

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

- 8751 ŞAKUL, Kahraman. General observations on the Ottoman military industry, 1774-1839: problems of organization and standardization. *Science between Europe and Asia: historical studies on the transmission, adoption and adaptation of knowledge*. Ed. Feza Günergun and Dhruv Raina. Dordrecht: Springer, 2011, (Boston Studies in the Philosophy of Science, 275), pp. 41-55. *Ordu 150037*

12 Subat 2017

18 Subat 2017

8782 ŞAKUL, Kahraman. General observations on the Ottoman military industry, 1774-1839: problems of organization and standardization. *Science between Europe and Asia: historical studies on the transmission, adoption and adaptation of knowledge*. Ed. Feza Günergun and Dhruv Raina. Dordrecht: Springer, 2011, (Boston Studies in the Philosophy of Science, 275), pp. 41-55.

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## DEUX ESSAIS DE PIÈGES STRATÉGIQUES DANS LA PENSÉE MILITAIRE OTTOMANE AU XVI<sup>e</sup> SIÈCLE

JEAN-LOUIS BACQUÉ-GRAMMONT

Ordu  
150037

Ceux qui s'entendent à provoquer un mouvement de l'ennemi y parviennent en créant une situation à laquelle celui-ci doit se plier. Ils l'attirent par l'appât d'une proie assurée et, tout en lui faisant miroiter des chances de gain, l'attendent en force

Sun Tzu  
(544-496 av. J.-C.)  
*L'Art de la Guerre*

12 Nisan 2017

Voici plus d'un tiers de siècle, des impératifs universitaires alors en vigueur nous avaient amené à produire une œuvre attestant le niveau des connaissances acquises dans notre spécialité et dont tous nos cadets furent bientôt dispensés à jamais. Quoi qu'il en soit, en accord avec nos maîtres, nous avons choisi de traiter de la première phase des relations entre Ottomans et Safavides, soit du quart de siècle où régna Châh Isma'îl (1500-1524), et nous pûmes présenter dans d'assez brefs délais le résultat synthétique de nos recherches. Les nombreux matériaux sur lesquels nous nous fondions étaient en priorité des documents inédits ou non provenant des archives ottomanes, des sources narratives ottomanes, safavides et occidentales ainsi que les précieux rapports vénitiens contenus dans les recueils de Marino Sanudo. Quelques années plus tard, notre ouvrage, revu et complété, put prendre place dans les collections d'un institut de recherche étranger très honorablement connu<sup>1</sup>

Que ressortait-il de ce travail ? Tout d'abord le fait que si Châh Isma'îl était, comme on le savait, un personnage imbu de la certitude qu'il eut longtemps de son charisme divin confortée par une suite constante de succès jusqu'en 1510, en revanche, son adversaire ottoman Selîm I<sup>er</sup> (r. 1512-1520) ne correspondait que lointainement à l'image de tyran asiatique impulsif, brutal et sans pitié qu'il a pu laisser dans les mémoires d'Orient et d'Occident. En fait, la comparaison des matériaux que nous avons rassemblés laissait apparaître ce dernier comme un politique et un stratège d'une grande habileté.

Ses projets et leur réalisation à moyen et à long terme répondaient à une logique évidente qui pouvait être assez aisément retracée. Il apparaissait de même que, depuis les années de son gouvernement à Trabzon jusqu'à sa mort, l'objectif principal, voire unique, de l'activité de Selîm fut d'anéantir le chah, sa doctrine hérétique<sup>2</sup> et, en conséquence, les troubles qu'il suscitait en territoire ottoman. Or, malgré une puissance militaire très supérieure – les Ottomans disposaient d'effectifs, de canons et d'arquebuses dont leurs adversaires étaient dépourvus – leur victoire écrasante à Çaldıran en 1514, fut si coûteuse en hommes et suivie de si pénibles marches qu'accompagnaient le froid, la faim et les épizooties que *sipâhîs* et janissaires se montrèrent dès lors très réticents devant toute perspective d'une nouvelle campagne en Iran contre Şâh Isma'îl, vaincu mais qui n'était pas sans éveiller d'ailleurs chez eux une certaine sympathie idéologique. Soucieux de rendre à son armée confiance en elle-même, le sultan différa le moment d'un nouvel affrontement direct et, en 1515, entreprit d'opérer de savantes diversions. Le chemin tortueux qu'il emprunta dès lors menait de manière évidente à affronter et éliminer la troisième grande puissance de la région<sup>3</sup>, l'empire des Mamlouks

<sup>2</sup> Said Amir Arjomand, *The Shadow of God and the Hidden Imam. Religion, Political Order And Societal Change in Shi'ite Iran from the Beginning to 1890*, The University of Chicago Press, Chicago, 1984, a montré comment à la doctrine de Châh Isma'îl, syncrétisme hétéroclite dont un vernis islamisant dissimulait fort mal un contenu profondément hétérodoxe, se substitua peu à peu sous le règne de son fils et successeur Tahmâsp (r. 1524-1576) le chiïsme duodécimain qu'on connaît depuis lors, moins choquant aux yeux du reste du monde musulman.

<sup>3</sup> Il convient de rappeler que les Mamlouks avaient plusieurs défaites aux Ottomans une quinzaine d'années plus tôt, lors des guerres de Cilicie. Enfin, les lieux saints de l'Islam au Hedjaz se trouvaient depuis le siècle précédent sous la protection du souverain, déjà

<sup>1</sup> [OSV] Jean-Louis Bacqué-Grammont, *Les Ottomans, les Safavides et leurs voisins. Contribution à l'histoire des relations internationales dans l'Orient islamique de 1514 à 1524*, Istanbul, Nederlands Historisch-Archeologisch Instituut te Istanbul, 1987.

MADE YAYINLANDIKTAN SONRA GELLEN DOKÜMAN

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26 Kasım 2017

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3320 ZOUACHE, Abbès. Théorie militaire, stratégie,  
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(V<sup>e</sup>-VII<sup>e</sup>/XI<sup>e</sup>-XIII<sup>e</sup> siècle). Bilan et perspectives.  
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01 Mayıs 2018

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01 Mayıs 2018

ADDE YAYIMLANDIKTAN  
ONRA GELEN DOKÜMAN

١١٤ ..... الموسوعة الفقهيّة الميسرة / ج ١٤

بعض الفقهاء المتقدّمين عليهم أيضاً<sup>(١)</sup>.

### مظانّ البحث:

كتاب الخمس وقد يتطرق لبعض أبحاثه في كتب أخرى مثل: إحياء الموات، والجهاد.

### خميس

#### لغة:

- جزءٌ من خمسة أجزاء وجمعه أخماس.  
- ويوم من أيّام الأسبوع، وإنّما أرادوا الخامس.

- والجيش، أو الجيش الجرّار، أو الخشن، وهو الذي يتكوّن من خمس فرّق: المقدّمة، والميمنة، والميسرة، والساقة، والقلب<sup>(٢)</sup>.

- وشُرطة الخميس: هم نخبة من جيش الإمام علي بن أبي طالب عليه السلام، وكانوا يتقدّمون في الحروب، منهم الأصبغ بن نباتة<sup>(٣)</sup>.

#### اصطلاحاً:

أريد به - في عبارات الفقهاء - المعنى الثاني، وهو اليوم من أيّام الأسبوع.

ثمّ قال: «وأما النصف الآخر الذي للأصناف الثلاثة، فيجوز للمالك دفعه إليهم بنفسه<sup>(١)</sup>، لكنّ الأحوط<sup>(٢)</sup> فيه أيضاً الدفع إلى المجتهد أو بإذنه؛ لأنّه أعرف بمواقعه والمرجّحات التي ينبغي ملاحظتها»<sup>(٣)</sup>.

كان هذا آخر ما كان بوسعنا أن نذكره في الموسوعة حول الخمس، وإلاّ فمطالبه كثيرة ومسائله متشعبة، ونسأل الله تعالى التوفيق.

#### تنبيه:

لزوم إعطاء سهم الإمام عليه السلام إلى نائب الغيبة أو الفقيه الجامع لشرائط الفتوى - على اختلاف التعابير - لم ينحصر بمن تقدّم ذكرهم، بل قال به

← \* الاقتصار على ما علم رضا الإمام عليه السلام أو حصل له الظنّ الاطمئنان برضاه سواء كان دفعاً إلى السادة أو أهل العلم أو إلى أمور مهتمة في الإسلام أو إلى المضطّرين (الفيروزآبادي).

\* في إطلاقه إشكال، بل منع، فينبغي مراعاة الأهمّ فالأهمّ (الخوئي).

\* طريق الاحتياط منوط بنظر المجتهد نفسه (الشيرازي).

ولم يعلّق سائر المعلقين على هذه المسألة إلى هنا.  
(١) فيه إشكال، ولكن قد أذنت في ذلك، وينبغي معها أمكن ملاحظة المرجّحات الشرعية (الحكيم).

(٢) لا يترك هذا الاحتياط (الإمام الخميني).

ولم تذكر تعليقات أخرى في هذا القسم.

(٣) العروة الوثقى ٤: ٣٠٨ - ٣٠٩ / قسمة الخمس، المسألة ٧.

(١) أنظر: الدروس ١: ٢٦٢، والروضة البهيّة ٢: ٧٩.

(٢) أنظر: الصحاح، والنهاية (لابن الأثير)، ومجمع

البحرين، والمعجم الوسيط: «خمس».

(٣) أنظر مجمع البحرين: «خمس».

267847

Gerhard Grüßhaber

# The 'German Spirit' in the Ottoman and Turkish Army, 1908-1938

Osmanlılar  
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A History of Military Knowledge Transfer

02 Kasım 2018

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphane	
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Yayıncı:	327-943 GRU-G

MADDE YAYIMLANDIKTAN  
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Berlin  
DE GRUYTER  
OLDENBOURG  
2018

17068 ARSLAN, Miray & ŞAR, Sevgi. Ottoman military  
and non-official pharmacopoeias. *Journal of the  
International Society for the History of Islamic  
Medicine*, 14-15 / 27-28-29-30 (2015-16)  
pp. 173-177.

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150037

01 Ocak 2019

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

BACQUÉ-GRAMMONT, Jean-Louis. Deux essais  
de pièges stratégiques dans la pensée militaire  
ottomane au XVI<sup>e</sup> siècle. *Journal Asiatique*, 304 ii  
(2016) pp. 213-216.

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01 Ocak 2019

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thought that this work was a Turkish translation of Faḍlallah Astarābādī's *Mahabbat-nāma*. In his Persian introduction, Abdülmecid states that friends asked him to compose the work, which he completed in Rebiülevvel (Rabī I) 838/October-November 1434.

4. *Sa'adet-nāme* ("The book of happiness"). In his introduction to this work, Abdülmecid notes that it comprises Turkish translations of some chapters of Astarābādī's *Jāvidān-nāma*, *Arsh-nāma*, and *Mahabbat-nāma*. This selection of Astarābādī's books has twenty-six folios, and it was completed in Safer (Şafar) 826/January 1423. There are five copies in libraries.

5. *Terceme-i Kitāb-nāme* ("Translation of the book of dreams"). This work is a Turkish translation of Sayyid Işhāq Astarābādī's *Khwāb-nāma*. Though it is a direct translation, following the order of words in the original, Abdülmecid made some additions and deletions. For example, he did not translate the introduction, and he added to the number of anecdotes, from eighty-four to ninety-nine. Three copies of this book exist in libraries.

6. *Risāle-i hurūf tercümesi* ("Translation of treatise of letters"). This is a three-page translation of numerological interpretations of the letters of the Arabic alphabet, correlating them with the human form. Two copies are extant, in Istanbul, at the Atatürk Library (Osman Ergin Turkish MSS 656, fol. 202a-205a) and the Süleymaniye Library (Nafiz Paşa Collection 1509, fol. 272b-275b). The second was copied from the first, and the source text is unknown.

7. *Luḡat-ı kanun-ı ilahî*. This is a glossary that includes the first 2,300 words of the Qur'an in alphabetical order, and which gives their Turkish equivalents along with

the original verses from which they were taken. It was composed in 854/1450 and has been published by Cemal Muhtar.

8. *Kitāb-ı khutbe-i devāzdeh imām* ("The book of the twelve imams' sermon"): In his introduction to this work, Abdülmecid mentions that he translated it from Arabic. All four copies are additions to the beginning of *Menāqib Sheykh Şāfi*, and the earliest copy is dated 1241/1845.

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HATICE AYNUR

#### Army, Ottoman (1111-1341/1700-1923)

From **1111/1700** to **1341/1923**, the **Ottoman Army** underwent a difficult but continuous process of reorganisation, in which efforts were made to modernise the military according to Western models, based on the principles of training, discipline, and mass mobilisation. Three general conclusions can be drawn about this long period of restructuring. Firstly,

جيش ..... (150037) Ordu ..... 620-117

وسوف يأتي بعضها الآخر في عناوين آخر  
أيضاً.

## جيش

لغة:

وأما هنا فتتعرض للأبحاث العامة للجيش،  
فنقول:

الجند، وجماعة الناس في الحرب، وجيش  
فلان الجيش، أي جمع الجيوش<sup>(١)</sup>.

القائد الأعلى للجيش هو ولي أمر المسلمين  
في كل زمان، فهو الذي يجيش الجيش، ويأمر  
بالحرب وترك القتال والصلح ونحو ذلك.  
وله أن يفوض ذلك أو قسماً منه لشخص  
آخر.

ولعل أصله من جاشت القدر، أي غلت،  
وجاش صدري: غلى من كثرة الهم والغم، وجاش  
البحر: هاج فلم يستطع ركوبه.  
فالجيش في الحرب كأنما يجيش ويهيج فلا  
يقدر على منعه من القدوم إلا بأمر قائده<sup>(٢)</sup>.

وبدل على ذلك سيرة النبي ﷺ  
وأمر المؤمنين علي عليه السلام، حيث كان أمر الجيش كله  
بيدهما، وكان رسول الله ﷺ - أحياناً - يفوض  
بعضه إلى غيره.

وذات الجيش: وادي بين مكة والمدينة<sup>(٣)</sup>.

## اصطلاحاً:

وليس لغير ولي المسلمين الشرعي أن  
يجيش الجيوش، فقد ورد في رواية أبي عمرو  
الزبيري، عن أبي عبد الله الصادق عليه السلام، حينما سأله  
عمن يحل له الدعاء إلى الجهاد في سبيله: أهو  
حلال لكل أحد، أو لا يحل إلا لأشخاص معينين؟  
فقال: «ذلك لقوم لا يحل إلا لهم، ولا يقوم به  
إلا من كان منهم».

يراد به في كتاب الجهاد: الجند، وفي كتاب  
الصلاة: الموضع المخصوص، ويعبر عنه «البيداء»  
أيضاً، وقد تقدم كراهة الصلاة فيه في عنوان  
«بيداء».

## الأحكام:

فقلت: من أولئك؟ فقال: من قام بشرائط الله  
عز وجل في القتال والجهاد على المجاهدين، فهو  
المأذون له في الدعاء إلى الله عز وجل، ومن لم  
يكن قائماً بشرائط الله عز وجل في الجهاد على

هناك أحكام كثيرة ترتبط بالجيش بالمعنى  
الأول تقدم بعضها في العناوين: جهاد، أسارى،  
ونحوهما.

(١) و(٢) أنظر تفصيل ذلك في لسان العرب: «جيش».

(٣) أنظر بجمع البحرين: «جيش».