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An Example of Political Ritual in the Ottoman Empire: The Sword of Prophet David

Osmanlı İmparatorluğu'nda Siyasi Bir Ritüel Örneği: Davut Peygamber'in Kılıcı

Filiz Bayram [1]

[1] Mimar Sinan Fine Arts University, Faculty of Arts and Sciences, Department of History, Istanbul, Türkiye

Abstract States and communities have designed rituals in accordance with their characteristics. During the reign of Sultan Mustafa II, a sword in the treasury was found to belong to Prophet David. This discovery caused great excitement and the sultan ordered the sword to be taken into battle by the commander. The practice of associating sovereignty with sacred relics like the Sword of David endured beyond Sultan Mustafa II's reign. This study explores how Ottoman sultans instrumentalized the sword's symbolism to articulate their claims to universal Islamic authority. The article contributes to the literature on the Ottoman sultans' understanding of sovereignty by analyzing how they reinforced their political and spiritual authority through sacred objects such as this sword. The research is based on Ottoman archival documents, chronicles, and scholarly works. The article is limited to Ottoman sources and references to verses from the Qur'an.

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Keywords Sultan Mustafa II · Prophet David · Ritual · Symbol · Sword.

Anahtar Kelimeler Sultan II. Mustafa · Hz. Dâvud · Ritüel · Sembol · Kılıç.

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Corresponding author | Sorumlu Yazar: Filiz Bayram filiz.bayram@msgsu.edu.tr

Introduction

The order given by Sultan Mustafa II (1695–1703) to bring the sword of Prophet David to the battlefield is connected to the meanings of the sword as both a weapon and a symbol. Throughout history, the sword has been widely recognized as a representation of power. More broadly, the sword has been ascribed value as an instrument symbolizing justice, courage, and peace[1].

The practice of bringing the sword attributed to Prophet David to the battlefield during wartime signifies the emergence of a new ritual. The origins of this ritual are rooted in both Central Asian Turkic traditions and the Islamic faith. In this context, this study examines, through the example of the sword of Prophet David, the symbolic and religious meanings of the sword in the Ottoman Empire, their reflection in political ideology, and consequently, their role in shaping the sultans' understanding of sovereignty.

Although there are popular publications in the literature about the sword of Prophet David, these are generally limited to newspaper reports and social media posts. Studies in the field of theology focus on the prophetic aspect of David. However, the discovery of the sword in the Ottoman chronicles and the issue of taking it to the expedition have not been addressed in detail at the academic level. This study evaluates the place of a historical event in Ottoman political thought by discussing the role of symbols in the administrative approach of the Ottoman State.

The scope of the research is limited to Ottoman sources and the relevant verses in the Holy Qur'an. This research analyses the symbolic meaning of the sword of Prophet David in the context of Ottoman governance. It aims to contribute to academic discussions on the role of symbols in the addressed in the literature.

In Central Asian Turkic societies, where ironworking technology advanced significantly, weapons were often adorned with symbols and markings imbued with spiritual meaning. The prominence of Turks in iron technology is highlighted in the Iranian national epic, the Shahnameh, with the phrase, "The Turkish army is built of iron and steel"[2]. The Turks' mastery in weapon craftsmanship was further enhanced by their geographical context and their devotion to the Sky God (Tengri) belief[3]. The material superiority achieved through iron swords contributed to a vast symbolic literature in art, epic poetry, and folk memory. Consequently, both the blacksmiths who forged these blades and the warriors who carried them were elevated to a sacred status[4].

The Turkish khan sanctified by an iron-made sword was responsible for ensuring justice, peace, abundance, and prosperity on earth. In Turkish history, the legitimacy of a ruler's power was based on being chosen by God. In the Ottoman Empire, this belief was strengthened by Islamic concepts such as caliphate,

[1] Hakan T. Karateke, *Padişahım Çok Yaşa Osmanlı Devleti'nin Son Yüzyılındaki Merasimler*, İş Bankası Yay., İstanbul 2004, p. 63 (Karateke, *Padişahım Çok Yaşa*).

[2] Mutlu Kahraman, "Türk-Bozkır Tarihinde Kılıç", *Tarihe Yön Veren Silah Kılıç*, ed. Tolga Akay-Süleyman Tekir, İdeal Yay., İstanbul 2019, p. 34 ("Türk-Bozkır Tarihinde Kılıç"); Yunus Berkli, "Mezar Taşlarında Görülen Kılıç, Hançer, Ok-Yay ve Bayrak Motiflerinin Sembolik Anlamları", *Ekev Akademi Dergisi*, 11/31 (2007), 68; Guillaume Antoine Olivier, *Türkiye Seyahatnamesi 18. yüzyılda İstanbul ve Türkiye*, translated Oguz Gökmen, Kronik Kitap, İstanbul 2014, p. 33; Ali Fathalizade, "Ortaçağda, Yakındoğuda Demir Çelik Üretimi ve Kılıç Yapımı", *Metalurji Dergisi*, 158 (2010), 34; Elvin Yıldırım, "Türk Etnogenezi Meselesinde Neolitik-Tunç ve Demir Çağları'ndaki Kültürler Üzerine Bir Değerlendirme", *Gaziantep Unıversıty Journal Of Socıal Scıences*, 19/2 (2020), 447.

[3] During a conversation we had, my professor, Ahmet Taşağıl, expressed the ease of access to iron, which stems from the characteristics of the geographical structure, by saying, "iron could appear even with the rain", see Ahmet Taşağıl, *Gök-Türkler*, TTK Yay., Ankara 2014; Ali Fathalizade, "Eskiçağda Demir Üretim, Teori ve Teknolojisi", *Metalurji Dergisi*, 164 (2012), 53; J. Oktay Çerezci, *Göktürk Dönemi Maden Sanatı ve İşçiliği*, Kitabevi, İstanbul 2020, p. 52.

[4] Engin Güngör, "Bozkır Türk Kültüründe Mitolojik Demir Ve Kutsal Efendileri (Demirciler)", *Ortaçağ Araştırmaları Dergisi*, 4/2 (2021), 236; J. Oktay Çerezci, "Göktürk Dönemi Madeni Silahları" *Akdeniz Sanat Dergisi* Özel Sayı 13 (2019), 479; Mircae Eliade, *Demirciler ve Simyacılar*, translated Mehmet Emin Özcan, Kabalcı Yay., İstanbul 2000, p. 28-34; Sümeyra Alan, *Budist Uygur Metinlerinde Savaş Aletleri (Tematik ve Dilsel İnceleme)*, Paradigma Akademisi, Çanakkale 2023, p. 93, 97.

jihad (ghaza), warrior (ghazi), and martyrdom (shahid)[5]. The references to swords in the Qur'anic verses (ayet) and hadiths (sayings of Prophet Muhammad), as well as the victories of Prophet Muhammad, caliphs (khulafa), and his companions (sahaba) achieved through their swords, elevated the spiritual significance of the weapon. The sanctity attributed to swords was thus reshaped through Islamic values, shifting the source of a ruler's power from the Sky God to Islam and the Prophet. As a result, the Ottoman sultans reinforced the legitimacy of their rule, ensuring that the people's loyalty to the state remained strong[6].

This understanding was prevalent since the first Ottoman sultans, and this is clearly seen in the answer given by Sultan Murad I (1362-1389) to an ambassador sent by the Serbian king[7]. The sword, sanctified by God, turned into a blazing fire in the hands of Sultan Bayezid I (1389-1402)[8]. The reign of Suleiman the Magnificent (1520–1566), the Ottoman Empire became a key player in global politics[9]. Following the loss of Yanık Castle (17 April 1598) and Navarin in the Ottoman-Austrian War (1593-1606), Grand Mufti Hoca Sâdeddin Efendi wrote a letter to Serdâr-ı ekrem (grand commander) Satırcı Mehmed Pasha, reminding him that "the main duty of the army is to defend the borders of Islamic lands day and night"[10].

Rituals have historically served to unite societies and have been shaped according to the needs of their time. While sword-girding ceremony was Ottoman sultans continuation ancient tradition, the act of entrusting Prophet David's sword to the grand vizier and sending it to the battlefield was a newly introduced practice tailored to address contemporary concerns. As one of the prophets of the heavenly religions, Prophet David symbolized divine power, but he also has worldly power as a ruler and a successful commander who expanded the borders of his country. Hence, the belief that the sword attributed to him would bring power, sovereignty, and victory was widespread[11]. What this practice aims to do is to raise the morale of the soldiers and the people by reminding them of the meanings the sword carries[12].

The period between the Siege of Vienna in 1683 and the Treaty of Karlowitz in 1699 in the Ottoman Empire was known as the "years of disaster"[13], and shook the authority of the Ottoman sultans. At this critical moment, the sword of Prophet David was found in the imperial treasury. With this sword, God gave the

[5] T. Nejat Eralp, *Tarih Boyunca Türk Toplumunda Silâh Kavramı ve Osmanlı İmparatorluğunda Kullanılan Silâhlar*, TTK Yay., Ankara 1993, p. 18 (Eralp, *Osmanlı İmparatorluğunda Kullanılan Silâhlar*).

[6] Ugur Kurtaran-Zeynep Karaca, "Osmanlı Devleti'nde Siyasal Bir Ritüel: Kılıç Kuşanma Merasimi (XVIII. Yüzyıl)", Osmanlı Medeniyeti Araştırmaları Dergisi, 13 (2021), 85.

[7] "God willing, at the beginning of spring, our intention is upon him. It has been decided that we shall liberate these lands from the hands of the enemies of religion with a fire-blazing sword and enforce the Sharia of our Prophet Muhammad", Vahid Çabuk, *Solakzâde Tarihi*, İstanbul Büyükşehir Belediyesi Yay., İstanbul 2016, p. 80 (Çabuk, *Solakzâde Tarihi*).

[8] Çabuk, *Solakzâde Tarihi*, p. 116; The Ottoman sultans claimed the right to wield Islam's ghaza (holy expeditions) sword and pursued a policy of protecting all Muslims against Christian states. They aided Algerian Muslims against the Spanish, supported the Sultanate of Aceh against Portuguese attacks, assisted Central Asian Muslims against the Russian Tsar, and ensured the safety of Muslim pilgrims traveling to Mecca by land and sea, Halil İnalcık, *Osmanlı Tarihi'nde İslâmiyet ve Devlet*, Türkiye İş Bankası Yay., İstanbul 2016, p. 108.

[9] The power and grandeur of this period were later idealized as a model for future rulers, Feridun Emecen etc., *Osmanlı Devleti ve Medeniyeti Tarihi,* I, ed. Ekmeleddin İhsanoğlu, IRCICA, İstanbul 1994, p. 33.

[10] Grand Mufti's emphasis on the commander's religious duty to fight for faith and state underscores the influence of religious scholars in military affairs, Sadık Tezin, *Osmanlı Devleti'nde Çok Yönlü Bir Ulema Ailesi: Hocazadeler*, Akademisyen Kitabevi, Ankara 2022, p. 137.

[11] Yılmaz Öztuna, *Osmanlı Devleti Tarihi Medeniyet Tarihi*, Ötüken Yay., II, İstanbul 2024, p. 8, The Ottoman sultans, from the 15th century to the 18th century, held power for approximately three centuries by wearing four different imperial crowns. As the ruler of the Turks, they bore the title of "Khan", as the ruler of Egypt, the title of "Sultan"; and as the Emperor of the Eastern Roman Empire, the title of "Caesar", thus representing worldly authority. As the leader of the Muslims and the legitimate successor of Prophet Muhammad, they also embodied religious authority. In addition to wearing many royal crowns, they also wore the crowns of smaller sovereignties. The titles they used as universal rulers were connected to these crowns. Some of these titles included Khan, Khagan, Sultan of Sultans, Commander of the Faithful, Refuge of the World, Majestic, Magnificent, and Exalted.

[12] Tülin Çoruhlu, "Tören Silahları ve Bunların Osmanlı Sanatı İçindeki Yeri", *Filiz Çağman'a Armağan*, ed. Ayşe Erdoğdu etc., Lale Yay., İstanbul 2018, p. 211.

[13] İ. Hakkı Uzunçarşılı, *Osmanlı Tarihi*, III/I, TTK Yay., Ankara 1988, p. 585 (Uzunçarşılı, *Osmanlı Tarihi*).

Ottoman sultans the good news of victory[14]. After being rediscovered in the treasury, the sword was recorded in the register of sacred relics and has been preserved to this day. Currently, it is displayed among "The Sacred Relics" in Topkapı Palace, Istanbul[15].

1. Ottoman Swords in Art and Symbolism

The sword is a close-combat weapon with a straight or curved blade, sharpened on one or both edges, designed for thrusting and cutting actions[16]. When weapons are classified according to their features, the sword falls into the category of cutting and offensive weapons. It consists of four main parts: the hilt, guard, blade, and scabbard[17].

Turkish swords are among the primary elements in ensuring the continuity and expansion of Turkish states. These swords have unique mechanical features. The origin of the swords used by Muslim Turkish states is based on Central Asia[18].

The swords used in the Ottoman Empire were also renowned for their shapes, durability, and lightness. These seemingly fragile and light swords required proper wrist movements for effective use, particularly the curved swords commonly associated with the Ottomans[19]. The act of using a sword was called "swordplay/kılıççalma"[20]. Improper use could easily cause the weapon to break. In the Janissary Corps, hilt holding and swordplay drills were performed[21]. The Janissaries' prowess was attributed not only to their combat skills but also to their association with the spiritual blessings of Haji Bektash[22]. The sword of the fourth rightly-guided caliph Ali, the "Zülfikar", was one of the insignia of the Janissaries. Again, in the "gülbank" of the Janissaries, the sword was emphasised as a symbol of military and administrative power[23]. The Kapıkulu cavalry carried a broad-faced sword called "gaddare", which was hung from the saddle brow on the horse. This sword was heavier than the curved sword and was used with two hands[24].

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[14] Mehmet Topal, *Nusretnâme*, TÜBA, Ankara 2018, p. 69 (Topal, *Nusretnâme*); Ümmügülsüm Filiz Bayram, "Hz. Dâvud'un Kılıcına Dair Bir Değerlendirme", *Kültür Tarihi ve Disiplinlerarası Sanat/Tasarım I*, ed. Sibel Kılıç, Artikel, İstanbul 2021, p. 189 (Bayram, Hz. Davud'un Kılıcı); Republic of Turkey Presidential State Archives-Ottoman Archives (BOA), Topkapı Sarayı Müzesi Arşivi, (TSMA.e), nr. 814/1, This inscription of the Arabic translation of the text on the copper plate dates to the reign of Selim III (1789-1807).

[15] Topkapı Place, https://www.millisaraylar.gov.tr/Lokasyon/2/topkapi-sarayi, "date of access: 2.02.2025".

[16] Batuhan Yıldız, "Hunlardan Osmanlı Dönemine: Türk (Eğri) Kılıcının Gelişim Süreci", *Harp Tarihi Dergisi*, 2 (2020), 62; According to the definition in Kâmûs-ı Türkî; The most well-known of cutting weapons, which may be curved or straight and has numerous varieties. It is worn at the waist with a strap while sheathed and consists of a blade (demir/iron), fuller (namlu), scabbard (kın), and hilt (kabza), Şemseddin Sami, *Kâmûs-ı Türkî*, Enderun Kitabevi, İstanbul 1989, p. 1081.

[17] The hilt is the place where the sword is held. The blade protects the wielder's hand from blows and is located at the junction of the hilt and the barrel. It resembles a star with four arms. The most important cutting part of the sword is the barrel. The sheath in which the sword is kept when not in use is called a scabbard, Eralp, *Osmanlı İmparatorluğunda Kullanılan Silâhlar*, 57-63; Yıldız, "Türk Eğri Kılıcının Gelişim Süreci", p. 66-72.

[18] The Turks experimented with various techniques in sword-making thanks to their mastery of ironworking, producing different types of swords. Research has shown that Turkish swords possess unique structures, styles, and motifs. Long swords and curved swords are among the types of swords used by the Turks, Mutlu, "Türk-Bozkır Tarihinde Kılıç", p. 37; Eralp, *Tarih Boyunca Türk Toplumunda Silâh,* p. 58; Bahaddin Ögel, "Türk Kılıcının Menşe ve Tekâmülü Hakkında", *Ankara Üniversitesi Dil ve Tarih Coğrafya Fakültesi Dergisi*, VI/5 (1948), 531.

[19] Mehmet Zeki Pakalın, *Osmanlı Tarîh Sözlüğü*, II, MEB, Ankara 1983, p. 257.

[20] to swing a sword without stopping, Kubbealtılugatı, kılıç, https://lugatim.com/s/k%C4%B1l%C4%B1%C3%A7, "date of access: 04.05.2025".

[21] Pakalın, II, p. 265.

[22] Mussa Duman, *Osmanlı Devleti Tarihi Abdurrahman Şeref*, Gökkubbe Yay., İstanbul 2005, p. 67.

[23] "Gülbank" The meaning given in the Turkish Dictionary is defined as a prayer or oath made with one voice and with one authority', for more information see Mustafa Uzun, "Türk Tasavvuf Edebiyatında Bir Duâ ve Niyaz Tarzı Gülbank", *İlim ve Araştırma Dergisi*, 1/1 (1996), 69; Mihrican Çolak, "Türkçe'nin Söz Varlığında Kılıç" *Uluslararası Türkçe Edebiyat Kültür Eğitim Dergisi*, 7/4 (2018), 2157.

[24] 3rd congregation's middle insignia is White Zülfikar in red regimental flag, 7th congregation's middle insignia is Green Zülfikar, 34th congregation's middle insignia is Red Zülfikar and step, 35th congregation's middle insignia is Red Zülfikar with upside down Red Gourd, 36th congregation's middle insignia is Red dragon mouth Zülfikar, 39th congregation's middle insignia is Dragon Headed Zülfikar, 100. The middle insignia of the congregation was the Red Zülfikar with downturned tips, the 40th company of Cemâat-i dergâh-ı âlî was the Black coloured Zülfikar with forked sword, the 51st company of Cemâat-i dergâh-ı âlî was the Red Zülfikar with downturned fork, the 61st company of Cemâat-i dergâh-ı âlî was the Red Zülfikar with upturned fork, Uzunçarşılı, *Osmanlı Devleti Teşkilatından Kapıkulu Ocakları*, I, TTK Yay., Ankara 1988, p. 294-305; Uzunçarşılı, *Kapıkulu Ocakları*, II, TTK Yay., Ankara 1988, p. 178.

The sword was used by Ottoman infantry and cavalry until the end of the 18th century. By the 19th century, swords had become symbolic accessories denoting officers' ranks. From the 20th century to the present, they have been used exclusively in ceremonial contexts[25].

The craftsmanship of sword-making is a testament to humanity's shared cultural heritage, encompassing both technological advancement and artistic expression. The process of forging iron into swords has evolved through multiple stages. The art of sword making has been shaped by the influence of the environment, beliefs and cultures in which societies live.

In the Ottoman Empire, during the production of swords, we come across the Kılıçhane-i Amire and sword masters[26]. The patron saint of Ottoman sword masters was Prophet David, who first worked iron. Sword masters would engrave their names onto their works to emphasize their craftsmanship[27]. There were also Sword Makers in the Ottoman Empire. Sword Makers not only sell swords, they also renewed, repaired and maintained the swords they received[28].

Sword decorations were crafted in different forms and values depending on individual preferences or the recipient when given as a gift. Two fundamental factors were considered in sword ornamentation. The first was that the motifs, inscriptions, and embellishments used in the decoration should align with the traditional artistic philosophy of the society. The second was the proper application of sword ornamentation techniques. The decoration technique applied to indicate the owner of the weapon was related to the expertise of the craftsman. Gift and ceremonial swords were made more ornate and elaborate[29].

In addition to "The Kılıçhâne", swords were also produced in "The Enderûn Cebehânesi"[30]. Within the Ottoman palace, there were master craftsmen and apprentices specializing in sword-making and related accessories. In the palace, there were professional groups and apprentices who were interested in sword making,[31] such as "Cemâ'at-ı Şemşîrgerân-ı hâssa"[32], "Niyâmgerân-ı hâssa"[33], "Cemâ'at-ı Siper-dûzân-ı hâssa"[34]. Among the artisans in the palace, a group known as "dımaşkici" presented the sultan with steel ingots, referred to as "eggs", during festive occasions. These ingots were later forged into swords and other

[25] "Mâliye Nezâret-i Celilesine, Devletli-Efendi-Hazretleri, ba'zı mütehayyirân ümerâ-yı 'askeriyeye taltifen taraf-ı eşref-i pâdişâhîden ihdâ ve ihsân buyurulacak olan yirmi 'aded seyfin sûret-i 'imâlini mutazammın taraf-ı vâlâ-yı ser'askeriyyeden vârid olan tezkire ...", Republic of Turkey Presidential State Archives–Ottoman Archives (BOA), İradei Meclisi Mahsus (İ.MMS), nr. 57/2599; Eralp, *Osmanlı İmparatorluğunda Kullanılan Silâhlar*, p. 64.

[26] Republic of Turkey Presidency State Archives Publication, *Belgelerle Osmanlı'dan Cumhuriyet'e Savunma Sanayi*, Printa Matbaacılık, İstanbul 2021, p. 85 (*Belgelerle Osmanlı'dan Cumhuriyet'e Savunma Sanayii).*

[27] Ersin Doğantekin, "Türk-Bozkır Tarihinde Kılıç", *Tarihe Yön Veren Silah Kılıç*, ed. Tolga Akay-Süleyman Tekir, İdeal Yay., İstanbul 2019, p.137; BOA, Osmanlı Arşivi Cevdet Sarayı (CSM), nr. 68/3408.

[28] BOA, Cevdet Askeriye (C.AS), nr. 380/157-27; In this document, it is written that the sword-makers manufacture swords to be used in war at the Kılıçhane-i Amire for a fee, BOA, İrade Dahiliye (İ.DH), nr. 268/16725; "production of the swords required for the 'asâkir-i şahane (Ottoman Army) by the sword-makers in Tophâne-i 'amîre", BOA, İ.DH., nr. 422/27927; Nebi Bozkurt, "Kılıç", *DİA*, XXV, 405; The weapons and swords in the Enderun Cebehane (ammunition) were maintained weekly. Olive oil was used for the maintenance of the weapons. The necessary oil was purchased and given to the craftsmen, BOA, CSM, nr. 68/3408.

[29] These swords were not used much in wars. The sword of Mehmed II in Topkapi Palace, although ornate, was manufactured for war. Erdem Saka, *Sultanın Silahları*, KDY Akademi, İstanbul 2022, p. 118 (Saka, *Sultanın Silahları*); Eralp, *Osmanlı İmparatorluğunda Kullanılan Silâhlar,* p. 182.

[30] Dr. Erdem Saka writes that there are no records of swords being produced in Cebehâne (ammunition) during the Magnificent Period, Saka, *Sultanın Silahları*, p. 119; Evliya Çelebi wrote that there was a sword shop called "Dımaşkîhane" between Kurşunlu Mahzen and Topkapi in 1867, the Industrial School was opened in the Atîk Kılıçhane (old sword house) building in Sultanahmet, Istanbul. The craftsmen working in the Kılıçhane, referred to as "shimshirkâr" (sword manufacturing site), produced swords with different characteristics, primarily Dimaşkî, but also Ticanî, Zivzikî, Maghribî and Tirazî, Pakalın, *Osmanlı Tarîh Sözlüğü,* II, p. 264.

[31] *Belgelerle Osmanlı'dan Cumhuriyet'e Savunma Sanayii,* p. 60-65.

[32] Sword makers, *Belgelerle Osmanlı'dan Cumhuriyet'e Savunma Sanayii,* p. 60.

[33] The sword scabbard makers, *Belgelerle Osmanlı'dan Cumhuriyet'e Savunma Sanayii,* p. 62.

[34] In weapons such as swords and daggers, the part at the bottom of the hilt that protects the wielder's hand, *Belgelerle Osmanlı'dan Cumhuriyet'e Savunma Sanayii,* p. 65.

bladed weapons[35].

A sword could be crafted by a single master or through the collaborative efforts of multiple masters. Prayers and talismanic inscriptions engraved onto swords were believed to enhance the wielder's strength and courage[36]. This tradition, which dates back to ancient times, is also observed in depictions and inscriptions on the sword of David[37].

1.1. The Sword-Wearing Ceremony of the Ottoman Sultans as a Political Ritual

Rituals are used in societies to socialise individuals, to develop feelings of solidarity and loyalty, and to ensure that these feelings are passed on from generation to generation. Political rituals are organised by states to strengthen and maintain the people's bonds with the government[38]. The Ottoman Empire utilized swords as symbols in state ceremonies and also presented them as gifts to distinguished commanders, ambassadors and voivodes[39].

The two most important political rituals in the Ottoman State were the enthronement and sword-girding ceremonies. The first of the enthronement ceremonies was the "Cülûs ceremony"[40]. Since the sword-girding ceremony in the Ottoman State had religious, political and cultural contents[41]. The sword-girding ritual was implemented as a "kanun-ı kadim (ancient law)" and continued until the end of the sultanate[42]. İn this ceremony, the sword was the symbol of the state and sovereignty, but it also represented justice and valour and was embodied in the person of the sultan[43].

This second ceremony, organized for the public, was called the "kılıç alayı" (sword procession). In official sources, it is referred to as "taklid-i seyf." This phrase, expressed in Persian, means "to gird a sword" or "to wear a sword." The Ottoman sultans maintained this tradition in connection with Islamic history. The sword wearing ceremony is also referred to as the meeting of the sultan and the people, the meeting of the people

[35] Erdem Saka, *Sultanın Silahları*, p. 118, 120.

[36] Ahmet Yüksel-Okan Güven, "Osmanlı Padişahlarının Keskin bir Hediyesi olarak Kılıç", *Tarihe Yön Veren Silah Kılıç*, ed. Tolga Akay-Süleyman Tekir, İdeal Yay., İstanbul 2019, p.109.

[37] On this subject, see Figure 3, Figure 4.

[38] Gardin, N-Olorenshaw, R. *Larousse Semboller Sözlüğü*, Bilge Kültür Sanat, İstanbul 2006, submission; Laçin Akyıl, "Osmanlı Devleti'nde Siyasi Ritüeller", *International Journal of Academic Value Studies (Javstudies)*, 3/17 (2017), 206, 205.

[39] This four-page document titled; 'Seyf and other gifts to the Queen of the Netherlands, Seyf and other gifts to the Queen of Austria, Seyf and other gifts to the Queen of Prussia' details the types and costs of the gifts given, BOA, İrade Hariciye (İ.HR), nr. 25/1187; Özlem Kasap, "Ritüel/Ritüellik Kavramları Ve Ritüelliğin Anlamsal Değişimi Üzerine", Milli Folklor, 17/131 (2021), 123; Eralp, *Tarih Boyunca Türk Toplumunda Silâh*, 64.

[40] The political and religious leadership of the Ottoman sultans gained legitimacy through these two ceremonies; "Cülûs, The word originates from Arabic. Its literal meaning is "to sit". In the Ottoman Empire, the enthronement ceremony was called the "cülûs ceremony". It was the most important official state ceremony. The form of the ceremony represented the structure of the state and its understanding of power. To avoid any weakness or vulnerability, the cülûs ceremony was held as soon as possible. The heir to the throne, the prince, would be taken from his room in the Harem and brought to the Has Oda (privy chamber), where the Prophet's mantle was kept. Here, high-ranking officials such as the şeyhülislâm and the grand vizier would first pledge allegiance to the new sultan. Later, a grand ceremony would be held in front of the Bâbü's-saâde (gate of felicity) in Topkapı Palace. A throne would be brought to this location, and invited state officials, military personnel, and members of the religious class would attend the ceremony. The main purpose of the ceremony was to ensure that the sultan's authority was acknowledged by everyone. After the cülûs ceremony, the Ottoman sultans would announce their rule to the public and foreign states. From the 16th century onward, with few exceptions, cülûs ceremonies were held at Topkapı Palace", Zeynep Tarım Ertuğ, "Osmanlı Devleti'nde Resmi Törenler ve Birkaç Örnek", *Yeni Türkiye*, 34 (2000), 27.

[41] Abdülkadir Özcan, "Cülûsun Kısa tarihi" *Antik Çağ'dan XXI. Yüzyıla Büyük İstanbul Tarihi*, Siyaset ve Yönetim-2 Demografi, İstanbul 2015, 384 (Özcan, "Cülûsun Kısa tarihi"); B. Zakir Avşar, "Biat'tan Yemin'e ... Kamusal Sorumluluk Üstlenenlerin ve Temsilcilerinin And İçmesi", *Gazi Türkiyat*, 1/10 (2012), 21.

[42] Ottoman sources refer to these ceremonies with the phrase "anane-i kadîmeden" (from ancient tradition), it should not be forgotten that it is entirely unclear how long a time period this expression corresponds to, Karateke, *Padişahım Çok Yaşa*, p. 69; Abdi Pasha writes about the sword-laying ceremony of Mehmed IV "as is customary", Fahri Çetin Derin, *Abdurrahman Abdi Paşa Vekâyinâme'si (1648-1682)*, Çamlıca Basım Yayın, 2008, p. 9; Nazire Karaçay Türkal, *Silahtar Fındıklılı Mehmed Ağa Zeyl-i Fezleke (1065-22 Ca.1106/1654-7 Şubat 1695)*, Marmara Üniversitesi Türkiyat Araştırmaları Enstitüsü, Yayınlanmamış Doktora Tezi, İstanbul 2012, p. 1367 (*Zeyl-i Fezleke)*.

[43] Oktay Kızılkaya, "Türk-Bozkır Tarihinde Kılıç", *Tarihe Yön Veren Silah Kılıç*, ed. Tolga Akay-Süleyman Tekir, İdeal Yay., İstanbul 2019, p. 73.

with the new sultan[44].

There is information in the sources that the sword wearing ritual has been practiced since the period of Osman Bey[45]. In fact, the presence of a sword among the signs sent by Alaeddin Keykubad III to Osman Bey started this tradition for the Ottoman sultans[46]. The first sultan to be ceremonially girded with a sword was Yıldırım Bayezid. After the 1396 Battle of Nicopolis, the Abbasid Caliph Al-Mutawakkil granted Bayezid the title of "Sultânü'r-Rûm" (Sultan of Rome/Rum) and sent him various gifts. Among these gifts was a sword, which was ceremonially fastened around Yıldırım Bayezid's waist by Emîr Sultan[47].

In the Ottoman Empire, the sword-girding ceremony as a symbol of sovereignty first began with Sultan Murad II (1421-1444/1446-1451). According to "Solakzâde History", during Murad II's enthronement ceremony in 1421, Emîr Sultan girded the sultan with a sword in Bursa[48]. When Sultan Murad II arrived in Bursa, he visited the great saint known as Emîr Sultan to seek his blessings and spiritual support. At that time, the saint personally girded the sultan with a sword. Thus, Sultan Murad II proceeded before his soldiers with the sword at his waist, accompanied by words of reverence and praise, all the way to the palace[49].

The sword-girding ritual evolved into an official ceremony known as the "Sword Procession" (kılıç alayı) after the reign of Ahmed I. Subsequent sultans who ascended the throne would travel to Eyüp Sultan where the sword-girding took place with religious blessings by land or sea, depending on their preference-where they would be ceremonially girded with a sword amid prayers[50]. This shrine, revered due to its association with one of Prophet Muhammad's most loyal and pioneering companions in jihad and ghaza (holy expeditions), gradually became the central location for the sword-girding ritual[51].

While Eyüp Sultan held primacy as the Prophet's symbolic seat, sultans retained flexibility, girding swords elsewhere when necessary. Some sultans ascended to the throne in Edirne and consequently held their sword-girding ceremonies there. For instance; Sultan Ahmed II (1691-1695), amid the ongoing war with Austria, he was enthroned in Edirne on June 23, 1691, but due to wartime exigencies, his sword-girding

[44] This concept corresponds to the coronation ceremony in the West. Ambassadors to the Ottoman Empire used this expression in their notes on the ceremonies they witnessed, Şevket Rado, "Baron de Tott'un Hatıraları", *Hayat Tarih Mecmuası* 1 (1965), 23; Dündar Alikılıç, *İmparatorluk Seremonisi*, Tarih Düşünce Kitapları, İstanbul, 2004, p. 52; BOA, Hatt-ı Hümâyûn (HAT), nr. 1451/80.

[45] Özcan, "Cülûsun Kısa tarihi", 384; Sultan Mahmud II (1808-1839) asks whether it is appropriate to show the sword of his ancestor Osman Bey to the public, BOA, HAT, nr. 1451/80.

[46] Actually, the tradition of girding swords among Turkish sultans was initiated by the Abbasid caliphs. When the Abbasid Caliph Kâim Biemrillâh met with the Great Seljuk Sultan Tuğrul Bey in Nahrawan in 1060, he presented him with various gifts and unfastened his own sword to gird it around Tuğrul Bey's waist. Similarly, the Caliph girded two swords around the waist of the Iraqi Seljuk Sultan Masud. The Khwarazmshah Sultan Alaaddin Muhammed, on the other hand, designated his son Celaleddin as his heir by fastening a sword around his waist. Over time, the tradition of sword-girding merged with the customs of the Abbasid Caliphate and the principles of sovereignty in the Islamic world, evolving into a political ritual, Douglas S. Brookers, "Of Swords And Tombs: Symbolism In The Ottoman Accession Ritual" *Turkish Studies Association Bulletin*, 17/2 (1993), 1; Aydın Taneri, Osmanlı Devleti'nin Kuruluş Döneminde Hükümdarlık Kurumunun Gelişmesi ve Saray Hayatı-Teşkilatı. Hazırlayan Mehmet Akif Erdoğru, TTK Yay., Ankara 2019, p. 200, 210.

[47] Emîr Sultan was the son-in-law of Yıldırım Bayezid. His lineage is traced back to Prophet Muhammad. Historical sources record that Yıldırım Bayezid, Çelebi Mehmed, and Murad II all held Emir Sultan in high regard, Hüseyin Algül-Murat Azamet, "Emîr Sultan" *DİA*, XI, 146; Brookers, "Of Swords And Tombs: Symbolism In The Ottoman Accession Ritual", 16.

[48] Özcan, "Cülûsun Kısa Tarihi", 385.

[49] Çabuk, *Solakzâde Tarihi*, p. 188.

[50] When the sultans traveled to Eyüp Sultan by sea, they would return by land, and when they went by land, they usually returned by sea—though the land route was also used for both legs of the journey on occasion. For example, Sultan Süleyman II, after his accession on November 8, 1687, was girded with the sword at Eyüp Sultan on November 27, 1687. He reached the site by sea but returned via land, entering Istanbul through the Edirne Gate with a grand procession. During this return, he distributed alms and gifts to the crowds who had gathered to witness the ceremony, Özcan, *Zübde-i Vekayiât Tahlil ve Metin (1066-1116/1656-1704)*, TTK Yay., Ankara 1995, p. 271; Eralp, "Eyüpsultan ve Osmanlı Hükümdarlarının Kılıç Kuşanma Törenleri Taklid-i Seyf", *Tarihi, Kültürü ve Sanatıyla Eyüpsultan Sempozyumu II Tebliğler* (İstanbul: Eyüpsultan Belediyesi, 1998) 150; Topal, *Nusretnâme,* p. 69, 70; Raşit Gündoğdu, *Uşşâkîzâde Târihi*, I, Çamlıca Basım, İstanbul 2005.

[51] Karateke, *Padişahım Çok Yaşa*, p.69; Mesut Aydıner, *Vak'anüvis Subhî Mehmed Efendi Subhî Tarihi Sâmî ve Şâkir Tarihleri ile Birlikte (İnceleme ve Karşılaştırmalı Metin)*, Kitabevi, İstanbul 2007, p. 38; Üsküdarî Abdullah Efendi, *Vâkı'ât-ı Rûz-merre II Üsküdarî Abdullah Efendi*, ed. by Muzaffer Doğan-Recep Ahıshalı etc., TÜBA, Ankara 2017, p. 306 (*Vâkı'ât-ı Rûz-merre II*).

ceremony was delayed until 14 July 1691 and took place at the Eski Cami (Old Mosque) in Edirne[52]. Sultan Mustafa II, following his uncle's precedent, he too was enthroned in Edirne, and his sword-girding ceremony was traditionally held at the Eski Cami[53]. Sultan Ahmed III (1703-1730), having ascended to the throne on August 27, 1703, first traveled to the military encampment along the Tunca River where he received the Sacred Banner (Sancak-ı şerîf). After proceeding with his army to Davudpasha Field (where he rested for one day), the Sultan formally performed the sword-girding ceremony at Eyüp Sultan on September 15, 1703[54].

The Ottoman sultans after the Suleiman the Magnificent (1520–1566), with a few exceptions, did not go on campaigns, and serdâr-ı ekrems led the army. After Mustafa II, serdâr-ı ekrems participated in expeditions with the banner of the Prophet and the sword of Prophet David[55].

In Islamic belief, the qualities of kingship and prophethood associated with Prophet David are mentioned primarily in the" Qur'an and Hadith". Additionally, these attributes are frequently referenced in various literary sources, including prophetic tales (kıssas-ı enbiya), poetry, historical texts, and oral traditions. To fully grasp the symbolic significance of Prophet David's sword and its value to Ottoman sultans, it is essential to examine the messages conveyed about him in the Qur'an.

2. Prophet David

The Qur'an contains numerous narratives (qisas) aimed at the salvation of people. These parables aim to mould the character of believers. Prophets are chosen servants who are sent as exemplary personalities first to their communities and then to other people. Information about Prophet David is gleaned from holy books such as the Holy Qur'an[56] and The Old Testament. He is the common figure of the Abrahamic religions. In the Qur'an he is portrayed as a prophet and a ruler, while in the Bible he is primarily portrayed as a king[57].

According to the Qur'an, Prophet David is a descendant of Noah and a prophet of the Israelites[58]. In The Old Testament, he is described as the eighth and youngest son of Jesse from the tribe of Judah, residing in the land of Palestine. His lineage traces back to Prophet Abraham through Yehuza (Judah) b. Yakub (Jacob) b. İshak (Isaac) b. İbrahim el-Halil[59].

The Qur'an contains 29 verses about Prophet David, with his name explicitly mentioned in 16 of them[60]. The Surah al-Baqarah recounts his battle against Goliath (Jalut) and his subsequent victory. This verse states

[52] *Vâkı'ât-ı Rûz-merre,* p. 307; *Zeyl-i Fezleke,* p. 1368.

[53] Sultan Mustafa II will be discussed in greater detail under a dedicated section later in the text, Zeynep Tarım Ertuğ, "Edirne'de Yapılan Son Cülûs Töreni", *Edirne Serhatteki Payitaht*, ed. Emin Nedret İşli-M. Sabri Koz, YKY, İstanbul 1998, 162 (Ertuğ, "Edirne'de Yapılan Son Cülûs Töreni"); Topal, *Nusretnâme,* p.70.

[54] Karateke, *Padişahım Çok Yaşa*, p. 69; Özcan, *Zübde-i Vekayiât*, p. 822.

[55] According to the legend of world dominion associated with Attila, to whom the sword of Ares was given, King Louis II of Hungary presented the sword found in the Danube River to Suleiman the Magnificent. With this sword, the claim to world dominion was symbolically transferred to the Ottoman Empire, Osman Turan, *Türk Cihan Hakimiyeti Mefkûresi*, Ötüken Yay., Ankara: 2003, p. 314.

[56] Mustafa Karabacak, "Kur'an ve Hadisler Bağlamında Hz. Dâvud'un Örnekliği", *Mütefekkir*, 5/9 (2018), 188.

[57] A. Unterman, *Dictionary of Jewish*, Thames and Hudson, Londra 1997, p. 58; Özhan Öztürk, *Dünya Mitolojisi,* Nika Yayınevi, Ankara 2016, p. 360.

[58] "And We gave to Abraham, Isaac and Jacob-all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good", al-Enam, 6/84, https://surahQur'an.com/Surah-translation/meanings-tr-language-2-surah-6.html, "date of access: 3.02.2025".

[59] F. Buck, "David", *New Catholic Encyclopedia*, Gale Group (reprint), IV, Washıngton 2003, 536; Here, the information about Prophet David begins with the phrase, According to the information provided by trusted historians. It then continues, "Prophet David is the 13th descendant of Isaac the son of Abraham. He ascended to the throne at the age of 38 as a caliph and ruler, went to Jerusalem, and his reign lasted for 40 years", Tahir Güngör, *Hâkim Efendi Tarihi (Osmanlı Tarihi 1166-1180/1752-1766)*,Türkiye Yazma Eserler Kurumu Başkanlığı, İstanbul: 2019, p. 931 (Güngör, Hâkim Efendi Tarihi).

[60] Kur'ân Meâli, https://www.kuranvemeali.com/Dâvud-as-ile-ilgili-ayetler, "date of access: 08.07.2024".

that Prophet David was given sovereignty and taught many wisdoms after his victory[61].

One of the most remarkable characteristics of Prophet David was his ability to work iron, which made it possible for him to earn a living[62]. Prophet Muhammad praised this skill as well as David's piety. These praises helped him to stand out both in worldly and spiritual terms[63]. The following verses highlight his divine wisdom and blessings[64]. This extraordinary qualities, Prophet David was still a mortal with human imperfections. Despite his talents, since he was not flawless, he was warned in the Qur'an in the 26th verse of the Surah as-Sad to choose righteousness and justice[65]. With these qualities mentioned in the Qur'an, David is not only the prophet of humans but also of all animals, plants, mountains and rocks, and he also ruled over jinn and devils[66]. For he was just and wise as a ruler. He was also special as a prophet with a book. All this made him a respected figure in every period[67].

After defeating Goliath, Prophet David became king at the age of thirty. He initially ruled in Hebron for seven years and six months before reigning as the king of all Israelites in Jerusalem for an additional thirty-three years, making his total rule forty years and six months. He passed away at seventy-one and was buried in the City of David, Jerusalem[68]. The tomb in Jerusalem is David's tomb, which is known to everyone. There used to be a small church next to David's tomb in Jerusalem. Upon complaints that Christians worshipping in the church were polluting the place and requests for it to be converted into a mosque, Suleiman I (the

[61] In the Qur'an, it is mentioned that Prophet David first defeated Jalut (Goliath). When a large part of Talut's soldiers drank the water of the river that Allah had forbidden, there were only a few faithful soldiers left fighting the infidel tribe. In the war with Jalut and his soldiers, those who believed in Allah were victorious, and Prophet David killed Jalut, and after this victory, Allah gave Prophet David the kingdom and wisdom, al-Baqarah 2/249, 2/250, 2/251, https://surahquran.com/Surah-translation/meanings-tr-language-2-surah-2.html, "date of access: 03.02.2025"; The Old Testament contains detailed information on this subject. The name of the person whom David fought is mentioned as "Goliath", Bayram, "Hz. Dâvud'un Kılıcı", p. 174; Akın Tercanlı, "Kral Davut İle Golyat İkonografisi Üzerine Karşılaştırmalı Bir Analiz", *Ortadoğu ve Göç*, 12/1 (2022), 118, 126.

[62] "The best food a person can eat is from his own labor; the The Prophet of Allah, David ate only from the work of his hands", Ömer Faruk Harman, "Dâvud", *DİA,* IX, 22.

[63] "The most beloved prayer to Allah is that of David, and the most beloved fasting is that of David". His piety and worship serve as a model for believers, Harman, 22.

[64] "Indeed, We gave David and Solomon special knowledge. And they both said, "Praise be to Allah, who has made us superiorto many of His believing servants", an-Naml 27/15, and We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to Allah, who has favored us over many of His believing servants". https://surahquran.com/Surah-translation/meanings-tr-language-2-surah-27.html, "date of access: 03.02.2025"; Another verse states, "We bestowed a great favor upon David: "O mountains! Praise be to him, and , and O birds! And you too!" And We softened the iron for him, as-Sebe 34/10, And indeed We bestowed grace on David from Us (saying), "O you mountains. Glorify (Allah) with him! And you birds (also)! And We made the iron soft for him." https://surahquran.com/Surah-translation/meanings-tr-language-2-surah-34.html, "date of access: 03.02.2025".

[65] "O David! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allah. Verily! Those who wander astray from the Path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning", as-Sâd 38/26, https://surahquran.com/english-aya-26-sora-38.html, "date of access: 03.02.2025"; Before becoming a prophet and a ruler, David came to prominence as a hero. Heroic narratives focus on the relationship between the individual's personal desires and his responsibilities towards society. The hero makes a choice between life and death in order to serve the society. The hero who risks death shows courage and valour and gains an eternal reputation. David, the hero, prophet and ruler in the Qur'an and The Old Testament, has attracted attention in every period as a strong leader with his services and achievements to the society he lived in. The life of Prophet David has been a source of inspiration in many fields of arts such as literature, painting, music and sculpture in the West. In the Islamic world, along with the Holy Qur'an, the science of Hadith, prophet parables, literary texts and poems have also been the subject of oral narratives, Gabriel Said Reynolds, "David (Dawud)", *The Encycislopaedia of Islam*, III, Leiden 2012), 79; Buck, "David", 537; İncinur Atik Gürbüz, "Osmanlı Metinlerinde Hz. Dâvud", *Dede Korkut*, 9/21 (2020), 74.

[66] As-Sâd 38/26; Abdullah Aydemir, "Hz. Dâvud (A.S.)", *Diyanet Dergisi*, XIV/6 (1975), 342; Karabacak, "Kur'ân ve Hadisler Bağlamında Hz. Dâvud'un Örnekliği", 191; Gürbüz, "Osmanlı Metinlerinde Hz. Dâvud", 74.

[67] Harman, "Dâvud", 22; As-Sebe 34/10, https://surahquran.com/Surah-translation/meanings-tr-language-2-surah-34.html, "date of access: 03.02.2025"; The *Zabur* (Psalms) sent down to Prophet David is one of the characteristics that distinguishes him from other prophets, "We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms], an-Nisâ 4/163, https://surahquran.com/Surah-translation/meanings-tr-language-2-surah-4.html, "date of access: 03.02.2025"; Al-İsrâ 17/55, https://surahquran.com/Surah-translation/meanings-tr-language-2-surah-17.html#google_vignette, "date of access: 03.02.2025"; "Indeed, We have certainly made some of the prophets superior to others, and We gave the Zabur to David", al-Enbiyâ 21/105, https://surahquran.com/Surah-translation/meanings-tr-language-2-surah-21.html#google_vignette, "date of access: 03.02.2025".

[68] Harman, "Dâvud", 21; Buck, "David", 537; Güngör, *Hâkim Efendi Tarihi*, p. 931; Öztürk, *Dünya Mitolojisi,* p. 495; According to The Old Testament, David put the administration of the kingdom in a certain order and the Children of Israel settled down during his reign. As a true king and a competent administrator, David expanded the territory of his kingdom from the shores of the Euphrates to the shores of the Red Sea, Bayram, "Hz. Dâvud'un Kılıcı", p. 178, 183.

Magnificent) requested the judges of Jerusalem and Nablus to investigate the issue of converting this church into a mosque[69]. Additionally the priests of the Soeur de la Charite requested permission to establish a soup kitchen near Prophet David's tomb on Mount Zion, which was granted in 1870[70].

There was another tomb of Prophet David outside Jerusalem in Ottoman territory[71]. This tomb in Damascus was in the Turkmen village of Toybuk, north of Aleppo. This tomb was constructed as a symbolic site rather than an actual burial place[72]. The Ottoman Empire protected, maintained and met the needs of these two tombs of Prophet David until its collapse. The tombs in Jerusalem and Damascus were places visited by many people from different countries, in addition to Ottoman subjects. The Ottoman Empire paid attention to these tombs, which received many visitors, appointed various officials such as tomb wardens, janitors and lecturers for their administration, and allocated some of the revenues of the treasury to meet their needs[73]. Charitable endowments (waqfs) were also established to sustain their upkeep, and upon request, provisions were made for renovations, new chambers, and covering the tomb with fresh fabric[74].

2.1. Prophet David as a Shepherd, Hero, Prophet and Ruler

As mentioned earlier, the Qur'an narrates Prophet David's struggle against Goliath (Jalut), portraying him as a heroic figure. In the Bible, this battle is also depicted, emphasizing David's triumph over Goliath[75]. The battle between David and Goliath defies the laws of physics. There is a stark contrast between their physical appearances. Goliath, described as six cubits and a span tall, is a massive and powerful warrior. In contrast, David is depicted as a short, frail, pale shepherd. Under normal circumstances, David's victory in this battle would seem impossible. However, he defeated Goliath with a stone slung from his sling[76]. This miraculous event conveys the message that nothing is impossible with God's help[77]. The Ottoman sultans revered Prophet David due to his distinction in the Qur'an, his esteemed character, and his success as a leader. As sovereigns and Islamic caliphs, they established a profound connection with him[78].

Belief systems based on revelation and in the human tradition have embodied their sacred figures with symbols. Religious values have been transferred to the masses through symbols and have attracted the

[69] BOA, TSMA.e., nr. 722/46.

[70] BOA, HR.MKT., nr. 679/5.

[71] BOA, C.DH., nr. 158/7868.

[72] This mausoleum, built as the seat of Prophet David, was a holy place of pilgrimage and prayer until 2014. ISIS captured the Turkmen village on July 14, 2014 and demolished the tomb with bulldozers, https://www.aljazeera.com.tr/al-jazeera-ozel/isid-hz-Dâvud-turbesini-yikti, "date of access: 10.07.2024".

[73] BOA, AE.SMHD.I, nr. 44/2611.

[74] BOA, AE.SMST.I, nr. 116/12661.

[75] Reynolds, "David (Dawud)", p. 80; Buck, "David", 537; Gürbüz, "Osmanlı Metinlerinde Hz. Dâvud", 74.

[76] There is no information in the Qur'an about how David killed Jalut (Goliath), when they advanced to meet Jalut and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people", al-Baqarah 2/250, https://surahquran.com/Surah-translation/meanings-tr-language-2-surah-2.html, "date of access: 03.02.2025"; So they routed them by Allah's Leave and David killed Jalut, and Allah gave him David the kingdom [after the death of Talut (Saul) and Samue] and al-Hikmah (Prophethood), and taught him of that which He willed. And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of Bounty to the 'Alamin (mankind, jinns and all that exists), al-Baqarah 2/251, https://surahquran.com/english-aya-251-sora-2.html, "date of access: 03.02.2025"; In the The Old Testament, David knocks Goliath down with a stone from his slingshot and then decapitates him with Goliath's sword. Goliath's death is described in more detail in The Old Testament and in secondary Islamic sources, Gürbüz, "Osmanlı Metinlerinde Hz. Dâvud", 68; Aydemir, "Hz. Dâvud (A.S.)", *Diyanet Dergisi*, XVI/1 (1976), 33.

[77] In line with this understanding, the shepherd David saved his people from the clutches of a cruel people with the help of God, Reynolds, "David (Dawud)", p. 79; Al-Baqarah 2/251; Ebû Cafer Muhammed b. Cerir et-Taberî, *Taberî Tefsîri*, II, translated Kerim Aytekin-Hasan Karakaya, Hisar Yayınevi, İstanbul, 1996, p. 98-104.

[78] During a *tafsir* (Qur'anic exegesis) lesson held in the presence of Sultan Mustafa III (1757-1774), when the verse; "O David, we made you the caliph on earth" was explained in the exegesis of the Surah Sad by Qadi Beyzavi the scholars concluded that Allah's first vicegerent was Adam and the second was David, Güngör, *Hâkim Efendi Tarihi*, p. 931.

attention of believers in every period[79]. They had different significance and meanings according to societies and were believed to have extraordinary powers[80].

The ritual of giving the sword attributed to Prophet David to the serdâr-ı ekrem by Sultan Mustafa II aims to increase the spiritual motivation of the army and to reinforce the sense of unity. This ritual underscores that Prophet David's sword was not merely a weapon but also a religious symbol and historical relic. This practice, which is integrated with the heroic stories of the past, was instrumentalized as a powerful symbol used at the right time to increase the courage and determination of the Ottoman army on the battlefield[81]. It would be appropriate to mention some of the relevant characteristics of Sultan Mustafa II, who issued this order.

3. Sultan Mustafa II (1695-1703)

Upon hearing of his uncle Sultan Ahmed II's death, Shehzade (Ottoman imperial princes) Mustafa-confident in his status as the senior heir-proceeded directly to the Privy Chamber (has oda) without awaiting formal invitation. He summoned Grand Vizier Sürmeli Ali Pasha and Grand Mufti Mehmed Efendi, but even before their arrival, he ordered the throne erected beyond the Middle Gate (orta kapı). The accession ceremony took place at Edirne Palace on February 7, 1695. Approximately one week after his accession, Mustafa II arrived in Istanbul and girded the Sword of Prophet Muhammad at the Eyüp Sultan Shrine. This distinction of bearing the Prophet's sword-an honor never granted to previous Ottoman sultans-was uniquely bestowed upon Mustafa II[82].

When Mustafa ascended the throne, the Ottoman Empire was fighting on different fronts in the war that began with the siege of Vienna[83]. He was a young sultan at the age of 31 and he was quite disturbed by the situation during his uncles times. Three days after ascending to the throne, he wrote to the Grand Vizier Sürmeli Ali Pasha, expressing his discomfort with the current situation and stating that he wanted to go on a campaign[84]. The Sultan's request was discussed for three days. The Sultan's expedition was not accepted

[79] Tercanlı, "Kral Davut İle Golyat İkonografisi Üzerine Karşılaştırmalı Bir Analiz", 116.

[80] In ancient civilisations such as Celtic, Indian, Chinese and Egyptian, the belongings of ancestors, heroes and holy people were valued and highly valued. Items belonging to holy and important people show themselves in different ways in all developed societies from primitive societies. In primitive societies, a part of the victim's body, such as teeth, bones and hair, was carried to protect from evil spirits or to bring luck. The acceptance of sacred relics in cities or temples as a protective power is based on a mythological-materialist belief. Among the sacred objects that were considered valuable in the Greek and Roman civilisation, where pagan beliefs existed, were Helene's sandals, Pliny, the bones of the monster that attacked Andromeda, and Orpheus' lyre. This understanding continued in the Christian faith, and the Papacy symbolised the sacred figures and made them available to the masses. Thus, a strong tradition of religious depiction was established in Europe by Christian clergymen. Jesus, Mary, saints and the items and relics belonging to saints were collected in churches and cathedrals and presented to religious people. The church implemented this activity to control large masses, maintain its worldly power and strengthen its political authority with symbols. Among these items are many items belonging to holy people such as the wooden piece of the cross on which Jesus was punished, the sword of St. Stephan, the tablecloth of the last meal, the tooth of St. Margaret, the staff of Jesus, the dress of the Virgin Mary, Umberto Eco, *Düşman Yaratma*, translated Leyla Tonguç, Doğan Kitap, İstanbul 2017, p. 104; Nebi Bozkurt, Mukaddes Emânetlerin Tarihi ve Osmanlı Devletine İntikâli, *Marmara Üniversitesi İlahiyat Fakültesi Dergisi*, 13-14-15 (1997), 7, 8; See a new study on the relics of Jesus Christ, Mehmet Tütüncü, *De Testa Relıkwıeën Van Constantinopel Naar Amsterdam*, SOTA, Heemstede/Netherlands 2025.

[81] Topal, *Nusretnâme*, p. 219.

[82] Topal, p. 70; Halil Mercan, *Teşrîfâtîzâde Mehmed Efendi'nin Defter-i Teşrîfât, Transkripsiyonu ve Değerlendirmesi*, Erciyes Üniversitesi Sosyal Bilimler Enstitüsü, Yayınlanmamış Yüksek Lisans Tezi, Kayseri 1996, p. 14, 16, 17; Ertuğ, "Edirne'de Yapılan Son Cülûs Töreni", p. 162.

[83] Uzunçarşılı, *Osmanlı Tarihi,* III, p. 556.

[84] Uzunçarşılı, p. 556; Mustafa's II, hatt-ı hümâyûn (imperial decree); He wrote that when the sultans indulged in pleasure and debauchery, their subjects did not see the face of comfort, and that the sultans from his father (Mehmet IV Hunter 1648-1687) to his reign neglected their work due to pleasure and debauchery, and therefore the enemies attacked from four sides. He stated that he forbade himself to rest and wanted to go on an expedition at the head of the army like his ancestor Süleyman I and that Allah had granted him the caliphate and that he intended to go on an expedition and jihad to personally take revenge on the enemies. He requested that whether he should go on a campaign or stay in Edirne should be carefully discussed and the right decision should be informed to him; The complete text of this imperial decree is recorded in Rashid's History, Târîh-i Raşid, *Târîh-i Raşid ve Zeyli*, ed. Abdülkadir Özcan-Yunus Uğur etc., Klasik Yay. İstanbul 2013, p. 484-484 (Târîh-i Raşid ve Zeyli); J. W Zinkeisen, *Osmanlı İmparatorluğu Tarihi*, V, tranlated by Nilüfer Epçeli, ed. Erhan Afyoncu, Yeditepe Yay., İstanbul 2011, p. 172 (Zinkeisen, *Osmanlı İmparatorluğu,* V).

as it would be costly and he was asked to stay in Edirne[85]. He did not accept this answer and told them, "I do not need weight and treasure, I will eat dry bread, I will sacrifice my body for the sake of religion, I will be patient and endure all difficulties; as long as I continue my service in the way of Allah, I will not return from the expedition". He personally started the preparations for the expedition and took care of the situation of the army. Mustafa II was the last Ottoman Sultan to go on a campaign at the head of his army[86].

Sultan Mustafa II took personal charge of military preparations, appointing to key positions those statesmen who had loyally served the empire during his father's reign. Soldiers rallying to the Sultan's banner declared their readiness to campaign under such a resolute sovereign, pledging their service to his army[87].

Upon ascending the throne, Sultan Mustafa II took direct control of the empire's internal affairs, taking measures to address its deficiencies. His decisive actions raised great hopes among those who desired the puplic's recovery. From the very outset of his reign, Sultan Mustafa II demonstrated his resolute commitment to personally lead his forces in defense of his realm and people. This solemn vow was formally proclaimed in an imperial decree (hatt-ı hümâyûn) issued immediately upon his accession to the throne[88].

Mustafa II set out on a campaign against Austria five months after his accession to the throne on June 30, 1695. The Sultan set out on his journey mounted on a horse wrapped in a tiger skin, with his armor on his back, a helmet (iron headgear) wrapped in a green shawl, and a crest on his head[89].

Sultan Mustafa II participated in three military campaigns. Upon returning to Edirne after his first campaign on November 3, 1690, he was honored with the title Gazi (veteran of holy war) amid magnificent victory celebrations, which continued in Istanbul. The triumphal procession in Istanbul displayed cannons captured from the Germans and high-ranking officers taken prisoner[90].

In Istanbul's mosques, preachers proclaimed Mustafa II as "the savior sent by Allah to deliver the Muslims". The Sultan, fulfilling his role as leader of the faithful, visited the tomb of Ebu Eyüp el-Ensarî (the Prophet's companion) in Istanbul, where the imam of Eyüp Mosque ceremonially girded him with a sword for the second time[91].

It is recorded that during the second expedition, after the consultation in Belgrade, he had the sacred cardigan chest opened, prayed and wept in front of the ulema and viziers (the cardigan of Prophet Muhammad) and asked Allah for a success similar to the Mohaç victory of Suleiman the Magnificent. After these two successful campaigns, the third campaign was launched on April 19, 1697 and Belgrade was reached on August 14, 1697. After these two successful campaigns to Austria, the third campaign was launched on April 19, 1697 and Belgrade was reached on August 14, 1697. In addition the defeat at Zenta as a result of a wrong strategy affected Mustafa II. As a result of the negotiations, the Sultan, who thought that the Ottoman Empire's honour would be shaken and was not willing to make peace, decided to make peace through the

[85] Uzunçarşılı, *Osmanlı Devleti Tarihi,* p. 556; Hammer, *Büyük Osmanlı Tarihi*, VI, ed. Erol Kılıç-Mümin Çevik, Üçdal Neşriyat, İstanbul 1990, p. 535; M. Topal, Nusretnâme, p. 71.

[86] Zinkeisen, *Osmanlı İmparatorluğu*, V, p. 107; Uzunçarşılı, *Osmanlı Tarihi*, III, p. 556.

[87] *Târîh-i Raşid ve Zeyli,* I, p. 501; Dimitri Kantemir, *Osmanlı İmparatorluğunun Yükseliş ve Çöküş Tarihi*, translated Özdemir Çobanoğlu, Cumhuriyet Yay., İstanbul1998, p. 785 (Kantemir, *Osmanlı İmparatorluğunun Yükseliş*).

[88] Zinkeisen, *Osmanlı İmparatorluğu*, V, p. 172; Kantemir, *Osmanlı İmparatorluğunun Yükseliş,* p. 785.

[89] Özcan, "Mustafa II", *DİA*, XXXI, 274; Özcan, *İmparatorluk Çağının Osmanlı Sultanları,* III, İSAM Yayınları, İstanbul 2018, p. 118-119 (Özcan, *Osmanlı Sultanları*).

[90] Uzunçarşılı, *Osmanlı Tarihi,* III, p. 562; Kantemir, *Osmanlı İmparatorluğunun Yükseliş*, p. 793, 797; Topal, *Nusretnâme*, p. 307.

[91] Kantemir, *Osmanlı İmparatorluğunun Yükseliş*, p. 798; The jubilation in Istanbul over the sultan's initial victories was extraordinary. As Contarini records; "They celebrated with grand festivities and the people's joyous acclamations. Preachers gathered in mosques to offer thanks to God, proclaiming that Sultan Mustafa II had been chosen by Allah as the savior of the declining empire-the commander who took personal charge of the army to triumph over Christians and restore Muslims to their former glory", Zinkeisen, *Osmanlı İmparatorluğu*, V, p. 172, 107.

mediation of England and the Netherlands. The war that lasted 16 years on various fronts ended with the Treaty of Karlofça made during the reign of Mustafa II on January 26, 1699[92].

A ruler of exceptional resolve, wisdom, and rare moderation, he stood as a just and deeply devout Sultan. By ordering the opening of the Sacred Mantle's reliquary (Hırka-i şerîf) and offering prayers, he visibly demonstrated his connection to the divine. Facing an empire besieged by enemies, he personally led the struggle-risking himself while drawing spiritual strength from sacred relics[93]. Breaking with the tradition of sultans avoiding military expeditions, he personally led his army on the front. Moreover, as emphasized in the imperial decree, he fought with great courage. He was girded with a sword in two ceremonies, in Edirne and Istanbul.

After his first victory, he girded himself with a sword again in Eyüp Sultan, where he went to pray. He was glorified and blessed not only in Eyüp Sultan, but also in all the mosques of Istanbul, as both a victorious commander and the caliph of the Muslims. Allah glorified him by granting him victory, just like David. This connection to sacred kingship was further solidified when he ordered the sword of Prophet David-newly discovered in the imperial treasury-to accompany his campaigns, instituting a novel ritual that reflected his vision of sovereignty.

3.1. The Sword of Prophet David in the Ottoman Treasury

In Silahdar Fındıklılı Mehmet Ağa's History, in the section where the events of 1696 are narrated, the subject is mentioned under the title "Zuhûr-ı Şemşîr-i Hazret-i Dâvud"[94]. This account states that an unregistered sword and a copper plaque, whose arrival date is unknown, were found during an inventory check in the imperial treasury. It was seen that there were The Arabic and Nabataean inscriptions on the objects, along with images. It was learned that the sword belonged to Prophet David in the Arabic text. According to the tablet, the person who owned the sword would always gain victory over his enemies and emerge victorious from every battle[95]. Ottoman authorities considered the rediscovery of the sword during the reign of Mustafa II as a divine sign foretelling victories and successes. The palace rejoiced upon hearing the news, and the Sultan ordered the sword to be taken with the army on campaign[96].

This practice initiated by Sultan Mustafa II continued under later sultans. Sultan Abdulhamid I (1774-1789), known for his piety, delivered the sword to Serdâr-ı ekrem Yusuf Pasha who went to the 1787-1792 Ottoman-Russian-Austrian War[97]. Ottoman chronicler Sadullah Enverî, who served as a war correspondent, documented that during a council meeting held in Hasan Pasha's tent on September 15, 1789, the grand vizier displayed Prophet David's sword to the assembled commanders and officials as a sign of their impending victory[98]. At the time of this meeting, Sultan Abdulhamid I passed away, and Sultan Selim III (1789-1807)

[92] During this expedition, he was in great danger, and during the battle on August 25, 1696, a cannon ball fell on the bottom of the cart of the Hırka-i şerîf, and it was quickly dug into the trench and taken inside, Uzunçarşılı, *Osmanlı Tarihi,* III, p. 562; Özcan, "Mustafa II", 276; Özcan, *Osmanlı Sultanları* , p. 118-119.

[93] Dimitri Kantemir, *Osmanlı İmparatorluğunun Yükseliş*, p. 848; Zinkeisen, *Osmanlı İmparatorluğu*, V, p. 172.

[94] "Appearance of the Sword of Prophet David."

[95] When the Arabic inscription on the copper plate is translated, it is written who the sword was in the hands of in the past and who it will be in the hands of in the future. According to what is written here, it is written that the sword will reach Jesus Christ after Prophet Mahdi and that Jesus Christ will kill the Antichrist with this sword, İsmet Parmaksızoğlu, *Nusretnâme*, M.E.B., İstanbul 1962, p. 133; Topal, *Nusretnâme*, p. 219; Muhammed Aydın, H. *Hırka-i Saadet ve Mukaddes Emanetler*, Kaynak Kitaplığ, İstanbul 2004, p. 290-293; see Table 1, Table 2.

[96] Topal, *Nusretnâme*, p. 219.

[97] Fikret Sarıcaoğlu, *Kendi Kaleminden Bir Padişahın Potresi Sultan I. Abdülhamid*, Tarih ve Tabiat Vakfı, İstanbul 2001, p. 74, 75.

[98] Hasan Pasha gathered all the viziers, the chief of staff, the judge of the army, the Janissary chiefs, the officers in the army and the chiefs in the Ibrail region and held a large consultation. In this consultation, the new information about the situation of the Austrian army was evaluated. Hasan Pasha said that victory against the enemy would only be achieved through patience and perseverance, and as proof of this speech, he showed the sword of Prophet David to those in the assembly, Ümmügülsüm Filiz Bayram, *Sadullah Enverî Târîhi 1787-1792 Osmanlı-Rus Avusturya Savaşı Üçüncü Cilt İnceleme ve Metin*, TÜBA, Ankara 2023, p. 615 (Enverî, *1787-1792 Osmanlı-Rus Avusturya Savaşı*).

ascended to the throne. During the ongoing war, Sultan Selim III dismissed Yusuf Pasha and transferred the seal of the Grand Viziership to Hasan Pasha. These records show that in addition to the seal, the sword of David was also given to the serdâr-ı ekrem[99]. In this speech, which was made to motivate the commanders and soldiers on the front, the purpose of taking Prophet David's sword to the front comes across concretely. Hasan Pasha, showed Prophet David's sword to those present in the assembly to motivate and encourage his soldiers and commanders[100].

Historical records suggest that this tradition, initiated during Sultan Mustafa II's reign, persisted until the late 18th century. The sword was safeguarded in the Chamber of the blessed Mantle (Hırka-i saâdet Odası) alongside other Sacred Relics[101].

During the Türkiye Republic Era, while cataloging the sacred relics in the "Mukaddes Emanetler Odası, (chamber of sacred relics)" researchers discovered a sword covered in a thick layer of rust, distinct from the others[102]. Upon cleaning, it was found to bear inscriptions and images. Additionally, while organizing the Topkapı Palace archives, they found a copper plaque with inscriptions and images resembling those on the sword. The copper plaque confirmed that the sword belonged to Prophet David[103].

Images of the ship drawing on the Copper Plate (Figure 1), drawing of Prophet David on the Copper Plate (Figure 2), drawing on the sword of Prophet David (Figure 3), the inscription on the sword of Prophet David (Figure 4), the Copper Plate back side (Figure 5), The Sword of Prophet David and The Copper Plate front face (Figure 6) are provided below.

Conclusion

The Ottoman sultans legitimized their rule by blending Turkish traditions with Islamic beliefs. Sultan Mustafa II's order to take Prophet David's sword to the front lines is closely linked to the meanings the sword represents-not only as a weapon but also as a symbol and as an object of iron. This practice, rooted in the ritual of the sword, was one of the methods used to boost trust and morale among both soldiers and the general populace, while simultaneously serving as a tool to reinforce authority. The person who ordered the start of such a ritual is also important. As soon as Mustafa II ascended the throne at a young age, he came to the fore with his different orders and initiatives. The fact that he personally went to war and initiated the ritual of taking the sword of David to war shows who he had a special character and personality.

Prophet David's sword does not merely symbolize fighting for Islam; it also inspires soldiers by evoking various connotations such as power, authority, wealth, heroism, and survival. The creation of these connotations was strategically shaped in relation to the leadership skills of the serdâr-ı ekrem.

This study supports the argument that sword culture represents a historical and cultural continuity extending from Central Asian Turkish communities to the Ottomans. Moreover, the fusion of Central Asian symbols with Islamic values played a decisive role in shaping the Ottoman approach to governance. This synthesis, which legitimized the power of Turkish sultans, was further reinforced by Islamic concepts such as jihad, ghaza, and martyrdom throughout the Ottoman era.

[99] Enverî, 615.

[100] Enverî, *1787-1792 Osmanlı-Rus Avusturya Savaşı*, p. 615.

[101] See Table 1 and Table 2, the tables were prepared as examples of archive documents supporting this information.

[102] BOA, TSMA.e, nr. 814/1, The Arabic translation of the writing on the copper plate is in this archive document. I would like to thank my PhD student Hind Muhammed, who translated the Arabic translation of this document into Turkish. The date indicates the reign of Selim III; Aydın, H. *Hırka-i Saadet ve Mukaddes Emanetler,* 290-293, The Turkish translation and the Arabic translation in the document are the same.

[103] Tahsin Öz, *Hırka-i Saadet Dairesi ve Emanat-ı Mukaddese*, İsmail Akgün Matbaası, İstanbul 1953, p. 38; Bayram, "Hz. Dâvud'un Kılıcı", p. 189-192.

Prophet David holds an important place in history as a powerful Prophet endowed with wisdom, a fearless hero distinguished by his courage, and a just ruler. His miraculous struggles and exceptional craftsmanship in ironworking served as a source of inspiration for Ottoman sultans and contributed to shaping their ideal administrative identity. The governance ideology of the Ottoman State, rooted in Turkish and Islamic beliefs, fostered a strong bond between the army and the people, thereby forming one of the fundamental components of the state's political and military identity.

In conclusion, this study contributes to the existing literature on Ottoman administrative thought by elucidating how the Ottomans drew inspiration from the leader and hero figures found in sacred texts, as well as how the symbolic meanings associated with these figures influenced state governance and cultural life. Future researchers are encouraged to explore the role of sacred symbols and objects in shaping Ottoman conceptions of power and statehood. Such studies are essential to furthering our understanding of the ideological foundations of Ottoman rule, and this argument serves as a recommendation for future research in this domain.

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Author Details / Yazar Bilgileri
Filiz Bayram (Asst. Prof. Dr.)
[1] Mimar Sinan Fine Arts University, Faculty of Arts and Sciences, Department of History, Istanbul, Türkiye
0000-0002-3350-1261 filiz.bayram@msgsu.edu.tr

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Appendix | Ek

Table 1

BOA, TSMA.d, nr. 900.0

It is the explanation of the noble names of the sacred sword (Seyf-i saâdet) that is currently present inside the blessed compartment (Şebeke-i saâdet) in the Chamber of the blessed Mantle (Hırka-i saâdet)[104].				
The Sword of the Prophet (sallallâhu te'âlâ 'aleyhi ve sellem)	Other The Sword of the Prophet (sallallâhu te'âlâ 'aleyhi ve sellem)	The sword of Prophet David	The sword of Ebubekir (es-sıddık radiyallâhu 'anh)	The sword of Ömer (el-faruk radiyallâhu 'anh)
piece 2	piece 1	piece 1	piece 1	piece 1
Hırka-i Saâdet-i Cenâb-ı Nebevî Odası'nda vâki' Şebeke-i saâdetin derûnunda el-yevm mevcûd bulunan Seyf-i saâdetin esâmi-i şerîfeleri beyânındadır[105].				
Seyfü'n-Nebî (sallallâhu te'âlâ 'aleyhi ve sellem)	Diğer Seyfü'n-Nebî (sallallâhu te'âlâ 'aleyhi ve sellem)	Seyf-i Hazret-i Dâvud ('aleyhi ve sellem)	Seyf-i Hazret-i Ebubekir (es-sıddık radiyallâhu 'anh)	Seyf-i Ömer (el-faruk radiyallâhu 'anh)
kabza 2	kabza 1	kabza 1	kabza 1	kabza 1

Table 2

BOA, TSMA.d, nr. 4438.

The sacred relics (teberrükât-ı şerîf) that are currently present inside the blessed compartment in the Chamber of the blessed Mantle (Hırka-i şerîf-i saâdet-redîf) are described[106]			
The Sword of His excellency the noble messenger and honored Prophet. (sallallâhu te'âlâ 'aleyhi ve sellem)	The Sword of His excellency the Prophet of the end times (sallallâhu te'âlâ 'aleyhi ve sellem)	The sword of Prophet David	The sword of Ebubekir (es-sıddık radiyallâhu 'anh)
piece 2	piece 1	piece 1	piece 1
Hırka-i şerîf-i saâdet-redîf odasında Şebeke-i şerîf derûnunda el-yevm mevcûd olan teberrükât-ı şerîf beyân olunur.[107]			
Seyf-i Hazret-i Rasûl-i ekrem ve Nebîyyi muhterem (sallallâhu te'âlâ 'aleyhi ve sellem)	Seyf-i Hazret-i Nebîyyi ahirrü'z-zemân (sallallâhu te'âlâ 'aleyhi ve sellem)	Seyf-i Hazret-i Dâvud (beni'aleyhi ve sellem)	Seyf-i Hazret-i Ebubekir (es-sıddık radiyallâhu 'anh)
kabza 1	kabza 1	kabza 1	kabza 1

[104] BOA, TSMA.d, nr. 900.

[105] BOA, TSMA.d, nr. 900.

[106] BOA, TSMA.d, nr. 4438.

[107] BOA, TSMA.d, nr. 4438.

Figure 1

Topkapi Palace Museum Inventory (T.S.M Env.), No:21/137, Ship drawing on the Copper Plate.

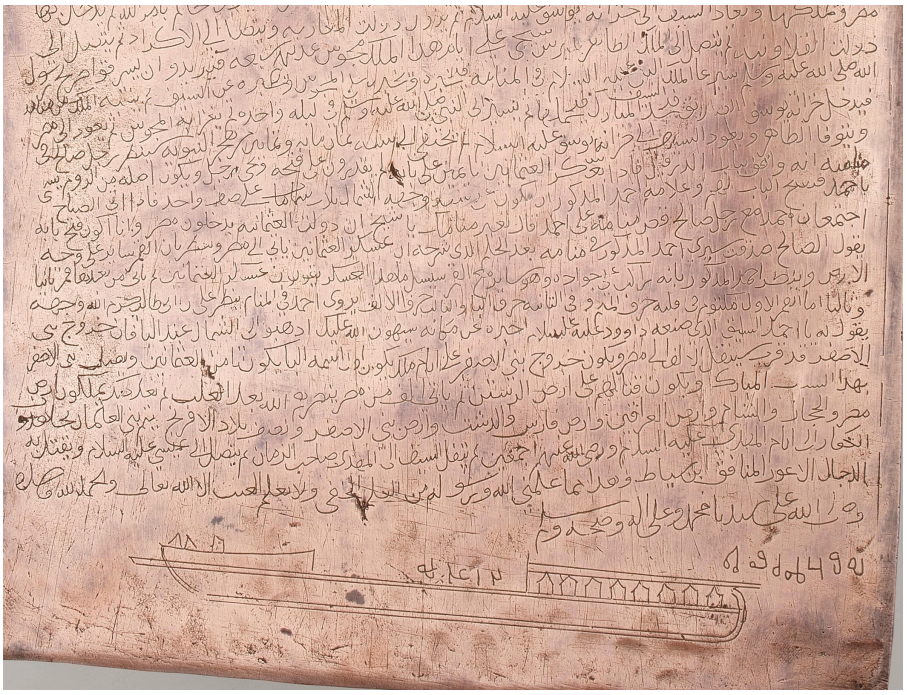


Figure 2

(T.S.M Env.), No:21/137, Drawing of Prophet David on the Copper Plate (He holds Goliath's head and sword).



Figure 3

(T.S.M Env.), No:21/137d2, Drawing on the sword of Prophet David (He holds Goliath's head and sword).



Figure 4

(T.S.M Env.), No:21/137d3, The inscription on the sword of Prophet David.

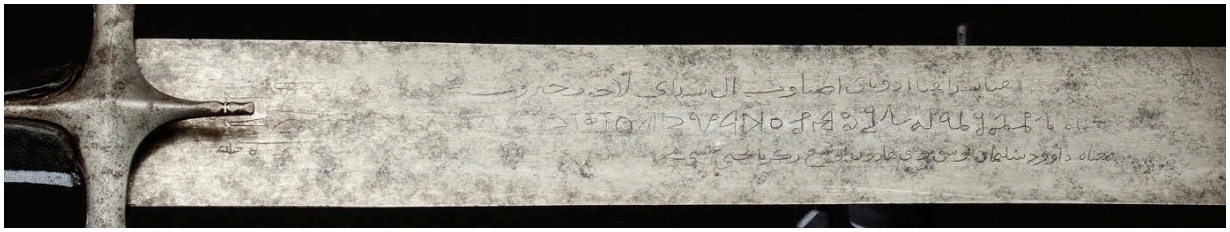


Figure 5
(T.S.M Env.), No:21/137, The Copper Plate back side.

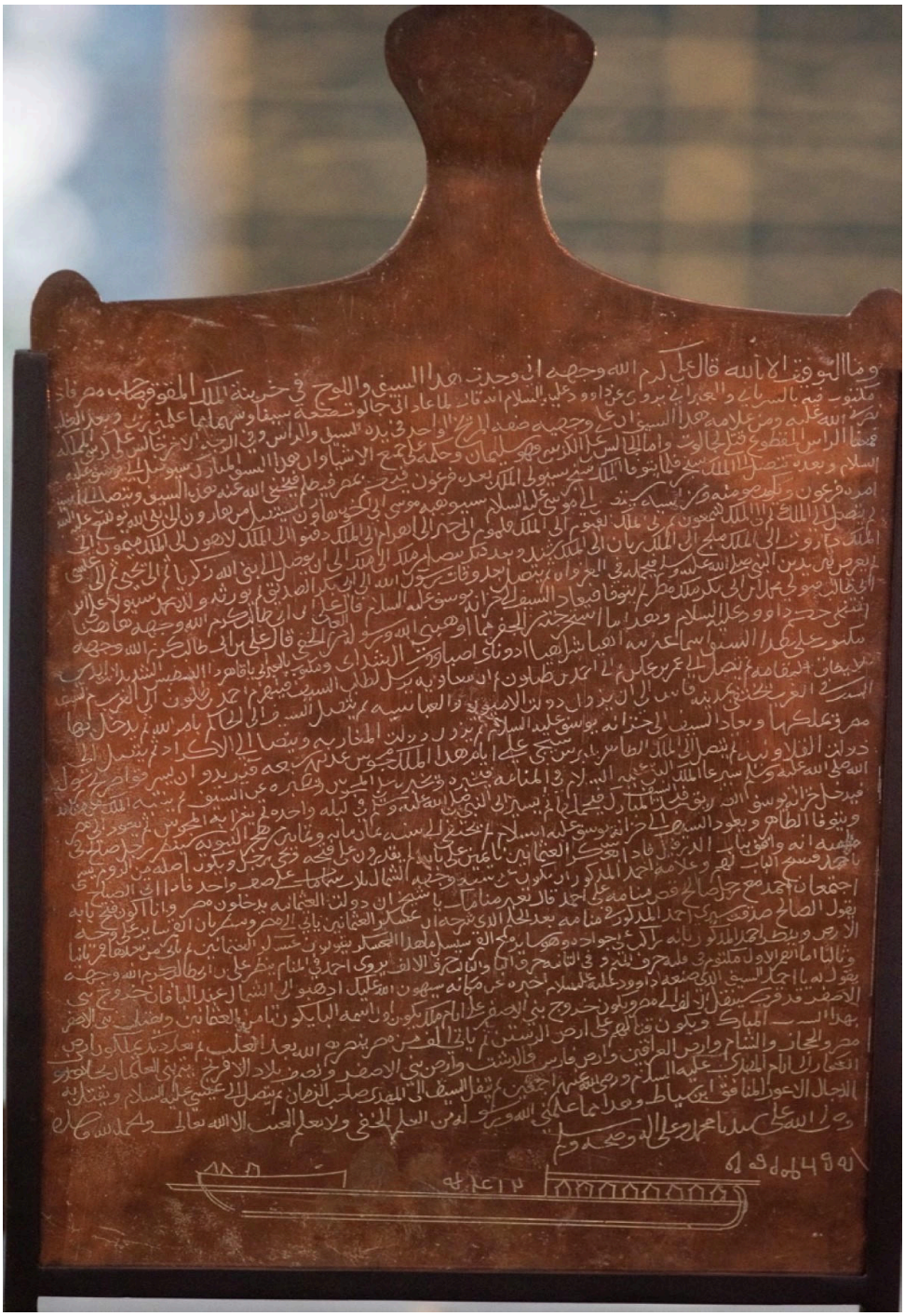


Figure 6

(T.S.M Env.), No:21/137, The Sword of Prophet David and The Copper Plate front face.

