

lectures, a number of textbooks were published with predominant interest in 'French spiritualist philosophy' and psychology through the works of Émile Boirac, Paul Janet, and Georges Fonsegrive.<sup>123</sup> A period of intense translation activity led to a growing concern about terminological ambiguity and indigenization. In 1913, *Istilahât-ı İlmîye Encümeni* (The Commission of Scientific Terminologies) was founded to create a standard terminology for scientific and philosophical concepts in Ottoman Turkish.<sup>124</sup> There was state support behind the advocates of spiritualism and the 'Islam as science-friendly' argument who often took up positions at Darülfünun. For example Babanzade Ahmed Naim (d. 1945), a professor at the Darülfünun and a member of Dar-ül Hikmet-il İslamiye (The Academy of Higher Islamic Studies), published Paul Janet's articles criticizing scientific determinism in *Darülfünun Edebiyat Fakültesi Mecmuası* (The Journal of the Faculty of Literature).<sup>125</sup> His translation of Fonsegrive's *Psychology (İlm-i Nefs)* was also published at the Imperial Printing House (Matbaa-ı Amire) as part of the Ministry of Education Library of General Education (Maarif-i Umumiye Nezareti Telif ve Tercüme Kütüphanesi).<sup>126</sup> Another important figure, Filibeli Ahmed Hilmi, for example, was affiliated with the Ministry of Education as a philosophy teacher; in addition, he claimed to be one of the spokesmen of a commission planned by the Ottoman government to write refutations of Abdullah Cevdet's *Tarih-i İslamiyet*.<sup>127</sup> When this commission could not do so collectively, Hilmi decided to write a refutation individually. His refutation was soon followed by many other refutations, also written individually. He claimed that he had been asked to write a psychology book, as a model for which he unsurprisingly chose one of the key school textbooks of French spiritualist psychology. Boirac's *Cours Élémentaire de Philosophie* became such a popular book that

<sup>123</sup> Afacan, 'Of the soul and emotions', 89.

<sup>124</sup> İsmail Kara, *Bir Felsefe Dili Kurmak, Modern Felsefe ve Bilim Terimlerinin Türkiye'ye Girişi* (Istanbul: Dergah Yayınları, 2001), 40-9.

<sup>125</sup> Babanzade Ahmed Naim, 'Felsefe bir ilim midir?', *Darülfünun Edebiyat Fakültesi Mecmuası*, 1/1 (1332/1916-7): 71-96; 'İkinci ders: felsefenin yeni birkaç tarifi', *Darülfünun Edebiyat Fakültesi Mecmuası*, 1/1 (1332/1916-7): 197-221, 'Üçüncü ders: felsefede mısradak', *Darülfünun Edebiyat Fakültesi Mecmuası*, 1/5 (1333/1917), 508-33.

<sup>126</sup> Georges L. Fonsegrive, *Mebadî-i Felsefe'den Birinci Kitap: İlm-i Nefs* (transl. Babanzade Ahmed Naim; Istanbul, 1333/1915). For more information on Babanzade's translations, see İsmail Kara, *Bir Felsefe Dili Kurmak*.

<sup>127</sup> See Ahmed Hilmi, 'Önsöz', *İslâm Tarihi* (eds. Cem Zorlu and Erhan Güngör; Istanbul: Anka Yayınları, 2005), 25-31. Ahmed Hilmi's claim to be a part of this commission is supported by an archival document: BOA. MF MKT 1149/4 (15 Şubat 1325/28 February 1910).



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its different chapters were translated into Ottoman Turkish a number of times.<sup>128</sup> Baha Tevfik and Ahmed Nebil's (d. 1945) book *Psikoloji: İlm-i Ahval-i Ruh*, however, was not as fortunate. Baha Tevfik started writing philosophical dictionaries individually and faced difficulty finding the necessary financing.<sup>129</sup>

Baha Tevfik was a literary critic, writer, poet, intellectual, and philosophy schoolteacher with, according to Hanioglu, the most sophisticated understanding of materialism and philosophy in the late Ottoman Empire.<sup>130</sup> He neither took an openly anti-Islamic attitude, nor used Islam as a source of legitimation as extensively as did Abdullah Cevdet—except for a few articles here and there, the most important being his book on feminism.<sup>131</sup> Following the 1908 Revolution Baha Tevfik founded the *Teceddüd-i İlmî ve Felsefi Kütüphanesi* (Library of Scientific and Philosophical Renovation) together with his close friend Ahmed Nebil.<sup>132</sup> This publishing house soon became a venue for men of science such as Baha Tevfik, Suphi Ethem (dates unknown), Memduh Süleyman (dates unknown), and Ahmed Nebil to come together and publicize evolutionism much more extensively in the relatively freer atmosphere of the Second Constitutional Period. They took the dissemination of scientific discussions in the Ottoman Empire to a new level by publishing the first separate works on leading evolutionists, materialists, and monists such as Charles Darwin, Jean-Baptiste Lamarck, Ernst Haeckel, and Ludwig Büchner.<sup>133</sup> But they clearly lagged behind. By the time the Library of Scientific and Philosophical Renovation was founded in 1910, the centennial of Darwin's birth and the 50th

<sup>128</sup> This might be explained as a matter of practicality, given that the Darülfünun library held a copy. However, I see a more continuous and systematic interest in French spiritualistic psychology and philosophy going beyond the influence of Boirac.

<sup>129</sup> Afacan, 'Of the soul and emotions', 157-8. For individual efforts to translate philosophical and scientific terms into Ottoman Turkish see for example: Baha Tevfik, 'Felsefe kamusu', *Yirminci Asırda Zeka*, 1/1 (5 Mart 1328/18 March 1912), 5.

<sup>130</sup> Hanioglu, 'Blueprints for a future society', 65.

<sup>131</sup> Baha Tevfik, *Feminizm: Alem-i Nisvan*.

<sup>132</sup> Even though some sources doubted whether Ahmed Nebil was only a pen-name for Baha Tevfik or a real person, there is enough evidence to prove that he was a real person and a good friend of Baha Tevfik: Rıza Bağcı, *Baha Tevfik'in Hayatı, edebî ve felsefî eserleri üzerinde bir araştırma* (Izmir: Kaynak Yayınları, 1996), 143-6 and 221-3.

<sup>133</sup> For a short review of Darwinism in the Ottoman Empire, see Mehmet Alkan, 'Osmanlı Darwinizmi', *Cogito [special issue: Darwin Devrimi: Evrim]*, 60/61 (2009): 333-58, at 333-8. For a longer account, see Doğan, *Osmanlı Aydınları*.

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