

GLOW (GREAT LAKES OTTOMANIST WORKSHOP) 2020
MCGILL UNIVERSITY
APRIL 25- 26, 2020



All panels will be held at Morrice Hall, Room 017.

Day 1: Saturday, April 25

PANEL I: Early Modern Textual Traditions in Motion

9 am -10.30 am

Discussant: Vefa Erginbaş (Providence College)

- Naser Dumairieh (UdeM), “Could Sufism Have Been a Means of Spreading Ibn Taymiyya’s Thought in the Ottoman Empire?”
- Hasan Umut (McGill University), “The Making of a Scientific Text in the Early Modern Ottoman Empire: Astronomy and Education in ‘Alī al-Qūshjī’s *al-Risāla al-Fatḥiyya*”
- Aslihan Gürbüz (McGill University), “A New Volume for the Old Mathnawī: Book Seven of Mathnawī as a *Nasihātname* for Murād IV.”

PANEL II: Legal Histories of the Ottoman Empire

11.00 am - 12.30 am

Discussant: Aslihan Gürbüz (McGill University)

- Boğaç Ergene (University of Vermont) and Atabey Kaygun (Istanbul Technical University), “Semantic Mapping of a Fetva Collection”

- Yusuf Ziya Karabıçak (McGill University & EHESS), “*Fetvas* for the Rebels: Ottoman Islamic Law and Non-Muslim Rebels, 1768-1830”
- Malissa Taylor (University of Massachusetts Amherst), “Trickle-Up Property Rights and Narratives of Ottoman Deficiency”

PANEL III: Gender and Family

1.30 pm - 3pm

Discussant: Boğaç Ergene (University of Vermont)

- Colin Murtha (Ohio State University), “Constructions of Childhood in Pre-Modern Ottoman Empire.”
- Kate Dannies (Miami University), “Gender, Family, and the Making of the Ottoman Military Family,”
- Ipek Türeli (McGill University), “Medical School Building for Women’s Professional Legitimacy.”

PANEL IV: Roundtable: “Ottoman War and Peace: State of the Art”

3.30 pm – 5.00 pm

Chairs: Virginia Aksan and Frank Castiglione (McMaster University)

Participants: Douglas Howard, Veysel Şimşek (McGill University), Will Smiley (University of New Hampshire).

Day 2: Sunday, April 26

PANEL VI: Intra-Ottoman Mobilities: Food, People, and Courts in Motion

Discussant: Zozan Pehlivan (University of Minnesota Twin Cities)

9.00 am-10.30 am

- Arlen Wiesenthal (University of Chicago), “Anatomy of an Imperial Court in Motion: A Geographic Approach to the Social History of Monarchy in the Ottoman Empire (1650-1750)”
- Sylvain Cornac (UQAM), “The Last Great Ayan of Damascus: Abd al-Qādir al Jazā’irī and the Ottomanization Process (1832-1865)”
- Dyala Hamzah (Universite de Montreal/McGill) “TBD [Sanusiyya]”

PANEL V: Changing Ideologies in the Early Twentieth Century

Discussant: Sanja Kadric (Texas A&M University-Commerce)

11 a m- 1 pm

- York Norman (Buffalo State, State University of New York), “Turkish Notions of the Caliphate, 1909-1924”
- Sait Ocaklı (Üsküdar University), “Ottoman Islamists and the Russian Revolutions of 1917: The Sebilürreşad Periodical”
- Emine Evered (Michigan State University), “The Ottoman Medicalization of Alcoholism and Global Prohibition.”

ABSTRACTS

Naser Dumairieh, *Could Sufism Have Been a Means of Spreading Ibn Taymiyya's Thought in the Ottoman Empire?*

Ibn Taymiyya's influence on the Ottoman intellectual milieu is still a topic of debate. Most of the studies about this influence focus on three main figures and the movements associated with them: Muḥammad b. 'Alī al-Birgiwī (d. 981/1573), Aḥmad al-Rūmī al-Āqḥiṣārī (d. ca. 1041/1632), and Qāḍizāde Mehmed Efendī (d. 1044/1635). In this paper, I argue that, through tracing the debates over Ibn 'Arabī's ideas, Ibn Taymiyya's influence on Ottoman culture can in fact be identified more than a century earlier than al-Birgiwī.

Hasan Umut, *The Making of a Scientific Text in the Early Modern Ottoman Empire: Astronomy and Education in 'Alī al-Qūshjī's al-Risāla al-Faṭḥiyya*

This paper aims to highlight the dynamic character of writing a scientific text in the late fifteenth century Ottoman Empire, by focusing on *al-Risāla al-Faṭḥiyya* written by 'Alī al-Qūshjī (d. 1474). Originally from Samarqand, Qūshjī was one of the central figures of the Samarqand Observatory and Madrasa, two prestigious institutions commissioned by Ulugh Beg (d. 1449), the then Timurid ruler of Transoxania. Towards the end of his life, Qūshjī settled in Istanbul upon the invitation of the Ottoman Sultan Mehmed II (d. 1481), where he died after a short sojourn. A work in theoretical astronomy (*'ilm al-hay'a*), the *Faṭḥiyya* was written under Ottoman patronage and dedicated to Mehmed II upon his victory over the Aq Qoyunlu ruler Uzun Ḥasan in the Otlukbeli War in 1473. The literature on the *Faṭḥiyya* has been mostly descriptive and far from scrutinizing its historical, local, scientific and pedagogical contexts. More interestingly, since the autograph copy of the *Faṭḥiyya* (Ayasofya, 2733, ff. 1b-70a) has come down to us, the literature has largely based its account of the *Faṭḥiyya* on this copy, due to which it has not so far been discovered that Qūshjī had revised his text while teaching it. By examining the available *Faṭḥiyya* copies from codicological, historical, and scientific point of view, the paper will show the major revision processes and Qūshjī's motivation of doing it. It will also underline the main actors and their intertwined relationship in the making of a scientific text.

Ashhan Gürbüz, *A New Volume for the Old Mathnawī: Book Seven of Mathnawī as a Nasihatnāme for Murād IV*

The seventeenth century is associated with the puritan movement of Kadızādelis and their strong impact on politics in the imperial capital. However, the religious history of the period is much more complicated, having seen the rise of Sufi orders which hitherto remained distanced from the imperial center. Among other groups, the Mawlawī order rose to prominence among the imperial elite after centuries of having limited interaction with the Ottoman center. This paper studies how the Mawlawī order re-established itself amidst political pressure and doctrinal criticism during the reign of Murād IV. The paper focuses on the Book Seven of Mathnawī as a

book of advice which epitomized two significant tenets of the Mawlawī order. The first tenet was the commitment to the idea of a continuing revelation and therefore expanding canon, which necessitated Sufi authority as complementary to legal-normative expressions of Islam. The second tenet was the multiplicity of authorities, particularly a bifurcation of spiritual and worldly authorities. While this bifurcation had a long history, the Mawlawī network's dynastic practices granted it a new political meaning by underlining the plurality of political authorities and the sovereignty of the Mawlawī *çelebis* of Konya. The paper argues that it was the latter political argument that resulted in Murād IV's struggle with the Konya *çelebis*, rather than a doctrinal opposition to Sufism.

Boğaç Ergene and Atabey Kaygun, “*Semantic Mapping of a Fetva Collection: Ebussuud Efendi's Jurisprudence Through A Computational Lens*”

While *fetva* collections are important sources for Islamic legal history, few scholars have considered a particular collection of jurisprudential opinions or the opinions of a specific jurist as specific areas of legal and historical exploration. Instead, most researchers use *fetvas* selectively and instrumentally, that is in small groups (at best) and in their explorations of various other topics. In this article, we propose computational methodologies that could comprehensively characterize the contents of a 6,000-*fetva* corpus by an important Ottoman jurist, Şeyhülislam Ebussuud Efendi (d. 1574), to reveal its substantive composition and range. In a way, the article conceptualizes a previously uncharted textual space just as a map depicts a geographical one. By doing so, it also provides insights into Ebussuud's jurisprudential legacy and the major socio-legal concerns and anxieties in the Ottoman Empire during the sixteenth century.

Yusuf Ziya Karabıçak, “*Fetvas for the Rebels: Ottoman Islamic Law and Non-Muslim Rebels, 1768-1830*”

This paper proposes to examine the *fetvas* issued for Christian rebels in Ottoman Europe in late 18th and early 19th centuries. It will use *fetvas* recorded in the accounts of Ottoman chroniclers and those that can be found in the Ottoman archives for the period between the Ottoman-Russian War of 1768 and the end of the Greek Revolution in 1830. The goal of the paper is to demonstrate a change of terminology and an increasing incorporation of the *fetvas* as a weapon in the state's arsenal, used to defend Ottoman order. Such *fetvas* became crucial in late 18th century as the Ottomans faced frequent revolts of its Christian populations in Ottoman Europe. This paper seeks to explore the following questions: Who had the power to enforce these *fetvas*? What was the terminology used in them and how did it change through time? Were there rivalries or miscommunications between the officials in the capital and those on the ground as to the meaning of such documents? What was the Ottoman center's goal in using these *fetvas* and what do the changes in such texts signify?

Malissa Taylor, “*Trickle-Up Property Rights and Narratives of Ottoman Deficiency*”

My paper will argue that we have misunderstood the emergence of property right—specifically, property right in regard to land and real estate—in the Ottoman Empire because we expect it to follow a model familiar from Western historiography: namely, that property rights trickle down from aristocrats to other groups. I argue that, to the contrary, a secure property right in the

Ottoman Empire began with the peasantry, not the elite. In the sixteenth and seventeenth century, the right of *tasarruf* (peasant usufruct on *miri* land) became increasingly legally defined and secured from intervention by the state, its agents or other parties. It was characterized by a lifetime tenure and limited right of inheritance that favored vertical descendants. With the approval of an authority figure, it could be transacted with the payment of a large upfront fee and smaller yearly payments thereafter. By the late seventeenth and early eighteenth century, these features served as a model of a specifically Ottoman property right that had spread to other social groups: artisans received this same property right ‘bundle’ in the form of *gedik*, urban renters in the form of *icareteyn*, and *ayan* in the form of the *malikane*. Ottoman property rights did not trickle down, they trickled up. Understanding this “trickle up” process is important because it demands a re-evaluation of Ottoman early modern development. Most of our current explanatory narratives are too focused on the relationship between the sultanate and the elite to be able to capture the evolution of real property right and its modest social origin.

Colin Murtha, “*Constructions of Childhood in Pre-Modern Ottoman Empire.*”

This talk is an exploration on the nature of youth and childhood in the early-modern Ottoman Empire. Childhood, while often not discussed, was a period which was understood as shaping and impacting one’s adult life along with one’s youth. Both were also looked back on with a nostalgia, and longing in the Ottoman world. While these notices are seldom systemic and certainly never discussed in the modern sense of biography they still offer an important insight into Ottoman mentalities and self-fashioning. These observations scattered in historic works, poems, and *tezkires* (biographical dictionaries of poets) of the 16th and 17th century while limited, clearly demonstrate an interest in the developmental periods of life. These notices while tinged by larger Islamic biographic and literary tropes still shows a fairly consistent pattern in both topic and goal which is the construction of the “self”, and or, a longing for bygone eras of one’s life. This self was often, contrary to modern biographies, articulated in terms of relationship to others rather than long descriptions of one’s own life. For example, a writer may speak on his father, or will write about a teacher or series of teacher to construct both biological and mentoring genealogies. These descriptions tend to be framed alongside specific life stages, so I read these notices as part of an Ottoman understanding of development in youth and childhood.

Kate Dannies, “*Gender, Family, and the Making of the Ottoman Military Family.*”

This research examines Ottoman approaches to military reform and modernization during the long nineteenth century from the perspective of family and gender identity. Through a critical reading of 19th century Ottoman military legislation, Sharia court records, and documents from Ottoman state welfare institutions, I show that militaries during this period were reformed to accommodate and reinforce the socioeconomic structure of the male breadwinner-led nuclear family and its attendant gender roles. This impetus led to the passage of gendered military laws that continue to structure the way that economic responsibility and family structure is viewed by, for example, exempting only sons and sole breadwinners from military conscription. This process of militarization and modernization was built upon a system of welfare that embedded the norm of male breadwinning and female dependence into the institutions of the Ottoman Empire by mandating that dependents of soldiers be cared for financially by their male relatives

or through financial support from the state. On the eve of World War I, the Ottoman Empire became the first of the European states to institute a comprehensive separation allowance policy that would allow the state to conscript breadwinners while maintaining the existing economic structure. As such, this research rethinks the role of militarization in shaping state and society in the Ottoman Empire and its wider geographic context by locating gender and family at the center of efforts to reform and modernize Ottoman institutions and society during a period of transformational change.

Ipek Türeli, “*Medical School Building for Women’s Professional Legitimacy.*”

After nearly two decades of fundraising and preparation, the medical school of the American College for Girls (ACG) in Istanbul admitted its first batch of seven students for the 1920-21 academic year. Only several years into the training, in 1924, however, the school was terminated before the students could graduate. Nevertheless, the school became the first to admit women to study medicine in Turkey. While the reasons why the school closed down are varied and layered and correspond to important transformations in both the US and the Ottoman Empire/Turkey, it is less obvious why and how several American missionary-turned educators and philanthropists envisaged to open a medical school for women in Istanbul. In this paper, I examine not only the building’s “script” (Latour) and “spatial imagination” (Upton) but also the building-as-process. While there is substantial literature on the history of education in the Ottoman Empire and modern Turkey, the architecture of education has not garnered adequate attention. This article seeks to make a contribution to histories of education by bringing in the discussion of architecture. It contributes to the small subfield of campus (architectural) histories which have hitherto focused on the American experience by examining the relationship of campuses abroad and relating them to developments in the US.

Arlen Wiesenthal, “*Anatomy of an Imperial Court in Motion: A Geographic Approach to the Social History of Monarchy in the Ottoman Empire (1650-1750)*”

In order to provide a more nuanced picture of the geographic and spatial dimensions of Ottoman courtly mobility in the period c. 1650-1750, this paper compares two modes of court migration as represented by imperial historians of the period: the first case, that of a “*Ḥareket-i Hümayün*” from the *Veqāyī ‘-nāme* of Abdurrahman Abdi Paşa (d. 1691), is a description of the “inter-local” movements of the imperial retinue (*Dergāh-ı ‘Ālī*) as it traversed the various *menziller* (“halting places”) that dotted one of the major east-west roadways (*ulu yollar*) between Istanbul and Edirne in the fall of 1657; while the second, involving a series of “*Naql-ı Hümayün*” from the *Maḥāsin al-Āsār ve Ḥaqā’iq al-Aḥbār* of Ahmed Vasif Efendi (1730-1806), describes “intra-local” travels between sultanic residences in *intra muros* Istanbul and its proximate waterfront suburbs in the years c. 1754-56. These examples, which correspond to the reigns of Sultan Mehmed IV (r. 1648-87) and Sultan Osman III (r. 1754-57), indicate that the practice of Ottoman courtly mobility underwent a qualitative shift from primarily inter-local to primarily intra-local itineraries at the turn of the eighteenth century. By way of showcasing the character and geographic extent of court journeys both before and after the so-called “Edirne Incident,” I argue that the Ottoman court’s adoption of either form of mobility carried the potential to alter the physical, economic, biological, and human environment in the path of its itineraries by virtue of its demography, its wealth, and the social relations it fostered through particular patterns of motion.

Sylvain Cornac, “The Last Great Ayan of Damascus: Abd al-Qādir al Jazā’irī and the Ottomanization Process (1832-1865)”

Abd al-Qādir al-Jazāirī, "l'émir Abdelkader," is one of the most famous characters of the nineteenth century. He is well-known for the resistance he organized in Algeria against the French invasion, but he is also famous for his actions to save the Christians from violence in Damascus in 1860. His iconic representation in the French colonial and the Algerian nationalist historiographies largely contributed to preventing new perspectives on his life and career. Whereas he was always depicted as the French "Protégé" in Syria or the national hero of independent Algeria after 1962, documents from what was the capital of one of the biggest Mediterranean empires, helped to show Abd al-Qādir in a position that allowed him to cross borders in many ways. The relationship between him and the Ottomans is much more than a mere confrontation or a simple indifference as we have often read. In fact, the Ottoman state gave him access to a new kind of power in Damascus where he settled in 1855. His vast network throughout the Mediterranean is another aspect of why Abd al-Qādir is considered a transimperial actor. In that light we can observe him evolving in the political field of the Ottoman Empire and Europe comforted by his various connections but also compelled to define himself through the perspective of his various interlocutors.

York Norman, “*Turkish Notions of the Caliphate, 1909-1924*”

The abolition of the caliphate by the Turkish Grand National Assembly on March 1, 1924 was arguably the decisive moment in the transformation of the former Ottoman Empire into a secular nation-state. This act not only effectively repudiated the Turkish claim to be the leading Islamic governing authority, but also led to the abdication of the last member of the Ottoman dynasty who served for the past year as the caliph, the symbolic head of state and the global Islamic community. Mustafa Kemal Atatürk, the leader of the Turkish nationalist forces, sought to use the prestige and political capital he had built up as the savior of his nation to fundamentally remake it according to a progressive vision in which almost all of the former Ottoman empire's political, cultural and religious traditions would be jettisoned.

There were many in the new Turkish state who did not share Atatürk's revolutionary vision. Arguably the most significant of these opponents were those who believed in more gradual, evolutionary liberal reform. The bulk of these liberals were one-time supporters of the Young Turk Revolution who established the Ottoman Empire as a constitutional monarchy, where the military played the role of guardian, and the sultan/caliph the nominal head of state. Theirs was an elite movement that included a variety of military officers and journalist/politicians. These Turkish liberals believed in a parliamentary regime a symbolic tie to the Ottoman dynasty, and that Islam be recognized as the official state religion.

Sait Ocaklı, “*Ottoman Islamists and the Russian Revolutions of 1917: The Sebilürreşad Periodical*”

Ottoman Islamists represented one of the prominent intellectual traditions in the Muslim world of the late nineteenth and early twentieth centuries. They followed profound foreign events such as the Russian Revolutions of 1917 and communicated with important figures of Muslim intellectuals of Russia in order to learn about social and political effect of the revolutions on Russian Muslims. In

this regard through the pages of the *Sebilürreşad* periodical, Ottoman Islamists like Mehmed Akif, Abdürreşid İbrahim and Ataullah Bahaeddin reflected on several issues including the compatibility of Bolshevism with Islam and the Bolshevik impact on Islamic life in Russia. The *Sebilürreşad* also published sections of Russian Muslim intellectuals' works in order to show to the Ottoman society what Russian Muslims thought about the overwhelming changes during the transition from Tsarist Russian into the Soviet Union. This presentation aims to analyze how the *Sebilürreşad* as a leading periodical of Ottoman Islamists presented the Russian Revolutions of 1917 to the Ottoman society. Several articles of the periodical suggest that while Ottoman Islamists feebly considered the 1917 Revolutions as an opportunity to improve the conditions of the Muslims in Russia, they were also worried about the intention of the Bolsheviks to secularize Russian Muslims by decreasing the role of the religion in different aspects of daily life such as marriage and education.

Emine Evered, "*The Ottoman Medicalization of Alcoholism and Global Prohibition.*"

My paper examines how alcoholism's medicalization resonated within late nineteenth century Ottoman Empire, influencing a temperance movement that led to a short-lived prohibition by the 1920s. Though the empire had a sizeable Muslim population and most interpretations of Islam mandated alcohol's proscription and the punishment of drunkenness, fermented, brewed, and even distilled beverages were not entirely unknown or even foreign within Anatolia. Amid imperial transformations that included modernization and Westernization, however, many perceived—and some denounced—an increased incidence of drinking and its habituation. Anti-alcoholism became a cause supported by traditionalists and religionists but also by some nationalists and those resisting Western imperial and cultural influences—particularly when the drinks were imported. Into this fray, medical professionals entered with arguments couched in the seemingly objective vocabularies of health and science. Drawing upon the rhetoric of European and American physicians and activists, Ottoman doctors began by encouraging moderation but eventually backed those who sought to bring about an ideally “bone-dry” prohibition in the early 1920s republic. Continuing prior research, my work on this internationalization of anti-alcoholism in the empire—and later in the republican era, as well—draws on my ongoing analysis of primary sources that include medical books and journals, pamphlets, temperance posters and other promotionals, advice literature, newspapers, and magazines from the late Ottoman and early republican eras. Through my research, I demonstrate the confluence of not only medical and moral efforts in the making of national prohibition but also the collaboration of anti-addiction activists at global scales that implicated both Ottoman and republican politics and society.