

Examples of Persecution Crimes in the Last Quarter of the 17th Century

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Abstract— In this study, the crime of persecution, which is one of the crimes applied to the public by the executive section of the Ottoman Empire, which is referred to as AHF, will be dealt with. First of all, the main source of research is to be informed about the complaints books and the importance of. Later, the crime of persecution will be addressed in the history of Islam and the course of the Ottoman Empire.

After the information about the crime of persecution, an evaluation will be given in the Ottoman state by giving examples of persecution crimes in the complaint book numbered 9

Index Terms— persecution, complaint book, right of complaint, entrance to the Ottoman Empire.

I. INTRODUCTION

Throughout history, people have created various schemes to be able to live in society. We can give them an example of management and legal order.

The management scheme has not always been healthy. It has also been seen that undesirable situations such as abuse of management power and corruption have emerged. These include bad treats that are applied to the public by the most difficult-to-enforce management of communities.

Tebaa in the Ottoman state; is divided into two of the same.

The word Reaya means a herd of sheep. This is literally a common term in the world of Islam. During the Ottoman period, it was often used for the public community outside the administrative sector.

The AHL-i ÖRF can be called as the rulers of Enderun or novice quarry in the Ottoman state in the areas of duty such as Sadrazamlık, Kethüdalık, and Kazaskerlik.

The state has found serious studies on crimes involving persecution, and has taken the complaints seriously about this issue. The solution of the submitted complaints has been revealed with a fast. There are two important records of these processes. The first is the complaint books, the second is the justice.

II. COMPLAINT BOOKS

The complaint has been seen as an important right since the beginning of social life. People used this right to be able to announce their voices, to show themselves and to prove their existence when they were wronged.

One of the important examples of the right to complain in Arab society before Islam is Hilfu'l Fidu'l. This group, including our prophet, has seen an important function in resolving the complaints of merchants. After the emergence

of Islam, complaints were made to him while Muhammad was alive, while the caliph was complaining about the caliph, and this right was used. Another application which can be exemplary to the complaint system is the meaning of the complaint by means of the word.¹ After the period of the four Caliphas, it was named as Divan-ı Mezalim or mezalim courts, which made a significant sense of its presence in the Emevi and Abbasid states. He served as a place where the ordinary people could deliver complaints about the executives and enable them to solve these problems.

The right to complain during the Seljuks period has shown itself as the public's complaint is more conductant to the Divan institution. The Mesalim courts have been a place where complaints were listened and resolved, especially in a way similar to the practices of the Emeviler and abbasies time. In the Ottoman Empire, the functioning of the complaint mechanism continued in this way. Public complaints in various ways to the Divana and these complaints have been provided to resolve the Divan. The complaint mechanism has become more rational with the registration and retention of complaints in the Ottoman state.

The complaints, which were initially recorded in the journal of Ammunition, were listed as the waste complaint book, which was established in 1649 as a special complaint for these complaints. The waste complaint book created in 1649 contains complaints recorded without any classification until this date. However, in 1742, the province's Reisülmass, which was prepared by the hand of Ragıp Pasha, the Vilayet-I ahkam books, or other name complaint books, provided a special structure. Due to this distinction made in 1742, a classification was carried out by the State based on the complaints.

Complaint records consist of two recordings. In this separation, the books were recorded in the Journal of Ammunition, and two series were formed due to the subsequent appearance of a special structure. 1. Serial 'waste complaint Books' which are registered in the complaint books are passed with A. Dvns. şkt. D code and are subject to H. 1649-1837 years and 213 pieces. The second series carries A. Dvn. shkt. D code and covers 1504-1819 years. It contains 38 records.

The complaint book that is used in this study is A. Dvns. şkt. D code that carries the number 9 is the book. The notebook is 28 pages and is written in line form. The year of dating is 1690-1691 years. Justice

The second stage, which provides the evaluation and processing of the complaint on the persecution offense, is the

justice.

The injustice is referred to as the provisions published by the Padishah in order to misuse the management rights given to them and to end their unfair development practices.

The most important reason for the injustice is the bid. With the simplest explanation, the bid'ats are called all of the unfair practices that the AHL-I Örf has uncovered for its own benefit, regardless of the state. Precisely, the justice was prepared for the elimination of these bid'aths. It can be counted as the most appropriate example of the subject. In order to remove the Bid'atleri in Konya and Karaman province by Bayezid, the injustice published by the Padişah can be shown.

Similar to justice, there are works such as Pend-name and politics-name in the Iranian tradition. In these works, the rulers are given advice on how to manage the state.

In the Turkish tradition, first Kutadgu Bilig and later Melikshah's vizier Nizamülproperty prepared the politics-Name can be shown as an example. These works have been prepared under the influence of Iran tradition.

In the Ottoman Empire, the Koçi Bey Risalesi can be exemplary. The Sultan is given serious information about how to pay attention and how to assess complaints. The main pillars of this issue are the Bid'at'a. The elimination of these bids, which is laid out by the executive sector, can be called the first task of a sultan.

The most important resource in the creation of justice is actually the proper practices in the previous periods and the politicians written in the sultans.

III. CRIME OF CRUELTY

Cruelty can be called the word "abuse" that people treat each other.

In the Ottoman Empire, it was called the persecution of the people by the ruling People. He made the persecution practice more of an executive part, which could be called the AHL-I örf. The rulers committed the crime of cruelty with the bidders and left the people in a difficult situation.

Bad practices of the governors appointed during the Roman period, abuse of the duty of the tekfurun during the Byzantine period, and the serious exploitation of the people of the European derebeyinlerin these examples.

In the form of administration, which is believed to be granted directly by God, the right of administration is inevitably included in the abuse of this duty, the outrage, unjust taxes and torture.

In the Ottoman Empire, the role of the ruling group was abused exactly this way. The abuse of the right of Administration granted to the sipahis, the unjust determinations of the kazaskers and the unjust taxes of kadi and sancakbeyi have been called as crimes of cruelty. The crime of cruelty was mostly committed by those who established close relations with the public and those who did not establish a relationship with the public have committed a crime indirectly.

The first example to constitute the crime of persecution in the Ottoman Empire I. The application during the Bayezid period can be shown. In 1393-94 twenty people were imprisoned for their irregularity and unlawful activities.

Twenty people imprisoned are administrators in the provinces. As it can be seen, the decrease in the effectiveness of the state has led to the crime of cruelty because of the abuse of the public.

Another example of the crime of cruelty is bribery. It is important in this context to get money from the public to the wrong place.

The fact that the state does not pay the managers and that this fee is assessed over the taxes received from the public has opened the door to bribery.

The officials saw every action they had made as a tax issue and demanded money. This is the case with bribery and unfair tax practices. Associating with the bribery penalty resulted in the banishment penalty. In particular, the sipahis have come to demand from the public by issuing fictitious taxes.

False documents and man-favored works of the ruling party can also be considered as crimes of cruelty. The naibler and kethüdas involved in the slaughter, which is more easily accessible to the provisions of these crimes. To give an example on this subject kuzat (kadılar) taifden Mehmet Bey, an officer of the hand of the Tuğra using the misuse of the wrong documents in an unfair way has committed the crime.

There are more serious crimes than these crimes. This crime is to be with bandits. In particular, in remote areas, some managers are with local bandits and are frequently seen in the case of complaints books where they persecute the people.

There is another kind of crime of persecution. Circuit breakage is a method used by the people of the country in order to ensure the peace of the people of the country, to listen to the complaints of the people and to help their various needs. However, by the end of the XVI century, the manager had performed irregularities by using the method of circuit breakage in a different way than his purpose.

Such types of abuse are called bid'at. All kinds of wrongdoing, misbehaviour and other acts perpetrated by the ruling group are called "bad bid'ah". Among these bidders are the above-mentioned crimes of cruelty. There are examples such as that the sipahis receive free food and food, that they receive a fine other than the woman, that they do not allow the people to sell grain, and that they receive it separately from all the criminals.

Finally, there is also a crime of persecution perpetrated by state officials. These crimes can be cited as unjust and degrading, especially as defamation of women. In an important example on this subject, the investigation of Mehmet İpşirli's Anadolu Kadıaskeri Sinan Efendi and his article on the importance of this to the Organization of Science, Sinan Efendi, who was an Anatolian Casualty, were given the result of some practices which could be considered a crime of Cruelty. Among these crimes, reasons such as separation from the region, supply-ı Hal sent about, confusion of Hüccet, disobeying the conditions of the foundation, disobeying the Order of appointment, relative preferring and handing over of the scoundrel are stated As the cause of the scoundrel. As Mehmet İpşirli stated in his article, these crimes are the crimes of cruelty that could lead to the dismissal of the kazasker from office.

This is how the bid'atlar constitute the crime of

persecution.

The state was very closely involved in such bid'atlarla and the necessary punishment was given and serious efforts were made to eliminate this crime.

Two important studies have been carried out in order to prevent the bid'ahs, which constitute the basis for the crime of persecution in the Ottoman Empire. The first is the Justice books and the second is the complaint books.

Both methods were used seriously in the Ottoman Empire. Both methods are interconnected.

The first struggles related to the bid'atlar in 1501 II. The 1501 Justice Act prepared by Bayezid in order to remove the biddings in Karaman and Konya province can be cited. Justice can therefore be shown as a primary method in preventing the crime of persecution.

The second method is to complain. Complaints of state officials are in principle an old method and was often used in the Ottoman Empire. A continuation of the court-ı Mesalim courts established during the Abbasid period has been a complaint institution. The fact that the public can convey their complaints easily and the convenience of state officials in delivering these complaints is an indication that the state is being careful about the complaints related to the managers.

As a result of the registration and evaluation of the complaint petition, women were given the right to be tried in a region in which they were located to be seen in their neighborhood in order to prevent any manager from forcing and crushing the unjust operation. At this point, it can be understood that she used the role of controlling the starboard, sipahi and naipas among her duties. While Kadi had the right to trial and investigation, he had to wait for orders from the center during the sentence process. The method of punishment for the subject of the article exceeds the purpose of the article, but it is useful to mention briefly. Hezarfen Huseyin Efendi stated that those who committed persecution should be politically murdered. This is one of the main examples of punishment to be given. But still, the punishment is limited to the azille. For example, the women who took bribes have been punished. This type of punishment is divided into two halves; Light penalties; beating, determination, chastisement,

In light sentences category, more crimes such as forgery and favoritism were given in the paperwork.

Heavy penalties; imprisonment, exile, rowing and execution The penalties in this category are crimes such as corruption, bribery, and acting with bandits, which are crimes that affect the more severe State guard.

There are many examples of persecution in the book of complaint No. 9, which is subject to investigation. Bribery and taxes constitute an important part of the complaints. The fact that these crimes take place in the first place is significant. Examples Of The Persecution Crime From The Number Of Complaints Book

The executive section has been granted the right to collect taxes and to obtain his / her salary accordingly. This allowed managers to perform irregularities in the collection of taxes. In particular, some of the taxes collected were embezzled or completely detained. Because of the tax collection right granted to them, the rulers tried to raise money from the

people at any time, and they used the soldiers who were with them or under their orders. Administrators who act with bandits are also found. However, the penalty for this movement was severe. The initiation of such acts by the government official resulted in execution of the administration. However, the administrator's attempts to collect taxes are limited only by exile or azil. The lack of deterrent sentences in this way allowed the administrator to perform the same behavior again.

Another reason is that the administrative sector is away from the center and the absence of a permanent salary has led to bribery and unfair tax practices. Bribery and tax practices have put serious pressure on the public and have led to difficulties in maintaining their lives. Such actions have caused the villagers to leave their land and migrate to larger centres. Although the state has taken a close interest in this issue, such moral degeneration and collapse of the administrators have allowed the implementation of systems such as new systems (asylum, mansion).

Another crime we encounter in the examples is the chore.

It is a right granted to managers for the use of the public in the transportation of taxes to the city center. Managers have attempted to abuse such a right in order to remedy their own personal services. The work in the lands owned by the rulers, in fact, has turned into a kind of feudal practice in the serf. For this reason, the practice of Agrarian has become a system open to the exploitation of the people.

Another common crime is HAPS, forced detention can be said to be. The rulers had the right to incarcerate people who were corrupting, disturbing the peace of the people, or disobeying state orders. However, this right was used outside the scope of abuse. Managers who do not agree with him, the contrary and do not like the people imprisoned without any reason. In particular, it has been difficult to get out of prison if there is no evidence to prove that the person knows the person in prison or the person who knows the person who knows the person who knows the person in prison.

In general, managers are inclined to exercise their rights outside of their purposes. The complaints shown are text records that constitute an exemplary offense to persecution.

Complaint Samples :

1. The provision sent to the woman of Kastamonu is a noted record of the public complaining that some people who live in Kastamonu have a complaint to the public by taking support from the managers and causing a chore and unfair tax practices.

2. In Çorum, the provision sent to the bailout and the woman is a noted record of the people named Abbas and Regent Sultan Ali in Çorum and a complaint made by the people who have been accused of taking money from the public and persecution them with difficulty.

3. The decree sent to the fortress Administrator with the order of the Kütahya Mollyme and the ruler is a record of complaints stating that an employee named Mehmed was taken from the capital in order to be unfairly imprisoned.

4. Iznikmid is a record of the ruler sent to the woman, the deceive and Seyhlü Naqids, which has been submitted due to disagreements with one of the two Timar managers.

5. The rule sent to the fate of the city is a record of

complaints about the persecution of people who are forced and unfairly in the name of the people who collect taxes and forced money on behalf of someone else, and related actions.

6. The sentence sent to the Lady of Bayramic and the Biga banner is a complaint that includes the provision of a sipahis' brother, which is sent to the public due to excessive tax and forced money.

7. The complaint sent to the arch regent and his women is a record of complaints sent to the district manager under the management of the Suhead, which is under the control of the reaybear in his own service.

8. The complaint that is sent to the Tarakli woman is a record of a persecution that is caused by a tax-exempt reayfrom the forced taxation.

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IV. RESULT

The crime of cruelty is a common form of crime in the Ottoman Empire. Corruption, corruption, racism, hypocrisy, and favoritism caused a quantitative increase in crimes brought by corruption in the finances and management of the Ottoman Empire. These crimes are called cruelty crimes. In the reports given by various statesmen, this crime of cruelty is mentioned.

In particular, the failure of the state to pay salaries to the ruling elite led to the ruling elite receiving money from the people from earlier periods and to illegitimate money.

The fact that the sipahids carried out the purpose of using the land to the end instead of getting yield has led to the formation of such practices. In fact, the crime of cruelty caused the people of the land to emigrate to cities in order to escape from these heavy taxes and to unproductive land.

Administrative failure to fully control the sipahis in remote provinces of the state has led to the crime of cruelty. The state tried to be near the people by removing the bid'at by issuing various adaletnames. This is an important feature in this respect.

As you can see, the state has actually tried to take some measures as an administrative, but these solutions have not been sufficient. The most important factor in this is the structural deterioration of the sipahis especially. These structural problems have led to crimes such as persecution, and have led to the end of the provincial administration.

The crime of cruelty has also shaken the public's confidence in the state and played an active role in the process of Bandit and ganglion.

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