

Chapter 1 : Ilmiye - Wikipedia

*Ottoman Civil Officialdom: A Social History (Princeton Studies on the Near East) [Carter Vaughn Findley] on blog.quintoapp.com *FREE* shipping on qualifying offers. In this sequel to his highly acclaimed Bureaucratic Reform in the Ottoman Empire, Carter Findley shifts focus from the organizational aspects of administrative reform and development to the officials themselves.*

Through his analysis, he attempts to trace its development, delineate its nature through the lens of society rather than high politics and, at the end, judge its successes and failures, all while painting a portrait of what service in the civil administration might have meant to the average individual. Following an introduction that delineates his framework and methodology, Findley begins with a chapter outlining the nature of the scribal service prior to the institution of reforms. The pace of work was generally slow and prebendal compensation systems that bestowed rights to revenue collection or to charge fees took the place of salaries. From here he examines the Foreign Ministry, which has the best data, and attempts to discern the social origins of its officials from each category, later extrapolating his argument to other ministries based on their more limited data. In his fourth chapter, Findley examines the state of education among civil officials, but begins with a discussion of the conditions and development of education during this period. Attempting to address the monopoly of religious schools over the educational system, the government established more schools at all levels, but was never successful in meeting the national demand and they encountered a host of deficiencies and shortfalls. Private schools fared somewhat better, but the author refuses to dismiss the impact of the governmental ones entirely. Analyzing the educational background of the civil officials, he finds that most individuals had only the equivalent of middle school education or less and few seriously pursued studies at the level of European universities. They possessed limited technical and linguistic capabilities the latter being relative, since there was an absolute minimum one needed to know in order to be admitted into the civil bureaucracy, and most had some degree of religious training. Chapter five is the most qualitative one, as it examines three major intellectual orientations, traditionalists, westernizers, and those caught in between, from the perspective of specific authors and texts. Findley delves into the subject of career patterns in chapters six and seven and begins by contrasting the environment of the reformed bureaucracy with that of the scribal service. There were, however, officials who worked hard and focused on performance, which led to a limited, although impactful, culture of professionalism. Traditionalist Muslims were more stable, but also had a disadvantage in terms of career advancement. Egalitarianism did not come to fruition over the long run, but even strong patronage networks found themselves unable to outmaneuver meritocratic policies in many cases. It is a unique and engaging method of reviewing his major ideas and points, which is made possible by the excellent recapitulations that he undertakes at the end of each of his chapters. Overall, Findley does a masterful job of making his subject matter not only accessible, but interesting, in *Ottoman Civil Officialdom*. While the book may appear daunting at first due to its size, since much of it outlines his rigorous methodology and provides intelligible tables that strengthen his analysis, he goes to great lengths to highlight the important results of his studies so that they can be found easily. The subject is esoteric, making it difficult to recommend to anyone other than specialists although he makes a case for broader applicability in his introduction, but is a necessary read for anyone studying the Ottoman Empire during this period and it is difficult to imagine a more engaging way such information could be presented. Hushour rated it liked it Part intensely dull and plodding quantitative charts and data on the evolving Ottoman bureaucracy in the 19th century, part endlessly fascinating anecdotes from an array of Muslim traditionalists, Muslim reformers, and non-Muslim officials. Provides a necessary look at the institutional bureaucracy of the Empire, how these guys were educated, what they did in their day-to-day

lives, and so on and so forth. There are t Part intensely dull and plodding quantitative charts and data on the evolving Ottoman bureaucracy in the 19th century, part endlessly fascinating anecdotes from an array of Muslim traditionalists, Muslim reformers, and non-Muslim officials. There is a light over-reliance on the influence of Europe here, too, which is obvious, but maybe more weight could be given to indigenous initiative.

Chapter 2 : Ottoman Civil Officialdom

Rather than presenting an overarching theme or argument, Carter Findley, in Ottoman Civil Officialdom attempts to take a quantitative approach to the Ottoman civil bureaucracy that emerged in the 19th century, which he distinguishes from the less formal scribal service that came before it.

Sharabdar Seracter drink-bearer , a page of high rank. Shehr-emini Saremin , intendant of imperial buildings. Sheik , a preacher; a head of a religious community. Sherif , a Descendant of the Prophet Muhammad. Sofi, woolen; a dervish an appellation of the Shah of Persia. Softa Sukhta , an undergraduate in a Medresseh. Sipahi Sipah, Sipahi, Spachi, Spai , a cavalry soldier; a member of the standing or feudal cavalry. Spahi-oghlan Spacoillain cavalry youth , a member of the highest corps of the standing cavalry. Subashi , a captain of the feudal cavalry and governor of a town. This usage underlines the Ottoman conception of sovereign power as family prerogative. Tahvil Kalemi, a bureau of the Chancery. Terjuman, an interpreter dragoman. Terjuman Divani Humayun, a chief interpreter of the sultan. Teshrifatji, a master of ceremonies. Teskereji, a master of petitions. Teskereji-bashi chief of document-writers , the Nishanji. Timarji, the holder of a Timar. Veznedar, an official weigher of money. Vizier burden-bearer , a minister of state. Voivode Slavic , an officer, a governor. Yaya, a fief holder by ancient tenure, owing infantry service. Yaziji laxagi , a scribe or secretary. Zagarji-bashi master of the harriers , a high officer of the Janissaries. Zanjiler Italianized , lancers or Voinaks? Zarabkhane-emini, intendant of mints and mines. Ziam, the holder of a Ziamet. Other princely, noble, aristocratic, and honorific titles[edit] Other titles include: Commander of the Hajj Pilgrimage, a title for the annual commanders of the Hajj pilgrimage caravans from Damascus and Cairo Amir ul-Muminin: Commander of the Faithful, one of the many titles of the Sultan of Turkey. Beg , an ancient Turkic administrative title chieftain, governor etc. An office signifying rule over a great province, equivalent to Governor-General. The office entitled the holder to the personal title of Pasha. The holder of the rank enjoyed the title of Effendi. Compared to Christian feudal system the chiflik rulers controlled land holdings. These land holdings could be passed on to their sons. Khalif also Caliph or Khalifa: Successor of the Prophet. Successor of the Prophet of the Lord of the Universe. The highest earthly title of the Muslim world, enjoyed by the Sultans of Turkey after their conquest of Egypt in Imperial son-in-law, title conferred on the husbands of Imperial Princesses. Lieutenant-General army or Vice-Admiral navy. The holder of the rank enjoyed the title of Pasha. Style borne by junior ladies of the Harem when first gaining favour from the Sultan. Hakhan ul-Barrayun wa al-Bahrain: Lord of the Lands and Seas, one of the many titles of the Sultan. Lady favourite, title borne by junior ladies of the Harem, who had borne a daughter to a Sultan. Title borne by chief consort of Sultan in 16th and 17th century. The title was a replacement of the early titles, Hatun and Haseki Sultan. Lieutenant-Colonel army or Commander navy. The holder of the rank enjoyed the title of Bey. Khan of Khans, one of the many titles of the Sultan of Turkey. Princess Lady, title borne by the daughters of Imperial Princesses. Chief of the Eunuchs. The office entitled the holder to the style of His Highness. Grand Admiral or Admiral of the Fleet. Major-General army or Rear-Admiral navy. Colonel army or Captain navy. Lieutenant army or Sub-Lieutenant navy. Second Lieutenant army or Midshipman navy. Emperor, one of the many titles of the Sultan of Turkey. Lord, a title senior to that of Bey and conferred on a personal basis on senior civil officials and military officers. Awarded in several grades, signified by a whip, the highest rank being a whip of three yak or horse tails. King, title of Persian origin. King, refuge of the world, one of the titles of the Sultan. Shahzada Hazratlari or Shahzade Hazretleri: The office entitled the holder to the personal title of Pasha together the style of His Highness. Master-General of the Ordnance. When it is used before the given name, together with Khan after the name, it signifies ruler. When used before the name, Imperial Prince. When used after the name, Imperial Princess. Sultan of Sultan, one of the many titles of the Sultan of Turkey. Vali Ahad or Velihaht: Heir Apparent or Presumptive usually translated as Crown Prince. The title borne by the "legal mother" of a reigning Sultan before the 16th century Valide Sultan: The title borne by the "legal mother" of a reigning Sultan from the 16th century. Grand Vizier, the title borne by the incumbent Prime Minister. Captain army or Lieutenant navy. Governor of Egypt and Sudan, and vassal of the Ottoman Empire.

Chapter 3 : Project MUSE - Ottoman Civil Officialdom

*In this sequel to his highly acclaimed *Bureaucratic Reform in the Ottoman Empire*, Carter Findley shifts focus from the organizational aspects of administrative reform and development to the officials themselves.*

They now only dealt within the judicial and educational realms of the government. This led to the *Ilmiye* gradually becoming a hierarchical career line, and an end in itself. By the early 17th century, the *Ilmiye* was fully established as an institution. Within the fully established *Ilmiye*, two distinct career paths developed: This would mean a few years of lower pay, but would allow one to climb the ranks of the *Ilmiye*, eventually receiving a more lucrative, and higher-level position than a town judge would ever be able to. These higher-level positions were known as *mevleviyets*. So, as Western European ideologies began to creep their way into the Ottoman Empire in the 18th and 19th centuries, so did the pressure for the Ottoman government to provide a more secular judicial system. Thus, the *Kanun*, a secular legal system, was introduced. This would provide non-Muslim subjects of the Empire with a legal system that they could go through if need be. The *Ilmiye* and the *Ulema* showed no real dissent towards the introduction of the *Kanun*, and even though they were allowed to interfere with rulings from the *Kanun* courts, they rarely exercised that right, and generally allowed them to run themselves. Although this was true of the *Ulama* and the *Ilmiye*, a lot of religious scholars within these groups were not sure how reform would effect the integrity of the *Sharia* law. After initially supporting reform in the belief that it would strengthen the Empire as an Islamic state, members of the *Ilmiye* and the *Ulama* fell into confusion when they discovered that reform was going to mean secularization. This split within the religious scholarly community would cause the influence of the *Ilmiye* to deflate, while the administrative institution was gaining popularity and prestige. The influx of western ideology also affected what was known as the *ghazi* ideal. This was the idea that the Ottomans were militarily and culturally superior than their European neighbors. While European influence on Ottoman life grew, the idea of a *ghazi* ideal diminished. The Ottoman military was known to have lost its reputation as a powerful force, and in the 19th century, was barely functional at times. They were looked upon as conservatives who were unwilling to change, which affected them very negatively during the reform period of the s. Because of this, their influence shrank even more, and the administrative and imperial institutions gained higher statuses. The *Ilmiye* and Education Reform[edit] The *Ulema* held a long-standing monopoly over the traditional educational institutions the *mektebs*, and the *madradas*. Educational reformers founded these new primary schools as an attempt to provide their own influence on higher learning within the Empire, which they believed to be a superior learning experience, than those of the *mektebs* and *madradas*. They provided supplementary equipment, books and financing as part of their efforts. The introduction of these new schools provided prospective students with a choice between secular curriculum and a religious one. However, both systems proved to be inefficient, and both fell short of the standard that they were trying to achieve. Although there were many issues with education reform in the 19th century, the Ottomans did achieve in implementing a three-tiered school system that replaced the unorganized system of old. Although this was seen as a success, Ottomans were still well behind other reformers such as the Japanese. There proved to be many difficulties in the process. Many of the schools fell short of what was expected of them, leaving another stain on the reputation of the *Ilmiye* and the *Ulama*. The Route to the top in the Ottoman *ilmiye* hierarchy of the sixteenth century. *Bureaucratic Reform in the Ottoman Empire*.

Chapter 4 : Ottoman Civil Officialdom: A Social History - Carter Vaughn Findley - Google Books

On a broader scale, the extent to which Ottoman "civil officialdom" was a "civil service" in the modern sense was also a question. For "civil service" in this sense hardly existed before the later nineteenth century anywhere.

Chapter 5 : Ottoman Civil Officialdom: A Social History by Carter V. Findley

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Combining scrutiny of well-documented individuals with analyses of large groups of officials, Findley considers how much the development of civil officialdom benefited Ottoman efforts to revitalize the state and protect its interests in an increasingly competitive world.

Chapter 9 : List of Ottoman titles and appellations - Wikipedia

The civil officials' salary system, inaugurated in , was one of several reforms in official personnel policy that together marked the watershed between scribal service and civil officialdom.