ḤĀCĪ ʿALĪ
(d. 2nd half of 17th c.)

LIFE

Little is known about Ḥ.ʿA.'s life. Evidence suggests that he lived in the 17th century and held various clerkships (*kātib*).[1] He also worked as a scribe in Egypt during the governorship of Ṣarı Tarḫūncu Aḥmed Paşa (d. 1062/1652), upon whose suggestion he composed a work entitled *Aḫbārü'l-Yemānī* in 1060/1649 and described himself as "Mevlānā". Ḥ.ʿA. related the events he witnessed during his pilgrimage in a work entitled *Tuḥfetü'l-ḥuccāc*, which he composed in 1074/1663-64. In 1083/1672, he participated in the Qamaniçe expedition as secretary of the imperial council (*dīvān-ı hümāyūn kātibi*) and penned the day-book (*rūznāmçe*) of this campaign under the title *Fetḥnāme-i Qamaniçe*. Ḥ.ʿA. is sometimes confused with Gelibolulu Muṣṭafā ʿĀlī.[2]

WORKS

① *Aḫbārü'l-Yemānī*

In 1060/1649, during his clerkship in Egypt, Ḥ.ʿA. translated Quṭbuddīn Muḥammad b. Aḥmad's Arabic work entitled *Barq al-Yamānī fī al-Fatḥ al-ʿUs̱mānī* into Turkish as *Aḫbārü'l-Yemānī*. The translation was a response to governor Aḥmed Paşa's (d. 1063/1653) questions about Yemen. Most of this work seems to be a direct summary of the Arabic text, but Ḥ.ʿA. also composed original segments. *Aḫbārü'l-Yemānī*'s introduction includes additions to Quṭbuddīn's work. Ḥ.ʿA. also expanded his translation by adding the accounts of the warriors who participated in the conquest of Yemen, the travelers who visited the country, and the scholars who researched Yemen. The original work, entitled *Barq al-Yamānī,* ends in 981/1574 with the account of the battle of Ḥalqu'l-vād (Ḥalqu'l-vādī/Goletta), at which Sinān Paşa (d. 1004/1596) was the commander-in-chief of the Ottoman forces. Ḥ.ʿA., however, brings his translation up to his own time.[3]

The Süleymaniye Library (Hamidiye 886) manuscript, catalogued under the title *Aḫbārü'l-Yemānī,* was copied in 1077/1668 by Muṣṭafā b. İbrāhīm. He also expanded it by adding commentaries (*şerḥ*). In 1082/1671 Muṣṭafā b. Rıżvān added the summarized version of these commentaries to the main text[4] and changed the title to *Telḫīsü'l-barqü'l-Yemānī*.[5] These copies appear to belong to two different works, but the chapter and section headings are identical.

As is clear from its earlier date of composition and clearly recorded commentaries, *Aḫbārü'l-Yemānī* is the copy closest to the autograph manuscript and thus needs to be the basis for any discussion concerning the content of the work. It consists of an introduction, five parts, and a conclusion. The introduction explains the reason for the translation and reorganization of the work.[6] The first part consists of fifteen chapters and gives an account of three generations of rulers of Yemen before the Ottoman con-

quest;[7] the second part contains thirty-six chapters and explains the conditions leading up to the conquest of Yemen by the Ottomans;[8] the third part consists of sixty chapters and relates the conquest of Yemen by Sinān Paşa;[9] the fourth part includes eleven chapters and covers the reigns of viziers and governors-general who ruled Yemen from Sinān Paşa up to Ḥaydar Paşa;[10] and the fifth part consists of five chapters and narrates the rebellions of Yemen's local rulers and imams.[11] The conclusion discusses the disruption of Ottoman domination in Yemen from 1030/1620-21 onward and explains the factors leading to the heretical beliefs of Imām Qāsım (d. 1029/1620) and his descendants.[12]

② *Fetḥnāme-i Qamaniçe*

An account of the daily events that transpired during the Qamaniçe (Kamianets-Podilsky) campaign of 1083/1672. *Fetḥnāme-i Qamaniçe* is an important historical source because it reveals details about an Ottoman military expedition of the 17ᵗʰ century. Ḥ.ᶜA. relates events he personally witnessed as the secretary of the imperial council (*dīvān-ı hümāyūn kātibi*). The work is arranged according to the stations (*menzil*) of the Ottoman army during the campaign under discussion.

Fetḥnāme can be divided into four sections: an introduction, a narrative of the journey to Qamaniçe, an account of the siege, and a discussion of the return trip. In the introduction Ḥ.ᶜA. summarizes the political events of 1082/1671-72, the conflict between the Poles and the Ottomans to establish their supremacy over the Cossacks, and the expedition led by Ḫalīl Paşa (d. 1096/1685), the warden of Özi (Ochakov), in the winter of 1082/1671-72 to help the Cossack ruler (*hatman*) Petro Doroşenko (d. 1676). After this section, Ḥ.ᶜA. describes the physical and spiritual preparations for the campaign, discusses the delivery of decrees inviting the provinces (such as Rūmeli, Bosna, Anaḍolu, Sivas, Ḥaleb, Qaraman, Diyārbekir, Marᶜaş, Aḍana) whose turn had come to participate in a military expedition (*sefer eşme*), and mentions the summons of the sultan's preacher (*salṭanat vāᶜizi*) Vānī Meḥmed Efendi (d. 1098/1687), who was in Bursa, to boost the morale of the army. According to *Fetḥnāme*, the *tūġ*s and royal standards were raised and the imperial tent (*otāġ-ı hümāyūn*) was pitched in the gathering place of the army in Çuqur Çayırı near Edirne on 2 Muharram 1083/30 April 1672. After Meḥmed IV moved into his tent on 9 Muharram 1083/7 May 1672, the army waited there for twenty-seven days (2a-8a).

Once the army departed from the plain of Çuqur Çayırı, it arrived at the first *menzil*, the village of Çömlek, and then set out for İsaqçı (Isaccea) on the Danube where the soldiers enjoyed an abundance of provisions due to the successful transfer of grains from both land and sea. The soldiers left their extra belongings and garments at the İsaqçı fortress for safekeeping and then crossed the Danube via bridges built by army engineers. They arrived at the plain of Qartal (Kagul), where both statesmen and soldiers left their belongings and clothes and donned simple garments and headgear. The army moved north from Qartal and arrived at Çuçure (Podu), an important logistical military base on the River Prut near the Moldavian center Yaş

(Iaşi). Here the soldiers finalized their preparations while waiting for the completion of the construction of a bridge which was being built on the River Prut. In Çuçure the whole army participtated in a formal procession. The governors-general, governors, and janissary officers (*aġa*) all donned robes of honor in accordance with their ranks, and the soldiers took provisions (25a-42a). Wallachian forces joined the Ottoman army at the closest *menzil* to the enemy border, called Pınarbaġı (Melnitsa Podolskaya), and the Crimean troops joined at the next *menzil*. Afterwards the army marched toward their target, Qamaniçe. They stopped at thirty-five stations between Edirne and Qamaniçe. After the capture of the fortress of Qamaniçe on August 17, the army moved on to Bucaş (Buczacz). The Ottoman army concluded the Treaty of Bucaş with Poland (*Lehistān*) on September 23 and then commenced its return trip (42a-120b). On the way back to Edirne the army stopped at all stations, and the provincial forces left as the army came to their respective provinces (120b-136b).

Ḥ.ᶜA. records the name (or names) of each *menzil* along with the date and time of arrival and the length of stay at each station. *Fetḥnāme* also addresses issues such as weather and road conditions, difficulties related to these conditions, unplanned stays,[13] visits and inspections of cities and fortresses near *menzil*s, presents and bonuses given to boost morale, and the distribution of salaries to the palace servants/janissary guards (*qapuqulu*).[14] Ḥ.ᶜA. also mentions the sultan's hunting trips on the way to and back from Qamaniçe.

Fetḥnāme provides concrete evidence that each *menzil* was not only a stopping place for the army to acquire provisions but also an area of economic activity (129b). The *menzil* at the village of Mūsā Beg is a good example. According to *Fetḥnāme*, a temporary market was created within the army camp, where grains, bread, vegetables and fruits brought by villagers and townsmen from neighboring areas were sold at market price (*narḥ-ı cārī*). Ḥ.ᶜA. states that Ottoman officials intervened when sellers inflated prices. *Fetḥnāme* also reports how provincial troops and armies of vassal states joined the Ottoman army at various *menzil*s. Ḥ.ᶜA. explains that robes of honor were awarded to commanders of these troops after processions before Ottoman officials (e.g., 17a).

Fetḥnāme also treats military festivities organized at important *menzil*s (18b), such as İsaqçı, which was a significant gathering place on the northern expedition route in Rumelia. Ḥ.ᶜA. explains in detail the appointment of one skirmisher (*çarḥacı*) and one billeting officer (*qonaqçı*) at each *menzil* for the next one (28a). From Qaraşu (Novodari) onward, the narrative follows a mixed-up chronology. For example there is an entry on 30 Safar although the month of Safar includes only 29 days.

Ḥ.ᶜA. went to Hijāz and related his observations of the pilgrimage and the places he visited in his work entitled *Tuḥfetü'l-Ḥuccāc*. It consists of an introduction and six parts (1074/1663-64). A manuscript copy of the work is located at the Süleymaniye Library under the accession number Esad Efendi 386/6.

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② *Fetḥnāme-i Qamaniçe*

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[1] Franz Babinger, *Osmanlı Tarih Yazarları ve Eserleri* (Ankara, 1982), no. 154; Bursalı Meḥmed Ṭāhir, *ᶜOs̱mānlı Mü'ellifleri*, vol. 3 (Istanbul, 1342/1923), 47.

[2] Franz Babinger, *Osmanlı Tarih Yazarları ve Eserleri*, 197.

[3] Hulisi Yavuz, *Yemen'de Osmanlı İdaresi ve Rumuzî Tarihi*, vol. 1 (Ankara, 2003), XXII.

[4] For example, the commentary for the first chapter (*bāb*) and third section (*faṣl*) of *Aḫbārü'l-Yemānī* (9b) is recorded in abbreviated form in the main body of *Telḥīsü'l-barqü'l-Yemānī* (10b).

[5] Istanbul, Süleymaniye Kütüphanesi, Hamidiye 921.

[6] Ḥ.ᶜA., *Aḫbār*, Süleymaniye Kütüphanesi, Hamidiye 886, 2a-2b.

[7] Ḥ.ᶜA., *Aḫbār*, 2b-34a.

[8] Ḥ.ᶜA., *Aḫbār* , 34a-90a.

[9] Ḥ.ᶜA., *Aḫbār*, 90a-200a.

[10] Ḥ.ᶜA., *Aḫbār*, 200a-211a.

[11] Ḥ.ᶜA., *Aḫbār*, 211a-225a.

[12] Ḥ.ᶜA., *Aḫbār*, 2225a-226a.

[13] For example in Köprü Köy; Ḥ.ᶜA., *Fetḥnāme*, 12a-13b.

[14] For example, salaries were distributed at the *menzil* in Qartal; Ḥ.ᶜA., *Fetḥnāme*, 21a.

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