THE OTTOMAN TOUGH
LIVING IN CALLIGRAPHIES
THE FIRST TWO PAGES OF THE HOLY KORAN
ŞEHZADE (PRINCE) KORKUD
(1467-1513)

He is the second of the eight sons of Sultan Bayezid II. He was a scientist, a poet, a composer, a saz player, a singer, an inventor, and a calligrapher. Learning 'sülüs' and 'nesih' from Sheikh Hamdullah, he had written the Holy Koran with six other important works of writing. He is the most loved grandson of Fatih and he had his education at the palace under the protection of Fatih.

"BESMELE-İ ŞERİF"
(THE FORMULA BISMİLLAHİRRAHMANİRRAHİM)

AHMET ŞEMSİDİN KARAHİSARI
(1468-1556)

HE IS ONE OF THE PRE-EMINENT CALLIGRAPHERS OF THE 19TH CENTURY. HIS TEACHER IS HULÜŞ EFENDİ.
HE TAUGHT CALLIGRAPHY AT MENŞE-İ KÜTTĀBİ ASKERİ, AT SCHOOL, FOR SHAHZADAHŞ, AT YILDIRİZ. HE FOLLOWED SHEIKH HAMDULLAH AT NESİH WRITING AND MUSTAFA RAKIM AT SULÜS CELİŞİ. MOST OF THE BEAUTIFUL WORKS HE LEFT BEHIND ARE AT BIG MOSQUES.
PHILOSOPHIC WORDS FROM ARISTOTELES AND MÜTENEBBİ

SHEIKH HAMDULLAH
(1456-1520)

HE IS ACCEPTED AS THE GREATEST MASTER OF TURKISH CALLIGRAPHY. THANKS TO SHEIKH HAMDULLAH, CALLIGRAPHY HAS ACHIEVED A STYLE PECULIAR TO TURKISH.

SULTAN BAYEZID II WHO MET SHEIKH HAMDULLAH WHILE BEING THE GOVERNOR OF AMASYA, HAD TAKEN THE COURSE OF CALLIGRAPHY AND CERTIFICATE FROM HIM AND PREPARED A PRACTISING ROOM FOR SEEING HIS WRITINGS AND EXCHANGE OF VIEWS ON CALLIGRAPHY WHEN HE ASCENDED THE THRONE. SIGNING HIS WRITINGS AS ‘HAMDULLAH ADDICTED TO VARIOUS TROUBLES’, HE HAD WRITTEN FOURTY SEVEN KOBANS.

“THERE IS NO HELPER OTHER THAN ALLAH”

SULTAN MAHMUD II

ALTHOUGH HE HAD GOVERNED THE OTTOMAN EMPIRE DURING AN ERA WHEN THE STATE HAD TO DEAL WITH INNER AND OUTER PROBLEMS, HE ALSO DEALED WITH WORKS OF ART. HE WORKED FOR REFRESHMENT OF TURKISH MUSIC, WROTE POEMS BY USING THE NAME ‘ADLI’ AND HE APPRICIATED THE STYLE OF WRITINGS BEING UNDERSTANDABLE BY EVERYONE. HE HAD THE CALLIGRAPHY COURSES FROM KEBECIZADE MEHMET VASFI AND MUSTAFA RAKIM EFENDI. HIS WRITINGS WERE SEEN BY MUSTAFA RAKIM EFENDI Meticulously and Written by Sheet of Gold on Dark Coloured Background by Artists of Era as Reliefs and were Hanged on Monuments in Various Cities.
THE OTTOMANS AND THE CALIPHATE

ASSOC. PROF. DR. AZMI ÖZCAN
TURKISH RELIGIOUS FOUNDATION, ISLAMIC RESEARCH CENTRE / ISTANBUL, TURKEY

The Caliphate is historically significant institution as the highest place—especially in the Sunni tradition—in the political thought of Islam and its formation. As it is well known, during his life, Prophet Muhammad had the duty of maula as an individual who received the divine revelation, and at the same time he was a ruler regarding the worldly affairs of the society where he was in. While the term caliph, literally meaning ‘successor’ and “follower”, is cited in Koran, politically it came to be applied to Abu Bakr when he was elected as the successor of the Prophet concerning the worldly affairs after the death of Muhammad, then, it has been used by the rulers like the other titles such as “leader of Muslims” and “Emir ul-Muminin” Although the qualifications for being the Caliph, the attributes of the Caliph, and the question of who can be the Caliph, have been debated throughout the whole history of Islam, the Muslim saints have always used this title.

Therefore, it would be possible to say that, in historical practices, two different types of the title with regard to caliph have appeared. These are: 1. The universal chain of the caliphate following the Prophet Muhammad. 2. The term caliphate which has been used as a title in terms of a ruler of a country by some individual leaders in different geographies of Islam. The universal caliphate based on the Prophet Muhammad had been continued by the first four caliphs (Al-Khidr as Rulers), the Umayyad Dynasty, the Abbasid Dynasty, and finally the Ottoman. Moreover, with the development and spreading of Islam across the new geographies, it could be possible to see some Muslim leaders using the title of caliph, though they were not out of the chain. According to the some Ottoman resources, even before 1517 when the universal caliphate was received by Selim I (Yavuz Sultan Selim), some Ottoman sultans after Murad I had been cited as the Caliph. 3 This is also true for some Mughal Emperors of India. Perhaps this can be explained by the loss of hegemony of the caliphate as an institution in the Islamic World after the Abbasid Dynasty. Thus, it became a tradition to use the titles of caliph and “Amr ul-Muminin” (the leader of the Muslims) expressing religious legitimacy by some Muslim saints ruling over different geographies.

As it is well known, after Egypt and the Arabian Peninsula were conquered by Selim I (Yavuz Sultan Selim), the sultan received the title of “Hadimiul-Haneneyez’m-ı-Jerifeyi” (the master and the Messiah)”. The subsequent resources state that the last Abbadid caliph, al-Muzaffar al-Rahim III, transferred the caliphate to Selim I with a ceremony. Al-Muzaffar III was received by Selim I in Aleppo. He was also together with Selim I when he captured Cairo. Then he was sent to Istanbul. After Selim I returned back to Istanbul, al-Muzaffar givv gave his title to its new owner with a ceremony including his giving Selim I the sword of caliphate in the Fatih mosque or in the mosque of Aya Sofia (the Hagia Sophia). But, it is interesting to notice that there is no record regarding this event mentioned above in the primary resources of the period of Selim I. In the same way, there is no information with regard to this matter with the exception of an expression by Hoca Sadeddin Efendi stating that “Lhvi-ı balâvi tı safehâk dı taldımên ef- têniyên demirâjânsı körre ve lihâni ibtihâniâm xewrist” (While he wore the dress of caliphate in a deserving manner, he preferred the apparel and dress of the devishes). 4 The first narrative concerning this matter is mentioned in D’Obi-
The Great
Ottoman-Turkish
Civilisation
The Great
Ottoman-Turkish Civilisation

3

PHILOSOPHY, SCIENCE AND INSTITUTIONS

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YENİ TÜRKİYE
The Great Ottoman - Turkish Civilization

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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 subrubles 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 (ilmû 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 écoles 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
From “Osmanlı” To National Identity
emergence of pan-islamism, pan-turkism and
turkish nationalism

THE OTTOMANS AND THE CALIPHATE / ASSOC. PROF. DR. AZMI ÖZCAN / 183 ■ CULTURAL AND POLITICAL
PAN-TURKISM / PROF. DR. JAKOB LANDAU / 192 ■ THE EMERGENCE OF TURKISH NATIONALISM
UNDER THE OTTOMAN EMPIRE / AíSTE PROF. DR. YUSUF SARIYAY / 196 ■ ILLEGAL YOUNG TURKS
PUBLICIST WRITINGS (LATE 19TH-EARLY 20TH CENTURIES) / PROF. DR. YÜKİ 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. EMELEDDİN İŞMAİLOĞLU / 229 ■ THE BALKANS AND THE
OTTOMAN INHERITANCE / PROF. DR. İLBER İRTİYALI / 241 ■ OTTOMAN LEGACY IN TURKEY:
PROF. DR. ERCÜMEN KURAN / 246 ■ THE MOST IMPORTANT OTTOMAN INHERITANCE: TURKISH SOCIETY / PROV.
DR. BAHADİR YÜDÜOĞLU / 258 ■ THE ANATOMY OF AN ECONOMIC HERITAGE FROM
THE OTTOMAN STATE TO THE REPUBLIC OF TURKEY / PROF. DR. AHMET GÜNER SAYAR / 253 ■ ISLAM, THE
TROUBLESOME HERITAGE OF THE OTTOMAN EMPIRE: A TRIAL OF A PROBLEMATIC APPROACH /
PROF. DR. AHMET YAŞAR OÇAK / 259 ■ THE SOCIAL CHARACTER OF THE OTTOMANS IN THE PERIOD OF
RECESSON AND COLLAPSE / DR. VEJDIN BILGİN / 271

present historiography on the ottoman state

THE PLACE OF THE OTTOMANS IN WORLD HISTORY: METHODOLOGICAL QUESTIONS AND A REINTERPRETA-
TION 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 (FORMA-
TION OF MUSLIM BALKAN COMMUNITIES) / ASSOC. PROF. DR. ANTONINA ZIEHLAYKOVA / 298

PART II: SCIENCE

An Overview of Ottoman History of Science

AN OVERVIEW OF OTTOMAN SCIENTIFIC ACTIVITIES / PROF. DR. EMELEDDİN İŞMAİLOĞLU / 309 ■ THE
EVOLUTION OF THE GEOCULTURAL SPACE OF OTTOMAN SCIENCE (ITS EXTENSION, DIFFERENTIATION, AND
COLONIZATION) / DR. NAGİ MİLYÜ / 329 ■ THE OTTOMAN ULEMA / PROF. DR. MEHMET İŞIKLI / 359 ■
MATRAŞI NASRİ: THE FAMOUS KNIGHT, SCIENTIST AND ARTIST OF THE PERIOD OF SÜLEYMAN
THE MAGNIFICENT / PROF. DR. İHŞİN GAZİ YÜDÜOĞLU / 348 ■ ISLAMIC SCHOLARSHIP BETWEEN IMPE-
RIAL CENTER AND PROVINCES IN THE 18TH CENTURY: THE CASE OF MÜREŞA ALOUDTAB (D. 200/1790) AND
HIS OTTOMAN CONTACTS / PROF. DR. STEFAN REICHMUTH / 357

Historiography and Geography
THE OTTOMAN HISTORIOGRAPHY / PROF. DR. MEHMET İŞIKLI / 369 ■ ON OTTOMAN HISTORY TEXT-
BOOKS AND REFORM (1839-1918) / DR. BEYIL BAŞARAN-ALPÖZ / 379 ■ OTTOMAN STATE AND
SYSTEM: PASHA HISTORY / PROF. DR. BEŞİR ATALAY / 389 ■ GEOGRAPHY IN
THE OTTOMAN EMPIRE / PROF. DR. RAMAZAN ŞİŞEN / 405

Mathematics, Astronomy, Biology
MATHEMATICS IN OTTOMAN EMPIRE / PROF. DR. MEHMET TEKÖZ / 413 ■ DECIMAL TRIGONOMETRIC
TABLES IN THE WORK OF TAKİYEDDİN “GÜRDÜ EL-DÜRER VE HABERİ EL-FİSKE” (PREPARATION AND USE) /
ASSOC. PROF. DR. REMIZ DEMİR / 419 ■ THE BIRTH AND DEVELOPMENT OF MODERN
BOTANY IN THE OTTOMAN TURKEY / PROF. DR. AHİMA BAYTOP / 431

Medical Sciences
THE PLACE AND THE IMPORTANCE OF MİŞİ ČARŞI (SPICE BAZAAR) IN OTTOMAN-TURKISH MEDICINE / PROF.
DR. AŞIKÇOĞLU, D. ERDEMİR / 447 ■ THE OTTOMAN – TURKISH DENTISTRY / PROF. DR. İLTEK ÜZEL / 455 ■
THE IMPORTANCE OF PHARMACY AND THE FREE DISPENSATION OF MEDICINES TO THE PUBLIC
WITHIN THE OTTOMAN HEALTH SYSTEM / PROF. DR. BAYRAM ÇUBUKÇU / 453

Technology
THREE SCIENCE, THREE OPTIONS FOR THE KNOWLEDGE TRANSFER IN THE LATE OTTOMAN TURKEY:
ZOOLOGY, CHEMISTRY, GEOGRAPHY / PROF. DR. KLAUS KREUZER / 481 ■ THE METRIC SYSTEM IN TURKEY / PROF.
DR. FEZA GÜNERGOÇ / 487

PART III: INSTITUTIONS

Ottoman Administrative History
ottoman central administration
FROM THE DEVÂN-İ HUMAYUN (IMPERIAL COUNCIL) TO THE MECLİS-İ MEHREMİA (HOUSE OF DEPUTIES):
LEGISLATION IN THE OTTOMAN EMPIRE / ASSOC. PROF. DR. MEHMET V. SEYDİMOĞLU / 509 ■
THE INSTITUTION OF THE IMPERIAL COUNCIL (DEVÂN-İ HUMAYUN) / DR. RECEP AHMİ / 506

ottoman peripheral organisation
PROVINCIAL ORGANIZATION OF THE OTTOMAN EMPIRE IN THE TANZIMAT PERIOD / PROF. DR. MEHMET
GÖYÜNCİ / 559 ■ THE ANATOLIAN PROVINCE GENERAL: THE ESTABLISHMENT AND THE HISTORICAL
EVOLUTION / PROF. DR. M. ÇELİNLİ VARLIK / 553 ■ THE DEVELOPMENT OF THE USE OF “KURDISTAN” AS A
GEOGRAPHICAL DESCRIPTION AND THE INCORPORATION OF THIS REGION INTO THE OTTOMAN EMPIRE
IN THE 16TH CENTURY / BAKİ TÜREN / 549 ■ THE CONSEQUENCES OF THE WEAKENING OF CENTRALIZED
STATE STRUCTURE: AVÂNLIK SYSTEM AND GELAT DYNASTIES / PROF. DR. YÜCE, İZİKAYA / 554 ■ THE AGE
OF ÄYANS IN THE HISTORY OF THE OTTOMAN STATE / PROF. DR. ÖZCAN MERT / 565
administrative reforms in the Tanzimat period

The Tanzimat / Prof. Dr. AUISA CAĐARIĆ / 573
Municipal Services in the Ottoman Empire Before the Period of Tanzimat (Reforms) / Assoc. Prof. Dr. İlhan Yerlikaya / 590

the bureaucracy in the Ottoman state

The Ottoman Administration and the Problem of Interpreters / Prof. Dr. Gilles Veinstein / 607
A Brief Comparison of the Roman and the Ottoman Administrative Organization and the Hierarchy of Officials / Assoc. Prof. Dr. Hatice Palaz Erdemir / 616
Iss Teskııatı - Mahsusa the Beginning of Modern Turkish Intelligence / Assoc. Prof. Dr. Hamit Pehlivanlı / 625

Ottoman Legal System

an overview of ottoman legal system

The Functioning of the Judiciary in the Ottoman Empire / Assoc. Prof. Dr. Abdülaziz Bayındır / 659
The "Kânûn-name of Mehmed III" a Different Perspective / Barı Tección / 657
The Secularist Preference in the Ottoman Jurisprudence / Prof. Dr. Hayrettin Kahraman / 666
The Judicial Privileges of Foreigners in the Ottoman Empire / Assoc. Prof. Dr. Yasemin Saner Gönen / 676

ottoman law and its transformation

Reception and Constitutional System / Dr. Christian Rumpf / 691
The Codification of the Islamic-Ottoman Family Law and the Decree of "Hukuk-i Aile" / Prof. Dr. M. Akif Aydin / 705

Ottoman Military

ottoman military organization, arms, war industry and technology

Ottoman Military Organization / Prof. Dr. Abdülkarıd Yetkin / 719
Fire Arms in the Ottoman State / Prof. Dr. Mucetia Ilgür / 727
Ottoman Maritime Arsenals and Ship-Building Technology in the 16th and 17th Centuries / Prof. Dr. İdris Bostan / 736
Mehmed the Conqueror and Fire-Arms Technology / Dr. Şakir Ayduz / 745
The Janissary Corps in the Late 16th and Early 17th Century: The First Attempt at Military Reform in the Ottoman Empire / Dr. Irima Petrogian / 750

Ottoman Wakf System

Turkish Wakfs or Turkish System of Charities in the Ottoman Era / Prof. Dr. Bahardın Yeleñlıdži / 763
The Wakf in the Ottoman Period: A Social Policy Perspective / Assoc. Prof. Dr. Niyazi Gürsever / 790
Wakf Institutions in Bosnian Sancak Until the Beginning of the 17th Century / Assoc. Prof. Dr. Ahmet Makal / 801

PART I

PHILOSOPHY