

An Overview of the Universities Founded During the Reign of Abdulhamid II and Their Relations With Translation

II. Abdülhamit Döneminde Açılan Üniversitelere Genel Bakış ve Çeviriyle İlişkileri

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Abstract: Many factors, such as the economy, technology, health, and education, affect and determine the level of development of a society. It would not be incorrect to believe that education is the most influential aspect in society's cultural life. Education is a phenomenon that should be evaluated within the dynamics of every society. In this context, the infrastructure in which educational institutions are offered can be an important starting point. Madrasahs are the first thing that comes to mind when it comes to education in the Ottoman period. A variety of scientific courses were taught in madrasahs, especially Arabic, Persian, and religious studies. Education was revised in the Ottoman Period as a result of the modernization of education in all international nations; the new generation's focus was shifted to Europe, and the European-style education model was adopted. In this study, the new civilian schools founded by the Ottoman intellectuals, who realized that they were lagging behind Europe in scientific

progress in the last period, with the support and guidance of the state, and the curricula of these schools transferred through translation were discussed.

Keywords: Education in the Ottoman Empire, Translation, Ottoman Period, Educational Activities.

Öz: Bir toplumun gelişmişlik düzeyini ekonomi, teknoloji, sağlık ve eğitim gibi birçok faktör etkiler ve belirler. Toplumları kültürel alanda en fazla etkileyen faktörün eğitim olduğunu düşünmek yanlış olmaz. Eğitim, her toplumun kendi dinamiği içinde değerlendirilmesi gereken bir olgudur. Bu bağlamda bakılacak olursa, eğitim kurumlarının hangi altyapıda sunulduğu önemli bir başlangıç noktası olabilir. Osmanlı Döneminde eğitim dendiğinde akla ilk gelen medreselerdir. Medreselerde Arapça, Farsça ve din dersleri başta olmak üzere bir takım fen dersleri de verilmekteydi. Tüm dünya toplumlarında eğitimin modernleşmesiyle birlikte Osmanlı Döneminde de eğitimde revizyona gidilmiş, yeni neslin yönü Avrupa'ya çevrilmiş ve Avrupa usulü eğitim modeli benimsenmiştir. Bu çalışmada, son dönemlerinde bilimsel ilerleme hususunda Avrupa'nın gerisinde kaldığını fark eden Osmanlı aydınlarının, devletin de desteği ve yönlendirmesiyle kurdukları yeni sivil okullar ve bu okulların çeviri yoluyla aktarılan müfredatları ele alınmıştır.

Anahtar Kelimeler: Osmanlıda Eğitim, Çeviri, Osmanlı Dönemi, Eğitim Faaliyetleri

Introduction

Sömürgecilik Education and training activities have a critical role in a society's growth and progress, as well as in setting an example for other nations. While these activities are very difficult and complex, they are also indispensable for societies. Education is a legal, economic, moral, and technical concern all at once, and it plays a vital role in society's existence since it is essential for the advancement of civilization and culture (Kodaman, 1991: IX).

Serious initiatives and changes were implemented in the Ottoman Empire to improve educational activity, particularly during and after the Tanzimat Period. Naturally, in order to carry out these reforms, education systems in other countries were researched and these reforms were directed in line with the results obtained from the findings. This circumstance emphasizes the necessity of knowing a language and being able to translate. As a matter of fact, it appears that examining the educational system of another nation without understanding a foreign language is impossible. As is well known, the Ottoman Empire began to show signs of weakening in its last periods and, if reluctantly, turned its gaze West. His approach has influenced everything from dress to how people perceive entertainment, and it has manifested itself most prominently in the fields of culture and literature (Kurt, 2021, p. 141). Therefore, especially the intellectuals of the last period went to France and received education and learned French as a western language besides the eastern languages Arabic and Persian. The intellectuals

who turned their direction to the west tried to follow all kinds of developments there and tried to apply them in the Ottoman Empire. They requested that Higher Education institutions be founded so that they might use what they had learned. The reason for this request is thought to be the idea of enabling young people to study in their own country and become more local rather than being sent to foreign countries.

Actually, education has always been a priority in the Ottoman Empire. Madrasahs established as education centers should be evaluated within the integrity of the social and cultural life of that period. According to citation from Ihsanoğlu, İsmail Hakkı Uzunçarşılı is the first researcher to reach primary sources in this field. Uzunçarşılı examined the Ottoman madrasahs in terms of their formation, and discussed them in many different aspects, including the period before and after the conquest of Istanbul, their establishment, curricula, and the methods of appointment and promotion of educators (Ihsanoğlu, 2002). The madrasah system, which had fully matured since the reign of Mehmet the Conqueror, reached its highest level during the reign of Suleiman the Magnificent, but began to decline since Mahmut II, due to the loss of reputation of the ulema in the Ottoman period, the lack of qualified scholars as in the previous periods and the opposition of the ulama to the reforms of the Sultan (Akman, 2006).

There have always been madrasahs that provide education in both religious and non-religious fields and train qualified intellectuals throughout the Ottoman history. There was also the Enderun School, which provided training to elite executive groups. An independent medical school named Dâru't-Tip was founded in the Süleymaniye Madrasah, and other occupational groups needed by the society were trained through the master-apprentice system (Ihsanoğlu, 1996). Traditional or modern scientific communities in Ottoman cultural life were founded under the guidance of the state, whereas scientific communities that emerged as a continuation of reforms in the field of science and culture in Europe were formed by the initiative of the state and/or individuals. (Ihsanoğlu, 1996). Ihsanoğlu stated that there is continuity between the Ottoman madrasahs and the pre-Ottoman institutions, that behind many Ottoman madrasahs there are established traditions based on old states, and that the Ottomans made use of these and built their own institutions on the knowledge of the old ones (Ihsanoğlu, 2002). In this case, it can be said that the modern education system also benefits from the accumulation of madrasahs. In this case, it can be said that the modern education system also benefits from the accumulation of madrasahs. In terms of translation, although it is said that translations from the West have been made since the 18th century among translation scholars, this is not actually the case. In this context, in his unpublished doctoral study titled "Translation and Com-

mentary Tradition in Anatolian Field Classical Turkish Literature” completed in 2011, Yazar itemized the Ottoman period translation activities from the 13th to the 19th centuries (Yazar, 2011), stated that Arabic and Persian are the two main languages that are the source of the translation tradition, and he also noted that Persian, in particular, is a direct source in literary translations, whereas Arabic is a direct source in non-literary translations, and that it is used as an intermediary language in the translation of some Greek and Indian literature into Turkish (Yazar, 2020). However, the first mass translation activity in the Ottoman Period was realized in the Tulip Era. It was founded during the reign of Ahmed III with the initiative of Nevşehirli Damat İbrahim Pasha to bring scholars together, and important historical and philosophical works were translated into Turkish (İhsanoğlu, 1996). Following this first attempt, the Translation Chamber, which includes a wide range of topics like French law, history, beautiful writing, and newspaper translation, has been a significant step toward embracing a new world perspective (Erkalan Çakır, 2021). The main purpose of the Translation Chamber was to train Turkish translators and interpreters instead of foreign translators and to teach foreign languages, especially French, to those working at Bâb-ı Ali (Timur Ağıldere, 2007).

As mentioned above, it was seen that Abdulhamid II was the sultan who instituted the most educational reforms did not neglect the issue of education, regardless of the circumstances, and founded several modern institutions where courses were offered at every stage of education. In this period, the state recognized the importance of investing in education, providing financial aid to new schools, finding resources for education expenses through taxes, constructing school buildings, and training teachers, and all of these developments, particularly in regions where Turks live, are great signs of education awareness (Kodaman, 1991:XII-XIV). The faculties of the period discussed in this study are: Mekteb-i Hukuk-î Şahane (1878), Hamidiye Ticaret Mektebi (1883), Sanayi-i Nefise Mektebi (1883), Hendese-i Mülkiye Mektebi (1883), Baytar Mektebi (1895). First of all, it will be briefly mentioned who the said schools were founded under the leadership of, which languages are included in the course contents and their curricula conveyed through translation. While conducting the study, it is seen that the schools established in accordance with the modern system differ in terms of military and civilian, and only civilian schools are discussed in the study. The Ottoman State set two main objectives in these civil schools. These objectives were to train personnel in foreign languages and technical fields and to disseminate a certain philosophy among these students. In addition, it was desired to instill the spirit of Ottomanism without any other community or ethnic affiliation (Moreau, 2007).

It is determined that some of the curricula are conveyed through translation in these schools, and since the originals of the materials and documents used cannot be reached, it is not possible to examine how the translation content and application were followed. In fact, the aim of the study is to show that translation has an important place in education along with many different fields, rather than examining the translations made to determine the curriculum of the schools at that time. Although the translations in question were made from Western languages, mainly French, the influence of the Eastern languages such as Arabic and Persian should not be ignored, since the founders of the school were mostly graduates of madrasahs.

Mekteb-i Hukuk-î Şahane (1878) (School of Law)

The three most prominent persons who contributed to the establishment of Mekteb-i Hukuk-i Şahane are Ahmed Cevdet Pasha, Sava Pasha, and Said Pasha. Owing to his dedication and efforts to create and promote "Mekteb-i Hukuk-ı Sultani" and "Mektebi Hukuk" (schools of law), Ahmed Cevdet Pasha has a significant role in the modernisation of law (Yörük, 2008). Ahmed Cevdet Pasha, who was a great statesman, historian, jurist, thinker and educator and one of the important personalities of the Tanzimat period, knew Arabic and Persian very well, and French and Bulgarian "enough to understand" in his own words. He gave the first lecture of this Faculty of Law, of which he was the founder, as he was both the Minister of Justice and one of the lecturers of the school (Hal-laçoğlu and Aydın, 2022). In the school, the institutional infrastructure of which was prepared throughout 1878 and opened in 1880, education was originally focused at updating the Islamic Law in line with its period, that is, with tradition and modernization. Vizier Ali Pasha, on the other hand, requested the adoption of the French Civil Code in particular, since he was a firm believer in the formation of western law. This view was applied to the laws after a period of delay, with regulations that separated from their religious identities and appealed to all segments (Koyuncu, 2012). In this period, although the nationalities of the lecturers were predominantly Turkish, it was seen that there were also French lecturers. It is also known that the courses taught in this school were adapted from the curriculum of French Law Faculties through translation and reconstructed by making adaptations considering the conditions of the Ottoman Empire. Meanwhile, it is noted that a French language instruction course was offered at the Faculty of Law. In truth, French and Mecelle (Ottoman Code of Civil Law) classes are given equal time. At the time, two classes were created for French lessons: one for three hours of French grammar instruction and the other for two hours of translation from French to Turkish and Turkish to French. (Yörük, 2008) This demonstrates that foreign language study and even translation are valued

in legal education. Afterwards, the school continued its educational activities as a faculty of Darülfünun (Hallaçoğlu and Aydın, 2022). In other words, while these new schools were established, it is seen that the direction was turned to the west, although both eastern and western cultures were used.

Hamidiye Ticaret Mektebi (1883) (School of Commerce)

The concept of economics in the Ottoman Empire emerged with the Tanzimat. After the Tanzimat period, the works of many foreign economists were translated into Ottoman Turkish, and economic articles were published in magazines and newspapers. The first economic work translated into Ottoman Turkish is Jean-Baptiste Say's Political Economy in 1821. This work, translated from French to Ottoman Turkish by Abro Sahak Efendi, was published in Istanbul in 1852 as İlm-i Tedbir-i Menzil (Internal Economy) (Çakmak, 2014).

Hamidiye Ticaret Mektebi was also founded as a school project during a period when the Ottoman Empire was beginning to crumble, by the intellectuals who governed the country with the thought that trade should be given importance, especially in order to find solutions to economic problems. Despite several attempts to open it, it was only founded on the fourth attempt. In the Ottoman Empire, Muslims generally worked as civil servants and soldiers, and non-Muslims also turned to trade since they could not enter state institutions. They were able to import and export in trade because they spoke a foreign language, and they attempted to educate their children in that sector as it paid better. Even though Muslims understood the importance of trade in the last periods of the Ottoman Empire, non-Muslims did not allow them to enter their own fields, and they could not hold on because they did not speak a foreign language anyway, and those who did could only take part in the domestic market. This institution was originally founded under the Ministry of Trade, but was later affiliated to the Ministry of Education. Foreign language preparatory class was opened since trade courses would be taught mainly in French (Özkul, 2017). The name Hamidiye was added because of the financial contribution of Sultan Abdulhamid to the establishment of the school. Education historians claimed that the curriculum of this school was adapted from the Ecoles des Hautes Etudes Commercial in France and explained that the courses were quite demanding. The name of the institution has changed over the years as follows: Hamidiye Ticaret Mektebi; 1909-Ticaret Mekteb-i Alisi; 1924-İstanbul Ulum-ı Aliye-i Ticariye Mektebi; 1936-İstanbul Yüksek İktisat ve Ticaret Mektebi; 1959-İstanbul İktisadi ve Ticari İlimler Akademisi; 1982-Marmara University [Faculty of Economics and Administrative Sciences] (Güvemli, 2005).

Sanayi-i Nefise Mektebi (1883) (School of Fine Arts)

Sultan Abdulaziz's keen interest in painting, as well as his own work, creates a favorable environment for the art to be taught and developed in an independent educational institution. At that time, courses were given in schools such as Mühendishane ve Harbiye for art education, so most of the artists employed in official offices were foreigners. The French painter Guillemet, who was brought by Sultan Abdulaziz, could not get an answer for the establishment of a school that would provide education in the field of art and architecture, and he opened a private education institution in Istanbul Beyoğlu under the name of "Desen ve Resim Akademisi (Design and Art Academy)". However, this academy, whose students were predominantly Armenian, only survived for two years (Ürekli, TDV). Afterwards, it was aimed to open schools where many trials and different curricula were discussed, and finally, in 1883, the school where education would be given in four art branches, namely painting, architecture, sculpture and engraving, was opened as the first fine arts school under the directorship of Hamdi Bey, who was a painter, archaeologist and also a museum curator. The school was founded on the basis of Paris L'Ecole des Beaux-Arts, the Paris Fine Arts school, started education with 20 students, and their number gradually increased (Keskin, 2017). The school has three known regulations, which were issued in 1882, 1911 and 1924. It has been seen that the first regulation was written by Osman Hamdi Bey, the regulation was in accordance with the Paris L'Ecole des Beaux-Arts rules, and the school's lessons were planned very comprehensively. Supervision of education is carried out by a five-member Meclisi Ali (The Great Council), consisting of a painter, an architect, an engraver, and an embosser, under the chairmanship of the principal, as well as the school principal and the teaching staff (Gençel, 2021, pp. 71-74). The courses were taught at the school both theoretically and practically, and the period of study was determined as five years in the painting department, four years in the architecture and sculpture departments, and three academic years in the engraving department. In addition to this, the obligation to attend a one-year preparatory class was stipulated (Ürekli, TDV). Educators would teach art history, ornamentation, perspective, short arithmetic, design geometry, bookkeeping, history, antiquities, anatomy. While history, ornamentation and antiquities courses were compulsory for all students, all courses except anatomy were required for engineers. In the 1911 regulation, the deficiencies of the previous one were tried to be eliminated and a library, painting collection and plaster collection were created for the benefit of students. It is understood that the school took the Paris L'Ecole des Beaux-Arts school as an example in its course selections (Uzun Aydın, 2014).

The name of the said school was changed to Güzel Sanatlar Akademisi in 1927, and Istanbul Devlet Güzel Sanatlar Akademisi in 1969, and turned into Mimar Sinan Fine Arts University in the 121st year of its establishment (Keskin, 2017).

Hendese-i Mülkiye Mektebi (1883) (School of Engineering)

It is a school in the Ottoman Empire that was founded to train engineers. In order to train engineers for municipal and architectural projects, a school called Mühendislik-i Mülkiye ve Islah- Sanayi Mektebi was founded in 1867 with the aim of training thirty engineers each year. However, it is not known how many years the school has taught and whether it has graduates. High school graduates were allowed to the institution, which reopened in 1874, and those who graduated obtained the title of doctor after four years of study. After being subjected to an exam, those who did not pass were granted a conductor diploma, which signifies assistant engineer and technician (Çeçen, 2022).

Instead of this school, which was closed after a while, in 1883, Hendese-i Mülkiye Mektebi was founded under the order of the sultan. According to the regulation, students graduating from Mekteb-i Mülkiye-i Şahane, Mekteb-i Sultani and Darüşşafaka high schools and equivalent schools to these schools could be registered to the engineering department, while students who graduate from military and civilian secondary schools and equivalent schools could be registered to the high school department by examination (Acar & Bir & Kaçar, 2016). Although the courses were taught by Mühendislikhâne-i Berrî-i Hümâyûn officers and lecturers, foreign professors also gave lectures in their fields of expertise. In this context, Emile Lacoine, who was an electrical engineer in the Technical Department of the Ottoman Post and Telegraph Ministry and also gave education in Darüşşafaka, was interested in the education of Salih Zeki, whose success was discovered by him, and enabled Saliz Zeki to receive education in France. After his return, Salih Zeki taught mathematics and physics both in Darüşşafaka and Hendese-i Mülkiye Mektebi and prepared scientific books for higher education (Martykánová, 2016). Apart from the works he gave outside the history of philosophy and science for twenty years, Zeki produced works mainly on physics between 1892-1912, mainly on mathematics between 1912-1917, and prepared two books on astronomy by translation and compilation from French (Günergun, 2005). Since the concepts of copyright and translation were not clearly drawn at that time, there is no clear information about whether the other works in question were copyrighted or translated. Students who were educated with military discipline and consisted of only men were boarding and their expenses were covered by the school, and if they dropped out, they would pay compensation to the school. While the curriculum includes basic sciences and technical courses, only French

is designated as a foreign language (Acar & Bir & Kaçar, 2016). The school's seven-year curriculum was just like its European counterparts; Algebra, logarithm, geometry, geography, French, telegraph, electricity and many other courses and courses in the field of civil engineering were taught (Çeçen, 2022). During the last years of the Ottoman Empire and the successive Balkan and First World Wars, the school could not develop and had no graduates between 1915 and 1921. The school, which was named Mühendis Mekteb-i Âlisi in 1909, Yüksek Mühendis Mektebi in 1928, and Yüksek Mühendis Okulu in 1941, was reorganized as Istanbul Technical University in 1944 (Acar & Bir & Kaçar, 2016).

Baytar Mektebi (1889) (School of Veterinary)

Military veterinarians in the Ottoman Empire allowed students from outside to teach civilian veterinarians due to need, but the expected efficiency could not be achieved. In this context, a commission was founded and with the initiative of veterinarian Lieutenant Colonel Mehmet Ali Bey, the first civilian veterinary school was founded under the Ministry of Public Works (Özlü, 2012).

Due to the similarity of the first and second grades of the school, which was planned to provide four years of education, to the courses in Mekteb-i Tıbbiye-i Mülkiye, it was decided that the students should receive daytime education there, and that veterinarians who will be trained in places where there are animal shelters should receive their third and fourth grade education based on practice so that they can perform surgery on animals. For this reason, it was planned that they would complete their last two years as a boarding house in Halkalı Farm. Subjects such as the following were included in the establishment regulation of the school: having nine lecturers and six assistant lecturers and a clinic teacher brought from Alfor Veterinary School, the best known school in the field of veterinary medicine in France, the examinations being subject to the procedure carried out in the Mülkiye Baytar Mektebi, The obligation of the school student to be employed in the state service for fifteen years, the exemption of the student from military service, the sending of the first three students who have shown outstanding success each year to European veterinary schools for education in different branches (Polat, 2013). Expert lecturers were brought in from overseas to help students improve, successful students were sent to education abroad, and subscriptions were made to magazines in which scientific research on animal diseases were published in Paris and translated. and contributed to the development of the school (Özlü, 2012). While there was no financial support to the students since the first two years were daytime education, the last two years were boarding, some clothing, food and various financial aids were provided in the school, after the proclamation of the Republic, the school education staff was

renewed in 1924 and in 1928 its affiliation with the Ministry of Commerce and Agriculture was transferred to the Ministry of Education, and the school continued to offer education under the name of Baytar Mekteb-i Alisi.

Conclusion

In terms of translation, although it is said that translations from the West have been made since the 18th century among translation scholars, this is not actually the case. In this context, can be said that the Ottoman period translation activities from the 13th to the 19th centuries, stated that Arabic and Persian are the two main languages that are the source of the translation tradition, and that it is used as an intermediary language in the translation of some Greek and Indian literature into Turkish. However, the first mass translation activity in the Ottoman Period was realized in the Tulip Era. It was founded during the reign of Ahmed III with the initiative of Nevşehirli Damat İbrahim Pasha to bring scholars together, and important historical and philosophical works were translated into Turkish. After this first attempt, the Translation Chamber, which covers many different fields such as French law, history, beautiful writing and newspaper translation, whose main purpose was to train Turkish translators instead of translators of foreign origin, and to teach foreign languages, especially French, to those working at Bâb'ı Ali. It was an important beginning for the adoption of a new worldview. The Turkish intellectuals who were trained here realized that the classical method was not enough in the fields that they thought would improve themselves and benefit the country, and aimed to train qualified doctors, engineers, lawyers and civil servants in these fields with the modern education available to the new generation in these lands. In order to achieve this goal, they made agreements with professors who had received their education abroad or - in the absence of a competent person in that field - who gave lectures in modern educational institutions in Europe, and founded schools in Turkey such as Hukuk-i Şahane (1878), Hamidiye Ticaret Mektebi (1883), Sanayi-i Nefise Mektebi (1883), Hendese-i Mülkiye Mektebi (1883), Baytar Mektebi (1889), and trained qualified people by transferring the curricula of the courses through translation. It has been seen that translation operations play a significant role in the foundations of these certified schools, which are still in operation today.

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