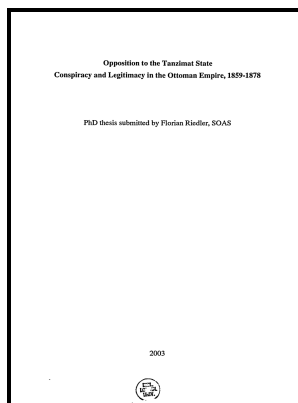


# Evkaf-i hümayun - Vakıf administration under the Ottoman Ministry for Imperial Religious Foundations, 1839 to 1875

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In this too Mahmud seems to have been following an example set by Muhammad Ali in Egypt, in 1812. The second contribution, likewise, is its global approach, as it examines historical spatial inequalities, social interactions on a global scale, and examinations of economic power differentials and political economic geography.

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Yet it is a major anachronism to assume that relations between regions were what they are today, when the territorial units under consideration, along with many others, formed part of a large-scale empire such as the Ottoman. To the eager young Turkish visitor to Europe, in search of the elusive source of European strength, it seemed natural to seek it in those features of European life and government which were most different from his own.

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Naff ĩn J AOS 1963}, 295-315; B.

## The Ottoman Government & Religious Beliefs

On the other hand, it was a 'reactionary' act, since it countered a proposal to adopt a version of the French civil code. See for example Koprılıuzadē Mehmed Fuad, *Influence du Chamanisme Mongol stir les ordres mystiques musulmans* 1st. The archaeological past in this region is, after all, more often than not, separated chronologically as well as culturally from the Middle East of today.

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