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Esentepe Kampüsü, Fen-Edebiyat Fakültesi, C Blok, Ofis: 113,
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Telefon | *Phone* • 00 90 264 295 60 15

İnternet Adresi | *Webpage* • dergipark.org.tr/kadim • kadim.sakarya.edu.tr

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Remarks on the Part of Ottoman History in Nişancızâde's Mir'âtü'l-Kâinât

NİŞANCIZÂDE'NİN MİR'ÂTÜ'L-KÂİNÂT ADLI ESERİNDE OSMANLI TARİHİ KISMINA DAİR TESPİTLER

GÖKER İNAN*

ABSTRACT

Nişancızâde Mehmed Efendi (d.1031/1621) was a famous chronicle writer and one of the prominent scholars of the seventeenth century. He was born during the reign of Süleyman I and lived under the reign of seven Ottoman sultans, including Osman II; and became well-known with his work *Mir'âtü'l-Kâinât*, covering significant events from the beginning of the universe to the end of the Süleyman I's reign. Thus, in the chronicle, the part dealing with Ottoman history covers the period from Osman Gazi to the end of Süleyman I's rule. This article analyzes this part of *Mir'âtü'l-Kâinât* as it is one of the most significant contributions to the details of Nişancızâde's life. For instance, some sources have contradictory information about his birthday. Whereas the year he was born becomes apparent thanks to the details he provided in *Mir'âtü'l-Kâinât* about his relatives. The primary source of this article is *Mir'âtü'l-Kâinât*'s autograph copy in the State Library of Berlin. As a result of a comparative analysis of this manuscript along with other chronicles and biographies, the study deducts that Hoca Sadeddin Efendi's *Tâcü't-Tevârîh* is the primary source for the Ottoman history part of *Mir'âtü'l-Kâinât*.

Keywords: Nişancızâde Mehmed Efendi, *Mir'âtü'l-Kâinât*, Ottoman History, *Tâcü't-Tevârîh*.

ÖZ

Nişancızâde Mehmed Efendi (ö.1031/1621) meşhur bir kronik yazarı ve XVII. yüzyılın tanınmış âlimlerindendir. Kanûnî Sultan Süleyman döneminde doğmuş ve II. Osman dönemi de dâhil olmak üzere yedi Osmanlı padişahının saltanatını görmüş olan Nişancızâde, âlemin yaratılışından Kanûnî'nin saltanatının sonuna kadar gelen *Mir'âtü'l-Kâinât* adlı tarih eseriyle meşhur olmuştur. Bu makalede *Mir'âtü'l-Kâinât*'ın söz konusu kısmı incelenip değerlendirilmiştir. Eserin bu kısmının en mühim yönlerinden biri de yazarın hayatına dair bilgilere sağladığı önemli katkılardır. Örneğin Nişancızâde'nin doğduğu yıl, kaynaklarda iki farklı bilgi ile yer almaktadır. Oysa *Mir'âtü'l-Kâinât*'ta kendi akrabaları hakkında verdiği malumattan yazarın doğduğu yıl da net olarak ortaya çıkmaktadır. Eserin Berlin Devlet Kütüphanesi'nde (Staatsbibliothek zu Berlin) kayıtlı bir nüshasının müellif hattı olduğu tarafımızca tespit edilmiş ve makaledeki değerlendirmeler bu nüshaya göre yapılmıştır. Kroniklerin ve biyografi kaynaklarının da bu eserle mukayeseli olarak okunması neticesinde *Mir'âtü'l-Kâinât*'ın Osmanlı tarihi kısmının ana kaynağının Hoca Sadeddin Efendi'nin *Tâcü't-Tevârîh* adlı eseri olduğu ortaya çıkmıştır.

Anahtar Kelimeler: Nişancızâde Mehmed Efendi, *Mir'âtü'l-Kâinât*, Osmanlı Tarihi, *Tâcü't-Tevârîh*.

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* Dr., Türkiye Yazma Eserler Kurumu Başkanlığı, gokerinan@gmail.com, ORCID: 0000-0003-1280-4041.

INTRODUCTION

1. The Life of Nişancızâde Muhyiddin Mehmed

The information about Nişancızâde Muhyiddin Mehmed's life is limited. There are two different dates, 962[1]/1555[2] and 968[3]/1560-61, as the year of his birth found in the sources. In addition, Nişancızâde also gives information about his life in *Mir'âtü'l-Kâinât*, in the part he devotes to the Ottoman Empire. For example, at the end of the aforementioned part, he mentions Abdullatif Efendi (d. 971/1564), whom he indicates as his mother's father. Nişancızâde dated his grandfather's death to Shawwal 971 and noted that he was three years old in Istanbul with his parents.[4] In this case, it can be concluded from this detail that the year of his birth was 968, not 962.

There is no exact information about his place of birth. However, according to the information given by Nev'izâde Atâyî (d. 968/1561), his grandfather Ramazanzâde Mehmed Çelebi[5] (d. 979/1571) served as a sealer (*nişancı*) in the Imperial Council (Divan-ı Hümayun) between 965 and 970/ 1558-1563.[6] In addition, the information in *Mir'âtü'l-Kâinât* enlightens that Mimarzâde Mehmed Efendi (d. 934/1527), Nişancızâde's grandfather, was in Istanbul before these years. While Mimarzâde was teaching in Kalenderhâne Madrasa, Ramazanzâde became his student.[7] Mimarzâde passed away while he was the judge of Aleppo. In conclusion, this studentship of his grandfather was before 934.

Ramazanzâde Mehmed is also known as "Nişancı" because he served as a sealer (nişancı). He was also called "Little Nişancı" to distinguish him from Celalzâde Mustafa Çelebi (d. 975/ 1567), who lived in the same period and also served as a sealer (nişancı).[8] Muhyiddin Mehmed and his father Ahmed Efendi (d. 986/1578) were referred to as "Nişancızâde" in relation to Ramazanzâde's title.

1 Nev'izâde Atâyî, *Hadâ'iku'l-Hakâ'ik fî Tekmileti'ş-Şakâ'ik: Nev'izâde Atâyî'nin Şakâ'ik Zeyli*, ed. Suat Donuk (İstanbul: Türkiye Yazma Eserler Kurumu Başkanlığı Yayınları, 2017), 2/1622.

2 These years, added with square brackets, represent the Gregorian equivalent of the written Hijri year.

3 Kâtib Çelebi, *Fezleke*, ed. Zeynep Aycibin (İstanbul: Çamlıca Basım Yayın, 2016), 2/571.

4 Nişancızâde also narrated in the same section that Abdullatif Efendi was the disciple and son-in-law of Nakşibendi sheik Mahmud Efendi (d. 938 /1531) while he was a student at the madrasa, and that he took over the duty of guidance as his deputy when Mahmud Efendi passed away. He also wrote by giving examples that Süleyman I (1520-1566) gave great importance to Abdullatif Efendi, but that his grandfather stayed away from establishing close relations with the sultan. See *Mir'âtü'l-Kâinât* (Berlin: Staatsbibliothek zu Berlin Ms. or. quart. 1381), fol. 216b. This manuscript is the author's copy. Detailed information about this copy is given below. In future references to the copy, only the name of the work and the leaf number containing the information given will be written.

5 Nişancızâde's grandfather Ramazanzâde wrote a concise general history book known as *Târîh-i Nişâncı*, from the beginning of creation to the time of Süleyman I. This work was also influential in Nişancızâde Mehmed Efendi's writing *Mir'âtü'l-Kâinât*. Nişancızâde points to this issue in the part (sebeb-i te'lif) where he explains the reason for writing *Mir'âtü'l-Kâinât*. Below, information on this subject is given under the title of "Mir'âtü'l-Kâinât" in the section of "Nişancızâde's Works". In addition, in the section where we mentioned the sources of *Mir'âtü'l-Kâinât*, the impact of this work on *Mir'âtü'l-Kâinât* is explained by giving examples under the title reserved for *Târîh-i Nişâncı*.

6 Nev'izâde Atâyî, *Hadâ'iku'l-Hakâ'ik*, 1/578.

7 *Mir'âtü'l-Kâinât*, fol. 211b.

8 Abdülkadir Özcan, "Mehmed Çelebi, Ramazanzâde", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (Ankara: Türkiye Diyanet Vakfı Yayınları, 2003), 28/449.

According to Atâyî, Muhyiddin Mehmed's father Nişancızâde Ahmed Efendi was born in 934/1527-28. Like Ramazanzâde Mehmed Efendi, Ahmed Efendi was one of the scholars who held government positions and produced works. When the institutions where Ahmed Efendi worked from 963 to 971/1556-1564 are examined, it becomes clear that he worked in Istanbul when his son Muhyiddin Mehmed was born in 968.[9] In this case, most likely, the author of *Mir'âtü'l-Kainât*, and even his father, Ahmed Efendi,[10] were born in Istanbul, considering the information above about Ramazanzâde.

One of the details he shares about his father's family lineage in his work is that "Imâm Ali-i Amasiyyevî" (d. 927/1520-21), who was among the scholars of the Bayezid II period (1481-1512), was the father of his paternal grandmother.[11]

Nişancızâde's brother, Kudsi Efendi (d. 1030/1621), was also a member of the scholars' branch and served as a teacher in various madrasas and as a judge (kadı) in different cities.[12] Some sources confuse Muhyiddin Mehmed Efendi and his brother and attribute *Mir'âtü'l-Kâinât* to Kudsi Efendi.[13]

Mir'âtü'l-Kainât also determines details about the marriage of the author. One of these details is in the section of Mevlânâ Mahmud (Koca Efendi, d. 774 /1372), which Nişancızâde mentions first while talking about the scholars and sheiks of the reign of Murad I (1362-1389). Nişancızâde narrated that Musa Çelebi (d. after 844/1440), who was the grandson of Koca Efendi and known as "Kadizâde-i Rûmî," was the paternal great-grandfather of his father-in-law, Salih Molla, who retired from the military judgeship of Rumelia.[14] Accordingly, it becomes evident that Nişancızâde married the daughter of the military judge Salih Molla.

There is no detailed information about the madrasas at which Nişancızâde studied. However, looking at the duties he undertook, it is evident that he was well-equipped and had a high level of knowledge in the basic sciences of his period. Besides, Nişancızâde improved himself by completing his apprenticeship (mülâzemet) before becoming a teacher (mudarris), alongside Hoca Sadeddin Efendi (d. 1008/1599), whom he often benefited from in *Mir'âtü'l-Kainât*. After completing his education and apprenticeship period, he was appointed to various madrasas as a teacher. He also served as a judge in important provinces. Details about Nişancızâde's working career are chronologically listed as follows:[15]

9 Nev'îzâde Atâyî, *Hadâ'iku'l-Hakâ'ik*, 1/780.

10 While Nişancızâde was describing the death of Süleyman I in *Mir'âtü'l-Kâinât*, he included in his work the Persian poem consisting of 15 couplets written by his father Ahmed Efendi for the death of the Sultan, and mentioned his father on this occasion. See *Mir'âtü'l-Kâinât*, fol. 209b.

11 *Mir'âtü'l-Kâinât*, fol. 185b.

12 See for detailed information: Nev'îzâde Atâyî, *Hadâ'iku'l-Hakâ'ik*, 1/1609-1612.

13 Mehmed Tahir, *Osmanlı Müellifleri* (İstanbul: Meral Yayınevi, 1975), 3/141; Özcan, "Mehmed Çelebi, Ramazanzâde", 450.

14 *Mir'âtü'l-Kâinât*, fol. 135b.

15 Nev'îzâde Atâyî gives the most detailed information about the author. *Hadâiku'l-Hakâ'ik* was taken as the basis for Nişancızâde's professional knowledge.

Table 1: Career steps of Nişancızâde

HIJRI	AD	EVENTS
990	1582	Became a teacher at Başçı İbrahim Madrasa with a daily wage of 30 akchas.
993	1585	Transferred to the Cezerî Kâsım Pasha Madrasa in Eyüp. Then, his degree was increased, and he reached the rank of "hâriç" (outer).
Rajab 999	April / May 1591	The newly built madrasa of Fatma Sultan, the wife of Siyâvuş Pasha, was first given to him, and he received the Sahn rank (teachers of Inner).
Shawwal 1002	June / July 1594	Transferred to the Sahn-i Seman Madrasa.
Muharram 1004	September 1595	Appointed to the Sultan Selim I Madrasa.
Jumada al-awwal 1004	January 1596	Appointed as the judge of Baghdad.
Shawwal 1006	May 1598	Dismissed (mâzul).
Rabi'al-awwal 1008	September / October 1599	Became the judge of Yenişehir.
Muharram 1009	July / August 1600	Dismissed (mâzul).
Safar 1012	July 1603	Appointed as the judge of Üsküdar.
Rajab 1013	November / December 1604	Left this post in a month.
Dhu al-Hijjah 1014	April 1606	Reappointed to the same post.
Dhu al-Qa'dah 1016	February / March 1608	Dismissed (mâzul).

Shaban 1020	October / November 1611	Became the judge of Aleppo, replacing Sun'î Efendi.
Jumada al-akhir 1021	August 1612	Transferred to Baghdad as judge.
Muharram 1022	February / March 1613	Dismissed (mâzul).
Rabi'al-awwal 1025	March / April 1616	Reappointed as the judge of Aleppo.
Jumada al-akhir 1026	June 1617	Appointed as the judge of Mecca, replacing his brother Kudsi Efendi, who left his post.
Rajab 1027	June / July 1618	Left his post.
Muharram 1030	November 1620	Worked at the Tahvil Office, one of the branches of the Imperial Council.[16]
Safar 1031	December 1621	Appointed as the judge of Edirne, but he died on the way to his duty.[17]

According to the list above, Nişancızâde served in many provinces one after another following his first duty as a teacher when he was appointed at the age of 22. He was last appointed as a judge to Edirne in 1621 and died on his way to the city. Thereupon, his corpse was brought to İstanbul and buried in the vicinity of Emir Buhari Lodge in Edirnekapı.[18]

Atâyî noted that the author had superior virtues, avoided being in public, read constantly, and worked his mind day and night to solve complicated issues. He also added that Nişancızâde did not receive the value he deserved in his time, although he was worthy of higher degrees and positions.[19]

2. Nişancızâde's Works

Although there are other works attributed to Nişancızâde Mehmed Efendi, there are two works that definitely belong to him.

16 This information, which is not included in Atâyî, was determined in a document at the Ottoman State Archives. see Başkanlık Osmanlı Arşivleri (BOA), *D.BŞM.d,* 138/3.

17 Nev'îzâde Atâyî, *Hadâ'iku'l-Hakâ'ik*, 2/1622-1623.

18 Nev'îzâde Atâyî, *Hadâ'iku'l-Hakâ'ik*, 2/1623.

19 Nev'îzâde Atâyî, *Hadâ'iku'l-Hakâ'ik*, 2/1623-1624.

2.1. Mir'âtü'l-Kâinât

Mir'âtü'l-Kâinât is a history book that covers the period from the creation of the universe to the end of the Süleyman the Magnificent's reign (1520-1566). It is unknown when Nişancızâde first produced the book since even the author's copy does not bear a specific date. Nonetheless, since there are numerous copies of this work and it was printed several times, it is obvious that there was a heavy demand for *Mir'âtü'l-Kâinât*.[20]

In his "Sebeb-i Te'lif" (Reason-for-writing) part where he explains the motivation behind his work Nişancızâde refers to his grandfather Ramazanzâde Mehmed Efendi's history book known as *Târîh-i Nişâncı*. He highly praises his grandfather's book. Yet he also noted that it fell short in terms of addressing specific topics, and he stated that with *Mir'âtü'l-Kâinât,* he aimed to give more in-depth explanations of the issues and make them more beneficial.[21]

Mir'âtü'l-Kâinât begins with the creation of creatures. By quoting from Islamic resources, it also discusses topics such as the creation of humankind with Adam, the descending of Adam and Eve from heaven to earth, the conflict between Cain and Abel.[22] It then exhaustively covers the lives of the prophets mentioned in the Qur'an and Hadith under separate headings.[23]

The section of the period of Muhammed (pbuh) begins following the prophets' history. This part begins with the names of Muhammed's (pbuh) grandfathers, continues with the assignment of prophethood and various subjects related to his life in-depth under separate headings.[24]

The next part is about the period of the first four caliphs, Hasan and Hussein, Umayyads, and Abbasids.[25] Each caliph and significant events during the particular era were discussed under separate titles and subtitles.[26]

It then provides a good deal of information about the Umayyads of Andalusia.[27] After comprehensively covering the periods of the Fatimids, the Ayyubids, the Samanids, the Ghaznavids, the Seljuks, and the Mamluks, respectively, the author moved on to the era of the Ottomans.[28] It also gives information about the Pishdadian, the Keyaniyans, the Askhanians, the Sasanids, the Copts, the Qahtanis, the Jurhum tribes, the leaders of Bani Israel, the Greek Maliks, the Greek rulers, the Gassan Maliks. The author completed his work by touching on various topics such as the reason why nations were given different names and how they scattered across the earth, scholars, and philosophers.[29]

20 Details are given below about the manuscript copies of the book. As for the printed copies, two copy were printed by Matba'at Bulaq in 1257 and 1269 Hijri, the other one was printed by Tatyos Divitciyan Press in 1290 Hijri.

21 Nişancızâde Mehmed Efendi, *Mir'âtü'l-Kâinât* (İstanbul: Tatyos Divitciyan Press, 1290/1873), 1/4-5.

22 Nişancızâde, *Mir'âtü'l-Kâinât*, 1/8-109.

23 Nişancızâde, *Mir'âtü'l-Kâinât*, 1/113-394.

24 For the complete part devoted to Muhammed (pbuh), see Nişancızâde, *Mir'âtü'l-Kâinât*, 1/394-630.

25 Nişancızâde, *Mir'âtü'l-Kâinât*, 1/631-706.

26 Nişancızâde, *Mir'âtü'l-Kâinât*, 2/2-139.

27 Nişancızâde, *Mir'âtü'l-Kâinât*, 2/139-140.

28 For the part prior to the Ottomans, see Nişancızâde, *Mir'âtü'l-Kâinât*, 2/140-274. Details about the part devoted to the Ottoman history are given below.

29 Subsequent parts following the Ottomans, see Nişancızâde, *Mir'âtü'l-Kâinât*, 2/523-688.

2.2. Nûru'l-Ayn fî Islâhi Câmi'i'l-Fusûleyn

This book is based on Şeyh Bedreddin's (d. 823/1420) work on Islamic jurisprudence (fiqh), which is called *Câmi'u'l-Fusûleyn*. In the introduction of his book, Nişancızâde noted that he wrote *Nûru'l-Ayn* after rectifying some parts and eliminating the repetitive sections of *Câmi'u'l-Fusûleyn* from which he benefited while he was working as a judge.[30]

Other than his two works mentioned above, Nişancızâde's name appears in the first pamphlet (risalah) of manuscript number 4493 of the collection of Hacı Mahmud Efendi in the Library of Süleymaniye. The title, written in Arabic with red ink at right top of 1b in this copy, says that this risalah is Nişancızâde Mehmed's translation of *Ma'denü'l-Cevâhir and Râhatü'l-Havâtır,* the works of Zeynülkudât Ahmed bin Muhammed. It is an Arabic risalah that contains the hadith of the Prophet, the sayings of his companions and religious scholars, along with some wise words from anonymous individuals. The translator penned every phrase in Arabic before translating them. There is not any information about the translator in the risalah and there is no date info identified. Just as Nişancızâde could be the one who did the translation, the book could be ascribed to him by either the one who copied it or by someone else. Besides, although *Siyerü'l-Enbiyâi'l-İzâm* and *Husûlü'l-Merâm* were ascribed to Nişancızâde, he is not the author of these works. *Siyerü'l-Enbiyâ* belongs to his grandfather Ramazanzâde Nişancı Mehmed Çelebi.[31]

3. Mir'âtü'l-Kâinât's Part on Ottoman History

The Ottoman history in *Mir'âtü'l-Kâinât* comprises an introduction along with ten chapters, and the sultans were mentioned in chronological order. Namely, one sultan and his reign were covered in each chapter from the first ruler Osman Gazi (1302-1324) to the tenth Ottoman sultan, Süleyman the Magnificent. The basic details such as the birth dates and birthplaces of the sultans', the dates of enthronements, the dates of their passing were mostly given with Persian inscriptions. The sultans' children, viziers, their battles, the lands they conquered, the sheiks and ulamas of their periods were mentioned in separate parts called "Fasl." Supplemental information with subheadings as "fâide" was also given sporadically in relation to the mentioned subject. Furthermore, single and multiple poetic verses were written at the beginning of each chapter and in the midst of topics.

Some subjects were discussed under subheadings such as "conquests, battles, stories, affairs, humorous comments, ceremonies, raids, sorcery, treaties, revolts, events." This type of subdivision not only makes it easier to read but also helps the reader view the subjects well-coordinated.

Nişancızâde probably benefited from the chronicles compiled before his work, even engaged in comparative analysis of these chronicles while he was writing the Ottoman history

30 Tahsin Özcan. "Nişancızâde Muhyiddin Mehmed", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (İstanbul: TDV Yayınları, 2007), 33/161. *Nûru'l-Ayn*'s 1-6. chapters Rukıyye Hacıfettahoğlu Güleçyüz, 7-11 chapters Meryem Yılmaz, 12-19. chapters Esra Karadeniz, 20-24. chapters Esra Nur Şağban, 25-31. chapters Fatma Sena Yasan, 32. chapter Betül Aktaş, 33. chapter Hümeyra Yorulmaz, 34-39. chapters Süheyla Akçay Biçen and 40. chapter have been studied by Resul Aygümüş, as master degree thesis at the University of 29 Mayıs, with the title "Nişancızâde'nin Nûru'l-Ayn Adlı Eserinin Tahkik ve Tahlili".

31 Özcan. "Nişancızâde Muhyiddin Mehmed", 33/161.

in *Mir'atü'l-Kâinât*. It is suggested that he had recourse to some reference sources he did not mention by name or some anonymous sources for the Ottoman history part. It is certain to say that Hoca Sadeddin's *Tâcü't-Tevârîh* is the primary source of Ottoman history part. When *Mir'âtü'l-Kâinât* is thoroughly examined, those traces are noticeable not only in its contents but also in its language and style. However, while there is plenty of rhymed prose in the book, the author made grammatical fragments in some parts and skipped some key points as he summarized certain events. For this reason, reading *Mir'âtü'l-Kâinât* alone by individuals without sufficient basic knowledge of Ottoman history may create difficulties in comprehending the historical events.

Nişancızâde benefited from Taşköprizâde Ahmed Efendi's (d. 968 /1561) *Şakâik-ı Nu'mâniyye,* one of the primary sources for the biographies of scholars and sheiks of Ottomans, for ulamas and sufis' biographies, and made direct reference to this book in some parts.[32]

Nişancızâde noted that he, as explained above, put an introduction at the beginning of his Ottoman history part and broke it down into ten chapters, with each chapter divided into a few parts.[33] Below is the basic template the author listed at the beginning:

- Introduction: The Rise of the Ottomans and Their Family Lineage
- First Chapter: The Era of Osman Gazi
- Second Chapter: The Era of Orhan Gazi
- Third Chapter: The Era of Murad I
- Fourth Chapter: The Era of Bayezid I
- Fifth Chapter: The Era of Mehmed I
- Sixth Chapter: The Era of Murad II
- Seventh Chapter: The Era of Mehmed II
- Eighth Chapter: The Era of Bayezid II
- Ninth Chapter: The Era of Selim I
- Tenth Chapter: The Era of Süleyman I

Nişancızâde gave an explanation about the last chapter, the era of Süleyman I, following the list. In his explanation, he pointed out that the last chapter was not as well-organized as the previous ones, and he was unable to thoroughly cover the era of Süleyman I as he was too young to have extensive knowledge of the events of that era.[34] Besides, Hoca Sadeddin's *Tâcü't-Tevârîh,* being the determinant and primary source, ends with the Era of Selim I (1512-1520), not including the Era of Süleyman I. One of the reasons for not having an in-depth narration of Süleyman I's era, despite being the closest to Nişancızâde, could be *Tâcü't-Tevârîh*

32 Details are given in the part of sources.
33 *Mir'âtü'l-Kâinât*, 119b.
34 *Mir'âtü'l-Kâinât*, 119b.

not covering this particular era. Yet, he could have given an in-depth narration of the era of Süleyman I by resorting to the chronicles and Süleymannames written in the same era if he wished to provide more details. After all, it is obvious that Nişancızâde preferably kept brief records of the events of this era.

4. Sources of the Ottoman History Part in Mir'âtü'l-Kâinât

4.1. Tâcü't-Tevârîh

As previously mentioned, Hoca Sadeddin's *Tâcü't-Tevârîh* is the most significant and primary source for *Mir'âtü'l-Kâinât*'s Ottoman history part. Nişancızâde pointed out, in his *Mir'âtü'l-Kâinât*'s introdution, the particular emphasis he had on Hoca Sadeddin, alongside whom he completed his apprenticeship prior to becoming a mudarris, and on his work *Tâcü't-Tevârîh.* In this part, before listing the family lineage of Ottomans, he also noted that there are some differences in respected history texts about the names of the Ottomans' ancestors. Then he wrote two praising couplets for his master Hoca Sadeddin before listing the lineage of Ottomans in precisely the same way as it was recorded in *Tâcü't-Tevârîh,* according to his statement.[35] When *Mir'âtü'l-Kâinât* and *Tâcü't-Tevârîh* are studied with comparison, there is a lot of evidence to suggest that Nişancızâde utilized this book as his primary source.

He summarized some of the administrative and military regulations that took place during Orhan Gazi's era (1324-1362) from *Tâcü't-Tevârîh*.[36] The details under the main heading for conquests in the chapter of Bayezid I (1389-1403) are summarizations from *Tâcü't-Tevârîh*. One incident under this heading was recorded by referring to İdrîs-i Bitlisî's (d. 926/1520) history known as *Heşt Behişt*; however, *Heşt-Behişt* was referred to while the same incidents were narrated in *Tâcü't-Tevârîh* as well. When all the evidence is assessed, it becomes obvious that this reference, along with other details, was taken from *Tâcü't-Tevârîh*.[37] The point here is that *Tâcü't-Tevârîh* is the primary source of Nişancızâde, and he organized his work in line with this source. For instance, details from Neşrî's (d. 926/1520?) history were noted while narrating the status of the sons of Bayezid I during the Interregnum period. Yet, this time it was stated that these details also were in *Tâcü't-Tevârîh*.[38]

The reference from İdrîs-i Bitlisî below came from *Tâcü't-Tevârîh* while narrating the conflicts during the Interregnum period. But, Nişancızâde summarized the details in his own style:

35 *Mir'âtü'l-Kâinât*, 119b; *Tâcü't-Tevârîh* see Hoca Sadeddin Efendi, *Tâcü't-Tevârîh* (İstanbul: Tabhâne-i Âmire, 1279), 1/15.

36 cf., *Mir'âtü'l-Kâinât*, 127a-b; Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 1/37-41.

37 cf. the whole part, *Mir'âtü'l-Kâinât*, 136b-138a; Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 1/126-143. Molla İdrîs reference at 137b in Nişancızâde, while it is noted at p.143 in *Tâcü't-Tevârîh*. It is highly likely that the reference of İdrîs-i Bitlisî at 148b in *Mir'âtü'l-Kâinât* was made through *Tâcü't-Tevârîh*. cf. Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 1/283-284.

38 *Mir'âtü'l-Kâinât*, 144b. *Tâcü't-Tevârîh* see Hoca Sadeddin Efendi, *Tâcü't-Tevârîh,* 1/221. For the reference of Neşrî at 159a *Tâcü't-Tevârîh* is not noted, yet when gathered together with the details given before, it can be understood that Nişancızâde once again made a summary from *Tâcü't-Tevârîh*, meaning the reference of Neşrî's history was made through *Tâcü't-Tevârîh* as well. cf. Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 1/390. The narration of the event begins at p. 388; the reference of *Târih-i Neşrî* is noted at p. 390

Table 2: The same event in *Tâcü't-Tevârîh* and *Mir'âtü'l-Kâinât*

Mirʾātü'l-Kāʾināt	Tācü't-Tevārīḫ
[ʿĪsā Çelebi] baḫt-ı bergeşte ile kūh u deşte düşüp ṣaḥrā-yı cihānda bī-nām u nişān oldı. Baʿż-ı rivāyetde baʿd-i zamān Eski-şehr eṭrāfında gizlü idügini sulṭān işidüp bölük gönderüp ḥammāmda bulup boġdılar. Tārīḫ-i Monlā İdrīs'de sulṭānuñ baʿż-ı mülūk-i eṭrāf ḥaḳlarından geldügi, ʿĪsā ḳatlinden ṣoñra oldı diyü meẕkūrdur, vallāhu aʿlem. (145b)	…baḫt-ı bergeşte ile kūh u deşte düşüp nezīl-i künc-i ḫāmūşī ve mülāzım-ı kūşe-i ferāmūşī olup defter-i şühūdā dan ismi maḥkūk ve vücūd u ʿademi meşkūk oldı. Baʿż-ı naḳale-i aḫbār rivāyeti bu vech üzredür ki "Bir müddetden ṣoñra Eski-şehr eṭrāfında muḫtefī idügi maʿlūm olup müteş cessisān-ı aḥvāl bu ḳıṣṣayı dergāh-ı sulṭāna īsāl eylediler. Sulṭān-ı dilāver iki yüz er intiḫāb idüp ol ġāʾile refʿine irsālde şitāb eyledi. Ol gürūh-ı pür-şükūh daḫi melāʾike-i ācāl gibi istiʿcāl idüp ḫaşma mecāl virmeyüp ḥammāme da bulup ḥamāme-i rūḥını feżā-yı ḥımāma uçurdılar ve raḫt-ı baḫtını diyār-ı ʿademe göçürdiler." Mevlānā İdrīs Tārīḫi'nde masṭūr olan budur ki: "ʿĪsā Çelebi'nüñ emri tamām olduḳdan ṣoñra sulṭān-ı sütūde-ḫıṣāl ferāġ-ı bāl ile aḫẕ-ı intiḳām maḳāmında ḳıyām idüp İzmir-oġlı'nı teʾdîbe ʿāzim olup veḳāyiʿ-i mezbūre bu ḳıṣṣadan ṣoñra ẓuhūra gelmiş ola." Vallāhu aʿlem.[39]

It is apparent that the details written by Nişancızâde in the chapter of Murad II (1421-1444, 1446-1451), by noting that these details were mentioned in certain history books, are based on the commentaries of the relevant text in *Tâcü't-Tevârîh*.[40]

The details in the part narrating the abdication and second reign of Murad II, also in certain history books, are a summarization of Hoca Sadeddin's poetic text.[41] It was noted that these details with the related poetic text in *Tâcü't-Tevârîh* were mentioned in many history books as well.[42] The Buçuktepe Incident in these two books was narrated as seen in the below table. It is another example of Nişancızâde's summarization from *Tâcü't-Tevârîh*:

39 Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 1/235-236.
40 cf. *Mirʾâtü'l-Kâinât*, 157a-b; Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 1/374-75.
41 *Mirʾâtü'l-Kâinât*, 158a-b.
42 Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 1/384-387.

Table 3: The same event in *Tâcü't-Tevârîh* and *Mir'âtü'l-Kâinât*

Mirʾātü'l-Kāʾināt	Tācü't-Tevārīḫ
Baʿż-ı tevārīḫde meẕkūrdur ki Murād Ḫān ġazādan geldükġ de Edirne'de bir müddet ṭurup salṭanatı evvelki gibi Sulṭān Muḥammed'e virüp ḫavāṣṣ-ı ḫuddāmıyla kendü Maġnisa'ya gidüp Sulṭān Muḥammed kendü ismine yeñi aḳça kesdürüp o zamānlarda Edirne'de iḫrāḳ-ı ʿaẓīm olup şehrüñ bezzāzistānı daḫi ketḫudāsıyla ve bekçileriv yle yanup yeñiçeri baş ḳaldurup Ḫadım Şehābeddīn Paşa sarāyın baṣup o daḫi ard ḳapudan pādişāh sarāyına ḳaçup, yeñiçeriler Buçuḳ Depesi'ne çıḳup ḫalḳı ḳorḳudup buçuġar aḳça teraḳḳī virilmegin nevʿan fitne sāḳin olup baʿdehū Ḫalīl Paşa, İsḥāḳ Paşa, Beglers begi Uzġur-oġlı ittifāḳlaşup sekiz yüz ḳırḳ ṭoḳuz evāḫirinde Murād Ḫān'ı çaġırdup o daḫi deryādan geçüp Buçuḳ Depe'ye ḳonup şikāra çıḳup yeñiçerilş erüñ żamīrin bilüp taḫta geçüp Muḥammed Ḫān'ı Maġnisa'ya gönderüp Ṣaruca Paşa'yı aña lala idüp Zaġanos Paşa'yı ʿazl itdi. (158b)	Ammā baʿż-ı tevārīḫde bu vech üzre meẕkūr olmışdur ki Varna Ġazāsı'ndan gelüp Edirne'de bir müddet ārām itdükden ṣoñra üslūb-ı sābıḳ üzre salṭanatını Sulṭān Muḥammed Ḫān'a tefvīż idüp ḫavāṣṣ-ı ḫuddāmları ile Maġnisa cānibine ḫırām itdiler. Sulṭān Muḥammed Ḫān daḫi yeñi aḳça kesdürüp nām-ı nāmīsi ile menābir ü meḥāfil müzeyyen olup ol evānda Edirne'de ḫarḳ-ı ʿaẓīm vāḳiʿ oldı. Bezzāzistān eṭrāfı ile Taḫte'l-ḳalʿa cevānibi ve niçe pāzārlar daḫi yandı. Ḫattā bezzāzistān ketḫudāsı Ḫˇāce Ḳāsım bezzāzistāncılar ile bezzāzistān içinde yandılar ve yeñiçeri baş ḳaldurup Ḫādim Şehābeddīn Paşa'yı basdılar. Paşa daḫi iç ḳapudan çıḳup Eski Sarāy'a ḳaçup sāye-i ḥimāyet-i sulṭānīde ḫalāṣ oldı. Buçuḳ Depesi'ne çıḳup ḳulūb-ı nāsa ilḳā-yı hirās itdiler. Buçuġar teraḳḳī ile nevʿan teskīn bulup fi'l-cümle iʿtidāl gelicek vüzerā ve ümerādan Ḫalīl Paşa ve İsḥāḳ Paşa ve Beglerbegi U[z]ġur-oġlı ittifāḳ-ı nihānī idüp Sulṭān Murād'ı daʿvet itdiler. Ve bu veḳāyiʿ sünūḥ itdügi sāl evāḫirinde sene tisʿa ve erbaʿīn ve ṣemān miʾe idi, Sulṭān Murād Ḫān deryādan ʿubūr idip Edirne'de Buçuḳ Depe'de nüzūl itdi. Şikār nāmına çıḳup yeñiçerinüñ żamīrin bilüp serīr-i salṭanata mükerreren cülūs idüp Sulṭān Muḥammed Ḫān'ı Maġnisa'ya gönderdi. Ve Ṣaruca Paşa'yı bile gönderüp vezāretleri ḫıdmetine taʿyīn buyurdı ve Zaġanos Paşa'yı ʿazl idüp Balıkesrī'de teḳāʿüd ile meʾmūr itdiler.[43]

It was stated under the title "Sergüzeşt-i Cem" in the chapter of Bayezid II, where the experiences of Cem Sultan (d. 900 /1495) after he took refuge in Rhodes were narrated, that these details were thoroughly covered in the *Cem-nâme*. Nişancızâde probably personally examined the *Cem-nâme*; though it is more probable that he once again had quotations from Hoca Sadeddin. Because the same work, cited as "the risalah covering the condition of Cem Sultan" but not as *Cem-nâme*, was referred to while narrating the related incidents in *Tâcü't-Tevârîh*. The referred part in these two books was presented in the table below:

43 Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 1/387.

Table 4: The same event in *Tâcü't-Tevârîh* and *Mir'âtü'l-Kâinât*

Mirʾātü'l-Kāʾināt	Tācü't-Tevārīḫ
…gāh berden gāh baḥrden niçe bilād ve maʿber-i pür-ḫaṭardan güẕār itmişdür ki tefāṣīli Cem-nāme diyü bir müstaḳil risālede mübeyyen ü muḥarrerdür.[44]	…gāh berden ve gāh baḥrden sefer idüp niçe bilād aşdılar ki tefāṣīl-i esāmī-si beyānına bu kitāb taḥammül itmez. Ḫāṣṣaten Cem Sulṭān aḥvālini beyāna mütekeffil olan risālede masṭūrdur.[45]

While narrating the conflicts with the Safavids in the chapter of Bayezid II, *Tâcü't-Tevârîh* was cited again, and it was noted that all details up to this part were taken from this book.[46] Besides, when the details given before this note are analyzed, it becomes clear that the poem under the heading which tells the story behind Qizilbash is also in *Tâcü't-Tevârîh* where the same details were narrated with the title "Poem."[47]

It is also evident that the details in the chapter of Selim I about his conflicts with his brothers are also summarizations from *Tâcü't-Tevârîh*. In addition, the poems in *Tâcü't-Tevârîh* were quoted in *Mir'ât*.[48]

One 'bend' from the elegy written by Kemalpaşazâde (d. 940/ 1534) was quoted in the part that mentioned the death of Selim I. Same verses were quoted in *Tâcü't-Tevârîh* by noting the ownership of Kemalpaşazâde.[49] The details by Nişancızâde with references from Hasan Can Çelebi (d. 974/1567), who was the companion of Selim I and Hoca Sadeddin's father, were also mentioned in *Tâcü't-Tevârîh*. Hoca Sadeddin noted that he quoted these details from his father.[50]

When *Mir'âtü'l-Kâinât* and *Tâcü't-Tevârîh* are comparatively examined, one of the most striking subjects would be their poetry. This was partially touched upon in previous parts, but it is important to discuss further as these poetry parts show how much Nişancızâde took advantage of *Tâcü't-Tevârîh*. It was found that most of the poetry in *Mir'âtü'l-Kâinât* was taken from *Tâcü't-Tevârîh,* and these were found to be in the poetry recorded with the title "li-müellifihî" in *Tâcü't-Tevârîh*. In other words, these poems belong to Hoca Sadeddin, and Nişancızâde quoted them at numerous places in his *Mir'âtü'l-Kâinât* by choosing some verses among these poems. Here are a few examples:

Osman Gazi's farewell to his son Orhan at his deathbed and the verses implicating the will of Osman to his son were quoted from the poetry recorded with the title "li-müellifihî" in *Tâcü't-Tevârîh*.[51]

44 Nişancızâde, *Mir'ât,* 2/423.
45 Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 2/32.
46 Nişancızâde, *Mir'ât,* 2/438.
47 cf. Nişancızâde, *Mir'ât*, 2/437; Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 2/126.
48 cf. *Mir'âtü'l-Kâinât*, 191a-192a; Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 2/224-238.
49 cf. *Mir'âtü'l-Kâinât*, 199a; Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 2/399.
50 *Mir'âtü'l-Kâinât*, 199a-b; Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 2/394-97.
51 cf. *Mir'âtü'l-Kâinât*, 126a-b; Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 1/29-30.

The verses of Orhan Gazi's pious advice to his son Murad in the part of the narration of Orhan Gazi's death were again chosen and quoted from the poetry recorded with the title "li-müellifihî" in *Tâcü't-Tevârîh*.[52]

The verses narrating the martyrdom of Murad I were quoted from the poetry recorded with the title "li-müellifihî" in *Tâcü't-Tevârîh*.[53]

Five verses, the last of which is in Persian, narrating the death of Yıldırım Bayezid, were quoted from twenty-five sequential verses in *Tâcü't-Tevârîh*.[54] The following six verses as well were quoted from the poetry recorded with the title "li-müellifihî" in the same book.[55]

Some verses, recorded along with the narration of incidents involving Emir Süleyman, one of Bayezid I's sons, were also quoted from the poetry recorded with the title "li-müellifihî" in *Tâcü't-Tevârîh*.[56]

There are more examples of quotations, and the author's preference for poetry parts. It is also suggested, as one of the reasons, that Nişancızâde's talent for writing poetry was not on the same level as Hoca Sadeddin. In addition to this, when the massive impact of *Tâcü't-Tevârîh* on *Mir'âtü'l-Kâinât* as a whole is examined, it becomes clear that Nişancızâde preferred *Tâcü't-Tevârîh* as the primary source for his book's Ottoman history part because of the respect and high regard he had for Hoca Sadeddin and his work. It is even possible to consider the relevant sections of *Mir'âtü'l-Kâinât* as, to a large extent, the summarization of *Tâcü't-Tevârîh*.

4.2. Târîh-i Nişâncı

Târîh-i Nişâncı is the work of Muhyiddin Mehmed Efendi's grandfather Ramazanzâde Mehmed Çelebi who was the reason why Muhyiddin was given the title "Nişancızâde."[57] As mentioned before, this book, which compiled a summary of the common history starting from the first creation up to the era of Süleyman I, had a significant influence on the writing of *Mir'âtü'l-Kâinât*. *Târîh-i Nişâncı* was explicitly referred to once in the section of Ottoman history in *Mir'ât*;[58] yet, when these two books are comparatively read, it becomes obvious that *Târîh-i Nişâncı* had a noticeable impact on the pattern of Ottoman history in *Mir'âtü'l-Kâinât*. Some examples of this:

Mir'âtü'l-Kâinât sporadically provides more details, or it has certain differences, but the basic information about the sultans, at the beginning of each chapter, in both of these books

52 cf. *Mir'âtü'l-Kâinât*, 129b-130a; Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 1/64-65.

53 cf. *Mir'âtü'l-Kâinât*, 135a-b; Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 1/123-124.

54 *Mir'âtü'l-Kâinât*, 141b; *Tâcü't-Tevârîh*, 1/210.

55 *Mir'âtü'l-Kâinât*, 141b; *Tâcü't-Tevârîh*, 1/212-13.

56 *Mir'âtü'l-Kâinât*, 146a-b; *Tâcü't-Tevârîh*, 1/251. For other examples see *Mir'âtü'l-Kâinât*, 129b, 147b, 150a, 159a, 159b, 160a, 164a, 165b, 171b-172a, 172b. in order. *Tâcü't-Tevârîh* comparison Hoca Sadeddin Efendi, *Tâcü't-Tevârîh*, 1/63, 273, 304-305, 395, 398, 404-405, 408-409, 453-454, 527, 539-540.

57 Thesis studies were conducted on the work. See Sibel Nazlıhan Nakipoğlu, *Ramazan-zâde Mehmed'in Nişancı Tarihi* (Kayseri: Erciyes University, The Institute of Social Sciences, Master's Thesis, 1990); Mehmet Yastı, *Nişâncı Mehmed Paşa Tevârîh-i Âl-i Osmân (1b-120a) Metin-Dil Özellikleri-Sözlük* (Konya: The Institute of Social Sciences, Master's Thesis, 2005); Rukiye Özdemir, *Ramazân-zâde'nin Târîh-i Nişâncı Paşa İsimli Eserinin Tahlil ve Tenkidi* (Erzurum: Atatürk University, The Institute of Türkiyat Researches, Ph.D. Dissertation, 2018).

58 This part is shown in the table below where these two works are compared.

was predominantly in Persian. The single verse compliments at the beginning of chapters by Ramazanzâde, were mostly quoted in *Mir'âtü'l-Kâinât*. Then, he made quotations as well, in the chapter of Osman Gazi, from *Târîh-i Nişâncı* by referring to his grandfather's book. Relevant parts in this chapter were given as they are in both of these books:

Table 5: The same event in *Târîh-i Nişâncı* and *Mir'âtü'l-Kâinât*

Mirʾātü'l-Kāʾināt	Tārīḫ-i Nişāncı
Mebdeʾ-i şāhān-ı ḫilāfet-şiʿār Ḥażret-i ʿOṯmān-ı vilāyet-medār	Mebdeʾ-i şāhān-ı ḫilāfet-şiʿār Ḥażret-i ʿOṯmān-ı vilāyet-medār
Neṯr: Velādet-i bā-saʿādeteş der-ḳaṣaba-i Sögütcük fī sene 656. Āmeden-i sancaḳ ez-Sulṭān Alāʾeddīn Keyḳubād-ı Ṯānī fī sene 688. Cülūseş ber-taḫt-ı salṭanat fī sene 699. Tārīḫ-i Monlā İdrīs'de "Cülūsı evāʾil-i şuhūr-ı sene-i sebʿa-miʾede idi." diyü meẕkūrdur. Müddet-i ʿömreş sene 69. Müddet-i salṭanateş sene 26. Vefāteş der-ḳaṣaba-i Sögütcük fī sene 726. Cenāze-i raḥmet-endāzesi baʿd-i zamān Burusa şehrine naḳl olınup Ḥiṣār-içi'nde Manastır'da defn olındı. Naẓm: Ḥaḳḳ anı rıḍvāna ḳarīn eyleye Anda daḫi taḫt-nişīn eyleye Neṯr: Muḥarrir-i suṭūr olan ʿabd-i pür-ḳuṣūruñ cedd-i emcedi Ramażān-zāde Nişāncı Emīr Muḥammed'üñ tārīḫ-i muḫtaṣar-ı muʿteberinde muḥarrerdür ki merḥūm Osmān Ḫān ġāyetde ehl-i kerem ü iḥsān ve ṣāḥib-i adl-i firāvān idi. Ol ehl-i ḫayr u birr üç günde bir maṭbaḫında vāfir ṭaʿām bişürdüp fuḳarā vü erāmil ü eytām ziyāfet ve iṭʿām olınup sıbyān ve ricāl ve nisveye ṣadaḳa ve kisve taḳsīm ve luṭf-i belīġ-i bī-dirīġını taʿmīm iderdi. Merḥūm-ı merḳūm dār-ı uḳbāya rıḥlet itdükde; naẓm: آزادگان نگیرد مال قرار در کف چو صبر در دل عاشق چو آب در غربال mefhūmınca ḫazīnesinde mevcūd nuḳūd bulınmayup hemān birḳaç atları ve bir ḳılıcı ve bir cebesi ve birḳaç ḳoyunları bulındı. Ḥālā Burusa şehrinüñ eṭrāfında güdilen beglik ḳoyunlar, teberrüken alıḳonup beslenilen ol ḳoyunlaruñ neslidür dirler. (121a)	Tafṣīl-i İbtidāʾ-i Ẓuhūr-ı Devlet-i Āl-i ʿOṯmān ve Menāḳıb u Tevārīḫ u Ḳıṣaṣ-ı Işān Velādet-i Ḥażret-i ʿOṯmān Ġāzī der-Sögütcük fī sene 656. Cülūseş fī sene 699. Ḳırḳ üç yaşında pādişāh oldı. Müddet-i salṭanateş sene 26. Müddet-i ʿömr sene 69. Vefāteş der-Sögütcük sene 726. Mezār-ı şerīfi Burusa'dadur. Merḥūm ġāyetde ehl-i kerem ve nihāyetde ṣāḥib-i ʿaṭā vü niʿam olup ʿadl ü seḫāda ṣānī-i ʿÖmereyn ve fer ü behāda ṣāliṣ-i ḳamereyn idi. Her üç günde bir maṭbaḫında vāfir ṭaʿām pişürüp fuḳarāyı ziyāfet iderlerdi. Ve erāmil ü eytāma küllī inʿām eyleyüp sāʾir fuḳarā-i nāsa kisve vü libās üleşdürüp iḥsān-ı bilā-imtinān iderlerdi. ʿOsmān Ġāzī merḥūm vefāt itdükde ḫazīnesinde nuḳūd cinsinden mevcūd nesne bulınmayup hemān birḳaç atları ve bir ḳılıc ve bir cebesi ve iki üç süri ḳoyunı ḳalmış idi. Şimdi Burusa ḥavālīsinde çerā-gāhda yüriyen beglik ḳoyun, teberrüken ol ḳoyunlar cinsindendür dirler.[59]

59 Ramazanzâde Mehmed Çelebi, *Târîh-i Nişâncı* (İstanbul: Matbaa-i Âmire, 1290), 92-93.

The following part where the details for Osman Gazi's beys were given is consistent with his grandfather's book[60], similarly as in the part where the conquered lands were listed, before narrating details of battles and conquests of Osman Gazi. Yet, that list was not made at one time by Ramazanzâde, and the information covering details was very limited.[61]

These are general similarities between the two works as the analysis of the chapters indicate. That is, Nişancızâde utilized his grandfather's book as a primary source in classifying the sections while giving certain essential details. Both of these books present differences in their own content or narration of certain sultans, the similarities and common pattern were given as follows. Basic details about the sultans given at the beginning of each chapter are either totally or predominantly in Persian. Details about the children of the sultans were given under separate headings. They present details about viziers and army commanders of the sultans. Battles and conquered lands were narrated under separate headings. Details of the sultans' charity works were given with the same title. Specific headings were given for the ulama and sheiks.

As previously pointed out, *Mir'âtü'l-Kâinât* contains more detailed information compared to *Târîh-i Nişâncı*. As a matter of fact, Nişancızâde began writing his book with the intention of providing more details than his grandfather's work. Nonetheless, as mentioned above, Nişancızâde's primary source for the details in his Ottoman history was *Tâcü't-Tevârîh*; but this book did not cover the era of Süleyman the Magnificent. Nişancızâde did not clearly mention the sources he utilized when narrating the political history of this period. However, it is obvious that in this last chapter, he considerably benefited from his grandfather's work just like he did with the other ones. Here are a few examples:

The military campaigns of Süleyman I's era were numbered in both of these books. While there were fourteen military campaigns listed in *Mir'ât* with Persian titles as sefer-i evvel, sefer-i sâni ... sefer-i râbi'aşer, it was thirteen in *Târîh-i Nişâncı* recorded with Ottoman Turkish titles.[62]

While previous chapters ordinarily ended with ulama and sheiks, different headings were presented at the end of Süleyman I's chapter. For instance, the first two headings were given with muftis and military judges, respectively.[63] While in *Târîh-i Nişâncı* as the first heading in this part was recorded with ulama and fuzalâ, the second one was given with military judges as in *Mir'ât*.[64]

There are indeed more examples of *Târîh-i Nişâncı's* influence on *Mir'âtü'l-Kâinât* when they are examined entirely. However, in conclusion, and regarding the subject, the point is

60 cf. *Mir'âtü'l-Kâinât*, 121a-b; Ramazanzâde, *Târîh-i Nişânc*ı, 94.

61 cf. *Mir'âtü'l-Kâinât*, 124b; Ramazanzâde, *Târîh-i Nişânc*ı, 96-94. While the interval given for Ramazanzâde contains the listing and details of the part, the listing by Nişancızâde is given at 124b and continues with detailed information towards the end of 126a.

62 However, while Ramazanzâde highly praises Süleyman I at the beginning of the chapter, and thoroughly covers the sultan's charity works, he did after every battle, and their descriptions, there is no part containing this kind of detail in *Mir'âtü'l-Kâinât*. As Ramazanzâde lived in the era of Süleyman I and he was assigned to several posts under the sultan's rule, he highly praises the sultan and gives detailed information about his reign, this kind of approach is known as one of the aspects of classical history writing. For the entire period of Süleyman I. see *Mir'âtü'l-Kâinât*, 203b-216b; Ramazanzâde, *Târîh-i Nişânc*ı, 286-195.

63 *Mir'âtü'l-Kâinât*, 210b.

64 Ramazanzâde, *Târîh-i Nişânc*ı, 273.

that Nişancızâde, for the Ottoman history in *Mir'âtü'l-Kâinât,* utilized his grandfather's *Târîh-i Nişâncı* while forming his main template and providing certain essential details.

4.3. Heşt Behişt

Heşt Behişt is Idrîs-i Bitlisî's Ottoman history book which was written in Persian. Nişancızâde utilized this book as well while writing his *Mir'âtü'l-Kâinât*. But, as previously pointed out above in *Tâcü't-Tevârîh* part, it is clear that some of the references to *Heşt Behişt* were noted through *Tâcü't-Tevârîh*. The details taken directly from *Heşt Behişt* by the author are as follows:

The date of Osman Gazi's succession to the throne, at the beginning of the first chapter, was noted with reference to *Heşt Behişt*.[65] Some details regarding the first battle of Osman Gazi, following his father Ertuğrul Gazi's passing, were also recounted by referring to this book.[66]

While narrating the story of Mehmed Pasha, son of Hızır Bey, who was one of the viziers of Bayezid II, according to *Heşt Behişt* he was killed on account of the sultan's rage.[67]

A comment in the introduction part possibly refers to Bitlisî's book even though no particular name was mentioned. After recounting the Ottoman's family tree from *Tâcü't-Tevârîh*, it was noted that there were accounts by some indicating that Kayı Han was actually Ays, son of prophet Ishak.[68] This detail appears in *Heşt Behişt*.[69]

4.4. Kemalpaşazâde / *Selîm-nâme*

One of the sources Nişancızâde utilized was *Selimnâme* in which Kemalpaşazâde covered the era of Selim I. Nişancızâde noted that he, prior to Safavids part in his *Mir'âtü'l-Kâinât*, provided details from *Tâcü't-Tevârîh*, while also getting the subsequent details from Kemalpaşazâde's *Selimnâme*. The quotations were given in the table below as examples from both of these books.

65 *Mir'âtü'l-Kâinât*, 121a; *Heşt Behişt* see Vural Genç, *İdris-i Bitlisî Heşt Bihişt Osman Gazi Dönemi (Tahlil ve Tercüme)* (İstanbul: Istanbul University, The Institute of Social Sciences, Master's Thesis, 2007), 164.

66 *Mir'âtü'l-Kâinât*, 121b; *Heşt Behişt* see Genç, *İdris-i Bitlisî Heşt Bihişt Osman Gazi Dönemi*, 170-173.

67 Nişancızâde, *Mir'ât,* 2/419; for *Heşt Behişt* see Vural Genç, *Acem'den Rumʿa: İdris-i Bidlisî'nin Hayatı, Tarihçiliği ve Heşt Behişt'in II. Bayezid Kısmı (1481-1512)* (İstanbul: Istanbul University, The Institute of Social Sciences, Ph.D. Dissertation, 2004), 604. But the name given in this work is not "Mehmed", it is "Mustafa".

68 *Mir'âtü'l-Kâinât*, 120a.

69 Genç, *İdris-i Bitlisî Heşt Bihişt Osman Gazi Dönemi*, 103.

Table 6: The same event in *Selîm-nâme* and *Mir'âtü'l-Kâinât*

Mirʾātü'l-Kāʾināt	Selīm-nāme
Şāh İsmāʿīl'üñ ceddi Cüneyd, Erdebīl ocaġında şeyḫ-i celīl iken azup ġazā nāmıyla ʿasker cemʿ idüp Gürcistān'a ġāret ve dönüşde vilāyet-i Şirvān'a ḫayli ḫasāret idüp baʿdehū Şirvānşāh elinde maḥẕūl u maḳtūl oldı. Baʿd-i zamān Cüneyd'üñ oġlı Ḥaydar-ı pürġıll fitne ve şūr u şerre māʾil cevān-ı şīr-dil olup Uzun Ḥasan'a daḫi dāmād olmaġın o ḫānedāna istinād ile pederi ḳanın ṭaleb içün hemçü Yeʾcūc askerle ḫurūc ve ẕirve-i fesāda ʿurūc idüp bu daḫi Şirvānşāh ʿaskerinden maġlūb u maḳtūl oldı. Baʿdehū diyār-ı ʿAcem'de Uzun Ḥasan evlādınuñ fitne ve feterāt-ı ʿaẓīmeleri ẓuhūr itmegin Ḥaydar'uñ küçük oġlı Ḫᵛāce Kemāl furṣat bulup ṭoḳuz yüz beşde ḫurūc idüp ismini Şāh İsmāʿīl ḳoyup hemān üç yüz ādemle Erzincān'a gelüp ekṣer-i memālik-i Anaṭolı'da ḳadīmden bunuñ ecdādı ḫulefāsı olmaġın anda niçe kimesneler pādişāh Moton ve Ḳoron fetḥlerine meşġūl iken furṣat bulup bunuñ yanına varup vāfir ʿasker cemʿ olduḳda varup Şirvānşāh'ı ṭutup şīşe şancup kebāb idüp baʿdehū Tebrīz pādişāhıyla ṣavaşup anı ṣıyup şehre girüp taḫta geçüp şehrde ḳatl-i ʿāmm idüp ḥattā kendü vālidesini daḫi naṣīḥat itdügi içün eliyle ḳatl idüp baʿdehū tedrīcle memālik-i ʿAcem'i	Ol pür-mekr ü keydüñ ceddi Cüneyd daḫi Erdebīl ocaġında şeyḫ-i celīlü'l-ḳadrken bir defʿa nār-ı fitneyi yaḳmışdı. Cihād adına ʿalem ḳaldurub ḫayl-i cerrārla seyl-vār Gürcistān'a aḳmışdı. Ol diyāruñ bir kenārın urub ḫarāb eylemişdi. Dönüşde Şirvān vilāyetine ḫaylī ḫasāret eylemişdi. Soñra Şirvān Şāh elinde maḳhūr oldı. Bir zamāndan soñra oġlı Ḥaydar Şāh ẓuhūr buldı. Cüvān-ı şīr-dil idi, şūr u şerre māʾil idi. Sultān-ı Īrān Uzun Ḥasan'a dāmād olub dururdı. Ol ḫānedāna istinādla şevketi izdiyād bulub dururdı. Sultān Ya'ḳūb zamānında ẓirve-i iḳtidāra ʿurūc itdi. Atası ḳanın alub helāk içün sipāh-ı Yeʾcūc-kirdār ile Şirvān Şāh üzerine ḫurūc itdi. Şirvān Şāh'uñ anuñla muḳāvemete ḳudreti yoġ idi. Sulṭān Yaʿḳūb'dan istimdād itdi. Aralarında ʿalāḳa-i muṣāheret var idi, aña bināʾen imdād itdi. Türkmān leşkerini gönderdi, vardılar ḫayl-i Erdebīl'i ṭaġıtdılar (…) Ḥasan Ḫān'uñ nebīreleri tebīre-i ḫilāfı ḫurūşa ve deryā-yı maṣāfı cūşa getürdiler (…) Ol eṣnāda Şeyh Ḥaydar'uñ kiçi oġlı Şāh İsmāʿīl fırsat bulup ḫurūc itdi. Üç yüz miḳdārı ādemle ṭoġru Erzincān'a indi; ol bed-nihāduñ ecdādınuñ ḫulefā-yı bed-rāyıyla Anaṭolı'nuñ ekṣer yerleri ṭolıydı, işiden çıḳdı gitdi. Ol zamānda merḥūm Sulṭān Bāyezīd Ḫān İnebaḫtı, Motūn ve Ḳoron fetḥine ihtimām idüb dururdı; Anaṭolı vilāyetinüñ ʿasker-i sefer-rehberin ol sefere bile alub, gidüb dururdı. Meẕkūr diyār-ı maʿmūruñ ḥavālīsi ḫālī ḳalub dururdı; anuñ-çün ol bed-sīret ol araya gelüb, oynamaġa fırsat bulub dururdı. Çün bir müddet ol nāḥiyetde iḳāmet itdi, yanında ḫaylī ādem cemʿ olub şīt ü ṣadāsı ʿālemi ṭutdı. (…) Küçe-i faḳrda adı Ḫoca Kemāl iken Şāh İsmāʿīl oldı. Bu ḳażīye-i gayr-i merżīye Ḥażret-i Risālet hicretinüñ ṭoḳuz yüz beşinci yılında vuḳuʿ buldı. (…) Meẕkūr bed-nihād evvel cādde-i fesāda ḳadem başdı, Şirvān'a el urub, ol vilāyeti ḫarāb eyledi. Şirvānşāh-ı sefīd-rīşe bu ḳadar iş idüb ḳomadı, diriyle şişe şançub kebāb eyledi. Ol zamānda Ḥasan Ḫān bendelerinden Mīrzā Yūsuf oġlı Mīrzā Elvend diyār-ı Āzerbāycān'da şehriyār idi, meẕkūr maḳhūrı Kur Ṣuyı kenārında ḳarşuladuḳda, bilesince otuz biñ miḳdārı süvār-ı kārzār vardı.

ʿaẕīm muḥārebeler ile alup Müslimānları ḳılıçdan geçürüp Cengiz ve Timur gibi tefāṣīl-i aẕīmeye muḥtāc bī-ḥadd şerr ü şūr ẓuhūr itdürdi. Naẓm: Dime bunca dürlü fesād ol laʿīn İdüp nice oldı belādan emīn Bu imhāli ṣanma ki ihmāldür "Ve ümlī lehüm inne keydī metīn"	Ṭuruşub uruşmadın, seyf ü sinān biri biriyle görüşmedin şındı, gerüsine döndi. (…) Tebrīz'e toġrulub bī-münāzaʿ u müdāfaʿ geldi şehre girdi. Aḳḳoyunlu cemāʿatinden bulduġına emān virmedi, ḳırdı. (…) Ol gümrāh-ı ḳabīḥ-sīret kendü anasını, ki Ḥasan Ḫān'uñ ḳızıydı, kendüye ḫayr-ḫᵛāh olub küfr ü ilḥāddan ve zulm [ü] bī-dāddan menʿ itdügi-çün ḳaḳıyub kendü eliyle öldürdi. Baʿdehū seyl-vār ʿİrāḳ'a aḳub Ḳazvīn'i ve İsfahān'ı, Ḳūm'ı ve Kāşān'ı ve Rey'i ve Hemedān'ı ve Semnān'ı ve Dāmġān'ı aldı. (…) Baġdād ḫālī ḳalıcaḳ, ḫaşm-ı bed-nihād gelüb ol şehri alıcaḳ rıfżla müttehem olup ḫāli mübhem olanlar ḳurtuldılar, anlar ki aṣḥāb-ı sünnet ü cemāʿat idi, ġarḳāb-ı ʿaẕābda boġuldılar. Ol kişverde envāʿ-ı fesādı bu ġūl-nihād, Moġol'dan artuḳ itdi. (…) Dime bunca dürlü fesād ol laʿīn İdüp nice oldı belādan emīn Bu ihmāli sanmañ ki imhāldür Ve ümlī le-hüm inne keydī metīn[70]

4.5. Şakâik-ı Nuʿmâniyye

There is one heading or individual headings at the end of each sultan's chapter in *Mir'âtü'l-Kâinât*, giving details about the scholars and sufis of that particular period. Nişancızâde made direct reference to Taşköprizâde's *Şakâik* for some of the names he mentioned in these sections, but he did not indicate any sources for the others.[71] Yet, it is apparent that Nişancızâde utilized *Şakâik-ı Nuʿmâniyye* as his primary source for the parts where he did not reveal any reference if these books are comparatively examined. It is clear not only from the details but also from the poetry in *Mir'âtü'l-Kâinât,* which was quoted from *Şakâik*.[72]

In addition, while Nişancızâde provided details about his relatives or individuals who were close to them, he also shared his own details in his book.[73] As well as, there were individuals, apart from the given persons, in some parts, whose names were not mentioned as in *Şakâik-ı Nuʿmâniyye*. The majority of the biographies of ulama and sufis in the first nine chapters were in line with Taşköprizâde's sequence. Yet, they consist of summarized details taken from *Şakâik*.[74]

70 Ahmet Uğur, *The Reign of Sultân Selîm I in the Light of the Selîm-nâme Literature* (Scotland: The University of Edinburgh, Ph.D. Dissertation, 1973), 86-92.

71 *Mir'âtü'l-Kâinât*, 130a, 150a, 161a, 176b, 181b, 182a, 182b, 184a, 186b, 187a, 189a, 202a, 213a.

72 As examples in order, cf. *Mir'âtü'l-Kâinât*, 161a, 180a, 184a, 201a and b. Taşköprülüzâde Ahmed Efendi, *eş-Şakâ'iku'n-Nuʿmâniyye fi Ulemâi'd-Devleti'l-Osmâniyye, Osmanlı Âlimleri*, ed. Muhammet Hekimoğlu (İstanbul: Türkiye Yazma Eserler Kurumu Başkanlığı Yayınları, 2019), 164-165, 334-335, 466-467, 650-651.

73 These are benefited while details are given about his life, and related parts of *Mir'âtü'l-Kâinât* are referred to.

74 For comparison of the scholars and sheikhs of Osman Gazi period see *Mir'âtü'l-Kâinât*, 126b; Taşköprülüzâde, *eş-Şakâ'i-*

The format changed a little in the last chapter about the era of Süleyman I. The author utilized *Şakâik* while writing this part, yet he chooses different headings, and the sequence of names was not totally in line with *Şakāik*. His grandfather's work had its influence on the titles partially.[75] However, the given details in "Molla Yûsuf" part under the heading of military judges clearly show that the author totally stuck with *Şakâik*. His statement notes that Molla Yûsuf was known as Sinan Çelebi, but as it was not mentioned in *Şakâik,* he did not have other details concerning his life. Nişancızâde[76] clarified the fact that he not only read over *Şakâik* for all the names but also utilized other sources to find the individuals who were not mentioned in *Şakâik*.

In conclusion, even though Nişancızâde seemed to concentrate more on making changes with the headings and sequences of scholars and sheiks in the last chapter compared to other parts, he utilized *Şakâik-ı Nu'mâniyye* as his primary source for the details about scholars and sheiks.

4.5.1. Various References

The author made some references with generic notes. For instance, in 124b, after giving the list of the fortresses and lands conquered by Osman Gazi, the details from various history books about how these lands were conquered were provided in summary. These summaries can be considered details Nişancızâde filtered out of the sources he utilized. The details recorded in 189b, the era of Selim I, in which Selimnâmes were referred to with a generic note, were recounted in summary from thoroughly narrated topics in Selimnâmes. In the same part, in 190b, details were given from Selimnâmes.

5. The Copies of Mir'âtü'l-Kâinât

There are numerous copies of *Mir'âtü'l-Kâinât*. Nonetheless, it was found that most of these obtained copies had repetitive misspellings. These misspellings in some copies almost make it impossible to read them correctly.[77] On the other hand, some of these copies are not satisfactory when read without assistance; however, they contain some pretty respectable texts that are an observant copyist's work.[78]

ku'n-Nu'mâniyye, 24-28. For Orhan Gazi period see *Mir'âtü'l-Kâinât*, 130a-130b; Taşköprülüzâde, *eş-Şakâ'iku'n-Nu'mâniyye*, 30-40. For Murad I period see *Mir'âtü'l-Kâinât*, 135b-136a; Taşköprülüzâde, *eş-Şakâ'iku'n-Nu'mâniyye*, 42-52. For Bayezid I period see *Mir'âtü'l-Kâinât*, 142a-144a; Taşköprülüzâde, *eş-Şakâ'iku'n-Nu'mâniyye*, 54-110. For Çelebi Mehmed period see. 150a-151a; Taşköprülüzâde, *eş-Şakâ'iku'n-Nu'mâniyye*, 112-140. For Murad II period see 160b-163a; Taşköprülüzâde, *eş-Şakâ'iku'n-Nu'mâniyye*, 142-198. For Mehmed II period see 176a-182b; Taşköprülüzâde, *eş-Şakâ'iku'n-Nu'mâniyye*, 200-434. (In this part where the conquest of İstanbul is narrated, some events are narrated with two separate reference to *Şakâik*. see *Mir'âtü'l-Kâinât*, 164b-165a; Taşköprülüzâde, *eş-Şakâ'iku'n-Nu'mâniyye*, 374; 418). For Bayezid II period see *Mir'âtü'l-Kâinât*, 183a-189a; Taşköprülüzâde, *eş-Şakâ'iku'n-Nu'mâniyye*, 440-596. For Selim I period see 199b-203a; Taşköprülüzâde, *eş-Şakâ'i-ku'n-Nu'mâniyye*, 598-696. (reference is made to *Şakâik* for a narrative about the entrhronment of Selim I, and it is noted that the given detail is more reliable than the ones narrated in Selîm-nâmes. see *Mir'âtü'l-Kâinât*, 190b-191a. For the said narrative in *Şakâik* see. Taşköprülüzâde, *eş-Şakâ'iku'n-Nu'mâniyye*, 552-554.)

75 An example for this was given above in "Târîh-i Nişâncı" part.

76 *Mir'âtü'l-Kâinât*, 211a.

77 The first one to look for, the library of Suleymaniye, Sami Benli Collection, the copy recorded at No. 1.

78 The first example to cite for this would be, Millet Library, Ali Emîrî History Collection, the copy recorded at No. 536.

As the author's copy was examined for this study, the abovementioned errors did not affect the text in terms of comprehension. Only the author's copy was mentioned below in detail, while other copies were given with their tag info.

5.1. Berlin State Library, Ms. or. Quart. No. 1381 (author's copy)

It has 300 folios. There are some scratches and anecdotes in "zahriye" parts prior to 1b. It was calligraphed in naskh (nesih). From its beginning, the Umayyads, it is obvious that the book has its first volume containing the preceding parts; however, this volume has not been found yet. The Ottoman history part was covered between folios 119b-216b. No dating info was given for the "ferâg" part of the copy, yet it is assumed that the copy was acquired by one of Nişancızâde's companions or relatives after eighteen years from his passing (1049 / 1639) because a birth record was noted, at the end of the book, by a father for his boy, who was born in 1049 and was given the name "Mehmed." There are many evidences in the abovementioned copy, which belongs to the author, that Nişancızâde wrote its text. As it is not practicable to review all the evidence in this study, the author's imprints were illustrated with a few texts given below.

Nişancızâde occasionally invalidated some of his text by striking them out and made additions to his text with emendations. There is a brief expansion and retraction in the below part taken from the first chapter. Though not mentioned here, other brief additions are made on each side on the same page.

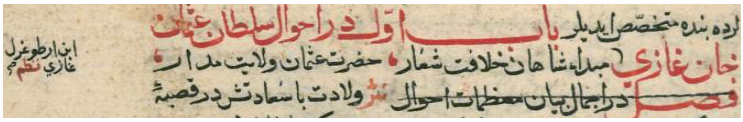

Figure 1: Berlin State Library, Ms. or. Quart. No. 1381 (author's copy) f. 121a

The author's added text, and deleted verse was given below part from the chapter of Murad I. The author used this verse later in the chapter of Mehmed II while narrating the conquest of İstanbul.[79]

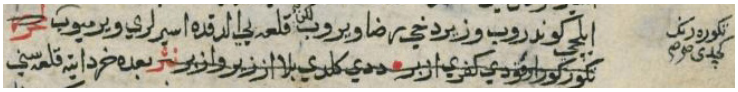

Figure 2: Berlin State Library, Ms. or. Quart. No. 1381 (author's copy) f. 134b

In the below part from the chapter of Bayezid I, it is evident that some texts were struck out, and additional texts were noted on the sides.

79 *Mir'âtü'l-Kâinât*, 164b.

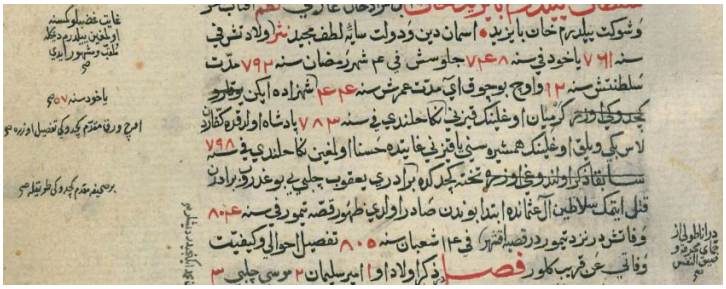

Figure 3: Berlin State Library, Ms. or. Quart. No. 1381 (author's copy) f. 136a

There are deleted texts and additions towards the bottom of the page in the first one of the below examples from the same chapter. There are deleted verses in the other example. The author used three of these deleted verses later in 208b while narrating the era of Süleyman I:

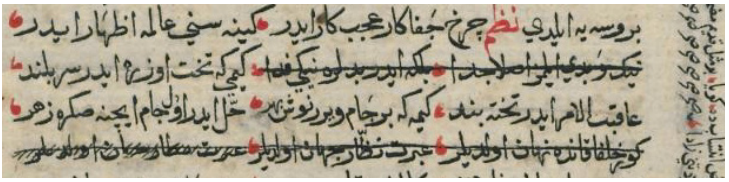

Figure 4: Berlin State Library, Ms. or. Quart. No. 1381 (author's copy) f. 141b.

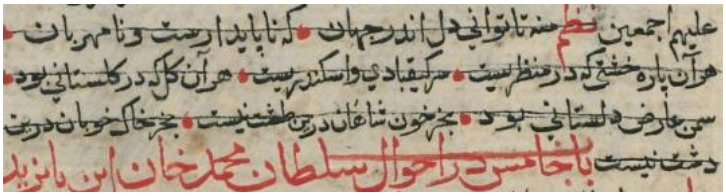

Figure 5: Berlin State Library, Ms. or. Quart. No. 1381 (author's copy) f. 147b

The below part from the chapter of Selim I has some deleted and added texts:

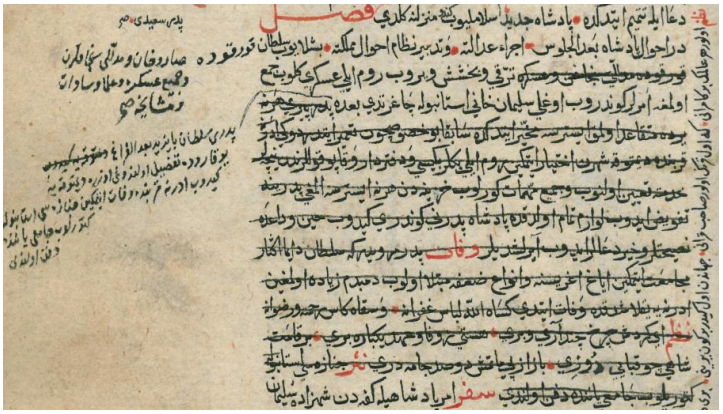

Figure 6: Berlin State Library, Ms. or. Quart. No. 1381 (author's copy) f. 191

There are more examples for these emendations, but those shown above are sufficient.[80]

The other copies of *Mir'âtü'l-Kâinât*, categorized with "Dated Copies" starting from the oldest version and "Undated Copies" for those without a date written or printed on them, are listed as follows:

5.2. Copies with Dates

- Süleymaniye Library, Fazıl Ahmed Pasha Collection, no. 1158. 423 folios. Copy date A.H. 1028 / A.D. 1619.
- Millet Library, Ali Emîrî History Collection, no. 536. 522 folios. Copy date 1028 / 1619.
- Süleymaniye Library, A. Tekelioğlu Collection, no. 760. 286 folios. Copy date 1031 / 1622.
- Topkapi Palace Museum Library, Revan Section, no. 1135. 290 folios. Copy date 1047 / 1637-38.
- Topkapi Palace Museum Library, Revan Section, no. 1365. 154 folios. Copy date 1053 / 1643.
- Topkapi Palace Museum Library, Revan Section, no. 1134, 260 folios. Copy date 1055 / 1645-46.
- Süleymaniye Library, Hacı Mahmud Efendi Collection, no. 4771. 360 folios. Copy date 1067 / 1656-57.
- Süleymaniye Library, Nuruosmaniye Collection, no. 3420. 195 folios. Copy date 1071 / 1660-61.
- Süleymaniye Library, Fatih Collection, no. 4479. 380 folios. Copy date 1078 / 1667.
- Süleymaniye Library, Fatih Collection, no. 4478. 587 folios. Copy date 1084/1673.
- Süleymaniye Library, Kılıç Ali Pasha Collection, no. 763. 584 folios. Copy date 1092 / 1681.
- The British Library, Or. 1129. 134 folios. Copy date 1095 / 1684.
- National Library of Turkey, Nevşehir Damat İbrahim Pasha Collection, no. 170 / 1-2, 373+350 folios. Copy date 1104 / 1693.
- The British Library, Or. 1130. 66 folios. Copy date 1118 / 1707.
- National Library of Turkey, 32 Hk 219. 436 folios. Copy date 1135 / 1722.
- National Library of Turkey, Yz B 1135. 257 folios. Copy date 1141 / 1728.
- Süleymaniye Library, Fazıl Ahmed Pasha Collection, no. 251. 178 folios. Copy date 1145 / 1732-33.
- Süleymaniye Library, Lala İsmail Efendi Collection, no. 372. 457 folios. Copy date 1147 / 1734-35.

80 127a, 139a, 142a, 182b, 183a, 190a, 191b, 192a, 192b, 199a, 199b, 208a clearly shows the author's imprints.

- Sadberk Hanım Museum, Hüseyin Kocabaş Manuscripts, no. 429. 366 folios. Copy date 1168 / 1754-55.
- Süleymaniye Library, Fazıl Ahmed Pasha Collection, no. 252. 377 folios. Copy date 1172 / 1758-59.
- National Library of Turkey, 06 Hk 1907, 308 folios. Copy date 1222 / 1806.
- Süleymaniye Library, Hüsrev Pasha Collection, no. 175. 272 folios. Copy date 1232 / 1816-17.
- Staatsbibliothek zu Berlin, Hs. or. 2302, Copy date 1238 / 1822-23.
- Presidency of Religious Affairs Library, Turkish Manuscripts, no. 800, 111 folios. Copy date 1239 / 1823.
- Süleymaniye Library, Yazma Bağışlar Collection, no. 5508. 256 folios. Copy date 1258 / 1842-43.
- Copies without Dates
- Süleymaniye Library, Atıf Efendi Collection, no. 1933. 318 folios.
- Süleymaniye Library, Hacı Beşir Ağa Collection, no. 458. 586 folios.
- Süleymaniye Library, Hamidiye Collection, no. 989. 533 folios.
- Süleymaniye Library, Kadızade Mehmed Collection, no. 367. 167 folios.
- Süleymaniye Library, Murad Molla Collection, no. 1466. 507 folios.
- Süleymaniye Library, Murad Molla Collection, no. 1467. 554 folios.
- Süleymaniye Library, Nuruosmaniye Collection, no. 353. 477 folios.
- Süleymaniye Library, Nuruosmaniye Collection, no. 3417. 577 folios.
- Süleymaniye Library, Nuruosmaniye Collection, no. 3418. 478 folios.
- Süleymaniye Library, Nuruosmaniye Collection, no. 3419. 258 folios.
- Süleymaniye Library, Nuruosmaniye Collection, no. 3040. 78 folios.
- Süleymaniye Library, Sami Benli Collection, no. 1. 507 folios.
- Süleymaniye Library, Yazma Bağışlar Collection, no. 3450. 283 folios.
- National Library of Turkey, Yz B 1204. 249 folios.
- National Library of Turkey, Yz B 1097. 302 folios.
- National Library of Turkey, 37 Hk 3272. 205 folios.
- National Library of Turkey, 06 Hk 318. 374 folios.
- National Library of Turkey, 45 Hk 5158, 572 folios.
- Kayseri Raşit Efendi Manuscript Library, Raşid Efendi Supplement, no. 904. 366 folios.

- Cairo Khedivial Library, no. 6061, 302+445 folios.
- Sadberk Hanım Museum, Hüseyin Kocabaş Manuscripts, no. 428, 323 folios.
- Topkapi Palace Museum Library, Emanet Hazinesi Section, no. 1388. 294 folios.
- Topkapi Palace Museum Library, Bağdat Section, no. 239. 665 folios.
- Topkapi Palace Museum Library, Revan Section, no. 1355. 81 folios.
- Topkapi Palace Museum Library, Revan Section, no. 1364. 326 folios.
- Topkapi Palace Museum Library, Emanet Hazinesi Section, no. 1388, 294 folios.
- The British Library, Or. 7858. 263 folios.
- The British Library, Sloane 787/1. 126 folios.
- Egyptian National Library, S. 4381. 85 folios.
- Egyptian National Library, Türkî Talat 17. 392 folios.
- Egyptian National Library, Türkî Talat 163, 302 folios.
- Egyptian National Library, Türkî Talat 25, 232 folios.
- Iraq Public Foundations Library, Turkish Manuscripts, Prophet Shet Madrasa Collection, no. 18 / 12. 438 folios.

CONCLUSION

The traditional manuscript culture of the Ottoman era has bequeathed a massively rich heritage to the next generations, with the works covering a broad range of areas. *Mir'âtü'l-Kâinât*, the subject of this article, is a general history book written by Nişancızâde Mehmed Efendi, who was born during the time of Süleyman I and witnessed the periods of seven Ottoman sultans, including Osman II.

A significant number of its handwritten copies and given that it was printed by two different printing houses (Bulaq and Divitciyan) during the late era of the Ottoman Empire, indicates that this work was admired and studied by Ottoman intellectuals. One of the sections of *Mir'âtü'l-Kâinât* is dedicated to Ottoman history. One of the most critical aspects of this part is its significant contributions to the details of the author's biography.

Nişancızâde highlights the influence of his grandfather Ramazanzâde Mehmed Efendi's *Târîh-i Nişâncı,* known as a general history book, on his *Mir'âtü'l-Kâinât* in "sebeb-i te'lif" part. Yet, he also noted that *Târîh-i Nişâncı* was not decently utilized as it fell short in terms of covering specific topics. Then he intended to write *Mir'âtü'l-Kâinât* with the aim of giving more in-depth explanations of the topics and making them more beneficial. When the Ottoman history parts of *Mir'âtü'l-Kâinât* and *Târîh-i Nişâncı* are comparatively analyzed, it suggests that Nişancızâde, as penning the relevant text benefited from his grandfather's work not only on creating the template of his *Mir'ât* but also on some essential details.

The comparative analysis shows that Nişancızâde's primary source for the political history of the Ottomans is Hoca Sadeddin Efendi's prominent work *Tâcü't-Tevârîh.* Nişancızâde completed his apprenticeship alongside the author of *Tâcü't-Tevârîh*, Hoca Sadeddin Efendi, before qualifying as a mudarris. His respect for Hoca Sadeddin, whose fame reached its height in that particular era with his *Tâcü't-Tevârîh,* could lead Nişancızâde to choose this work as the primary source of Ottoman history part. It is inferred that Nişancızâde tried to emulate Hoca Sadeddin in language and style. For instance, he used plenty of rhymed proses in his work. The author seems to have used sentences with grammatical fragments in some parts and skipped some key points as he summarizes certain events. These flaws could be the result of occasionally overly summarization of the events narrated with style and further detail in *Tâcü't-Tevârîh.*

Taşköprizâde's *Şakâik-ı Nu'mâniyye* was utilized as the main source for the ulama and sheiks parts. It becomes evident that both Nişancızâde's references and the indications within the texts when a comparative analysis is conducted.

Nişancızâde did not clearly mention the sources he utilized for the incidents of the era of Süleyman I that were not covered in *Tâcü't-Tevârîh*. While it is evident from all the direct quotations and mentions that he, for the most part, utilized *Tâcü't-Tevârîh* in the first nine chapters, there is no information about precisely which sources he referred to in the chapter of Süleyman I. However, it is obvious that he more or less benefited from his grandfather Ramazanzâde's *Târîh-i Nişâncı* for this last chapter, just as he did for other chapters.

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