

One Person Library from Law and Morality to Social Policy: Muallimi-i Evvel İbni Kemâlpaşazâde

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ABSTRACT

While the history of humanity writes that some intellectuals only have an effect on the age they lived, on the time they lived, even on the main effect they lived, some intellectuals also wrote that they also affected the age they lived in and later ages. While the first is a general situation, it is possible to state that those in the second position are exceptional. One of these exceptional names is İbni Kemâlpaşazâde.

İbni Kemâlpaşazâde, during his 65-year life, produced many works in Arabic, Persian and Turkish, from literature to law, from history to economics and social policy, from ethics to fiqh (Islamic law), theology and religion. Worker-employer relations, social order and order issues, which social policy deals within the context of environment and human, were also among the subjects İbni Kemâlpaşazâde worked on. What makes İbni Kemâlpaşazâde different and exceptional is not his work in multi-languages and multi-disciplines, but that he brings the past to the period he lived in and sheds light on the future with his works.

While the Renaissance and pre-Reform periods were taking place in Europe, İbni Kemâlpaşazâde worked on social policy issues, handled moral issues, wrote poetry, and put forward provisions on many difficult issues of Islamic law and its treatment. İbni Kemâlpaşazâde is a scientist in one aspect, a man of literature and art in one aspect, a law writer in one aspect and a successful state administrator in one aspect.

His works outnumber books that can be read in an average lifetime. In this respect, İbni Kemâlpaşazâde is a one-person library. The reason he is called the "First Master" is that he is extremely meticulous and extraordinary in reading and writing.

Keywords: Law, Human, Environment, Social Policy, İbni Kemâlpaşazâde

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I. Introduction

For people who have done a lot of work or have a lot of knowledge, concepts such as "Allame", "One-man Library" or "Walking Library" are generally used. The ancients prefer using the concept of "Hezarfen" (Polymath) for people who did works in more than one field. Besides İbni Kemâlpaşazâde, who was discussed in this article, is a scholar who had so much knowledge as to create works in many fields of science from law to social policy, he had so many works that can establish a mini-library, a bookcase alone. İbni Kemâlpaşazâde is an extremely successful statesman as well as his scholar qualification. He served in many state levels from Kadi to SheikhuIslam and got succeeded.

Kemâlpaşazâde has a profoundness too great to be described as if either in one or another. Therefore, it is

more accurate to define him as both one and another. Kemâlpaşazâde is both a fiqh scholar, a social politician, a man of letters and a lawyer.

İbni Kemâlpaşazâde is a person who broke new ground in many subjects on the Ottoman society in the period he lived. The most important feature that distinguishes him from his contemporaries and those after him is that he examined almost all of the previous works in all his works and studies. In a sense, he is a scholar and a successful statesman who brings the past to the present day and sheds light on the future from the day he lived.

İbni Kemâlpaşazâde, while expressing his views on legal and Islamic fiqh issues without mincing matters, also put forward very radical ideas and views for her period, especially on labor relations. The fact that the ideas he expressed about laborforce were written in a period when there was no labor relations in Europe and that they remained valid for the Ottoman Empire even

centuries after him, is an indication of his accuracy and leadership in his ideas and views.

In this study, İbni Kemâlpaşazâde's life has been introduced by considering his works and labor relations, and his views in the fields of Kelam, Akaid, History, Logic and Literature. In the study, archival sources and the works written about him were used. The main axis of the study is the thoughts and views put forward by İbni Kemâlpaşazâde in his book named "Pendname", in his epistle "Fi'l Fakr" and "Fi'l Hassi 'ala's'ay ve'l-men' 'ani'l-batâle". What makes these studies particular is; they contain information that will shed light on today's people on morality, wealth and labor and work.

II. The Brief Life Story and Educational Adventure of İbni Kemâlpaşazâde

Shaykh al-Islam İbni Kemâlpaşazâde, who was born in 1468 or 1469 and whose real name is Şemseddin Ahmed bin Süleyman, is from Edirne according to some sources but, for others Amasya. According to Danişment (1948: 430), although it is possible that he was born in Tokat, he was originally from Edirne. Most of his life was spent in Edirne.

a. The Life of İbni Kemâlpaşazâde

In addition to being a good jurist, historian, commentator, and theologian, İbni Kemâlpaşazâde is also a good writer and poet. His father is Süleyman Bey, a soldier of the period of Fatih Sultan Mehmet, and his mother is the daughter of İbni Kûpeli, from ulema, (Uğur, 1987) and the granddaughter of Kemal Pasha (Süreyya, 1997: 93).

İbni Kemâlpaşazâde died on April 16, 1534, at the age of 65, while he was performing his duty as Şeyhülislam. While his tomb was in the Mahmud Çelebi zawiya next to Emir Buhari Mosque in Edirnekapı, it was transferred to Edirnekapı Cemetery where it was located during the construction of the Golden Horn ring roads in 1971 (Öztuna, 1965: 180; Alpgüvenç, 2004).

b. The Transition to the İlmiye Class of İbni Kemâlpaşazâde

The adventure of İbni Kemâlpaşazâde, who worked to be a member of the İlmiye class, which he started as a madrasa student while he was a member of the Seyfiye (military) class and become the sheikh al-Islam is very interesting and also exemplary. After taking a qualified education from his family, he chose seyfiye (military) like his father and became a good soldier. He participated in many campaigns during his military service (Çelikkanat, 2004).

During the reign of Bayezid II, İbni Kemâlpaşazâde left the military due to an incident he experienced during a campaign and went to the İlmiye class. The incident took place in 1492, in Plovdiv, during a campaign to the Albania side. The incident he lived while he was still a young cavalry took place as follows: In the War Court of Vizier İbrahim Pasha gathered in Plovdiv, everyone sat in

a place suitable for their position. In this session, Evrenoszâde Ahmed Bey, one of the raider lords, is present and speaking next to the vizier. Meanwhile, a person known to be a scholar from the profession comes to the assembly in modest clothes. Everyone who were there, gives that person a place with respect. That person sits between Evrenoszâde and the vizier. The person who has just come to the assembly talks about scholarly issues and everyone there listens to him reverently. Kemâlpaşazâde is very surprised by this situation before his eyes. Curiously, he later learns that the person who came to that assembly, to whom everyone gave place and listened respectfully was Mullah Lütfi from Tokat, who was a mudarris (professor) in Plovdiv.

Kemâlpaşazâde can not hide his astonishment at the "great respect shown to a scholar" experienced before his eyes. At that moment, he decides to leave the military and move to the İlmiye class and become a new Mullah Lütfi. In order to make real his decision, he waits for the campaign to end. As soon as the campaign was over, he returned to Edirne and getting involved in Mullah Lütfi's scholar circle and become a member of the İlmiye class (Pala, 1996: 158).

III. The Duties of İbni Kemâlpaşazâde

Kemâlpaşazâde not only joined this circle of scholar, but in a short time as six months, with great effort, he covered a great distance in science in a short time. Mullah Lütfi, from whom he took his cue, died in 1498. However, he continued his work continuously. İbni Kemâlpaşazâde did extensive book studies besides being a mudarris. In addition, it is seen that he participated in the campaigns of the ar that he participated in the campaigns of the army.

a. Mudarris, Kadi, Kazasker and Sheikhu'lislama

İbni Kemâlpaşazâde aimed at the rank of mudarris in his difficult journey. He received knowledge from Muslihiddin Mustafa Kestelli, Muhyiddin Mehmed Hatipzade and Sinaneddin Yusuf Muarrilzade, who were known as the great scholars of the period, and became a mudarris (Çelikkanat, 2004).

Kemâlpaşazâde's first mudarris (professorship) began in 1505 (or 1506) in Edirne Taşlık Ali Bey Madrasa. İbni Kemâlpaşazâde receives 30 (akçe) coins per day for this duty. After being a mudarris (professor), He was commissioned as a historiographer by Sultan II. Bayezid. For this task, 30,000 coins was granted to him. This is how "Tevârih-i Âl-i Osman", the famous history book he wrote, emerged.

İbni Kemâlpaşazâde, who did not break away from being a mudarris, was later appointed to the İshak Pasha Madrasa in Skopje as a mudarris (in 1511-1512). This madrasa is worth 40 coins (Çelikkanat, 2004). While here, he wrote an annotation for Seyyid Şerif Cürcani's work called Şerhu'l-Miftah.

After being a mudarris in Skopje, İbni Kemâlpaşazâde was appointed to Edirne Halebiyye Madrasa, from there to Üç Şerefeli Madrasa and then to Sahn-ı Seman Madrasa in İstanbul (Dalkıran, 1994: 42).

Kemâlpaşazâde, while advancing in the teaching profession, also got promotion in government positions. After Sultan II. Bayezid, he was appointed to important duties during the reign of Yavuz Sultan Selim also. The good thing was; in his every new mission, his way somehow crossing in Edirne. He was appointed to The Kadi of Edirne in 1516 and later became Anatolian Kazasker in the same year (Çelikkanat, 2004).

Ibni Kemâlpaşazâde became the ninth sheikh al-Islam of the Ottoman Empire after the death of Zenbilli Ali Cemali Efendi in May-June 1526. İbni Kemâlpaşazâde continued this duty until his death in May 1536. In İbni Kemâlpaşazâde's sheikh al-Islamism, there was presented solutions to many difficult issues.

b. The Experiences During Yavuz Sultan Selim Egypt Campaign

At first, Ibni Kemâlpaşazâde went to the class of seyfiye, then he participated in the campaigns of Sultan II. Bayezid and in the Egypt Campaign with Yavuz Sultan Selim. During this expedition, there were some events that will go down in history in terms of the greatness of his scientific rank. Moreover, regarding this campaign of Yavuz, he revealed that the conquest of Egypt, how it would be and what would be the time (separately the day and place) of Yavuz, based on the 105th verse of Surah Anbiya, according to the rules of cifr science before the campaign. (Dalkıran, 1994: 46).

Upon Yavuz Sultan Selim's question of the wisdom of the severe storm seen in Karaman during the Egypt Campaign, Kemâlpaşazâde said: "As the capital of the land of Karaman is Mevlana's "mehbit-ı envar" (the place where the light descends), the mountain, stone and soil of that land is whirling." (Dalkıran, 1994: 46), so he revealed that he is both a scholar and a person of refinement.

During the campaign, he had scientific conversations with the Sultan and benefited from him on some scholar issues. Kemâlpaşazâde translated the Egyptian history titled En-Nucumu'z-Zahire Fi Mülûki'l-Misir Ve'l-Kahire, written by Ebu'l-Mehasin Yusuf Cemaluddin (death: 1469), upon the order of the sultan in this period. He made this translation fast enough to translate one juz every night (Uzunçarşılı, 1983: 670).

On the way back from the campaign, a piece of mud splashed from the feet of his horse and smeared on Yavuz Sultan Selim's caftan. Since Yavuz is a famous sultan for his anger, he gets worried and embarrassed like everyone else. Realizing this, Yavuz Sultan Selim says, "Please don't worry," and right after: "The mud jumping from the feet of the ulema's horse is an ornament for us. And he adds: It is my will, that you lay this muddy caftan on me when I die." (Dalkıran, 1994: 43). At the death of Yavuz Sultan Selim, that caftan was draped over his tomb.

IV. Science, Thought, Art and Literature in Ibni Kemâlpaşazâde

While İbni Kemâlpaşazâde was reaching the rank of sheikh al-Islam in the ilmiye class, he climbed the stairs as a great scholar. In addition to the science of fiqh, he was also interested in philosophy and medicine and produced works in these fields. He is a real "hezarfen".

It can be said that Kemâlpaşazâde was influenced by names such as İbni'nin Fahreddin Razi school with Hakim es-Semerhandi, Bakıllani, Abdülkahir ei-Bağdadi, Gazzali, Şehristani, Fahreddin er-Razi, Seyfeddin el-Amidi, Şemseddin el-İsfahani, Adudüddin el-İci, Taftazani ve Seyyid Şerif el-Cürcani.

Sarıkaya (2013: 539-558) writes about Kemâlpaşazâde's literary life as follows: "Kemâlpaşazâde is a poet who sang poems in Turkish, Persian and Arabic. In addition to Turkish verses such as Divan, Âh Âh nâme, verse translation of Kasîde-i Bürde and Kaside-i Tantaraniyye, his elegy written to Yavuz Sultan Selim, and Yusuf and Zeliha mesnevi, he has a 7777 couplet Nigaristân in Persian. He used three languages successfully in his prose works. Contrary to what is claimed in his translations of Tevârih-i Âl-i Osman, Kasîde-i Bürde and Kasîde-i Tantarâniye and other Turkish works, he used a very plain, fluent and understandable language according to the copyright characteristics of the century he wrote"

a. Law and Thought in Ibni Kemâlpaşazâde

Kemâlpaşazâde became famous in the Islamic world through the fatwas he gave. He earned the title of "Muftiü's-Sekaleyn", that is, "Mufti of Men and Jinns", because of the fact that he had good morals, manners, clear and concise expression, gave information about both the world and the hereafter, and also gave fatwas to jinns on an event he lived in Edirne Darul-Hadis Madrasa.

Kemâlpaşazâde, whom Kefevî defined as the favored person in the Hanafi sect, was equated with Imam-i Suyûtî in Egypt and declared as the ornament of his century(Özen, 2002: 238-240).

While he was rising in the ilmiye class, he also worked as a professor, judge, qadî'asker and sheikh al-Islam. The positive fatwa given by Kemâlpaşazâde about Muhyiddin Arabî, on the return of Yavuz Sultan Selim's Egypt Campaign, was conduce to have a tomb and an imaret built for Muhyiddin Arabî's grave in Damascus.

Kemâlpaşazâde wrote various works on , in particular, the principles and procedures of Islamic law and made important changes in many areas that seemed problematic in Ottoman social life. He was an active role in the preparation of Ottoman Kanunnames(Özen, 2002: 238-240).

Kemâlpaşazâde divided fiqh scholars into seven groups as mujtahid in sharia, mujtahid in madhhab, mujtahid in mesâil, ashâbü't-tahric, ashâbü't-tercih, ashâbü't-temyiz and mukallid (Özen, 2002: 238-240).

Among the scholars that Kemâlpaşazâde raised are Muhyiddin Mehmed bin Pîr Mehmed, Sa'dî Sâdullah Efendi, Muslihuddin Mustafa, Celalzâde Salih Çelebi and Shaykh al-Islam Ebussuüd Efendi (Özen, 2002: 238-240).

Ibni Kemâlpaşazâde and the Mullah Kabız Issue

One of the events that reveal the scholar degree and acumen of Kemâlpaşazâde is the "Mullah Kabız Issue". The essence of the Mullah Kabız Question is this: As it is known, Mullah Kabız is a person who argued that the Prophet Jesus (AS) was superior to our Prophet (SAS). Upon the complaints about him, he was asked to prove his ideas in the presence of the grand vizier of the time and in the presence of Rumeli Qadi'asker Muhyiddin Çelebi and

Anatolian Qadi'asker Kadiri Çelebi, and Mullah Kabız advocated his ideas.

When Sultan Süleyman the Magnificent was not satisfied with this situation, Sheikh al-Islam Kemâlpaşazâde and Istanbul Kadi Sadi Çelebi were appointed. Kemâlpaşazâde, after listening to Mullah Kabız's claims, tried to explain that he had misunderstood the issues, by using scholar methods (Uğur,1987).

From İbni Kemâlpaşazâde's atlas of thought

Alper (2010) describes him as "the thinker who created Ottoman thought" and writes that, based on his philosophy, mysticism and kalam perspective, man has a central position and this central position of man can be explained by the understanding of body.

The basis of Kemâlpaşazâde's understanding, who explained his thoughts with a treatise called Fi'l Fakr, is the hierarchy between necessary existence and those who gain existence, and this hierarchy has been revealed in his different works with some analogies used in meşrûh, israkî and sufi traditions (Alper, 2010).

Kemâlpaşazâde explains the connection between the Vâcibu'l vücûd and the existing, by centered on the attribute of God as a cûd, and the connection between the Vacibu'l vücûd and the existing is similar to the relationship between the rich and the poor. Kemâlpaşazâde, who accepts poverty as an opportunity to get a share of wealth and expresses that poverty is a virtue, writes by mentioning that the rich have responsibilities towards the poor, and that the rich should protect and watch over the poor, and give from their wealth to the poor as much as necessary on the purpose that they must deal with the poor's work, without expecting any reward or benefit.

Kemâlpaşazâde, the transition to existence, explained with nine different concepts; sun', halk, îcâd, ihdâs, ihtirâ, ibdâ', tekvîn, ca'l ve fiil (Alper, 2010). Expressing that the universe was created, he states that time begins when the spheres take shape and begin to rotate.

According to İbni Kemâlpaşazâde, "The meaning and value of the world is hidden in human existence" (Alper, 2010: 105). Therefore, to know man is to know God. Therefore, the human spirit is the first thing that God's power is concerned with. He writes that man has three dimensions: body, spirit and soul (pure ore) (Alper, 2010).

İbni Kemâlpaşazâde discussed the concept of "existence" under two headings in Sufi thought, the first being the absolute being, which we call the body, and the second being the shadow being (Öçal, 2017). He does not present the universe as a pure, naked, clean being; defines it as an object that comes and goes between existence and non-existence. (Öçal, 2017).

İbni Kemâlpaşazâde, who wrote that all beings, including human beings, are the accidents of the essence of Allah, which she describes as the "Genuine Being", expressed this situation as follows.

Men ve to 'ârız-ı zât-ı vücûdım

Meşkhây-ı müşk-i vücûdım

Tâ bâğ-ı dilem ez feyz-i hakk gülşen şod

Mâhiyet-i mâ ez rûy-i o rûşen şod

Ân rûz ki hurşîd-i rahş cilve nemûd

Ayân-ı cihân tamâm rûzen şod."¹

İbni Kemâlpaşazâde is the thinker of a period when the search for analysis and synthesis on philosophical and theological debates peaked. On the other hand, it is possible to say that he was in line with the thinkers before him, such as Ghazali.

Alper (2010) writes that while dealing with a subject in most of İbni Kemâlpaşazâde's works, he directly gives place to the views and determinations of scholars who had expressed their opinions and views on that subject before him, and that he prioritizes the truth above everything else.

The period when İbni Kemâlpaşazâde was the sheikh of Islam was a very turbulent period of Ottoman social life. For this reason, he struggled with many esoteric beliefs. So, he had struggles with many people who claimed to be sheikhs even though they were not actually sheikhs. He materialized the qualities that a real sheikh should have. According to that; the qualifications of the person/s who claim to be sheikhs as follows;

- To have enough knowledge to eliminate the religious and worldly doubts of his disciple, to be a scholar,
- Being fond of the world, staying away from inclination and love and not being captured of ambition,
- Being self-sufficient, not full of the possibilities available to other people and followers,
- To be all his actions and words are right with religion.

İbni Kemâlpaşazâde said that those who claim to be a sheikh, although he does not have these qualities, are not sheikhs but müteşeyyih. According to him, the first duty of the sheikh and the disciple is to know the religion of Allah, which consists of the orders and prohibitions of Allah and His Messenger.

b. İbni Kemâlpaşazâde and Labor Relations with Social Policy

The work of İbni Kemâlpaşazâde, in which he reveals his views on labor and work, is his epistle called Fi'l-Hassi 'ala's'ay ve'l-men' 'ani'l-batâle' (Kemâlpaşazâde, n.d.). About 4 centuries after the epistle was published, İbrahim Edhem Pertev Pasha (1824-1873; will be known later as Ethem Pertev Pasha) in 1864 (1281 Hijri) in the 32nd issue of the journal Mecmua-ı Fünun talked about "Medh-i Sa'y ve Zemm-i Betalet" was published under the title of "Translation from Meşahir-i Ulema Islam Kemal Pashazade's Arabic Epistle".

This article published by İbrahim Edhem Pertev Pasha (Ethem Pertev Pasha, 1281) is the translation of the epistle, which was originally in Arabic, into Turkish of that day. The following information and inferences are from Ethem Pertev Pasha's article (this translation) in 1864 (1281 Hijri).

¹ In Turkish meaning:

Her ikimiz de varlığın zatının arzularınız

Varlık sarayının kokularınız.

Gönül bağım Hakk'ın feyzinden güllerle doldu

Mahiyetlerimiz onun yüzünden aydınlandı.

Güneşin parlak yüzünü gösterdiği bir günde

Cihanın ayını küçük birer pencere hâline geldi.

Ibni Kemâlpaşazâde put forward a new approach in his epistle, the basis of which was the concepts of earnings, sustenance, and labor, in that the purpose of man is to serve God and be responsible for being accountable to God (Pertev Pasha, 1281). It is possible to state that in this approach, he is based on the Qur'an, the Sunnah and the views of some scholars.

In Kemâlpaşazâde's epistle, for human beings, said that "And for man only his labor is rewarded" (Necm Suresi: 36-54.) (URL 2). He mentioned that he only works, sa'y (work), kesb and 'working on livelihood are for the sake of Allah and this is not against Allah by basing on this idea the telling story of Hz. Mary in Kuran. The fine detail here is his view that the work to be done in obtaining sustenance is not contrary to the will of Allah, but is a means to obtain the sustenance that is divided in destiny.

Kemâlpaşazâde also states that the understanding of trust in God, which is put forward in return for working to earn, is superstitious, and that reliance cannot be an excuse for laziness in the religion of Islam. In this sense, his most different and unique approach; It is at the point that the relationship established between inertia (laziness) and virtue is superstitious, and presenting inertia (laziness) as a shape of virtue as trust in God has nothing to do with it. The thought put forward by this tough statement is that approaches and behaviors such as "a bite and a cardigan" or "poverty is a destiny, accept your destiny, not work" are not accepted by the religion of Islam. It is very valuable and meaningful that this is revealed by him. One of the striking views in Kemâlpaşazâde's aforementioned epistle is the "Principle of Reciprocity". The principle of Reciprocity, which is expressed as the responsibilities that each individual living in the society must fulfill towards each other, should be considered as an extremely advanced view when the period in which he lived is considered. It is possible to express the principle of reciprocity as the person living in the society should benefit from the fruits of other people's labor in order to both maintain his life and achieve his main goal, and therefore, he should offer a response to the society at the rate of this benefit. According to him, it is a social duty, which is expressed depending on the principle of reciprocity, and at the same time, the source of this social duty is man's responsibility towards God.

Another striking view of Kemâlpaşazâde in the same epistle is that food, drink, clothing and shelter come first among the needs of a person, even if they are to be able to perform the duty of servitude. He writes that one's labor is necessary to meet these basic needs. The study: "...whatever the completeness of a wajibat is due to, even that is wâjib." According to Kemâlpaşazâde, who states the following: "faithful" in this expression means the legitimacy of work, and that legitimacy means for providing benefit to oneself or another. He accepts the earnings obtained by labor as legitimate only as long as it benefits oneself or someone else, and says: "What legislates sa'u kasb is the need for oneness for oneself and for others." explains the principle.

This epistle of Kemâlpaşazâde is opposed to today's economic understanding, in which "despite everything" and "earning no matter what, being rich by earning" and

"being rich and consuming" are accepted as the only valid rule and valid lifestyle, with the arguments of working, labor and earnings, put forward an alternative way.

Another difference in his approach; The fact is that he dealt with the issue of labor in the context of faith and judgment. Kemâlpaşazâde's criticism of inertia is also shaped by this point of view, and he argues that a lazy/non-working person will commit a crime because he cannot fulfill his duty to himself, society and God. The point that should not be overlooked; The labor (say and kesb) he put forward in his view is not an end in itself, but only for a purpose to meet the needs of man himself and other people. This approach can also be seen as a solution to the inequality of income distribution, which is the biggest problem of the last century.

Another and most important difference in Kemâlpaşazâde's epistle is that he subordinates his economic actions to moral values, not to the "homo economicus" understanding. This approach means that work and labor are the source of social welfare and the welfare state, as well as being the preventer of social problems caused by economic developments. This approach is the cure for hedonistic consumption, which is the biggest depression of today's people.

c. *The Historian Side of Ibni Kemâlpaşazâde*

Ibni Kemâlpaşazâde is also a historian. The most important feature of his historiography; Due to his knowledge in theology and logic, he deals with events in a cause-effect chain. His best-known work in the field of history is *Tevârih-i Âl-i Osman*. Regarding this work, İbni Kemâlpaşazâde said: "I was deemed the helpless worthy of this task and was ordered to me to write it like this." (Uğur, 1987). What the Sultan ordered was that, he wrote a good history book, recorded the events and wrote it in understandable Turkish (Uğur, 1987). Turan (2002: 239) wrote the following about his writing of this work: "Kemâlpaşazâde's main work in the field of history is *Tevarih-i Al-i Osman*, which II. Beyazid wrote with his desire. While II. Beyazid gave İdris-i Bitlisî the task of writing an Ottoman history in Persian, he asked Kemâlpaşazâde also to write a history book in Turkish that everyone could understand, and granted him 30,000 coins".

According to Uğur (1987): "Kemâlpaşazâde's works were neither a collection of literature like İdrisî's, nor a geographical atlas like Şükri's, nor a religious work like some Ottoman histories. Kemâlpaşazâde, as a historian, both officially laid the foundation of this science and, by bringing a unique style, gave the lead for historians after him in many ways. His narration of events Hodja Efendi, Ali, Matrakçı, Celal-zâde etc, cause-effect bond, decoration with poetry, verse, hadith, parables and wise words, certain and strict decisions that were included, and putting his scientific and religious weight on it are special features."

As a historian, Kemâlpaşazâde is a scientist who has a unique style, does not resemble anyone else, and uses nicknames instead of names (Uğur, 1987).

d. Art and Literature Aspects of Ibni Kemâlpaşazâde

Ibni Kemâlpaşazâde is a great literary man. While doing prose studies, he also produced verse works. Saraç (2002) finds his literary aspect weak and writes that there are no deep dreams and literary arts with abundant associations in his poems (Saraç, 2002: 244-245).

About Ibni Kemâlpaşazâde's poem

Kocatürk (1970: 317) writes that he has a solid expression for his poetry, although it is lacking in rhythm and emotion. Saraç (1999: 38), writes about his poetry: "Kemâlpaşazâde regards poetry as a wise word. According to him, the word should have the quality of being effective and should be based on a virtue." Kaçar (2010: 408), on the other hand, writes that besides his religious and mystical subjects, there are many details of social life, some terms belonging to different branches of science, and dreams about the ideal type of lover shaped within the tradition of mythology and Divan poetry. While Saraç (1995: 51), writing for his poem: "Kemâlpaşazâde's poetic and artistic side has been overshadowed by his deep and wide scholar power, but he is one of the successful poets of his time." Uğur (1987: 25) writes that Kemâlpaşazâde's distinctive feature is his love for Turkish.

Among the most beautiful poetry works of Kemâlpaşazâde is the ghazal with Redif "Gelür Gider". He is one of the most important poets of his time, even though his poetry and artistry were overshadowed by his science. He wrote poems in Turkish, Arabic and Persian (Çelikkanat, 2004). His Turkish Divan, the 10,000 couplet Yusuf-u Zeliha Masnavi, and his Mersiye, written on the death of Yavuz Sultan Selim, a small part of which has been taken below, are some of his outstanding works (Öztuna, 1965: 180).

The most striking of Kemâlpaşazâde's poems is the couplet he wrote just before his death as follows:

Gitmesi var gelmeği bildük tamam,
Gitti gelmek, geldi gitmek vesselâm!

The poem of Ibni Kemâlpaşazâde mentioned below is one of the well-known ones:

Kismetindir gezdiren yer yer seni,
Arşa çıksan âkıbet: Yer, yer seni!
Ânın için, ânın adı yer oldu,
Önce besler, sonra kendî yer seni.

In addition, the following words were used very often:

Tiz olma teemmül kıl
Her hâle tahammül kıl
Allah'a tevekkül kıl
Tedbiri bozar takdir.

The followings of Ibni Kemâlpaşazâde are his most striking verses about life.

Mansıbdâ bir olsa dahi ger âlim ü câhil,
Zâhirde müsâviyse hakikatte bir olmaz.
Altun ile faraza ki berâber çekile seng,
Vezn içre bir olmak ile kıymette bir olmaz.

Ibni Kemâlpaşazâde's Pendname and his Prose Studies

Ibni Kemâlpaşazâde gave works to the literary world with his prose studies rather than poetry. In this sense, one of the most important works of Ibni Kemâlpaşazâde is Pendname. Pendname is both prose and verse. This

work of Ibni Kemâlpaşazâde consists of 15 chapters. These chapters are:

1. Wisdom,
2. Knowledge,
3. Ignorance,
4. Manners of speech,
5. Wisdom and advice,
6. Friendship,
7. Harms of hypocrisy and enmity,
8. Child education,
9. Ruling,
10. The method of serving the rulers,
11. The benefits of good and the harms of evil,
12. Patience and haste,
13. The results of good and bad habits,
14. Keeping a secret,
15. The world and the harms of greed towards it (Kaya, 2010: 65-79).

As it can be understood from the chapters, Ibni Kemâlpaşazâde wrote a book of advice that covers every segment of society from the sultan to the lowest part of the society. Another feature of Pendname is that it includes Kemâlpaşazâde's Turkish poems and his beautiful words that are still in the language today. Turkish poems with 160 couplets in Pendname; hikemi is shown as a successful example of poetry (Kaya, 2010: 65-79). Most of the poems in Penâname were written in masnavi style. The prose in Pendname is also full of advice and recommendations beyond being a moral book. In addition, these advices and recommendations were enriched with 38 stories. The language of the prose was written in a fluent and selective style, mainly in the form of a mimicry. Kaya (2009: 29-37) writes that Turkish words are frequently seen in Pendname.

e. Accessible Works of Ibni Kemâlpaşazâde

Kemâlpaşazâde wrote works in Turkish, Arabic and Persian in many fields, especially on subjects such as history, theology, akaid, literature, philosophy, medicine, and Islamic Law (fiqh). The issue of the number of his works is disputed. Çelebi (2002) writes that the number of works is 214 according to Cemil Azm, 179 according to Brockelmann, 209 according to Nihal Atsız, and 226 according to Şamil Öçal. Dakâyıku'l-Hakâyık, Yûsuf u Züleyha, Mersiye, İdrîs-i Bitlisî'nin Heşt-Behişt Tercümesi, Ta'yir and Tenkîh, Islâh-ı Mefatih, Keşşâf'a Na-tamâm Bir Haşiye, Nigârîstân, which Sâ'd'in's wrote as a nazire to Gülistân, Şerhu Mefatih, Mühimmat, Makîtu'l-Luga and Ottoman History, Risale-i Mümeyyize, Müerric-ül-Kulûb, Telvih annotation, Risâle-i Münire ve Hidâye Şerhi are the most well-known among them (Çelikkanat, 2004). Most of these works are manuscripts and 36 of them were published by Ahmed Cevdet Pasha.

Kemâlpaşazâde, apart from the above-mentioned sciences, also worked on language. Regarding this, he wrote a work called Galatât based on Arabic. Kemâlpaşazâde's work, Tevârih-i Âl-i Osman, is a work in which political events take place predominantly and events are told in chronological order (Turan, 2002: 238-240).

It is possible to discuss Ibni Kemâlpaşazâde's important works under 6 titles: History, Language and Literature, Akaid and Kalam, Philosophy, Fiqh and Fiqh Method, Sufism and Tafsir (Çelebi, 2002: 245-247):

1. His works in the field of History, Language and Literature:

- Tevârîh-i Âl-i Osmân,
- Divan (It consists of more than four hundred ghazals and many muqatta' and müfred),
- Yûsuf ile Züleyhâ (It was written in Mesnevi style and consisted of 7777 couplets.),
- Busiri'nin Kasîde-i Bürde Tercümesi,
- El-Felâh şerhu'l-Merâh,
- Resâ'ilü İbn Kemâl bâşâ el-luğaviyye,
- Risâletü meziyyeti'l-lisâni'l-Fârisî 'alâ sâ'iri'l-elsine mâ hâla'l-'Arabiyye
- Risâle fi taḥkîki ta'rîbi'l-kelimâti'l-A'cemiyye
- Et-Tenbîh 'alâ ğalaṭi'l-câhil ve'n-nebîh
- Risâle-i Kâfiye,
- Dekâiku'l-hakâik (It is a work written in Turkish on the differences between some synonyms and homophones in Persian.),
- Nigârîstân (Written as a nazire to Sa'dî-i Şîrâzî's Gülistân).

2. His works in the field of Akaid and Kalam:

- Risâletü'l-münîre (Münîretü'l-İslâm),
 - Aḳâ'id-i İslâm,
 - Risâle fi'l-îmâni'ş-şer'î,
 - Risâle fi taḥkîki'l-îmân,
 - Risâle fi vücûdi'l-vâcib,
 - Risâle fi kıdemi'l-Kur'ân,
 - Risâle fi elfâzi'l-küfr,
 - Risâle fi's-seb,
 - Risâle fimâ yete 'allaḳu bi-lafzi'z-zındîḳ,
 - Efḍaliyyetü Muḥammed 'aleyhi's-selâm (nebiyyinâ) 'alâ sâ'iri'l-enbiyâ,
 - Risâle fi tafzîli'l-enbiyâ 'ale'l-melâ'ike,
 - Risâle fi haḳḳi ebeveyi'n-nebî,
 - Risâle fi taḥkîki'l-mu'cize ve delâletihâ 'alâ şıdḳi men idde'a'n-nübüvve,
 - Risâle fi'l-cebr ve'l-kader,
 - Risâle fi beyâni'l-ḥikme li-'ademi nisbeti'ş-şer'ila'llâhi te'âlâ,
 - Haḳîkatü'r-rûh ve'n-nefs,
 - İḥtilâfû'l-Mâtürüdiyye ve'l-Eş'ariyye,
 - Risâle fi taḥkîki enne esmâ'e'llâhi tevḳîfiyye,
 - Risâle fi taḥkîki lafzi Çelebî,
 - Risâle fimâ yete 'allaḳu bi-halki'l-Kur'ân,
 - Risâle fi taḥkîki'l-ḳavli'l-ḳâ'ilîn bi'l-hâl,
 - Risâle fi taḥkîki ennemâ yaşdüru bi'l-ḳudreti ve'l-iḥtiyâr lâ bi'l-kerhi ve'l-iẗtırâr,
 - Risâle fi tekfiri'r-Revâfîz,
 - Risâle fi beyâni küfri Fir'avn,
 - Risâle fi haḳîkatî'l-me'âd,
 - Risâle fi haḳîkatî'l-mîzân,
 - Hâşiye 'alâ evvelî'l-ilâhiyyât min Şerḥi'l-Mevâkıf,
 - Hâşiye 'alâ Hâşiyeti'l-Celâl 'ale't-Tecrid.
3. His works in Philosophy and Social Policy:
- Hâşiye 'alâ Tehâfütî'l-felâsife li-Hocazâde,
 - Risâle fi beyâni'l-vücûd (Resâ'ilü İbn Kemâl),
 - Risâle fi taḥkîki lüzûmi'l-imkân li-mâhiyyeti'l-mümkin,
 - Ta'rîfü'l-'aḳl,

- Risâle fi beyâni'l-'aḳl,
 - Nesâyih (Pendname olarak da bilinmektedir),
 - Fî Taḥkîki murâdi'l-ḳâ'ilîn bi-enne'l-vâcib te'âlâ mûcib bi'z-zât,
 - Risâle fi'l-Hassi 'ala's'ay ve'l-men' 'ani'l-batâle'
 - Risâle fi haḳîkatî'l-cism,
 - Risâle fi ma'ne'l-ca'l ve mec'ûliyyeti'l-mâhiyye,
 - Risâle fi taḥkîki ma'ne'l-eyss ve'l-leys,
 - Risâle fi beyâni enne'l-vücûd 'aynü mâhiyyetih ev ğayruhâ,
 - Risâle fi'l-faḳr,
 - Risâle fi ziyâdeti'l-vücûd 'ale'l-mâhiyye,
 - Risâle fi enne'l-mümkin lâ yekûnü aḳade't-ṭarafeyn,
 - Risâle fi iḥtiyâci'l-mümkin,
 - Risâle fi 'ulûmi'l-ḳaḳâ'îḳ ve ḥikmeti'd-deḳâ'îḳ,
 - Risâle fi hel yecûz en yestenide'l-ḳadîm ile'l-mü'essir em lâ,
 - Risâle fi teḳaddümi'lilleti't-tâmme 'ale'l-ma'lûl,
 - Risâle fi şübûti'l-mâhiyye,
4. Kemâlpaşazâde's works in the field of Fiqh and Fiqh Method:
- Taġyîrû't-Tenkîh,
 - Hâşiye 'ale't-Telviḥ,
 - İşlâhu'l-Viḳâye,
 - Hâşiye 'ale'l-Hidâye,
 - Fetvâ (Kemâlpaşazâde'nin Türkçe fetvalarını içeren eserdir),
 - Mühimmâtü'l-müftî,
 - Eşḳâlû'l-ferâ'iz,
 - Resâ'ilü İbn Kemâl. (bir mecmua şeklindedir).
5. Kemâlpaşazâde's works in the field of Sufism:
- Tasavvuf. Risâle fi fetva'r-raḳş,
 - Fetvâ fi haḳḳi İbn 'Arabî.
6. His works in the field of Interpretation:
- Risâle fi tefsîri Fâtihati'l-kitâb,
 - Risâle fi tefsîri sûreti'l-Fecr,
 - Risâle fi istiḡnâ'i'llâhi te'âlâ mimmen fi's-semâvâti ve'l-arz ve taḥkîkihi,
 - Risâle fi tefsîri sûreti'l-Mülk,
 - Risâle fi sûreti'n-Nebe',
 - Ḳıssatü Hârût ve Mârût min Tefsîri Ebi's-Su'ûd.

V. Conclusion

Undoubtedly, Ibn Kemâlpaşazâde was first and foremost a man of law. However, he was not limited to law, he added sciences such as history, literature, language and medicine to the law. He even included important areas of the Islamic religion such as akaid and kalam.

He had the knowledge and insight to compete with and even surpass scholars such as Suyuti, Taftazani, Sayyid Sharif Cürçânî and Ebu Saud Efendi, who have a unique rank among Islamic scholars. As it was written above, he has produced nearly 300 works in various branches of science. This number is so great that a lifetime of reading is not enough today.

His works have been taught for a long time in many areas of social life, from madrasahs to lodges. It has solved many difficult problems related to the religion of Islam. His determinations on the sheikh are the ones that

remain valid today. In terms of his scientific level, he was accepted as "Muallim-i Evvel" among Ottoman scholars.

The laws, fatwas, opinions on fiqh issues, history books, advice and morals books, literary works written by Kemâlpaşazâde also showed their influence in the following centuries and continued to exist in the Ottoman social order. Especially his thoughts on labor are valuable and valuable to shed light on today's human and economic relations.

Information about his birthplace date is not very clear. For such a genius, that doesn't matter. But yet, it is likely to be Edirne.

In short, it is not known how possible it is to briefly describe Kemâlpaşazâde, a person of state, science and art. Especially if this person is someone who continues to illuminate today from centuries ago, this is almost impossible. This article was written with the desire to make impossible issue been possible, in spite of the fact that he sank into oblivion.

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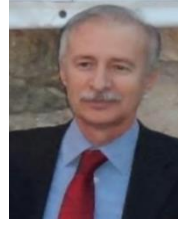
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