



ARAŞTIRMA MAKALESİ | RESEARCH ARTICLE

MAIN DYNAMICS OF THE OTTOMAN PEACE

Mahmut BOZAN

Prof. Dr., Bartın Üniversitesi, SBKY

mbozan@bartin.edu.tr

0000-0002-5936-7021

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Abstract

In the history of world, the periods of peace and tranquility as well as the periods of chaos and destruction are encountered. The Ottoman Peace has an exceptional location in terms of providing peace. In the inherence of the Ottoman Peace lies the allowance of these nations with different beliefs and ethnic origins to live in peace within the legal and administrative system of the Empire by protecting their religion, language and other cultural characteristics. What is the emotion that pushes the Ottomans to overlook, even to help, the religions and languages that are different from the dominant geography of the Ottoman while the history has witnessed the practices of destruction and relocation policies as well as assimilation? The answer to this question should be searched in the perception of civilization of the Ottoman Empire. Although the Ottoman Peace does not have a written document like Westphalia Peace, it is seen that the Ottoman Peace is based on a system of strong values which focuses on human. This paper aims to explain the civilization perception of the Ottoman Empire by comparing the values of Western Civilization.

Keywords: Ottoman peace, Islamic civilization, Western civilization, Culture of living together.

OSMANLI BARIŞININ TEMEL DİNAMİKLERİ

Öz

Dünya tarihinde kargaşa ve yıkımın hâkim olduğu çalkantılı dönemler kadar, sulh ve sükûnun sağlandığı dönemlere de tesadüf edilir. Osmanlı barışı dünyada huzuru sağlama bakımından müstesna bir yere sahiptir. Osmanlı barışının özünde, devletin hukuki ve idari sistemi içinde farklı inanç ve etnik kökene sahip olan milletlerin din, dil ve diğer kültürel özelliklerini koruyarak barış içinde yaşamalarına imkân verilmiş olması yatmaktadır. Osmanlıları hâkim oldukları coğrafyada kendisinden farklı olan din ve dillerin yaşamasına müsamaha, hatta yardımcı olmaya iten duygu nedir? Oysa tarih kendinden olmayanlara asimile, tehcir veya imha politikaları uygulayanlara da şahitlik etmektedir. Bu sorunun cevabını Osmanlı Devleti'nin medeniyet algısında aramak icabeder. Osmanlı Barışı'nın Vestfalya Barışı gibi yazılı bir belgesi olmamakla birlikte, insanı odağa alan güçlü bir değerler manzumesinin üzerine oturduğu görülür. Bu çalışma Osmanlıların medeniyet algısını Batı medeniyetinin değerleriyle mukayese ederek açıklamayı amaçlamaktadır.

Anahtar Kelimeler: Osmanlı barışı, İslâm medeniyeti, Batı medeniyeti, Bir arada yaşama kültürü.

1. INTRODUCTION

Although the institutions that survived from the cold war era have not been closed down, the 2000s created new hopes in the Islam World and particularly in Turkey. These hopes rest upon some factual reasons. The primary reason is that the advanced-technology monopoly of the West, which enabled it to be the imperial power, began to break off with the globalization.

The second important reason is that the democratization movements that emerged after the authoritarian regimes in the Islam world had no more strength to stand in the process of transition from industrial society to information society and left their place to public's will.

The third reason is that the deformities under the bright image of the Western civilization reflected have begun to be more visible; and the new pursuits that occurred with the rage aroused by the significantly deep gap in income distribution caused by capitalism particularly after the liquidation of fascism and Marxism.

And the fourth reason is the need of Islam countries, which own almost two thirds of the existing energy resources in the world, to unite powers to overcome the desperation faced against the plundering of their resources forcibly by imperialist powers, particularly by the USA.

All these reasons refresh the historical Ottoman Peace in minds and direct the artificially separated Islam world, in conflict with each other, to reread the history. The most important return of this orientation will be the representation of Islam world in the world politics again with the Turk-Arab convergence and alliance; and they will be able to use their influence.

2. OTTOMAN PEACE

Turks who adopted Islam founded states in which Muslims lived together with people from other religions. The most remarkable one among these states is the Ottoman Empire. The legal and administration system in the Ottoman Empire ensured the non-Muslim nations within the Empire to live in peace by protecting their religious and cultural characteristics. As the representative of the Islam world, on the other hand, Ottoman Empire maintained the relationship with the Western world for centuries (İhsanoğlu, 1995: 391).

Until the 17th century, the people who spoke Turkish were the cornerstones of the Asian ring that suspended the civilization before Vasco Da Gama. Throughout these two centuries, the land connection between different civilizations was managed by the power of Turks in the steppe. Due to their central position in the world before Vasco Da Gama, Turks conquered the land from east to west, from south to north, from Manchuria to Algeria and from Ukraine to Deccan (Toynbee, 1980: 69).

Ottoman Empire is the name of the political union that had its heyday throughout the 15-17th centuries in the land of old Roman and Byzantine empires and this union is called as Ottoman Peace (Pax Ottomana) by modern historiography (Ortaylı, 2008: 114). Other historiographers consider that Ottoman Peace lasted longer. Especially in Europe, the period of peace is said to have continued from the 14th century till the beginning of the 19th century. The fact that manorial system of Ottoman Empire was welcomed by the Orthodox people in the region who were not

happy during the feudalism period, Ottoman's emergence as a kind of rescuer because Orthodox population considered feudalism as a Catholic element as well as the tolerant attitude of the first Turkish residents representing Ottoman in the area towards religious and ethnic differences were all influential in the peace that Ottoman Empire established in this geography incorporating an ethnically and religiously composite structure.

With the withdrawal of Ottoman Empire from the region, especially following the World Wars and finally with the ending of the Cold War, these regions experienced some social, economic and political instabilities. Therefore, as a viewpoint to the period of Ottoman Empire, historiographers prefer to use this term in order to highlight the positive effects of Ottoman Empire considered to have on these countries.

Ottoman Empire, which brought a new order to the world after Pax Romania, moved with the ideal of "nizam-ıâlem", which means world domination and with the conquest of Istanbul by Mehmed the Conqueror it exerted its authority on world politics and thus started a long period called the Ottoman Peace. Ottoman Peace aimed for the ideal of world domination abroad while it protected the religion, language, culture and traditions of the nations within the empire. It provided a wide guarantee of rights for non-Muslim elements-especially for the people of the book- especially regarding the life and property securities.

2.1. The Main Dynamics Of Ottoman Peace And The Philosophical Grounds Of Western Civilization

Since Ottoman Peace is, in essence, shaped by the principals of Islam, this peace can be accepted as the appearance of Islam civilization. As a matter of fact, Islam civilization had other appearances except the Ottoman. However, none were as long-lasting and effective as the Ottoman Empire. So to say, Ottoman Peace represents the peak point of Islam civilization. The main dynamics of Ottoman peace is nothing but the principals of Islam civilization.

Islam civilization brought peace and progress to humanity and civilized the humanity; this was only by the affirmative principals it has. The main values that Islam civilization is based upon rest on Islam Sharia Law and legal system. It contains all principals to correct the damages that the Western civilization caused on humanity and to establish peace in the world again. Also, this is not an argument but a reality implemented in the world for centuries and recorded in history.

The Western civilization leaving the humanity longing for peace and tranquility, especially causing disaster and misery through invasions, civil wars and colonization at the world outside itself is of course closely related to its worldview and understanding of civilization. In fact, while civilizations are describing a common development move of humanity in terms of their exchanges in science and technology and complement each other; They present a summary of the struggle between good and evil in terms of their understanding of life, human perspective, value judgments and international relations. For this reason, no civilization can monopolize technological developments, but civilizations are responsible for using technology for the benefit or harm of humanity. For example, achieving nuclear power is a technological development, but dropping atomic bombs on cities is an understanding of civilization.

Islam is not based on power or force but on rights; it is based on virtue and not on interests and it builds life on mutual cooperation. And thus, it protects right people and their rights; intimidates cruel and tyrant people and protects aggrieved and weak people. Indispensable first principal of Ottoman peace is to protect aggrieved people from tyrant people, to ground on ethical values instead of interests and to protect the right to life of weak people.

Western civilization, on the other hand, is based on force and interest and sees life as a war itself. Weak people have no other alternative than the natural selection, which is in other words, those who are strong are right, interest is the main issue and the right to life belongs to those who are strong. In Western civilization which incorporates such movements as rationalism, materialism and Darwinism, racism has a significant place. In the below quotation taken from the letters Darwin sent to W. Graham, the attitude that claims that white race is superior appears obvious.

"...I can prove that the contribution of the struggle during the natural selection to the development of civilization is a lot more than what you accept and keeps to be so. Remember that just a few centuries ago, the European nations were not able to take a stand against Turks but now, even the idea of that sounds ridiculous! More civilized races known as the white races, pulverized the Turks in the struggle for existence. When we look at the near future, who knows which lower races will be eliminated by higher races all around the world" (Darwin, 1888: 285-286).

While Islam civilization grounds the relationship between people on brotherhood, citizenship, humanity, West describes it over race and sees itself as the superior race. While Ottomans protected the races, languages, traditions, customs and rights in the geographies where it established domination, West cannot offer any alternatives but deportation, assimilation or banishment.

Finally, while Islam civilization is based on nourishing the spiritual and divine senses of people, the materialist West avoids drawing inspiration from the spiritual side of Christianity and prioritizes earthly pleasures and hedonism. By attempting to degrade everything to human standards, modern civilization, step by step, fell to the level of the lowest elements and satisfying the needs hidden in the materialistic side of the creation has been the only aim (Guenon, 1979: 30).

As a result, while a dynamic and energetic generation away from alcoholism, hippiness, suicide and moral corruption emerged in the Ottoman civilization, it was a selfish generation that did not know to share, who were isolated and found themselves in spiritual dissatisfaction and who drifted towards alcoholism, drugs and suicide occurred in the Western civilization.

So, how do these negative grounds of the West could result in the civilization today? The answer to this question lies in the "Which West?" question. Regarding this issue- from which West did the services that Western civilization provided for humanity come- Guenon (1979: 138) states that the positive contributions of Western civilization, especially in the field of technological advances- are grounded on Christianity, their older traditions and the principals they acquired from previous civilizations and that the elements that drag the Western civilization and ruin it today originates from the materialist principles inherited from the Greco-Latin civilizations.

The roots of Western civilization are connected to the Greek-Roman culture and the Judeo-Christian tradition. The philosophical foundations of Western civilization are based on the fictions of the materialist mind rather than the monotheistic religions. Greek culture and thought covers the pre-Christian period of western civilization. Pre-Christian Greece and Rome had a paganist nature in terms of religious beliefs. Both the Greek folk religion and the official Roman religion were at a very primitive level (Nyberg, 2010: 3). Due to the feature of Greek philosophy that brought the mind to the fore, rationalism was taken as the basis in interpreting the world of existence, not revelation. In the post-Christian enlightenment period, the mind has been placed in a position that organizes the object by constructing it, not as a talent that God has given to people. Thus, the mind was placed in a position that organized the object by constructing it, not as an ability to discover the laws set by God, and as a result, its connection with God as the source of existence, knowledge and value was severed. Reason was seen as the only source of knowledge and morality (Görgün, 2013: 70).

The arguments of Locke at the end of the 17th century and Leibniz at the beginning of the 18th century that Christianity was a "reasonable" religion did not change this approach much. They have strengthened the mind with the view that the truth revealed by religion can also be known independently of religion by just reason. Similarly, Newton and Copernicus' expressions of nature as a solid order that can be explained in the physical framework are also approaches that take the mind as a reference. Accordingly, if the mind can know on its own what religion has revealed; then religion becomes the philosophy of those who do not know how to use their minds, and philosophy becomes the religion of those who can use their minds. The idea that man has to explore the truth and physical nature by researching gave results to positivism. French rationalism, English empiricism and German idealism have come into existence on this ground in different ways (Görgün, 2013: 75), and movements such as capitalism, fascism, Nazism and Marxism, which have plagued humanity, have also flourished on the materialist thought ground of Western civilization.

3. DISTURBANCE OF OTTOMAN PEACE AND NEW PURSUITS

The first signs of separation within Ottoman Empire emerged with the effect of race specific nationalism movements that emerged in Europe. "Self-determination" was the resulting idea in those nations in which nationalism is adopted and this pushed them to do away with foreign management and managers and to begin their struggle for independence. This new ideology which originated from the Western world; which persistently emphasized earthly-secular and materialist values; and which attached significant importance to ethnic discrimination and geographical regions and borders had a global religious approach and was in conflict with Islam traditions which is persistent about the unity and solidarity principals (Hitti, 1981: 1224).

The first reflections of the nationalism movement that emerged with the French revolution were seen on the non-Muslim population within the Ottoman Empire. Western states and Russia used this process against Ottoman Empire and began to weaken Ottoman Empire by provoking the nations within the empire. Particularly with the claim of Christian patronage and with the provocation of different nations within the empire (Devlet-i Âliye), serious shakes emerged. Hitti (1981: 1224) finds the fact that the actual secession and disintegration within the empire that

emerged with the effect of nationalist movements occurred long after the theoretical spread of these ideas in the Ottoman land surprising. The reason behind this is the peaceful and friendly sense of law of Ottoman Empire instead of one that is racist, discriminative and assimilating tools.

Financial, institutional, economic and legal reconstructions, capitulations and the rights given to Orthodox people with the Treaty of KüçükKaynarca (KuchukKainarji) in 1774 accelerated the process of disintegration of non-Muslims from the Ottoman Empire. The intervention of West to Ottoman was seen on two elements: one on religious minorities and second on national minorities. Beginning with the Imperial Edict of Gülhane, some defense mechanisms as Ottomanism had been developed against these elements, which were weaknesses on the multinational and multi-religious structure of the Ottoman (Bozkurt, 1998: 12).

The first idea to save and improve Ottoman Empire was Ottomanism. After the recognition that the idea of Ottomanism had no attraction to keep non-Muslim populations within the empire, the Islamic identity of Devlet-i Aliye, which would provide the unity among Muslim nations with different ethnicities, was highlighted and gathering around the idea of Islamic Unity (İttihad-ı İslam) and thus, providing the survival of the empire was adopted. However, the pace of the nationalism movement overcame these barrages in some regions. English, French and American Colleges opened all around the Ottoman Empire not only struggled for the independence of the non-Muslim elements in the empire by provoking them but also produced a second scenario of dismemberment by planting in the idea of nationalism in Muslim children. It was obvious, especially with the disintegration movements of Albanian and Arab nationalism that all these efforts were not in vain.

Some civilian and military bureaucrats, who considered themselves authorized for the destiny of the Ottoman Empire, and some intellectuals, on the other hand, were supporting westernization. According to those people, it was necessary to rapidly embrace Western culture and civilization and to integrate with the west. Supporters of Westernization were thinking of creating a modern society by combining western civilization and Turkish culture. They believed that salvation was to come through integration with Turkish world.

According to Gökalp (1979: 72), who claimed himself to belong to Turkish nation, Islam ummah and western civilization, keeping up the level of contemporary civilizations was only possible by founding a nationalist, populist and laic state which adopts western civilization.

Seeing Turkish nationalism as the solution to the exhaustion in the final period of Ottoman Empire caused by the attacks of western powers, the economic crisis within the country, the rebels embittered by nationalist movements, political polarization and military insufficiencies would have been falling into the trap of the west and it happened so. Those supporting this ideal are outstanding names in the foundation of the Republic and only two of these names will be mentioned here as examples.

Ziya Gökalp's commitment to Emile Durkheim ecole who "regarded society as God" and Abdullah Cevdet's commitment to Sigmund Freud ecole who "considered himself as a Jewish without God" is meaningful as both names are significant in the foundation of Turkish Republic instead of Devlet-i Aliye. The effect of those two sociologists, who are both Jewish, atheist,

materialist and positivist, on Turkey via Gökalg and Cevdet is not covered in this article as that is a different issue. Among those who supported westernization, nationalists argued to protect the national identity while others argued that westernization is a whole and should be adopted with all its elements. And some like Abdullah Cevdet argued that Turkish nation should be changed with all its elements including the biological inheritance (Güngör, 1980: 47).

Ottoman Empire's losing its power to set play in the history of stage worth to be examined in terms of bringing such deep complexes into light inside the empire. Although the bodies of those people are within the empire, their identities, personalities, mindsets and souls are just like French people speaking Turkish.

3.1. Turk-Arab Disintegration

The two elements that served significantly to the existence of Islam in the stage of history and building of an extensive civilization are Arabs and Turks. While Arabs rooted Islam with the Emevis and Abbasids, Turks made it global and lasting with Seljuk and Ottoman Empire. Thus, in many parts of the world, the term Turk had been used as a synonym to Islam for long years.

The nationalist movements, which spread with French revolution and also with the provocation of Western states-particularly English, first caused a rebellion and then disintegration of non-Muslim population in Ottoman Empire. Later these movements motivated Muslim Albanians and Arabs within the empire and they also broke off Arab nationalists began to see Ottoman Empire as imperial, colonial and a disidentifying element.

The dominating Arab nationalism idea in the region played a role in Turkey's later negative image. In the statements of Arab nationalists in the period after the independence, Ottoman Empire was described as a colonial power that was responsible for the underdevelopment of Arab world. And the Turkish side was alternating between the wish for "distancing" from Ottoman heritage and the feeling of "betrayal" after the Arab rebellion. Although recent historiography studies object to seeing the relationship between Turkey and the Arab world in "pressure" and "betrayal" categories, it is possible to say that the relationship between these two developed with this negative historical memory which is kept alive in course books and cultural representations (Altunışık, 2010: 8).

While the Turkish intellectuals endeavored to relate pre-Islam Turkish culture with modernity bypassing Seljuk-Ottoman heritage, assumed to have developed under Arab impact, Arab intellectuals endeavored to form a new political structure and culture referring to Emevis-Abbasids' period by bypassing the Seljuk-Ottoman period (Davutoğlu, 2002: 407).

Turkey's adoption of a western identity matching the European nation-state model and shaping its political regime accordingly will deepen the disintegration. This identity definition brought a western foreign policy along. The identity of the state was cleaned from Islamic grounds and the government turned its face to west in foreign relations. Especially the relations with the Middle East were kept at minimum and instead, integration with western international and regional institutions became the main foreign policy target. Thus, westernization became the most basic elements providing the persistence of Turkish foreign policy (Erol and Ozan, 2011: 36).

Turk-Arab relations had a new dimension with the foundation of the Republic. The relationships with Arabs, who were otherized by Turkish politics and people, were attempted to be sustained by keeping it out of historical and religious context. Turkey, who lost Turkish geography in Asia to USSR with Bolshevik Revolution and miscellaneous Islam geography to colonial west, turned towards a foreign policy in proportion to real power and with a reflexive defense motive and aimed to realize a Turkey model that integrated with west not as an alternative to west (Yağbasan and Günek, 2010: 4).

3.2. Emergence Of West As A Hegemonic Power

Ibn Khaldun states that as in the material world, in which all is temporal and mortal, states have their lifetime. He adds that those families governing the state could last for four or six generations and later the governments will decline and fall. According to Ibn Khaldun (1982: 455), who grounds on a life of 40 years for a “minimum period for the disappearance of a generation and growing of a new generation”, the life of a state is around 160-240 years. Ottoman Empire, on the other hand, which was the final best representative of Islam civilization, is an exception to this view with its 300- hundred years of growth period and a total of 600-hundred years of survival. Despite all, Ottoman Empire completed the period of its sovereignty and first experienced the stagnation and then the decline periods. This period corresponds to the growth period of other powers, European states being in the first place.

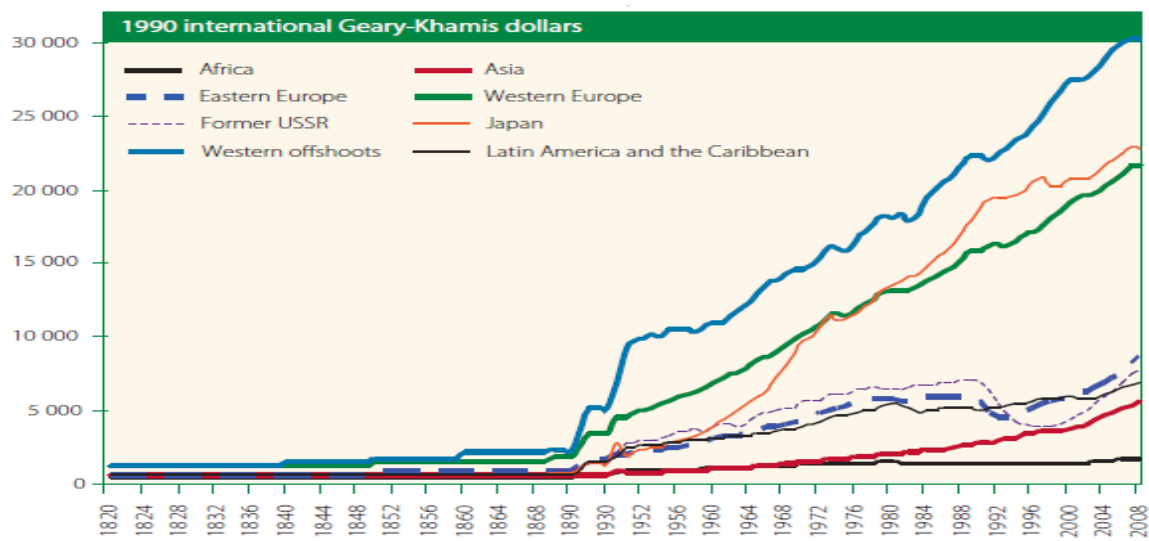
The changing conditions of the world at the end of 16th century speeded up Ottoman Empire’s (an empire extending from Danube to Euphrates, from Ukraine to Abyssinia (modern Ethiopia) entry to the depression period; and the silver inflation of the new age, overseas trade, developments in shipping and firearms technology weakened the social-political order in Ottoman Empire (Ortaylı, 2010: 345). European states, which grew stronger, began to implement a systematic policy of encirclement to throw Ottoman Empire out of Europe by using ethnical discrimination and its patronage role of Christianity. They also took Russia along in this process.

Lewis (1984: 21-22), who notes that there are insufficient number of researches on dissolution of Otoman Empire, discusses decline and fall of the empire under three main topics: “state administration, economic and social life and spiritual, cultural and intellectual change”. Lewis is astonished by the fact that in the west, Ottoman continued to progress and was stopped at Vienna but, on the other hand, while it could have swept over Iran, it stopped with its own will and he adds that this policy meant to leave Central Asia and India to English and Russians. Lewis states that thereby Ottoman Empire achieved its natural borders, European armies made major technological and logistic progresses in the 17th century, the scholars (ilmiye), army (seyfiye) and administration (kalemiye) classes could not respond to this and therefore, the empire lost land and resources which caused economic weakness, Ottoman started to defend itself because of the professional and moral corruption in the army, Western sailors reached America and India from the Ocean and entrapped Ottoman Empire and this new colonial movement started to disturb Ottoman Empire economically (1984: 27-28).

Gönlübol, on the other hand, states that one of the landmarks in the occurrence of West as a political power is the Peace of Westphalia¹ (1975: 12-13). With this agreement, which was made at the end of Thirty Years War, West achieved to move from feudalism system to national states system as suggested by Machiavelli.

When the industrial revolution in Europe realized following the Renaissance and reform movements replaced man power with machines and Europeans began to use this enormous power for imperialistic goals, there was no other equal power to resist to it. While the exploitation this power provided helped European countries to jump to a wealth accumulation, it is clearly seen in Figure 1 that Asia and Africa, which were under Ottoman's domination during the same time, were economically behind. West still protects this authority and power.

Figure 1: Increase in Per Capita Income per Region (1820-2008)



Source: <http://sites.google.com/site/econgeodata/maddisondata-on-population-gdp>. (International Geary-Khamis \$)².

However, this power passes from Europe to America and with the dissolution of Soviet Union, it gathered in the USA. According to the “You cannot be the ruling power without worrying about an enemy” rule, West always needed an “other” to direct hostilities to ensure its unity and integrity.

After the Soviet Union and communism, this new “other” has unfortunately been Islam and Muslim people. Islamophobia has been structured as a planned and conscious project and a systematic propaganda has been started in a wide community including media and academic world in order to imprint terror and terrorism on people’s mind as synonyms of Islam and Muslims.

¹ Peace of Westphalia is an agreement signed after a six year negotiation period with the participation of almost all diplomatic representatives of European countries except Ottoman Empire, Moscow, Prussia, Poland and England (1642-1648).

² International Geary-Khamis is used in economy as an equivalent to purchasing power of the American Dollar at a certain time in the USA. For instance, if the year 2000 is based on it is abbreviated as 2000 US\$ or 2000 Int\$

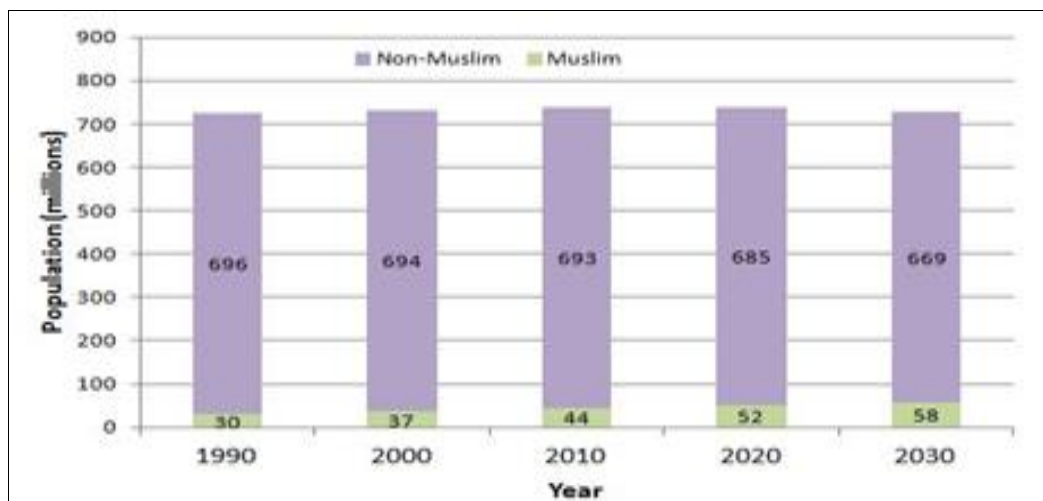
3.3. West's New Threat Perception

The threat perception of western countries is shaped by three main motives. The first one is that almost three thirds of all world's energy resources are within the borders of Islam geography, particularly in Basra and Caspian basins. The second one is that the advanced technology monopoly they have since the industrial revolution has began to broken and thus, a competition capacity in Islam countries in industry and technology is formed. And the third one is the fear that occurred as the population of the Western countries began to age and lost its ability of renewal.

According to the data from EU statistics office, European Union's (EU) population reached 502,5 million in 2011 (en.mercopress.com). While the population of Muslim people in EU was around 16 million (3.2%) in 2007, the number exceeded 17 million in 2012. This number is only less than the population of Germany, France, the UK, Italy, Spain, Poland and Romania in EU but more than the population in the remaining 20 EU countries. In addition, the Muslim population in EU is not only composed of immigrant Muslim people. The people who convert to Islam in EU countries also increase this number. Although there is no such concept as missionary activities in Islam and on top of that, although the Muslim population moving to EU is composed of workers whose level of education and living standards are not very high, well-educated EU citizens convert to Islam, which increases the fears.

When the Muslim population in overall Europe is examined (Figure: 2), there seems to be a regular increase and it seems that in the last 40 years, the Muslim population doubled. On the other hand, the population in EU countries is observed to be decreasing. This shows that by 2030, the number of Muslim people in EU will reach 58 million while there will be a decrease of almost 30 million in EU population whereas there will be a young and dynamic Muslim population, the EU will have an old population that is not energetic.

Figure 2: Europe Population Projection (1990-2030)



Source: http://en.wikipedia.org/wiki/File:Muslim_pop_Euro.JPG

Energy dependency of Western countries, which is the second source of fear, made NATO change concept which had no other competitor after the dissolution of Soviet Union. It is stated that the fact that the oil and natural gas resources that will supply west with the energy it needs

as well as their routes being within the borders of Muslim countries will make west dependent on these countries, that if Muslim countries also own nuclear weapons in addition to these resources, it will be a great threat and that NATO should take precautions to prevent the occurrence of such a situation. Commentators emphasize that Algeria, Egypt and Turkey are potential threats in this sense and that they should certainly be considered in western defense (Asmus, Larrabee, Lesser, 1996: 25-27).

Especially following the 11 September 2001 attack to the twin towers in New York, the true nature of which is uncertain, NATO set struggling with international terrorism as its main objective. When NATO's Lisbon Summit notice dated 20 November 2010 is examined, a new structure in which the strategic concept for the next ten years is set as: "International stability, responding threats and developing crisis management competence" and the main duties set are defined as "collective defense, crisis management and cooperative security" stands out. With this definition of role, it is seen that NATO went beyond a defense organization structure and had an operational qualification at global level and that Russia, the reason for NATO's foundation, could get into cooperation with west towards the new enemy, which is Islam. After the coalition of old enemy with alliance, it is possible to find the new enemy in between the Lisbon Notice's lines. The name of this new enemy is no one but Islam and Muslims which are propagandized as a synonym with terror.

In the new security concept, it is seen that many Islam countries in the Balkans, Africa and Asia- Afghanistan and Iraq being in the first place- and especially Iran are marked as caution areas (NATO Review, 2010). Iran, which was taken out of the notice with Turkey's intervention in "Missile Shield", a highly discussed issue in Lisbon summit, publicizes the enemy perception of some members in NATO.

Western countries led by the USA are planning to organize the Islam World according to their own benefits. Since the end of the Cold War, USA's policy towards the Islam world is focused on four issues. Providing a regular flow of energy from the region, the security of Israel, preventing the spread of weapons of mass destruction and struggling with terrorism. A fifth issue that is generally not pronounced is to prevent the growth of any hegemonic power (Fuller, 2005, pg.260).

After the attack to the twin towers in the USA in 11 September, Greater Middle East Initiative became a current issue and it is defined by US President National Security Counselor Condoleezza Rice as the target of changing the political and economic geographies of 22 countries from Morocco to China border.

Bush administration made a move to change the regimes that they claimed to support international terrorism and first they invaded Afghanistan and later Iraq. In addition to its military power, George W. Bush also used the "soft power" of America in implementing these policies. And his main tool in this sense is the "Middle East Cooperation Initiative" he formed with the claim of "supporting democracy and human rights' development and economical development in the Middle East". The USA sustained this policy with the Greater Middle East Project raised towards the end of 2003 (Bağcı, 2006: 21). Later, the project turned into Broader Middle East Project by including North Africa, Caucasia and Central Asia countries and aimed to establish regimes that

are congruent with West via various methods including civil society movements and use of force in a geography extending over to China. The “Arab Spring” today started to turn the tables of the West. In the past, west used to get what it wants by supporting the dictator leaders of Arab countries. And since the change in those countries will result in the leaders who are not dependent on west but on their own people, a new period will begin. West’s unwillingness in the Syria stop of Arab spring is an obvious sign of the fact that they cannot get over the course of events. And moreover, their efforts to beat Turkey with terrorism over Syria insinuate that the change in Arab world is not as they planned. Syria is an intermediary station and will probably be followed by the springs in Turkic republics in Asia. Reshaping of authoritarian regimes in Islam countries from Morocco to China according to public will is a reverse of the plans of USA security counselor Rice.

4. CONCLUSION

After fascism and Marxism, both originating from Western civilization, capitalism did not give peace to humanity as well. Governments which structured on the basis of these ideologies not only put the most bloody pages of human history in half a century, but also widened the injustice in income distribution and made the gap between rich and poor so deep that it is impossible to close this gap. Western civilization caused pessimism even among the western intellectuals. Toynbee (1980: 122) expressed this as: “It is now understood that Europe’s regression after the Second World War is a real case.” while Guenon (1980: 184) suggests: “...Instead of totally melting, West should change in a similar way to eastern civilizations that is adapted to its own conditions...” and says that West will benefit from this connection. Toffler who finds West unassertive (1981: 37) says: “the real issue is not who will rule the industrial society, which is about to end, but who will shape the new civilization that will replace it?” and thus, he points to a new civilization that will replace Western civilization.

Whether technological developments are good or bad can only be defined according to the aim they are for. Nuclear energy can light a city or it can destroy it as in Hiroshima and Nagasaki. Whether a civilization is good or bad cannot be decided on with prejudices but with the peace and happiness it provides to humanity. In this sense, the Western civilization provided happiness for a very small part of humanity while it brought hunger and poverty for a great majority. The reason behind it should be looked for in the philosophical grounds of Western civilization, which are far from principles that can make humanity happy. Humanity is longing for a civilization in which there will be no exploitation, assimilation, deportation, slaughter and wars and in which people will live together in peace. Thus, it is necessary to reexamine Ottoman peace within this context again.

Conflict of Interest Statement

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Ethics Committee Decision

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