

from 1792 to 1830 has not been properly interpreted; what is covered in this book is that both bureaucratic and military classes were educated in European styles and languages, and it was these who eventually became the representatives of the new imperial elites with their new aspirations and tendencies. The cover image of the book perfectly conveys this mode of change in the Empire, which was struggling to find a way out between the old and the new. Aksan partly engages in her investigation to find out who these elites were and what the driving motive behind their reform agenda was.

That the book starts in 1700, that is, right after the Treaty of Karlowitz in 1699, when the Ottomans recognized Habsburg rule over Hungary, with Belgrade thus becoming the next frontier after the retreat, is apt. However, I am not sure whether the book ends at the right time, i.e. 1870. Given the scope, classification and the contents of the book, it covers the major wars and transformations experienced by the Ottomans, but it seems that nothing significant occurs after 1856 when the Crimean War ends, and I must admit that the reader feels abandoned and rudderless after this date. Although a reader may experience such feelings towards the end, this, however, does not cast a shadow over Aksan's meticulous and painstaking work. There is no doubt that her book makes a significant contribution to the history of Ottoman wars in the 18th and the first half of the 19th century not only for Turks, but also for Europeans and residents along the Mediterranean during the most dramatic phases of the Ottoman Empire, events that still bear implications in certain geographies even today.

Seyfi Kenan

### **Çok Yönlü Bir Sufinin Gözüyle Son Dönem Osmanlı Hayatı: Aşçı Dede'nin Hatıraları**

[The Ottoman Life in the Later Period of the Empire through the Eyes of a Multi-Dimensional Sufi: The Memoirs of Aşçı Dede]

Prepared by Mustafa Koç, Eyüp Tanrıverdi

Istanbul: Kitabevi, 2006. LV+1965 pages. (4 volumes)

The general assumption within the Ottoman historiography is based on the poverty of "self-narrative" texts by the Ottomans contrary to the richness

of official Ottoman archival documents. This argument is based on the claim that pre-modern Ottomans lacked strong sense of individuality required by personal writings.<sup>4</sup> For Terzioğlu it was the other way round: along with the negation of this misunderstanding in harmony with new approaches to Ottoman cultural and intellectual history has led to many studies on autobiographies beginning to appear in Ottoman historical writing.<sup>5</sup> Furthermore, she suggests that the most fruitful social group for the autobiographical studies seems to be Sufi communities and their social *entourage*. The majority of writers of the first-person narratives mostly belonged to Sufi communities.<sup>6</sup> There are a number of different identities, and each account gives important insights into their everyday life, their personal Sufi experiences, families, and friends.<sup>7</sup> An outstanding example of this kind of memoir written by a Sufi was recently edited. It appears to be a treasury that includes much valuable data about the socio-cultural history of the Ottoman Empire in the 19<sup>th</sup> and beginning of the 20<sup>th</sup> century, in addition to many details about the personality of the author, Aşçı Dede İbrahim. Until the appearance of this new edition, unfortunately we

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- 4 A well-grounded opposition to this idea was emphasized by Cemal Kafadar. See: his "Self and Others: The Diary of a Dervish in 17<sup>th</sup> c. Istanbul and First-person Narratives in Ottoman Literature", *Studia Islamica*, 69 (1989), (121-50), p. 124. For the breathtaking discussion of autobiographical writing in the Arabic literary tradition, see, *Interpreting the Self: Autobiography in the Arabic Literary Tradition* (ed. Dwight F. Reynolds, Berkeley/Los Angeles: University of California Press, 2001). Dwight F. Reynolds states that "the structural and rhetorical characteristics of the western chronological, narrative-based autobiography have become the gauge by which scholars seek to measure the level of 'self-consciousness' and 'individual identity' present in other historical periods and other cultures, by-passing the changing literary conventions that mediate these expressions of the Self", p. 19.
- 5 Derin Terzioğlu, "Tarihi İnsanlı Yazmak: Bir Tarih Anlatı Türü Olarak Biyografi ve Osmanlı Tarihyazıcılığı", *Cogito*, 29 (2001), pp. 293. For a sample of the studies dealing with Ottoman self narratives, see: Cornell Fleischer, "Secretaries' Dreams: Augury and Angst in Ottoman Scribal Service," *Armağan: Andreas Tietze* (eds. Ingeborg Baldauf and Rudolf Vesely, Prag: Enigma Corp., 1994), p. 77-88; Suraiya Faroqhi, *Subjects of the Sultan: Culture and Daily Life in the Ottoman Empire* (London: I. B. Tauris, 2000), p. 194-203; Gülçin (Tunalı) Koç, "Daily Concerns of an Ottoman Astrologer: Sadullah el-Ankaravi" (unpublished MA thesis, Boğaziçi University, 2002); Dana Sajdi, "Peripheral Visions: The Worlds and Worldviews of Commoner Chroniclers in the 18th Century Ottoman Levant" (unpublished PhD. thesis, Columbia University, 2002); Kemal Beydilli, *Osmanlı Döneminde İmamlar ve Bir İmamın Günlüğü* (İstanbul: Tarih ve Tabiat Vakfı, 2001); *Bir Yeniçerinin Hatıratı* (prepared by Kemal Beydilli, İstanbul: Tarih ve Tabiat Vakfı, 2003). Madeline C. Zilfi's, "The Diary of a Müderris: A New Source for Ottoman Biography," *Journal of Turkish Studies*, 1 (1977), p. 157-73, can be considered as a forerunning study within this genre. For a list of the memoirs, see: Şevket Kamil Akar & İrfan Karakoç, "Siyasi Tarih Kaynağı Olarak Hatırat ve Gezi Notları", *Türkiye Araştırmaları Literatür Dergisi*, 2/1 (2004), p. 383-421 and Murat Hanılçe, "II. Meşrutiyet Dönemine Dair Hatırat Bibliografyası Denemesi", *Bilig*, 47 (2008), p. 147- 66.
- 6 For a successful discussion of the reasons of this phenomenon, see: Terzioğlu, "Man in the Image of God in the Image of the Times: Sufi Self- Narratives and the Diary of Niyazi-i Mısri (1618-94)", *Studia Islamica*, 94 (2002), (139-65), p. 142-49.
- 7 *Ibid.*, p. 148.

have only had some abridged or translated versions of this text.<sup>8</sup> This situation has been taken advantage of by Mustafa Koç and Eyüp Tanrıverdi, who have produced a voluminous work of four volumes that consists of 1965 pages, including an index and a fifty-five paged introduction by the editors: Aşçı İbrahim Dede, *Çok Yönlü Bir Sufinin Gözüyle Son Dönem Osmanlı Hayatı: Aşçı Dede'nin Hatıraları*. [The Ottoman Life in the Later Period of the Empire through the Eyes of a Multi-Dimensional Sufi: The Memoirs of Aşçı Dede].

Aşçı Dede was born in 1828 in Kandilli to a middle-class family. After finishing the *mektep*, his next school was a *rüşdiye* in Süleymaniye, which has been called the *Mekteb-i Ulûm-ı Edebiyye* by Carter Findley.<sup>9</sup> In order to graduate from this school, students had to enter an Arabic language exam after a preparation period of two months. After passing this exam, at the age of sixteen, Aşçı Dede decided to join a military office, where he worked as a civil servant (*ordular ruznamçe kalemi*) at the Ministry of War, keeping daily accounts for the armies.<sup>10</sup> He states that this preference was a deliberate choice, as the military was one of the two ways to God.<sup>11</sup> This seems to be a very personal attitude of Aşçı Dede that is in harmony with his Sufi manners. In his first post, he began a bureaucratic career in different cities of Empire, such as Erzurum, Erzincan, Damascus and Edirne, for a period of sixty-one years. Aşçı Dede was married twice and had two sons. He had a middle status in his jobs and was not a rich man. The exceptional thing about his life was his mystic journey, which throughout his life took him to significant posts that were in contrast to those occupied in his professional life. The final part of his memoirs dates to 1906.<sup>12</sup>

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8 Our first source was the German translation of his memoirs. This was an interesting account hence they transformed the narrative from the first person perspective to the third-person and the things were going not in a narration form rather they succeed each other as relating short sentences or notes giving sense on the content of each line or passage from the text: Marie Luis Bremer, *Die Memoiren des Türkischen Derwischs Aşçı Dede İbrahim* (Walldorf-Hessen: Verlag für Orientkunde Dr. H. Vorndran, 1959). Another text we have in hand was the Turkish version of the memoirs which is edited by Reşat Ekrem Koçu, *Geçen Asrı Aydınlatan Kıymetli Vesikalardan Bir Eser: Hatıralar, Aşçıdede Halil İbrahim* (İstanbul: İstanbul Ansiklopedisi Yayınları, 1959).

9 Carter Findley, *Ottoman Civil Officialdom: A Social History* (Princeton and New Jersey: Princeton University Press, 1989), pp. 149-50. Findley used the memoirs of Aşçı Dede İbrahim as one of the basic texts for his book. Aşçı Dede was also an officer and as a result Findley considers his texts useful in analyzing Ottoman civil officialdom.

10 Aşçı Dede, I, 183-84. Hereafter, we will abbreviate the title of the four-volume memoirs as only Aşçı Dede.

11 "...Gönlüme cihet-i askerî geldi. Çünkü Cenâb-ı Hakk'a giden yol "bi-adedi enfâsî'l-halâyiki" mevhumunca pek çok ise de, üss-i esâs olan tarîk-i kebir ikidir. Biri pîrân-ı ızâm hazerâtının feth ü küşat buyurdukları turuk-ı isnâ aşer ve diğeri tarîk-i cihâd ki askerlik-tir". Aşçı Dede, I, 183.

12 Aşçı Dede died in about 1910 according to Carter Findley in his short contribution to

His memoirs are structured around the triangle of his profession, his mystic character and his family. The main component that shapes the backbone of his story seems to be his mystic character. In this sense, Aşçı Dede follows other Ottoman autobiographical writers, such as Evliya Çelebi.<sup>13</sup> Dana Sajdi claims that ‘Sufism, that ultimate personal spiritual experience that was of such overwhelming social significance throughout the Ottoman world, contributed to the impulse to write about personal experience and to write about the here-and-now... All of this close introspection necessarily drew attention to the immediate context in which life was lived, which was the context in which the Sufi sought to realize the larger truth of existence: the mundane, the routine, the quotidian, the here-and-now.’<sup>14</sup>

One of the prominent features of the memoirs of Aşçı Dede İbrahim is his search for Sufi communities wherever he went. His main goal was to attain the level of “perfect human” and therefore he was always trying to find people who might help him reach his goal. He was very keen on this and he searched for any kind of Sufi community, disregarding their affiliations to different orders, in every city in which he lived. If he could find a sheikh or a community, then he joined them. In this context, Aşçı Dede stresses the role of Beşir Ağa, a devoted mystic, in his childhood memoirs: “Due to their spiritual favors since my childhood, even I, as a rebel, have been extraordinarily fond of the dervishes ... That is, these people have been the reason for my inspiration and enlightenment in this world.”<sup>15</sup> In comparison to classic Arabic literature (except for Usama ibn Munqidh) Aşçı Dede’s memoirs contain long periods of childhood. In this sense, the autobiographical narrative has not neglected his childhood.<sup>16</sup> Moreover, Aşçı Dede speaks about his school days within a context of eternal love. His narration of this first love occupies one of the longest sections of his memoirs. Including a *risale*, *Nevhatu’l uşşak* by Mehmed Efendi, which is on pages 137-180, this section covers 91 pages. Apart from

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works on the dervishes in Turkey and the Ottoman Empire, Carter Vaughn Findley, “Social Dimensions of Dervish Life as Seen in the Memoirs of Aşçı Dede İbrahim Halil”, *The Dervish Lodge: Architecture, Art and Sufism in Ottoman Turkey* (ed. Raymond Lifchez, Berkeley/ Los Angeles and Oxford: University of California Press, 1992), p. 175.

13 Robert Dankoff, *The Intimate Life of an Ottoman Statesman: Melek Ahmed Pasha (1588-1662), as Portrayed in Evliya Çelebi’s Book of Travels (Seyahat-name)* (New York: State University of New York Press, 1991); idem, *An Ottoman Mentality: The World of Evliya Çelebi* (Leiden: Brill, 2004).

14 Dana Sajdi, p. 488.

15 “Çocukluğumdan beri olan teveccüh-i ma’nevîleri muktezasinca bu asi dahi çocukluğumdan beri dervişlere fevkalâde muhabbet ederdim... Yani bu âlemde sebep-i feyz ü rif’atim o zat olmuştur vesselâm”. Aşçı Dede, I, 88.

16 Tetz Rooke, *In My Childhood: A Study of Arabic Autobiography* (Stockholm: Stockholm University, 1997), p. 116.

this meta-narrative, we receive a very satisfying record of the Ottoman school system at that times.<sup>17</sup>

Aşçı Dede's official life coincides with his spiritual aspirations. Hence, we see that he began to investigate some spiritual matters and discovered some dervish orders, joining them to reach the Eternal, Real Love (*ışk-ı hakiki*). Nevertheless, it is the appointments in different regions of the Empire that make up the common narrative of his memoirs. He not only worked as an officer in the Ottoman Empire in these different regions, at the same time he entered Sufi communities and circles in these regions. Thus, we receive an insight into the Sufi life of each order in different places. We also learn that Aşçı Dede not only joined the Mawlawi order,<sup>18</sup> but he also joined communities from different orders which were active in the towns where he was living.<sup>19</sup> He explains this 'potpourri' attitude: "Unless a path contains four features, it is not be perfect. The first one is the ethical attitude of Mawlawis, the second is the path of Naqshis, the third is the compassion of the Qadiris, and the fourth one is the surrendering mood of the Bektashis"<sup>20</sup> Aşçı Dede wanted to be a part of the Sufi network, since in his mind, entering a Sufi order, or in other words, being under the guidance of any sheikh, would secure the achievement to the Eternal Love. He was constantly preoccupied with this matter and in every town he worked in he found some circles or communities of Sufis. In that sense, being an "*ehl-i tarik*" for him was like a keyword to get closer.<sup>21</sup>

After Erzurum, he was assigned to Erzincan, where he met with the Khalidi-Naqshi sheikh, Fehmi Efendi. Their first meeting took place in an impressive atmosphere and Aşçı Dede stated after he had left the residence of Sheikh Fehmi Efendi: "I don't know how I came out of there. I don't know what

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17 Benjamin Fortna tries to formulate the educational survey of seven thinkers from their autobiographies. These lived in the late Ottoman era and the Republican era; among these were Halid Ziya and other prominent figures. Benjamin Fortna, "Education and Autobiography at the End of the Ottoman Empire", *Die Welt des Islams*, 41/1 (2001), p. 1-31.

18 His memoirs are comprised of much important first-hand information about the Mawlawis. I, 197-327. Apart from this, throughout the four volumes many references are made to the Mawlawi order. The 4<sup>th</sup> volume covers information about the Mawlawis in Edirne.

19 In Erzincan, he became a *muhibb* of Khalidi-Naqshi Sheikh Fehmi, whereas in Erzurum he entered Qadiri circles; in Damascus he was with the Khalidi family of Hâni, and in Edirne he was with Mawlawis.

20 "Bir sâlikte dört şey mevcut olmadıkça o sâlik mükemmel olamaz. Birisi âdâb-ı Mevlevî, ikincisi sülûk-ı Nakşî, üçüncüsü aşk-ı Kâdirî, dördüncüsü teslim-i Bektaşî". Aşçı Dede, I, 433.

21 For example when Aşçı Dede first saw Erzincan, he recited a verse: "Hâzihi cennâtu adnin. Fe'dhulûhâ hâlidîne". One of his colleagues asked him where this speech had come from? And Aşçı Dede answered that it had come from *butûn*. His friend then said: "That is very strange, our Lord, why did you not tell me that you belonged to the dervishes? Your humble slave is dervish, too...". Aşçı Dede, I, 333.

happened, but I found I was calling myself Majnun: Come on Leila! I have found my Master!"<sup>22</sup> Hence, Aşçı Dede perceives of this sheikh as a bridge to Eternal Love (*işk-ı hakiki*). While living in Erzincan, Aşçı Dede provides us with detailed information about his sheikh, community and family affairs there. At this time he went to Istanbul and came back. Then Aşçı Dede went to Erzurum, as the army had moved its headquarters to Erzurum for a year. After he returned to Erzincan, he was occupied with building a lodge and he began to read extensively. When the building of the lodge had finished on 14 July, 1867, a ceremony was organized. He describes this ceremony very vividly, and it was here that he acquired the title of 'Aşçı Dede'.<sup>23</sup>

While he was in Damascus and Edirne, we can see that he is once again searching for a Sufi community. After having found them, Aşçı Dede spent his days with these dervishes. He spent his days in Damascus reading mystic texts with Sheikh Muhammad al-Khânî.<sup>24</sup> He established a friendship with the Sufis in Damascus and he recognized himself as the spiritual guard of Damascus against an infestation that occurred in the first days of the fall of 1890. He frequently visited Sheikh Khâlid-i Bagdadî's wife, Siti Hanım. He also began to instruct a small group in reading *hatm-i haccân*.<sup>25</sup> What he actually was seeking for here was becoming a sheikh. Aşçı Dede provides us with direct and very valuable information about the Muradiye lodge of the Mawlawis in Edirne. From here he also went on pilgrimage, benefiting from the appointment of his friend Muhtar Efendi from Crete, as *surre emini*. He also perceived of himself as being the spiritual means for intervention in the Ottoman-Greek and Russo-Japanese wars while in Edirne.

Aşçı Dede's memoirs make an enormous contribution to our knowledge about late Ottoman Sufi and official life. Furthermore, these memoirs function as a mine which will provide a great deal of intellectual and material history. From his accounts, high society, or the elites of an Ottoman town in Anatolia, can also be understood. This picture is, for the most part, not a stable picture, but it is very vivid, clearly displaying the social interactions of the time. The

22 "İşte oradan kendimi nasıl taşraya attığımı bilmiyorum...Ayne-ı yakîn müşahede ettim ki bu demde ve bu saatte ne oluş ise oldu. Yani bir nazarda aşk-ı mecâzîmî, aşk-ı hakîkiye tebdil ve tahvil edip Mecnun-veş yürü Leylâ'na, ben mevlâyı buldum dedim". Aşçı Dede, I, 338.

23 Aşçı Dede, I, 489-93.

24 On Muhammad al-Khânî see: Leila Hudson, "Reading al- Sha'rani: The Sufi Genealogy of Islamic Modernism in Late Ottoman Damascus", *Journal of Islamic Studies*, 15/1 (2004), (39- 68), pp. 54-55, 63-68.

25 This is a special ritual among Sufis, especially among Naqshbandis. According to this tradition, the members of the order come together and recite the name of the former Sheikh respectfully, and they prayed for their former Sheikhs.

role of Ottoman civil servants in society can also be understood from here. An official might possess Sufi affiliations, they may be related to the army commander, or they could have organized arrangements around the lodge. As a result of his strong ties with the Sufi communities, Aşçı Dede was able to meet with high-ranking officials of the Ottoman Empire who were affiliated with the different orders, and gaining respect due to of his mystic personality. This displays the important role that Sufism played in the Ottoman Empire and the social dimensions of Sufism in the Ottoman society at the time of the memoirs.<sup>26</sup> Aşçı Dede's privileges seem to have been grounded in his keen enthusiasm to leave a record for future generations and in his Sufi affiliation to the various orders in different places.

An interesting point in his memoirs is his shift from a physical situation into a spiritual mood, according to the different conditions and the social milieu he found himself in. He says: "*Batın ehli ile batını, zahir ehli ile zahiri olunuz.*" (We behave spiritually as if we were together with the people of spirituality, and outwardly with people of physical characters.) "Our lofty guide (Sheikh Fehmi in Erzincan) told us that the earlier sheikhs would say 'if Ibrahim Edhem would have lived in our times, then we would put him in the same post without making him abandon his crown or throne.' This means that if a spiritually elevated sheikh so wished, he could undoubtedly cause a person to progress both physically and spiritually."<sup>27</sup>

The memoirs of Aşçı Dede contain many prominent features apart from those mentioned above. Aşçı Dede cites many books, booklets and poems in his work. In addition to his ideas, many historical details are to be found:

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26 For a study of the Naqshbandis in Turkish history from the 19th century to contemporary times, see Şerif Mardin, "Turkish Islamic Exceptionalism Yesterday and Today: Continuity, Rupture and Reconstruction in Operational Codes", *Religion and Politics in Turkey*, ed. by Ali Çarkoğlu and Barry M. Rubin, (London: Routledge, 2006), p. 3-24; Butrus Abu-Manneh has extensively studied the history of the Naqshbandi order. For the Ottoman context, among others, see: Butrus Abu-Manneh, "The Naqshbandiyya-Mujaddadiyya in the Ottoman Lands in the Early 19th Century", *Die Welt des Islams* 22 (1982), p. 1-36. Itzhak Weismann's and David D. Commin's books can help us perceive the religious networks in Damascus where Aşçı Dede resided for many years and where he made important contacts: *Taste of Modernity: Sufism, Salafiyya and Arabism in Late Ottoman Damascus*, (Leiden: Brill, 2001) and *Islamic Reform: Politics and Social Change in Late Ottoman Syria* (New York: Oxford University Press, 1990). For the Khalidi order in Anatolia see: Abdurrahman Memiş, *Halidi Bağdadi, Hayatı, Eserleri, Tesirleri ve Anadolu'da Halidilik* (İstanbul: Kitabevi, 2000) and Hamid Algar, "Devotional Practices of the Khalidi Naqshbands of Ottoman Turkey", *The Dervish Lodge* (ed. R. Lifchez).

27 "Hazret-i mürşid-i ekrem efendimiz buyurmuşlar ki: 'meşâyih-i müte'ahhirin buyurmuşlar ki "İbrahim Edhem hazretleri bizim zamanımızda olaydı, biz onu taç ve tahtını terk ettirmeksizin yine o makama yetiştirirdik." Bundan anlaşılın bu zamanda bulunan sahib-i vakt murat ederse bir adamı hem zâhir ve hem bâtın terakki ettirebilir, lâ-şek ve lâ-şübhe". Aşçı Dede, I, 477.

wedding ceremonies (p. 195), clothing, such as a simple Persian shawl (p. 933), *araqiyye* (Sufi headgear, p. 339, 394, 1002), a silk Damascene cloak (p. 794), *tennure* (a Mawlawi short-sleeved robe, pp. 313, 1136-7, 1172, 1196), *entari* (a long robe, pp. 193, 400, 404-5, 626, 938), a fez, belt, turban, and coat are all mentioned in a number of places throughout the memoirs. In addition to clothing, we also encounter the articles that were used in daily life: a tea set (p. 606), a pipe set, a water-pipe and a snuff-box. Furthermore, many musical instruments are mentioned, including a violin, *ney* (reed flute), *kudum* (drum), and *kemençe* (small fiddle).

Aşçı Dede also speaks of the new fashions and entertainment styles that were being adopted from Western civilization. In the first account cited here, he describes a banquet given to foreign consuls in the municipality building. Thus, “according to their customs, European instruments will be played and they will dance in the style of a ball with their wives... namely, they will do every type of mischief. Oh dear Sir! Will this place always be a house of fire rather than a house of benefactions?”<sup>28</sup>

In another place, Aşçı Dede takes a tram and has a conversation with a insane dervish (*meczub*).<sup>29</sup> This dervish tells him: “O, my dear İbrahim Efendi, the original Muslims (*eski ilm-i hâl Müslümanları* in the original text) were only six hundred people, but they conquered Rumelia. But, the contemporary Muslims with European knowledge are six hundred thousand and they have given up Rumelia to Europeans.”<sup>30</sup> Apart from these two accounts, Aşçı Dede incorporates some technological discoveries, such as the telegraph (p. 1791), gramophone (p. 1790) and camera (*fotoğraf-ı mâneviyye*, p. 1184) in order to describe mystical interactions.<sup>31</sup> Additionally, Aşçı Dede provides

28 “İşte belediye dairesi de ism-i celâle mazhar olmuştur, zira orada şehrayinlerde yani şenlik geceleri düvel-i ecnebiye konsoloslarına ziyafet verileceğinden onların usûl ü âdetleri üzere alafranga çalgılar çalınıp familyalarıyla beraber balo usulü dans oynayacaklar, yani ayaş u işret ile hora tepecekler ve her türlü fesat ve fık u fücür icra edecekler. Artık burası dâr-ı cahîm olmaz da dâr-ı na’im mi olur azizim?”. Aşçı Dede, II, 1064.

29 In this sense the memoirs contain many references to crazy people and their mysterious behavior.

30 “...bir gün Aksaray’dan tramvaya bindik, gidiyoruz. Esnâ-yı muhabbet münasebetle fakire hitaben buyurdular ki “İbrahim Efendi azizim, eski ilm-i hâl Müslümanları altı yüz kişi idi; Rumeli’yi fethettiler. Şimdiki alafranga malûmatlı yeni Müslümanlar altı yüz bin kişi ile Rumeli’yi teslim ettiler.” Fakir önüme bakıp cevap vermedim. Herkes de sükût ettiler. Yanımda bir büyük zabıt var idi, fakire hafiyen dedi ki “Efendi peder, sakın sıkılma, bu zat mezundur, böyle söyler gezer, bunun için jurnal murnal birşey yoktur.” Fakir de “Evet bilirim efendim” dedim. İşte aziz pek doğru bir sözdür.”. Aşçı Dede, IV, 1613.

31 “Meselâ telgraflar mağrip ile maşrıktaki evliyâ-yı kirâm hazerâtının bir anda birbirleriyle olan manevî muhaberatları dahi şimendiferlerin kezalik bir anda tayy-ı mekân u zamân edenlere işaretir. Bunun gibi daha nice sanayi vardır ki cümlesi sanâyi’-i ilâhiyye ve hikmet-i rabbâniyedir”, *ibid.*, IV, 1791.



the reader with some information about international affairs, like the Greco-Turkish War (1897) and Russo-Japanese Wars. Interestingly, he recognizes himself as spiritually active in these wars, and as an assistant and a guardian of the Japanese people in their war against Russia.<sup>32</sup>

The memoirs of Aşçı Dede are a significant source for the socio-cultural history of the late Ottoman Empire. This work makes an enormous contribution to our knowledge about family life, Ottoman customs and usages, and socio-cultural details at this time, in parallel to the book by Abdülaziz Efendi.<sup>33</sup> Aşçı Dede also offers us first-hand information about the cities he visited (people, tombs, quarters, mosques etc.), while also introducing us to many personalities who do not appear in any other historical sources. The second volume of his memoirs, between pp. 994-1019, consists of his pilgrim travelogue.<sup>34</sup> The last volume covers many dreams, mostly concerned with affairs in the material world. Through these dreams Aşçı Dede tries to build a connection or a correlation between the material affairs and the eternal, spiritual world.<sup>35</sup>

Due to Aşçı Dede's professional occupation, we attain unique information about being dervish in state bureaucracy. During office hours he wears dervish clothes, with an *araqiye* and *maşlak*. When the governor of Trabzon saw him in this outfit, he was surprised and exclaimed: "O dear sir! All of us are of the dervish character. Please do not walk around with this kind of clothing. What damage can the fez, frock coat and trousers do to dervishhood?" Then reports of this event reached Sheikh Fehmi Efendi, who Aşçı Dede referred to as *Mürşid-i Ekrem* and *Mürşid-i A'zam*. He told Aşçı Dede to reply in the following manner: "Yes, you are right, the fez, coat, and trousers do not

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32 His narrative on the Russian-Japanese wars stays in between pp. 1389-1409, vol. 3. He follows this affair from the *Asır* newspaper published in Thessaloniki. For the impact of Russo-Japanese war on Muslim world, see: Cemil Aydın, "A Global anti-Western Moment? The Russo-Japanese War, Decolonization and Asian Modernity", *Conceptions of World Order, ca. 1880- 1935. Global Moments and Movements* (eds. Sebastian Conrad & Dominic Sachsenmeier, New York City: Palgrave, 2007).

33 Abdülaziz Bey, *Osmanlı Âdet, Merasim ve Tabirleri=Âdât ve Merasim-i Kadime, Tabirât ve Muamelât-ı Kaumiye-i Osmaniye* (haz. Kâzım Arısan and Duygu Arısan Günay, I-II, İstanbul: Tarih Vakfı Yurt Yayınları, 1995).

34 This account has been published by Carter V. Findley, *A Muslim Pilgrim's Progress: Aşçı Dede İbrâhim Halil on the Hâjj, 1898* (Princeton: Darwin Press, 1989).

35 For the dreams as meaning-producing elements in Ottoman historiography, see Gottfried Hagen, "Träume als Sinnstiftung – Überlegungen zu Traum und historischem Denken bei den Osmanen (zu Gotha, Ms. Orient. T 17/1)", *Wilhelm Pertsch Orientalist und Bibliothekar: Zum 100. Todestag* (hrsg. Hans Stein, Gotha: Veröffentlichungen der Forschungsbibliothek, 1999), p. 109-133.

damage dervishhood, but this turban on my head does not hurt my service to the military.”<sup>36</sup>

In the lines of Aşçı Dede’s memoirs we can come across first-hand information about the prominent Ottoman men of the 19th and 20th centuries, as well as very useful data about the army, and many abstract concepts, such as love, inspiration, *qutb*, rank, affiliation (*aşk*, *keşf*, *kutb*, *makam*, *rabita*, respectively).

Instead of making a concluding statement, here let us allow Aşçı Dede İbrahim to speak, describing his work with his own words:

*“Attar dükkânı yanında pek aşağı kalır, yaştan kurudan, aşktan meşkten, zahir ü bâtın her ne ki istersin, mevcûttur Aşçı Dede’nin kitabında.”*<sup>37</sup>

Gülçin Koç - Haşim Koç

## **Doğu’dan Batı’ya Felsefe Köprüsü**

Selahaddin Halilov

İstanbul: Ötüken Neşriyat, 2008. 415 sayfa.

Son dönem Azerbaycan/Türk düşüncesinin en önemli temsilcilerinden olan Prof. Dr. Selahaddin Halilov (d. 1952), sosyal bilimler ve felsefe alanında-ki çalışmalarıyla dünya çapında üne kavuşmuş mümtaz bir bilim insanıdır. Aynı zamanda eğitim alanındaki faaliyetleriyle de tanınan Halilov, Uluslararası Rektörler Kurulu üyesi ve ABD’de bulunan “Doğu-Batı: Düşünceler Arası Köprü” adlı uluslararası kurumun yöneticilerindedir. Onlarca kitap ve yüzlerce bilimsel makaleye imza atmış bulunan Halilov’un bazı eserleri Rusça, İngilizce, Türkçe ve Farsça gibi önemli dünya dillerine çevrilmiş ve yayınlandığı ülkelerde büyük bir ilgiye mazhar olmuştur.

36 “... Hâsılı müddet hitamıyla avdetde Müşir Paşa hazretleri ahvali hikâye buyurdular. Bunu Hazret-i Mürşid-i A’zam efendimize dahi hikâye tarikiyle söylemiş olduklarından Hazret-i Mürşid-i Ekrem efendimiz dahi “Vali Paşa hikâyesi nasıl oldu?1 diye sual buyurdular. Fakir de tamamıyla arz ettim. Hazret-i Mürşid-i A’zam efendimiz buyurdular ki “Evet fes, setre, pantolonun dervişliğe zararı olmadığı gibi, böyle sarık sarmanın dahi askerliğe zararı yoktur demeliydiniz” diye fakire itap ettiler”. Aşçı Dede, I, 408-409.

37 “This book is worth more than a shop selling miscellaneous goods; from fresh or dry things, from love or lessons, from the spiritual and physical matters, whatever you desire exists in the book of Aşçı Dede”. Aşçı Dede, I, p. ix.