

The phenomenon of Ethnic Minorities and the Ottoman State's policy Towards it (1839-1939 AD)

Riadh Khalil Hussein¹

¹History Department, College of Education, University of Samarra, Samarra, Iraq.

¹readid.kh2@uosamarra.edu.iq

Article History: Received: 10 January 2021; Revised: 12 February 2021; Accepted: 27 March 2021; Published online: 20 April 2021

Abstract: The research dealt with an important and vital aspect of the history of the Turkish state in the modern era, where the study focused on a phenomenon of political and humanitarian phenomena in a period that is one of the most prominent periods in its history full of events, facts, turmoil and accumulations, which produced many political entities that were stained with religious and national character, and it was It has the greatest impact on the dismantling of this Ottoman state, its fragmentation, its fall, and the establishment of its ruins. This is the phenomenon of religious and national ethnic minorities in it, which deserves to be carefully studied and studied in order to find out what it is, its nature, objectives, problems, impact and the state's policy towards it, and since there is no independent academic study that deals with its dispersal. We chose her as a topic for our research. Therefore, this research came entitled (the phenomenon of ethnic minorities and the policy of the Ottoman state towards it 1839-1939 AD), and after collecting the scientific material, we divided the research into three sections, and an introduction and conclusion, we dealt with in the first topic the definition of the research terms, and in the second topic a historical overview of the emergence of minorities Ethnicity and its impact on the Ottoman state, while we devoted the third topic to the Turkish state's policy towards ethnic minorities (1839-1939 CE), then we deposited the conclusion a summary of the results that came out of the research, and we announced that we have succeeded in drawing a close and accurate picture of this Turkish phenomenon in that period of its history the talk

Keywords : Ottoman state, Turkish phenomenon, great importance, containing, recognizing.

1. Introduction

The historical studies of the northern neighboring countries are of great importance, especially the country of Turkey, whose territories witnessed the rise of the greatest global empires, whose wide influence extended to include the three major continents of the ancient world, Asia, Europe and Africa. Therefore, it included various religious and national nationalities among its territories, until the nature of this complex demographic composition of the country that the Ottomans had conquered formed a unique and beyond description fabric, as it represented a human museum of those various races, nationalities, religions and cultures, some of which bear the character of blind fanaticism to their culture and nationalism, which is difficult to Deal with it and controlling it (1).

Therefore, containing it and recognizing its rights and employing them in a way that serves the interests of the state, and achieves security, stability and peaceful coexistence in its society is the best way to deal with it, and perhaps the Ottoman Empire was able at an early stage in the history of its rule to deal with this phenomenon, contain it and absorb it in all its institutions Officials, but this phenomenon occurred in the nineteenth century and what followed in the following eras, conditions that disturbed it, and its interactions with Western international parties, which provoked many sectarian and ethnic strife between them, and used it as a pretext to interfere in the internal affairs of the Ottoman state; Which contributed to the emergence of many political entities that were stained with a religious and national character, and had the greatest impact in the dismantling of this Ottoman state, its fragmentation, its fall and the establishment of its ruins, that is the phenomenon of ethnic, religious and national minorities in it, which deserves our attention and a thorough study to determine its nature, nature and goals And its problems, its impact, and the policy of the Ottoman Empire towards it, and since there is no independent academic study concerned with collecting its diaspora (2).

We chose it as a topic for our research, Therefore; the research came entitled (the phenomenon of ethnic minorities and the Ottoman state's policy towards it 1839-1939 AD), and after collecting the scientific material, we divided the research into three sections, and an introduction and conclusion, we dealt with in the first topic the definition of the research terms, and in the second topic a historical overview of the emergence of ethnic minorities And its impact on the Ottoman Empire, while we devoted the third topic to the Turkish state's policy towards ethnic minorities (1839-1939 AD), then we deposited the conclusion a summary of the results that came out of the research, and we announced that we have succeeded in drawing a close and accurate picture of this Turkish phenomenon in that period of its modern history (3).

2. Research problem:

The research faces questions about the nature of the phenomenon of ethnic minorities, their problems and effects, and the Ottoman state's policy towards them between the period (1839-1939 AD)

3. Research objectives:

The research aims to find out the phenomenon of Turkish ethnic minorities, what they are, their problems, their effects, and the Ottoman state's policy towards them between (1893-1939 AD).

First: the concept of minorities:

Minorities have been defined as: "The ethnic group that is smaller than the rest of the population of a country, and is distinct from them in terms of religion, ethnicity, language and race. Its members have a perception of their self-foundations and their distinctions, and always strive to preserve them, and which is often in a non-dominant or dominant position, and feels persecuted. And discrimination "(1).

Second: the concept of ethnicity:

Ethnicity is defined in the terminology as: "a social group that is closed to others and rooted in the past in a mythical capacity, and has its own names, customs, values and language that give it difference and distinction from other groups" (2).

Third: Related Words:

Many words and synonyms are related to the uniqueness of minorities that are closely related to their concept, connotations and their meanings, the most prominent of which are the following:

1- The Ummah: It is: "Every group is united by something, either a religion, a time, or a single place, whether that matter is to be used as a sacrifice or by choice, and they are joined together by nations" (3). And that it is: "A large human group united by common factors, such as language, religion, history, heritage, ethnic origins and common culture, and these people often feel great loyalty to their nation and cherish their national characteristics" (2).

2- Nationalism: It is: "a link that binds the members of a particular group or society, so that they have certain ethnic characteristics that drive them to the tendency, feeling and desire to belong to it, and solidarity with it in order to achieve their common goals in light of a general sense of unity of destiny" (4).

3- Race: "It is a line of people that is classified according to history, nationality, or geographical distribution common to them in that race" (1).

The emergence of ethnic minorities and their impact on the Ottoman Empire

There is no doubt that all peoples and states include a huge amount of ethnic, religious and national minorities alike, and Turkey was not to differ from the rest of these countries, as it included many of these ethnic minorities, which can be traced by studying and taking note of their origins, problems and their impact on the Turkish state in its Ottoman and republican covenants, and that as follows:

First: the ethnic composition in Turkey:

Turkey is one of the multi-ethnic countries that has embraced many ethnic, national and religious minorities with different languages, races and religions in all its sects, the most prominent of which are the following:

1- The Kurds: The Kurds are the second largest ethnic group in Turkey, with an estimated number of (12) million people, and they are concentrated in the southeastern regions bordering Syria, Iraq and Iran (6).

2- Circassians: Circassians are the second largest religious nationalist minority in Turkey after the Kurds, and they are concentrated in the regions of Anatolia and the vicinity of the city of Istanbul (3), and they embrace the Hanafi Sunni Islam, which made them close to the Turks (). And their number in Turkey is about three million people (5).

3- The Arabs: Arabs are the third largest religious national minority in Turkey after the Kurds and Circassians, and they are mainly distributed in the areas surrounding Syria, especially in the regions of Mardin, Urfa, Saarat, Diyarbakir, Mush, Batlis, Gaziantep, Adana, Echil and the Iskenderun Brigade. The other of them is Christianity (4).

4- Armenians: The Armenians are among the most prominent national and religious minorities that the Treaty of Lausanne affirmed on recognizing them as a religious national minority and worked to protect them until they gained their independence in 1923 A.D., and they originally belonged to the Indo-European group (5), which is one of the oldest peoples that Inhabited the region known historically as ancient Armenian, or the city of Al-Jawf (6), and Armenia is divided into two parts: Eastern Persian Russian, after its annexation of the Russians under the Treaty of Turkmenchai in (1828 AD), while the name of Armenian Western Ottoman or Turkish was given to the greater part of it, which which includes six Turkish states: Astana, Sivas, Van, Kharbut, Badlis, Cilicia, and part of Diyarbak. The Armenians owe the Christian religion, and the number of their souls reached a million and a quarter according to the official statistics for the year (1914AD) and they are distributed among the states Ottoman six (6).

5- The Chaldean Assyrians: The Chaldean Assyrians are among the Turkish religious national minorities that inhabited the Hikari region of the eastern Anatolia state since ancient times. Where the Assyrians owe the Christian religion and enjoy autonomy in their religious and cultural affairs. The number of their souls ranges from (90) thousand people according to the statistics of (1901 AD) (7).

6- The Greeks: The Greeks are the second minority. The Treaty of Lausanne (1923 CE) affirmed recognition of them as a national religious minority. Perhaps the Ottoman state recognized its autonomy since (1830 CE), and only 80,000 people remained after immigration to Greece. They are concentrated in Istanbul, Izmir, and Trabzon, and most of them belong to the Orthodox Church, as well as the Catholic and Protestant churches.

7- Other national minorities: the Turkish mosaic does not exclude the existence of other ethnic and religious minorities living alongside other ethnic minorities; Therefore, the Slavs, who numbered in the three Ottoman states of Edirne, Thessaloniki and Manastar (500) thousand Bulgarians, and the Serbs numbering (100) thousand Serbs, in addition to the Russians, Uzbeks, Azeris and Gergans, among the most prominent of these known Turkish national minorities (8)

Second: The historical roots of the emergence and development of ethnic minorities in the Ottoman Empire

It should not be forgotten that the Ottoman state is the only political organization in the Middle Ages and modernity, which officially recognized the three monotheistic religions, and created a peaceful coexistence between them, tinged with harmony, until these religious and ethnic nationalities that were subject to their rule reached more than sixty nationalities in all Ottoman provinces (and since Sultan Muhammad al-Fatih announced the millet system based on Islamic foundations derived from the Hanafi school of thought, and that after its complete conquest to Constantinople in (1453 AD), this system became a complete system that works according to its provisions in the rest of the Ottoman provinces in all stages of their rule (7).

Christianity and Judaism under this system of full religious and civil freedom, as the Ottoman Sultanate recognized the patriarchs, the Orthodox, the Armenians, the rabbis of the Jews in Istanbul, the Copts in Egypt, the Maronites, the Nestorians, the Syriacs and the Orthodox in Lebanon, Syria and Iraq, that they are not only the heads of their spiritual sects, but they are also their political leaders.

The rulings and decisions issued by them within the scope of their sects had the status of enforceable law, and they were subject to the provisions of their religious and customary law in personal status and civil lawsuits. (6)

Therefore, the patriarchs enjoyed more power and authority under the Ottoman Empire than they had during the reign of Byzantium itself (7). Throughout its reign, the Ottoman state did not adopt any coercive or racist practices to melt this distinction, cancel it, or Islamize it, which strengthened their standard of competence. And he made it more dynamic in accepting the other (), and perhaps this was a clear feature in all the regions conquered by the Ottomans from the time of Sultan Mehmed the Conqueror until its fall (8).

Perhaps the principle of protecting minorities in the Ottoman state dates back to its early stages in the sixteenth century AD, in which the Ottoman state reached the height of its power, capacity and greatness, especially during the reign of Sultan Suleiman the Magnificent (1520-1566 AD), as Western countries began to exploit these Ottoman sultans' tolerance towards their subjects, They work cunningly and cunningly to gradually undermine their authority, and perhaps their first steps towards that began by shackling them to trade concessions treaties, which exceeded their known commercial borders to the more dangerous religious side, the most prominent of which is the right of self-determination for religious minorities in the Ottoman Empire, and imposing their control, protection and tutelage on them (9).

Their outlet and pretext to interfere in the internal affairs of the Sultanate, in preparation for its dismantling, fragmentation, undermining, and salvation from it in the near future (). The second of these frenzied Western steps is also due to the attempts of the religious communities of the Franciscan monks in Jerusalem, with whom the matter developed and went beyond the limits of their religious message and became advocates And a help to the Crusader idea, especially after the annexation of the holy sites in Jerusalem to the properties of the Islamic state in the Mamluk era, following conflicts of Between them and the Jewish community about the right to own one of these holy places on Mount Zion, which is the so-called Tomb of the Prophet David, which necessitated the intervention of the Mamluk Sultan Jagmaq and settled it (10).

It was converted into a general mosque (1452 AD) (8), and attempts to restore it were repeated after the establishment of the state The Ottoman Empire, and perhaps the return of these holy places and their protection exploded great problems and played a dangerous role during the days of the Ottoman Empire, until it triggered a global political crisis, one of the results of which was the famous Crimean War in the ninth century. (9)

In any case, the Franciscans' attempts to extract these holy places from The hands of the Muslims during the reign of Sultan Suleiman the Magnificent (1528 AD) insisted in their request on the King of France to intercede for them with the Sultan, so King François the First adopted the project and Sultan Suleiman the Magnificent requested that it be returned to them, but the Sultan refused the request, and showed his willingness to tolerate their protection, so he allowed them to keep all Places other than the mosque and their restoration, as he personally undertook to provide them with the necessary protection (11).

Although the Ottoman Sultan pursued a cautious policy towards these frenzied Western attempts by the King of France, this did not prevent him from granting them this right in a treaty in (1553 AD) which he signed with the King of France, Henry II, son of Francois I, which granted France the right to protect all subjects from the Christians Catholics landing in the lands of the Ottoman Empire (7), and it also included a clause in which the French ambassador was allowed to visit Jerusalem and meet the monks, and to make Catholics settlers in the lands of the Ottoman Empire under the protection of France, and with this the door to foreign concessions was opened wide, so this was the first beginning of what was known later (12).

With the problem of minorities in the Ottoman Empire, as the royal concessions followed in this linear field, special provisions were added to these agreements concluded between the Sultanate and France during the reign of the French King Henry IV (1590 AD) allowing missionaries to practice their work in the provinces of the Sultanate during the era of Sultan Ahmed Khan in (1604 AD), and thus the missionary work was able for the first time to obtain an official license for it within the Ottoman Empire, and the French Church did not delay in exploiting this license, so it sent from On its side, there are several missionaries to all the Ottoman states inhabited by Christians, especially the Levant (13).

The Ottoman Empire also allowed the King of France, Louis XIV in (1649 AD) to place the Maronite community under French protection, and these privileges may have evolved over time and the weakness of the state to become rights Acquired by the French, the system of privileges granted to France has expanded to include other European and Asian countries such as Austria, Germany, Britain and Russia, which entered as parties in this game in general (12), and claimed their rights to protect Eastern Christians, until it became the habit of these countries to exploit the simplest events that befell In the Sultanate to pass their conditions for the protection of this Christ in it, as the interests of the Catholics were linked to France and Austria, the interests of the Greek Orthodox were linked to Tsarist Russia, and the interests of the Druze and Jews were linked to England (14)

European countries have exploited the phenomenon of religious and national minorities and used them as a pretext for their interference in the internal affairs of the Ottoman state in most of their discussions and treaties that it concluded with the Sultanate, and perhaps the Karlovitz Treaty, which the Ottoman Empire concluded with Austria, Venice, Russia and Bologna during the reign of Sultan Mustafa II in (1699 AD) is the first These treaties (, which constituted the first stab in the body of the Ottoman Empire and worked to dismember it, because the approach by which this treaty began most Western countries worked to complete its chapters in most of the treaties that they imposed on the Ottoman Empire in the eighteenth and nineteenth centuries (11).

Austria stipulated in this treaty the addition of the thirteenth clause which states that it is allowed to guard the holy places in the city of Jerusalem and elsewhere, and the treaty concluded between Russia and the Ottoman Empire in the city of Kuchk Kaynarga in (1774AD) followed the same approach that the Western countries followed Its treaties with the Ottoman Empire regarding the subjects of Christ in the Ottoman Empire (15).

This treaty consisted of twenty-eight legal articles, the seventh, eighteenth and fourteenth articles stipulated And the seventeenth of them is the granting of the Russians the right to protect the Orthodox Christ living in the lands of the Ottoman Empire, the construction and maintenance of churches therein, the authorization for Russian monks and the rest of the Russian state to visit Jerusalem and all other holy places of the Christians, and to provide facilities and protection for them, and exempt them from paying fees, taxes and any costs Other financial (16).

Thus Russia considered this limited privilege as a right that gives it the power to protect all Orthodox throughout the Ottoman Empire, and then the right to interfere in their affairs whenever they feel threatened or harassed (13), and the Ottomans must consult them in any procedure related to this Orthodox minority; which prompted With the French to announce their desire to renew the exercise of a right similar to them towards the Maronite Catholics in Lebanon, and Britain demanded a similar procedure in its right to protect the Druze in Lebanon, the Jews in Palestine, and the Nestorian Christ in the states of Van and Mosul (17).

Hence, the issue of minorities in the Ottoman Empire expanded and turned a dangerous turn, taking an international character, foreshadowing the interference of foreign countries in the internal affairs of the nationals of the Ottoman Empire (18).

European countries realized the dangers of the internal cohesion of the Ottoman state in hindering its colonial plans, so all political recommendations emphasized development Gradually pushing the Ottoman internal structures towards more clash and disintegration, in preparation for the introduction of new patterns in the cracks of that disintegration that make the restoration of its unity impossible, and make the Ottoman Sultanate compelled to rotate in the orbit of these Western powers, so the dismantling of the Sultanate and the taking away of its states since the nineteenth century became an inevitable (19).

They can be avoided, and their influence may increase with the exacerbation and deterioration of the conditions of the Ottoman Empire, and the spread of Western ideas, which called for granting these national and religious minorities greater freedoms and called for their equality in the constitutional and civil rights in the state, especially during the reign of Sultan Mahmoud II (1808-1839 AD) (20), who He opened a wide field to these Western trends, worked to consecrate them in society and the state, and adopted a set of broad reforms, which are in the interest of According to this purpose, and to these meanings he indicated. and he said: "I do not want from now to distinguish Muslims except in the mosque, Christians except in the church, and Jews except in the temple. Hence, religious minorities enjoyed widespread freedom in the state (21).

Perhaps these trends were translated into reality after him by Sultan Abdul Majid I (1839-1891AD), who worked to expand the circle of these constitutional reforms in the Ottoman Empire and make them more suitable for the modern Western character (19), and perhaps His constitutional work culminated in the writings of Sharif Kalkhana in (1839 AD) and the line of Sharif Humayouni in (1856 AD), whose articles and decisions were modeled on the Western character, and stipulated equality between citizens in rights and duties without regard to their religious and national doctrines and affiliations (22).

Despite all these concessions And the freedoms granted to these minorities by the sultans of the Ottoman Empire, but they were not met with satisfaction and welcome, as these minorities continued to incite and revolt against the Ottoman Empire even during the reign of Sultan Mahmoud II, who granted them a great deal of freedoms, but they did not; They would not intercede for him, and perhaps the role of these non-Muslim minorities would be evident in the great Greek revolution against the Ottoman Empire in (1821 AD) (9), and other permanent revolutions for them in Armenia, Georgia and the Levant, which caused the weakening of the Ottoman Empire and led to its concession of many. Its ports and possessions to Russia, Britain and France; Even that contributed to its dismantling and fragmentation and faster in its collapse and fall in 1918 AD (20).

Third: The problems of ethnic minorities and their impact on the Ottoman Empire

The phenomenon of Turkish ethnic minorities in the nineteenth century took a dangerous turn and turned a major historical turn, which is embodied in the creation of major problems for the Ottoman state at the internal and external levels, which angered the successive Turkish governments in the Ottoman and Republican eras, and their excessive sensitivity to dealing with them, and the observer of history may notice The emergence and development of these Turkish minorities through their various stages (23).

There are facts worthy of record, the most prominent of which are the following:

1- Despite the modernity of the concepts of the minority and the majority in international laws, these minorities have enjoyed sufficient autonomy on the cultural and religious levels in the Ottoman Empire since ancient times, as the Ottoman systems and constitutions guaranteed them constitutional freedoms and rights, and took care of their equality and protection, and that their rights were not violated (17).

Which contributed to the enrichment and diversity of Turkish society, their inclusiveness and their assimilation into the crucible of this society, and their coexistence with it in a peaceful coexistence dominated by a spirit of tolerance and stability, so that these minorities did not suffer from restrictions affecting their freedoms and religious and cultural rights throughout the rule of this Ottoman state through its blossoming eras (24).

2- The Turkish ethnic minorities formed an extreme sensitivity in the fabric of Ottoman society, despite the fact that the phenomenon of minorities, in their national and religious dimensions, is a fundamental phenomenon that appears to exist to express the desire of these minorities to preserve their ethnicities, nationalities, cultural, linguistic and religious relations (21). With these limits and social meanings, they do not pose any danger It is mentioned on states, peoples and human societies, because most of them are subject to such ethnic divisions, which in turn constitute the basic components of the demographic and social structure in them, but their great danger begins when the nature of these social-religious minorities transforms and turn into a political ideology (25).

So that their differentiation of whatever type becomes a political cover represented by bodies Political movement and channels of power in which the political movement is used in order to achieve the national character,

and its problems may become more complicated when it is related to defending itself and achieving its goals with regional and international powers outside, so they fall prey to political tensions and international forces whose aim is to achieve factional gains at the expense of the nation, so that it uses them as a pretext to stir up strife (26).

Sectarianism, and a means to interfere in the internal affairs of the state and its subjects, which has consequences They are dangerous, threatening serious consequences and immense inevitable dangers that beset them, not the least of which is to address them and work to eradicate them within the state (27).

3- The problem of Turkish religious and national minorities is that they are considered the majority as the basis for their problems in the first place. Therefore, these Turkish ethnic minorities, especially the non-Muslim ones, have worked to strengthen their association with foreign foreign powers, due to their growing belief that their political interests in separation and independence from the Ottoman state cannot be achieved without This external support, and perhaps the Russian, Austrian, French, British and American interference in the internal affairs of the subjects of the Ottoman Empire at the end of the nineteenth century AD, is the best evidence of the use of these minorities and their political employment to serve Western interests in weakening and dismantling the Ottoman state and eliminating its unity and cohesion (28).

He traveled for the benefit of the Orthodox, just as France was interfering to protect the Catholics, while Britain and America intervened to protect the Protestants (20); until these countries became sponsors of the Ottoman minorities and protectors of their religion, and perhaps these countries were keen to stir up sectarian and ethnic strife among the subjects of this state in preparation for their secession and independence. It contributed greatly to the separation of the Balkan states and Armenians and their independence from the Ottoman Empire Intention (29).

The policy of the Ottoman Empire towards ethnic minorities during the period (1839-1939 AD)

Since the Ottoman Empire was a mixture of ethnic minorities, with different orientations and different whims and stripes, its policy in turn towards them was subject to diversity, each according to their size, orientations and danger, and it may be better for us to identify the most prominent of these Turkish policies adopted in the Ottoman and republican eras towards them during the study period, which is one of Most notably (30).

4. Conclusion

1- The Turkish demographic composition was characterized by diversity and pluralism, within which the followers of the three major monotheistic religions coexisted with all their sects and sects, in addition to the national minorities of various ethnicities and races, which amounted to nearly sixty nationalities, and perhaps the Kurds, Arabs, Armenians, Circassians, Assyrians, Greeks, Slavs, Serbs, Uzbeks, Azerbaijanis, Russians Waltar is one of the most prominent of these national minorities that inhabited the Ottoman Empire since ancient times.

2- The Turkish religious and national minorities enjoyed all the rights and freedoms granted to them according to the Turkish regulations and constitutions in force in the Ottoman and Republican eras. The Ottoman Constitution (1876 AD), the Basic Law (1908 AD) during the reign of Sultan Abdul Hamid II, and the Turkish Constitution (1924 AD) during the Republican era, which continued to be implemented until 1940 AD, are among the most prominent of these constitutional systems that guaranteed the rights of these minorities in the Turkish state.

3- The early principles of protecting religious and national minorities in the Ottoman Empire date back to the reign of Sultan Suleiman the Magnificent (1520-1566 AD), whose eminence Western countries exploited and worked cunningly and cunningly to undermine his state. Perhaps their first steps began to shackle him with commercial concessions treaties, which exceeded their natural commercial borders and began to tend Religious aspects, according to which it imposed its protection and guardianship over these religious minorities in the Ottoman Empire, and used it as a pretext to interfere in its internal affairs in preparation for its dismantling and fragmentation and getting rid of its influence and control in the future.

4- The issue of Turkish minorities was not raised at any stage of the Ottoman Empire with the same gravity and severity that it was raised in international forums in the late Ottoman Empire. The historical and international interaction with them came as a result of colonial interference in the internal affairs of these subjects in the Ottoman Empire, so that they received their religious and national structure The nineteenth century AD was a blow that turned its millet system upside down, which strengthened the position of these minorities and their position in society and the state in an unprecedented way, and encouraged the organization of the institutions of the sects, which became platforms and incubators moving according to a Western agenda, until these minorities and sects became a docile tool in the hands of states Western region to justify its interference and protection in the internal affairs of the Ottoman Empire.

References

1. Al-Bashir, Muhammad, Minorities: Biography of the term and the connotation of the concept (University of Tlemcen - College of Arts and Human Sciences - Algeria - D / T). 2001: p.20.
2. Al-Farahidi, Al-Khalil Bin Ahmed (d.171 AH), The Book of Al-Ain, Under: Mahdi Al-Makhzoumi, and Ibrahim Al-Samarrai (House and Library of Al-Hilal - Baghdad - 1985 AD): 8/427
3. Al-Ragheb Al-Isfahani, Al-Hussein Bin Muhammad (d. 502 AH) Vocabulary in Gharib Al-Qur'an, under: Safwan Adnan Al-Daoudi (Dar Al-Qalam and Al-Dar Al-Shamiya - Damascus - Beirut - 1412 AH): pg. 86.
4. Muqalled, Ismail Sabry, International Political Relations (ed. 4 - Dhat Al-Salasil Publications - Kuwait 1985 AD): pg. 97.
5. Omar, Ahmad Mukhtar Abdel Hamid, The Dictionary of Contemporary Arabic Language (Dar Alam al-Kutub - Beirut 2008 AD): 2/1488.
6. Mahfouz, Aqil, Turkey and the Kurds, How Turkey deals with the Kurdish question (Arab Center for Research and Policy Studies - Doha - 2012): p.15
7. Nacho, Qadir Ishaq, Circassian History, Tr: Muhammad Azuqa (Dar Ward al-Urduniya - Amman - 2009 AD): p. 477; Mamsar, Muhammad Khair, The Historical Encyclopedia of the Adyghan Circassian Nation (Dar Wael - Maj. (4) - Amman - 2009): 1/86.
8. Shamo, Qadir Selim, The Kurds 'Position on the Turkish War of Independence (Seabreeze Printing and Publishing House - Duhok 2008): p. 23;
9. Saab, Suad Muhammad Saeed, Circassians in the Arab world between preserving national identity and real integration - published master's thesis (Al-Quds University - Palestine - 2011 AD): pg.
10. Hassan, Waleed, the Treaty of Lausanne and its impact on the Kurds and the Middle East region (Kurdish Center for Studies - Germany 2018): pg. 8.
11. Al-Hamwi, Yaqut bin Abdullah (d. 626 AH), Dictionary of the Countries (ed. 2 - Dar Sader - Beirut - 1995 AD): 1/160; Ibn al-Shuhafa, Abu al-Fadl Muhammad (d.890 AH) Al-Durr Al-Elect in the History of the Kingdom of Aleppo, Under: Abdullah Muhammad Al-Darwish (The Arab Book House - Damascus - 1984 AD): pg. 187.
12. Al-Zubaidi, Karim Matar Hamzah, Studies in the Modern History of Turkey (House of Arab Sciences - Beirut 2014 AD): p.96.
13. Hafez, Fouad Hassan, History of the Armenian People from the Beginning to Today (Cairo - Cairo - 1986 Press): pp. 184, 255 - 256.
14. Al-Shennawi, Abdulaziz Muhammad, the Ottoman Empire is a fabricated Islamic state (The Anglo-Egyptian Library - Cairo - 2004): 3/316.
15. () Al-Sharqawi, Ahmed Abdel Wahab, The massacres of Armenians against the Turks (Dar Al-Bashir for Culture and Science - Cairo - 2016 AD): pg. 6.
16. Arslan, Shakib, History of the Ottoman Empire, under: Hasan Al-Samahi Sweidan (Dar Ibn Katheer - Beirut - 2011 AD): p. 284.
17. Al-Azzawi, Qais Jawad, The Ottoman Empire, A New Reading of the Factors of Degeneration (2nd Edition - Arab Science House - Beirut - 2003 AD): pp. 81-82.
18. Ainaljik, Khalil, History of the Ottoman Empire from its emergence to its decline, see: Muhammad Al-Arna`out (Dar Al-Madar Al-Islami - Beirut - 2002 AD): p. 16
19. Taqoush, Muhammad Suhail, History of the Ottomans from the establishment of the state to the coup against the caliphate (3rd Edition - Dar Al Nafaes - Beirut - 2013 AD): pg.
20. Al-Shennawi, The fabricated Ottoman Empire (i - 2004 AD): 2 / 301-302; Al-Sallabi, The Ottoman Empire: p. 310
21. Mustafa, Kamal, The Eastern Question (Hindawi Foundation for Education and Culture - Cairo 2012): p. 35.
22. Zorker, Eric, Modern History of Turkey, Tr: Abd al-Latif al-Haris (Dar al-Madar al-Islami - Beirut 2013): pp. 81, 89
23. Saban, Suhail, The Development of the Cultural Situation in Turkey from the Tanzimat Era to the Republican Era (International Institute of Islamic Thought - Hernand - Virginia - United States of America - 2010 AD): pp. 14-15.
24. United Nations, Advancing and Protecting Minority Rights (OHCHR - Geneva - 2012 AD): p. 3).
25. Ghalyoun, Burhan, The Sectarian Question and the Problem of Minorities (3rd Edition - The Arab Science House Publishers - Beirut - 2012 AD): pg. 38
26. Wajdi Bey, Muhammad Farid, History of the Ottoman Attic State (2nd floor, Hindawi Foundation - Cairo - 2012 AD): pp. 489, 524
27. Lotfollah, Yusuf Samad, Minorities' Rights in Turkish Constitutions and their Future Development Directions (Sulaymaniyah University - Journal of Legal and Political Studies - P (1) First Year - 2013 AD): p.202

28. Bayraktar, Najm al-Din, The Ottomans, Civilization and Law (Arab House of Encyclopedias - Beirut - 2014 AD): p. 390
29. Raymond, The Great Arab Cities: p. 153 and beyond; Habib, Kamal Al-Saeed, Minorities and Politics in the Islamic Experience from the Beginning of the Prophetic State to the End of the Ottoman Empire (Madbouly Library - Cairo - 2002 AD): pp. 345-346.
30. Ortaylı, Elbir, the Ottomans in three continents, Tr: Abd al-Qadir Abdelli (Arab Science Publishers - Beirut - 2014 CE): pp. 71-72.