With the beginning of the 17th century, more exactly from the year 1604, Bosnian Sancak was encompassing a large territory. It stretched from Novi Pazar to the South to Bihać, Kamengrad and Kostajnica in the Southwest. The Turks conquered this territory bit by bit. In 1396 Kaši was stationed in Glavacica which was located near Novi Pazar. In 1595 Bihać was conquered with its surrounding area. The conquered territory was subjected to the laws and regulations of the Ottoman Empire which in turn had resulted in a gradual disappearance of Christian and Byzantine cultures. The new civilization, especially characterised by the religion of Islam, was leaving completely new and different imprints on the life in this region.

Ottoman Empire became a cosmopolitan state which by the end of the 17th century had stretched over three continents. Within this vast empire the state took care of the social order while all other components that necessitated smooth functioning of its cities including education, welfare, trade, commerce and transit were taken care of by the partly autonomous institutions called wakfs. The institution of wakfs established its ethical principles according to the Islamic ethics’ code. Its moral principles emphasised the responsibility of an individual to community as well as bringing about the state of mutual welfare in the post war period. In Islamic community this became a rule rather than exception. Therefore every well-off individual was setting up his own wakf in order to give up a part of his wealth for collective benefit.

Wakfs were established according to the Islamic law rooted in Karâr and Sunûa. The wakf concept was underscored by the will of wakfs. Wakfs could not be sold or given away. It was to preserve its purpose “until God remained the only lord of the earth and everything that is on it”. However, with the social and political changes taking place most wakfs were forcefully terminated.

Wakfs initiated the establishment of many urban settings on the territory which today belongs to Bosnia and Herzegovina. By this one should not ignore the fact that the state apparatus of Ottoman Sultans provided the direction for establishing wakfs on locations which deemed the most efficient for the social and economic prosperity of the state. For example, on dangerous crossings where organized security was not enforced to protect trade routes, high state officials were setting up their wakfs. These institutions became the core of future urban settings. This way the governing body of Ottoman Sultans encouraged the economic development and urbanization of the vast territory under its control. This is how Sarajevo, Novi Pazar, Nova Varos, Medjunik Grad and other cities were developed during the dominance of Ottoman Sultans. Thanks to this system over 80% of the cities on the territory of Bosnia and Herzegovina were developed. Some of them, even until this day, managed to maintain the original architectural concepts. Cities like Donji wakf, Goraji wakf and Varac wakf even preserved the memory of wakf settings in their names.
Given the fact that Osman administration based its activities on statute law and exercised them in a written form we can take a retrospective look on commercial, cultural and spiritual life of the very people who played the main role in the rise and progress of Osman Sultanate. However, many of these documents were intentionally destroyed during many conflicts in the aftermath of Osman Empire. Those documents that remained intact represent a precious source of information on how this highly developed civilization was shaped. Among them is an extensive survey of 1604 from which we can present all the major institutions built on the basis of wakf system.

INSTITUTIONS OF WORKSHIP

The best and most common structures built by the end of the 16th century were mosques and madrasas. Prayer, spiritual education and the announcement of great concern for public took place in these buildings. These structures were entry points of the Near Eastern and Islamic urban setting. Mosques and madrasas encompassed all the main components of the social life of this time. From the architectural point of view vertical situsar represented a tendency towards God and the better or more perfect world. The row of buildings encircling mosques represented a particular housing structure, usually named after the founder of the mosque or madrasa.

On the newly conquered territories the first places of worship were built on the locations which were of certain socio-political importance for the state and its highest administrative body. Usually they were named after sultans who ruled during that period of time. They did not have wakf, but instead they were supported by the state. These mosques included: Sultan Mehmed II mosque in Sarajevo (1451-1481), Sultan Bayezid II (1483-1512) in Cehbe Pazar (Rogošić), Sultan Selim mosque in Knazina (1512-1520), Sultan Süleyman mosque in Dobo, also mosques in Travnik, Visegrad, Serbeneica, Karangodža, Jajce, Bihac, Kotors Varos, Banja Luka and Prševac. The building of mosques was mostly sponsored by state officials and the members of spiritual elite. The aesthetic harmony and architectural beauty had been conditioned by the social, political and, above all, economic power of wakf. Some of the most beautiful mosques were built by the Bosnian Sanjak beys and walis of Bosnian eys (the wealthiest individuals in Bosnian Sanjak). Likewise there is information on the existence of the places of worship built by 1604. Most of them were built in Sarajevo (the centre of Bosnian Sanjak).

1. Suleiman Mehmed mosque (1451-1481). Today it carries the name Cihane Cukrari. The centre of modern Sarajevo was built around it.
2. Hase Mosleme mosque - built before 1541. It was destroyed just before the World War II. The rest was established with the initial sum (principal amount or endowment) of 65.000 akça.
3. Husein-Keşâb mosque - built in Sarajevo before 1515. It was destroyed before 1640. The principal amount was 37.000 akça.
5. Kebâbe Islak mosque - It was built before 1528. This mosque is destroyed in 1592. It had 140.000 akça.
7. Hadım Cecam mosque - built by the end of the 16th century. It burnt in a fire in 1789. Its endowment was 50.000 akça.
8. Husein-Keşâb mosque - built in the second half of the 16th century. It was destroyed in 1886. It had 20.000 akça.
10. Husein Ali Efendi mosque. Its endowment was 40.000 akça.
11. Molla Mustafa mosque. Information on the value of its endowment is unavailable.
12. Kebâbe Islak mosque. Its endowment was 20.000 akça.
13. Husein Ali Efendi mosque. Its endowment was 10.000 akça. Its endowment was 8.900 akça.
14. Husein-Keşâb mosque. Its endowment was 18.000 akça.
15. Husein Ali Efendi mosque. Its endowment was 18.000 akça. Its endowment was 12.000 akça.
16. Husein Efendi mosque. Its endowment was 5.000 akça.
17. Husein Ali Efendi mosque. Its endowment was 10.000 akça.
19. Husein Ali Efendi mosque. Its endowment was 10.000 akça. Its endowment was 9.900 akça.
20. Husein Ali Efendi mosque. Its endowment was 12.000 akça.
Among other things, Ottoman Turks introduced institutional school system to this region. The proof of this were madrasahs. Education of this type carried a religious character because Islam had not only been limited to religious rituals but also represented a complete life-style.

MEDRESES

Educational institutions such as mektebs and madrasahs were built on locations near sacrificial constructions. Mektebs belonged to mosques and were located in special buildings near mosques. How and where mektebs were built depended on economic power of wakfs. The standard educational program did not exist. The quality and type of education was instead conditioned by the wakf’s educational capability. In some mektebs children could, along with the elementary education, learn basics in Arabic, syntax and calligraphy, as well as religious rituals. There will be no special mentioning of these institutions because they were widely spread all over the territory of Bosnian Sanjak. Instead the emphasis will be put on the institutions of higher education or madrasahs. They were located in bigger cities and ranked according to their educational capabilities.173

1. First Madrasah in Sarajevo. It was built in the time of Bosnian Sanjak-beys, between 1505 and 1512, on the location which today carries the name Madrasa. Madrasah was characterized in a boarding-school. Students would daily receive 5 akbars and water 15. The money was secured by the waqf foundation. The funds intended for madrasah, public and political functions came from public booths, small shops and local properties owned by Firuz.174
2. Duka Kralj Madrasah (built in Sarajevo about 1513). The principal amount intended for social, cultural and public functions amounted to 1,000 guilders in 1600. Teachers (masters) received 10 akbars daily, and the students received 5 akbars every day.175
3. Great Haseki Haseki Madrasah in Sarajevo (built before 1531). For the construction of this Medrese wakf set aside 400,000 akbars. Medrese was consisted of 12 premises in which talented students had studied. The course of study included the following subjects: the interpretation of Koran, hadis, basics of Sharia law and aesthetics, Islamic apologetics and other subjects that were necessary by the life during this time. Madrese received 50 akbars every day, its 14 students received 2 akbars. All students were awarded free room and board in the Madrasah’s quarters.176

HAMAMS

The construction of public baths or hamams is closely connected with the teachings of Islam which emphasized the need for constant body hygiene. Hamams were built in stone and had a built in water works. Hamams had followings facilities: dressing rooms, massage rooms and bathrooms. Bigger hamams had resting rooms and separate quarters for men and women. The survey of 1604 lists public baths in Bosnian Sanjak:

1. Hamam Ayas-i Sarajevo. It was in the time of Bosnian Sanjak-beys. It gave warranties for the construction of this hamam before 1577. Its building was twelve meters wide and twenty meters long. In 1604 rental payments for this hamam were 4,300 akbars.177 The hamam burned in a fire in 1697 after Sulejman Pasha and his army had conquered and looted Sarajevo.178
2. Hamam Husayn-beys (the son of Ismail-beys) in Sarajevo. It was built before 1462. The running water was brought by an aqueduct from the well on Bistrica. It was destroyed in 1889. A modern bath was built in its place.179 In 1604 its rental payments were 1,436 akbars.180
3. Hamam Firuzi (Bosnian Sanjak-beys in Sarajevo Hamami was built hamam 1509-1512 (a location in Chachot street). This hamam had both men and women quarters. It was destroyed just before the World War I. In 1604 its rental payments amounted to 7,600 akbars.181
4. Hamam Firuz-i Travnik. Revenues received from rental payments on this hamam were intended for the construction of mosque, medrese and public facilities in Sarajevo.182
5. Great Haseki Haseki hamam for the construction of new hamam in the city of Sarajevo. One of them was located near the mosque built by his wife Stibinica. In 1604 its revenue was 7,117 akbars. The other was located near Kanal. The revenues from this bath were 1,440 akbars.212 The former hamam exists until this day and represents a beautified symbol of Islamic architecture.
6. Hamam Ayas-i Viska. It was constructed by Bosnian Sanjak-beys Ayas-pasha before 1477.183

7. Hamam Sefija Muhammad-pasha in Banja Luka, built before 1755, gilders In its interior consisted of two sections. One section included two pools. The other section had a huge pool. There was also an exterior section and a rest room.184
8. Hamam Pashica Pavlik-pasha in Banja Luka, built before 1747. The rest of the wakf’s clause existence was paid to the construction of aqueduct which brought running water to the hamam and mosque.185 The revenues from rental payments were 800 akbars.186
9. Hamam Mehmed Celebi (the son of Kanal-aga) in Travnik. It was built in the 16th century. In 1604 Mehmed Celebi’s wakf’s yearly revenues from rental payments on this hamam were 1,000 akbars.187
10. Hamam Usmay Arnowi in Cephal Pazar (Ragusa) built in the 10th century. It was built by Kucuk Celebi (the son of Ismail-beys). His wakf received 1,500 akbars from this hamam.188
11. Hamam Dusik Hamam in Cephal Pazar, built in the 16th century. His wakf received 1,380 akbars from this hamam.189
12. Hamam Hasan-beys (the son of Ismail) in Visokopera. The hamam was built before 1538. Walls constructed aqueduct which supplied water to the mosque, hamam and sections of the city.190
13. Iskenderi hamam in Viskob. Hamam was built before 1499.191 In 1604 it contributed 5,200 akbars Ismail-beys wakf.192
14. Hamam Yusuf-beys in Sarajevo. It was built before 1540.193 In 1604 this hamam contributed 1,500 akbars.194
15. Hamam Ismaili Ahmed-pasha in Sarajevo. It was built in the ye- ar 1593/94. This was a public bath with mineral water.195
16. Hamam Dusik Hamam in Visokopera. Yearly revenues from the hamam’s house were 1,100 akbars.200

Not all public baths continued during this period we were included in this survey. Information on their existence can be found in takwimkâns or hadisikâm sûltans. However many of these documents were destroyed and are not readily accessible today. It is important to mention that public baths or hamams provided a significant contribution to the health care in this region.

HANS AND CARAVANCERIES

Ottoman state played a very important role in the development and expansion of transport routes on the territories under its control. Some of them were even a couple of thousands of kilometers in length. State benefited from this development as it could collect taxes and maintain an effective control over its territories. So it was in state’s interest to initiate and encourage investments in facilities of great importance for commercial development. Furthermore, the need to provide proper protection and accommodation for travel-
This bridge connects Drina river banks with 12 arches. The bridge is 179.43 meters long, 13.80 meters high and 6 meters wide. The bridge was built by Mimar Sinan in 1571. The date of its construction is engraved on the bridge.

The period till the end of the 16th century witnessed a rise of many new urban centres built according to Islamic architectural concepts. The rise and development of these cities was first and foremost a result of wall constructions. According to information from the survey of 1604 the total amount which individuals had invested in the construction of religion, education, humanism and other institutions amounted to more than 5,079,739 akçe. This is a large sum considering that the total state budget in 1564 was 183,088,000 akçe. To provide a further clue, a meaningful fact is that a mekteb could be built for a sum of 3,000 akçe.

1 H. Şahin, "16. Yüzyılın İstanbul" (1984), p. 105. According to information during from 1604, the government collected a total sum of 55,638.5 akçe. This sum included 25,900 akçe for the construction of the bridge.  

13. The bridge is built in the second half of the 16th century. It had 35 small shops located beside the facility and 42 small shops outside the bridge. The kestane’s yearly wall constructions were 15,000 akçe.

BRIDGES

Bridges were mostly built in stone with one or more arches. They are among the most beautiful architectural structures built during the period of Osman Sultana’s dominance in this region. They connected river banks and were the best traveller’s companions for centuries.

Listed here are following bridges:

1. Millıye bridge built on Mılıye river in Sinop before 1662.
2. Yaran small bridge in Sinop.
3. Vezir M. A.see Sultan bridge in Sinop.
4. Mehmed the Red’s bridge in Ravva river in Vâska. Funds donated for the bridge were estimated at 8,000 akçe.
5. Mehmed’s Ishak Pasha bridge in Byzana river on Vâska.
7. Mehmed’s Ishak Pasha bridge in Vâska river in Vâska.
8. Mehmed’s Ishak Pasha bridge in Vâska river in Vâska.
10. Mehmed’s Ishak Pasha bridge in Vâska river in Vâska.
11. Mehmed’s Ishak Pasha bridge in Vâska river in Vâska.

These funds were loaned with the interest of 10% to 15%. It is important to mention that waqfs also played a role in financial institution or bank. Although Kor’s prohibited Muslims to charge interest on loaned funds, this was not respected in the practical life. The principal amount stayed unchanged, while the interest payments were spent on the maintenance of institutions under waqfs care. Some historians believe that negative component of loan was in this way neutralized.

Encouraging the formation of waqfs the state had actually, in a very active way, initiated distribution of income in the society. This way the state had enjoyed economic prosperity while at the same time improving the social cohesion and solving many of the social issues such as education and health care.
257 TK, 477, f. 349.
258 TK, 479, f. 350.
259 TK, 470, f. 350.
260 Vojašćine, p. 124.
261 H. Cot-Družić, Novi Pasar, p. 78.
262 TK, 478, f. 350.
264 TK, 478, f. 350.
266 TK, 478, f. 350.
267 TK, 477, f. 349.
268 TK, 470, f. 350.
269 Vojašćine, p. 97.
270 Vojašćine, p. 119.
272 TK, 471, f. 281.
273 TK, 471, f. 281.
274 TK, 479, f. 350.
275 H. Kremelić, Novi i starosaborski, p. 105.
276 TK, 474, f. 350.
278 TK, 478, f. 350.
279 TK, 478, f. 349.
280 TK, 470, f. 186.
281 TK, 477, f. 349.
282 TK, 477, f. 348.
283 TK, 477, f. 347.
284 TK, 477, f. 346.
285 Vojašćine, p. 41.
286 Vojašćine, p. 59.
287 Vojašćine, p. 228.
288 Ime.
289 TK, 478, f. 351.
290 TK, 478, f. 184.
291 TK, 478, f. 200.
292 TK, 478, f. 121.
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 focussing on the main factors that gave rise to such a great civilisation. In the first place, the institutional character of the Ottoman State is of utmost importance. In order to understand the basis of Ottoman civilisation, the different patterns of its institutions should be studied, as the comprehensive analysis of the institutional structure of the Ottoman Empire might enable us to conceive how a small beylik was able to turn into one of the greatest Empires in the world. In this volume, the administrative, judiciary and military institutions of the Empire are set out as the main subject titles. In addition, there are various subjects which have been analysed, under such subrubies as bureaucracy, religion and law, shedding light on the main characteristics of Ottoman institutions.

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

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

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

Yeni Türkiye

CONTENTS

volume 3

PHILOSOPHY, SCIENCE AND INSTITUTIONS

PART I: PHILOSOPHY

Ottoman Thought Of World Domination

ottoman thought in the classical age


early reforms

AN UNKNOWN ENLIGHTENMENT MOVEMENT IN THE OTTOMAN EMPIRE / ASSOC. PROF. DR. KAZIM SARKAVAK / 77 ■ MÜTEFİKİKAS PRINTING PRESS: SOME OBSERVATIONS / DR. HIDAYET NHİĞİL / 83 ■ SULTAN MAHMUD II AND THE FEZ REVOLUTION / MEHMET LALE / 91

tanzimat: breaking with the tradition


from absolutist monarchy to meşruyiyet

THE COMMITTEE OF THE NEW OTTOMANS AND THE BEGINNING OF THE DEBATE ON THE PARLIAMENTARY SYSTEM IN TURKEY / ASSOC. PROF. DR. AZİM ÖZCAN / 143 ■ "INTERNATIONALS" WITHIN THE FRAMEWORK OF OTTOMAN CONSTITUTIONALISM / PROF. DR. HÜLLENT TANĞIR / 155 ■ OTTOMAN MODERNIZATION AND TUNUSLU HAYREDDIN PASHA / DR. MEHMET ARIF KİREÇİ / 162 ■ SOME NOTES ON THE ROOTS OF TURKISH CONSTITUTIONALISM / DR. ZÜHİTÜ ARSLAN / 166
From “Osmanlı” To National Identity

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

THE OTTOMANS AND THE CALIPHATE / ASSOC. PROF. DR. AZMI ÖZCAN / 181 ■ CULTURAL AND POLITICAL
PAN-TURKISM / PROF. DR. JAKOB LANDAU / 192 ■ THE EMERGENCE OF TURKISH NATIONALISM
UNDER THE OTTOMAN EMPIRE / AŞİTE PROF. DR. YUSUF SARIYAV / 196 ■ ILLEGAL YOUNG TURKS
PUBLICIST WRITINGS (LATE 19TH-EARLY 20TH CENTURIES) / PROF. DR. YURI A. PETROYAN / 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. EKMELEDDİN İHSANOĞLU / 229 ■ THE BALKANS AND THE
OTTOMAN INHERITANCE / PROF. DR. İLBER İRTAȘLI / 241 ■ OTTOMAN LEGACY IN TURKEY /
PROF. DR. ERCÜMENT KURAN / 246 ■ THE MOST IMPORTANT OTTOMAN INHERITANCE: TURKISH SOCIETY /
PROF. DR. BAHAADIN YEDİYÜZRÜZ / 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 ÖÇAK / 259 ■ THE SOCIAL CHARACTER OF THE OTTOMANS IN THE PERIOD OF
RECESSION AND COLLAPSE / DR. VEYDIN BİLGİN / 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 ZHELYAŽKOVA / 298

PART II: SCIENCE

An Overview of Ottoman History of Science

AN OVERVIEW OF OTTOMAN SCIENTIFIC ACTIVITIES / PROF. DR. EKMELEDDİN İHSANOĞLU / 309 ■ THE
EVOLUTION OF THE GEOCULTURAL SPACE OF OTTOMAN SCIENCE: ITS EXTENSION, DIFFERENTIATION, AND
COLONISATION / DR. NAGER MILÜDI / 329 ■ THE OTTOMAN ÜLSEM / PROF. DR. MEHMET İŞERLİ / 339 ■
MATRAŞI NASUM: THE FAMOUS KNIGHT, SCIENTIST AND ARTIST OF THE PERIOD OF SULEYMAN
THE MAGNIFICENT / PROF. DR. HÜSEYIN GAZİ YÜksam / 348 ■ ISLAMIC SCHOLARSHIP BETWEEN IMPE-
RIAL CENTER AND PROVINCES IN THE 16TH CENTURY: THE CASE OF MURADA AL-ZAHIDI (D.1200/1791) AND
HIS OTTOMAN CONTACTS / PROF. DR. STEFAN REICHHUTH / 357

Historiography and Geography

THE OTTOMAN HISTORIOGRAPHY / PROF. DR. MEHMET İŞERLİ / 369 ■ ON OTTOMAN HISTORY TEXT-
BOOKS AND REFORM (1839-1918) / DR. BEY˝UL FA˝ARAN-ALPŞAHAN / 379 ■ OTTOMAN STATE AND
AHMET ÇEVdet PASBAŞILA 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 T. GÜlbAÞAN / 413 ■ DECIMAL TRIGONOMETRIC
TABLES IN THE WORK OF TAKİYÜ˝ütÜN: “CERDEL IL-DÜER VE HARİDIL IL-DÜER” (PREPARATION AND USE) /
ASSOC. PROF. DR. REMZİ DEMIR / 419 ■ THE BIRTH AND DEVELOPMENT OF MODERN
BOTANY IN THE OTTOMAN TURKEY / PROF. DR. AHŞAN BAYTOP / 431

Medical Sciences

THE PLACE AND THE IMPORTANCE OF MİHİR ÇARŞI (SPICE BAZAAR) IN OTTOMAN-TURKISH MEDICINE / 
PROF. DR. AYŞECİGÜL D. ERDEMİR / 447 ■ THE OTTOMAN - TURKISH DENTISTRY / PROF. DR. İLTER ÜZEL / 455 ■
THE IMPORTANCE OF PHARMACY AND THE FREE DISPENSATION OF MEDICINES TO THE PUBLIC
WITHIN THE OTTOMAN HEALTH SYSTEM / PROF. DR. MURAT ÇUBUKÇU / 451

Technology

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

PART III: INSTITUTIONS

Ottoman Administrative History

ottoman central administration

FROM THE DEVAN]-HÜMAYUN (IMPERIAL COUNCIL) TO THE MID-19TH CENTURY / MORÜxon (HOUSE OF DEPUTIES)
LEGISLATION IN THE OTTOMAN EMPIRE / ASSOC. PROF. DR. MEHMET V. SEVDANLI / 499 ■
THE INSTITUTION OF THE IMPERIAL COUNCIL (DEVAN]-HÜMAYUN) / DR. RECEP AHŞALI / 506

ottoman peripheral organisation

PROVINCIAL ORGANIZATION OF THE OTTOMAN EMPIRE IN Pré-TANZIMAT PERIOD / PROF. DR. MAHMUT
GÖYÜ˘NCü / 519 ■ THE ANATOLIAN PROVINCE GENERAL: THE ESTABLISHMENT AND THE HISTORICAL
EVOLUTION / PROF. DR. M. ÇETİN VARLIK / 533 ■ THE DEVELOPMENT OF THE USE OF "KURĞAN" AS A
GEOGRAPHICAL DESCRIPTION AND THE INCORPORATION OF THIS REGION INTO THE OTTOMAN EMPIRE
IN THE 16TH CENTURY / BAKıı TESFAÇAN / 548 ■ THE CONSEQUENCES OF THE WEAKENING OF CENTRALIZED
STATE STRUCTURE; AVÂNLIK SYSTEM AND GREAT DYNASTIES / PROF. DR. YÜCEL GÜZEL / 554 ■ THE AGE
OF AYANS IN THE HISTORY OF THE OTTOMAN STATE / PROF. DR. ÖZCAN MEŞT / 565
administrative reforms in the Tanzimat period

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

The bureaucracies 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 Organisation and the Hierarchy of Officials / Assist. Prof. Dr. Hatice Palaz Erdemir / 616
Is Teşkilat-ı Mümüssa the Beginning of Modern Turkish Intelligence? / Assoc. Prof. Dr. Hamit Perihanlı / 623

Ottoman Legal System

An overview of Ottoman legal system

The Functioning of the Judiciary in the Ottoman Empire / Assoc. Prof. Dr. Abdullah Bayındır / 639
The "Kânûn-nâme of Mehmed IV" in a Different Perspective / Barış Tezcan / 657
The Secular Preference in the Ottoman Jurisprudence / Prof. Dr. Hayrettin Kahraman / 666
The Judicial Privileges of Foreigners in the Ottoman Empire / Assoc. Prof. Dr. Yaşar 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 Ahle" / Prof. Dr. M. Akif Aydı̇n / 705

Ottoman Military

Ottoman military organisation, arms, war industry and technology

Ottoman Military Organization / Prof. Dr. Abdullah İÇGÜRL / 710
Fire Arms in the Ottoman State / Prof. Dr. Mucera İlgürel / 729
Ottoman Maritime Arsenals and Ship-Building Technology in the 16th and 17th Centuries / Prof. Dr. İdris Bostan / 735
Mehmed the Conqueror and Fire-Arms Technology / Dr. Saadı̇m Aydın / 745
The Janissary Corps in the Late 16th and Early 17th Century: The First Attempts at Military Reform in the Ottoman Empire / Dr. Irina Petrovčan / 750

Ottoman Wakf System

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