

Nihat Keklik's Views of the Theory of Wisdom Building

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Abstract

At the entrance of the thesis, Keklik's short life, Turkish Islamic Philosophy organization and his thoughts about Turkish Islamic Philosophy were discussed. In addition, the Wisdom Building (Hikmet Binası) Theory was handled by Keklik. This work, which we have prepared by benefiting from his own works (including lecture notes in undergraduate, graduate and doctoral courses), is composed of the information obtained based on the source scanning.

Keywords: Nihat Keklik, Wisdom Building Theory

1. Introduction

Professor Dr. Nihat Keklik was born in Balıkesir-Ayvalık in May, 1926. He died on March 1, 2017 in Erenköy-Istanbul. His grave is at the Karaca Ahmet Family cemetery. He is a child of a family who migrated from Skopje / Kalkandelen and settled in Turkey. After finishing Ayvalık Cumhuriyet Primary School, he continued his education at Galatasaray High School (1939-1948). Then, he entered the "Department of Arab and Persian Filology" at the Istanbul University Faculty of Letters. He was sent to Iran by Ministry of Education (MEB) in 1952 for six months during his university education. He graduated in 1953 and the same year he became an assistant in the History of Philosophy in the Department of Philosophy. In the following years he established the Turkish Islamic Philosophy Chamber (Turkish History of Islamic Thought)ⁱ.

In the Philosophy Department of the Istanbul University Faculty of Letters, courses were taught under the name of "Islamic Philosophy History" until 1960. However, these lessons were given in the Philosophy Department in the form of "Additional Lesson", similar to today's elective courses. "Keklik, 05.05.1975, 1-2 foreword" had to wait until 1972 for the establishment of the "Islamic Philosophy" (Turkish Islamic Philosophy) certificate and a "Kürsü" (professorial chair) Professor Dr. Nihat Keklik, as a result of long struggles, established the branch of Turkish Islamic Philosophy (1971-1972) in the philosophy department of Istanbul University Faculty of Literatureⁱⁱ.

According to Hodja, if the philosophical movements developed by the Turks were called Arabic Philosophy or Islamic Philosophy, the contributions of the Turks were not sufficiently considered here. For this reason, it is necessary to insist on the expression of Turkish-Islamic Philosophy and examine this philosophy in terms of Turkish culture in the most appropriate way "(Keklik, 1986: 77-78).

Keklik, who has formulated Turkish philosophy as "Turkish Islamic Philosophy", summed up the reasons for such a philosophy in the content of the book titled *Turks and Philosophy* and in the conclusion:

- 1- The Turks are a virtuous and distinguished nation in all respects,
- 2- The existence of Turkish philosophers,
- 3- The Turks should have patronized some Islamic philosophers at the same time,
- 4- National philosophy is common in our age (Keklik, 1986: 26-43 and 73-78).

The Turks make it clear that the Turkish Islamic world plays a role as a subject in the movements of thought from the seventh to eighth centuries and continuing from the fifteenth to the sixteenth century. Hodja, with his findings, expresses that in the history of thought, like the other societies, the Islamic world in general, and the Turks in particular are important contributors. They reveal them in the way they are exemplified and influenced. In this respect, many philosophers known in the history of thought do not reveal their philosophy without considering the other philosopher (Keklik, 1982, 29-30). Here, according to Keklik, the importance of Turkish Islamic thought is here.

In this work, which is prepared by using Hodja's works (including lecture notes that he has read in undergraduate, graduate and doctoral courses) the Wisdom Building Theory, which was designed to facilitate philosophy, was dealt with.

2. Wisdom Philosophy Relation

The words partridge, philosophy and wisdom are often used synonymously in the Islamic world. Despite this, wisdom says that the scope is wider. "Philosophy is actually a phrase passed from Arabic to philosophy-sophia (philo-sophia) and from there to Turkish. The word philo means love. The word Sofia also means wisdom. philo-sophia's dictionary meaning is love of wisdom. Filosofia is written and read in Western languages in accordance with this essential form. The philosopher (philosopher) means loving wisdom "(Keklik, 1975, 21, see Keklik, 05.05, 1975: 8-12, see also Keklik, 1982: 2). "As we know today, the etymological meaning of the philo-sophia term, philosophy, has been known to Turkish and Islamic philosophers since at least a thousand years ago," he says. According to him, Turkish-Islamic thinkers "learned in the eighth century, while the scientific and philosophical works of the early ages began to be translated into Arabic by Christian translators. But almost none of the Muslim philosophers knew the language of ancient philosophy (Greek). This is how they learned (very miserably) that the philosophical phrase was derived from the phrase philo-Sofia. As an example, al-Kindi (d., 873), who was counted among the first Islamic philosophers, said: "(Keklik, 1982: 3-4):

"... Philosophy (word), in terms of etymology of this name, means love of wisdom (hubb el hikme). Because the word feylesof is composed of the words of loving (muibb-seven) and the words of wisdom in the sense of wisdom ... (Al Kindi, Hudud al-Aqsa, p.172; transferred by Keklik, 1982, 4). According to Keklik, El Kindi's misappropriation of filaments instead of filo, Sophia instead of fleet signifies that he does not know Greek, which is an ancient philosophical language.

2.1 Wisdom Building Theory

Hodja says that in the expressions of philosophers, sometimes there is a point where power can be understood. It is not born of artificial expression style, but says that it is caused by the power itself. He says that it is necessary to strive to understand easily, and that the only way to resort to analogies is to say, "Because no matter how powerful a mind structure is, most people do not like abstract expressions. Because everyone agrees that an intricate analogy can be grasped more easily through concrete examples "(Keklik, 1975: 35). Keklik, starting from the first time and giving examples from the views of many philosophers, thinkers and psychologists, also handles the views of the philosophers of the Turkish Islamic world and says "... They are inclined to explain on almost every occasion. This is the way they always apply. Because the intentions are to be understood, and therefore, to express their ideas well "(Keklik, 1975: 37). That is what he wants to do with the theory of wisdom building. To make understandings clear and easy to understand.

Thus, the relation of philosophy, wisdom, knowledge and science to each other as well as mind, logic and concepts are understood with the theory of "Wisdom Building". According to Keklik, narration through short sentences, with and metaphor is a unique style to the Turkish Nation. For example, Farabi, Ibn Sina, Mevlana and so on. This is the style. He used this style, which he himself stated to be of the Turkish Nation, in his lectures and in the writing of his works, while writing his works, while teaching his lessons, he preferred metaphors and short sentences. Looking at the framework in this frame, he uses the metaphor of "Wisdom Building" in the definition of Knowledge, Science, Awareness, Wisdom, and Philosophy. The metaphor of "Wisdom Building" is an important definition used by Keklik Hodja to express the meanings of reason, thought, reason, philosophy, science wisdom and their relations with each other with examples.

We use three expressions to express our activity of thought: thought, philosophy and wisdom. After describing what these mean, they are then describing their connections with each other and in a concrete way (see Section, 1978: 3 and 87).

"Wisdom: it is like a large building, almost complete with all its deficiencies. The elements we need to build such a building can be listed as follows:

Mind: It is the land that we have to build the building.

Conception: It is like the plan of the building to be built.

Logic: It is considered to be the basis of the building.

Concepts: Bricks are the main elements of the walls we will study.

Information: It can be likened to walls made from bricks.

Science: It is like a room where the walls are connected to each other.

Philosophy: It can be likened to the roof covering our building.

Wisdom is the building that has completed all the deficiencies that have arisen since then: "The building is the whole, it is the building itself, it is the whole of our activity"ⁱⁱⁱ (Keklik, 1975: 40 and, Keklik, 1978: 3-38). As you can see, Hodja thought of all deficiencies as a complete building, but also philosophy as a roof covering the building.

2.2 *His Aim with the Theory of Wisdom Building*

In Keklik's mind, the "Wisdom Building" is designed to simplify the concept of wisdom, the meaning of philosophy and the history of thought briefly. That is to make it understandable. It is the matters that Hodja puts emphasis on making it easy to understand. For this, *Metaphore* (Philosophical Arkivi, pp. 25, 1984, pp. 55-70), *Philosophical Characteristics* (1983), *Philosophy Technique* (1984), *Philosophical Styles and Some Principles* (Philosophical Arkivi, 1985) and *Philosophical Metaphor* (1990) in Mevlana. For example, he describes the purpose of his work, "Metaphor in Philosophy," in 1990, as follows: "First, to save philosophy from a number of coercion, to make it easier only on the intellectual level (as available philosophy is not possible or not!) And then for centuries"^{iv}, "As a famous new-age philosopher says: "Living without philosophy is like living with your eyes closed."^v

Since living without philosophy is to live invisible, Keklik Hodja's aim is to save people from the "dark" and "destructive" philosophy, which is an incomprehensible, wordless metaphor. In his own words: "But which philosophy? Is it a constructive philosophy that is clear and what it says, or a subversive philosophy of darkness"^{vi}, which is made up of a lot of meaningless words, and what is not clear? "As you can see, he has aimed to make analogies, short sentences and philosophy understandable. This type of method has been used by thinkers such as Farabi (870-950), Ibn Sina (980-1037), Gazzali (1058-1111), Ibn'ul Arabi (1165-1240) and Mevlana (1207-1273) in Turkish Islamic thinkers. Indeed, most Turkish thinkers are trying to make their views understandable.

3. Explanation of Philosophy and Science by the Theory of Wisdom Building

Keklik Hodja explains what wisdom and philosophy mean by moving from the simple example we give above details:

"The first tool of our activity is mind. Everything is raised on it. It is not possible to achieve anything without it. Thought is to act with reason. He drives him in a certain direction: just like a complete machine (mind study) is a deficit. Like the example we gave above, it is considered to be a plan prepared by an engineer who will build on the intellect. We can now lay the foundation of our building. If this base is pre-calculated, the basis of the wisdom building is also calculated and based on certain rules. Here is the logic of thought, the rules of thought. The building, which is not built on solid foundations, falls down one day, even the wisdom which is not well based on the logic rules goes down in the same way. Now that the Wisdom building is ready, the plan and foundation are ready, we can start to weave our walls. The main elements we will use for this are bricks. They are like concepts, which are the main elements of our human knowledge. Then these concepts are added together to form small information (provisions) and general information from them. It's like a wall hanging out with bricks. It is called science to get the same kind of information together. This can be likened to the connection of four walls that are connected to each other. How much knowledge has been brought to the square since the old days, the amount of the building of wisdom is that much. The relationship between sciences are also a commonality between two walls side by side. Now we need to cover all of this with a roof. This roof covering science is philosophy. In this case, philosophy, all knowledge, common knowledge that underlies its own wings, or general conclusion to be obtained from science is considered to be the general outcome." (Keklik, 1975: 8-9; Keklik, 05.05.1975: 21; Keklik, 1978, 1982: 1-36).

"The type of people who used to be philosophers in the past was today anyone who knew all the sciences that constituted an independent field and gathered them in their minds. The result is the shudder: the building itself, which has been completed by passing through all these stages, (in other words, from the beginning to the roof on which everything comes, the whole of what we regard will take the name of wisdom" (Keklik, 05.05.1975: 8-9, Keklik, 1978: 3-38; 1982: 1-36). In the West, there are those who define philosophy by making analogies. For example, Descartes (1596-1650) described philosophy by comparing it with a tree."^{vii}

As we have seen above, the Wisdom Building has two important concepts: mind and contemplation. Let's get to know the two concepts more closely with Keklik Hodja's expression.

3.1 *The Land of the House of Wisdom (Floor): The Mind*

"In order for any building to be built, a foundation is needed for it to be built; a land is needed. It is the wisdom that corresponds to this line in the Wisdom Building" (Keklik, 1982: 37).

The word wisdom is Arabic. Its plural form is "ukul". Lexically; to understand, to comprehend, to realize wrong, to know. The counterpart in European languages is *raison* (fr.), *Reason* (ing.), *Vernunft* (alm.), and Derived from the Latin word "rationem". The term "mind-set" (school), derived from the mind, is a philosophical view. In western languages, it

is "rationalisme" (rationalism). It says that everything is based on a cause and that our ideas are born with reason. In the Turkish Islamic Philosophy, those belonging to the Evolutionists (Paripatocists = Aristotlians) constitute the rational group (El Kindi, died 873; Farabi, died 980; Ibn Sina, died 1037: see, Yıldırım, 2006).

3.2 Plan of Wisdom Building: Conception

Keklik Hoca thinks that mind is the land and thought is the plan of Wisdom Building. In other words, the plan resembles the thought, the land resembles the mind. First, he tells the meaning of imagination and where it comes from the Turkic, and then explains the relationship between contemplation and reason and the place and the resemblance to the wisdom building.

"The word of wisdom is Arabic. It passed through Turkish language from Arabic. The root of it is the word idea. The idea as a name (= plural: *efkâr*) is the opinion of our Turkish people today (= *pensée* = thought). As verb, it means to think. This "idea" is derived from the term "contemplation" (by name or infinitive) according to Arabic morphology rules. In the works written in Arabic, which is used as a language of science and philosophy in the Islamic world, the word '*tekfir*' is used instead of 'intellectual'. It is named after anyone who contemplates (but this day's Arabic: grateful). This thought is contrary to the thinker" (Keklik, 05.05.1975: 14). Now the relationship with reason points to the bond between philosophy and wisdom. He says:

"Just as an engineer" thinks "when he draws the plan of the building he builds, that is to say, he systemizes his ideas for that building, he" thinks "as well as the main lines and developments of the philosophical system he will build. In this case, the engineer is in need of 'land', such as philosophy is in need of 'mind' is. It is evident that there is an organic link between 'contemplation' and 'mind'. In the absence of one of these, the other is not possible" (Keklik, 05.05.1975: 14; see Partridge, 1978,:24; see also Partridge, 1982: 37).

Thus, information is a problem to enter and to say, at the same time to produce new ideas, he says. According to Keklik, there is a similarity between the thinker and the agriculturist in this sense. Just as a farmer produces many wheat grains from the individual grain of wheat, the minds also rise from the individual concepts and bring new "Knowledge" to the fruit. The fact is, that knowledge is to reach knowledge from the unknown. Partridge is like a machine whose mind has not yet been worked (in inertia), while contemplation is the force that gives the machine its motion, which gives motion to this machine. There is also a connection between reason and contemplation (Keklik, 05.05.1975: 14; see also Partridge, 1978: 24; see also Partridge, 1982: 37).

"There are many examples of reason in the Hadiths, which are the words of the Qur'an the holy book of Islam and the Prophet Muhammad. This is because rationality (rationalism) is popular in the Islamic world, and the Qur'an and Hz. Muhammad was a great influence on the words of this subject. For example, there is a verse like this on the Qur'an. It says: 'Those who are mindful of them are only scholars' (Qur'an, 1/35). As it is seen in this verse, it is bound to be intelligent (to understand), but not to be knowledgeable. The Qur'an thus says that the human mind will gain strength only through knowledge. Again, we can find an example on this subject. Allah says: 'Only they can think of the intellectually deepened in science' (Qur'an / 7). In other words, it is necessary to have reasoned knowledge with solid knowledge to be able to think. It is clear that the Qur'an has always praised the mind and elevated value of it" (Keklik, 1978: 88).

Keklik, who stated that a significant part of the Turkish-Islamic philosophers should have turned to rationality for this reason, insisted that theologians and some Sufi worshipers along with them, even the Sufi, would prejudice the rationality. According to Keklik, some European researchers gave the name "Les rationalistes de l'Islam" (Rational Philosophers of Islam) to the Mutazile section from theologians. The "wisdom" of the suicides is important as the point of departure. According to him, the suisfactors have resorted to mental (mystic) experiments, supra-intelligent experience and intuition, since they understand that the mind is not an endless force at the end of the system they have reached. In general, explain the concept of Sufis with an example of the information problem. He says: Our minds do not correct our misleading intuitions. So the mind alone cannot provide the right information to man (Partridge, May 5, 1975: 10). "In reality, the mind will be incapable of understanding some metaphysical and transcendental problems unless it reaches a higher level than its present form and ability" (Keklik, 05.05.1975: 11).

In addition, the Qur'an states that "in almost all fields of science Islamic thinkers constitute the point of action" (Keklik, 1978: 89). Partridge said, "In the Qur'an, there are 18 verses related to the thought that are derived from the root of the idea (thinking), and the synonyms are 'to understand, (with repetitions), including many other verses containing idiomatic expressions such as to look at "nazar". "It is our attention that these kinds of verses in the Qur'an are not less than 500. Such an observation, it is understood that in the Qur'an, one of every 10 verses, mind, "(Partridge, 1978: 89).

In addition to the meanings of knowledge, contemplation and knowing, intelligence is also used psychologically and cosmologically by Turkish Islamic thinkers. Cosmological meaning is explained in the form of the Theory of Reason.

Also known as The Sudur Theory.

3.3 Information in the Wisdom Building: Philosophy, Knowledge of Scientific Knowledge and Science

The foundation of the Wisdom Building is to be laid on a fault-free (correct) account. Our knowledge is based on the logic of art of thinking without errors. Philosophy has to be based on solid logic. Keklik points out that after this phase the walls of the building should be knitted. In philosophy this is our knowledge, which has not yet become a complete knowledge. When this kind of information is systemized, it takes the name of science (Keklik, 1978: 24; see Keklik, 1982: 37).

According to Keklik, "since every information is based on a judgment and generalization, our knowledge of this kind that we give the name insignificant (cüz'i) has come to fruition from certain elements. These elements are concepts. Just as the elements of the wall consist of bricks, even the provisions are brought to the square from concepts. Let us take, for example, the two terms, human and intelligent: By connecting them we have a verdict: The+ Human+ is+ intelligent. The word 'the is (dir)', which is the link in this ruling, has the following function: Just as the two bricks are glued to each other with mortar, the two concepts are connected to each other by the copula called 'the is (dir)'. It is like a mortar placed between two bricks on the right side of the bases. It is brought to the prefecture on the basis of the provisions. Correct comparisons will help to systematize our knowledge and become knowledge, which is called proof "(Keklik, 05.05.1975: 15; see Keklik, 1975: 32; see also Keklik, 1978: 24; and see also Keklik, 1982: 37-38).

Keklik Hodja, from now on, gives place to how the science came to fruition. It also expresses this by likening it to the room inside the building. If a normal room comes from four walls, even the knowledge is made up of information coming from the same kind. If there are separate rooms in the buildings for the various purposes and services, there are various kinds of knowledge which each investigate the different topics. The rooms in the buildings are not randomly interspersed. Related rooms are located side by side (such as Social Sciences). Moreover, philosophers classify according to the characteristics of the sciences and classify the existing sciences by grouping them according to their own. In the past, this was called 'regnum ulum'. Most philosophers have classified science according to their own. The purpose of classifying science is to group related science. The sciences are not independent of each other, that is, they are in need of another (as in the case of physics related to mathematics). Keklik likened this relationship to "almost the two rooms being related to each other by a common wall" (Keklik, 05.05.1975: 15; see Partridge, 1975: 32; see also Keklik, 1978: 24; Keklik, 1982: 37-38).

Keklik, who thinks philosophy as the roof covering all the sciences, thinks wisdom as the whole of the building. He says the wisdom is the building itself. Like the building of the present-day buildings, the wisdom building is considered as a multi-storey building. These floors are foreseen for now. According to Keklik "the first floor; It is an ancient philosophy. There are ancient philosophers here. Second floor; Christian Medieval Philosophy. Christian thinkers and Syrians, who are considered to be a branch, reside here. Third floor; Islamic Philosophy. Here, as Muslim nations, the Turks, the Iranians, the Arabs, and so on. There are philosophers whom he has cultivated. The fourth floor is the New Age Philosophy. Here, there are renowned philosophers who have grown up in Europe after the Renaissance and in America in the following centuries "(Keklik, 1978: 25-26; see also Keklik, 1975: 32; and see also Keklik, 1982: 40)

In the future it is said that the fifth floor of the Wisdom Building can also be built, thinking that the ages will change and will open up new great epochs. In this case, thinkers and scientists say that they will produce ideas and information according to this category (Keklik, 1982: 40).

4. Result

Keklik Hodja (b.1926- d.01.03.2017) served as a faculty member of the Department of Philosophy of the Faculty of Letters at Istanbul University. The studies are predominantly based on Turkish Islamic thought. Every work in this area is important for contribution to Turkish culture (for this purpose, he was honored with "Farabi Service Prize for Civilization Thinker Farabi International Symposium on Launch and Turkish World Thought Life Service" on 14 November 2014, see Appendix Picture 2). It is important to note that he has designed some of his designs by writing "ready to print" or "preparing" next to his printed works, and later prepared some of them as a file.

He clearly states that the Turkish Islamic world has played a role as a subject in the movements of thought from the seventh to eighth centuries and continuing from the fifteenth to the sixteenth century. With these findings, he says that in the history of thought, like the other societies, generally the Islamic world, and in particularly the Turks make significant contributions.

With the Wisdom Building Theory, which he has designed and brought to philosophy; philosophy, wisdom, science and thought have been made clear and understandable. His style is clear and understandable. When describing his lessons, he frequently refers to concrete and understandable examples of metaphors, wits and topics that concern them. For example, in the definition of philosophy and wisdom, he followed the same path. By analogy with the building of

Wisdom, the relations between philosophy, wisdom, knowledge and science, as well as reason, logic and concepts are understood. According to Keklik, narration through short sentences, wit and metaphor is a unique style to the Turkish Nation. For example, Farabi, ibn Sina, Mevlana and so on. This is the style. He continued this style, which he himself stated to be of the Turkish Nation, in his lectures and in the writing of his works, and preferred metaphors and short sentences while writing his works or describing his lessons. When we look at his style at the framework, it can be seen that he uses the metaphor of "Wisdom Building" in the definition of Knowledge, Science, Awareness, Wisdom and Philosophy.

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ⁱCahid Şenel who was an Assistant Research at the Department of Philosophy at the Istanbul University Faculty of Letters, took the life of Nihat Keklik with permission from Hoca and published a book entitled "Nihat Keklik: His Life and Works" in Kutadgubilig Philosophy-Science Investigations Published in detail in the 19th issue of the Journal (see pp. 217-236). Also Ayşegül Doğrucan, a faculty member of the Akdeniz University, has completed her Ph. D. dissertation study under the title of "Philosophy and Logic in Nihat Keklik" under İsmail Yakıt's consultancy. Detailed information is available in both studies on Keklik Hoca.

ⁱⁱKeklik Hodja stated to Fikret Akin and me in his private talk that he had insisted on adding "Turkish" name to the head of the Islamic Philosophy after long struggles and discussions. In response to the objections and contempt of "Turkish philosophy, Turkish Islamic philosophy and philosopher from the Turks" - "If we put the works of philosophers known as Turks over the top, it exceeds the length of many people; If we put these works on the top of the people, people (due to their weight) will be crushed under these works."

ⁱⁱⁱThe word concept or wisdom is also used in our daily lives in different meanings in conversations. For example, when it is said, "This is a wisdom," the wisdom here means the word. When it is said, "Allah's Wisdom" it is meant that only Allah can reason. (See Keklik, 1982: p.2, footnote, 2). Keklik Hoca says that terms such as Referee (Hakem), Judge (Hâkim), Prisoner (Mahkûm), Court (Mahkeme), Fortification (İstihkâm) are derived from the root letters of H-K-M.

^{iv}Nihat Keklik, *Philosophical Metaphor*, Istanbul University Literature Faculty Printing House, Istanbul 1990 p.VIII; See. Kazım Yıldırım, *Metaphorical Explanation of Being and Knowledge Opinions of Some Pre-Socrates Philosophers in Sofi's World Novel*, 13th Turkish World Congress of Social Sciences, 2015, Bakû Azerbaijan.

^vRene Descartes, *Method, Speech*, translation, M. Karasan, Ankara, 1946; Keklik, *Philosophical Metaphor*, 1990, VIII; Keklik, *Philosophy: Comparative Basic Information and Sources*, Çağ Publications, Istanbul. 1978, p. 133.

^{vi}Keklik Hodja refers to philosophical books written as "blurred and indefinite expressions" with the term destructive philosophy (see Keklik, *Philosophical Metaphor*, 1990: VIII, footnote 4).

^{vii}According to Descartes (1596-1650) philosophy is like a tree; the metaphysic is root, the physic is body, and other sciences are branches of this body, these branches can be reduced to three main headings: medicine, mechanics and ethics; see. Keklik, *Philosophy: Comparative Basic Information and Resources*, Çağ Publications, Istanbul, p.138.

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