

MABEYN

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## The Last Chroniclers of the Mabeyn

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In Ottoman history of the nineteenth and twentieth centuries, the word *mabeyn*<sup>1</sup> is used to represent the Palace bureaucratic establishment. It was probably during the reign of the sultan Selim III that the mabeyn emerged as an organized palace institution.<sup>2</sup> The mabeyn was, in fact, separated into the private departments headed by the *Başmabeynci*<sup>3</sup> (Lord Chamberlain) that supervised the maintenance of the palace as well as the catering, business and personal needs of the sultan and the royal family, and the official departments that comprised the Palace Secretariat headed by the *Başkâtip*<sup>4</sup> (First Secretary). The duties of these latter departments included the conducting of official correspondence and the provision of liaison between the sultan and the Sublime Porte.<sup>5</sup> As might be expected, the mabeyn itself was not an inconsiderable centre of power, and its authority grew during the long reign of the sultan Abdülhamid.<sup>6</sup>

The *Başmabeynci* and the *Başkâtip*, who often held ministerial rank, were assisted in their duties by moderately large retinues of junior mabeyn civil servants, called *mabeynci* or *kâtip* depending on the office to which they were attached. A private secretary was also made available to the sultan for the conducting of his personal correspondence. Other divisions of the mabeyn included the Office of the Marshal of the Palace, a largely ceremonial post which, in the reign of Abdülhamid, was filled for some years by the great Gazi Osman Pasha,<sup>7</sup> the Office of the Interpreters and sundry offices established either for special functions or in the names of ministers occasionally advising the palace.

In the last quarter century of the Ottoman Empire, the mabeyn produced a succession of distinguished chroniclers. They have recorded, in bits and pieces and in unorganized narrative, a host of memories – on important matters as well as trivial and curious items – dealing with the denouement of empire. Civilized, honest men, Ottoman to the core and loyal, this group of chroniclers includes, more or less in consecutive order, Tahsin Pasha,<sup>8</sup> Ali Cevat,<sup>9</sup> Mehmet Tevfik Biren,<sup>10</sup> Ali Ekrem Bolayır,<sup>11</sup> Lûtfi Simavî,<sup>12</sup> Halid Ziya Uşaklıgil<sup>13</sup> and Ali Fuad Türkgeldi.<sup>14</sup> It is highly likely that this list is incomplete, as evidenced by the fact that Biren's memoirs have only very recently been published. There is no dearth of interesting material in the books authored by these palace civil servants. It is the objective of the present study to touch on a selec-

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the arrow of any holy warrior had not yet reached" (tr. in Elliot and Dowson, iii, 85-6).

During the first half of the 7th/13th century, however, the powerful Chola Kingdom which had dominated the south-eastern Deccan for over four centuries, entered a period of final decline. In ca. 678/1279, Rāḍjendra IV, the last Chola monarch, fell from power; his territories were divided between two rival Hindu kingdoms based on Madurai and Mysore (Basham, *op. cit.*, in *Bibl.*, 76). In 708/1308 the third Khaldjī sultan, 'Alā' al-Dīn, having defeated the invading Mongols, felt able to turn to the military conquest of the Deccan. Under the capable generalship of Mālik Kāfūr, the Muslim armies subjugated the Yādava rulers of Devagiri and the Kākatiya rulers of Warangal; in 710/1310 Kāfūr broke through to the southern Deccan, and for the first time Muslim armies were able to despoil the great Hindu temples of Ma'bar. It was as a direct consequence of this victory that Ibn Baṭṭūṭa, who visited the Deccan in or about 739/1338, found the Dravidians of Ma'bar under the rule of a Muslim sultanate with its capital at Madurai (Gibb, *op. cit.* in *Bibl.*, 261-5).

The success of Muslim arms in the southern Deccan was nevertheless to be shortlived. Within a few years of Mālik Kāfūr's invasion, the independent Hindu kingdom of Viḍḍayanagar was established in 731/1336. Ma'bar passed under the control of the rāḍjūs of Viḍḍayanagar in 772/1370 (Thapar, *op. cit.* in *Bibl.*, i, 325); under a succession of Hindu rulers, the region was to maintain its independence from the Muslim north until the equally short-lived conquest of the Mughal emperor Awrangzīb [q.v.] in the late 11th/16th century.

**Bibliography:** S. De Sacy (tr.), *Abdallatif: Relation de l'Égypte*, Paris 1810; Sir H. M. Elliot and J. Dowson, *The history of India as told by its own historians: the Muhammadan period*, London 1867-77; *Madras glossary*, vol. iii of *Manual of the administration of the Madras Presidency*, Madras 1893; Sir H. Yule, *The Book of Ser Marco Polo*, London 1903; Sir H. Yule and A. C. Burnell, *Hobson-Jobson*, London 1903, repr. 1968; *Imperial gazetteer of India*, xvi, 234 ff.; Sir H. Yule, *Cathay and the way thither*, 2nd, revised edition, London 1915-16; S. K. Aiyangar, *South India and her Muhammadan invaders*, Madras 1921; H. A. R. Gibb (tr.), *Ibn Battūta: travels in Asia and Africa*, London 1929; K. A. Nilakanta Sastri, *The Colas*, Madras 1935-7; N. Venkataramanayya, *Early Muslim expansion in South India*, Madras 1942; S. Muhammad Nainar, *Arab geographers' knowledge of Southern India*, Madras 1942; A. L. Basham, *The wonder that was India*, London 1954; Feng Ch'eng-chün, *Hsi-yu ti-ming* ("Names of places in western regions"), 2nd ed., Peking 1957; P. K. Nambiar, *Fine mats of Pattamadai, Census of India 1961*, vol. IX (Madras), VII-a-iv, *Handicrafts and Artisans of Madras State*, Madras 1964; R. Thapar, *A history of India*, London 1969; G. R. Tibbetts, *Arab navigation in the Indian Ocean before the coming of the Portuguese*, London 1971.

(A. D. W. FORBES)

**XAL-MA'BARĪ, SHAYKH ZAYN AL-DĪN B. 'ABD AL-'AZĪZ B. ZAYN AL-DĪN B. 'ALĪ B. AḤMAD**, the author of *Tuḥfat al-muḍjāhidīn fi ba'd ahwāl al-Purtukāliyyīn*, is said to have lived in Ponani, Malabar District (Kerala, India) during the rule of the 'Adil Shāh 'Alī (965-88/1558-80), his patron, to whom he dedicated the book. The date of his birth or death is not known, but he wrote the work

ca. 985/1577. The *Tuḥfat al-muḍjāhidīn* deals with the geography of Southern India, and gives an account of Islam in Malabar and the Portuguese campaigns in India. It has an introduction and four chapters. The first chapter deals with the merits and necessity of *djihad* [q.v.]; the second gives an account of the first appearance of Islam in Malabar [q.v.]; the third with the strange usages and customs of the Hindu inhabitants of Malabar, and the fourth is an historical account of the Portuguese campaigns from the time of their first arrival in Malabar in 1498 A.D. up to 1583. This work, in the opinion of S. M. H. Nainār, might be different from the work of the same name from which Frishṭa took extracts, but this needs further careful investigation (See *Tuḥfat al-muḍjāhidīn*, tr., *Introd.*, 7).

The author was inspired to write the book for reasons given by him in his Preface: after the spread of Islam in Malabar the Muslims had "disregarded the favours of Allāh" and had "sinned and set up feuds among themselves." So Allāh "empowered over them the people of Purtukāl from among the *Afrandj*", who oppressed them for eighty years until the condition of the Muslims reached "the worst consequences of decay, poverty and humiliation." But neither they nor the resourceful rulers and the rich Muslims of Malabar cared to "repel the misfortune" or "declare a holy war" against the Portuguese. Hence, the author says, he "compiled this narrative with a view to inspire in the faithful the desire of fighting the worshippers of the Cross; for a holy war with them is an obligatory duty, because they invaded the territories inhabited by the Muslims ..." (Nainār, tr., 12-13). Obviously, the author wrote the book from a religio-political point of view to exhort the Muslims of Malabar to a holy war against the Portuguese. His style is "very simple and direct without rhetorical ornament, yet he is not free from the affection of ornate style so common with most theologians who had steeped their minds in the Qur'an and Traditions" (Nainār, *Introd.*, 7-8).

**Bibliography:** In addition to Brockelmann's *EI* article AL-MA'BARĪ, see *Tuḥfat al-muḍjāhidīn*, an historical work in the Arabic language, Eng. tr. S. Muḥammad Husayn Nainār, University of Madras 1942; edition by Ḥakīm Shams Allāh Kādri, Hyderabad, Deccan 1931 (without the first chapter; Nainār, *Introd.*, 4); an abridgement of the work (in Arabic) is included in a collection of some accounts on Islam in Malabar entitled *Djawāhir al-ash'ār wa-gharā'ib al-hikāyāt wa'l-akhbār*, etc. by Abū Muḥammad 'Abd al-Ḳādir b. al-Shaykh Yūsuf b. Sayfī b. Muḥyī 'l-Dīn, Edava, Travancore 1358/1939, 205-34.

(S. MAQBUL AHMAD)

**XMĀBEYN** (A. mā bayn "what is between"), in the organisation of the Ottoman palace, the intermediate apartments lying between the inner courts of the Sarāy and the Ḥarem, a place where only the sultan, the eunuchs and the womenfolk could penetrate and where the corps of select pages known as *mābeyndjis*, an élite group from amongst the forty *khāṣṣ odalis*, waited on the monarch for such intimate services as dressing and shaving him [see *KHĀṢṢ ODA*].

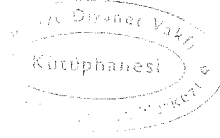
Till the end of the 11th/17th century, the *Mābeyndjis* were headed by the *Silahdār Agha* or Sword-bearer, as chief page. But under Ahmed III (1115-43/1703-30) there was a re-organisation of the palace service, involving the decline of the white eunuchs' influence, elevation of the *Silahdār Agha's* position

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# Osmanlı Teşrifatı, Serencamı ve Başmâbeyinci Lütfi Simavi'nin Bu Alana Yaptığı Katkı

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**MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN**

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**D**iğer modern öncesi devletlerde olduğu gibi Osmanlı Devleti'nde de teşrifat,<sup>1</sup> halk ile yönetici sınıf arasındaki en önemli iletişim yollarından biriydi. Devletin haşmetinin bir göstergesi ve iktidarının yeniden üretimi olarak işlev gören bu protokoller, yönetilenler için de bu şaşalı ve tekrara dayalı kural ve kaideler üzerinden padişahın otoritesinin meşrulaştığı, sürekliliğinin sağlandığı ve “kutsal” olanla bir bağın gerçekleştiği sahneleri oluşturuyordu. Merasimlerin yönetici-yönetilen arası ilişkileri perçinleyen veya yeniden düzenleyen bu vazifesi yanında daha önemlisi idareci sınıfın kendi iç hiyerarşik sistemini de tanzim etmeye yönelik olmasıydı. Yukarıdan aşağıya uzanan hiyerarşik piramidin bu merasimlerle tekrar hatırlandığı ve idari pozisyonların yerli yerine konulduğu düşünülürse teşrifatın mevcut sistemin muhafazası ve sürekliliği, meşruiyeti ve rakiplere karşı (iç/dış) bir meydan okumaya matuf olduğu kolaylıkla söylenebilir.

Protokollerin muhataplarına yönelik taşıdığı mesajlar yanında bizâtihi kendi doğasından bahsetmek de yerinde olur. Kategorik olarak dinî, siyasi ve toplumsal olarak tasnif edilse de hepsinin ortak özelliği bir mesaja sahip olmaları ve taşıdıkları dinamizm sayesinde “zamanın ruhu”na göre değişiklik göstermeleridir. Çoğu zaman varoluş mucibeleri unutulup süreç içerisinde yeni anlamlar yüklenirler ve yine çoğu zaman siyasi önceliklere göre farklı sembollerle ve amaçlarla yeniden üretilirler. Bahsedilen şekil ve muhteva değişikliği, muhatabın mesajı durduğu yere göre farklı okuyabilmesinden başka, siyasi organizasyonun konjonktürel önceliklerine göre yeniden düzenlenmeye elverişli olması dolayısıyladır. Elinizdeki yazı kabaca klasik ve modern olarak tasnif edilen Osmanlı teşrifat kaidelerinin parametrelerini, işleyişini ve dönüşümünü ele alarak süreç içerisinde geçirdiği değişimi siyasi ve sosyal gidişatla birlikte okumaya çalışıp merasimlerin serencâmını anlamaya yöneliktir. Bu yapılırken II. Meşrutiyet Dönemi başmabeyincisi olarak da bilinen Lütfi Simavi'nin, *Teşrifat ve Âdâb-ı Muâşeret* kitabına yer yer değinilerek bir hariciye bürokratının Osmanlı son dönem teşrifat anlayışına getirdiği katkıların kadîm teşrifat anlayışıyla benzerlik ve farklılıkları ortaya konulmaya gayret edilecektir.

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\* MA., Tarihçi, Millî Saraylar, sy. 11, 2013 İstanbul, s. 157 - 172 -