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## PERTEVÎ ALİ EFENDİ'S WORK NAMED DÜSTÛRU'L-VÜZERA<sup>1</sup>

### PERTEVÎ ALİ EFENDİ'NİN DÜSTÛRU'L-VÜZERA'SI

#### Abstract

In order to ensure the continuation of the Turkish states as well as the eastern states, statesmen and intellectuals have written works in order to give advice and help to advise the vizier and other statesmen, first of all, how the state administration should be. While the ones offered to the rulers in general are called Nasihatü'-Selâtin, Nesayihu'l- Mülk; the works presented to the viziers were named Düsturu'l- Vüzera, Nasihatü'l- Vüzera, Asafnâme. In the political statements, the necessity of the monarch and the necessary qualifications for the monarch are dealt with. Accordingly, the sultan is needed to restore order in society, and he is the caliph of God on earth. The monarch should choose fair, promising, consultative, religious, competent and honest people. Then the vizier and other statesmen are addressed and their characteristics are emphasized. The vizier had to take the necessary precautions to be smart and successful in his post, so he must manage the state very well. In the Ottoman State, it started from the end of the 16th century when the deterioration in the state administration began, and continued until the 19th century.

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Lütfi Pasha, "Asafname"; Mustafa Âli from Gallipoli, "Copy" -Selatin "; Mr. Koçi, "Risale-i Koçi Bey"; Deftardar Sarı Mehmet Pasha, Nesayihu'l-Vüzera ve'l-Ümera "; Some works such as Süleyman Penah Efendi and "Penah Efendi Magazine" are some of them. In this study, we will try to introduce the work named "Düsturu'l-Vüzera" by Pertevi Ali Efendi.

**Key Words:** Siyasetnameler (Politics), Pertevi Ali Efendi, Düstûru'l- Vüzera.

### Öz

Türk devletleri ve aynı zamanda Doğu devletlerinin devamını sağlamak amacıyla en iyi devlet idaresinin nasıl olması gerektiğini, önce hükümdar olmak üzere vezir ve diğer devlet adamlarına öğüt vermek, uyarmak ve yardımcı olmak amacıyla, devlet adamları ve fikir adamları eserler yazmışlardır. Genel olarak hükümdarlara sunulanlara Nasihatü's- Selâtin, Nesayihu'l- Mülk denilirken; vezirlere sunulan eserlere Düsturu'l- Vüzera, Nasihatü'l- Vüzera, Asafnâme adları verilmiştir. Siyasetnamelerde öncelikle hükümdarın gerekliliği ve hükümdar için gerekli vasıflar ele alınır. Buna göre toplumda düzeni sağlamak için sultana ihtiyaç vardır ve o Allah'ın yeryü-zündeki halifesidir. Hükümdar, adil, sözünde duran, istişareye önem veren, dindar, ehil ve dürüst kişileri seçmelidir. Daha sonra vezirlik ve diğer devlet adamları ele alınır ve onun özellikleri üzerinde durulur. Vezir akıllı ve görevinde başarılı olmak için gerekli tedbirleri almış olmalı, böylece devleti çok iyi yönetmelidir. Osmanlı Devleti'inde ise devlet idaresindeki bozulmaların başladığı 16. Yüzyılın sonlarından itibaren başlamış, 19. Yüzyıla kadar devam etmiştir. Lütfi Paşa, "Asafname"; Gelibolu'lu Mustafa Âli, "Nüshatü's-Selatin"; Koçi Bey, "Risale-i Koçi Bey"; Deftardar Sarı Mehmet Paşa, Nesayihu'l-Vüzera ve'l-Ümera"; Süleyman Penah Efendi, "Penah Efendi Mecmuası" gibi eserler bunlardan bazılarıdır. Bizde bu çalışmada, Pertevi Ali Efend'nin "Düsturu'l- Vüzera" adlı eserini tanıtmaya çalışacağız.

**Anahtar Kelimeler:** Siyasetnameler, Pertevi Ali Efendi, Düstûru'l- Vüzera.

### INTRODUCTION

Statesmen and intellectuals have written works in order to advise and help the rulers, viziers and other statesmen, how the state administration should be in the Eastern states and the Islamic world, the rules required to ensure the continuity of the state. These works are generally named as siyasetname. While those presented to the sultans were called "Nasihatü's-Selatin", the works presented to the viziers were named as "Nasihatü'l-Vüzera", Düsturu'l-Vüzera ". Excellent examples of this genre emerged later in the Islamic world. In the Ottoman Empire, it started from the end of the 16th century when the deterioration in the state administration began and continued until the 19th century. Lütfi Pasha, (1541) "Asafname"; Mustafa Ali from Gallipoli, (1581) "Nushatu's-Selatin" <sup>2</sup> ; Koçi Bey, (1631) "Risale-i Koçi Bey"; Deftardar Sarı

<sup>2</sup> Tietze, Andreas (1979–1982). Mustafa Ali's Counsel for Sultans of 1581, Wien. I-II.

Mehmet Pasha, (1717) *Nesayihu'l-Vüzera ve'l-Ümera* "; Works such as Süleyman Penah Efendi (1770) "Penah Efendi Magazine" are some of them (Lütfi Paşa, 1326; Lütfi Paşa, 1982; Tahir, 1330; Levend, 1962: 167; Levend, 1964: 96; Uğur, 1987: 13-14; Koçi Beg, 1997; Defterdar Sarı Mehmet Paşa, 1990; Atik, 2017: 1-6).

We had previously published one of these works, Pertevi Ali Efendi's "Rebiü'l-Mülk ve Âdabü Süluki'l-Müluk".<sup>3</sup> In this study, we will try to introduce Pertevi Ali Efend's work named "Düstûru'l- Vüzera".<sup>4</sup>

Pertevi Ali Efendi was born in the city of Istefe, near Athens, on the Peloponnese peninsula. After completing his education, he worked as a mufti in Athens for a while. His work "Rebiü'l- Mülk", which talks about politics, ethics and education, was written in era of II. Osman (1617-1622). He organized this work in two parts. In the first chapter, important rules and laws regarding the education of leading statesmen and the principles to be followed are emphasized. In the second part, the procedures and behaviors that should be followed by civil servants are included (Atik, 2017: 10-12).

There are copies of *Düstur'l- Vüzera* in three separate collections: İ.Ü. Ty. No. 1669,3919; Süleymaniye Ktp. Assad Ef. No. 2587; Hüsrev Pasha No. 297, 298, 300. The main copy of our study is Süleymaniye Ktp. Assad Ef. No. It is the copy registered in 2587. In this study, we will try to introduce the work named "Düstûru'l- Vüzera" with its main lines.

Pertevî Ali Efendi's work named "Düstûru'l- Vüzerâ"<sup>5</sup> is Ebü'l-Hasan Ali b. Mohammed b. Habîb el-Mâverdi's Arabic work named *Kavâninü'l-vizâre*. It is the Turkish translation and commentary of Habîb el-Mâverdi's Arabic work named *Kavâninü'l-vizâre*. The author named his work, which he arranged as twopreface and two chapter, "Düsturu'l-Vüzera" because he explained the procedures, rules and rules that viziers should obey (Pertevî, 2587: Va: 2a).

Bursalı Mehmed Tahir states the parts of *Düstur'l-Vüzera* as follows: The first part: *selâtin-i izâm* and *havâkîn-i kirâm*. (Great sultans and great khans). The second part: the part *vediâ-i hallikü'l-berâya* is the *sipâh* and the *reaya*. (Sipahi and reaya, which are entrusted to God Almighty). Third part: *Umerâ, vüzerâ ve hükkâm-ı vâcibü'l-ihtirâm* (Respect required orders, viziers and judges), (Bursalı Mehmed Tahir, 1330: 112). However, as we have stated above, Pertevi states that in the introduction part of the work, he has arranged his work as two introduction and two chapters (Pertevî, 2587: Va: 2a). As can be seen, the information given by Bursalı Mehmed Tahir contradicts the statement of the author. According to the findings we made in our work, we have observed the classification stated by the author in the work. We saw that the information given by Bursalı Mehmed Tahir is not correct.

The work titled *Kavaninü'l-Vizâre* and *Siyâyetü'l-Mülk* (Edebü'l-vizîr), translated by the author, is both a book, in which the author mentions the definition and types, authorities,

<sup>3</sup> Kayhan Atik, Pertevi Ali Efend, "Rebiü'l-Mülk ve Âdabü Süluki'l-Müluk"- Siyasete Aydınlik Yol- Ankara, 2017.

<sup>4</sup> Süleymaniye Yazma Eser Kütüphanesi, Esad Efendi Koleksiyon (Demirbaş) Numarası: 02587.

<sup>5</sup> Süleymaniye Yazma Eser Kütüphanesi, Esad Efendi Koleksiyon (Demirbaş) Numarası: 02587, Va: 1b-74b, Müstensih: Hafız İbrahim Edhem, Yazma İstinsah Tarihi: 1247H, Yazı Türü: Nesih; Varak numarası: Va:1b-74b; Müstensih: Hafız İbrahim Efendi; İstinsah tarihi: H 1247.

duties and responsibilities of the vizier. It is a valuable work that can be applied for in this regard. This work of Mâverdî was published by Mektebetü'l-Hancı in Egypt in 1929. Then in 1979 in Beirut, It was verified and re-published by Ramazan e-Seyyid (Kallek, 2003: 180-186; Çolak, 2016: 173-214).

As we mentioned before, the author states that he has arranged his work as two preliminary and two chapters. In general, the subject headings of the work are arranged as follows. The first preface: : “Ashâb-ı akl-ı habîr ve erbâb-ı fikr-i münîr”, Companions of the Companions of Akl-i Habîr ve Erbâb-ı Fikr-i Münîr, (Intellectual and guiding intellectuals) (Pertevî, 2587, Va: 3a). To the second preface: “Bu kitabın ismi Düstûrû'l-vüzerâ ve müsemmâsını mübeyyin levazım-ı mühimme-i vüzerâ olmağla lafz-ı vezaretin iştikakı neden olub ve ihtilâf-ı akvâl üzere maânisine olduğunı beyan ider” “The name of this book is Düstûrû'l-vüzerâ and its musemmâsı is not necessarily a mandatory-ı mühimme-i vüzerâ, and why it is the contract of the vizier in the name of the olub and the contention-i akvâl. because of the origin of the word vizier and different opinions on this subject), (Pertevî, 2587, Va: 11a-11b). First chapter: About Vizâret-i tafvîz (Pertevi, 12a) 1. Part: Ahkâm-ı akd ve hall (Pertevi, 12b): 1.-4. Judgment: Tahrîr-i umûr-i tenfîz, tastîr-i umûr-i difâ', sharâit-i ahvâl-i ikdâm, sharâit and esbâb-ı hazir. Part 2: Merâsim-i taklîd and dismissal. 3. Part: Azlin envâi, mahâlli and mûcibi. Second chapter: Vizâret-i tenfîz. 1. Law: Sultan and the people of the country. 2. Law: The qualifications that the vizâret-i enforcement holder should have and what they should do. 3. Law: The holding hand of the vizier sultan is the eye that sees and the ear that hears. 4. Law: To endure boredom and fatigue for the comfort of the sultan. [Vizâret-i tafvîz and Vizâret-i tenfîz comparison]. [For Vizâret-i tafvîz and Vizâret-i enforcement] Common rights. Uhûd-ı mûkiza: Warning advice.

The author started the holy part of his work with the basmala as a reflection of the Islamic culture to the literary tradition. Speaking at length about the importance of starting every work with a ten-couplet poem, he continued with praise to Allah and greetings and greetings to the Messenger of Allah. After the poem, he explained at length that those who call people to worship Allah are superior to everyone, and later, while talking about the duties of viziers, he states that their first duty is to call people to serve Allah and their second duty is to obey the sultan (Pertevi, 1b-2a). Later, Ebü'l-Hasan Ali b. Mohammed b. He states that Habîb el-Mâverdî's work “Kavâninü'l-vizâre” was translated from Arabic to Turkish in order to facilitate the students. The author also mentions his name here (Pertevi, 2a-3b). Literary genres such as couplets, poems, jokes, kit'a, wit, parable, etc. are used in the work. He also included verses and hadiths, and supported his ideas with verses and hadiths. He gave the Arabic of the hadith-i sharîfs and explained them later. He also included the words of Hasan-ı Basri, İbn. Abbas, H.z Ali, H.z Ömer, the prophet Solomon. (er(Pertevî, 2587, Va: 1b-2b, 6a, 8a).

The first prelude: He called the first prelude as, “ Ashâb-ı akl-ı habîr ve erbâb-ı fikr-i münîr” “Companions of the mind of akl-i habîr ve erbâb-ı Fikr-i münîr”. Babs are also classified as very detailed parts, chapters and rulings (Pertevi, 3a, 12a, 13a, 12b, 16a). In this section, social strata such as the author, sultan, vizier, tax-paying Muslims, non-Muslims, emirs, sayyids and sheriffs are mentioned. In addition, the duties of the viziers were also mentioned.

Adam divided the children into three parts: The first part is always the ruling, com-

manding, commanding, no matter what. These are great sultans and noble khans. The second part is the one who is obliged to do something, who obeys orders. Muslims and swordsmen who do not pay taxes and tributes, that are entrusted to the Ottoman sultan. Also, the taxpayer of the people are non-Muslims who usually deal with land. The third part is the one who rules, gives orders. He is obedient to orders even in this way. These are emirs, beys, sayyids, sheriffs, high ranking officers; viziers; are judges. The chief of these is the vizier-i azam (Pertevî, 2587: Va: 3a). Viziers know all the secrets of the sultan and their obedience to the sultan is also permanent. It is very difficult and heavy for those in this section to perform the service. The vizier is the person who really has a lot of work, who is cautious in doing all his works, who is most in need and worthy of managing, executing and saving by thinking about the end.

On two pages, adl and bestowal are emphasized. When the scholars were asked what is the most important thing for property and sultanate, they answered that it is justice and bestowal (doing good, forgiving, treating well). He supported this thesis with the verse. (Pertevî, 2587, Va: 4b). The most important duty of the vizier, namely the real vizier, is to invite the people to obey the sultan (Pertevî, 2587, Va: 2a).

Va'd and va'id are emphasized (Pertevî, 2587, Va: 6b-7b). In Islamic literature, the word Va'd is assigned to "the word of reward given by Allah" and the word va'id to the word of "punishment given by Allah (ikab)" (Kutlu, 2012: 414-415).

The second introduction: He called the second introduction as, "Bu kitabın ismi Düstûrû'l-vüzerâ ve müsemâmîsını mübeyyin levazım-ı mühimme-i vüzerâ olmağla lafz-ı vezaretin iştikakı neden olub ve ihtilâf-ı akvâl üzere maânisine olduğunu beyan ider" ,"The name of this book is Düstûrû'l-vüzerâ and its musemma is not the mandate of the mubeyy-i mühimme-i vüzerâ, but the reason for the vizit's vizit is declaration that it is in its meaning for ikhtilâf-ı akvâl." (Pertevî, 2587, Va: 11a-11b).

In this section, the author examines the infinitives from which the word vizier is derived one by one and reveals their meanings. From the meanings of these infinitives, the characteristics of the vizier are explained in detail. He states that the ulama about the origin of the word vizier has different views. The first view means sikal (heavy burden). The vizier is the person who endures the useful works of the country and the heavy burden of the sultanate. No matter how hard it is, he always stands up, enduring all these patiently. The second view means zahr (ridge). Just as the pillar of the body is with the back, it is possible for the vizier to support the property and the sultanate, to support the sultan and to help the sultan to stand. The third view means melce (place of refuge). The sultan applies to the opinion of the vizier in every business and event that occurs. The vizier is responsible for all politics (administration, order, domination), government and other affairs, for the beneficial state property and affairs among the soldiers.

He states that there are two types of viziers, namely vizaret-i tefviz and vizaret-i tenfiz, and explains them in detail. Vizaret-i tafviz: Tefvîz viziers, who had extensive powers and carried out all the affairs of the state on behalf of the caliph, carried the seal of caliphate as the nibs of the caliph. Vizaret-i tenfiz: Enforcement viziers with more limited powers had a say only in the fields of duty determined for them; their authority was limited to the executive and they

would fulfill the orders given by the caliph (Ayaz, 2013: 90-92). First chapter: About Vizâret-i tafvîz (Pertevi, 2587, va: 12a). After explaining the Vezaret-i Tefvizi in detail, Chapter 1: Ahkâm-ı akd ve hall (Pertevi, 2587, va: 12b). It states that there are two conditions in the re-contract part, namely difa'and ready. Then he states that the hall part has four conditions.

Then he divides it into four provisions and divides it into chapters. First provision: First chapter: Tahrîr-i umûr-i tenfîz, tastîr-i umûr-i difâ ', sharia-i ahvâl-i ikdâm, sharâit and esbâb-ı hazir. Second provision: First chapter Tastir-i umur-ı difa '(Pertevi, 2587, va: 12a). Divided Difa into four parts.

### Conclusion

Political books are works written for rulers and state administrators. In such works, which include ethics as well as politics and state administration, the features and principles of government are set forth by specifying the features that should be found in the rulers of the state such as the ruler and vizier. In the political books, issues such as how the best state administration should be according to the understanding of the time it was written, what can be done to ensure this, how the people will be satisfied, the responsibilities of the ruler and other statesmen to the people are centered. Viziers and other statesmen, especially the ruler, are reminded of their duties, what needs to be done and especially moral issues. In addition, it reveals the military, economic and social situation of the state of that day, and suggestions are made for the solution of problems.

Pertevî Ali Efendi's work named "*Düstur'l-Vüzerâ*" is one of these works on policy. As we mentioned before, "*Düstûru'l- Vüzerâ*", Ebü'l-Hasan Ali b. Mohammed b. It is the Turkish translation and commentary of Habîb el-Mâverdî's Arabic work named *Kavâninü'l-vizâre*. The translator wrote the work dedicated to Mehmed Pasha, one of the viziers of Sultan İbrahim. The author named his work, which he arranged as two introduction and two chapter, "*Düsturu'l-Vüzerâ*" because he explained the procedures, rules and rules that viziers should obey. Particularly, in the second preliminary chapter, "*(Düstürü'l-vüzerâ)* hence, the meaning of the word *vüzerâ* and the word *vüzerâ* and the meaning of the word *vüzerâ*, the origin of the word vizier in the title of the book and the general rules and principles that should be included in the vizier.

Pertevi Ali Efendi first mentioned the importance of being human and morality in the first introduction. In the work, moral rules were also given great importance, and these rules were tried to be applied very finely. As it is known, today it is clear how important moral rules are in management and social life. In addition, the human and moral rules revealed by the work are of the nature to embrace all humanity. For this reason, while it is clear that we need more moral rules today than yesterday, the importance of such works increases even more. In such works, which include ethics as well as politics and state administration, the features and principles of government are set forth by specifying the features that should be found in the rulers of the state such as the ruler and vizier. In the political books, issues such as how the best state administration should be according to the understanding of the time it was written, what can be done to ensure this, how the people will be satisfied, the responsibilities of the ruler and other statesmen to the people are centered. Viziers and other statesmen, especially the ruler, are reminded of their duties, what needs to be done and especially moral issues.

In the second preliminary chapter, the origin of the word vizier in the title of the book and the features that the vizier should have, general rules and principles are stated. He states that there are two types of viziers, namely vizaret-i tefviz and vizaret-i enforcement, and explains them in detail. It states in detail its characteristics, authorities and responsibilities. Researches on the reasons for the depressions and failures of the state or nations may be incomplete, considering only political, economic and military reasons. The researches and their results will be more realistic, without neglecting the political, economic and military dimensions, and taking into account the educational, cultural and moral structures. When we think that every segment of society such as politicians, sociologists and historians has many lessons to learn from politics; We hope that this work, which we are trying to introduce, will be studied in a more detailed way as soon as possible and brought to the world of science.

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