



Cihannüma [The mirror of the world]. by, Katib Celebi
Constantinople, Ibrahim Muteferrika, 3 July 1732.

Title: *Cihannüma* [The mirror of the world]

Date: 1732

Author: Katib Celebi

Description: The *Cihannüma* is a *cosmorama* or atlas written by a famous Ottoman intellectual named either Hajji Khalifa or Katib Celebi (died AH 1067 / AD 1657). The colophon of this copy identifies the scribe as Ibrahim el-Qirmi, potentially hailing from the Crimea, as well as the place of production as the *madrassa* (school) of Ankara. On fol. 1a and 10a, ownership notes of a certain Mir Khalil Tevqî'i 'Alipashazade are also present. Interestingly, "Tevqî'i" was the job title of an official within the court chancellery responsible with affixing the grand, noble signature to official letters. Fol. 1a-4b include the beginning of Sipahizade Mehmet bin Ali's geography book *Audah al-masalik ila ma'rifat al-mamalik*, followed by blank pages on fol. 5a-10b. The following second part of the manuscript is more extensive than the first, containing a text copied from the first version of the *Cihannüma*. It was later rewritten to include a synthesis of Islamic and Western sources, yet this manuscript is an interesting reference book to geography with keywords, headings, geographical names and punctuation emphasized in red. Numerous sketches of maps in colored pen and ink drawing are also spread over 86 pages, including two full-page and one half-page sketches; the remaining hundred drawings are affixed to the margins of the page. These drawings are mostly directly related to the adjacent text. Although there is no date, the text copied by the scribe, as well as the small-scale cursory drawings and the binding suggest it was made in the 18th century.

Altogether there are 698 pages, 13 engraved plates, 27 engraved maps, all illustration in the original hand-color heightened in gold, decorated in Islamic floral

motifs with a foliate centre-piece in gilt, spine in six compartments separated by raised bands, richly decorated in gilt, title in Arabic script to second compartment.

Katip Celebi's rare *Cihannuma*, or *Jihan-numa*, [The mirror of the world], was published in Istanbul in 1732, and includes the first map of America published in the Ottoman Empire.

Katip Celebi, Mustafa bin Abdullah, Haji Khalifa or Kalfa (1609 – 1657), was an Ottoman scholar, historian and geographer, and who is regarded as one of the most productive authors of non-religious scientific literature in the 17th century Ottoman Empire.

Katip became an army clerk and took part in many campaigns in the east, meanwhile collecting material for his historical works. As a child he was taught the *Qur'an* and Arabic grammar and calligraphy, but his later education was irregular; he attended lectures between military campaigns. An inheritance allowed him to settle permanently in Constantinople, where, except for his duties as government clerk, he was able to devote all his time to collecting books, studying, and writing.

He was an avid bibliophile, an industrious scholar, and a prolific and straightforward writer. Celebi began work on an atlas of maps, which was not completed and published until 1732, by Muteferrika, due to the continuing ban on printing in the Ottoman Empire.

The *Cihannuma* of Katip Celebi from the printing house of Ibrahim Muteferrika was printed in Istanbul in 1732. Muteferrika's press was the first Islamic printing house. The introduction of printing in moveable type was slow to develop in the Middle East. The very earliest examples of printing in Arabic script date from early 16th century Europe, where religious texts were printed, especially by Italian printers. Some early Arabic religious texts were also printed from presses in Christian communities in the Middle East, but it was not until the early 18th century that printing in Arabic script by Islamic printing houses in the Islamic world was officially authorized.

The initiative came from Said Efendi, son of the Ottoman Ambassador to Paris who accompanied his father on a diplomatic visit there in 1721. There he had learned about printing and on his return to Istanbul he requested the support of the Grand Vizier in the setting up of a printing press. His chief collaborator was Ibrahim Muteferrika, a man with many interests including astronomy, history, philosophy and theology. He was born in Hungary in 1674, probably a Christian who converted to Islam. The name 'Muteferrika' is derived from his employment as a bureaucrat and diplomat under Sultan Ahmed III.

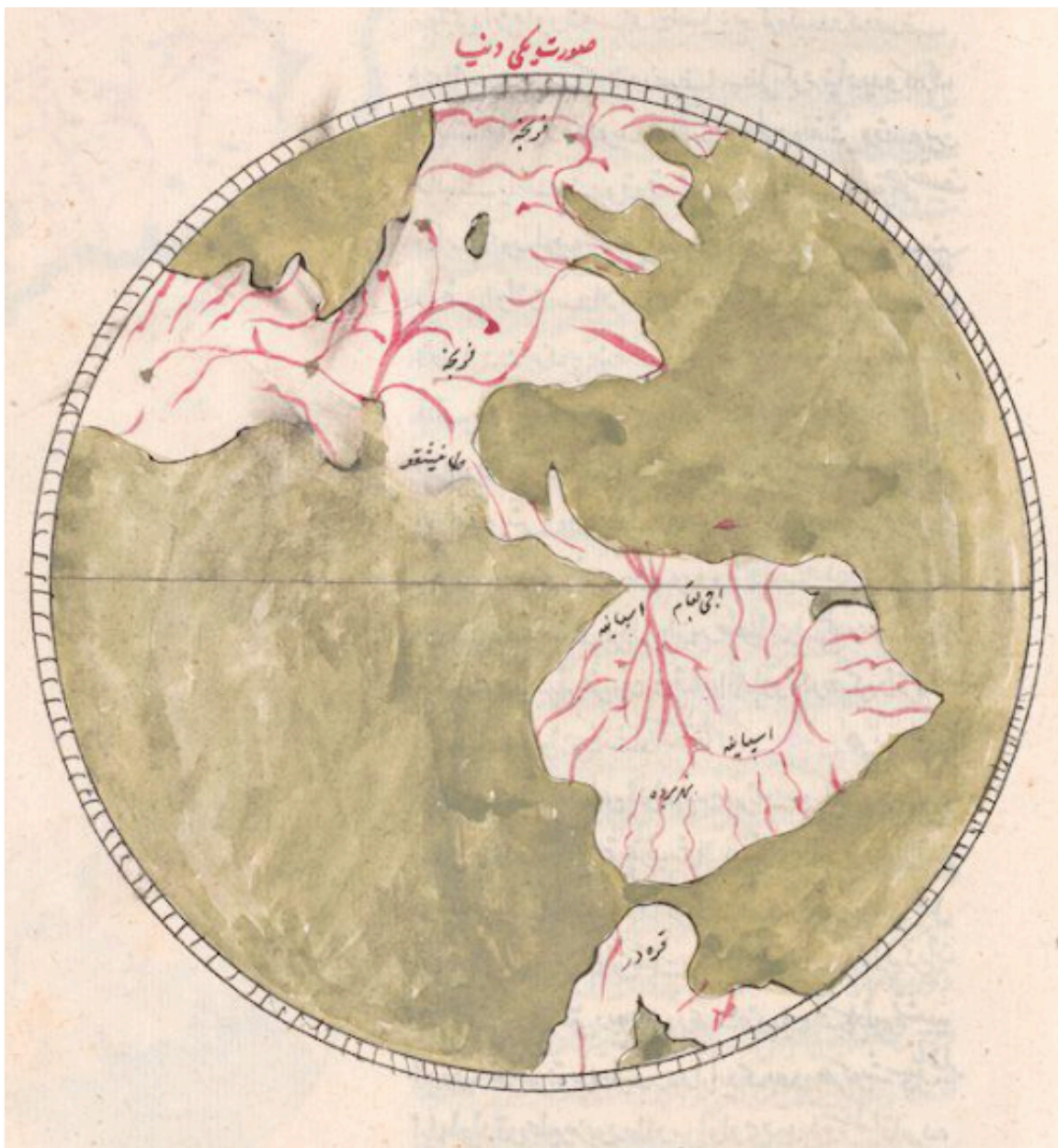
Together with Said Efendi, Muteferrika was granted permission to print books in Ottoman Turkish in Arabic script. The presses and typefaces were obtained from local Jewish and Christian printers and later imported from Europe. Ibrahim Muteferrika became director of the first Turkish printing press. The first book, a dictionary, was printed in 1729. Religious texts were officially excluded as they continued to be copied in manuscript form only. There was a vested interest among the local scribes and calligraphers to prevent the growth of printing. The cursive design of Arabic script lent itself particularly well to manuscript production and the manuscript workshops presented a constant opposition to Muteferrika's enterprise.



Important among his printed works was the world atlas, the '*Cihannuma*' of Katip Celebi printed in 1732. This is a world atlas, or cosmography, loosely translated as '*The mirror of the world*'. Celebi (1609–1657) was an Ottoman historian, bibliographer and geographer and the most conspicuous and productive scholar, particularly in the non-religious sciences in the 17th century Ottoman Empire. He was a life-long friend of Muteferrika.

Muteferrika has himself added a significant introduction to his printing of Celebi's work in which he discusses the Copernican view of astronomy. He is

considered to be one of the first people to introduce the Copernican view of the solar system to Ottoman readers.



The diagrams and maps within the volume, of which there are over forty, cover the countries of the Middle East, the Mediterranean and areas farther a field.

Back in Istanbul, however, the printing activities did not last and came to an end in 1743, due to strong opposition of the local scribes to Muteferrika's enterprise. He died in 1745, after printing works on grammar, geography, math and, above all, history; books from his press are often known as the '*Turkish incunabula*'. But this change was not long-lasting and printing houses eventually grew up in other Middle Eastern cities. Eventually even the ban of printing religious texts was lifted and the first printed *Qur'an* texts appeared in the 1860s.

The publication would have served both as a tool for military and bureaucratic needs as well as for educating scholars and the elite. It became the standard work of geography in the Ottoman empire and remained so well into the 19th century.



Katip Celebi's longest-lasting and, in terms of its textual history, most complex work is a world geography in Turkish. This textual history has first been studied by F. Taeschner (d. 1967), whose findings were confirmed and refined by G. Hagen. Katip Celebi's interest in geography was sparked off by the beginning of the Cretan War in 1055/1645. In keeping with the goals of the 'Encyclopedic Project,' Katip Celebi began the work as an expansion of Sipahizade's alphabetical excerpt, written in Arabic, from Abu'l-Fida's *Taqwim al-buldan*. The first original version, now in Turkish, largely followed the structure of a classical Islamic cosmography (i.e. the division into spheres, elements, and climes). The broader geographical scope, intended to include recent information on Europe and the New World, as well as the illustration with maps in the margins are innovative features of the work and indicate Katip Celebi's attempt to detach geography from the theological roots of cosmography and provide a comprehensive and up-to-date survey of the world based on all kinds of sources regardless of genre. Abu'l-Fida' (d. 732/1331), Mehmed Aşık (d. >1596), Piri Re'is' (d. 961/1553) Bahriye (in both versions), as well as Hoca Sadeddin's (d. 1008/1599) Tacü't-tevarih are Katip Celebi's main sources.

Katip Celebi states that this work was abandoned when he was unable to locate sufficient information on Europe. Numerous manuscripts of this incomplete version were circulating, comprising the description of the seas, lakes, rivers, and of the climes of al-Andalus, Magrib, and Rumeli. Two different stages of this version can be distinguished. A detailed study of manuscripts in Istanbul may reveal even more variations. Despite his frustration Katip Celebi continued to add notes and excerpts to a fine copy in his possession.

Katip Celebi's work on the *Cihannüma* was revived when he was able to lay his hands on several European geographical works, which a French convert to Islam translated for him (contrary to assertions in some later studies, Katip Celebi certainly did not know Latin or Italian). The most important of these works is Jodocus Hondius' redaction of Gerhard Mercator's Atlas, entitled *Atlas Minor*, translated as *Levamiu'n-nur*. In 1065/1654, with the translation still in progress, Katip Celebi started over with his work on *Cihannüma*. The second version of the work began with a systematic introduction to cartography and mathematical geography, including a refutation of mythical Islamic cosmography. Moreover, Katip Celebi started by making for the first time an explicit argument for the strategic and political usefulness of the science of geography.

After an overview of the seas and the continents, Katip Celebi begins the descriptions of countries in the east, working westward. Each description is based on a template which can be found in the Viennese Draft and is derived from Mercator's approach. East and Southeast Asia are described primarily according to Western sources. In addition to Mercator these include *Theatrum Orbis Terrarum* by Ortelius, *Introductio in totam geographiam* by Philippus Cluverius, *La Fabbrica del Mondo* by Giovanni Lorenzo d'Anania, and a commentary on Aristotle's *Meteorologica* by the Jesuit Collegium Conimbricense. Further west Katip Celebi relies on Islamic sources. Besides those used for the first version of *Cihannüma*, the most important ones among these sources are Hamdallah Mustaufi's *Nuzhatu l-qulub* and Amin Ahmad Razi's *Haft Iqlim*. Each chapter was supposed to be accompanied by a map, some of which were copied from *Atlas Minor*, some drawn by Katip Celebi based on textual evidence. Such maps indicate that Katip Celebi was not a skilled cartographer, with little interest in issues of projection and calculation.

Below is an example of Katip Celebi's rare map of the Eastern Hemisphere, from his *Jihan-numa*, published in Istanbul in 1732, the first map of America published in the Ottoman Empire.





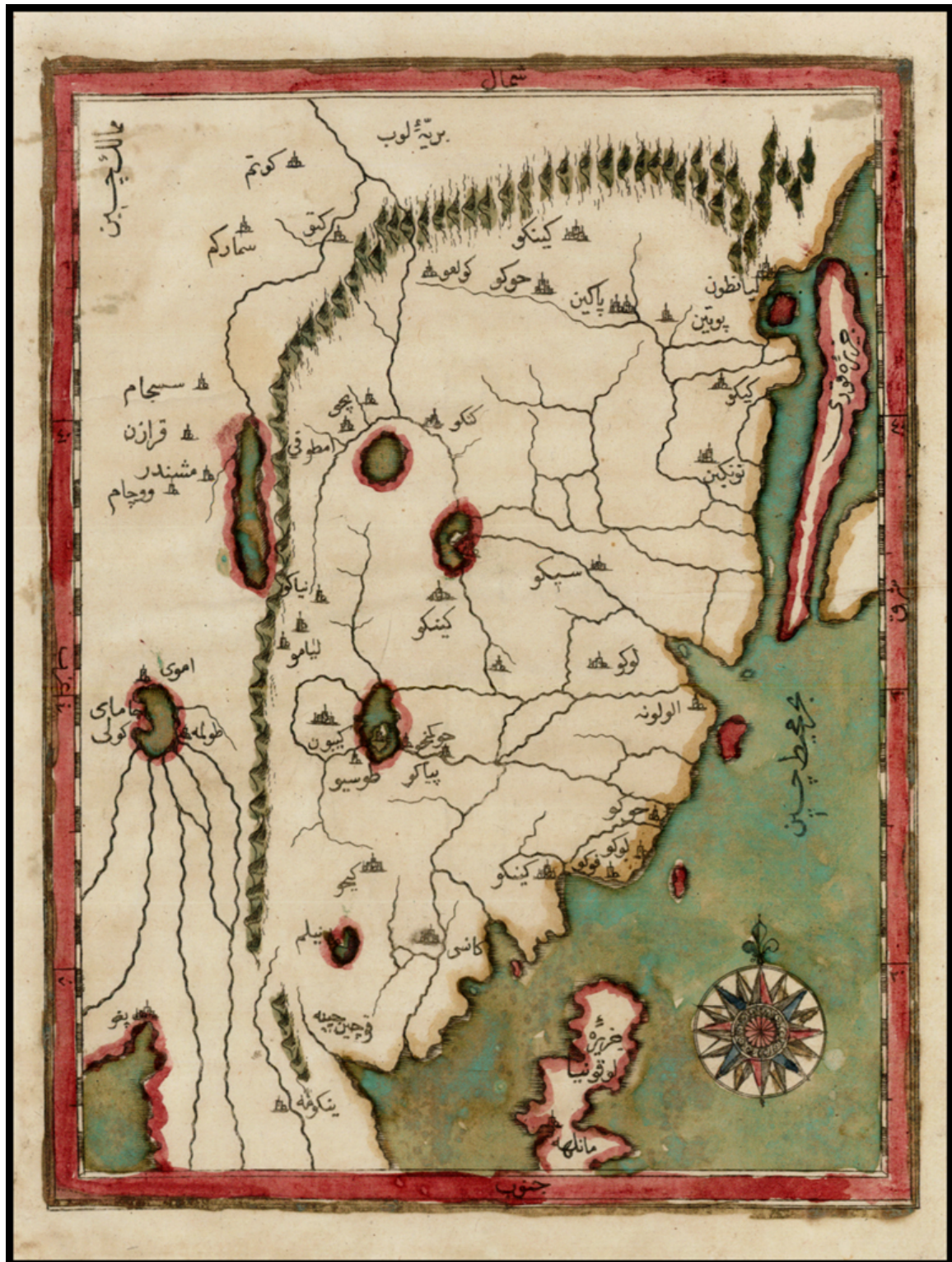
The second version of *Cihannüma* remained unfinished after Katip Celebi's death, ending with the description of Armenia. The autograph copy bears marginal comments by Ebu Bekr b. Behram ed-Dimişqi, geographer and translator of Blaeuw's *Atlas Maior* for Mehmed IV (r. 1058-1099/1648-87), who obviously intended to use it for a new geography of the Ottoman Empire. It is also the basis of the printed edition by İbrahim Müteferriqa, entitled *Cihannüma*, which consists of the second version, supplemented with excerpts from a work by Ebu Bekr with a description of the Asiatic part of the Ottoman Empire, making the most frequently cited part of *Cihannüma* not Katip Celebi's but Ebu Bekr's. Why Müteferriqa decided to publish the fragmentary and increasingly outdated *Cihannüma*, instead of a version of Ebu Bekr's more recent and complete work remains somewhat of a mystery.

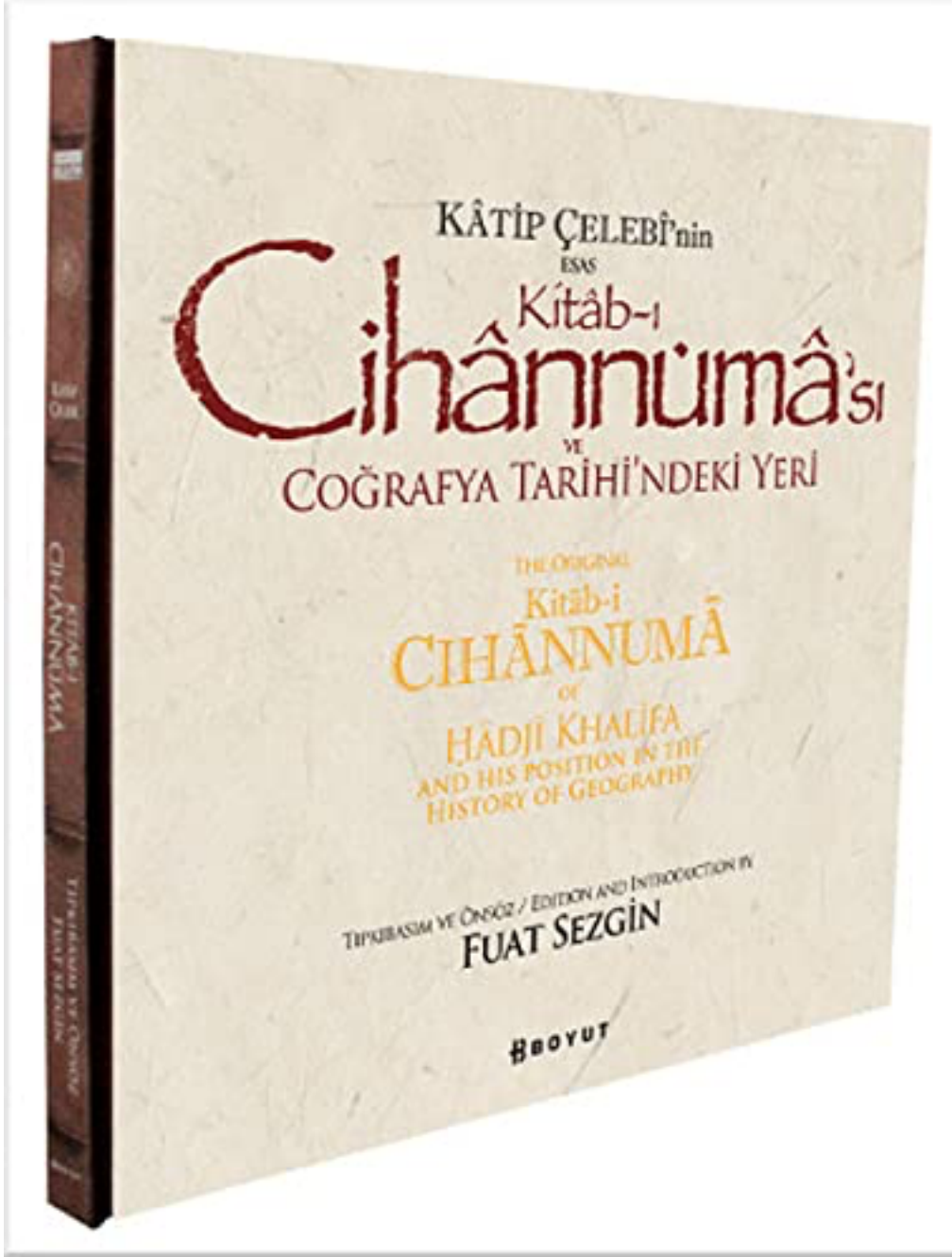
Manuscripts of *Cihannüma* may consist of the first version, the second version, or a combination of both. The number of extant manuscripts indicates the widespread interest in geography, while the printed edition may have found more interest among Europeans.

Several attempts have been made to supplement the *Cihannüma*. A second volume announced by Müteferriqa never materialized. Şehrizade Ahmed's *Ravzatu'l-enfus fi't-ta'rih* was conceived as a continuation. The *Atlas of Bartınlı İbrahim Hamdi*, completed in 1163/1750, with individual additions until after 1173/1760, has been characterized as an expanded revision of the *Cihannüma*. Several minor continuations, partly in private manuscript collections, have been noted by Taeschner and Sarıcaoğlu.

Katib Celebi, who had an exceptional place in the Ottoman Empire's 17th century historiography, translated and annotated Gerardus Mercator's famous geography-history work known as *Atlas Minor* under the title *Levami'u'n-Nur fi-Zulmet-i Atlas Minor* in order to use it as a source. This work mentions the historical geography in accordance with the general classification of the continents, and at the same time includes historical, geographic, political, legal and legendary information about the whole world, starting with Europe. In this context, some information about Turkish history, geography, culture, political structure and civilization has been transferred to Ottoman Turkish in independent sections or in retail sentences with the work. The information contained in the content of the work is written from ancient sources until 1595, when the work was first published, or compiled from close witnesses to the event.

Katib Celebi criticized the work of Mercator as explaining the information about Turkish history as a whole or to annotated it with critical words. In addition, in some sections, he was quoted in the same way without commenting as if leaving it to the reader. In this context, it is valuable for Ottoman history studies to reveal how Turkish history was evaluated by Mercator, one of the 16th century European scholars, and how it was conveyed and criticized by Katib Celebi.





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