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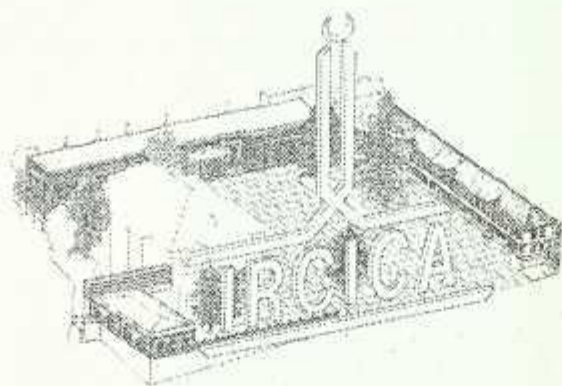


ON THE OCCASION OF THE 700th ANNIVERSARY
OF THE FOUNDATION OF THE OTTOMAN STATE

THE INTERNATIONAL CONGRESS
ON
LEARNING & EDUCATION IN
THE OTTOMAN WORLD

ISTANBUL, TURKEY

12-15 April 1999



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Editor in Chief

Ekmeleddin İhsanoğlu

Editorial Board

Zeynep Durukal
Ahmed Lajimi
Mohammed Tamimi
Acar Tanlak

Mailing Address

P. O. Box 24
Beşiktaş 80692
Istanbul, Turkey

Location

Yıldız Sarayı, Seyir Köşkü
Beşiktaş 80692
Istanbul, Turkey

Phone: (90 212) 259 17 42

Fax: (90 212) 258 43 65

e-mail: ircica@superonline.com

home page:

<http://ircica.hypemart.net/ircica.html>

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EDITORIAL

I am pleased to introduce this special issue on the international congress "Learning and Education in the Ottoman World" which was held in Istanbul in April 1999. Within the framework of the commemoration of the seventh centennial of the Ottoman State, the congress was placed under the patronage of H. E. Süleyman Demirel, President of the Republic of Turkey. It was jointly organised by IRCICA, the Turkish Historical Society and the Turkish Society for History of Science, with the support of the Ministry of Foreign Affairs of Turkey and the Commemoration Committee of the Seventh Centennial chaired by the Ministry of State. This issue of the Newsletter outlines the sessions, scholarly, cultural and social activities and other events related to the congress.

Ottoman history carries significance for many peoples in three continents – Asia, Europe and Africa - who share its heritage. Taking this into consideration, the congress covered numerous topics and various geographical regions relevant in this context. Thus, symbolically speaking, its scope was comprehensive enough to reflect the immense geographical and historical dimensions of the Ottoman State. Similarly, the high rate of participation, the diversity of the participants' institutions and countries and the variety of their areas of specialisation reflected the significance growing interest shown to Ottoman history as a field of scholarly research.

The impressive opening ceremony at Dolmabahçe Palace was honoured by the presence of the President of the Republic of Turkey, accompanied by the Speaker of the Turkish Parliament H.E.Mr. Hikmet Çetin, the Minister of Tourism H. E. Mr. Ahmet Tan and the Governor of Istanbul Mr. Erol Çakır. The presence of the following eminent international personalities enhanced the occasion: H. R. H. Prince Hasan bin Talal of the Hashemite Kingdom of Jordan, a patron of scholarly studies and promoter of inter-cultural dialogue, and H. H. Princess Sarwat El-Hasan; H.R.H. Prince Ali bin Nayef, Private Secretary to H. M. the King of Jordan, and H. R. H. Princess Dr. Wijdan Ali, President of the Royal Society of Fine Arts and member of IRCICA Governing Board. The Prime Minister of the Republic of Bosnia and Herzegovina H. E. Prof. Dr. Haris Silajdzic, who was not able to attend due to the closing of Sarajevo airport, was represented by H.E. Dr. Fehim Spahic, Ambassador of Bosnia and Herzegovina in Ankara. Ambassador Dr. Omar Jah, Chairman of IRCICA Governing Board, also participated in the ceremony, as well as the Ambassadors of the OIC Member States in Ankara and the heads of the consular missions in Istanbul. We were also honoured by the presence of members of the Ottoman family. Furthermore, H. E. Sheikh Ahmed Zaki Yamani, Chairman of Al-Furqan Islamic Heritage Foundation (London) was present. The distinguished audience included presidents of universities and research organisations, personalities from scholarly and cultural circles, the professors and faculty members attending the congress from around the world, and a number of media representatives. The proceedings of the opening ceremony are published in full in this issue of the Newsletter.

We shall publish the papers presented at the congress in due time. I believe the resulting book will be a useful contribution to studies in history and help to boost cooperation among the scholars and researchers working in this field. I am pleased to inform you that meanwhile, IRCICA published some new books resulting from its various research projects. These publications are briefly introduced in this issue. We hope they will be received with interest.

I would like to take this occasion to renew, on behalf of IRCICA and myself, our gratitude and appreciation to all the guests and the participants for their sincere interest and contributions to the congress. We hope to meet them again on other occasions in the near future.

-Ekmeleddin İhsanoğlu

THE INTERNATIONAL CONGRESS ON LEARNING & EDUCATION IN THE OTTOMAN WORLD

The international congress on "Learning and Education in the Ottoman World" was held in Istanbul, on 12-15 April 1999, on the occasion of the 700th anniversary of the foundation of the Ottoman State.

Under the patronage of H. E. Süleyman Demirel, President of the Republic of Turkey, the congress was organised by IRCICA with the cooperation of the Turkish Historical Society (Ankara) and the Turkish Society for History of Science (Istanbul). The Ministry of Foreign Affairs and the Commemoration Committee of the Seventh Centennial chaired by the Ministry of State extended their support to the congress.

One hundred and seventy-five scholars and researchers from twenty-eight countries actively participated in the congress. In addition, approximately one hundred interested researchers attended the sessions.

THE OPENING CEREMONY

The grandiose opening ceremony of the congress was held in the morning of Monday, 12 April, at Dolmabahçe Palace in Istanbul.

The ceremony started with the presentation of a short documentary film summarising the activities undertaken by IRCICA from its establishment in 1980 up to the present. Then, the Lalezar Turkish music group conducted by Reha Sağbaş performed samples of Ottoman instrumental music composed by sultans and princes, namely: a hymn (*ilâhi*) composed by the Ottoman Sultan Murat III, a *Kürdi Peşrev* composed by Şehzade Korkut, a *Neva Peşrev* by the Ottoman Sultan Bayezid II and a *Hicaz Sırto* by Sultan Abdulaziz.

IRCICA's Director General Prof. Dr. Ekmeleddin İhsanoğlu gave the welcoming speech, in which he stressed the importance of studying Ottoman history objectively and thoroughly. The Director General said that the congress' theme covered the history of science and culture throughout the Ottoman period; therefore, it reflected many historical aspects of cultural, intellectual and social life all over the lands which were part of the Ottoman State. Prof. İhsanoğlu outlined some features of the Ottoman cultural legacy, pointing out that the Ottoman State assimilated elements from the culture of peoples under its rule and in neighbouring regions, created an active and dynamic cultural symbiosis and later carried this culture to other lands.

The ceremony continued with the speeches of the following personalities, in this order: Ambassador Dr. Omar Jah, Chairman of IRCICA Governing Board, a Gambian diplomat and scholar; Prof. Dr. Haris Silajdzic, Prime Minister of the Republic of Bosnia and Herzegovina; H. R. H. Prince Hasan bin Talal from the Hashemite Kingdom of Jordan; H. E. President Süleyman Demirel.

In his speech, Dr. Omar Jah traced the history of relations between the African continent and the Ottoman State, describing the Ottoman period as one of expansion and consolidation of Islam and dissemination of sciences and culture in Africa. He said that the Ottoman period represents a very important stage of this long history of inter-continental relations. Within the history of Turks, the Seljuks, the Timurids, and others before the Ottomans also left indelible impacts on human history, and after the Ottomans, there is the people of Turkey, a dynamic people well qualified to play a constructive role in promoting peace, human understanding and cooperation among nations of the world.

Prof. Dr. Haris Silajdzic, Prime Minister of Bosnia and Herzegovina, was not able to attend the ceremony because of the closing of Sarajevo airport a few days before. Prof. Silajdzic's speech was

delivered, on his behalf, by the Ambassador of Bosnia and Herzegovina in Ankara Dr. Fehim Spahic. The speech referred to the numerous ways in which Ottoman heritage was reflected in the cultural, moral and ethical characteristics of the Balkan peoples as well as in the architectural landscape of the region. He recalled the centuries-long peaceful coexistence of peoples of different religions and cultures under Ottoman rule. He said that after the end of the Ottoman presence in the Balkans, peaceful multicultural coexistence was destroyed gradually, first under communism and most recently under the aggressions of extreme nationalism. Dr. Silajdzic also referred to the cultural and social development which was achieved in the region during Ottoman times owing to the special importance given by the State to the improvement of the infrastructure and the establishment of libraries, waqfs and cultural institutions.

H. R. H. Prince Hasan bin Talal of the Hashemite Kingdom of Jordan referred to a number of important characteristics of the Ottoman period and underlined their significance for the Middle East. He pointed out the multi-faceted cultural contributions of the Ottoman State and its leadership in the modernisation of culture in the Muslim world. He said that the Ottomans established a mighty Empire which ruled the heartlands of Islam in the Middle East and many other territories and peoples, and that more recent generations of Ottomans provided leadership in various processes of modernisation in art and architecture, language and literature and in the sciences, where great effort was needed to regain the high level of accomplishment which centuries ago had distinguished various sciences and their practitioners in Muslim lands. Prince Hasan also traced the history of relations between the Ottoman Caliphs and his family, the Sherifs of Mecca, and said that his family stands as a true bridge between the Turks and the Arabs.

H. E. Süleyman Demirel, President of the Republic of Turkey, gave the inaugural speech, stating that the multinational, multicultural and multi-religious Ottoman State constituted a great civilisation which established mutual tolerance and harmony among its peoples. The President underlined the importance of convening such scholarly meetings as this congress for promoting a collective, objective understanding of Ottoman history and its heritage. Development of such an understanding would also help in translating such exemplary features of Ottoman civilisation as religious and ethnic tolerance into today's terms in order to provide for peoples of different faiths, languages and races to live and work together peacefully on the basis of equality, the supremacy of law, respect to universal human rights and democracy.

The ceremony was broadcast live by the international media. The full texts of the speeches are given in the following pages, in the order of presentation.



**WELCOME SPEECH BY PROF. DR. EKMELEDDİN İHSANOĞLU,
DIRECTOR GENERAL OF IRCICA AND PRESIDENT OF
THE TURKISH SOCIETY FOR HISTORY OF SCIENCE**

Your Excellency the President,
Your Royal Highnesses, distinguished guests,



I am honoured to welcome you to the international congress on "Learning and Education in the Ottoman World" organised on the occasion of the seventh centennial of the foundation of the Ottoman State. First of all, I would like to express my deep gratitude to His Excellency the President of the Republic of Turkey for honouring this scholarly meeting with their patronage and their presence, which is an invaluable support to the mission of this congress within the framework of the seventh centennial celebrations and for the promotion of international cultural relations. I am most delighted to welcome the high-level representatives of many countries, honourable

personalities from cultural and academic circles and distinguished scholars from around the world. I extend my gratitude to H. R. H. Prince Hasan bin Talal from the Hashemite Kingdom of Jordan, a patron of culture and science, a world-renowned leading intellectual and great friend of IRCICA; Dr. Haris Silajdzic, Prime Minister of the Republic of Bosnia and Herzegovina; Ambassador Dr. Omar Jah, a Gambian diplomat and scholar and Chairman of IRCICA Governing Board. I also welcome the heads and representatives of international organisations, cultural and academic institutions of various countries, and the one hundred and seventy-five distinguished scholars from twenty-eight countries and thank them for their participation, which underscores the significance of the centuries-long Ottoman history spread over a wide geographical area.

The seventh centennial of the foundation of the Ottoman State is commemorated by the Turkish State, as well as academic and cultural institutions, with several activities at various levels. This congress organised by IRCICA with the cooperation of the Turkish Historical Society and the Turkish Society for History of Science is devoted to learning and education, a vast subject related to the diverse aspects of the Ottoman history and heritage. The papers to be presented to this congress will provide an overview of the intellectual and scholarly activities which were implemented throughout a period of six centuries. Therefore, they will also mirror many other aspects of cultural and social life during the Ottoman period. Taking into consideration the intellectual and academic interest shown to these particular themes in the context of Ottoman history, it is hoped that their study will also contribute in enhancing and promoting the objectives of the commemoration activities.

In my opinion, one of the most important aspects and benefits of commemorating the seventh centennial of the foundation of the Ottoman State is that it is an occasion to better understand the Ottoman reality, to discover and describe it. Understanding this reality is important not only for Turks but also for many countries in Europe, Caucasia, the Middle East and North Africa and even for some African countries south of the Sahara, which share a common history. There must be a responsibility towards this common history, which lasted six centuries for some of us, shorter for others, but constituted a past we share. I think the main responsibility is to understand this history thoroughly and correctly with due regard to its particular features, the internal dynamics of its expansion and the institutions and traditions it developed.

It is important to examine Ottoman history in the light of the major historical developments and mutual interactions which transformed the lives of peoples and nations, and to free the analysis from the extreme influences of nationalistic currents and negative value judgments which emanated from the unfavourable climate created by wars and conflicts during the period of dissolution of the Ottoman State. In this way, it will be possible to objectively understand and recount this common history by reflecting all its aspects that can be carried to our time.

It is also important to promote international cooperation for the study of Ottoman history. This will make it possible to study the relevant subjects from different standpoints and on basis of various sources. International cooperation will also add new dimensions and multifarious approaches to the analysis. It will thus also be possible to fully reflect the particular characteristics of the Ottoman system of state administration and values which kept together peoples of different ethnic, racial, religious and cultural backgrounds in harmony for centuries, to point out its governing principles, mentality, policy, administrative set-up, cultural and scientific institutions, which made of the Ottoman world a distinct civilisation. Some of these characteristics still carry great significance in our time and ought to be remembered by the world opinion. Given that the Kosovo battle, which took place six hundred and ten years ago, is still used as a pretext for extreme nationalism, and that a peaceful coexistence of different religions and cultures which was established by the Pax Ottomanica in the past centuries is, today at the threshold of twenty-first century and fifty years after proclamation of the Universal Declaration of Human Rights, still not restored, then certainly, there are lessons to be drawn from this history.

Noteworthy advances were made in Ottoman studies throughout the world in recent years. Many works were published in various languages. The researchers concerned are closely following these advances. The fact that Ottoman studies are no more confined to a few universities is also reflected by the list of participants to this congress. Ottoman studies are conducted in many universities under various titles. IRCICA would be happy to contribute to progress in this area. With your permission, I would like to review very briefly the activities carried out by IRCICA in the field of Ottoman history. One of the priority areas where IRCICA took the lead is the history of culture and science, a topic which nowadays receives growing academic interest. IRCICA's studies in this field are organised as long-term research projects focusing on various aspects of the theme, especially art, architecture, intellectual life, history of science and technology. On these subjects, IRCICA organised until now seven international symposia and published their proceedings in various languages. It also organised seminars, architectural workshops, exhibitions, and published books on the state of Ottoman architecture in the Arab world, the Turkish world and the Balkans. The regions covered by these architectural studies are Albania, Bosnia and Herzegovina, Macedonia and Egypt, and will further expand in future. Currently, restoration work continues on two Ottoman monuments in Bosnia, namely the Nezir Ağa and Karagözbey mosques, thanks to donations extended by the Emir of Sharjah H. H. Sheikh Sultan Al-Qasimi, and by H. E. Sheikh Zaki Yamani who is present in this ceremony. Concerning the archival materials which constitutes the major sources of Ottoman history, IRCICA published seven catalogues and bibliographies in various languages. The Centre also published the first four volumes of a series of ten on Ottoman scientific literature, as well as books on traditional Turkish art which were translated into world languages and a two-volume reference work on the Ottoman State and Civilisation. These publications are conceived in a way to appeal to researchers, students and the general public and cover specific subjects in Ottoman history partly or fully.

These studies reveal facts about the real nature and magnitude of the scientific, cultural and educational activities carried out during the Ottoman period, and these are quite different from existing opinions on this subject. The number of scientists and their works, the type of activities conducted, the various stages and dimensions of scientific activities implemented during the classical and modernisation periods, all indicate that the Ottoman world created a very rich cultural heritage. One of the most striking features of this legacy is that the Ottoman State assimilated elements from the culture of peoples under its rule and in neighbouring regions and established a

kind of active and dynamic cultural symbiosis. Ottoman society also produced a lively literary and artistic life by drawing elements from the Arab, Persian and Central Asian cultures. In the field of science, it benefited from the same sources and carried the Islamic science, culture and arts to their apogee in the sixteenth century. This culture was then carried to new lands, including the new Ottoman lands in Europe. Thus, active cultural and scientific centres were established in Salonica, Skopja, Sarajevo, Rusçuk (Ruse), Filibe (Plovdiv), and Varna in addition to those in Bursa, Istanbul and Anatolian cities. In the period of modernisation, the Ottoman State took the lead in introducing Western sciences to the Muslim world and spreading these sciences to the historical centres of science and culture in Asia and the Middle East. This culture and science constitute today the common legacy of various countries. No doubt, looking into the history of science, culture and education from the viewpoint of modern knowledge and understanding, one finds that there are failures as there are successes, and one's expectations are not always met. Objective research will certainly evaluate the developments which took place in the Ottoman realm without expecting them to correspond necessarily to those in its contemporary civilisations, and will take into account its particular conditions and the domestic and international circumstances prevailing at different times throughout its history.

An important aspect of this congress is that it will reflect the vigorous cultural, scientific and educational life which enriched the collective social experience of peoples in the different regions of the Ottoman territory. This will contribute in highlighting many common elements of culture which link modern Turkey to the neighbouring cultures and civilisations. The attendance at the highest level achieved today is an indication of this aspect of the congress, because as regards these cultural relations, the presence of His Royal Highness Prince Hasan bin Talal represents the Middle East and the Arab world, the message of the Prime Minister of Bosnia and Herzegovina Dr. Haris Silajdzic represents the Balkans, and the participation of Ambassador Dr. Omar Jah, Chairman of IRCICA Governing Board, represents the significance of Ottoman history for African countries. I would like to thank them for the addresses they will deliver.

I would like to take this opportunity to express my profound gratitude to His Excellency Süleyman Demirel, President of the Republic of Turkey, for giving us this privilege and honour and for their unfailing support of IRCICA's activities. I would also like to express my gratitude to His Excellency Hikmet Çetin, Speaker of the Turkish Parliament, for allocating this unique historic building for the inaugural ceremony. On this occasion, I convey my gratitude to the Government of the Republic of Turkey, in particular the Ministry of Foreign Affairs, and to the Commemoration Committee of the seventh centennial. I also express my sincere thanks to the President and members of the Turkish Historical Society and to our colleagues at the Turkish Society for History of Science, as well as to all the staff of IRCICA, for their valuable cooperation and assistance. In commemorating this unique anniversary, I wish to pay a special tribute to the members of the Ottoman family who have honoured us with their presence and united us with the glorious Ottoman history, conveying its esteemed memories. In particular, I would like to thank the distinguished scholars from various countries for attending the congress. I wish them success and a pleasant stay in Turkey.

Some of the distinguished guests at the ceremony, from left to right: H. I. H. Princess Neslişah Osmanoğlu, grand-daughter of Sultan Vahideddin and Caliph Abdülmeccid; former Foreign Minister of Turkey H. E. Mr. Vahit Halefoğlu; Ambassadors Mr. Reşat Arum, Mr. Pulat Tacer and Dr. Omar Jah



SPEECH OF H. E. AMBASSADOR DR. OMAR JAH CHAIRMAN OF IRCICA GOVERNING BOARD

Your Excellency the President,

As the Chairman of the Governing Board of IRCICA, I feel honoured to be associated with this important event, the commemoration of the 700th anniversary of the foundation of the Ottoman State, and privileged to have been acquainted with the Turkish people and the authorities in Turkey on two important issues: the OIC Contact Group that investigated and objectively highlighted the plight of the Turkish minorities in Bulgaria, and my diplomatic accreditation as Ambassador Extraordinary and Plenipotentiary of the Gambia to the Republic of Turkey. This has given me the opportunity to understand the moving forces behind the major achievements of this great nation in the past history and its ability to make further contribution to the promotion of peace, mutual understanding and cooperation among nations in the years to come.



I would like to take this opportunity to thank the organizers of this historic event. The Ottoman State had proved itself to be one of the most powerful states and one of the greatest empires in contemporary history. Ottoman's achievements in the field of territorial expansion, statecraft mechanism, socio-economic development, scholarship and scientific research have been meticulously documented in the annals of history.

As for us in Africa, the Ottoman rule represents a period of expansion and consolidation of Islam and the dissemination of Islamic sciences and culture in Africa. It had ruled over large territories in the continents of Asia, Europe and Africa. It had established a dynamic system of administration in Egypt, the North African provinces in Tripoli, Tunisia and Algeria which actually enjoyed a semi-independent status. Ottomans actively provided protection to the Muslim sultanates all over Africa.

The establishment of great empires of Mali, Songhay, Kanem-Borno in the West and Central Africa coincided with the territorial expansion of the Ottoman State. All these Muslim sultanates considered the Ottoman sultans as the Caliph of Muslims throughout the world and continued to exchange gifts with them. All the trade lanes and pilgrimage roads crossing the Ottoman territory were safe and protected by the Ottoman authorities.

In fact, relations with the Ottoman State and African Muslims were not limited to these regions. Rather close relations were maintained with the Muslims in Zanzibar, Comoros Islands, Madagascar, Somalia and South Africa. These regions were attached to the Caliphate and the conflicts arising among them were usually solved by Istanbul. As champions of Islam, the Ottoman sultans were known to have provided moral and material support to the Muslim states throughout the world, especially those in Africa who were defending themselves against the Portuguese incursion in West Africa and East Africa.

Those who read history can appreciate that, though the Ottoman State represents a very important stage of the long history of the Turkish people, there were also the Seljuks, the Timurids, and others, who have left indelible impacts on human history before the Ottomans. Now after the Ottomans, we still have the people of Turkey; a dynamic, industrious nation with tremendous human resources and economic potentialities, a people well qualified to play a constructive role in promoting peace, human understanding and cooperation among the nations of the world.

In fact, Turkey's active role in the establishment and development of the international and regional organizations, especially that of the Organisation of the Islamic Conference and its affiliated bodies, is a good example of what Turkey can do to help people in Asia, Africa and Europe; to work together for the interest and betterment of mankind. It goes without saying that the most dynamic and progressive affiliated regional body of the OIC is located in Turkey, namely IRCICA, thanks to the moral and material support from the people and Government of Turkey. In my capacity as the Chairman of IRCICA Governing Board, I would like to thank the Government of Turkey for not only hosting our Centre but also providing us with the services of one of its most dynamic and competent sons, i.e., Professor Ekmeleddin İhsanoğlu, the Director General of the Centre. On behalf of the Governing Board of IRCICA, I take this opportunity to emphasize that not only IRCICA but also the Organisation of the Islamic Conference is in need of his valuable and indispensable services in the years to come. In order to carry out the function entrusted to him, Professor İhsanoğlu needs our continued full support to further foster mutual understanding among nations and mankind at large.

SPEECH OF H. E. PROF. DR. HARIS SILAJDŽIĆ, PRIME MINISTER OF BOSNIA AND HERZEGOVINA

Your Excellency Süleyman Demirel, President of the Republic of Turkey,
Excellencies, ladies and gentlemen,



The Ambassador of Bosnia and Herzegovina Dr. Fehim Spahic delivered the speech on behalf of H. E. Prof. Dr. Haris Silajdzic

It is with great honour and pleasure that I have accepted the invitation to present my views on the subject of learning and education in the Ottoman world. Bosnia and Herzegovina used to be a part of the Ottoman Empire and to this day bears the strong mark of its long presence in Bosnia Herzegovina. Bosnian Muslims in particular perpetuate the religious and cultural influence of the Ottoman brand of Islamic civilisation.

The influence and the significance of Ottoman history in the Balkans in general and for the Balkan Muslims in particular are embodied in the moral and intellectual characteristics of the Balkan peoples, as well as in the physical landscape of the region. In other terms, they are reflected today in cultural and social life, ethics and manners, as well as the written and architectural heritage assets of the region.

A most remarkable legacy of the six hundred years of Ottoman history in the Balkans is the multicultural, multi-religious structure of the population, which was preserved throughout that long period owing to the firmly established policy of tolerance and multi-cultural understanding that the Ottomans conducted in the lands they administered. The Ottomans never used force or exerted any coercion upon the population to change their religion, language or culture. What appealed to the indigenous people who embraced Islam was the strength, wide humanitarian perspective and universal applicability of Islam and its value system. Under the Ottoman State's policy of tolerance aimed at ensuring peaceful coexistence for its peoples, the Muslims, Christians and Jews and their various sects living in different parts of Ottoman territory were able to preserve their own faith, language, traditions, customs and ethics. The numerous shrines representing different religion and their institutions which flourished and are still active side by side on these lands are a most eloquent testimony of this exemplary past.

The influence of Ottoman history in the Balkans is all the more significant because the Ottomans gave special importance to developing this region and providing for the well-being of its people. The monuments, educational institutions, libraries and various waqfs established in Ottoman times testify to those policies. Similarly, the Ottoman component continues to be a significant element of the cultural identity of all Balkan peoples, including Turks, Bosnians and Albanians.

Following the Ottomans' retreat from the Balkans at the turn of twentieth century, the region became the prey of foreign influences, extreme nationalism and religious fanaticism. The painful experience suffered under extreme nationalism and communism further deteriorated the atmosphere in the region. Then, from the beginning of the present decade, the war waged against Bosnia totally destroyed peaceful coexistence. The situation continues to deteriorate due to atrocities perpetrated against the people of Kosovo. Despite repeated attacks to eradicate them, some waqf institutions, mosques and libraries set up in Ottoman times continue to be active and to play an important role in asserting the cultural identity of Muslims in the Balkans.

These institutions and the numerous other assets of historical heritage were, and still are, target to numerous attempts of destruction by the same aggressors who waged the wars against Bosnia and Herzegovina, and today against Kosovo, i.e. by those whose prime motive is to prevent the establishment of peaceful multi-cultural coexistence in the region. IRCICA, the Research Centre for Islamic History, Art and Culture, has been studying these institutions and cultural heritage assets since its establishment in 1980, and increasingly since the beginning of the 1990's, in order to restore and preserve the Islamic heritage of the Balkans and increase public awareness world-wide on the treatment inflicted upon Muslims and their heritage. To serve the cause of the Balkan Muslims in the framework of the Centre's mandate, IRCICA's Director General initiated multifarious, long-term programs and projects in this field. Thus IRCICA undertook numerous activities on its own and as a focal point in the context of cooperation with other international organisations. Research, publications, architectural workshops and various documentary exhibitions realized by IRCICA helped in drawing the attention of world opinion to what has been going on in the Balkans. Furthermore, through its campaigns for international support, IRCICA made it possible that actual reconstruction and restoration of two historical mosques in Mostar be started last year.

IRCICA's organising this scholarly congress on the 700th anniversary of the foundation of the Ottoman State is praiseworthy, since the congress underscores the importance of studying the Ottoman history, particularly for the purpose of highlighting its educational and scholarly achievements and pinpointing the lessons the world has to take from the system of harmonious coexistence of different cultures which was maintained by the Ottoman State for centuries.

In the end, my gratitude goes to all those at IRCICA who worked hard to organise this event. I would like to thank in particular my friend and colleague Prof. Dr. Ekmeleddin Ihsanoğlu, Director General of IRCICA. Professor Ihsanoğlu has become synonymous to IRCICA's successes and his tireless efforts and enterprising spirit are built into the achievements that aim at the reconstruction of the authentic Bosnian heritage and thus preserve the distinct cultural identities in the Balkans.

SPEECH OF HIS ROYAL HIGHNESS PRINCE HASAN BIN TALAL OF THE HASHEMITE KINGDOM OF JORDAN

Mr. President, Prof. Dr. Ihsanoğlu, ladies and gentlemen, distinguished guests,

As a Muslim Arab, it gives me great pleasure to participate in this auspicious occasion in Istanbul to review and reflect on the history of the Ottoman Empire over the past 700 years.



For most people, the name of the Ottoman Empire carries with it primarily, a connotation of military power and conquest, as the last and greatest of the Islamic empires - "The Sword and Shield of Islam" - pointed towards the infidels of East and West. Indeed, the very term "Empire" in English and its equivalents in other languages, emphasise this connotation. But curiously, this term "Empire", by which the Ottoman state was known in all languages of Christendom, does not correspond to any Islamic equivalent in Turkish, Persian or Arabic. The term by which the Ottoman polity is universally known in the languages of Islam is "Devlet", Arabic "Dawla", a word originally meaning a turn or vicissitude, eventually specialised to mean a dynasty and later more generally, a government and eventually a state. The word "Empire", from the Latin "imperial", with its connotations of command and conquest, does not appear.

The Ottomans did of course in fact create a mighty empire and their role as the sword and shield of Islam was universally recognised in their day throughout the Islamic world. Ottoman soldiers and administrators held and ruled the heartlands of Islam in the Middle East, as well as many other territories and peoples. Their armies reached far into Europe, Asia and Africa: their ships sailed as far west as Iceland - as far east as Sumatra. But it is not as "The Sword and Shield of Islam" that we are looking at the Ottoman Empire today, nor indeed can one reasonably expect that role to be appreciated by those non-Muslim peoples against whom "The Sword and the Shield" were directed. Our concern today is with culture and with the contribution often sadly misunderstood and misrepresented, which the Ottomans made to cultural progress and development.

We witness in history, the "Seljuk Sultans" of Rum, transforming their seat in Konya into a beehive for the young generation seeking spiritual purification in the realm and sanctity of its milieu. The city itself attracted sufis and businessmen. It saw the emergence of many bedestan (convents) and became one of the major centres of learning in the Muslim world. It is not surprising to see Mevlana Celaleddin-i Rumi travelling from Central Asia to settle in Konya, where he composed his famous "Masnawi" in Persian and which runs into thousands of verses setting an example of Muslim

perception and tolerance of the followers of Judaism and Christianity. With the advent of the Sons of Osman, in the second half of the thirteenth century to Dar-el-Islam, a new chapter in regional history and in the history of the Muslim world was created. They were distinguished people of discipline, able administration, religious tolerance and realpolitik. In fact, Fatih Sultan Mehmet who entered Constantinople riding a white charger, was rightly described as the "Jihangir" of the whole world. Later on, with the final establishment of Ottoman sovereignty over Egypt, the capital of the Muslim world was for the first time moved from Arab lands to a Muslim territory. But after all, Sultan Selim was addressed as the "Servitor of the Two Holy Shrines" in Al-Atroush Mosque in Aleppo. His legitimacy was reinforced when the Sherif of Mecca Barakat sent his son Abu Numai to pay homage to Sultan Selim, who subsequently set a precedent for the successive Sultans' care of and attention to, the Holy Shrines of Mecca and Medina.

Istanbul became the new pulpit of the Muslim world to which the last Abbasid Caliph moved alongside the learned chief judges, artisans and many people of various talents, as well as treasures and manuscripts. The Ottomans built a house that sheltered many peoples and faiths, languages and ethnic origins. This harmony was not disrupted until the introduction of modern and alien ideas. Lenin once described refugees as "those who vote with their feet". The movement of refugees is indeed a significant measure of tolerance, or its absence. It is noteworthy that until the nineteenth century, movement of refugees was overwhelmingly from Europe to the Ottoman lands and not the reverse.

The Ottoman administration in the Arab lands prior to the "Tanzimat" period in the second half of the nineteenth century, was to keep the *status quo* and accept diversity and plurality of society provided that law and order were observed, people paid due taxes and were not involved in creating mutinies ("Fitna") against the creed. Ottoman registers, known as "Tapu Defteri" and "Mühimme Defteri" as well as other records, provide plenty of information about minute details of affairs of life in Arab lands. Unfortunately, history has been molested by the narrow perception of nationalism, especially after the breakup and dismemberment of the Ottoman Sultanate in the aftermath of the First World War and the ensuing Peace Conference in Versailles.

The cultural contribution of the Ottomans is multi-faceted, most obviously in language - the immediate outward expression - and measure of cultural exchange. The Ottoman Turkish language, as well known, borrowed heavily from Persian and Arabic, as the English language borrowed from Norman French, Latin and Greek. But Ottoman Turkish also contributed to the development of modern Arabic and to a lesser extent Persian, by coining new words from classical roots to provide the world of Islam with the necessary vocabulary for science and modernity. The influence of Ottoman art and architecture, of music and literature are well known. Their effect is of course most readily seen in Islamic lands, not limited to those that were at one time or another under Ottoman rule. Their impact, however, even in European culture is by no means insignificant.

It is only fitting that we are discussing the history of the Ottoman house with many mansions, within the congress organised by the Research Centre for Islamic History, Art and Culture. The Organisation has done much in projecting the true image of moderate Islam, and works tirelessly for the promotion of commonality and understanding among all the believers in God Almighty. One must also mention the significance of Ottoman leadership in the modernisation of culture in the Islamic world. Just as an earlier generation of Ottomans provided leadership in militant Islam, more recent generations provided leadership in the various processes of modernisation in art and architecture, in language and literature and in the sciences, where great effort was needed to regain the high level of accomplishment which centuries ago had distinguished various sciences and their practitioners in Muslim lands.

One may also mention Ottoman leadership in the introduction of a new political culture - one of constitutional and representative government, through elected and responsible assemblies.

Dear Friends,

My family, in 1517 AD, was responsible for giving final legitimacy to the Ottoman Sultan. Almost four hundred years later, we launched the Great Arab Revolt. Students of history have to read Arab documents, including my family records and correspondence exchanged between Ottoman Sultans, the British, the French and other nations, and how they had tried their best to rescue the Empire. But it was rather impossible. Antiquity of blood translated itself into ultra-nationalisms: Turkish nationalism and Arab nationalism. It was impossible to live under one sovereignty; for that was the fever of the day. Despite difficult circumstances, my family never lost contact with "Kahraman Mustafa Kemal Atatürk", who had chosen to build a new state, with a new concept, and a new spirit - The Modern Turkish Republic. We never lost sight of the need to start again with our shared common ground, respect, understanding, interdependence - and independence. The Ottoman Empire has gone, but much of its heritage can still be seen in its former provinces, notably and most obviously, in its magnificent architecture, as well as many other fields. I wish to add here, that my immediate family was brought up in Emirgan in Istanbul, educated in Galatasaray School, served as members of the Mebusan, and spoke eloquently both Arabic and Osmanlı Türkçe. It presents itself as a the bridge between two peoples: the Arabs and the Turks. For this reason, I take pride in attending this assembly and addressing it, not to preach, but rather to insist on mutual understanding. May God bless you all.



H. E. President Demirel with H. H. Princess Sarwat El-Hasan and H. E. Mr. Hikmet Çetin on his left and H. R. H. Prince Hasan bin Talal and Prof. Dr. Ihsanoğlu on his right

**SPEECH OF HIS EXCELLENCY SÜLEYMAN DEMİREL,
PRESIDENT OF THE REPUBLIC OF TURKEY**

Dear guests,



What brought us together today is the need to better understand the history of a great multinational, multicultural and multi-religious state which has traces spread over a wide area of millions of square kilometers. The Ottoman Empire, whose seventh centennial we shall celebrate this year and which became part of history long ago, represents a great civilisation that was created by all the nations it encompassed and nurtured on grounds of tolerance. I wholeheartedly believe that the history of this great civilisation is the common history of all nations who lived within the boundaries of the Ottoman Empire and it should be studied and recorded with this understanding. For this reason, I think that international scholarly meetings such as this one, aimed at evaluating history from a common perspective, are very useful and important. I extend my thanks to Prof. Dr. Ekmeleddin İhsanoğlu and all those who collaborated to organise this most timely meeting.

The geographical features of the Mediterranean region, where three seas and three continents converge, were influential in the Ottoman Empire's historical development. As the origin and growth place of universal civilisation, the Mediterranean region was enriched throughout history by a synthesis of eastern and western cultures. The Ottoman civilisation is one of the brilliant products of this synthesis. The heritage of Rome and Byzantium merged with Central Asia's cultural riches and tradition of tolerance, the Iranian and Arab cultures and the Mediterranean-Anatolian civilisations, to form the Ottoman civilisation which played a determining role in the history of mankind.

In view of the future, lessons ought to be drawn from the history of the Ottoman Empire which is a model of coexistence respectful of people's differences from each other. For this purpose, the first thing to be done is to read history with an understanding which does not separate us but which unites us. In fact, history consists of a continuous effort to settle with our past in order to achieve a better world in future. Therefore, deriving enmities from history is to no one's advantage. It must always be remembered that for the present and the future, those dimensions of history which link us together are more important than everything else.

In this connection, it is important to analyse the substance which cemented the base of Ottoman history. This substance, produced by great thinkers such as Ahmet Yesevi, Mevlana Celaleddin el-Rumi, Yunus Emre and Hacı Bektaş-ı Veli, teaches us the loftiness of "altruism" and shows us that if we can look into the past, the present and the future from the perspective of "the other", the one who is different from us, then we can demolish the walls of separation posed by the "we - they" distinction. The tradition of tolerance carries messages which can lead to permanent peace in today's world.

In the present conditions, this tradition requires that people from different faiths, races and languages live together and work together on grounds of equality, supremacy of law, respect of universal human rights and democracy. This is the only way to achieve the common objective of relegating such atrocious crimes as ethnic cleansing committed against humanity to the dark pages of history.

Honourable guests,

I think that while we deal with the subject of science and education in the Ottoman world, we ought to take this conceptual framework into consideration. Given the human tragedy staged in Kosovo, I would like to dwell particularly upon the Balkans, which are a significant area of Ottoman cultural geography.

Throughout history, the Balkans were an important geopolitical crossroads and one of the regions which were most heavily shaken by the disruptions created by all periods of decisive change and transformation. This region, a meeting point of many nations and cultures, has a special place in the history of the Ottoman Empire. The Ottoman State appeared in history first as a Balkan state. The longest period of peace in the history of the Balkans was the Ottoman period.

It is known that an atmosphere of peace and stability based on a spirit of living and working together reigned in the Balkans throughout the Ottoman period. The Balkans, a mosaic of nations, were deeply affected by the ethnic nationalistic currents which gained weight from the 19th century onwards. In that period, the region started to be referred to as Europe's potential source of trouble and fights. Balkan peoples were so much intermingled in the past that today there is no Balkan country without minority groups. In the process of dissolution which started after the Cold War and still continues today in Yugoslavia, the aggressive ethnic nationalism of Milosevic caused a permanent threat to peace and stability in the region. Tragedies resulting from this threat still persist in Kosovo today. I saw this tragedy on the spot yesterday on my visits to Albania and Macedonia. Turkey tries to play a leading, active role in order to contribute to efforts aimed at stopping this tragedy. We consider it a historical responsibility. Both the people of Kosovo and the people of Serbia will certainly be provided the peace and security they deserve.

A common cultural heritage was created during the Ottoman period over a wide geographical area as a result of the free circulation of people, commodities and ideas. The monuments which constitute the Ottoman legacy still have an important place among the common cultural riches of this area. These are bridges linking the past to the future. Our cultural assets destroyed by aggressive ethnic nationalism will be rebuilt to symbolise a new beginning, as in the example of the Mostar bridge. It is my heartfelt wish that the people of the Balkans, the Middle East, Caucasia and Central Asia deploy a common effort to build their common future as soon as possible.

Distinguished guests,

The problems we face today will sooner or later be solved. But for this, it is necessary, first, to examine history with a new approach. This is the only way to achieve the objective of building a unified, democratic and prosperous Europe. It is also the only way to re-unite Asia and Europe via the Mediterranean. The role to be played by CSCE in future and the expansion of NATO and the EU must all be envisaged with such a broad outlook.

While we examine Ottoman history, our purpose is not to live in the past but to begin shaping a new future in the light of our past experiences and by making the best use of present possibilities. With these feelings and thoughts, I wish you success in your work and greet you all.

THE SESSIONS

The scholarly sessions started in the afternoon of Monday, 12 April at Tarabya Hotel, Istanbul and continued on Tuesday and Wednesday from 9 a.m. to 6 p.m. The sessions were open to all.

The congress proceedings reflected the vigorous cultural, scientific and educational life which enhanced the collective social experience of peoples living in the different regions of the Ottoman territory. Within the framework of the broad theme of "learning and education", the session themes and papers focused on multifarious aspects of cultural life, exchanges of knowledge and science between peoples and regions, scientists and scientific activities, educational institutions, scientific literature, religious life, religious institutions, arts, architecture, etc. with respect to various regions of the Ottoman territory and in different periods of history.

The congress was held in four, or, occasionally, five parallel sessions. Paper presentations were followed by discussions. Below is the program of sessions which contains the list of the papers presented. The titles in languages other than English are followed by a letter indicating the language of presentation of the papers (A for Arabic, T for Turkish, F for French).

THE PROGRAM OF SESSIONS

Monday, 12 April 1999

Session I, A:

Chairman: *Ibrahim TATARLI*

Osmanlı İmparatorluğu Döneminde Kosova'da Eğitim (Education in Kosovo during the period of the Ottoman Empire); T

Nimetullah HAFIZ

The Social Parameters of Identity: The Role of Education in Albanian Identity Formation

İsa BLUMI

Muallimîn-i İslâmiye Cemiyeti ve Bulgaristan Türkleri'nin Eğitim Davası (The Association of Muslim Teachers and the problem of education of Turks in Bulgaria); T

Ibrahim YALIMOV

Osmanlı Mirası Bir Medrese Örneği: Gümülcine "Medrese-i Hayriyye"si (A medrese as an example of Ottoman heritage: the *Medrese-i Hayriyye* of Gümülcine -Komotini); T

Halû EREN

Session I, B

Chairman: *Rhoades MURPHEY*

Kuzey Afrika'da Osmanlı İdaresinin Yerli Halkla Münasebetleri (Relations between the Ottoman administration and the local people in North Africa); T

Ahmet KAVAS

Ottoman Egypt in the Seventeenth Century According to the Unique Manuscript, *Zubdah İktisar Tarikh Muluk Misr Al-Mahrusah*

Kamaruzaman YUSOFF

The Iconography of the Sword Zulfikar in the Ottoman World (with Special Emphasis on Egypt)

Jane HATHAWAY

Session I, C

Chairman: *Fethi el-NIKLAWI*

18. ve 19. yüzyıllarda Osmanlı İmparatorluğu'nda Azınlıkların Durumu ve Dinî Hoşgörü (The situation of minorities in the Ottoman Empire in the 18th and 19th centuries and religious tolerance); T

Yücel ÖZKAYA

Bizans Kaynaklarında Osmanlı Devleti'nin Hoşgörü ve Koruma Politikası - 14.-15. yüzyıllar (The policy of tolerance and protection of the Ottoman State according to Byzantine sources, 14th-15th centuries); T

Melek DELİLBAŞI

Some Observations on Religious Co-Existence in the Ottoman World; A

Hassan AZZOUZI

Kuruluş Devri Osmanlı Hükümdarlarında Adalet ve Hoşgörü (The justice and tolerance of Ottoman Rulers during the foundation phase); T

Fahamettin BAŞAR

Session I, D

Chairman: *İnci ENGINÜN*

Tarihi, Teşkilatı ve Teşrifatı ile Osmanlı Mehteri (The Ottoman *Mehter* band: its history, its organisation and its processions); T

T. Nejat ERALP

Cultural Exchange and Music at the Ambassadors (ca. 1580-1790)

Ralf Martin JÄGER

Fatih Döneminde Yaşamış Şair ve Musikîşinaslardan Şems-i Rûmî ve Bilinmeyen Bir Eseri (Şems-i Rumî as one of the poets and musicians of the period of the Conqueror and an unknown work by him); T

Recep USLU

Hayvanların Dilinden Tenkitler: Osmanlılarda İlmî ve Dinî Hayata Bakış (Critics through fables: the Ottomans' outlook to scientific and religious life); T

Sadettin EĞRİ

Session II, A

Chairman: *Azmi ÖZCAN*

K.K.T.C.'de Osmanlı Döneminde Eğitime Hizmet Verenler (Contributors to education in North Cyprus during the Ottoman period); T

Bilent YORULMAZ

Ottoman Culture and Art in Cyprus

Netice YILDIZ

11.-15. Yüzyıllar Arasında Balkanlarda Bazı Arnavut ve Peçeneg-Kuman Yerleşim ve Yer Adları (Some Albanian and Peçeneg-Kuman names of settlements and places in the Balkans between the 11th-15th centuries); T

İlyas RECA

Session II, B

Chairman: *Omar JAH*

Religious Communities in Cyprus under Ottoman Rule (1571-1878)

Laura ALONSO

The Religious Institution and its Role in the Ottoman Society; A

Fethi el-NIKLAWI

Christian Missions in the Eastern Provinces of the Ottoman Empire in the Nineteenth Century: Their Educational Work and its Impact on Ottoman Society

Hasan GÖKÇE

Session II, C

Chairman: *Ramazan ŞEŞEN*

Osmanlılar Devri Harb İşi - Orta Asırlar (Military arts during the Ottoman period - the middle ages); T

Hamidulla DADABAYEV

Osmanlı - Timurlu İlmî Münasebetleri Örneğinde Organize İlmî Çalışmalarda Siyasî İstikrarın Rolü (The role of political stability in organised scientific activities as represented in the example of Ottoman-Timurid scientific relations); T

Hayrunnisa ALAN AKBIYIK

Session II, D

Chairman: *Gülru NECİPOĞLU KAFADAR*

Osmanlı İmparatorluğu'nda Kültürel ve Eğitimsel Yaşamda Güzel Sanatların Yeri, Minyatür Sanatı ve Resim Sanatında Batı Etkisi ile Modernleşme Süreci (The place of fine arts in cultural and educational life in the Ottoman Empire, the process of modernisation in the miniature and painting arts under Western influence); T

Berke İNEL

Batılı Ressamların Gözü ile On Sekizinci Yüzyıl Osmanlı Saray Törenleri (The 18th-century Ottoman palace ceremonies from the perspective of Western painters); T

Nevin YÜCEL CELBİŞ

Yıldız Kütüphanesi (Yıldız library); T

R. Tüba ÇAVDAR -Hüseyin TÜRKMEN

Maârif-i Umûmiye Nizamnâmesi'nin Türk Kütüphanecilik Tarihindeki Yeri ve Önemi (The Regulation for General Education and its place and importance in Turkish history of librarianship); T

Hüseyin TÜRKMEN

Tuesday, 13 April 1999

Session III, A

Chairman: *Halil SAHİLLİOĞLU*

A Cultural Map of Palestine 1516-1840: An Overview

Abdul Rahim ABU HUSAYN

Modern Education in the Vilayet of Trablusgarp; A

Salaheddin Hasan SURY

Ottoman Politics of Culture in Syria during World War I

Hasan Kayalı

Ottoman Medical Terminology; A

Mohammad Haytham al-KHAYAT

Session III, B

Chairman: *Ferruh DİNÇER*

Bir On Sekizinci Asır Silindirik Osmanlı Güneş Saati (A cylindrical Ottoman sundial of the 18th century); T

Atilla BİR

Osmanlı Güneş Saatlerinin Türleri ve Çalışma Esasları (The variety of Ottoman sundials and the principles of their functioning); T

Nusret ÇAM

A Case Study of the Islamic Lunar Calendar from the Late Ottoman Period in the Region in 1907

Mashallah Ali AHYAIE

Shams al-Din al-Samarqandî and Musa Kadızade al-Rumi's Critics of Euclides; A

Mohamed SOUISSI

Session III, C

Chairman: *Zeynep AHUNBAY*

The Relationship Between Mathematics and Architectural Design in Pre-Ottoman Architecture

Zafer SAĞDIÇ

Moral Education in Ottoman State Schools during the Reign of Sultan Abdülhamid II

Benjamin C. FORTNA

Davut Paşa ve Fatih Medreselerinde Yapısal Elemanlar (Structural elements in the Davut Paşa and Fatih medreses); T

Betül BAKIR

Osmanlı-Türk Evindeki Batılı Etkilerin Antalya, Isparta ve Burdur Evlerinden Örnekler Üzerinde İrdelenmesi (Analysis of Western influences on the Ottoman-Turkish house based on examples of houses from Antalya, Isparta and Burdur); T

Nur URFALIOĞLU

Session III, D

Chairman: *Ercüment KURAN*

Osmanlı Son Dönemi Taşra Medreseleri Üzerine Bazı Düşünceler (Observations on rural medreses of the late Ottoman period); T

Nesimi YAZICI

Zikr and Semâ in the Mevlevîye During the Ottoman Period

Janal J. ELIAS

16. ve 17. Yüzyıllarda Osmanlı Toplumunda Dinî ve Kültürel Hayata Şekil Veren Bazı Etkenler (Some factors which influenced religious and cultural life in the Ottoman society during the 16th and 17th centuries); T

Gülgin ÜÇEL - AYBET

Osmanlı İmparatorluğu'nda Tasavvufî Cereyanlar ve Bazı Önemli Dinî Tartışmalar Üzerine Açıklamalar ve Yorumlar (Explanations and remarks on Sufi currents and some important religious debates in the Ottoman Empire); T

Ali UĞUR

Session III, E

Chairman: *Nuri YÜCE*

Eski Türk Abidelerinde Oğuzlar (The Oğuz [clan] as it appears in old Turkish monuments); T

Nasirhan RAHMANOV

Osmanlı Döneminde Bir İmparatorluk Dili Olarak Türkçe (Turkish as the language of an empire during the Ottoman period); T

György HAZAI

Polonya - Türkiye Arasındaki Kültürel Münasebetler - Avrupa'da Yazılan İlk Türkçe El Kitaplarından Biri (Cultural relations between Poland and Turkey - one of the first handbooks in Turkish which were written in Europe); T

Danuta CHMIELOWSKA

"Osmanlıca" mı, "Osmanlı Türkçesi" mi? ("Ottoman language" or "Ottoman Turkish"?); T

M. Metin KARAÖRS

Session IV, A

Chairman: *Caesar FARAH*

Education and Transportation in Tripoli during the Second Half of 19th century; A

Sawsan AGHA KASSAB

The System of Education in the Mutasarrıfiyya of Jebel Lebanon; A

Sherbil DAGHER

Educational Institutes and Scholars in the Arabian Peninsula during the Ottoman Era; A

Mohammed Hasan AL-AIDAROOS

Scientific Life in Ottoman Tripoli; A

Omar TADMOURI

Session IV, B

Chairman: *Abdul-Rahim ABU HUSAYN*

Science in Ottoman Egypt in the 12th Century Hijra: Ahmed ad-Damanhourî's Encyclopaedia; A

Youssef ZIEDAN

Geographical Knowledge and International Relations: Ottomans, Russians and Moroccans in the late 18th Century; A

Abderrahmane EL MOUDDEN

The Political and Social Situation of the Benghazi Mutasarrıfiyya during the Ottoman Period; A

Abdallah A. İBRAHİM

Session IV, C

Chairman: *Virginia AKSAN*

An Inventory of Ottoman Monuments in Cairo: An IRCICA Project; A

Mohammed ABU AL-AMAYEM

The Image of a City: Istanbul in Early Western and Ottoman Pictures

Albrecht BERGER

Session IV, D

Chairman: *Ilyas RECA*

Osmanlı Anadolu'su'nda Semerkantlı Bir Şeyh: Şeyh Ali Semerkandî (A Sheikh from Semerkand in Ottoman Anatolia: Sheikh Ali Semerkandi); T

M. Akif ERDOĞRU

Hâlidîlik ve Osmanlı'nın Son Dönemindeki Etkileri (The Khalidi sect and its influence in the late Ottoman period); T

Abdurrahman MEMİŞ

The Rashidiyya in the Ottoman World: Personal and Impersonal Elements in Sufi Education

Mark SEDGWICK

Osmanlı Anadolu'su'nda Dini-Tasavvufî Kültürü Yayımada Sûfilerin Kullandığı Metodlar (Methods used by Sufis in spreading the religious-Sufi culture in Ottoman Anatolia); T

Reşat ÖNGÖREN

Session IV, E

Chairman: *Nimetullah HAFIZ*

Hüseyin Rahmi ve Özel Eğitim (Hüseyin Rahmi and special education); T

İnci ENGINÜN

Tanzimat'tan Cumhuriyet'e Edebiyatımızda Öğretmen Tipleri (1839-1923) (Types of teachers represented in literature from the Tanzimat until the Republic); T

Şehnaz ALIŞ

Ahmet Cevat Emre'nin Türkçe Öğretimindeki Yeri (The place of Ahmet Cevat Emre in the teaching of Turkish); T

Gülden SAĞOL

Türkçe Eğitiminde Gramer'in Yeri ve Gramer Tarihimiz (The place of grammar in the teaching of Turkish and the history of grammar); T

Esra KARABACAK

Session V, A

Chairman: *Orhan KOLOĞLU*

Some Changes in the Field of Education in Algeria During the Ottoman Period. 1520-1830

Belkacem SAADALLAH

Educational Institutions in Algiers during the Ottoman Period (Study of Educational Role of Mosques, Zawias, Quranic and Other Schools); A

Zahra ZAKIA

The Role of Zawiyas in the Education and the Teaching in Ottoman Algeria. The Case of Kabylia; A

Nacereddine SAIDOUNI

Publications in Turkish printed in Ottoman characters in Egypt (1830-1914): a bibliometric study; A

Mohammed HARIDY

Session V, B

Chairman: *Cemal KAFADAR*

Şeyhî'nin Vekayi'ül-Fudala'sının Bilim Tarihi Bakımından Önemi ve Değeri (The importance and the place of Vekayi'ül Fudela by Şeyhi as regards the history of science); T

Abdülkadir ÖZCAN

Kâtib Çelebi Cihannümâ'sının Bazı Batı Kaynakları Hakkında (On some Western sources about Katip Çelebi's Cihannüma); T

Jean-Louis BACQUE-GRAMMONT

The Ottoman Empire in Word and Image: Cartography, Historiography and City Views in the Sixteenth Century

Kathryn EBEL

The Scientific and Cultural Aspects During the Rule of Sultan Mehmed II (1432-1487) in the Arabic Bibliography; A

Azra al-SAWI

Session V, C

Chairman: *Amir PASIC*

Rebuilding the City in the Aftermath of Catastrophic Fire: Building Priorities and Practices as Documented in Juridical Records From Seventeenth Century Istanbul

Rhoades MURPHEY

The Ottoman Fortification of Seddulbahir

Lucienne THYS ŞENOCAK

The Architectural Features of Ottoman Primary Schools

Zeynep AHUNBAY

Eğitime ve Bilimin Gelişimine Etkileriyle 1909 Tarihli Umur-u Nâfia Programı (The Public Works Program of 1909 and its influences on the development of education and science); T

İlhan TEKELİ-Selim İLKİN

Session V, D

Chairman: *Rifat ÖNSOY*

Osmanlı İslahat Düşüncesi ve Tatbikatı Hakkında Gözlemler (16.-18. asırlar) (Observations on the Ottomans' mentality and application of reforms -16th-18th centuries); T

Mehmet İPŞİRLİ

18. Yüzyılda Osmanlı Kültürü ve Batı Kültürü ile İlişkileri (Ottoman culture and its relations with Western culture in the 18th century); T

İbrahim TATARLI

Keçecizade İzzet Molla'nın İslahat Lahiyası (The regulation of reforms of Keçecizade İzzet Molla); T

Mehmet GENÇ

Osmanlıların Son Dönemindeki Batılılaşma Hareketinin İslam Düşüncesinde Yenilik Çabalarına Tesiri (The effect of the westernisation movement of the late Ottoman period on the efforts of modernisation in Islamic thought); T

M. Sait ÖZERVERLİ

Session VI, A

Chairman: *Mehmet ŞEKER*

Osmanlı Devleti'nde Hekimbaşılık ve Hekimbaşılar (The institution of the chief surgeon in the Ottoman State and chief surgeons); T

Ali Haydar BAYAT

Osmanlı Dünyası'ndaki Türkçe Yazma Tıp Eserlerinin Değerlendirmesi (Son Araştırmaların Işığında) (An evaluation of manuscript medical works in the Ottoman world in the light of recent researches); T

İlter UZEL

Süleymaniye Medical Medrese

Tuncay ZORLU

Nâbî'nin Hayriyye'sinin "Mebhâs-ı Lâzime-i Hikmet ü Tıp" Bölümü: Şair Gözüyle On Yedinci Yüzyıl Osmanlı Tıbbına Eleştirel Bir Bakış (The *Mebhâs-ı Lâzime-i Hikmet ü Tıp* part of *Nabî's Hayriyye*: A critical glimpse at Ottoman medicine in the 17th century from a poet's perspective); T

Selim KADIOĞLU

Session VI, B

Chairman: *Ahmet UĞUR*

Major 'Peripheries' of the Ottoman World: Learning Tradition in Malay Society with a Special Reference to Brunei Darussalam

A. MANSURNOOR

Türk Kültürünün Kendilik Algısında Osmanlı Bilim Tarihi Çalışmalarının İşlevi (The function of studies on Ottoman history of science in the identity formation of Turkish culture); T

Dursun AYAN

The Muslim World and the Cultivation of Modern Science in the Age of Colonialism: Ottoman Turkey, Egypt and Algeria

Nacer MILOUDI

Session VI, C

Chairman: *Faruk BILICI*

19. yüzyıl İstanbul'unda insan sevgisi ve eğitim (Philanthropy and Education in Nineteenth Century Istanbul); T

Nora ŞENİ

A Revolution in Learning? The Islamic Contribution to the Creation of the Ottoman Tanzimat State-Civil Schools in Syria

Randi DEGUILHEM

Ethics as a Domain to Discuss the Political: Kınalızâde Ali Efendi's Ahlâk-ı Alâî

Baki TEZCAN

Between Construction and Reconstruction: The Architecture of Mektebs and Medreses in Bosnia and Herzegovina

Amir PASIC

Session VI, D

Chairman: *Hasan KAYALI*

Abdülhamid Döneminin Bir "Toplum Mühendisliği" Projesi: Aşiret Mektebi (A "public engineering" project during Abdulhamid's reign: the *Aşiret Mektebi* - clan school); T

Selim DERİNGİL

Bezmîâlem Vâlide Sultan'ın Eğitim İslahatlarındaki Rolü ve Vâlide Mektebi/Dârü'l-Maârif (The role of Bezmîâlem Valide Sultan in educational reforms and the *Valide Mektebi - Dârü'l Maarif*); T

Nuran Kara PİLEHVARLAN

On Dokuzuncu Yüzyıl Başlarında Osmanlı Devletinde İngiliz Müesseseleri (English institutions in the Ottoman State in early 19th century); T

Adnan ŞİŞMAN

The Strike of Istanbul Elementary School Teachers (1920)

Yavuz Selim KARAKIŞLA

Wednesday, 14 April 1999

Session VII, A

Chairman: *Muhammed HARIDY*

Zawia of Al-Qairawan and its Medreses During the Ottoman Period; A

Najwa OTHMAN

The Controlling Role of the Juridical System (Kadılık) in Egypt over Financial and Administrative Institutions at the Beginning of the Ottoman Period; A

Seyyid MUHAMMED ES-SEYID

Educational Views of Mustafa Kamil Pasha (End of XIXth and Beginning of XXth Centuries)

Eleonora BABAYEVA

Kahire'de Osmanlı Döneminde İnşa Edilen Eğitim Müesseselerine İki Örnek: Süleyman Paşa ve Sultan I. Mahmud Medreseleri (Two examples of educational institutions built in Cairo during the Ottoman period: the Süleyman Paşa and Sultan Mahmud I medreses); T

Ahmet Ali BAYHAN

Session VII, B

Chairman: *Feza GÜNERGUN*

Osmanlı Devletinde Cerrahlık Eğitiminin Tıp Eğitimi İçine Alınması (Inclusion of surgery education in medical education in the Ottoman State); T

Ayten ALTINTAŞ

Tıphane-i Âmire'den Tıp Fakültesine Tıp Eğitimine Hizmet Edenler (Those who served medical education, from the *Tıphane-i Amire* to the Faculty of Medicine); T

Nuran YILDIRIM-Suzan BOZKURT-Yeşim Işıl ÜLMAN

İstanbul'da Osmanlı İmparatorluğu Döneminde Saraya Buz ve Kar Sağlanması (Provision of ice and snow to the Palace in Istanbul during the period of the Ottoman Empire); T

Bayhan ÇUBUKÇU - Mebrure DEĞER

Session VII, C

Chairman: *Georgy HAZAI*

Osmanlı Edebiyatındaki Hac Seyahatnamelerinin Tipleri (Types of pilgrimage travelogues in Ottoman literature); T

Menderes COŞKUN

Seyyid Abdurrahim Muhib Efendi'nin Paris Sefirliği ve Sefaretnameleri Üzerine Bazı Mütalaalar (Some remarks on Seyyid Abdurrahim Muhib Efendi's mission to Paris and ambassadorial account); T

Bekir GÜNAY

The Republic of Letters and the Ottoman Empire in the Seventeenth Century

Sonja BRENTJES

Correspondance entre Antoine - Ignace Melling (1763-1831) et Hatice Sultane (Correspondence between Antoine-Ignace Melling – 1763-1801 - and Hatice Sultan); F

Frédéric HITZEL

Session VII, D

Chairman: *Nacereddin SAIDOUNI*

Molla Husrev, the Teacher of Fatih Sultan and his Arabic Translation of Nasir-al-Din al-Tousi's Persian Book in Logic, *Asas Ul İktebas*; A

Mohammad el-Saeed GAMAL AL-DEEN

The Introduction of Arabic Manuscripts to the Ottoman State and their Impact on Ottoman Culture; A

Ayman Fu'ad SAYYID

Fragmented Loyalties in the Modern Age: al-Zahhawi on Wahhabism, Constitutionalism, and Language

Dina Rizk KHOURY

The Role of the Syro-Lebanese in the Intellectual Revival

Caesar FARAH

Session VII, E

Chairman: *Emre DÖLEN*

Süleymannâmeler'in Osmanlı Toplumunun Siyasî Eğitiminde Oynadığı Rol (The *Süleymannâmes* and their role in the political education of Ottoman society); T

Şefaettin SEVERCAN

Batılılaşma Dönemi Osmanlı Eğitim Sisteminin Gelişimine Mukayeseli Bir Bakış (A comparative overview of the development of the Ottoman educational system during the westernisation period); T

Mustafa ERGÜN

On Dokuzuncu Yüzyılın İkinci Yarısında Isparta Sancağı'nda Eğitim Öğretim Kurumları (Educational institutions in the Sanjak of Isparta during the second half of 19th century); T

Mutullah SUNGUR

Tanzimat Döneminde Avrupa Şehirlerine Gönderilen Öğrenciler (Students sent to European cities during the Tanzimat period); T

Hamiyet SEZER

Session VIII, A

Chairman: *Oktay ASLANAPA*

Gelibolulu Mustafa Âli'nin Kühü'l-Ahbâr'ına Göre Osmanlı Devleti'nin İlk Devirlerinde (1300-1480) Bilim ve Bilimin Değeri (Science and its value in the early Ottoman period (1300-1480) according to Gelibolulu Mustafa Âli's *Kühü'l-Ahbâr*); T

Ahmet UĞUR

Gelibolulu Mustafa Âli'ye Göre Osmanlı İlimiye Sınıfı (The Ottoman learned class according to Gelibolulu Mustafa Âli); T

Mehmet ŞEKER

Gelibolulu Mustafa Âli'nin Kühü'l-Ahbâr'ına Göre Osmanlı Devleti'nin Yükselme Devrinde (1566-1595) Eğitimciler ve Eğitim Kurumları (Educators and educational institutions in the ascendancy period of the Ottoman State (1566-1595) according to Gelibolulu Mustafa Âli's *Kühü'l-Ahbâr*); T

Faris ÇERÇİ

Birgivi Mehmed Efendi'nin Koruyucu Meleği: 'Ata'ullah Efendi (Osmanlı Ulemâsı'nın Dayanışması) (The guardian angel of Birgivi Mehmed Efendi: 'Ata'ullah Efendi – Solidarity of the Ottoman Ulema); T

Faruk BİLİCİ

Session VIII, B

Chairman: *Mohammad el-Saeed GAMALAL-DEEN*

Modern Tıp Bilgi ve Terimlerinin Osmanlı'da Halk Kitlelerine İlanlar Vasıtasıyla Yansıması (Reflection of modern medical knowledge and terms to the Ottoman public by means of announcements); T

Orhan KOLOĞLU

Late Ottoman medical schools and their influence on medical education in Syria; A

Mohamed Beshir el-KATEB

Osmanlı Hekimliği ve Tıp Bilimi (Ottoman medicine and medical sciences); T

Nil SARI

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Chairman: *Shigehisa KURIYAMA*

Enlightening the Ottomans: Tott & Mustafa III

Virginia H. AKSAN

Orduda Öğretim: On Dokuzuncu Yüzyılda Mekteb-i Harbiye ve Erkân-ı Harbiye Örnekleri (Teaching in the army: the *Mekteb-i Harbiye* and *Erkân-ı Harbiye* examples in the 19th century); T

Odile MOREAU

An Ottoman "engineer instructor" - Mehmed Said Efendi and his work entitled *Humbara Risalesi*

Mustafa KAÇAR

Session VIII, D

Chairman: *Mehmet GENÇ*

Mekteb-i Fenn-i Nücum (The school of astronomy); T

Salim AYDÜZ

Ahmet Cevdet Pasha and the Development of the Ottoman Medrese

Magda MAKHLOUF

Tanzimatçı Osmanlı Aydını Hayrullah Efendi (1818-1866)'ye Göre Fransız Bilim ve Eğitim Kurumları (The French scientific and educational institutions according to Hayrullah Efendi, an Ottoman intellectual of the Tanzimat); T

Ercüment KURAN

A Late Attempt to Find an Integrative Approach Through Common Secular Education: Midhat Paşa as Governor of the Danube Province (1864-1868)

Diana KARABINOVA

Session IX, A

Chairman: *Mübahat KÜTÜKOĞLU*

Osmanlı Medreselerinde Tarih-i Edyan Dersleri (Courses on the history of religions in Ottoman medreses); T

Mehmet AYDIN

Osmanlı Dünyasında Mantık Bilimi ve Eğitimi (The science and teaching of logic in the Ottoman world); T

Abdulkuddüs BİNGÖL

Osmanlı Devleti'nde Eğitim Hizmetlerinin Finansmanı (Klasik Dönem) (The financing of educational services in the Ottoman State – the classical period); T

Tahsin ÖZCAN

Osmanlılar Devrinde Arapça Eğitimi (The teaching of Arabic during the Ottoman period); T

Ramazan ŞEŞEN

Session IX, B

Chairman: *Turhan BAYTOP*

Osmanlı İmparatorluğu'nda Klasik ve Modern Eczacılık Eğitimi ve Öğretimi (The teaching and education of classical and modern pharmacy in the Ottoman Empire); T

Gülbin ÖZÇELİKAY-Eriş ASIL

Türkiye'de Yayınlanan İlk Kimya Laboratuvar Kitabı: Âlât-ı Kimyeviye Risâlesi (The first book for chemical laboratory published in Turkey: *Âlât-ı Kimyeviye Risâlesi*); T

Emre DÖLEN

Millî Saraylar'dan Dolmabahçe Sarayı'nda Bulunan İlaç Sandığı (The medicine box found in Dolmabahçe Palace, one of the national palaces); T

Rengin DRAMUR

Osmanlı Devleti'nin İlk Başşehri Olan Bursa'nın Aktarlık Sanatı Açısından Önemi ve Bazı Orijinal Belgeler (The importance of Bursa, the first capital of the Ottoman State, with respect to the science of the drugstore); T

Ayşegül DEMIRHAN ERDEMİR

Session IX, C

Chairman: *Youssef ZIEDAN*

Topkapı Palace and its Importance in the History of Architecture and Arts; A

Tahsin Ömer TAHAOĞLU

Islamic Arts and Crafts Schools in West Tripoli; A

Abdul Kerim Abu SHWEREB

Ottoman Arts in the Possession of Prince Mohammed Ali at Manial Palace; A

Kawther Abou el-Fetouh EL-LEATHY

The Divan of Sultan Bayezid II; A

Zeinab Abu SINNAH

Session IX, D

Chairman: *Jean-Louis BACQUE-GRAMMONT*

Books in Damascene Houses Around 1700

Colette ESTABLET

Islamic Reformist Discourse in the Tulip Period (1718-30) Ibrahim Müteferriqa and his Arguments for Printing

Stefan REICHMUTH

Pre-Republican Women's Magazines - A Form of Education: Comparative Study Between Ottoman and English Publications

Valerie SMALLWOOD

Ottoman Women's Organizations and the Education of the Nation

Nicole VAN OS

Session X, A

Chairman: *Ekmeleddin İHSANOĞLU*

Osmanlı Medreselerinde Tartışma Metodolojisi (Discussion methodology in Ottoman medreses); T

A. Hadi ADANALI

On Sekizinci Yüzyıl Sonlarında İstanbul Medreseleri (Ottoman medreses during late 18th century); T

Ahmet CİHAN

Osmanlı Medreselerinde Aklı İlimlerin İhmali Meselesi Üzerine Bazı Mülâhazalar (Some observations on the neglect of positive sciences in Ottoman medreses); T

Yaşar SARIKAYA

Session X, B

Chairman: *Gül RUSSELL*

Osmanlı Döneminde Veteriner Hekimliği Alanında Telif, Tercüme ve Yayın Faaliyetleri (Activities of authorship, translation and publication in the field of veterinary medicine during the Ottoman period); T

Feruh DİNÇER - Atilla ÖZGÜR - Aşkan YAŞAR - Abdullah ÖZEN

Tanzimatta Üretimi Çağdaştırma Çabaları: Ziraat ve Orman Mektepleri (Efforts to modernise production during the Tanzimat: the schools of agriculture and forestry); T

Rifat ÖNSOY

An Ottoman Agricultural Book: Some Notes on Kitab-ı Revnak-ı Bûstan (Book of the Luminous Garden)

Harun DRAMAN

Session X, C

Chairman: *Soraya FAROQHI*

A Reinterpretation: American Schools and the Evolution of Ottoman Educational Policies During the Hamidian Period

Betül Başaran ALPUGAN

Late Ottoman Armenian Education: the Sanasarean Academy of Erzurum

Rebecca MORRIS

Yirminci Yüzyıl Başlarında Osmanlı Anadolu'sunda Alman Okulları (German schools in Ottoman Anatolia at the beginning of 20th century); T

Mustafa GENCER

Session X, D

Chairman: *Ali Haydar BAYAT*

Kınalızâde Ali Efendi'ye göre Kız Çocuklarının Eğitimi (The education of girls according to Kınalızâde Ali Efendi); T

M. Şeyki AYDIN

Osmanlı'da Bir Meslekî Eğitim ve Çocuk Esirgeme Kurumu: Dârü'l-Hayr-ı Âlî (1903-1909) (An Ottoman institution for vocational training and protection of the children: the Dârü'l-Hayr-ı Âlî -1903-1909); T

Cemil ÖZTÜRK

Osmanlı Sıbyan Mekteplerinde Okutulan Dersler (Klasik Dönem Bursa Örneği) (Courses taught in Ottoman primary schools – the example of Bursa during the classical period); T

Mefail HIZLI

Eski Van'da Osmanlı Şehirciliği (Ottoman urbanism as it appears in the history of Van); T

Abdüsselâm ULUÇAM

Session XI: Presentation of IRCICA's data bank on Ottoman history by IRCICA Director General

Prof. Dr. Ekmeleddin İhsanoğlu, Dr. Mustafa Kaçar and Ms. Hümeysra Zerdecı





*Ercüment Karan (at left, presenting his paper),
Mehmet Genç (Chairman)*



Yusuf Halaçoğlu, Chairman of the Turkish Historical Society



*Feza Günergün, Secretary
of the Turkish Society
for History of Science*



*M. Beshir el-Kateb presenting his paper,
M. el-Saeed Gamal el-Deen (Chairman)*



*Abdul-Rahim Abu Husayn (at left),
Abderrahmane El-Moudden*



Rhoades Murphey



Nacereddine Saidouni (at right), Orhan Kologlu



Fethi el-Niklawi



M. Haytham el-Khayat



Nasimhan Rahmanov



Mübahat Kütükoğlu (at left), Ramazan Şeyen



*Shigehisa Kuriyama (at left, Chairman), Mustafa Kaçar,
Odile Moreau, Virginia H. Aksan*



Halil Sahillioğlu



*(From left) Jean-Louis Bacqué-Grammont,
Abdulkadir Özcan, Cemal Kafadar*



*Youssef Ziedan,
Kawther Abou El-Fetouh El-Leathy*



İbrahim Tatarlı



Nacer Miloudi



Oktay Aslanapa (at left), Ahmet Ugur



*Caesar Farah (at left),
Abdul-Rahim Abu Husayn*



İlhan Tekeli (at left), Amir Pasic



Mehmet İpşirli



Mohamed Haridy (Chairman); Seyyid Mohammed el-Seyyid



Clock-wise: Georgy Hazai, Randi Deguilhem, Hasan Kayah, Caesar Farah



From left: Dina R. Khoury, Danuta Chmielowska, Mohammed Souissi, Zahra Zakia

LIST OF PARTICIPANTS IN THE CONGRESS

The names and addresses of the paper presenters and session chairmen are given below to facilitate communications between them.

Name	Address
Prof. Dr. Abdul-Rahim ABU HUSAYN	Department of History and Archaeology, American University of Beirut, Beirut, Lebanon Phone: (961.1) 741 112 Fax: (961.1) 740 148 <ahusayn@aub.ac.lb>
Dr. Zeinab ABU SINNAH	Cairo University, Faculty of Arts, Giza, Cairo, Egypt Phone: (202) 330-3583
Dr. Hadi ADANALI	Ankara Üniversitesi, İlahiyat Fakültesi, Ankara, Turkey Phone: (312) 212-6800-280
Dr. Sawsan AGHA KASSAB	Lebanese University, Faculty of Letters, Beirut, Lebanon Phone: (961.1) 253 550
Prof. Dr. Zeynep AHUNBAY	İTÜ, Mimarlık Fakültesi, 80191 Taksim, Istanbul, Turkey Phone: (212) 293-7779 - 251-4895
Assoc. Prof. Dr. Virginia AKSAN	History Department, McMaster University, Hamilton, Ontario, Canada <vaksan@mcmaster.ca>
Dr. Hayrunnisa ALAN	Mimar Sinan Üniversitesi, Fen-Edebiyat Fakültesi, Tarih Bölümü, Beşiktaş, Istanbul, Turkey Phone: (212) 260-0274 - 36 <halan@fened.msu.edu.tr>
Assoc. Prof. Dr. Mohammad AL-AIDAROOS	Kuwait University, College of Arts, History Department, P.O. Box 23558, Safat 13096, Kuwait Phone/Fax: (965) 482-4847
Prof. Dr. Oktay ASLANAPA	Edebiyat Fakültesi, P.T.T. Fen Fak., Istanbul, Turkey Phone: (212) 527-0436
Mohammad ABU AL-AMAYEM	I.F.A.O., Cairo, Egypt Phone: (202) 354-8240
Dr. Mohammad Haytham AL- KHAYAT	P.O. Box 1517, Alexandria, Egypt Phone: (203) 482-4320 Fax: (203) 482-1545
Mashallah ALI AHYAIE	P.O. Box 14455/391, Tehran, Iran Phone: (98-21) 933-429 Fax: (98-21) 643-8605
Dr. Şehnaz ALIŞ	Marmara Üniversitesi, Fen-Edebiyat Fakültesi, Göztepe, Istanbul, Turkey Phone: (216) 347-9641 - 138 <shnazalis@yahoo.com>
Dr. Laura ALONSO	Consejo Superior de Investigaciones Cientificas, Centro de Estudios Historicos, Duque de Medinaceli 8, 28014 Madrid, Spain Phone: (34-91) 478-4655 <lauralonso@hotmail.com>
Assoc. Prof. Dr. Azza AL-SAWI	Ain Shams University, Faculty of Letters, Cairo, Egypt Phone: (202) 402-5143
Prof. Dr. Ayten ALTINTAŞ	Istanbul Üniversitesi, Cerrahpaşa Tıp Fakültesi, Tıp Tarihi ve Deontoloji Anabilim Dalı, Istanbul Phone: (212) 586-1509
Prof. Dr. Eriş ASIL	Ankara Üniversitesi, Eczacılık Fak., Tandoğan, Ankara, Turkey Phone: (312) 212-6805 <asil@pharmacy.ankara.edu.tr>
Dr. Dursun AYAN	P.K. 90, Maltepe, 06572, Ankara, Turkey Phone: (312) 419-2979 <dursunayan@usa.net>
Prof. Dr. Mehmet AYDIN	Selçuk Üniversitesi, İlahiyat Fakültesi, Konya, Turkey Phone: (332) 323-8252 Fax: 323-8254
Assoc. Prof. Dr. M. Şevki AYDIN	Erciyes Üniversitesi, İlahiyat Fakültesi, Din Eğitimi Anabilim Dalı, Kayseri, Turkey Phone: (352) 437-4901 - 1511 437-2200
Salim AYDÜZ	TDV, İSAM, Gümüşyolu Cad. No. 36 Bağlarbaşı, 81180 Istanbul, Turkey Phone: (216) 341-0792 Fax: 334-9588 <salimayduz@mailcity.com>
Prof. Dr. Hassan AZZOUZI	B.P. 1601 Atlas, Fez, Morocco (Université Al-Quaraoyine, Fez) Phone: (212) 560-5638 Fax: (212) 564-1726
Dr. Eleonora BABAIEVA	Beruni Institute of Oriental Studies, Academy of Sciences, Tashkent, 700137, Prospect Habib Abdullaev 81, Uzbekistan Doni Zakirov 16, 700057, Tashkent, Uzbekistan Phone: 162-5461 beruni@usa.net
Prof. Dr. Jean-Louis BACQUE-GRAMMONT	16, avenue de la Gare, 94370 Sucy-en-Brie, France Phone: (33-1) 4982-5987 Fax: 4982-5721
Dr. Betül BAKIR	Acıbadem, Uzunçayır Sok. No. 19/9, Kadıköy, Istanbul, Turkey Phone: (216) 339-7042
Dr. Fahameddin BAŞAR	Istanbul Üniversitesi, Edebiyat Fakültesi, Istanbul, Turkey Phone: (212) 520-7540
Dr. Betül BAŞARAN	6050 S. Ingleside #2, Chicago, IL, U.S.A. Phone: (773) 667-0915 <b-basaran@uchicago.edu>
Prof. Dr. Ali Haydar BAYAT	Ege Üniversitesi, Tıp Fakültesi, Tıp Tarihi ve Deontoloji Anabilim Dalı, Bornova, Izmir, Turkey Phone: (232) 343-4343-3262 Fax: 445-4247 <bayat@med.ege.edu.tr>
Dr. Ahmet Ali BAYHAN	Atatürk Üniversitesi, Fen-Edebiyat Fakültesi, Erzurum, Turkey Phone: (442) 218-4120—1891

Assoc. Prof. Dr. Albrecht BERGER:	Boberstr. 33, D-14513 Teltow, Germany Phone/Fax: (49-33) 284-1053 <bergbyz@zedat.fu-berlin.de>
Assoc. Prof. Dr. Faruk BİLİCİ	INALCO, 2 rue de Lille, 75343 Paris, France Phone: (33-1) 4334-5805 <fbilici@minitel.net>
Prof. Dr. Abdulkuddüs BİNGÖL	Dean, Atatürk Üniversitesi, İletişim Fakültesi, Erzurum, Turkey Phone: (442) 234-1893 <abingol@atauni.edu.tr>
Prof. Dr. Atilla BİR	İstanbul Teknik Üniversitesi, Elektrik Elektronik Fakültesi, Maslak, İstanbul, Turkey Phone: (212) 285-3574
İsa BLUMI	15 East Seventh Street New York, NY 10003, USA Phone: (212) 682-1885 <ngapeja@rocketmail.com>
Dr. Suzan BOZKURT	İstanbul Üniversitesi, Tıp Fakültesi, Dahili Tıp Bilimleri Bölümü, Çapa, İstanbul, Turkey Phone: (212) 635-1187 - (216) 338-4743
Dr. Sonja BRENTJES	MPI for the History of Science, Wilhelmstr. 44, D-10117 Berlin, Germany Phone: (49-30) 22 667 153 Fax: 22 667 299 <brentjes@mpiwg-berlin.mpg.de>
Dr. Ahmet CİHAN	İstanbul Üniversitesi, Hukuk Fakültesi, İdare Hukuku Anabilim Dalı, İstanbul, Turkey Phone: (212) 527-3598 <cihan@istanbul.edu.tr>
Assoc. Prof. Dr. Danuta CHMIEŁOWSKA	University of Warsaw, Krakowskie Przedmieście 26/28, Warsaw, Poland Phone: (48-22) 831-1094 Fax: (48-22) 826-7520
Dr. Menderes COŞKUN	23 Kepler Court, Durham, U.K. Phone: 44 (191) 383-1241 <menderes.coskun@durham.ac.uk>
Prof. Dr. Nuzret ÇAM	Ankara Üniversitesi, İlahiyat Fakültesi, Ankara, Turkey Phone: (312) 212-6800-246 <cam@divinity.ankara.edu.tr>
Dr. R. Tüba ÇAVDAR	İstanbul Üniversitesi, Edebiyat Fakültesi, Kütüphanecilik Bölümü, Fen Fakültesi, Vezneciler, 34459, İstanbul, Turkey Phone: (212) 514-0375—1274 – 514-0387 <cavdar@akasya.istanbul.edu.tr>
Dr. Faris ÇERÇİ	Erciyes Üniversitesi, İlahiyat Fakültesi, Kayseri, Turkey Phone: (352) 437-4924 Fax: 437-4200
Prof. Dr. Bayhan ÇUBUKÇU	İstanbul Üniversitesi, Eczacılık Fakültesi, Farmakognози Anabilim Dalı, İstanbul, Turkey Phone: (212) 522-5857
Prof. Dr. Hamidulla DADABAYEV	700060 Tashkent, Mayramnahr Koçasi, 20, Uzbekistan Phone: (371) 256-9280, 242-1512
Dr. Sherbil DAGHER	Bellarmont University, Faculty of Letters, P.O. Box 100, Tripoli, Lebanon Phone: (961) 453-0494 Fax: 174-2204
Prof. Dr. Randi DEGUILHEM	CNRS, IREMAM/MMSH, 5 rue Chateau de l'Horloge, B.P. 647 13094 Aix-en-Provence, Cedex 2, France Phone: (3344) 252-4167 Fax: (3344) 223-8501 <deguilhem@mmsh.univ-aix.fr>
Assoc. Prof. Dr. Mebrure DEĞER	İstanbul Üniversitesi, Cerrahpaşa Tıp Fakültesi, Deontoloji ve Tıp Tarihi Anabilim Dalı, İstanbul Phone: (212) 586 15 09
Prof. Dr. Melek DELİLBAŞI	Ankara Üniversitesi, D.T.C.F., Ankara, Turkey Phone: (312) 311-3175 <m.delilbas@humanity.ankara.edu.tr>
Prof. Dr. Selim DERİNGİL	Boğaziçi Üniversitesi, Fen-Edebiyat Fakültesi, Tarih Bölümü, 80815 Bebek, İstanbul, Turkey Phone: (212) 263-1500 <deringil@boun.edu.tr>
Prof. Dr. Ferruh DİNÇER	Ankara Üniversitesi, Veteriner Fakültesi, 06110, Ankara, Turkey Phone: (312) 317-0315—281 Phone/Fax: 318-6376
Prof. Dr. Emre DÖLEN	Marmara Üniversitesi, Eczacılık Fakültesi, Haydarpaşa, İstanbul, Turkey Phone: (216) 414-4463
Dr. Harun DRAMAN	Tarım Bakanlığı, İl Kontrol Lab. Müdürü, Tekirdağ, Turkey Phone: (282) 261-9577
Prof. Dr. Rengin DRAMUR	İstanbul Üniversitesi, Cerrahpaşa Tıp Fakültesi, Tıp Tarihi ve Deontoloji Anabilim Dalı, İstanbul Phone: (212) 586-1509
Dr. Kathryn EBEL	Çifte Vav Sok. No. 11/6, 80090 Taksim, İstanbul, Turkey Phone: (212) 293-8429
Dr. Sadettin EĞRİ	Uludağ Üniversitesi, Fen-Edebiyat Fakültesi, 16059 Görükle, Bursa, Turkey Phone: (224) 442-8136 Fax: 442-8022
Assoc. Prof. Dr. Jamal J. ELIAS	Department of Religion, Amherst College, Amherst, MA 01002, USA Phone: (413) 542-2285 <jjelias@amherst.edu>
Prof. Dr. Mohamed Beshir EL-KATEB	University of Aleppo, Faculty of Medicine, Aleppo, Syria Phone: (963-21) 222-2599 Fax: 122-9184
Dr. Kawther Abou El-Fetouh EL-LEATHY	11, Domyat St. Agoza, Giza, Egypt Phone/Fax: 346-9669
Prof. Dr. Abderrahmane EL-MOUDDEN	Department of History, Faculty of Letters, Mohammed V University, Rabat, Morocco Phone: (212) 777-1989 Fax: (212) 777-2068 <elmoudden@acdum.co.ma>
Prof. Dr. Fethi EL-NIKLAWI	Faculty of Languages and Translation, Department of Turkish Language, 24 Nuzha Street, Nasr City, Cairo, Egypt Phone: (202) 419-6259 Fax: 263-8043
Prof. Dr. İnci ENGİNÜN	Hamiyet Yüceses sok, Gerekli Apt. 34/10 Suadiye 81070 İstanbul, Turkey Phone: (216) 358-2539
T. Nejat ERALP	M.S.Ü. İstanbul Resim ve Heykel Müzesi, Dolmabahçe Cad. 80680 Beşiktaş, İstanbul, Turkey Phone: (212) 261-4298 Fax: 261-1588

THE INTERNATIONAL CONGRESS ON LEARNING & EDUCATION IN THE OTTOMAN WORLD

Prof. Dr. Ayşegül Demirhan ERDEMİR	Uludağ Üniversitesi, Tıp Fakültesi, Tıp Tarihi ve Deontoloji Anabilim Dalı, Bursa, Turkey (P.K 166, Kadıköy, İstanbul) Phone: (224) 4428315
Assoc. Prof. Dr. M. Akif ERDOĞRU	Ege Üniversitesi, Edebiyat Fakültesi, Tarih Bölümü, 35100 Bornova, İzmir, Turkey Phone: (232) 373-9066 <aerdogru@edebiyat.ege.edu.tr>
Dr. Halit EREN	IRCICA, İstanbul, Turkey
Prof. Dr. Mustafa ERGÜN	Afyon Kocatepe Üniversitesi, Uşak Eğitim Fakültesi, Uşak, Turkey Phone: (276) 231-0398 uegit-e@tr-net.net.tr <ergun@yonca.aku.edu.tr>
Prof. Dr. Caesar FARAH	808 Social Sciences Tower, University of Minnesota, Minneapolis, MN 55455, USA Phone: (612) 624-0580 <farah001@tc.umn.edu>
Prof. Dr. Soraya FAROQHI	Universität München, Institut für Geschichte und Kultur des Nahen Orients sowie für Turkologie, Veterinärstrasse 1, D-80539 München, Germany Fax: (49-89) 2180-3799
Dr. Benjamin FORTNA	History Department, SOAS, Thornhough St., Russell Square, London WC1H 0XG, U.K. Phone: 44 (171) 691-3326 <bf7@soas.ac.uk>
Ayman FU'AD SAYYID	I.F.A.O., Cairo, Egypt Phone: (202) 249-4619
Prof. Dr. Mohammad El Saeed GAMAL AL-DEEN	Ain Shams University, Department of Islamic Languages, Cairo, Egypt Phone: (202) 260-7303
Dr. Mustafa GENCER	Bleicherfeldstr., 96, D-33689 Bielefeld, Germany Phone/fax: (49) 5205-739241 <mgencer@uni-bielefeld.de>
Prof. Dr. Mehmet GENÇ	Marmara Üniversitesi, Fen-Edebiyat Fakültesi, Tarih Bölümü, Göztepe, İstanbul, Turkey Phone: (216) 345-1186 348-5576 346-4553 - 342-9413 (Res.)
Dr. Bekir GÜNAY	Kocaeli Üniversitesi, Anıtpark Yam, İzmit, Turkey Phone: (262) 324-9910--287 <bekirgunay@hotmail.com>
Prof. Dr. Feza GÜNERGÜN	İstanbul Üniversitesi, Bilim Tarihi Bölümü, İstanbul, Turkey
Prof. Dr. Nimetullah HAFIZ	Nemaujime No. 5, Pristina, Yugoslavia Phone: (381) 382-9156
Prof. Dr. Mohamed HARIDY	Ain Shams University, Faculty of Arts, Cairo, Egypt Phone: (202) 245-2983, 482-6088. Fax: 285-4079
Assoc. Prof. Dr. Jane HATHAWAY	118 Northmoor Pl., Columbus, O.H. 43214, USA Phone: (614) 292-2674 Fax: 292-2282 <hathaway.24@osu.edu>
Prof. Dr. György HAZAI	H-1093, Budapest, Közraktar u. 12/A, Hungary Phone: (361) 217-5559
Assoc. Prof. Dr. Mefail HIZLI	Uludağ Üniversitesi, İlahiyat Fakültesi, 16079 Bursa, Turkey Phone: (224) 243-1337—139
Frédéric HITZEL	22, rue René Descartes, 67000 Strasbourg, Département des Etudes Turques, Université des Sciences Humaines, France Phone: (33-3) 8841-7333 Fax: 8841-7440 <fhitzel@ushs.u-strasbg.fr>
Assoc. Prof. Dr. Abdallah A. IBRAHİM	Historical Studies Center, Tripoli, Libya Fax: 333-1616
Dr. Selim İLKİN	SESRTCIC Attar Sok., No.4, Gaziosmanpaşa 06700 Ankara, Turkey
Assoc. Prof. Berke İNEL	İhlamur, Yıldız Cad., 39/4 Özlem Apt., D.7 Beşiktaş 80700 İstanbul, Turkey Phone: (212) 259-7070-2206, 260-3960
Prof. Dr. Mehmet İPŞİRLİ	İstanbul Üniversitesi, Edebiyat Fakültesi, Arşivcilik Bölümü, İstanbul, Turkey Phone: (212) 514-0377--1255
Dr. Ralf Martin JÄGER	Universität Münster, Schlossplatz 6, D-48149, Münster, Germany Phone: (49-2571) 832-4450 <rmsik@uni-muenster.de>
Amb. Dr. Omar JAH	International Institute of Islamic Thought and Civilization, 205, Jalan Damansara, 50480 Kuala Lumpur, Malaysia Phone: (603) 254-4444, Fax: (603) 254-8343
Dr. Mustafa KAÇAR	İstanbul Üniversitesi, Edebiyat Fakültesi, Bilim Tarihi Bölümü, İstanbul, Turkey Phone: (212) 514-0377—1213
Dr. Selim KADIOĞLU	Çukurova Üniversitesi, Tıp Fakültesi, Deontoloji ve Tıp Tarihi Anabilim Dalı, Balçalı 01330 Adana, Turkey Phone: (322) 338-6060—3465
Prof. Dr. Gültür Necipoğlu KAFADAR	Şehit Halil İbrahim Cad., 33/3, İstinye, İstanbul, Turkey Phone: (212) 277-1637
Prof. Dr. Cemal KAFADAR	Şehit Halil İbrahim Cad., 33/3, İstinye, İstanbul, Turkey Phone: (212) 277-1637
Assoc. Prof. Dr. Nuran KARA PILEHVARİAN	Yıldız Teknik Üniversitesi, Mimarlık Fakültesi, Mimarlık Tarihi Anabilim Dalı, Beşiktaş, İstanbul Phone: (212) 257-7070—2598 - 236-3217 (Res.) <pvarian@yildiz.edu.tr>
Assoc. Prof. Dr. Esra KARABACAK	Boğaziçi Üniversitesi, Fen-Edebiyat Fakültesi, Türk Dili ve Edebiyatı Bölümü, İstanbul, Turkey Phone: (212) 263-1500--1656/2211 - (216) 347-0665
Diana KARABINOVA	Hofmühlg. 20/17 Vienna, Austria Phone: (431) 606-4129 --12 Fax: (431) 606-4129 --4 <a9106670@unet.univie.ac.at>
Dr. Ahmet KAVAS	İSAM, Gümüşyolu Cad., No. 40, Üsküdar, İstanbul, Turkey Phone: (216) 474-0850
Prof. Dr. Hasan KAYALI	3323-169 Caminito Eastbluff, Lajolla, CA 92037, USA Phone: (619) 534-1071 Fax: (619) 534-7283 <hkayali@ucsd.edu>

Assoc. Prof. Dr. Dina Rizk KHOURY	History Department, George Washington University, USA Phone: (202) 994-6231 <dikh@gwu.edu>
Dr. Orhan KOLOĞLU	Nispetiye Cad., Yanarsu Sok., Basın Sitesi, 8-29, Etiler, İstanbul, Turkey Phone/Fax: (212) 257-8985
Prof. Dr. Ercüment KURAN	Gerde Sok. 12/17, 06540 Ankara, Turkey Phone: (312) 426-3855
Assoc. Prof. Dr. Shigehisa KURIYAMA	International Research Center for Japanese Studies, 3-2, Oeyama-Cho, Goryo Nishikyo-ku, Kyoto, Japan 610-1192 Phone: (81-75) 335-2100, Fax: 335-2090, <kuriya@nichibun.ac.jp>
Prof. Dr. Mübahat KÜTÜKOĞLU	2. Kısım, 37/11, 34710 Ataköy, İstanbul, Turkey Phone: (212) 559-7300, Fax: 661-5816, e-mail: <mkutuk@istanbul.edu.tr>
Assist. Prof. Dr. Magda MAKHLOUF	Ain Shams University, Faculty of Letters, Cairo, Egypt Phone/Fax: (202) 312-0393 <magdamakhlof@hotmail.com>
Dr. İik Arifin MANSURNOOR	University of Brunei Darussalam, BSB BE 450, Brunei Darussalam Phone: (673) 224-9001 Fax: (673) 224-9003 <arifin@abd.edu.bn>
Dr. Abdurrahman MEMİŞ	Kandilli Kız Lisesi, Üsküdar, İstanbul, Turkey Phone: (216) 318-7480 Fax: 332-0236
Dr. Nacer MILOUDI	University of Malaya, Malaysia Phone: (603) 759-4166 <nmloudi@hotmail.com>
Dr. Odile MOREAU	14 R Baudoin 92170, Vanves, France Phone/Fax: (33-1) 4638-9330
Dr. Rebecca MORRIS	1693 Broadway no. 402, Ann Arbor, Michigan, USA Phone: (734) 622-9863 <rmorris@umich.edu>
Prof. Dr. Rhoades MURPHEY	Centre for Byzantine, Ottoman and Modern Greek Studies (BOMGS), University of Birmingham, Birmingham, B15 2TT, U.K. Phone: (44-121) 414-5775 414-6866
Nicole VAN OS	Hocazade Sok. 20/6, 80060 Beyoğlu, İstanbul, Turkey Phone: (212) 244-0653 <nvanos@ku.edu.tr>
Dr. Najwa OTHMAN	P.O. Box 8674 Aleppo, Syria Phone: (963-21) 574-2830
Dr. Reşat ÖNGÖREN	T.D.V. İSAM, Üsküdar, İstanbul, Turkey Phone: (216) 474-0850
Prof. Dr. Rifat ÖNSOY	Hacettepe Üniversitesi, Beytepe, Ankara, Turkey Phone: (312) 297-8026
Prof. Dr. Abdulkadir ÖZCAN	M.S.U, Fen-Edebiyat Fakültesi, Tarih Bölümü, Beşiktaş, İstanbul, Turkey Phone: (212) 260-0274/75-136
Dr. Azmi ÖZCAN	T.D.V., İSAM, Gümüşyolu Cad., No. 40 Bağlarbaşı, Üsküdar, İstanbul, Turkey Phone: (216) 474-0850
Dr. Tahsin ÖZCAN	İSAM, Gümüşyolu Cad., No. 40, 81200, Bağlarbaşı, Üsküdar, İstanbul, Turkey Phone: (216) 474-0850
Assoc. Prof. Dr. Gülbin ÖZÇELİKAY	Ankara Üniversitesi, Eczacılık Fakültesi, 06100, Tandoğan, Ankara, Turkey Phone: (312) 212-6805 <gozcelik@pharmacy.ankara.edu.tr>
Asst. Abdullah ÖZEN	Fırat Üniversitesi, Veteriner Fakültesi, Veteriner Hekimlik Tarihi ve Deontoloji Anabilim Dalı, Elazığ, Turkey Phone: (0542) 686-0623
Dr. M. Sait ÖZERVARLI	İSAM, Gümüşyolu Cad., No. 40, 81200 Bağlarbaşı, Üsküdar, İstanbul Phone: (216) 474-0850, 316-9568 <msaitozervarli@yahoo.com>
Dr. Atilla ÖZGÜR	Ankara Üniversitesi, Veteriner Hekimlik Tarihi ve Deontoloji Anabilim Dalı, 06110, Dışkapı, Ankara, Turkey
Prof. Dr. Yücel ÖZKAYA	Ankara Üniversitesi, D.T.C.F., Ankara, Turkey Phone: (312) 310-3280 / 1067
Assoc. Prof. Dr. Cemil ÖZTÜRK	Marmara Üniversitesi, Atatürk Eğitim Fakültesi, Göztepe, İstanbul, Turkey Phone: (216) 336-3686 <cozturk@marun.edu.tr>
Arch. Dr. Amir PASIC	IRCICA, İstanbul, Turkey
Prof. Dr. Nasimhon RAHMANOV	Kara-en-6, 10 ev, 63 dagira, Taskent, 700050, Uzbekistan Phone: (371) 265-9798
Prof. Dr. İlyas RECA	İlim Yayma Vakfı, Akik Paşa Sok., No. 2, Vefa, İstanbul Phone: (31-71) 572-2908
Prof. Dr. Stefan REICHMUTH	Seminar of Oriental and Indian Studies, Ruhr Universität Bochum, GB2-29, D-44780 Bochum, Germany Phone: (49-234) 700-5127 - 709-4671 <stefan.reichmuth@ruhr-uni-bochum.de>
Assoc. Prof. Dr. Gül RUSSELL	Department of Humanities in Medicine, 164 Medical Sciences Building, Texas A&M University, College Station, Texas 77843-1114, U.S.A. Phone: (409) 845-6462, Fax: 845-8634, e-mail: <garussell@tamu.edu>
Asst. Zafer SAĞDIÇ	5. Gazeteciler Sitesi, 2. Göltaş Evleri, K.8, Levent, İstanbul, Turkey Phone: (212) 279-9167 Fax: 224-0272/73 <sagdic@yildiz.edu.tr>
Dr. Gülden SAGOL	Marmara Üniversitesi, Fen-Edebiyat Fak., Türk Dili ve Edebiyatı Bölümü, Göztepe, İstanbul Phone: (216) 347-9641-148 <gsagol@marun.edu.tr>

THE INTERNATIONAL CONGRESS ON LEARNING & EDUCATION IN THE OTTOMAN WORLD

Prof. Dr. Halil SAHILLIOĞLU	Tophanelioğlu Cad., no. 68, As Kuru Kent Sitesi, B Blok, D. 2, Altunizade, Üsküdar, İstanbul Phone: (216) 340 05 15
Prof. Dr. Nacereddine SAIDOUNI	B.P. No. 164, Bouzareah, Alger, Algeria (Université d'Alger, Institut d'Histoire)
Prof. Dr. Nil SARI	İstanbul Üniversitesi, Cerrahpaşa Tıp Fakültesi, Deontoloji ve Tıp Tarihi Anabilim Dalı, İstanbul Phone: (212) 586-1509
Dr. Yaşar SARIKAYA	Ruhr Universität Bochum, Auf der Lieth 126, 33100 Paderborn, Germany Phone: (49-52) 516-1283 <a47261@hrz.uni-paderborn.de>
Mark SEDGWICK	American University, P.O. Box 2511, Cairo, Egypt Phone: (202) 354-0149 Fax: 353 1 633-5873 <sedgwick@aucegypt.edu>
Assoc. Prof. Dr. Şefaettin SEVERCAN	Erciyes Üniversitesi, İlahiyat Fakültesi, Kayseri, Turkey Phone: (352) 437-4924 Fax: 437-4200, 232-6362
Dr. Seyyid Muhammed Es-SEYİD	Sohag, Faculty of Arts, Sohag, Egypt Phone: (209) 331-3077 Fax: (209) 360-1179
Dr. Hamiyet SEZER	Ankara Üniversitesi, Dil ve Tarih Coğrafya Fakültesi, Ankara, Turkey Phone: (312) 310-3280—1063 <hsezer@humanity.ankara.edu.tr>
Dr. Valerie SMALLWOOD	6, Upper Church St. Bath, BA1 2PT U.K. Phone: (44-122) 542-6063 <valsmall@bigfoot.com>
Prof. Dr. Mohamed SOUİSSI	7, rue de Téhéran, 2000 Le Bardo, Tunisia
Asst. Mutullah SUNGUR	Aşağı Eglence Mah., Melek Sok., Güneş Apt. 4/15, Kat 1, Edlik 06010, Ankara, Turkey Phone: (312) 322-6834
Prof. Dr. Salaheddin H. SURY	P.O. Box 81033, Tripoli, Libya Phone: 444-1325 Fax: 333-1616
Prof. Dr. Mehmet ŞEKER	Dokuz Eylül Üniversitesi, İlahiyat Fakültesi, İzmir, Turkey Phone: (232) 285-2932 Fax: 224-1890
Assoc. Prof. Dr. Nora ŞENİ	E.H.E.S.S., Centre d'Histoire du Monde Turc et Ottoman 54, Bd. Raspail, 75006 Paris, France Phone: (33-1) 4532-1551 <seni@chess.fr>
Prof. Dr. Ramazan ŞEŞEN	M.S.Ü, Fen-Edebiyat Fakültesi, Tarih Bölümü Beşiktaş, İstanbul, Turkey Phone: (212) 260-0274
Prof. Dr. Adnan ŞİŞMAN	Afyon Kocatepe Üniversitesi, Afyon, Turkey Phone: (276) 231-0398
Prof. Dr. Omar TADMOURI	Lebanese University, Faculty of Arts, History Department, Third Branch, Tripoli, Lebanon Phone: (961-6) 629-436 <tadmouri@boun.edu.tr>
Dr. Tahsin Ömer TAHAOĞLU	Boğaziçi Üniversitesi, Fen-Edebiyat Fakültesi, Türk Dili ve Edebiyatı Bölümü, 80815 Bebek, İstanbul, Turkey Phone: (212) 263-1540—1656 Fax 287-1776
Prof. Dr. İbrahim TATARLI	Dobruca 11, Sofia, 1000 Bulgaria
Prof. Dr. İlhan TEKELİ	Middle East Technical University (ODTU), Şehir ve Bölge Planlama Bölümü, Ankara, Turkey
Dr. Baki TEZCAN	Ressam Salih Ermez Sok. No. 10/2, Göztepe 81080, İstanbul, Turkey Phone: (216) 356-3379 <btezcan@princeton.edu>
Asst. Prof. Lucienne THYS-ŞENOCAK	Koç Üniversitesi, Tarih Bölümü, İstanbul, Turkey Phone: (212) 229-3006—425 <LSENOCAK@ku.edu.tr>
Hüseyin TÜRKMEN	Atatürk Kitaplığı, Mete Cad. No. 45, Taksim, İstanbul, Turkey Phone: (212) 249-0945
Prof. Dr. Ahmet UĞUR	Erciyes Üniversitesi, İlahiyat Fakültesi, Kayseri, Turkey Phone: (352) 437-3672
Prof. Dr. Ali UĞUR	International Islamic University, Gombak, Kuala Lumpur, Malaysia Phone: (603) 754-7348 Fax: (603) 2056-4870, 2056-4860
Prof. Dr. Abdüsselam ULUÇAM	Yüzüncü Yıl Üniversitesi, Van, Turkey Phone: (432) 225-1116 Fax: 225-1009 <aulucam@yyu.edu.tr>
Dr. Recep USLU	Ortabayır Mah., Aydın sok., No.6 Gültepe, İstanbul, Turkey Phone: (216) 474-0850—1141
Assoc. Prof. Dr. Nur URFALIOĞLU	Yıldız Teknik Üniversitesi, Mimarlık Fakültesi, 80750, Beşiktaş, İstanbul, Turkey Phone: (212) 259-7070—2598 <urfali@yildiz.edu.tr>
Prof. Dr. İter UZEL	Çukurova Üniversitesi Tıp Fakültesi, Deontoloji Anabilim Dalı, 01330 Adana, Turkey Phone: (322) 338-6354 Fax: 338-6762
Dr. Gülgün ÜÇEL-AYBET	Caddebostan, İskele Cad. No. 32/17, Erenköy, İstanbul, Turkey Phone: (216) 369-4728
Dr. Yeşim Işıl ÜLMAN	İstanbul Üniversitesi, Cerrahpaşa Tıp Fakültesi, Deontoloji ve Tıp Tarihi Ana B. D., Cerrahpaşa, 34303, İstanbul, Turkey Phone: (212) 586-1509
Assoc. Prof. Dr. İbrahim YALIMOV	Institute of Higher Islamic Studies, Sofia, Bulgaria Phone: (359-2) 71-0416 Fax: (359-2) 931-1038
Dr. Aşkın YAŞAR	Selçuk Üniversitesi, Veteriner Fakültesi, Konya, Turkey
Prof. Dr. Nesim YAZICI	Ankara Üniversitesi, İlahiyat Fakültesi, Beşevler Ankara, Turkey Phone: (312) 212-6800 Fax: 213-0003
Prof. Dr. Nuran YILDIRIM	İstanbul Üniversitesi, Tıp Fakültesi, Deontoloji ve Tıp Tarihi Anabilim Dalı, Hothor Cad., No. 3, Fatih, İstanbul, Turkey Phone: (212) 539-9813 <nuryil@yahoo.com>

OTHER SCHOLARLY ACTIVITIES

PRESENTATION OF IRCICA'S DATA BANK
ON OTTOMAN HISTORY

IRCICA's Director General Prof. Dr. Ekmeleddin İhsanoğlu introduced IRCICA's archival data bank on Ottoman History to the congress participants at a plenary session on the last day of the congress. This data bank project of IRCICA is known briefly as "OMETAR", an abbreviation of the "Archive for research on the history of Ottoman civilisation" in Turkish. This was the first announcement of the project to researchers concerned, and a good opportunity for them to obtain first-hand information about it.

The idea of the project conducive to this archival data bank was developed by Prof. Dr. Ekmeleddin İhsanoğlu in 1985, when, while he was doing a research (which resulted in his book "Başhoca İshak Efendi, pioneer of modern science in Turkey" in 1989), he thought of expanding his collected data base comprehensively enough to serve researchers dealing with various subjects in Islamic civilisation, particularly Ottoman studies. Such a data base would reduce the difficulties involved in the selection, handling, scanning and collation of the numerous archival materials, periodicals, and related cataloguing cards relevant for their research.

Thus, this project was initiated by IRCICA and later carried on by the Foundation for Research in Islamic History, Art and Culture (ISAR). The task of searching and recording information concerning documents, periodicals and other materials contained in archives and libraries, which was

assigned to a group of senior archivists and a team of young research workers, continued for years. The project implementation, conducted by Dr. Mustafa Kaçar (historian of science) at early stages, is continued by Ms. Hümevra Zerdecı (archivist).

The number of catalogue cards collected until now is about 140 000. Out of this total, 60 000 are related to archival documents and the remaining 80 000 to newspapers and periodicals. The scanning of archival materials and periodicals and loading of the collected information on computer continue.

Entries in the data bank contain abstracts of the contents of each relevant source as well as indications for easy access to them. They are arranged under about 300 subject headings divided into 18 main fields, such as science, institutions and societies, education, publishing, health, technology and industry, communications, public works, etc. Special codes are used to facilitate classification and research. In addition, an index is included in order to help the search for sources according to the subject area, date, name or even date of a document or periodical.

The data bank project was received with great interest and words of encouragement by the congress participants. Many of them are looking forward to see it completed and opened for the use of interested researchers.

CULTURAL AND SOCIAL ACTIVITIES RELATED TO THE CONGRESS

The congress was accompanied by a series of activities aimed at reflecting the diverse aspects of Ottoman cultural and social life.

* The publications of IRCICA, the Turkish Society for History of Science (TBTK), and the Turkish Historical Society (TTK) were displayed in a hall leading to the session rooms throughout the congress period.

* The Metropolitan Mayor of Greater Istanbul Mr. Ali Müfit Gürtuna offered a dinner in honour of the participants in the evening of the first day, Monday 12 April, at Hidiv Qasr, a historical building on the Asian side of the Bosphorous dating from late 19th century which belonged to the Khedive of Egypt Abbas Hilmi Pasha.

* The program for the evening of Tuesday, 13 April, included:

- a visit to IRCICA, during which the congress participants were briefed on the Centre's various projects and departments and saw an exhibition of traditional decorative arts which was on display at Çit Qasr. The exhibition was arranged earlier, on the occasion of IRCICA's presentation of plaques and certificates of appreciation to those art teachers and artists whose services in this field exceeded twenty-five years.
- a piano recital and conference by the well-known Turkish musicologist and pianist Vedat Kosal, at the Yıldız Palace Theater. The program was sponsored by BARKAT Ltd. Co., Exporters & Importers of Musical Instruments, Istanbul. It was repeated on Friday, 16 April, for those who were not able to attend the first concert. Pianist Vedat Kosal played Western classical music pieces which were composed/performed in the Ottoman State, mainly by Ottoman sovereigns, sultans, ladies of the palace, and conductors of the Imperial Band (Muzika-yı Hümayûn). Mr. Kosal also gave ample explanations to the audience about the place of Western music in the Ottoman State in general, and the pieces he played, in particular. A list of the pieces performed by Mr. Kosal and a summary of his conference are given below.



Pianist Vedat Kosal's recital at the Yıldız Palace Theater

Classical Western Music in the Ottoman State

By Vedat Kosal

Pieces performed:

- * Castillo Guatelli Pasha (1820?-1899), "Osmaniye March" (dedicated to Sultan Abdulaziz)
- * Sultan Abdulaziz, "Invitation à la Valse" (1830-1876)
- * Sultan Murad V (1840-1904), Potpourri; Mazurka, C major; Romance, E flat major; Scottish, F major
- * Hatice Sultan (1870-1938), "Waltz", G major
- * Ayşe Sultan (1887-1960), March, "Marche à Sa Majesté le Calife Abdoul Médjid Khan II", F minor
- * Prince Burhaneddin (1885-1949), "Grande Marche", D major
- * Prince Necmeddin (1878-1913), "Vatan Polka", G minor
- * Castillo Guatelli Pasha (1820?-1899), "Marche de l'Exposition Ottomane", D minor
- * Rif'at Bey (1820-1888), "Hamidiye March", D major
- * Italo Selvelli (d. 1930?), "Reşadiye March", G minor
- * Franz Liszt (1811-1886), "Grande Paraphrase de la Marche de Giuseppe Donizetti composée pour Sa Majesté Sultan Abdul-Médjid Khan"

The first relations of the Ottoman Empire with classical Western music began approximately one century after the conquest of Istanbul. In 1543, King François I of France sent an orchestra to Istanbul. In the following centuries, European performers, especially ballet companies, were invited by the Ottoman Sultans for the entertainment of the public at palace weddings. In the seventeenth century, one Grand Vizier attempted to invite an opera company from Italy. Meanwhile, the Queen of England presented an organ to the palace. At the beginning of the eighteenth century, a report by the Ottoman Ambassador in Paris was published which contained a detailed description of a play in the Opera House. The first opera was staged in Topkapı Palace during the reign of Sultan Selim III.

We understand from foreign sources that instrumental music was also accepted into the Palace. A contemporary of Johann Sebastian Bach, the French Ambassador M. de Ferriol, arranged the Mevlevî ceremonial music in Western tonal form. By the 19th century, the Turks were already engaged in Western music.

Outside the Palace, operas and operettas were put on stage in the Naum Theatre in the Pera district of Istanbul. At the beginning, the plays were in French and the roles were undertaken by Armenian, Jewish and Greek artists. The first opera in Turkish was staged in

1840. Poet Abdulhak Hamid's father wrote the first Turkish libretto and the first opera composed by a Turk was performed in the year 1869. Famous operas such as Cavalleria Rusticana and Aida were put on the stage in Istanbul before they were performed in Paris.

In the framework of the reforms he introduced, Sultan Mahmud II (1808-1839) abolished the Janissary Corps in 1826 and also replaced the military band (Mehterhâne) with a Western-type orchestra. However, European instruments could not implement the quarter notes and the army did not appreciate this type of music. In spite of these obstacles, Western music continued to flourish under the protection of each following Sultan. In this context, I would like to recall the high patronage extended by the Sultans to this type of music. Sultan Mahmud II officially established the classical Western music by instituting the Muzika-yı Hümayûn. Personally, he preferred and was loyal to the traditional classical Turkish music and composed in that style. His son Sultan Abdulmejid I (1839-1861) is the first Sultan who received music lessons and played the piano in the Western style. He did not compose, but he supported this type of music and enlarged the Muzika-yı Hümayûn.

His brother Sultan Abdulaziz (1861-1876) was the first Sultan to compose classical Western music. He played the piano and the lute. Four of his pieces were

published but only "Invitation à la Valse" reached our time. The reign of his son Sultan Murad V is the shortest one (three months) in Ottoman history. On the other hand, from the musical viewpoint, he was the most fruitful of the composers in Ottoman history. Three huge volumes of his Western-type compositions have reached our day. Among them we find salon-type marches, polkas, mazurkas, Scottish gallops, quadrilles, waltzes and similar pieces. They may be considered as the works of a brilliant amateur composer. He was dethroned because of psychotic disorders but there is enough material in these volumes to substantiate the soundness of his mind. A greater number of the pieces were composed shortly after he was dethroned and are decorated with interesting headings, dedications, poems and caricatures. I documented his 488 piano compositions. I prepared a potpourri of his best compositions to demonstrate the variety in his music.

Sultan Abdulhamid II (1876-1909) received piano and classical Western music lessons from the following teachers: Aleksan, Guatelli Pasha, Colonel Lombardi Bey and Dussap Pasha. He also played the violin. It is said that he composed some Western-type pieces when he was still a prince. He was inclined towards classical Western music; he watched opera performances and ordered the organisation of regular concert series at the Yıldız Theatre. He

invited famous opera and theatre artists and virtuosos to Istanbul. As we understand from foreign ambassadors, renowned artists were invited to sit at his table. This was unprecedented in the Ottoman protocol. His support of Richard Wagner, a most modern composer of the period, is noteworthy. His brother Sultan Mehmed Reşat V (1909-1918) was inclined towards religious Mevlevî music, though he received piano and Western classical music lessons. Sultan Mehmed Vahideddin V (1918-1922), received classical Western music lessons from Necip Pasha and played the piano.

However, he was more interested in Turkish music. The last Caliph Sultan Abdülmecid II (caliphate: 1922-1924), a talented painter and an expert piano player, was very much interested in classical Western music. As understood from his piano concerto and sonata, he was the only member of the dynasty who dared to compose works on a grand scale. He also composed chamber music. His most remarkable effort was to harmonise composer İtrî's *Tekbîr* in B flat minor. This probably was his first effort to change the monophonic Turkish music into tonal and polyphonic music.

The sons and daughters of the Sultans were also interested in Western music and composed pieces: among them are Aysel Sultan, daughter of Sultan Abdulhamid II, and Prince Burhaneddin, son of Sultan Abdulhamid II. Prince Burhaneddin was considered a prodigy; he composed a march for the Navy at the age of seven. He was the best pianist among the Ottoman dynasty members and made some recordings. The works of Prince Necmeddin, Sultan Mehmed Reşad's son, have more Turkish characteristics and bear his personal style.

Classical Western music spread with the support received from the cultural circles. The *Muzika-yı Hümayûn* was an unrivalled institution in Europe. It comprised the symphonic, opera and operetta

orchestras within the Palace, the chorus, various salon ensembles and chamber music performers, the military band, music teachers, a complete conservatory education, as well as all other orchestras who played in theatres outside the Palace. In addition, the military bands of the Cannon corps and the Navy, the Music School, and the band of the *Dar'ül Aceze* (charitable institution) were formed from this cadre. This institution comprised 500 musicians at the peak of its existence. However, in later years, Sultan Abdulhamid II reduced their number to 350. After the Balkan war this number was reduced to 120. The *Muzika-yı Hümayûn* was financed by the Sultan's privy purse. A special Ministry was responsible for this organisation. Arabic, Persian and French lessons were given to the students in addition to instruction on the theory of music and all branches of instruments. Talented students were sent to Germany on scholarships. When the Republic of Turkey was founded, members of the *Muzika-yı Hümayûn* were assigned to the President's Symphony Orchestra in Ankara and the conservatories.

The conductor of the first orchestra in the *Muzika-yı Hümayûn* was a Frenchman called Manguel. When Sultan Mahmud II was not satisfied with his services, he was replaced by Giuseppe Donizetti (1788-1856), brother of the famous opera composer. His greatest service is the establishment of a professional orchestra and his teaching of the Western notations. He was rewarded by the title of Pasha and various medals. He adapted some pieces of Turkish music from monophonic into polyphonic. Callisto Guatelli Pasha (1820?-1899) who came after him, served in this post more than thirty years under the title of "Chef général de toutes les musiques de l'Empire" (general head of all music in the Empire). Guatelli Pasha was the best admired music teacher of the time and harmonised numerous Turkish songs. The *Muzika-yı Hümayûn* continued to make progress under the direction of

subsequent conductors. The last commander of the *Muzika-yı Hümayûn* was Osman Zeki Üngör (1880-1958). He was also the first conductor of the Symphony Orchestra of the President of the Republic. He is the composer of the Turkish national anthem.

The first Turkish composer who wrote polyphonic music was Ahmed Aga, during the reign of Sultan Mahmud II. Among the most important composers of the past century are Harutyun Sinanyan and Edgar Manas, both of Armenian origin. Italian composers like Italo Selvelli and Vittorio Redeglia tried to arrange polyphonic Turkish music. The official title of Selvelli (d. 1930?) was "Instructor and Chief of Music of the Artillery".

Concerning the relationship of European musicians with Turkey, it must be mentioned that concerts given by Liszt and other famous virtuosos have been most influential in the Empire. Franz Liszt was officially invited to Istanbul by the Grand Vizier within the framework of the reforms of 1847. He gave three concerts at the Austrian Embassy and at Salle Franchini in Büyükdere. He was received by the Palace and met with Donizetti Pasha. He composed a paraphrase upon Donizetti Pasha's *Mecidiye* march and after performing it in the presence of Sultan Mejid, he received the *Mecidi* medal of the fourth degree and a valuable gift.

Many professional and amateur musicians dedicated numerous works to the reigning Sultans. Rossini dedicated Turkish marches to two Sultans: the *Mahmûdiye* and *Mecidiye* marches. In 1849, Johann Strauss (Vater) who directed the Ottoman Embassy Orchestra in Paris, presented his march to Sultan Abdülmecid, while Eduard Strauss paid homage with "Huldigung-Walzer". Vieuxtemps composed a *Mecidiye* march and Ferdinand Beyer "Türkisches Lied". There was also the "Marche Nationale" by pianist Henri Herz. "Esquisses Caucasiennes" by Alfred Gungl and "The Turkish march" by Saint-Saens.

* In the evening of Wednesday, 14 April, the congress participants took a well-earned rest after the heavy work schedule of the sessions by taking a short boat trip on the Bosphorous. The tour ended up in the concert hall of Atatürk Cultural Centre, where they attended another concert, this time of Turkish classical music. The concert, entitled "Ottoman Sultans and their compositions", was organised by IRCICA and the Turkish Music Foundation (Istanbul) with the sponsorship of the Kar Group of Companies. It was performed by the artists of the Turkish Radio and Television's Istanbul Radio conducted by the distinguished composer and musicologist Prof. Dr. Alâeddin Yavaşca. The congress participants were presented a brochure containing brief information on the development of Turkish music during the Ottoman period, as well as the program of the concert. That part of the informative text which was prepared by the Turkish Music Foundation is reproduced here.

The Ottomans and Music

The members of the Ottoman dynasty were very much interested in music and there was a cadre of musicians in the Palace at all times. The first important contact between the Palace and music was established in the 15th century, during the reign of Sultan Murad II. The famous composer Abdülkâdir Meragi who resided in Baghdad, which was the capital of the Jalair State, visited Bursa, the capital of Ottoman State at the time, and presented his book "*Makasidu'l-Elhan*" to Sultan Murad II.

Music lessons given at the "Enderûn-i Hümayûn", the Palace school that was founded during the reign of Sultan Murad I, were concentrated by the order of Sultan Murad IV in the year 1635. Meanwhile, *Mehter* music that was transmitted from the Seljuks became the focus of attention in the period between the years 1299 (the foundation of the Ottomans) and 1421. This period is named the First Period by Prof. Dr. Alâeddin Yavaşca. The other musical periods he designated and the Sultans of the respective periods, who were interested in music, are briefly explained below.

Sultan Murad II and Sultan Mehmed the Conqueror of Istanbul (1451-1481) who reigned during the Second Period, covering the years 1421 and 1623, were both poets and musicians. The first composer whose works have reached the present time is

Sultan Beyazıt II (1481-1512) and we have five of his "peşrev" (best known form of music). Yavuz Sultan Selim (1412-1520), Sultan Süleyman the Magnificent (1520-1566), Sultan Selim II (1566-1574), Sultan Murad III (1571-1595), who knew music well enough to choose the music pieces in any concert program, and Sultan Ahmed I (1603-1617) were all poets and musicians. In the Third Period, there was Sultan Murad IV (1623-1640), also a poet and musician. Ali Ufkî Bey and composer Kantemiroğlu, who was of Romanian origin, and many other composers, whose works reached us, were supported by these Sultans and encouraged in the writing of musical scores and research. The religious song "evîç" and other musical pieces of this period have also come down to the present time. The Fourth Period includes Sultan Mehmed IV (1648-1687), who was a Mevlevî, as were many other Sultans. He was much devoted to poetry and music and lived in the same period with İtrî Efendi, one of the esteemed composers of classical Turkish music. The Fifth Period includes the "Tulip Period" (1703-1789). Within this period reigned Sultans Ahmed II, Mahmud I and Abdulhamid I. These Sultans were all composers and played a great role in the training of distinguished composers of classical Turkish music such as Mustafa Çavuş, Ebubekir Aga, Dilhayat Kalfa (one of the first women composers in the world), and

Tabî Mustafa Efendi, by supporting them and providing for their training. The Sixth Period may be described as the zenith of classical music. The first Sultan of the period was Selim III, a poet, composer and calligrapher. He started the movement that came to be known as the Selim III school, which included famous composers like Hacı Sadullah Aga, Küçük Mehmed Aga, Tanburî İsak, İlya, Kemanî Ali Aga, İsmail Dede Efendi and others. Sultan Selim III formulated ten concepts of melodic creations (makams), among them Suzidîlara and Şevkefzâ. Sixty-four of his compositions reached the present day. Sultan Mahmud II (1808-1839) was also one of the distinguished poets and composers of this period. The Seventh period (1839-1922) may be considered the beginning of the decline in Turkish music. Sultan Abdulmecid favoured Western music. The peak period of Turkish music would be maintained by the works of musicians of great talent, such as Hacı Arif Bey, Zekâi Dede, Hacı Faik Bey, and Şevki Bey. Sultan Abdulaziz (1861-1876), a musician with compositions of his own and a "ney" (a reed flute) player himself, lent his support to the composition of remarkable pieces of music. The last Ottoman monarch Sultan Vahideddin (1918-1922), was taught by Hacı Faik Bey and composed approximately seventy pieces.

* On Thursday, 15 April, the participants were taken on a full-day cultural tour to Iznik and Bursa, the foundation place and first capital of the Ottoman State. Prof. Dr. Oktay Aslanapa, a distinguished art historian from Turkey, provided scholarly guidance to the participants about the history of the city, its monuments and their importance. The guests were received by Mr. Ahmet Gedik, Director for Culture, Bursa. They were offered books introducing the history, economy, geographical features and social life of Bursa.

Iznik (Nicaea), in today's Bursa, was the seat of the First Ecumenical Council convened by Emperor Constantine in the year 325. The city was conquered by the Turkish Bey Kutalmış and his sons Süleyman and Mansur in 1078. Following the death of Mansur, Süleyman became the sole ruler and made Iznik his capital in 1081. After this Seljukid period, Orhan Gazi, the son of Osman Gazi, the founder of the Ottoman State, conquered Iznik in 1331 and immediately ordered public works for its restoration and maintenance. A mosque and a bath which were built previously, during the long siege, have been uncovered in excavations. The participants visited the Ayasofya (Hagia Sophia) Church, as well as the Hacı Özbek Mosque, which was built in 1334, after the conquest. Then, they visited the Yeşil Cami (Green Mosque) built in 1392, and the Nilüfer Hatun public kitchen dated 1388 which now houses the Iznik Museum. Prof. Dr. Aslanapa said that Iznik is where the Ottoman dynasty acquired the title of Sultan. The guests were then taken to Bursa, where they visited the famous Ulucami, the Orhan Gazi Mosque, the old market, the Yeşil Türbe (tomb), as well as the Yeşil Medrese which is now the Museum. The participants returned to Istanbul late in the evening.



**On the 700th anniversary of the foundation of the Ottoman State
ACKNOWLEDGEMENT OF CONTRIBUTIONS TO
TRADITIONAL DECORATIVE ARTS**

On the occasion of the seventh centennial of the foundation of the Ottoman State, a program was implemented jointly by IRCICA and the Foundation for Research in Islamic History, Art and Culture (ISAR) to acknowledge valuable contributions to the protection and development of traditional decorative arts. The program consisted of

- the presentation of plaques and certificates of appreciation to select personalities who served these arts for at least 25 years, and
- an exhibition of art works in various branches of traditional decorative arts.

Twenty-five art teachers and artists, chosen for services rendered in various branches of the traditional decorative arts for at least twenty-five years, were presented plaques and certificates of appreciation at a ceremony held on Friday, 9 April 1999. The ceremony took place in IRCICA's conference and exhibition hall, where a joint exhibition comprising three to five works by each artist was arranged for the occasion. The works remained on display after the ceremony, during the period of the international congress on "Learning and Education in the Ottoman World".

The ceremony was attended by a great number of personalities from university circles, artists, members of art faculties, art-lovers and representatives of the press. Prof. Dr. Ekmeleddin İhsanoğlu gave the welcoming speech, in which he reviewed the long-term research and activity programs which were undertaken by the Centre since its establishment with the objective of preserving and developing the various branches of Islamic arts, encouraging the artists and making them known internationally. Then, Prof. İhsanoğlu and the following personalities presented each recipient a plaque and a certificate: Prof. Dr. Ömer Faruk Batırel, President of Marmara University (Istanbul); Prof. Dr. İlhami Turan, Head of the Department of Traditional Turkish Arts at Mimar Sinan University (Istanbul); Prof. Dr. Kerim Silivri, professor of gilding; Prof. Dr. Oktay Aslanapa, scholar in the history of Islamic arts; Prof. h.c. Uğur Derman, art expert, IRCICA; Mr. Niyazi Sayın, ebru artist and ney player; Mr. Sabahattin Türkoğlu, Director, Yıldız Palace. Some of the recipients took the floor to express their thanks and appreciation.

Following are the branches of traditional decorative arts covered by this program and the artists and art experts who were given recognition:

Gilding

Kerim Silivri, Melek Antel, Gülbün Mesara, İnci Birol, Çiçek Derman, Meral Ilgaz, Semih İrteş, Mihriban Keredin, Dündar Tahsin Aykurtalp

Miniature painting

Cahide Keskiner, Ülker Erke, Neşe Aybey, Meliha Altay, Yakup Cem, Ömer Faruk Atabek

Ebru (Marbled paper)

Niyazi Sayın, Nusret Hepgül, Fuad Başar, Hikmet Barutçugil, Alpaslan Babaoğlu

Bookbinding

İslam Seçen

Application on various materials

Zeki Kuşoğlu, Salih Balakbabalar

Managers

Uğur Derman, İlhami Turan.



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1. *Prof. Dr. Kerim Silivri, a renowned scholar and artist receives the plaque*
2. *Mr. Niyazi Sayın was presented a plaque and a certificate by Prof. Ihsanoğlu*
3. *The guests and recipients of certificates in front of Çit Qasr*
4. *From left to right: Mr. Sabahattin Türkoğlu, Mr. Mohammed Tamimi (IRCICA), Mrs. Melek Antel (gilder), Prof. Ihsanoğlu, Mr. Ahmed Lajimi (IRCICA)*



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5. *An acknowledgement of Mr. İslam Seçen's excellence in bookbinding*
6. *Prof. Dr. Ömer Faruk Batırel, President of Marmara University (at right) gave Assoc. Prof. Dr. Çiçek Derman her certificate.*
7. *Mrs. Cahide Keskiner receives her certificate.*
8. *The audience*

HISTORY OF THE OTTOMAN STATE AND CIVILISATION, VOL. 2

History of the Ottoman State and Civilisation, vol. 2, edited with an introduction by Ekmeleddin İhsanoğlu, IRCICA, Istanbul, 1998, xxxvi+849 pp. (in Turkish)
Price: US\$ 60.- postage included

The first volume of the *History of the Ottoman State and Civilisation* was received with great interest in academic circles and among the public at large when it was published in 1994. The first volume focused on the following subjects: Ottoman political history, Ottoman state administration during the classical period, administrative organisation during and after the Tanzimat period, Ottoman military organisation, Ottoman legal system, Ottoman society, Ottoman economy. Rather than enumerating the historical facts in a chronological order, the objective of the first volume was to treat the subjects as a whole in an analytical way by detecting relations between the events and attempting to reach a synthesis.

The second volume, which follows the method of the first, is in four parts and twelve chapters. The articles in this volume, written by specialists in their fields, are the product of original research. Part I is entitled "Language and Literature". Chapter I, "Ottoman Turkish" by Prof. Dr. Nuri Yüce deals with the general structure of Turkish as well as the emergence and characteristics of Ottoman Turkish within this framework. It examines the stages through which Ottoman Turkish underwent, and the relations of this language with other languages. Literature is examined in three chapters: Chapter II, "Turkish Literature in Anatolia" by Prof. Dr. Günay Kut examines subjects such as the development of Turkish as an official and literary language in Anatolia, the sources, contents and genres of *divan* literature between the 13th-19th centuries as well as the various periods of Turkish literature in Anatolia. Chapter III entitled "Turkish Literature during the period of Westernisation" by Prof. Dr. Orhan Okay deals with the literature which started with the proclamation of the Tanzimat (1839) and developed with the publication of works and translations. This chapter also deals with the development of literary schools and groups as well as the emergence of literary genres. Chapter IV entitled "Literature of the Muslim Peoples in Europe during the Ottoman Period" by Prof. Dr. Nimetullah Hafız focuses on the rich folk literature of Muslims as well as the literature of Muslims in eastern languages (Turkish, Arabic and Persian), and the Aljamiado literature (the literary works written in native languages but in Arabic characters), which is presented to the readers for the first time in this work. A fifth chapter, about "Intellectual life in Arab provinces during the Ottoman period", by Prof. Dr. Leila Sabbagh, will be included in the second edition in Turkish as well as in the English and Arabic editions of this volume.

In the second part of the book, entitled "Religion and Thought", the first chapter is on "Religion", where Prof. Dr. Ahmet Yaşar Ocak examines the different dimensions of the interpretation of Islam ("State Islam", "Folk Islam", "Medrese Islam" and "Tekke Islam") under the heading of "Ottoman Empire and Islam". Other main topics of this chapter are Muslim peoples, non-Muslim peoples and religious groups, Ottoman sufism and its historical infrastructure, the first sufi circles in Ottoman lands, development of Ottoman sufism, the first religious-social movements in Ottoman lands, the rise of Alawi thought, puritan movements such as the "Kadıızâdeli"s. Chapter II entitled "Intellectual Life" by the same author examines the historical infrastructure of Ottoman intellectual life, Ottoman political thought, its foundations and problems, Ottoman philosophical, religious and mystic thought and the representatives of such schools of thought. Chapter III entitled "A Study on Intellectual Life during the Period of Westernisation" by Prof. Dr. Orhan Okay mainly deals with topics such as the limits of westernisation, democracy and freedom, civilisation, the position of the Ottoman intellectual vis-à-vis Western intellectual trends, rationalism, positivism, materialism and the trends of the 20th century.

The author of the third part, entitled "Education and Science" is Prof. Dr. Ekmeleddin İhsanoğlu who is also the editor of the book. Chapter I, "Ottoman Educational and Scientific Institutions", begins with an examination of the scholarly activities during the period of the Anatolian Seljuks and treats in depth several educational institutions during the Ottoman period such as the *sıbyan* schools, medreses, "enderun", dervish lodges and convents. The author reviews the development of Ottoman scientific institutions during the classical period as well as the educational and scientific institutions such as the "mühendishanes" and the "hendesehane" during the modernisation period. Scholarly activities and institutions during the Tanzimat period and during the imperial edict of 1856, the establishment of the first university ("Darülfünun"), Ottoman learned and professional associations, new institutions related to science such as the observatory,

and the education of non-Muslims are also examined in this chapter. In Chapter II, entitled "Ottoman Scientific Literature", the author examines the development of Ottoman scientific literature in a historical perspective during the establishment of the Ottoman State, in Mehmed II's period and its aftermath, and until the end of the 16th century, which witnessed the inception of the modern scientific tradition and activities of translation of scientific literature from Western languages.

The fourth part of the book is entitled "Art and Architecture". Chapter I entitled "Ottoman Art and Architecture" by Dr. Esin Atıl examines the development of various aspects of Ottoman art and architecture in a historical perspective starting from the fourteenth century until the proclamation of the Turkish Republic. In chapters II and III entitled "The art of calligraphy among the Ottomans" and "The art of illumination among the Ottomans", respectively, by Prof. h.c. Dr. M. Uğur Derman and Assoc. Prof. Dr. Çiçek Derman examine the development and characteristics of the art of calligraphy and illumination starting from the beginning until the present day. In Chapter IV entitled "Ottoman Music", master Cınuçen Tanrıkorur examines the characteristics and historical development of Ottoman music, its relationship with Turkish music and various kinds of Islamic music, educational institutions such as the "mehterhane", "mevlevihane", and the "enderun", forms and instruments of Ottoman music. The article also deals with musicology and gives a bibliography.

The work includes 250 photographs, a glossary, a chronology, a bibliography and a detailed index. It is expected to serve as a source of reference both for historians and for interested readers.

HISTORY OF THE OTTOMAN STATE AND CIVILISATION, VOL. 1

ARABIC EDITION

History of the Ottoman State and Civilisation, Vol. 1, edited and preface by Ekmeleddin İhsanoğlu, translated into Arabic by Salih Sadawi Salih, Istanbul 1999, xli+ 890 p., 126 photographs, 8 maps, 14 diagrams and tables

Price: US\$ 40.- postage included

The Arabic edition of the first volume of IRCICA's publication entitled *History of Ottoman State and Civilisation* has been published. The original Turkish edition was published in 1994. Meanwhile, the Arabic edition of the second volume is in preparation. This book is a comprehensive study of various aspects of the six hundred-year old history of the Ottoman state and civilisation from the formation of the Ottoman principality until the proclamation of the Republic of Turkey in 1923. The book resulted from part of a large-scale research project of IRCICA titled "History of Muslim Nations". It aims to give an objective account of the history of the Ottoman state and civilisation on the basis of the Ottoman archival sources, chronicles, and works published by contemporary scholars world-wide. The authors tried to depict the analytical connections between historical facts and developments instead of presenting them with a purely descriptive approach.

This volume comprises the following articles: "Ottoman Political History": I. "From the Establishment until the Treaty of Küçük Kaynarca" by Feridun Emecen, II. "From the Treaty of Küçük Kaynarca until the Disintegration of the State" by Kemal Beydilli; "Ottoman State Administration" by Mehmet İpşirli; I. Palace administration, II. Central administration, III. Provincial administration, IV. The İlmîye career path; "The Administrative System during and after the Tanzimat" by İlber Ortaylı; "Ottoman Military Organisation" by Abdülkadir Özcan; "Ottoman Legal System" by M. Âkif Aydın; "Ottoman Society" by Bahaeddin Yediyıldız; "Ottoman Economic Structure" by Mübahat S. Kütükoğlu; I. Ottoman Financial System, II. Precious Metals, Monetary and Price Policy, III. Trade and Commerce, IV. Transport, Communication and the Postal Services, V. Industry. The book also contains a rich bibliography, a chronology, and a detailed index.

NEW PUBLICATION BY IRCICA

The West and Islam, towards a dialogue, Ekmeleddin İhsanoğlu and Guest Speakers at IRCICA: Hillary R. Clinton, Hajo Funke, Murad W. Hofmann, Ingmar Karlsson, Bassam Tibi, edited by Zeynep Durukal Abuhusayn and Muhammad Isa Waley, Lecture Series 1, Istanbul, 1999, vi+125+15 p.
Price: US\$ 20.- postage included

This book contains the texts of selected lectures and addresses given by guest speakers at IRCICA at different times and papers presented by IRCICA Director General Prof. Dr. Ekmeleddin İhsanoğlu on different occasions, about various subjects concerning relations between the Western world and the Muslim world.

The authors communicate their research findings and/or experiences in a particular field of interest or give a general assessment of the theme in the light of the developments of the 1990s. The papers by Ambassador Ingmar Karlsson (Swedish diplomat and specialist in international relations), Prof. Dr. Hajo Funke (Professor of political science, Berlin), and the first paper by Prof. Dr. Ekmeleddin İhsanoğlu, address issues concerning relations between the Muslim nations and communities of Europe on one hand and European countries on the other. The address delivered by Mrs. Hillary Rodham Clinton, First Lady of the United States of America, at the meeting on inter-religious dialogue which was held at IRCICA on the occasion of her visit (1996), as well as the papers by Prof. Dr. Bassam Tibi (Professor, international relations, Göttingen), Ambassador Dr. Murad Hofmann (German diplomat and scholar), and the five other papers by Prof. Dr. Ekmeleddin İhsanoğlu, deal with various subjects concerning relations between the two worlds as two distinct cultures and value systems. The preface by Zeynep Durukal Abuhusayn draws the framework by outlining the dynamics of "globalisation versus fragmentation" which call for dialogue between cultures and civilisations, in particular between the Western and the Muslim worlds.

Dialogue between peoples from different cultures appears to be the most effective way towards building a peaceful multicultural global order. This is a highly challenging but vital task that already involves scholarly institutions, international organisations, political scientists and scholars throughout the world. The inter-cultural and inter-religious debates which are thus carried out in various forums constitute components of the dialogue process. So are the papers contained in this book. It is hoped they will add new insights to this dialogue.



Inter-religious dialogue at IRCICA: meeting of the leaders of the different faiths represented in Turkey held on the occasion of the visit of Mrs. Hillary R. Clinton, First Lady of the United States of America, to IRCICA (28 March 1996). First row, from left: the Chaldean Archbishop Monsignor Paul Karataş; Monsignor Georges Marovitch, General Secretary of the Bishops' Conference in Turkey; the Patriarch of the Armenians in Turkey, Karekin II [passed away in 1998]; the Grand Mufti of Istanbul Mr. Selahattin Kaya; Dr. Tayyar Altukulaç, then member of Parliament and ex-President of Religious Affairs in Turkey; Mrs. Hillary R. Clinton

NEW PUBLICATION BY IRCICA

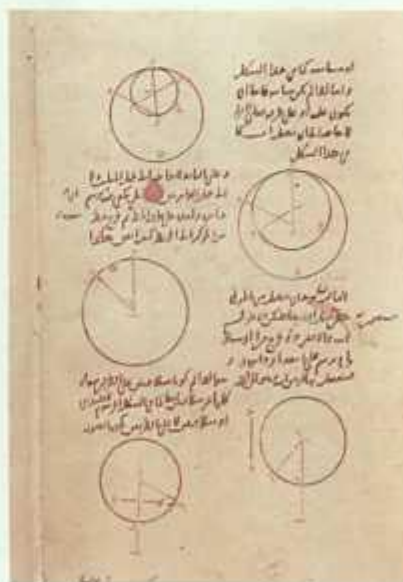
History of Ottoman Mathematical Literature, prepared by E. İhsanoğlu, Ramazan Şeşen, Cevat İzgi, edited by E. İhsanoğlu, Series on History of Ottoman Scientific Literature no. 2, 2 volumes, Istanbul, 1999, cvii+732 p. (in Turkish, foreword also in English)
Price: US\$ 80.- postage included

Two new volumes have been published within the framework of IRCICA's research project on the History of Science in the Muslim World. Following the first two volumes entitled *History of Ottoman Astronomical Literature* published in 1997, these two are devoted to the *History of Ottoman Mathematical Literature*.

This publication resulted from more than a decade's research in the framework of IRCICA's large-scale project aimed at recording and highlighting Muslim scientists' contributions to scientific advancements during the past centuries. The project covers all branches of astronomical, mathematical, natural, geographical, etc. sciences as extensively as possible and yields a series of bio-bibliographic compendia about the scientific literature produced in each discipline. The first stage of the project dealt with the corpus of astronomical literature which was produced during the Ottoman period (1299-1922) and throughout its territory. The resulting compendium was published in two volumes. IRCICA is now proud to present another two-volume compendium, this time on the history of mathematical literature.

The book contains a foreword, an introduction, the main part, a bibliography, and indexes. A few statistics would give a picture of its contents. The main part gives information about 963 works authored by 491 scientists and 153 works whose authors are not known, i.e. 1114 works in total, which were produced throughout the Ottoman period (1299-1922). Their distribution according to language is as follows: 561 are in Turkish, 524 in Arabic, 8 in Persian, 14 in French, 2 in Turkish and French, 2 in Arabic and French, and 1 in English. 524 out of the total were printed. The distribution of the works according to their periods indicates that 28 of them were written in the 15th century, 81 in the 16th, 70 in the 17th, 121 in the 18th, 176 in the 19th, 466 during the first quarter of the 20th; the period of 21 works is not known. An overall increasing trend can be observed in the number of mathematical works produced, except for the 17th century. In earlier times the motive for writing mathematical works was mainly practical. A greater number of books of high theoretical and practical value started to be produced in the 19th century, after the establishment of schools of engineering and other universities. At the same time, mathematics books in Turkish increased considerably after the establishment of schools and outnumbered those in Arabic.

Mathematical sciences in the early Ottoman period were a continuation of medieval Islamic mathematics. From the 18th century onwards, the Ottomans started to follow the developments taking place in Europe and became acquainted with logarithmic tables and some new branches of algebra and geometry. By the end of the 19th, they were already keeping pace with European advances in this field. Original and innovative books were published in addition to translations from Western sources.



Kadı-zade al-Rumi, *Tuhfat al-Ra'is fi Şarh Ashkal al-Ta'sis*, folio 12b

