

## [RECORD OF CONSTRUCTION]

[1a] THIS BOOK, THE RECORD OF  
CONSTRUCTION (*TEZKĪRETŪL-BŪNYĀN*),  
IS THE CHARMING ACCOUNT OF THE  
SKILLED MASTER, THE CHIEF OF THE  
ARCHITECTS, SĪNAN SON OF ‘ABDŪLMENNAN

Thanks and praise to that Creator of the foundation of the seven stories [of the heavenly spheres]<sup>1</sup> and incomparable glory to that Builder of the heavenly canopy of nine vaults, who, in this workshop of water and earth, without level or compass, fashioned the private palace of Adam’s body, which is the pavilion of the heart and soul, and rendered delightful the mosque of the hearts [of humankind] with the adornment of virtue.

### Metaphysical Poem

How wondrous the Creator, who, from concealment,  
made Himself manifest  
And, from the letters *kāf* and *nūn*,<sup>2</sup> laid out this  
pavilion!  
Without columns He caused these nine vaults to  
stand,  
And hung suspended the solar sphere.  
Kneading clay with [His] hand of power.  
He constructed Adam’s body.  
The eye became the window of the pavilion of the  
body.  
And inscription[s] became its eyebrows.  
When the pavilion of Adam’s body was built up,  
The Friend of God<sup>3</sup> constructed the Ka‘ba.

And countless blessings and endless prayers upon that architect of the Ka‘ba of the hearts of the virtuous,<sup>4</sup> who, with the Law of the eternal Creator, guided the broken spirits and the infirm travelers on the path of God and wayfarers on the stages of existence and eternity across the bridge of Sīrat<sup>5</sup> to the garden of Paradise and made the lamp of faith a guide [to them].<sup>6</sup>

### Metaphysical Poem

How wondrous a perfection of munificence is the  
creation of God,  
Whose works in this world are exemplars of the  
next.

The bridge of Sīrat<sup>7</sup> is the *shari‘a* of the Most Noble  
Beloved.<sup>8</sup>

He who from it falls, his station is hell.

IN PRAISE OF THE LORDS OF THE WORLD  
AND FAITH, THE FOUR CHOSEN FRIENDS<sup>9</sup>—  
MAY THE BLESSINGS OF GOD, BE HE EXALTED,  
BE UPON THEM ALL!

The First of the Friends is that mihrab of the Ka‘ba of truth and that lamp of the gate of the Way, the compendium of purity and truth, the Friend of the cave of the Lord of the Prophets,<sup>10</sup> the rock of the Ka‘ba of faith, the choicest of the Four Chosen Friends, the deputy of the Messenger of the Lord of the Worlds, munificent imam, old Friend, Abu Bakr-i Siddik<sup>11</sup>—may God, be He exalted, be well pleased with him.

### Verse

Siddik is the companion of the cave of the Messenger  
of God.

Siddik is the confidant of the Messenger of God.

The Second Friend [1b] is that minbar of the mosque of justice and equity, and [that] support of the sincere and righteous, the pillar of the House of Islam, excellent among men, who discriminates<sup>12</sup> between truth and falsehood, lord of justice, brick maker of the wall of the pure faith, he who blinded the eye of Caesar,<sup>13</sup> ‘Umar Faruk—may God, be He exalted, be well pleased with him.

## Verse

The like of 'Umar had not come into the world,  
A warrior on the Way of the Faith.

The Third Friend is that tribune (*mahfil*) of the mosque of grace and virtue, and compiler of the Word of God,<sup>14</sup> the All Knowing, the chief of the martyrs, adornment and ornament of the horizon of religion's firmament, 'Uthman son of 'Afvān, husband of the two lights<sup>15</sup>—may God, be He exalted, be well pleased with him.

## Verse

'Uthman expended the light of his eyes,  
And became with virtue the compiler of the Qur'an.

The Fourth Friend is that gate to the city of learning and knowledge,<sup>16</sup> that master of valor and wisdom, the slayer of 'Amr-i 'Antar, he who overthrew the gate of Khaybar,<sup>17</sup> firm pillar of the house of faith, the distinguished imam, son of the paternal uncle of the Prophet,<sup>18</sup> 'Ali the Saint—may God, be He exalted, be well pleased with him.

## Verse

Imam 'Ali is the Lion of God,<sup>19</sup>  
The flame of the candle of the Eternal One's feast.

## IN PRAISE OF HASAN AND HUSAYN

Those model imams, lights of the eye of the Luminous Fatima,<sup>20</sup> fruits of the garden of the heart of the Glory of the Two Worlds,<sup>21</sup> and the beloved of the two races of beings,<sup>22</sup> innocent and wronged, the Chosen Imam [Hasan] and the Imam Husayn, martyr of the desert of Karbala—may the blessings of God, be He exalted, be upon them.

## Quatrain

Each spring, the green plants Hasan's  
Passing from life's pleasures announce.  
And the tulips the wronged Husayn's  
Bloody shirt incarnate.

IN PRAISE OF THE EXALTED AND HONORED  
PADISHAH, THE SHADOW OF GOD ON EARTH,  
MAY HIS PROSPERITY BE ENDURING AND HIS  
SULTANATE ETERNAL!

As thanks have been bestowed on God and the Prophet  
acclaimed,  
It is fitting that I should pray for the padishah,  
That sultan of the East and West and king of kings  
of land and sea,  
Sun of the summit of kindness, shadow of God!

That excellent one among the sultans of the earth,  
conqueror of the lands of the enemies of the faith, lord  
of the domains of Shirvan, who made the fortresses  
of Kars and Yerevan to flourish, protector of Kaytak  
and Derbend, founder of Peerless Tabriz, fearless  
and superior among the Ottoman sultans, Ebü'l-Feth  
Ghazi Murad Khan son of Selim Khan son of Süleyman  
Khan—may God cause his sultanate to endure  
until the day of resurrection and judgment!

## Couplets

Who is that exalted sultan,  
That chosen one and honored padishah?  
He is the shadow of God, ruler of the seven  
climes,  
That is to say, Sultan Murad son of Selim.<sup>23</sup>  
[2a] He urged a horse forward toward the schismatic  
shah,<sup>24</sup>  
Imprisoned him in his square and checkmated him.  
One of his army columns conquered the domains  
of Shirvan.  
The lion cut Van off from the enemy.  
[The shah] suffered the blow of the Rumi.<sup>25</sup>  
He deemed it the claw of an iron dog.  
Think not that he lost [but] Kars and Yerevan!  
He lost his goods. He lost his life.  
While [the shah] was sovereign of the world, alas,  
They [the Ottomans] made his crown too tight for  
his head.  
Those who blaspheme the Friends<sup>26</sup> are hypocrites.  
[They] deserve whatever suffering is inflicted on  
them.  
Long live the sultan, refuge of the world!  
May the celestial sphere be to him an imperial tent!

IN PRAISE OF THE FORTUNATE YOUNG  
PRINCE

That bloom of the sapling of the rosebush of the  
state and first fruit of the tree of the sultanate, rose  
of the garden of [Sultan] Murad, prince of agreeable  
temperament, favored by the [reigning] ruler of the

world, Şehzade Sultan Mehmed Khan<sup>27</sup> —may he be under the shadow of protection of the shah of the world for the sake of the truth of *nûn* and *şâd*.<sup>28</sup>

Couplet

May he share in learning and knowledge,  
That one favored by the celebrated shah!

THE VIRTUES OF THE GRAND VIZIER OF  
SULTAN MURAD KHAN—MAY GOD CAUSE HIS  
DOMINION TO ENDURE!

That exalted and honored vizier, illustrious commander and wise helper in the affairs of humankind, who possesses firm judgment and sound opinion, supervisor of the court of the shadow of God, great and most generous vizier Siyavuş Pasha<sup>29</sup>—God facilitates that which He wills!

Couplet

Asaf<sup>30</sup> of the age, Siyavuş<sup>31</sup> of the time, royal vizier,  
The sovereign's influence made him unique in the  
world.

INTRODUCTION TO [THIS] PLEASING TEXT  
WITHOUT PARALLEL

The reason for the composition of the agreeable book and fair ornament [that is like] a black-veiled beauty is this: One day, the chief of the fortunate padishah's architects, Sinan son of 'Abdülmennan, having become a weak old man and wishing that his name and reputation endure on the pages of time, enjoined this brokenhearted servant without protector, the humble Sa'î, to record his conversation in verse and prose so that he would be remembered with prayers and blessings. I recorded and made clear [his account] to the best of my worthless ability and arrived into his joy-meriting presence with an imperfect gift. And I gave the title *Record of Construction (Tezkiretül-Bünyân)* to this lofty treatise. It is hoped and requested of those friends who read this epic [2b] that insofar as possible they veil its defects with forgiveness, and that they not, in accord with the saying "He who writes becomes a target," make this humble one a target of their criticism.

COMPLAINT AGAINST THE AGE

Words are the fruit of the garden of meaning.  
Words are a life-sustaining stream.

Words that are both meaningful and well-scanned

Charm whosoever hears them.

These are the words of men of fairness.

The perfect one understands the value of perfection.

Knowledge is a limitless sea.

Its outcome is a gleaming pearl.

Some garner mother-of-pearl from its depths.

Others gather [mere] earthenware on its shore[s].

If divers to the bottom of the sea descend,

May they fill their pockets with pearls,

Sometimes only bright pearls are extracted,

At others naught but the sea's debris is brought out.

In short, this poem of sweat is a gift of God.

Can every [dew]drop of April be a pearl?

There is no poem devoid of blemish,

No rose in the garden of the world without thorns.

The whole world seeks constantly to fault.

There is no currency spent in vain like skill.

The ignorant and uneducated are greatly valued.

The possessors of talent are trampled underfoot.

None respect the masters of the soul.

In truth, skill has now become a fault.

THE QUALITIES OF [SİNAN'S] EXALTED  
BUILDINGS THAT ARE SPOKEN OF AMONG  
PEOPLE HAVE BEEN WRITTEN DOWN, EACH  
IN ITS OWN PLACE, AS THEY HAVE BEEN  
DESCRIBED BY [SİNAN'S] OWN BLESSED  
TONGUE OF LOKMAN-LIKE<sup>32</sup> WISDOM. [THIS  
IS] WHAT HE SAID:

Thanks be to God, the King, the Judge, [that] this well-wishing humble servant, the skilled master (*pîr*) Sinan son of 'Abdülmennan, has been honored to serve four rulers of the Ottoman state, refuges of the world, and it fell to my lot to become a diligent architect through my art and service, famed far and wide.<sup>33</sup> The first of those four padishahs was the sword of the House of Osman, the heaven-dwelling hero, conqueror of the lands of the Arabs and Persians, lord of fortunate conjunction of the world, the sultan, son of a sultan, Sultan Selim Khan [I] son of Bayezid Khan [II]—may God illuminate his grave among the pavilions of Paradise!

Metaphysical Couplets

Selim son of Bayezid Khan, shah of the world,  
Saber of the ghaza, sword of the House of Osman:

He waged war against the Persian shah.  
 With his sword, he opened East and West.  
 I am his humble *devsirme*.<sup>34</sup>  
 He showed this pitiful one astonishing favor.  
 He departed the earthly garden.  
 May the Garden of Paradise be his abode!  
 That hidden treasure made the grave a dwelling.  
 Süleyman Khan ascended the throne in his place.  
 They say talent is a gift from God.  
 I strove to perfect my art.  
 May God make joyful his living soul!  
 May his abode be the highest heaven!  
 A blessing upon my master who  
 Made me a master in carpentry.

[3a] Prose

This humble one became a *devsirme* in the rose garden of the reign of Sultan Selim Khan. At that time, the conscription of boys from the *sancak*<sup>35</sup> of Kayseri was carried out for the first time, and I was the first of the conscript boys (*gülmân*). Being like a ruler, straight in character among the novices (*gülmân-ı acemiyyân*), I was eager and aspired to the carpenter's trade. I became a steadfast compass in the master's service and kept an eye on the center and orbit (*merkez ü medâr*) [i.e., the basics and details of the craft]. Later, like a [moving] compass drawing a circumference, I longed to move to [other] lands. For a time, I traversed the Arab and Persian lands in the service of the sultan [Selim I] and acquired a sought-after bit [of wisdom] from the crenellation of every iwan and a provision [of knowledge] from every ruined dervish lodge. Returning again to the city of Istanbul, I was occupied serving the notables of the age and became a Janissary.<sup>36</sup>

Poem

The reign of the Solomon of the age [Süleyman I] arrived.  
 And the fortunes of the weak ant prospered.  
 During his reign, I performed countless services.  
 And the notables of the state took heed of me.  
 I became a Janissary and endured suffering.  
 As a foot soldier, I fought many battles.  
 With my career, with my art and service,  
 With my zeal, to a degree greater than my peers,  
 I applied myself diligently from childhood.  
 I attained maturity in the corps of Hacı Bektaş.<sup>37</sup>

To Rhodes and Belgrade we set out,<sup>38</sup>  
 And returned again safe and sound.  
 I was advanced to the cavalry.<sup>39</sup>  
 The shah of the age campaigned against Mohács.<sup>40</sup>  
 Some time later, I returned and became a  
*yayabaşı*.<sup>41</sup>  
 And the rank of *zenberekçibaşı*<sup>42</sup> was given to me.  
 Then the shah set out again against the Germans.<sup>43</sup>  
 The field of battle became an affliction to the eyes  
 of the enemy.  
 We returned and setting out for Baghdad,<sup>44</sup>  
 We fought many battles against the *kızılbaş*.<sup>45</sup>

THE REASON THIS HUMBLE SERVANT  
 WAS APPOINTED ARCHITECT TO BUILD  
 UNEQUALED WARSHIPS ON THE FIELD OF  
 BATTLE

When the felicitous Sultan Süleyman Khan—mercy and blessings be upon him—campaigned against the land of the Persians<sup>46</sup> and it became certain that there would be a battle with the *kızılbaş* rabble on the shore of the sea known by the name Tatvan Sea<sup>47</sup> in the direction of the fortress of Van, His Excellency the vizier<sup>48</sup> Lutfi Pasha,<sup>49</sup> wishing to have boats on the Sea of Tatvan in order to learn news of the situation of the *kızılbaş* soldiers on the other shore, summoned this humble one and ordered with emphasis, “Be diligent in the construction of ships!” [Although] supplies in that place were not favorable since we were on campaign, by the grace of God, be He exalted, with my fellow Janissaries I attended diligently [to the task] and within a short time had built three galleys. We procured their sails, anchors, and oars and prepared their cannons and guns and all supplies for war. His Excellency the abovementioned pasha ordered, “Now, you serve as captain!” [3b] And as a result of his order and noble wish, I set out with my fellow Janissaries. In accord with his noble wishes, I obtained information about the situation of the *kızılbaş* soldiers. [Lutfi Pasha] was pleased to the utmost degree and distinguished this humble servant with his favors.

Poem

When the shah and the grandees returned from the campaign,  
 I was favored with the rank of *haseki*,<sup>50</sup>  
 And we set out for Corfu and Apulia.<sup>51</sup>  
 Returning from there, we went to Moldavia.<sup>52</sup>

Serving in war and peace,  
I was in attendance at the shah's stirrup<sup>53</sup> in many  
a place.

CONCERNING THE CAMPAIGN AGAINST THE  
UNBELIEVERS AND HOW THE HUMBLE  
SERVANT BECAME AN ARCHITECT

When Sultan Süleyman Khan set out for Moldavia and arrived on the banks of the River Pruth, a bridge was needed for the army to cross. Many men worked diligently and for many days endeavored to build a bridge. The bridge that they built sank in the mud and water and disappeared without a trace. Since it was a marshy place, they were bewildered and at a loss about how to build the bridge. His Excellency the late Lutfi Pasha said, "My felicitous padishah, the construction of this bridge can be achieved with the skill and ability of your servant Sinan Subaşı.<sup>54</sup> He is one of your *haseki* servants. Command him and let him and his fellow Janissaries attend to it. He is a master of the world and a skilled architect."

Upon his saying this, a glorious command was received by this humble servant and I began the construction of a fine bridge over the above-mentioned river. In ten days I built a noble bridge [and] the army of Islam and the shah of humankind crossed it with felicity.

Because His Excellency Lutfi Pasha felt a strong interest in the bridge, he offered a word of caution, saying, "In order to prevent the infidels from destroying this bridge after we depart, let a tower be built and some men be put in it to guard and defend it." When the grand vizier and field marshal of the time, Ayas Pasha,<sup>55</sup> asked this humble servant, "What sort of precaution would the construction of a tower be?" I answered, "It would not be reasonable. If the infidels persevered and captured the tower with a few men, it would be talked about as if they had seized a fortress. Perhaps it is not right to attach importance to the bridge. It is possible to build one wherever necessary in the sultan's domains." [4a] Lutfi Pasha was offended by my opposition. He said, "You are afraid of being appointed aga of the fortress." But this humble servant replied, "We are servants of the padishah. We do not turn away from his service when his noble command is given."

Quatrain

We are longtime servants of the padishah.  
We are men who know how to defend a fortress.

We have long been his slaves; we are Janissaries.  
We are his salamanders who enter the burning  
fire.<sup>56</sup>

Sofu Mehmed Pasha, who was at that time *beglerbegi* of Rumelia, was behind [the army]. He was a very cautious man. "Well then, let's wait until he arrives!" [Lutfi Pasha] ordered. A short time later he arrived with the soldiers of Rumelia. When preparations for the building of a tower and defense of the bridge were repeated in his presence, he said, "In the past, when the Ottomans crossed over into Rumelia, they burned their ships. When it is vital that we destroy the bridge ourselves shall we instead build a fortress and prepare a place of refuge for our deserters?" And thus he persuaded them to abandon the idea of constructing a tower. Thereafter, conquest and victory were obtained throughout the enemy lands.

This humble servant was greatly troubled, since the late Lutfi Pasha had been offended by my contradiction of his views and my action in opposition to his will, [and] I worried that at some point I might deservedly suffer his harm. [But] by the grace of God, the architect 'Acem 'Alisi<sup>57</sup> passed away, and the office of [chief] architect fell vacant. At that time the late grand vizier Ayas Pasha also passed away to the next world. When the notables of the time, discussing a tomb for the deceased, said, "There is no architect. If only there were an accomplished master who possessed this art!" Lutfi Pasha said, "The architect must be the *haseki* Sinan Subaşı. There is no one capable of this work other than him." [The notables] asked, "Would he accept? Is it right that he abandon his career?" Upon that, the aga of the Janissaries summoned this humble servant and said, "His Excellency [Lutfi] Pasha has decided to appoint you [chief] architect. Are you agreeable? If not, find an excuse!"

It was true that the thought of abandoning my career [as a Janissary] gave me pain, but in the end I accepted, [4b] seeing it an opportunity to build many mosques and thereby fulfill many desires in this world and the next.

Poem

I wished to become an architect,  
That with my perfect skill I should leave works of art  
in the world.  
I used to say, "May God grant  
That I build a great house of God."

So fate has willed. Wisdom is God's!  
I came to be favored by the padishah.

*Praise be to God, who guided us to this. Had God not guided us, we had surely never been guided.*<sup>58</sup> I was thus able to serve many padishahs of the Ottoman state and I built their many great, paradise-like mosques. And for a long time, in war and peace, I walked and ran at the side of the imperial stirrup<sup>59</sup> and was honored with their conversation.

Couplet

Thanks and praise to God the All Bounteous,  
Who showed favor to His servant.

CONCERNING THE PARADISE-LIKE EDIFICE  
OF ŞEHZADE SULTAN MEHMED KHAN—MAY  
GOD'S MERCY AND BLESSING BE UPON HIM!

One day, that happy sun of the heavens, celebrated among the rulers of the world, the late and forgiven fortunate sultan, His Majesty Sultan Süleyman Khan son of Selim Khan—may God's mercy and pardon be upon him—gave an imperial command for the construction near the Old Barracks (Eski Odalar)<sup>60</sup> in the city of Istanbul of an exalted Friday mosque for the noble soul of the beloved of his heart, the exalted and honored prince, that is, Sultan Mehmed Khan, and nobly ordered the initiation of its construction at the site of the tomb.<sup>61</sup> I immediately gathered together masons and stonecutters and, at an auspicious time and illustrious hour, the foundations for the building were laid. The building gradually emerged from the ground and its domes raised up their heads like bubbles of the sea of elegance. And the many-hued arches reached the heavens like rainbows.

Couplet

Think not that the marbles erected in its courtyard  
are columns!  
They are numberless jasmine-faced cypresses stand-  
ing to watch.

Prose

Each of its joy-giving galleries was [like] a delight-increasing excursion spot [5a], and its two minarets and dome stood erect like a pair of elegant youths as if ready to serve a sage of enlightened heart. And its esteemed courtyard at the side of the main road was

like a path of joy. Thanks be to God, its completion was facilitated with His help.<sup>62</sup>

Poem

How lofty a building resembling paradise!  
Its air is life giving, its water is pure.  
The beautiful mosque was admired by all the  
world.  
It was much applauded by the shah.<sup>63</sup>  
I laid its foundation with consummate care,  
And spent endless effort and exertion completing  
it.  
By the grace of God, I worked for many days.  
Its completion with blessings became facilitated by  
God.  
That shah bestowed upon me his commendations.  
He bestowed upon me many unhopd-for gifts.<sup>64</sup>

In short, this servant of the ruler of the age and of the viziers and grandees designed and built noble Friday mosques in eighty places, as well as more than four hundred exalted masjids.<sup>65</sup> And madrasas in sixty places, and thirty-two palaces, and nineteen tombs, and seven Qur'an schools, and seventeen hospices (*'imāret*), and three hospitals, and bridges were built in seven places, and aqueducts in fifteen places, and six warehouses, and nineteen khans, and thirty-three bathhouses were built.

CONCERNING THE CONSTRUCTION OF THE  
HEAVEN-RESEMBLING ARCHES OF [THE  
AQUEDUCT] THAT BRINGS FLOWING WATER  
TO THE ADMIRER FOUNTAINS OF THE CITY  
OF ISTANBUL AND THE ELEGANT WORKS OF  
CHARITY OF THE SOLOMON OF MEN AND  
JINNS, RULER OF THE WORLD—MAY GOD'S  
BLESSING AND MERCY BE UPON HIM!

Süleyman Khan, that fountainhead of kindness and  
munificence,  
Desired that the world be sated with his kindness.  
Let flowing water reach the thirsty from the cloud  
of his bounty.  
Let young and old drink and offer up prayers [for  
him] until the Day of Judgment.

That sun of the heavens of sovereignty and king who  
sits on the heights of the imperial throne, the imperial  
hero of auspicious soul, the felicitous and heaven-  
dwelling late and forgiven Sultan Süleyman son of

Selim Khan—may God’s mercy and pardon be upon him—while passing through the suburbs in the environs of Istanbul one morning, lighting up the world with his perfect beauty like the world-illuminating sun, proceeded across the plain of Kağıdhane, where his felicitous route took him to a luxuriant meadow and a heart-attracting green field. Flowing streams were hidden among the straw and thorns like a mirage, their channels ravaged and in ruin, and a spring-like fountain of life was concealed from the eyes of the world in the darkness of the black earth.

Couplet

It seems that water, like a fugitive, broke through its dam.

[5b] It hid itself among the thorns and weeds.

The dewdrop-like gaze of the felicitous padishah, refuge of the universe, fell upon this pure water. At first glance it appeared to his world-seeing eyes that it would be simple to bring it to the city of Istanbul. With auspicious resolve to bring this fugitive to heel<sup>66</sup> and sate the thirsty of the world, he spurred the Rakhsh of his zeal<sup>67</sup> to the valley of commencement.<sup>68</sup> Arriving at the imperial palace, he gathered together the high officials of state and ordered an investigation and inquiry into the ways in which the pleasant, flowing water, which was in former times the cause of the city’s growth and increase, had reached it.<sup>69</sup> According to the accounts of historians, it appeared from the legends of men of old that when Yanko son of Madyan,<sup>70</sup> the builder of the city of Constantinople, founded this city, he enclosed its seven hills within walls and gave it the name Peninsula of the Seven Hills (*Cezîre-i Heft Cebel*). At that time, he built cisterns to collect the rainwater from its high buildings. The present-day sunken gardens<sup>71</sup> are remains of them, and the Binbirdirek<sup>72</sup> beneath the At Meydanı<sup>73</sup> is one of these. [The people of Constantinople] are said to have subsisted on rainwater that was collected in them. Subsequently, a ruler built the Kırkçeşme Aqueducts<sup>74</sup> and brought water from that direction. In time [however], they were cut off from their source by silt and [the water] disappeared.

When [the grandees had] submitted [this information] to the late and forgiven padishah, refuge of the universe, he said, “Every art has its master and every [Mount] Bisutun has its Ferhad.<sup>75</sup> This work requires consultation with the [chief] architect.<sup>76</sup> What this demands is an approach that is practical, not theoretical.”

Saying this, the most noble command of that Solomon of men and jinns reached this weak ant: “Let the diligent architect give careful consideration and attention to the bringing of this water to the city of Istanbul, since the completion of this unparalleled act of charity is my noble, world-seizing wish.” And he charged this humble servant with the construction of the water channels.

Couplet

I joined together the aqueducts in many places like a pipe

So as to be a guide for this delight-giving water.

Putting his trust in God, this humble servant measured the heights and depths of the valleys with an aerial balance.<sup>77</sup> [6a] And while searching from place to place for those ancient aqueducts and pondering this great task, I prayed to God and said, “O, Omnipotent Creator! O, All-Powerful and All Compelling One! Of what value is this useless, foolish ant that his words in the service of the Solomon of the age should be held in esteem?”

Hemistich

But for the favor of You Who are our protector!

In sum, the course of those streams that escaped into those ravines was in ruin and disrepair, and the hidden [and] escaping water flowed through the grassy meadows toward the open country. I sequestered [the water] at its source, dug a ditch in the direction of the mountains, and in that manner brought water that had been spilling out into the open country via a stream. And I constructed a dam and, in accord with the science of engineering (*hendese*, i.e., geometry), attached water-spouts (*lüle*)<sup>78</sup> to the timbers. And after determining the number of water spouts, by means of analogy and the science of geometry, I immediately wrote down an estimate of [the volume of discharge] of the other streams, based on the foliage and plant growth [along their banks]. And I informed His Majesty the padishah, refuge of the universe, as follows: “My felicitous padishah, signs of that fountain of life in this dark earth and tidings of the water of life in this verdure of the Hızır of the age are to the sagacious mind clear as day. And the water of these valleys is detectable and the channels already largely exist. Their immediate completion depends on the zeal of the king of kings.”

## Quatrain

O Solomon of the age on the throne of felicity, this  
is  
The petition of this weak ant to the dust of your  
feet:  
May you show zeal that water again flows to the  
place where once it flowed!  
It used to flow to the gardens and meadows of  
Istanbul.

## Prose

That Solomon of men and jinns consulted this weak ant and felicitously said, “How might this water be brought?” And I replied, “My padishah, there are two ways to do this. One is as follows: [In number,] your subjects are without limit or measure. At your command, each of them would give his life in your service. And another is that recompense should be given to everyone in the form of wages. Spending a treasury, it would be constructed with wages.” The late and forgiven [sultan] ordered, “Your first plan is of no advantage to us, for it would be the charity of others. The latter is the useful plan. Let us bring [the water] using payment from our own wealth. [6b] Let no one’s feelings be hurt in the slightest degree.”

## Verse

What an excellent ghazi sultan and just shah,  
That no heart should be afflicted by him!

## Prose

Then [the sultan] applauded this plan of this weak ant, and he was happy and pleased because of this charitable work of auspicious joy. And it fell to the lot of ‘Ali Ağa, one of the agas of the time, who later became the pasha of Egypt and is known as Keylun ‘Ali Pasha, to be appointed building supervisor.<sup>79</sup> Many skilled masters from among the servants of the imperial palace and trustworthy intimates of the padishah<sup>80</sup> were gathered, and, at an auspicious time and pleasant hour, they set to work on the aforesaid water channels, clearing their surroundings and repairing them.

A few days later, stories of running water flowed from every tongue, and reasonable and unreasonable rumors circulating among the people were reported to the Solomon of the age by the building supervisor in alliance with the notables. And prudent viziers, in order to show that abandonment [of the project] was

appropriate and fitting, said, “It is necessary to guard and preserve the abundant treasure and resources!” and they wished to abandon this project. In their petition they said, “My felicitous padishah, this charitable provision of running water is a bounteous gift and a great act of charity. However, men of reason doubt that water can be brought to the city by squandering treasure and setting about work on the word of the architect alone, when water is neither visible nor evident. Especially since it would require the expenditure of limitless resources to make all the hills level with the [surrounding] terrain. Is this architect possessed of occult knowledge that he claims that there is such and such a quantity of water? Does he not know that treasuries were emptied and many fountains’ water lines prepared, and that the water [still] flowed away in the other direction? It is obvious that not every water channel is evidence of water, nor is there in every green field a cool spring.”

## Couplet

This is not water, but merely a fantasy.  
All its sources are but a mirage.

So saying, they by degrees caused the delight that the water had given the late [sultan] to forsake and abandon him so that, with the fire of anger, the sun that habitually illumined the world set out with the aim of tormenting [my] wretched and unsettled heart. Unaware of these events, this humble servant [7a] was preparing to dam the upper reaches of these streams, collecting however much water there was in each to channel it through waterspouts. Just as I was about to start work on the last stream in the direction of the city, my felicitous padishah, [who] at other times would come to hunt as a way of keeping an eye [on the project], appeared suddenly, alone and in great haste. The building supervisor and this humble servant stood greeting him. When His Majesty the padishah demanded, “Architect! How much water is there in this stream?” this servant answered, “My felicitous padishah, that which was estimated was written down. Its [rate of flow] is five waterspouts.”

When I said this, the building supervisor aggressively [i.e., ironically] interfered and said, “My padishah, your servant the architect is skilled as a perfect master in the science of wonders. He knows the [amount of] water that is concealed beneath the ground, as if it were on the surface. On this matter, he has reached

a rare conclusion contrary to [that of] the common people.”

When he said this, I realized that there had been much malicious talk about this matter. It was necessary that I give the felicitous padishah a correct response. I therefore prayed and said,

Poem

My padishah, may you endure forever!  
 May you be abiding on the throne of the state!  
 Who am I that like the Hızır of the age,  
 I should reveal the fountain of life?  
 But in my science I am very much a master.  
 O Khusraw,<sup>81</sup> I am a Ferhad in your service.  
 Come what may, let this wretched and humble  
 ant  
 Be to you, Solomon, a guide in this auspicious  
 work.  
 May God do justice to those who hinder good  
 works!  
 May this pure source find its destination!  
 Let rich and poor drink, morning and evening!  
 And let them offer up prayers for the padishah!

Seeing the padishah approach, I had taken care to send men to the streams that flowed above to prepare their waterspouts. When His Majesty the padishah, the refuge of the universe, demanded, “Well, where is the water that was mentioned? Come and show me!” we set out. And when, stumbling like a lifeless corpse, I reached the second stream, I became weak, and fervently praying to God the All Bounteous, that Judge who satisfies the wants of all and never spurns supplication, I said,

[7b] Poem

O God, Thou art wise and omniscient!  
 Thou art free from all abomination!  
 Cause me not misery in the valley of gloom!  
 Make me not base and contemptible before the  
 shah!

Then we reached that stream that had been reported to contain thirty spouts of water. Timbers and spouts had been installed and in addition to the thirty spouts that flowed, ten more spouts of water overflowed. When the felicitous padishah saw that clear water, he regained some of his delight and said, “Architect!

Come here! Is this all the water there is or is there more in other places?”

Upon his asking this, I said, “Yes, my felicitous padishah, an amount of water similar to this is now flowing in two other streams in the padishah’s domain. My padishah, the [quantity of water] that was reported was one hundred spouts, but there are certainly fifty spouts in excess of this. Even in the heat of mid-summer, the supply of water will never be less than this.” And I prayed,

Verses

My padishah, may all that the world contains flow  
 always  
 Into your presence<sup>82</sup> like water!  
 May your words, like the fountain of life,  
 Always give joy to those yearning for delight.  
 May God, Enduring and Everlasting, give you  
 Eternal life like the immortal Hızır!  
 May you be blessed on the throne of the state!  
 May glory and good fortune always be your com-  
 panions!

From there I, together with my felicitous padishah, set out for another stream, and when he saw there, likewise, many spouts of water flowing, he drank from that pure water with joy, and deciding to embark on this charitable work with heart and soul, he proceeded to another stream. Observing there as well the pure water’s charming flow, the frown passed from his blessed brows, and the surge of the sea of his wrath was completely calmed. He elevated this humble servant with robes of honor and delightful gifts, and distinguished me from my peers in many ways.

Couplet

At the [Mount] Bisutun of fortune that Khusraw<sup>83</sup> was  
 sweet-speaking (*şivîn-sûhan*).  
 And the slave risked his life in his service to cleave  
 the mountains.<sup>84</sup>

The murky rubbish and sweepings of the chief of the hypocrites had been on the point of obliterating the water of life.<sup>85</sup> [Now, however,] the felicitous padishah, taking no more notice of the abovementioned supervisor, made happy this humble servant with abundant favors, [8a] and, by the grace of God, as he was about to return to the palace,<sup>86</sup> [these words] came to my lips: “My felicitous padishah, in the construction

of the water channels your servant has many special accomplishments. Since days of old, along each of these streams there have been reservoirs and marble conduits built by the infidels. Over time they collapsed and came to be hidden beneath the earth without a trace. God, be He exalted, willing, it is hoped that they will soon be revealed through the good fortune of the padishah, refuge of the world.”

I delivered this praiseworthy reply and [the padishah] returned completely delighted to the imperial palace.<sup>87</sup> Events proceeded as they were written [by fate]. By the grace of God, great stone reservoirs and beautiful conduits of solid marble came to light in many places in each of those streams. Concerning each of them, the above-mentioned building supervisor sent messengers to the felicitous padishah to announce the good news. After a time, His Majesty the padishah came in state and once again examined the reservoirs and marble conduits that had come to light, and made this humble servant glad with robes of honor and the favor of his esteem, so that I became the envy of the leading men of the age.

## Poem

When the just shah bestowed his favor,  
We immediately set to work on the aqueducts with  
zeal.  
We poured silver and gold into that channel in  
place of water.  
The aqueducts reached the heavens like rain-  
bows.  
We made the waters flow to the fountains through  
channels.  
The shah of men and jinns bestowed prayers of bless-  
ing on us.

## Prose

One of those aqueducts became celebrated as the Uzun (Long) Aqueduct. Its height is twenty cubits (*zirāf*),<sup>88</sup> and its length is one thousand two hundred and twenty cubits. And another is the Kovuk (Hollow) Aqueduct, the height of which, together with its foundations, is seventy cubits. And the Güzelce Aqueduct has several high arches. And the Mağlova Aqueduct has three stories. [Each] level has a road like a bridge, [and] one can cross it on horseback. Its height is sixty-five cubits, and its foundations are eighteen cubits (deep). And the Müderrisköy Aqueducts have several arches. And the main reservoir, which is

at the [point of] confluence of the [various] streams, is, together with its subterranean foundations, as high as the Galata Tower.<sup>89</sup>

## Poem

That heart-attracting channel and clear water  
Are exactly like the exalted Selsebil.<sup>90</sup>

That well-proportioned pool, round like the  
moon,  
Is like the pool of Kevser<sup>91</sup> in the Garden of Para-  
dise.

## Prose

Subsequently, we repaired all the water channels and with abundant resources and endless difficulty, caused that running water [8b] to flow one day to the district of Kırkçeşme. Messengers carrying the good news arrived in [the presence of] His Majesty the shah of the World.

## Verses

They said, “O, shah of the world, Khusraw, who puts  
the stars to shame,  
May [your] good fortune, glory, and success increase  
day by day!  
Thanks be to God! My padishah, that flowing water  
arrived!  
Men and jinns found peace in your continued  
rule.

## Prose

At once, apparently, the felicitous padishah sent men and had them bring some of the freshly come water to the imperial palace. Some people objected, “This has none of the fragrance of fresh water! It is stale water!” And a dispute arose. And when this humble servant arrived in the padishah’s presence,<sup>92</sup> filled with joy on account of the water, the agas demanded why this water was not fragrant. I prayed and answered, “It is known to my felicitous padishah that we did not bring this water through pipes. This [water] is [from] an open stream, which we made to flow through masonry channels. It is a crystal clear source, free of impurity.” At that moment, I was distinguished with gifts and robes of honor.

Then the felicitous grand vizier expressed the desire that reservoirs like the Kırkçeşmebaşı<sup>93</sup> be built in many places in the city so that from them water car-

riers should reach to every quarter. The late padishah, refuge of the world, said, "It is my intention that this water should flow to every quarter. Let fountains be constructed in places where it is possible, and in elevated places, where fountains are not feasible, let wells be dug and the water channels pass through them so that the old and feeble widows and small children can everywhere fill their jugs and pitchers and pray for the continuation of my reign!"

Couplet

God made [Süleyman] the protector of every slave.  
He became the helper of rich and poor.

Prose

Thanks be to God, the All-Bounteous Lord! The prayers of such numbers of men and jinns for that Solomon of the age will be sufficient so that, morning and evening, young and old will sing his praise and preserve his memory to the end of time.

Poem

Wondrous sultan, father of pious works, ghazi,  
Glory of the sultans of the world:  
Sultan Süleyman brought fountains.  
There was no end or limit to his pious deeds.  
The surveyors of the time say,  
Water is an enduring gift.  
That shah poured out riches for the water channels.  
Let those who drink pray [for him] morning and evening!  
Just as the Nile perpetually [refreshes] the people of Egypt,  
He freed from thirst the people of Istanbul.  
He drew his sword and endeavored to slay the unbelievers.  
Alas, he gave his life in the course of a ghaza.  
He penetrated the lands of the Bulgar, Franks, and Russians.  
He seized all the fortresses of Hungary.  
He built enduring hospices and madrasas  
And erected mosques and hospitals.  
[9a] Let rich and poor enjoy his bounty<sup>94</sup>  
As long as the world endures, until the Day of Judgment!  
For the sake of his soul, that shah for every water carrier,

For rich and for poor, a fountain built.  
Love mad, barefoot Sa'di [i.e., Sinan]  
For the love of Karbala's Husayn<sup>95</sup> a water carrier became.

Attaining the rank of Hızır, a skilled master he became.<sup>96</sup>

O brother, there is no work of charity like water!  
Every fountain is like a water carrier by the road,  
Standing and saying to all, "Water, for the sake of God!"

Let him who wishes to lay up pious works along the way,

Build a fountain for the sake of God!

It is [Sinan's] hope that he who from this water pleasure takes,

Should the poor architect in prayer recall.

O God! May Your help be a companion!

Make his abode near the Messenger!<sup>97</sup>

THE ASPECTS OF THE CONSTRUCTION OF  
THE FRIDAY MOSQUE OF SULTAN SÜLEYMAN  
KHAN BUILT IN THE CITY OF ISTANBUL WITH  
PERFECT CARE

One morning, the idea of setting about the construction of an exalted Friday mosque entered the noble, auspicious heart of that sun of knowledge and beloved of the hearts of men and jinns, His Majesty, the fortunate padishah, the late and forgiven Sultan Süleyman Khan son of Selim Khan—may God's mercy and pardon be upon him. He summoned his servant, this weak slave, the architect Sinan son of 'Abdülmennan, to consult about the noble mosque, and the design of the building was settled upon and its location determined.

Poem<sup>98</sup>

That shah of auspicious fortune commanded  
That I build for him a beautiful mosque.

Immediately, I tore down the Old Palace<sup>99</sup>

And set about building the Süleymaniye.

Men of talent, from beginning to end, understand  
The arts manifested in it.

Then, at an esteemed time and a fortunate and auspicious hour, the foundations of that exalted Friday mosque were laid, sacrifices were made, and its construction was begun with [the distribution of] endless gifts and favors to the poor and upright.

THE BRINGING OF THE MARBLE COLUMNS  
OF THAT FRIDAY MOSQUE OF AUSPICIOUS  
APPEARANCE

In the first place, each of those four marble columns, which are emblems of the Four Chosen Friends,<sup>100</sup> is like a stately cypress of the garden of the faith. Each of them came from a [different] land. One of those columns was erected by a maiden in the time of the unbelievers in the district called Kızıtaşı. Known as the Maiden's Column (*Kızıtaşı*),<sup>101</sup> it was like a monolithic minaret and the trunk of the Tuba tree.<sup>102</sup>

Verse

It seems as if that column of pure marble  
Became the pivot of heaven's wheel.

A maiden lavished a treasure upon men and  
jinns,

And, to insure her memory, erected a memorial.  
A master craftsman like the underminer of mountains<sup>103</sup>  
came.

He made it a pillar of this columnless vault.

In sum, upon the imperial command of the padi-shah, refuge of the universe, [9b] we erected the masts of great galleons and built a strong scaffolding story by story. And we collected massive lighter cables in one place and bound them with hawsers thick as a man's body to iron pulley blocks. And, in the place where it stood, we firmly bound the entire shaft of the above-mentioned column with galley masts, and attached those ships' cables thick as a man's body to the steel blocks in two places. And in many places we set up powerful capstans and treadmills like the wheel of heaven. Many thousand novices (*acemioğlan*) entered the treadmill, and thousands of the demons of Solomon from among the Frankish prisoners shouted all together, "Heave ho!" and attached a strong reserve [cable] to the above-mentioned cables. And, when, with [shouts of] "God! God!" they uprooted the above-mentioned column that was like the axis of the celestial sphere, sparks were scattered from the blocks like lightning. [But] that massive cable could not bear [the strain] and snapped like a cannon [shot], scattering about [fragments] like cotton thrown from the bow of a cotton fluffer. As a result, it was caught by the reserve [cable] that had been prepared. With [shouts of] "God! God!" [the column] was, thanks to the imperial good fortune, lowered without difficulty, and sacrifices were

made and favors bestowed on the needy. Then the demons of Solomon<sup>104</sup> mounted [the column] on boat chocks<sup>105</sup> and brought it to the noble building. By order of the shah, the excess [of the column] was cut down, and it became uniform with the other columns. And they brought one of its columns from Alexandria with a barge. And they transported another of its columns down to the seashore from Ba'albek and brought it by barge. And yet another column was found standing ready in the imperial palace.<sup>106</sup>

Poem

This well-proportioned mosque became a Ka'ba.  
Its four columns became [like] the Four Friends.<sup>107</sup>

The House of Islam on four pillars  
Was strengthened by the Four Friends.  
It is the hope of the wretched slave that  
He will find succor thanks to them.

Prose

Then, night and day, for a long time, many skillful masters of perfect discernment rested not an hour or instant and painstakingly worked on every corner [of the mosque]. Upon examination, its pleasing arches, like the vault of heaven and the eyebrows of beauties, amazed the eyes of perfect experts. Each of its variegated marbles was renowned to the horizon and came as a token from a [different] land. According to most historians, they were left from the palace of His Majesty Solomon's Belkis.<sup>108</sup> And the white marbles were cut from the quarry on the island named Marmara,<sup>109</sup> and the green marbles were from Arabia, and the porphyry medallions and panels,<sup>110</sup> [10a] concerning which it would be right to say no equals exist in the world, are worthy and precious jewels whose quarry is not known.

Verse

The waves of its marble always used to  
Allude to the surge of the sea of beauty.

[Its] galleries were the halting place of the lovers  
of purity.

[Its] windows the world-viewing mirror [of  
Alexander].<sup>111</sup>

And each of its artistically fashioned doors and wood-carved fittings filled with ornament and decoration of mother-of-pearl is like a leaf of the *Erjeng*,<sup>112</sup> such

that they are admired by the grandees of the time and esteemed by the people of all lands. And that canopy-shaded pulpit and pillared throne is a keepsake of a skillful master that stands as a model to the world. Among the revolving spheres its like has not been seen nor shall it be seen.

## Couplet

What will happen if the lover should that pulpit  
kiss?  
[Its] ebony and ivory are like day and night to him.

## Prose

And the domes of that noble Friday mosque are ornaments like the bubbles of the sea of elegance, and its highest dome is like the revolving heavens. And the golden finial shining upon it is like the brilliant, gleaming sun. And the minarets and dome are like the Chosen Beloved,<sup>113</sup> the canopy of Islam, and of the Four Friends.<sup>114</sup> And the ornamented windows, which are without like or equal, resemble the wings of Gabriel. When they are illumined with the sun's radiance, they are like an embellished rose garden of the springtime, and the rays of the azure vault reveal their cameleon-like iridescent designs. Ruby, cinnabar, lapis, and verdigris were lavished on this transcendent exemplar of ornament and design, and beautiful, heart-attracting designs were fashioned, the elegance of which confounds the eyes of those endowed with sight.

## Poem

The mosque became a meeting place of the lovers  
of purity,<sup>115</sup>  
A joy-giving abode like Paradise.  
Its windows were as the wings of the angel  
Gabriel,<sup>116</sup>  
With their images confounding the artists of  
China.

## Prose

When the beautiful dome of the noble Friday mosque was closed and the construction of the other parts was completed, the late pole<sup>117</sup> of the calligraphers, Hasan Karahisari,<sup>118</sup> inscribed in majuscule script (*hatt-ı müşennâ*) on the heavenly dome the entire noble verse "God holds the heavens and the earth."<sup>119</sup> And he sought out suitable [texts] for the inscriptions of

each of its paradise-like doors and wrote many heart-attracting inscriptions. And stone carvers and decorators wrote and dated them on the pages of time. With them, they became famous and renowned and carved their names on marble panels.

## [10b] Poem

Some say that Hasan<sup>120</sup> *thuluth* and *nashh*<sup>121</sup>  
Surely writes better than Hisari.<sup>122</sup>  
Some say that in *müşennâ* [i.e., monumental *thuluth*]  
Hasan  
Became a second Yakut<sup>123</sup> in the world.

And when the felicitous padishah was in Edirne the palace of Ferhad Pasha was built. Duplicitous people maliciously conspired to write [the sultan] that all of the supervisors and clerks had repaired their own houses under the pretext of the building [of the mosque], and for that reason completion of the mosque had been delayed. And they said that the houses built at the time of [its] construction were dependencies of the noble Friday mosque: "Questions concerning this matter should be asked of the building supervisor." And, concerning this humble servant, they said, "He is not able to remove the scaffolding from the building because its defects would be revealed." And some fools said, "There is doubt whether the dome will stand up. The fellow is infatuated with it. He spends almost all his time [working on it]. He has no solutions. Obsessed with it, he has descended into the valley of madness."

## Poem

It seems he has become mad with worry.  
Intense passion has disturbed his mind.  
If the padishah pays no heed,  
This task will doubtless remain unfinished.  
Now, this is what all humankind says:  
That with effort it may be finished in two years,  
Lest the overseer is unaware,  
The sovereign's command remains in force.  
When the shah this answer heard,  
His heart boiled over like the sea.  
In a rage, the shah of the world demanded a  
horse.  
In a fury, he set out for the building.

## Prose

The felicitous padishah arrived while this humble servant, unaware of the situation, was in the marble workers' workshop designing and laying out the noble mihrab and exalted minbar. I greeted him with politeness and waited at his service. With wrathful countenance, the late and forgiven [sultan] asked this weak and humble servant about the condition of that building and demanded, "Why do you not attend to this Friday mosque of mine and [instead] waste time on unimportant things? Is not the example of my forefather Sultan Mehmed Khan's architect sufficient for you?"<sup>124</sup> When will this building be completed? Speak up! Otherwise, you know [the consequences]!"

Because I saw the anger, fury, and fulsome wrath in the padishah, the refuge of the world, I, this weak ant, was dumbfounded and mute. Finally, with God's strength, this flowed from my lips without careful thought: "God willing, through the good fortune of my felicitous padishah, it will be completed in two months."

## [11a] Verses

If God bestows His favor on His slave,  
He aids him in all his works.

Think not that a word's effect derives from you!  
It derives from the One who made you speak that word.

Then the felicitous padishah said to the agas in his presence, "Ask that man how long it will be until this building is completely finished and its doors closed." And at this, the agas asked, "Architect! Do you hear what the felicitous padishah ordered? When will this building be finished?" Upon their asking this, I again said, "When two months are up, this building will also be completed."

The late [sultan] called upon the agas present to witness [this statement] and said, "Well then, architect, if in two months it is not complete, we will be speaking to you!" and saying this he set off to the imperial palace. When he reached the palace, he declared to the *hazinedarbaşı*<sup>125</sup> and other agas, "The architect's madness is obvious. Is it possible to complete many years' work in two months? The fellow has lost his mind out of fear for his head. Summon him and you, too, question him! See what answer he gives. If he speaks nonsense, the building's state will be in doubt!"

Upon this, men came to this humble servant and

said, "The palace agas summon you!" [and] I arrived at the palace in all haste. Again, the agas demanded, "When will it be possible to complete the building?" I replied to His Majesty the padishah that it would be completed in two months and he bore witnesses [to my statement]. "God, be He exalted, willing, I shall complete it in two months and inscribe my name on the page of time," I said.

## Quatrain

For the love of Shirin he completes the work.  
Behold the stone and mountain through which Ferhad cut!

He gives up his life for his art and squanders his strength in torment,  
That master, whenever work falls to his lot.

## Prose

When I answered thus, the agas again conveyed [my response] to the padishah, refuge of the world, saying, "Felicitous padishah, the fellow is making great efforts. God willing, he is of sound mind. Given the care he lavishes [on it], it is hoped that it will be possible to perform prayer in your noble Friday mosque in the near future."

And this humble servant exhorted all the idle and unemployed stonecutters and masons, installed capable overseers, and, everywhere, contracted out to capable masters jobs that could be contracted. And I assigned capable, diligent men to each of them, [11b] and not stopping for an hour or a moment, night and day, I rotated around the center and pivot of the dome with an iron staff like a compass [needle].

A week later, the felicitous sovereign again came to see the building. When he demanded, "Architect, do you still remain firm in your promise?" I said, "With the help of God, the Lord, the Pardoner, at the end of two months from that day I shall, with the favor of my felicitous padishah, close completely the doors of the mosque and deliver the keys to your successful, noble hand." Again he gathered together the agas, made them witness [my words], and returned to his imperial palace.

## Quatrain

I exerted myself for the padishah's good fortune,  
And ornamented and decorated every corner [of the mosque]

Swiftly as well as with charm and beyond compare.

Master craftsmen know that such works are rare.

I ceaselessly begged and beseeched God—glory be to Him and be He exalted—and morning and evening I fervently prayed for the help of that Judge of humankind and said,

Poem

O God, in veneration of Your thousand and one names,

For the glory of Your beloved, Mustafa,

For the sake of the Prophets, who are close to You,

For the saints who are secret treasures,  
Increase the padishah's good fortune!  
Grant him victory and triumph over his enemies!

Make solid the foundations of this edifice!

Let it endure as long as the spheres revolve!

Prose

Finally, at the end of two months, with the aid and favor of God—glory be to Him and be He exalted—and the zeal of the padishah, not a detail remained undone, and, closing its door, the building was completely finished. One morning, like the sun that illumines the world, the felicitous padishah, refuge of the world, appeared, and I prayed and delivered up to his auspicious, noble hand the exalted key of the noble gate.

Poem

Thanks be to God! For you, my padishah, God  
Did build an exalted mosque.

Take it! It is the key of the house of God.

Here is a guide to knowing followers of the Way.  
Each line inscribed on its door is a book,  
Through which, surely, a door will open to you.

Prose

With joy, I gave over the key to his blessed hand. I prayed and stood with hands clasped. The felicitous padishah turned to the *odabaşı*<sup>126</sup> and asked, “Who would be most deserving and worthy of opening the gate of the Friday mosque?” The aforesaid replied, “My padishah, your slave the architect is a rare master. In this field he is a faithful servant, with the wisdom of Lokman.”<sup>127</sup> [12a] When he said this, the late and

forgiven padishah of men and jinns, Sultan Süleyman Khan—may the mercy and blessings of God be upon him—said, “Come, my worthy one. You are the one who deserves to open with purity, sincerity, and prayer the house of God that you have built.” And with prayer and supplication he gave the key to this humble servant.<sup>128</sup>

Verse

I could not find the key to the lock of the treasure  
of contentment,

Until from my heart and soul I many times shouted,  
“O, Revealer!”<sup>129</sup>

Prose

In short, there is no end or limit to the favor and benevolence of that padishah. May God, be He exalted, make prosperous his descendants and subjects in this world and the next and grant long life to the successor of Süleyman, Sultan Murad!

Poem

I, who am the blessed chief architect,

I, who am the spiritual master (*pîr*) of the dervish  
convent of the world,

God knows how many mosques<sup>130</sup> I built,

How many thousand mihrabs I turned into places  
of worship.

Thanks be to God, I have stayed true to my faith!

I have handed down my commands with justice.

Do not count as hypocrisy that which I say.

My hope is that prayers of blessing be said.

Those who have wealth build mosques.

[Both] rich and poor are in need of a prayer.

This servant hopes to be close to them.

May the mercy of God be upon them all.<sup>131</sup>

CONCERNING THE CONSTRUCTION, WITH  
THE HELP OF GOD, THE LORD, THE  
PARDONER, OF THE WELL OF THE  
WATERWHEEL OF THE GARDEN OF THE  
PROSPEROUS PADISHAH

One day, the late and forgiven Sultan Süleyman Khan son of Selim Khan—may God's mercy and pardon be upon him—set out with joy on an excursion to the paradise-like [imperial] garden, [known after the name of its former owner as] the İskender Çelebi Garden,<sup>132</sup> on the western side of the felicitous city of Istanbul. By chance, his route passed by the nearby garden of

Mihrûmah Sultan, the wife of Rûstem Pasha,<sup>133</sup> and wandering about its flowery margin with delight, he examined its plantings and flowerbeds. Seeing that his own garden<sup>134</sup> was neither as luxuriant nor as elegant, he asked the garden overseer, “Why is this garden not luxuriant and pleasant like that garden? Especially since this garden’s servants are more skilled, and its site is pleasant and charming?”

## Poem

Her garden is fresh green from end to end.  
The plants of this garden resemble straw.  
Her trees are adorned with flowers,  
A fresh rose garden all in bloom.  
The trees of this [garden] are all leafless and bare,  
As if they [had] trembled from fear of God.  
The flowing water in every corner [of her garden]  
Recalls the water of life.<sup>135</sup>  
[12b] The fresh green of this [garden] is like a hidden Hızır.  
The waters of the Fountain of Life are concealed in the dark.

Prose<sup>136</sup>

In a word, the notables of the sultanate and courtiers of the threshold of the state replied fittingly [as follows]: “My Padishah, if there is no running water in a garden, its meadows will not be lush.”

## Poem

See the fire that makes comfortable the winter.  
By it all things are cooked.  
So plants are brought to life by water.  
*And from water do all living things derive.*<sup>137</sup>

Then the felicitous padishah pointed out a pleasant corner of that garden with his blessed, noble hand and said, “Let them begin construction of a waterwheel resembling the celestial sphere. Let them summon the architect to that place. Let him see if it is feasible. Every science should be committed to its master.” Saying this, he sent for this weak slave. I prayed in the presence of the felicitous padishah and said, “The felicitous padishah has a fine idea. A waterwheel is possible in this place. However, the best place for a waterwheel would be in the highest spot in the garden so that water would flow to all [its] parts. But if [it is

built] on the spot ordered by my padishah, it is certain that water will not reach to some parts.” His Majesty the padishah, refuge of the world, asked, “Is water to be found in high places?” [And I replied,] “Yes, my padishah. Most springs are on mountain heights. [The presence of] water is not a matter of high or low elevation.”

## Couplet

On earth streams flow toward the lowlands.  
But concealed within the earth, they flow upward.

Because [my words] were contrary to his wishes, the noble feelings of the late and forgiven [sultan], consistent with his sovereign pride, were hurt. But because fact was on the side of this weak slave, he gave his consent, saying, “There are none who have seen water flow upward. If no water is to be found in this spot, the architect will have to answer for it!” and felicitously returned to the palace.<sup>138</sup> Then some Ferhad-like *acemi* slaves<sup>139</sup> from among the servants of the imperial palace<sup>140</sup> began, with the strength of iron, to undermine the mountains,<sup>141</sup> and with picks they excavated the waterwheel’s well chamber. When they had dug down into the earth to the depth of a man, [13a] they came across a large masonry well chamber, which was the remains of a waterwheel well from the time of the unbelievers.<sup>142</sup> Its stones were in ruin and had collapsed down into it. But water appeared among the stones and this humble servant’s soul was relieved. Then I thanked God, and, as soon as this happy news reached the felicitous padishah, he set out and came with his servants and attendants. Seeing the waterwheel revolve like the celestial sphere and the delight-giving water flow to both the high and low parts of the garden, he satisfied and satiated this weak being with a robe<sup>143</sup> of imperial favor. Then the late [sultan’s] chamberlain<sup>144</sup> prayed and said, “My felicitous padishah, this humble servant of yours, the architect, is no empty-headed man. He seems to be possessed of saintly abilities! What an astonishing thing has come to pass!”

## Couplet

It seems this radiant sage is the Hızır of the age.  
He revealed to the shah the water of life in the [subterranean] darkness.

## Poem

The shah said, "To outward appearance this is an art.

But, in fact, it is also a miracle.

If a person is a master of his art,

Let the gate of happiness be open to him.

Thanks and praise to God, the All Bounteous,  
That we possess such a perfect man!"

CONCERNING THE BEAUTIFUL BRIDGE OF  
ÇEKMECE-İ KEBİR (GREAT ÇEKMECE) OF THE  
REIGN OF SULTAN SÜLEYMAN KHAN—MAY  
GOD'S MERCY AND BLESSING BE UPON HIM<sup>145</sup>

Early one morning, while that sultan of land and sea, that celebrated padishah [and] fortunate sovereign, the Solomon of men and jinns, the sultan, son of a sultan, Sultan Süleyman Khan—may God's mercy and pardon be upon him—journeyed through the environs of the city of Istanbul, intending to make an excursion through its hills and plains, his route felicitously passed through Büyükçekmece, and he saw the difficulty the needy had crossing that place of passage with boats. Seeing that there had formerly been a bridge<sup>146</sup> that the waves of the sea had destroyed and demolished, out of his perfect compassion for the Muslims he resolved to build an exalted bridge in that place once again, so as to tend the sorrowful hearts [of the believers].

## Poem

How can I not remember that sultan with prayers,  
He who recited constantly, "Muslims are my brothers"?

He regarded his subjects' state with the eye of compassion.

All who received his kindness glorified him.

The notables of the state and felicitous high officials considered the felicitous padishah's act of charity most fitting and admired and applauded his perfect benevolence.

## Couplets

[13b] The mortal world is a bridge on the flood of annihilation  
Those who cross it today put their trust in God and are free.

Be one great or humble, shah or slave,  
If one does good in this world, he endures.

Prose<sup>147</sup>

[The sultan] felicitously demanded of this well-wisher, "How did the builders of the bridge at Büyükçekmece in the time of the unbelievers construct it, and why did it fall into ruin? Now it is necessary for a bridge to be built there. Inquire honestly [into these matters] with diligence and submit [the results] to the palace."<sup>148</sup>

When his imperial command was issued as such, this humble servant thoroughly investigated conditions, and I answered in this manner: "First of all, my padishah, the reason its structure collapsed is that sufficient care was not taken in the expenditure of treasury money. They positioned the bridge away from the sea and placed [it] in a marshy area by the shore. For this reason, its foundations collapsed and it fell into ruin. In sum, since the water is shallow and [the ground is] firm, it is best that it be built in the sea." And I prepared a plan (*resm*) for the bridge and submitted it. The felicitous padishah was most delighted, and upon imperial command, with several hundred carpenters and stone workers, I set to work. A cofferdam (*sanduka*) like a galleon was constructed for each of the piers (*ayak*), and the demons of Solomon<sup>149</sup> drew out the seawater with pumps and large skin sacks and emptied them. And piles made from fine, strong columns the length of two or three men were driven into the foundations with a pile driver, large stones<sup>150</sup> were clamped over them with strong iron clamps (*kened*), lead was poured between them, and they were joined together as a single piece.<sup>151</sup>

## Poem

His Majesty the shah commanded his humble servant

That I build over the sea a bridge like a road.

Arches like the rainbow were built,

So that for people land and sea became as one.

Its foundations were laid on the seabed.

Its structure soared to the heavens.

With the help of God, it attained perfection:

The sublime bridge at Büyükçekmece.

A cause for prayer, day and night,

It became for all, rich and poor, a place of passage.

[14a] It is a wondrous, fine, and matchless bridge.

It is a crescent-browed, perfect beauty.  
 Its piers reach into the earth.  
 Its archivolts the highest heavens approach.  
 Each arch resembles the unsupported vault [of the  
 heavens].  
 They turn into *nûns* on that ocean sea.<sup>152</sup>  
 People, be they powerful or humble,  
 All humankind pass over it.

## Prose

That bridge built like the firmament became a wonder of the age, and the shah of the world, giving his approval and commendation to this humble servant, set out to Szigetvár with joy. At that time, when Sultan Süleyman Khan—may God's mercy and pardon be upon him—was at the end of his life, he set out, together with the army of Islam, happy in its victories, to wage a ghaza against the wicked infidels of Szigetvár.<sup>153</sup> Confidently, with body bent like a sure bow, the arrow of his desire attained its intended goal, and he loosened its bowstring. In a word, he plied his sword with bravery on the field of battle. With the zeal of the padishah of Islam, a bridge like the heavenly vault was built over the River [Sava] in sixteen days, and on the seventeenth day the passage and transit of that Solomon of the age and the army of Islam over the bridge was facilitated by God. When the sinful unbelievers got word of the approach of the shah of auspicious name, they said, "Well, let them come! Let us see how they pass through our Wall of Alexander.<sup>154</sup> If they cross by ship, they will not arrive before three months' time. If they build a bridge, it will be impossible to cut and prepare the timber in three months. By then, winter, rain and snow, and [our] swift soldiers will cause them to flee. Their trenches will fill with rainwater, and the country will be flooded. Solomon's demons will be helpless in this stream-abounding place." So saying, they took no precautions.

When on the seventeenth day news reached the unbelievers that the Caesar<sup>155</sup> had built his bridge and crossed over it, their evil king was distraught and bewildered, and severing the fruit of hope from his throne and life, he placed his soldiers in fortresses and drove his subjects into the woods. The late and forgiven [shah] besieged the fortress of Szigetvár. Pot-bellied iron cannons were set up and trenches prepared beside one another, [14b] and they began to bombard it. Many times, from morning till night,

the enemy's blood was frozen with the blasts of the dragon[-like] cannons, and their moans ascended to the heavens.

Just as the fortress was about to be taken, the late [shah's] infirmity became worse, and the bird of his conquering soul ascended to the Throne of God, together with news of the victory and conquest [of Szigetvár]. "Surely, we belong to God and to Him we return!"<sup>156</sup> Then the great vizier, the field marshal of enlightened heart, the master of circumspection, Grand Vizier Mehmed Pasha,<sup>157</sup> counseled those esteemed officers of the seraglio who were privy to these secrets, and said,

## Poem

"O, you who know this secret,  
 Who were honored by his munificence:  
 Beware of revealing that the Shah of the world has  
 passed away!  
 Display neither grief nor sorrow!  
 Hide away the secret in you like your soul!  
 Let not word of it be heard in front of the enemy!  
 Be not open with this secret to strangers!  
 Above all, be discreet if you have need of your  
 head!"

## Prose

"Be aware that the padishah of the world has set out for the Garden of Paradise, and men have been dispatched to the most glorious and generous prince, Sultan Selim Khan.<sup>158</sup> Soon he will come with felicity and be seated on the imperial throne. It is required that just as you exerted yourselves and showed perseverance during the life of the padishah, you must now attend to battle with the added zeal of Islam. And take care to keep this secret so that we be not humbled or contemptible in the face of the enemy," he said.

Subsequently, the fortress was conquered, and those who had shown valor were presented to the padishah. And many high offices were distributed, each by way of one's lot and according to his wish. And many other fortresses were conquered around it and governors were appointed. And they returned with full honor.

Their hearts were like rosebuds, wounded and bloodied with the thorn of grief, while in outward appearance they smiled like a rose with false joy. And the viziers drew near the padishah's carriage and conversed in a friendly manner, and deceived the people in many ways. When that day arrived when Belgrade

was reached and the imperial arrival of the shah of the world, Sultan Selim Khan, was assured, heaven and earth filled with cries, wailing, and lamentation.

The viziers and great lords and honored notables, filled with grief, flowed before the carriage in garments of mourning. That day, the world-illuminating sun [15a] wore a mourning garb of dark clouds, the full moon covered her head with earth [in lament], and all the world grieved. Loud-voiced chanters (*hafız*)<sup>159</sup> chanted the Qur'an, and the distinguished shaykh, His Excellency Nureddinzade Efendi,<sup>160</sup> accompanied by dervishes, occupied himself before the carriage with the glory of the *tevhid*.<sup>161</sup>

#### Poem

O heart, this transitory world is without permanence.

A lifetime is but a moment.

The springtime of life's garden trickles away like a stream.

Youth, like a breeze, passes away.

#### Prose

That morning, His Majesty, the fortunate Sultan Selim Khan, padishah of the firmament, arrived and met with the notables and the pillars of the state.

#### Couplet

Those who saw the beauty of that moon said,  
"Every separation [by death] becomes a lover's union."

#### THE DATE OF THE DECEASED [SULTAN SÜLEYMAN'S] DEATH

They relate that, after passing from the world, Sultan Süleyman Khan said to his son Selim Khan in a dream,

My son, be just and equitable! This [advice] of ours is to you enough. The date:

"For you know the world remained not Solomon's kingdom."<sup>162</sup>

#### Prose

The late and forgiven [Sultan Süleyman] died, and Sultan Selim felicitously ascended the throne of the state while the noble bridge, on the construction of which total care and attention had been lavished, was

[still] unfinished. On setting out toward Szigetvár for the holy war against the unbelievers with the army of Islam in train, he [Selim] was fully delighted with the construction of the above-mentioned bridge and took pains and persevered in its completion. On his return, his felicitous passage over the above-mentioned bridge was facilitated by God, and, for its completion, Hüdayi, one of the poets of the age, composed this agreeable line of poetry as a matchless chronogram: "Sultan Selim completed the bridge of Süleyman."<sup>163</sup>

#### THE COMMENCEMENT OF THE CONSTRUCTION OF THE NOBLE FRIDAY MOSQUE OF SULTAN SELİM KHAN

Because he [Selim, who was] felicitously settled upon the throne of fortune,<sup>164</sup> had for the city of Edirne the highest affection and esteem, he gave an imperial command that a Friday mosque be built, the like of which had never been [built] before. This humble servant prepared such a [wonderful] drawing (*resm*) for a sublime Friday mosque in Edirne, that it is worthy of the admiration of humankind. Its four minarets are situated on the four sides of the dome. All of them have three balconies and three staircases, and the staircases of the two of them are separate from one another.<sup>165</sup> [The minaret] of the previously built Üç Şerefeli [Mosque]<sup>166</sup> is like a tower. It is very thick. However, people of discernment know that it was very difficult to build [the Selimiye] minarets both slender and with three [separate] staircases. And one [reason] the people of the world said [such a construction] was beyond human capability was that no dome as large as that of Hagia Sophia had been built in the lands of Islam. [Thus] those who passed for architects among the sinning unbelievers used to say, "We have scored a victory over the Muslims." Their statements, in accord with their perversely false views, to the effect that, "The construction of a dome such as that is very difficult. Were it possible to build one like it, they [the Muslims] would have done it," pained and endured in the heart of this humble servant. I exerted myself in the construction of the above-mentioned Friday mosque, and, with the help of God, the Lord, the Judge, showed my capabilities during the reign of Sultan Selim Khan, [15b] and made this exalted dome to exceed that one<sup>167</sup> by six cubits (*zîrā'*) in height and by four cubits (*zîrā'*) in circumference.

## Poem

What a just sultan, the shah of the age,  
 The ruler of the world, Selim Khan, son of Süley-  
 man!  
 He gazed out upon the city of Edirne.  
 Out of benevolence, he bequeathed works to this  
 world.  
 He built this exalted Friday mosque.  
 May he be remembered with his pious works as long  
 as the world endures!  
 Subtle in refinement and of the same manner in  
 form:  
 In sum, art attains in it complete realization.  
 In truth, beneath that unsupported dome [of  
 heaven],  
 That dome was suspended like an orb.  
 Never would a dome like Hagia Sophia's  
 Be built, the world wagered.  
 This exalted dome exceeded that.  
 I know not the rest, and God knows best!

THE DATE OF THE IMPERIAL ACCESSION  
 TO THE THRONE

Thanks be to God, with justice he [Selim] became  
 manifest like the sun,  
 A moon of the celestial throne and shah of exalted  
 lineage.  
 Youth of sage-like prudence, noble youth of the  
 age,  
 Pure, jewel[-like] sovereign, Khusraw of excellent  
 disposition:  
 Coming to the throne, he ascended with good for-  
 tune.  
 All humankind submitted to his command.  
 Like a nightingale, Sa'i composed a date:  
 "Rose-resembling Sultan Murad became padishah  
 of the world."<sup>168</sup>  
 The year 982 [1574–75]

ENCOMIUM FOR THE NOBLE FRIDAY  
 MOSQUE<sup>169</sup>

May God be exalted! What is this beautiful place, [this]  
 sublime mosque,  
 This Aksa Mosque, the like of the exalted Ka'ba?<sup>170</sup>  
 In past eternity, the foundations of this Flourishing  
 House were on the earth.<sup>171</sup>  
 As if to flee the fateful Flood, it was withdrawn to  
 the heavens.

Countless stonemasons' lives it exhausted  
 To make the water of beauty flow to this [Mount]  
 Bisutun.<sup>172</sup>  
 Its exalted dome is like the highest heavenly  
 sphere.  
 To the seeing eye it appears an exemplar of the  
 nine spheres.  
 A dome such as this on earth never was nor ever will  
 [again] be built.  
 Its like does not exist in the spheres except for the  
 azure sky.  
 Its dome seems suspended from the mosque of the  
 spheres with the Milky Way.  
 The world is visible within it like a spherical mir-  
 ror.  
 The silken canopy of the minbar to the spheres a  
 gift presented,  
 When this dome was trussed complete and with bro-  
 cade and satin draped.  
 The Divine Voice heard of its completion and com-  
 posed a date:  
 "At this moment, the exalted dome was secured  
 and completed."<sup>173</sup>  
 The four minarets are like the Four Friends of the  
 Glory of the World.<sup>174</sup>  
 The finial on that dome hints at the divine light of  
 the Prophet.  
 When the beautiful cherubim with David-like  
 voices<sup>175</sup> are assembled,  
 And take shelter like the turtledove atop the cypress  
 trees,  
 Continually, from the four minarets, in the *neva* and  
*peçgah* [modes],<sup>176</sup>  
 They, like nightingales, the world to this rose garden  
 invite.  
 In truth, its four columns are pillars of the House  
 of Islam.  
 That dome between the four minarets is a wise  
 spiritual guide.  
 They think the angels in the heavens became minarets  
 to the mosque of the spheres.  
 Since those minarets rise higher than the nine vaults  
 of heaven.  
**[margin 15b]** The luster of its golden crescent-finial,  
 which sends forth to humankind light,  
 Is luminous; the world thinks this the dawn's bright-  
 ness.  
 If in the morn, from the revolving spheres the sun  
 its roof illumines,  
 They say, "Jesus sent a finial. He sent down gold."

When it enters the sign of Aquarius or Capricorn,  
 The world-adorning sun appears like Joseph in the well.<sup>177</sup>  
 Above all, his excellency, the aga of architects, that patron saint of masters  
 As all the world says, builds with saintliness that which he builds.  
 He took great pains with his wondrous art.  
 It is hardly among the things that can be described.  
 They say that Hızır Hagia Sophia designed.  
 Do not think this Hızır-like man<sup>178</sup> a mere mason to be.  
 The lofty minbar and *mahfil* (tribune) were built through the zeal of the sultan.  
 One is higher than the Ninth Heaven; the other is taller than the Throne of God:  
 The *Fatiha* was written on all its open doors.<sup>179</sup>  
 That exalted mihrab is the confidant of the names of God.  
 Its every corner is a rose garden of Paradise with adornments of the springtime.  
 The linked calligraphies in it are like the River Selsebil.<sup>180</sup>  
 The scribe [and] well-wisher Hasan, heir and superior successor [of his predecessor, i.e., Ahmed Karahisari],  
 With majuscule letters<sup>181</sup> designed its peerless calligraphy.  
 Should all humankind assemble in one place, they could not add to its letters a single dot.  
 Truly, he put into practice the precepts of beautiful writing.  
**[margin 15a]** Its beautiful mihrab is of pure aqueous jade.  
 And the world-adorning royal tribune is of pure mineral.  
*Hatayi, Rumi, islîmi* and *Iraki* [ornaments] are there inscribed.<sup>182</sup>  
 Many peerless masters eye-straining effort did expend on it.  
 Those who its marbles' decorations see would think [themselves] in a sea of elegance,  
 The waves truly born of the wind of God's omnipotence.  
 Each of those variegated arches resembles a rainbow,  
 A sign of the shower of God's blessings, say the wise.

Those lamps and spherical mirrors suspended there are  
 Like leaves and fruit of the Tuba tree in the Garden of Paradise.<sup>183</sup>  
 The celestial spheres are a bottle stamped with the new moon.  
 The world-adorning sun and moon are two golden lamps.  
 The heavenly doors of this rose garden are open like [those of] Paradise.  
 All the world comes there to win God's blessing.  
 They who enter here are from hellfire secure,  
 This is the word of God. We declare and confirm it without doubt.  
 Circling the rose garden of the sanctuary is pleasing like the rite of Safa and Merve.<sup>184</sup>  
 Is it not wonderful that this haven is for high and low a place of worship?  
 Enchanted, surely the most desirous one becomes on seeing it.  
 You would think a pool of Kevser<sup>185</sup> that matchless fountain to be.  
 Think not that the columns planted in the courtyard are [mere] marble.  
 They stand watch like so many jasmine-faced cypresses.  
**[margin 14b]** The arches of its courtyard are like iron-strung  
 Bows. Do not the columns resemble arrows of prayer?  
 The discerning behold this plan and say,  
 In truth, it is a matchless marvel! Its like does not exist!  
 The Tunca river<sup>186</sup> is the pride of the city of Edirne, but  
 This high-domed mosque is its crown.  
 O Shah! In this way you have favored the people of Edirne, who  
 By reason of this joy are bursting with affection.  
 How can you presume to sing the praises of its qualities?  
 You know, O bewildered heart, that the sea cannot in an earthen jar be contained.  
 Pray for the shah who here this building built!  
 His just decrees are with his name inscribed!  
 Shah of Rum<sup>187</sup> and Persia, noble lord of Mecca and Zemzem,  
 Who became the builder of the Ka'ba and Aksa Mosque [i.e., Selimiye],<sup>188</sup>

## NOTES

First among the illustrious rulers, shadow of God on earth,  
 Selim son of Süleyman Khan, of beautiful countenance and excellent judgment.  
 He is the sum of maturity, virtue, beauty, morality, benevolence, and justice.  
 In truth, God has made his six [aspects] flourish!  
 Night and day, from the great drum, the ear of the world  
 Hears allusion to the verse, “We have given thee [Muhammad] a signal Victory.”<sup>189</sup>  
 Should a foe the gilded crescent of his flagstaff see, he would be lost.  
 He would vanish and disappear like the stars<sup>190</sup> at the dawn.  
 In his time, enemies were completely stymied.  
 The best they could do was to vainly struggle.  
 In his reign, save for the iris, none has two tongues.  
 But for the two-faced rose, none do hypocrisy exhibit.  
 He makes his foes bow their heads to the strength of his sword.  
 As the wild plant bows its head to the rays of the sun.  
 Should the Khusraw of the East place a tray of gold upon his head,  
 He could, thanks to his justice, go from East to West with neither fear nor dread.  
 When the people come to watch, upon the rose garden of the stirrup<sup>191</sup>  
 They spread meadows of green satin and glittering brocade.  
**[margin 14a]** May the Omnipotent Builder make his sublime building strong!  
 That is humankind’s request of God the Creator.  
 The well-wisher Sa‘i consoles his wasted heart.  
 He is the Abraham-like<sup>192</sup> builder of the Ka‘ba of the heart.  
 May it soar to the furthest limit like a lofty Ka‘ba!  
 May high and low share in its perfection.  
 May the Matchless Creator make enduring the foundations  
 Of that building and its builder for as long as the spheres do turn.  
 May this beautiful and pure abode be a place of worship for the Muslims,  
 For as long as the adepts pray in the celestial mosque!

1. *Esās-i seb‘ tabaqa*, literally “the seven-storied foundation,” a reference to the seven earths, the supports of the seven heavenly spheres of the Ptolemaic cosmology; see *EI2*, vol. 8, 1014–18.
2. The Arabic letters spelling the word *kun*, “Be Thou!” by which God creates.
3. The Prophet Abraham, who rebuilt the Ka‘ba after the Flood. Muslim tradition holds that the prototype of the Ka‘ba descended from the Seventh Heaven with Adam and was later carried aloft to heaven once again at the time of the Flood.
4. The Prophet Muhammad.
5. *qanṭara-’i ṣrāt-i müstaqīm*, literally, “the straight bridge of Sırat,” the bridge from this world to Paradise, more slender than a hair and sharper than a sword.
6. *sarāy-i riyāz-i na‘īm*, literally “the pavilion of the garden of Na‘im,” the fourth of the eight paradises mentioned in the Qur’an.
7. *ṣrāt köprüsi*; see n. 5, above.
8. *Habīb-i ekrem*, the Prophet Muhammad.
9. *çehār yār-i güzîn*, the “Four Chosen Friends,” referring to the four so-called *Rāshidūn* or Rightly Guided Caliphs: Abu Bakr, ‘Umar, ‘Uthman, and ‘Ali, revered by the Sunnis.
10. This refers to an incident in the Prophet Muhammad’s flight from Mecca in 622, when he and Abu Bakr sought refuge in the cave on Mt. Sevr.
11. *Ṣiddīq*, “sincere, true,” the title given to Abu Bakr.
12. *Fāriq*, the title given to ‘Umar because he discriminated between truth and falsehood.
13. That is, the Byzantine emperor. Presumably, this is a reference to the conquest of Byzantine Syria-Palestine and Egypt during the caliphate of ‘Umar.
14. It was ‘Uthman who supervised the standardization and editing of the written versions of the Qur’an.
15. The two daughters of Muhammad. ‘Uthman was married first to Muhammad’s daughter Ruqīyya, and after her death, to another daughter, Umm Kulthum; see *EI2*, vol. 10, 946.
16. ‘Ali was renowned for his knowledge of the Qur’an and hadith and for his learning in canonical jurisprudence.
17. Khaybar, a famous oasis and its principal settlement about 150 km north of Medina. Inhabited by Jews, it was besieged by the Muslims in the year 7/628, during which ‘Ali proved his valor, single-handedly lifting one of the heavy doors of the fortress gate from its hinges and, after using it as a shield to defend himself, making a bridge of it for the Muslim attackers to gain access to the town; see *EI2*, vol. 4, 1137–43.
18. ‘Ali was Muhammad’s cousin by his father’s brother, Abu Talib, and was brought up in the Prophet’s household due to the latter’s poverty. He later married Muhammad’s daughter Fatima, and of their marriage were born Hasan and Husayn.
19. *Esedü’llāh*, “the lion of God,” one of the titles of ‘Ali.
20. Fāṭimatü’z-Zehrā, one of the epithets of the wife of ‘Ali and mother of Hasan and Husayn.
21. The Prophet Muhammad.
22. Men and jinns, the two races that inhabit the earth.
23. A note in the lower margin of Hm 4911, 1b reads, *Ebū Maṣṣūr Maqrīdī*.
24. The Safavid shah of Iran.

25. The Ottomans.
26. A reference to the *aşhâb-ı kirâm*, the companions and disciples of the Prophet Muhammad.
27. Later to become Mehmed III.
28. The letters of the Arabic alphabet that spell the word *Naşş*, literally “Text,” meaning here the Qur’an.
29. Siyavuş Pasha, of Croatian origin, was educated in the palace in Istanbul and served as aga of the Janissaries and *begler-begi* of Rumelia before being married to a sister of Murad III, Fatima Sultan, in 988/1580. He was subsequently made grand vizier three times and died in 1010/1602. He was buried in Eyüp, in Istanbul; see *EI2*, vol. 11, 697.
30. King Solomon’s confidant and vizier, whose name came to be a metaphor for a wise minister.
31. Name of the Kayanid prince of Persian legendary history and hero of the national epic, the *Shahnama*.
32. Lokman, legendary hero and sage of pre-Islamic Arabia, who appears in the Qur’an as a monotheist, a maker of proverbs, and the author of fables. In Persian and Turkish literature, in addition to his standard roles, he is known as an Arab physician and is given the title *hekim*.
33. *şehr ü diyâr*, literally “cities and lands.”
34. *değişirme*, see AR, translation, n. 3.
35. *sancak*, literally, a “flag” or “banner”; an Ottoman administrative term for a sub-province.
36. *qaþpuya çıqđum*, literally, “I advanced to the gate.” *Çıkma*, “advancement,” the verbal noun of *çıkma*, is the term used to describe the promotion of *acemioglan* to service in the Janissary corps after the period of initial training.
37. *Hâci Bektaş ocagı*, i.e., the Janissary corps. The soldiers of the Janissary corps enjoyed a particularly close relationship with the dervish order of the Bektâşiyye.
38. Belgrade was conquered in August 1521, and Rhodes was seized in January 1522.
39. *atlusekbân*; see AR, translation, n. 4.
40. A reference to the campaign in Hungary and the Battle of Mohács of August 1526.
41. *yayabaşı*; see AR, translation, n. 5.
42. *zenberekçibaşı*; see AR, translation, n. 8.
43. A reference to Süleyman’s campaign of 1531 against Austria.
44. A reference to the Ottoman campaign of 1534–35 in the Two Iraqs.
45. *Qızılbaş*, the Shi’ite Safavids of Iran. The name is a disparaging reference to the distinctive red headgear of the Safavids.
46. That is, during the campaign in the Two Iraqs referred to above; see n. 44.
47. *Tâtvân Deñizi*, i.e., Lake Van in eastern Anatolia.
48. In the text, Lutfi Pasha’s title is given as *vezîr-i a’zam*, but the word *a’zam* is scratched out. He became grand vizier later, in 1539.
49. Lutfi Pasha b. ‘Abdü’l-Mu’in (ca. 1488–1563), Ottoman statesman of *değişirme* origin who later became grand vizier; see *EI2*, vol. 5, 837–38.
50. *hâşekî*; see AR, translation, n. 9.
51. *Körözla Pülya*. Süleyman’s raid into Apulia occurred in July 1537, and his siege of Corfu took place in August of the same year.
52. Süleyman campaigned in Moldavia in the summer of 1538.
53. *rikâbında bulundu*m; see TE, translation, n. 14.
54. *şubaşı*, a low-ranking officer of the Janissary corps responsible for the maintenance of order in a district.
55. Ayas Pasha (ca. 1482–1539), Ottoman statesman of *değişirme* origin, who served as grand vizier under Sultan Süleyman I between 1536 and the time of his death in July, 1539; see *EI2*, vol. 1, 779.
56. According to an idea taken over from Aristotle, the salamander could pass through fire unharmed and even extinguish it because of its coldness; see *EI2*, vol. 8, 1023–24.
57. ‘Acem ‘Alisi, also known as ‘Acem ‘Ali, (d. ca. 1539), Ottoman architect who worked in the classical style and was active in the early sixteenth century. His pious foundations (*waqf*) make it clear that he was Chief Imperial Architect from at least 1525. His works include the mosque and tomb of Sultan Selim I in Istanbul, the Çoban Mustafa Pasha complex in Gebze, the Çoban Mustafa Pasha Mosque in Eskişehir, and the Mimar Mosque in Şehremini in Istanbul, on the grounds of which he was buried.
58. Qur’an, 7:43.
59. *rikâb-ı hümâyûnlarında*, meaning, “I was at the sultan’s side.”
60. One of the quarters for the Janissaries built by Sultan Mehmed II, located between the present Şehzadebaşı Caddesi and Vidinli Tevfik Bey Caddesi in Şehzadebaşı. The barracks were torn down at the time of the suppression of the Janissaries by Sultan Mahmud II in 1826.
61. The tomb of Şehzade Mehmed in Şehzadebaşı, Istanbul.
62. A marginal note in Hm 4911, 5a reads, “It was begun in Rebiü’l-evvel of the year nine hundred fifty, and prayers were performed in Noble Receb of the year nine hundred fifty-five.”
63. *Huzûr-ı şehde*, literally “in the presence of the shah.”
64. A marginal note in Hm 4911, 5a reads, “House of worship of God’s Messenger (*ma’bed-i resûl-i emîn*) is the [mosque’s] chronogram (*târîh vâqî’ olmuşdur*). One hundred fifty-one *yük akçe* were spent for its expenses.”
65. Although the terms *câmi’* (*jâmi’*) and *mesjid* (*masjid*) are frequently translated interchangeably as “mosque,” in fact, the two describe places of worship with significant differences in function and purpose. Although the term *mesjid*, derived from the Arabic verb *sajada*, “to bow down or prostrate oneself in worship,” is used in the Qur’an to denote broadly a place of worship, it came in time to be used more restrictively to designate a neighborhood mosque for daily worship but not for Friday congregational prayer. Architecturally, *mesjids* are frequently rather small, unpretentious structures, although wealthy patrons might build more ambitious and richly embellished *mesjids* as well.  
The term *câmi’* (often referred to as *masjid-i jâmi’* or *masjid-i jum’a* [i.e., great mosque]), from the Arabic verb *jama’a*, “to assemble,” is generally a more ambitious building, intended to function as the setting for the religious obligation imposed on every free, adult male Muslim to meet for communal worship every Friday. Often, but not universally, *câmi’*s are large and imposing structures. In Istanbul they included the imperial mosques and other key places of worship in the city.
66. That is, to control the water.
67. The strength of Süleyman’s zeal is here compared to the strength of Rakhsh, the mighty horse of Rustam, the hero of the Persian national epic, the *Shahnama*.

68. That is, Süleyman initiated the project.
69. A marginal note in Hm 4911, 5b reads, “The year of the accession of Sultan Mehmed [is] 1058 [1648]. Therefore, on that day, he who delights came to the banquet of the age.” The reference here is to Sultan Mehmed IV and must have been added some decades after the composition of Sa’i’s text.
70. Yanko bin Madyan the Amalekite, legendary figure mentioned in late Turkish accounts as the founder of Constantinople after Solomon and Rehoboam, but prior to Byzas (Bozantis). His name does not begin to appear in the Ottoman sources until the middle of the fifteenth century, when Turkish authors first started to interest themselves in the history of the city; see Stefanos Yerasimos, *Légendes d’empire: La Fondation de Constantinople et de Sainte-Sophie dans les traditions turques* (Paris, 1990), 62–96.
71. *çuqurbostanları*, literally “sunken gardens.” Open cisterns (the cisterns of Aspar near the Selimiye Mosque, Aetios inside the Edirne Gate, and Mokios in Altmermer) originally built during the fifth and sixth centuries to supply the city with water. In later times they silted up and after the Ottoman conquest were used as vegetable gardens; see *Dünden Bugüne İstanbul Ansiklopedisi* (Istanbul: Kültür Bakanlığı ve Tarih Vakfı, 1993–95; henceforth *DBIA*), vol. 1, 86, 356–57; vol. 5, 482–83.
72. The Cistern of a Thousand and One Columns, located between Işık Sokağı and Klot Farer Caddesi, south of the Divan Yolu in the quarter of the same name in Alemdar. It was originally built by the Roman senator Philoxenus, who came to the city with the emperor Constantine the Great in the fourth century, although there is evidence that some of the structure dates to the fifth and sixth centuries.
73. The Hippodrome, the vast public square originally laid out by the emperor Septimius Severus around the year 200, located to the south of the Topkapı Palace and bounded on the east by the complex of Sultan Ahmed I, in the Alemdar district. Actually, the Binbirdirek is situated a short distance to the west of the At Meydanı.
74. *Kırkçeşme Kemeleri*, the system of aqueducts feeding fountains in most of the districts within the walls of Istanbul. Initial work on the waterworks was begun in the second century, during the reign of the emperor Hadrian. In the fourth century the emperor Valens constructed the great aqueduct that bears his name (known to the Turks as the Bozdoğan Aqueduct). Additions to the system were made in the reigns of the emperors Theodosius (r. 379–95) and Justinian (r. 527–65). A reworking and expansion of the system was carried out by Sultan Süleyman in the sixteenth century, when a series of dams was built to the north of the city, including those of Topuz, Belgrade, Kirazlı, Ayvad, and Cebeciköy. The most important and monumental aqueducts were the Uzunkemer, Kovukkemer, Mağlovakemer and Gözlücekemer; see Kazım Çeçen, *Sinan’s Water Supply System in Istanbul* (Istanbul: T.C. İstanbul Büyükşehir Belediyesi, İstanbul Su ve Kanalizasyon İdaresi Genel Müdürlüğü, 1992), 45–155.
75. A reference to the episode in the popular romance of Ferhad and Shirin, recounted in a number of versions in Persian, Turkish, and Kurdish, according to which the clever Ferhad, with superhuman abilities, succeeded in cutting a road through the formidable Mount Bisutun in Iran. The full story runs as follows: One day, Ferhad was summoned to the castle of a Christian princess, Shirin, and charged with digging a canal through the mountains from the pasture lands where her herds grazed to her castle in order that a constant supply of milk be made available to her. On seeing Shirin, Ferhad was immediately smitten. After completion of the project, as a reward, Shirin offered him gold and jewels. But Ferhad, distraught with love, fled into the desert. In the meantime, King Khusraw, hearing of this, sent a messenger to Ferhad with the promises of Shirin’s hand if he would cut a road through the great Mount Bisutun. Ferhad agreed to the task and succeeded in fulfilling the charge, whereupon Khusraw, filled with anger and intending to escape his promise, sent a messenger to Ferhad with the false information that Shirin was dead. Ferhad, feeling life was no longer possible, threw himself from a high rock and met his death; see E. J. W. Gibb, *A History of Ottoman Poetry*, ed. Edward G. Brown (1902–9; rpt. London: Luzac, 1958–63), henceforth *HOP*, vol. 1, 321–23; *EI2*, vol. 2, 793–95.
76. Sinan.
77. *Havâyî terâzû*, apparently some sort of surveying tool (quadrant or astrolabe), details of which cannot be traced.
78. The term *lüle*, literally “pipe” or “spout,” refers here to a type of spout that was used to measure the rate of discharge of water from a stream or reservoir. The term thus came to be used for a unit of measurement of the flow of water. For an explanation, see Çeçen, *Sinan’s Water Supply System in Istanbul*, 65–68.
79. *emîn-i binâ*, a functionary who supervised imperial and state building projects. His role was not that of architect, involved in the design of a building or its actual construction, but rather that of clerk of the works, concerned with overseeing the finances and accounts of the project.
80. *âsitâne-i sa’âdet-phenâh*, literally “Threshold of Felicitous Refuge.”
81. The shah in the story of Ferhad and Shirin, and hence a metaphor here for Süleyman.
82. *hâk-i pâyuña*, literally “to the dust of your feet.”
83. Used here as a metaphor for Sultan Süleyman.
84. *kühken*, “cleaver of mountains,” the epithet of the romantic hero Ferhad in the Persian and Turkish romance of Ferhad and Shirin, used here as a metaphor for Sinan.
85. That is, because of the building supervisor’s gossip and rumors surrounding the construction of the dams and aqueducts to bring water to Istanbul, Sultan Süleyman had almost turned against the project.
86. *taht-ı devlet*, literally “throne of the state.”
87. A marginal note in Hm 4911, 8a reads, “[Work] was begun during the first days of Zi’l-kade of the year 962 [1554–55]. Four hundred times one hundred thousand, and two hundred thousand, and sixty-three thousand sixty-three *akçe* were spent for its expenses. Subsequently, ninety-seven *yük* and ninety-one thousand one hundred forty-four *akçe* were spent for the rebuilding of the Mağlova Aqueduct, which had been demolished in a great flood. One day, with much trouble and without limit...” The note is incomplete and was later scratched out by the scribe.
88. *zîrâ*, cubit, a basic unit of linear measure.
89. Galata Kulesi, referred to in Greek sources as the Main

- Tower (*Megalos Pyrgos*) and in Genoese sources as the Tower of Christ (*Christea Turris*), the tower built by the Genoese in 1348 as the main bastion of the north defensive wall of the Genoese colony of Galata. Situated at the highest point of this sector of Galata's enceinte, it was strengthened and heightened by them in 1446 and today stands to a height of 62.6 meters; see Semavi Eyice, *Galata ve Kulesi* (Istanbul, 1969), 60–77.
90. *Selsebil*, the name of a fountain in Paradise, mentioned in Qur'an, 76:18.
91. Keşer (*Kawthar*), the name, mentioned in the Qur'an (108:1), of a river in Paradise or a pond that was shown to the Prophet at the time of his Night Journey to the Throne of God.
92. *ğubâr*, literally, "dust," referring to the dust beneath the padishah's feet.
93. Presumably a reference to the reservoir supplying water to the Kırkçeşme fountains in the vicinity of the Aqueduct of Valens; see Kazım Çeçen, *Mimar Sinan ve Kırkçeşme Tesisleri* (Istanbul: İstanbul Büyükşehir Belediyesi, 1988), 52–54.
94. *nî'met yiye*, literally, "eat his food."
95. Alludes to Sinan's special devotion to Husayn, cited in the preface to TB, a devotion that can be attributed to his training as a Janissary cadet (the Janissaries were symbolically affiliated with the Bektaşî order of dervishes, a Shi'ite order). Elsewhere, Sinan refers to his initial training in the "hearth of Hacı Bektaş" (see n. 37). Husayn, the martyred younger son of 'Ali and grandson of the Prophet Muhammad, was recognized as the third Shi'ite Imam. Following the death of the caliph Mu'awiyya in 61/680, Husayn refused to recognize the succession to the caliphate of Mu'awiyya's son Yazid, and as a result he and 600 followers were attacked by 'Ubayd Allah b. Ziyad, the Umayyad governor of Iraq, at Karbala, on the lower Euphrates. Cut off from water, Husayn parleyed with the Umayyad loyalists but finally, after eight days, mounted his horse and went into battle where, weakened by thirst, he was killed (10 Muharrem 61/October 10, 680). Only two of his children survived the massacre that followed. Although the martyrdom of Husayn had little effect on the political situation at the time, it later became the central event in the history of Twelver Shi'ism. 'Ali's two sons Husayn and Hasan were also revered in the Sunni Ottoman Empire; their names often complement those of the four caliphs in the inscription program of Sinan's religious monuments.
96. Sinan, who carried the water for the sultan, is compared to Hızır, the discoverer of the Fountain of Life.
97. That is, the Prophet Muhammad. A marginal note in Hm 4911, 9a reads, "[Work] was begun during the first days of Zi'l-kade 962 [1554–55]. For all of the repairs and restorations of the aqueducts and other structures, four hundred two *yük* and sixty-three thousand *akçe* were spent. Subsequently, 97 *yük* and ninety-one thousand one hundred forty *akçe* were spent on rebuilding the Mağlova Aqueduct, which was destroyed in a great flood in 971 [1563–64]. And three hundred thirty-one thousand three hundred twenty-five *akçe* were spent on the Turunçluk Aqueduct."
98. The poem is included in the verse introduction to TE, couplets 37, 38, and 40.
99. The Eski Saray, built by Sultan Mehmed II beginning in 1457, on the site today occupied by Istanbul University in Bayezid.
100. *çehâr-yâr-ı güzîn*, that is, the Four Rightly-Guided Caliphs: Abu Bakr, 'Umar, 'Uthman, and 'Ali.
101. Not to be confused with the fifth-century column of the emperor Marcian, likewise known as the Kızıtaşı, located at the intersection of the present-day Kızıtaşı Caddesi and Kızanlık Caddesi in the Sofular Quarter. It is more likely that the column is to be identified with the so-called Column of the Virgin or Column of Virginité mentioned by Gyllius, which stood in the vicinity of the Church of the Holy Apostles and was reputed to sway when maidens who had lost their virtue passed by. However, this identification is disputed by J. M. Rogers, "The State and the Arts in Ottoman Turkey: Part I. The Stones of Süleymaniye," *International Journal of Middle East Studies* (henceforth *IJMES*) 14 (1982): 77–79, 85, n. 29; see also Pierre Gilles, *The Antiquities of Constantinople*, 2nd ed. (New York: Italica Press, 1988), 170–71; Ömer Lütfi Barkan, *Süleymaniye Camii İnşaatı (1550–1557)*, 2 vols. (Ankara: Türk Tarih Kurumu Basımevi, 1972) (henceforth *SCI*), vol. 1, 344–46; vol. 2, 23–24, nos. 43–45.
102. *Tübâ*; a tree in Paradise, the branches of which are said to enter every abode with flowers and fruit.
103. *kühken*, see n. 84, above.
104. *Süleymân dövleri*, i.e., the *acemiöğlan* and other workmen.
105. *filenk*, a timber in a slipway for launching a ship.
106. For the columns brought from Alexandria, Ba'albek, and the *saray-ı 'amire* (the Topkapı Palace and specifically the depot of building materials in its first court), see Barkan, *SCI*, 1, 336–50; 2, 11–31; Rogers, "Stones of Süleymaniye," 71–86.
107. *çâryâr*, i.e., the Four Rightly-Guided Caliphs: Abu Bakr, 'Umar, 'Uthman, and 'Ali; see n. 9 and n. 100, above.
108. The Queen of Sheba.
109. *aq mermerleri Marmara nâm cezîre ma'deninden*, i.e., Proconnesian marble, for which see Nuşin Asgari, "Roman and Early Byzantine Marble Quarries of Proconnesus," *Proceedings of the Xth International Congress of Classical Archaeology, Ankara-İzmir, 23–30/IX/1973* (Ankara, 1978), 467–80.
110. *qu'â*, i.e., voussoirs.
111. *âyine-i 'âlem-nümâ*, the miraculous mirror of Alexander, made according to legend by Aristotle and placed atop a tower in Alexandria; with it Alexander was able to observe the approach of enemies.
112. Middle Persian *Ardahang*, an extra-canonical work of the Prophet Mani that included drawings and paintings to illustrate the most important aspects of the Manichaean dualistic doctrine. In later Islamic tradition, Mani is remembered less as a great religious personality than as a painter of unsurpassed skill, and the paintings of the *Ardahang* are described as having been unequaled in the subtlety of their art; *Encyclopedia Iranica*, vol. 3, 689–90.
113. *habib-i muhtâr*, the Prophet Muhammad.
114. See notes 9, 99, and 107, above.
115. *ehl-i şafâ*, literally the "lovers of purity", i.e., spiritual seekers and the Sufis.
116. *rühül-emîn*, literally, "the Spirit Free from Doubt."
117. *quble*, literally, direction of worship.
118. Hasan Çelebi (d. 1594), the adopted son and disciple of the greatest Ottoman calligrapher of the sixteenth century, Ahmed Şemseddin Karahisari. In an inscription on the left of the entrance to the prayer hall of the Süleymaniye Mosque, Hasan refers to himself as Hasan bin Karahisari; see Şevket Rado, *Türk Hattatları. XV. yüzyıldan günümüze kadar gelmiş*

- ünlû hattatların hayatları ve yazılarından örnekler* (Istanbul: Yayın Matbaacılık, n.d.), 82.
119. Qur'an, 35:41. Here, *hatt-ı müsemmâ* does not refer to mirrored script, but to monumental *thuluth* (*celi sülûs*).
120. That is, Hasan Çelebi's.
121. Two of the cursive styles of calligraphy, which became increasingly popular in the post-Umayyad period and were among the scripts favored by scribes for epigraphic purposes.
122. That is, the calligraphy of Ahmed Karahisari (d. 1556), who revived in the Ottoman state the style of the great thirteenth-century Baghdad calligrapher Yakut al-Musta'simi, thereby earning the title Yakut-ı Rum; see Rado, *Türk Hattatları*, 69–72.
123. Yakut al-Musta'simi (d. 1298), the last of the great calligraphers of the Abbasid court in Baghdad and a master of the Six Scripts, particularly the cursive *thuluth* script in which Hasan Karahisari excelled.
124. A reference to Sinan's namesake, the architect Sinan-ı Atik (Atik Sinan). Apparently of Christian, possibly Greek, origin, he was appointed palace architect sometime after the conquest of Constantinople and was the builder of Mehmed II's mosque complex in the new capital. According to the Anonymous *Tevârih-i Âli 'Osmân* (*Die altosmanischen anonymen Chroniken*, vol. 2, trans. Friedrich Giese [Leipzig: Brockhaus, 1925], 132–33), he suffered the wrath of Mehmed II because he cut short the columns carrying the arches beneath the domes of the Fatih Mosque so that it was lower than that of Hagia Sophia, for which reason he was imprisoned and later executed on September 12, 1471.
125. *hazinedârbaşı*, literally "head treasurer," the head of the sultan's inner treasury in the imperial palace.
126. *odabaşı*, the head of the privy chamber in the imperial palace. The term was also used to designate the rank of chief officer of one of the Janissary barracks (*oda*).
127. For Lokman, see n. 32, above. A note in the form of a *muftî*'s opinion or *fetva* is inscribed in the lower margin of Hm 4911, 11b.
128. A marginal note in Hm 4911 at the top of 12a, which is crossed out, reads: "In total, nine hundred ninety-six thousand six *sikke*—each *sikke* being calculated at sixty *akçe*—five hundred ninety-seven *yük*, and sixty thousand one hundred eighty *akçe* were dispersed for its expenses. Examined [*şah*]."
129. *Fettâh*, one of the names of God.
130. *bey-i Allâh*, literally, the house of God.
131. A marginal note in Hm 4911, 12a reads, "It was begun in Cemaziyelevvel 957 [1550] and in 963 [1555–56] the dome was finished. On the first day of Revered Şevval 964 [July 28, 1557], the first Friday [of the month], prayer was performed. Eight hundred *yük* and 92 thousand three *sikke* were spent for the expenses of all its appended dependencies. Examined (*şah*)"
132. The İskender Çelebi Bağçesi, named for İskender Çelebi, who was *defterdar* between 1525 and 1534. Presumably it became an imperial garden after its owner was executed in 1534. It appears to have been located outside the walls of Istanbul, near the Marmara shore between Kazlıçeşme and Bakırköy. TM (25a:5) rather ambiguously states, "*Ve Eyyüb-i Enşârî yolında Südlüceye qarîb İskender Çelebi bağçesininün köşklerin Sultân Murâd Hân tecdid itmişdür.*" This could be understood as simply that the garden was located across from Südlüce (i.e. on the south side of the Golden Horn) or that there was a second garden of İskender Çelebi near Südlüce. TE, version S (24a:10) notes, "*İskender Çelebi bağçesi sarâyı tecdiden binâ olındı*" but says nothing about its location. Eremya Çelebi Kômürçiyân, however, clearly places it along the Marmara shore in Makrahora (Bakırköy); see *İstanbul Tarihi: XVII. Asırda İstanbul*, trans. Hrand D. Andreasyan (Istanbul: Eren Yayıncılık, 1988), 26, 191–92. Although Evliya Çelebi (Topkapı Sarayı, Bağdad Köşkü, no. 304, 144b) states that it was built by Sultan Süleyman and was the work of the architect Sinan (*binâ-yı Süleymân, kâr-ı Mi'mâr Sinân*), he apparently means simply that Sinan renovated it; see *DBİA*, vol. 8, 222.
133. *Rüstem Paşa Hâtûnu Mihrümâh Sultân Bağçesi*. Mihrümâh Sultan (ca. 1522–78) was the daughter of Sultan Süleyman by his *haseki* Hurrem Sultan, and the wife of the grand vizier Rüstem Pasha; see M. Çağatay Uluçay, *Padişahların Kadımları ve Kızları* (Ankara: Türk Tarih Kurumu, 1980), 38–39.
134. I.e., the İskender Çelebi Garden, which apparently became a royal estate after the death by execution of its original owner.
135. A note in the form of a *muftî*'s opinion or *fetva* is inscribed in the lower margin of Hm 4911, 12a.
136. A couplet in Hm 4911 in the margin at the top of 12b reads,  
To be a servant of the Two Worlds, though he be shah,  
To build a house of idols, though the heart is the House  
of God, is a pity!
137. Qur'an, 21:30.
138. *Taht-ı devlet*; see n. 86.
139. *gulâm-ı 'acemiyyân-ı ferhâdvâr*, that is, 'acemioglan or Janissary recruits.
140. *sedre-i maqâm*, the *sedre* of abodes, a metaphoric reference to the highest mansions of the heavens, the heavenly mansion of the Angel Gabriel, after which comes the Throne of God.
141. *kühkenlik*, from the epithet of Ferhad, *kühken*, used here to mean simply "dig;" see notes 84 and 103.
142. A couplet in Hm 4911 in the margin at the top of 13a reads,  
Verse  
[He] who treats [his] subjects with kindness and is distinguished by generosity,  
Just and upright shah.
143. *hul'at*, robe of honor conferred by the rulers on subjects whom they wish to reward or single out for distinction.
144. *odabaşı*, see n. 126, above.
145. Two poems midway down the margin of 13a in Hm 4911 read,  
Couplet  
What a world-adorning khan and fortunate young khan,  
[Of] noble, successful, happy, and blessed fortune!  
Poem  
[Of] eloquent speech and comely appearance,  
[He is] of noble virtue and without peer.
146. The Athyris Bridge, built by the Romans on the Via Egnatia. It had stood throughout the medieval period but fell into disrepair in late Byzantine times.
147. A poem in Hm 4911, in the margin of 13b reads,

- In Praise of Sultan Süleyman Khan  
 At the end of his life, that sovereign of the Faith a bridge  
 did build,  
 So that the believers should always have a Straight Path.  
 For the world is a bridge and humankind passes over it.  
 Here neither beggar nor fortunate shah remain.  
 That shah, when in old age, became a martyr on a last  
 ghaza.  
 God of the Two Worlds, let paradise be his abode!  
 Those who saw his beautiful mosque said,  
 This is the paradise of Eden. Enter and attain immortal-  
 ity!  
 As a charity he brought fountains to the city of Istanbul.  
 May pure water be his lot on the Day of Judgment!  
 He built an exalted *'imaret* and madrasa at the Ka'ba.  
 The whole world flourished with his justice.  
 Like his ancestors, the well-wisher Sa'î prays,  
 May the mercy of God be upon them all!
148. *der-i devlet*, literally "threshold of the state."  
 149. *Süleymân dâvleri*, i.e., the workmen.  
 150. *arşın taşları*, literally stones measuring an Ottoman cubit  
 (75.8 cm.). The term is used metaphorically here simply to  
 suggest large stones.  
 151. A marginal note in Hm 4911, 13b reads: "For its expenses,  
 114 *yük* [a sum of 100,000 *kuruş*] and seventy-three thou-  
 sand eight hundred fifty-three *akçe* were spent."  
 152. The letter *nûn* is shaped like a crescent or an arch.  
 153. Szigetvár, a fortress town in southern Hungary, west of Pécs,  
 situated in the morasses of the Almas. It became an impor-  
 tant military center of Hapsburg Hungary after the fall of  
 Székesfehérvár and Pécs and was unsuccessfully besieged by  
 the Ottomans in 1556. Süleyman initiated a second siege  
 beginning on August 5, 1566, which resulted in the occupa-  
 tion of the town a month later. Two days before the Otto-  
 man assault, the sultan died in his tent beneath the walls of  
 Szigetvár [September 6, 1566], which fact was kept secret  
 by the grand vizier, Sokollu Mehmed Pasha, until the acces-  
 sion of Selim II several weeks later. Following the Ottoman  
 occupation of Szigetvár, the town became the center of a  
*sancak*, and remained under Ottoman control until 1689.  
 154. *sedd-i Sikkender*, the same as the *sedd-i Ye'cûc ü Me'cûc*, the Wall  
 of Gog and Magog, the name of a vast rampart said to have  
 been built by Alexander to defend his dominions from the  
 wild northern tribes, probably derived from some confused  
 account of the Great Wall of China.  
 155. Sultan Süleyman.  
 156. Qur'an, 2:156.  
 157. Sokollu Mehmed Pasha, who was grand vizier between 1565  
 and 1579.  
 158. Sultan Selim II (r. 1566–74).  
 159. One who has memorized the Qur'an.  
 160. Şeyh Nureddinzade Muslihiddin Mustafa Efendi (b. Plovdiv,  
 908/1502–03; d. Istanbul, 981/1573), Ottoman mystic of  
 the Halveti order. A disciple of Bali Efendi of Sofia, he  
 was in time appointed shaykh of Hagia Sophia and found  
 a disciple in Sokollu Mehmed Pasha. Joining Sultan Süley-  
 man in the Szigetvár campaign, he returned with the sul-  
 tan's remains to Belgrade, where he participated in funeral  
 prayers and subsequently accompanied the corpse to Istan-  
 bul. Described as ascetic, kind, and generous, he was bur-  
 ied near the tomb of Emir Buhari in Istanbul; see Mehmed
- Süreyya, *Sicill-i 'Osmanî*, vol. 4 (Istanbul: Matbaa-ı 'Amire),  
 1316, 494–95.  
 161. The verbal noun of the Arabic *wahhâda*, "to make one" or  
 "to declare or acknowledge oneness." The declaration or  
 acknowledgment of the Unity of God as based upon the  
 affirmation within the *shahâda* that "There is no god but  
 God."  
 162. *bilürsün çünkü qalmadı cihân mülki Süleymana*. The numerical  
 value of the letters is 976 [1566]. Süleyman's death occurred  
 on September 6 of that year.  
 163. *Eyledi kâmil Süleymân köprüsün Sultân Selîm*. The numerical  
 value of the chronogram is 971/1563–64, the date at which  
 the construction of the Çekmece Bridge was begun. Another  
 chronogram by the same Hüdâyi is found at the end of a  
 versified inscription on the bridge itself, the last couplet of  
 which reads,  
*Didi târihin Hüdâyi ol zamân*  
*Yapdı âb üzre bu cisri şeh Selîm*  
 (Then Hüdâyi composed its chronogram.  
 Shah Selim built this bridge over the waters.)  
 The last line gives the numerical date 975/1567–68, which  
 is the actual date of the completion of the bridge. For a  
 full discussion of this and the other inscriptions of the  
 Büyükçekmece Bridge, see Halim Baki Kunter, "Kitabe-  
 lerimiz I," *Vakıflar Dergisi* 2 (1942): 448–49; Cevdet Çulpan,  
*Türk Taş Köprüleri: Ortaçağdan Osmanlı Devri Sonuna Kadar*  
 (Ankara: Türk Tarih Kurumu, 1975), 142–47.  
 164. *taht-ı devlet*.  
 165. Reference here is to the two north minarets of the mosque,  
 each with three independent and intertwining staircases  
 reaching each of the three balconies; see G. Goodwin, *A His-  
 tory of Ottoman Architecture* (Baltimore: Johns Hopkins Uni-  
 versity Press, 1971), 268.  
 166. Built in Edirne by Murad II between 1437 and 1447.  
 167. That is, the dome of Hagia Sophia.  
 168. *Pâdişâh-ı 'âlem oldu gül gibi Sultân Murâd*.  
 169. The Selimiye Mosque in Edirne.  
 170. Comparing the Selimiye Mosque with the Aksa Mosque in  
 the Haram in Jerusalem and the Ka'ba in Mecca.  
 171. *Beyt-i ma'mûr*, the prototype of the Ka'ba, which descended  
 to earth from the Seventh Heaven with Adam; see n. 3,  
 above.  
 172. Here the Selimiye Mosque is compared to the mountain in  
 western Iran through which Ferhad cut a canal at the behest  
 of his beloved Shirin as related in the popular romance of  
 the poet Nizami.  
 173. *Qarârın buldı bend oldu bu demde qubbe-i a'lâ*.  
 174. *çâryâr-ı fahr-ı 'âlem*, i.e., the Four Friends of the Prophet  
 Muhammad: Abu Bakr, 'Umar, 'Uthman, and 'Ali. See notes  
 9, 100, and 107, above.  
 175. The composer of the Psalms, who in hadith literature and  
 compilations of the "Tales of the Prophets" is described  
 as having a gift for singing such that the magic power of  
 his voice wove its spell not only over humans but over wild  
 beasts and inanimate nature as well; see *EI2*, vol. 2, 182;  
 W. Thackston, *The Tales of the Prophets of al-Kisâ'i* (Boston:  
 Twayne, 1978), 278–79.  
 176. Two of the thirteen basic *makams* or modes of classical Turk-  
 ish music.  
 177. Yûsuf b. Ya'qûb, renowned in the Old Testament, the Qur'an  
 and post-Qur'anic legend for his dazzling beauty. According

- to both Muslim pious legend and the Old Testament he was cast by his jealous brothers into a well and later sold to or found by Ishmaelite caravan traders who sold him into slavery in Egypt; see *Genesis*, 37:12–30; Qur'an, 12:1–21; Thackston, *Tales*, 167–73. Presumably, the poet implies here that, just as did Joseph in the well, the finial's brilliance overwhelms all its surroundings.
178. I.e., Sinan, who has achieved the rank of Hızır.
179. *Fatiha*, "The Opening," the first sura of the Qur'an.
180. *Selsebîl*; see n. 90, above.
181. *müşennâ hatlar*, script that is "doubled" in size, i.e., *celi sülüs* (monumental *thuluth*).
182. *Ḥatâyî*, *Rûmî*, *islîmî*, and *'Irâqî*; the names of various styles of ornament.
183. *devha-i Tübâ*, name of a tree in paradise, a branch of which will enter the mansion of each inhabitant of paradise with flowers and ripe fruit of every kind.
184. The name of the two hills on the eastern side of the Meccan sanctuary between which, according to Muslim tradition, Hagar searched for water for her son Ishmael and around which Muslims circumambulate as part of the ritual of the pilgrimage; see *EI2*, vol. 8, 756.
185. For the pool of Kevser, see n. 91, above.
186. The name of the river that flows through the city of Edirne.
187. I.e., the Ottoman lands Anatolia and Rumelia.
188. The Ka'ba and the Aksa Mosque are likened here to the Selimiye Mosque, as in the first couplet of the poem.
189. Qur'an, 48:1.
190. Literally *Suha*, 80 Ursae Majoris, an obscure star in the Big Dipper that vanishes at dawn.
191. The place where the sultan appears.
192. *Ḥalîl-âsâ*, literally "Friend-resembling," the Friend being an epithet of the Prophet Abraham.

[TRANSCRIPTION]

## TEZKİRETÜ'L-BÜNYÂN

Based on Hm 4911

(Numbered note indications refer to TB collations, 251–352, below. Note indications in Roman numerals refer to the endnotes on 157–58.)

[1a] HAZĀ KĪTĀB-I TEZKİRETÜ'L-BÜNYÂN<sup>1</sup>  
HASB-İ HĀL-İ ĀN<sup>2</sup> ÜSTĀD-I KĀRDĀN SER-  
MĪ'MĀRĀN SİNĀN BİN 'ABDÜ'L-MENNĀN<sup>3</sup>

DER-VASF-I<sup>39</sup> ĀN HĀCEGĀN-I DÜNYĀ VÜ DĪN<sup>40</sup>  
ÇEHĀRYĀR-I GÜZİN<sup>41</sup> RIDWĀNU'LLĀHĪ TA'ĀLĀ  
'ALAYHĪM AJMA'İN<sup>42</sup>

Hamd u sipās ol mü'essis-i esās-ı seb<sup>44</sup> t̄bāqa<sup>5</sup> ve ḡenā-yi  
bī-qiyās ol bānī-'i mebnā-yı<sup>6</sup> t̄āq-ı sipihr-i nūh revāqa ki<sup>7</sup>  
bu kārḡhāne-'i āb<sup>8</sup> u gilde<sup>9</sup> bī-hencār ü pergār<sup>10</sup> ḡalvet-  
sarāy-ı cān u dil olan qaşr-ı vüçüd-i Ādemi bünyād  
idüp<sup>11</sup> naqş (ü)<sup>12</sup> nigār-ı aḡlāq-ı ḡasene ile cāmi-'i  
qalblerin ābād eyledi.<sup>13</sup>

Yār-ı ewel ol<sup>43</sup> mihrāb-ı Ka'be-'i ḡaḡiqat ve ol qandil-i  
bāb-ı tarīqat cāmi-'i sıdıq u şafā ve yār-ı ḡār-ı server-i  
enbiyā<sup>44</sup> ḡacer-i Ka'be-'i dīn ber-güzide-'i<sup>45</sup> çehāryār-ı  
güzin<sup>46</sup> qā'im-maqām-ı Resül-i Rabbü'l-'Ālemīn<sup>47</sup>  
imām-ı ḡümām yār-ı 'atīḡ ḡazret-i Ebü Bekr-i Şiddīq<sup>48</sup>  
*raḡiya'llāhu ta'ālā 'anh.*<sup>49</sup>

Meşnevī-i Ma'nevī<sup>14</sup>

Nazm<sup>50</sup>

Zihī Şāni' k'idüp zāhir kümünden  
Bu kāḡı tarḡ qıldı<sup>15</sup> kāf (u) nūndan<sup>16</sup>  
Direksiz turgurup bu nūh qıbābı  
Mu'allāq aşdı t̄ob-ı āfitābı<sup>17</sup>  
Yed-i qudretle<sup>18</sup> taḡmir itdi lāyi  
Vüçüd-ı Ādeme urdı bināyi  
Nazar qaşr-ı vüçüda manzar oldı  
Kitābe aña ol ebrūlar oldı  
Çü kāḡ-ı cism-i Ādem oldı<sup>19</sup> ābād<sup>20</sup>  
ḡalīlu'llāh qıldı<sup>21</sup> Ka'be bünyād<sup>22</sup>

Yār-ı ḡār-ı Resüldür<sup>51</sup> Şiddīq  
ḡamḡūsār-ı Resüldür Şiddīq<sup>52</sup>

Yār-ı şāni [1b] ol minber-i<sup>53</sup> cāmi-'i 'adl ü dād<sup>54</sup> ve ol  
zahīr-i ehl-i<sup>55</sup> sıdıq u sedād<sup>56</sup> sütün-ı ḡāne-'i<sup>57</sup> İslām güzīn-i  
enām fārūq-ı ḡaqq u bātıl sultān-ı 'ādil<sup>58</sup> ḡışt-zen-i<sup>59</sup>  
dīvār-ı dīn-i muḡahhar ve ḡür-künende-'i<sup>60</sup> dāde-'i<sup>61</sup>  
qayşer<sup>62</sup> ḡazret-i 'Ömer<sup>63</sup> Fārūq<sup>64</sup> *raḡiya'llāhu ta'ālā*  
*'anh.*<sup>65</sup>

Nazm<sup>66</sup>

Ve dūrūd-ı nā-ma'ūd<sup>23</sup> ve şalavāt-ı nā-maḡdūd<sup>24</sup> ol  
mi'mār-ı Ka'be-'i<sup>25</sup> dil-i aḡyāra ki<sup>26</sup> hencār-ı<sup>27</sup> şer'-i  
qavīm-i Şāni-'i qadīm ile<sup>28</sup> sālīkān-ı meslek-i rāh-ı  
ḡudā<sup>29</sup> ve rāh-revān-ı menāzil-i ḡayāt ü beḡā olan<sup>30</sup>  
ümme-i şikeste-bāl ü za'ifü'l-ḡāl(ı)<sup>31</sup> qantāra-'ı şırāt-ı  
müstaḡimden<sup>32</sup> sarāy-ı riyāz-ı<sup>33</sup> na'ıme sālīk qılup ol  
sirāc-ı dīni rehnümā eyledi.<sup>34</sup>

'Āleme gelmemişdi<sup>67</sup> mişl-i 'Ömer  
Reh-i dīn içre bir mücāhid er<sup>68</sup>

Yār-ı sālīs<sup>69</sup> ol maḡfil-i cāmi-'i ḡüsn ü aḡlāq<sup>70</sup> ve ol cāmi-'i  
Kelāmü'llāhī'l-Meliki'l-'allām<sup>71</sup> ser-ḡayl-i şühedā<sup>72</sup> āfāq-ı  
saḡf-ḡāne-'i dīne<sup>73</sup> zīb ü zeyn ḡazret-i 'Osmān<sup>74</sup> bin  
'Afvān zī'n-nüreyn<sup>75</sup> *raḡiya'llāhu ta'ālā 'anh.*<sup>76</sup>

Meşnevī-i Ma'nevī<sup>35</sup>

Nazm

Zihī kemāl-i kerem şun'-i ḡaqq ta'ālāda<sup>36</sup>  
Getürdi āḡirete hep<sup>37</sup> mişāl dūnyāda  
Şırāt köprüsi şer'-i ḡabīb-i ekremdür  
Şu kimse kim düşe andan yiri cehennemdür<sup>38</sup>

Şarf idüp nūr-ı dīdesin 'Osmān  
Oldı fazlile cāmi'ü'l-Qur'an<sup>77</sup>

Yār-ı rābi<sup>78</sup> ol bāb-ı<sup>79</sup> medīne-'i 'ilm ü 'irfān<sup>80</sup> ve ol  
şāḡib-i şecā'at ve<sup>81</sup> 'ilm-i iḡān<sup>82</sup> qātıl-i<sup>83</sup> 'Amr-i<sup>84</sup> 'Antar

qâmi'-i bâb-ı<sup>85</sup> Hayber<sup>86</sup> rûkn-i rekîn-i<sup>87</sup> hâne-'i dîn<sup>88</sup>  
imâm-ı güzîn ibn-i 'amm-i Nebî 'Alî-yi Velî<sup>89</sup> *radiya'llâhu*  
*ta'âlâ 'anh.*<sup>90</sup>

## Nazm

Esedu'llâh ol İmâm 'Alî  
Şu'le-'i şem'-i bezm-i Lem-yezeli<sup>91</sup>

DER-VAŞF-I HASAN VE HUSAYN<sup>92</sup>

Ol imâmân-ı muqtedâ nûr-ı dîde-'i Fâtımatü'z-Zehrâ<sup>93</sup>  
ve ol şemere-'i cinân-ı cenân-ı<sup>94</sup> Faḫr-ı kevneyn u  
Ḥabîbü's-şaqaleyn ma'sûmeyn ü mazlûmeyn<sup>95</sup> İmâm-ı  
Müctebâ ve İmâm Hüseyin şehîd-i deşt-i Kerbelâ<sup>96</sup>  
*ridwânu'llâhi ta'âlâ 'alayhim ajma'in.*<sup>97</sup>

Qıt'a<sup>98</sup>

Sebzler her bahârda Ḥasanuñ  
Zehrden geçdügin beyân eyler  
Lâleler hem Hüseyin-i mazlûmuñ<sup>99</sup>  
Qanlı<sup>100</sup> pîrâhenin 'ayân eyler<sup>101</sup>

DER-MAḤÂMİD-İ PÂDİŞÂH-I MU'AZZEZ  
Ü MÜKERREM<sup>102</sup> ZILLU'LLÂHİ Fİ'L-  
'ÂLEM<sup>103</sup> ABADA DAWLATUHÛ WA ABADA  
SALTANATUHÛ<sup>104</sup>

Ḥamd-i Ḥudâ<sup>105</sup> ve na't-ı Nebî<sup>106</sup> oldı çün edâ  
Lâyıq budır ki pâdişâha eyleyem du'<sup>107</sup>  
Sultân-ı şarq u garb<sup>108</sup> u şehinşâh-ı bahr ü berr<sup>109</sup>  
Ol âfîtab-ı evc-i kerem sâye-'i Ḥudâ<sup>110</sup>

Ol mümtâz-ı selâtin-i rû-yi zemîn<sup>111</sup> ve ol fâtiḫ-i diyâr-ı  
a'dâ-'i dîn<sup>112</sup> ol zâbit-i memâlik-i Şîrvân<sup>113</sup> ve âbâd-  
künende-'i qılâ'-ı Qarş u Revân<sup>114</sup> hâmi-'i Qaytâq u  
Derbend<sup>115</sup> ve mü'essis-i Tebrîz-i bi-mânend selâtin-  
i 'Osmâniyyenüñ<sup>116</sup> dilber ü (serefrâzı) Ebü'l-Feth  
Ġâzî Murâd Ḥân bin Selîm Ḥân bin Süleymân  
Ḥân<sup>117</sup> *abada'llâhu saltanatahü ilâ*<sup>118</sup> *yawmi'l-ḫaşr wa*  
*'l-mizân.*<sup>119</sup>

Beyt<sup>120</sup>

Kimdür ol şehriyâr-ı 'âlî-qadr<sup>121</sup>  
Pâdişâh-ı güzîn ü şâhib-i şadr<sup>122</sup>  
Zıll-ı Haqq pâdişâh-ı heft iqlim<sup>123</sup>  
A'nî Sultân Murâd ibn-i Selîm<sup>124</sup>  
[2a] Râfîzî şâhına sürüp bir at<sup>125</sup>  
Ḥaps idüp<sup>126</sup> hânesinde eyledi mât<sup>127</sup>  
Bir qolı açdı mülk-i Şîrvân<sup>128</sup>  
Kesdi düşman qolına şîr Vâni

Yedi Rûmilerün şapancasını<sup>129</sup>  
Kelp-i âhen şanurdu<sup>130</sup> pencisini<sup>131</sup>  
Şanma Qarş u Revânın aldurdu<sup>132</sup>  
Mâln aldurdu cânın aldurdu<sup>133</sup>  
Tâcdâr-ı cihân iken nâ-çâr<sup>134</sup>  
Eylediler başına tâcını dar<sup>135</sup>  
Sebb-i aşhâb iden münâfiqdur<sup>136</sup>  
Ne cefâ olıursa lâyıqdur<sup>137</sup>  
Şâh-ı 'âlempenâh sağ olsun<sup>138</sup>  
Çarḫ-ı gerdün aña otağ olsun<sup>139</sup>

DER-MAḤÂMİD-İ ŞEHZÂDE-'İ CIVÂN-BAḤT<sup>140</sup>

Ol nevr-i nihâl-i gülbün-i devlet<sup>141</sup> ve ol nev-bâve-'i  
şecere-'i saltanat<sup>142</sup> gül-i bâğ-ı Murâd Şehzâde-i nigû-  
nihâd<sup>143</sup> manzûr-ı pâdişâh-ı cihân<sup>144</sup> Şehzâde Sultân  
Mehmed Ḥân<sup>145</sup> der sâye-'i himâyet-i şâh-ı cihân-bâd<sup>146</sup>  
*bi-haqqi'n-nûn wa ş-şâd.*<sup>147</sup>

Beyt<sup>148</sup>

'İlm ü ma'ârifden olup behre-ver  
Olsun o manzûr-ı şeh-i nâmver<sup>149</sup>

DER-VAŞF-I VEZİR-İ A'ZAM-I SULTÂN MURÂD  
ḤÂN ḤALLADA'LLÂHU MULKAHÛ<sup>150</sup>

Ol düstür-i mu'azzez ü mükerrem müşîr-i mufahḫam<sup>151</sup>  
ve mu'in-i cumhûr-ı müdebbirân-ı<sup>152</sup> umûr-ı benî  
Âdem<sup>153</sup> ve ol<sup>154</sup> şâhib-'i re'y-i rezîn ü fikr-i metîn<sup>155</sup>  
emîn-i bârgâh-ı zıll-ı Ḥudâ vezîr-i a'zam ü ekrem<sup>156</sup>  
Ḥazret-i Siyâvuş Paşa<sup>157</sup> *yassara'llâhu mâ-yashâ'.*<sup>158</sup>

Beyt<sup>159</sup>

Âşaf-ı devrân Siyâvuş-ı zamân düstür-i ḫâşş<sup>160</sup>  
Qıldı ḫâşsu'l-ḫâşş-ı 'âlem anı te'sîr-i ḫavâşş<sup>161</sup>

İBTİDÂ-YI TAHRİR-İ<sup>162</sup> İNŞÂ'-İ BÎ-NAZİR  
Ü DİLPEZİR<sup>163</sup>

Sebeb-i tahrîr-i kitâb-ı müstetâb ve ziver-i cemâl-i<sup>164</sup>  
şâhid-i müşkin-niqâb budur ki<sup>165</sup> meger bir gün ser-  
mî mârân-ı pâdişâh-ı kâmrân<sup>166</sup> Sinân bin 'Abdü'l-Men-  
nân pîr-i nâ-tüvân olup<sup>167</sup> şâhife-'i rüzgârda nâm u  
nişâmı qalup<sup>168</sup> du'a-'i ḫayr ile<sup>169</sup> yâd olmasına bâ'is  
olmaq için<sup>170</sup> bu ḫaqîr-i şikeste-zâmîr<sup>171</sup> fütâde-'i  
(bî-)destgîr Sâ'i-'i dâ'idin<sup>172</sup> ḫasbi ḫâllerin<sup>173</sup> nazm  
u nesr<sup>174</sup> tahrîr ü taqrîr<sup>175</sup> murâd idindiler.<sup>176</sup> Bi-  
ḫasebi'l-maqdûr<sup>177</sup> beyân u 'ayân idüp<sup>178</sup> 'izz ü ḫuzûr-ı  
müstevcibü'l-ḫubûrlarına<sup>179</sup> şikeste-beste<sup>180</sup> bir<sup>181</sup> tuḫfe

ile irdüm.<sup>182</sup> Ve bu risâle-'i münife(ye)<sup>183</sup> *Tezkiretül-Bünyân* diyü ad virdüm.<sup>184</sup> Bu dâstâna nazar iden döstândan<sup>185</sup> [2b] mercü ve mutazarri'dur ki<sup>186</sup> 'aybını 'alâ 'arîqî'l-ımkân<sup>187</sup> dâmen-i 'afv birle<sup>188</sup> setr idüp<sup>189</sup> bu haqîri<sup>190</sup> ğarazla<sup>191</sup> *man şannağa*<sup>192</sup> *faqad istahdafa* meydânına nişâne<sup>193</sup> eylemeyeler.<sup>194</sup>

### ŞİKÂYET-İ RÜZGÂR<sup>195</sup>

Meyve-'i bāğ-ı ma'ânîdür suhan<sup>196</sup>  
 Cüybâr-ı zindegânîdür suhan<sup>197</sup>  
 Söz ki<sup>198</sup> ma'nî-dâr u hem meyzün ola<sup>199</sup>  
 Anı kim güş<sup>200</sup> eylese<sup>201</sup> meftün ola<sup>202</sup>  
 Ehl-i inşâfuñ qavlidür hâşılı<sup>203</sup>  
 Kâmil añlar yine qadr-ı kâmilî<sup>204</sup>  
 Ma'rifet bir baħr-i bî-pâyândur<sup>205</sup>  
 Zeyli anuñ bir<sup>206</sup> dürr-i<sup>207</sup> rahşândur<sup>208</sup>  
 Lüccesinden<sup>209</sup> aħz ider kimi şadef<sup>210</sup>  
 Cem' ider kimi kenârında hazef<sup>211</sup>  
 İnseler qa'r-i mâ'a ğavvâşlar<sup>212</sup>  
 Qılsalar hemyanlarını pür-güher<sup>213</sup>  
 Kâh olur hep lü'lü-'i lâlâ çıkar<sup>214</sup>  
 Kâh olur hâr u has-ı deryâ çıkar<sup>215</sup>  
 Dâd-ı Haqqdur hâşılı bu şî'r-i ter<sup>216</sup>  
 Ola mı her qatre-i nisân güher<sup>217</sup>  
 Qâbili-ı daħl olmaduq eş'âr yoq<sup>218</sup>  
 Bâğ-ı 'âlemde gül-i bî-hâr yoq<sup>219</sup>  
 'Ayb-bîn olmışdurur<sup>220</sup> halq-ı cihân<sup>221</sup>  
 Yoq hüner gibi metâ-'ı râygân<sup>222</sup>  
 Câhil ü nâ-dânlaruñ qadri celil<sup>223</sup>  
 Ma'rifet ehli ayaqlarda zelil<sup>224</sup>  
 Kimse aşhâb-ı dile qılmaz nazar  
 Fi'l-haqîqa şimdi 'ayb oldu hüner<sup>225</sup>

EVSÂF-I BİNÂHÂ-YI 'ÂLİ<sup>226</sup> MECLİS-İ AHÂLİDE  
 MEZKÜR VE HER BİRİNİ<sup>227</sup> MAHALLİYLE<sup>228</sup>  
 MESTÜR İDÜP<sup>229</sup> HİKMET-İ LOQMÂNDAN DİYÜP  
 KENDİLERÜÑ<sup>230</sup> MÜBÂREK LİSÂNLARINDAN<sup>231</sup>  
 NAQL OLINAN ÜZRE ŞÖYLE BUYURURLAR Kİ<sup>232</sup>

Bu dâ'i-yi senâ-hân<sup>233</sup> pîr-i kârdân<sup>234</sup> Sinân bin 'Abdü'l-Mennân<sup>235</sup> *bi-hamdi'llâhi'l-Maliki'd-Dayyân*<sup>236</sup> Devlet-i 'Osmaniyyede dört pâdişâh-ı 'âlempenâhuñ<sup>237</sup> hizmet-i<sup>238</sup> şerifleri ile müşerref olup<sup>239</sup> şan'atımla ve hizmetümle<sup>240</sup> mi'mâr-ı kâr-güzâr ve meşâhîr-i şehri<sup>241</sup> ü diyâr olmaq naşib oldu.<sup>242</sup> Ve ol dört pâdişâhuñ evvelâ biri<sup>243</sup> seyfi-Âli 'Osman şahbâz-ı sipihr-âşiyân fâtih-i memâlik-i<sup>244</sup> 'Arab ü 'Acem şahib-qırân-ı 'âlem sultân<sup>245</sup> bin sultân Sultân Selim Hân<sup>246</sup> bin Bâyezîd Hân<sup>247</sup> *nawwara'llâhu marqadahû min*<sup>248</sup> *ğurafi'l-jinândur*.<sup>249</sup>

Meşnevî-i Ma'nevî<sup>250</sup>

Şeh-i 'âlem Selim bin Bâyezîd Hân<sup>251</sup>  
 Gâzâ qılıcı seyfi-Âli 'Osman<sup>252</sup>  
 'Acem şahı ile ol qıldı harbi<sup>253</sup>  
 Ol açdı<sup>254</sup> tîği<sup>255</sup> ile şarq u ğarbi<sup>256</sup>  
 Anuñ devşirmesiyem ben kemine<sup>257</sup>  
 'Aceb lutf eylemişdür bu hazîne<sup>258</sup>  
 İdüp riħlet qodı bāğ-ı cihânı  
 Gülistân-ı cinân ola mekânı<sup>259</sup>  
 Qıluq hâki maqarr ol genc-i pinhân<sup>260</sup>  
 Cülüs itdi yirine Hân Süleymân<sup>261</sup>  
 Haquñ bir lutfi imiş qâbiliyyet<sup>262</sup>  
 Qıluq cehd eyledüm tekmi-i şan'at<sup>263</sup>  
 Hüdâ şad eyleye rûh-i revânın<sup>264</sup>  
 İde firdevs-i a'lâda mekânın<sup>265</sup>  
 Benüm üstâdumuñ kim âferin bād<sup>266</sup>  
 Beni neccârlıqda qıldı üstâd<sup>267</sup>

### [3a] Nesr<sup>268</sup>

Bu haqîr<sup>269</sup> Sultân Selim Hân<sup>270</sup> gülistân-ı saltanatuñ devşirmesi olup<sup>271</sup> Qayseriyye sancagından<sup>272</sup> ibtidâ oğlan devşirmek<sup>273</sup> ol zamânda vâqî' olup devşirilen ğilmân<sup>274</sup> ibtidâsı vâqî' olmışdum.<sup>274</sup> Ğulam-ı 'acemiyyândan<sup>275</sup> hencâr-ı<sup>276</sup> tab'-ı müstaqîm ile neccârlıq semtine râğıb u tâlib olup<sup>277</sup> üstâd hizmetinde<sup>278</sup> pergârvâr sâbit-qadem olup<sup>279</sup> merkez ü medâr gözledüm.<sup>280</sup> Âhîr pergârvâr kenâr çizüp<sup>281</sup> seyr-i diyâr öyledüm. Bir zamân<sup>282</sup> hizmet-i<sup>283</sup> pâdişâhi ile<sup>284</sup> 'Arab u 'Acemi ğeşt ü güzâr<sup>285</sup> eyleyüp<sup>286</sup> her küngüre-'i evvândan<sup>287</sup> bir ğüşe ve<sup>288</sup> her zâviye-'i<sup>289</sup> vîrândan bir tüşe peydâ<sup>290</sup> eyleyüp yine<sup>291</sup> şehri-ı Sitanbula<sup>292</sup> dönülüp<sup>293</sup> hizmet-i a'yân-ı zamâna meşğul olup<sup>294</sup> qapuya çıqdum.<sup>295</sup>

### Meşnevî<sup>296</sup>

İrüp 'ahdi Süleymân-ı zamânuñ  
 Açıldı baħtı mür-ı nâ-tüvân<sup>297</sup>  
 Anuñ devrinde itdüm niçe hizmet<sup>298</sup>  
 Nazar qıldı baña a'yân-ı devlet<sup>299</sup>  
 Olup yeñiçeri çekdüm cefâyı<sup>300</sup>  
 Piyâde eyledüm niçe<sup>301</sup> ğazâyı<sup>302</sup>  
 Yolumla şan'atımla hizmetümle<sup>303</sup>  
 Daħı aqrân içinde ğayretümle<sup>304</sup>  
 Dürüşdüm tâ ki tıfliyyet çağından<sup>305</sup>  
 Yetişdüm Hâci Bektaş ocağından<sup>306</sup>  
 Rodös ile Belğrâda 'azîmet<sup>307</sup>  
 İdüp geldük yine şağ u selâmet<sup>308</sup>  
 Yolumla eylediler atlu sekbân<sup>309</sup>

Sefer qıldı Mohāca şāh-ı devrān<sup>310</sup>  
 Gelüp oldum yaya-başı niçe dem<sup>311</sup>  
 Virildi zenberekçibaşılıq hem<sup>312</sup>  
 Yine şāh eyledi 'azm-i Alāmān<sup>313</sup>  
 Gözine düşmenüñ teng oldı meydān<sup>314</sup>  
 Gelüp Bağdāda itdük soñra 'azmi  
 Qızılbaş ile itdük niçe rezmi<sup>315</sup>

SEBEB-İ Mİ'MĀR-ŞUDEN-İ HAQİR DER-BİNĀ-YI  
 KEŞTĪHĀ-YI BĪ-NAZİR DER-MAHALL-İ CENG-İ<sup>316</sup>  
 DÜŞMEN BE-ĀHENG-İ DĀRUGİR<sup>317</sup>

Sa'adetlü<sup>318</sup> Sultān Süleymān Hān *'alayhi'r-rahmatu wa'r  
 ridwān*<sup>319</sup> diyār-ı 'Aceme sefer eyleyüp Vān Qal'esi<sup>320</sup>  
 tarafında<sup>321</sup> Tātvan Deñizi<sup>322</sup> nāmı ile ma'rūf deryā  
 kenārında<sup>323</sup> Qızılbaş-ı evbāşla ceng muqarrer olınca<sup>324</sup>  
 vezir<sup>325</sup> Lutfi Paşa hazretleri<sup>326</sup> Deryā-yı Tātvan<sup>327</sup> üzre<sup>328</sup>  
 gemiler olup deryānuñ<sup>329</sup> öte yaqasından<sup>330</sup> Qızılbaş  
 'askerinüñ aḥvālinden haber bilmek murād-ı şerifleri  
 olmağın<sup>331</sup> bu haqiri da'vet idüp "Gemiler bināsına  
 muqayyed<sup>332</sup> ol" diyü<sup>333</sup> te'kid ile sipariş buyurdılar.<sup>334</sup>  
*Bi-'ināyeti'llāhi ta'ālā* ol maḥallde sefer üzerinde<sup>335</sup>  
 espābi<sup>336</sup> müsā'id degil iken<sup>337</sup> yoldaşlarum ile muqay-  
 yed olup az zamānda<sup>338</sup> üç qadırğa binā idüp tamām<sup>339</sup>  
 yelkenin ve<sup>340</sup> demürlerin<sup>341</sup> ve küreklerin tedārik  
 idüp<sup>342</sup> top<sup>343</sup> ve tüfenkle<sup>344</sup> ve espāb-ı<sup>345</sup> cengle<sup>346</sup>  
 müheyyā itdükde<sup>347</sup> mezkūr<sup>348</sup> paşa hazretleri<sup>349</sup>  
 "Qapūdānlığın [3b] yine<sup>350</sup> sen eyle" diyü emr idüp  
 ber-müceb-ı emr murād-ı şerifleri muqtezāsınca<sup>351</sup>  
 yoldaşlarumla<sup>352</sup> revāne olup murādlarınca Qızılbaş  
 'askerinüñ<sup>353</sup> aḥvāliline vuqūf<sup>354</sup> ḥāşıl idüp<sup>355</sup> kemāl  
 mertebe<sup>356</sup> şafā eyleyüp<sup>357</sup> bu haqiri<sup>358</sup> iltifātları ile  
 mümtāz eylediler.<sup>359</sup>

Meşnevi<sup>360</sup>

Seferden geldi çün şāhile a'yan<sup>361</sup>  
 Yolumla ḥāşekilik oldı iḥsān<sup>362</sup>  
 Daḥı Körfozla Pūlya 'azmin itdük<sup>363</sup>  
 Gelüp andan Qara-bogdāna gitdük<sup>364</sup>  
 İdüp ḥizmet seferde ve ḥāzerde<sup>365</sup>  
 Rikābında bulundum niçe yirde<sup>366</sup>

DER-BEYĀN-I SEFER-İ KÜFFĀR VE  
 Mİ'MĀR-ŞUDEN-İ<sup>367</sup> 'ABD-İ HĀKSĀR<sup>368</sup>

Oldemki<sup>369</sup> Sultān Süleymān Hān<sup>370</sup> Qara-bogdāna  
 revāne oldılar<sup>371</sup> Āb-ı Pīrüt<sup>372</sup> kenarına geldükle-  
 rinde 'asker<sup>373</sup> geçmege<sup>374</sup> köprü<sup>375</sup> lāzım oldı.<sup>376</sup>  
 Niçe kimesneler muqayyed olup bir<sup>377</sup> niçe gün  
 köprü bināsına<sup>378</sup> muqayyed oldılar.<sup>379</sup> Yapduqları<sup>380</sup>

köprü<sup>381</sup> āb (u) gilde batup bi-nişān oldı.<sup>382</sup> Bataq yir  
 olmağın<sup>383</sup> köprü<sup>384</sup> bināsında<sup>385</sup> 'aciz ve müteḥayyir  
 qaldılar.<sup>386</sup> Merḥūm Lutfi Paşa hazretleri "Sa'adetlü  
 Pādişāhum<sup>387</sup> bu cisir binā<sup>388</sup> (olması)<sup>389</sup> Sinān Şubaşı<sup>390</sup>  
 dinilen quluñuzuñ<sup>391</sup> qadr u i'tibāriyle olur.<sup>392</sup> Ḥāşeki  
 bendeñüzdür.<sup>393</sup> Emr eyleñ yoldaşları ile muqayyed  
 olsun.<sup>394</sup> Ğāyet üstād-ı cihān ve mi'mār-ı kārđandır"<sup>395</sup>  
 didükleri gibi<sup>396</sup> bu ḥaqire emr-i 'alişānları vārid olup ol  
 āb-ı mezkūr üzre<sup>397</sup> bir cisir-i laṭife<sup>398</sup> mübāşeret idüp<sup>399</sup>  
 on gün içinde<sup>400</sup> bir 'ālī<sup>401</sup> köprü binā eyledüm.<sup>402</sup>  
 'Asker-i İslāmla<sup>403</sup> şāh-ı enām sa'adetle geçdiler.<sup>404</sup>  
 Muḥaşşal Lutfi Paşa hazretleri<sup>405</sup> köprüye<sup>406</sup> kemāl-i  
 ta'alluqlarından<sup>407</sup> "Bu cisri<sup>408</sup> biz gitdükden soñra  
 kāfir ḥarāb itmese<sup>409</sup> bir qulle<sup>410</sup> binā olınuş<sup>411</sup>  
 ḥıfz u ḥırāsetçün<sup>412</sup> bir miqdār ādem qonsa" diyü  
 tedārik itdiler.<sup>413</sup> Ol zamānda<sup>414</sup> vezir-i kebīr müşir  
 Ayās Paşa<sup>415</sup> bu ḥaqire<sup>416</sup> "Qulle<sup>417</sup> yapılmāq tedbiri  
 niçedür"<sup>418</sup> diyü istifsār buyurduqlarında<sup>419</sup> iken<sup>420</sup>  
 "Münāsib degildür. Kāfire ḡayret düşüp<sup>421</sup> bir qaç  
 ādemle<sup>422</sup> bir qulle<sup>423</sup> alursa<sup>424</sup> nāmı bir qal'e almış  
 olur.<sup>425</sup> Belki köprüye iltifāt cā'iz degildür.<sup>426</sup> Pādişāh<sup>427</sup>  
 devletinde ne maḥallde lāzım<sup>428</sup> olursa<sup>429</sup> bināsı  
 mümkündür" didüm.<sup>430</sup> [4a] Lutfi Paşa<sup>431</sup> muqābele  
 itdügümden rencide olup<sup>432</sup> "Senüñ ḥavfuñ qal'ede  
 āğa olup qalmaqdandır."<sup>433</sup> Ḥaqir daḥı<sup>434</sup> "Ḥizmet-ı<sup>435</sup>  
 pādişāhuñ qullarıyuz. Emr-i şerifleri olınca<sup>436</sup> ḥizmet-  
 den<sup>437</sup> dönüşümüz yoqdur"<sup>438</sup> didüm.<sup>439</sup>

Rubā'ı<sup>440</sup>

Pādişāhuñ qadimī çākeriyüz  
 Qal'e ḥıfz itmenüñ daḥı eriyüz<sup>441</sup>  
 Eskiden qulhyuz yeñiçeriyüz<sup>442</sup>  
 Yanar oda girer semenderiyüz<sup>443</sup>

Ol zamānda<sup>444</sup> Rüm-ili beglerbegisi olan<sup>445</sup> Şofī Mehmed  
 Paşa<sup>446</sup> gerüde idiler. Ḥayli şāhib-tedbīr kimesne<sup>447</sup>  
 idi.<sup>448</sup> "Hele ol daḥı gelsün" diyü buyurdılar.<sup>449</sup>  
 Muḥaşşal bir<sup>450</sup> zamāndan soñra<sup>451</sup> anlar da Rüm-ili<sup>452</sup>  
 'askeri ile<sup>453</sup> geldiler.<sup>454</sup> Anlaruñ ḥuzūrında daḥı<sup>455</sup>  
 qulle binā<sup>456</sup> olınmaq<sup>457</sup> ve cisir ḥıfz<sup>458</sup> olınmaq<sup>459</sup>  
 tedāriki<sup>460</sup> yād olduqda<sup>461</sup> "Sābıqan 'Osmāniyyān  
 Rüm-iline geçdüklerinde<sup>462</sup> gemilerin yaqmışlar.<sup>463</sup>  
 Biz köprüyi<sup>464</sup> kendümüz kesmek lāzım iken<sup>465</sup> varalum  
 qal'e yapup<sup>466</sup> qaçqınlarumuza<sup>467</sup> girizgāh mı ḥāzır  
 idelüm" diyü<sup>468</sup> qulle<sup>469</sup> binā olmasından<sup>470</sup> ferāgat  
 itdurdiler.<sup>471</sup> Andan diyār-ı düşmenden<sup>472</sup> fetḥ ü  
 zafer müyesser olup bu ḥaqir Lutfi Paşa merḥümü<sup>473</sup>  
 qarşulayup<sup>474</sup> ḥilāfında ḥareket itdügüme<sup>475</sup> muztarib  
 olmışdur<sup>476</sup> diyü<sup>477</sup> ḡāyetde<sup>478</sup> elem-zede idüm.<sup>479</sup>  
 Bir maḥallinde cā'iz ki<sup>480</sup> zararı doqına diyü endişe

eylerdüm.<sup>481</sup> Hikmet Haqqıñdur,<sup>482</sup> mi'mâr<sup>483</sup> 'Acem 'Alisi fevt olup mi'mârlıq mañlül olur.<sup>484</sup> Oldemlerde merhûm<sup>485</sup> vezir-i a'zam Ayâs Paşa dañı âhirete rihlet<sup>486</sup> eyler.<sup>487</sup> Merhûmuñ mezârı huşuşında a'yan-ı rûzgâr<sup>488</sup> "Mi'mâr yoqdur. Bu fenne<sup>489</sup> mâlik<sup>490</sup> üstâd-ı kâmil olsa"<sup>491</sup> dirken<sup>492</sup> Luţfi Paşa "Mi'mâr hâşekî olan Sinân Şubaşı olmaq gerekdür.<sup>493</sup> Andan ğayrı bu kâra qâdir<sup>494</sup> kimesne olmaz" diyü<sup>495</sup> "Ol qabül eyler mi? Tarıqından ferâgat itmek cā'iz midür?" demişler.<sup>496</sup> Ol zamânda<sup>497</sup> yeñiçeri ağası<sup>498</sup> haqiri çağırdup<sup>499</sup> "Paşa hazretleri:<sup>500</sup> seni mi'mâr itmegi<sup>501</sup> muqarrer itdi.<sup>502</sup> Yanuñda cā'iz midür?<sup>503</sup> Degilse<sup>504</sup> bir tedârik<sup>505</sup> eyle" didiler.<sup>506</sup> Haqir dañı gerçi<sup>507</sup> tarıqumdan<sup>508</sup> devr olmaq hâtırası<sup>509</sup> elem virüp<sup>510</sup> ve yine şoñında<sup>511</sup> [4b] niçe câmi'ler binâ idüp<sup>512</sup> dünyevî ve uhrevî niçe<sup>513</sup> murâdâta vesile olmasun mülâhaza idüp qabül<sup>514</sup> itdüm.<sup>515</sup>

### Meşnevi<sup>516</sup>

Murâd idindüm olam tâ ki mi'mâr<sup>517</sup>  
Kemâlümle qoyam 'âlemde âsar<sup>518</sup>  
Dir idüm kim<sup>519</sup> müyesser eyleye Haq<sup>520</sup>  
Baña bir 'âli beytu'llâh yapmaq<sup>521</sup>  
Olacaq varımış hikmet İlâh<sup>522</sup>  
Gelüp manzûrı oldum pâdişâhuñ<sup>523</sup>

*Al-hamdu li'llâhi'l-ladî hadanâ li-hâdâ wa mâ kunnâ li-nahtadi lawlâ an-hadanâ'llâh.*<sup>524</sup> Devlet-i 'Osmâniyyede bunca pâdişâhlaruñ<sup>525</sup> hizmet-i şerifleri<sup>526</sup> müyesser olup<sup>527</sup> niçe<sup>528</sup> 'âli cennet-âsâ<sup>529</sup> câmi'lerin binâ eyledüm.<sup>530</sup> Ve bir niçe zamân<sup>531</sup> rikâb-ı hümâyünlerinde seferde ve<sup>532</sup> hâzarda revân u<sup>533</sup> püyân olup müşâhabetleriyle müşerref oldum.<sup>534</sup>

### Beyt<sup>535</sup>

Şükr ü minnet<sup>536</sup> Hudâ-yı Mennâna<sup>537</sup>  
Ki qulın mazhar itdi ihsâna<sup>538</sup>

DER-BEYÂN-I BİNÂ-YI CENNET-NİŞÂN-I<sup>539</sup>  
ŞEHZÂDE SULTÂN MEHEMMED HÂN<sup>540</sup>  
'ALAYHI'R-RAHMATU WA'R-RIDWÂN<sup>541</sup>

Bir gün<sup>542</sup> ol şems-i sipihri-kâmkârı<sup>543</sup> pâdişâhân-ı rû-yi zeminüñ nâmdârı<sup>544</sup> merhûm<sup>545</sup> ve mağfürunleh sultân-ı kâmrân Sultân Süleymân Hân<sup>546</sup> bin Selim Hân<sup>547</sup> 'alayhi'r-rahmatu wa'l-ğufrân hazretlerinüñ<sup>548</sup> mañbübü'l-qulüb olan şehzâde-i mu'azzez ü<sup>549</sup> mükerremi<sup>550</sup> ya'nî Sultân Mehemmed Hân<sup>551</sup> rûh-ı şerifleri için<sup>552</sup> şehri Sitanbûlda<sup>553</sup> Eski Odalar qurbinde<sup>554</sup> bir câmi'i 'âli binâsına emri hümâyünları olup mañall-i türbede

mübâşeretine fermân-ı şerifleri<sup>555</sup> vârid olmağın<sup>556</sup> oldem bennâlar ve<sup>557</sup> sengtırâşlar<sup>558</sup> cem' idüp<sup>559</sup> bir vaqt-i şerifde<sup>560</sup> ve sâ'at-ı münifde binâya temel urılup<sup>561</sup> yap yap<sup>562</sup> binâ yirden götürülüp<sup>563</sup> qıbabları deryâ-yı leţâfetün<sup>564</sup> habâbları gibi baş götürdi.<sup>565</sup> Ve mülevven kemerleri<sup>566</sup> qavs-i quzağ gibi âsumâna pey-veste oldı.<sup>567</sup>

### Beyt

Dikilmiş şanmañuz mermer direklerdür<sup>568</sup> harî-  
minde  
Temâşâ itmege tırmuş<sup>569</sup> niçe serv-i semen-simâ<sup>570</sup>

### Nesr<sup>571</sup>

Ve her şuffe-î dilgüşâsı<sup>572</sup> bir mesire-î [5a] şafâ-efzâ olup<sup>573</sup> ve iki minâresi<sup>574</sup> qubbe ile güyâ<sup>575</sup> bir pîri rûşen-zamîr öninde qıyâma gelmiş iki qıyâmet-qadd civân-ı zibâ<sup>576</sup> maqâm-ı hizmetde<sup>577</sup> ber-pâ idi.<sup>578</sup> Ve harem-i muhteremi taraf-ı şâh-râhda<sup>579</sup> mişâl-i râh-ı şafâ idi.<sup>580</sup> Bi-hamdî'llâh<sup>581</sup> 'avn-i ilâhî ile<sup>582</sup> itmâm<sup>583</sup> müyesser oldı.<sup>ii 584</sup>

### Meşnevi<sup>585</sup>

Zihî 'âli binâ-yı cennet-âsâ  
Havâsî cânfezâ âbî muşaffâ<sup>586</sup>  
Olup maqbül-ı 'âlem câmi'i hüb<sup>587</sup>  
Huzûr-ı şehde düşdi hayli merğüb  
Şalup bünyâd qıldum diqqat-i tam<sup>588</sup>  
İdüp itmâmma<sup>589</sup> biñ sa'y ü iqdâm<sup>590</sup>  
Çalışdum fazl-ı Haqqla niçe günler<sup>591</sup>  
Tamâmı oldı<sup>592</sup> hayr ile müyesser<sup>593</sup>  
Baña ol şâh istihsânlar itdi<sup>594</sup>  
Niçe ummaduğum ihsânlar itdi<sup>595</sup>

Muhaşşal pâdişâh-ı devrânüñ<sup>596</sup> ve<sup>597</sup> vüzerâ' (vü) a'yanuñ<sup>598</sup> bu haqir resm eyleyüp<sup>599</sup> binâ itdügüm<sup>600</sup> seksen yirde<sup>601</sup> câmi'i şerif ve dörtyüzden ziyâde mes-cid-i<sup>602</sup> münif<sup>603</sup> vâqi' olup<sup>604</sup> altmış yirde medâris<sup>605</sup> ve otuz iki sarây<sup>606</sup> ve on çoquz<sup>607</sup> türbe ve yedi dârü'l-qurrâ ve on yedi 'imâret ve<sup>608</sup> üç dârü's-şifâ<sup>609</sup> ve yedi yirde köprü<sup>610</sup> ve on beş yirde şu yolu kemerleri<sup>611</sup> ve altı mañzen ve on çoquz hân<sup>612</sup> ve otuz<sup>613</sup> üç<sup>614</sup> hammâm<sup>615</sup> binâ olımmışdur.<sup>616</sup>

DER-BEYÂN-I BİNÂ-YI TÂQHÂ-YI FELEK-NİŞÂN  
BERÂ-YI ÂMEDEN-İ<sup>617</sup> ÂB-I REVÂN-I  
ÇEŞMEHÂ-YI<sup>618</sup> MAQBÛL-İ ŞEHR-İ İSTÂNBÛL  
VE<sup>619</sup> HAYR-İ LATİF-İ ÂN<sup>620</sup> SÜLEYMÂN-I İNS Ü  
CÂN PÂDİŞÂH-I CİHÂN 'ALAYHI'R-RAHMATU  
WA'R-RİDWÂN<sup>621</sup>

Hân Süleymân<sup>622</sup> o ser-çeşme-'i cüd u ihsân<sup>623</sup>  
İtdi maqşüd ki sir-âb ola lutfiyle cihân<sup>624</sup>  
Ebr-i feyziyle ire teşnelere âb-ı revân  
Nüş idüp<sup>625</sup> haşre<sup>626</sup> degin ide du'â pîr (ü) ci-  
vân<sup>627</sup>

Bir seher-gâh<sup>628</sup> ol mihr-i sipihr-i<sup>629</sup> saltanat u cihân-  
bânî-i<sup>630</sup> şadr-nişîn-i evreng-i husrevânî şehbâz-ı hü-  
mâyün-bâl-ı ferruḥ-fâl sa'âdet-nişân u felek-âşiyân<sup>631</sup>  
merhûm ve mağfürunleh<sup>632</sup> Sultân Süleymân bin Selim  
Hân<sup>633</sup> 'alayhi'r-rahmatu wa'l-ḡufrân âfitâb-ı cihântâb<sup>634</sup>  
mişâl cemâl-i bâ-kemâli ile<sup>635</sup> cihânî nûrânî eyleyüp  
seyr-i kenâr iderken<sup>636</sup> etrâf-ı şehri Sitânbûlda<sup>637</sup> Kâğıd-  
hâne yazuların<sup>638</sup> geşt ü güzâr iderek sa'âdet ile<sup>639</sup> yol-  
ları bir hürrem sebze-zâra ve bir<sup>640</sup> dilkeş çemenzâra<sup>641</sup>  
irüşür ki<sup>642</sup> âb-ı<sup>643</sup> revânî<sup>644</sup> serâb-âsâ<sup>645</sup> hâr u hâşâk  
içinde nihân olup câbecâ yolları<sup>646</sup> harâb u yebâb<sup>647</sup>  
olup zulmet-i hâk-i siyâhda<sup>648</sup> çeşme-'i hayvân-mişâl<sup>649</sup>  
'ayn-ı<sup>650</sup> 'âlemde(n)<sup>651</sup> nihân olmuş.<sup>652</sup>

Beyt<sup>653</sup>

Qaçgın gibi bozup meger ol âb bendini<sup>654</sup>  
[5b] Qılmış nihân hâr u has içinde kendini<sup>655</sup>

Çünkü sa'âdetlü pâdişâh-ı 'âlempenâhuñ<sup>656</sup> bu âb-ı  
muşaffâya habâb-âsâ<sup>657</sup> nazarı düşdi bādî-i nazarda  
bu âb-ı revânun<sup>658</sup> şehri<sup>659</sup> Sitânbûla<sup>660</sup> gelmesini  
çeşm-i cihân-binine âsân görünüp<sup>661</sup> bu kaçqımı yola  
getürüp<sup>662</sup> teşne-gân-ı 'âlemi<sup>663</sup> sir-âb itmege<sup>664</sup> niyyet-i  
hayr ile<sup>665</sup> rahş-ı himmeti vâdi-'i 'azîmete sürüp sarây-ı  
hümâyûna<sup>666</sup> geldüklerinde<sup>667</sup> a'yân-ı saltanatı cem<sup>668</sup>  
idüp bu şehrun<sup>669</sup> sâbıqan bâ'îş-i neşv (ü) nemâsı<sup>670</sup>  
olan âb-ı revân-baḥş u dilgüşâsı<sup>671</sup> ne tarîqle geldüğün<sup>672</sup>  
tecessüs ü tafahhuş buyurduqlarında aşhâb-ı tevâriḥ  
qavli<sup>673</sup> üzre hikâyet-i selefden qışsa buña münce-  
r olur<sup>iii</sup> ki "Sâbıqan bânî-'i şehri Qostantiniyye<sup>674</sup> olan<sup>675</sup>  
Yânqo bin Mâdyân bu şehri<sup>676</sup> bünyâd eyledükde yedi  
tağı qal'enün içine alup Cezire-i Heft Cebel diyü ad  
virmişler.<sup>677</sup> Ol zamânda 'âli binâlarun<sup>678</sup> âb-ı bârânın  
cem' itmege<sup>679</sup> hâliçler<sup>680</sup> binâ eylemişler.<sup>681</sup> Hâlen  
çuqur bostânları<sup>682</sup> anlardan nişânedür. Ve At Meydânı  
altında<sup>683</sup> Binbirdirek anlardandır.<sup>684</sup> Anlarda cem'  
olınan<sup>685</sup> yağmur şularıyla<sup>686</sup> geçinürler imiş.<sup>687</sup> Soñra

bir pâdişâh daḥı<sup>688</sup> Qırq Çeşme kemerlerin binâ idüp  
ol cânibden<sup>689</sup> şu getürmüş. Ba'dehü<sup>690</sup> âmiziş-i âb u  
hâkle<sup>691</sup> merkezinden ayrılıp nâ-büd olmuşdur." diyü<sup>692</sup>  
pâdişâh-ı 'âlempenâha 'arz olınuqda<sup>693</sup> merhûm ve  
mağfür<sup>694</sup> "Her şan'atun üstâdı<sup>695</sup> ve her Bi-sütünun<sup>696</sup>  
Ferhâdı vardır.<sup>697</sup> Bu kârı mi'mâr ile müşâvere  
lâzımdur.<sup>698</sup> Bunuñ lâzım olan<sup>699</sup> 'amelisidür 'ilmisi  
degildür."<sup>700</sup> diyüp<sup>701</sup> ol Süleymân-ı ins ü cân bu<sup>702</sup> mür-ı  
nâ-tüvânı<sup>703</sup> haqqında emri 'âlişânları bu vechle<sup>704</sup> vârid  
olur ki<sup>705</sup> "Mi'mâr-ı kâr-güzâr bu âb-ı revânun<sup>706</sup> şehri  
Sitânbûla<sup>707</sup> gelmesi bâbında diqqat u ihtimâm<sup>708</sup> itsün  
ki<sup>709</sup> bu hayr-i bî-naẓîr<sup>710</sup> tamâm olması<sup>711</sup> maqşüd-i  
şerîf-i 'âlem-gürümdür"<sup>712</sup> diyü bu bendelerine<sup>713</sup> şu  
yolları<sup>714</sup> aḥvâlin sipâriş eylediler.<sup>715</sup>

Beyt

Bağladum<sup>716</sup> künk gibi bir niçe yirden kemeri<sup>717</sup>  
Olmağičün bu şafâ-baḥş<sup>718</sup> suyun râhberi<sup>719</sup>

Bu<sup>720</sup> haqîr daḥı<sup>721</sup> Allâha tevekkül eyleyüp<sup>722</sup> havâyî  
terâzû ile<sup>723</sup> vâdilerün<sup>724</sup> bülend ü pestin yoqlayup<sup>725</sup>  
[6a] ol eski şu yolların<sup>726</sup> gubegü cüst-ü-cüda<sup>727</sup> bu<sup>728</sup>  
emri 'azîmün fikrinde ol Cenâb-ı<sup>729</sup> Qâdi'l-hâcâta  
münâcât idüp<sup>730</sup> dir idüm ki<sup>731</sup> "Ey Sâni-'i perverdgâr  
ve ey Qâdir u Cebbâr.<sup>732</sup> Bu mür-ı hâksâr-ı<sup>733</sup> bî-dil ü  
bî-kârün ne miqdârı ola ki<sup>734</sup> hizmet-i<sup>735</sup> Süleymân-ı  
zamânda qavline i'tibâr ola."<sup>736</sup>

(Mısrâ')<sup>737</sup>

Meger 'inâyet-i tu destgîr-i<sup>738</sup> mâ bâşed

diyüp<sup>739</sup> muḥaşşal ol giriverlerde<sup>740</sup> girizân olan<sup>741</sup> âb-ı  
revânun rehğüzârı harâb u yebâb olup nihân [ü]  
girizân olan âb çemenzâr arasından cânib-i şahrâya<sup>742</sup>  
revân<sup>743</sup> olmuş idi.<sup>744</sup> Muḥaşşal<sup>745</sup> pıñarı<sup>746</sup> başından<sup>747</sup>  
avlayup<sup>748</sup> cânib-i kühdan<sup>749</sup> bir ḥendeq kesüp  
şahrâya yayılan suyu<sup>750</sup> 'aynı ile ol dereden<sup>751</sup> getürüp  
bende çeküp<sup>752</sup> 'ilm-i hendese<sup>753</sup> tarîqınca tahtalara  
lüleler taqup<sup>754</sup> qaç lülele taḥammüli olduğun<sup>755</sup>  
bildükdensoñra<sup>756</sup> hemân ol qıyâs üzre sâ'ir<sup>757</sup> dere-  
lerün de<sup>758</sup> sebze vü neşv (ü) nemâsından<sup>759</sup> 'ayn-ı  
hendese ile<sup>760</sup> taqrîbi yazup<sup>761</sup> pâdişâh-ı 'âlempenâh  
hâzretlerine<sup>762</sup> bu vechle<sup>763</sup> beyân itdümki<sup>764</sup> "Sa'âdetlü  
Pâdişâhum bu zulmet-i hâkda<sup>765</sup> ol çeşme-'i cândan  
nişân ve bu<sup>766</sup> ḥazrâ-yı Hızr-ı zamândan<sup>767</sup> aḥbâr-ı âb-ı  
hayvân<sup>768</sup> 'uqalâ-yı üli'l-ebşâra günden<sup>769</sup> 'ayândur.  
Ve bu<sup>770</sup> vâdilerün<sup>771</sup> suyu zâhir ve yolları daḥı öylelik  
yola degin<sup>772</sup> hâzır. Hemân<sup>773</sup> bunuñ tamâm olması<sup>774</sup>  
himmət-i şehinşâhiye dâ'irdür."<sup>775</sup>

## Qıt'a

Ey Süleymân-ı zamân taht-ı sa'âdetde budur  
 'Arzı<sup>776</sup> bu mür-ı za'ifün ayağın toprağına  
 Himmet eyleñ<sup>777</sup> kim şu<sup>778</sup> aqduğı yire<sup>779</sup> yine  
 aqar  
 Aqa gelmişdür<sup>780</sup> Sitanbuluñ o bağ u rāğına<sup>781</sup>

Nesr<sup>782</sup>

Ol Süleymân-ı ins ü cān<sup>783</sup> bu mür-ı nā-tüvānla<sup>784</sup>  
 meşveret idüp<sup>785</sup> sa'âdetle buyurdılar ki<sup>786</sup> "Bu şularuñ  
 gelmesi<sup>787</sup> ne tariqle<sup>788</sup> mümkün ola?"<sup>789</sup> Ben dağı  
 "Pādişāhum bunda iki tariq vardır. Biri oldur ki<sup>790</sup>  
 bendelerüñüzüñ<sup>791</sup> hadd u haşrı yoq.<sup>792</sup> Buyuruñ her  
 biri<sup>793</sup> hizmete<sup>794</sup> cān virirler.<sup>795</sup> Biri dağı<sup>796</sup> budur ki<sup>797</sup>  
 ücretle<sup>798</sup> herkese dest-müzd ta'yin olma.<sup>799</sup> Hazine  
 şarf olunup<sup>800</sup> üstādiyye ile işlene."<sup>801</sup> Merhūm ve  
 mağfürunleh<sup>802</sup> "Evvelki tedbirüñüñ<sup>803</sup> bize fā'idesi  
 olmayup<sup>804</sup> el-hayrı olur<sup>805</sup> tedbir şoñra olan tedbirdür  
 ki kendü mālumuzdan<sup>806</sup> ücret ile getürevüz.<sup>807</sup> Kim-  
 senüñ zerre miqdārı hātırı rencide<sup>808</sup> [6b] olmaya"  
 diyü buyurdılar.<sup>809</sup>

Nazm<sup>810</sup>

Zihî sultān-ı gāzi şāh-ı 'ādil  
 Ki andan olmağa azürde bir dil<sup>811</sup>

Nesr<sup>812</sup>

Pes bu mür-ı nā-tüvānuñ<sup>813</sup> bu güne tedbirine āferin  
 idüp<sup>814</sup> bu hayr-i meserret eşerden<sup>815</sup> ferhān u şādān  
 olup<sup>816</sup> ol zamānda<sup>817</sup> ağalardan 'Alî Ağa ki şoñra Mısr  
 paşası olmışdur Keylün 'Alî Paşa dimekle ma'rūfdur<sup>818</sup>  
 emīn-i binā naşb olnup hüddām-ı<sup>819</sup> āsitāne-'i sa'âdet-  
 penāhdan<sup>820</sup> ve mu'temedān-ı pādişāhdan<sup>821</sup> niçe  
 üstād-ı kārđān cem' olup<sup>822</sup> bir vaqt-i şerif<sup>823</sup> ve sâ'at-i  
 latifde ma'hūd olan şu yollarına<sup>824</sup> el urup etrāfin açup  
 ta'mire mübāşeret olındı.<sup>825</sup> Bir qaç güñdenşoñra<sup>826</sup>  
 qıssa-'i āb-ı revān her lisānda cereyān<sup>827</sup> idüp<sup>828</sup> hālıq  
 arasında vāqi' olan raṭb u yābis<sup>829</sup> kelimāti emīn-i  
 binā<sup>830</sup> ittifāq-ı a'yān ile<sup>831</sup> Süleymān-ı zamāna 'arz  
 idüp<sup>832</sup> ferāğatı<sup>833</sup> cānibin evlā ve ahrā göstermek  
 qaşdına<sup>834</sup> vüzerā-yı nigü-rāy vāfir<sup>835</sup> māl u hazāyin<sup>836</sup>  
 hıfz u hırāseti<sup>837</sup> lāzımdur diyü<sup>838</sup> bu kārūñ ref'ini  
 murād idünürler.<sup>839</sup> 'Arzlarında dirler ki<sup>840</sup> "Sa'âdetlü  
 Pādişāhum bu hayr-ı āb-ı revān<sup>841</sup> şadaqāt-i cāriye<sup>842</sup>  
 meşābesinde<sup>843</sup> bir feyz-i 'amīm<sup>844</sup> ve hayr-i 'azımdür.<sup>845</sup>  
 Lākin<sup>846</sup> 'uqalā ortasında şu peydā u hüveydā değil  
 iken<sup>847</sup> yalnūz<sup>848</sup> mi'mār söziyle mübāşeret-i<sup>849</sup> kār ü  
 hazine<sup>850</sup> dökme ile şehre şu gelmesin kim bilür.<sup>851</sup>  
 Huşüşā bunca kühsarı hāke<sup>852</sup> berāber itmege<sup>853</sup> māl-ı

bī-şümār şarf olunmaq lāzım gelür.<sup>854</sup> Bu mi'mār<sup>855</sup>  
 'ilm-i gaybden<sup>856</sup> haberdār midür ki<sup>857</sup> bu miqdār<sup>858</sup>  
 lüle şu vardır diyü<sup>859</sup> ta'yin eyleyler.<sup>860</sup> Bunı bilmez mi  
 ki<sup>861</sup> hazine döküp<sup>862</sup> niçe çeşme-sāruñ<sup>863</sup> rehğüzārın  
 ihzār iderler<sup>864</sup> şuyı<sup>865</sup> gayrı cānibine<sup>866</sup> firār eyleyler.<sup>867</sup>  
 Bu rüşendür ki her şu yolu<sup>868</sup> şuya delil<sup>869</sup> ve her sebze-  
 zārda çeşme-'i selsebil olmaz."<sup>870</sup>

Beyt<sup>871</sup>

Şu değil bu hayāl-i hāb<sup>872</sup> ancaq  
 Ser-i ābı qamu serāb ancaq<sup>873</sup>

diyü merhūmı bir mertebe şafā-yı ābdan<sup>874</sup> mehcür u  
 pürtab iderler ki<sup>875</sup> āteş-i gāzabla mihr-i<sup>876</sup> cihāntāb-  
 girdār<sup>877</sup> qaşd-ı āzār-ı dil-i zār u<sup>878</sup> bī-qarār ile yola  
 giderler.<sup>879</sup> Faqir bu ahvālden<sup>880</sup> [7a] gāfil<sup>881</sup> ibtidādan  
 bu derelerüñ<sup>882</sup> yuqaruların<sup>883</sup> kesdirüp her derecede<sup>884</sup>  
 ne miqdār<sup>885</sup> şu var ise cem'<sup>886</sup> idüp lüleler ile aqıtmaq<sup>887</sup>  
 tedārikinde[n]<sup>888</sup> eñ şoñrağı<sup>889</sup> dere ki şehirden<sup>890</sup>  
 cānibe<sup>891</sup> vāqi' olur<sup>892</sup> aña el urmaq şadedinde iken<sup>893</sup>  
 sa'âdetlü pādişāhum<sup>894</sup> sâ'ir zamānda seyr tariqiyle<sup>895</sup>  
 şikār iderek gelürler idi<sup>896</sup> bu def'a gāyet<sup>897</sup> 'acele ile  
 tenhā<sup>898</sup> çıqageldiler. Emīn-i binā ile<sup>899</sup> bu haqir dağı  
 selāmlayup turduq.<sup>900</sup> Pādişāh hazretleri "Mi'mār<sup>901</sup> bu  
 derecede<sup>902</sup> nemiqdār şu var?"<sup>903</sup> didükleri maḥallde<sup>904</sup>  
 bende dağı<sup>905</sup> "Sa'âdetlü Pādişāhum<sup>906</sup> tahmīn olunan  
 üzre yazılmışdur<sup>907</sup> beş lüle añların"<sup>908</sup> didüğümde<sup>909</sup>  
 emīn-i binā ta'arruz<sup>910</sup> veçhiyle<sup>911</sup> "Pādişāhum mi'mār  
 ağa<sup>912</sup> bendeñüz<sup>913</sup> 'aceb fenninde<sup>914</sup> mähir üstād-ı  
 kāmildür.<sup>915</sup> Zir-i zeminde nihān olan<sup>916</sup> şuyı<sup>917</sup> rü-yi  
 zemindeki<sup>918</sup> gibi bilür. Bu bābda hālıq-ı 'ālemün<sup>919</sup>  
 hilāfında<sup>920</sup> bir özge ma'nāya vāşıldur"<sup>921</sup> didüğü  
 maḥallde<sup>922</sup> bildüm ki bu bābda niçe<sup>923</sup> güft (ü) gü  
 olmuşdur.<sup>924</sup> Lāzım geldi ki<sup>925</sup> sa'âdetlü pādişāha<sup>926</sup>  
 cevāb-ı bā-şavāba<sup>927</sup> müteveccih olam. Pes du'ā  
 eyleyüp<sup>928</sup> eytdüm:<sup>929</sup>

Meşnevi<sup>930</sup>

Pādişāhum müdām var olasın  
 Taht-ı devletde<sup>931</sup> ber-qarār olasın  
 Ben ne hākum ki hem-çü Hızr-ı zamān  
 İdem izhār çeşme-'i hayvān  
 Lık fennümde hayli üstādum<sup>932</sup>  
 Hüsrevā<sup>933</sup> hizmetünde Ferhādum<sup>934</sup>  
 N'ola olsa bu mür-ı zār ü zelil<sup>935</sup>  
 Sen Süleymāna böyle hayra delil  
 Vire mennā-'ı hayra Haqq<sup>936</sup> inşā<sup>937</sup>  
 İrişür menzile bu çeşme-'i şāf'<sup>938</sup>  
 Nüş idüp şubh u şām<sup>939</sup> bay u gedā  
 İdeler pādişāha hayr du'ā<sup>940</sup>

Çünkü pâdişahuñ<sup>941</sup> geldügin gördüm<sup>942</sup> yuqaruda şu olan derelere<sup>943</sup> âdemler gönderüp lülelerin<sup>944</sup> tertib itmege<sup>945</sup> muqayyed olmuşdum.<sup>946</sup> Pâdişâh-ı ‘âlempenâh<sup>947</sup> hazretleri<sup>948</sup> “Qanı<sup>949</sup> ‘arz olunan şular nirededür? Gel göster!”<sup>950</sup> didüklerinde<sup>951</sup> yola düşüp ikinci dereye varınca<sup>952</sup> üftân u hizân mürde-’i bî-cân gibi nâ-tüvân olup<sup>953</sup> cenâb-ı Meliki’l-Mennâna<sup>954</sup> her ân niyâzdan hâlî olmayup<sup>955</sup> ol Qâdi’l-hâcâta<sup>956</sup> münâcât idüp dir idüm.<sup>957</sup>

### [7b] Meşnevi<sup>958</sup>

Yâ İlâhî ‘alim ü dânesin<sup>959</sup>  
Cümle ezdâddan<sup>960</sup> müberrâsin<sup>961</sup>  
Beni vâdi-’i gamda<sup>962</sup> zâr itme  
Şeh yanında zelil ü hor itme<sup>963</sup>

Pes ol dereye<sup>964</sup> varduq ki otuz lüle şu ‘arz<sup>965</sup> olmuşdur.<sup>966</sup> Tahtalar ile lüleleri<sup>967</sup> qonmuş<sup>968</sup> otuz lüle şu aqduğından mâ‘adâ üzerinden<sup>969</sup> ziyâdesi on lüle miqdârı<sup>970</sup> şu taşup aqar.<sup>971</sup> Sa‘âdetlü pâdişâh<sup>972</sup> ol âb-ı muşaffâyı<sup>973</sup> gördükde bir miqdâr şafâ hâşıl<sup>974</sup> idüp<sup>975</sup> “Mi‘mâr gel berü! Şu hemân bu mıdur?”<sup>976</sup> Gayrı yirlerde<sup>977</sup> dağı<sup>978</sup> var mıdur?” didüklerinde<sup>979</sup> “Belî<sup>980</sup> sa‘âdetlü<sup>981</sup> pâdişâhum,<sup>982</sup> iki derede dağı<sup>983</sup> bunlaruñ emsâli şular<sup>984</sup> hâliyyâ pâdişâh devletinde câridür.<sup>985</sup> Pâdişâhum ‘arz olunan<sup>986</sup> yüz lüle ammâ ziyâdesi<sup>987</sup> elli lüle dağı<sup>988</sup> olmaq<sup>988</sup> muhaqqaqdur.<sup>989</sup> Huşûşâ<sup>990</sup> eyyâm-ı bâhürdur<sup>991</sup> aşlâ şular<sup>992</sup> bundan eksik olmaz” diyü du‘â eyledüm.<sup>993</sup>

### Nazm<sup>994</sup>

Pâdişâhum revân ola her dem  
Şu gibi hâk-i pâyuña ‘âlem<sup>995</sup>  
Kelimâtuñ mişâl-i çeşme-’i cân<sup>996</sup>  
Vire dilteşneye şafâ her ân<sup>997</sup>  
Umarın vire saña<sup>998</sup> Hayy (u) Şamed<sup>999</sup>  
Hızr-ı zinde gibi hayât-ı ebed<sup>1000</sup>  
Taht-ı devletde kâmrân olusun<sup>1001</sup>  
Baht u ‘izzetle hem ‘inân<sup>1002</sup> olusun<sup>1003</sup>

Andan<sup>1004</sup> sa‘âdetlü<sup>1005</sup> pâdişâhumla<sup>1006</sup> bir dereye dağı ‘azimet<sup>1007</sup> müyesser olup<sup>1008</sup> anda dağı kemâkân<sup>1009</sup> bir niçe lüle şu<sup>1010</sup> revân olmuş görüp ol<sup>1011</sup> (âb-ı)<sup>1012</sup> muşaffâdan<sup>1013</sup> şafâyla nüş eyleyüp<sup>1014</sup> bu hayra cân u dilden ‘azimeti<sup>1015</sup> muqarrer eyleyüp<sup>1016</sup> bir dereye dağı<sup>1017</sup> revâne oldılar.<sup>1018</sup> Anda dağı âb-ı muşaffânun<sup>1019</sup> leţâfet ile cereyanın<sup>1020</sup> müşâhede eyleyüp<sup>1021</sup> mübârek qaşlarınun<sup>1022</sup> çini<sup>1023</sup> gidüp mevc-i deryâ-yı gâzabları<sup>1024</sup> bi’t-tamâm teskin olup<sup>1025</sup> bu

haqîri<sup>1026</sup> hıl‘at ü in‘âm-ı kâmkârile<sup>1027</sup> ser-firâz<sup>1028</sup> idüp<sup>1029</sup> bir niçe<sup>1030</sup> veçhile aqrânundan mümtâz<sup>1031</sup> eylediler.<sup>1032</sup>

### Beyt

Bî-sütün-ı dehrde ol Hüsrev-i şîrin-sühan<sup>1033</sup>  
Bende de cân oynamaqda<sup>1034</sup> hizmetinde kühken<sup>1035</sup>

Ammâ<sup>1036</sup> ol ser-hayli ehl-i nifâquñ hâr ü<sup>1037</sup> hâşâk-ı<sup>1038</sup> küdüret âb-ı hayâtın<sup>1039</sup> bî-nâm u nişân itmek maqâmına vardı.<sup>1040</sup> Sa‘âdetlü pâdişâh<sup>1041</sup> aşlâ emîn-i mezkûra<sup>1042</sup> iltifât eylemeyüp<sup>1043</sup> bu haqîri elţâf-ı ‘amîmeleri ile<sup>1044</sup> [8a] şādān eyleyüp<sup>1045</sup> taht-ı devlete<sup>1046</sup> ‘azîmet maħallinde hikmet-i İlâhiyye ile lisânuma câri oldiki<sup>1047</sup> “Sa‘âdetlü Pâdişâhum bu bendeñün<sup>1048</sup> şu yolları binâsında<sup>1049</sup> niçe taşarruf-ı hâşşum vardur. Cümleden beri bu<sup>1050</sup> derelerün her birinde<sup>1051</sup> havzlar ve kâfirî mermer oluqlar<sup>1052</sup> olmaqdur.<sup>1053</sup> Mürür-ı eyyâmla<sup>1054</sup> yıqılıp zir-i zemînde<sup>1055</sup> bî-nişân olmuşdur.<sup>1056</sup> İnşâ‘allâhu ta‘âlâ pâdişâh-ı<sup>1057</sup> cihân-penâh<sup>1058</sup> devletinde ‘an-qarib zühür itmek ümîd olmur” didüm.<sup>1059</sup> Bu<sup>1060</sup> cevâb-ı bâ-şavâba teslim idüp<sup>1061</sup> tamâm şafâ ile<sup>1062</sup> sarây-ı hümâyünlarına<sup>1063</sup> revâne<sup>1064</sup> oldılar.<sup>iv</sup> *Al-fâlu ‘alâ mâ-jarâ.* Hikmet-i Hudâ<sup>1065</sup> ile<sup>1066</sup> ol derelerün her birinde kârgir<sup>1068</sup> ‘âli havzlar ve zibâ yekpâre<sup>1067</sup> mermerden oluqlar bir<sup>1068</sup> niçe yirde<sup>1069</sup> zâhir oldu.<sup>1070</sup> Mezkûr emîn-i binâ her birinde<sup>1071</sup> sa‘âdetlü pâdişâha<sup>1072</sup> müjdeciler gönderdi.<sup>1073</sup> Yine bir müddetdensoñra<sup>1074</sup> sa‘âdetlü pâdişâh<sup>1075</sup> devletle gelüp<sup>1076</sup> çıkan havzları<sup>1077</sup> ve mermer nâvdânları<sup>1078</sup> seyrân eyleyüp<sup>1079</sup> bu haqîri<sup>1080</sup> hıl‘at-ı ihsân u iltifât-ı i‘tibâr ile<sup>1081</sup> kâmkâr<sup>1082</sup> eylediler ki<sup>1083</sup> maħsûd-ı a‘yân-ı rûzgâr oldum.<sup>1084</sup>

### Nazm<sup>1085</sup>

Mazhar düşünce luţfi şeh-i dâd-güsteri<sup>1086</sup>  
Ol demde<sup>1087</sup> himmeti ile<sup>1088</sup> el urduq kemerlere<sup>1089</sup>  
Dökdük o yolda şu yirine simle zeri<sup>1090</sup>  
Eflâke irdi qavs-ı quzah-veş kemerleri<sup>1091</sup>  
Yolından eyledük şuları çeşmeye revân<sup>1092</sup>  
Qıldı<sup>1093</sup> du‘â-yı hayrı<sup>1094</sup> bize şâh-ı ins ü cân<sup>1095</sup>

### Nesr<sup>1096</sup>

Cümle kemerlerden birisi Uzun Kemer dimekle<sup>1097</sup> meşhûr olmuşdur.<sup>1098</sup> Qâmeti yigirmi zirâ‘ ve tûli biñ ikiyüz<sup>1099</sup> yigirmi zirâ‘dur.<sup>1100</sup> Ve biri dağı Qovuq Kemerdür ki qaddi yetmiş zirâ‘dur<sup>1101</sup> temeliyle.<sup>1102</sup> Ve Güzelce Kemer dağı<sup>1103</sup> bir kaç ‘âli kemerlerdür.<sup>1104</sup> Ve Mağlova Kemerî<sup>1105</sup> üç tabaqadur.<sup>1106</sup> Tabaqasınun

köprü mişâlinde<sup>1107</sup> yolu vardır. Atlu geçer.<sup>1108</sup> Qaddi altmış beş zirâ<sup>1109</sup> ve temeli on sekiz zirâ'dur.<sup>1110</sup> Ve Müderris Köy<sup>1111</sup> Kemerleri dağı<sup>1112</sup> bir kaç kemerdür.<sup>1113</sup> Ve ol havz-ı 'âli ki mecma'u'l-enhârdur.<sup>1114</sup> zir-i zeminde binâsı temeliyle<sup>1115</sup> (şöyle)<sup>1116</sup> mülâhaza oluna ki<sup>1117</sup> Galata Qullesincedür.<sup>1118</sup>

Meşnevî<sup>1119</sup>

O râh-ı dil-keş ü âb-ı muşaffâ<sup>1120</sup>  
Olur 'aynen tüsemmä Selsebilâ<sup>1121</sup>  
O havz-ı mehveşi<sup>1122</sup> hûb-ı müdevver<sup>1123</sup>  
Olur bâğ-ı cinânda havz-ı Kevşer<sup>1124</sup>

Nesr<sup>1125</sup>

Andan şoñra<sup>1126</sup> tamâm yollarını ta'mir idüp<sup>1127</sup>  
niçe<sup>1128</sup> (mâl-i firâvân ve)<sup>1129</sup> zahmet-i bi-pâyânla<sup>1130</sup>  
bir gün ol âb-ı revânı<sup>1131</sup> Qırq Çeşme [8b] semtine<sup>1132</sup>  
revân eyledük.<sup>1133</sup> Cenâb-ı şâh-ı cihâne<sup>1134</sup> müjdeciler  
revâne oldı.<sup>1135</sup>

Nazm<sup>1136</sup>

Didiler ey şâh-ı 'âlem Hüsrev-i encüm-şaşem<sup>1137</sup>  
Baht u 'izz ü devletün olsun ziyâde dem-be-dem<sup>1138</sup>  
Hamdüli'llâh pâdişâhum<sup>1139</sup> geldi ol âb-ı revân  
Oldı âsüde devâm-ı devletünde ins ü cân<sup>1140</sup>

Nesr<sup>1141</sup>

Meger oldem<sup>1142</sup> sa'âdetlü pâdişâh âdem gönderüp  
tâze gelen şudan Sarây-ı 'Âmireye<sup>1143</sup> getürmişler.<sup>1144</sup>  
Ba'zılar<sup>1145</sup> "Bunda yeñi şu râyihası yoq.<sup>1146</sup> Dağı  
eski şudur" diyü<sup>1147</sup> mu'araza olunmuş.<sup>1148</sup> Bu haqır  
dağı gubâr-ı maqdemlerine<sup>1149</sup> şafâ-yı âbla<sup>1150</sup>  
revâne olduğumda<sup>1151</sup> ağalar bu şuyuñ râyihası  
olmadığınıñ<sup>1152</sup> sebebin su'âl<sup>1153</sup> itdüklerine<sup>1154</sup>  
binâ'en cevâb virüp eyitdüm<sup>1155</sup> "Sa'âdetlü pâdişâha  
ma'lümdür ki<sup>1156</sup> bu şuyı künk ile<sup>1157</sup> getürmedük.<sup>1158</sup>  
Bu bir ırmağdur ki<sup>1159</sup> kârgîr yollar ile<sup>1160</sup> revâne eyledük  
ki<sup>1161</sup> gill u gışşden<sup>1162</sup> pâk bir 'ayn-ı tâbnâkdur"<sup>1163</sup>  
diyüp du'â eyledüm.<sup>1164</sup> Oldemde dağı<sup>1165</sup> hıl'at u  
in'âmla<sup>1166</sup> serfirâz oldum.<sup>1167</sup> Ol zamânda<sup>1168</sup> vezîr-i  
a'zam olan şâhib-i sa'âdet<sup>1169</sup> murâd idindiler ki<sup>1170</sup>  
şehr içinde Qırq Çeşme Başı gibi bir niçe<sup>1171</sup> yirde  
ser-çeşmeler peydâ olup<sup>1172</sup> andan saqqâlar<sup>1173</sup> her  
maħalleye irişdüreler.<sup>1174</sup> Merhûm pâdişâh-ı cihân-  
penâh buyurdılar ki<sup>1175</sup> "Benüm maqşüdüm<sup>1176</sup> bu şu  
her maħalleye revâne ola.<sup>1177</sup> Çeşme binâ olunacaq  
yirde<sup>1178</sup> çeşme ve çeşmeye qâbiliyyet olmayup yük-  
sek yirlerde<sup>1179</sup> tatlu quyular ola ki<sup>1180</sup> şu yolu içine

uğraya<sup>1181</sup> tâ kim<sup>1182</sup> her yirde pîrlir<sup>1183</sup> ve za'ife tul  
hâtünlar<sup>1184</sup> ve uşacuç oğlanuçlar<sup>1185</sup> destîlerin ve  
bardaqların<sup>1186</sup> taldurup<sup>1187</sup> devâm-ı devletüme du'â  
eyleyeler."<sup>1188</sup>

Beyt<sup>1189</sup>

İdüp Haqq destgiri<sup>1190</sup> her esîrûñ<sup>1191</sup>  
Mu'ini oldılar bay u faqîrûñ

Nesr<sup>1192</sup>

*Bi-ħamdi'llâhi'l-Maliki'l-Mannân*<sup>1193</sup> ol Süleymân-ı za-  
mâna bu qadar<sup>1194</sup> ins ü cânuñ<sup>1195</sup> du'ası yeter ki ilâ-  
intihâ'i'z-zamân<sup>1196</sup> şâm u seher pîr (ü) civân şenâlarını  
vird-i zebân<sup>1197</sup> ve hîrz-ı (cân)<sup>1198</sup> idinürler.<sup>1199</sup>

## Mesnevî

Zihî sultân-ı ebu'l-ħayrât gâzi  
Selâtin-i cihânüñ ser-firâzi  
Getürdi çeşmeler Sultân Süleymân  
Anuñ ħayrâtına yoq ħadd<sup>1200</sup> u pâyân<sup>1201</sup>  
Dimişler seyr idenler rûzgârı  
Olur bir ħayr-ı câri<sup>1202</sup> mâ'i câri<sup>1203</sup>  
Ĥazîne dökdi şu yolına<sup>1204</sup> ol şâh<sup>1205</sup>  
Du'â ide içen şâm (u) sehergâh<sup>1206</sup>  
Nitekim ehl-i Mışrı Nil her ân<sup>1207</sup>  
Sitanbül ħalqını ol qıldı reyyân<sup>1208</sup>  
Çeküp şemşîr qıldı qaşd-ı küffâr  
Ĥazâ üstünde virdi<sup>1209</sup> cânı nâ-çâr  
Açup Bulğâr ile<sup>1210</sup> Efrenc (u) Rûsî<sup>1211</sup>  
Tamâm aldı qılâ'-i Engürüsü<sup>1212</sup>  
'İmâretle medâris qıldı muħkem  
Binâ-yı câmi' ve dârü's-şifâ hem<sup>1213</sup>  
[9a] Yiye andan<sup>1214</sup> gedâ<sup>1215</sup> vü bay ni'met<sup>1216</sup>  
Tura turduqça 'âlem tâ qiyâmet<sup>1217</sup>  
O şâhuñ rûhiycün<sup>1218</sup> her saqqâya  
Sebil eyler turup bay u gedâya<sup>1219</sup>  
Bürehne-pâ<sup>1220</sup> olur<sup>1221</sup> Sa'dî-i şeydâ  
Hüseyn-i Kerbelâ 'aşqına saqqâ<sup>1222</sup>  
İrüp Hızra olur pîr-i hünerver<sup>1223</sup>  
Şu gibi ħayr olmaz<sup>1224</sup> ey birâder<sup>1225</sup>  
Olup<sup>1226</sup> her<sup>1227</sup> çeşme saqqâ yolda güyâ<sup>1228</sup>  
Turup dir herkese<sup>1229</sup> Allâh için mâ<sup>1230</sup>  
Tariq-i dostda ħayr isteyen<sup>1231</sup> zâd<sup>1232</sup>  
İde Allâh için bir çeşme bünyâd<sup>1233</sup>  
Umarın bu şudan<sup>1234</sup> ide şafâyı<sup>1235</sup>  
Du'adan aña mi'mâr-ı gedâyı<sup>1236</sup>  
Ĥudâyâ 'avnüni hemrâh eyle<sup>1237</sup>  
Yirin qurb-i Resûli'llâh eyle<sup>1238</sup>

ŞIFAT-I<sup>1239</sup> BİNĀ-ŞÜDEN-İ CĀMİ'İ SULTĀN  
SÜLEYMĀN HĀN DER-ŞEHR-İ<sup>1240</sup> İSTĀNBŪL<sup>1241</sup>  
Bİ-İHTİMĀM-I<sup>1242</sup> (TĀM-I)<sup>1243</sup> O ŞEREF-  
QABŪL-YĀFT<sup>1244</sup>

Bir şubh-dem ol şems-i sipihr-i 'irfān ve ol<sup>1245</sup> maḥbūb-ı  
qulūb-i ins ü cān<sup>1246</sup> pādīşāh-ı kāmran merḥūm ve<sup>1247</sup>  
mağfürunleh<sup>1248</sup> Sultān Süleymān Hān<sup>1249</sup> bin Selim  
Hān<sup>1250</sup> 'alayhi'r-rahmatu wa'l-ḡufyān<sup>1251</sup> ḥāzretlerinūn<sup>1252</sup>  
mübārek qalb-i şeriflerine<sup>1253</sup> binā-yı cāmi'-i (şerife)<sup>1254</sup>  
mübāşeret fikri güzerān eyleyüp bu 'abd-i ḥaqir-i nā-  
tūvān<sup>1255</sup> Mi'mār Sinān bin 'Abdū'l-Mennān<sup>1256</sup> bende-  
sini da'vet idüp cāmi'-i şerif ḥuşuşunda meşveret olmuş  
resm-i binā<sup>1257</sup> ta'yin<sup>1258</sup> ve maqām-ı cāmi'-i münif<sup>1259</sup>  
tebyin olındı.<sup>1260</sup>

Meşnevi<sup>1261</sup>

Buyurdu ol şeh-i ferḥunde tālī'  
Yapam kendülere bir ḥūb cāmi'<sup>1262</sup>  
O dem tarḥ eyleyüp Eski Sarāy  
Süleymāniyyeye urdum bināy  
Bilür ehl-i hünerler evvel āḥir<sup>1263</sup>  
Ne şan'atlar olupdur anda zāhir<sup>1264</sup>

Pes bir vaqt-i şerif<sup>1265</sup> ve bir<sup>1266</sup> sā'at-i sa'd u latifde<sup>1267</sup>  
ol cāmi'-i münife<sup>1268</sup> temel urulup<sup>1269</sup> qurbānlar ke-  
silüp<sup>1270</sup> fuqarāya ve şuleḥāya<sup>1271</sup> bī-nihāye in'ām u  
iḥsānla mübāşeret olındı.<sup>1272</sup>

ĀVERDEN-İ<sup>1273</sup> SŪTŪNHĀ-YI MERMERĀN-İ<sup>1274</sup>  
CĀMİ'İ HUCESTE-MANZAR<sup>1275</sup>

Evvelā ol çār mermer sūtūn ki<sup>1276</sup> maqām-ı çehāryār-ı  
güzinde her biri bir<sup>1277</sup> serv-i ser-efrāz-ı riyāz-ı dündür<sup>1278</sup>  
her biri bir diyārdan gelmişdür.<sup>1279</sup> Cümleden biri ol  
sūtūn ki Qıztaş maḥallesi didükleri<sup>1280</sup> maḥalde<sup>1281</sup>  
kāfir zamānında bir qız dikmiş<sup>1282</sup> Qıztaş demekle  
ma'rif bir 'amūd-ı yekpāre-'i mināre-mişāl ve bir mīli-  
Tübā-mişāl idi.<sup>1283</sup>

Nazm

Meger kim ol sūtūn-ı pāk mermer<sup>1284</sup>  
Sipihrūn çarḥına olmuşdı miḥver<sup>1285</sup>  
Döküp bir qız ḥazīne ins ü cāne<sup>1286</sup>  
Anı yād olmağa qılmış nişāne<sup>1287</sup>  
İrüp bir kühken-veş zū-fünūna<sup>1288</sup>  
Sūtūn itmış bu tāq-ı bī-sūtūna<sup>1289</sup>

Muḥaşşal<sup>1290</sup> pādīşāh-ı 'ālempenāhuñ<sup>1291</sup> emr-i  
hümāyūnlarıyla<sup>1292</sup> [9b] büyük qalyōn<sup>1293</sup> direklerinden  
sūtūnlar<sup>1294</sup> diküp<sup>1295</sup> qat qat muḥkem<sup>1296</sup> iskele peydā  
itdük. Ve<sup>1297</sup> 'azīm māvna qomānelerin bir yire cem'<sup>1298</sup>  
eyleyüp ādem gövdesi<sup>1299</sup> gibi palāmār<sup>1300</sup> ile demürlü  
bekrelere bağlayup<sup>1301</sup> ve sūtūn-ı mezbūruñ<sup>1302</sup> turduğı  
yirde gövdesin serāpā qadırğa<sup>1303</sup> direkleri ile<sup>1304</sup>  
(şarup)<sup>1305</sup> muḥkem bend eyleyüp iki yirden<sup>1306</sup> ol  
ādem gövdesi<sup>1307</sup> gibi qomāneleri<sup>1308</sup> pülād bekrele  
taqup ve niçe<sup>1309</sup> yirde muḥkem ırḡādlar<sup>1310</sup> ve çarḥ-ı  
felek-girdār<sup>1311</sup> tolāblar qurup<sup>1312</sup> niçe biñ 'acemi<sup>1313</sup>  
oğlanlar tolāba<sup>1314</sup> girüp ve üsarā-yı Efrençden  
niçe biñ<sup>1315</sup> Süleymānī dīve<sup>1316</sup> bir uğurdan "Qoma  
hay!" diyüp<sup>1317</sup> mezkūr<sup>1318</sup> qomāneye bir muḥkem  
yedik<sup>1319</sup> daḥı taqup "Allāh Allāh" ile<sup>1320</sup> 'amūd-ı  
mezkūr<sup>1321</sup> miḥver-i gerdün gibi qoparduqları<sup>1322</sup> sā'at  
bekrelerden<sup>1323</sup> yıldırımlar gibi āteşler saçılıp ol<sup>1324</sup>  
'azīm qomāne<sup>1325</sup> tāqat getüremeyüp top gibi çatlayup  
bir qaç qatı ḥallāc yayımdan penbe atılır gibi atıldı.<sup>1326</sup>  
Muḥaşşal<sup>1327</sup> tedārik olınan yedeğe<sup>1328</sup> alındı.<sup>1329</sup>  
"Allāh Allāh" ile<sup>1330</sup> devlet-i pādīşāhīde āsānlığla<sup>1331</sup>  
indirüp qurbānlar kesilüp fuqarāya iḥsānlar<sup>1332</sup> oldu.<sup>1333</sup>  
Oradan<sup>1334</sup> Süleymān dīveri felenke<sup>1335</sup> bindirüp<sup>1336</sup>  
binā-yı şerife getürdiler.<sup>1337</sup> Emr-i şāḥiyle<sup>1338</sup> ziyādesi  
kesilüp sā'ir direkler ile berāber oldu.<sup>1339</sup> Ve bir sūtūn  
daḥı<sup>1340</sup> İskenderiyyeden māvna<sup>1341</sup> ile getürdiler. Ve bir  
sūtūn<sup>1342</sup> Ba'albekden deryā kenārına<sup>1343</sup> indirüp<sup>1344</sup>  
māvna ile getürdiler. Ve bir<sup>1345</sup> sūtūn<sup>1346</sup> daḥı Sarāy-ı  
'Amirede ḥāzır bulundu.<sup>1347</sup>

Meşnevi<sup>1348</sup>

Oldı Ka'be bu cāmi'-i mevzūn  
Çāryār oldu anda çār sūtūn  
Çār rūkn ūze ḥāne-'i İslām<sup>1349</sup>  
Çāryār ile buldı istihkām<sup>1350</sup>  
Umarın ola bende-'i zāre<sup>1351</sup>  
Bunlaruñ yüzi şuyına çāre<sup>1352</sup>

Neşr

Pes<sup>1353</sup> bir niçe<sup>1354</sup> rūzgār leyl ü nehār bir<sup>1355</sup> niçe  
üstād-ı kār-güzār<sup>1356</sup> hencār-ı 'aql-ı tamām-'ayār ile bir  
ān<sup>1357</sup> ve bir sā'at qarār eylemeyüp her<sup>1358</sup> kūşesine  
ihtimām-ı tām idüp qavs-i felek-mānend tāqhā-yı<sup>1359</sup>  
dilpesendin<sup>1360</sup> ebrū-yı ḥūbān mişāl seyrinde 'ayn-ı  
erbāb-ı kemāl<sup>1361</sup> ḥayrān<sup>1362</sup> ve mülevven mermerle-  
rinūn her biri şöhre-i āfāq olup bir diyārdan yādigar<sup>1363</sup>  
gelmiş.<sup>1364</sup> Ekşeri ehl-i tevārīḥ<sup>1365</sup> qavli ile<sup>1366</sup> sarāy-ı  
Belqis-ı Ḥazret-i Süleymāndan<sup>1367</sup> qalmış idi. Ve aq  
mermerlerin<sup>1368</sup> Marmara nām cezire ma'deninden

kesüp ve yeşil mermerleri 'Arabistândan ve<sup>1369</sup> somâqı<sup>1370</sup> şemseler ve qıt'alar [10a] ki her birinün nazîri rûzgârda yoqdur<sup>1371</sup> dinse sezâdur ki kânı nâma'lûm<sup>1372</sup> gevher-i girân-bahâdur.<sup>1373</sup>

Nazm<sup>1374</sup>

Mermeri mevc-i virirdi her zamân<sup>1375</sup>  
Mevc-i deryâ-yı melâhatden nişân  
Şuffalar menzilgeh-i ehl-i şafâ  
Câmlar âyîne-'i 'âlem-nümâ<sup>1376</sup>

Ve her bâb-ı muşanna<sup>1377</sup> ve künde-kârîsi 'âc u abanöslâ<sup>1378</sup> şedefkârî bir şafâ<sup>2</sup> Erjeng-i<sup>1379</sup> pür-naqş u nigârdur ki<sup>1380</sup> manzûr-ı a'yân-ı rûzgâr<sup>1381</sup> ve maqbûl-ı ehâlî-'i dâr ü diyâr vâqî' olmuş ve ol<sup>1382</sup> kürsî-i 'arş-sâye<sup>1383</sup> ve kürsî-pâye yâdigâr-ı üstâd-ı kâr-güzârdur, dehre nümüne qalmış. Anuñ nazîri<sup>1384</sup> felek-i devre<sup>1385</sup> ne gelür ve ne gelecekdür.<sup>1386</sup>

## Beyt

Qılsa o kürsîyi n'ola 'uşşâq pây-büs<sup>1387</sup>  
Mânend-i şubh u şâm aña 'âc u abanös<sup>1388</sup>

Nesr<sup>1389</sup>

Ve ol câmi'-i şerîfün qıbâbları deryâ-yı letâfetün hûbâbları gibi zeyn olup qubbe-'i 'âlisi âsumân-ı girdâr ve 'âlem-i zer-nigârı üzerinde<sup>1390</sup> mihr-i pür-envâr<sup>1391</sup> gibi rûşen ü pedîdâr<sup>1392</sup> ve minâreler ile qubbe qubbetü'l-İslâm<sup>1393</sup> olan Hâbîb-i muhtâr ile mişâl-i çehâryâr vâqî'<sup>1394</sup> olmuş idi.<sup>1395</sup> Ve mûnaqqaş câmları bî-nazîr ü<sup>1396</sup> bî-'adîl<sup>1397</sup> mânend-i şehper-i Cibrîl ne<sup>1398</sup> gûn ki tâb-ı âftâb<sup>1399</sup> ile mûnevver ü rûşen<sup>1400</sup> olsa her dem-i<sup>1401</sup> bahâr müzeyyen gülşen olur. Ve şu 'â'-ı minâ-yı gûn-â-gûmı<sup>1402</sup> naqş-ı bûqalemün<sup>1403</sup> gösterüp zemîn ü zamânın nümüne-i naqş (ü) nigâr için<sup>1404</sup> la'l u şengerf ü<sup>1405</sup> lâciverd<sup>1406</sup> ü jengâr şarf eyleyüp bir<sup>1407</sup> naqş-ı dilkeş<sup>1408</sup> ü zîbâ gösterir ki<sup>1409</sup> 'ayn-ı üli'l-ebşâr anuñ letâfetine hayrân olur.<sup>1410</sup>

Mesnevi<sup>1411</sup>

Oldı câmi' mecma'-ı ehl-i şafâ  
Cennet-âsâ bir maqâm-ı dilgüşâ<sup>1412</sup>  
Câmlar çün şehper-i Rûhü'l-emîn  
Resminün hayrânı naqqâşân-ı Çîn<sup>1413</sup>

Nesr<sup>1414</sup>

Çünkü câmi'-i şerîfün qubbe-'i laţîfi qapandı ve sâ'ir küşelerinün binâsı qarârın buldı merhûm qıbletü'l-

küttâb Hasan Qaraşîrî hatt-ı müennâ ile<sup>1415</sup> qubbe-'i semâ-simâsına<sup>1416</sup> *Allâhu yumsiku's-samâwâti wa'l-ard*<sup>1417</sup> âyet-i şerifesini *ilâ-âhîrihi* tahrîr<sup>1418</sup> ve her bâb-ı cennet-mişâlinün kitâbesine<sup>1419</sup> münâsib-i tâlib ü râgıb olup niçe dilkeş<sup>1420</sup> (hütüt)<sup>1421</sup> tahrîr idüp sengtrâşlar<sup>1422</sup> ve naqqâşlar anı şahîfe-'i rûzgârda târîh idüp yazdılar.<sup>1423</sup> Anuñla nâm u nişân şahîbi olup sikkeyi mermerde qazdılar.<sup>1424</sup>

[10b] Mesnevi<sup>1425</sup>

Ba'zılar dir ki şûls ü neshî Hasan<sup>1426</sup>  
Yek yazar şubhesüz Hişâriden  
Ba'zılar dir Hasan müennâda  
Oldı Yâqût-ı şânî dünyâda<sup>1427</sup>

Ve sa'âdetlü<sup>1428</sup> pâdişâh Edirne de iken Ferhâd Paşa Sarâyı binâ olındı. Ümenâ ü küttâb her biri binâ bahânesiyle<sup>1429</sup> kendü gamhânelerin ta'mir<sup>1430</sup> eyledüklerin<sup>1431</sup> binânuñ<sup>1432</sup> geç olması şadedinde erbâb-ı nifâq<sup>1433</sup> ittifaq ile<sup>1434</sup> garaş-âmiz tahrîr idüp bu binâ zamânında binâ olınan hâneler câmi'-i şerîf tetimmâtındandır dirler.<sup>1435</sup> Ol ma'nâdan su'âl<sup>1436</sup> emîn-i binâ olan kimesneden olur.<sup>1437</sup> Lâkin bu haqîr için "Binâyı<sup>1438</sup> qaraçavdan<sup>1439</sup> çıqarmağa qâdir degildir. 'Aybı zâhir ola" diyü ba'zı<sup>1440</sup> ahmaqlar<sup>1441</sup> "Qubbenün tırmasında<sup>1442</sup> şubhe vardır. Herif aña hayrândur. Hemân günün<sup>1443</sup> geçürür.<sup>1444</sup> Tedârikden qalmışdur.<sup>1445</sup> Sevdâ galebesiyle cünün vâdisine varmışdur"<sup>1446</sup> dirler.<sup>1447</sup>

Mesnevi<sup>1448</sup>

Oldı efkârile meger şeydâ<sup>1449</sup>  
Qıldı muhtel dimâgını sevdâ  
Pâdişâhdan ki ihtimâm olmaz  
Şubhe yoqdur bu iş tamâm olmaz  
Bu durur şimdi cümle qavl-i enâm<sup>1450</sup>  
İki yılda be-cehd ola tamâm  
Diqqati olur ise ser-kârün<sup>1451</sup>  
Bâqi fermân cenâb-ı Hünkârün<sup>1452</sup>  
Çünkü şeh bu cevâbı güş eyler<sup>1453</sup>  
Dili deryâ-mişâl cüş eyler  
İsteyüp at gazabla şâh-ı cihân<sup>1454</sup>  
Hiddet ile olur binâya revân<sup>1455</sup>

Nesr<sup>1456</sup>

Bu haqîr dahı bu ahvâlden<sup>1457</sup> gâfil<sup>1458</sup> mermerciler kârhânesi olan maħalde mihrâb-ı şerîfün ve minber-i münifün<sup>1459</sup> tarh u taqsiminde iken sa'âdetlü pâdişâh geldi.<sup>1460</sup> Edeble<sup>1461</sup> selâmlayup maqâm-ı hizmetde<sup>1462</sup>

turdum. Merhûm ve mağfürunleh<sup>1463</sup> rû-yi celâl ile<sup>1464</sup> bu haqir-i za'ifü'l-hâlden ol binâlaruñ<sup>1465</sup> ahvâlin<sup>1466</sup> su'âl eyledi ve<sup>1467</sup> “Nedür bu benüm câmi'üm ile muqayyed olmayup<sup>1468</sup> ğayrı<sup>1469</sup>mühim olan nesnelere ile<sup>1470</sup> ta'îl-i evqât eylersün! Ceddüm Sultân<sup>1471</sup> Mehemmed<sup>1472</sup> Hân mi'mârî saña nümüne yitmez mi?” didi.<sup>1473</sup> “Baña bu binâ ne<sup>1474</sup> zamânda<sup>1475</sup> tamâm olur, tiz haber vir!<sup>1476</sup> Yoqsa<sup>1477</sup> sen bilürsün!” didi.<sup>1478</sup> Çünkü bu şiddet ü hiddet ile pâdişâh-ı<sup>1479</sup> cihân-penâhda<sup>1480</sup> kemâl-i ğazabı<sup>1481</sup> müşâhede eyledüm bu<sup>1482</sup> mür-ı za'ifü'l-hâl mebhût<sup>1483</sup> ü lâl oldum.<sup>1484</sup> Âhîr qudretü'llâh ile lisânuma bilâ-ru'yet bu câri<sup>1485</sup> olur ki “Sa'âdetlü<sup>1486</sup> pâdişâhumuñ<sup>1487</sup> devletinde iki ayda inşa'allâh tamâm olur” didüm.<sup>1488</sup>

### [11a] Meşnevi<sup>1489</sup>

Qulna lutfi olsa Mevlânuñ<sup>1490</sup>  
Her işine mu'in olur anuñ  
Sözde te'sir şanma sendedürür<sup>1491</sup>  
Ol sözi saña<sup>1492</sup> (söyledendedürür)<sup>1493</sup>

Oldem sa'âdetlü<sup>1494</sup> pâdişâh rikâb-ı hümâyünlerinde<sup>1495</sup> olan ağalara “Bre şuña su'âl idüñ<sup>1496</sup> cümleten bu binâ ne<sup>1497</sup> zamâna dek<sup>1498</sup> tamâm olur” diyü buyurduqlarında ağalar dağı “Mi'mâr Ağa!<sup>1499</sup> Sa'âdetlü pâdişâh ne buyururlar<sup>1500</sup> işidür misin? Bu binâ qaçan qapusu<sup>1501</sup> qap(a)yu<sup>1502</sup> tamâm olur?” didüklerinde yine “İki ay tamâm olunca bu binâ<sup>1503</sup> da<sup>1504</sup> tamâm olur” didüm. Hâzır olan ağaları<sup>1505</sup> merhûm<sup>1506</sup> şahid tutup “Mi'mâr hele iki ay<sup>1507</sup> olunca tamâm<sup>1508</sup> olmaz ise senüñle söyleşevüz!”<sup>1509</sup> diyüp sarây-ı hümâyünlerine revâne oldılar.<sup>1510</sup> Sarâya varduqlarında<sup>1511</sup> hâzinedâr-başıya ve sa'ir ağalara buyururlar ki “Mi'mârünü cününi zâhir oldı.<sup>1512</sup> Hiç iki ayda bir niçe yıllık kâr<sup>1513</sup> mümkün midür?<sup>1514</sup> Herif başı qorqusından<sup>1515</sup> 'aqlını aldırdu. Çağırup siz de su'âl<sup>1516</sup> eyleñ.<sup>1517</sup> Görün ne cevâb virür. Eger<sup>1518</sup> hâlt-ı kelâm eyleyse binâ<sup>1519</sup> ahvâli müşkil olur” diyü<sup>1520</sup> buyururlar.<sup>1521</sup> Ol maħallde haqire âdemler<sup>1522</sup> gelüp,<sup>1523</sup> sarây ağaları da'vet iderler<sup>1524</sup> diyüp<sup>1525</sup> 'ale'l'acele sarâya vardum. Yine ağalar<sup>1526</sup> “Binânuñ ne zamânda tamâm olması mümkündür?”<sup>1527</sup> diyü su'âl buyurdılar.<sup>1528</sup> “Muħaşşal Pâdişâh<sup>1529</sup> hâzretlerine iki ayda tamâm olur diyü cevâb virdüm. Şahidler tutdılar.<sup>1530</sup> İnşâ'allâhu ta'âlâ<sup>1531</sup> iki ayda tamâm idüp şahife-i rüzgârda bir nâm qoyam”<sup>1532</sup> didüm.<sup>1533</sup>

### Qıt'a<sup>1534</sup>

'Aşq-ı Şîrin ile başa eledüpdür kârı<sup>1535</sup>  
Kesdügi tağ u taşı seyr idüñüz Ferhâduñ<sup>1536</sup>

Cân virüp miñnet ile cân eridür şan'atına<sup>1537</sup>  
Her qaçan iş başına düşse eger üstâduñ<sup>1538</sup>

### Nesr<sup>1539</sup>

Bu nev'a cevâb virince<sup>1540</sup> yine pâdişâh-ı 'âlempenâha<sup>1541</sup> ağalar 'arz idüp dirler ki<sup>1542</sup> “Sa'âdetlü pâdişâh<sup>1543</sup> herife ğayret düşmiş.<sup>1544</sup> İnşâ'allâh<sup>1545</sup> 'aql-ı evveldür. Bu ihtimâm ki bunda vardur 'anqarib câmi'-i şerifüñüzde namâz qılınmaq naşib ola.”<sup>1546</sup> Haqir dağı neqadar<sup>1547</sup> bennâ u sengtrâs-ı bîkâr u evbâş var ise<sup>1548</sup> muħkem te'dib idüp yarar mu'temedler qoyup<sup>1549</sup> ve götürüye qâbil olan işleri küşe küşe<sup>1550</sup> qâbil olan üstâdlara götürü virüp<sup>1551</sup> her birine qol qol [11b] yarar.<sup>1552</sup> kârgüzâr âdemler<sup>1553</sup> qoyup leyl ü nehâr bir ân ve bir sâ'at qarâr eylemeyüp<sup>1554</sup> demürlü<sup>1555</sup> 'aşâ ile perikârvâr qubbenüñ merkez ü medârın devvâr<sup>1556</sup> idüm.<sup>1557</sup> Bir haftadan soñra yine<sup>1558</sup> bir gün sa'âdetlü hünkâr<sup>1559</sup> seyr-i binâya gelüp “Mi'mâr<sup>1560</sup> niçe qavl u<sup>1561</sup> qarârında ber-qarâr mısın?”<sup>1562</sup> diyü istifsâr buyurduqlarında “Bi-'awnillâhi'l-Maliki'l-Gaffâr ol günden iki ay<sup>1563</sup> âhîr olunca sa'âdetlü pâdişâhumuñ himmeti ile câmi'-i şerifüñ<sup>1564</sup> bi't-tamâm qapusın qapayup mefâtiħ-i ebvâbın<sup>1565</sup> dest-i şerif-i kâmyâblarına vâsil idem” didüm. Yine<sup>1566</sup> ağalar cem' idüp şahidlerin tecdid<sup>1567</sup> eyleyüp<sup>1568</sup> sarây-ı hümâyünlerine revâne oldılar.<sup>1569</sup>

### Qıt'a

Pâdişâhuñ devletinde cehd idüp<sup>1570</sup>  
Eyledüm her küşesin naqş u nigâr<sup>1571</sup>  
Hem seri' ü hem laţif ü bi-bedel  
Az olur anı bilür üstâd-ı kâr<sup>1572</sup>

Dâ'imâ<sup>1573</sup> Haqq sübhânehü ve ta'âlâ dergâhına tazarru'  
ve niyâz idüp şâm u seher pür-süz u güdâz ol cenâb-ı  
Qâdi'l-hâcâta münâcât idüp dir idüm.<sup>1574</sup>

### Meşnevi<sup>1575</sup>

İlâhî biñ bir aduñ hürmetiycün  
Ĥabîbüñ Muştâfanuñ 'izzetiycün<sup>1576</sup>  
Tapuña qurbetiycün enbiyânuñ<sup>1577</sup>  
Künüz-ı sırrı için evliyânuñ<sup>1578</sup>  
Ziyâd it pâdişâhuñ devletini<sup>1579</sup>  
'Adüya furşatını nuşretini<sup>1580</sup>  
Esâsın bu binânuñ üstüvâr it<sup>1581</sup>  
Felek devr eyledükçe ber-qarâr it<sup>1582</sup>

Nesr<sup>1583</sup>

Pes Haqq<sup>1584</sup> sübhānehū ve ta'ālānuñ 'avn u<sup>1585</sup> 'inā-yeti<sup>1586</sup> ve pādīšahuñ himmeti ile<sup>1587</sup> iki ay tamām olunca aslā bir küşe qalmayup<sup>1588</sup> qapusın qapayup<sup>1589</sup> bi't-tamām binā tamām oldı.<sup>1590</sup> Bir şubh mihr-i cihāntāb<sup>1591</sup> mişāl maṭla<sup>1592</sup> sa'ādetlü<sup>1592</sup> pādīšāh-ı cihān-penāh zāhir olup<sup>1593</sup> miftāh-ı münif-i bāb-ı şerifin<sup>1594</sup> du'ā eyleyüp<sup>1595</sup> mübārek dest-i şeriflerine virdüm.<sup>1596</sup>

Mesnevi<sup>1597</sup>

Hamdū li-llāh pādīšahum Haqq saña<sup>1598</sup>  
Eyledi bir cāmi-i 'ālī binā<sup>1599</sup>  
Al bunı miftāh-ı beytu'llāhdur  
Rehnümā-yı sālīk-i āgāhdur  
Bābinuñ her mısrā'idur bir kitāb  
Bundan olur saña lā-budd fetḥ-i bāb<sup>1600</sup>

Nesr<sup>1601</sup>

Sa'ādetle miftāhı<sup>1602</sup> dest-i mübāreklerine<sup>1603</sup> virdüm.  
Du'ā eyleyüp<sup>1604</sup> el qavşurup ṭurdum.<sup>1605</sup> Sa'ādetlü pādīšāh<sup>1606</sup> oda-başı tarafına müteveccih olup<sup>1607</sup> "Fetḥ-i bāb-ı cāmi<sup>1608</sup> elyağ u ahrā kim ola"<sup>1609</sup> didüklerinde<sup>1610</sup> müşārünileyh<sup>1611</sup> "Pādīšāhum mi'mār āga bendeñüz bir pīr-i 'azizdür.<sup>1612</sup> Hikmet-i Loqmāndan bu bābda<sup>1613</sup> 6 [12a] ol emekdārdur"<sup>1614</sup> deyince pādīšāh-ı ins ü cān merḥūm ve mağfürunleh Sultān Süleymān Hān<sup>1615</sup> 'alayhi'r-rahmatu wa 'r-riḍwān "Gel 'azizüm,<sup>1616</sup> binā eyledügün<sup>1617</sup> beytu'llāhı<sup>1618</sup> sıdğ u şafā ve du'ā ile yine sen açmaq evlādur"<sup>1619</sup> diyüp<sup>1620</sup> du'ā u şenāyla miftāhı bu bendelerine virdiler.<sup>1621</sup> 7

Nazm<sup>1622</sup>

Bulmadum qufl-ı der-genc-i gināya miftāh<sup>1623</sup>  
Cān u dilden dimeyince niçe kez Yā Fettāh<sup>1624</sup>

Nesr<sup>1625</sup>

Muḥaşşal ol pādīšahuñ in'ām u ihsānına<sup>1626</sup> hadd u gāye<sup>1627</sup> yoğdur. Haqq ta'ālā<sup>1628</sup> anuñ evlād u etbā'ınuñ<sup>1629</sup> dünyā vü āhiretin ma'mūr eyleyüp qā'im-maqām-ı Süleymān olan Sultān<sup>1630</sup> Murād Hānı mu'ammer eyleye.<sup>1631</sup>

Mesnevi

Ben ki mi'mār-ı mübārek-i muqaddemüm<sup>1632</sup>  
Ben ki pīr-i ḥānqāh-ı 'ālemüm<sup>1633</sup>  
Haqq bilür yapdum niçe beyt-i ilāh<sup>1634</sup>  
Niçe biñ mihrāb qıldum secdegāh<sup>1635</sup>

Hamdū li-llāh şaqlayup İslāmumu<sup>1636</sup>  
'Adlile ḥükm eyledüm aḥkāmumu<sup>1637</sup>  
Hasb-i ḥālüm añlamañ qaşd-ı riya<sup>1638</sup>  
Umarın kim ideler ḥayr du'ā<sup>1639</sup>  
Mālī olanlar ider cāmi<sup>1640</sup> binā<sup>1640</sup>  
Bir du'ā muḥtācdur bay u gedā<sup>1641</sup>  
Bende umar anlara ola yaqın<sup>1642</sup>  
Raḥmatu'llāhi 'alayhim ajma'in<sup>1643</sup>

DER-BEYĀN-I BÜNYĀN-I ÇĀH-I TOLĀB-I

BĀĞÇE<sup>1644</sup> DER-PĀDİŞĀH-I KĀMYĀB<sup>1645</sup>Bİ'AWN-I HUDĀYİ'L-MALIKI'L-WAHHĀB<sup>1646</sup> viii

Bir gün merḥūm ve mağfürunleh Sultān Süleymān Hān<sup>1647</sup> bin Selim Hān 'alayhi'r-rahmatu wa 'l-ğufrān sa'ādetle<sup>1648</sup> şehir-i Sitānbūluñ<sup>1649</sup> sū-yı ġarbisinde<sup>1650</sup> İskender Çelebī Bāğçesi olan<sup>1651</sup> riyağ-ı cennet-ni-şāna<sup>1652</sup> sa'ādetle seyre<sup>1653</sup> varurlar. İttifāğ ol yaqında Rüstem Paşa<sup>1654</sup> ḥātüm<sup>1655</sup> Mihrümāh Sultān bāğçesine yolları uğrayup geşt<sup>1656</sup> (ü) gūzār<sup>1657</sup> u gül-geşt-i kenār şafasıyla<sup>1658</sup> bostānım ve gülistānım seyr idüp<sup>1659</sup> kendülerinüñ bāğçesinde ol mertebe letāfet ve<sup>1660</sup> sebze-zārında<sup>1661</sup> çendān tarāvet müşāhede itmeyüp bostān ustasına su'āl iderler ki<sup>1662</sup> "Niçün<sup>1663</sup> bu bāğçe ol bāğçe gibi ḥurrem ü dilgūşā olmaya. Ḥuşūşā<sup>1664</sup> ki bu<sup>1665</sup> (bāğüñ) ḥüddāmı andan<sup>1666</sup> şerif ve fezāsı şafā-baḥş<sup>1667</sup> u latıfdür."<sup>1668</sup>

Mesnevi<sup>1669</sup>

Anuñ şahını serāser sebze-ı ter  
Bu bāğüñ sebzesi ḥāşāke beñzer<sup>1670</sup>  
Anuñ naḥli<sup>1671</sup> şüküfe ile müzeyyen<sup>1672</sup>  
Açılmış gülleri bir taze gülşen<sup>1673</sup>  
Bunuñ eşcārı<sup>1674</sup> hep bi-berg ü 'üryān<sup>1675</sup>  
Meger qahr-ı Ḥudādan oldı lertzān<sup>1676</sup>  
Anuñ her küşede āb-ı revānı<sup>1677</sup>  
Virür çün āb-ı ḥayvāndan nişānı<sup>1678</sup> ix  
[12b] Bunuñ ter sebzesi çün Hızr-ı pinhān<sup>1679</sup>  
Şuyı zulmetde maḥfi çeşme-ı cān<sup>1680</sup>

Nesr<sup>1681</sup>

Muḥaşşal<sup>x</sup> a'yān-ı salṭanat ve muqarrebān-ı der-i devlet bu veçhle<sup>1682</sup> cevāb-ı bā-şavāb<sup>1683</sup> virirler ki "Pādīšāhum bir bāğçede mā<sup>2</sup>-i cārī olmayıcağ sebze-zārı ḥurrem olmaz."<sup>1684</sup>

Mesnevi<sup>1685</sup>

Āteşi gör ki oldı rāhat dey<sup>1686</sup>  
Puḥte olur anuñ ile her şey<sup>1687</sup>

Âbdan irişür nebâta hayât<sup>1688</sup>  
*Wa mina'l-mâ'i kulli şay'in hayy*<sup>1689</sup>

Pes oldem<sup>1690</sup> sa'âdetlü pâdişâh mübârek<sup>1691</sup> dest-i şerifleri ile<sup>1692</sup> ol bâğçenün bir latîf küşesinde nişân eyleyüp<sup>1693</sup> "Bir tolâb-ı gerdün-<sup>1694</sup> nişân bünyânına<sup>1695</sup> mübâşeret eylesünler" didiler.<sup>1696</sup> "Ol maħallda mi'mârı da'vet<sup>1697</sup> itsünler.<sup>1698</sup> Görsün mümkün midür ve her fenni üstâdına tefvîz lâzımdur"<sup>1699</sup> diyüp<sup>1700</sup> bende-'i nâ-tüvânı ihzâr itdiler.<sup>1701</sup> Sa'âdetlü<sup>1702</sup> pâdişâhuñ huzûrında du'â idüp eyitdüm<sup>1703</sup> "Sa'âdetlü pâdişâh güzel fikr<sup>1704</sup> itmişler. Bu maħallda<sup>1705</sup> tolâb qâbildür. Ve<sup>1706</sup> lâkin tolâbuñ a'lâ yiri<sup>1707</sup> bâğuñ<sup>1708</sup> gâyet a'lâsında olmaqdur ki her maħalle şu carî ola.<sup>1709</sup> Ammâ pâdişâhum<sup>1710</sup> buyurduğı üzre ba'zı yirlere şu<sup>1711</sup> çıqmamaq<sup>1712</sup> lâzım gelür." Pâdişâh-ı 'âlem-penâh hazretleri<sup>1713</sup> "Yüksekde şu olur mı?" didiler<sup>1714</sup> "Belî Pâdişâhum<sup>1715</sup> pınarlar ekşer tağlar başındadır.<sup>1716</sup> Şu alçağa yükseğe göre olmaz."<sup>1717</sup>

#### Beyt

Yir yüzinde alçağa aqmaqdadır âb-ı revân<sup>1718</sup>  
 Lîk bâlâya aqar hâk içre olduqça nihân<sup>1719</sup>

Merhûm ve mağfûrunleh kendü taşarruflarınıñ hilâfi olmağın<sup>1720</sup> kibriyâ-yı salţanat muqtezâsınca<sup>1721</sup> hâtır-ı şeriflerine iztirâb geldi. Ammâ haqq<sup>1722</sup> bu bendeleri cânibinde olmağın rızâ virdiler.<sup>1723</sup> "Kimseler görmüş degildür aqduğın bâlâya âb.<sup>1724</sup> Eger<sup>1725</sup> bu maħallda şu çıqmaz ise mi'mâr ile<sup>1726</sup> söyleşevüz!"<sup>1727</sup> diyüp sa'âdetle taht-ı devlete revâne oldılar. Ol demde ta'yin olınan huđdâm-ı sidre-maqâmdan bir niçe<sup>1728</sup> gulâm-ı 'acemiyyân-ı Ferhâdvâr<sup>1729</sup> metün-i âhenin ile kühkenlige<sup>1730</sup> âğâz idüp ol tolâb<sup>1731</sup> dâ'iresin qazma ile açdılar. Bir âdem qâmeti miqdârınca zemini<sup>1732</sup> qazdıqları gibi bir a'lâ<sup>1733</sup> [13a] kârgir<sup>1733</sup> tolâb dâ'iresine<sup>1734</sup> râst geldiler<sup>1735</sup> ki kâfir zamânından qalmış<sup>1736</sup> bir tolâb quyusu bulundu.<sup>1737</sup> Taşları harâb olup içeri-sine yıkılmış. Henüz şuyı taş arasında nümâyân.<sup>1738</sup> Haqîrûñ cânına şu sepildi. Ol dem Cenâb-ı Kibriyâya hamd eyleyüp<sup>1739</sup> sa'âdetlü<sup>1740</sup> pâdişâha bu müjde-'i şafâ-baħş vâsıl olduğı gibi sa'âdetle<sup>1741</sup> hadem ü (haşemle)<sup>1742</sup> 'azîmet idüp geldiler.<sup>1743</sup> Tolâbı çarh-ı felek gibi ser-gerdân ve âb-ı şafâ-baħşı bâğuñ<sup>1744</sup> zîr ü bâlâsında revân görüp<sup>1745</sup> bu za'îfi hıl'at-ı eltâf-ı şehinşâhî ile<sup>1746</sup> sir-âb u reyyân eylediler.<sup>1747</sup> Ol maħallda merhûmuñ oda-başısı du'â<sup>1748</sup> idüp eyitdi.<sup>1749</sup> "Sa'âdetlü Pâdişâhum<sup>1750</sup> bu mi'mâr ağa bendeñüz hâlî âdem<sup>1751</sup> degil.<sup>1752</sup> Velâyeti var gibi. Ne 'aceb hâlet vâqî' oldi."<sup>1753</sup>

#### Beyt

Meger Hızr-ı zamândur mâ-ħaşal bu pîr-i nürânî<sup>1754</sup>  
 Nümâyân itdi şâha zûlmet içre âb-ı hayvânî<sup>1755</sup>

#### Meşnevî

Didi şeh zâhiren bu şan'atdur<sup>1756</sup>  
 Lîk ma'nide hem kerâmetdür<sup>1757</sup>  
 Olsa fenninde bir kişi üstâd<sup>1758</sup>  
 Aña bâb-ı sa'âdet ola küşâd<sup>1759</sup>  
 Şükr ü minnet Hudâ-yı Mennâna<sup>1760</sup>  
 Mâliküz böyle kâmil insâna<sup>1761</sup>

DER-BEYÂN-I CİSR-İ LATİF-İ ÇEKMECE-İ KEBİR  
 DER-'AHD-İ SULTÂN SÜLEYMÂN HÂN 'ALAYHI'R-  
 RAHİMATU<sup>xii</sup> WA'R-RİDWÂN<sup>1762</sup>

Bir şehër yine ol sultân-ı baħr ü berr<sup>1763</sup> ve ol pâdişâh-ı nâmver-i şehriyâr-ı kâmrân<sup>1764</sup> Süleymân-ı ins ü cân<sup>1765</sup> sultân bin sultân Sultân Süleymân Hân '*alayhi'r-rahmatu wa'l-gufrân* şehri Sitânbülüñ etrâfında seyr-i küh u deşt<sup>1766</sup> niyetiyle<sup>1767</sup> etrâf-ı 'âlemi gülgeşt iderken yolları sa'âdetle Büyük Çekmeceye uğrayup fuqarânuñ ol<sup>1768</sup> ma'berden gemiler ile geçmesi<sup>1769</sup> iztirâbın görüp sâbıqan köprü olup deryânuñ<sup>1770</sup> mevciyle<sup>1771</sup> harâb u yebâb olduğın müşâhede eyleyüp yine ol mevzi'de bir cisr-i 'âlî binâsına niyyet idüp Müslümânlara kemâl-i şefqatlerinden hâtır-ı hazinlerin ri'âyet<sup>1772</sup> qasd iderler.<sup>1773</sup>

#### Meşnevî

Niçe du'â ile yâd itmeyem o sultânî<sup>1774</sup>  
 Dilinde vird idi *al-mu'minün ihwânî*<sup>1775</sup>  
 Baqardı hâl-i re'âyâya 'ayn-ı şefqatle<sup>1776</sup>  
 Olurdı her biri lutfın görüp senâ-hânî<sup>1777</sup>

Pes sa'âdetlü pâdişâhuñ<sup>1778</sup> bu (hayra)<sup>1779</sup> mübâşeretin a'yân-ı devlet<sup>1780</sup> ve erkân-ı sa'âdet<sup>1781</sup> gâyet müvecceh görüp kemâl-i keremine taħşin ü âferin itdiler.<sup>1782</sup>

#### Beyt<sup>1783</sup>

[13b] Cihân-ı bi-beqâ seyl-i fenâ üstinde bir puldur  
 Bugün andan geçen âzâde-dil ehl-i tevekküldür<sup>1784</sup>  
 Gerek a'lâ gerek ednâ gerek şâh ü gerek qul-  
 dur<sup>1785</sup>  
 Cihânda hayra sa'y itmek gerek kim ölmez oğul-  
 dur<sup>1786</sup>

Nesr

Sa'adetle bu<sup>1787</sup> dâ'ilerine buyurdılar ki "Büyük Çekmecedeki kâfir<sup>1788</sup> zamanından<sup>1789</sup> köprü binâ idenler ne tariqle eylemişler<sup>1790</sup> ve harâbına sebep ne olmuş.<sup>1791</sup> Ve hâlen cısr binâ olunmaq lâzım gelmişdür. Birrile<sup>1792</sup> teccüs idüp<sup>1793</sup> der-i devlete 'arz eylesün" diyü fermân-ı hümâyünları<sup>1794</sup> vârid olmağın<sup>1795</sup> haqir dağı tamâm ahvâlin tetebbu' eyleyüp bu<sup>1796</sup> resme<sup>1797</sup> cevâb virdüm.<sup>1798</sup> "Evvelâ pâdişâhum bunuñ binâsı bi-bünyâd olmasınuñ sebebi<sup>1799</sup> mâl-ı hazîne<sup>1800</sup> şarfında tamâm mertebe ihtimâm it(me)mişler.<sup>1801</sup> Köprüyi deryâdan qaçırıp kenârdan yaña bataq içine düşürmişler. Ol<sup>1802</sup> cihetden temeli<sup>1803</sup> devrilüp<sup>1804</sup> harâb u yebâb olmuş. Muhaşşal deryâdan cânibi hem şığ ve hem sağ<sup>1805</sup> yir olmağın<sup>1806</sup> deryâdan tarafa yapılmaq ahsendür" diyü köprüyi resm idüp 'arz eyledüm. Sa'adetlü pâdişâh<sup>1807</sup> gâyet ile<sup>1808</sup> hazz eyleyüp emr-i hümâyünları ile<sup>1809</sup> niçe yüz neccâr ve sengtrâşlarla<sup>1810</sup> muqayyed olup her ayağına<sup>1811</sup> bir qalyön<sup>1812</sup> mişâlinde şandüqa çatılup âb-ı deryâyı<sup>1813</sup> tulumlar<sup>1814</sup> ve büyük tulumlar ile<sup>1815</sup> Süleymân divleri<sup>1816</sup> çeküp<sup>1817</sup> boşatdılar. Ve zibâ muhkem sütünlardan iki üç âdem boyı qazıqları şâh-merdi ile<sup>1818</sup> temellerine qaqup<sup>1819</sup> anuñ üzerine arşun taşların<sup>1820</sup> muhkem demür kenedler ile kenedleyüp aralarına qurşun aqıdup<sup>1821</sup> yekpare şeklin bağlattırıldı<sup>1822</sup>

Mesnevi<sup>xiii</sup>

Buyurdu bendesine hazret-i şâh<sup>1823</sup>  
Yapam deryâya bir köprü ola râh<sup>1824</sup>  
Çeküp qavs-ı quzah gibi kemerler<sup>1825</sup>  
Ki yeksân oldu hâlqa baır ile berr<sup>1826</sup>  
Şalındı qa'r-ı deryâ(y)a esâsı<sup>1827</sup>  
İrişdi evc-i a'lâya binâsı  
Haqquñ 'avni ile buldı kemâli<sup>1828</sup>  
Büyük Çekmecedeki cısr-i 'âlî<sup>1829</sup>  
Dün (ü) gün oluban bâ'ış-i du'âya<sup>1830</sup>  
Güzergâh<sup>xiv</sup> oldu hep bay u gedâya<sup>1831</sup>  
[14a] 'Aceb cısr-i laţif u bi-bedeldür<sup>1832</sup>  
Hilâl-i ebrû ser-âmed bir güzeldür  
Ayağı irişüp taht-ı serâya  
Kemer bendi irer evc-i 'alâya<sup>1833</sup>  
Dönüp her taqı çarh-ı bi-sütüna<sup>1834</sup>  
Döner ol baır-ı 'ummân içre nûna  
Tevâzu' ehli olsa n'ola muhkem<sup>1835</sup>  
Başup geçmekde anı hâlq-ı 'âlem<sup>1836</sup>

Nesr

Ol<sup>1837</sup> cısr-i felek-bünyân u'cûbe-i zamân vâqi' olup şâh-ı cihân bu haqire tahsîn ü âferin idüp sa'adetle Sigetvara revâne<sup>1838</sup> oldılar.<sup>1839</sup> Ol dem ki Sultân Süleymân Hân '*alayhi'r-rahmatu wa'l-gufrân* âhir 'ömürlerinde fi-sebili'llâh gazâ niyyeti ile<sup>1840</sup> cânib-i küffâr-ı bed-girdâr-ı Sigetvara<sup>1841</sup> 'asker-i İslâm-ı zafereñcâm-ı şafâ-<sup>1842</sup>fercâmla revâne oldılar. Bi-gümân kemân mişâl qadd[-i] düta ile tir-i murâdı menzili maqşûda irgürüp yayların yaşdılar. Muhaşşal meydân-ı kârzârda merdânelikle qılıçların 'arşa aşdılar. Himmet-i pâdişâh-ı İslâmla on altı günde<sup>1843</sup> nehr(-i Sâva) üzerine<sup>1844</sup> bir cısr-i felek (binâ) olunup on yedinci gün 'asker-i İslâm ile<sup>1845</sup> ol Süleymân-ı zamân cısrden<sup>1846</sup> 'ubür ü mürür müyesser oldu.<sup>1847</sup> Kefere-i fecere şâh-ı nîk-nâmuñ qudüm-ı hümâyünün haber aldıqda "N'ola gelsünler. Bizüm<sup>1848</sup> seddi-i Sikenderlerümüzden<sup>1849</sup> görelim ne tariqle geçerler. Gemiler ile geçerlerse üç ayda geçilmez. Eger köprü binâ iderlerse ağacın kesüp ihzâr itmek üç ayda olmaz. O zamâna dek şitâ u berf ü bârân 'asker-i perrânla anları gürizân eyler. Meterisleri yağmur şuyiyle pür-âb olup illeri garq-ı seylâb eyler. Bu cüy-bârda Süleymân divleri zebün olur" diyüp aslâ muqayyed olmadılar. Çünki on yedi günde Çasâr köprü yapup geçdi diyü küffâra haber oldu qıral-ı bedfi'âli münkesirü'l-bâl ve<sup>1850</sup> perişân-hâl<sup>1851</sup> olup kendü taht u hayâtından meyve-'i ümidi qat' idüp 'askerin qılâ'a qoyup re'âyâsın mişe-zâra sürdi. Merhûm ve mağfürunleh Qal'e-i Sigetvarı hişâr idüp top-ı âhen küplerile qol qol meterisler ta'yin<sup>1852</sup> [14b] olunup<sup>1853</sup> döğmege başladılar. Her şubh u şâm bir niçe nevbet tobt-ı ejder-demler ile düşmeni dem-beste ve düdi âhların âsumâna peyveste eyleyüp tamâm<sup>1854</sup> qal'e alınmağa<sup>1855</sup> qarib olunca merhûmuñ za'fi ziyâde olup haber-i fetih ü zafer ile<sup>1856</sup> mürğ-i rûh-ı pür-fütûhi<sup>1857</sup> berâber 'arş-ı maqarr eyledi. *Innâ li'llâhi wa innâ ilayhi râji'un*. Ol dem vezîr-i kebir müşir-i rüşen-zamîr şâhib-i tedbir vezîr-i a'zâm u ekrem olan Mehmed Paşa hâşşân-ı harem-i muhteremden bu esrâra mahrem olanlara pend idüp eyitdi.<sup>1858</sup>

## Mesnevi

Ey bu esrâra mahrem olanlar  
Keremiyle mükerrem olanlar  
Geçdi şâh-ı cihân diyüp zinhâr  
Eylemeñ mâtem ü keder izhâr<sup>1859</sup>  
Şaqlayun râzi cân gibi tende<sup>1860</sup>  
Çıqmasun nefesi rû-yi düşmende<sup>1861</sup>  
Olmaya açasız bu râzi ele<sup>1862</sup>  
Şaqlun başunuz gerekse hele<sup>1863</sup>

Nesr

“Āgāh oluñ kim pâdişâh-ı cihân ‘azm-i ravza-’i cinân<sup>1864</sup> eyleyüp<sup>1865</sup> şehzâde-’i e‘azz ü ekrem Selim Hâna âdemler revâne oldu. ‘An-qarib taht-ı devlete sa‘âdetle gelüp cülüs-ı hümâyün naşib ola. Sizlere lâzım olan oldur ki<sup>1866</sup> pâdişâhuñ<sup>1867</sup> dirliginde niçe sa‘y u iqdâm iderseñüz dañı zeyl-i ğayret-i İslâm ile<sup>1868</sup> cenge ihtimâm idesiz. Ve hem ketm-i esrâr<sup>1869</sup> ile muqayyed olasız tâ ki düşmen yüzinde zelil u ĥor olmayavuz” didi.<sup>1870</sup> Andan soñra qal‘e feth olup<sup>1871</sup> pâdişâha dilâverlik idenleri ‘arz eyleyüp her birini yolu ile<sup>1872</sup> behre-mend ü ber-murâd idüp niçe ‘âli menâşib<sup>1873</sup> tevzî‘ olup ve eṭrâfda niçe qılâ‘ feth olunup<sup>1874</sup> müstahfazân ta‘yîn olunup tamâm ‘izzetle döndiler. Qalbleri ğonca-şıfat elem-i ĥâr-ı firâq ile pür-hün u pür-cerâhat ammâ zâhirleri gül gibi ĥandân<sup>1875</sup> ca‘li şaṭâretle<sup>1876</sup> ve vüzerâ ‘araba-’i pâdişâha<sup>1877</sup> yanaşup muşâhabetler idüp niçe şüretler ile ĥalqı eglediler. Tâ ol ğüne gelince ki Belğrada gelindi ve<sup>1878</sup> maq-dem-i hümâyün-ı şâh-ı cihân<sup>1879</sup> Sultân Selim Hân muqarrer oldu<sup>1880</sup> âsumân u zemîn ğiriv<sup>1881</sup> ü feryâd u fiğânla ṭoldı.<sup>1882</sup> Vüzerâ ve mevâlî-’i ‘izâm ve a‘yân-ı ahâli-’i kirâm<sup>1883</sup> libâs-ı mâtem ile pür-ğam ‘araba önince revâne oldılar.<sup>1884</sup> Ol ğün âftâb-ı [15a] ‘âlemṭâb zalâm-ı şehâbdan libâs-ı mâtem giyüp mâh-ı çâr-deh başına topraq qoyup ‘âlem cümle mâtem eylediler.<sup>1885</sup> Huffâz-ı büleñd-âvâz tîlavet-i Qur‘ân iderek ve şeyḥ-i ğüzim<sup>1886</sup> Ĥazret-i Nüreddin-zâde Efendi ‘araba önince fuqarâsıyla mülk-i tevḥid iştigâlinde<sup>1887</sup> (oldılar).<sup>1888</sup>

Meşnevi<sup>1889</sup>

Dilâ bî-beqâdur bu dünyâ-yı fânî  
Hemân bir nefesdür dem-i zindeġânî  
Aqar şu gibi bâġ-ı ‘ömrüñ bahârı  
Geçer yel gibi rûzgâr-ı civânî<sup>1890</sup>

Nesr

Ol şubḥ pâdişâh-ı felek-cenâb Sultân Selim Hân-ı kâm-yâp gelüp a‘yân u<sup>1891</sup> erkânla mülâqî oldılar.<sup>1892</sup>

Beyt

Görenler didiler ol meh-cemâlî<sup>1893</sup>  
Olur her bir firâquñ bir vişâlî<sup>1894</sup>

## TÂRİḤ-İ VEFÂT-I MERḤÛM

Cihândan intiqâl itdükde böyle naql iderler kim  
Dimiş Sultân Süleymân Hân<sup>1895</sup> ĥâbda oġlı Selim  
Hâna<sup>1896</sup>

Selimüm ‘adl u dâd eyle saña bizden bu yeter  
târiḥ<sup>1897</sup>  
Bilürsün çünki qalması cihân mülki Süleymâna<sup>1898</sup>

Nesr<sup>1899</sup>

Cisr-i ‘âli ki binâsına tamâm diqqat u ihtimâm<sup>1900</sup> olunup<sup>1901</sup> nâ-tamâm iken merḥûm ve maġfürunleh<sup>1902</sup> vefât eyleyüp<sup>1903</sup> Sultân Selim Hân sa‘âdetle taht-ı devlete cülüs eylediler. ‘Asker-i İslâmuñ ardınca<sup>1904</sup> ġazâ-yı küffâra<sup>1905</sup> cânib-i Sigetvara ‘azîmet eyledüklerinde cisr-i mezkûruñ binâsından külli şafâ idüp itmâmına iqdâm u ihtimâm<sup>1906</sup> eylediler. Geldüklerinde<sup>1907</sup> cisr-i mezbûrdan sa‘âdetle ‘ubür müyesser olup ol ‘aşruñ<sup>1908</sup> şu‘arâsından Hudâyî itmâmına târiḥ-i bî-nazîr bu mışrâ‘ı dil-pezîri didiler:<sup>1909</sup> Eyledi kâmil Süleymân köprüsin Sultân Selim<sup>1910</sup> xv

İBTİDÂ-YI BİNÂ-YI CÂMİ-’İ ŞERİF-İ SULTÂN  
SELİM HÂN<sup>1911</sup>

Sa‘âdetle çünki taht-ı devletde qarâr eylediler şehri-Edirneye kemâl mertebede<sup>1912</sup> nazarı ve şefqatleri olmaġın<sup>1913</sup> bir câmi‘ binâsına emr-i hümâyünları oldu ki rûzgârda mişâl olmaya.<sup>1914</sup> Bu faqîr dañı bir resm-i câmi‘i ‘âli<sup>1915</sup> eyledümki Edirne içinde manzûr-i ĥalq-ı ‘âlem olmaġa lâyıqdur. Dört minâresi qubbenüñ dört<sup>1916</sup> cânibinde vâqî‘ olmuşdur.<sup>1917</sup> Ve hep üçer şerefelüdüv ve üçer yollu<sup>1918</sup> ve ikisinüñ yolları başqa başqa vâqî‘ olmuşdur.<sup>1919</sup> Ol eskiden binâ olunan Üç Şerefelü<sup>1920</sup> bir qulle gibidür.<sup>1921</sup> Ğâyet qalıñdur<sup>1922</sup> ammâ bunuñ minâresi hem nazik ve hem üçer yollu olmaq ġâyet müşkil olduġı ‘uqalâya ma‘lumdur. Ve ĥalq-ı cihân dâ‘ire-’i imkândan ĥâric didüklerinüñ<sup>1923</sup> birisi<sup>1924</sup> “Aya Şöfyâ qubbesi gibi büyük qubbe devlet-i İslâmiyyede binâ olinmamışdur” diyüp kefere-’i fecerenüñ<sup>1925</sup> mi‘mâr geçinenleri<sup>1926</sup> Müslümânlara ġalebe-müz vardur<sup>1927</sup> dirler idi.<sup>1928</sup> Zu‘m-ı fâsidlerince “Ol qadar qubbe<sup>1929</sup> ṭurgurmaq<sup>1930</sup> ġâyet müşkildür. Nazîre mümkün olsa<sup>1931</sup> iderler idi”<sup>1932</sup> didükleri bu ĥaqîrüñ qalbinde ‘uqde<sup>1933</sup> olup qalmış idi. Mezbûr câmi‘ binâsında himmet idüp<sup>1934</sup> *bi-‘awni’llâhi’l-Maliki’d-Dayyân* devlet-i Sultân Selim [15b] Hânda<sup>1935</sup> izĥâr-ı qudrat idüp bu qubbe-’i ‘âlinüñ<sup>1936</sup> andan<sup>1937</sup> altı zirâ‘ qaddin ve dört zirâ‘ devrin ziyâde eyledüm.<sup>1938</sup>

Meşnevi<sup>1939</sup>

Zihî sultân-ı ‘âdil şâh-ı devrân<sup>1940</sup>  
Şeh-i ‘âlem Selim Hân bin Süleymân<sup>1941</sup>  
Edirne şehrine qıldı nazar ol<sup>1942</sup>  
Qodı ‘âlemde ĥayr ile eşer ol<sup>1943</sup>

Bu 'âlî câmi'i ol qıldı bünyâd<sup>1944</sup>  
 Cihân turduqça ola hayr ile yâd<sup>1945</sup>  
 Nezâket-i diqqat ü hem-resm-i hey'et<sup>1946</sup>  
 Muhaşşal hâtm olupdur anda şan'at<sup>1947</sup>  
 Direksiz qubbenün altında el-ḥaqq  
 O qubbe oldı bir top-ı mu'allaq<sup>1948</sup>  
 Aya Şofya gibi qubbe aşlâ<sup>1949</sup>  
 Yapılmaz diyü bahş eyledi dünyâ<sup>1950</sup>  
 Bu 'âlî qubbe andan oldı a'zam<sup>1951</sup>  
 Qalanın bilmez in vallâhu a'lem<sup>1952</sup>

#### TÂRİHİ CÛLÛS-I HÛMÂYÛN<sup>1953</sup>

Hamdü li'llâh eyledi 'adlile gün gibi zühür<sup>1954</sup>  
 Bir meh-i gerdün-serir ü bir şeh-i 'âlî nijâd<sup>1955</sup>  
 Nev-civân-ı pîr-i tedbir ü civân-baht-ı zamân<sup>1956</sup>  
 Tâcdâr-ı pâk-gevher Hüsrev-i nigû-nihâd  
 Geldi şadr-ı 'izzete devlet ile qıldı cülûs<sup>1957</sup>  
 İtdiler ḥalq-ı cihân emrine anuñ inqiyâd<sup>1958</sup>  
 Bülbül güyâ olup Sâ'î didi târihini<sup>1959</sup>  
 Pâdişâh-ı 'âlem oldı gül gibi Sulţân Murâd<sup>1960</sup> xvii  
 Sene 982<sup>1961</sup> xvii

#### QAŞİDE-İ CÂMİ'-İ ŞERİF<sup>1962</sup>

Ta'âlâ'llâh nedür bu cây-i zibâ câmi'-i a'lâ  
 Binâ-yı Mescid-i Aqşâ mişâl-i Ka'be-i 'ulyâ  
 Esâsı yir yüzindeydi ezel bu beyt-i ma'muruñ  
 Çekildi göge Tûfân-i ḥavâdişden qaçup güyâ  
 Eritdi câni niçe kühken-i seng-tıraşına  
 Letâfet âbımı bu Bî-sütûna qılmağa icrâ  
 Hemân qubbe-i 'âlisi anuñ çarḥ-ı a'zamdur  
 Nümüne añlar anı nüh felekden dide-î binâ  
 Yapılmadı yapılmaz yir yüzinde böyle bir qubbe  
 Felekde mişli yoq illâ meger kim dârem-i minâ  
 Aşılmış kehkeşânla qubbesi şan câmi'-i çarḥa  
 Mişâl-i toḥ-ı âyine içinde seyr olur dünyâ  
 Sipihri atlas-ı minber felekde piş-keş qıldı  
 Bu qubbe bağlanup aşduqlarında atlas u kemhâ  
 İşidüp hâtif-i qudsî didi itmâmına târiḥ  
 Qarârın buldı bend oldı bu demde qubbe-i a'lâ  
 Minâr-ı çâr güyâ çaryâr-ı Faḥr-ı 'âlemdür  
 O künbedde 'âlem nür-i Nebiyye olmur imâ  
 Olinca ḥaşr Dâvudî nefesle ḥüb muqarrebler  
 Ser-i serv üzre qumrı gibi her dem eyleyüp me'vâ  
 Minâr-ı çârdan dâ'im nevâ u pençgâhiyle  
 Bu gülzâre cihânı ide da'vet 'andelib-âsâ  
 Sütün-ı çâr rûkn-i ḥâne-î İslâmdur el-ḥaqq  
 Minâr-ı çâr beyninde o qubbe mürşid-i dâna

Minâr oldı şanur gökde melâ'ik câmi'-i çarḥa  
 Minârı olmağile nüh qıbâb-ı çarḥdan bâlâ<sup>1963</sup>  
 [margin 15b] Şu'a'-i mehçe-î zerrini kim pertev  
 şalur ḥalqa<sup>xviii</sup>  
 Bu rüşendür şanur 'aksini 'âlem gurre-î garrâ  
 Seherde tâb-ı hürşid bâmına düşse çarḥ-ı câriden  
 Zer indürdi 'âlem gönderdi dirler Ḥazret-i 'İsâ  
 Qaçankim burc-ı delve ya cüdeyye gelse farqın-  
 dan  
 Görinür çâhda Yûsuf gibi mihr-i cihân-ârâ  
 Ḥuşuşâ ḥazret-i mi'mâr ağa ol pîr-i üstâdan  
 Velâyetle yapar yapduğunu dirler qamu dünyâ  
 'Acâ'ib ihtimâm itmişdürür fenn-i bedi'inde<sup>1964</sup>  
 Beyâmî qâbil-i ta'bîr olanlardan degil aşlâ  
 Aya Şofya resmin Ḥazret-i Ḥızr eyledi dirler<sup>1965</sup>  
 Bu âdem Ḥızr irişdi bu binâyâ şanmañuz bennâ<sup>1966</sup>  
 Olupdur himmet-i 'âlî-î şöhre minber ü maḥfil<sup>1967</sup>  
 Birisi 'Arşdan a'lâ birisi Kürsiden bâlâ  
 Yazılmış Fâtîha ser-cümle ebvâb-ı fütûhında  
 O mihrâb-ı mu'allâ râz-dâr-ı 'allama'l-asmâ  
 Gülistân-ı cinân her küsesi naqş-ı bahâristân  
 Müselsel ḥatlar anda Selsebil ırmağıdur güyâ  
 Baqiyye-î selef ḥayrû'l-ḥalef kâtib Ḥasan dâ'î  
 Müsennâ ḥatlar ile eyledi bir derc-i bî-hemtâ  
 Qoyamaz ḥarfine bir noqta dünyâ bir yire gelse  
 Muḥaqqaq ḥüsn-i ḥatt aḥkâmını ol eyledi icrâ<sup>1968</sup>  
 [margin 15a] Muşaffâ yeşm-i âbidendür anuñ ḥüb  
 mihrâbı<sup>xix</sup>  
 Safâ kânidurur ol maḥfil-i şâh-ı cihân-ârâ<sup>1969</sup>  
 Ḥatâyî Rûmî islîmî 'İrâqî anda derc (itmiş)  
 Aña göz nûrı ḥarc itmiş niçe üstâd-ı bî-hemtâ<sup>1970</sup>  
 Gören mermerleri naqşın şanur baḥr-ı letâfette<sup>1971</sup>  
 Nesim-i qudret-i Ḥaqqile emvâc eylemiş peydâ  
 Mülevven ol kemerler her biri qavs-ı quzâḥ  
 mânend<sup>1972</sup>  
 Diye bârân-ı eltâf-ı Ḥudâya dâl her dâna<sup>1973</sup>  
 Qanâdil ile top âyineler âviḥte anda<sup>1974</sup>  
 Cihân bâğında mişli berg ü bâr-ı devḥa-i Tübâ<sup>1975</sup>  
 Meh-i nev ile anda na'llenmiş şişedür eflâk  
 İki qandil-i zerdür mihr ile mâh-ı cihân-ârâ  
 Behişt-âsâ güşâde behişt bâbı bu gülistânun<sup>1976</sup>  
 Gelür 'âlem Ḥudânuñ (ḥân) luḥfın qılmağa  
 yağmâ<sup>1977</sup>  
 Emin ola buña dâhil olanlar nâr-ı düzaḥdan  
 Ḥudânuñ qavlidür bî-reyb *amannâ wa şaddaḡnâ*  
 Şafâ-vâr Merve ḥaqqı tavf-ı gülzâr ḥarîminde  
 'Aceb mi qiblegâh-ı ḥâşş u 'âm olursa bu me'vâ  
 Görenün ağzunuñ şuyı aqar bi't-tab' olur mâ'il  
 Şanasın ḥavz-ı Kevşerdür o şadırvân-ı bî-hemtâ  
 Dikilmiş şanmañuz mermer direkledür ḥarîminde

Temâşâ itmege tırmuş niçe serv-i semen-simâ<sup>1978</sup>

[margin 14b] Hariminde olan qavs-ı kemerler  
âhenin zihle<sup>xx</sup>

Kemândur bî-gümân tîr-i du'âya beñzemez mi yâ

Temâşâ eyleyüp bu resmi erbâb-ı nazar dirler<sup>1979</sup>

‘Aceb bî-mişl olmışdur nazîri yoqdurur ciddâ<sup>1980</sup>

Bu ‘âlî qubbelü câmi‘de baş tâcîdur el-ḥaqq<sup>1981</sup>

Edirne şehrînüñ Tunca yüzi şuyıydı ammâ<sup>1982</sup>

Edirne ḥalqına bir luṭf qıldıñ kim maḥallinde

Sıgışmaz tenlerine cânları bu zevqden Şâhâ

Ne ḥaddüñdür sentün evşâfına anuñ dehân açmaq<sup>1983</sup>

Bilürsün ey dil-i âşüfte ki şıgımaz küzeye deryâ<sup>1984</sup>

Du'â it bu binâyı bunda bünyâd eyleyen Şâha

‘Adâlet-nâmesi nâmiyla olmışdur anuñ mümzâ<sup>1985</sup>

Şeh-i Rûm u ‘Acem mîr-i şerîf-i Mekke vü Zem-  
zem<sup>1986</sup>

Kim oldur bâni-‘i Beytül-Harâm ü Mescid-i Aqşâ

Ser-i şâhân-ı a‘zam a’nî zıllu’llâhi fi’l-‘âlem<sup>1987</sup>

Selîm bin Süleymân Hân nigû-rüy ü nigû-rây<sup>1988</sup>

Kemâl u fazl u ḥüsn ü ḥulq u cüd ‘adle câmi‘dür

Ḥaқиqat şeş cihâtin eylemiş ma‘mûr anuñ Mevlâ

Şimâḥ-ı ‘âleme rûz u ‘ışâda şayıt-ı kûsinden

Rûmüz-ı âyet-i Innâ fataḥnâ olunur işgâ

Yitürür kendüyi görse livâsı mehçesin düşmen<sup>1989</sup>

Sühâ gibi olur gün toğcaq nâ-büd u nâ-peydâ<sup>1990</sup>

Degil ‘ahdinde taşı taş üzre qomağa mâlik

Şu ḥadde taşı başa başını taşa urur a‘dâ

İki dillü degil ‘ahdinde ferd illâ meger süsen

İki yüzlülük itmez kimse illâ kim gül-i ra‘nâ

N’ola ḥaşmı iderse tâb-ı şimşiri ser-efgende

Egerler başını tiğ-i âftâba sebze-‘i şahrâ

Başına tabla ile zer qoyuban Ḥusrev-i ḥâver

Gider ‘adlinde şarqdan ğarba bî-pâk ü bî-pervâ

Qaçankim seyre gelse şehr gülzâr-ı rikâbına<sup>1991</sup>

Çemenler atlas-ı ḥazrâ döşerler tâb-ı ḥor dibâ<sup>1992</sup>

[margin 14a] Binâ-yı rif’atin bennâ-yı qudrêt üstüvâr  
itsün<sup>xxi</sup>

Cenâb-ı ḥazret-i Bârîden oldur ḥalqa istid‘â

Dil-i vîrânuñı âbâd ider ey Sâ‘î-‘i dâ‘î

Göñüller Ka‘besin bünyâd iden oldur Ḥalîl-âsâ

İrişe çün binâ-yı Ka‘be-‘i ‘ulyâsı pâyâna

Kemâliyle olalar behre-mend a‘lâ eger ednâ

Felek devr eyledikçe ber-qarâr ide esâsını

Binâsınuñ ve hem bânisinüñ ol Ḥâliq-i yektâ

Bu cây-ı pâk u zibâ ma‘bed olsun ehl-i İslâma<sup>1993</sup>

‘İbâdet eyledükçe câmi‘-i gerdünda âşinâ.<sup>1994</sup>

## NOTES

- i. Note in Hm 4911, 1b in bottom margin reads:  
Ebû Manşür Maqrîdî
- ii. Note in Hm 4911 in left margin of 5a reads:  
Toquz elli târihinüñ Rebî‘ü’l-evvelinde / mubâşeret olunup  
toquz yüz elli / beş târihi Receb-i şerîfinde / namâz  
qıldıñ  
Note in Hm 4911 in left margin of 5a reads:  
Ma‘bed-i resül-i emîn târiḥ / vâqi‘ olmışdur İḥrâcâtına / yüz  
elli bir yük aqçe şarf / olındı zihî  
Note in CT in right margin of 94b reads:  
116  
440  
296  
852
- iii. Note in Hm 4911 in right margin of 5b reads:  
Sultân / Mehmed / culûs / sene / 1058 / Pes ol gün /  
zevq-yâb / gelmiş / bezm-i târiḥe
- iv. Note in Hm 4911 in right margin of 8a, which is crossed  
out, reads:  
Sene 962 târihinüñ Zi’l-qa‘desi evâ’ilinde mubâşeret olunup  
971 târihinde tamâm olmışdur İḥrâcâtına dörtüyz kere  
yüz biñ ve iki yüz biñ / ve altmış üç biñ altmış üç aqçe  
şarf olunup ba‘dehü seyl-i ‘azimde hedm olan Mağlova  
Kemerinüñ tekrâr binâsına toqsan yedi yük / ve toqsan  
bir biñ yüz qırq dört aqçe şarf olmışdur Niçe zaḥmet ü  
bî-pâyânla bir gün
- v. Note in Hm 4911 in left margin of 9a reads:  
962 târihi Zi’l-qa‘desinüñ / evâ’ilinde mubâşeret olun-  
muşdur / Cümle ta‘mîr ve tecdid-i binâ ve kemer / ve  
sa‘îr binâlarına dört yüz iki / yük ve altmış üç biñ / aqçe  
şarf olunmuşdur Ba‘dehü / 971 târihinde seyl-i ‘azimde /  
hedm olan Mağlova Kemerinüñ / tekrâr binâsına 97 yük  
/ ve toqsan bir biñ yüz qırq / aqçe şarf olunmuşdur / Ve  
Turunchıq nâm şu yoluna / üçüyz biñ / ve otuz bir biñ  
/ üç yüz yigirmi beş / aqçe şarf olmışdur
- vi. Marginal note in Hm 4911 at the bottom of 11b reads:  
Bir vaqf ‘arşa üzerine zemîn...(1 word).../ mütevellî binâ  
ihdâş eylese mütevellî / qal’e qâdir olur mı / El-cevâb  
Allâhu a‘lem / Olmaz  
Bu şüretde zemîn ihdâş eylese / binâsı mülkiyet üzre...(1  
word).../ qâdir olur mı / El-cevâb Allâhu a‘lem / Olur  
Ketebehü el-faqîr Feyzî / ‘Afâ ‘anhu
- vii. Marginal note in Hm 4911 on top left of 12a, which is crossed  
out, reads:  
Cümle iḥrâcâtına toquz yüz biñ / ve toqsan altı biñ üç  
sikke ki / her sikke altmış aqçe ḥesâbı üzre / beş yüz  
toqsan yedi yük / ve altmış biñ yüz seksen aqçe / şarf  
olmışdur Şah
- viii. Marginal note in Hm 4911 on lower left of 12a reads:  
957 târihinüñ Cemâziye’l-evvelinde / ibtidâ’ olunup 963  
târihinde qubbesi bağlanup / 964 Şevvâlü’l-mükerreremüñ  
güresinde / ewel Cum‘asında / namâz qılınmışdur Cemî‘-i  
tevâbi‘ / levâḥıquñ iḥrâcâtına / sekiz yüz yük / ve 92  
biñ üç / sikke / şarf olunmuşdur / Şah
- ix. Marginal note in Hm 4911 at bottom of 12a reads:  
Bir qaç nefer Zeydler üzerlerine ...(1 word)... / farz-ı  
‘ayn olan namâzı cemâ‘at ile / qılmağa murâd itdükler-  
inde ‘Amr daḥı muqayyed olup baña ibtidâ’ idin / dise

- Bekr dağı İmâm Efendi / biz saña uyarız sen kime uyarısın / Bizüm qblemüz Ka'bedür Senün qbleñ / neredür Bizüm namâzumuz senün ile / qabül olur Senün namâzuñ kimün / ile qabül olur didükde imâm evvelâ yine / 'Amr cevâba qâdir olur / muhiqq namâzları fâsid olur mı / El-cevâb Allâhu a'lem / içlerinde cevâba qâdir olur var ise olmaz Feyzi
- x. Marginal couplet in Hm 4911 in top right margin of 12b, written in a hand different from that of the main body of text, reads:  
Bende olma nefsüne iki cihâne şah iken  
Hayfdur puthâne qılmaq qalb beytu'llâh iken
- xi. Marginal couplet in Hm 4911 at top left of 13a, written in a hand different from that of the main body of the text, reads:  
Nazm  
Ra'iyet-nevâz ü mürrüvvet-şî'âr  
Şeh-i haqq-güzâr ü 'adalet-dişâr
- xii. A pair of marginal couplets in Hm 4911 midway down left of 13a, written in a hand different from that of the main body of the text, reads:  
Beyt  
Zihî hân-ı cihân-ârâ ü hâqân-ı civân-devlet  
Kerim ü kâmyâb ü kâmkâr ü kâmrân devlet  
Şî'r  
Faşihü'l-maqa'l ve melihü'l-cemâl  
Kerimü'l-hışâl ve 'ademü'l-mişâl
- xiii. Poem written in in Hm 4911 in lower right margin of 13b reads:  
Der-Vaşf-ı Sultân Süleymân Hân  
Âhîr 'ömrinde yaptı cıs ol sultân-ı dîn  
Tâ ola dâ'im tariq-i müstaqîm mu'minin  
Çünkü dünyâ köpridür geçmekdedür nev'-i beşer  
Ne gedâ bâqî qalur bunda ne şah-ı kâmbîn  
Pir iken âhîr gazâ üzre şehid oldı o şah  
Cennet itsün meskenin anuñ ilâhü'l-'âlemîn  
Seyr idenler didi anuñ câmi'-i zibâsı  
Hâdîhî jannâtu 'Adnin fa-dhulühâ hâlidîn  
Şehr-i İstanbula hayr için getürdi çeşmeler  
Rüz-i maşerde naşib olsun aña mâ'-ı ma'in  
Ka'bede qıldı binâ 'âlî 'imâret medrese  
Oldı 'adliyle anuñ ma'müre hep rû-yî zemîn  
Sâ'i-ı dâ'î ebân 'an-ced olup dâ'ileri  
N'ola dirse rahmatu'llâhi 'alayhim ajma'in
- xiv. Marginal note in Hm 4911 at bottom left of 13b gives the total expenditure for the construction of Sultan Süleyman's bridge, caravansaray, two guesthouses (*misâfirhâne*), masjid, shops and bakery at Büyük Çekmece. It reads:  
İhrâcâtuna cümle 114 [yük] / ve yetmiş üç biñ / sekiz yüz elli üç aqçe / sarf olunmuşdur Şah
- xv. Marginal note in CT on top left of 105a gives numerical total of the letters of the chronogram:  
55, 91, 191, 344, 150, 140 = 971 [1563-61]
- xvi. Marginal note in CT on bottom right of 105b gives numerical total of the letters of the chronogram:  
313, 141, 51, 50, 32, 150, 245 = 982
- xvii. In Mk, the text of Sa'i's chronogram for Sinan's tomb complex in Ağa Kapı is recorded in a hand distinct from the rest of the text on 30a. The note begins with the statement:  
Mî'mâr Sinân için şâ'ir Sâ'inün yazdığı tarih'dür / ki qabrine hakk itmişler Ben de buraya kayd idiyorum  
Ey iden iki gün dünyâ sarâyından mekân  
Cây-ı âsâyiş degildür âdeme mülk-i cihân  
Hân-ı Süleymâna olup mî'mâr bu merd-i güzîn  
Yapdı bir câmi' virir firdevs-i a'lâdan nişân  
Emr-i şahile qılup şu yollarına ihtimâm  
Hızr olup âb-ı hayâtü 'aleme qıldı revân  
Çekmece cisrine bir tâq-ı mu'allâ çekdi kim  
'Aynıdur âyine-i devrânda şekl-i kehkeşân  
Qıldı dört yüzden ziyâde mescid-i 'âlî binâ  
Yapdı seksan yirde câmi' bu 'azîz kârdân  
Yüzden artıq 'ömr sürdi 'âqıbet qıldı vefât  
Yatduğı yiri Hudâ qılsun anuñ bağ-ı cinân  
Rihletinün Sâ'i-ı dâ'î didi tarihini  
Geçdi bu demde cihândan pir-i mî'mârân Sinân  
Rühiyçün Fâtiha ihsân ide pir ü civân  
986
- xviii. The poem continues in the right margin of 15b in Hm 4911.
- xix. The poem continues in the left margin of 15a in Hm 4911.
- xx. The poem continues in the bottom and right margins of 14b in Hm 4911.
- xxi. The poem continues in the left margin of 14a in Hm 4911.