے جو میدان سے سیدھی اٹھ گئی ہے اور جس کی چوٹی پر ایک قلعہ ہے۔ کہتے ہیں کہ پہلے وقتوں میں اس قلعے سے اس مشہور پل کی نگہداشت کی جاتی تھی جو با یزید اول کا بنا کردہ بتایا جاتا ہے۔

مآخذ: (۱) اولیا چلبی: سیاحت نامہ، ۲: ۱۸۰، بعد؛ (۲) حاجی خلیفہ: جہان نما، ص ۶۲۵ کا درمیان حصہ؛ (۳) Maercker، در ZGE، ج ۳۴، برلن ۱۸۹۹، ص ۳۷۶؛ F. Taeschner: Dasanatolische Wegenez، ۱: ۱۹۹، بعد، ۲۰۵، ۲۱۶؛ (۵) J. G. C. Studia Pontica: Anderson، ج ۱، Brussels، ۱۹۰۳، ص ۱۰۳ (جس میں با یزید اول کے نہیں با یزید دوم کے تعمیر کردہ پل کی ایک تصویر بھی شامل ہے)؛ (۶) Aus dem stromgebiet des Qyzyl-: v. Flottwell، در Yrmag، Pet. Mitt، ۱۸۹۵، Ergänzungsheft، عدد ۱۱، ص ۱۱ (جس کے مطابق عثمان جق میں قزلباش آباد ہیں)؛ (۷) Christianity and Islam under: F.W. Hasluck

FRANZ BABINGER [تلخیص از ادارہ]

عثمان دافودیو: رک بہ پل۔

عثمان دقنہ: (= دگنہ)، [بن ابی بکر دقنہ]، ۱۸۸۳ء میں اور اس کے بعد مشرقی سوڈان میں مہدیہ کا حاکم اور سپہ سالار۔ اس کی ولادت ۱۸۳۰ء کے قریب سواکن میں ہوئی (شقیہ، ۳: ۲۰۰؛ Dietrich، ص ۵)۔ بعض کا کہنا ہے کہ وہ دیار بکر کے گردوں کی اولاد میں سے تھا، جو ۱۵۱۷ء میں سلطان سلیم کے ساتھ سواکن میں آئے اور یہاں الہدندوہ میں شادیاں کر لیں۔ اس سے جس دگنائی یا دقنائی خاندان کی بنیاد پڑی، وہ سواکن کے مغرب میں آرگویت (ارگویت) کے مقام پر آباد ہو گیا، شقیہ نے عثمان کے بہت سے رشتے داروں کا ذکر کیا ہے، دو بھائی، ایک محمد موسیٰ اور دوسرا غلاموں کی خرید و فروخت کرنے والا علی، ایک سوتیلا بھائی احمد دگنہ نامی اور دو بھتیجے مدنی ابن علی اور امیر کسلا محمد فای، عثمان نے انہیں فوج اور انتظامیہ میں ملازمتیں دیں۔ احمد دگنہ اور مدنی دونوں مشرقی سوڈان میں لڑتے ہوئے مارے گئے۔ مہدوی جہاد کے آغاز کے وقت تک عثمان ایک تاجر تھا اور حجاز اور سوڈان کے درمیان تجارت، کیا کرتا تھا۔ حکومت مصر نے ۱۸۷۷ء میں غلاموں کی تجارت ممنوع قرار دے دی۔ اس سے نہ صرف اس کی معاش اور آزادی میں فرق آ گیا۔ وہ اور اس کا بھائی علی جدے میں کچھ عرصے محبوس رہے۔ بلکہ اس کے اس مذہبی عقیدے پر بھی زد پڑی کہ غلاموں کی تجارت شرعاً جائز ہے۔ اس کے شدید مذہبی رجحانات نے بالآخر یہ صورت اختیار کی کہ وہ مجذوب درویشوں کے سلسلے میں شامل ہو گیا۔ مہدی محمد احمد

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the preceding evening. He came out with only one or two attendants, when Mr. Rassam immediately told him that he must consider himself our prisoner, and must go along with us to Osmanjik, there to be handed over to the mutesellim, unless the lost things were given up. At first an attempt was made to deny positively any knowledge of the theft, but finding that we were resolute, and even began driving their chief before us, the missing objects were produced, and we rode away, leaving the charcoal burners to their cogitations upon the folly of robbing *gawur* travellers.

We kept descending all the early part of our journey, and about nine miles from Kosajah we fell into the great Constantinopolitan road at a place called Hajji Hasan (Pilgrim Hasan). From this to Osmanjik was a further ride of four hours, by a road which two of the party had travelled on a former journey, when they lodged at the governor's house. On this occasion we were happy in obtaining an untenanted house for our repose, and were thus less disturbed by visitors.

William Francis Ainsworth, Travels and Researches in Asia Minor...., London 1842.

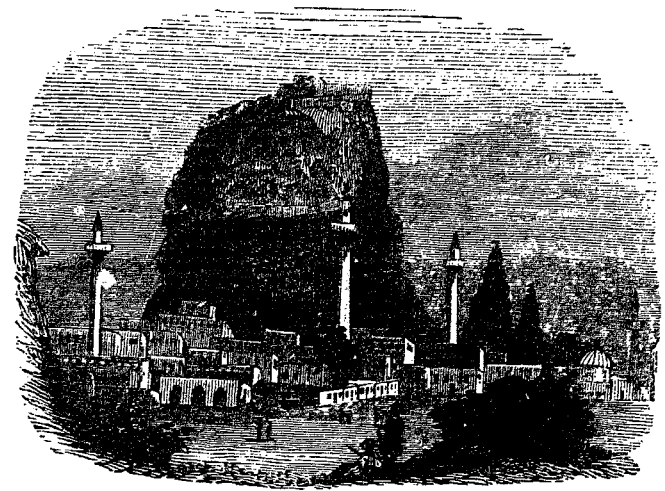
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CHAPTER VII.

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Gravir



Town of Osmanjik.

Town of Osmanjik. Thermal Spring. Monument of Icesius. Town and Castle of Churum. Passage of the Halys. Town of Eskilub. Reception by the Governor. Sepulchral Monuments. Castle of Blucium. Celtic Fort. Baptismal Font. Interior of a Cottage. Salt Mine. Arrival at Changri.

OSMANJIK is a small town, but a place of interest on several accounts. It is the only town in Asiatic Turkey that bears the name of an Osmanli sultan; originally the *Otresia* of the Greeks, it received its present appellation from the founder of the Osmanli dynasty. It was garrisoned and fortified with an additional castle in the time of Bajazet, in order to keep in check Kutrum, the paralytic and yet rebellious Prince of Kastamuni. The same sultan also constructed the noble bridge which still affords a passage over the Halys at this