

A GENERAL LOOK OVER ISMAIL HAKKI BURSEVI AND THE PERIOD THAT HE LIVED

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ABSTRACT

Ismail Hakki Bursevi is a sheikh of Celvetiye sect, a poet and author who gave works on religious subjects. He had lived between 1653 and 1725. This study focuses on the relationship between the life and work of Ismail Hakki and the period that he had lived. This study is in scanning model. The information is taken from historical researches and works written about Ismail Hakki. Ismail Hakki's works in literature and religion fields have been the subject of various research studies. This study however will covered-within the period Ismail Hakki lived. Ismail Hakki actually is from Istanbul, but since he worked in Bursa for a long time, He was known as Bursevi. He received lessons from Osman Fazli Efendi, and learned the methodology of the Celvetian sect. After the death of Osman Fazli, he undertook and held the post of sheikh of the Celvetian sects. The period when Ismail Hakki lived was when the Ottoman Turkish State had entered to a period of stagnation and the beginning of decline. The confusion in this period of time has affected both society and religious institutions. Deterioration started in the madrasahs where education and training activities were carried out and dervish lodges used by the sects for spiritual development and progress. Various schools of thought had intellectual conflicts on issues that did not concern the general public. Ismail Hakki was found in places where there were many scholars and scientists in Istanbul and Bursa. It is stated in sources that his works are over one hundred and twenty. He emphasized the development of religious institutions and the informing of the society during the stagnation and decline period.

Keywords: *Ismail Hakki Bursevi, Celvetiye, Ottoman Period of Stagnation and Decline*

Introduction

Celvetî sheikh, mufessir, poet Ismail Hakki was born in Aydos, which is within the borders of Bulgaria today, in 1653. He has used the pen name of Bursevi since he lived in Bursa for a long time, used Üsküdârî for his residence in Üsküdar for a time and used Celvetî for his affiliation of Celvetiyye sect. He became famous with his Bursevî pen name, uses the following expressions in his research. "Bursa Court Records show that the "Bursevî" pen name is not used for Ismail Hakki. It can be easily guessed that this was given in the last century, -possibly to distinguish it from similar names in other cities-. Besides, we do not have solid information that İsmail Hakki used such a statement for him." In this study, the life of Ismail Hakki, his period and studies will be emphasized. During the preparation of this study, a literature review was conducted. Both the studies on Ismail Hakki and his works and the literature on history were scanned. This study is in scanning model. The fact that it contains historical information in such studies makes the control difficult. In this context, information from different sources was examined.

General Information about the Life of Ismail Hakki

Ismail Hakki's family is from Istanbul and his father, Mustafa Efendi, who has lived in Aksaray district, moved to Aydos when their house was affected by a fire outbreak in Istanbul (Ayni 1945, 12). While his father was still in Istanbul, he had a close relationship with Osman Fazli Efendi, the caliph of Celvetî sheikh Zakirzade Abdullah Efendi. This spirit of Mustafa Efendi has had a great impact on Ismail Hakki's upbringing (Yılmaz 1984, 240, 241). From a young age, he took lessons from various teachers in different cities. He has attended the courses of Osman Fazli Efendi from Atpazarı for a while. Osman Fazlı also has taught Ismail Hakki about the rules and conventions of Celvetî sect. He studied the apparent and western sciences there too (Namlı 2001, 39).

After his education, of Ismail Hakki started the act of showing the true path action - that started in 1675 and lasted until his death - which has covered a period of fifty years in his life. In this process, Ismail Hakki carried out four different services together; as a teacher, guardian, murshid and as an author (Yıldız 1976, 109). Ismail Hakki started his activities in Skopje in 1675 at the request of the sheikh. He stayed in Skopje for up to six years. In 1681, he came to Köprülü with the designation of his sheikh, and from there he came to

his third designation place, Ustursica in Rumelia in 1682 and served there until 1685 (Ayni 1945, 15-20). Ismail Hakki was appointed to Bursa in 1685 upon the death of Osman Fazli's caliph Sunullah Efendi in there (Yurtsever 2000, 8).

In that period of time, Bursa was a city with plenty of scholars and sheikhs. It has required to take courage to work there always. Although the Turks came to Anatolia before, their systematic settlements started in the time of the Great Seljuk Empire. Bursa has joined to the Turkish territory during the Ottoman Empire. Since then, it has been an important center in terms of education and science. Following the conquest of Bursa, Orhan Gazi started the development activities quickly and had added vitality to the city's scientific and cultural life by adding two madrasas to the many socio-cultural institutions he had founded. He had the first madrasah built in Hisar and the other next to Orhan Mosque (Hızlı 1998, 15). Scientists, thinkers and sheikhs came to Bursa from other cities of Anatolia, Central Asia, India, Balkans, Egypt, etc. places where Turks lived and served. Bursa was one of the leading centers among the Ottoman cities in terms of the convenience of economic activities such as manufacturing and trade. Due to being an important trade center between east and west, there were always foreign traders in Bursa besides domestic traders. Also, the number of people dealing with different crafts was not low (Karataş 2006, 54-87).

By following the advice of his sheikh, Ismail Hakki had gone to Bursa. He had started preaching in the mosques in there. By collecting the lessons he had taught at Bursa mosques, he began to write the Quran commentary called "Ruhu'l Beyân". Apart from this, he had written other works in various fields too (Namlı 2001, 103). On the one hand, he had continued to serve as the caliph of the Celvetî sect and on the other hand he had gone to Istanbul for a certain period of time to visit his sheikh. Atpazarlı Osman Fazli was exiled to Magosa in July 1690 by grand vizier Köprülü Mustafa Pasha. A few months after the exile, Ismail Hakki is invited by Fazli to come to Famagusta. The reason for this invitation was that Fazli's handing over the sheikhdom of the Celvetian Order to him. He had returned to Bursa approximately five months after his departure to Famagusta (Bursevî 2000, 29). With the sign of his master, he had taken over as a new sheikh of the Celvetî sect shortly after his return. With this development, Bursevî had speeded up the expanding of his sect (Söğüt 2007, 8).

Celvetî sect was founded by Aziz Mahmud Hudayi and had started to develop in a very short time. Especially in the 18th century, it had entered into a very rapid development process in Istanbul, Bursa, Balıkesir, Edirne and the

Balkans. As a result of this development, sect had increased its influence considerably (Ünal 2012, 91). Celvetiyye had risen during the time of Üftâde and lived its summit period with Hüdâyî. While Aziz Mahmud Hüdâyî was alive, he had up to hundreds of thousands of disciples, including tens of thousands in İstanbul. In Bursa, which is the second center of Celvetiyye, the sect had continued its reputation for centuries both through the grandchildren of Üftâde and the sheikhs like Ismail Hakki. Celvetiyye is not very common except Anatolia and Rumelia (Ünal 2012, 91-104).

It has seen that, in addition to the works of Ismail Hakki's preaching and sect duties, with the call of Sultan Mustafa the II. he had joined to the second Austrian expedition for moral support duty in 1696, and to third Austrian expedition, in 1698 with the same duty (Bursevî 2015, 15). Ismail Hakki had gone on pilgrimage twice in 1700 and 1712. During these travels he had stayed for a while in Damascus and Cairo. When he had returned to Istanbul, he had given sermons in Üsküdar Ahmediye Mosque for a while and went to Tekirdağ in 1714 and had been busy by spreading his sect for three years. İsmail Hakki, who returned to Bursa from Tekirdağ again, in the same year in 1717, he went to Damascus to visit the tomb of Muhyiddîn Arabî, whom he expressed great respect in his works. He stayed here for three years, during this time he had exchanged ideas with scientists (Ayni 1945, 70-75).

Ismail Hakki had returned to his homeland, which he longed for, in 1720 and stayed in Üsküdar for three years and settled in Bursa for the last time in 1723. He has spent some money and the last two years of his life for the mosque and its outbuildings - still open for worship. Ismail Hakki was busy with writing his works until his death and died in 1725 (Muslu1994, 14).

The Period of Ismail Hakki

While considering the Ottoman Empire society where Ismail Hakki has lived, it can be seen that Turks had deep-rooted institutions and management analyzes ranging from Central Asia to the Seljuks and to the Ottomans. Until 19th century, Ottoman had an understanding of a state which protected its subjects against to the state, communities and other individuals with its administrative, political, social and economic power, stability and traditional and institutionalized ecclesiastical and customary law. Ottoman also had put production, consumption, distribution into order with the same perspective of a state (Kodaman 2007, 1-24). Until 17th century, Europeans tried to prevent Turks from coming to Anatolia and from the Balkans to Europe, but they had

been unsuccessful in this period. However, after this century, Turks became defensive due to losing land and declining against the West. The 17th century is a period in which riots caused by various reasons all over the world had experienced intensely. The Ottoman Empire had started to lose its former power and lose land in this period. This bad situation, which the state had fallen into, unavoidably affected the people and institutions negatively (Başol-Düzbakar 2009, 1-14).

Ismail Hakki had lived in a period (1653-1725) when the Ottoman Empire had entered a period of decline with the Treaty of Karlofcha. During his time, five sultans had changed the reign (Uzunçarşılı 1988, 588-589). These five sultans were Mehmet IV (1648-1687), Solomon II (1687-1691), Ahmed II (1691-1695), Mustafa II (1695-1703) and Ahmed III (1703-1730) respectively. The period of Mehmed IV had passed with the contention of the validated sultans and the guidance of the grand viziers. During this period, the state had been at war in Crete and Dalmatia. During these turmoil, the Venetian Navy had surrounded the Dardanelles. The economic structure of the state has deteriorated considerably and had caused the value of the coin to decrease. With the effect of all these, whether in the capital or in Anatolia, many revolts had started (Uzunçarşılı 1988, 240). Before and after the 2nd Vienna Defeat, all-round wars deteriorate the internal state of the state in all respects, the people were crushed under extraordinary taxes, many villages were emptied, the military and ammunition supply for the war became impossible, and the rebellion of the Christian subject in Rumelia increased. attempts, the presence of some uprisings on the sides of Baghdad and Basra formed the basis of the Karlofça Treaty (Özcan 2001, 504-507). It is accepted that the Ottoman Empire entered a period of decline, as there was a large-scale loss of land.

Looking at the religious and general thought events of the 17th century, some events come to the fore. The Kadızâdel movement, influenced by the ideas of Ibn Taymiyya and Birgivî, who belongs to his school; described some customs and practices that emerged after the Prophet's period as bidids and strongly rejected them. The discussions between Kâdızâde Mehmed Efendi and the well-known 17th century Halvetî sheikh Abdülmecid Sivâsî, which started at an intellectual level, paved the way for developments that would affect the main institutions of the state in addition to social and religious life (Çavuşoğlu 2011, 100-102). The topics addressed in the mosque sermon chairs and meetings were not directly related to the life of the individual, some of them were related to the past events.

During this period, the clergy began to discuss a number of issues that had little or no scientific value, so they accused each other and felt grudge. According to Coshkun, the discussions between the Century and the Classical Period and the Modernists, Ottoman away from the society. XVII century has created the intellectual and scientific content of the culture of uppers.. Therefore, scientific satisfaction and intellectual level, scientific and literary studies, which were shaped in accordance with the classification of fiqh, could not be updated in practical concerns and became stagnant (Cořkun, 2013). These discussions were mostly in Istanbul and its surroundings and very rarely found in other cities. Just like the fact that such movements have generally occurred in depressed social and political conditions in the history, the Kadızâdeliler movement has also been confused by the Ottoman Empire in the 17th century, weaknesses in the central administration, increasing economic disorders, constant wars with Europe and Iran and loss of land, intense population movements and had the opportunity to be born and developed in an environment of instability, such as riots (Çavuřođlu 2011, 100-102). Religions have contributed significantly to the education and development of humanity. Divine religions have taken their basic principles and teachings from written sources, that is, scriptures, and offered a new perspective to humanity (řanver, Sarıtunç, Erakkuř, Mustafayev 2017, 86). For example, Islam has set norms for the happiness of individuals and communities; They have teachings that will lead people to moral life. There are many verses in the Quran that will make people think. There have been developments in the history of Islam, from business life to military, scientific research, and thought life, and it has been the subject of educational institutions. However, at that time, many sciences were started to be liquidated in madrasahs, and some of them were seen as bigotry.

During this period, many Sufi men were sent into exile due to their conversation and guidance. However, many false sheikhs and dervishes were misleading the emerging people (Ayni 1945, 7). For this reason, in the works of Ismail Hakki Bursevi, especially in Ruhul Beyân, there are advice and objections to both statesmen and howl and the false sheikhs (Akçe 2008, 13). As in many areas, the state paused and entered the decline period caused negativities both in madrasahs and lodgings. Despite the efforts of Ismail Hakki and others, there was no desired development in the institutions. Ismail Hakki wrote informative works on religious issues. He has produced literary works in both prose and poetry style. It has become an integral element of many of his works on religious and mystical grounds (Yurtsever 2001, 107). Among Scholars and Sheikhs during the Ottman period, Ismail Hakki Bursevi

is known for the abundance of his works. Considering his lost works, it can be said that the works were around 120 works. (<http://teis.yesevi.edu.tr/>) Ismail Hakki is composer. He composed some works of his own and Aziz Mahmud Hüdâyî (Yurtsever 2001, 107). On the other hand, he continued his education activities and guidance.

Conclusion:

Ismail Hakki lived in the Ottoman Empire between 1653 and 1725. To distinguish it from other people with the same name, "Bursevi" was put in front of its name. He has taken lessons from many people from a young age. One of the people who had the most impact on it was Atpazarlı Osman Fazlı Efendi. Ismail Hakki is a member of the Celvetiye sect. Before the death of Osman Fazlı Efendi, he left the leadership of celvetiye sect to Ismail Hakki. Ismail Hakki worked in Balkan cities, Istanbul, Bursa and Tekirdağ. He also visited Cyprus, the Middle East and Egypt. He preached and shared information with other intellectuals. The period he lived was the period of stagnation and decline of the Ottoman State. Many problems have arisen in the functioning of the state and social structure. In this period of confusion, a movement (Kadizadeli) which tied every problem away from religion and saw many practices, and a group (Sivasis) emerged in the 17th century, Issues were not directly related to individual and community life. Belief systems as a system of thought, offers sense of worship. There may be various school approaches within the belief systems. There are propositions about the individual itself and his relationship with other entities. It has a system that covers human-god, human-human, human-environmental relations. Members try to fulfill the teachings of their belief systems with their free will. There may be various school approaches within beliefs systems. When the general social system is good, the institutions are functioning appropriately. However relations between institutions also deteriorate during the times of great depression. Some institutions including those who belong to a religious school, may want to influence on other institutions and administration. Ismail Hakki instead of being directly involved in conflicts among the statement, He preferred to convey right knowledge to the public in this period. The literary aspect of the Ismail Hakki was strong, he was interested in music and he had compositions. He preached and produced many written works. Thus, he continued his guidance activities

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Əhməd Gökhan Öztürk

İSMAİL HAQQI BURSƏVİNİN HƏYATI VƏ YAŞADIĞI DÖVRƏ BAXIŞ

XÜLASƏ

İsmail Haqqı Bursəvi dini mövzularda çoxlu əsərlər qələmə almış şair və Cəlvətiyyə təriqətinin şeyxidir. O, 1653-1725-ci illəri əhatə edən bir dövrdə yaşamışdır. Tədqiqat İsmail Haqqı Bursəvinin həyat və yaradıcılığı ilə yaşadığı dövr arasındakı əlaqəni araşdırır. Tədqiqatda sorğu modelindən istifadə edilmişdir. Məlumatlar, tarixi araşdırmalar və İsmail Haqqının həyat və yaradıcılığı haqqında yazılmış əsərlərdən əldə edilmişdir. İsmail Haqqının ədəbiyyat və din haqqında qələmə aldığı əsərlər müxtəlif elmi tədqiqatların mövzusu olmuşdur. Tədqiqat İsmail Haqqının yaşadığı illəri əhatə edir. İsmail Haqqı əslən İstanbuldan olmuşdur. Lakin uzun illər Bursada yaşadığı üçün Bursəvi olaraq adlandırılmışdır. O, Osman Fəzli əfəndidən dərslər almış, ondan Cəlvətiyyə təriqətinin qaydalarını öyrənmişdir. Osman Fəzlinin vəfatından sonra Cəlvətiyyə təriqətinin şeyxi vəzifəsini üzərinə götürmüşdür. İsmail Haqqının yaşadığı illərdə Osmanlı dövləti artıq durğunluq dövrünə qədəm qoymuş və tənəzzülün başlanğıcında idi. O dövrdə yaşanan iğtişələr həm cəmiyyətə həm də dini qurumlara öz mənfi təsirini göstərmişdir. Təlim-tədris fəaliyyətlərinin həyata keçirildiyi mədrəsələr və təriqətlərin dini məqsədlər üçün istifadə etdiyi təkkələr tənəzzül etməyə başlamışdı. Bütün ictimaiyyəti maraqlandırmayan mövzularda fərqli fəlsəfi məktəblərin nümayəndələri arasında fikir ayrılıqları baş verirdi. İsmail Haqqı İstanbul və Bursada bir çox mütəfəkkir və elm adamlarının toplaşdığı yerlərdə olmuşdur. Mənbələr onun yüz iyirmidən artıq əsər qələmə aldığını göstərir. İsmail Haqqı tənəzzül dövründə dini qurumların inkişafında və cəmiyyətin maarifləndirilməsində mühüm rol oynamışdır.

Açar sözlər: İsmail Haqqı Bursəvi, Cəlvətiyyə, Osmanlı tənəzzül dövrü

Ахмед Гекхан Озтурк

ВЗГЛЯД НА ЖИЗНЬ И ЭПОХУ ИСМАИЛА ХАККИ БУРСАВИ

РЕЗЮМЕ

Исмаил Хакки Бурсави – поэт, написавший множество произведений на религиозные темы и шейх тариката Джалватия. Он жил в период, охватывающий 1653-1725 годы. В статье исследуется связь между жизнью и творчеством Исмаила Хакки Бурсави и его эпохой. В статье используется модель опроса. Информация получена из исторических исследований и произведений о жизни и творчестве Исмаила Хакки Бурсави. Труды Исмаила Хакки о литературе и религии стали темой для различных научных исследований. Исследование охватывает годы проживания поэта. Исмаил Хакки был родом из Стамбула. Долгое время он проживал в Бурсе, в связи с чем его звали Бурсави. Он учился у Османа Фазли Эфенди, изучил правила тариката Джалватия. После смерти Османа Фазли он был назначен шейхом тариката Джалватия. В эпоху Исмаила Хакки Османская империя вступила в эпоху застоя и находилась на начальном этапе распада. Беспорядки того периода оказали негативное влияние как на общество, так и на религиозные структуры. Теккие, используемые медресе, где осуществлялась учебно-образовательная деятельность, и тарикатами, для религиозных целей, находились на этапе распада. Между представителями различных философских школ происходили разногласия на темы, не интересующие все общество. Исмаил Хакки побывал в местах сбора многих мыслителей и научных деятелей Стамбула и Бурсы. Согласно источникам он является автором более ста двадцати трудов. Исмаил Хакки сыграл важную роль в развитии религиозных структур и просвещении общества в период упадка.

Ключевые слова: Исмаил Хакки Бурсави, Джалватия, период распада Османской империи

Çara tövsiyə etdi: i.f.d., dos. N.G.Abuzərov