

# Ibrahim Müteferrika

A Young Man from Cluj  
in the Sublime Porte's Administration Structure



سید فخریوزادہ

Editor:  
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Presă Universitară Clujeană



**Ibrahim Müteferrika**  
**A Young Man from Cluj in the Sublime Porte's**  
**Administration Structure**

**Ed. Margareta ASLAN**



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**Editor**

**Margareta ASLAN**

**PRESA UNIVERSITARĂ CLUJEANĂ**

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**Portrait - İbrahim Müteferrika**  
(Atilla CAN, 2019, Tekirdağ - Türkiye)

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## **Preface**

### **The Bridge Built by Ibrahim Müteferrika**

One of the main factors that sustained the Ottoman Empire for long centuries in the vast geography it ruled was its human-centred approach to administration by respecting the values and laws of different religions, cultures and ethnic groups. Respect for different thoughts and beliefs not only enables people to exercise their free will in their individual choices, but also paves the way for the dynamism of differences that complement and develop each other to contribute to social development. The Ottoman rulers, who knew this very well, accepted and practised the contribution of people who grew up in different cultures and developed themselves to the functioning and survival of the state. The fact that administrators at different levels, especially grand viziers, scholars, physicians and craftsmen served in the Ottoman Empire or practised their professions is a reflection of this understanding. One of these people who contributed to the positive change and development in Ottoman cultural life was undoubtedly İbrahim Müteferrika.

In Istanbul, which was conquered in 1453, as is known, people lived their beliefs and continued their professions as before. In this context, the first printing house in Istanbul was established and operated by Jews in 1493. In the following years, Armenians and Greeks also established and operated printing houses. The first printing house operated by Muslims was established by İbrahim Müteferrika in 1727, 234 years after the Jews. Two years after its establishment in 1729, Vankulu Dictionary was the first work printed in this printing house.

İbrahim Müteferrika, who had such a significant place in Ottoman cultural life, was born in Cluj, Romania, in 1674 or a few years before. There is no information about his real name and family. The Catholic priest Imre Karacson, one of the first to study him, writes that Müteferrika was a Calvinist and that he converted to Islam after being captured in 1692 or 1693. However, recent studies recognise that he was a Unitarian and that he converted to Islam voluntarily after graduating in 1689. It is also known that in the days he lived

in Cluj, all those working in the printing industry were Unitarians. In 1689, Mihail Kiss, who was then a type founder, founded the most important Unitarius printing house of the time in Koloszvar (Cluj).

Having learnt Greek and Latin as well as Hungarian while receiving religious education, Müteferrika also learnt Turkish, Arabic and Persian after going to Istanbul. For this reason, he participated in the Austrian War in 1716, and in 1717 he was appointed as an interpreter and host to Ferenc Rákoczy II, who was invited to the Ottoman Empire. In 1738, he was appointed as the clerk of the cannon carriages and thus became a member of the *hacegan* caste in the Divan-ı Hümayun. He remained in this position until 1743, and in 1744 he was appointed as the historian of the Divan-ı Hümayun. During this period, he initiated the establishment of a paper factory in Yalova, and supervised the factory's activity. İbrahim Müteferrika, who wrote many works, died on 6 February 1747 in Istanbul.

As can be seen, İbrahim Müteferrika was one of the pioneers in Ottoman printing and cultural life. Especially in the period when Europe made a great leap with the industrial revolution, İbrahim Müteferrika's establishment of a printing press was an important step for Muslims. However, unfortunately, not enough studies have been conducted about him as much as the importance of this great step he took.

In order to bridge this gap and establish a cultural bridge between Romania and Cluj, the city where he was born, and Turkey and Istanbul, where he passed away, a really important step has been taken in recent years. İbrahim Müteferrika Cultural Diplomacy Academy was established in Cluj by Mrs Margareta Aslan, a fellow countrywoman of Müteferrika, and every year, international academic conferences, workshops and cultural activities on İbrahim Müteferrika are organised with great dedication. Moreover, the production of a new tulip named after İbrahim Müteferrika is in progress. This book is only one of these scientific studies.

I would like to take this opportunity to congratulate Mrs Margareta Aslan for her contribution to science and culture, her strong will and incredible dedication to build a cultural bridge between Turkey and Romania. I believe that these efforts will yield significant results in the near future.

## Önsöz

### İbrahim Müteferrika'nın kurduğu köprü

Osmanlı Devleti'ni yönettiği geniş coğrafyada uzun yüzyıllar boyu ayakta tutan temel unsurların biri, tebaası olan farklı din, kültür ve etnik yapıya sahip kişilerin değerlerine ve haklarına saygı duyarak insan merkezli bir idare anlayışına sahip olması olmasıdır. Farklı olana saygı duymak, öncelikle insanların bireysel tercihlerinde özgür iradelerini kullanmalarına imkân sağladığı gibi aynı zamanda farklılıkların birbirini tamamlayan ve geliştiren dinamizminin toplumsal kalkınmaya katkı sağlamasının da yolunu açmaktadır. Bunu çok iyi bilen Osmanlı yöneticileri farklı kültürlerde yetişmiş ve kendini geliştirmiş insanların devletin işleyişine ve bekasına katkı sağlamasını bir yönetim olarak kabul ve tatbik etmiştir. Sadrazamlar başta olmak üzere farklı kademedeki yöneticilerin ve ilim adamlarının, hekimlerin, zanaatkarların Osmanlı Devleti'nde görev yapmaları veya mesleklerini icra etmeleri bütünüyle bu anlayışın bir yansımasıdır. Osmanlı kültür hayatında olumlu anlamda değişime ve gelişime katkı sağlayan bu kişilerden biri de kuşkusuz İbrahim Müteferrika'dır.

1453 yılında fethedilen İstanbul'da bilindiği üzere insanlar eskisi gibi inançlarını yaşamış ve mesleklerini sürdürmüşlerdir. Bu bağlamda İstanbul'da ilk matbaa 1493 yılında Yahudiler tarafından kurulmuş ve işletilmiştir. Takip eden yıllarda Yahudiler yanında Ermeniler ve Rumlar da matbaa kurarak işletmişlerdir. Müslümanlar tarafından işletilen ilk matbaa ise Yahudilerden tam 234 yıl sonra 1727 yılında İbrahim Müteferrika tarafından kurulmuştur. Kuruluşundan iki yıl sonra 1729 yılında Vankulu Lügatı bu matbaada basılan ilk eser olmuştur.

Osmanlı kültür hayatında bu denli yeri olan İbrahim Müteferrika Romanya'nın Cluj şehrinde 1674 veya bundan birkaç yıl önce dünyaya gelmiştir. Asıl adı ve ailesi hakkında bilgi bulunmamaktadır. Onun hakkında ilk çalışma yapanlardan biri olan Katolik rahip İmre Karacson, Müteferrika'nın Kalvinist olduğunu ve 1692 veya 1693 yılında esir düştükten sonra hayat şartları gereği müslüman olduğunu yazmakla birlikte son yapılan çalışmalarda onun Uniteryan olduğu ve 1689 yılında mezun olduktan sonra kendi isteği ile müslüman olduğu kabul edilmektedir. Onun Cluj'da yaşadığı günlerde matbaacılık alanında çalışanların

tamamının Uniteryan olduđu bilinmektedir. O dönemde hurufat dökümcüsü Mihail Kiss, 1689'da Koloszar'da (Cluj) zamanın en önemli Unitarius matbaasını kurmuştur.

Dini eğitim alırken Macarca yanında Yunanca ve Latince dillerini de öğrenen müteferrika, İstanbul'a gittikten sonra Türkçe, Arapça ve Farsça da öğrenmiştir. Bu nedenle 1716 yılında gerçekleşen Avusturya Seferine katılmış, 1717'de, Osmanlı Devleti'ne davetli olarak gelen II. Ferenc Rákoczy'nin yanına tercüman ve mihmandar olarak tayin edilmiştir. 1738'de top arabacıları katipliğine getirilmiş ve böylece Divan-ı Hümayun'da hacedan zümresine dahil olmuştur. 1743 yılına kadar bu görevde kalmış, 1744'te Divan-ı Hümayun tarihçiliğine tayin edilmiştir. Bu süreçte Yalova'da kâğıt fabrikası kurma çalışmaları başlatmış ve kurulan fabrika onun denetiminde çalışmıştır. İbrahim Müteferrika, 6 Şubat 1747 tarihinde İstanbul'da vefat etmiştir.

Görüldüğü üzere İbrahim Müteferrika Osmanlı matbuat ve kültür hayatında öncü kişilerden biridir. Özellikle Avrupa'nın sanayi devrimiyle büyük sıçrama yaptığı süreçte İbrahim Müteferrikanın bir matbaa kurması müslümanlar açısından önemli bir adım olmuştur. Ancak maalesef onun attığı bu büyük adımın önemi kadar kendisi hakkında yeterli çalışma yapılmamıştır.

İşte bu açığı kapatmak ve doğduğu şehir Cluj ve Romanya ile vefat ettiği İstanbul ve Türkiye arasında bir kültür köprüsü kurmak adına son yıllarda gerçekten önemli bir adım atıldı. Müteferrika'nın hemşerisi Sayın Margareta Aslan tarafından Cluj'da İbrahim Müteferrika Cultural Diplomacy Academy kuruldu ve her yıl büyük bir özveri ile İbrahim Müteferrika'yı konu edilen uluslararası akademik konferanslar, çalıştaylar ve kültürel faaliyetler yapılmaktadır. Üstelik bir de İbrahim Müteferrika ismini taşıyan yeni bir lale üretim çalışmaları devam etmektedir. Elinizdeki bu kitap da bu çalışmalardan yalnızca biridir.

Bu vesile ile Sayın Margareta Aslan'ı bilime ve kültüre olan katkısı, Türkiye ile Romanya arasında bir kültür köprüsü kurmak için gösterdiği güçlü dirayet ve inanılmaz özverisi nedeniyle tebrik ediyorum. İnanıyorum ki uzun olmayan bir süreçte bu gayretlerin çok önemli sonuçları olacaktır.

Prof. Dr. **İbrahim BAZ**  
Şırnak Üniversitesi

## Introduction

Since my first years as a student, I wished to organize an event dedicated to Ibrahim Müteferrika. Although it seemed quite difficult at the time, I was hoping that someday I would succeed. And there was no other way. The Institute of Turkology and Central-Asian Studies had not yet been established in Cluj, and I did not know exactly what form my idea would take. I have studied, I have designed, I have dreamt. And 2019 brought me the first opportunity to implement my idea. I would organize my first event then. Among my first guests, Mr Atilla Can, an artist of the Ministry of Culture from Turkey, offered me a portrait of Müteferrika created using the Ebru technique, and the poet Adi Secară contributed to the project with a poem dedicated to our Cluj citizen. This is how the story of the cultural event dedicated to Ibrahim Müteferrika (1674–1745) started...

Thus, this volume is the result of extremely hard work, having collected and processed a part of the materials presented in the international conferences in 2019 and 2021. The value of the studies should be perceived from the point of view of the novelty each of them brings to the scientific area, each research being a challenge itself.

The volume begins with the Ebru portrait signed by Atilla Can (2019) and the wonderful poem signed by Adi Secară, *Din manuscrisele pierdute ale lui Ibrahim Müteferrika (From the Lost Manuscripts of Ibrahim Müteferrika)*.

The first research, *Education and Religious Affiliation of the Young Ibrahim Müteferrika*, written in Romanian and English, elaborates the research regarding young Müteferrika's religious affiliation, via two work strategies that support and complete each other. The first one offers the reader an incursion in the social and religious imaginary background of the multi-ethnic and pluri-confessional Cluj, eliminating, one by one, the affiliation hypotheses existing in the scientific environment up to the present time, which do not correspond to the realities of the educational spectrum in Cluj, during the XVI–XVII centuries.

The second strategy involved selecting a few paragraphs from Müteferrika's work "Risâle-i Islâmiyye" and analyzing them thoroughly from a scientific point of view. Margareta Aslan's research clears up aspects related to Müteferrika's education and confessional affiliation, hoping that establishing these elements would be a step forward towards understanding how the illustrious scientist, who lived in the Era of Tulips, thought and acted.

*Müteferrika's Cihannuma* is a bilingual research that emphasizes Ibrahim Müteferrika's extraordinary editorial activity preparing the manuscripts for printing. Selçuk Aydın, specialist in book diplomacy, analyzes the edited volume "Cihannuma" and points out the value of added texts, notes, drawings, maps and other remarks, which brought added value to Müteferrika's publications, making him the first scientific editor in the Ottoman Empire, in the modern sense of the word.

Hatice Süruri contributes by tackling the effects generated by Müteferrika's publications from the economic point of view, emphasizing the transformations produced at social level by our character's innovations. *Ottoman Printing press in the Period of Ibrahim Müteferrika and Its Effects on the Economic Order* is a research that proposes approaches based on economic criteria, and the formulated hypotheses are pertinent: a lodge system that did not easily accept the innovation proposed by the Cluj citizen for the modernization of the Ottoman society, a narrow mentality focused on the Ottoman traditionalism would refuse to embrace innovation – noted by maintaining high prices due to the lack of demand regarding the printed volumes, as well as generating a closed circuit: low demand – high production costs – expensive products for sale.

Another very interesting, bilingual, research is proposed by Recep Kankal, a young researcher with a very promising potential. In the analysis *İbrahim Müteferrika's Tombstone and Epitaph*, the author focuses on the images published in the media and in books, trying to establish, based on them, the changes occurred on Müteferrika's funerary stone, and place them on the timescale.

Then, there is Sinan Sümbül's analysis, attempting to argue the importance of introducing printing for information science. The work titled *The Importance of İbrahim Müteferrika's Risala Named Vesîletü't-tibâa in terms of Information Science*, brings some light on Müteferrika's work, published in 1726, being the

first research aiming to record, protect, organize and improve access to scientific information in very broad domains. Through this research, Sümbül offers indicators to emphasize that Müteferrika had a very advanced understanding level of the importance of knowledge for the period that he lived in, and at the same time shows an impressive understanding of the basic dynamics of information science by correlating the interdependent relationship between the need to record information regularly and state continuity.

Angela Buburuzan tried to analyze Ibrahim Müteferrika's level of knowledge of the current "Italian culture". The results of the research were determined by the poor amount of data available on this topic, but is nonetheless the proof that the Italian space is welcoming this topic, through future research.

Harun Tuncer's research, *Wikilala: Google for Ottoman Turkish* brings a valuable contribution by digitalizing and ensuring online availability of a wide collection of Ottoman texts, opening the path for a better understanding of the history, culture and intellectual heritage of the Ottoman Empire. By using the OCR technology (Optical Character Recognition), this project represents a movement of revival of the Ottoman studies, because the users can quickly look for and access documents in Ottoman Turkish language, including newspapers, magazines, books and manuscripts. The project aims to approach a new perspective for accessing and using Ottoman texts, by providing a very large volume of texts from the period of Ottoman history to a wide audience.

Later comes the research co-authored by Vildan Bormambet and Margareta Aslan, *Aportul publicațiilor lui Ibrahim Müteferrika în conservarea onomasticii turcești (The role of Ibrahim Müteferrika's publications in preserving Turkish onomastics)*... Bormambet, an appreciated specialist in the field of Turkish onomastics makes a first general analysis from the point of view of the onomastic value of Ibrahim Müteferrika's publications, emphasizing the impact on Turkish onomastics in the Tulip Era. By introducing the printing press and publishing works that significantly contributed to developing the Turkish knowledge and culture, Müteferrika favored the preservation and perpetuation of Turkish onomastics to the present day, an essential contribution for the cultural and academic evolution of the Turkish space and Muslim world of those times. The paper provides a basis for future research in the field of onomastics.

Through *Matbaa-i Ebüzziyâ Kûfî Klişeleri*, Serkan Selalmaz brings Ebüzziyâ Mehmed Tevfik Bey into the spotlight, a remarkable character from the 19<sup>th</sup> century Ottoman world, known for his contribution in various fields such as politics, arts and literature. He founded Ebüzziyâ Printing House in 1881 in Istanbul, innovating printing and promoting the kufi aesthetics in writing. By his activity, Ebüzziyâ had a significant impact on the culture and art of the time, remaining an important figure in the Ottoman cultural history. Although more than a century and a half separate Ebüzziyâ Mehmed Tevfik Bey from Ibrahim Müteferrika, Ebüzziyâ resembles Müteferrika due to his ambition and perseverance in bringing something new, and to contributing to the modernization of culture by transposing and adapting the jufi calligraphic art in the typographic universe. Through this well-documented research, Serkan Selalmaz highlights Ebüzziyâ Bey's innovative, curatorial side.

Margareta Aslan and Haşim Koç make an impressive journey in the Ottoman cultural diplomacy area, analyzing the “carpet” – a product of carpet art as a ceremonial piece, and its symbolic value in terms of Divan Culture. After presenting some diplomatic protocol customs structured around Ottoman carpets, the research shows how carpets – a piece that has capital value, through the monopoly of Ottoman merchants supported by the Ottoman Empire, manages to reach various corners of the world, in the palaces and mansions of the elites. Carpets had both a symbolic value of the elite power, palace luxury, as well as a treasury value in the 16<sup>th</sup>–17<sup>th</sup> centuries – it could be stored, gifted, traded, inherited... In the Principality of Transylvania under the sovereignty of the Ottoman Porte, under the influence of Divan fashion, the protestant elites would collect a valuable treasure of carpets. Thus, protestant churches in Transylvania managed to keep a rich cultural patrimony of “Transylvanian carpets”, as expert Ştefan Ionesco calls them, a treasure of Ottoman carpets whose value is unique, outside the non-Islamic space.

Hence, the volume Ibrahim Müteferrika I/2024 opens the path of a new research area, dedicated to the great cultured man from Cluj, who managed, due to his ambition and perseverance, to bring an added value to the Islamic culture in general, and especially to the Ottoman culture. Through various precious projects carried out via “Ibrahim Müteferrika” Cultural Diplomacy

Academy – organizing conferences and publishing theme volumes, mixed research projects: creating a new tulip variety, the Clusienis Müteferrika; and respectively via “Ibrahim Müteferrika” Exhibition Documentation Center – establishing the museum collection dedicated to Müteferrika, which already counts more than 50 exquisite art pieces, but also by organizing various interactive workshops within the great annual international cultural event bearing his name, I consider that I succeeded in bringing Ibrahim Müteferrika back to his home town, where he started his life’s journey 330 years ago.

***Margareta ASLAN***

February 4<sup>th</sup> 2024, Cluj-Napoca

„İbrahim Müteferrika Osmanlı matbuat ve kültür hayatında öncü kişilerden biridir. Özellikle Avrupa'nın sanayi devrimiyle büyük sıçrama yaptığı süreçte İbrahim Müteferrika'nın bir matbaa kurması müslümanlar açısından önemli bir adım olmuştur. Ancak maalesef onun attığı bu büyük adımın önemi kadar kendisi hakkında yeterli çalışma yapılmamıştır. İşte bu açığı kapatmak ve doğduğu şehir Cluj ve Romanya ile vefat ettiği İstanbul ve Türkiye arasında bir kültür köprüsü kurmak adına son yıllarda gerçekten önemli bir adım atıldı. Müteferrika'nın hemşerisi Sayın Margareta Aslan tarafından Cluj'da İbrahim Müteferrika Cultural Diplomacy Academy kuruldu ve her yıl büyük bir özveri ile İbrahim Müteferrika'yı konu edilen uluslararası akademik konferanslar, çalıştaylar ve kültürel faaliyetler yapılmaktadır. Üstelik bir de İbrahim Müteferrika ismini taşıyan yeni bir lale üretim çalışmaları devam etmektedir. Elinizdeki bu kitap da bu çalışmalardan yalnızca biridir. Bu vesile ile Sayın Margareta Aslan'ı bilime ve kültüre olan katkısı, Türkiye ile Romanya arasında bir kültür köprüsü kurmak için gösterdiği güçlü dirayet ve inanılmaz özverisi nedeniyle tebrik ediyorum. İnanıyorum ki uzun olmayan bir süreçte bu gayretlerin çok önemli sonuçları olacaktır.”

“İbrahim Müteferrika was one of the pioneers of Ottoman printing and cultural life. Particularly in the period when Europe made a great leap with the industrial revolution, İbrahim Müteferrika's establishment of a printing press was an important step for Muslims. However, unfortunately, not enough studies have been conducted about him considering the importance of this great step he took. In order to bridge this gap and establish a cultural bond between Romania and Cluj, a city where he was born, and Türkiye and Istanbul, where he passed away, a very important step has been taken in recent years. İbrahim Müteferrika Cultural Diplomacy Academy was established in Cluj by Mrs Margareta Aslan, a fellow countrywoman of Müteferrika, and every year, international academic conferences, workshops and cultural activities on İbrahim Müteferrika are organised with great dedication. Moreover, the production of a new tulip named after İbrahim Müteferrika is in progress. This book is only one of these scientific studies. I would like to take this opportunity to congratulate Mrs Margareta Aslan for her contribution to science and culture, her strong will and incredible dedication to build a cultural bridge between Türkiye and Romania. I believe that these efforts will yield significant results in the near future.”

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