

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

01 Mayıs 2018

- 16502 BEN-NAEH, Yaron. Hebrew sources on the death of Sultan Osman: a chapter in Jewish historiography under Islam. *Jerusalem Studies in Arabic and Islam*, 42 (2015) pp. 283-363. Appendix A: "The anonymous Hebrew chronicle on the death of Sultan Osman II and the reign of Mustafa and Murad" (ed. & English transl.); appendix B: "A Hebrew poem by Apheda Baghi on the murder of Sultan Osman" (Introd. & Hebrew ed.); appendix C: "Glossary".

Osman III

150053

19 9 KASIM 1075

Mahmud (I)
Mustafa (III)
Osman (III)

VASIF, Ahmet. Sultan Mahmud I; Sultan
Osman III; Sultan Mustafa III [GOW, 337];
herausgegeben und übersetzt von M. Wicker-
hauser. Türkische Chrestomathie, pp. 154-166.

Vasif. Ahmet Ef.

true. R.P. Lindner (*Nomads and Ottomans in medieval Anatolia*, Bloomington 1983) also postulated a tribal origin for ‘Othmān and his followers, but greatly modified the traditional stories to accord with modern anthropological theory. P. Wittek (*The rise of the Ottoman Empire*, London 1938) rejected the traditions of ‘Othmān as leader of a tribe, in favour of the view that he was leader of a *ghāzi* corporation and that these *ghāzi* origins pre-determined the future trajectory of the Ottoman Empire. (On the intellectual roots of Wittek's famous theory, see C.J. Heywood, *Wittek and the Austrian tradition*, in *JRAS* [1988], 7-25; idem, "Boundless dreams of the Levant": Paul Wittek, the George-Kreis, and the writing of Ottoman history, in *ibid.* [1989], 30-50. See also R.C. Jennings, *Some thoughts on the gazi-thesis*, in *WZKM*, lxxvi [1986], 151-61.) Another thesis harmonises the "nomad" and "ghāzi" theories (Halil İnalcık, *The question of the emergence of the Ottoman state*, in *International Journal of Turkish Studies*, ii/2 [1981-2], 71-80). Another view is that the Ottoman traditions concerning ‘Othmān's origins and forbears are myths, most of which developed during the course of the 9th/15th century and had the function of legitimising Ottoman dynastic rule (C. Imber, *The Ottoman dynastic myth*, in *Turcica*, xix [1987], 7-27; on the legitimising functions of the Ottoman genealogy, see Wittek, *op. cit.*, 1-15; Barbara Flemming, *Political genealogies in the sixteenth century*, in *Osmanlı Araştırmaları*, vii-viii [1988], 123-37).

Bibliography: Given in the article.

(C. IMBER)

‘OTHMĀN II, sixteenth sultan of the Ottoman empire (regn. 1027-31/1618-22), was born on 19 Djumādā II 1012/15 November 1603; cf. *Sidjill-i ‘Othmāni*, i, 56), the son of Sultan Ahmed I. After the death of his father in November 1617, the brother of the latter had been proclaimed sultan as Muṣṭafā I [q.v.] but ‘Othmān, taking advantage of the weak character of his uncle and supported by the *Muṣṭafī* Es‘ad Efendi and the *Kızlar Aghası* Muṣṭafā, seized the throne on 26 February 1618 by a coup d'état.

The youth of the new sultan at first assured the promoters of the coup d'état of considerable influence. To them was due the replacement of Khalil Paṣha [q.v.] as grand vizier by Öküz Mehmed Paṣha [q.v.] in January 1619. Khalil had just concluded a treaty of peace with Shāh ‘Abbās I of Persia, after a campaign which had been indecisive. The relations with the other powers, Austria and Venice, with which the capitulations were renewed, were also peaceful. But in January 1620, after Mehmed Paṣha had been replaced by the very influential favourite Güzelde ‘Alī Paṣha [q.v.], who removed from the court all possible rivals, the chances of war increased. This time it was a war with Poland, which broke out through the intrigues of the voivode of Moldavia. In the battle of Jassy on 20 September 1620, the Polish army was annihilated by the *ser-asker* Iskender Paṣha. The grand vizier, who held office mainly by satisfying the avarice of the young sultan, never lost an occasion to irritate and provoke the enmity of Austria and Venice. He died on 9 March 1621 and under his successor Hüseyin Paṣha of Okhri, ‘Othmān II took part in person in the campaign of 1621 against Poland. This campaign ended in a check for the Turks and the Tartars, who, with great losses, had in vain tried to storm the fortified Polish camp on the Dniester near Choczim. A preliminary peace was signed under the same conditions as before under Süleymān I, and the sultan appointed a new grand vizier, Dilāwer-zāde Hüseyin Paṣha.

Since the time when ‘Othmān, still considerably

under the influence of the *Kızlar Aghası* Süleymān and his *Khodja*, Mollā ‘Ömer, had begun to act independently, he had not been able to gain the sympathy of the army on account of his brutal treatment of the Janissaries, nor of the people chiefly as a result of his avarice, nor of the *‘ulemā*?. The latter were particularly horrified at the sultan's wish to take four legitimate wives from the free classes of his entourage; he actually married the daughter of the *Muṣṭafī* Es‘ad. His unpopularity increased still further when he wished to put himself at the head of an army to fight Fakhr al-Dīn Ma‘n [q.v.], the Druze *Amīr*, and to go on and make the pilgrimage to Mecca. Preparations had already been made for this expedition when on 18 May 1622, a mutiny broke out among the Janissaries and Sipāhis, who plundered the house of Mollā ‘Ömer. Next day, the rebels secured the cooperation of the chief *‘ulemā* and demanded the heads of the *Kızlar Aghası*, the *Khodja*, the grand vizier and three other high officials. ‘Othmān at first refused, but after the rebels had forced the third wall of the palace he had to sacrifice the grand vizier and the *Kızlar Aghası*. But in the meantime, his uncle Muṣṭafā had been brought out from his seclusion in the harem to be proclaimed sultan. ‘Othmān tried during the night to secure his throne through the influence of the Agha of the Janissaries, but the latter was killed on the following morning and he became the prisoner of the Janissaries, who took him to their barracks. The rebels had no intentions against his life, but meanwhile the direction of affairs had passed to Dāwūd Paṣha, the favourite and son-in-law of Māh-Peyker, the mother of Sultan Muṣṭafā. Dāwūd Paṣha, being appointed grand vizier, had ‘Othmān taken to the castle of Yedi Kule, where he was put to death in the evening of 20 May 1622. He was buried in the *türbe* of his father Ahmed I. ‘Othmān is praised for his skill as a horseman and for his intelligence. He was also a poet with the *makhlas* of Fārisī. He was the first of three sultans to lose his life in a rising, the others being Ibrāhīm and Selim III.

Bibliography: The Turkish sources are the works of Na‘imā, Peçewī, Hasan Bey-zāde, the *Rawdat al-abrār* of Kara Çelebi-zāde, and the *Fedhiye* of Hādīdī Khalīfa. The *Wak‘a-yi Sulṭān ‘Othmān Khān* of Tūghī is specially devoted to the deposition of ‘Othmān (tr. by A. Galland; cf. *GOW*, 157), while his whole reign is described in a *Shah-nāme* by Nādirī (*GOW*, 169). Among contemporary western accounts, see the *Relazione* quoted by von Hammer, in the note on p. 806 of *GOR*, ii, and that of Sir Thomas Roe. See also the general histories by von Hammer, Zinkeisen and Jorga; I.H. Uzunçarşılı, *Osmanlı tarihi*, iv/1, 337-41, iv/2, 370 ff.; A.D. Alderson, *The structure of the Ottoman dynasty*, Oxford 1956, index; S.J. Shaw, *History of the Ottoman empire and modern Turkey*, i, Cambridge 1976, 246; R. Mantran (ed.), *Histoire de l'empire ottoman*, Paris 1989, index; *LA*, art. *Osman II* (Şināsi Altındağ).

(J.H. KRAMERS)

‘OTHMĀN III, twenty-fifth sultan of the Ottoman empire (regn. 1168-71/1754-7) and son of Muṣṭafā II, succeeded his brother Mahmūd I on 14 December 1754. He was born on 2 January 1699 (*Sidjill-i ‘Othmāni*, i, 56) and had therefore reached an advanced age when he was called to the throne. No events of political importance took place in his reign. The period of peace which had begun with the peace of Belgrade in 1739 continued; at home only a series of seditious outbreaks in the frontier provinces indicated the weakness of the empire. In the absence of any outstanding personality, the sultan was able to

150059

OSMAN III

150059

TMM

Osman (III)

1. Milli Türkoloji Kongresi, Cilt. 6-9 Şubat 1978
İstanbul 1980.

OSMANLI PADİŞAHI 3. OSMAN'IN SİKKELERİNE GENEL
BİR BAKIŞ

Cevriye ARTUK

2. Mustafa'nın ikinci oğlu olan 3. Osman 1168-1171 (1754-1757), büyük kardeşi I. Mahmud'un ölümü üzerine hemen taht'a çıkarılıp bi'at edilmiştir.

3. Osman 29 Cemaziyelâhır 1110 (2 Kânûn-ı sâni (Ocak) 1699) Cuma günü doğmuş¹ olduğuna göre, yaşının 55 sene, 11 ay ve 12 gün tuttuğu bir zamanda yani 28 Sefer 1168 (14 Kânûn-ı evvel (Aralık) 1754) de cülûs etmiştir. Cülûs münasebetiyle Divan'a getirilen 2394 Divani Kese (bir Divani Kese 50 bin Akçe ihtiva eder ki bu da 416 kûsur para eder) cülûs bahşişi olarak dağıtıldı². Bu senenin Rebî-ül evvel ayının 24'ünde Defterdar, marphâne-i Âmire Nazırı ve Sahib-i Âyar'a yazılan bir hükümde, Osmanlı Ülkesi'nde halkın elinde mevcut bulunan çeşitli paraların içlerinde, ayarı düşük ve zü'yûf altın ve akçe bulunduğu, binaenaleyh Darphâne-i Âmire'de basılan altın ve gümüş sikkelerin ayarı saf ve tam vezinli olarak basılması emrediliyordu³.

Sultan Osman zamanında çıkarılan sikkeler, kardeşi I. Mahmud'un Sikkeleri tipindedir. Bunun zamanında çeşitli tipte 5 fındık altınları çıkarıldı. 3. Osman meskûkât bakımından gösterdiği bu aslıhâtı hatırlatma için, 27×39 mm. kutruna, altın'dan Sikke-i Cedid adı ile bir hatıra madalyonu bastırmıştı ki, bu madalyonun ön ve arka yüzünde şunları okumaktayız:

Tuğrâ

عثمان خان بن مصطفى المظفر رانا

Lev. I, 1

سکه جدید

ضرب فی

اسلامبول

۱۱۶۸

1) Mehmed Süreyya, Sicilli Osmani, İstanbul. Cilt I, S. 56; İsmail Hâmi Danişmend, İzahlı Osmanlı Tarihi Kronolojisi, İstanbul 1955, Cilt III, S. 36; İslâm Ansiklopedisi, İstanbul 1964, Cilt 9, S. 448'de Şinasi Altındağ tarafından yazılmış olan 3. Osman Maddesi.

2) Vâsıf, Mahasin el-Âsâr ve Hakayık el-Ahbâr, İstanbul 1219, Cilt I, S. 45.

3) Divân Kaleminden yazılan Evâmir Defteri, Varak 55, İstanbul Arkeoloji Müzesi Kütüphanesi No. 1350.