The Ottoman state, which continuously developed and expanded since the time of its foundation, had become the strongest state, not only of the Muslim world, but also of the world in almost all spheres. There were many factors that affected this development, expansion, and strengthening. The fact that Ottoman sultans and statesmen imparted the required attention and importance to science, scholars, and men of thought and to their ideas and warnings was doubtlessly the most important one among these factors.

Starting from the late sixteenth century onwards, the continuous rise of the Ottoman state in all spheres was replaced first by a standstill and then gradually by regression. Scholars propose different interpretations in terms of the beginning of the standstill and regression. However, since this issue is not included within the context of this article we will not dwell on the concerned arguments.

Here we will restrict ourselves to noting some of the statesmen, scholars, and men of thought who pointed at the fact that the state affairs and the ibnîye system were not functioning as smoothly as they had used to be in the past. That is because these figures had recognized that after the second half of the sixteenth century both state affairs and the order of ibnîye class were not functioning properly. They pointed at these issues with the memoranda they submitted, and the works they produced. The names of some of these persons are as follows: Lüfti Pasha (d.1563),1 who was among Kanuni’s (Süleyman the Magnificent) Grand Viziers, Historian Ali (d.1599),1 Köşê Bey (d.?),2 Kızıldereli (d.1638),3 Mehmet Hali-fe (d. after 1665),3 Historian Naimil (d.1716) and Defterdar Sari Mehmet Paşa (d.1717).4 Warning the authorities, drawing their attention to the decadence in the state and the ibnîye class and to the causes of this decadence, these scholars and statesmen tried to propose remedies for preventing these problems.

The locus of the mentioned scholars and statesmen on the issue was the old muqadd system, especially the decadence in the laws that had been enacted during the reign of Fatih (Sultan Mehmet), and on the impotence of state officials as well as the overwhelming effect of bribery in all spheres. In just the same way, when the kanunnames that were issued6 in this period and the daim meeting7 that were assembled with a view to this issue, but whereby no conclusion was reached, are taken into consideration, it can be understood that the issue was perceived as it was stated above.

By the beginning of the eighteenth century the Ottoman state had recognized that stopping this negative evolution became imperative. In this period, the state took and implemented a series of measures both to overcome the disorder in the ibnîye system and to prevent the bribery, mismanagement, and injustices of the state officials. To this aim it was issuing Han-i Hıncâb (imperial decrees). Those who committed bribery and similar iniquities were immediately dismissed; there were efforts to reorganize the ibnîye class.10

As also expressed above, in the beginning of the eighteenth century Ottoman state recognized that it had lagged behind its contemporary and rival Western states, not only in terms of the decadence in the state and ibnîye class but also in terms of military capacity. We think...
that, in this period the Ottoman state reorganized, in the real sense of the term, that she lagged behind Europe, especially with respect to science and technology, and started to search for the ways first to stop and then to transcend this negative evolution. In this sense a radical attempt, a reformation movement was initiated in all aspects.

Sultan Ahmet III who replaced Sultan Mustafa II in 1703, initiated a step forward in all fields. He initiated a movement of rejuvenation in both the state system and iibâdât class, which took quantity as well as quality into consideration. As will be seen below, within this movement, especially the advance concerning science was revived and invited. As a result, the Ottoman state put into practice a series of serious measures that it had decided to take in this direction. We can list the activities, which were exceptionally significant for that period as follows:

**INITIATION OF TRANSLATION ACTIVITIES**

It is almost certain that translation activities form the most important chain of scientific activities that were started in the first years of the eighteenth century. This is because of the manners of translation, nations, and civilisation become aware of each other and each other's knowledge and ignorance. Just in the same way, the most important medium, which forms the links between contemporary and preceding civilisation, is translation. In this way the owner of the flag of science and civilisation changes. Thus, because of this and similar reasons translations occupy a significant place in the history of science and thought.

Both individuals and assemblies took part in the translation movement that was initiated in especially during the reign of Sultan Ahmet III. Some of the individuals and assemblies that participated in these translation activities, which certainly performed important functions in the history of science and thought are as follows:

- In 1719, Grand Vizier Dumas Ibrahim Pasha entrusted Neelim, the poet, (d.1730), whom he appointed to the office of hâfi-i kâbiîâtî, with the task of translating Dervîz Ahmet Efendi's Sâhîh-i 'Ahdîrîn into Turkish with a simplified language. Neelim finished this task in 1729 and submitted one copy of the work to the Grand Vizier.11

- He compiled the Turkish translation of the fourth century of Şehîrî's 'iqâ-'İsâ'în-i 'Ahdîrîn', which was about the philosophy of physics. The translation had first been started by Yirmisekiz Mehmet Çelebi in early eighteenth century. He, then, submitted the translation to the incompetent Grand Vizier, Sehit Ali Pasha.12

- Sultan Ahmet III, himself, entrusted Ibrahim Mîsferrezî with the task of translating a book about astrology in Latin that was printed in Amsterdam in 1708. Ibrahim Mîsferrezî completed the task in a short time.13

- Grand Vizier Dumas Ibrahim Pasha, organised a translation committee, composed of thirty scholars, in 1725. He entrusted this committee with the task of translating the chapters of twenty-four volumes of Artemi Bedreccin Mahmur's (d.1551) Hikâyât-ı İslamî'î fi Terîh-i Ehl-i Zaman, which was known as Ayî Târizî. Additionally, he entrusted another committee composed of eight scholars with the task of translating Handmir's (d.1535) Hikâyât-i Sûyetî into Turkish. Both committees completed the translations in one year.14

- We think that the most important translation activity in this period was conducted by the translation committee presided by Yeşilay Esad Efendi (d.1731). This committee and especially Esad Efendi himself translated works about philosophy and logic, from Greek and Latin. The translations of Esad Efendi are not merely pure translations, but they also contain his interpretations and annotations. His translations and interpretations of Aristotle and his interpreters display great significance both in terms of the history of thought and in terms of the Ottoman understanding and history of science. That is because these works were entrusted to him by the Sultan and Grand Vizier Dumas Ibrahim Pasha. His studies were encouraged and supported by Sultan, Grand Vizier and Yeşilayâlives (the head of the hierarchy of the ahlî), the exemption of even non-Muslims who worked in the committee presided by him, from any kind of taxes was expressed in detail in the imperial letters sent to the kudüs.

At this point it is necessary to inquire about the disposition of Ottoman state with respect to science and especially philosophy. We think that it is necessary dwell upon this topic. That is because there are many speculations on the positive and negative disposition of Ottoman state concerning this issue. The approaches of those who think that the Ottoman view of philosophy was negative are quite an extent based on Kayîç Çelebi. Kayîç Çelebi's views on this issue are contained especially in his works, titled "Kâfi-yi Zatîbî" and "Mizanî-i Hikâyât". In these works, he states that the Ottoman market of science became stagnant because philosophy was outlawed in madrasas and because scholars did not examine nature in an analytical, inquisitive manner.15

Kayîç Çelebi, hardly criticises these practices in the Ottoman Empire. However, at this point the following questions should be asked immediately: Is Kayîç Çelebi right? Or, if so, to what extent? I would like to answer these questions, briefly, as follows: Above all, I think that Ottoman state did not display a restrictive official stance with respect to philosophy. I want to reinforce my argument by examples taken from the periods of Fatih and Kâmil, and by another and significant example from early eighteenth century, which is emphasised strongly in this article:

a) Everybody knows the respect shown by Fatih Sultan Mehmet to science and philosophy and to the scientists and philosophers without any discrimination to different beliefs. Here, I want to mention about a personal characteristic of Fatih, which is not widely known, but which is very significant for our theme. In the palace, Fatih used to talk about and discuss the philosophical views of Aristotle, Zeno and other Philosophers of Antiquity with a non-Muslim subject who was knowledgeable about philosophy.16

b) As for the period under the reign of Kâmil Sultan Sultancıyan, it is known that Şefik'üllah İsa-ı Kėmal produced numerous scientific and philosophical works. Apart from the themes, containing the most intricate philosophical discussions, the fact that he produced two separate treatises on existence, is very significant in representing the philosophical atmosphere of this period.

c) In the beginning of the eighteenth century, an imperial decree that was issued in 1723, is very interesting and provides us with a clear understanding of the disposition and perception of Ottoman state with respect to philosophy and those engaged in philosophical works.

According to this letter, a non-Muslim subject, who probably worked for the committee which translated Greek and Latin philosophical works under the presidency of Esad Efendi, was complaining about various demands of Ottoman tax collectors to the Sublime Porte. In the imperial decree sent to him and the kudüs to the commanders of the rights that had previously been given to the non-Muslims, on an extended basis and as the necessity of careful practice of these rights were emphasised. Moreover, this imperial decree was renewed by a postscript in 1741.

All these examples and especially the last example, clearly display the official outlook of the Ottoman state with respect to philosophy and those who were engaged in philosophical works. Thus, in the beginning of the eighteenth century a new scientific, philosophical, political movement started on the basis of these thoughts.

In this period, Esad Efendi translated Aristotle's Phízika (Physics), and books on logic into Arabic, which was the language of science of the times. In these works, he criticised the translations that had been made during the rule of Abbasids and stated that he himself corrected the mistakes in the translations and interpretations that had been made in that period. In those years he produced not only translations and interpretations, but also compiled works. Esad Efendi was entrusted with this task by the sultan and the grand vizier.19

One other official task of Esad Efendi in this period was concerned with the committee of allocation/rahîn, composed of four officials, which was formed for the printing house, established in 1739. İshak Efendi, Pirzâde Salih Mehmet Efendi and Musa Efendi were also entrusted directly by the sultan.

A question may come into mind at this point, why were the translations of works on philosophy and logic made from Greek and Latin into Arabic whereas the other translations were made from other languages into Turkish? Rather than answering this question in detail, we would like to answer it with a brief assessment: Firstly, when the initial translations started in Muslim
World, all translations had been made into Arabic. Thus, through time, a considerably wide-ranging scientific, philosophical terminology had been formed. Since this situation had continued well into early eighteenth century, a Turkish technical terminology was yet to be formed. Yirmisekiz Mehmet Çelebi, complained about this situation in the introductory part of his translation (from Arabic to Turkish) of a treatise on physics.

However, in the works of both Yirmisekiz Mehmet Çelebi and Eyyül Efsani, whose translations are mentioned above, the use of Turkish examples and terms formed the basis of the efforts to find Turkish counterparts for scientific and philosophical terms.

**ESTABLISHMENT OF THE PRINTING HOUSE**

The Printing house, for which the **Yevlihlüm Yenişehri Allah Abidin Efendi** (d. 1745) issued a fava, was established under the guidance and in the house of Ibrahim Muteferrika (d.1745), on 31 January 1729. The prominent author and kadi of the period also signed the fava, which licensed the establishment of printing house that marked a significant phase in Turkish scientific and cultural history.\(^1\) In this initial printing house, firstly the dictionary of Mehmet b. Mustafa, entitled *Yedi-i Cifte*, which was known as *Yen Kole Lithos*, was printed.\(^2\)

Alongside Ibrahim Muteferrika, the son of Yirmisekiz Mehmet Çelebi, Mehmet Sinâ Çelebi (d.1761) also provided considerable support and contributed to the establishment of the printing house. Ibrahim Muteferrika believed strongly in the necessity and utility of the printing house that he submitted a petition to Grand Vizier Damat Ibrahim Pascha in 1727, explaining, in detail, that the establishment of printing house was imperative. Apart from that he submitted his treatise, *Velemes El-Tibâli*, characterising the benefits of a printing house to the Grand Vizier Ibrahim Pascha.\(^3\)

Sultan Mahmut I, who replaced Sultan Ahmet III renewed the imperial edict of Ahmet III, which licensed the establishment of a printing house, in 1732.\(^4\) Until 1735, thirteen books were printed in this first Turkish printing house, which was established in 1729.\(^5\) After this period the printing house continued its operation, despite some interruptions.

**FORMATION OF NEW LIBRARIES**

In these early phases of the eighteenth century several new libraries were founded. The aim was to allow both scholars and those interested in reading, easy access to the books by increasing the number of libraries. Considering the circumstances of the time a fairly good number of libraries were formed.\(^6\) One of the most significant ones among these libraries was the library whose foundations were laid within Topkapı Palace in 1718, and which was completed and put into service under the auspices of the sultan, in 1719. This library is still active today.\(^7\)

**SENDING AMBASSADORS TO EUROPE**

The number of ambassadors that the Ottoman state had sent to Europe until the beginning of the eighteenth century is not very many. The limitation of this number is explained on the grounds of numerous reasons. However, in the first years of the century one of the reform initiatives of the period of the reign of Sultan Ahmet III, who made reforms and attempted new initiatives in different fields, was sending ambassadors to the European states. Among the common characteristics of these ambassadors, the most prominent one is the sabetname (reports). In this period the number of the ambassadors sent abroad increased suddenly; approximately seven ambassadors were assigned, and each of them submitted a report of their experiences during their stay, to the state, by a statement or sabetname.\(^8\) The sending of the ambassadors to Europe that was initiated in this period continued with an increase in the numbers of ambassadors in the following periods.

The main aim in sending ambassadors to Europe in the beginning of this century was both to be cognizant of the policies of those countries, and to find out the main factors that lay behind their civilization and prosperity. Thus, Yirmisekiz Mehmet Çelebi (d.1732), who was sent to France in 1720, was entrusted with the task of learning the steps that enabled the development of France at the time and to inform the state about the ones that were applicable in the Ottoman state.\(^9\) On the other hand, the fact that the Ottoman state had had no ambassadors in Europe at that time had attracted various criticisms.\(^10\) Several ambassadors were sent to various countries for the realisation of the above stated aims and the achievement of similar goals.

**CONCLUSION**

The scientific, intellectual activities that the Ottoman state initiated in the first years of the eighteenth century were, still, not that much delayed attempts. These, which form the basis of contemporary European science and technology, were being realised in this period that was characterised as "The Age of Enlightenment."

Here, that is, in this concluding assessment we would like to refer to the Russian Tardum which displayed considerable resemblance to the Ottoman state. We would like to provide a comparative perspective by invoking the practices that were similar to those carried out by the Ottoman state, in the beginning of the stated century. Russian Tsar Peter (d.1725) who was needed to the throne in the beginning of the eighteenth century, initiated wide-ranging social and scientific activities almost simultaneously with the Ottoman state.

The Tsar started these activities first in the church. He abolished the office of the Patriarch and proclaimed himself as the head of religion. He executed some of the opposing priests. He enforced the teaching of philosophy alongside with divinity at the monasteries. He put into practice new regulations in dressing. He established colleges, academies, printing houses and libraries.

Apart from these, the Tsar, himself went to Germany, the Netherlands and England, and other European countries together with a selected entourage of two hundred persons. They analysed Western science and arts, and invited the scientists and intellectuals to Russia. In the meantime, he established an academy up to the standards of the European scientific societies, in St. Petersburg, and brought many philosophers there and especially Wolff, the most famous philosopher of the period, at extremely high costs.\(^11\)

Additionally, in this period, Europe, while laying the foundations of the forthcoming developments, was also experiencing several severe social problems. On the other hand, the Ottoman state could not preserve the strength it had during the reigns of Faith and Kâsım. It lagged behind Europe in science and technology; and now, it was well aware of this fact. However, it was yet more developed in numerous aspects, as in the case of social structure and social life, as well as the conditions in the urban areas. We learn these facts from the works of two foreign women, one English, and the other Hungarian, who lived in Istanbul and near Istanbul. The letters are entitled *Türkice Meşaleler* (Letters from Turkey) and *Türkçe Pinhanesi* (Letters from the Orient).\(^12\)

If the Ottoman state had been able to continue the scientific and intellectual activities that had been initiated during the reign of Sultan Ahmet III and Grand Vizier Damat Ibrahim Pascha, in a speedy way, and especially if they had been able to continue with the compilation of scientific, philosophical works formed by the translations, interpretations and compilations of Yusuf Ilyad Efendi and similar scholars, who were known with the title of *Maddü‘l-Salti* within the circle of Ottoman Ulama at the time, the conditions of Ottoman scientific and intellectual life, in the later ages, would have probably been very different.

I would like to draw attention to another dimension: If in the translation activities in this period, and especially that of history books, as well as the translation and interpretation of books on philosophy and logic, not only those of Ariostico, but also the works of the period that belonged to Western Philosophy and Science had been translated, the forthcoming periods of Ottoman Empire would have experienced very different developments. That is because, the attempts of the Russian Tsar, Peter, led to more positive results when compared with the Ottoman attempts. One of the reasons for this difference, and perhaps the most important one, was his effort to spread European science and philosophy of the period, in his country.

However, it can be argued that such speculative assessments probably do not have much significance for the
present. Yet, these can contribute to similar contemporaneous activities. Apart from that, many answers to the questions "why such assessments did not come up or were not thought at that period?" might be given. We restrict ourselves to state that these answers form the topic of another article.

Finally, we would like to conclude with a last assessment: Translations have a considerable importance with respect to both history of science and history of thought. That is because, translations entertain the continuity and universality of both science and thought. Humanities become, thus, cognizant of different cultures and societies; and they adopt the appropriate factors from these cultures and societies. Additionally, by accumulating their own contributions, they contribute to the development of science and thought both individually and in the name of their nation.

The Great
Ottoman - Turkish
Civilisation
The Great
Ottoman-Turkish Civilisation

3

PHILOSOPHY, SCIENCE AND INSTITUTIONS

Editor-in-chief
PROF. KEMAL ÇİÇEK

Co-editors
PROF. ERCÜMENT KURAN
PROF. NEJAT GÖYÜNÇ
PROF. İLBER ORTAYLI

Executive editor
GÜLER EREN

YENİ TÜRKİYE
The incredible fact that the Ottoman frontier beylik became an Empire over such a short period of time has attracted many Western researchers and scholars to delve into the history of the Ottoman State. It could be argued that there are miscellaneous determinants and dimensions that actually created the possibility for such an incredible feat to be accomplished. This volume has been edited with the aim of focussing on the main factors that gave rise to such a great civilisation. In the first place, the institutional character of the Ottoman State is of utmost importance. In order to understand the basis of Ottoman civilisation, the different patterns of its institutions should be studied, as the comprehensive analysis of the institutional structure of the Ottoman Empire might enable us to conceive how a small beylik was able to turn into one of the greatest Empires in the world. In this volume, the administrative, judiciary and military institutions of the Empire are set out as the main subject titles. In addition, there are various subjects which have been analysed, under such subrubies as bureaucracy, religion and law, shedding light on the main characteristics of Ottoman institutions.

In appreciation of the highly developed institutional structure of the Ottoman Empire, the ideational and philosophical sources cannot be underrated. Unless these sources are taken into consideration, it is impossible to grasp the various dynamics of Ottoman institutions. Therefore, this volume is entitled “Philosophy, Science and Institutions”, due to the close correlation and importance of these subjects to one another.

Contrary to conventional Euro-centric and Orientalist assumptions, which hold “science” as the peculiar praxis of the Renaissance and Enlightenment in
the West, in this volume it is generally argued that the Ottomans had a number of successes in scientific activities (ilm ʿen). The Ottoman State not only promoted the development of science within the borders of the Empire, but also facilitated several interactions with scientific activities outside of its territories. During this interaction, it both benefited from and contributed to the scientific improvements made in Europe.

Additionally, this volume dedicates an important place to the development of philosophy and thought in the Ottoman Empire; although in the Ottoman Empire such major philosophical schools as developed in Europe were not formed, rather the Ottomans focused mainly on Islamic philosophy. Yet this situation does not arise from the fact that the Ottomans lagged behind in speculative matters. On the contrary, they were not interested in philosophical issues that were outside the realm of Islamic tradition. From their point of view, Islam encompassed all ontological and epistemological matters, making any other philosophical concern dysfunctional.

Yeni Türkiye

CONTENTS

volume 3

PHILOSOPHY, SCIENCE AND INSTITUTIONS

PART I: PHILOSOPHY

Ottoman Thought Of World Domination

ottoman thought in the classical age

THE OTTOMAN THOUGHT IN THE CLASSICAL AGE AND THE TEHAFUT AMBITION IN THE OTTOMANS
PROF. DR. S. HAYRİ BOLAY / 5

CIVIL CHARACTER IN THE INSTITUTIONS OF THE OTTOMANS IN THE CLASSICAL AGE AND THEIR EFFECTS ON THE DEVELOPMENT OF THE STATE
ASSOC. PROF. DR. YUSUF GÜZDELI / 24

NOTES ON THE THINKERS OF THE TIME OF OSMAN GHAZI
ASSIST. PROF. DR. SEZAI SEVİM / 37

MAHDI AND MILLENNIUM: MESSIANIC DIMENSIONS IN THE DEVELOPMENT OF OTTOMAN IMPERIAL IDIOLOGY
PROF. DR. CORNEL H. FLEISCHER / 42

THE OTTOMAN GAZÂNAMÊ: STYLISTIC INFLUENCES ON THE WRITING OF CAMPAIGN NARRATIVES
DR. CHRISTINE WOODHEAD / 55

THE OTTOMAN STATE AS A FACTOR IN THE SOCIO-POLITICAL FORMATION OF EUROPE
DR. TAHŞIN GÖRGÜN / 61

early reforms

AN UNKNOWN ENLIGHTENMENT MOVEMENT IN THE OTTOMAN EMPIRE
ASSOC. PROF. DR. KAZIM SARIKAYA / 77

MÜTEFİKİKAS PRINTING PRESS: SOME OBSERVATIONS
DR. İDAMET NURIĞLÛ / 83

SULTAN MAHMUD II AND THE FEZ REVOLUTION / MEHMET LALE / 91

tanzimat: breaking with the tradition

THE TANZIMAT CHARTER AND MEHMED SADIK RİFAT PASHA
ASSOC. PROF. DR. MEHMET TÜRKKÖNE / 99

ABOUT THE BEGINNING OF FRENCH ORIENTALISM AND THE IMAGE OF THE "OTHER"
DR. RAJA ZAMÓVA / 111

MAHMIṬ ITS THE STOKES VERSUS ABİDÜLHÂMİD ITS PHILOSOPHY:RELIGION RELATIONS
PROF. DR. MEHMET KÜVŞİN / 117

THE YENİ AND THE İSKE CULTURAL CHANGE AND ENVISIONING THE "MODERN" IN LATE OTTOMAN CARTOONS
PROF. DR. PALMIRA SÜRTÜMER / 134

from absolutist monarchy to meşrutiyet

THE COMMITTEE OF THE NEW OTTOMANS AND THE BEGINNING OF THE DEBT ON THE PARLIAMENTARY SYSTEM IN TURKEY
ASSOC. PROF. DR. AZİM ÖZCAN / 145

"INTERNATIONALS" WITHIN THE FRAMEWORK OF OTTOMAN CONSTITUTIONALISM
PROF. DR. İLENT TANĞIR / 155

OTTOMAN MODERNIZATION AND TUNUSLU HAYREDİN PASHA
DR. MEHMET ARIF KİREÇÇİ / 162

SOME NOTES ON THE ROOTS OF TURKISH CONSTITUTIONALISM
DR. ZÜHTÜ ARSLAN / 166
From “Osmanlı” To National Identity

emergence of pan-islamism, pan-turkism and

Turkish nationalism

The Ottomans and the Caliphate / Assoc. Prof. Dr. Azmi Özcan / 181

Cultural and Political Pan-turkism / Prof. Dr. Jakob Landau / 192

The Emergence of Turkish Nationalism under the Ottoman Empire / Assoc. Prof. Dr. Yusuf Sarıhan / 196

Illegal Young Turks in the Ottoman Empire / Prof. Dr. Yury A. Petrosyan / 207

Ottoman Legacy and The Turkish Republic

Ottoman Legacy

The Ottoman Roots of the Turkish Republic / Prof. Dr. Bernard Lewis / 221

Modern Turkey and the Ottoman Legacy / Prof. Dr. Emineddin İhsanoğlu / 229

The Balkans and the Ottoman Inheritance / Prof. Dr. İlber Ortaylı / 241

Ottoman Legacy in Turkey / Prof. Dr. Erçument Kur'an / 246

The Most Important Ottoman Inheritance: Turkish Society / Prof. Dr. Başak Çınar Yıldızlı / 258

The Anatomy of an Economic Heritage from the Ottoman State to the Republic of Turkey / Prof. Dr. Ahmet Gürer Sayar / 253

Islam, the Troublesome Heritage of the Ottoman Empire (a Trial of a Problematic Approach) / Prof. Dr. Ahmet Yaşar Oğuz / 259

The Social Character of the Ottomans in the Period of Recession and Collapse / Dr. Vedat Bilgin / 271

Present Historiography on the Ottoman State

The Place of the Ottomans in World History: Methodological Questions and a Reinterpretation of Ottoman History / Prof. Dr. Ahmet Davutoğlu / 281

Attitudes toward the Ottomans in Egyptian Historiography during the Ottoman Rule / Prof. Dr. Michael Winter / 289

The Ottoman Heritage and the Complexities of the Balkan Historiographies (Formation of Muslim Balkan Communities) / Assoc. Prof. Dr. Antonina Zhelezov / 298

Part II: Science

An Overview of Ottoman History of Science

An Overview of Ottoman Scientific Activities / Prof. Dr. Emineddin İhsanoğlu / 309

The Evolution of the Geocultural Space of Ottoman Science (its Extension, Differentiation, and Colonization) / Dr. Nacer Miloudi / 329

The Ottoman Ulema / Prof. Dr. Mehmet İşpişli / 339

Matraş: The Famous Knight, Scientist and Artist of the Period of Süleyman the Magnificent / Prof. Dr. Hüseyin Gazzi Yıldızlı / 348

Islamic Scholarship Between Imperial Center and Provinces in the 18th Century: The Case of Murad Al-Zahiri (D:1200-1791) and His Ottoman Contacts / Prof. Dr. Stefan Reichmüth / 357

Historiography and Geography

The Ottoman Historiography / Prof. Dr. Mehmet İşpişli / 369

On Ottoman History Textbooks and Reform (1859-1918) / Prof. Dr. Betül Başaran-Alpoguz / 379

Ottoman State and Ahmet Cevdet Pasha’s History / Prof. Dr. Reşit Avşar / 389

Geography in the Ottoman Empire / Prof. Dr. Ramazan Şişen / 405

Mathematics, Astronomy, Biology

Mathematics in Ottoman Empire / Prof. Dr. Mehmet Y. Oğuz / 413

Decimal Trigonometric Tables in the Work of Yakarteş in “Gezide il-Düer ve HarFan il-Hicer” (Preparation and Use) / Assoc. Prof. Dr. Remzi Demir / 429

The Birth and Development of Modern Botany in the Ottoman Empire / Prof. Dr. Ahşan Baytop / 451

Medical Sciences

The Place and the Importance of Mısh Carşısı (Spice Bazaar) in Ottoman-Turkish Medicine / Prof. Dr. Arıoğlu D. Erdemir / 447

The Ottoman - Turkish Dentistry / Prof. Dr. İlker Uzel / 455

The Importance of Pharmacy and the Free Dispensation of Medicines to the Public within the Ottoman Health System / Prof. Dr. Bayram Çuburcu / 451

Technology

Three Sciences, Three Options for the Knowledge Transfer in the Late Ottoman Turkey: Zoology, Chemistry, Geography / Prof. Dr. Klaus Kreiser / 481

The Metric System in Turkey / Prof. Dr. Feza Güngör / 497

Part III: Institutions

Ottoman Administrative History

Ottoman Central Administration

From the Divan-i Hümayun (Imperial Council) to the Meclis-i Mebusan (House of Deputies): Legislation in the Ottoman Empire / Assoc. Prof. Dr. Mehmet V. Seydamlios / 509

The Institution of the Imperial Council (Divan-i Hümayun) / Dr. Recep Ahsıhalı / 506

Ottoman Peripheral Organisation

Provincial Organization of the Ottoman Empire in Pre-Tanzimat Period / Prof. Dr. M. veşaf Göyuncu / 519

The Anatolian Province General: The Establishment and the Historical Evolution / Prof. Dr. M. Çetin Varlık / 533

The Development of the Use of "Kuristan" as a Geographical Description and the Incorporation of This Region into the Ottoman Empire in the 16th Century / Baktır Tercan / 548

The Consequences of the Weakening of Centralized State Structure, Avanlık System and Great Dynasties / Prof. Dr. Yücel Özkaya / 554

The Age of Ayans in the History of the Ottoman State / Prof. Dr. Özcan Mert / 565
administrative reforms in the tanzimat period
TANZIMAT / PROF. DR. MUSTÀ ÇADIRÇI / 573 
MUNICIPAL SERVICES IN THE OTTOMAN EMPIRE BEFORE THE PERIOD OF TANZIMAT (REFORMS) / ASSOC. PROF. DR. İLHAN YERLİKAYA / 590

the bureaucracy in the ottoman state
THE OTTOMAN ADMINISTRATION AND THE PROBLEM OF INTERPRETERS / PROF. DR. GILLES VINSTEIN / 607
IS TEŞKİLAT-1 MAHŞUSA THE BEGINNING OF MODERN TURKISH INTELLIGENCE? / ASS. PROF. DR. HAMİT PEHLİVANLI / 625

Ottoman Legal System
an overview of ottoman legal system
THE FUNCTIONING OF THE JUDICIARY IN THE OTTOMAN EMPIRE / ASSOC. PROF. DR. ABDÜLÂZİ BEYNİDLİ / 659
THE "KÂNİŅNÂME" OF MEHMET II: A DIFFERENT PERSPECTIVE / BARİ TEZCAN / 659
THE SECULAR PREFERENCE IN THE OTTOMAN JURISPRUDENCE / PROF. DR. HAYRİETTİN KAHRAMAN / 666
THE JUDICIAL PRIVILEGES OF FOREIGNERS IN THE OTTOMAN EMPIRE / ASSOC. PROF. DR. YASemin SANER GÖNE / 676

ottoman law and its transformation
RECEPTION AND CONSTITUTIONAL SYSTEM / DR. CHRISTIAN RUMPP / 691
THE CODIFICATION OF THE ISLAMIC-OTTOMAN FAMILY LAW AND THE DEGREE OF "HUKUK-1 AÎLE" / PROF. DR. M. AKIF AYDIN / 705

Ottoman Military
ottoman military organization, arms,
war industry and technology
OTTOMAN MILITARY ORGANIZATION / PROF. DR. ABDÜLKADER AĞCAN / 710
FIRE ARMS IN THE OTTOMAN STATE / PROF. DR. MÜMTÀRA İLGÜREL / 727
OTTOMAN MARITIME ARSENALS AND SHIP-BUILDING TECHNOLOGY IN THE 16TH AND 17TH CENTURIES / PROF. DR. İDRİS BOSTAN / 735
MEHMET THE CONQUEROR AND FIRE-ARMS TECHNOLOGY / DR. SAJJMA AYDÎZ / 745

Ottoman Wakf System
TURKISH WAKFS OR TURKISH SYSTEM OF CHARITIES IN THE OTTOMAN ERA / PROF. DR. BAHERDİN YENİYÜルド / 763
THE WAKF IN THE OTTOMAN PERIOD: A SOCIAL POLICY PERSPECTIVE / ASSOC. PROF. DR. İLKÎ GETÜRK / 790
WAKF INSTITUTIONS IN BOSNIAN SANCARAK UNTIL THE BEGINNING OF THE 17TH CENTURY / ASSOC. PROF. DR. AYHAT MAKAL / 801

PART I
PHILOSOPHY