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VALIDE SULTAN

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*Khayyāt*, the *Aghānī*, Ibn al-Athīr and Ibn Khallikān.

Starting from Naṣībīn, al-Walīd swept through Armenia and Aḥḥarbaydġān into al-Djazīra, an old Khāridjite stronghold, defeating several caliphal armies. Hence in 179/795 Hārūn sent against him the experienced Yazīd b. Mazyad al-Shaybānī. Pressed by the caliph and accused by the Barmakīs of deliberately hanging back, Yazīd attacked al-Walīd at a place called Ghirra near Hīt [q.v.] on 2 Ramaḍān 179/19 November 795, defeated his army and killed the rebel. The caliph, relieved of this threat, left for the *ʿumra* and the *ḥaǧǧa*, performing all the prescribed ceremonies by walking.

Many of al-Walīd's own verses are cited in Arabic literature, as are also the elegies for her brother by al-Walīd's sister Fārī'a or Laylā; contrariwise, there exist verses by Muslim b. al-Walīd [q.v.] praising Yazīd for his victory.

*Bibliography*: 1. Sources. Muslim b. al-Walīd, *Sharḥ Diwān Sarī' al-Ghawānī*, ed. Sāmī al-Dahhān, Cairo n.d., 1-23 (see tr. in W. Heinrichs, *Muslim b. al-Walīd and Badr*, in idem and G. Schoeler (eds.) *Festschrift E. Wagner*, ii, *Studien zur arabischen Dichtung*, Beirut and Stuttgart 1994, 211-45, esp. 221-42); Khālifa, *Ta'rikh*, ed. Zakkār, Damascus 1967-8, ii, 720-3; Ya'kūbī, *Ta'rikh*, ii, 495-6; Ṭabarī, iii, 631, 638, *Aghānī*<sup>2</sup>, xi, 8-11; de Goeje (ed.), *Fragmenta*, 296-7; Ibn al-Djawzī, *Muntazam*, ed. M. 'Atā', Beirut 1992-3, ix, 36, 38-9; Ibn al-Athīr, vi, 141-3, 147; Ibn Khallikān, ed. 'Abbās, vi, 31-4, 327-9; Ibn al-Imād, *Shadharāt*, i, 288-9.

2. Studies. Weil, *Chalīfen*, ii, 147-8; L. Veccia Vaglieri, in *RSO*, xxiv (1949), 40-1; H. Kennedy, *The early Abbasid caliphate*, London 1981, 121; and see the various biographies of Hārūn al-Rashīd.

(H. EISENSTEIN)

AL-WALĪD B. 'UḲBA B. ABĪ MU'AYY, Companion of the Prophet and member of the Abū 'Amr family of the Umayyad clan in Mecca, d. 61/680.

His father 'Uḳba fell at Badr opposing Muḥammad, but al-Walīd became a Muslim at the conquest of Mecca in 8/630. He acted as collector of the *ṣadaqa* [q.v.] from the Banū Muṣṭalīk under the Prophet and that from the Christian Banū Taghlib [q.v.] in al-Djazīra under 'Umar. Through his mother, he was a half-brother of the 'Uḥmān b. 'Affān, and when the latter became caliph he appointed al-Walīd governor of Kūfa after Sa'd b. Abī Waḳḳāṣ (29/645-6). His licentious behaviour and wine-drinking made him unpopular with the pietistic elements there, and after complaints had been made to him 'Uḥmān removed him in 29/649-50. When 'Uḥmān was murdered, al-Walīd fled to al-Djazīra and stayed there, standing apart from politics, dying at Raḳḳa in 61/680. He had some fame as a poet (see *Aghānī*<sup>3</sup>, v, 122-53), as did his son Abū Ḳaṭīfa 'Amr (d. before 73/693, see Blachère, *HLA*, iii, 621, and Sezgin, *GAS*, ii, 424-5).

*Bibliography*: The sources are detailed in Ziriklī, *ʿĀlām*, ix, 143, to which should be added Balāḍhurī, *Ansāb*, v, 29-35. See also G. Rotter, *Die Umayyaden und die zweite Bürgerkrieg* (680-692), Wiesbaden 1982, 111-12. (C.E. BOSWORTH)

WĀLIDE SULTĀN (A.), Turkish pronunciation *wālide* or *valde sultān*, a term meaning "mother sultana", or "queen mother". It was used in the Ottoman Empire to refer to the mother of the reigning sultan, and only for the duration of the son's reign.

The history of the position and its occupants, like a great deal of the history of the *ḥarīm* [q.v.] and its

influence on the dynastic politics of the Ottomans, is couched in myth and exoticism, and much of its early development is completely obscured. The interference of the royal women in politics, a fact which most Ottoman chronicles of the middle period note and deplore, became intimately linked to, as well as blamed for the long decline of the empire, especially after the death of Süleymān the Magnificent in 1566. In both Turkish and Western histories, the period from the mid-10th/16th to the mid-11th/17th centuries has been known as the *kadīnlar salḥanatı* "women's sultanate" or "the rule of the women". Abundant material is available, from both documentary and foreign observers alike, although less so in more circumspect Turkish sources, but all has to be sifted with care. Of newer work, two studies on the sovereignty and ceremonial aspects of the dynasty have placed the role of the imperial household in a more reasonable context (those of Peirce and Necipoǧlu).

The source of most of the women for the imperial household was slavery [see 'ABD]. Initially, free-born daughters of rivals and allies, or captives of war, were the choice for marriage. In the middle period, women from the Caucasus and other areas, prized for their beauty, were enslaved and became part of the sultan's entourage, often as gifts. While the early sultans married in order to contract or cement alliances, once a royal palace [see TOPḲAPĪ SARĀYĪ] was constructed in Constantinople after its conquest in 1453, the private quarters of the sultan and his household altered the public role of women in the sultanate, although the *ḥarīm* remained a source of royal brides for the upper echelon of the Ottoman administration. Thereafter, the sultan himself never married, with the exceptions of Süleymān to his beloved Roxelana (d. 965/1558 [see KHURREM] and 'Oḥmān II (1618-22 [q.v.]). Sultans had a number of favourites, usually, but not always, limited to four, called *khāṣṣekī* [q.v.], and those who had borne the sultan a child were called *khāṣṣekī sultān*.

Nothing could enhance the prestige of a *khāṣṣekī* more than to have her son become sultan. This equivalent of the dowager queens of other dynasties commanded a respect that at least partially derives from Muslim and Turkish filial piety, exemplified in the *ḥadīth* "Paradise lies at the feet of the mother". In addition, when succession was contested, the problem of a potential heir and his survival in fratricidal disputes embroiled many mothers in their sons' affairs, creating often unique, but ambivalent, bonds of affection and power. All princes of the Ottoman household after 1600 were confined to the royal precincts, given very small allowances, and prevented from producing unwanted offspring upon entering maturity. The women, especially mothers, came to assume a disproportionate influence in the safe passage of such sons to the throne. Royal mothers were paid the highest stipend [see BASHMAḲLĪK] in the empire (Peirce, 126). They often became considerable patrons of large building projects, and allied themselves when necessary with ambitious officials of the court, most especially, with the chief black eunuch, the guardian of the *ḥarīm*, the *Kīzlar Aghası*, who in the middle period of the empire became the third most important palace official after the sultan and the Grand Vizier. As the royal women rarely appeared in public, all such political and financial arrangements were conducted from within the confines of the palace.

The *wālide sultān* commanded an enormous household which grew in the period 1550-1700 from under 200 to close to 1,000, in addition to the *wālide* or