

The ancestors of the founder of the Garabagh Khanate, Panahali Khan, who originated from the town of Sarydzhalli were descendants of ancient inhabitants of Garabagh. Oymak Sarydzhalli belonged to the Javnshir tribe, which was part of the Otuzikiler (Thirty-two) tribal union.

Panahali's father Ibrahim Khalil Aga owned a large estate. His son Fazlali Bey served as an «eshik agasi» (a butler) at Nadir Shah Afshar's palace and was subsequently ordered to be executed for a minor fault. Panahali Aga's younger brother was appointed to the vacant position. However, fearing that one day he would share his elder brother's fate, in the late 30s of the XVIII century he fled from the Shah's palace. After a long wandering in the mountains and forests Panahali Aga created a military force and upon Nadier Shah's death, he announced the creation of an independent khanate.

Unlike other Azerbaijani khanates, each of which was formed around a city, on the territory of the Garabagh khanate there was no city or fortress that could be the khan's residence. Therefore, Panahali Khan founded the Bayat fortress. However, the fortress was built on flat land it was unreliable, which is why the Shahbulag fortress was founded very soon. But this fortress also failed to meet a defensive purpose. For this reason a new fortress was built in an impregnable place, first named in honor of the founder Panahabad, then renamed and went down in history under the name Shusha.

Panahali Khan had to fight against neighboring khanates and contenders for the Shah's throne. Not only did he defend his independence, but he also managed to seize new territories and subdue some khans.

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THE MEANING OF «REFORM» IN THE 18TH CENTURY OTTOMAN EMPIRE

Key words: Ottoman Empire, reforms, 18th century, Middle East, history of ideas.

Reforms as an activity to improve or install social institutes and their functioning are used to be taken favorably among people (in case they do not lead to worsening). Nevertheless due to the shifting of etymology and historical development, the meaning of the actual word «reform» differs from what we used to highlight now.

The notion of reform has been around in western (predominantly English speaking) society since 1663. The Oxford English Dictionary provides a definition of reform as «*The amendment, or altering for the better, of some faulty state of things, esp. of a corrupt or oppressive political institution or practice; the removal of some abuse or wrong*». It was generally associated with more common «Reformation» and began to shuffle towards modern meaning in the mid-18th century and cemented in the 1780-th with political struggle in Britain [1, p. 71]. With this definition and with the implications that it connotes the tendency to associate reform with movement in an improved or better direction, maybe even synonymous with progress [2]. Such a term is interlinked with other nowadays highly popular and nevertheless pointless catch-phrase «sustainable development», which also had various meanings depends on time and region, but in the 17th – 18th centuries ment depending economy on shortages in resources (stone, timber and so on) [3, p. 10–20]. Reform began to be associated with the general idea of progress in the mid-18th century, and evolved to a person of politics who changed all aspects of social life [4, p. 13–14]. We must keep in mind the main notion: in pre-modern world all changes, reforms whatsoever had an ending point, the straightening of a state and its military capabilities; anything else was subsequent to this essential task. Ottomans weren't an exception and providing reforms wanted to regain the former (!) superiority [5, p. 177]. Such task collide with a bizarre moment: despite being sarcastic and usually rude to «infidels» (West) if the Ottomans applied the military methods used in Europe, it would again become the most powerful state. Arrogance and some distaste for the West continued to prevail, but scientific and technological developments dazzled their eyes [6, p. 77]. This is a collision of pragmatism versus ideology.

Another notion means that each movement in a particular set of political, economical and cultural settings due to changing them even for better can lead only to strictly aforementioned result, bringing to life «vicious circle of reforms» [7, p. 53].

In Turkish we have different and numerous concepts, which can describe one thing from a different angle: *reform, islahat, düzen, modernleşme* (later term coined in the Republican era), *ilerleme, yenilik, modifikasyon, değişim, yeniden düzenleme, restore etme, düzeltme, yeniden yorumlama*», «*gerek toplumsal, gerek iktisadi gerekse kültürel anlamda bir iyileştirme ve yeniden düzenleme*» [8, p. 631]. *Islahat* itself means, «*yenilemek, yeni bir yol açmak*»/ «renovation, finding a new way» [9, p. 234]. Also the meaning of such

concept depends on other exclusive one: *kadîm ve kanun-ı kadîm/old law and nizam-ı âlem ve ebed müddet/ world order and everlasting* [10, s. 142]. The first reformers that appeared in the first quarter of the 18th century tried to make some shuffles around in categories of adjusting old law to new peculiar realities [11, s. 106–107].

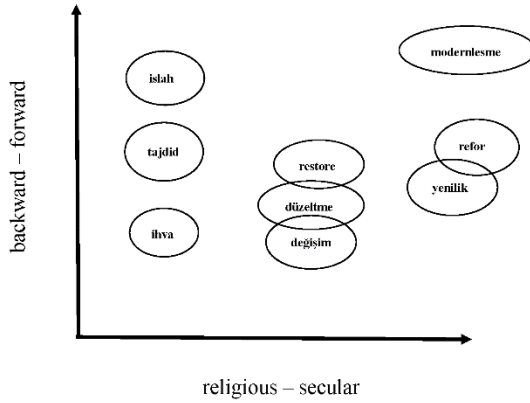


Fig 1. Views of reforms in the Ottomans' XVIII century (based on literature)

Another point of view is secular terms in Islam used to innovations itself. Main concepts in islamic theology most suitable for the matter of the abstract are: *ihya* (revival), *tajdid* (renewal) and *ishlah* (reconstruction) [12, p. 1].

One key tool in the reformist arsenal was the idea of reciprocation (*muqabala bi-l-mithl*; Turkish, *muqabele bi'l-misl*). It was originally a legal precept used to justify the use of non-Muslim tactics or technology, but reformers of the late 18th century expanded the range and meaning of the term [13, p. 467]. During the 18th century in the Ottoman Empire were several «schools» of thoughts, that provide their views on changes from secular imperial to non-current Vahhabitian and to salafi movement thought [14, p. 19–23]. As a maverick stands Ibn Haldun's theory, which in the 18th century got a new application to ottomans realities, emphasizing the physical forms of state, its stages of growth and retardation and point the need of keeping it in mind during any reformation, but in the same time praising the nomadic nature of Ottoman state [15, p. 273–275], even though Ottomans carried out reforms. However, to Ibn Khaldun, even if the leaders try to carry out reforms and rehabilitations to curb the downfall, old habits and traditions prevent reforms and rehabilitations from being successful. Senility is a natural process and cannot be prevented [16, p. 262], which gives us almost doomed backspace.

Ironically, all these concepts encapsulates absolutely opposite directions: one hand reforms meant to move towards renewal and new types of society, and for another hand, moving backwards to old good times based strictly on Islamic principles without any innovation.

Conclusion. Ottoman realizing the dire need of change rooted in different layers: secular and profane, Ottoman-mainland and periphery, native and emulative, ideological and pragmatic. All these streams had one goal – revive Ottoman power to be among core states not only in the Middle East but in Europe too. They intersect, cooperate and fight each other defending on what political group they acquired: bureaucracy, military, ulema, merchants.

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ІНОЗЕМНІ НАЙМАНЦІ В ДАВНЬОЄГИПЕТСЬКОМУ ВІЙСЬКУ ПЕРІОДУ НОВОГО ЦАРСТВА

Ключові слова: Єгипет, Близький Схід, Лівія, Нубія, меджаї, шардени.

Єгиптяни впродовж тривалого часу вважалися чи не наймиролюбнішим народом, якому армія була потрібна виключно для захисту. Проте, час від часу фараони здійснювали походи проти своїх сусідів, захоплювали нові території, багату здобич та полонених. Поставала необхідність мати замість ополчення регулярну кваліфіковану армію. Тому, звичною справою стало залучення на військову службу вправних нубійських лучників та нубійців із племені меджай, які демонстрували надзвичайну відданість фараонам та виконували функції царських охоронців та поліцейських.