PROVINCIAL ORGANIZATION OF THE OTTOMAN EMPIRE IN PRE-TANZIMAT PERIOD

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Right from the early periods of the Ottoman State the Ottoman Sultans appointed two officials for each administrative unit: bey and kadi. The first i.e. the "bey" (or the Beylerbeyi-governor of a province made up of sanjak) was appointed from among the military class, represented the executive power of the sultan, the second was the kadi (the judge), who, coming from the idresi class (the religious cultural institution), represented, and used the legal authority of, the sultan. The bey could not make punishment without the judgment of the kadi; on the other hand, the kadi was unable to carry out, on his own, an execution in his own district (kaza). In his decisions the kadi had to follow the shariya (Islamic law) and the kanun (the sultanic law), though being independent of the bey. He would receive orders from the sultan, and could address writs to the Sultan. The fact that almost all of the orders (firman or kadi) were addressed sometimes to kadi only, and sometimes to him as well as to the other officials such as the beylerbeyi, sanjakbeyi, mukasir (the tax collector) indicate the above information. In all the firmans too, when the reasons of why they were addressed are explained, the writ addressed by the kadi is mentioned, and subsequently the order is given. The kadi keeps communication with the sovereign either directly, or through his representatives under his command. 1

At the result of the speedy developments following the conquest of the Gallipoli peninsula in 1354 and the countries conquered one after another, there arose the need to introduce these territories a new administrative structure. Thus, after 1361 the Rumelia Beylerbeyi was established, and Lala Pasha was appointed as the first beylerbeyi. He, probably a convert to Islam, was the "lala" (turban of a pasha) and the commander of Murad I. After his death, Kara Timuroğlu Pasha, a descendant of Aykut Alp who was one of the army friends of Osman Gazi, was appointed as the beylerbeyi of Rumelia. 2 The first capital of the Rumelia Beylerbeylik was Edirne, but later Sofia, and finally Manastur became its capitals for a while. 3

During the reign of Yıldırım Bayezid (1389-1402), the Anatolian Beylerbeylik was established, whose capital was Kütahya, and to which all the sanjk of the Anatolia were tied. However, after Kütahya was given to the rule of a ghazi (prince, a sultan's son) the capital of the Beylerbeylik was transferred to Ankara. 4

Two more beylerbeylik were added to these administrative units in the 13th century: the Rum (Greek) Beylerbeylik in 1413, 5 and the Karahan Beylerbeylik in 1481. 6 During the reign of Yavuz Sultan Selim (1512-1520), beylerbeylik was established: the Diyarbekir Beylerbeylik (whose central sanjak being Amidi) in 1515; the Aleppo Beylerbeylik in 1516, and the Damascus Beylerbeylik between 1517-1520. Thus by the time Kanuni Sultan Süleyman (Suleyman the Lawgiver) became the sovereign there were seven beylerbeylik. At the end of his 46 years of ruling, the number was doubled. During the reigns of Selim III and Murad III (1566-1574 and 1574-1595 respectively, the number was increased to 14 beylerbeylik, comprising three large beylerbeylik: Rum, Rumelia, and Anatolia. This number remained until the Tanzimat reforms.
as a result of new beylerbeylik established, their total number increased to 34.

In 1522, Zülkifli (capit: Maraj); Egypt (capit: Cairo).
In 1535, Erzurum, Cezayir-i Bahre Sefid (capit: Gallipoli); Cezayir-i Garp (Capit: Algeria).
In 1535, Mosul, Bagdad,
In 1540, Yemen (Zabid, San'a).
In 1541, Buda (Buda, Hungary).
In 1546, Basra.
In 1548, Van.
In 1552, Temesvar.
In 1555, Lata (capit: Kairif).
In 1557, Habel (Cade'le and Sewalka) sanjak, his beylerbeyi resided in Medinah.
In 1568, Kef (capit: Kef); Schirzoff; Schirzof.
In 1570, Cyprus (Nicoula); Trablusgah (Trablus).
In 1573, Tunis (capit: Tunis).
In 1578, Bardo, Goliad, Sirvan (capit: Shemal; Tbilisi, Tbilisi).
In 1580, Kars, Bonna (capit: Saray; today: Saraqij).
In 1586, Rakka (capit: Ruha; today: Urfa).
In 1593, Özi (capit: Sisiro; Alkierman) Beylerbeylik.

Later two more beylerbeylik were added to the list:
In 1599, Elji.
In 1600, Kainje.
In 1645, Gicir (capit: Kandir) Beylerbeylik.

Some of the beylerbeylik in the above list were previously sanjaks, which were later separated as to can be an independent beylerbeylik. For example, Kef, Bosnia, and Özi were detached from the Rumelia Beylerbeylik, Trabzon were detached from the Rum Beylerbeylik; and Mosul and Rakka were detached from the Diyarbekir Beylerbeylik to become independent beylerbeylik. Some of them such as Diyarbekir, Aleppo, Damascus became beylerbeylik soon after the conquest. Sirvan and Tbilisi Beylerbeylik were of short life, coming under the Iranian rule in 1606-1607, i.e. adhered to the Safavi command. 11

The Timar system was operated in most of beylerbeylik. Egypt, Bagdad, Habel, Basra, Yemen, Lata, Tunis, Tripoli, and Cezayir-i Garp Beylerbeylik had the saljum (taxa financial) system. That is, the high level rulers of these units (beylerbey or vali - the mayor) met their local expenses from the collected taxes, and sent the rest to the central government in Istanbul. 12 Hazarfar Huseyin Efendi, a famous bureaucrat and historian of the 17th century, 13 wrote that the sanjak in Cezayir-i Bahre Sefid, 11 of 18 sanjaks in Bagdad, 3 of 10 sanjaks in Damascus had the saljum system, and the others had the taxo (large field) and the timar systems. In the beylerbeylik with the saljum system, the sanjaks had the saljum system too.

It is noted that possibly after 1591 the term sanjak were to be used instead of the term beylerbeylik. 14 This system was maintained until the time of Mahmut II (1808-1839). As a result of large territories lost in the wars, some of the beylerbeylik or eyalet were cancelled. For example, Budin, Elji, and Kainje Beylerbeylik were cancelled in 1686, 1687, and 1689 respectively. 15

ON THE BEYLERBEYI AND THE OTTOMAN BEYLERBEYLIK ORGANIZATION

There are different views on where the Ottoman institutions of the beylerbeyi and beylerbeylik were received from. According to a French Turkologist, Jean Deny, this title came from the Persian word "shah-i shahnam," which, originally adopted from an Armenian term, mean "the prince of the princes" in Iran during the Safavid period. The former is the equivalent of the beylerbeyi in Turkish. The Arab changed it into "unir-i haram." Later, it was adopted by the Seljuk, the Anatolian Seljuk, the Mamluk State in Egypt, and other Muslim-Turkish states, in such forms as unir-i ilmen, unir-i sultan, unir-i kheir, and in the Ottomans as "viri-i millet" and "sultan." Another French historian and Byzantinist specialized in Middle Eastern said that system passed to the Ottomans from the Byzantines. The new beylerbeylik was based on a new beylerbeyi, issued by the central authority. 16 In addition, the sanjaks and the kada, the sultan (the head of the security), the nahiyy (those representing the kada), the sipahi (cavalry soldiers), the bozbash (the representatives or stewards of some officials), the ajam (negroes), the nahiyy (subjects), and other relevant people who were under the rule of the beylerbey were all asked to abide by his orders. All of those were asked to get ready in the assigned place.

Although the above instructions were received from a document pertaining to the reign of Mehmed II, to understand how powerful was the beylerbeylik in dealing with the political issues, some activities of the Budin Beylerbeylik can be shown as an evidence. They can be summarized as follows: If the disputes between the provincial beylerbeylik and the neighbouring countries cannot be resolved with the support of the local authorities, they should apply for the arbitration of the Budin Beylerbeylik, sent peace talks, and establish communication with the Neman Emperors (Austrian Emperors). The same policy was adopted by the Erzurum Beylerbeylik towards Iran. There was such a rule: among the beylerbeylik, the one which was established earlier had the priority in the protocols. 17

The beylerbeylik also awarded timar, and they were called "shahriyes timar." They were not the first in the timar, and their value was less than 6,000 akce in the Rumelia and Eastern Anatolian Beylerbeylik, 5,000 akce in the Anatolian Beylerbeylik, 3,000 akce in the Karaman, Zilkadike, and Rum Beylerbeylik. Those timars whose values were more than these amounts were given by a letter of the beylerbeyi, itself was based on a beylerbeylik divane (the letter of the sultan). 18

b. On the divan (council) of the Beylerbeyi. Just as all the political and administrative affairs of the State were discussed in the divan-i negiyet meetings in Istanbul, the center of the State, and just as it had the appointed members, the beylerbeylik, too, had a similar organ, called the "beylerbeylik divane," as its small-
the timar defendar, is promoted to this position. 24 It is likely that he conducts the paper works of the beylerbey. 25 In the view of the fact that there were two defendaris in a beylerbeylik, one of whom being the hazine (mai) defendar and the other being the timar defendar, both were bound to participate in the divan meetings. The fact that the hazine defendaris acted totally independent from the beylerbey, constituted the basis of the financial policy of the State. 26

The other members of the divan of the beylerbeylik were alaybeyi. They were one of the heads of the timar sipahis, and participated in the campaigns alongside the sanjakbeyis. 27 And they make a proposal through the beylerbey to give a sipahi a timar ot timavka (to expand his timar).

It can be seen that the hazine defendaris can sometimes have a bar, or a zuvvet, and the timar defendaris and the timar kethibdis (defter kethibdis) can be the owner of a zuvvet. 28

The term divan efendisi is not seen in the 16th century, probably it was started to be used later. Apart from those mentioned above, there are pazari, hadis, bezetris in the beylerbeylik divan as well. For example, in 1582, it was ordered that 10 hadis and 40 pazari be appointed to conduct the works of the Barum Beylerbeylik. 29 Barum, though being a beylerbeylik for a short time in the 1580s, is seen associated to the Trabzon Beylerbeylik, as one of its sanjak in 1609. 30

On the number of the hadis in the Divan of the Beylerbeylik, we can deduce their number from that in the Divan Beylerbeylik by looking at a document dated 1631: 10 hadis, 2 of which were the rezamuce of the hazine defendaris (i.e. those recording the daily affairs), 9 pazari (assistants), and unknown number of carsipla. 31 Given that during the Selim II period (1566-1574) the hadis of the divan and the hadis of the buzetis were rated 3 to 4, 32 it can be thought that the number of the divan hadis in the Divan Beylerbeylik was 7 or 8.

Whether the hadis was a member of the divan of beylerbeylik or not, is uncertain, and yet to be documented.

c. The officials under the rule of the beylerbey: vezir-beg. We can see the names of the people who served in the Ceçavii-i Garp, Bara, Divarbekir, and Erzurum Beylerbeylik in the 16th century, sometimes in the account defters, and sometimes in the lists showing the timars given to the men and the agas of a dead beylerbey: kethibdis, kapu kethibdis, kapuca-bag, hazinebey-bag, hazine-aga-bag, sultan-bag, sultan-aga-bag, vezir-aga-bag, vezir-bag, vezir-bag. 33 Of whom, the kethibdis is the representative of the beylerbey, the kapu kethibdis is the official to pursue his works in the divan’s honour in Istanbul, and the vezir-bag is the person who collected the revenues of his bas. The term Tazi means the one in the central sanjak. The subasiks are the security officials.

On the other hand, from the expenses record of Vezir Sıhaldar Omer Paşa who worked in the Divarbeırk Vilayet (Beylerbeylik) between 1669-1671 can be understood that his household (kapu bag) is divided into two groups, one permanent and the other temporary. The permanent group numbered 220 people, including those: subasiks, hazinebeyler, kethibdis, vezir-bag, vezir-bag, vezir-bag, vezir-bag, vezir-bag. And the temporary households included those: divanbeyler, divan-defenders, vezir-bag. The divan numbered 24 at most, the divan-defender numbered 13, and the subasiks numbered between 200-225 people. 34

d. On the length of official service of the beylerbey.

A research on the length of the official service of a beylerbey, focusing the period between the 16th century and the first half of the 17th century, produced the following results: 35

<table>
<thead>
<tr>
<th>Year</th>
<th>Term Length</th>
</tr>
</thead>
<tbody>
<tr>
<td>1568-1574</td>
<td>1578-1588</td>
</tr>
<tr>
<td>1 year</td>
<td>23.1</td>
</tr>
<tr>
<td>2 years</td>
<td>28.1</td>
</tr>
<tr>
<td>3 years</td>
<td>17.9</td>
</tr>
<tr>
<td>More</td>
<td>30.8</td>
</tr>
</tbody>
</table>

The gradual decline in the length of service of the beylerbey after Mustafa III resulted in their oppression over the people. In a maslahatname (an advice book) titled Hirz-i Mülhid (meaning the place where the Mülhid will take refuge) which was presented to Mustafa III by an anonymous writer, serious social problems were noted resulting from such wrong-doings as: the election of the beylerbey by vezir-i ascans from his own close people, the donation of thousands of golds in every six months by the beylerbey to the person who promoted him to his position, and the fact that that money is received from the children of the sipahis at the time of the allocation of the timar or zuvvet. Hence, when asked to the beylerbey "why do you do so?, they are reported to have answered as follows: "what can she do? That amount of flori (gold) should be sure to the vezir-i ascans every six months. The crops collected from our bas is enough only for our livelihood. If we do not receive bribes in this way, from whom can we collect that amount of flori to send to the vezir-i ascans?" On the other hand, those giving bribes reply as follows: "most of the sipahis and the divan officials (the one who pays, a timar certificate) are poor, in line deprived and disappointed and bountiful. For example, if someone is both worth being sipahis, but unable to give out bribes demanded by the beylerbey because of poverty, his life is ruined in springing and millet (a serving as an unpaired beginner in an official post, no vicitance), so he has no chance to have a timar. But if a real (rich) foreigner (meaning, an outsider who is normally not entitled to have a timar) wanted to have a timar, the beylerbey and the defter kethibdis and the defendaris demanded a normal bribe, and then prepared a document later in the name of a poor sipahi, or if one of the divan officials dies, they find a foreigner with a name similar to the dead, and then with a quick decision they include the foreigner to the timar; moreover, by making increases in the price every year, they conduct oppression. 36

e. On the incomes and expenses of the beylerbey.

In the Fethi Kasım-name, it was noted that the basis belonging to the beylerbey, that is the income from the taxes levied on the land given to him and from other tax categories, can amount to between 800,000 and 1,200,000 akçe, as shown above. However, their income came not only from the basis. But it also included the incomes they received as a provision from the documents concerning the timar certificates and from

ATTARIN 123

PHILIPPINE-KOREAN AND INDIAN

ATTARIN 124

PHILIPPINE-KOREAN AND INDIAN
providing the service of justice, and the incomes from the customs, gifts etc. Their expenses resulted not only from their personal needs, but also from the expenses of their households. In addition, they had to present gifts to several people. In 1631, the annual income and expenses of a Divanbeylik Beylerbeyi were calculated as 16,068,000 akçe and 16,735,972,30 akçe respectively. As can be seen, his income looks less than his expenses.

Here is an example showing how big was the gifts too given to the beylerbeylik to Salomon Schwebiger, who came to Istanbul in 1577 as a preacher in the ambassadorial delegation headed by German Emperor's envoy Joachim von Sanderendorf, then wrote in his memoirs that they gave 3,000 Taler (gold money, 1 Taler is 60 akçe) to Budai Beylerbeyi Sokollu Mustafa Pasha, 300 Taler to Gran (Erengör) Sancakbeyi, and watches and other gifts to others.29

f. Previous services fulfilled by the beylerbeyis. A research made on this topic produced the following results:30

The Table of the Office
1508-1514 1518-1528 1622-1625
In the Palace, i.e. in the inner 14.3 35.0 51.5
In the Provinces, i.e. in 85.7 55.0 26.9
sancakbeyisi, etc.
From the three-corner of the ruler (Ottoman capital) 85.7 55.0 26.9
Outside of the State 85.7 55.0 26.9

From this table we can clearly see the reasons behind the degeneration of the State administration.

g. On the protection of the defters (register) and documents kept in the beylerbeylik.

We have some information on this topic, albeit little, based on a few tiny documents. As is known, all kinds of defters and books used by the State capital to the provinces, that is, to the beylerbeylik or to similar units, firstly entered in the hands of the kadi of the unit, secondly after checking it to decide whether it is the original copy or the fake one, the kadi signs his stamp behind the document, and finally that document goes to the official concerned. A copy of the document is recorded in the defter, called 3087, xistos, by the kadi. Thus, on the one side of the defter, the documents are recorded, while on the other side, the lawsuits arriving to the court are recorded. Thus, we can today have some ideas about these procedures by finding the copies of some documents especially pertaining to the Fitâr era in the Burus 3087 defters, and the copies of the some documents (Milliâme Defterleri) pertaining to the last quarter of the 17th century which we could not find in the Ottoman Archives, the Prime Ministry box in the 3087 defters.

Because the defters and similar documents which were sent to the beylerbeylik, remained at the privacy of the beylerbey, and after the beylerbey were transferred to another place, their successors could not have the background information on the works to be done. As a result of that problem, we now learn from a defter dated 22 June 1753, in which it was asked that a new registration system should be developed for the documents which were sent from the center to the provinces. That defter was sent to the Divanbeylik Beylerbeyi, and a copy of it was also sent to each of Van, Bagdad, Erzurum, Aleppo, Bara, Sıeh-ı Zon, Anatolia, Karaman, Dânsac, Rum, Zilkadriye (Marâj region), Badin, Temep, and Lahta Beylerbeyi.

In that important document was said thus:

"Divanbeylik Beylerbeyi'nın haklarını, bu büyük nezaket ve reddetmeyen müstehkem hükmâdet-i refâî giderlerinin karşılaştırılması ile olan hâl, büyük başarı ile önümüzdeki yıldaki silah ve cedveli hâli ile sizedik vakti sınavına alındı. Silah ve cedveli hâli dâr-ı cihâmi beylerbeyinin hâlindeki giderlerin önleyicisi olarak mazumannadır. O kâbi,}%

Another defter in the beylerbeylik is in the daily record for the revenues and expenses of the bazıları in 1621 (February). A defter dated 1579 published in Fereke Lâsi's Di Okşyaş-Serisi in the Turkish financial literature 31 and three defters pertaining to the years 1558-1560 published by G.Kahkaly-Nagyy are given for this type. These titles are: zeiße-ı razıname-i varisâ ve mazurâ-i bazıları amir-i in-ı Budun, or in short: "zeiße-ı razıname-i ve jehz-i muzare." As we already noted above that this type of registers existed in the Budin Beylerbeylik as well as in the Divanbeylik, Aleppo, Erzurum and Bagdad Beylerbeylik.

It is also natural that there must be guneriç (court, vizier) (head tax collected from the non-Muslims), hâkayi (court, squandering taxes) and amsı (inventory) madih陥 defters. We can write as an example a defter about Budin's port customs and petrol processing in the years 1530-1551: madih陥-ı mahâzân in ve horâ-i mahâzân-i bu-i tefker-i bûde ve mazurâ-i bu de ve perek (Revenues and Expenditures Accounts of Budin and Pepe ports operations).32

b. The Pasha Sarayı (The Pasha's Palace). The residence where the beylerbeylıks both lived, and at the same time used as his office, is called the Pasha's Palace. They were located in the central area of the beylerbeylik and in the Inner-Castle. It can be seen that the palaces developed over time; each beylerbeyli made attachments to the old palaces; and there was a disturbance (hall of audience) for the meetings, a bath and several rooms in the palace. It is reported by Eviyâ Gedel supporting that the mid-17th century the Palace of Erzurum Beylerbey had 110 rooms, and the Palace of Divanbeylik Beylerbey (then named Amid) had 150 ro-

On the Sanjak, Sanjakbeyi and Its Organization

Sanjak actually meant locat (the flag), and liva (the flag) in Arabic. Jean Denon33 noted that card word originated from the verb came, meaning "to thrust a weapon, or something with a sharp edge into the body of the enemy or into somewhere," and that the word entered into Arabic, and then into Persian and into many Balkan languages. In the Seljuk era it was used as the banner of the sovereignty, when Or- man Gazi conquered Karaka Hüsâr in H.6087/ A.D. 1288, he sent a sanjak to Ak Temür, the son of Axtu- tollan Seljuk Sultan Alaeddin III's brother, and to Or- man who had sent him gifts.34 So Denon concluded that "Orman thus became the sanjakbey, and from then on the kadi (serem delivered after the Friday prayers) was delivered on his name."35

It can be understood therefore that this part of Sanjak was sons of Orman Gazi, Sâlemian Pasha and Murad Gazi. Ağkipaşa-odece36 wrote that "the sanjak of this sub-district (Kandil-Izmir region) was given to the son Sâlemian Pasha. The sanjak of In Onu was given to Murad Gazi." Necip wrote that "Orman had given İznik-Izmir (Izmir) to his son Sâlemian Pasha. He assigned him to Yuni, Güçük, and Modhuri. When İznik were conquered, he gave Burası to his son Murad Gazi. And he named it Big Sanjak.37 The common topic in these two historical books both of which were completed towards the end of the 15th century is Orman Gazi's appointment of his two sons as the first sanjakbeyis. Because it was after the conquest of İznik, it should be the year 1531, and just before.

Sanjakd commune the sub-units of the beylerbey- like. In general there are three types of sanjakbeyi:

Classical Ottoman Sanjakbeyis

They are the administrative units which existed in every beylerbeylik in various numbers. For example,
...
Piyade and Mısılelm Sanjak and Beys

At the time of the formation of the Ottoman State, until the formation and consolidation of the jupbudan, that is, the janissary army, the military services were undertaken by the piyade (foot soldier) and those groups called müstellem (bearers). Their records are kept as müstellem-i piyade ve müstellem-i mısıl. Copies of a document in the two simple appointment letters pertaining to the years 1520-1521 make the topic clearer. “Müstellem-i piyade-i Kuresi be-nam Yaşar-bey Muhammed u strftime-i Piri-i Karsin. Karsin’in yeşil yarım şehri mutasavvıf olan Kazım Bey’ın Sarayında’s yarım şehri vasıtasıyla xibinde zin biri olarak yaşamak durumunda olup...”

In the years 1537-1538, the janissary army (jupbudan) was dissolved, and the müstellem-i piyade ve müstellem-i mısıl records were kept. This process continued until the 17th century.

Yurtdıl-Oaklik Sanjak Administrations

Ottoman rulers respected the law of the countries on which they ruled. They allowed those who showed allegiance to the State to stay in the same position whether he be having a timar, or ruling over a tribe, or a region, and respected to the documents they had. In the Eastern Anatolia, as the people of this region adhered to the Ottoman rule, they were recognized as the rulers of their castles, villages and towns. To codify that, these local eyalet i were given asameademad." Yet, they were regularly participated in the Ottoman’s war campaigns, and paid their taxes they were obliged to this order is called the yurtdıl-oaklik system.

The dismissal and discharge of the eyas were performed in the Yurtdıl-Oaklik sanjak is made, upon a request from the beylerbey, by the divan-i hümâyun. The difference between these eyas and the others is that the former can be selected from among the members of the family. Ayn Ali Efendi’s statement that “they are not subject to dismissal and nominations” is not true. In the appointments for replacing the eyas who died, the central administration has a preference.

In Yurtdıl-Oaklik sanjak, the land surveys are conducted; there are timars and zaamot, too, which are however given to the holders of the bey’s own family only. This system sometimes created disputes.

In some sanjak having the hikikamat (government) status, no survey is carried out, so as a natural result of this there is no timar system. The appointments and dismissals for those hikikamat are similarly made, upon a request by the beylerbey, by the divan-i hümâyun.

Some of these administrative units are defined as hikikamat, but some of them were defined sometimes as hikikamat, and sometimes as liva. Cezire (today Cizre), Eğil, İnalı ovalı, Palu, Hakkari, Hizan, Mahmutlı, Hizanı (today休闲-Gürel), the examples for the first case; and Bitlis, Gezce, (today Şırnak), Kulp, Terêş, (today Şırnak) are the examples for the second case. In some cases, the term eyalet is used instead of the term hikikamat.

Some of these hikikamat were sometimes transferred from one beylerbey to another, for example Ivriye, Hizan, and Bitlis. Hizan was transferred from the Deyrulbeyler Beylerbeyi to the Baghdad Beylerbeyi, Bitlis and Hizan again from Deyrulbey to Vani.

In a few on the sanjak preferences pertaining to the years 1717-1730, upon a request by a mayor or a military chief, there are a lot of examples of the dismissals of those hikikamat governors, that is, the eyas who acted poorly in the war, or ran away from the battle ground, or oppressed his people and were complained because of such actions, and the examples of the appointments to his place from the family of the dismissed eyas.

ON THE KAZA AND THE KADI

The sub-unit of the sanjak is called kaza. The kaza are headed by the kadi, who, appointed by the central administration, are the representative of both the state and the people at the same time. They were the highest jurisdiction authority on the one hand, and, on the other hand, the officers who communicated the complaints of the people to the divan-i hümâyun, about the oppressions on the people by the timar sipahis or their bands, and by vezir-i olan (tender, the Medrese (theologies) students going on making money through serving as itinerant preacher and prayer leader in the village during the months of Resul, Shaban and Ramazan). They had many duties concerning legal, administrative, financial inspections such as opening and rehabilitating the roads, setting a fixed price on the commodities (caravans), inspection, upon an order, of a sanjak and a public farm (today’s equivalent of Turkish KTBs, state economic institutions), and notary public services. In other words, the kadi were serving as a middleman between the state authority and the people. There was a kadi for each kaza in the sanjak. It is seen that there were kadi in Yurtdıl-Oaklik sanjak and in the hikikamat two.

And the kaza were made up of sabırs (districts).

ON PRIVILEGED BELYIKS

In the countries under the rule of the Ottoman State there were such administrations with a semi-independent state status as Wallachia, Moldavia, Transylvania, Dabrownik (Ragusa), the Kırım Khanate, the Hejaz Emirate. In Ellâk, Boghaz and Erbol, the person who was selected by the local dignitaries became the ruler of that territory after an approval from the Ottoman State. Dabrownik was a republic paying annual taxes to the Ottoman State. The Kırım Khanate was at the lands of Giray Khanate, and their appointment was made by the Ottoman State too. And the Hejaz Emirate was ruled by Mekke Sheriff who was the descendant of the Prophet Muhammad.
NEW ARRANGEMENTS ON THE PROVINCIAL ORGANIZATION

The Ottoman provincial administration system which was based on the beylikslik and vilayetlik systems and without sancak and the sanjak organization, faced certain problems from the end of the 17th century. After 1697, some state farms (madrinasi) were given to some pashas, with a condition that their fees were received in advance (so-called ibriem millet, millet). The new owners (milletim) kept these farms based on their land's previous life. As a result of this, the status came under the heavy pressure of the influential people called ayyu from various regions. The position of ayyu came to be a lineage from father to his son, such as Çapanoğlu in Yozgat, and Astaröz in Damascus. The beyliks, now called as ayyu and some carried the title sirke, left their place to milletim when they participated in the long campaigns, and they rule over the provincial affairs. As a result, apart from the beyliks and sanjakbeyi, milletim and ayyu became the rulers who were taken into consideration in the formmel. And as a result of this, a new type of and fleeing was established. Frequently adalet-adamlar were issued, and the emigration of the people to other places were tried to be prevented, and their security and safety were tried to be guaranteed.

During the reign of Selim III (1789-1807), changes were made in the public administration system so as to eliminate the bribes and favoritism in the appointments of the audits, and to ensure the selection of the candidates especially by the sovereign himself or by his subordinates, and there was a special priority to competence and word ethic. In Anamur and Rumelia 28 audits were established and the head of each of them was appointed a vezir. Their length of service was three years minimum, and five years maximum.

During the reign of Mahmut II (1808-1839) ayyu were attempted to be eliminated, audits were given salaray, and each were made a paid officer of the central administration. One of their duties was to train soldiers in accordance with the European methods, who are called asrd. As the number of ayyu increased over time, the institution of field marshal was formed, and they started to deal with military and political affairs.

In the Tanzimat era, local administrations were re-organized and re-organized.

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1 Halil İbrahim, The Ottoman Empire: The Classical Age, 1299-1566, (Translated by Norman Booz and Colin Imber), (Istanbul, 1973), p. 394.
3 Karagöz, Tarihte Yolculuk, p. 374.
4 Ed, p. 374.
8 The most clear of the establishment of the Karaman Beylik is recorded by H. Baskın in his Op. cit. p. 150 refers to the dates being 1495-1512. M. Çaylıs in ‘Vi XVI. Asırlarda Karaman beyliklileri ve selvâni’, DHA, vol. VII, p. 29-30, in his words that: “The final decision was made during the reign of Bayazıt II, implicitly implied the possibility that Beylik was established in a line of the same meaning. Mustafa Khedr Efendi in ‘Karaman Selâni İlahi-ı İdris’ (DHA, 1988), XIV, 1992, pp. 635-636, accepted the period 1470-1487, although he referring to, without any reference, the dates between 1480, 1481, 1483, 1512, and 1545, Ziya Orhan Tizzikii in ‘Sıv 15 Karaman ve Karamanın Eski Mücevheri’, TDK (Tarih Deresi), 1986, p. 178-190, dates 1530-1950 referring to the dates between 1530-1750, 63 in 1986 considered the Beylik to be Sultan Selim II’s last in 1767. He based this information on Hoca Mustafa İlahi’s Taşkın and Ayit İlahi’s Taşkın (ibid., pp. 71). Yet, in the same period...
Te Australian province-general (Bayezid) was established in 1393, after the foundation of the province-of-trace in 1362. Though the center of the Australian province-general had been in Ankara at first, it was transferred to Kütahya in 1451. Sultan Yıldırım Bayezid had appointed Kara Tímur to Ankara as the governor-general (Bay of Bey) of the province in 1393. Sultan Mehmed II disarmed Özgür Bey, the son of İsa Bey, from the governorship of the province-on-18 February 1451, just fifteen days after the death of his father, and appointed İshak Paşa to the governorship of the Australian province-general. It was during the reign of the governorship of İshak Paşa that Kütahya was instituted as the center of the Australian province-general. When Sultan Mehmed II launched war against the Caramanian state in the spring of 1451, İshak Paşa was the governor-general of the Australian province-general. Having succeeded in war, Mehmed II sent İshak Paşa, the governor of the province-general, against the meneşe state (Mğla). After defeating Mensçe Öğlu İlyas Bey, İshak Paşa returned back to Kütahya.

The establishment of Kütahya as the center of the Australian province-general also took place during this same period. Hoca Saadeddin Efendi worded the issue as: "After the Karahan and Mensçe incidents, İshak Paşa took over the reign of the governorship of the Australian province-general in accordance with the edicts of the province-general. Upon this edict, the governorship of the Australian province-general, so far vested in Ankara, was also transferred to the city of Kütahya." After eliminating the Karahan and the meneşe problem successfully, the center of the Australian province-general, resided in Ankara since 1393, was transferred to Kütahya in 1451, that was the year of Mehmed II's ascension to the throne.

Kütahya was to be the center of the Australian province-general by 1451, so long as the province-of-trace (Bayezid) remained in force within the Imperial administrative structure. However, the center was temporarily transferred to Ankara between the years 1530-1538 and 1562-1566, when the two sons of the Sultan Süleyman the Magnificent ruled the region. Yet, Kütahya remained to be the center of the Australian province-general from 1566 to 1835.

The Australian province-general was divided into sub-provinces of liva or sanak. A governor appointed by the central state administered each sub-province. The archive records delineating the sub-provinces of the province-general goes back to the 15th century. According to a registry book (tabak defteri) involving the general results of the registrations carried out during the reign of the Sultan Bayezid II estimated that the Anatolian province-general was consisting of seventeen sub-provinces. These sub-provinces included Kütahya, Saruhan (Manisa), Hafidavendigil (Bursa), Aydin, Mensçe (Mugla), Bolu, Hamid (Izarta), Ankara, Kangû (Çankırı), Karasman, Karahasan-Sabûs (Affin), Kosûlû, Kocâli, Boga, Kamu (Balikesir), Sultanhisâ (Ekşikdil), Alanyâ (Manisa) and Tîrke (Anatolia). The primary source for the 16th century, which resulted in a detailed from the lower administrative units and villages of each sub-province.
The Great
Ottoman-Turkish
Civilisation
The Great
Ottoman - Turkish Civilisation

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 subtitles 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 ü 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

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