Note on Transliteration and Pronunciation

In order to make this work reader-friendly and accessible to the audience beyond the fields of Ottoman and Middle Eastern studies, Ottoman Turkish, Arabic, and Persian personal names are rendered in their Modern Turkish and Anglicized forms. Thus, I use “Ibn Arabi,” not Ibn al-’Arabī; “Ebussuud” rather than Ebū’s-suʿūd; and “Birgivi,” not Birgivī. Ottoman place-names are generally rendered in Modern Turkish, except for those frequently used in English, such as Istanbul, Sofia, and Gallipoli, which appear in their Anglicized form. For the terms frequently used by scholars working on Islamic history, such as dhimma, hadith, shahada, sharia, and mahdi, I use the Anglicized version of Arabic rather than Ottoman Turkish forms. However, terms that refer to specifically Ottoman manifestations of Islamic concepts and institutions relevant for the discussion are rendered in Modern Turkish; thus, vakif (not wakf), fetva (not fatwa), and kadi (not qadi). Titles of works, officials’ titles, specific terms that are relevant to the discussion, and quotations from texts in Ottoman Turkish are transliterated following the rules of modified Modern Turkish, which means that only long vowels are marked, along with letters ‘ayn (‘) and hamza (‘) (e.g., Mecmû‘atü’l-letâ’if). The rules of pronouncing Modern Turkish are as follows:

C, c like j in English
Ç, ç like ch in English
ǧ “soft g”; hardly pronounced, but it lengthens the preceding vowel
I, i “undotted i”; pronounced like the vowel sound in earn
İ, i like i in English bit
Ö, ö like ö in German or eu in French peur
Ş, ş like sb in English
Ü, ü like ü in German or u in French
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