

OSMANLI ARAŐTIRMALARI
IV

Neşir Heyeti — Editorial Board
HALİL İNALCIK — NEJAT GÖYÜNÇ
HEATH W. LOWRY

THE JOURNAL OF OTTOMAN STUDIES
IV

İstanbul - 1984

Sahibi : ENDERUN KİTABEVİ adına İsmail Özdoğan

Yazı İşleri Sorumlusu : Nejat Göyünç

Basıldığı Yer : Edebiyat Fakültesi Matbaası

Adres : ENDERUN KİTABEVİ, Beyaz Saray No. 46

Beyazıt - İstanbul

Şenay Yola, *Schejch Nureddin Mehmed Cerrahi und sein Orden (1721-1925)*, Islamkundliche Untersuchungen Bd. 71, Klaus Schwarz Verlag, Berlin 1982, XIII + 196 S.

This study, prepared as a doctoral thesis under the supervision of Prof. Hans Joachim Kissling, is essentially a prosopographical investigation of the principal members of the Cerrahiye order of dervishes. As the order does not go back very far in time, but was established only in the early years of the eighteenth century, a reasonable amount of documentation can be located. However the character of the available sources are not basically different from those familiar to the researcher dealing with the fifteenth or sixteenth century. Various hagiographical works survive, composed by members and sympathizers of the order. In addition, the mausoleum of Nureddin Cerrahi, the founder of the order, is still in existence, and the inscriptions upon the gravestones it contains are sufficiently numerous to permit the reconstruction of Nureddin Cerrahi's family tree. When dealing with the sixteenth-century Bayramis or with the followers of Ak Şemseddin, Kissling has had to use similar source materials, and so has Abdülbaki Gölpınarlı in his work on the Mevleviis.

Şenay Yola has clearly described the principal sources, and has pointed out their respective strengths and weaknesses. In spite of the fact that several members of the Cerrahiye order have written books and composed poetry, the order as a source of literary inspiration was never comparable with the major Ottoman orders, such as for instance the Mevleviye. As a result, the author has been confronted with a difficult task, namely to bring recognizable order into a mass of scattered biographical information, concerning people whose existence has usually been recorded choice in selecting the master - disciple relationship as the organizing principle of her account. In the biography of every major dervish leader, she has included an account of his principal disciples; whenever appropriate, these disciples are also treated in biographies of their own, which in turn contain references to their principal students. This type of treatment possesses the advantage of reflecting the basic structure of all dervish orders, which consisted in any unbroken chain of masters and disciples. As the author rightly points out, the training of candidate dervishes and the maintenance of the orders continuity constituted the basic function of every dervish *şeyh*.

Şenay Yola's study is a useful work of reference, which will hopefully be consulted by many researchers investigating the as yet very little known cultural history of the Ottoman Empire in the eighteenth and nineteenth centuries. However, it is a great pity that she has not formulated explicit conclusions from the material which she has so diligently collected and organized. Given the already considerable number of monographs on individual dervish orders, it would have been desirable to include some observations concerning the relationship of the Cerrahiye to other dervish orders. Apart from matters of filiation, it would have been of interest to know in what respect the Cerrahiye's social composition was comparable to, or different from, that

of other dervish orders active in eighteenth century İstanbul. With this information lacking, the Cerrahiye dervishes somehow appear to have held their mystical exercises in a social void. But reservations of this type should not detract from the merits of a sober and useful study.

Suraiya Faroqi

Klaus Schwarz, Harz Kurio, *Die Stiftungen des osmanischen Grosswesirs Koğa Sinan Pascha (gest. 1596) in Uzunğaova/Bulgarien*, Islamkundliche Untersuchungen Bd. 80, Klaus Schwarz Verlag, Berlin 1983, VI + 82 S.

This little book consists of the publication and evaluation of a single major text, namely the foundation document of Koca Sinan Paşa's mosque, *imaret* and *han* complex in Uzuncaova, probably written about 1593. Apart from a biographical introduction on Sinan Paşa, the volume contains a detailed description of the document in question, which, as many *vakfiyes* of this period, was written in Arabic. A discussion of the revenues assigned to the foundation, and a listing of the uses to which the responsible administrators were expected to put these funds, make the text accessible to the user who does not read Arabic. A separate section lists all presently known copies of the document in question. None of the surviving three copies, one in the Staatsbibliothek Preussischer Kulturbesitz (West Berlin) and two in the Topkapı Sarayı (İstanbul), can be regarded as the original. Rather, all three texts are of the same character, namely certified copies providing fairly little evidence concerning the textual relationship between them. As a result, the authors have preferred to suggest two different *stemmas* one with a single original, another with two slightly variant originals. Until further copies are found, it seems impossible to choose between the two explanations.

In the remainder of the volume, we find a facsimile of the Berlin copy, complete with a colour photograph of the *tuğra* and a number of notes and explanations relating to the text. However, since the volume contains several references to the history of the settlement of Uzuncaova, this may be the place for a few supplementary notes concerning the sixteenth-century town. A *han* and an *imaret*, probably identical with the structures mentioned in the *vakfiye*, was in the process of construction as early as 999/1591, that is a few years before Sinan Paşa's foundation was formally established. From a document preserved in, the Mühimme registers, we learn that the *kadı* of İnoz (Enez) was expected to furnish builders and stonemasons to speed up the construction of the buildings¹.

Moreover, a second *ferman*, dated 998/1590, shows that the foundation was more than a convenient stopping place on the Belgrad-Istanbul highway² Ap-