



## The Impact of Ottoman Modernization on the Birth of Western-Influenced Aesthetic Arts

### Osmanlı Modernleşmesinin Batı Etkisindeki Estetik Sanatlarının Doğuşuna Tesiri

#### MAKALE BİLGİSİ

##### ARTICLE INFO

##### Araştırma Makalesi Research Article

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**Başvuru / Submitted:**  
5 Mayıs 2024

**Kabul / Accepted:**  
12 Temmuz 2024

**DOI:** [10.21021/osmed.1478981](https://doi.org/10.21021/osmed.1478981)

##### Atıf/Citation:

Gwmici, N. "The Impact of Ottoman Modernization on the Birth of Western-Influenced Aesthetic Arts", Osmanlı Medeniyeti Araştırmaları Dergisi, 23 (2024): 192-206.

##### Benzerlik / Similarity: 4

##### Abstract

The concept of modernisation is an indicator of the change and transformation of societies as a socio-economic and political process. Modernisation in the Ottoman State developed differently due to the interaction of its own internal dynamics and external factors. In the 19th century, Ottoman modernisation, which developed differently from the modernisation of Western Europe, has been handled from different perspectives by the experts of the subject. Ottoman modernisation was the search for a new path to be followed in order to regain superiority over Europe, which had fallen behind politically and militarily. The idea of modernisation in the Ottoman State is seen as a struggle of the state administration in order to get rid of the unfavourable conditions in which the state found itself, rather than a spontaneous change in the process of social change as in Western Europe. Despite the rapid change and transformation of industry, legal system, military organisation, political structure and economic structure in Europe, the Ottoman State managed to maintain its advanced position in social, economic, political and military fields. What bothered the Ottoman State the most about all these events was its military backwardness. This backwardness was manifested not only in weapon technology but also in the failure of organisation before and after the war. As for social and cultural innovations, the Ottoman modernisation process, which started with the Tanzimat period, gained momentum and developed with the Constitutional Monarchy periods, but it could not succeed because the traditional state structure and religious approach could not be easily abandoned. This modernisation process, which started in the late Ottoman period, continued in a different track and rapidly after the Republic. It can be said that Ottoman modernisation started with the concern of catching up with the West in military and bureaucratic terms and evolved into a process brought about by different social, economic and political dynamics.

**Keywords:** Ottoman State, Modernization, Westernization, Reforms, Tanzimat.

##### Öz

Modernleşme kavramı, sosyo-ekonomik ve siyasi bir süreç olarak toplumların değişim ve dönüşümünün bir göstergesidir. Osmanlı'da modernleşme kendi iç dinamiklerinin ve dış faktörlerin etkileşimiyle bu süreç farklı olarak gelişmiştir. 19. yüzyılla birlikte Batı Avrupa'nın modernleşmesinden farklı olarak gelişen Osmanlı modernleşmesi, konunun uzmanlarınca farklı perspektiflerden ele alınmıştır. Osmanlı modernleşmesi, siyasi ve askeri açıdan geri kaldığı Avrupa karşısında tekrar üstünlüğü elde etmek için, izlenmesi gereken yeni yol arayışıdır. Osmanlı'da modernleşme düşüncesi, Batı Avrupa'daki gibi toplumsal değişim süreci içinde kendiliğinden oluşan bir değişimden ziyade, devletin içinde bulunduğu olumsuz şartlardan kurtulmak amacıyla devlet idaresinin çarpınışı olarak görülmektedir. Avrupa'daki sanayinin, hukuk sisteminin, askeri teşkilatlanmanın, siyasi yapının ve ekonomik yapının hızla değişip dönüşmesine rağmen Osmanlı Devleti sosyal, iktisadi, siyasi ve askeri alanlarda ileri konumunu korumayı başarmıştı. Osmanlı Devleti'ni bütün bu olup biten şeylerden en çok rahatsız eden husus askeri alandaki geri kalışıydı. Bu geri kalış sadece silah teknolojisinde olmayıp savaş öncesi ve sonrası organizasyon konusunda başarısızlık olarak da tebarüz etmekteydi. Sosyal ve kültürel anlamdaki yenilikler ise Tanzimat dönemi ile başlayarak Osmanlı modernleşme süreci ivme kazanarak Meşrutiyet dönemleri ile gelişmiş fakat geleneksel devlet yapısının ve dini yaklaşımın kolay kolay terk edilememesi sebebiyle başarıya ulaşamamıştır. Osmanlı'nın geç döneminde başlayan bu modernleşme süreci, Cumhuriyet'ten sonra farklı bir kulvarda ve hızlı bir şekilde devam etmiştir. Osmanlı modernleşmesi, Batı'ya askeri ve bürokratik açıdan yetişme kaygısıyla yola çıkılarak farklı toplumsal, ekonomik ve siyasi dinamiklerin meydana getirdiği süreç evrilmiş de denilebilir.

**Anahtar kelimeler:** Osmanlı Devleti, Modernleşme, Batılılaşma, Reformlar, Tanzimat.



## Introduction

The roots of the reform demands in the Ottoman State are directly related to military failures and even to the heavy defeat during the Siege of Vienna.<sup>1</sup> Although there was no decisive end in the continuous wars and struggles during period between 1683 and 1699, a partly peaceful period started after the Karlowitz Treaty signed by the Ottomans with heavy conditions in 1699. But later on, conflicts went off again and the Ottomans were defeated in the Petervaradin Battle and then lost Temeşvar.<sup>2</sup> These military failures ended up with the Treaty of Pasarofça signed in 1718. Afterward, Yirmisekiz Çelebi Mehmet was sent to France to observe the developments in military and understand the new conditions of the world at that time.

It would not be correct to trace the emergence of the Ottoman modernization or westernization back to the adoption of some Byzantine institutions after the conquest of Istanbul or to the adoption of some financial and military applications that the Ottomans came across when they captured countries and cities in Europe.

Adoption and application of some practisements of European states are not limited to the ages of decline, disintegration and fragmentation of Ottoman State. When considering the areas where the influence of the European countries was felt more in the Ottoman State, it is possible to argue that military matters have been prioritized and emphasized more.

There has been a resistance against the reform attempts to be carried out in the military field. The degeneration of the Janisseries, which have always been the main actor of the conquests for centuries, sometimes either stopped or slowed down the innovations. Cümle kontrol edilmeli! Changes, especially during and after the Renaissance in Europe were rapidly reflected in the science, architecture and cultural endeavors. Western style creations and examples of paintings and music have already been started to appear and immensely popular.<sup>3</sup>

The most accepted dates of modernization in the Ottoman Empire are devoted to two periods;

- a. between 1770 and 1830 Dec.
- b. between the years 1830-1876, two Decouplements are mentioned.
  - a. 1770-1830
  - b. 1830-1876

The period between 1770-1830 is the period in which the Ottoman state, with the factors brought about by the defeats against the Western powers, carefully examined the West in almost every aspect, curiously researched and imitated the necessary points, and went towards an innovation in the military, legal and administrative fields at a more advanced level than the first reforms.

<sup>1</sup> Metin Kunt, *Türkiye Tarihi: Osmanlı Devleti, 1600-1908*, Vol. III, (İstanbul: Cem Publishing, 1997), 41-43.

<sup>2</sup> Niyazi Berkes, *Türkiye'de Çağdaşlaşma*, (İstanbul: Yapı Kredi Pub., 2002) 42-44; Roderic H. Davison, *Osmanlı Türk Tarihi, (1777-1923)*, trans., M. Morali. (İstanbul: Alkım Publishing, 2003) 118-120; Enver Ziya Karal, *Osmanlı Tarihi*, Vol. V, (Ankara: TTK. Publishing, 1983) 54-56; İbrahim Şirin, *Osmanlı İmgeleminde Avrupa*, (Ankara: Lotus Publishing, 2006) 157-179; Halil İnalcık, *Osmanlı İmparatorluğunda Toplum ve Ekonomi*, (İstanbul: Eren Publishing, 1993) 147.

<sup>3</sup> Kunt, op. cit., 78-79; Armağan, op. cit., 61-63; Karal, op. cit., 50-72.

It can also be said that this period was a kind of preparatory period for the second period with the formation of a new army under the name of Nizam-ı Cedid and Mahmud II's abolition of the Janissary Corps and other reforms.<sup>4</sup>

The period between the years of 1830-1876 after the abolition of the Janissaries in 1826, which, as well, can be called as the second period, Westernization started to be perceived as a necessity in almost every field. These years are the time of acceleration of modernization during which reformist developments like the promulgation of the Tanzimat edict and the Islahat edict (royal edict for reform)" took place to reshape the legal and social fields of the Ottoman state and society, and also are these years in which foundation of a republican administration was set up accordingly. Following these years - the constitutional structure of the Ottoman State began to emerge and the World War I sparked the destruction of the Ottoman State. After the World War, the Republic of Turkey was established, but the reform and modernization movements did not stop.<sup>5</sup>

Westernization movement in the Ottoman State is widely considered to have started with the promulgation of "Gülhane Hatt-ı Hümayunu (the Imperial Edict of Gulhane)". However, to some extent it is not far from the truth, there is a prelude for this. Recognition of the West by the Ottomans was not only a bunch of information obtained from books, European missionaries or students sent to Europe upon order of government. Such a westernization movement is acceptable to any Asian, African or Far Eastern country since practices for such concept is often taken as a whole western norms of lifestyle, for ottomans, on the other hand, the West was not an alien thing or moreover an utopian region. The West, for Ottomans, was a relentless previous rival and later an imaginary gateway to the pursuit of solutions during the process of decline and collapse.<sup>6</sup>

Ottoman State has known the West or Europe since 1354, when Suleiman Pasha, son of Orhan Gazi, passed to the European continent, which is also called "Rumelia." This recognition, however, is not an admiration. The total acceptance and leaving themselves in europeans' arms ignoring all the values they have possessed for centuries is quite later incident. Then easily made conquests achieved due to the lack of unity in Europe, known as the West, or "Garb", were interrupted time to time but accelerated with the conquest of Istanbul by Fatih during this conquest period. Muslim scholars and statesmen welcomed all positive movements warmly bound to the conservation and defense of Islam and geographical regions populated by Muslims. For instance, use of gunpowder found by the Chinese in artillery and also employing non-muslim personalities as an auxiliary workforce may be considered how they approached to positive solutions when necessary. They did not show any sign of hesitations to use the new form of warfare device called rifle (*tüfenk*) and troop battle (*tabur cengi*)" in 1444 to fight against unbearable oppression of the Crusaders.<sup>7</sup>

It is hard to understand some attempts by Ottomans like making paintings, drawing portraits, medallions, crowns specific to the Christian kings, which are not regarded warmly in prospects of Islam. In fact, the Ottomans usually approached to the European culture in order to recognize,

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<sup>4</sup> Kunt, op. cit., 63, Sina Akşin, "III. Selim'in Saltanatı (1789-1807): Ciddi Islahatın Başlaması", *Türkiye Tarihi Osmanlı Devleti 1600-1908*, Vol. III, (İstanbul: Cem Publishing, 1997) 77-79; Berkes, op. cit., 63-66.

<sup>5</sup> Berkes, op. cit., 521-552.

<sup>6</sup> Ahmet Dönmez, *Osmanlı Modernleşmesinde İngiliz Etkisi (Diplomasi ve Reform 1833-1841)*, (İstanbul: Kitap Publishing, 2014) 216-221.

<sup>7</sup> Aydın Taneri, *Osmanlı Kara ve Deniz Kuvvetleri*, (Ankara: Kültür Bakanlığı Publishing, 1981) 176-178.

comprehend and understand the position of enemies.<sup>8</sup> Some of the most important factors which trigger modernization efforts are mutual trading, aliens coming to the Ottoman ports, ambassadors, exiles and certainly military and technical experts. Forced migration of Jews from Spain to Istanbul gave rise to a significant development in craftsmanship such as textiles and arm production. As a result of the migration of Jews living in Spain to Istanbul, who were removed from here starting from 1492, a significant development was achieved in craft branches such as textile and weapon making in the Ottoman State. Contributions from the artists who settled in the center along with conquest should not be forgotten as well. Not only Muslims and Arabs were employed in Topkapi Palace, but there were some Turkic, Iranian and a group of European artists.

Even in the early Ottoman period, social life constantly reflected traces from the old Turkish customs and traditions. During the following periods, as a result of rise of formal understanding on interpreting over religious matters, prospects and practices changed radically and Salafis, and strictly-minded groups like Kadizadelis came to the stage. After establishment of a formal palace life, an aristocratic, high society in Ottoman State emerged. Their music, entertainment, ceremonies, food and drinks never reduced to the level of culture of ordinary people if not completely different. The establishment of the Ottoman Harem can be taken to the reign of Sultan Murad II. The time when the harem became a crowded structure was in the period of Kanuni Suleiman.<sup>9</sup> To some extent this attempt can be considered as realization of the thought to place women in certain social area in the early modernization efforts. It is indeed a fact that the Ottoman Palace was quite effective over modernization attempts. However, the palace, after periods of ascension and turmoil, which was called the reign of women (*kadınlar saltanatı*), did not show much existence un, til the Tulip era in the 18<sup>th</sup> century which accelerated the modernization efforts, The heavy defeat in the Vienna siege in 1683 ended the period of stagnation and followingly, as stated in Mumtaz Turhan's work *Kültür Değişmeleri* (Cultural Changes) destroyed a conception in the Europeans' minds that Ottomans were conquerers (*fatih*), World dominating(*cihangir*), undefeatable and fearless, an idea which has been believed for around 250 years. As an inevitable consequence of Siege of Vienna, the Treaty of Karlowitz in 1699 merely drove Ottomans into such a manner to lose even their self-confidence.<sup>10</sup> Turhan describes this in his book as follows: "On the other hand, up to the Vienna defeat on soil of European continent throughout its long and glorious history, dominating land and sea for centuries unrivaled, thriving kings from their thrones and ruling the rulers, psychological attribution to Garp (the West) realm can only be characterized by the sense of superiority. When the Ottomans felt the first beat from a World in which they were always ignorant, and had a sense of superiority over the others, and without questioning of reasons for defeats, moreover disregarded against any kind of revolution and evolution. Instead, in the end they put the blame on a former ally, Jan Sobiesky, or incompetence of the commander."<sup>11</sup>

Many intellectuals warned about decline long before the heavy defeat of Siege of Vienne which in fact put the whole empire into a shock. Koçi Beg was not only one of such intellectuals, who reported many in his famous tretise, but some others following him also wrote books about how to cease decline and collapse, made advices and gave clues regarding the reasons of stagnation. Similar

<sup>8</sup> Feridun Emecen, "Süleyman I", *DİA*, Vol. XXXVIII, (İstanbul: TDV. Publishing, 2010) 73.

<sup>9</sup> Mehmet İpşirli, "Harem, Osmanlı Devletinde", *DİA*, Vol. XVI, (İstanbul: TDV. Publishing, 1997) 135 ff.

<sup>10</sup> Abdülkadir Özcan, "Karlofça Antlaşması", *DİA*, Vol. XXIV, (İstanbul: TDV. Publishing, 2001) 504 ff.

<sup>11</sup> Mümtaz Turhan, *Kültür Değişmeleri*, (İstanbul: İFAV Publishing, 1987) 148.

statemens describing and narrating situation and also offering solutions can be found in the *Seyahatname* of Evliya Çelebi, a renown traveller and the author of related books of the 17<sup>th</sup> century. None of these texts and books signed pure adoption of the Western style modern life and/or to turn into a new life style. It was obvious that these people were not enchanted by western style of life, authors of these related books or texts divided headings into military reforms, unity of administrative sections during ascension period, praising and longing justice and also competent statesmen with proper sense over religious issues.

This situation continued until the Tulip era. The mission given to Yirmisekiz Çelebi Mehmet, who was sent to France in the Tulip era, was that: “To study means of achievement in civilization of welfare and education of France and scrutinize feasibility of them for the Ottoman State to ensure applicability. But there was just one purpose behind all of these efforts; to get rid of this unbearable situation and return to the former glorious days of the empire. Not long later it was realized that returning to those glorious days was impossible and and accepted that to emulate West and look forward to promote properly even scarifying from former behavioral attitudes of the empire. As a result of these then-popular ideas like materialism of the 19<sup>th</sup> century which began in the West in the in the 18<sup>th</sup> century triggered to wide open doors with some hesitations and even denials of religion of Islam among the Ottoman intellectuals.<sup>12</sup>

Maladministration and desperation in result of big land losses due to never-ending wars made Ottoman intellectuals and some statesmen to stipulate new regulations for political structure in accordance with the western norms and also take all measures in parallel to international ones. Many allied soldiers, who came to Istanbul as a result of the Crimean War of 1853-1856 were the primary reason for Ottoman intellectuals to wide open their eyes. A European understanding now began to find mass support easily. This change of attitudes, which especially affected men’s clothing and speech styles, would lead to the Constitutional Monarchy and the republic in the end. The spread of French education and translation movement that started in the same century and modernization efforts by the students sent abroad to be educated should be remembered as well.

One of the most influences over the transition of social life in Ottomans was Istanbul, Izmir and other similar port-available cities in which communities were inhabited before the conquest or somehow settled for various reasons. We come across a group of people, as we may call them as western colony in Istanbul, between the centuries XVI-XVIII when economic ties became more frequent. These group include such people as Venetian Baly, permanent embassies, merchants and traders, artisans and craftsmen. Collocation of these people in Istanbul and being able to penetrate own life styles into the Ottoman palace and aristocrats for the first time and as a result innovations initiated primarily in the army soon began to spread towards the fields of education, law and economics. Average person’s involvement into this transition was at a later step. However some trendy movements in fashion were not allowed to become widespread based on individuals and among women.<sup>13</sup>

Social life in uncompromising interpretations over religion and various forms of life in newly-arrived territories began to transform Ottoman society as a result of increasing cultural influences.

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<sup>12</sup> Mehmet Akgün, *Materyalizmin Türkiye'ye Girişi*, (Ankara: Elis Pub., 2005) 42.

<sup>13</sup> Gürdal Bike Sağduyu, “Osmanlı'da Modernleşme Sürecinde Erkek Giyimindeki Değişim Olgusu (1860-1925)”, (Unpublished Master’s Thesis), (Dokuz Eylül Ün. Güzel Sanatlar Enst., İzmir, 2013) 74.

Military and architectural developments in the beginning should also be accepted to affect other fields of social life of that time. Such arrangements by Ottoman State, for the sake of good in social life, included to continue life not only at home. This, to some extent, was a duality.

We will evaluate, here Namik Kemal's ideas about preachers to show more clearly how religious concept derailed in Ottoman State during late period, in order to analyze this issue in a different point of view. He clearly emphasizes that reason of misunderstanding the religion was bad and poorly educated religious men, in one of his letters to Captain Husnu Efendi. Finally anyone has a better understanding of reason why social issues come to an impasse:<sup>14</sup>

"...Oh brother please do not say about our preachers, though we are not consist of much educated but only a few, you say 10 or 15 creatures who are capable of seeing what we say and we spent 8 full years from our life to educate of this and he reached to such a gradual position that he started to say about parliament of the nation. Then a cholera plague broke out and to find the proper remedy, to what people eat and drink which then people were dealy curious about, we have spent nights and days with him discussing all about whatever available to protect public health and safety even from the point of medical applications one by one. We came to an agreement that if we arrange him to preach in a mosque and then spread the word by publishing it through Daily newspapers and other means. We were so sure by doing so, we would be able to save Islamic world and its people from our very own deceiving emotions. We put him in the stage of Şehzade Mosque and his first words came out "All these calamities upon us are just due to our opposition to the rules of God."

He continued as not agreed upon which we discussed to follow and enlighten people. But instead of giving scientific reasons of the epidemics and solutions to save from, he tried to revoke long hair styles and putting on "fes". And he made people of Sarachane shave their hair and have them wind turban around "fes". Preachers are the only reason for good and innocent people to leave the religion. It is indde not possible to do anything good without making these creatures educated properly."

As can clearly seen from the text above, many concepts related to society in Ottoman State have declined over the years and have become more and more tangling. Few of only from clergy, who had to enlighten the people, did not perform their right mission but preferred to be eliminated by corrupted society and government.

Ultimate goal of the New Ottomans, led by Namık Kemal, was to transport a western type of administration, a new constitution and western institutions to the soil of Ottoman State. We, however, should not forget that some of them, who could not be against religion directly, preferred to translate some books like Louis Buchner's "Force and Matter" whic was one of the basic works of biological materialism against the religion of Islam and the concept of God. Such emerging ideas' effects became elites' aim to transform to a different social order from current one. In fact, desperate mood due to going backward and constant regression, which was the reason of complaint of general public and elites' idea that said only European life style was a savior, and these elites preferred to spread word to the whole society rather than applying it to some certain areas. These reforms have

<sup>14</sup> Fevziye Abdullah Tansel, *Namık Kemal'in Hususi Mektupları: İstanbul ve Midilli Mektupları*, (Ankara: Türk Tarih Kurumu Publishing, 1969) 280.

been implemented in conciliatory and integratively until the Republic of Turkey by which, later, conducted under state's strict rules.

The areas in which the Ottoman modernization was affected by westernization efforts were concentrated in five areas. They are as follows:

1. Philosophical Thought
2. Education and Training
3. Law
4. Literature, Architecture and Music
5. Royal Portraiture by Foreign Painters in the Ottoman State.

### **1. Philosophical Thought**

The first signs of the transformation in this field, which can be taken up to the time of the Conqueror Sultan Mehmed, could be seen in the discussion of Ghazali and Ibn Rushd conflict as a problem by the Ottoman scholars. Although it is considered a paradox that Hocazade Muslihiddin and Alaeddin-i Tusi didn't support who lived in the same period despite their discussions on the work titled "Tehafüt", it was an important fact that the philosophical sciences were included in the madrasah education. Koçi Bey and Katip Çelebi drew attention to the abolition of these courses in the madrasa and to the fact that education was to be retarded as per the desired level. In the Tanzimat period, the modernization efforts to enable the state's survival by keeping a tight grip on its own civilisation and to stop the spiritual and cultural devastation from the West led to a dual approach in every field.

The translations of philosophical works, especially from the Western languages and mostly from French, led the idea of Westernism to take root and develop in these lands. Şinâsi sent to France by Mustafa Reşid Pasha has published the thoughts of Ernest Renan he met there, one of the positivist thinkers, and the thoughts of the philosophers Voltaire and Montesquieu who were Ernest's masters, in his newspaper *Tasvir-i Efkar*. Based on developments such as August Comte's correspondence with Mustafa Reşid Pasha, it is possible to say that the Tanzimat was gradually dragging the Ottoman State towards a new route.<sup>15</sup> It is also interesting that Ahmed Midhat Efendi, who was caught up in the wind of materialism that made the influence felt better in the last quarter of the century, took to the opposite side after a few articles he has generally been writing in favour. It is possible to understand the turbulence in the period by looking at the life of the Ottoman intellectual Bashir Fuad, who was under the influence of materialism in the same periods and who introduced the philosophers and works of his period in this field, which ended in suicide.<sup>16</sup>

In the context of modernization efforts in the philosophical movement, we should not forget Abdullah Cevdet. It should always be remembered that the name and principles of the Society "Union and Progress" (*İttihat ve Terakki Cemiyeti*) were put under the influence of the French positivists, especially in the process leading up to the 2<sup>nd</sup> Constitutional Period. The idea of westernization in the post-Constitutional period became widespread under the name of

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<sup>15</sup> Abdülhalim Aydın, "Batılılaşma Döneminde Şinasi ve Fransız Etkisi", *Hacettepe Üniversitesi Ed. Fak. Dergisi*, 17/2, (2000), 105 ff.

<sup>16</sup> Orhan Okay, "Beşir Fuad", *DİA.*, VI, (İstanbul: TDV Pub., 1992) 5 ff.

"Westernization" (Garpçılık). The fruits of the movement, supported by Celal Nuri and Baha Tevfik along with Abdullah Cevdet, began to gather with the Republic. Since the beginning of the century, many refusals have been scientifically written against materialist thought. These include Cemaleddin Efgani, Muhammad Abduh, Ismail Ferid, Babanzade Ahmed Naim and Harputizade Ishak.

Briefly, for coming the Ottoman philosophical thinking to life under the influence of the West, the existence of the young people who studied in France, to bring the works written there and translate them into our language have really been influential. This process, which continued until the recent history after the Republic, has been continuing in a thin line.

## 2. Education and Training

The current understanding of education before the Tanzimat period changed with the influence of the West, and then the military and technical schools, which began to be seen in the 18<sup>th</sup> century, were opened along with classical madrasas and primary schools (*sıbyan mektebi*). After a short period of time, these were followed by the Medical School (*Mekteb-i Tıbbiye*, 1826), the Military Academy (*Mekteb-i Harbiye*, 1834) and the Military Band (*Mızıka-ı Hümayun*, 1834). In the general field of teaching, parallel to the madrasas, education was started in secondary schools (*rüşdiye schools*, 1839).<sup>17</sup>

It is also a fact that military concerns underlined the modernization efforts in the field of education and training in the Ottoman State. In other words, since the end of the eighteenth century, the reform of the army which had failed against the Western armies, has triggered this situation. Meanwhile, the attempts to improve the madrasa and sıbyan schools continued uninterruptedly. In order to ensure the ideal of Ottomanism, the schools opened in the modern sense included joint education with minorities.<sup>18</sup>

As an example for especially the studies conducted in the field of higher education, *Encümen-i Daniş* (The High Science Board) which was established in 1851 and *Darülfünun* (the University of Science) which was opened in 1863 can be indicated. *Darülfünun* which was closed down shortly after it opening, started its activities again in 1870. The ultimate opening of *Darülfünun* which stopped the education once again in 1872 took place in 1900. The greatest work of *Encümen-i Daniş*, which was founded with the aim of promoting scientific developments and bringing up new works on the subjects of language, history and literature in the field of education as well as in the West, was also the history authored by Ahmed Cevdet. According to Ahmed Cevdet Paşa, it is not right to resist the innovations for the survival and rise of the Ottoman State.<sup>19</sup>

But it is not right to take everything that emerges in the West without questioning. The new scientific and technical innovations from the West should be used to consolidate the structure blended with the Ottoman history and culture. To put it simply, it is impossible to isolate and adapt the technique and culture from each other. History has also shown that there does exist the

<sup>17</sup> Osman Nuri Ergin, *Türkiye Maarif Tarihi*, Vol. II, (İstanbul: Eser Kültür, Pub., 1977) 416-417.

<sup>18</sup> Mehmet Deri, *Türkiye'de Azınlıklar ve Azınlık Okulları*, (İstanbul: IQ Kültür Sanat, Pub., 2009) 16 ff.

<sup>19</sup> Mustafa Gündüz, *Osmanlı Mirası Cumhuriyet'in İnşası*, (Ankara: Lotus Pub., 2010) 116 ff.



inseparability of culture and technique at the root of such reforms in the Ottoman State or other societies.

After Meşrutiyet (the 2<sup>nd</sup> Constitutional period), Darülfünun was opened to girls. The departments of Literature, *Riyaziyat* (Mathematics) and *Tabiat* (Nature) were opened and the admission of female students to the departments of Law and Medicine was allowed. Of course, the contribution of professors from Germany in 1915 to the Darülfünun should not be forgotten.<sup>20</sup>

Some changes were made in Darülfünun with the law of *Tevhid-i Tedrisat* (The Unification of Education and Training) enacted on March 3, 1924. The newly opened Faculty of Theology was also closed with the 1933 University Reform and could be reopened in 1992.

These openings and closures, which frequently occurred in the educational field of Ottoman modernization, made it devoid of a certain base. The transformation of Westernization with the Republic into a task and the attempt to impose forcibly from time to time is another subject of study.

### 3. Law

Westernization in law was initiated in the 19<sup>th</sup> century in line with the general outlook. The revolutionary changes in law took place after the Republic. The aim here was to bring the political and legal structure of the state completely to the standards and norms of the states in Europe. Among the Westernization movements that came true after the Tanzimat period, there were a considerable number of works on the law. Apart from the individual efforts of Ahmed Cevdet Paşa, such as *Mecelle* (the Codex of Islamic Law Rules) and *Arazi Kanunnamesi* (the Land Law), the acquisitions were in the shape of direct quotations and translations. In Ottoman law regulations, mostly British and French influence is seen to be efficient from Tanzimat to the Republic.<sup>21</sup>

This effect could clearly be seen in *Islahat Fermanı* (the Edict of Reform) which was declared in 1856. All of the arrangements in favor of the minorities here have been highly welcomed in the West. However, these regulations have made themselves felt in the areas of the Criminal Law, the Criminal and the Legal Procedures, especially in the Land Trade and Maritime Trade Laws. These laws have been prepared by taking the translation or example from the French laws.

When the project to prepare the necessary laws, which was started after the Republic, gained weight in the possible direction of radical change in the legal field, the studies were stopped and new laws were compiled from different countries. This new legal structure in Turkey has been subjected to some impositions by Western countries as it happened before. In accordance with the article on the judicial administration of the relevant article of the Lausanne Treaty, which was adopted on 24 July 1923, the Turkish government has been committed to conduct all implementations parallel to the developments in civilization on condition that they are open to inspection for a period of five years. The law reform in the Republican era brought an end to the legal conflict that had been going on since the Tanzimat period and it has been decided to implement the regulations in favor of the West. But it should be noted that the developments in the social and cultural area point to the fact that new regulations are needed again.

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<sup>20</sup> Muhammet Şahin - M. Ahmet Tokdemir, "II. Meşrutiyet Döneminde Eğitimde Yaşanan Gelişmeler", *Türk Eğitim Bilimleri Dergisi*, 9/4, (2011) 851 ff.

<sup>21</sup> Gülnihal Bozkurt, *Batı Hukukunun Türkiye'de Benimsenmesi, Osmanlı Devleti'nden Türkiye Cumhuriyeti'ne Resepsiyon Süreci*, (Ankara: TTK Pub, 1996) 5 ff.

#### 4. Literature, Architecture and Music

The idea that westernization in Turkish literature began with Tanzimat is common but it is difficult to give a precise date. The expression "the post-Tanzimat" is true as the history in which the works are seen more frequently under the influence of Westernization in Turkish literature. Here it has to be accepted that Şinasi was a milestone. Western-style works such as poetry, theater and newspapers have all begun with him. Here again, the effect of Western translations in literature should not be forgotten. Westernization in Turkish literature not only showed its influence in literary genres but also spread to the subject and content. Novels and theatre works from Western literary genres and the issues covered in these works have always remained under the influence of the West.

Westernization in architecture can be initiated with the ornamentation styles during the Tulip Era. The Baroque style, which began with the Tulip Era, had been replaced by the *empire* style in the 19<sup>th</sup> century. There have also been those who called this style the Tanzimat style, in which the classical Turkish art is completely disabled. But we know that in the same century, some Western architects moved into an eclectic style. Here it is seen that Turkish art is mixed with baroque, empire and gothic styles to achieve a hybrid version. While westernization in architecture has an effect on mosques, palaces and similar structures, it has not been able to affect the external structure in houses, mansions and villas. However, Western-style motifs were widely used in interior decorations. With the Constitutional period, the classical style has been tried to be given in new forms with the neo-classical style unique to us.<sup>22</sup>

The history of modernization efforts in music is quite early. With the conquest of Istanbul, it is known that Turkish music tunes had a strong and clear influence on the religious works read during the rites of the non-Muslim citizens living here in their own synagogues and churches. The Ottoman acquaintance with Western music begins with the Treaty of Friendship signed with François, King of France in 1543. Not long after that, a style known as *Frenkçin* emerged for the first time with the encouragement of the Sultan, who enjoyed a lot in the concerts performed by a group who gave concerts in the palace of Sokullu Mehmed Paşa using Western musical instruments. The notes of the Western style musical works of Ali Ufki Bey and Dimitrius Cantemir in the 17<sup>th</sup> century are remarkable. The influence of Western music in the 18<sup>th</sup> - and 19<sup>th</sup> centuries is felt as little as the breeze. Tanburî Emin Agha (d. 1814), Şakir Agha (d. 1840) and İsmail Dede Efendi (d. 1846), who were among the famous musicians of the period, allowed the western influence to their works in a very subtle way.<sup>23</sup>

After the abolition of *Yeniçeri Ocağı* (the Janissary Quarry or A Special Military Class), the *Mızıka-i Hümayun* (the Military Marching Band), which started its activities in 1828 instead of *Mehterhane* (the Military Band School of Yeniçeri Ocağı), started to perform marching-type works in the western style. Opera, operettas and funny performances started to be performed after the band. The widespread of the piano, which is one of the important instruments of Western music, coincides with these years. Despite these eclectic efforts in music, the desired level of development has not been achieved. Although there were hopes of a return to the classical period with the revival of the Mehterhane after the 2<sup>nd</sup> Constitutional period and the opening of the *Darülbedai* (Theatre Art

<sup>22</sup> Kunt, op. cit., 64 etc.

<sup>23</sup> Gözde Çolakoğlu Sarı, 19. Yüzyıl Batılılaşma Hareketlerinin Osmanlı- Türk Müziğine Yansımaları", *Türkiye Sosyal Araştırmalar Dergisi*, 181, (2014), 38.

Perform Center) and also the opening of an independent musical institution named *Dârülelhan* (The First Official Music School), after the Republic, because of gaining momentum of Westernization efforts, banning of the classical Turkish music and even pushing it to a secondary plan, this attempt couldn't be realized. Although Turkish music, which has been in a derelict period for many years, has been experiencing a return, Western music has continued its development in the state conservatories and under the auspices of the state.<sup>24</sup>

### 5. Royal Portraiture by Foreign Painters in the Ottoman State

It would be appropriate to start by accepting Sultan Mehmet the Conqueror, who started the period of the rise of the Ottoman State, as the pioneer and the first in this respect. First in Ottoman history, Mehmed the 2<sup>nd</sup> (Sultan Mehmed the Conqueror) brought the Italian painter Gentile Bellini from the Republic of Venice to make his own self-portrait. While the painting that began in this way in the Ottoman State remained confined around the palace for many centuries. After the Tulip Era, interest in aesthetic arts and some trends and influences in architecture, especially Baroque, continued to increase. But Osman Hamdi Bey, after his great contributions to the art of painting was the symbol of the transformation of the centuries of interest and appreciation to a tangible form. In response to this interest shown by the Ottomans, we see orientalists and painters in the Ottoman lands, firstly due to the influence of curiosity, fear and desire to discover strange and extraordinary things and secondly the exoticism trend rising in the 17<sup>th</sup> and 18<sup>th</sup> centuries in the West.<sup>25</sup>

The orientalist movement of painting, which began with Napoleon's invasion of Egypt in 1798 and ended with the First World War, has been the focus of great interest for a century in all of Europe, America and even in the Eastern countries where it originated, although it is not a school in itself. During the 18<sup>th</sup> century in which the Ottoman State began to lose its power as an invincible and superior empire after the defeat of Vienna in 1683, we see travelers and especially painters in Ottoman lands during the ongoing wars on Austria, sometimes on Polish and sometimes Russian fronts. The interest and attention of the painters has first concentrated in the fascinating and multicolored clothes of the East and then in Istanbul, which was filled with the magnificent beauties of the God-given nature. In part, very few lucky painters had seen mainly miniature, charcoal drawings, and patterns and motifs on carpets and rugs with regard to the Turkish-Islamic arts. As a result of the Westernization activities that the Ottoman State has attempted to overcome the dilemma that has fallen into over the centuries, these tides have increased incredibly. This interaction influenced architecture at first, and since the mid-19<sup>th</sup> century, as some of the students who were sent to the west/France for educational purpose turned to painting, the fashion of painting in the Western style began to be seen in our territories.<sup>26</sup>

The first factor that facilitated the influence of Western painting in the Ottoman State was the conquest of the city of Istanbul by the Muslim Turks. On the one hand through intellectuals who migrated from Byzantium to the west, on the other hand through the Ottomans who established an Islamic civilization here brought the East closer to the west.

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<sup>24</sup> Okan Murat Öztürk, "Dârülelhan Sürecinde Garpcıların Şark Müsikiyle Baş Etme Stratejileri", *Konservatoryum*, 5/1, (2018), 135 ff; Bülent Aksoy, "Tanzimat'tan Cumhuriyet'e Musiki ve Batılılaşma", *Tanzimat'tan Cumhuriyet'e Türkiye Ansiklopedisi*, Vol. V, (İstanbul: İletişim, Pub., 1985) 1223; Aydın, op. cit., 8.

<sup>25</sup> Aydın, op. cit., 8.

<sup>26</sup> Umut Germeç, "Batılılaşma Yönünde Türk Resim Sanatının Estetik Bağlam Sorunu", *Ulakbilge*, 6/29, (2018), 1365 ff.

It is possible to start the works on painting with Sultan Mehmed the Second. It is a well-known fact that Fatih knew Greek and Latin, and he was curious and literally intellectual.<sup>27</sup> However, here the most important element that distinguishes Sultan Mehmed from the other sultans was that he considered the European empires more as an extension of the ancient Greek and Roman civilizations with their historical roots than they were at that time. In the later periods, the widely used derogatory and humiliating expressions and definitions like “küffar-ı bi-din” (disbelievers without religion), “Frenk bed-renk” (bad-colored non-Muslim) and the likes can be seen in many works more frequently.

One of the factors that pushed the Ottoman State to modernization, or rather military and then innovation movements in other fields, was the ideal of reinforcing its dominance on three continents by putting an end to military failures and make accepted its superiority to everyone. It is also a fact that defeats and regressions that started since the end of the 17<sup>th</sup> century have been well analyzed and reviews have been made through numerous reports. What has been overlooked here is whether such reports have actually been delivered to the sultan or to the other statemen. In addition, it was not discussed much whether the reports which we can call as “telhis” presented to these higher authorities were properly understood by the sultans, viziers and other administrators. We can say that efforts of Selim the third and Mahmut the Second, Abdülmecid, Abdulaziz and other sultans and viziers who took the control with Tanzimat, understand the issue and try to do something, was late and insufficient.

Because of the understanding of human equality which takes its essence from Islam and seeing people as trust of Allah, vassals did not force to work in heavy duties and pay heavy taxes. Public sometimes was subject to negative treatments and pressure from time to time because of personal mistakes of managers. But generally Ottoman administration was consistent in itself.

Innovation efforts, which began in military fields, have expanded over the centuries and have shown itself in many different branches, particularly in education, architecture, painting, music and sports. The fact that the Ottoman state was ruled by sharia and that its people were predominantly Muslim could not prevent its modernization, westernization and imitation of Europe. Over centuries, innovations, which were made voluntarily or compulsorily, were accepted by society later. The Vienna defeat and continous defeats caused the severe conditions of the Karlofça (Karlowitz) Agreement and then the Pasarofca Agreement. The Tulip Area, Tanzimat, Meşrutiyet and Republic are reasons and complements of each other. In the Ottoman case, the process of change / modernization has somehow abolished or transformed all religious, national and cultural values.

All of these developments have been defined as progress / increase for certain segments of the society, while others considered them as decadence and decrease. According to some others, the reasons behind all of these have been related to the socio-psychological or economic collapse of the Ottomans after the defeats in wars rather than a result of the history and religion. It is necessary to read and understand the historical process correctly. As a result, accessing some concrete data exceeds the scope of this short article. It is a fact that detailed explanations of the changes and

<sup>27</sup> Fahri Kayadibi, “Fatih Sultan Mehmet Döneminde Eğitim ve Bilim”, *İstanbul Üniversitesi İlahiyat Fakültesi Dergisi*, 8, (2003), 6.

transformations of Ottoman modernization over the centuries and the factors affecting this can be accurately demonstrated through collective studies.

### **Conclusion**

In the Ottoman State, the search for Westernisation and modernism appear as intertwined concepts. In fact, while the main problems we encountered in the period before 1683 were organisational disorders, the Jalali uprisings in Anatolia, and the positional successes and small-scale defeats in the fronts opened in the east and west, Merzifonlu Kara Mustafa Pasha's ambition to capture Vienna and perhaps to capture further places served as a litmus paper and revealed all the weaknesses of the state. The Vienna defeat and the events that followed it were initially seen as a personal mistake of Merzifonlu Kara Mustafa Pasha during the siege, and although these great losses were tried to be compensated with new Pashas and commanders with wars lasting for 16 years, the result did not change much, on the contrary, losses and defeats continued. In Islamic History, the Treaty of Hudaibiya not only ensured the struggle for the existence and legitimacy of the Islamic state of Medina, but also paved the way for the Conquest of Mecca and other achievements in a short time. Although the Karlofça Peace Treaty, which was intended to be evaluated in the same context, was likened to the Hudaibiye Treaty by Naima, the same results were not manifested here. It is also necessary to emphasise here that it is a fact that the telhis, treatises and advice notes, which started with Koçi Bey's treatise at the beginning of the XVIIth century, were not taken into consideration much and the necessary requirements were not fulfilled.

The imposition of some innovations and reforms on the Ottoman society with a top-down Jacobin approach when the end point was reached with the Tanzimat, that is, when the knife was to the bone, could slow down the process of decline even though it improved some things. The Ottoman-Russian War of 1877-1878 was a clear indication of the bad course of events. The Ottoman State lost its sovereignty in the Balkans except for a few regions. Westernisation efforts in the fields of education, art, literature and culture gave birth to the First and Second Constitutional Monarchy until the Republic and then came to the point of extinction with the loss of World War I. While the liberation struggle of a narrow cadre trained with the innovations and reforms followed by the Ottoman state realised the birth of a new state, the withdrawal of the state that provided them with this equipment from the stage of history was inevitable.

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