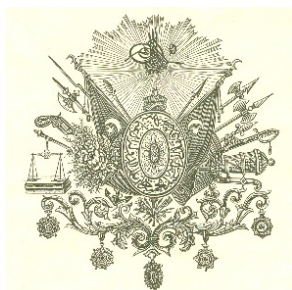# The Ottoman Fiscal Calendar

سنة مالية

An account of the solar fiscal calendar
in the Ottoman Empire from 1676 to 1925
with conversion tables to use
with the Julian and Gregorian calendars.

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The Ottoman Fiscal Calendar

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I

One of the daunting aspects of studying the Levant is the confluence of several, often unrelated, languages, each with its own alphabet. Having gained some control over these, the researcher then comes up against a jumble of calendars. While many of these complications are lessened when focusing on a particular region or period of time, the cosmopolitan nature of the Ottoman Empire evolved a dense fabric of interwoven languages (Persian, Turkish, and Arabic) and of calendars, which were not only in use alongside each other, but were blended to create new subspecies ! Handbooks and concordances have existed for a long time to enable the scholar to translate solar, lunar, agricultural, and urban time reckonings into modern calendars.[1] The following calendar codes are explained in Section **II**.

The Ottoman fiscal calendar is one of the more peculiar challenges which must be attended to, in order to control adequately the immense store of documents from the last centuries of the Turkish Empire. This calendar was employed particularly in the State's fiscal and trade sectors; hereafter it is identified by the code SM, for *sene-i-maliye,* the fiscal year. It is a solar calendar, first put into use around AD 1676, and adopted by more areas of trade and administration until it became the official standard calendar of the Ottoman Empire in AD 1839 (SM 1256). The supremacy of SM usage then lasted until AD 1917, when it was first modified to accord with Gregorian NS reckoning over Julian OS. Finally, SM usage was discontinued entirely in December of AD 1925, and replaced by the Gregorian calendar.

What makes SM usage so hazardous is the attempt by its creators to mimic the Christian solar and Muslim lunar calendars simultaneously. An error of date interpretation can produce a result that is incorrect by almost two years, and almost always by nearly two weeks. Only one standard reference work contains concordance tables for translating SM dates into both AH and AD dates, the *Hicrî Tarihleri Milâdî Tarihe Çevirme Kilavuzu* by Faik Reşit Unat, in a first (Ankara 1943) and an expanded (Ankara 1959) edition. These intricate volumes have several limitations:

1. The tables are designed to provide correspondence primarily from SM to AH usage, and are not as helpful for AD reckonings;
2. The name of the months used are contemporary Turkish names, and not those in use during the SM period;
3. The transition from Julian to Gregorian calendars within SM usage during the critical year of AD 1917 is not clearly illustrated.

In fact, the format of the Tables in the 1959 edition is so much more elaborate (including tables for an alternative solar *hijra* calendar) than those in the 1943 edition, that they inhibit their use at an introductory level, for which the 1943 tables are preferable. The concordance of AD, SM, and AH usages in Table Two (ahead) is designed to restore a knowledge and appreciation of the Ottoman fiscal calendar and enable researchers to identify an SM date, and translate it to the Gregorian calendar. This process is sufficiently simple that it can be reversed in order to move from contemporary dates back into the Ottoman fiscal calendar.

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[1] V. Grumel, *La chronologie* (Paris 1958), or the earlier *Aus orientalischen Chroniken* by A. Wirth (Frankfurt 1894). Also helpful is E. J. Bickerman, *Chronology of the Ancient World*, 2nd ed. (Ithaca, N.Y. 1980).

While we use calendars every day, we may be less familiar with their structure, much like using word processing routinely, but being baffled by the codes behind them. The information in this section can be skipped or reviewed lightly, depending on the reader's familiarity.

AH. The *hijra* lunar era, and the basis of the Muslim calendar. The era on which this lunar calendar is based begins on the day on which the prophet Muhammad left Mekka for the city of Yathrib or Medina, to which he had been invited; this occurred on 16 July 622.

The AH calendar's lunar cycle has 354 days, 11 days shorter then the solar year. So to keep up with the true lunar year, 11 days are intercalated over a 30-year cycle, the AH equivalent to leap years on a solar calendar. In writing, *hijra* dates are indicated by codes in Roman or Arabic characters, thus: AH 1293, or ١٢٩٣هـ. AH = *anno hegiræ* in Latin, and the letter هـ refers to the Arabic word حجرة *hijra*, the "flight" of the prophet Muhammad from Mekka to Medina.[2]

AD. The Christian solar era, in two versions: the OS/Old Style or Julian calendar (and referred to as the "Rūmi" /Roman calendar in Arabic and Turkish), and the NS/New Style Gregorian calendar (called "milādi" in Arabic and Turkish). In writing, AD dates are indicated by codes in Roman or Arabic characters, thus: AD 1924, or ١٩٢٤م. AD = *anno domini* (Latin for "year of our Lord"), and the letter *mīm* م refers either to *masīhi* / مسيحي, a term for "Christian", or to *milādi*. This era is described as "Dominical", from the Latin *dominus*, Lord. AD usage is often denoted by another code, CE, for the Common Era.

OS, The Julian Old Style calendar, named after Julius Caesar's calendar reform. The Christian Church used this existing Roman reckoning, eventually basing the era on the birth of Jesus Christ rather than the founding of the city of Rome. Due to its lack of correspondence with the true solar cycle, the Julian reckoning was displaced by the Gregorian reform (see below). Other codes are VS (Latin) or AS (most Romance languages and German).

NS. The Gregorian New Style solar calendar was the result of an adjustment instituted by Pope Gregory XIII in AD 1582, whereby centennial years continue not to be leap years, except those divisible by 4. Thus the NS solar calendar follows the actual solar cycle more closely.

To start it, ten days were dropped in October 1582. As the difference between OS and NS is still only a matter of 13 days, it is useful to denote years with these codes only when ascertaining corresponding months or days, thus: 16 February 1917 OS = 1 March 1917 NS.

SM. A solar calendar which used the Hijra era (1 AH = AD 622). No particular Arabic letter is used to denote it, and it was more frequently written and printed with the millenial absent, thus ٣٠٢ = 1302. As this report will explain, the fiscal calendar used the Hijra AH era overlaid on a Julian OS calendar. SM = *sene-i-maliye* (fiscal year) in Turkish, or سنة مالية, *sana(tu) maliya* in Arabic.

OS AND NS DISCREPANCIES

When the New Style reform was introduced in October AD 1582, the difference between it and the old calendar was 10 days. Henceforth, each year divisible by four would be a leap year (as previously), but centenary years whose first two figures are <u>not</u> divisible by four should <u>not</u> be leap years.

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[2] Grumel, *Chronologie*, 180; and John J. Bond, *Handy-Book of Rules and Tables for Verifying Dates with the Christian Era* (London. George Bell. 1875) 228-229

Thus, AD 1600 was a leap year, but not 1700, 1800, or 1900. [3]

Because the OS continued to intercalate leap year days in 1700, 1800, and 1900 when NS did not, the gap between the two increased to 11, then 12, and finally 13 days. The Day Conversion Formula (see below, part IV, § 3) begins in AD 1677 (SM 1088) with the 10-day difference, and provides a new formula for each century as the difference increases another day. The change from 12 to 13 days between OS and NS occurred on 29 February 1900 OS, which is the leap year required by OS, but not applied in NS.

THE NEW YEAR

The SM calendar began on March 1st (the start of Spring), not January 1st (the start of Winter). This was not unusual in the 17th and 18th centuries. In most of Europe, the legal year was reckoned from 25 March. England, or instance, only changed to 1 January in 1751. The Persian and Afghani years still begin in March, as do many other traditional calendars.[4]

The intercalated 29th of February was intended to be the last day of the year, which it was in a Spring New Year. When other nations switched to a Winter New Year, one had to account for two New Years in the Levant. The SM year began 1 March and the Dominical year on 1 January, so the NS/SM comparison Tables cannot simply equate an SM year to a NS year. For example, AD 1898 = SM 1314 was true for 10 months of 1898, but January/February fell in SM 1313, as SM didn't move into a new year until March. Conversely, SM 1314 = AD 1898 was true except for its two final months (*Kanun -i-thani* and *Shobat*) which occurred in AD 1899. Put another way, the added leap year day, 29 *Shobat* (February) was day 366 at the end of an SM year, but was day 60 in AD reckoning.

WHY ADOPT THE OS JULIAN CALENDAR ?

Why did the Ottoman regime base its SM calendar on the OS calendar rather than the NS? While the SM calendar was bring popularized in the 17th century, most of the Sultan's Christian subjects used the Julian OS calendar, as did the neighboring Slavic peoples. The only people using the Gregorian NS calendar were Western European missionaries, diplomats, and merchants. So if one intended to adopt a solar calendar, the OS system was the obvious choice. Some Christian Orthodox churches still use the OS calendar.

III

In the wake of other reforms which were introduced early in the 19th century by the Ottoman government, almost all departments adopted the new solar SM calendar in AD 1789, which included new names for the months. As a result, two "years" were employed side by side; one composed of 12 lunar months beginning the 1st of *Muharram* (primarily for religious use),and the other, a year of 12 solar months exactly parallel with the OS year, with its own names for the months. This state of affairs is somewhat similar to conditions in the modern state of Israel, which functions on the Gregorian and Jewish calendars, each in its own sphere.

The Ottoman financial year did vary in two respects from the OS system which it sought to mimic. First, the SM year began on the first of March rather than the first of January (as explained in part II). This difference really wasn't a difference until Western Europe shifted to a Winter (January) New Year, which wasn't until the mid-18th century. Within the Empire, almost everyone observed a Spring

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[3] The relationship between the Gregorian and Julian calendars is explained crisply in Bond, *Handy-Book*, 8-19, and partly repeated on pp. 46-47. This is explained less clearly in Frank Parise, ed., *The Book of Calendars* (New York. Facts on File. 1982) 294-297.

[4] For Europe, see Grumel, *Chronologie*, 255, and Reginald Poole "The Beginning of the Year in the Middle Ages", *Proceedings of the British Academy* 10 (1921) 1025 particularly pp. 4-6.

(March) New Year until the 19th century.

Second the millenial number was the Hijra era (AH 1 = AD 622) rather than the Christian era. That is, the SM year was the same as the AH year in which the SM year began. For example, the 1st of March of the year 1864 lies within the lunar year AH 1281. Therefore, the SM year starting on that same 1st of March was reckoned as SM 1281, to mimic the AH year.

This scheme was not without some difficulties, however. The solar year is 11 days (approximately) longer than the lunar year, and so the solar 1st of March occurs eleven days later with the passage of each lunar year. This reaches the point that, when the start of the SM year (1st of March) falls within eleven days of the start of the AH lunar year (1st of Muharram), the lunar year will finish its cycle before the next 1st of March, thus entirely within the boundaries of that solar year. This circumstance will occur every 33 (lunar) years, and whenever it did, the practice developed of skipping one solar year, in order to catch up with the faster lunar cycle.

The first time this adjustment was made was in AD 1676. That year's 1st of March occurred during the year AH 1086, but only four days later, AH 1087 began, which would end before the following 1st of March (solar). Therefore, the SM year which coincided (except for January and February) with AD 1676 was called SM 1086, as it began during that AH year. But the following fiscal year was called SM 1088; SM 1087 was skipped. This adjustment was necessary to ensure that the (solar) fiscal years would mimic the (lunar) year most of the time. The year left out was *sene-i-siviş,* the empty or hidden year.[5]

This adjustment was duly applied for the years AH 1121, 1154, 1188, 1222, and 1255, which bring us into the early 19th century. The *siviş* adjustment would probably have gone into the twentieth century, were it not for an unexpected incident which caused the adjustment to be reconsidered.

The year SM 1287 was nearing the time for another year to be dropped. SM 1287 began on 1 Mart, or 1 March, 1871 OS, but the lunar AH year 1287 was to end ten days later. Meanwhile, coupon booklets were printed for the consolidated debt repayment program. [6] After the booklets were released it was noticed that coupons had been included for SM 1288, which was to have been skipped, because AH 1288 would have ended before SM 1288 ever began. The error having been made public, however, it was decided not to correct it, but instead to abandon the *siviş* adjustment entirely. As a result, SM 1288 (which began 1st March 1872 OS) no longer matched the lunar calendar, in which it was the year AH 1289. The two calendars no longer synchronized. This is the reason for devising SM/AD concordance tables, because the Hijra year is no longer a practical guide for aligning the SM and AD calendars after 1870. See Table 1 (ahead).

The next chapter in the Ottoman fiscal calendar began in 1916, when the Sultan's ministers decided to accord the SM calendar (which was, in effect, a Julian calendar) with the Gregorian calendar, then in use for civil and business purposes world-wide. It was no accident that Turkey was an ally of Germany and Austro-Hungary in the Great War, nations which used the Gregorian NS calendar, while their common adversary, Russia, still followed the Julian OS usage. The primary motive was to reduce misunderstandings between their armies; a 13-day difference in calendars was bound to cause confusion.

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[5] On the *siviş* system, see Unat, *Hicri Tarihleri*, p. viii (1943 ed.) or p. xiii (1959 ed.)

[6] The story is told succinctly by J. Deny, "L'Adoption du Calendrier Grégorien en Turquie", *Revue du Monde Musulman* 43 (1921) p.51. Also Louis Massignon, "Calendiers financiers", *Annuaire du Monde Musulman* (Paris 1923) 8-10, and Johannes Lindner "die türkischen Finanz-(Maliye) Jahr ab 1917" , *Die Welt des Islams* 29 (1989) 56-59. A lively account is provided by Col. O. K. Tancock, "Dates on Turkish Stamps and Postmarks", *The London Philatelist*, 39 (1928/29) 290-292, based on Joachim Mayr "Probleme der islamische Zeitrechnung", *Mitteilungen zur osmanischen Geschichte* 2 (1923-1926). The information collected by J.-B. Moens for his journal *Le Timbre Fiscal* 233 (1894) 3-4, came from G. Lacoine, the sous-directeur of the Imperial Observatory in Istanbul at the time. According to Lacoine, the decision to suppress the *siviş* adjustment was made back in SM 1256 (AD 1840-41), thirty years earlier than the other sources indicate.

This change was to be implemented in the transition from SM 1332 to SM 1333 (February and March of 1917) in two stages.[7] In the first stage, the 13-day discrepance between OS and NS calendars was compensated by starting SM 1333 on the NS 1st of March, rather then the OS 1st of March (which occurred 13 days earlier; see Table 3 ahead). As a result, *Shobat* (February), the 12th month of SM 1332, lost 13 days (the 16th to 28th).

In the next phase, the year SM 1333 (AD 1917) lost two months, *Kanun-i-thani (*January) and *Shobat* (February) (of 1918), to enable SM 1334 (AD 1918) to begin on the 1st of January, instead of the 1st of March. Thus, from 1 January 1918 NS, the Ottoman fiscal calendar was identical to the NS calendar, except in its two particular features: (1) the millenial was the quasi-hijra era, and (2) the names of months were Turkish. This first peculiarity was done away with in a decree of December 1925, which approved the adoption of the Western Dominical era, as of 1 January 1926. See Table 3.

IV

Numbers

As is still done in most parts of the world, Ottoman citizens wrote dates from smallest to largest unit, thus 23 September 1326, instead of September 23, 1326.

A user of Arabic (and Ottoman Turkish, Persian, and any languages using Arabic script) reads and writes from right to left. However, Arabic **numerals** are read from **left to right**, because the numbers arrived from India, where such was the practice.

Arabic numbers

0	1	2	3	4	5	6	7	8	9	10	11	12
٠	١	٢	٣	٤	٥	٦	٧	٨	٩	١٠	١١	١٢

Blocks of numbers are read from left to right, thus: ٨٢٥ = 825, not 528, ٢٠٢٣ = 2023, not 3202. So in a complete date, for example ١٣٢٦.٩. ٢٣, an Arabic-user reads the entire numerical sequence from right to left, but each individual set of numbers is read from left to right, thus reading the 23rd day of the 9th month of the year 1326, rather than 32nd day. 9th month, year 6231. Most frequently, the millenial number in a date is omitted. Thus ٣٢٦ (326) in place of ١٣٢٦ (1326).

AH or SM ?

In a single-calendar document, how does one determine whether the Turkish or Arabic date from the Ottoman era, is a solar (SM) or lunar (AH) era date?

(1) First, almost all civil, fiscal, and administrative documents from the 18th and 19th centuries through to 1925 will bear SM dates. The only exceptions are documents from religious tribunals (*shari'a* courts) and charitable offices (*waqf*), and even these may use SM dates from time to time. Of course, letters and documents written by pious individuals may use AH dates, or any transaction having absolutely no connection to a civil or banking authority.[8]

(2) The names of months differ on the two calendars. Documents are often dated with the month name written out. Consult Table 2 to ascertain to which calendar a month belongs. If the document

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[7] J. Deny, "L'Adoption ... " 46-54

[8] An example of the uncertainty involved is the overprint applied on postage stamps to commemorate the Sultan's visit to Macedonia in AD 1911. The Imperial Palace regularly used the SM calendar, but in this instance, the stamps were overprinted with the date ١٣٢٩ (1329). Because we know the tour occurred in 1911, the corresponding SM year was 1327. Evidently, the Sultan's court considered this ceremonial visit to the restive province as an opportunity to exhibit the symbolic authority of the Sultan as caliph and ruler of a Muslim state, hence the use of the AH date 1329.

indicates a month only by number, another test may assist.

(3) AH months contain 29 or 30 days, while SM months range from 28 to 31 days. For example, comparing the 3rd months of each calendar, Rabi'l-awal (AH) has 30 days, and Mart (SM) has 31. Admittedly, this distinguishes the two calendars only for the final day or two of a month.

(4) The AH date may be distinguished by the code letter at the end, ـهـ

TRANSLATING AN SM FISCAL TO A GREGORIAN DATE

1, **Years**, Table 1. Find the block of years containing the SM date in question, and add the figure indicated to obtain the Dominical year (OS or NS). While this is simple enough, remember that the SM year began on 1 March, and so coincides with the resultant AD year for ten months only (March through December). SM Kanun-i-sani and Shobat (January and February) belong to the prior AD year; but January and February of the following AD year belong to the same SM year as the prior ten months. Thus, SM 1297 = March through December of AD 1881 *plus* January and February of AD 1882.

2. **Months**. Table 2. Having determined that the item in question is an SM year, if the month is written out in Arabic, consult the list of months to find the English name and the corresponding Dominical month. If, just as frequently, the month is indicated by a **number**, add **two** to that number to arrive at the corresponding month in AD usage. For example, ٣٠٣ /٥ / ٢١ = 21st day of the 5th month of the SM year 1303. Add 584 to obtain AD 1887. Add 2 to the month to obtain July, the 7th month of the AD year, as the 5th SM month is the 7th Dominical month. Consult Table 2 and note that the sequence of months between AD and SM differs by two. As of March SM 1333, the SM and AD months coincide, so there is no need for conversion.[9]

3. **Days**. After steps 1 and 2, you have the OS Julian equivalent. To arrive at the NS Gregorian equivalent, add 10 days (from SM 1088 to SM 1110), 11 days (from SM 1111 to SM 1213), 12 days (from SM 1214 to SM 1315), or 13 days beginning with SM 1316. The result will be the NS date.

Examples:

٢١ حزيران ٣٢١ = day 21 of Haziran (June) SM 1321. Add 584 years to 1321 to get AD 1905. Add 13 days to 21 June to get 4 July NS

٣٢٢-٧-١٤ = day 14 of the7th month (Eilul /September) SM 1322. Add 584 years to1322 to get AD 1906. AD 13 days to 14 Sept. OS to get 27 Sept. NS. Table 2 has already added 2 to the 7th month to arrive at September.

٣١٥-١٠-٢٨ = day 28 of 10th month (Kanun-i-evel / December) SM 1315. Add 584 years to get AD 1899. Add 12 days to 28 Dec. OS to get 9 January NS. Table 2 has already added 2 to the 10th month at arrive at December.

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[9] Grumel, *Chronologie*, 246-268, and Hans Lietzmann, *Zeitrechnung der römischen Kaiserzeit* (de Gruyter. Leipzig. 1934) 102-104 give only annual concordances, with starting times in days. For complete conversion tables, see G. S. P. Freeman-Grenville, *The Muslim and Christian Calendars*, 2nd ed. (Rex Collins. London 1977). This lacks sufficient detail to take into account Hijra leap years, however.

1. Table of Years

For **SM** years 1088 through 1120   add 589   = **AD** years 1677 to 1709
(March through December)*

  SM 1121 was dropped, *siviş*
For **SM** years 1122 through 1153   add 588   = **AD** years 1710 to 1741
(March through December)

  SM 1154 was dropped, *siviş*
For **SM** years 1155 through 1187   add 587   = **AD** years 1742 to 1774
(March through December)

  SM 1188 was dropped, *siviş*
For **SM** years 1189 through 1220   add 586   = **AD** years 1775 to 1806
(March through December)

  SM 1221 was dropped, *siviş*
For **SM** years 1222 through 1254   add 585   = **AD** years 1807 to 1839
(March through December)

  SM 1255 was dropped, *siviş*
For **SM** years 1256 through 1332   add 584   = **AD** years 1840 to 1916
(March through December)

For **SM** years 1333 through 1341   add 584   = **AD** years 1917 to 1925
(January through December)

* E.g., **SM** 1088 + 589 = **AD** 1677 (March through December, *plus* January and February of **AD** 1678).

2. TABLE OF MONTHS IN ANNUAL CYCLES

HIJRA CALENDAR MONTHS	DOMINICAL CALENDAR MONTHS (English names)	OTTOMAN MONTHLY CYCLES				
		Pre-1917 annual order of months	Pre-1917 names of months	Names in Arabic script	1917–1923 names of months	Post-1917 annual order of months
Muharram (30)	January (31)	11	Kanun-i-sani	كانون ثاني	Kanun-i-sani	1
Safar (29)	February (28/29)	12	Shobat (Shvat)	شباط	Shobat (Shvat)	2
Rabi'l-awal (30)	March (31)	1	Mart	اذار / مارت	Adhar	3
Rabi'l-akhir (29)	April (30)	2	Nisan	نيسان	Nisan	4
Jumada'l-aula (30)	May (31)	3	Mayis	ايار / مايس	Ayyar	5
Jumada'l-ukhra (29)	June (30)	4	Haziran	حزيران	Haziran	6
Rajab (30)	July (31)	5	Tammuz	تموز	Tammuz	7
Sha'ban (29)	August (31)	6	Aghostos	اب / أغوسطوس	Ab	8
Ramadan (30)	September (30)	7	Eilul	ايلول	Eilul	9
Shawwal (29)	October (31)	8	Tishrin-i-evel	تشرين اول	Tishrin-i-evel	10
dhu'l-Qa'da (30)	November (30)	9	Tishrin-i-sani	تشرين ثاني	Tishrin-i-sani	11
dhu'l-Hija (29/30)	December (31)	10	Kanun-i-evel	كانون اول	Kanun-i-evel	12
Muharram (30)	January (31)	11	Kanun-i-sani	كانون ثاني	Kanun-i-sani	1
Safar (29)	February (28/29)	12	Shobat (Shvat)	شباط	Shobat (Shvat)	2

3. TABLE FOR AD 1917

DETAILS OF CONVERSION FROM JULIAN TO GREGORIAN USAGE FOR FISCAL CALENDAR, SM 1332–33, AD 1916–17

GREGORIAN		JULIAN,		OTTOMAN		MUSLIM	
Month	NEW STYLE AD	Month	OLD STYLE AD	Month	FISCAL CALENDAR, SM	Month	LUNAR CALENDAR, AH
	Nov. 14–Dec. 13, 1916	11th	Nov. 1–30, 1916	9th	Tishrin-i-sani 1–30, 1332	1st–2nd	Muharram 18–Safar 17, 1335
	(1916) Dec. 14–Jan. 13, 1917	12th	Dec. 1–31, 1916	10th	Kanun-i-evel 1–31	2nd–3rd	Safar 18–Rabi'l-awal 19
	Jan. 14–Feb. 13, 1917	1st	January 1–30, 1917	11th	Kanun-i-sani 1–31	3rd–4th	Rabi'l-awal 20–Rabi'l-akhir 19
	February 14–26	2nd	February 1–13	12th	Shobat 1–13	4th–5th	Rabi'l-akhir 20–Jumada'l-aula 3
	February 27		February 14		Shobat 14		Jumada'l-aula 4
	February 28		February 15		Shobat 15*		Jumada'l-aula 5
3rd	March 1		February 16	3rd	Mart 1,† 1333		Jumada'l-aula 6
	March 2		February 17		Mart 2		Jumada'l-aula 7
	March 3		February 18		Mart 3		Jumada'l-aula 8
	March 4–13		February 19–28		Mart 4–13		Jumada'l-aula 9–18
	March 14–31	3rd	March 1–18		Mart 14–31	5th–6th	Jumada'l-aula 19–Jumada'l-ukhra 6
4th	April 1–30		March 19–April 17	4th	Nisan 1–30	6th–7th	Jumada'l-ukhra 7–Rajab 7
5th	May 1–31		April 18–May 18	5th	Mayis 1–31	7th–8th	Rajab 8–Sha'ban 8
6th	June 1–30		May 19–June 17	6th	Haziran 1–30	8th–9th	Sha'ban 9–Ramadan 9
7th	July 1–31		June 18–July 18	7th	Tammuz 1–31	9th–10th	Ramadan 10–Shawwal 10
8th	August 1–31		July 19–August 18	8th	Aghostos 1–31	10th–11th	Shawwal 11–dhu'l-Qada 12
9th	September 1–30		August 19–Sept. 17	9th	Eilul 1–30	11th–12th	dhu'l-Qada 13–dhu'l-Hija 12
10th	October 1–31		Sept. 18–Oct. 18	10th	Tishrin-i-evel 1–31	12th–1st	dhu'l-Hija 13–Muharram 14, 1336
11th	November 1–30		Oct. 19–Nov. 17	11th	Tishrin-i-sani 1–30	1st–2nd	Muharram 15–Safar 14
12th	December 1–31		Nov. 18–Dec. 18	12th	Kanun-i-evel 1–31	2nd–3rd	Safar 15–Rabi'l-awal 16
1st	January 1–31, 1918		(1917) Dec. 19–Jan. 18, 1918	1st	Kanun-i-sani 1–31, 1334	3rd–4th	Rabi'l-awal 17–Rabi'l-akhir 17
2nd	February 1–28		January 19–February 16	2nd	Shobat 1–28	4th–5th	Rabi'l-akhir 18–Jumada'l-aula 16

* 13 days of Shobat were dropped here.

† Formerly the first month of the year, Mart is now the 3rd month of the reformed calendar.

‡ This is the first time that Kanun-i-sani and Shobat are the first months of the year; formerly they were the final months.