

## **Turkish Weekly Sebilurresad: S.M. Tevfik's article about 1913 Karachi**

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### **1. INTRODUCTION**

From the second half of the 19<sup>th</sup> century onwards, there was a wealth of books, weekly journals and newspapers produced within the Ottoman Turkish Empire which, at the time and even at the beginning of the 20<sup>th</sup> century, was a significant world power, encompassing large areas in Europe, the Middle East and North Africa, and ruling over many different nations. As an example, a notable weekly journal in Turkish of the time was titled *Servet-i Fünûn* [The Wealth of the Sciences, or Treasury of the Sciences].<sup>1</sup> Many important poets, writers and even political essayists wrote for the journal, which was published in Istanbul, the capital of the Empire. This weekly journal possessed a sophisticated and tasteful literary style, and had a wide circulation. As another major example, the well-known weekly Ottoman journal named *Sırât-ı Müstakîm* [The Straight Path] may be mentioned. This journal was registered by Ebül 'ulâ Mardin<sup>2</sup> and Eşref Edip Fergan<sup>3</sup> on 23 July 1908, which coincided with the famous 'Young Turk Revolution' that took place on the same date and resulted in the restoration of the Ottoman Constitution by the sultan Abdülhamîd II. However, the first issue of this journal appeared for sale on 27 August 1908. The journal featured material related with Turkish and Islamic history, universal literature, philosophy, poetry, science and other serious subjects. Other weeklies of the time included *Hanımlara Mahsus Gazete* [A Special Newspaper for Women], which was published between 1895 and 1908 for over 600 issues. This had an Editorial Board of women, and most of the articles, including essays, short stories, poems and news items were contributed by women.

After 182 issues of *Sırât-ı Müstakîm* had been published, Ebül 'ulâ Mardin was appointed as professor at Istanbul University and therefore sold his

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share of business in the journal to Eşref Edip, who became the sole owner. As a result of this change in ownership, the name of the journal was re-registered as *Sebilürreşâd* [The Path of Righteousness] on 6 March 1912. To complete the historical background, it needs to be stated that the journal continued unbroken publication till 1925, when some legal difficulties encountered by Eşref Edip resulted in the closing down of *Sebilürreşâd*. Eşref Edip Fergan continued with the publication of books and works of reference till 1948, when he was able to revive the weekly journal and publish another 362 issues in the new Latin script [used for the Turkish language after 1928]. The journal *Sebilürreşâd* ceased publication in 1966.<sup>4</sup>

From the outset, *Sirât-ı Müstakîm* and, later, *Sebilürreşâd* attracted a host of eminent writers, poets and journalists. While Eşref Edip was the publisher and also contributed many articles, the main editorial work for many years was undertaken by the celebrated poet and writer Mehmed ‘Âkif Ersoy.<sup>5</sup> A selection of famous writers, poets and thinkers who contributed their literary, historical and even religious articles to *Sebilürreşâd* over the years would include the following:

Midhat Cemal Kuntay,<sup>6</sup> Mehmed Tahir Bursalı,<sup>7</sup> Tahirül Mevlevî [Mehmed Tahir Olgun],<sup>8</sup> Çerkeşseyhizade Halil Halid,<sup>9</sup> Ahmed Hamdi Akseki,<sup>10</sup> İbrahim Alâattin Gövsa,<sup>11</sup> Ömer Rıza Doğrul,<sup>12</sup> Said Halim Pasha,<sup>13</sup> Elmalılı Hamdi Yazır,<sup>14</sup> Ali Ekrem Bolayır<sup>15</sup> and S. M. Tevfik.<sup>16</sup>

All these writers are well-known authors who have written scores of books and articles, and have made valuable contributions to education, religious studies, journalism and the social sciences. In addition, several of them have also produced novels as well as books of poetry. Their names are to be found in all available histories of Turkish Literature and in other encyclopaedias relating to the first half of the 20th century.

## 2. S. M. TEVFİK, AUTHOR AND CORRESPONDENT

As mentioned in the title of the present paper, the intention is only to present the contents of an article of interest from *Sebilürreşâd* written by the author S. M. Tevfik, a member of the large galaxy of well-known writers, authors and poets listed above. In a study published in 2020, Ekrem Saltık has added valuable information about S. M. Tevfik's life, work and background. Saltık has updated and expanded his research on S.

M. Tevfik by adding an article published in 2021.<sup>17</sup> According to Saltık, S. M. Tevfik was born in India in the last quarter of the 19th century, probably in the early years of the decade beginning with the year 1880.

S. M. Tevfik's father was an Iranian from Isfahan, and his mother came from Iraq, whereby she possessed Ottoman Turkish nationality, which passed on to her son. S. M. Tevfik himself was brought up and educated for many years in Istanbul. Saltık continues:

When he joined the staff of *Sebilürreşâd* in 1912, his name was given as *Seyyid Muhammed Tevfik of Basra*. However, Iranian publications of the time generally refer to him as *Seyyid Muhammed Tevfik Hemedanî* because of his father's background.

S. M. Tevfik began writing in several journals published in Istanbul and, for some time, was one of the managers of the School for Iranian Students in Istanbul. Giving a reference from Professor E. G. Browne,<sup>18</sup> Saltık mentions that S. M. Tevfik was part of the extensive movement among emigré Iranians in Istanbul for the establishment of constitutional rule in Iran, and he became the editor of short-lived weekly journals in Persian published from Istanbul like *Surúsh* [The Messenger] and *Shams* [The Sun].<sup>19</sup> As mentioned above, S. M. Tevfik joined the staff of the weekly *Sebilürreşâd* in 1912. Because of his background, knowledge of languages and his ability to travel overland in the Middle East, he was well placed to serve as one of the foreign correspondents of *Sebilürreşâd*.

Years later, after the Surname Law was passed in Turkey in 1934, S. M. Tevfik took the surname Okbatan. However, in the present article, he will be referred to generally as S. M. Tevfik. Details of his life, including accurate dates of birth and death, etc., are not available. However, Ekrem Saltık [see Endnote No. 17] refers to research being currently conducted in order to obtain further reliable biographical information on S. M. Tevfik.

An archival source accessible from Hacettepe University in Ankara lists no fewer than 135 works written by S. M. Tevfik, of which about 130 comprise articles published in *Sebilürreşâd*.<sup>20</sup> Most of these latter articles was sent by S. M. Tevfik on his journeys to and from South Asia and the many countries and places he visited *en route*, including accounts of local history, politics and culture. Of these, one has been chosen and presented

below in order to provide a typical example of S. M. Tevfik's column in the weekly *Sebilürreşâd*.

### **3. S. M. TEVFİK'S KARACHI ARTICLE**

Under the general column heading of *Mekâtîb* [Letters] and the accompanying sub-heading *From our Special Correspondent in India*, the article by S. M. Tevfik in the 16 July 1913 issue of *Sebilürreşâd* bears the following title:

#### *THE FIRST SEA COAST AND BORDER OF INDIA [KARACHI DISTRICT]*

S. M. Tevfik sent this article to the weekly *Sebilürreşâd* from Poona after his departure from Karachi and arrival in Bombay in 1913. A translation of the Ottoman Turkish text of this article into English will be presented below.

We reached Karachi port at night. From a distance, the shining lighthouse of Karachi guided our journey. Our ship slowly entered the harbour and anchored itself. A similar ship belonging to the British India Company was waiting for us to transfer the parcels of post for onward delivery to Bombay, and departed from Karachi harbour immediately after taking delivery. For the transfer from our ship of first and second-class passengers going directly on to Bombay a large steam launch had also been arranged by the Company. However, I was not one of them, because I knew that our ship would continue its journey after a stop at Karachi of 24 hours, and I wanted to have a look around.

As the city of Karachi was lit up with electricity, the coastal areas were bright. There were three or four small islands in the sea, but in spite of being close to the shore they were not populated, and served as bases for fishing boats and anglers.

At dawn, I arranged with the skipper of a '*hoori*' [a small sailing boat] to be taken from the ship and dropped at the harbour. I bargained with the sailor and agreed to pay one rupee for the trip [equivalent to 8 Turkish piastres<sup>21</sup>]. On learning that I came from the Ottoman Empire, he ran up the Ottoman Turkish flag on the mast and welcomed me, kissed my hands and enquired of me if the Ottomans still killed infidels.

Karachi does not possess a natural harbour. It has been constructed as a safe and enclosed artificial harbour, which we noticed was capable of taking about 30 vessels. The docks and jetties were strong and massive, and the ships had no difficulty in approaching them and docking safely. Two ships, each with two funnels and painted white, moved about within the harbour. They belonged to a company that laid and repaired underwater cables. As our ship approached the dock, a motor launch, with the Union Jack flag flying, brought a police officer who did not say a word to the passengers but climbed up to meet the Captain, and then departed silently after some minutes.

The built-up area of Karachi lies inland at about half an hour's journey from the harbour. Only the train station, engines and railway wagons, and big commercial offices are found in the port area. Climbing up the stairs from the broad dock, we walked to where a tram was parked on its rails and waiting to travel towards the city centre. The tram was not an electric or horse-drawn tram, but had its own motor engine, which enabled it to move. Each tram could carry 32 passengers, and there were tram stops that had signs reading [in English]: *All Cars Stop Here*.

We went straight to the Public Zoological Gardens. This was a large, tastefully planned garden with gravel paths, lawns and flowers. Attractive coconut palms and other similar tall trees of exotic kinds [not found in Istanbul] lined the edges of the lawns. The zoo contained a couple of lions, a tiger, a playful elephant, varieties of snakes, beavers with short front legs and larger hind legs, small and large monkeys, rodents of different sizes, and many peacocks, turkeys and parrots. While these were not unique, one cage had a snow-white female tiger, which was both wild and graceful. Parts of the gardens had benches where visitors could rest, sit down and enjoy the air.<sup>22</sup>

In the middle part of the city, the Karachi Municipal Corporation occupies a small but impressive building.<sup>23</sup>

In all of Karachi, except for one used by foreigners, there is no coffee house serving brewed coffee, as we know it. However, there

are very many cafés serving tea, lemonade and other drinks. Some customers sit there for hours, while others who are just passing by, grab a drink on their feet, pay for it and leave. Streets in Karachi are of the macadam type of road construction, with well-compacted layers of crushed stones. Roads are about 20 metres wide, with 3-metre-wide pavements for pedestrians on either side.

There appear to be a number of Arab traders resident in Karachi dealing with the import and export of horses, and also with trade in dates and other commodities. However, it would appear that the political and commercial interests of the Ottoman Empire would necessitate the establishment at Karachi of an official Ottoman Consulate with staff familiar with the Arabic, Persian, Urdu and English languages. The Consulate would be able to handle passport and visa requirements and other documentation for passengers and commercial goods. This was told to me personally by the Ottoman Acting Honorary Consul in Karachi. Situated as it is, at the centre of an area where India, Persia and Iraq meet, Karachi would seem to me to be of great strategic interest to the Ottomans at the present as well as in the future. Furthermore, from Karachi it is possible for goods to be sent both overland to Baluchistan, to Iranian Baluchistan, to Afghanistan and everywhere in India, and by sea to all ports in the world.

Karachi has a population of some 200,000 persons, most of whom profess the religion of Islam. However, the Muslims come from different parts of the country and there are sects of Muslims like the Bohras, Khojas and Memons. There are also some Sikhs in Karachi, who are a warlike community of non-Muslims from the North of India. Local Indians, Muslim or non-Muslim, take an active part in commerce, trade, bullion and jewellery, and other businesses. The British community generally patronizes a few large stores and banks. Karachi has many financial institutions and banks, a few of which are owned by Muslims.

Members of the Muslim community of Karachi have founded a large institution for the education of their children, named the Sindh Madressatul Islam.<sup>24</sup> The main two-storeyed building is situated in the centre of a large garden. The primary and secondary

schools are separated by a wooden fence. In addition to religious education imparted in accordance with the Sunnah, the Sciences, and Languages such as English, Urdu and Persian are taught to the students. The basic rules of Arabic grammar are also part of the curriculum. Students are encouraged to perform their religious duties, and take part compulsorily in sports and social activities.

In the Reception Hall of the school, portraits of the following Ottoman dignitaries are proudly displayed: Sultan and Caliph Mehmed V, Enver Bey, Niyazi Bey, Mahmud Şevket Pasha, Midhat Pasha, Ghazi Osman Pasha and Edhem Pasha. The portrait of the Shah of Iran also hangs on another wall of the same room. The school also has a large and well-equipped Conference Hall where students of all classes can assemble and listen to lectures of general and public interest. As I had gone to the school accompanied by the son of the Ottoman Acting Honorary Consul in Karachi, along with a special card of Introduction from the Consul himself, I was welcomed at the school with great hospitality. A large group of students sang an Ottoman Turkish song in my honour, and after completing their recital they all shouted in Urdu: "Long Live our Sultan and Caliph!"

In reply, I made a short speech in Persian thanking them for their kindness and hospitality, and advised the students of the virtues of hard work and persistence, mentioning that all Muslims had to respect the advice of the Caliph. The Headmaster thanked me for my sentiments, and expressed good wishes for the prosperity and success of the Ottoman Turks. Ice cream and iced sherbets were served to us, and afterwards, we made rounds of the classes and chatted with the students. Finally, our names were entered in the Visitors' Book, and we then departed the premises.

The Ottoman Acting Honorary Consul in Karachi is a businessman of Karachi who also owns much property. He is an old gentleman with the name Muhammad Maulidina.<sup>25</sup> He has always shown friendliness for the Ottoman Turks, and was active in the campaigns for monetary assistance to the Turks in times of war. He proudly showed me the Majidiya Medal 5<sup>th</sup> Class awarded to him many years ago, and also the Hijaz Railway Commemorative

Medal. The money collected in Sindh for the Turkish war effort was more than 20,000 pounds sterling, which was sent to the Ottoman Consulate General in Bombay for onward transmission to Istanbul. However, the Acting Honorary Consul cannot legally process passport or visa requests and, being a businessman, is not fully familiar with political matters. As mentioned earlier, the Ottoman Empire should have a fully-fledged official Consulate General here [as in Bombay]. The Acting Honorary Consul has used his wealth generously to build a guesthouse for travellers passing through Karachi.<sup>26</sup>

Karachi has an impressive and attractive bridge over which trains run to and from the main railway station. While the suburbs of Karachi are well laid out and have good urban planning with broad roads, the central part where the poorer people live is congested and not clean. The Municipality of Karachi does not appear to have paid much attention to the proper planning of these less developed areas.

In Karachi, there are also some people who survive on a few piastres a day, but in general, they belong to the Hindu [idol-worshipping] community. There are so many beggars in Karachi that one is surprised that this important city, directly under British rule, allows beggars to operate so freely. However, I did notice that there is no shortage of taps for drinking water, or of toilets and public conveniences in the streets.

At the end of each street as well as in the middle, policemen on duty stand at attention. They scan and observe their surroundings and make sure that there is no disturbance of any kind. There is complete prevalence of law and order while people go about their duties. For the parking or stationing of carriages, there are special places in the middle of the broad roads or by the pavement. Karachi is also getting used to the presence of motor vehicles.

Karachi has a large central market for the sale of fruits, vegetables, meat and other items of daily use. Special counters with shelves have been constructed for the use of vendors by the Municipality. The place is washed and cleaned both in the morning and in the

evening. Officials of the Municipality inspect the vegetables, fruit and meat and apply stamps to indicate that they have been passed for sale.<sup>27</sup>

The police are all drawn from the local people of Karachi. They wear uniforms and have caps on their heads with the initials K.P. [Karachi Police] embroidered on them. The Inspectors of Police are usually British. They ride on horses and occasionally come over to check the workings of the police in their own allotted districts. All communities in Karachi have their own schools and separate churches, temples and mosques. As long as people obey the laws, they can move about completely freely and carry out their professions or indulge in business.

Railway trains arrive at Karachi Station and depart for various destinations in the rest of India twice a day, and at least 5-10 ships come to and leave from Karachi harbour daily. Karachi is therefore as important for India as Port Said is for Egypt. There are many modes of transportation in Karachi: apart from automobiles, trams and carriages, there are bullock carts and even camel carts. This is the first place where I have seen a camel hitched to a big cart for carrying loads of all kinds. I hear that the British have also trained camels to drag small cannon over long distances for military purposes.

At the moment, Karachi is governed by a District Commissioner. However, it is an important military station, with plenty of army personnel, because it lies close to the border. Still, the military personnel are not usually visible in the streets of Karachi, and the British do not encourage them to mingle with the local population. The army people are stationed and live about 5 kilometres outside the town, in special cantonments with barracks, and have facilities where they can train, parade and work.

The soil in the Karachi region is mostly sandy, and it is difficult to cultivate fruit and vegetables without improving the soil. Even local water is not good drinking water. It is slightly bitter, and does not have a pleasant taste.

The higher ranks of officials, whether civil or military, are mainly British, whereas the junior officers are local people. In government offices, the municipality and the courts, the official language is English. While this is so, only about 5% of the population can use English. Most local people speak in Urdu, or languages from neighbouring provinces such as Gujerati or Marathi.

Returning to the ship at 4 p.m. the same day, we weighed anchor and left Karachi. The sea was very choppy, and the consequent swaying of the ship resulted in many passengers vomiting and getting seasick. Everyone felt upset and nauseous, and felt afraid of the huge mountainous waves that kept hitting the sides of the ship. I began to regret that I had not taken one of the trains leaving Karachi. To add to which, the meals served on the ship were of very poor quality – they looked like anything but edible food. I would watch with amazement how the British passengers – most of whom were naval officers – gulped down whatever was put on their plates. Instead of stomachs, they appeared to have sacks in which to dump what they appeared to consume. I kept on recalling the French phrase ‘Je n’ai pas un estomac anglais’ [I do not have an English stomach], because these people ate the same kind of stodgy fare five times a day and, on top of it, furiously smoked their tobacco pipes as well!

So, after swinging and swaying on the seas for no less than 36 hours, the ship finally and safely reached the port of Bombay where we all disembarked.

#### **4. CONCLUSION**

S. M. Tevfik certainly got more out of his brief stay in Karachi than many foreigners can claim to have achieved even in several months of residence. He possessed keen powers of observation, broad travel experience and spoke several languages, all of which enabled him to record events in his surroundings efficiently and to become a successful journalist. S. M. Tevfik's account of Karachi is entertaining, and even Karachi citizens of today will be able to appreciate the flavour of the Karachi of over a century ago. S. M. Tevfik's pen is as keen as his eyes. His written style in Ottoman Turkish is lively, with accurate descriptions of people, places and events.

More importantly, however, S. M. Tevfik came from a Middle Eastern Muslim background and, as such, was friendly to the people he met because he felt a deep affinity with them, born of centuries of shared history and culture. This empathy also found an echo in the reciprocal kindness shown to him by his hosts. It is this *rapport* that renders his articles and reports both highly readable and interesting. Work needs to be done on other columns and articles by S. M. Tevfik, especially those that are of relevance to Middle Eastern and South Asian history of the 20<sup>th</sup> century.

## ENDNOTES

1. *Servet-i Fünûn* was a famous Turkish weekly literary journal that was published from Istanbul for over 2400 issues between the last years of the 19th century and the 1940s by Ahmed İhsan Tokgöz (1868 – 1942), a prominent writer and journalist. See Syed Tanvir Wasti, “Ahmed İhsan and the ‘Wealth of the Sciences’ ”, *Middle Eastern Studies*, Vol. 52, No. 2, (2016), pp. 359 – 374.
2. Ebül ‘ulâ Mardin (1881 – 1957) was born into a learned family of Mardin in South East Turkey. He studied in the Istanbul University Faculty of Law and, with his interest in writing and journalism, became one of the two founders of the journal *Strât-ı Müstakîm* in 1908. However, he gave up his business connections with the journal in 1912 after being appointed Professor at Istanbul University. Later he also became a Member of the Ottoman Chamber of Deputies. was the author of many books and also contributed numerous articles to the journal he had co-founded.
3. Eşref Edip (1882 – 1971) was born in Serez in Western Thrace [now part of Greece]. He became a *Hafiz* [one who has memorized the Quran] and later studied in the Istanbul University Faculty of Law. After the law relating to surnames was passed in 1934, he took Fergan as his surname. He spent most of his life in the publishing business and in journalism.
4. Under new management, and with a new generation of writers and journalists, *Sebilürreşâd* was re-established in Ankara in 2016, and recommenced independent publication with Vol. 41, Issue No. 1008.
5. Mehmed ‘Âkif Ersoy (1873 – 1936) was born in Istanbul, and became a *Hafiz* of the Quran at an early age. His father was of Albanian descent, and his mother came from a family that had emigrated from Bukhara. He graduated from the Veterinary and Agricultural Faculty of the University of Istanbul and became a civil servant but, because of his writings and publications, he was also frequently invited to lecture on Turkish literature. Mehmed ‘Âkif took an active part in the Turkish War of Independence (1919 – 1922), and was selected as a parliamentary deputy from Burdur. The poem he submitted for a competition to choose the Turkish National Anthem was selected in the Turkish Grand National Assembly in Ankara by acclamation on 12 March 1921.
6. Midhat Cemal Kuntay (1885 – 1956) was a poet, novelist and a biographer of renown. In his daily life, he was a Notary Public in Istanbul. However, he was also a leading member of the literary intelligentsia in Turkey.
7. Bursalı Mehmed Tahir (1861 – 1925) was the son of a poet and civil servant who was killed while fighting in the Turco-Russian War of 1877. He graduated from the War Academy in Istanbul and was appointed to various teaching and administrative posts in military schools. In 1905, he was awarded the rank of Army Major and, after the 23 July 1908 Young Turk Revolution, was elected to the Ottoman Chamber of Deputies as a member from his birthplace of Bursa. He was the author of many books, and spent over 20 years writing his magnum opus

- titled *Osmanlı Müellifleri* [Ottoman Authors] in several volumes, containing accounts of the lives and works of nearly 1700 Turkish authors.
8. Tahirül Mevlî was the *nom-de-plume* of Mehmed Tahir Olgun (1877 – 1951), author, poet and journalist, an ordained dervish of the Mevlî order and a certified Mesnevihân [reciter and expounder of the Masnavi of Maulana Jalaluddin-i Rumi]. He taught Persian and Islamic Studies in many junior colleges, and was a member of the Editorial Board of the journal *Sırât-ı Müstakîm*. See also S. Tanvir Wasti, “A Brief Survey of the Life and Work of Tahir ul Mevlî”, *Al-Ayyam*, Society for Research in Islamic History and Culture, Karachi, Vol. 2, No. 2, July – December 2011, pp. 1 – 9.
  9. Çerkeşeyhizade Mehmed Halil Halid (1869 – 1931) was born in Ankara, and graduated from the Faculty of Law, University of Istanbul. He taught Turkish at Cambridge University between 1902 and 1911 and, in addition to his Turkish writings, was the author of several remarkable books in English published in England, e.g., *The Diary of a Turk*, *The Crescent versus the Cross*, *The British Labour and the Orient*, etc. For a period Halil Halid was elected to the Ottoman Chamber of Deputies, and was also a diplomat who served as Ottoman Consul-General in Bombay. In later life, he was a Professor in the University of Istanbul. Refer also to S. Tanvir Wasti, “Halil Halid: Anti-Imperialist Muslim Intellectual”, *Middle Eastern Studies*, Vol. 29, No. 3, July 1993, pp. 559 – 579.
  10. Ahmed Hamdi Akseki (1887 – 1951) was born in Akseki in the province of Antalya, and he studied Persian, Arabic and the Islamic disciplines. He became a teacher, writer and the author of many books on religion. He joined the Faculty of Theology at the University of Istanbul and was later appointed to the Directorate of Religious Affairs of the Republic of Turkey in Ankara. He served as the Head of this Directorate between 1947 and 1951.
  11. İbrahim Alâattin Gövsa (1889 – 1949) was born in Istanbul, and was a poet, educationist and compiler of encyclopaedias. Graduating from the Istanbul University Faculty of Law, he became a school teacher, and was sent to Switzerland for further education. Between 1939 – 1946 he served as a member of the Turkish Parliament. Apart from Turkish, of course, he was proficient in Arabic, Persian and French.
  12. Ömer Rıza Doğrul (1893 – 1952) was born in Cairo to a Turkish family settled in Egypt. Graduating from Al Azhar University, he began writing articles in literary journals including *Sebilürreşâd*. In 1915 he came to live and work in Istanbul and, some years later, married a daughter of Mehmed ‘Âkif Ersoy [Endnote No. 5]. Ömer Rıza wrote many books, including accounts of his visits to many countries, and was elected to the Turkish Parliament in May 1950.
  13. Said Halim Pasha (1865 – 1921) was born in Cairo as a grandson of Mehmed Ali Pasha, Khedive of Egypt. He was educated privately in Egypt, Turkey and Switzerland. In 1913, he became Ottoman Foreign Minister and in 1915, after the assassination of Mehmed Şevket Pasha, he became Sadrazam [Prime Minister]. He resigned this post in 1917 and, after Turkey's defeat in the First World War in 1918, was banished under British pressure to Malta. Released in 1921, he was assassinated in Rome by an Armenian terrorist. Said Halim was the author of several books. See also S. Tanvir Wasti, “Said Halim Pasha – Philosopher Prince”, *Middle Eastern Studies*, Vol. 44, No. 1, January 2008, pp. 85 – 104.
  14. Elmalılı Hamdi Yazır (1878 – 1942) was born in Elmalı [a town in the province of Antalya]. He became a Hafiz of the Quran and pursued religious studies. On completion, he began to teach at University. After 1908 he was elected as a member from Antalya to the Ottoman Chamber of Deputies. In the governments of Damad Ferid Pasha, he served for a time as Minister of Religious Foundations. Apart from producing many other works, he utilized his proficiency in Arabic, Persian and Turkish to prepare an authoritative commentary on the Quran. He was also an accomplished calligraphist and connoisseur of Ottoman music.
  15. Ali Ekrem Bolayır (1867 – 1937) was the son of the great poet and fighter for freedom Namık Kemal. He was born and educated in Istanbul, and worked as a civil servant in the palace of

- the Ottoman sultan for many years before being posted as Administrator / Governor of Jerusalem and later Beirut, followed by the Aegean islands. He spent the later part of his life as a professor in Istanbul. Ali Ekrem published several volumes of poetry, prose and biography.
16. Seyyid Mehmed Tevfik (dates of birth and death not available) was a writer and journalist who was a kind of overseas correspondent for *Sebilürreşâd* and contributed articles from countries where he travelled in the Middle East and South Asia, signing himself as S. M. Tevfik, S. M. T. or even as [س-م-ت]. His name is sometimes rendered into English as Seyyid Muhammed Tawfiq.
  17. Ekrem Saltık, “Bir Gazetecinin ‘Muhibbân-ı Küttüp’ Olarak Portresi ve S. M. Tevfik Kütüphanesi” [The Portrait of a Journalist as a Bibliophile and the S. M. Tevfik Library], *Türk Kütüphaneciliği* [Turkish Librarianship], (Ankara: 2020), Vol. 34, No. 2, pp. 208 – 228.
  - Ekrem Saltık, “Sebilürreşâd Muharriri S. M. (Seyyid Muhammed) Tevfik Külliyyâtına Methal” [An Introduction to the Collected Works of S. M. Tevfik *Sebilürreşâd* Correspondent ], *Vakanüvis Uluslararası Türk Araştırmaları Dergisi* [Vakanüvis International Journal of Historical Research, Sakarya, Vol.6, No. 1, Spring 2021, pp. 312 – 348.
  18. Edward G. Browne, *The Press and Poetry of Modern Persia* [Partly based on the Manuscript Work of Mirza Muhammad Ali Khan ‘Tarbiyat’ of Tabriz], (Cambridge: Cambridge University Press, 1914), 357 pp.
  19. For *Surûsh*, refer to Browne, p. 102, and for *Shams*, see p. 112 of the same reference.
  20. <http://kaynakca.hacettepe.edu.tr/kisi/3668795/s-m-tevfik-okbatan>
  21. A piastre is 1/100 of a Turkish lira. In 1913, an Ottoman lira was worth about 4 US dollars.
  22. The Karachi Zoo was founded in 1878, and is still an important place for visitors to the city.
  23. This is not the historic and monumental K.M.C. pink Jaipur stone building with its clock tower that was completed in 1930 and is currently in use.
  24. The Sindh Madressatul Islam was founded in 1885 through the efforts of Hassanally Bey Effendi (1830 – 1895). These titles of Effendi and Bey were conferred by Sultan Abdülhamid II on Hassanally because of his support for the Ottoman Turks that included the dispatch to Turkey of funds collected from the Muslims of Sindh for the Turkish troops fighting in the Turco-Russian War of 1877. Refer to Dr Muhammad Ali Shaikh, *Hassanally Effendi*, [The Founder of Sindh Madressatul Islam], (Karachi: Orient Books, 2010), 68 pp. The Sindh Madressatul Islam is now a University in Karachi.
  25. The name is also written as Maula Dina or Moledina.
  26. This is the famous Maulvi Musafirkhana on Bunder Road that is now in a state of disrepair.
  27. This is very likely to be the well-known Empress Market of Karachi, built in the 1880s, but S. M. Tevfik does not give any name or location for the market.

**Abstract**

This article presents a detailed account about Karachi in 1913 sent by S M Tefvik to weekly Sebillurresad from Poona after his departure from Karachi and arrival in Bombay. Under the general column heading of Mekatib and the accompanying heading sub-heading From our Special Correspondent in India was published in the 16 July 1913 issue of Sebilurresad. This was then published in the Ottoman Turkish text. S M Tefvik was a member of the large galaxy of well-known writers, authors and poets from the second half of the 19th century onwards. There was a wealth of books, weekly journals and newspaper produced with the Ottoman Turkish Empire which, at the time and even at the beginning of the 20th Century, was a significant world power. Sirat-e Mustakim, after publishing 182 issues, was registered as Sebilurresad on 6 March 1912 and it ceased publication in 1966.

**Keyword:** Weekly Sebillurresad, 1913 Karachi, S M Tefvik