The 15th Century was an important period of great changes not only in Europe but also elsewhere. The discovery of America and the fall of Constantinople were the "points of reference" of events that drew the attention of big and small countries, of peoples and migrating individuals. That was the beginning of new orientations of human thought.

At the same time, European literature about the fall of Constantinople and about the Turks had the upper hand. Reports, letters and historical works about the Ottoman expansion increased in number those concentrated to the discovery of the New World. The Turk's invasions from Asia Minor and their settlement in the Balkan part of Europe, their culture and mentality provoked not only the fear, but also the curiosity of the Western world. Until then, what was left of Muslim culture in the West raised, to some extent, the interest of ecclesiastical and lay circles but now that same Muslim culture started to be imposed in south eastern Europe. According to Norman Daniel, people in the West seemed to imagine that a differently conceived society was dangerous, indeed boisterous. That meutality was demonstrated by the spasmodic outbreak of hostilities between Islam and Christendom all along the course of history.  

This state of mind was characteristic of those in intellectual, subjects of the King of France, whose activities in the field of oriental studies helped with keeping better the uncertain and vague image of the "other" from south eastern Europe. In 1535/6 the French king Francis I took the initiative and challenged the German emperor Charles V by concluding the first "capitulations agreement" with Süleyman the Magnificent. This new relationship marked the beginning of a long period during which many diplomats, writers, politicians, missionaires and others felt an interest in what was real and what was feasible. One of the first among them was Guillaume Postel. In 1535-1536 he accompanied the French ambassador Jean de la Fontes to Constantinople. Jean de la Fontes was a gentleman of Avignon and a former pupil of Janus Lascaris who had introduced him to Guillaume Budé, an expert in Greek studies. Postel's main task was to purchase rare Greek and Arab books for the King's Library (created in 1370 by the French king Charles V), since Francis I was eager to enrich his collection at Foinsieulois and to make it accessible to his scholarly circles. In 1538, thanks to his knowledge of oriental languages, Postel was appointed by the King as a professor of Greek, Hebrew and Arab languages and mathematics at the "College de France", founded in 1530. He was the first professor of Arab language. This position was created at the "College de France" after the chair of Greek. Postel's life as a philologist and Orientalist will not be discussed here. He was persecuted by the Inquisition because of his mysticism but these unfortunate moments in his life will not be examined here. It is more important to summarise his humanistic ideas. Postel's great idea was the "Universal Concile", enunciated by Joachim of Flore (12th century), later by Nikolaus von Kamm (15th century) and
by others. Christianity and the Catholic faith, in particular, was considered a consolidating force of humanity. According to Postel, if King Francis I made reforms in his kingdom and conquered the East, he could become a universal monarch. On the other hand, after his second travel to the Bosphorus, Postel decided that "in the beginning, Orientalism was Christian Orientalism in other words Biblical" and in that case the Church could convert completely the Muslim people to Christianity. Postel's thought was almost forgotten during the next century but it was further developed by the 18th century memorialists. In general, his ideas reflected the tendencies of western European interpretation of the Bible and the Western knowledge about early Christianity which was the ideological basis of Christian struggles after the Reformation. On the other hand, Postel contributed to the knowledge of Islam and of Oriental customs and habits in France. He explained the nature of religions, by dreaming about the "Universal Concoct", although his information and position shocked French society, familiar also with the writings of his contemporaries Andre Thevet and Nicolas de Nicolay. Usually, the latter two names were considered the "travelers" in modern literature. Postel and his contemporaries were greatly fascinated by travels and explorations. After returning home, they wrote about their "Oriental experience" and published their writings under the special protection of the King. Some travellers who had contact with Oriental people and knew Oriental languages changed their attitude in conformity with the King's policy and, on the other hand, with France's religious and cultural interests.

Savary de Bréves was an ambassador to Constantinople at the end of the 16th and the beginning of the 17th centuries. His thought about the Balkans and the Ottoman Empire was almost the same as Postel's. His "travelers" writings reflected the desire to organise the conquest of the Ottoman empire with the help of the Pope and of other western countries. At the same time, the ambassador concluded a new capitulation agreement with Sultan Ahmed I and published it in both languages. Savary de Bréves was interested in oriental manuscripts and he brought back to Paris shapes of Arab characters for printing at the "College des Lombards". In his opinion, Western people did not know the treasures of foreign countries and especially of the East. By saying this, he thought only about the intellectual knowledge of Oriental people and about his own moral satisfaction. In fact, he acted on two different levels: as a politician he was in agreement with the King's strategy of maintaining good diplomatic relations with the Sultan, while waiting for the opportunity to destroy the Ottoman Empire; as a scholar, though, Savary de Bréves was fascinated by Oriental civilisation. This fascination became more evident among Europeans in Constantinople, when the King of France opened and maintained a school of Oriental languages.

This institution, called "École des Jeunes de lan- gue" (dil öğتلكler okulu), functioned in Constantinople (since 1668) and in Paris Jesuit College (since 1721), preparing dragomans (tercüman) and consular officers for diplomatic needs in the Levant. It was controlled by the King, by his Council and by the Chamber of Commerce in Marseille. Thus a specific intellectual circle was created, working in the field of Oriental languages, culture and mentality. An outstanding translator like Antoine Galland (1646-1715) studied Hebrew and other Oriental languages first at the King's College in Paris and also during his first stay in Constantinople, but later he brought his knowledge to perfection at the "École des Jeunes de langue" with the Capucins in Paris. If we look at his "Diaries" from Constantinople and Paris, we will find our multiple connections with the ministers of Louis XIV, with scholars like Montfaucon and Bandery, with such an Orientalist as Herbelot de Molainville and the traveller Thévenot, or with the philosopher Boureau and the writer Boileau. At the same time, Galland was well known for his relations with Turkish literated men and librarians in Constantinople. Pierre de La Croix (1622-1695) was a contemporary of Galland. He and his relatives were eminent dragomans and Orientalists, who searched for old manuscripts all over the Ottoman Empire. The ruling circles in Fran- ce needed these manuscripts for different political and religious reasons. The need for a detailed information about Oriental society and its cultural legacy was a long political and cultural process which put the beginning of Oriental studies in France.

Some theological circles in Paris endeavoured to find data in order to prove the need to unite the Catholic and the Orthodox Churches. The King's Library had to enrich its collections with religious literature from the East, usually for justifying the ideological struggle against the Protestants. At the same time, the faith of Mohammed, the Koran, and Oriental customs were analyzed by many scholars. Usually, they worked under the protection of some ministers, of noblemen, or of the French ambassador to Constantinople. Antoine Galland regularly informed the French ambassador, the ministers in Paris or the head of the King's Library about newly found manuscripts and about his translation projects. For example, in 1609 the King's librarian gave him permission to translate the Koran and to revise an Arabic grammar for the King's School. However, in 1704 he published the famous "venth and One Nights" tales, dedicated to the daughter of the French ambassador to Constantinople. Indeed, Galland was under the special protection of Ambassador Gabriel de Guillellegues (1679-1689). Thanks to the ambassador's connections with the upper ten in Paris, Galland succeeded in acquainting the West with the "Oriental customs and habits... Readers will find here the pleasure of seeing these people talking and acting with no need to suffer from the fatigue of going and looking for these people in their countries". Contrary to Postel and to Savary de Bréves, Galland was not favourable to the idea about the ultimate destruction of the Ottoman Empire, an idea that was quite popular under the reign of Louis XIV. In other words, Galland didn't share "modern" political conceptions. He remained faithful to his multiple humanistic interests: numismatics, philology, history, etc.

The image of the Oriental world appeared clearly in Herbelot's "Bibliothèque Orientale" (1697) which was completed by Galland after the former's death. Accor- ding to Galland, the Western reader could decide by himself whether Oriental peoples were really "barbaric" and illiterate or not. His attitude, therefore, was the attitude of a scholar. He criticized the way Western erudites used the term "Turk" for designating all the peoples living in the Ottoman Empire. He stressed out that the culture of the Ottomans did not differ fundamentally from the Arab and Persian culture and, at the same time, it had developed paralellly to the Christian Oriental culture. Herbelot and Galland knew well the famous bibliography of the Turkish geographer and encyclopaedist Karsh Kubabi who was known both in Turkey and the Western Haci Hal- lafa. On this basis Herbelot and Galland pointed out the essential historical events, religion and mentality of Oriental peoples and thus they opened the door to new trends in the way the "other" world was looked at. This tendency of appreciating and of putting further writes culture originated from the Middle East. Little by little, it started to dominate the thought of some French intellectuals during the second half of the 17th century. At that time studies aimed at the opportunity to learn and to use Oriental languages and literary testimonies, unknown to the West, from a scholar's viewpoint. At the same time, travellers creating the Levant as secret agents or missionaries had no idea about Oriental languages and their image of the "other" was limited, compared to the image presented by Herbelot, Galland, etc. Little by little, the French king's interpreters of Oriental languages, the professors at the King's College, or the teachers at the "École des Jeunes" helped with making that image even more familiar. In this sense Galland's case was not isolated.

The literary activities of the Peri de La Croix family deserve our particular attention as well. Francois Peri de La Croix (1653-1713), for instance, referred to Tamerlan's war exploits in order to prove the latter's intelligence and his pariality for arts and sciences. According to Francois Peri de La Croix, Tamer- lan's noble intentions to encourage sciences and arts were not carried out in his Oriental environment. The French king Louis XIV, though, succeeded in creating
all the conditions needed for enriching his library. In his work Francois Peris de la Croix summarised the intellectual atmosphere around the King in pointing out that the King’s Library was a special place, a “République savante” or a “sanctuary of Musée”, attracting foreign scholars to work in the name of all the peoples in the world, including its Oriental part. As a matter of fact, that was a basic idea at the very start of Oriental studies in the West. Peris de la Croix’s generalization of scholars not only reflect the historical and literary data coming from the East, but they also interpreted their own way the image of Oriental world. In his “Melanges Denis-Dominique Cardonque (1720-1783), who was a translator of Turkish and Persian languages at the King’s College, described Oriental customs and habits as essentially the same as those of peoples in the West. This belief was based on the Enlightenment ideas about human nature. The tradition of wearing a turban differed from the Christian tradition but, on the other hand, that did not mean that a human being, wearing a turban, is different from the others, because human nature is all the same. In completing the image of the “other”, Cardonque specified that the peoples called “barbaric” had the same characteristic features as the peoples considered as civilised. This French translator endeavoured to draw the attention to the Oriental way of life which was not described by Herbelot, Galland, Peis de la Croix, etc. Cardonque wanted to convince his readers that the distance between West and East didn’t estrange human beings. He used the same sources as his predecessors, but his Enlightenment ideas transformed the image of Oriental peoples.

Often, Oriental wisdom was imitated in Western writings and these writings were translated, in their turn, by 18th century Turkish authors. In his “Apolo- gues orientaux”, published with no date in the 18th century, the French Sauvigny used a Turkish contemporary author who had taken the manner and the style from some western writer. According to Sauvigny, the French author La Fontaine, who lived in the 17th century and who became famous with his fables, described human behaviour through animals. However, Sauvigny himself was not inspired by La Fontaine, but by Amed Ben Mohamed, who introduced the “Apolo- gues” where human beings, instead of animals, were cast for the leading parts because human beings could learn only from another human being’s example. In other words, only a man could teach wisdom to other human beings. The great art consisted in making history attractive with the sole purpose of distinguishing morality.

These cultural inferences show the good knowledge and orientation of French intellectuals and also the diversity of subjects about the Orient and about Oriental people. At the same time, various inter- pretations reveal a compilation of old and modern customs renewed by the Enlightenment ideas.

The intellectual circle at the King’s Library in Paris paved the way for a large field of research. Morality, history and the origin of Oriental peoples were at the basis of French writings whose authors defended their individual thesis. If Peris de la Croix developed a good environment for scholars at Louis XIV’s library, Joseph de Guignes, a king’s translator of Syri- an (1757), went very far by claiming that, compared to the Asian princes, the French kings were given more opportunities to work and to possess letters. In the introduction to his “Histoire des Huns” (1756), Joseph de Guignes refused to accept that the Turks’ history was well known in France and stressed a basic idea of his times, namely that “men are everywhere the same” and that the Turks, in particular, “have less vices, more frankness... and perhaps, in general, more solid virtues.” In 1743 a contemporary of Joseph de Guignes, Joaquinet, published in French a “History of the Ottoman Empire...”, written by the Prince of Mohlasha Demetrios Cambriel. In a sense Jayouique completed de Guignes’ idea by stating that his readers had to know the historical truth no matter whether that truth came from Christian or from Mus- lim chronicles. According to Joaquinet, “a true historian must be useful” to his audience.

As an Orientalist Joseph de Guignes also made some reflections on the ways of reaching the “truth”, in making a comparison between Greco and Latin sour-

ces and, on the other hand, between Arab and Chinese chronicles. At the same time he rejected, in the name of “truth” and of the attractive story, the “ignor- ant, credulous and superstitious” traditional Western chronicles. He genuinely searched for a true image of the Oriental people and of the Ottoman Empire. In the 19th century, therefore, the old Renaissance idea about destroy the Ottoman Empire and everything related to the Oriental or, in particular, to the Muslim culture was replaced by a scientific and scholarly curi-

osity.

The search for “other” peoples and for the Orien- tal world fascinated both famous and barely known philosophers or writers like Voltaire, Guier, etc. who were not versed in Arabic, Persian or Turkish. Usually, they had access to published Western books relating about the Ottoman Empire. The position of these authors was different from those mentioned above. In his work on world history Voltaire pointed out that states in his time were interesting, because they were still in the process of evolving. The old civilizations were only the basis of modern states and of modern deve- lopment. The Ottoman Empire was, therefore, real and present. Voltaire paid more attention to the re- cent history and contemporary human customs and habits of the Ottoman subjects, and he refused to ac- cept the traditionally negative viewpoint of the West. Voltaire’s quest for the Cartessian “truth” consisted in rejecting the information of Catholic sources and in trusting Turkish chronicles, popularised by the Mol- dovan prince Demetrios Cambriel: “Conspirez les ve- ritables annales turques recueillies par le prince Can- témir, vous verrez combien ces mensonges sont ridi- cules.” In Voltaire’s opinion Oriental customs and habits were not more cruel than the Orientals.

This wide spectrum of ideas initially frightened but later refreshed Western society, which was always eager to get familiar with and to deepen its knowledg- e about the Oriental world. That knowledge penetra- ted soon all fields of Western culture. In the course of years, decades and centuries the vague and indefi- nitely image of the “other” from the East grew larger and became attractive for the French intellectuals whose research helped with making it ever clearer. The Westerner’s fear of the Ottoman invasions in Eu- rope ended, little by little, so a curiosity to get acquain- ted with the truth and reality of the “other” from southeastern Europe. Men of letters and officials of the King’s administration succeeded in satisfying this curi- osity when France and the Ottoman Empire started to develop political and cultural relations between each other. These direct relations turned out to have a positive effect upon French society which widened its knowledge about the world “on the other side”, a world that was considered both distant and real. On the other hand, the cultural intercourse between the Ottoman Empire and France opened the way to the Europeanization of Ottoman society, a process that be- gan in the early 18th century. 1

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11. See the Introduction in les Nellig a son men, ante audus, Tract. ou Apoloquisen Abdall, L. (Paris, 1708); About the Religion of the region see: Aune, A. N. "Paris signo proceeding the conquest of 1609914", in
Bulgaria among the national Schools, Literaturrevue med. (Sofia), 5, 1984, p. 359-363 (in Bulgarian).

12. D'Este, G., Carte géographique de la Turquie (1770-1793), (Paris, 1914); l'Empire de la Turquie avec ses frontières et ses voisins à la fin de 1799, (Paris, 1930).

13. Bibliothèque Orientale ou éditions uniques conservées généralement soit où se regorgent les connaissance des Peuples de l'Orient, leurs histoires et traditions, leurs religions, arts et lettres, dans lesquelles les avis et opinions ne manquent pas de nous apparaître, de guerre ou de paix, de la fin du xviie siècle au xixve siècle, (Paris, 1815).

The Great
Ottoman - Turkish
Civilisation
The Great
Ottoman-Turkish Civilization
3
PHILOSOPHY, SCIENCE AND INSTITUTIONS

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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 focusing 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 subtopics 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 ı fen*). 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 *öldüler* 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

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