sultans are mentioned in our sources who were alive after 968/1561. One of them is Mûdderis Nâsuh of Ankara who died in 972/1564-65, the other is Kerîshî Nâsuh of Ümera (the Chief) who died in 16 Ramazan 971/28 April 1564. 18 As it is indicated, our author introduced himself as “Nâsuh known as Mârtauq, a soldier of the Sultan.” In addition, in the Ravat manuscript covering the first part of Süleyman name, he shortly mentioned his own son, naming him as “Mehmed, son of Mârtauq Nâsuh Bey.” 19 These documents leave no doubt that Nâsuh, who was a warrior, mousebearer, calligrapher, painter, historian, and mathematician, entered the class of ‘ımera’. His immense knowledge on knighthood also supports this view. For all these reasons, we think without doubt that our author Nâsuh the Chief is the same person as Kerîshî Nâsuh of ‘ımera’ who died in 16 Ramazan 971/28 April 1564.

18 On this work, we also see 10.
19 As it might be known, the famous Şeyhülislam (the highest religious authority in the Ottoman system - cz.) Muhammed (d. 940/1533) wrote Travels of a Traveller consisting of 10 volumes, each of which was devoted to an Ottoman Sultan. The first volume devoted to the period of Sultan Murad, TTK, 1975 and the seventh volume devoted to the period ofFatih Sultan Mehmed the Conqueror - cz. (Ankara, TTK, 1954) have been published by Prof. Dr. Orhan Taşçı. The important work by Mârtauq was prepared by the author of the present paper with a preface in Turkish and in English, an introduction, the translation of the text, notes and index, and it was published by Türk Tarih Kurumu (Turkish History Institute - cz.). See Nâsuh Efendi (Mârtauq), Hayatı ve Adımları (Life and Steps) and Süleyman Namâ, Prepared for the Facsimile with Prefaces, Introduction, Translation to English, Notes and Index by Prof. Dr. Hüseyin G. Yıldız, (Ankara, 1979). For the part of the manuscript which, today, remains in Bulgaria, see Hristo Hristov, Erevandzhi Budimir se alti 13. i 16. jahod na drevniot budimski, Sofia 1979.
19 For this reason, see Jean Leclerq, Quatre poms François pris sur le viel par des Turcs, pp. 557-572, (Paris, 1963).
20 See ib., Orat. 955, fol. 4b.
21 See Köprü-Zâne, II, 1166.
22 M. Şürruki, Sûleîmân IV, 555.
23 See Süleyman-name, Rume, 1186, fol. 396b.
KATÎP ÇELEBI

ONE OF THE MOST IMPORTANT PERSONS OF COLLECTED WORKS OF THE OTTOMAN SCIENCE, KATÎP ÇELEBI (1609-1657)

WAS MERCILESSLY CRITICIZING THE DEGENERATION OF SCIENTIFIC EDUCATION, FOLLOWING THE SCIENTIFIC IMPROVEMENTS IN THE WEST. THE PARTS RELATED TO THE OTTOMAN COUNTRY FROM "CHÂNNÔMA: A BOOK OF HISTORY AND GEOGRAPHY BY KATÎP ÇELEBI, WERE TRANSLATED TO GERMAN, FRENCH AND LATIN, AND BECAME A REFERENCE BOOK FOR EUROPEAN GEOGRAPHERS. "KEŞF-ÜZ-ZÜNUN", THE BIBLIOGRAPHIC DICTIONARY, WHICH GIVES INFORMATION ON AROUND 15 THOUSAND SUBJECTS AND WRITERS, WAS COMPLETED IN 20 YEARS.

MIZANUL HAKK
FI İHTIYARİL-EHAKK

TOGETHER WITH "RİSALİ" BY KOÇİ BEY "MIZANUL HAKK, FI İHTIYARİL-EHAKK" BY KATÎP ÇELEBI COMPLAINS ABOUT THE DEGENERATION OF THE SCIENTIFIC EDUCATION IN MEDRESES TO MURAD IV, ENLIGHTEN ONE OF THE MOST INTERESTING PERIODS OF THE OTTOMAN HISTORY OF SCIENCE.

LAGARİ HASAN ÇELEBI
THE INVENTOR OF THE ROCKET

SOME BOLD ENTREPRENEURS OTHER THAN HIGHER EDUCATION CLASS DEALING WITH SCIENTIFIC STUDY OF KNOWLEDGE AND SCIENCE CONTINUED TO ASSIST IN THE LATEST SCIENTIFIC DEVELOPMENTS IN SPITE OF THE REGRESSION IN THE SCIENTIFIC EDUCATION. AN INVENTOR CALLED LAGARİ HASAN ÇELEBI WAS ABLE TO LAUNCH HIMSELF TO THE SKY AND THEN LAND TO THE SEA WITH THE AID OF A 7 ARMED SKYROCKET FILLED WITH 80 OKBA GUNPOWDER PASTE. DURING THE CELEBRATIONS FOR THE BIRTH OF KAYA SULTAN, ‘THE DAUGHTER OF SULTAN MURAD IV AT SARAYBURNU, LIKE LAGARİ ABOUT WHOM A VERY LITTLE IS KNOWN HEZARFEN AHMET ÇELEBI, WHO IS PROPOSED TO FLY WITH ARTIFICIAL WINGS FROM GALATA TOWER TO ÜSKÜDAR, WAS MENTIONED IN THE ŞEYAHATNAME (TRAVEL BOOK) BY EVLIYA ÇELEBI

MARİFETNAME
BY ERZURUMLU İBRAHİM HAKKI

ANOTHER RESISTANCE TO THE REGRESSION IN THE OTTOMAN SCIENCE DISCIPLINE COMES FROM ERZURUMLU İBRAHİM HAKKI EFENDİ (1705-1788), THE WISE SCIENTIST OF ISLAMIC MYSTICISM.

IN HIS FAMOUS WORK, ‘MARİFETNAME’, IN WHICH HE UNITED ISLAMIC MYSTICISM AND SCIENTIFIC THINKING, HE TRIED TO EXPLAIN THE SECRETS OF CREATION WITH A SIMPLE LANGUAGE TOLD THE FORMATION OF HUMAN BODY AND PRESENTED THE SUBJECTS IN VARIOUS SCIENCE BRANCHES LIKE ASTRONOMY, GEOGRAPHY, MEDICINE, MATHEMATICS, GEOLOGY, ANATOMY AND GEOMETRY, ENCYCLOPEDICALLY.
PRESSURE OF A MYSTIC GROUP CALLED KADIZADES

Arguments between the Muslim theologians and the dervish lodges started at the 17th century, resulted in the decrease of the importance of the teaching of positive sciences in madrasas. The rigid religious understanding, called by the name of Şeyhülislam (Sheikh Al-Islam) Kadızahe Mehmed Efendi, was reflected in the understanding of mullahs in the interpretation of life.

"Sivas" called by the name of Halveti Sheikh Sivası opposed the kadihs. A drawing of mullahs by Lambert de Vos (Bremen Universitätsbibliothek).

SCIENCE WITHOUT CURiosity

Hard pressures resulted in the degeneration of Ottoman theological schools, the students of which became in different and non-inquisitive towards scientific developments in the West.

A medrese student from the objective of Pierre Loti (1904)
The Indian Shaykh Muhammad Murtadā al-Zabīdi who died of the plague in Cairo in 1205/1791 held a fairly unique position among the Islamic scholars of his time. This was partly due to his outstanding success with two of the largest publishing enterprises of Islamic scholarship in the 18th century. This is his Tāj al-‘arūs, the largest lexicon ever compiled in the classical tradition of Arabic lexicography, which earned his author great fame in many Islamic regions and even served E.W. Lane as basic text for his Arabic-English Lexicon. The second was his equally unique and comprehensive commentary on al-Ghazālī’s Iyā’ul-Amr, called Ḥidā’ al-‘adl al-ma‘ṣūma‘īn, in which he finished a few years before his death and which also remains the largest commentary on the Iyā’ī now. In historical views and affiliations he was firmly connected with the Naqshbandiyya and transmitted its practice to his students and visitors. He also took full part in the Sufi life of Egypt in his time. The base of al-Zabīdi’s fame, however, were his achievements as a transmitter and custodian of Prophetic Tradition, as he had collected some of the most valuable chains of transmission which were available to his period and freely granted transmission licenses to those requesting for them. By this he was able to open the door to anybody interested in getting access to that important source of authority provided by the transmission of Prophetic Hadith. No wonder then that his licenses were widely sought by visitors and correspondents from many parts of the Islamic world, ranging from India and Central Asia as far as the Sudan and Sub-Saharan West Africa.

In his own writings al-Zabīdi refers to many of these contacts. The historian al-Jabarti, who was himself a close student and friend of al-Zabīdi, also describes his openness to his visitors, especially to the Muhāribīn who came to visit him in large numbers with every pilgrimage caravan. Al-Zabīdi himself has left a Muqarn, consisting of a collection of more than 600 biographical entries which apart from his own teachers and authorities included many of his visitors, acquaintances and correspondents to whom he kept exchanging letters, transmissions of licenses, books and sometimes other remarkable news which had come to his or their knowledge. This collection was used after al-Zabīdi’s death by al-Jabarti who included a large number of these biographies into his history. Al-Zabīdi’s constant search for rare books and licenses in Hadith and many other fields, and his interest in perfecting the disciplines of learning themselves, are well documented in his writings.

In contrast to many other scholars in Cairo, al-Zabīdi knew Turkish, Persian and even some Georgian and was therefore able to establish excellent contacts with the Turkish-speaking community. This also included representatives of the Ottoman administration and many visitors from Istanbul and from the whole of what was called by him al-Diyar al-Rūmiyya. Witness to these contacts...
The Great
Ottoman - Turkish
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Ottoman-Turkish Civilisation

3

PHILOSOPHY, SCIENCE AND INSTITUTIONS

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Typography

ALİ TAŞTEPE / Ö. FARUK TAŞTEPE / ADEM TEMİZKÖK
ALİ ŞİMŞİR / EMRE TAŞTEPE / EMİNE GÜRLEK
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Proof Reading

ÖZLEM DİLÝN / HALİL ÜNSAL / MERİÇ ÖNDER
AHMET KARAÇAVUŞ / BANU ULI / ÇAĞLAYAN ENGİNAY
ALİ OMURBAY / AYTAÇ İNCİDAL / ESRA OZYURT
NURKANAT ABDURRAZAKOV / DUYGU ULI
HASAN MUTLU / SEMİH NART

Graphic Design

GÖKÇEN TEKNİK / SEMİH OFFSET

Typing

GÖKÇEN TEKNİK

Printed at

SEMİH OFFSET

Roundhouse

BALKAN ÇİLTEVİ

ISBN 978-6782-17-X (TKNO)
978-6782-20-X (VOL.3)

ANKARA 2000

Univ.
Leiden
Bibl.
The incredible fact that the Ottoman frontier beylik became an Empire over such a short period of time has attracted many Western researchers and scholars to delve into the history of the Ottoman State. It could be argued that there are miscellaneous determinants and dimensions that actually created the possibility for such an incredible feat to be accomplished. This volume has been edited with the aim of focussing on the main factors that gave rise to such a great civilisation. In the first place, the institutional character of the Ottoman State is of utmost importance. In order to understand the basis of Ottoman civilisation, the different patterns of its institutions should be studied, as the comprehensive analysis of the institutional structure of the Ottoman Empire might enable us to conceive how a small beylik was able to turn into one of the greatest Empires in the world. In this volume, the administrative, judiciary and military institutions of the Empire are set out as the main subject titles. In addition, there are various subjects which have been analysed, under such subheadings as bureaucracy, religion and law, shedding light on the main characteristics of Ottoman institutions.

In appreciation of the highly developed institutional structure of the Ottoman Empire, the idealist and philosophical sources cannot be underrated. Unless these sources are taken into consideration, it is impossible to grasp the various dynamics of Ottoman institutions. Therefore, this volume is entitled “Philosophy, Science and Institutions”, due to the close correlation and importance of these subjects to one another.

Contrary to conventional Euro-centric and Orientalist assumptions, which hold “science” as the peculiar praxis of the Renaissance and Enlightenment in...
the West, in this volume it is generally argued that the Ottomans had a number of successes in scientific activities (ilm ü fen). The Ottoman State not only promoted the development of science within the borders of the Empire, but also facilitated several interactions with scientific activities outside of its territories. During this interaction, it both benefited from and contributed to the scientific improvements made in Europe.

Additionally, this volume dedicates an important place to the development of philosophy and thought in the Ottoman Empire; although in the Ottoman Empire such major philosophical écoles as developed in Europe were not formed, rather the Ottomans focused mainly on Islamic philosophy. Yet this situation does not arise from the fact that the Ottomans lagged behind in speculative matters. On the contrary, they were not interested in philosophical issues that were outside the realm of Islamic tradition. From their point of view, Islam encompassed all ontological and epistemological matters, making any other philosophical concern dysfunctional.

Yeni Türkiye

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