Although the Ottoman historiography is basically a continuation of the Islamic historiography, it is seen that a new conception known as "Ottoman style" developed in almost every variety of historiography during the six centuries. As far as its historical evolution and its characteristics are concerned, this period can be examined under a few sub-periods.

The Formation Period: The Ottoman Principality (heyâlî) was founded on the spirit of conquest (şahâd) and holy raids (ghane), and grew and became powerful by the activities of holy raiders (şahâdd-ı heyâlî) and holy warriors of the faith (dervâş-ı pehlî) located on the borders. The first examples of historiography produced in the view of these facts during the formation years were in the forms of nonahâmnu and gazavâmnu. Thus, the first examples as follows: Yahi Bâki’s Mûnakshâmnu, which, not available today, became a source for several works, primarily for Aşkâpâzâde Tâbrîz, some unanimous works of this varetty, and Ahmedî’s (d.815/1412-3) Kâtib-i Tâbrîzî Mašaikh-i Al-Î Orman. Ahmedî’s Kâtib-i Tâbrîzî is the oldest Turkish-Ottoman history, written by an Ottoman writer and existed till today.

The effects of the restoration of the Ottoman state during the reign of Çelebi Mehemmed after the Ankara defeat and Timuran disaster (1402), and the reinvigoration of the state during the reign of the II. Murad were reflected on the Ottoman historiography. During this age, there was an enrichment in the variety as well as in the contexts and messages of historical works. Indeed, in the Muhammediyya of Yaracizade Mehemmed written in this period, the Islamic faith and the ways of submission to it were brilliantly explained. On the other hand, in the epic Tellüh-i Al-î Selçuk, the heroism of the original Turkish clan Ayfâdair, which is also known as the ancestors of the Ottomans, is examined. Moreover, with the encouragement of Murad II, some of the important works of Islamic history were translated. Although Tarihi Taḥkımâr, one of the works of the period, is very small texts, it is known that they constituted the bases of the Ottoman history works because of their accurate information.

The reign of Mehemmed II, the Conqueror of Istanbul was the period in which successful campaigns were made to establish a world state. So it was also the time to write about the history of this great state and its victories. Actually, this type of writings had already been started at the time of Mehemmed II. Bahâaddin-ı Astarâdî’s in Perşian of Seyyidâd (d.1488), Dışmavâmnu of Fethî, Tâbrîzî’s in Arabic of Karaman Mehemmed Pasha (d.1481), were all written in this period. The pre-Ottoman times of these works were based on the various sources, and short descriptions of the Ottoman times were mainly based on târihi takvimîler and menahâmnu. But they are not so important steps for historiography.

The reign of the son of Fatih, Bayezid II, was a new period in which several good histories were produced. In this period described as the beginning of golden age of the Ottoman historiography, there were made great advances in the dimensions of language, form, content and variety, and the history-writing was based on the solid grounds. Transition to a systematic history-writing was also started at this period. The first successful work of the period was Tarihi-i Al-î Orman written by Aşkâpâzâde (d. after 1489), in the latest parts of his almost a century life. The first rulers’ (padişah) era of the work was based
Bayezid II, believing that the existing history works did not reflect the great history of victorious Ottoman state, asked İdrisi-i Bilişli to write a perfect history. Thus, İdrisi, adopting as his model the style of such famous Italian historians as Carvajal, Vasoli, and Jeroffred-in-Yedi, wrote in Persian a rather complicated and obscure work of 8000 lines, called Hâğı Balâie. The work examines the reigns of each of eight Ottoman sultans (padişah) from the beginning to 908/1503. It received a great admiration and made an effect, perhaps more than it deserved, both during its time and in the following ages. Among those who greatly got use of, and were influenced by, the work are Hoca Sâdeddin and Ali and Mâmeccânovî Ahmed Dele. But, because its obscure and hard writing made its understanding difficult, it had some criticism.44

Upon a request from Bayezid II and influenced by the works of İdrisi-i Bilişli, Kemalpaşağide wrote a history which was understandable and with a plain Turkic. He wrote a monographic book titled Tarih-i Ali i Osman, a ten-volume work whose each volume was divided for one sultan (padişah), including Selimâne and Selimânevâni. By his excellent use of Turkish, he showed that Turkish language was as useful as Persian. This work is, indeed, the best of all achieved until that time from the perspective of historiography. In spite of that, its value was not given any attention it deserved; but appreciated later. So İdrisi and Kemalpaşağide in particular not only brought a standard to the Ottoman historiography, but also became models for the following Ottoman historians. There were made studies on its volumes, the so-called defter, at home and abroad. Prof. Şençetçinoğlu Turan wrote a thesis on the VII. Volume (defter) of Tarih-i Ali i Osman, concerning the reign of Mehmed II, and also published the Volumes I and II in Ottoman language.45

Thus the tradition of writing on the style of Tarihi Ali i Osman which started at the time of Faruk Sultan Mehmet continued until the mid-XVI century. Apart from those works both in thyme and in prose penned by such writers as Oruç b. Adil,23 Raúl Çelebi,25 Hadiedd,26 Lütfi Pasha,25 there are several anonymous Tarihi Ali i Osman.26 These works, some of which, as understood from their style of writing and spelling, were written by

on the Mûnusulûne of Yahîî Fakîî, the events in the period of Yildırım Bayezid and partly Fereîî (incircumence) were narrated from those who were personally involved in the events, the events in the periods of Murad II and Fatih were based on his own observations and on his hearings from his army friends. The work has been written with a rather plain, fluent, and easy language, divided into chapters, and in the form of questions-answers. The writer made occasional interpretations, and did not refrain from criticizing the sultans. Another important work written in this period is Ktib-i Chahame-i Neâti. The writer from Ferasî (the ulama-scholars) dedicated to Bayezid II, only the sixth part, concentrating on the Olivâr Han family, of his six-chapter world history. It is known that he systematically used and masterly analysed Aşkîpaşağide, Türkî Tezkereâtı and another history whose title are unknown. The importance of the work stems from its careful and critical analysis of the then sources. Neâti's Ktib-i Chahame-i Neâti, whose later impacts were also very important, was used as source material by such historians as İdrisi-i Bilişli, Kemalpaşağide, Hoca Sâdeddin Efendi.42

Tursun Bey, who participated in the conquest of İnsâbûlî and had the opportunity to experience all the events of Turki's period, wrote, on the basis of his observations and his interviews with the sultans of the time, the so-called Tarih-i Elif-i şâhi, which also included the events of the Bayezid period up to 1490. The work which also examined the history of the sultans, ethical and legal identity of the sovereigns, was the first example of the history of the sovereign in the Ottomans.43 Selâmruhâni of Sattar Kemal written at the end of the century and Fatihname41 of Kuršâne is two considerably important history works.

The Muratli Period (XVI-XVII): Entering to the XVI century with a hundred and fifty-year old experience of historiography, the Ottoman historiography reached its zenith from the perspective of the number and variety, language, style and contents of the works during the XVI-XVII centuries. Encouraged by Muteyypaşâde, Bayezid II's orders to each of İdrisi-i Bilişli and Kemalpaşağide to write an Ottoman history in Persian and its Turkish was the beginning of a new understanding in the Ottoman historiography.

The fourteen royal campaigns (sefer-i hümâyûn) conducted by himself, conquerors and victories, imperial letters announcing a conquest, construction activities during his long reign of Kamu Sultan Süleyman (1550-1566), were all issues examined in several Selâmruhâni,45 The work of Celâlahâde Musafar Çelebi has a special place in terms of its richness in style, length and content.46 There are three anonymous Selâmruhâni as well as those works with known writers.47 Rich Süleymanovuzu (diary) belonging to this period are very

invaluable works as campaign diaries.48 Murad's Nazîh's work, examining the routes of the Islamic campaign, with perfect city miniatures, has a distinguished value.49 Selâmruhâni (official court poetry which glorifies the dynastic history): The emergence of Selâmruhâni at the time of Kamu contributed a new flavor to the field of historiography.50 In the past, Poet Şehîd had been charged to write Şehîdere by Faruk's order; and İdrisi-i Bilişli and Kemalpaşağide had written, by Bayezid's order, Ottoman histories. But these efforts could not be seen as an exact seal for the official historiography. The real emergence of this job occurred at the time of the reign of Kamu Sultan Süleyman. Şehîdere, which is originally an Iranian literary and historical style, developed as official historiography in the Ottomans, in that, royal events and the activities of the sovereign and his relations were storied in a somewhat exaggerated manner, with relatively literate and praising style. From the mid-XVI century to the mid-XVII century, Fersî Çelebi (d.1659/1561), Efendi (d.1671/1569) Seyyid Lokman (d. after 1010/1602), Talabîzade (d.1008/1600), Hükmî Hasan Efendi (d.1048/1638), Gümüşhelâ Nâzîhâ (d.1036/1627), Mûsâhî Basîmî (d.1060/1650) all occupied this position, wrote Şehîdere both in thyme and in prose. Some of them could not reach today. Of glyptobuce, Seyyid Lokman has a distinguished place.51 He wrote Şehîdere, Hürmânâne,52 Kâyasîfer-i Anasîsî ve padişah-i Os- mantâx,53 Selâmruhâni-i tawârîh. The fact that the events in the Şehîdere were generally described and adorned with impressive miniatures contributed a distinguished importance to these works. In these illustrations, the portraits of padişah, battle grounds, and important events were described by using the art of miniatures. These miniatures not only give a true conception of the events in picture form, but also becomes important sources for the understanding of historical information from the context.

Biographic works: A new variety which emerged around the mid-XVI century is biographic essays in various sizes. This style has an important place and tradition in the Islamic historiography. This tradition which had persisted in all the Turkish and Islamic states was also adopted by the Ottoman historians. They wrote hi-
ogic works for various professionals and dignitaries. Due to high demand in the society, this type of works were carried forward with updates by making several supplements till recent times. Whereas the royal historiography and pahlavianlik were under the Iranian influence, it can be seen that the biographic style were under the Arab-Islamic influence. Probably due to this fact, the first product of this style was written in Arabic. Except for a few biographical memorials of poets, the first seminal work in the Ottomans was that of Taghipirinci-ade Ahmed Efendi (d. 1561). So it can be argued that the true biographic style was produced to its standard examples about 250 years later after the formation. The biographies of more than five hundred scholars (ulama) and sheikhs (nayeb) from the time of Osman Gazi to that of Kanuni were written in a robust plains and Arabic work titled Reşâfecte de'Nəsâ'îyye fi Esâ'adât-ı-Ornâyeti-ı-Ornâyeti. This highly appreciated work were translated into Turkish a few times since it publication. Of these translations, only one translation, with a supplement, by Medici Mehmed Efendi, titled Haddiye-ı Satârâ was published. This tradition were carried till the recent times with cires such as Haddiye-ı Satârâ fi inâÆ±liâÆ±i-ı-Sâ- hâli-ı Arsi (d.1635),50 Zeyl-î Satârâ of Ugâlî-ade (d.1725),51 Vehâri-î fârâsât of Jebrî (d.1732) and TËœbâli-î Satârâ fi dêh-î Satârâ-i dâ İsmi Efendi (d.1900).52 The works by the scholars of XVII. and XVIII. centuries, particularly two Arabic biographies of two scholars in Arab region, that is, four volumes of Hâdîli-ûn inâÆ±i-ı-Ornâyetu-ı-Ornâyeti-ı-Ornâyeti in Arabic of Afnansiy Akitâfâde Abdurrahim (d.1815) deserves mentioning.53 Given that this variety was liked very much, biographic works were written for each professionals such as padi- jâb,54 sadrazams,55 pahlavianlik,56 nakhâbi,57 reisi,58 khatip,59 and poets (pava) living at the time of each padijâb were also written. It was also a strong tradi- tion to include the biographies of those dignitaries who died within the year in these chronologically arranged works at the end of the Islamic (Hejira) calendar. In the XVI. century, many historians, and primarily Tahâ-i-umrân-î Höca Sadeddin Efendi and Rıhat-i-âshik56 of Ali received their biographic information especially about the early periods from Sahâli-î Naxaâyeti and their supplements and from the biographic memorials of the poets. On the other hand, such works includes the lists of sadrazams, pahlavianlik, hakaskârs, İskânât baltadere, and nakhâbi-khatip were also written. The two examples are Tahtebâili-arâdah of Kanûnî57 and Ulü'deverson-ı-Te- râådah of Mehmed Şen-i Molla.58

Two advanced examples of the biographic works written in the early twelfth century are plain and concise encyclopedic works: Siqsl-ı Ornâeti of Mehmed Sî- reyra (d.1648),59 which give in an alphabetical order the biographies of all Ottoman dignitaries, and of the Ottoman family in the introduction, and a plain and concise Ornâeti Mühîlifîn-ı Bursâlî Mehmed Tahâr (d.1626).60

The XVI. and XVII. centuries are the period in which the Ottoman historiography with its inherent characteristics produced its best examples in terms of both number and quality. Tahâ-i-umrân-î Davud-ı-umrân-î Selahattâ-ı Maçadu-ı Naxaâyet (d.1567), Tahâ-i-umrân-î Höca Sadeddin Efendi (d.1599), Kınâh-i-ashik of Ali Maçadu-ı Efendi (d. approx. 1600).61 Ta- rib-î Sânedin-ı Sânedin of Mustafa Efendi (d. approx. 1600),62 Tahbî-ı Hanî-ı Nayeb of Ibrahîm (d.1600),63 Tahbî-ı Pîr of Peşwe (d. 1650),64 and Tahbî of Tâbîlât Kari (d. approx. 1645)65 are all perfect Ottoman historians, each having different characteristics.

Although the works of these historians were members of different segments of office staff (kalmekâre), except that of Höca Sadeddin Efendi, have different characteristics in terms of content, language, expression, style and mode of interpretation, they are original and standard products of the Ottoman historiography. Some of them wrote more than one work in different variety, and almost all of them bravely criticized the corruption in the administration and institutions which were star- ted to be clearly seen at that time, and sought solutions for these problems.

Following these developments in historiography, the works of Karîb-Çelebi (d.1657) in the XVII. century constituted an important turning point for the Ottoman historiography in terms of both content and approach. With his incomparably beautiful, solid and reliable works in the fields of history, translation, bibliography, autobiographies, historical geography, and atlas, he stamped his name on the XVII. century. He perfectly used those works written before him, and by-systematically analyzing and criticizing the sources he started a method in historiography. He became the first Ottoman historian who came from the office staff (kalmekâre), and who were interested in, and effectively used, the western sources as well. Although there were some Ottoman historians using the western sources in the past, they were all dwarfed. Çami-Camal-ı-èvelde of Münsevindâh Ahmed Dede (d.1113/1702), an Arabic history in the second half of the century, is a detailed world history, which was prepa- red by using Islamic and Ottoman sources as well as some western and particularly Byzantine sources.66 Some of the sources were shown at the beginning of the work.67 There were made studies and doctorate thesis (PhD) on the various parts of this valuable work at home and abroad.

In the same period, another important historian was Hüseyin Hüseyin Efendi (d.1103/1691) who knew both Greek and Latin. He wrote works by using the western sources and the information he received from such fore- gingers as Comte de Mounaïghi, D. Cantemir, Peri de la Cery Antoine Galland who had been to Isfahan. His ri- ce-pa work titled Tahâ-i-umrân-î is a world history, whose information about Asia and America in particular were totally based on the European sources.68 As a result, the number of those Ottoman historians using the Western, Byzantine and Roman sources, and having informa- tion from foreign travelers and embassy staff, started to increase.69

The state Historian: In the face of corruption in the state organization around the mid-XVII. century, there were writers works, with relatively plain language, expla- ining the observation of the intellectuals and histori- ans of the time. Aşıkâne of Lutfi Paşa,70 Naxaâyet-i umrân-î71 and Mev judge of Fehrul-ı-umrân-î72 of Mehmed-bey Ali are the first examples in this variety. Later, Usâlî-ebend-î nişan-i-èvelde of Hafiz Kârim (d.1615),73 Rıhât-i Küçük Bey,74 Mescidi-ebend-i nişan-i-èrebî and Divrişî-umrân-î-ëvelde of Karîb Çelebi as well as Karîb-ı-èvelde, Külbah-ëvelde-i-türk-devleti and Rıhât-i-umrân-î (which was written in the XVII. century on the state organization, its writer is anonymous)75 all those works proposed to return back (kamões-i kadîmes) as the only so- lucion for the corruptions.76 The works which were written on the same subject in the XVIII. and XIX. centuries were generally called “laysîhâ”, instead of “kiçulâ”. The re- were proposed European methods and techniques, the so-called “Nizami-èvelde”, rather than “kamões-i kadîmes”.77

It can be seen that röniyume, gazianamesi, römsûnesi were widely produced especially in the XVI.- XVII. centuries. Given the fact that conquer and cam- paigns were prime objective and activity for the Ottom- an state, that those varieties were widely written was understandable. Sometimes, more than one work was written for each of the Ottoman campaigns in these cen- turies. In those works, strategic places, battle places dur- ing the campaign, the activities of the army and the commanders in those places, scenes of battles, victories, celebrations were described very lively and sometimes exaggerated. Copies of the letters and fetname was which were sent home or abroad were sometimes annexed. The se works which are very rich in terms of language, style and expression, and content, are important sources to learn about history of war, strategy and achievements and failures of the Ottoman army. However, these works were also used in the works describing the daily lives of padijâbs and some state dignitaries. The best example of this met- hod is the Römsûnesi which was kept by Ahmed Efendi, the private secretary of Selim III.80

Historical geography-Book of Travels (İçebản-ëvelde): When the Ottomans became a world state as a re- sult of conquests and victories gained in the land and sea, those works describing the countries, lands, seas started to increase. Karîb-ı-ebend-i nişan-i-èvelde of Pirê Reîs,81 Külbah-ëvelde-i nişan-i-èvelde of Seyid Ali Reîs,82 Mescedi-avilim of Ağî Mehlâm,83 Kalmekâre-ı-kâ-
Tunis Historians (- Sahir Tahhanéh): Writings of town history and particularly writings of biographies of dignitaries of town have a very long tradition in the Islamic world. The same tradition, though not so wide, continued in the Ottomans. Histories of some Arab, Anatolian and Balkan towns, particularly Mecca, Medina, Jerusalem (Kudüs), were written. The information given in these works is generally derived from the past literature, and is sometimes taken from the Ottoman time concerned.

The Period of Change and Reformulation: The XVI–II. century was the beginning of a period in which some changes and reforms were practiced in the life of the Ottoman society. The same changes and reforms were also observed in historiography. The most important of them is the transformation of the Ottoman society. One of the main characteristics associated with the 18th–19th century was the rise of nationalism. The literature concerning the Ottoman society, lasting two hundred years from the beginning of the XVIII century to the end of the Ottoman state, generally produced historical sources bridging their time with the past by combining the information about the events before themselves with the events which occurred in their time. The several individuals were appointed, for short or long terms, to this job which was created around the end of the XVIII century and continued uninterrupted until the beginning of the first century: Mustafa Naima, Râşid, Çelebi, Asım, Suni, Hafiz, Sefik, Selim Iyyez, Rahmi, Hâkem, Çeşmaçide, Mehmed Sadık, Vasif Ahmed, Selim Ali, İvlevi Sadullah, Mehmed Edip, Halid Nuri, Peryi, Amâr, Mütessir Asım, Şehzade, Ahmad Cevdet Paşa whose works were published. Such historians as Lütfi Pasha (1907) among the veyselín’s histories were critical of not being able to write the events as it should be, for not being provided with necessary facilities and for not being given enough respect. It can be seen that they were partly right in their criticism. But perhaps the biggest blow to the job of veyselín’s histories came from the publication of the first official gazette, Tarih-i Vekayi, For, the events, appointments and dismissals which were to be decided by the historians to the public were now made public daily before the historians. Moreover, most of the veyselín’s histories just narrated the events, not giving the background and real causes of these events.

The introduction by Ibrahim Muteferrika of printing press and the publication of a lot of history books in the first quarter of the century were very important developments. In addition, translation in the same years of such basic history books from Arabic and Persian into Turkish as Lêkâni’s kitâb-i tevki 18–19–20th century of Abyun, Târîh-i 3lâm-i Ahl-i Muslimin by Seker, Hattâbi’s- sâyi, Hâfiz, Sefik, of Alâeddin Bey Muş zi, Habbibi’s- sâyi, Hugh to, of Hasanpaşa, Şahî-i Cevdet’s kitâb-i 20–21–22–23–24–25–26–27–28–29–30-çeviri, of Memât-er-Ensâli Ahmed Dede were a considerable development. These translations were made by a translator group which was created with the efforts of Damar Ibrahim Pasha.

The establishment of permanent embassies towards the end of the XVIII century, in 1793, set the grounds for the development of a new source for historiography. Although the European states had established permanent embassies in Istanbul for centuries, the Ottoman state did not pay attention to the principle of reciprocity, and conducted one way diplomacy. But around the end of the XVIII century the Ottoman state also established permanent embassies. Henceforth, it was asked from the diplomats who were charged in the capitals of Europe and European states to record their observations and findings about European history, organizations, societies and the governments of the states. As a result of this emerged a rich literature of embassy records (辖区内:). However, it is not possible to argue that all of these descriptions, which may be an important source for historiography, contain valuable and correct information.

The XIX century was a beginning of a new period in the Ottoman historiography. On the one hand, history works were continued to be produced in line with the classical Ottoman tradition; on the other, new varieties and essays were created. Of vakâvât histories, history of Şanlıurfa is an important work. Şanlıurfa, whom Cevdet Paşa described as the only medical doctor and philosopher of the century knew Arabic and Persian as well as Latin, Greek, Italian and French.

However, just as Kemalpaşa and Şanlıurfa were a turning point in the historiography in the first times of the XVI century, and Kâtip Çelebi around the mid-XVII century, Cevdet Paşa (d.1893) was a turning point in the XIX century. Cevdet Paşa, a historian, lawyer, statesman, and author produced works in every aspect of historiography, most important of which is his 12 volumes Tarih-i Cevdet covering the years 1774–1826. To write his history, he studied for a long time the writings of vakâvât histories before him, official documents, sufi anecdotes, Isâlîs and others. And by occasionally using the western sources he showed a success which no other vakâvât before him could achieve. In the work, the events were comparatively taken within the context, and a lot of documents pertaining to the events in the volume concerned were annexed to the back of each volume. In particular, his works titled Taşkâh and Manâzîr which mirror the period in which he lived, are the first and the most important examples of variety of historiography (辖区内:).

During the Tanzimat period, before 1832, the publication of Tarih-i Vekâyat and several subsequent private newspapers have made significant impact on historiography. In this period, there emerged those historians who knew Western languages and familiar with the West. In their works, they described the West and the developments in the West and made comparisons between the Ottoman state and the West. Thus the historians of this period introduced new sources to the Ottoman historiography, but maintained the traditions in a lot of points.

Some Principles and Problems: It can be seen an enormous richness of variety in the Ottoman historiography. Several examples of various varieties were written in the Ottoman historiography: Memât-er-Ensâli’s, Şahî-i Cevdet’s, Cevdet Paşa’s, Lütfi Pasha’s, Şehzade’s, Ahmad Cevdet Paşa whose works were published. Such historians as Lütfi Pasha (1907) among the veyselín’s histories were critical of not being able to write the events as it should be, for not being provided with necessary facilities and for not being
cient to criticism, free-lance historians were very few in making criticism. Several ways were used in criticism. Sometimes individuals are criticized with plain and direct words. But in general, it is seen that when criticizing, a relevant verse from Quran, a hadith of the Prophet Mohammed, a poem, a proverb, or a aphorism is used very ironically and cunningly.

It is known that especially those Ottoman historians who produced a standard work did not complete the work in the first publishing, but continually enlarged it more than once to make it a final copy. For example, İdris-i Butâsi finalized his work in two phases, Şahânsâhí finalized some parts of his work in two phases, Hasan bey-zaile in six phases, Pervâzi in three phases. It is known that Kâtip Çelebi re-wrote Gâhavgânâ second time, because of new information he received from the European countries. Some of the original copies of the works in these fields are located in the libraries of Iran.

One of the important problems for the modern researchers on the Ottoman historiography is that most of time the original copies of the works do not exist, and the duplicated copies have big differences. The differences in expression, word, sentence structures between the copies create big problems. On the other hand, only few of the Ottoman history sources were scientifically and critically organized for public use. Important part of the standard Ottoman histories were published by the Mustafa-i Amr in the second half of the XIX. century, and some of them were even made second and third reprints in Istanbul and Buchol. Nevertheless, wrong criteria were used in selecting the relevant copy for these reprints. Moreover, in some large histories, the sections the writer quoted from other sources were printed, but the sections which are made up of the writers' observations were not printed. For example, in Kühâbâ-ı abân of Ali, those sections up to the conquest of Iran were printed, but his part describing the year after 1000/1592 which is more detailed and valuable was not printed, with the argument that that part existed in Naimâr Tarhib.

Some of the Ottoman history works were translated into European languages by the Western people right from the XVI. century. It is known that the Western his- torians, travelers, and diplomats who were interested in, and wanted to know about, the Ottoman state translated parts or all of various history works, and particularly the works of such great historians as Gedalâde, Hoca Safi'dîn, Kâtip Çelebi, Naimâr, into Italian, French, Greek, English and Latin language, and that these translations were published in those languages.

The Ottoman historians mainly came from two professional groups as the Ulama class (the scientists-theorists) and the bureaucrats (kâtib). The former were known as the ulama, the latter as the secretary. But it would not be wrong to argue that the former had the priority. Their way of education and the professional methods were different from each other. The former were educated in standard religious system, while the latter were trained within office circles in accordance with the military-apprentice order. Their common characteristic was that both knew Arabic and Persian. But it can be se- en that in producing both individual historiography and official historiography such as Milli Mecmâ'â and seâdeât-nâvî-ye, the modern graduates were majority.

Conclusion and evaluation: The Ottoman history literature constitutes the biggest and the most important part of the whole Ottoman literature. Although it can be argued that there are a few as well as insufficient works in the religious and scientific fields in the Ottoman era, it can be said that it was very sufficient and successful on the field of history. That literature reflects the Ottoman era from almost every perspective. Indeed, through that literature can be followed the mentality of rulers and society from its formation to its collapse, and the changes of the social issues and of the official and the special language used. To give an example, those topics can be authenti- cally learned in detail and in sequence from the history works: the smell of conquest and religious raid (gaza) and its bases during the period of formation; the reasons be- hind the rise, and the functioning of the institutions at that period; the reasons behind the standstill and decli- ne, and the decay of the institutions; the searching for salvation by the important rulers and their suggestions, the mistakes made during the adoption of the Western models in the XIX. century and the vicious circles, and finally, the phasing out of the state. In the Ottoman his- toriography, all the characteristics of the texts and con- text of the Islamic historiography before the Ottomans were used, and get improved in some points. The biggest gap in this field is that they are yet to be made available in a scientific way for making research.
INTRODUCTION

In the 19th century, as the European powers expanded their empires, they encountered new cultures and societies. This period saw the rise of colonialism and the imposition of Western values and institutions in the regions conquered by European powers. The Ottoman Empire, located in the heart of the Middle East, was one of the largest and most influential empires of the time. It spanned across Asia, Africa, and Europe, and its influence on the regions it controlled was significant.

The Ottomans had a complex history, with a rich cultural heritage that included various influences from different civilizations. The empire was known for its tolerance and diversity, which allowed for the coexistence of different cultures and religions. However, the 19th century saw a period of decline for the Ottoman Empire, as it struggled to keep up with the modernization and industrialization that was taking place in the rest of the world.

The Ottoman Empire's decline was marked by a series of military defeats, political instability, and economic hardship, which led to a loss of power and influence in the region. The empire was forced to make concessions and reforms to try to remain relevant in the face of the changing world order.

The efforts to reform the Ottoman Empire were aimed at modernizing the state, improving its administration, and addressing the issues of corruption and inefficiency. These reforms were part of a larger trend in the 19th century to modernize and Westernize the regions that were under the control of European powers.

The following paper will provide an overview of the history of the Ottoman Empire and its attempts to reform during the 19th century. It will cover the major events and developments that shaped the empire, as well as the impact of these events on the regions it controlled. The paper will also examine the reasons for the empire's decline and the efforts to reform it during this period.
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 Great Ottoman - Turkish Civilization

CHIEF OF THE EDITORIAL BOARD
PROF. DR. HALİL İNALÇIK
CHICAGO UNIVERSITY / SÜLEYMAN UNIVERSITY

EDITORIAL BOARD
PROF. DR. NEJAT GÖYÜNÇ
ISTANBUL UNIVERSITY

- PROF. DR. YUSUF HALAÇOĞLU
PRESIDENT OF THE TURKISH HISTORY SOCIETY

PROF. DR. EKMELEDDİN İHSANOĞLU
DIRECTOR GENERAL OF THE RESEARCH CENTRE FOR ISLAMIC, HISTORY ART AND CULTURE

PROF. DR. ERCÜMENT KURAN
HACETTEPE UNIVERSITY

PROF. DR. MUBAHAT S. KÜTÜKOĞLU
ISTANBUL UNIVERSITY

PROF. DR. JACOB M. LANDAU
HEBREW UNIVERSITY

PROF. DR. AHMET YAŞAR OCĂK
HACETTEPE UNIVERSITY

PROF. DR. İlBER ORTAYLI
ANKARA UNIVERSITY

PROF. DR. STANFORD SHAW
CALIFORNIA UNIVERSITY / ELEKENT UNIVERSITY

PROF. DR. BAHÅFEDDİN YEDİYILDIZ
HACETTEPE UNIVERSITY

TYPE SETTING
ALİ TAŞTEPE / Ö. FARUK TAŞTEPE / ADEM TEMİZKÖK
ALİ ŞİMŞİR / EMRE TAŞTEPE / EMİNE GÜRLEK
HAMZA GÜRER

PROOF READING
ÖZLEM DİLLEN / HALİT ÜNSAL / MERİÇ ÖNDER
AHMET KARAÇAVUŞ / BANU ULI / ÇAĞLAYAN ENGİNAY
ALİ ÖMÜRBAŞ / AYTAŞ İNCİDAL / ESRA OZYURT
NURKANAT ABURRAZAKOV / DÜYGU ULI
HASAN MUTLU / SEMİH NART

GRAPHIC DESIGN
GÖKÇEN TEKNİK / SEMİH OFFSET

PRINTED AT
SEMİH OFFSET

BOUNDING HOUSE
BALKAN ÇİLEŢİ

ISBN 975-6782-17-X (TKNO)
975-6782-20-X (VOL. 3)

ANKARA 2000

UNIV.
LEIDER
BIBL.
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 subroutines 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 (İlum-i fên). 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 concepts 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


early reforms

AN UNKNOWN ENLIGHTENMENT MOVEMENT IN THE OTTOMAN EMPIRE / ASSOC. PROF. DR. KAZIM SARIKAYAK / 77 ■ MÜTEFİKİKAS PRINTING PRESS: SOME OBSERVATIONS / DR. HİDAYET NURİOĞLU / 83 ■ SULTAN MAHMUD II AND THE FİZ REVOLUTION / MEHMET LALE / 91

tanzimat: breaking with the tradition


from absolutist monarchy to meşrutiyet

From “Osmanlı” To National Identity

emergence of pan-islamism, pan-turkism and
turkish nationalism

PUBLICisten WRITINGS (LATE 19TH-EARLY 20TH CENTURIES) / PROF. DR. YURI A. PETRISOYAN / 207

Ottoman Legacy and The Turkish Republic

ottoman legacy


present historiography on the ottoman state


PART II: SCIENCE

An Overview of Ottoman History of Science


Historiography and Geography


Mathematics, Astronomy, Biology


Medical Sciences


Technology

THREE SCIENCES, THREE OPTIONS FOR THE KNOWLEDGE TRANSFER IN THE LATE OTTOMAN TURKEY: ZOOLOGY, CHEMISTRY, GEOGRAPHY / PROF. DR. KLAUS KREUSER / 481 ■ THE METRIC SYSTEM IN TURKEY / PROF. DR. FEZA GÜNERÇÜ / 487

PART III: INSTITUTIONS

Ottoman Administrative History

ottoman central administration

FROM THE DİVAN-İ HÜMAYUN (IMPERIAL COUNCIL) TO THE MEÇİS-İ MEHERAÇI (HOUSE OF DEPUTIES) / LEGISLATION IN THE OTTOMAN EMPIRE / ASSİE. PROF. DR. MEHMET V. SİDIĐANOĞLU / 409 ■ THE INSTITUTION OF THE IMPERIAL COUNCIL (DİVAN-İ HÜMAYUN) / DR. RECEP AHMET / 506

ottoman peripheral organisation

administrative reforms in the tanzimat period

the bureaucracy in the ottoman state

Ottoman Legal System

an overview of ottoman legal system

ottoman law and its transformation

Ottoman Military

ottoman military organization, arms, war industry and technology

Ottoman Wakf System

PART I

PHILOSOPHY