

مرزهای پیش از آغاز جنگ عقب‌نشینی کنند و به معاهدات پیشین متعهد باشند. اتریشها پذیرفتند تا مناطقی چون بلگراد را، که در این جنگ اشغال کرده بودند، به عثمانیان بازگردانند. دولت عثمانی نیز متعهد گردید با منع فعالیتهای راهزنانه اتباع خود و دزدان دریایی شمال آفریقا، امنیت کشتیهای بازرگانی اتریشی را تأمین کند و آزادی مذهبی و امنیت مسیحیان کاتولیک ساکن سرزمینهای عثمانی را تضمین نماید (معاهدات مجموعه‌سی، ج ۳، ص ۱۵۶-۱۶۳). همچنین در جریان همین مذاکرات، مسئلهٔ تحدید حدود نیز در قالب تفاهم‌نامه‌ای هفت‌ماده‌ای مشخص گردید؛ براساس این تفاهم‌نامه، عثمانی با الحاق هرشوا^۱ و بخشی از کرانه‌های رود اونا^۲ به اتریش موافقت کرد (همان، ج ۳، ص ۱۶۳-۱۶۴؛ نیز به آکسان^۳، ص ۱۶۶؛ ریدر^۴، ص ۱۸۹).

منابع: احمدجودت‌پاشا، تاریخ جودت، ج ۴، [استانبول ۱۲۷۵]؛ سامی، معاهدات مجموعه‌سی، ج ۳، [بی‌جا]؛ جریدهٔ عسکریه، ۱۲۹۷، چاپ انست آنکارا ۲۰۰۸؛

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/ شفاءالدین دنیز^{۱۱} /

زُطَّ ے جَتَّ

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/ علی‌اصغر سوادی /

زَشْتَوی، پیمان، نام پیمان صلحی که بین عثمانی و اتریش در ۱۲۰۵ / ۱۷۹۱ در شهر زشتوی / اسویشتوف^۱ در بلغارستان منعقد شد. در پی بروز جنگ میان دولت عثمانی با روسها در ۱۲۰۱ / ۱۷۸۷ و سپس با اتریشها در ۱۲۰۲ / ۱۷۸۸، سرانجام در محرم ۱۲۰۵ / سپتامبر ۱۷۹۰ دولت عثمانی و اتریش با میانجیگری دولت‌های پروس، بریتانیا و هلند، آتش‌بس را پذیرفتند (جاوید^۲، ص ۱۴۹-۱۵۳؛ دانشمند^۳، ج ۴، ص ۶۴، ۶۶؛ نیز به آرماوگلو^۴، ص ۱۸-۱۹). به سبب موافقت نکردن عثمانیها با تعیین بخارست به عنوان محل مذاکرات، شهر زشتوی، در کرانهٔ جنوبی رود دانوب (طونه) بین دو شهر روشتیچ^۵ و نیکبولی^۶ در قلمرو عثمانی (به سامی، ذیل «زشتوی»)، محل مذاکرات شد (جودت‌پاشا، ج ۴، ص ۴۱۲-۴۱۴؛ اریم^۷، ج ۱، ص ۱۶۷). به گفتهٔ ادیب‌افندی این مذاکرات، که هفت‌ماه به طول انجامید، سرانجام در ذیحجهٔ ۱۲۰۵ / اوت ۱۷۹۱ به عقد پیمان زشتوی در چهارده مادهٔ منتهی گردید (به چنار^۸، ص ۲۰۹-۲۱۲؛ اریم، ج ۱، ص ۱۶۷-۱۶۹). براساس این پیمان، مقرر شد طرفین به عادی‌سازی مناسبات سیاسی و اقتصادی اقدام نمایند، به

1. Zıftovı/ Zishtowa/ Svishtov

2. Câvid

3. Danişmend

4. Armaoğlu

5. Erim

6. Çınar

7. Hârşova

8. Una

9. Aksan

10. Roider

11. Şefaattin Deniz

230084

- 2694 МАТАНОВ, Христо. Хасове, знамети и тимари в Кюстендилски санджак в първите десетилетия на XVI век. *Проучвания в чест на Професор Вера Мутафчиева*. Съставители Евгений Радушев, Зара Костова, Валери Стоянов. Sofia: Amicitia, 2001, pp.271-281. [Title translated as "*Timars, ziamets, khasses* in the Sanjak of Kjustendil in the 16th century".]

*Timars
Ziamets
Khasses*

Zeâmet *

Amédî Kalenîndên

Zeâmet *

Âmedî Kalenî

ZEAMET

Fikih

شرح قانون العراق

على عهد

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1318/1939, 122-3). Finally, after another hundred years, Khākānī (d. 595/1199 [q.v.]) has the following: wind, branches with blossoms, sun, night, day, blossoms, moon, earth, cloud, pond, violet, brook, narcissus, rose bush, fragrant flowers, leaves, water, meadow, lily, cypress, tulip, jasmine, rosebud, mallow, dew, Judas tree, plane tree, ringdove, poppy, rose and nightingale (*Diwān*, ed. M. 'Abbāsī, Tehran 1336/1957, 177). The Persian nature scenes are, accordingly, as a rule richer than their Arabic counterparts. In the realm of imagery, metaphorical expression (which supersedes the bilateral simile for the most part or uses it only in a subordinate function) plays from the beginning a much greater role than it does in Arabic poetry (where the simile remains an important means of imagery, especially in Ibn al-Mu'tazz but also in al-Šanawbarī). Characteristic for Persian nature depictions are the numerous personifications (thus already in Rūdakī, "the tulip is laughing from afar in the field"; "see that thunder that is moaning like a sad lover") (cf. Reinert, *Probleme*, 74). In later poetry, personification is very often combined with fantastic etiology (*husn-i ta'tīl*): the juxtaposition of two nature objects is thus reinterpreted as a cause-effect relationship; the choice of images is harmonically adjusted (*mura'āt-i nazīr*, cf. Ritter, *Bildersprache*, 7 ff.): "From greenness the water donned verdigris-coloured chainmail; when the lily saw this, it created a chainmail-piercing lance" (fantastic re-interpretation of the shape of the pistil of the lily) (from the aforementioned *kašīda* prologue of Khākānī).

Added to the images customarily used in Arabic nature descriptions for natural objects and phenomena there are a number of new images in Persian, e.g. those taken from the religious sphere (the earth in spring is a paradise [full of houris]; spring brings to life like Jesus; the garden because of its colours is a temple of idols or a picture gallery of Mani; the tulip kindles the fire of Nimrod).

After the *ghazal* had superseded the *kašīda* as the most important lyrical genre, nature descriptions also increasingly penetrated the *ghazal*. Sa'dī (d. 691/1292 [q.v.]) begins some of his *ghazaliyyāt* with garden and spring descriptions and then, with a phrase like "then I thought of you—and forgot the gardens", switches to the *ma'shūk* (*Kullīyyāt*, ed. M. 'A. Furūghī, Tehran 1337/1958, *Tayyibāt*, 525, similarly 532). With Ḥāfiẓ (d. 792/1390 [q.v.]), the garden and spring depictions can occupy the larger part of the *ghazal*. They are often connected with a call to drinking wine and to *carpe diem*; thus e.g. in the poem beginning "Now that in the meadow the rose has stepped from non-being into being, the violet has laid its head at [the rose's] feet in prostration" (*Diwān*, ed. M. Kazwīnī and K. Ḡhānī, Tehran [1320/1941], no. 219). However, the garden description may also be the almost exclusive topic of a Ḥāfiẓian *ghazal*, as in poem no. 295: "In the early morning I went to the scent of the rosebed in the garden, in order to heal [my] sorrow like the sad/loving nightingale" (note that a consolatory effect is here attributed to nature).

Finally, in epic poetry [see ḤAMĀSA] the description of nature is frequently used as a frame into which the poet puts his protagonist. Such descriptions can be found already in Firdawsī's *Šāh-nāma* (a spring description occurs e.g. at the beginning of Isfandiyār's fourth adventure). It is handled in virtuoso style by Nizāmī (d. 605/1209 [q.v.]) (cf. Ritter, *Bildersprache*, 41 ff.). Very frequently, Nizāmī depicts a landscape, often a spring landscape with many flowers, before he puts his hero on the stage. Nizāmī uses nature as

a staging area and as a décor of the epic action; however, he often establishes a relationship between nature and human affects; the former may be consonant or dissonant with a psychological condition (*ibid.*, 43). Thus in *Laylī-u Mađnūn* the story of Laylī's death is introduced by an autumn description, in which the images are chosen in such a way that they exactly conform to the psychological content of the subsequent narrative: "the cheek of the garden becomes pale . . . , the rose takes up the book of grief in its hand" (ed. W. Dastgirdī, 248; cf. Ritter, *ibid.*, 45).

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2. Studies. Of fundamental importance are those by H. Ritter, *Über die Bildersprache Nizāmīs*, Berlin and Leipzig 1927; G.E. von Grunebaum, *The response to nature in Arabic poetry*, in *JNES*, iv (1945), 137-51; J.Ch. Bürgel, *Die ekphrastischen Epigramme des Abū Ṭālib al-Ma'mūnī*, Göttingen 1965 (on *wasf*, but not specifically on descriptions of nature); and G. Schoeler, *Arabische Naturdichtung*, Beirut 1972. See also A. Hamori, *On the art of medieval Arabic literature*, Princeton 1974, 78-98. On Andalusian-Arabic poetry and specifically the flower and garden poetry, see H. Pérès, *La poésie andalouse en arabe classique au XI^e siècle*, Paris 1953; M. Raḥīm, *al-Nawriyyāt fi 'l-šī'r al-andalusī*, Beirut 1986; Salma Kh. Jayyusī, *Andalusī poetry. The Golden Age [and] nature poetry in al-Andalus and the rise of Ibn Khafāḍja*, in *The legacy of Muslim Spain*, ed. eadem, Leiden 1992, 317-97; Schoeler, *Ibn al-Kattānīs Kitāb al-Tašbihāt und das Problem des Hispanismus der andalusisch-arabischen Dichtung*, in *ZDMG*, cxxix (1979), 43-97; Magda M. al-Nowaihi, *The poetry of Ibn Khafāḍja. A literary analysis*, Leiden 1993; Bürgel, *Man, nature and cosmos as intertwining elements in the poetry of Ibn Khafāḍja*, in *JAL*, xiv (1983), 31-45. Fundamental for Persian nature poetry of the 5th/11th century is Ch.H. Fouchécour, *La description de la nature dans la poésie lyrique persane du XI^e siècle*, Paris 1969. On Persian poetry and nature poetry, see B. Reinert, *Probleme der vormongolischen arabisch-persischen Poesiegemeinschaft und ihr Reflex in der Poetik, in Arabic Poetry. Theory and development*, Wiesbaden 1973, 71-105; idem, *Die persische Qasīde, in Neues Handbuch der Literaturwissenschaft*, Band 5, *Orientalisches Mittelalter*, ed. W. Heinrichs, Wiesbaden 1990, 242-57; J.S. Meisami, *Medieval Persian court poetry*, Princeton 1987; M. Glünz, *Die panegyrische Qasīda bei Kamāl ud-Dīn Ismā'īl aus Isfahan*, Beirut 1993.

(G. SCHOELER)

ZĀ'ĪM (A., pl. *zu'amā'*), "chief", "leader". Etymologically, *zā'im* denotes the spokesman of a group of individuals such as a tribe, or, metaphorically, claimant to the name of this group; but *zā'im* has long been used, according to different periods of history, in a political or military sense.

Of the seventeen occurrences of the term in the *Qur'ān*, in two cases (LXVIII, 40: *sal-hum ayyahum bi-dhālika zā'imūn*; and XII, 72: *wa-anā bihi zā'imūn*) it appears in the sense of "guarantor", "trustee", a meaning which recurs in numerous treatises of Islamic law. Al-Kalkashandī (*Subḥ al-a'shā*) notes for the Mamlūk state the meanings of "chiefs of the non-Muslim community" (in the expression *zu'amā' ahl al-dhimma* applied

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ZA'IM, leader, in Egypt under the Mameluke* sultans (1250-1517) a title given as a mark of honour to distinguished captains of mercenary troops; to-day in the military hierarchy of the Arab countries an office of the rank of colonel. In Arabic public life the term has, however, still another meaning. It denotes a man who regardless of his social standing by his natural intelligence, initiative and physical strength has won in his town quarter or village a certain leadership prestige which he uses to protect his weaker and helpless neighbours in their various, every-day troubles, and particularly in cases requiring an intercession with the authorities. The latter, on the other hand, frequently avail themselves of his services in order to influence public opinion. Thus the *za'im* may acquire in his smaller or larger group a political position which may be compared approximately with that of the American 'party boss'.

Zeamel

From the best regards Peter A.2696

THE ZU'AMĀ' OF ZAHLĀH: THE CURRENT SITUATION IN A LEBANESE TOWN

Peter Gubser

THE STYLE OF politics in some areas of Lebanon is characterized by a particular kind of leader: the *za'im* (pl. *zu'amā'*). In the literature on Lebanon, the concept of *za'im* has been specifically dealt with,¹ but the vernacular term was given a broad, functional definition which includes many leaders quite different from each other in respect to their relations with the people and their social and political outlook. In this study, the word *za'im* is used solely in its vernacular sense: those leaders who are called *zu'amā'* by the people of Zahlāh. In addition, not only one type or model of the *za'im* exists in the town, but rather there are a number of different kinds of *zu'amā'*, each with a somewhat different style of politics. One bases his power primarily on his relations with the people of Zahlāh and its district, another relies heavily on his connections in Beirut for his political success, and others combine the two in varying ways. But the common denominator is, as Arnold Hottinger writes, that they all, either personally or through their allies, exchange economic, social and administrative aid for the political support and loyalty of their followers and clientele.² The purpose of this paper then is to discuss the framework within which the *zu'amā'* of Zahlāh gather, maintain and use political power and authority. And its main focus is the variety of forms of relationships—religious, economic, social, administrative—between the individual *za'im* and the people of the town, and to a lesser degree, the electoral district, first in respect to the major groupings of the society, then from the standpoint of the more individual, and at times, client relations, and finally as manifested in the political dynamics of the town.

1. Arnold Hottinger, "Zu'amā' and Parties in the Lebanese Crisis of 1958," *Middle East Journal*, XV, 2 (Spring 1961), 127-140 and "Zu'amā' in Historical Perspective," in Leonard Binder, ed., *Politics in Lebanon* (New York: John Wiley & Sons, 1966), 85-105.
2. *Ibid.*, *passim*, specifically see 88, 89-98.

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sultans a été obligé de prendre certaines mesures pour renforcer sa domination sur les Principautés danubiennes. Ce fait se manifesta par l'installation des princes grecs du Phanar en Valachie et en Moldavie au début du XVIII-e siècle, action qui ouvrira un nouveau chapitre de notre histoire, celui de la période dite phanariote³⁹.

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Tarih Dergisi, c. 52, 1979 İstanbul, s. 219-274

Dergi / Kitap
Kütüphanede Mevcuttur

XVIII. YÜZYILIN SONLARINDA TIMAR VE ZEÂMETLERİN
DÜZENİ KONUSUNDA ALINAN TEDBİRLER VE
SONUÇLARI

Yücel Özkaya

Osmanlı Devletinin büyümesinde başta gelen etkenlerden biri olan timar usulü, Osman Gazi zamanında başlamış ve o tarihlerde evlâda geçmesi usulü de ihdas olunmuş olup, timarlar XVI. yüzyılın ortalarına kadar gayet düzenli bir şekilde yönetilmiştir.

XVI. yüzyılın ikinci yarısında, timarlı sipahinin yoklamada bulunmaması, ya da seferden kaçınması sık sık görülmekteydi. Alınan bütün tedbirlere rağmen, timarlı sipahilerin, her türlü cezayı göze alarak, seferden geri kaldıkları, birçoklarının yollarda eğlendikleri ve bir kısmının da harp karışıklığı sırasında seferden kaçtıkları bilinmektedir. Eldeki defterlere göre bu tip firarî sayısı bir hayli fazladır. Boşalan timarları bu tarihlerde devlet, hazinenin giderlerini azaltmak gayesiyle yeniçeri, çavuş, serhat kulları (yeniçeri, fars, azab, gönüllü) gibi görevlilere tevdi etmiştir. Kapıkullarından, isteyenlerin timar verilmesi âdeti Kanunî devrinde yerleşmişti. Özetle, bu sıralarda timar sistemi itibarından çok kaybetmiştir¹. Devlet, timar ve zeâmetlerin düzeni için bu yüzden tedbirler almak zorunda kalmıştır.

Devlet, sefer zamanlarında savaş sahasında, sulh zamanlarında da toprağında timar ve zeâmet sahibi bulamaz ya da kuruluş ve gelişme zamanlarına göre çok az sayıda bulur hale gelince bir seri tedbirler almak zorunda kalmıştır. XVIII. yüzyılın başından itibaren

39 à voir Constantin Şerban, *Des préliminaires de l'époque phanariote*, dans Symposium l'Époque phanariote 21-25 octobre 1970, à la mémoire de Cleobule Tsourkas, Thessaloniki, 1974, p. 29-40.

1 Mustafa Akdağ, *Celali İsyanları*, Ankara, 1963, s. 185-89.

würde damit die Beteuerung des "ergebenen Pétis de La Croix"⁵⁷, er habe *Les mille et un jours* nach einer persischen Sammlung übertragen, späte Bestätigung finden?

Herausgegeben von Ingeborg BALDAUF

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⁵⁷ ULRICH MARZOLPH hat in *Arabia ridens*, vol. 1, 4, not. 14, hinter dem angeblichen Informanten "Derwisch Moclès" recht überzeugend den Autor im Pseudonym entdeckt.

Assigning a *Ze'amet* in the 16th Century: Revenue—Limits and Office—Holding

Géza DÁVID

It is almost a commonplace to define a *ze'amet* as a holding which yields a yearly amount between 20,000 and 99,999 *akçe* to its possessor. This statement is repeated in standard works¹ and in specialist monographs,² some of them written by scholars who were unable to work in the Ottoman archives,³ but also by some researchers with long archival experience.⁴ Another view holds that "for a *za'im* or a *timar* holder his *dirlik* and his office were [one and] the same [thing]".⁵

I think that both the above assertions need correction or at least qualification. There were *ze'amets* with more than 100,000 *akçe* and dignitaries with a *ze'amet* held offices other than that of a simple *za'im*. In this sense *dirlik* and office were not identical.

My present remarks will be mostly based on *ruzmançe* material, these lists being more explicit on total *ze'amet* income than *timar* registers. *Timar defteris*, on the other hand, usually contain only those portions of the relevant prebends which were located within the *sancak* they happen to cover. Moreover, my observations will be restricted to the second half of the 16th century.⁶

¹ İncalcık (1983), 108, 226; Sahillioglu (1988), 478; Mantran ed. (1989), 197 (relevant part by Gilles Veinstein); Varlık (1988), 93.

² Heyd (1960), 66, note 9; Cvetkova (1978), 8. Only a few authors such as Emecen (1989), 280, and Doğru (1992), 167 are more cautious and say: 'generally between 20 and 100 thousand'. Faroqhi (1981), 176; (1984), 348 does not give limits at all, and simply states that a *ze'amet* is larger than a *timar*. Even that is not always true.

³ E. g. Sugar (1977), 38.

⁴ Fleischer (1986), 60, 332; Ünal (1989), 178.

⁵ Kunt (1983), 13. This idea was also accepted by Fleischer (1986), 60.

⁶ For similar data in the earlier decades of the 16th century see: Göyünc (1969), 141, 152-153; Miroğlu (1975), 140 — the *ze'amets* in question amounted to 115,100 and 194,597 *akçe* (Mardin, 1518 and 1540), while there was a *ze'amet* worth 146,800 *akçe* in Bayburt (1522-1525). Miroğlu supposes an exceptional situation (139), while Göyünc claims that these items should have been registered as *hasses* (141).

Lioubov BELARBI

Dans l'Empire ottoman, l'octroi et la possession des fiefs timar, zeamet et has étaient soumis à des réglemens communs, fixés par la législation. Au cours du XVe - XVIIe siècle étaient promulgués des lois, kanunname dont les dispositions uniformisées régissaient le système de fief ottoman. (1) Cependant, il y avait certaines catégories de fiefs dont l'octroi et la possession avaient des particularités.

I. Les catégories particulières de has :

Il existait deux catégories principales de has: Les havas-i humayun (2) "les biens propres du Sultan" ou "terres de la couronne", et les havass-i vüzero (3) "les has des ministres", octroyés aux vezir (les ministres), aux beylerbeyi (les gouverneurs des provinces) et aux sancak bey (les gouverneurs des districts), dont la possession était liée à une fonction et n'était pas héréditaire.

Mais il y avait en outre trois catégories particulières de has

1. Les has "basmaklik" (4), (littéralement "pour les souliers").

Les has basmaklik étaient accordés aux Dames de la famille du Sultan, pour subvenir à leurs frais. Leur possession était viagère, mais non héréditaire. Les basmaklik vacants étaient adjoints aux havass-i humayun, "les biens propres du sultan".

2. Les has "arpalik" (littéralement "pour l'avoine").

Les arpalik étaient des has attribués aux chefs des janissaires (aga) de la Cour impériale, aux chefs des artisans travaillant dans les ateliers de l'Etat et à certains beys aux frontières de l'Empire. Il y avait deux catégories de has arpalik (5).

a. Les icmallu arpalik répertoriés dans des registres succincts (defter-i icmal). En cas de vacance les icmallu arpalik sont transmis au successeur dans le poste.

b. Les arpaliks non répertoriés dans les defter-i icmal. Ils ne sont pas transmis au successeur dans le poste. En attendant d'être octroyés à des candidats méritants, ils retournent au trésor.

3. Les has "yurtluk" et "ocaklik" (littéralement "du pays", "du foyer")(6).

Les yurtluk et ocaklik sont appelés aussi "sancak" (drapeau). Ce sont des possessions héréditaires d'émirs qui les ont reçues en récompense de leurs

(1) "Kanunname de Suleyman Kanuni", in A.S.Tveritina, *Agrarniy stroy osmanskoy imperii (XV-XVII v.)*, Moskva, 1963, p.23 ; "Kanunname de sipahis de vilâyet Rum", in Ö. L. Barkan, *XV-XVI nci asirlarda, Osmanli Imparatorlugunda zirai ekonominin hukuki ve mali esaslari*, cilt I, Kanunlar, Istanbul, 1943, p.109 ; I.Beldiceanu-Steinherr, "Loi sur la transmission du timar (1536)", in *Turcica*, t.XI, Paris-Strasbourg, 1979, pp. 78-102.

(2) Ali çaus de Sofya, Risale, in A.S.Tveritina, *op. cit.*, p.99.

(3) *Ibid.*, p. 99.

(4) *Ibid.*, p. 99.

(5) Ali çaus de Sofya, Risale, in A.S.Tveritina, *op. cit.*, p. 100.

(6) *Ibid.*, p.100.

Zİ'ĀMET (T. < A. *zī'āma*), a term of Ottoman Turkish military and land tenure organisation.

The *zī'āmet* was in fact a larger size *timār* [q.v.], which in the 10th/16th century was worth between 20,000 and 100,000 *aķċes*; in earlier periods, the limits were less clearly defined. In early 10th/16th century *idjīmāls*, we sometimes encounter the heading "*timārĥā-i zu'āmā ve erbāb-i timār*" which indicates that the expression *timār* was used generically, to encompass *zī'āmet* as well (387 numaralı muhāsebe-i vilāyet-i Karaman ve Rūm defteri (937/1530), Ankara, T.C. Başbakanlık Devlet Arşivleri Genel Müdürlüğü (from now on DAGM), 1997, ii, 44, and elsewhere). The holder is known as a *za'im*. Similarly to *timār*-holders, most *za'ims* served in the Ottoman army when called upon. *Za'ims* assigned to seaboard provinces also commanded detachments which were carried in ships of the navy (12 numaralı mühimme defteri, 978-979/1570-72, özet, transkripsiyon ve indeks, Ankara, DAGM 1996, ii, 37).

While at home, *zī'āmet* holders might be ordered to pursue robbers after consultation with the local *kādi* (3 numaralı mühimme defteri 966-968/1558-1560, özet ve transkripsiyon, Ankara, DAGM 1993, 132). A *za'im* with a reputation for local knowledge concerning the remote province of Mentеше might be charged with police duties in lieu of military service (5 numaralı mühimme defteri (973/1565-66), özet ve indeks, Ankara, DAGM 1994, 224, no. 1386). In other instances, we find *za'ims* along with other soldiers occupied as tax collectors (*ibid.*, ii, 118-19). Often *zī'āmet*s were granted to middle-level commanders such as those known as *şubashī*, who were responsible for urban citadels (Metin Kunt, *The Sultan's servants. The transformation of Ottoman provincial government, 1550-1650*, New York 1983, 12). The *idjīmāl* register covering the wilāyets of Diyār-i Bekr, 'Arab and Dhu 'l-Ķadriyye of 937/1530 records the issuance of *zī'āmet*s to the *mīr-alay* and *ser* [or *mīr-i*] 'asker (998 numaralı muhāsebe-i vilāyet-i Diyār-i Bekr, 'Arab ve Zū'l-Ķadriyye defteri (937/1530), Ankara, DAGM 1998, i, 122, of the facsimile).

In areas bordering the Syrian desert, *zī'āmet*s might be granted to tribal dignitaries (3 numaralı mühimme defteri, 27). Such dignitaries also were assigned *zī'āmet* as *odjīak*. This implied that they had to finance the soldiers to be drafted from their province; thus the *zī'āmet*-holders of the eastern Anatolian *kađā* of Pertek, who belonged to the *djema'at-i millī*, in 979/1571-2 were required to contribute to the upkeep of the *piyāde* soldiers serving in the armies conquering Cyprus (12 numaralı mühimme defteri, Ankara, DAGM 1996, ii, 60). In border territory, special services might be rewarded by a *zī'āmet*; thus in 973/1565-6, a Caucasian soldier who was to bring a Persian woman to Erzurum was to be awarded a *zī'āmet* if he fulfilled his promise (5 numaralı mühimme defteri, özet ve indeks, 206, no. 1269). A fortress commander delegated to oversee the procurement of saltpetre also received a *zī'āmet* (12 numaralı mühimme defteri, i, 110, no. 135).

Non-military dignitaries were occasionally awarded *zī'āmet* as well. Thus a register from the reign of Bāyezīd II mentions an Ottoman princess possessing this source of revenue (N. Beldiceanu, *Le timar dans l'État ottoman, début XIV^e-début XVI^e siècle*, Wiesbaden 1980, 46). In 973/1565-6, a *re'īs ül-kuttāb* enjoyed this privilege as well (5 numaralı mühimme defteri (973/1565-66), 151, no. 889). During the conquest of Cyprus, financial officials such as the *defter emāni* might receive a *zī'āmet* (12 numaralı mühimme defteri, i, 329, no. 519).

The *zī'āmet* normally fell into the category of *serbest* tax assignments. This implies that certain dues, the amount and type of which varied from one province to the next, could be retained by the *za'im* himself; in non-*serbest timārs*, these were collected by the holder of a nearby *serbest timār*, such as the provincial governor (*sandjākbegi*) (Beldiceanu, *Timar*, 36-7). In exceptional cases when the collection of revenues was particularly difficult, a *za'im* might receive permission to farm out his revenues, but the administration in the 10th/16th century was concerned that this practice might lead to the exploitation of the taxpayers (6 numaralı mühimme defteri (972/1564-65), Ankara, DAGM, 1995, ii, 57).

Similarly to *timārs*, the extent of *zī'āmet*s was, in principle, determined in the course of preparing the *tahrīr* [q.v.]. Governors in outlying provinces occasionally asked for permission to make rearrangements, but this permission was often refused. Thus the *beglerbegi* of Dhu 'l-Ķadriyye was warned that it was not permitted to divide the holding of a deceased *za'im* as a fresh (*kālic*) *timār* among his sons (5 numaralı mühimme defteri, 146, no. 850). Equally, the *beglerbegi* of Baghdād was not allowed to join an existing *zī'āmet* to the *khāss* already enjoyed by a local governor (12 numaralı mühimme defteri, i, 94, no. 98). However, the situation might be different if a *zī'āmet* was reported to be worth more than 200,000 *aķċes*, in which case it might be taken from the holder and added to the *khawāss-i hümayün* in order to determine its veritable yield (5 numaralı mühimme defteri, 23-4, no. 121).

Bibliography: Given in the article. See also Halil Sahilliođlu, art. *Zī'āmet*, in *IA*.

(SURAIYA FAROQHI)

ZĪB AL-NISĀ' BEGUM [see MAĶHF].

ZĪBAĶ (A.), mercury, a heavy silver-white metallic element which is liquid at atmospheric temperature and also called quicksilver (*argentum vivum*, ἄργυρος χυτός, ὑδράργυρος = Hg). It was first mentioned by Aristotle [see ARISTŪTĀLĪS] in his *De Anima*. Variant forms of the Arabic term include *zaybak*, *zība/ik*, and *zāwuk* (< Persian *zhūwa* < Sanskrit ?). From ancient times, quicksilver was associated with the Graeco-Egyptian god Hermes-Thoth and his Roman counterpart Mercury; it is therefore ascribed to Hermes Trismegistos [see HIRMIS], the alleged founder of occult science, and represented by the sign of the planet mercury ♀ [see 'UṬĀRID]. In the Islamic Middle Ages, quicksilver came mainly from mines in Spain and Central Asia [cf. MA'DIN].

In alchemy [see KĪMIYĀ], quicksilver was considered a "spirit" (*rūh*), i.e. one of the ultimate elements or principles of which all material substances were supposed to be compounded, and a means of converting one metal into another. Thus it played a crucial role in the struggle of the alchemists to synthesise gold. Next to the theory of the elixir [see İKSİR], the so-called quicksilver-sulphur method seemed to be the most promising approach to imitate nature, namely, by determining the exact ratio of these two baser substances as contained in gold, and by recreating the latter on the basis of this ratio. The alloys of quicksilver or amalgams were well known and employed for various procedures, as was cinnabar, its red crystalline sulphide and principal ore (HgS); quicksilver was further used in the construction of mechanical devices and clocks and in jewellery. Finally, and in consequence of the alchemists' concern to keep the making of gold a secret, quicksilver occurs in the relevant literature under more than 140 cryptonyms (*rumūz*).

ZEÂMET

TÜRKİYE SELÇUKLULARI

HAKKINDA RESMÎ VESİKALAR

Metin, Tercüme ve Araştırmalar

OSMAN TURAN

2. Baskı

Metin dışında 6 fotokopi vardır

TÜRK TARİH KURUMU BASIMEVİ — ANKARA

1988

Kılıç Arslan'ın müstakil saltanatı (1261) zamanında Selçuk Devleti *müşrif*'i (teftiş dairesi nazırı) olan Mamud, III. Keyüsvrev zamanında, Mecdeddin Muhammed'in Sivas'ta ölümü üzerine *Divân-i istiyya*'nın başına geçti; daha sonra da saltanat râibi oldu (*Inanç uğurlu nâib us-sultan*)²⁰. Müstevfî Mahmud'un Celâleddin Rûmî'nin yakın dostlarından olduğu Eflâkî'nin rivayetlerinden anlaşıldığı gibi, bizzat Mevlânâ'nın ona yazdığı ki mektup da bize kadar gelmiştir²¹. Filhakika Mevlânâ, İstiyfâ divânı sâhibi olarak zikrettiği Celâleddin Mahmud'a yazdığı birinci mektubunda Nizamettin adlı bir kimseye yardım ve ihşanda bulunmasını rica etmekte, ikincisinde şeyh Salâhaddin namında birisinin 500 dirheme bir bağ satın aldığını, satıcının onbeş günden fazla mühlet vermediğini, fıkraperverliği dolayısıyla, kendisinden istikraz ümidinde olduğunu bildirmektedir²². İbn Bibî Celâleddin Mahmud'un uzun bir medhiyesini yaparken divan hesaplarını ve saltanat muamelelerini ifade memlektteki emlak ve iktâların keşfinde çok mâhir bulunduğunu kayıt eder²³. Bu son kayıt iktâ ve emlak işlerinin büyük divâna ve pervâneye, ve iktâ ve mülk olmıyan vergi kaynaklarının da müstevfî'ye ait olduğundan bunların meydana çıkarılması da bu mevkide bulunanların vazifesi olduğunu gösterir. Fahreddin Ali'nin Osmaniçik kalesine hapsedilmesi üzerine Mahmud'un müstevfî olduğu gözönüne getirilirse bu menşûrun 670 veya 671 tarihinde sudûr etmiş olması icap eder²⁴.

3. ZEÂMET MENŞÜRLARI

Sıra ile IV üncüyi ve bu mevzuda ilkini teşkil eden bu vesika Selçuk Sultanı tarafından kardeşi Ebu'l Muzaffer Melik Rükneddin Keyümers'in Kayseri zeâmetine tâyinine dair bir menşûrdur. Burada, akrabalarına ihşanlarda bulunmayı pâ-

²⁰ Aksarayî, s. 74, 89; İbn Bibî, s 725, 730.

²¹ *Menâkıb ul-'arifin*, Cl. Huart. Fr. terc. I, s. 199 ve indeks; II, 145, 204; Osman Turan, *Selçuk vakfiyeleri* III, Belleten XLV, s. 43.

²² *Mevlânâ'nın mektupları*, s. 29, 87.

²³ İbn Bibî, s. 733, 734.

²⁴ Aksarayî, s. 92; *Baybars tarihi*, s. 23.