[RECORD OF CONSTRUCTION]


Thanks and praise to that Creator of the foundation of the seven stories [of the heavenly spheres]¹ 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 kaf and nun,² 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 God³ constructed the Ka’ba.

And countless blessings and endless prayers upon that architect of the Ka’ba of the hearts of the virtuous,⁴ 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 Surat⁵ to the garden of Paradise and made the lamp of faith a guide [to them].⁶

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 Surat⁷ is the shari’a of the Most Noble Beloved.⁸
He who from it falls, his station is hell.


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,¹⁰ 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 Siddik¹¹—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 discriminates¹² between truth and falsehood, lord of justice, brick maker of the wall of the pure faith, he who blinded the eye of Caesar,¹³ 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, the All Knowing, the chief of the martyrs, adornment and ornament of the horizon of religion’s firmament, 'Uthman son of 'Afvan, husband of the two lights—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, that master of valor and wisdom, the slayer of 'Amr-i ' Antar, he who overthrew the gate of Khaybar, firm pillar of the house of faith, the distinguished imam, son of the paternal uncle of the Prophet, 'Ali the Saint—may God, be He exalted, be well pleased with him.

Verse
Imam 'Ali is the Lion of God,
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, fruits of the garden of the heart of the Glory of the Two Worlds, and the beloved of the two races of beings, 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, Ebûl-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. 23

[2a] He urged a horse forward toward the schismatic shah, 24
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. 25
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 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\textsuperscript{27}—may he be under the shadow of protection of the shah of the world for the sake of the truth of nūn and sād.\textsuperscript{28}

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 Siyavu\textsuperscript{29}—God facilitates that which He wills!

Couplet
Asaf\textsuperscript{30} of the age, Siyavu\textsuperscript{31} 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{i, 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 (Tezkiretü'l-Bünyān) 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 [SINAN’S] EXALTED BUILDINGS THAT ARE SPOKEN OF AMONG PEOPLE HAVE BEEN WRITTEN DOWN, EACH IN ITS OWN PLACE, AS THEY HAVE BEEN DESCRIBED BY [SINAN’S] OWN BLESSED TONGUE OF LOKMAN-LIKE\textsuperscript{32} 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, refugees of the world, and it fell to my lot to become a diligent architect through my art and service, famed far and wide.\textsuperscript{33} 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 devşirme. 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.

This humble one became a devşirme in the rose garden
of the reign of Sultan Selim Khan. At that time, the conscription of boys from the sancak of Kayseri was carried out for the first time, and I was the first of the conscript boys (gilmân). Being like a ruler, straight in character among the novices (gülâm-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 ʿû 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.

Poem

When the felicitous Sultan Süleyman Khan—mercy and blessings be upon him—campaigned against the land of the Persians and it became certain that there would be a battle with the kizilbaş rabble on the shore of the sea known by the name Tatvan Sea in the direction of the fortress of Van, His Excellency the vizier Lutfi Pasha, wishing to have boats on the Sea of Tatvan in order to learn news of the situation of the kizilbaş 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!” 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 kizilbaş 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. And we set out for Corfu and Apulia.
Returning from there, we went to Moldavia.
Serving in war and peace, 
I was in attendance at the shah’s stirrup 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 Subaşî. He is one of your hasəki 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, 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.56

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 deserveously suffer his harm. [But] by the grace of God, the architect Acem ‘Alisi 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 hasəki Sinan Subaşî. 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. 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 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) 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. 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 standing to watch.

Prose
Each of its joy-giving galleries was [like] a delight-increasing excursion spot, 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.

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.
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 unlooked-for gifts.

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. 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.


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-illumining sun, proceeded across the plain of Kağıdhanı, 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 and sate the thirsty of the world, he spurred the Rakhsh of his zeal to the valley of commencement. 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. According to the accounts of historians, it appeared from the legends of men of old that when Yanko son of Madyan, 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 (Cezir-i Heft Cebel). At that time, he built cisterns to collect the rainwater from its high buildings. The present-day sunken gardens are remains of them, and the Binbirdirek beneath the At Meydanı 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 and brought water from that direction. In time [however], they were cut off from their source by silt and 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. This work requires consultation with the [chief] architect. 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. 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-sprouts (lüle) 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 Hizir 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. Many skilled masters from among the servants of the imperial palace and trustworthy intimates of the padishah 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
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 Hæzær of the age,
I should reveal the fountain of life?
But in my science I am very much a master.
O Khusraw,81 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 midsummer, 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 presence82 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 Hæzær!
May you be blessed on the throne of the state!
May glory and good fortune always be your companions!

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 Khusraw83 was sweet-speaking (ṣīrīn-sūhan).
And the slave risked his life in his service to cleave the mountains.84

The murky rubbish and sweepings of the chief of the hypocrites had been on the point of obliterating the water of life.85 [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,86 [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.87 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 rainbows.
We made the waters flow to the fountains through channels.
The shah of men and jinns bestowed prayers of blessing on us.

Prose

One of those aqueducts became celebrated as the Uzun (Long) Aqueduct. Its height is twenty cubits (ţirâ),88 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.89

Poem

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

That well-proportioned pool, round like the moon,
Is like the pool of Kevser91 in the Garden of Paradise.

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 Kırıkçeşme. 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,92 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 Kırıkçeşmebaşı93 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 bounty94 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 Husayn95 a water carrier became. Attaining the rank of Hizir, a skilled master he became.96 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 Messenger97

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.

Poem98
That shah of auspicious fortune commanded
That I build for him a beautiful mosque.
Immediately, I tore down the Old Palace99
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, 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 Kæzta. Known as the Maiden’s Column (Kæzta), it was like a monolithic minaret and the trunk of the Tuba tree.

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 came.

He made it a pillar of this columnless vault.

In sum, upon the imperial command of the padi-shah, refuge of the universe, 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 (acemioglan) 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 lighting. [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 mounted [the column] on boat chocks 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.

Poem

This well-proportioned mosque became a Ka’ba.
Its four columns became [like] the Four Friends.

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 Belkæs. And the white marbles were cut from the quarry on the island named Marmara, and the green marbles were from Arabia, and the porphyry medallions and panels 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].

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, 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, the canopy of Islam, and of the Four Friends. 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,
A joy-giving abode like Paradise.
Its windows were as the wings of the angel Gabriel,
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 of the calligraphers, Hasan Karahisari, inscribed in majuscule script (ḥatt-i müsennā) on the heavenly dome the entire noble verse “God holds the heavens and the earth.” 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 thuluth and naskh Surely writes better than Hisari.
Some say that in müsennā [i.e., monumental thuluth] Hasan Became a second Yakut 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?” 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 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, 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 illuminates 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 odabası 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.”

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!”

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 (pir) of the dervish convent of the world,
God knows how many mosques 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.
May the mercy of God be upon them all.


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 Iskender Çelebi Garden, on the western side of the felicitous city of Istanbul. By chance, his route passed by the nearby garden of
Mihrümah Sultan, the wife of Rüstem Pasha, and wandering about its flowery margin with delight, he examined its plantings and flowerbeds. Seeing that his own garden 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.

[12b] The fresh green of this [garden] is like a hidden Hæzær. The waters of the Fountain of Life are concealed in the dark.

Prose

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.

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. Then some Ferhad-like acemi slaves from among the servants of the imperial palace began, with the strength of iron, to undermine the mountains, and with picks they excavated the waterwheel’s well chamber. When they had dug down into the earth to the depth of a man, they came across a large masonry well chamber, which was the remains of a waterwheel well from the time of the unbelievers. 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 of imperial favor. Then the late [sultan’s] chamberlain 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 Hæzær of the age. He revealed to the shah the water of life in the [subterranean] darkness.
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-I KEBİR (GREAT ÇEKMECE) OF THE REIGN OF SULTAN SÜLEYMAN KHAN—MAY GOD’S MERCY AND BLESSING BE UPON HIM

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 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.

[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 nūns on that ocean sea.\textsuperscript{152}

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.\textsuperscript{153} 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.\textsuperscript{154} 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\textsuperscript{155} 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,\textsuperscript{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!”\textsuperscript{156} Then the great vizier, the field marshal of enlightened heart, the master of circumspection, Grand Vizier Mehmed Pasha,\textsuperscript{157} 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.\textsuperscript{158} 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 (hafiz) chanted the Qur'an, and the distinguished shaykh, His Excellency Nureddinzade Efendi, accompanied by dervishes, occupied himself before the carriage with the glory of the tevhid.

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.”

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.”

THE COMMENCEMENT OF THE CONSTRUCTION OF THE NOBLE FRIDAY MOSQUE OF SULTAN SELIM KHAN

Because he [Selim, who was] felicitously settled upon the throne of fortune, 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. The minaret of the previously built Üç Şerefeli [Mosque] 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. 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, and made this exalted dome to exceed that one by six cubits (zirâ) in height and by four cubits (zirâ) in circumference.
Poem

What a just sultan, the shah of the age,
The ruler of the world, Selim Khan, son of Süleyman!
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 fortune.
All humankind submitted to his command.
Like a nightingale, Sa‘i composed a date:
“Rose-resembling Sultan Murad became padishah of the world.”

The year 982 [1574–75]

ENCOMIUM FOR THE NOBLE FRIDAY MOSQUE

May God be exalted! What is this beautiful place, [this] sublime mosque,
This Aksa Mosque, the like of the exalted Ka‘bah
In past eternity, the foundations of this Flourishing House were on the earth,
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.
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 mirror.
The silken canopy of the minbar to the spheres a gift presented,
When this dome was trussed complete and with brocade and satin draped.
The Divine Voice heard of its completion and composed a date:
“At this moment, the exalted dome was secured and completed.”

The four minarets are like the Four Friends of the Glory of the World.
The finial on that dome hints at the divine light of the Prophet.
When the beautiful cherubim with David-like voices are assembled,
And take shelter like the turtledove atop the cypress trees,
Continually, from the four minarets, in the neva and penegah [modes],
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 brightness.
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.\(^{177}\)
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 Hizir Hagia Sophia designed.
Do not think this Hizir-like man\(^{178}\) a mere mason to be.
The lofty minbar and \textit{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 \textit{Fatih}a was written on all its open doors.\(^{179}\)
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.\(^{180}\)
The scribe [and] well-wisher Hasan, heir and superior successor [of his predecessor, i.e., Ahmed Karahisari],
With majuscule letters\(^{181}\) 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.
\textbf{[margin 15a]} Its beautiful mihrab is of pure aqueous jade.
And the world-adorning royal tribune is of pure mineral.
\textit{Hatayi, Rumi, islimi} and \textit{Iraki} [ornaments] are there inscribed.\(^{182}\)
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.\(^{183}\)
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.\(^{184}\)
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\(^{185}\) 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.
\textbf{[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\(^{186}\) 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\(^{187}\) and Persia, noble lord of Mecca and Zemzem,
Who became the builder of the Ka’ba and Aksa Mosque [i.e., Selimiye].\(^{188}\)
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] flour-195ish!
Night and day, from the great drum, the ear of the world
Hears allusion to the verse, “We have given thee [Mu-
hammad] a signal Victory.”189
Should a foe the gilded crescent of his flagstaff see, he would be lost.
He would vanish and disappear like the stars190 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 exhi-
bit.
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 stirrup191
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-like192 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 foun-
dations 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!

NOTES
1. Ḥusayn b. ʿAlī b. ʿAbbās, 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. qantara‘-i srîrîn mûstaghîm, literally, “the straight bridge of Sirat,” the bridge from this world to Paradise, more slender than a hair and sharper than a sword.
6. sardîs riyâzî-î nā‘îm, literally “the pavilion of the garden of Na‘îm,” the fourth of the eight paradises mentioned in the Qur‘an.
7. srîrî köprüsî; see n. 5, above.
8. Habîb-ı ekrem, the Prophet Muhammad.
9. cehr yârî-î güzîn, the “Four Chosen Friends,” referring to the four so-called Râshîdûn 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. Sevîr.
11. Ñadiq, “sincere, true,” the title given to Abu Bakr.
12. Fârîq, the title given to ‘Umar because he discriminated between truth and falsehood.
13. That is, the Byzantine emperor. Presumably, this is a refer-
ence to the conquest of Byzantine Syria-Palestine and Egypt during the caliphate of ‘Umar.
14. It was ‘Uthman who supervised the standardization and edit-
ing of the written versions of the Qur‘an.
15. The two daughters of Muhammad. ‘Uthman was married first to Muhammad’s daughter Ruqiyya, and after her death, to another daughter, Umm Kulthûm; 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 daugh-
ter Fatima, and of their marriage were born Hasan and Husayn.
19. Ḥasan b. ʿAlī b. ʿAbbâs, literally “the lion of God,” one of the titles of ‘Ali.
20. Ṣâ‘îmati‘-z-Zehrâ, 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, Ebû Mansûr Mağrûdi.
24. The Safavid shah of Iran.
25. The Ottomans.
26. A reference to the 
27. Later to become Mehmed III.
28. The letters of the Arabic alphabet that spell the word 
29. Siyyuṣ Pasha, of Croatian origin, was educated in the palace in Istanbul and served as aga of the Janissaries and 
30. Siyavuṣ Pasha, of Croatian origin, was educated in the palace in Istanbul and served as aga of the Janissaries and 
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. sehr ü diyâr, literally “cities and lands.”
34. devsîrme, see AR, translation, p. 3.
35. sancak, literally, a “flag” or “banner”; an Ottoman administrative term for a sub-province.
36. ış administer, literally, “I advanced to the gate.” Çakma, “advancement,” the verbal noun of çakmak, is the term used to describe the promotion of a çakmak to service in the Janissary corps after the period of initial training.
37. Hüvel Bektâṣ osâqi, i.e., the Janissary corps. The soldiers of the Janissary corps enjoyed a particularly close relationship with the dervish order of the Bektaşiye.
38. Belgrade was conquered in August 1521, and Rhodes was seized in January 1522.
39. atlässokbân; see AR, translation, p. 4.
40. A reference to the campaign in Hungary and the Battle of Mohács in August 1526.
41. yayabas; see AR, translation, p. 5.
42. zenderekçibas; see AR, translation, p. 8.
43. A reference to Süleyman’s campaign of 1531 against Aus-
44. A reference to the Ottoman campaign of 1534–35 in the Two Ira-
45. Qulbus, 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. Tâbiyn Dênîzi, i.e., Lake Van in eastern Anatolia.
48. In the text, Lutfi Pasha’s title is given as vezîr-i a’şam, but the word a’şam is scratched out. He became grand vizier later, in 1539.
49. Lutfi Pasha b. ʿAbdûl-Mu’n (ca. 1488–1503), Ottoman statesman of devsîrme origin who later became grand vizier; see EI2, vol. 5, 837–38.
50. hâsch; see AR, translation, n. 9.
51. Körfaçla Pîhya. 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. vikâhûnda bulandum; see TE, translation, n. 14.
54. subas, 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 devsîrme 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 salaman-
der could pass through fire unharmed and even extinguish it because of its coldness; see EI2, vol. 8, 1023–24.
57. ‘Acem ‘Alî, also known as ‘Acem ‘Ali, (d. ca. 1539), Oto-
man architect who worked in the classical style and was active in the early sixteenth century. His pious foundations (vank) 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 Şehremi in Istanbul, on the grounds of which he was buried.
58. Qur’an, 7:43.
59. vikâhû 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 Vidînli Tevfik Bey Caddesi in Şehzadebaşi. 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 Şehzadebaşi, Istanbul.
62. A marginal note in Hm 4911, 5a reads, “It was begun in Rebi‘î-l-year of the year nine hundred fifty, and prayers were performed in Noble Recib of the year nine hundred fifty-five.”
63. Ḥuṣîrî-i şehad, literally “in the presence of the shah.”
64. A marginal note in Hm 4911, 5a reads, “House of worship of God’s Messenger (mas‘ûl-i vesîd-i a’mîn) is the [mosque’s] chronogram (tarih vâqî olmîdyû). One hundred fifty-one yâk akçe were spent for its expenses.”
65. Although the terms câmi (jâmi) and mescid (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 mescid, derived from the Arabic verb sajadâ, “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, mescids are frequently rather small, unpretentious structures, although wealthy patrons might build more ambitious and richly embellished mescids as well.
66. The term câmi (often referred to as masjûd-i jâmi or masjîd-i jum’a [i.e., great mosque]), from the Arabic verb jâm’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.
67. That is, to control the water.
68. The strength of Süleyman’s zeal is here compared to the strength of Raksh, the mighty horse of Rustam, the hero of the Persian national epic, the Shahnama.
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 (Bozanis). 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. _çupurboştanslar_, literally “sunken gardens.” Open cisterns (the cisterns of Aspar near the Selimiye Mosque, Aetios inside the Edirne Gate, and Mokios in Altæmer) 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 Stefanos Yerasimos, _Légendes d’empire: La Fondation de Constantinople et de Sainte-Sophie dans les traditions turques_ (Paris, 1990), 62–96.

72. The Cistern of a Thousand and One Columns, located to the south of the Topkapæ Palace and bounded on the east by the complex of Sultan Ahmed I, in the Alem–dar district. Actually, the Binbirdirek is situated a short distance to the west of the At Meydanæ.

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 Topkapæ Palace and bounded on the east by the complex of Sultan Ahmed I, in the Alem–dar district. Actually, the Binbirdirek is situated a short distance to the west of the At Meydanæ.

74. _Kılıçayme Kemeraleri_, 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 Rozdoğan 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, Kiraz, Ayvad, and Cebeçiköy. The most important and monumental aqueducts were the Uzungol, Kovukkemer, Mağlovakemer and Gözlücekömer; see Kazım Çeçen, _Sinan’s Water Supply System in Istanbul_ (Istanbul: T.C. İstanbul Büyük Şehr 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. _Havoîî terâzî_, apparently some sort of surveying tool (quadrant or astrolabe), details of which cannot be traced.

78. The term _lîhâ_, 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. _âstilâne-i sa’âdet-penâh_, literally “Threshold of Felicitous Refuge.”

81. The shah in the story of Ferhad and Shirin, and hence a metaphor here for Süleyman.

82. _hûkî-pâyûsâ_, literally “to the dust of your feet.”

83. Used here as a metaphor for Sultan Süleyman.

84. _küleken_, “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. _tabît-devel_, 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 _yûk_ and ninety-one thousand one hundred forty-four _akçe_ were spent for the rebuilding of the Mağlava 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. _çûrî_, 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 (Christeas Turris), the tower built by the Genoese in 1348 as the main bastion of the northern 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. Selçuk, the name of a fountain in Paradise, mentioned in Qur’an, 76:18.

91. Keser (Kauhar), 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. Čubur, 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 Büyük Şehir Belediyesi, 1988), 52–54.

94. ni‘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 Bektashi order of dervishes, a Shi‘ite order). Elsewhere, Sinan refers to his initial training in the “hearth of Haçı Bektas” (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 Sinan, the adopted son and disciple of 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 Sultan Ahmed Mosque, Hasan refers to himself as Hasan bin Karahisari; see Şevket Rado, Türk Hattatları. XV. yüzyılda günümüze kadar gelmiş
119. Qur'an, 35:41. Here, *hatts müşenn* does not refer to mirrored script, but to monumental *thuluth* (*ceş sûlüs*).

120. That is, Hasan Çelebi's.

121. Two of the cursive styles of calligraphy, which became increasingly popular in the post-Ümeyyad period and were among the scripts favored by scribes for epigraphic purposes.

122. That is, the calligraphy of Ahmed Karahisari (d. 1556), who earned the title Yakut-æ Rum; see Rado, *Türk Hattatlaræ* (Istanbul: Türkiye’nin Hayatlaræ ve Yazlarændan Örnekler, 1988), 26, 191–92. Although Eviya Çelebi (Topkapı Sarayı, Bağdad Köşkü, no. 304, 144b) states that it was built by Sultan Suleyman and was the work of the architect Sinan (*binâ-yi Süleyman, hâr-i Mi’mar Sinan*), he apparently means simply that Sinan renovated it; see *DBIA*, vol. 8, 222.

123. That is, 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-æ 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 *Tevvîrî-æ Ali Õymân* (*Die altosmanischen anonymen Chroniken*, vol. 2, trans. Friedrich Giese [Leipzig: Brockhaus, 1925], 192–33), 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. *hasînedâbahâs*, literally “head treasurer,” the head of the sultan’s inner treasury in the imperial palace.

126. *odaba*, 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 *mufti*’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 *sikhâ*—each *sikhâ* being calculated at sixty *âksâ*—five hundred ninety-seven *yâk*, and sixty thousand one hundred eighty *âksâ* were dispersed for its expenses. Examined [sab].”

129. *Fêtûh*, one of the names of God.

130. *be-yi Allâh*, literally, the house of God.

131. A marginal note in Hm 4911, 12a reads, “It was begun in Cemaziye level 957 [1550] and in 963 [1555–56] the dome was finished. On the first day of Revered ‘Evval 964 [July 28, 1557], the first Friday [of the month], prayer was performed. Eight hundred fifty and 92 thousand three *sikhâ* were spent for the expenses of all its appended dependencies. Examined [sab].”

132. The Ishkender Çelebi Bağçası, named for Ishkender 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 Kazîççe and Bakirköy. TM (25a:5) rather ambiguously states, “Ve Eyüp-î Evşâr yolda Sünlîyeye gârth Ishkender Çelebi bâğçasinîn köşklerin *Sultan Miûrûn Hân* tečdîl itmişdîr.” This could be understood as simply that the garden was located across from Sünlîyeye (i.e. on the south side of the Golden Horn) or that there was a second garden of Ishkender Çelebi near Sünlîyeye. TE, version S (24a:10) notes, “Ishkender Çelebi bâğçası savâys tečdîlîn *binâ olundu*” but says nothing about its location. Ereýma Çelebi Kömürçiyian, however, clearly places it along the Marmara shore in Makrahora (Bakirköy); see *Istanbul Tarhi*: XVII. Asırda İstanbul, trans. Hrand D. Andreasyan (Istanbul: Eren Yayınçılığı, 1988), 26, 191–92. Although Eviya Çelebi (Topkapı Sarayı, Bağdad Köşkü, no. 304, 144b) states that it was built by Sultan Suleyman and was the work of the architect Sinan (*binâ-yi Süleyman, hâr-i Mi’mar Sinan*), he apparently means simply that Sinan renovated it; see *DBIA*, vol. 8, 222.


134. *odaba* (robe of honor conferred by the rulers on subjects between 1525 and 1534. Presumably it was a second garden of Ishkender Çelebi near Sünlîyeye. TE, version S (24a:10) notes, “Ishkender Çelebi bâğçası savâys tečdîlîn *binâ olundu*” but says nothing about its location. Ereýma Çelebi Kömürçiyian, however, clearly places it along the Marmara shore in Makrahora (Bakirköy); see *Istanbul Tarhi*: XVII. Asırda İstanbul, trans. Hrand D. Andreasyan (Istanbul: Eren Yayınçılığı, 1988), 26, 191–92. Although Eviya Çelebi (Topkapı Sarayı, Bağdad Köşkü, no. 304, 144b) states that it was built by Sultan Suleyman and was the work of the architect Sinan (*binâ-yi Süleyman, hâr-i Mi’mar Sinan*), he apparently means simply that Sinan renovated it; see *DBIA*, vol. 8, 222.

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136. A couplet in Hm 4911 in the margin at the top of 12a reads, “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 davet*, see n. 86.

139. *gülâm-i ‘acemiyyân-i ferhâdvâr*, that is, *‘acemitolan* or Janissary recruits.

140. *sedre-i maqâm*, the *sedre* of abodes, a metaphorical reference to the highest mansions of the heavens, the heavenly mansion of the Angel Gabriel, after which comes the Throne of God.

141. *kükenlik*, from the epithet of Ferhad, *küken*, 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, “What a world-adorning khan and fortunate young khan, Verse [He] who treats [his] subjects with kindness and is distinguished by generosity, Just and upright shah.

143. *bât*, robe of honor conferred by the rulers on subjects whom they wish to reward or single out for distinction.

144. A couplet in Hm 4911, 12a reads, “To build a house of idols, though the heart is the House of God, is a pity!”

145. Two poems midway down the margin of 13a in Hm 4911 read, 

**Couplet**


146. The Athry 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-
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'id prays,
May the mercy of God be upon them all!

148. dev-i devlet, literally “threshold of the state.”
149. Süleyman divleri, i.e., the workmen.
150. arsun taşlar, 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 kurus] and seventy-three thousand eight hundred fifty-three ahçe were spent.”
152. The letter nun 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 important military center of Habsburg 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 occupation of the town a month later. Two days before the Ottoman 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 accession of Selim II several weeks later. Following the Ottoman occupation of Szigetvár, the town became the center of a sancaq, and remained under Ottoman control until 1689.
154. seddi-i Sihender, the same as the seddi-i Yeşilüç à Meçit, 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 1556 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 Süleyman in the Szigetvár campaign, he returned with the sultan’s remains to Belgrade, where he participated in funeral prayers and subsequently accompanied the corpse to Istanbul. Described as ascetic, kind, and generous, he was buried near the tomb of Emir Buhari in Istanbul; see Mehmed Süreyya, Sîleli ‘Ocmâni, vol. 4 (Istanbul: Matbaa-i ‘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. bi‘lârûn cünkî qalmadı cihân mülki Süleymân. The numerical value of the letters is 976 [1566]. Süleyman’s death occurred on September 6 of that year.
163. Eyledi kânül Süleymân köprüsü Suluân Selûm. 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 Hüdayi is found at the end of a versified inscription on the bridge itself, the last couplet of which reads,
Didi târîhî Hûdâyî ol zaman Yâpûd âb üze bu cissi şeh Selûm
(Then Hûdâyî 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, “Kitâbelerimiz I,” Vâkıflar Dergisi 2 (1942): 448–49; Cevdet Çulpan, Türk Tâş Köprüleri: Ortaçağdan Osmanlî Devri Sonuna Kadar (Ankara: Türk Tarih Kurumu, 1975), 142–47.
164. ta’bi-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 History of Ottoman Architecture (Baltimore: Johns Hopkins University Press, 1971), 268.
166. Built in Edirne by Murad II between 1437 and 1447.
167. That is, the dome of Hagia Sophia.
168. Pâdişah-ı âlem öldü gülsü gibi Sultan 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. Bey-î me‘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. Qarârîn buldî bend öldî bu demde qubbe-i ʽâlîa.
174. cayyâr-fahra-ı ʽâlîm, i.e., the Four Friends of the Prophet Muhammad: Abu Bakr, ʽUmar, ʽUthman, and ʽAli. 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-Kisa’î (Boston: Twayne, 1978), 278–79.
176. Two of the thirteen basic mahams or modes of classical Turkish 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 Hazr.
180. Sebebi; see n. 90, above.
181. mûsennû ßafor, script that is “doubled” in size, i.e., celi sülûs
(monumental thulûtû).  
182. Hûtâyî, Rûmî, İslîmî, and ‘Irâqî; the names of various styles
of ornament.
183. devhâ-i Tûbû, 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.
190. Literally Soha, 80 Ursae Majoris, an obscure star in the Big Dipper that vanishes at dawn.
191. The place where the sultan appears.
192. Hâbîl-asâ, literally “Friend-resembling,” the Friend being an
epithet of the Prophet Abraham.
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] HAZĂ KITÂB-I TEZKİRETÜ’L-BÜNYÂN
HASB-I HÂL-I ÂN2 ÜSTÂD-I KÂRDÂN-SER-
MI’MÂRÂN SINÂN BIN ’ABDÜ’L-MENNÂN3

Hamd u sipâs ol mâ’essis-i esâs-î seb4 tbâqa5 ve şenâ-yî bi-qiyâs ol bânî-’î mebnâ-yî6 tâq-î sipîhr-i nûh revâqa7 ki8 bu kârîñê’n-î ’ab8 u gilde9 bi-hencâr ü pergâr10 ÿelvet-
sarây-î cân u dil olan qasr-î vûcûd-i Âdemi bûnyâd idûp11 naqs (û)12 nigîr-î ahlâq-î hasene ile câmi’-i qalbânîn abâd eyledî.13

Meşnevi-i Ma’nevi14
Zihi Sâni’ k’idûp zâhir kûmûndan
Bu kâhî tarh qûldî15 kât (û) nûndan16
Direksîz turgûrup bu nûh qibânî
Mu’allaq asîdî tobi’ aﬁtûbî17
Yed-i qudretle18 tâhınır itdi lâyî
Vûcûd-i Ademe urdu binâyî
Nazar qasr-î vûcûda manzar oldî
Kitâbê aña ol ebrûl oldî
Çû kâhî cîmî-î Adem oldî19 abâd20
Hallûllâh qûldî21 Ka’be bûnyâd22

Ve dûrûd-î nà-ma’ûdûd23 ve salavât-î nû-mahûdûd24 ol mâ’îr-î Ka’be-’î25 dîli ahûyra kl26 hencâr-î27 şer-î qavîm-î Sânî-’î qadîm ile28 sâlikân-î meslek-î räh-î Huûdâ29 ve räh-revân-î menâzîl-î hayât ü beqân oldan30 ümmet-î şikeste-bâl ü za’tfûî-l-hâl(i)31 qantara’-î şûrât-î mûstaqîmden32 sarây-ı riyâz-î33 na’îme sâlik qûlp ol sirûc-î dîni rehnûmâ eyledî.34

Meşnevi-i Ma’nevi35
Zihi kemâl-î kerem sun-î Haqq tâ’âdâda36
Getûrdû ahiñere hep37 mişlî dulûnûda
Şûrât köprüsî şer-î Habîb-ê ekremdûr
Şû kimse kim düçe andan ýirî cehennemdûr38

DER-VAŞF-139 ÂN HâCEGÂN-Î DÜNYA VÜ DIN40
ÇEHÂRYÂR-I GÜZÎN41 RIDWÂNUL’ÂLH TA’ÂLÂ
’ALAYHIM AJMA‘N42
Yâr-î evvel ol43 mihrâb-î ’ibbê-’î haqîqat ve ol qandîl-î bûb-î tariqat câmi’-i sıdq u safe ve yâr-î gâr-î server-i enbiyâ44 hâcer-i Ka’be-’î din ber-gûzîde-’î45 çehâry-îr-î gûzîn46 qâ’im-maqa’îm-î Resûl-î1 Ribbû1’-’Âlemîn47
imâm-î hûmûm yâr-î ‘atûq Hazret-i Ebu Bekr-î Siddîq48 râdiya’llâhu ta’âlâ ‘anh.49

Nazm50
Yâr-î gâr-î Resûldûr51 Siddîq
Ganûsîr-î Resûldûr Siddîq52

Yâr-î sâni [1b] ol minber-i35 câmi’-i ‘adîl ü dûd54 ve ol zahrîr-î ehîl55 sıdq u seda’d56 sûttun-î hânê57 İslam gûzîn-î enâm fârûqi-î haqq u bâtûl sultân-î ‘adîl58 hûst-zen-i59 divâr-î din-i mutahhar ve gûr-kûnende-’î60 dide-’î61 qayser62 Hazret-î ‘Ômer63 Fârûq64 râdiya’llâhu ta’âlâ ‘anh.55

Nazm56
‘Aleme gelmînesî57 mişlî ‘Ômer
Rebi-î din içe bir mûcûhid ed58

Yâr-î sâli69 ol mahfîl-î câmi’-i hûsûn ü ahlîq70 ve ol câmi’-i Kelâmî lâllî-î Melîkî l’-allâm71 ser-hayîl sûhêd72 afâq-î saqî-şâhê-î dîne73 zib ü zeyn Hazret-î Osmân74 bloc ‘Avân gî’n-nüreyn75 râdiya’llâhu ta’âlâ ‘anh.76

Nazm
Sarf idûp nûr-î dîdesîn ‘Osmân
Oldî fazîlîl câmi’-û l’-Qurân77

Yâr-î râbi78 ol bûb-î79 medînî-î ‘ilm ü ‘îrfân80 ve ol şahîb-î şêcä’at ve81 ‘îlm-i içân82 qâtil-î83 ‘Amr-î84 ‘Antar
qami-i baba Hayber rükn-i rekin-i hane-i din imam-i guizin ibni i ammi Nebi 'Ali-yi Veli radiya'llahu ta'alla 'anhu.

Nazm

Esedu'llah ol Imam 'Ali Şüle-i şem-i bezmi Lem-yezeli

DER-VASF-I HASAN VE HUSAYN

Ol imamn-i muqtedad nür-i dide-i Fātumattat'i Zehra ve ol šemere-i cinan-i cenân-i Fahr-i kevney u Habibi sâqaleyn ma'sümeyn u mazlumeyn imam-i Müctebâ ve Imam Hüseyin şehid-i deşteri Kerbelær ridwânû'llah ta'alla 'alayhim ajma'in.

Qit'a

Sebzer her bahârda Hasanuñ Zehrendi geçdûnîn beyan euler Lâeler hem Hüseyîn-i mazlûmûn. Qanûn pîrâhenin 'ayân euleri

DER-MAHÂMİD-I PÂDIŞÂHÎ MU'AZZEZ Ü MÜKERREM102 ZILLÛLLAHÎ FI'L-ÂLEM105 ABADA DAWLATUH WA ABADA SALTANATUH104


Ol mümtaz-i selâtın-i rû-yi zemin ve ol fâhih-i diyar-i a'dâ-i din ol zâbit-i memâlîki Şîrvân ve âbad-kânende-i qîlî-qâris Qâris u Revân håmi-i Qaytâq u Derbend ve mûessis-i Tebrizî bi-mânûnd selâtîn-i 'Osmânîyeyenî dibîr ü (serefrâz) Ebû'l-Feth Gâzi Murâd Hân bin Selîm Hân bin Süleyman Hân abada'llâhû saltanatâhû ilâ yawmi'l-hashr wa 'lmîzân.

Beyt

Kimdûr ol şehrîyân-i 'alî-qadr pâdişâh-i sâhib-i sadr Zill-i Haqq pâdişâh-i heft iqlîm A'nî Sultan Murâd ibni Selimi 2a Râfîzî sâhîna sürüp bir at Haps idûp şânesinde eyledi mâ't Bir qolî açdı mûlîk-i Şîrvân Kesdi âğçan qohna şir Vâni

Yedi Rûmilerinî tapançasmı Kelp-i âhen samurdu pencesini Sanma Qars u Revânîn aldurdu Mâhn aldurdu cânûn aldurdu Tâcâr-i cîhan iken nâ-câr Eyediler bâşna täcmi dar Sebb-i ashâb iden münafigdûr Ne cefâ olmîrîna lâyqdûr Sâhî 'âlempenâh sag olsum Çarîh gerdûnî aña otak olsum

DER-MAHÂMİD-I ŞEHZADE-I CİVÂN-BAHT

Ol nevr-i nihâli gülbüni devlet ve ol nevr-âve'i şecerî-si saltatân gülî-bâgî Murâd Şehzade-ni nîgu-nihâd manzûr-i pâdişâhî cîhan Şehzade Sultan Mehmed Hân der sâye-i himayet-i sâhî cîhan-bâd bi-haqqî 'n-nîn wa 'sâd. 147

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'ılm ü ma'arifden olup behre-ver Olsun o manzûr-i şehî-nâmver

DER-VASF-I VEZİR-I A'ZAM-I SULTÂN MURÂD Hât HALLADA'LŁAHU MULKAHÜ

Ol düstür-i mu'azzez ü mûkerrem müşîr-mufâhâm ve mu'in-i cumhûrî müdebbirân umûr-i beni Âdêm ve ol154 sâhib-i reyi rezÎn ü fikrî metûn emîn-i bârgâh-i zill-i Hûda vezîr-i a'zam ü ekrem Hazret-i Sîyâvûs Paşa yassara'llahu mî-yashr. 158

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Ásaf devrân Sîyâvüs-i zaman düstür-i hâss. Qîldî hâsûl-hâsî 'âlem ani te'gîrî-ı havâsî

IBTIDÂYI TAHRÎR-I INŞA'-I Bİ-NAZIR Ü DİLPEZİR

Sebibe tahrir-i kitâb-i mûştetab ve ziver-i cemâli şahidi mûskin-nîqâb budur ki meger bir gün ser-mi már âm-pâdişâh-kâmran Sînân bin 'Abdûl-Menne-nân pîr-i nâ-tûvân olup sahife'i rûzgârda nâm u nişanî qalup du'a îşyar ile yad olmasa bâ'îq olmaq içu'n bu haqqî-i şikeste-zamir fütûfî-i (bi-)destîr Sâ'i-i da'dîden hashî hallerîn nazm u nesr tahrir ü taqrîr morad idindîlîr. Bîhasebî l-maqdürü beyan u 'ayân idûp 'izz ü hüzûr-i mûstevcibîl-îhubûrlarîna şikeste-restî bir tuhfe
Sefer qelid Mohâca sâh-ı devrân
Gelüp oldum yaya-başı niçez dem
Virldi zenberekçibaśliq hem
Yine sâh eyledi ‘azm-ı Alâman
Gözine düşmenün teng oldi meydân
Gelüp Baghadâda itdûk soûra ‘azmi
Qızilbaş ile itdûk niçez reżim

SEBEB-İ MÂMRÛDEN-İ HAQÎR DER-BINÂ YÎ
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körü mişalinde¹¹⁰⁷ yoli vardur. Atlu geçer.¹¹⁰⁸ Qadı altımsı beş zıra¹¹⁰⁹ ve temeli on sekiz zıra‘dur.¹¹¹⁰ Ve Müderris Köy¹¹¹¹ Kemerleri dați¹¹¹² bir qaç kemerdur.¹¹¹³ Ve ol havazı ‘ali ki mecmu‘u ‘l-enhardur¹¹¹⁴ zır-i zeminde binası temeliyle¹¹¹⁵ (söyle)¹¹¹⁶ mülâhaza oluna ki¹¹¹⁷ Galata Qullesincêder¹¹¹⁸

Mesnevi¹¹¹⁹
O ráh-i dil-keş ü áb-i musaffâ¹¹²⁰ Olur ‘ayyn tênsemma Selsebilâ¹¹²¹ O havz-i meheş-i¹¹²² hüb-i müdever¹¹²³ Olur bâg-i cëndâna havz-i Keşer¹¹²⁴

Negi¹¹²⁵
Andan soño¹¹²⁶ tamâm yollarını ta’mir idüp¹¹²⁷ nice¹¹²⁸ (mâlî firvân ve)¹¹²⁹ zahmet-i bi-pâyâl¹¹³⁰ bir gün ol áb-i revâmi¹¹³¹ Qırq Çeşme [⁸b] semtine¹¹³² revân eyledük,¹¹³³ Çenâb-i sâh-i cihân¹¹³⁴ mûjdîciler revâne oldı.¹¹³⁵

Nazı¹¹³⁶
Didiller ey sâh-i ‘alem Hüsrev-i encüm-haşem¹¹³⁷ Baht u ‘izz ü devletüñ olsun zîvûde dem-be-dem¹¹³⁸ Handûlî‘l-lah pâdîşûnum¹¹³⁹ geldi ol áb-i revân Oldı âstüde devâm-i devletûnde ins ü cân¹¹⁴⁰

Negi¹¹⁴¹

ugrây¹¹⁸¹ tâ kim¹¹⁸² her yirde pîrler¹¹⁸³ ve za’îfe ûl bâtûnlar¹¹⁸⁴ ve uşacûq oğlancülalar¹¹⁸⁵ destîlerin ve bardaqlarînum¹¹⁸⁶ toldurû¹¹⁸⁷ devâm-i devletûme du‘a yeyêler.”¹¹⁸⁸

Beyt¹¹⁸⁹
İdup Haqq destûgni¹¹⁹⁰ her esrûñ¹¹⁹¹ Mu‘mi oldlar bay u faqûrûn

Negi¹¹⁹²
Bi-hamdi‘l-lâhi‘l-Malikî‘l-Mannân¹¹⁹³ ol Süleymân-i zamâna bu qadar¹¹⁹⁴ ins î cânûn¹¹⁹⁵ du‘âsi yeter ki ilâ- inîhû ‘i-z zamân¹¹⁹⁶ sâm u seher pîr (û) cúvân genâlîrîmî virî-di zebân¹¹⁹⁷ ve hurz-i cân¹¹⁹⁸ inînûrî.¹¹⁹⁹

Mesnevi
Zîhi sultân-i ebu‘l-hâyrat gâzî Selâtîn-i cîhânûn ser-ferâzi
Getûrdî çeşmeler Sultan Süleymân
Anuñ hayrâtuna yoq hadd¹²⁰⁰ u payân¹²⁰¹ Dînîsler seyr idenler rûzgârî
Olur bir hayr-ı cárî¹²⁰² mâ‘i-cári¹²⁰³ Hâzînê dökdî su yolma¹²⁰⁴ ol sâh¹²⁰⁵ Du‘a‘ide içen sâm (û) seherghâ,¹²⁰⁶ Nîtekîm ehîlı Mişrî Nil her ân¹²⁰⁷ Sîtanbül halqûnu ol qldî revân¹²⁰⁸ Çekûp şemsîr qldî qas-dî Kûfâr
Gazâ üstündê virdî¹²⁰⁹ cân nê-çâr
Açup Bulgar i îlê¹²¹⁰ Efrênc (û) Rûsî¹²¹¹ Tamâm aldî qilâ‘-i Engûrûsî¹²¹² “Imâretî medâris qldî muhkem


TEZKİRETÜ’L-BÜNYÂN, TRANSCRIPTION
SIFAT-I1239 BİNA-ŞÜDEN I CÂMI-I SULTAN SÜLEYMAN HAN DER-SEHR-I1240 ISTANBUL1241 BI-IHTIMÂM-I1242 (TÂM-I)1243 O ŞEREF-QÂBULÂYET1244


Mesnevi1261

Buyurdu ol şeh-i ferhünde tâli‘
Yapam kendülere bir hûb câmi1262
O dem tarh eleyeyi Eski Sarayî
Süleymanîyyeye urdu mînâyâ
Bilik ehî-hünerler evvel âhîr1263
Ne sâna‘lar oludur anda zâhi1264

Pes bir vaqi‘-i şerîf1265 ve bir1266 sâ‘at-ı sa‘d ü latîfde1267 ol câmi-i mûfîn1268 temel urulup1269 qurbânlar ke-şîlûp1270 fuqara‘aya ve sül невîye in‘âm u ihsânla mûbâseret olındı.1272

ÂVERDEN-I1273 SÜTÜNHÂ-YI MERMERÂN-I1274 CÂMI-I HUCESTE-MANZAR1275

Evelâ ol çâr mermer sûtûn ki1276 maqâm-ı çekâhrâyî-gûzînden her bi‘r bir1277 serv-i ser-efrâ‘î rîyâzî dîndûr1278 her biri diydâr âldûr olmîndir.1279 Cümleden biri ol sûtûn ki Qıztaşı mahallesinde didikleri1280 mahâlde1281 kâfir zamânında bir qiz dikmiş1282 Qıztaşı dîmdele ma‘rûf bir ‘amûd-ı yeşpâre-î minare-mişl ve bir mîlî Tîbî-mişl idî.1283

Nazm
Meger kim ol sûtûn-ı pâk mermeyî1284
Sipîhrîn-î çarhîna olmüşdî mîhver1285
Dokûp bir qiz hazine ins ü cân1286
Ân yad olmaga nişînmiş1287
Irûp bir kühken-veş şû-fûnûnâ!1288
Sûtûn itmiş bu taq-ı bi-sûtûnâ1289


Mesnevi1348

Oldî Ka‘be bu câmî-ı mevzûn
Çayrî oldî anda çar sûtûn
Çar rûkûn üzre hân-ı İslâm1349
Çayrî ile buldi istihkâm1350
Umrân ola bend-i zare1351
Bunlarûn yüzü suyna çare1352

Neâr


Nażm[1374]

Mermeri mevi virirdi her zaman[1375] Mevcu-derîatî melâhatden nişan
Suffalar menzilgeh-i ehl-i safa
Câmlar ayine-i ‘âlem-nûmâ[1376]


Beyt

Qilsa o kürsûyi n’ola pây-bës[1387] Mûend-i ‘übû u ûm aña abanîs[1388]

Nesî[1389]


Mesnevi[1411]

Oldî efskarîle meger şeyd[1449] Qûdî multel dimâgni sevdâ
Pâdisâhîdan ki ihtimâm olmaz
Şübeh yoqdur bu iş tamâm olmaz
Bu durur şimdî cümle qavî-i enâm[1450]
Iki yilda be-cehîd olam tamâm
Diqqât olur ise ser-karûn[1451]
Baqqi fernâm cânâb-î Hünkûrûn[1452]
Cünkî şeh bu cevîb güs eyeler
Dilli derya-mişâl çüs eyeler
İsteyp at gazabla sâh-î cihan[1453]
Hiddet ile olur binâyâ revân[1455]

Mesnevi[1448]

Oldî efkarîle meger şeyd[1449] Qûdî multel dimâgni sevdâ
Pâdisâhîdan ki ihtimâm olmaz
Şübeh yoqdur bu iş tamâm olmaz
Bu durur şimdî cümle qavî-i enâm[1450]
Iki yilda be-cehîd olam tamâm
Diqqât olur ise ser-karûn[1451]
Baqqi fernâm cânâb-î Hünkûrûn[1452]
Cünkî şeh bu cevîb güs eyeler
Dilli derya-mişâl çüs eyeler
İsteyp at gazabla sâh-î cihan[1453]
Hiddet ile olur binâyâ revân[1455]

Nesî[1456]

turdum. Merhûm ve mağfûrunle1463 rû-ü celâ ile1464 bu haqı-ı za'ifî'l-halden ol binâlärün1465 alâbînî1466 su'âl eyedî ve1467 "Nedür bu benüm câmi'üm ile muqayyed olmayıp1468 gayrî1469 mü'min olan nesneler ile1470 ta'li-ı evqût eylersün! Ceddûm Sultân1471 Mehmed'1472 Hân mî-mârî saña nümûne yitmey mi?" dîdi.1473 "Ba'na bu bûna ne'1474 zamânda1475 tapâm olur, tî zabber vir'1476 Yoqsâ1477 sen bilürsün!" dîdi.1478 Çünkî bu siddet ü hiddet ile pâdişâh-1479 çihan-penâhda1480 kemâl-i gazab1481 müsâhede eyedûm1482 mûrâ za'ifî'l-hâl mebûhit1483 ü lâl oldum.1484 Ahi qudretu'llâh ıle lisânuma bîla-ru'yet bu cârî1485 olur ki "Sa'âdetlî1486 pâdişâhumûn1487 devletinde iki ayda inşâ-âllâm tapâm olur" didûm.1488

[11a] Meşnevî1489

Qulâna lu'îna olsa Mevlânû1490

Her işine mu'ûn olun anın1491

Sôzde te'îrîn sanma sendedûrûr1492

Ol sôzî saña1493 (söyledekdûrûr)1493

Oldem sa'adetlî1494 pâdişâh rîkâb-î hûmâyûnlarında1495 olan agalar âra "Bre şuña su'âl idinû1496 cumleten bu bûna ne'1497 zamânda dek1498 tapâm olur" diyû bu-yurduqularında agalar da'î "Mi'mâr Ağa'1499 Sa'adetlî pâdişâh ne buyuururlar1500 işdîr misin? Bu bûna qâcan qapusû1501 qap(a)yu1502 tapâm olur?" didûkerinde yine "İki ay tapâm olmca bu bûna1503 da'î1504 tapâm olur" didûm. Hâzûr olan agalarâ'1505 merhûm1506 şâhid tutup "Mi'mâr hele iki ay'1507 olmca tapâm1508 olmaz ise senünle spoçevêzî!'1509 diyûp sarây-i hûmâyûnlarına revâne oldûlar.1510 Sarâya vurduqularında1511 hazinedâr-başy a ve sâ'âr agalar buyuururlar ki "Mi'mârûn çünkî zâhir oldî.1512 Hic iki ayda bir nice yllûq kâr1513 mümkin midîr?1514 Herfî başq qorşûqdan1515 'aqlî aldûrû. Çagrup sîz de su'âl1516 eyle.1517 Gûrûn ne cevâb virûr. Eger1518 halî-kelâm eylerse bûna1519 alâvî müşkil olur" diyû1520 buyuururlar.1521 Ol mahallede haqîre âdemler1522 gelûp,1523 sarây agaları da'î yetlerle1524 diyûp1525 'ale'l-acele sarâya vardum. Yine agalar1526 "Binânûn ne zamânda tapâm olmasî mümkinindür?"1527 diyû su'âl buyuururlar.1528 "Muhassal Pâdişâh1529 hazretlerine iki ayda tapâm olur diyû cevâb virûdûm. Şâhidler tutdulâr1530 Inşâ'âllahû ta'âlalâ1531 iki ayda tapâm idûp sahife-i rûzgârda bir nâm qoyam"1532 didûm.1533

Qû't'â1534

'Asq-ı Şîrîn ile başa eledûdpür kârî1535

Kesdûgî tag u taşî seyr idûnûz Ferhâdu'nî1536

Cân virûp mihtnet ile cân erdûr san'atîn1537

Her qaçan iş başna düşse eger üstûdnû1538

Negrî1539

Bu nev'a cevâb virînsce1540 yine pâdişâh-ı 'âlem-penâha'1541 agalar 'arz idûp dîrler ki1542 "Sa'âdetlî pâdişâh1543 herfe gayret düşmiş."1544 Inşâ'âllahî1545 'âqî-ı evvelûrû. Bu ihtimâm ki bunda varduq 'an-quarîb cêmi'i-ı şerîfûnuzde namâm qûluaq nasib ola."1546 Haqûk da'î neqadar1547 bennâ u sengrâşî-1548 bikâr u evbâş var ise1549 muhkem te'dîb idûp yarar mu'temedler qoyup1549 ve qûtûrûye qâbîl olan işleri kûse kûse1550 qâbîl olan üstûdlârına qûtûrû virûp1551 her birine qol qol [11b] varar1552 kâr-gûzûr âdemler1553 qoyup leyl ü nehûr bir ân ve bir sa'ât qarâr eylemeyûp1554 demürûlî1555 âsî ile perkâvâr qubbënûn merkez ü medûrân devvrî1556 idûmû,1557 Bir haftadan soñra yine1558 bir gün sa'adetlî hûnkârî1559 seyr-i bûnûna gelûp "Mi'mâr'1560 niçe qavl ü1561 qarârûnda ber-qarâr misûn"1562 diyû istîfâs bu-yurduqularında "Bi'-âvînîlî'îl-Malikî'l-Gaffîr ol gûndên iki ay1563 ahi olmca sa'adetlî pâdişâhumûnî himmeti ile cemî'-i şerîfûnî1564 bi't-tamâm qapusûn qapûyq mefâthî-ı evbûnû1565 destî-şerîfî kämâyûlarna vâsîl idem" didûm. Yine1566 agalar cem' idûp şâhidlerin tecdiq1567 eyleyp1568 sarây-i hûmâyûnlarına revâm oldûlar.

Qûta

Pâdişâhu'n devletinde cehd idûp1570

Eyedûm her kûsên naqs u niqâr1571

Hem seri' ü hem latif ü bi-bedel

Az olûr anî bilûr üstûd-i kâr1572

Dâ'imâ1573 Haqq sâbûhânehû ve ta'âlî dergâhûn tazarrû' ve niyâz idûp şâm u seher pûr-sûz u guûdaz ol cenâb-ı Qâdî'l-hâcâta mûnâcât idûp dir idûmû.1574

Meşnevî1575

İlîhi bûn bir aduûn hûrmetiçûn

Habûbûn Mustçafa'nûn 'iczetiyçûn1576

Tapû'a qurbetiyçûn enbiyânu'n1577

Kûnûz-i surî iç'in evlûyanû1578

Ziýâdet pâdişâhu'n devletini1579

'Adûya fursatını nûsretini1580

Esûnûn bu binânûn üstûvûr it1581

Felek devr eyedûkçe ber-qarâr it1582
NESR 1583

Peh Haqq sühbânêh et ve ta'alanañ 'avu u inayet 1586 ve paisișâhun himmeti ile 1587 iki ay tamâm olnca aîsar bir kûse qalmapuy 1588 qapușin qapayû 1589 bi't-tamâm bînâ tamâm oldû. 1590 Bir subî mihr-i cihändâr 1591 missal ma'tûla'-i sa'adetli 1592 paisișâh-î cîhân-penêh zâhir olup 1593 miştâh-î mûnif-i bâb-i serifin 1594 du'a eleyûp 1595 mûbârek dest-i şeriflerine vîrdûm. 1596

MEŞNEVVİ 1597

Hamdu li-lîlâh paisișâhum Haqq saña 1598  
Eyledi bir câmî-i 'ali bînâ 1599  
Al bunî miştâh-û beytu'llâhâdur  
Rehnumâ-yi sâliik-i âğâhûdur  
Bâbûnûh her mîrâ'dûr bir kitâb  
Bundan olur saña là-budd feth-i bâb 1600

NESR 1601

Sa'adette miştâhî 1602 dest-i mûbaheleriné 1603 vîrdûm.  
Du'a eleyûp 1604 el qasurup tûrdum. 1605 Sa'adettî paisișâhî 1606 oda-bâsi tarafîna mùteveccih olup 1607 "Fethî bâbî câmî" 1608 eylaq u âhra kîm ola 1609 didüklerinde 1610 müsârûnîleyî 1611-Padișâhum mi'mâr âga bendeñûz bir pir-i 'azîzûdû. 1612 Hikmet-i Loqmandan bu bâbda 1613-6 [12a] ol emekdârdu-1614 deyince paisișâh-î ins-ü cân merhûm ve bagûrînûn Sultân Süleymân Hân 1615; 'alâyî'rahamatu wa 'r-sidwân "Gel 'azîzûm, 1616 binâ eyledügûnî 1617 beytu'llâhî 1618 sidq u safâ ve du'a ile yine sen açmaq evlûdur 1619 diyûp 1620 du'a u şenâyla miştâh bu bendelerine vîrdîler. 1621 7

NAZM 1622

Bulmadum qufl-i der-genc-i gînâya miştâhî 1623  
Cân u dilden dîmyine niçe kez Yâ Fettâhî 1624

NESR 1625

Muhassal ol paisișâhun in'âm u ihsanâm 1626 hadd u gâye 1627 yoqdur.  
Haqq ta'a'tâ 1628 anuñ evlud u etbâ'înûn 1629 dûnyâ vû âhirînî ma'mûr eleyûp qa'im-maqâm-î Süleymân olan Sultân 1630 Murâd Hân mu'ammer eleye. 1631

MEŞNEVVİ

Ben ki mi'mâr-i mûbârekî muqaddemûn 1632  
Ben ki pir-i hanîqûh-î 'alemûm 1633  
Haqq bilîr yapûm nice beyti ilâhî 1634  
Niçe bûn mihrâb qûldum secdegâhî 1635

Handu li-lîlâh saqlayûp İslâmümî 1636  
'Adîlîe hûkm eyledûm ahkâmûmî 1637  
Hasb-i hûlm aâlâmân qasû-ı riyây 1638  
Umarîn kîm ideler hayr du'a 1639  
Mâh olanlar ider câmî' bînâ 1640  
Bir du'a muhtâcîdur bay u gedû 1641  
Bende umar anlara ola yaqûn 1642  
Rahmatu'llâhi 'alâyhim âma'înî 1643

DER-BEYÂN-I BÜNYÂN-I ÇAH-I TOLÂ-BI  
Bâcî' 1644  
DER-PADIŠÂH-I KÂMYAB 1645  
9'B-ÅWN-I ÊHUDAYIL-MALIKI'L-WAHHÅB 1646 viii

Bir gün merhûm ve magûrûnûn Sultân Süleymân Hân 1647 bin Selim Hân 'alâyî'rahamatu wa 'r-gûfrân sa'adetle 1648 sehir-i Sitânbülûnî 1649 so-yi garbînsinde 1650 Iskender Çelebi Bâçesi olan 1651 riyây-ı cennet-ni-şâna 1652 sa'adette seyrelî 1653 varural. İttifâq ol yaqında Rûstem Pasha 1654 hätûnî 1655 Mûhrûm Sultân bâçesine yollarîn ugrûpay gest 1656 (û) gûzâr 1657 u gûl-gest-ni kenar safaysyla 1658 bostûnûn ve gûlistûnîn seyr idûp 1659 kendirînîn bâçesinde ol mertebe letâtêf ve 1660 sebez-zârûnda 1661 çendân taravet mûşâhedef itmeyp bostûn ustasma su'al iderler ki 1662 "Niçûn 1663 bu bâçê ol bâçê gibi hûrrem ü dilgûşa olmaya. Hûsûsâ 1664 ki bu 1665 (bûnuñ) hûddâmî andân 1666 şerîf ve fezâsi safâ-bahşî 1667 u latîfdûr." 1668

MEŞNEVVİ 1669

Anuñ sâhîn sârâser sebez-î ter  
Bu bûnuñ sebzesi hûsâke beîşet 1670  
Anuñ nahliî 1671 sükûfe ile mûzeyyenî 1672  
Acîlîmsû güllerî bir tâke gûlênî 1673  
Bunuñ eş cân 1674 hep bi-bîrğî ü ūryanî 1675  
Meger qahîr-i Hüdâydan oldî lerzanî 1676  
Anuñ her küşêde âbî revânî 1677  
Virûr cân âbî hayvandan nişâni 1678 ix  
[12b] Bunuñ ter sebzesi cân Hîz-rî pinhânî 1679  
Suîy zûlmetde mafhî çeşme-î cânî 1680

NESR 1681

Muhassalî a'yanî-ı saltanat ve muqarrebân-î der-i devlet bu veçhle 1685-6 veçbî bâ-sâvâhî 1686 virîrler ki "Padişâhum bir bâçêde mâ'i cări olmaycaq sebez-zârî hûrrem olmaz." 1684

MEŞNEVVİ 1685

Atesî gör ki oldî râhat deyî 1686  
Pûhte olur anuñ ile her şey 1687
Abdan iriştir nebata hayat

*Wālānamā‘i kulli shay‘īn hay‘ā*


Beýt

Yir yüzinde alcaga aqmaqdaduğ bu râvân²¹¹₇ Lîk bâlâyâ aqar hâk içe olduçça nihân²¹¹₈


Beýt

Məger Hızır-ı zəmənmə məhəsəl bu pirmü nərəni²¹⁵⁴ Nəməyən itdi şəhə zulmət icrə abı-hayən î²¹⁵⁵

Məşənią

Dəddə şəh zəhəren bu san‘atdud²¹⁵₆ Lîk ma‘məni hem kərəmetdud²¹⁵⁷ Olsə fənninə bir kişə üzədər³¹⁷⁸ Añə bədə sə‘adət ola küşəd²¹⁷⁹ Şükür ü mənət Hədə-yı Mənənən²¹⁸₀ Məlikzü böyle kəmil insancı²¹⁸₁

DΕR-BΕYΛÎ-Ι CİRÎ-Λ ĞEKEÎCE-I KEBİR DER‘-AHĐ-Î SÜLTAN SÜLEYMÂN HÂN ‘ALAYHÎ-RAHMAİÎÎ‘ XI’AR-‘RIDWÂN²¹⁸₂

Bir seher yine oltən-ı bəhr ü berr²¹⁸₃ ve oltən-ı nəzəm-ı şəhər-ı nəməyən-ı kəmrən²¹⁸₄ Səleyən-ı ins ü cən²¹⁸₅ sultan bın sultan Səleyəmən Hən ‘alayhi‘rahmatu ən ‘lə‘gufrən şəhər-i Səitanbəuli etrafında səy-i küh u deş’t²¹⁸⁶ niyyətiyle²¹⁸⁷ etrə-ı âlemi əlgəş idəkən yolları sa‘adətə Büyük Çəkməcəye əyərap ufuqrənən²¹⁸₈ ma’berən genələr ile qəçəndı²¹⁸⁹ iztərəbən gərəp səbüqən körpü olup dərəyənən²¹⁹₀ mevcütle²¹⁹¹ hərəb və yəbəl olduq nəşəhət eyleyip yine o nəzvi-de bir cirsi-i ‘alı binəsənə niyyət idîp Müşələnmələrə keməl-i şefəltərinə dəhər-i hazərinən rəyət²¹⁹² qəsd idəkər.²¹⁹₃

Məşənią

Nıçe du‘a ile yâd itmeyem o səltənî²¹⁹⁴ Dilində vird idi al-mu‘nim_i hewən²¹⁹⁵ Bəkərdə həl-ı re‘ayəyə ‘ayn-ı şefətəle²¹⁹⁶ Olturdu həri biri lutfi gərəp şənə-hənən²¹⁹⁷

Pəs sa‘adətlə pədəsiən²¹⁹⁸ bu (həyərə)²¹⁹⁹ məbəsəretin a‘yın-ı devletle²¹₀₀ ve erkən-ı sa‘adət²¹₀₁ gəyət müveccəhən gərəp keməl-i şəfətte kemənən təsən ü üfərən itdiler.²¹₀₂

Beýt²¹₀₃

[13b] Cihən-ı bi-bəqə seylî fənə üstində bir puldur Bugən andan gəçən äzdə-dil elhî tevekkülédür²¹₀₄ Gərək a‘la gərək ednəq gərəq şəh ü gərək puldur²¹₀₅ Cihənda həyərə səy-ı itmek gərək kim olməz ogul dur²¹₀₆
Nesr

Sa’adetle bu1787 da’ilerine buyurduklar ki “Büyük Çekmecede kâfir1788 zamânından1789 köprü binâ idenler ne tariqle eylemişler1790 ve harâbına sebeb ne olmuş1791 Ve hâlen cîr binâ olmaaq käzm gelmişdir. Birrilė1792 tecessüs idüp1793 der-i devlete ‘arz eyleyesin” diyü ferman’l hûmâyûnlâr1794 vârid olmagn1795 haqî dañ têkm ahvân têtêbü’ eyleyüb bu1796 resme1797 cevâ virdüm.1798 ‘Evelâ pâdişâhum bûnuñ binâsi bi-bûnyâd olmasnuñ sebebi1799 mâl-i hazine1800 sarfında tâmam mertebi ihtimâm it(me)mişler.1801 Köprüyî deryâdan qucaçrup kenârdan yana bataq içine düşürmişler. O1802 ciheşten temeli1803 devrişüp1804 hârâb u yebâb olmış. 

Muhassal deryâdan çânibi hem şeg ve hem saq1805 yir olmaq1806 deryâdan tarafâ yapmaq ahssendur” diyı köprüyî resm idüp1807 hâzine1808 sarfında tâmâm mertebi ihtimâm it(me)mişler.1801 Köprüyî deryâdan qucaçrup kenârdan yana bataq içine düşürmişler. O1802 ciheşten temeli1803 devrişüp1804 hârâb u yebâb olmış. 

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Nesr


Selimüm ‘adlı u dâd eyle saña bizden bu yeter târîh1887 Bilûrsûn çünkî qalmadı cihan múlki Sûleymâna1898

Nesr1899


IBTIDÅ-YI BINÅ-YI ÇAMI-Å ŞERÎF-Å SULTÅN SELIM HÅN1911


Meşnevi1939

Zîhi sultån-ı ‘adîl şâh-ı devrân1940 Şehî-ı alem Selim Hân bin Sûleymân1941 Edirne şehrâne qldî nazar ol1942 Qodh ‘alemde hayat ile eser ol1943
Bu ‘âli câmî’i ol qüdî bûnûyâd\textsuperscript{1944}
Cihan turduqça ola hayr ile yâd\textsuperscript{1945}
Nezâket-i diqqat û hem-resm-i hey’et\textsuperscript{1946}
Muhassal hatm olupduru anda san’at\textsuperscript{1947}
Direksz qubbenûn altûnda el-haqq
O qubbe oldû bir top-ı mu’allaq\textsuperscript{1948}
Aya Sofya gibi qubbe aslâ\textsuperscript{1949}
Yapılmaz diyû bahş eleydi dünyây\textsuperscript{1950}
Bu ‘âli qubbe andan oldû a’zam\textsuperscript{1951}
Qalanîn bilmезîn vallâhu a’lem\textsuperscript{1952}

\section*{Târîh-i Cüls-ı Hûmâyûn\textsuperscript{1953}}

Hamdü li-llâh eleydi ‘adîlîe gün gibi zühûr\textsuperscript{1954}
Bir meh-ı gerdân-serîr û bir şeb-i ‘âli nîjåd\textsuperscript{1955}
Nev-civân-ı pîr-i tebdûr û civân-bahß-ı zamân\textsuperscript{1956}
Tâc-der-ı pâk-gevher Hüsrev-i neî-înёрad
Gelpî sadr-ı ‘izzet devlet ile qüdî cûlûs\textsuperscript{1957}
Itîlîr halq-ı cihan emrine anûn inqâyîd\textsuperscript{1958}
Bülbûl olûn Sûq-ı dîdi târînîn\textsuperscript{1959}
Pâdîsâh-ı ‘âlem oldû gül gibi Sultan Murad\textsuperscript{1960 xvi}
Sene 982\textsuperscript{1961 xvii}

\section*{Qasıde-i câmî’i ûrûf\textsuperscript{1962}}

Ta’âl-ıllâh nedûr bu câv-ı zibb câmî’i a’lâ
Binâ-yî Mescid-i Aqsq mişîl-ı Ka’be-i ‘ulyâ
Esasî yîr yûzînivedî ezêl bu beyt-i ma’mûrun
Çekûlî göge Tûfân-ı havadîdên qâçup güyû
Eritûl câmî nice kûhîn-î seng-tûrûsuna
Letûfet abîn bu Bi’tütûna qilmaga icrâ
Hemân qubbe-î ‘âlîsî anûn cár-ı a’amûdûr
Nûmûne aynlar anî nûh felekden dîde-i binâ
Yapılmazdi yapılmaz yîr yûzînide bûlêq bir qubbe
Felekde mişîl yoq illa meger kim dârem-i mânâ
Aslîms khêkêşanla qubbesi san câmî’i cárça
Mişîl-ı tob-ı ayûne âcûndan seyr olur dünyây
SîpihÎ-ı atlas-ı minber felekde piş-keş qulû
Bu qubbe baglanup asdûqlarında atlas u kemhê
Işidûp hâtîf-ı qudsi dîdi ûmûmama târîh
Qarûn buldi bênd oldû bu demde qubbe-î a’lâ
Minâr-ı cár gûyû cárçar-ı Fâhî-ı ‘âlendûr
O kinhedde ‘âlem nûr-ı Nebîyû olumy imprî
Olnça hár Dûvûdû nefesle hûb muqarreber
Ser-ı serv üzre qumrî gibi her dem eyleyûp mev’e
Mişîr-ı cár dan darim nevû u slêpûhûyê
Bu gûlûrê cihanî inte de davet ‘andeliib-ûsă
Sütûn-ı cár rûkûn-i hânê-‘ı İslâmûdûr el-haqq
Minâr-ı cár beyinde o qubbe mûrsidî dûnâ

Minâr oldû sanur gûkde melû’îk câmî-‘i çarhâ
Minär olmağile nûh qûbûb-ı çardên bûlû\textsuperscript{1963}

\textbf{[margen 15b]} Şu-‘a’-i mehçe-i zerrîni kim pertev
salû hülqasî	extsuperscript{1964}
Bu rûsûndur sanur ‘aksînî ‘âlem gûrr-ı gärrä
Seherde tâb-ı hûrût bûmûna düsse çarh-ı cárûdên
Zer indûrûdi ‘âlem gönderdi dirler Hazret-i ‘İsâ
Qâçâmînî bûrc-ı delve ya çûdeyye gelse farqûndan
Görûnûr câhida Yusuf gibi mihr-i cîhan-ârâ
Hûsusîa hûzet-ı mi’mâr aga ol pîr-ı üstädûn
Velayetê yapar yapdûgni dirler qandum dúyû
’Ac’a’îb ihtîmâm itmûsdûrûr fenn-i bedî’inde
Bey’a qûbûl-ı ta’îbir olulanardan degil aslâ
Aya Sofiya resmin Hazret-i Hzr eleydi dirler\textsuperscript{1965}
Bu âdêm Hzr irîşdi bu binaya sanmañuz bennä\textsuperscript{1966}
Olûdpûr himmet-ı ‘âlî-ı şûrè minber ü mahfîl
Bîrisî ‘Arşûdan a’lâ bîrisî Kûrsûdên bûlû
Yazîlûms Fâtîha ser-cûmle ebvûb-ı fûtîhûnda
O mihrûb-ı mu’allû râz-dûr-ı ‘allama’-ı asmâm
Gûlistân-ı cinân her kûsèsî naqîs-î bahûrûstân
Mûsûlsel håtlatanda Selsebîl ûrmûgûr ûyû
Baqîyeye-‘ı selef hûrûl’-lahêf kâtib Hasan dâ’i
Mûsûnmê håtlatlar ile eleydi bir derc-ı bi-hêmtâ
Qoyamaz hårîne bir noqta dünyû bir yire gelse
Muvahhûq hûsnî-ı hatt ahkâmû ol eleydi icrâ\textsuperscript{1968}

\textbf{[margen 15a]} Musaffâ yemşî abiendûrû anûn üb hîmûhrûbûx
Safrâ kânûdûrûr ol mahfîlî sâh-ı cîhan-ârâ\textsuperscript{1969}
Hâyâtî Rûmî ışlümî ’Irâqi anda derc (itmûs)
Aına göz nûrî hûrc itmûs nice üstûd-ı bi-hêmta\textsuperscript{1970}
Gûrûn meermêrleri naqîsîn sanur bahrî-ı letûfetê\textsuperscript{1971}
Nesinî qûdret-ı Haqqîle evmûc eylesmiye peydû
Mûlevven ol kememler her bîri qavss-ı qûzâh
mûndûn\textsuperscript{1972}
Dîye bûrân-ı eltaf-ı Hûdûyâ dâl her dûnâ\textsuperscript{1973}
Qanûdî ilê top âyûnler ävîtete andaa\textsuperscript{1974}
Cihân bûngda mişîl-î bû hûr bûr-ı devha-ı Tûbå	extsuperscript{1975}
Meh-i nev ile andaa na’lennemî şûsdûr efllûk
İkî qûndîlî zerdûr mihr ile mâhî-ı cîhan-ârâ
Behîst-âsă gûşêde behîst bûbi gûlistânûn\textsuperscript{1976}
Gûlêr ‘âlem Hûdûnûn (hân) luftin qilmaga yagmû\textsuperscript{1977}

Emîn ola buña dâhîl olanlar nûr-î düzaçdan
Hûdûnûn qavslûdûr bi-reyeb amânna wa sâddaqnû
Safr-ıvâr Merve haqqî taff-ı gûlûr harîmûn
‘Aceb mi qûbêğûh-ı hâss u ‘âm olursa bu mev‘â
Gûrenoğûn agzûnû suyî aqar bi’t-ıb-ı olur mû’lûl
Sanasî haza’-ê Keşerûdûr û şûdürûnî bi-hêmta
Dikîmîs sanmañuz mermer direklerdûr harîmûn
TEZKİRÊTU‘L-BUNYÂN, TRANSCRIPTION

NOTES

i. Note in Hm 4911, 1b in bottom margin reads:
Ebu Mansûr Maqrîdî

ii. Note in Hm 4911 in left margin of 5a reads:
Toqûz elli târîhînîn Rebi‘ül-evvelinde / mubaheret olmûp
roqûz yûz elli / beş târîhî Receb-i şerîfînî / namaz
qûnlû

iii. Note in Hm 4911 in right margin of 5b reads:
Sûlûn / Mehmed / culüs / sene / 1058 / Pes ol gün /
qevûüb / gelmiş / bezmi târîhe

iv. Note in Hm 4911 in right margin of 8a, which is crossed
out, reads:
Sene 962 târîhînîn Zî‘l-qa‘desî evvelinde / mubaheret olmûp
971 târîhînîn tamâm olmûşyt / îhâm eylemînî dört tûz kere
yûz bînî ve iki yûz bînî / ve almûş üç bînî almûş üç aççe
sarf olmûş / Ba‘dehî seyîlî / ‘azîmde hemdî olmûş
Maglûva Kemerînînî tekrîr bînasûnî toqûsan yûz / ve toqûsan
bir bînî yûz qûrç dört aççe sarf olmûşyt / Nîçe zahmet ü
bî-pâyûnla bir gün

v. Note in Hm 4911 in left margin of 9a reads:
962 târîhî Zî‘l-qa‘desînîn / evvelinde mubaheret olmûşyt /
Cümle ta‘mir ve tecdûd-i bûnî ve kemer / ve sâ‘ir bînasûtun /
dört yûz iki / yûz ve almûş üç bînî / aççe
sarf olmûşyt / Ba‘dehî / 971 târîhînîn seyîlî-‘azîmde /
hemdî olmûş / Maglûva Kemerînînî / tekrîr bînasûnî 97 yûz
/ ve toqûsan bir bînî yûz qûrç / aççe sarf olmûşyt /
Ve Turûncûq nâm su yûlunya / âçûz bînî / ve otûz bir bînî
/ üç yûz yigirmi bînî / aççe sarf olmûşyt

vi. Marginal note in Hm 4911 at the bottom of 11b reads:
Bir vaqf bûna üzerine zeûn…(1 word)…/ mûtevellü bûnî
içerse mütevellü / qalî olur mû / El-cevîb
Allûhu a‘lem / Olmûş
Bu çerçeve zîmîn îhâm eylemî / bûnasî múlkiyet / üçyûz
bûnî / ve 92 bi‘nî üç / zîmîn olmûşyt / Ve
Ketebehü el-faqûs Feyzî / ‘Afa’ anhû

vii. Marginal note in Hm 4911 on top left of 12a reads:
957 târîhînîn Cemîzîye’l-evvelinde / ibtidînî olmûşyt 963
târîhînîn / ibtidînî olmûşyt / Cümle ta‘mir ve tecdûd-i bûnî ve
kemer / ve sâ‘ir bînasûnîn / dört yûz iki / yûz ve almûş üç bînî
/ aççe sarf olmûşyt / Ba‘dehî / 971 târîhînîn seyîlî-‘azîmde /
hemdî olmûş / Maglûva Kemerînînî / tekrîr bînasûnî 97 yûz
/ ve toqûsan bir bînî yûz qûrç / aççe sarf olmûşyt /
Ve Turûncûq nâm su yûlunya / âçûz bînî / ve otûz bir bînî
/ üç yûz yigirmi bînî / aççe sarf olmûşyt

viii. Marginal note in Hm 4911 on top left of 12a, which is crossed
out, reads:
Cümle îhâm eylemînî toqûz yûz bûnî / ve toqûsan alû bûnî üç
sîkke ki / her sîkke almûş aççe heşûbî üsûr / beş yûz
toqûsan yûz / ve almûş bûnî yûz seksen aççe / sarf
olmûşyt / Sah

ix. Marginal note in Hm 4911 at bottom of 12a reads:
Bir vaqf’arsa üzûre zemînîn…(1 word)…/ mütevellî bûnî
îhâm eylemî mütevellî / qal’e qûdîr olur mû / El-cevîb
Allûhu a‘lem / Olmûş
Bu çerçeve zîmîn îhâm eylemî / bûnasî múlkiyet / üçyûz
bûnî / ve 92 bi‘nî üç / zîmîn olmûşyt / Ve
Ketebehü el-faqûs Feyzî / ‘Afa’ anhû

1978

Temîsû aîmîge turmûş niçî servî-lemîn-sînû.

Kemîndîr bî-gûmûn tîrî du‘ayî âbînîmîzî mi yâ

Bu ‘âli qubellê cîmînî du‘bî tâcîdîr el-haqîq

Edîrîn sehirînîn Tunça yûzi sûyîdîm amâmî

Edîrîn hâlqûnî bîr luft quldûn kîm mahlûlînî

Siğmûzma tenlerînîn cânûlî bû zurqudên Şâmî

‘Adalêt-nâmêsi nâmîlyûl olmûşyt anûnî mu’mûzma

Şêh-i Rûm u ‘Acem mîr-i şerîfî-î Mekke vû Zemî

Kim oldîr bûnî-î Beytû‘l-Hârâm ü Mescid-i Aqsâ

Seri-i sâhûnîn a‘zam a‘nî zîlîlî dîlî fî-’l-âlemînî

Selim bîn Sûleymûn Hûn nîçîn-rûgû nîçen-rûyyâ

Kemûl u fazl u hûsûn-u hûlûq u cûd âdî cîmînîrû

Hâqîqat şef cîhâtûn eylemîsî ma’mûr anûnû Mevlâ

Simûhî-î âlemî rûz u ‘ışâda sayûytûn ki kûsûnden

Rûmûzî-î âyet-î Innû fatahûnî olmûşyt isgû

Yîtürrî kendîyî gîrse liwâsî meçhesînî dûsûnû

Sûhû bûnî olur gün toqçaç nûbîd u nû-peydû

Degîl ‘ahîndîn işa ta‘ taş üzûr qomâgà mûlîk

Sû hadde ta‘ba ba‘sha ba‘sha tuur a‘dû

Iki dillîl degîl ‘ahîndîn ferd illî meger sûsûn

Iki yûzûlûk itmûz kinîll sînî kîm gûlî rûnû

Nûla hâmî iedere tâbî-î şemîrî ser-efgênde

Egerler ba‘sha tîgî âfta sebze‘i sêhrû

Ba‘sha tbla ûlê z.u yûsûbûn Hûsreyyî ha‘ver

Gider ‘adîndîn sârçûnd gûrba bî-pûk u bî-pervû

Qaçanînîm seyrî gûlsê şevhî nûlûr rûkûmûbû 1991

Çemênîn atlasî hâzرا doşerler tâbî-î ûrû dibû 1992

Cenûbî-î haretî-î Bûrîden olur hala istidî

Dîlî-î tvûnûnû bûna ider ey Sâ‘î-î dû

Gûnûlûr Ka‘bîsin bûnûyûd iden olûr Hûlîl-âsâ

Îri ‘çun bûnî-î Ka‘bî-î ‘ulûsî payûnûn

Kemâîlye olûl bûrûmeyîn a‘lê gerdîr ednû

Fêleq deyr eyledikçe ber-qararî dê esasûnî

Binûsunûn u hêm bûnasûnîn ol Hûlîqî yêktû

Bu cû-î pûk u zîhû bûnî ‘e bûlû olûn uhel-î Islâmâ

‘İbadet eyledikçe câmî-î-î gerdûnda a‘sînû. 1994
Bekr dalı İmām Efendî / biz saña uyarız sen kime uyarız / Büzüm qблemüüz Ka’bedî Suñûq qblên / neredür Büzüm namazımız suñûq ile / qabûl olur Suñûq namazûn kimûn / ile qabûl olur diándûm imâm evvelî yine / ‘Amr cevâba qâdir olur / muhiqq namazlari fâsid olur mı / El-cevâb Allâhau a’lem / ile cevâba qâdir olur var ise olmaz Feyzî

x. Marginal couplet in Hm 4911 in top right margin of 12b, written in a hand different from that of the main body of the text, reads:

Bende olma nefsüne iki cihânê şîh iken
Hayfîdûr puthâne qîlamq qalb beytu’llûh 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’iyyet-nevâz ü mürrüvvet-şi’är
Şeb-i haqq-gûzûr ü ‘adalet-disâr

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-î cihân-ârû ü haqçan-î civân-devlet
Kerîm ü kamyâb ü kâmîrîn ü kâmrân devlet
Ş’îr
Fashî’ll-maqâl ve mechihî’l-cemal
Kerîmû-l-îsâl ve ‘ademî’l-mişâl

xiii. Poem written in in Hm 4911 in lower right margin of 13b reads:

Der-Vaﬂî Sultân Süleymân Han
A¹hîr ‘önmden yapdi çîsr ol sultân-î din
Tâ ola đa’im tares-i müstaqîm mu’înîn
Çünki dünyâ köprüdû geçmektedir nev’î beşer
Ne gedû hâqî qalur bûnda ne sâh-î kâmbîn
Pîr iken a¹hîr gazî üzre şehîd oldî o sâh
Cenmet isînîn mensûnîn anuñ ilâhû’tî’î-lemîn
Seyr idenler didî anuñ cámi’-î zîbasî
Hûdî”î sânu’u ‘Adnîn fa-dhûlîhû hâldîn
Şehî’î İstanbulla hayr için getûrdî çeşmeler
Rûz-i mahlûder nasîb olun aîn’a ma’-i ma’in
Ka’bedî qîldî bînî ‘îh ‘i mârînet medrese
Oldî ‘adîlîye anuñ ma’mûre hep rû-î czemîn
Sâ’î大的 bîbân ‘an-ced olup da’îleri
N’ola dîrse rahmatu’llûhî ‘alaçhim 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 (misîfîrÒ,ne), masjid, shops and bakery at Büyük Çekmece. It reads:

İhîçatına cumle 114 [yük] / ve yetmiş üç bîn / sekiz yüzelli üç aççe / sarf olunmuşdur Sak

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 Sâ’î’s chronogram for Sinan’s tomb complex in Ağa Kapi is recorded in a hand distinct from the rest of the text on 30a. The note begins with the statement:

Mi’râr Sinân içün sâ’îr Sâ’nîn yazdêÚæ tûÒdür / ki qabrine hakk itmiçler Ben de buraya qayd idiyorum

Ey iden iki gün dünyaya sarâynden mekân
Cây-ı asayiş degûldûr âdemê mûlûc-i cihân
Hân-i Süleymânâ olup mî’mâr bu merd-i âzûn
Yapdi bir câmi’ virir firdîv-î a’ladan nişân
Emîr-i şâhil qîlpî su yollarına iltîmân
Hûzî olup âbî hayatî ‘alemê qûldî revân
Çekmece cîsrine bir tâqsî mu’allâ çekdi kim
‘Aynûndur âyine-i devrânâdanda sekîl kehkeân
Qûldî dört yüzden ziyaçê mescid-i ‘îl bînê
Yapdi seksan yîrde câmi’ bu ‘azîz kârdân
Yûzden arûq ‘îmr sûrdî ‘açbet qûldî vefat
Yatûqu yîrî Hûd’î qolsun anuñ bîgâs cinân
Ruhletînûn Sâ’î-dî dîdî tîrbhîni
Geçdi bu demde cîhânân pîr-i mi’rârân Sinân
Rûhiyûn Fâthîa ihsân ide pîr ü cîvân

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.