THE GARDEN OF THE MOSQUES

HAFTZ HÜSEVIN AL-AYVANSARAYI'S GUIDE TO THE MUSLIM MONUMENTS OF OTTOMAN ISTANBUL

TRANSLATED AND ANNOTATED BY

HOWARD CRANE
THE GARDEN OF THE MOSQUES
STUDIES IN ISLAMIC ART AND ARCHITECTURE

SUPPLEMENTS TO MUQARNAS

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VOLUME VIII

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HOWARD CRANE

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For Nick
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Although Hafiz Hüseyin bin İsmail Ayvansarayî’s Hadîkat al-Cevami exists in a number of manuscript copies ranging in date from 1230/1815 to 1279/1862, the present translation is based on a revised and expanded version of the text, prepared by Ali Sati between 1248/1832-33 and 1253/1838 and printed by the Imperial Printing Works (Matbaa-i ‘Amire) in 1281/1865. In his revision, Ali Sati made a number of changes in Ayvansarayî’s original text, substantially expanding some sections, omitting a handful of others and adding descriptions of several mosques built after Ayvansarayî completed the original work. My decision to use the printed edition as the basis for this translation was motivated by the fact that it was intended primarily for a readership interested in architectural and urban history, and only to a lesser extent for students of Ottoman language and literature. It was felt that, since Ali Sati’s emendations provide considerable additional material of use to students of the Muslim monuments of the Ottoman capital, and because Ottomanists can without too much difficulty consult the original printed text, copies of which are not only available in a number of library collections but also are to be found from time to time in the second-hand book bazaar in Istanbul, the usefulness of a translation of the printed edition had advantages which outweighed the text’s critical shortcomings.

The Vienna and Tübingen manuscripts of Ayvansarayî’s original text have been consulted to correct some of the errors which crept into the printed edition. Where made, such corrections have been pointed out in footnotes. In addition, the handful of mosques deleted by Ali Sati from Ayvansarayî’s original text are remarked upon in the Introduction, as are new mosques, built after Ayvansarayî completed his work in 1193/1779, which are included in Ali Sati’s revision (pp. xxvii-xxix). Finally, although all versified inscriptions and chronograms have been included in this translation, many of Ali Sati’s insertions of verses by poets mentioned in Ayvansarayî’s text have been omitted (although again, omissions are noted in footnotes).

I would like to take this opportunity to thank a number of people who have generously given of both their time and learning in connection with the preparation of this work. In particular, I would like to thank Michael Zwettler, Mahdi Alosh and Dick Davis of the Department of Near Eastern Languages of the Ohio State University for their help with occasional passages in Arabic and Persian. In addition, Dona Straley of the Ohio State University Libraries has been unstinting in helping me locate obscure bibliographic items. Finally, I must thank my wife Merâl for her patience and readiness to ponder with me some of Ayvansarayî’s knottier and more convoluted locutions. Ultimately, despite their best efforts, it is I, however, who must take full credit for all and any defects of translation and expression found in the following pages.

Howard Crane
Columbus, Ohio
January 1999
<table>
<thead>
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<th>Abbreviation</th>
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<td>EI²</td>
<td><em>Encyclopaedia of Islam</em>. 2nd ed. Leiden: E.J. Brill, 1954-.</td>
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ABBREVIATIONS

Mathews, Churches

Mecmuu

Mİ

MW

MW map

OMBYS

OMFD

Pakahn, OTD

Plan des études de Constantinople

Rano, Türk Hattatları

Tanışık, Çeşmeler

Nayır, Sultan Ahmet

SO

Ünver, Mutlu Askerler

Vefeyat

ZSE
NOTE ON TRANSLATION AND TRANSCRIPTION

In general, modern Turkish orthography is used for Ottoman Turkish names and terms, except where the inclusion of diacriticals is in some way necessitated for comprehensibility, as in chronograms. Constructs normally written as one word in modern Turkish (as şeyhülislám or Abdülhamid) have sometimes been broken down into their component elements (as sadr-i azam) in the hope that, where done, this will enhance their intelligibility for readers not intimately familiar with Turkish. Although many Turkish terms and titles for which there is an English form (such as khan for han) have been retained in their Turkish spelling, especially in instances where these terms and titles appear frequently in place names and the names of monuments. Thus, ağá is preferred to the English agha, pása to pasha, şeyh to shaykh, etc.

The transliteration of Arabic and Persian terms and phrases follows the conventions now used for most English language scholarly journals, such as the International Journal of Middle East Studies, except where phrases in those languages have been incorporated into syntactically Turkish constructions or where they are used as Ottoman technical terms. In such cases, they are given in Turkish orthography. The same holds true for Arabic- and Persian-derived proper names used by Ottoman historical personalities. When, however, such names are used to designate specifically Arab and Iranian historical personalities, they will be given in Turkish orthography in the text of the translation, followed by a footnote rendering them in transcription using IJMES conventions for Arabic and Persian. Thus, for example, the name of the third of the Rightly-Guided Caliphs will be given as Osman in the text, but as 'Uthmán bin 'Affán in the following footnote.

Place names and names of architectural monuments located in the Turkish Republic are given in their current Turkish form (Kâğıthane, Gelibolu, Aya Sofya), while those outside Turkey are generally given in the familiar form in English (Aleppo, Bosnia, Belgrade) where one exists. Occasionally, I have preferred to retain Turkish forms where this has some particular significance in the context of Turkish history (Eğri in Hungary for Eger/Erlau, or Varadin in Croatia for Petrovaradin). In such cases the first appearance of the name will be followed by the familiar form in a footnote.

Words inserted into the text of the translation for the sake of comprehensibility and chapter titles where they do not exist in the Ottoman original are enclosed in brackets. Transcriptions of Turkish terms and words are enclosed in parentheses. With regard to chronograms, the translation comes first and is set off in quotation marks, followed by its transcription in a footnote. Where, as is frequently the case, numbers are written out in the Ottoman text, they are treated the same way in the translation (for example, “the twenty-seventh of Receb eight hundred seventy-three,” or “Sultan Selim Khan the Second”).

Dates in the text are in the lunar hícri (Anno Hegirae, A.H.) months and years with the exception of a few instances where they are converted into dates according to the Ottoman Mali or fiscal calendar, introduced by the government in 1677 for purposes of taxation (see n. 4). In this translation, A.H. and Mali dates are followed by their equivalent Common Era (C.E.) dates in brackets (e.g., 1144 [1731-32]). In footnotes, however, A.H. and Mali dates and C.E. dates are separated by a slash (1144/1731-32).

Each mosque mentioned in the text is annotated by a footnote beginning with its Turkish name as given by Ayvansarayî, followed by a translation of that name, a list of alternative names by which the mosque is designated, the mosque’s location (where known) in terms of the modern street plan, quarter (mahalle) and district (nahiye), the date of its foundation and record of its restoration, a
description of its present state, bibliographic references and map references. Where texts cited in footnotes are available in English translation (as, for example, Joseph von Hammer's translation of Evliya Çelebi's *Seyahatname*), it is these that have been cited rather than published transcriptions, facsimiles or critical editions. While acknowledging the shortcomings of many such translations, I decided on this approach to make references more accessible to the non-specialist reader.
INTRODUCTION

Architectural monuments, their formal character and historical contexts, have been remarked upon by historians and travelers in all ages, and it is not surprising, therefore, that Muslim writers from early times have devoted much attention to them. Ibn Khaḍḍūn, in his *Muqaddimah*, for example, includes a discussion of building practices and the semiotics of architecture; al-Khaṭīb al-Baghdādī describes the tenth-century topography of Baghdad in his *Taʾrīkh Baghdād*, and Ibn Battūta in his *Rihla*, comments on the great cities and monuments of a fourteenth-century Islamic world from Andalusia to China and from the Kipchak Steppe to the western Sudan. Not surprisingly, modern scholars have a deep appreciation for the value of such materials, which are today acknowledged to be key sources for the study of both Islamic architecture and Middle Eastern urbanism. While unquestionably of great importance to the historian, the descriptions and accounts left by Muslim writers are frequently filled with ambiguities, not least because of their often rhetorical and anecdotal character. In them, for example, passing mention might be made of one or two striking buildings of a particular town, and curious or amusing stories about their foundation or history might be included, but physical descriptions will, more often than not, lack the concreteness for which the historian of architecture longs and instead will be cast in terms of stock themes and fixed topoi.

While exceptions to this generalization do exist, they are both limited in number and generally late in date. One of the best known is the *Āṣār al-Ṣanāʿādīd* (Monuments of the Kings), a description of the monuments of Delhi, by the Indian educational reformer and founder of Islamic modernism in India, Sayyid Ḥaḍīr Khān (1817-98). Written in Urdu and published in 1847, it is based not only on a variety of written sources, but on the author’s first-hand study of the monuments described, and is illustrated by some 130 woodblock prints by the artist Mīrzā Shāh Rūkh Beg. Translated into French by Garcin de Tassy in 1860-61, it has since gained wide recognition as an important source for the study of the Indian capital’s Sultanate and Mughal monuments.

A similarly encyclopedic but less well-known account of the monuments of another late Islamic capital is the *Hadikat al-Cevami* (The Garden of Mosques), the late-eighteenth-century enumeration and description of the Muslim religious monuments—in particular the mosques—of Ottoman Istanbul, by Hafiz Hüseyin Efendi. Like Sayyid Ḥaḍīr Khān’s book, Hafiz Hüseyin Efendi’s work is based not only on written sources, but also on the author’s intimate familiarity with the monuments and urban landscape which he describes. And while it is true that the Hadikat is not unique as an Ottoman account of the imperial capital—and, in certain respects it recalls the earlier descriptions of Evliya Çelebi and Eremita Çelebi Kömürcuian—it is, nonetheless, unequaled as a thorough and

1 For Ibn Khaḍḍūn’s comments, see *The Muqaddimah; An Introduction to History*, trans. Franz Rosenthal (New York, 1958), in particular chapter IV, “Countries and Cities, and All Other Forms of Sedentary Civilization.” Al-Khaṭīb’s description of Baghdad has been translated and commented upon by Jacob Lassner; see his *Topography of Baghdad in the Early Middle Ages; Text and Studies* (Detroit, 1970). Ibn Battūta’s *Rihla* was translated and annotated by H.A.R. Gibb and published by the Hakluyt Society as *The Travels of Ibn Battuta*, 4 vols. (London, 1956-94).

2 The 1847 Delhi edition of the *Āṣār al-Ṣanāʿādīd* is divided into four parts, each with its own page numbers: I (1-238) deals with the monuments of Delhi; II (1-44) with the Red Fort and its buildings; III (1-72) with Shahjahanabad and its monuments; and IV (1-246) with Delhi’s cultural life. Parts II and III were published in French translation by Garcin de Tassy in the *Journal asiatique*, 5e sér., 15 (1860), 508-36; 16 (1860), 190-254, 521-43; 17 (1861), 77-97. An English summary was published by R. Nath under the title, *Monuments of Delhi: A Historical Study* (New Delhi, 1979).

3 Found in volume one of Evliya Çelebi’s well-known *Seyahatname* (Travel Book), published in transcription by Orhan Saik Gökşay as *Evliya Çelebi Seyahatnamesi* (Istanbul, 1996); and in English translation by Joseph von Hammer as *Narrative of Travels in Europe, Asia and Africa in the Seventeenth Century* by Evliya Efendi (London, 1834).

4 Eremita Çelebi Kömürcuian’s versified Armenian *History of Istanbul*, written between 1661 and 1689. Although in a technical
systematic survey of Istanbul's pre-modern monuments. Like the Āthār al-Ṣanāʿīd, it has come to be recognized as a uniquely valuable source for the city's urban form and architectural history.

In his introduction to the Hadîka, Ayvansarayî refers to the circumstances and date of his book's composition and provides an overview of its subject matter. Noting that prior to the year 1182/1768-69 he performed prayer at least once and sometimes more in each of Istanbul’s congregational mosques (cami) and small mosques (mescids), he states that it was only after this personal examination of each of the monuments which are his subject, that he began, in the year 1193/1779, a fair copy of the Hadîka's text, presumably from notes which he had taken after his earlier visits. In a passage appended to the end of the manuscript copies of the Hadîka, he adds that work on the text continued for two years, and that it was finally completed in 1195/1780-81.

Concerning the book's organization and content, Ayvansarayî observes in volume one of the Hadîka that, with the exception of the imperial mosques, which because of their renown are listed in a separate section at the beginning of the text, all other mosques, both cami and mescids, found in his time within the capital's walls are described in alphabetical order beginning with the letter elif. In turn, these are followed by accounts of the congregational mosques and mescids lying immediately beyond the city's walls, of those in the environs of Eyüp and finally by a description of the mosques of Hasköy. This enumeration is then continued in a second volume, which begins with a description of the mosques of Kasımpaşa on the northern side of the Golden Horn and continues with parallel accounts for the districts and villages along the European shore of the Bosphorus—Galata, Tophane, Beşiktaş, Ortaköy, Kuruçeşme, Bebek, Rumelihisar, Emirgan, İstinye, Yeniköy, Tarabya, Kefeliköy, Büyükdere, Sanyar—north to Rumeli kavak at the entrance to the Black Sea. The last part of the book is a similar enumeration of the mosques on the Bosphorus's Anatolian shore, starting with the mosques of Anadolu kavak in the north and proceeding south to Üsküdar, Haydarpaşa and Kadiköy. In total, the Hadîka describes some 879 mosques—both cami and mescids—for each of which Ayvansarayî provides the names of the founders, the number and names of their secondary donors, the identity of persons who endowed their minbars, the places of burial of their patrons, the number, type and dates of their charitable dependencies, the names of notable personages buried in their immediate vicinities, in the case of tekkes, the succession of their şeyhs, and the names of other noteworthy personages associated with them.

Although no holograph copies of the Hadîka have been identified, there exist in Turkish and European libraries a number of manuscript versions of the text, which range in date from 1230/1816 to 1279/1862. In addition, an expanded version of the text was prepared by Ali Sati between 1248/1832-33 and 1253/1838, and this, in turn, was still further expanded in 1276/1859-60 by Sûleyman Besim. Of all of these versions, it is Ali Sati's text which has come to be most frequently used by scholars because of its publication in a two-volume printed edition by the Matbaa-i Âmire, the

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Note 1: Franz Babinger, in his Die Geschichtsschreiber der Osmanen und ihre Werke (Leipzig, 1927), 316, for example, described the Hadîka as “a work of the utmost usefulness and value for the art and architecture of the old capital, which is today even more valuable, as in the meantime not a few of the buildings described have been destroyed”; and Franz Taeschner, in an essay entitled “Die geographische Literatur der Osmanen,” Zeitschrift der Deutschen Morgenländischen Gesellschaft, 77 (1923), 72, noted that the Hadîka’s “monographic description of the mosques of Constantinople are for us the most valuable source for their architectural history.”
Ottoman Imperial Printing Works, in 1281/1865. It is this printed edition which has served as the basis for this translation.

As might be expected, a substantial proportion of the mosques and other buildings described in the *Hadika* are no longer standing. Indeed, in many cases, it is no longer possible to establish with any certainty where they were located. While such losses are in part the result of the fires and earthquakes of the last decades of Ottoman rule, an equally if not more important factor in the transformation of Istanbul's architectural character has been the city's changing economic and social realities. The rapid growth of Istanbul's population, the regularization of the urban plan, the construction of broad thoroughfares and rail lines to facilitate the increased flow of traffic through densely built-up quarters, and the development of new industrial zones have all led to extensive losses in the city's architectural heritage. Likewise, the promulgation by the Republican Turkish government of executive orders (*kararname*) in 1925 and 1928, under terms of which the dervish tekkes were closed and the many mosques that were empty or in need of repair were declared inactive (*kadro harici*), sold and torn down, also resulted in great loss to Istanbul's architectural and cultural patrimony. It is precisely because of these changes that the *Hadika* has come to be such a valuable source for the city's history and architecture. For not only is it a rich fund of information for the old Ottoman capital's many still extant monuments, but to an even greater degree it is an indispensable source for the large number of Muslim religious monuments—mosques, medreses, tekkes, tombs—which have disappeared over the course of the two centuries since the book was initially compiled.

### HAFIZ HÜSEYIN AYVANSARAYI’S LIFE

Little information has survived concerning the life of the author of the *Hadika*, and what there is comes for the most part from comments in his own works. From statements found in several of these we know that his full name was Hafiz Hüseyin bin al-Hac Ismail al-Ayvansarayi, and that he was born and spent much of his life in the district of the same name, Ayvansaray, on the upper reaches of the Golden Horn in Istanbul. His father, Haci Ismail Ağa, was kethuda of the teberdars (halberdiers) of Hadice Sultan, the daughter of Sultan Mehmed IV and wife of Grand Vizier Damad Hasan Paşa. Other than that he made the pilgrimage to Mecca, we know little about Ismail Ağa except for the date of his death, 8 Şaban 1165/21 June 1752, and the fact of his burial in the *hazire* of the *türbe* reputed to be that of the Prophet’s Companion Ebu Şeybet al-Hudri in the Toklu Dede Quarter inside the Ayvansaray Gate.

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8 For the text of the 1928 law under which mosques could be declared inactive and closed, see EC, 223-25.
10 See *Hadika*, 145, where Hafiz Hüseyin Efendi states that his house was near the tomb of Ebu Şeybet al-Hudri in Ayvansarayi.

7 Hadice Sultan, widowed when the second vizier Musahip Mustafa Paşa died in 1686, was married by her elder brother, Sultan Mustafa II, to Morah Hasan Paşa (d. 1713), who thereby received the title damad or esiye. Hasan Paşa subsequently became grand vizier; see A.D. Alderson, *The Structure of the Ottoman Dynasty* (Oxford, 1965), table xxxvii; M. Çağatay Uluçay, *Padişahlar Namığı Kadinlar ve Kızlar* (Ankara, 1980), 68-69.
8 This information is contained in a chronogram composed by Müstakimzade Suleyman Sadeddin Efendi (1719-88) for the death of Haci Ismail and included by Hafiz Hüseyin Efendi in both the *Hadika* (160) and the *Mecmua-i Tevarih* (fol. 55b), the text of which is, in translation, as follows:
Hafiz Hüseyin Efendi, thus, took his nisba, Ayvansarayî, from the district in which he was born, and, according to statements found in a number of holograph copies of his works, belonged to the fifteenth orta or company of the sekban or keepers of the royal hounds, a unit belonging to the Janissary corps. For example, in the inscription at the beginning of the Mecmuasî Teravîh he writes, “The author and compiler, Hafiz Hüseyin bin al-Hac Ismail Ayvansarayî of the quarter of Toklu Dede, who belongs to the fifteenth sekbans of the Janissaries of the Exalted Threshold [Istanbul]. 1179 [1765-66].” It is also noteworthy that Ayvansarayî describes himself as a hafiz, that is, one who has committed the Qur’an to memory, and it may be supposed that he was trained in this capacity by the imam of the Mosque of Toklu Dede, the şeyhülkura or master of the Qur’an readers Halîl Efendi, whom Ayvansarayî refers to as his master (bu fakirin üstadî). In the Hadîka, moreover, he states that he was one of the salaried servants (mürtezîka) of the vakîf of the Mosque of Bekta Efendi, located in the Kara Mustafa Paşa Quarter in Galata, and that he was a relative of the şehir emini Hafiz al-Hac Mustafa bin Ahmed Çelebi (d. 1194/1780-81), who was bina emini for the construction of Sultan Abdülhamîd I’s tomb, medrese, imaret and sebil in Bahçekapı in Istanbul and his Beylerbeyî Camii on the Asian shore of the Bosporus north of Üskûdar.

But for what little is contained in his written works, we know virtually nothing of Ayvansarayî’s activities during his lifetime. Concerning his death, however, a passage in Şeyhülislâm Sitkızade Ahmed Resîd Efendi’s summary of the Hadîka entitled Tuhfet al-Ragîbin includes the statement,

The author of the Hadikat al-Cevami, Ayvansarayî Hafiz Hüseyin Efendi, obtained merit and multiplied witnessing with the performance of prayer in each of the congregational mosques (camii) and small mosques (mescid) inside and outside Istanbul, and its environs and from Kasîmpaşa to the fortress of Rumeli kakav and from Kâdî Karyesi to Üskûdar and its environs and to the fortress of Anadolu kakav. The end of his life, in the middle of blessed Ramazan 1201 [June-July 1787], he went as a guest to the house of his kin, the imam of the Kızıl Mosque, and after performing the teravîh [the supererogatory night prayer performed immediately after the prescribed night worship during the month of Ramazan] in the Zal Paşa

The daughter of Sultan Mehmed Khan, the sultana named Hadice,

Who is the mistress of good works of the sultanas of the Felicitous House:

He was the kehî să of her halberdiers,

The imperial client Hacı Ismail, the glory of [his] contemporaries.

When they heard of his death, his relatives were filled with grief.

May his excellent, saintly neighbor, Ebu Şeybet al-Hudri, glorify him!

Let those who visit [his grave] repeat the chronogram [for his death] and pray as follows:

May the soul of Hacı Ismail circumambulate the Abode of Paradise!

(Tavdf-z beyt-i Firdevs ede cdn-i Hâcz Ismd’&ld.)

On 8 Şaban of the year 1165

1 Sahîh ve malîk Hafiz Hüseyin bin al-Hac Ismail Ayvansarayî be-mahalle-i Toklu Dede Yenigeriyan-i Derghah-i Ali on bey sekbanlar 1179. Similar inscriptions are found in the unique manuscript of Ayvansarayî’s Mecmuasî Selatin ve Meşarih-i Rical (Istanbul University, Merkez Kütûphanesi, TY. 2539, fol. 6b), his Ey’arname-i Müstead (Istanbul University, Merkez Kütûphanesi, TY 5466, fol. 1b), and in one of the copies of his Aşk Qemr Divanı (Konya, Mevlana Müzesi Yazmaları 99, fol. 1a); see xxiv below. The sekban (or soğmen) were constituted, as their name implies, from the keepers of the hounds for the imperial hunt and formed one of the branches of the Janissary corps, where they were organized into 34 companies or orta, under their own commander, the sekbanbaşî. See also, Mecmuasî, fols. 136a-b, 146b; Hadika, 527-28.

12 See Hadika, 160, where Mucisikizade’s chronogram for Halîl Efendi’s death is also included; also Mecmuasî, fol. 55b.

13 See Hadika, 360.

14 See Hadika, 160-61; 482-83.

15 Mehmed Süreyya states that he belonged to the Tarîkat-ı Aliyye, i.e., the Nâkṣîbendî dervish order, but this is confirmed by no other source; see SO, II, 215.

16 Şeyhülislâm Sitkızade Ahmed Resîd Efendi, Tuhfet al-Ragîbin, Istanbul Millet Kütûphanesi, Ali Emiri Tarih Bölümü, 928, fol. 7a; also Suleymaniye Kütûphanesi, Esad Efendi, 2411, fols. 10b-11a.
INTRODUCTION

Camii, he entered the abovementioned house and at the moment of closing the door, suddenly passed away to the Abode of Eternity.\(^\text{17}\)

According to Bursalı Mehmed Tahir, Ayvansarayi was buried in the \textit{hazire} of the Zal Mahmud Paşa Camii in Eyüp.\(^\text{18}\) However, searches made in the mosque’s \textit{hazire} as well as in its vicinity have failed to turn up his gravestone.\(^\text{19}\)

AYVANSARAYI’S WORKS

Although details of Ayvansarayi’s own life remain obscure, his written works are highly regarded and valuable sources for biography, epigraphy and the study of Istanbul’s architectural and urban history. Totaling six in number, they include the \textit{Hadikat al-Cevami} (Garden of Mosques), \textit{Memuâ-i Tevarih} (Collection of Chronograms), \textit{Vefeyat-i Selatin ve Meşahir-i Rical}\(^\text{20}\) (Obituaries of the Sultans and Famous Dignitaries) and \textit{Vefeyat-i Meşayih} (Obituaries of the Şeyhs) and two compilations of poetry: the \textit{Eş arma-ı Mûstezad}\(^\text{21}\) (Book of Mûstezad Poetry) and the \textit{Divan} (Collected Poems) of the mystic poet Aşık Ömer. From inscribed dates and other internal evidence, it can be shown that these were composed in a period of two decades, between 1179/1766-67 and Ayvansarayi’s death in 1201/1787. Details of the content, manuscript copies and other information about each are given below.

\textit{Hadikat al-Cevami}

Of all Hafiz Hüseyn Efendi’s works, the best known and most widely reproduced, both in manuscript form and printed editions, is his \textit{Hadikat al-Cevami} (Garden of Mosques). In his introduction, Ayvansarayi states that he began work on the \textit{Hadika} in 1182/1768-69, that a fair copy of the text was begun in the middle of 1193/1779,\(^\text{22}\) and that the manuscript was completed in the year 1195/1780-81.\(^\text{23}\) Although the text exists in numerous manuscript editions, none can be established on the basis of colophons, handwriting or other evidence as a holograph, transcribed in Hafiz Hüseyn Efendi’s own

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\(^{17}\) That the date of Ayvansarayi’s death is, in fact, not as clear-cut as this statement would imply is apparent from the biography of Vezir Kurd Ahmed Paşa, found in Ayvansarayi’s \textit{Vefeyat-i Selatin ve Meşahir-i Rical}, where the date of Ahmed Paşa’s death is given as 15 Zilhicce 1201/28 September 1787 (fols. 130b-131a), that is, some two months after the supposed death of the author. To add further confusion to the matter, the single manuscript of this text (Istanbul University, Merkez Kütüphanesi, TY. 2539) is inscribed (fol. 6b) with the statement, “Written by the humble Hafiz Hüseyn bin al-Hac Ismail Ayvansarayi of the quarter of Toklu Dede, [belonging to] the fifteenth sekbans of the Janissaries of the Exalted Threshold. The year 1190.” This statement would seem to imply that the Istanbul University ms. of the \textit{Vefeyat} is, in fact, a holograph, in which case the date of Ayvansarayi’s death given in the \textit{Tuhfet al-Rabbin} cannot be correct.

\(^{18}\) See OM, III, 48.


\(^{20}\) The term \textit{vefeyat}, literally “deaths,” but frequently translated as “biographies,” refers to a literary genre usually consisting of lists of famous persons, in some cases accompanied only by the dates (or chronograms) of their deaths, although in other instances brief biographies (including the dates of their important appointments, transfers and dismissals) are added as well; see Levend, \textit{Türk Edebiyatı Tarihi}, I, 422.

\(^{21}\) Literally “complemented,” a type of poem formed by adding to each \textit{musr} or hemistich in a verse a short line called a \textit{ziyade} or “complement,” intended not to alter or greatly add to the base meaning of the \textit{musr}, but rather to serve as a lyric afterthought or to heighten the effect of the whole; see Walter G. Andrews, Jr., \textit{An Introduction to Ottoman Poetry} (Minneapolis, 1976), 171; \textit{EF}, VII, 754; \textit{HOP}, I, 87.

\(^{22}\) See \textit{Hadika}, 4-5.

\(^{23}\) This statement, found at the end of manuscript editions of the text, is missing from the printed edition; see, for example, Istanbul University, Merkez Kütüphanesi, TY 8870, fol. 190b; Vienna, Österreichische Nationalbibliothek, H.O. 194, fol. 167a; Tübingen Depot der Staatsbibliothek, Ms. or. quart 1407, fol. 146a.
INTRODUCTION

Arranged in chronological order by date of copying, the manuscripts of the Hadîka enumerated by Günay and Turgut Kut in their article, “Ayvansarayi Hafiz Hüseyin b. Ismail ve Eserleri,” are as follows:

1) Istanbul, Süleymaniye Kütûphanesi, Esad Efendi, No. 2248. Dated 15 Rebiülevvel 1230/25 February 1815, the manuscript consists of 117 folios. The copyist is given as al-Hac Seyyid Ahmed Said bin Seyyid al-Hac Feyzullah bin Seyyid Mustafa bin Abdullah.

2) Istanbul, Millet Kütûphanesi, Ali Emiri Kismi, Tarih 926. The manuscript is dated 19 Receb 1231/15 June 1816 and consists of 209 folios. The name of the copyist is not given. Folios 1b-5a contain a list of the Ottoman sultans, their dates of birth and accession, the lengths of their reigns, the dates of their deaths and length of lives in years. A list of the valide sultans is included between fols. 211b and 212b. Added to the end of the work are entries describing the ‘Izzet Paga Camii, Kalyoncular Kielası Camii, Baruthane Camii, Zeynep Sultan Camii and Mehmed Murad Efendi Mescidi.

3) Istanbul, Istanbul University, Merkez Kütûphanesi, TY. 8872. The manuscript is dated 1231/1815-16, consists of 213 folios and was copied by the calligrapher Mustafa Rakım Efendi for Sultan Mahmud II. At the end of the text, descriptions of the ‘Izzet Mehmed Paşa Camii, Kalyoncular Kılässı Camii and Baruthane Camii have been added on fol. 226b; a list of the places of burial of the valide sultans is given on fol. 227a; and a table of the Ottoman sultans, their dates of birth and accession to the throne, the lengths of their reigns, dates of their deaths and lengths of their lives is inscribed on fols. 228b-231a.

4) Istanbul, Istanbul University, Merkez Kütûphanesi, TY. 8868. The manuscript, dated 1233/1817-18, consists of 190 folios and was copied by Abdülhamid Haşmet bin Mehmed Salim al-Üsküdarı.

5) Istanbul, Istanbul University, Merkez Kütûphanesi, TY. 9593. The colophon at the end of the text is rubbed out, so that only the date 1235/1819-20 can be read. The manuscript consists of 156 folios.

6) Istanbul, Süleymaniye Kütûphanesi, Esad Efendi 2247. The manuscript is dated 22 Receb 1236/25 April 1821 and consists of 229 folios. The copyist is given as Abdülhamid Haşmet bin Mehmed Salim al-Üsküdarı.

7) Marburg, Staatsbibliothek, Ms. or. quart 1107. Dated 13 Receb 1237/5 April 1822, the manuscript consists of 145 folios. The copyist is Abdülhamid Haşmet bin Mehmed Salim al-Üsküdarı.

8) Vienna, Österreichische Nationalbibliothek, H.O. 194 (Flügel 1284). The manuscript is dated 5 Cemaziyilevel 1245/2 November 1829 and consists of 167 folios. It was formerly in the library of the Austrian Orientalist Joseph von Hammer.

9) Istanbul, Istanbul University, Merkez Kütûphanesi TY. 8870. The manuscript of 190 folios is dated to the end of the month of Cemaziyilevel 1845/November 1829 and was copied by al-Seyyid Mehmed Es’ad al-Hifzi.

10) Istanbul, Süleymaniye Kütûphanesi, Bağdath Vehbi 1318. Copied by al-Seyyid Abdi and dated 15 Muharrem 1246/6 July 1830, the manuscript consists of 168 folios. A list of the blessed tombs of the Companions of the Prophet (ashab-i kiram) and pilgrimage places of the Believers (ziyaretgâh-i mûminin) is found on folios 167b-168a.

11) Tübingen, Tübinger Depot der Staatsbibliothek, Ms. or. quart 1107. Dated by its colophon to 1245/1829-30, the manuscript consists of 146 folios. The name of the copyist is not given.

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25 Ibid., 411-25.
26 See Barbara Flemming, Türkische Handschriften (Wiesbaden, 1968), I, 262.
27 See Gustav Flügel, Die arabischen, persischen und türkischen Handschriften des Kaiserlich-königlichen Hofbibliothek zu Wien (Vienna, 1866), II, 436, no. 1284.
12) Istanbul, Istanbul University, Merkez Kütüphanesi, TY. 8871. Copied by al-Seyyid Abdullah Hulusi, the manuscript contains 211 folios and dated 25 Safer 1248/24 July 1832.

13) Istanbul, Istanbul University, Merkez Kütüphanesi, Ibn ül-Emin Mahmud Kemal İnal Bölüümü, TY. 2613. Copied by Hafiz Süleyman al-Sami al-Çandarlı, the manuscript consists of 120 folios and is dated to the beginning of Muharrem 1267/beginning of December 1850. Descriptions of the 'Izzet Mehmend Paşa Camii, the Kalyoncular Camii in the Tersane and the Baruthane Camii are added to the end of the manuscript (fol. 117b). A list of the dates and places of burial of the valide sultans is given on folios 118a-119a. On folis. 119a-120b there is an enumeration of the Ottoman sultans from Osman to Mahmud II, with their dates of birth and accession, ages, the lengths of their reigns in years, dates of their death and the lengths of their lives.

14) Uppsala, Universitetsbibliothek, 673. Copied by Hasan bin Abd al-Cemîl al-Kûrîmî, the manuscript is dated 1 Muharrem 1279/29 June 1862 and consists of 320 folios.

In addition to these dated manuscripts, there are a number of undated manuscript copies of the Hadîka:

1) Istanbul, Istanbul University, Tip Fakültesi, Tip Tarihi ve Deontoloji Kûrûsû Kütûphanesi, Q. 2609. The manuscript consists of 232 folios. There is no indication of copyist or date.

2) Istanbul, Millet Kütüphanesi, Ali Emiri Kismi, Tarih, 925. The manuscript, which consists of 125 folios, does not indicate either copyist or date. The end of the text, following the description of the Kandilli Camii, is missing.

3) Istanbul, Süleymaniye Kütûphanesi, Fatih 4320. Copied by Abdülhamid Haşmet bin Mehmend Salâm al-Üskûdarî, the manuscript consists of 192 folios. Although there is no date, the name of the copyist is the same as that which appears in manuscripts 4, 6 and 7 above—dated respectively 1233/1817-18, 1236/1821 and 1237/1822—suggesting a similar early date. The names of six Istanbul mosques converted from churches are listed on fol. 1a and a further fifteen are enumerated on fol. 193a.

4) Istanbul, Süleymaniye Kütûphanesi, Yazma Bağışlar 241. The manuscript consists of 76 folios and contains only that portion of Ayvansarayî’s text that deals with the districts of Istanbul. It is without indication of either copyist or date.

5) Istanbul, Topkapı Saray Müzesi Kütûphanesi, Hazine 1568. The manuscript consists of 176 folios and is without indication of either copyist or date. Entries for the 'Izzet Mehmed Paşa Camii, Kalyoncular Kışlası Camii and Baruthane Camii are appended to the end of the text (fol. 176b).

6) Paris, Bibliothèque nationale, Suppl. turc. 1084. The manuscript consists of 198 folios and does not indicate either copyist or date. The title Cümle-i Cevami ve Zevaya is found on unnumbered folio at the beginning of the manuscript. Fols. 193b-198b contain entries for the 'Izzet Mehmend Paşa Camii, Zeynap Sultan Camii, Mehmend Murad Efendi Mescidi, Tersane Camii, Baruthane Camii, Kadem Tekkesi, Şerbetdar Tekkesi, Beşikçizade Tekkesi, Findikzade Tekkesi, Samancizade Tekkesi, Paşmakçı Tekkesi, Hakikizade Tekkesi, Murad Molla Tekkesi, Rakim Efendi Tekkesi and Alaca Mescidi Tekkesi. An inscription states that the manuscript was formerly in the library of the French Orientalist Charles Schefer.

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29 See Karl V. Zetterstén, Die arabischen, persischen und türkischen Handschriften der Universitätsbibliothek zu Uppsala (Uppsala, 1935), II, 54-55.


31 Although the manuscript is entitled Cümle-i Cevami ve Zevaya, it is, according to G. and T. Kut, nothing other than the Hadîka. The order in which mosques are listed is, however, somewhat different than that found in other Hadîka manuscripts; see Edgar Blochet, Catalogue des manuscrits Turcs (Paris, 1933), II, 158-59.
The text of the *Hadika* was subsequently reorganized and expanded by Ali Sati Efendi (d. 1258/1842-43), the son of the kadi Mahmud Esad Efendi (d. 1228/1813), and grandson of Zileli al-Hac Seyyid Osman Efendi (d. 1196/1782), the imam of Sultan Mahmud I. This enlarged version of the *Hadika* is found in a manuscript of 298 folios in the Türk Tarih Kurumu Kütüphanesi (TTK Kütüphanesi, 418) in Ankara and was published in two volumes in a printed edition by the Matbaa-ı Amire, volume I being dated the beginning of Ramazan 1281/January 1865, and volume II, 7 Zilhicce of the same year/3 May 1865. In his introduction to volume I of the printed edition, Ali Sati states that he prepared his revision between 1248/1832-33 and the end of 1253/1838, expanding the original text by half and including in it “true matters which were found while looking at other histories.” In addition to enlarging the text with information on the buildings and personalities mentioned in Ayvansarayi’s original and including examples of verse by some of the poets named therein, Ali Sati rearranged the order of material in that part of the *Hadika* dealing with the mosques on the Asian shore of the Bosphorus (the end of volume II of the printed edition). Finally, although Ali Sati omits from his revision a handful of mosques included in the original text, he adds accounts of several later mosques, built after the completion of Ayvansarayi’s work.

Ali Sati’s enlarged version of the *Hadika*, which includes material to the end of the year 1253/1838, was, in turn, still further augmented by a friend named Süleyman Besim, who prepared addenda covering material down to the year 1276/1859-60. The manuscript containing Süleyman Besim’s additions is found in the central library of Istanbul University (Merkez Kütüphanesi, TY. 202) and is dated on p. 712 to 1276/1859-60. Although there is no indication as to the identity of the抄写, it seems likely that the manuscript is in Süleyman Besim’s own hand. According to Gıñay and Turgut

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52 Ali Sati includes information about his family background in volume II of the printed edition (242-46), under the section dealing with the Ibrahim Aga Çayır Mosque in Kadıköy, the place of burial of his grandfather, Zilevi Haci Seyyid Osman Efendi. He states that Seyyid Osman Efendi, who had previously been head imam of Aya Sofya, was appointed second imperial imam (imam sani-i hazret-i sehriyan) at the beginning of Rebi‘i 1172/November 1748, and that he remained in office for nearly sixteen years, during the reigns of Mustafa III and Abdülmecid I. He was dismissed in 1189/1775 and banished to Beykoz, but was set free after four months and, in Muharrem 1191/1777, was appointed kadi of Galata. He died at the age of sixty-seven on 23 Zilhicce 1196/3 August 1782. Ali Sati describes him as “a person of righteous behavior and character, who was familiar with the science of Qur’anic commentary, with the art of recitation of the Qur’an and with the fundamentals of Tradition.”

Seyyid Osman Efendi’s son and Ali Sati’s father, Seyyid Mahmud Esad Efendi, received a teaching diploma and was initially made a müddet was in the medrese of Sultan Abdülmecid I. Later, he was appointed kadi of İzmir (Şaban 1215/1800-1) and kadi of Edirne (Şaban 1224/1809). On 1 Recib 1228/30 June 1813, following the conclusion of the Wahhabi War in Arabia, the judgeship of Medina was conferred on him for a period of eighteen months. Shortly after his arrival in Medina, he performed the hajj and died in Mecca at the age of fifty-three, after a stay of two months. He was buried in the Baki cemetery in Mecca. Ali Sati describes him as virtuous, handsome, dignified and good company, well acquainted with every science, and, most particularly, with the science of music.

As for Ali Sati himself, Mehmed Süreyya, in the *Sicilli Osmani*, states that he was trained for a learned career and was given both medrese and judicial appointments. He was made molla of Edirne in Şevval 1254/January 1839 and was subsequently given the padişeh of Mecca. Following his death in Rebi‘i 1258/April 1842, he was buried in Eyüp. His three sons, Kadri Mehmed Bey, Nedim Ibrahim Efendi and Suayb Efendi were, like their father, trained for the religious learned establishment. Although Nedim Ibrahim Efendi and Suayb Efendi both predeceased their father, Kadri Mehmed Bey had a long and distinguished career as a judge in Bosnia, Erzurum Filibe and Mecca before being appointed kadısker of Anatolia in 1293/1876. He was buried in Eyüp following his death in 1301/1886; see SO, III, 151, 546, 567; IV, 55-56, 549.

Thus, while Ayvansarayi’s original text begins with a description of the mosques of Sankadi Koyu, Alemdağı, Bulbulru, Fenerbahçe, Kadıköy and Üsküdar, at the southern end of the Bosphorus, and then proceeds north along the Asian shore to Anadolucağă, Ali Sati reverses this order, beginning in the north, at Anadolucağă, and works south to Sankadi Koyu.

34 See Introduction, xxviii-xix below.

But for the statement in OM (II, 48) that he was buried on the left side of Seyyid Nizam Dergahı Caddesi in Eyüp, we have no information about Süleyman Besim’s life or literary efforts. GOW (316) incorrectly gives his name as Selim Besim.
Kut, a second, incomplete manuscript of Süleyman Besim’s text, Istanbul University, Merkez Kütüphanesi TY. 2434, is copied from TY. 202.

An abridgment of Ayvansarayi’s text was published in German translation by Joseph von Hammer as an appendix to his famous Geschichte des osmanischen Reiches, under the title “Verzeichniss der Moscheen Constantinopel’s. Ein Auszug aus dem Garten der Moscheen, von Hafis Husein Ben Elhadsch Ismail von Aiwanserai.” It was, no doubt, based on the manuscript bearing von Hammer’s seal, today in the Österreichische Nationalbibliothek in Vienna (H.O. 194, Flügel 1284). The same abridgment is found in J.-J. Hellert’s French translation of von Hammer’s history, entitled Histoire de l’Empire ottoman.

In the early 1960’s, Tahsin Öz published a two-volume work, based on the Hadıka, entitled İstanbul Camileri. In his introduction, the author states that he was motivated to do so because Ayvansarayi’s book had long since become virtually unavailable and was, in any case, difficult to read, since it was written in the Ottoman script. Like the Matbaa-ı Âmire printed edition, İstanbul Camileri was published in two volumes, following the division of material in the Ali Sati text, with monuments arranged alphabetically according to the reformed Latin alphabet used for Turkish after 1928. Öz includes in his entries for each mosque not only a synopsis of the information found in Ayvansarayi but, in addition, lists other names by which each mosque is known, gives general (and not infrequently confused) locations, and in some instances includes references to changes in the condition of buildings which had occurred after Ali Sati completed his text. The work incorporates entries on a number of mosques that postdate the publication of the Matbaa-ı Âmire edition and contains some 60 plans and 116 plates.

In 1987, volume I of the Hadıka was published in modernized Turkish and Latin script by the late Inspector General of Vakfs in Istanbul, İhsan Erzi. Although based on Ali Sati’s printed edition, the work is annotated with occasional variant readings found in manuscript versions of the text and includes, like the Öz volumes, a number of plates of the mosques described.

Indexes to the printed Ali Sati edition of the Hadıka have been compiled as theses (lisans tezi) by students of the Faculty of Letters (Edebiyat Fakültesi) of Istanbul University and can be found in unpublished manuscript form in the faculty’s Tarih Seminer Kitaplığı. That for volume I was prepared by Hayati Gürgöz and is entitled “Hüseyin Ayvansarayi’nin Hadikat ül-Cevami Adli Eserinin Cilt I İndeksi” (285 pp., 1965, Tarih Seminer Kitaplığı, nr. 766); the index for volume II is by Mustafa Alataş and has the title “Hadikat ül-Cevami Cild II İndeksi” (pp. 93, 1965, Tarih Seminer Kitaplığı, nr. 732).

Finally, the work entitled Tuhfet al-Ragbin (The Desired Rarities, known also as the Tuhfe-i Mergûbe) by Şeyhülislam Ştkizade Ahmed Reşid Efendi (d. 1835-36) dated by its chronogram “Mergûbe” to the year 1248/1832-33 is a summary of the Hadıka with extensive excerpts from Ayvansarayi’s text as well as additions by the compiler. Copies of the text are to be found in the Istanbul Millet Kütüphanesi (Ali Emiri Kismi, Tarih 928) and the Süleymaniye Kütüphanesi (Esad Efendi, no. 2411).
The *Mecmû‘-i Tevârîh* work exists in a pair of manuscript copies, Istanbul, Topkapı Sarayı Müzesi Kütüphanesi, Hazine 1565, consisting of 148 folios, and Beşiktaş, Deniz Müzesi Kütüphanesi, no. 55, with 164 folios. Only the former is of historical interest, as the Deniz Müzesi Kütüphanesi manuscript was copied from that in the Topkapı Sarayı Müzesi in 1959 by a certain Şerif Ergenekon. That the Topkapı manuscript is Aynvarsarayı’s holograph is clear from the inscription on fol. 1b, which reads, “The author and compiler, Hafız Hüseyin bin al-Hac İsmail Ayvansarayı of the quarter of Toklu Dede, [who belongs to] the fifteenth sekbans of the Janissaries of the Exalted Threshold. 1179 [1765-66].”

While 1179/1765-66 must be taken as the year when the author began compiling the *Mecmûa*, it is clear from numerous chronograms scattered throughout the text that give dates in the 1180’s and 1190’s that the author continued to add to his work over a period of more than two decades. Indeed, a chronogram on fol. 81a (p. 256 of the printed text) gives the date 1201/1786-87, establishing that Ayvansarayı was still working on the *Mecmûa* in the very last months of his life.

In content, the *Mecmûa* consists of a collection of inscriptions from various mosques, hamams, fountains, tekkes and other buildings in Istanbul; short biographical notices on a number of historical personages; chronograms giving the dates of diverse historical events; and brief notes on other unrelated topics such as tobacco and coffee. In contrast to the logical organization of the *Hadika* and his two *Vefeyat*, the *Mecmûa* is a disjointed work, with building inscriptions interspersed in a seemingly haphazard manner with biographical accounts, chronograms and other short notices. The lack of order which characterizes the text is also apparent in the not infrequent repetition of chronograms and biographies, as is the case with Akovalzade Şeyh Ahmed Hatem Efendi (fols. 58b and 59a; pp. 188 and 190 in the printed text), Şemseddin Tebrizi (fols. 88b and 120b; pp. 271 and 358 in printed text), Musa Paşa (fols. 135b and 140b; pp. 401 and 411 in printed text). Indeed, the overall arrangement and content of the *Mecmûa* suggests nothing so much as a writer’s notebook or a rough draft of materials to be used in later works. That this was the case is apparent from the fact that Ayvansarayı transcribed a good deal of the material in the *Mecmûa* directly into his later works, the *Vefeyat-ı Selatin ve Mesahir-ı Rical*, the *Vefeyat-ı Aynvarsarayı* and the *Hadikat al-Cevami*, where it appears sometimes verbatim and at other times in summary form. Thus, for example, the sections in the *Mecmûa* dealing with Hurrem Paşa, Afrîf Ahmed Paşa, Uzun Yusuf Paşa and Sunullah Paşa (fols. 9b, 78b-79a, 90b, 119b; pp. 18, 250, 274, 357 in the printed text) are repeated almost word for word in the *Vefeyat-ı Selatin* (fols. 129a, 101b, 80b, 101a; pp. 161, 119-120, 91-92, 118 in printed text), while those dealing with Şeyh Dede Ömer Rusenî, Kusuri Ömer Efendi, Veysi, Azmi Pir Mehmed ibn Pir Ahmed (fols. 9b, 50a, 53a, 92b; pp. 18, 162, 173, 280, in printed text) are reproduced in much the same words in the *Vefeyat-ı Mesahir*.

The *Mecmû‘-i Tevârîh* is the subject of an unpublished thesis (lisans tezi) by Vahid Çabuk, of the Faculty of Literature (Edebiyat Fakültesi) of Istanbul University, entitled “Hafız Hüseyin Aynvarsarayî’nin Mecmû‘-i Tevârîh, Hazine Kütüphanesi, nr. 1565” (344 pp., 1971, Tarih Bölümü Kütüphanesi. Tez nr. 1658). The text was published in transcription with annotation by Fahri Ç. Derin and Vâhid Çabuk in 1985 by the Faculty of Literature of Istanbul University. 

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43 Özcan, *Tedar*, 143.
Vefeyat-z Seldtin ve Mesahir-i Rzcdl

The Vefeyat-z Seldtin ve Mesahir-i Rzcdl exists in a unique manuscript, Istanbul University, Merkez Kutiphanesi, TY. 2539, which consists of 131 folios. An inscription at the beginning of the book (fol. 6b) reads, “Written by the humble Hafiz Huseyn bin al-Hac Ismail Ayvansarayi of the quarter of Toklu Dede, [who belongs to] the fifteenth sekbans of the Janissaries of the Exalted Threshold. The year 1190 [1776-77].” However, the fact that the manuscript is penned in an awkward hand, with many errors of spelling and missing words and passages suggests that it is a later copy of the text rather than Ayvansarayi’s holograph.

The Vefeyat contains brief obituaries of 899 personages and is divided into four sections. Part 1 (fol. 1a-3a) lists the first twenty-seven Ottoman sultans from Osman to Abdülhamid I, and gives chronograms for the dates of their birth, accession to the throne and death. Part II (fol. 6b-59a) enumerates 318 dignitaries, including grand viziers, viziers and beylerbeyis, buried inside Istanbul, Eyüp, Kasmpaşa and Usküdar. Short biographies, chronograms for their deaths and enumerations of their charitable works are included. Part III (fol. 64b-84b) lists and provides short biographies and chronograms for eighty-seven dignitaries whose charitable works are found in Istanbul but who were themselves buried elsewhere. And finally, Part IV (fol. 88b-131a) lists 467 high officials whose charitable works and places of burial are both located outside Istanbul.

Although Ayvansarayi states (fol. 6b) that the work was written in 1190/1776, the obituaries of a number of personages who died after that date are found in the text, including al-Hac Mehmed Emin Paşa, who died in 1191/1777 (fol. 127b), Dağstánh Ali Paşa and Ağaba Mehemd Paşa, both of whom died in 1194/1780 (fol. 16a, 126b), Bayatoglu Halil and Dertlioglu Feyzullah Paşa, who died in 1196/1781-82 (fol. 56b-57a, 105a), Raif Ismail Paşa, Yeğen Ali Paşa, Ismail Paşa, al-Hac Ali Paşa and al-Hac Genç Mehemd Paşa, who died in 1199/1784-85 (fol. 43a, 126b, 129a, 130a, 130b), Halil Paşa and al-Hac Ahmed Paşa, who died in 1200/1785-86 (fol. 130a, 130b). It is clear, therefore, that Ayvansarayi continued working on the book over a period of more than ten years. The text was published in transcription with notes by Fahri Ç. Derin in 1978 under the imprint of the Faculty of Letters of Istanbul University.46

Vefeyat-i Mesayih (Known also as Vefeyat-i Ayvansayi, Tezkire-i Ayvansayi or Terceme-i Mesayih)

The Vefeyat-i Mesayih exists in a single manuscript copy, Istanbul, Süleymaniye Kütüphanesi, Esad Efendi 1375, dated 19 Zilkade, 1231/1816.47 The text contains short biographies of 278 persons, including the Ottoman sultans, famous Sufis, ulema and poets, along with chronograms and the dates of their deaths. The manuscript is the subject of three unpublished theses (lisans tezi) prepared by students in the Faculty of Literature (Edebiyat Fakültesi) of Istanbul University: Kemal Arica, “Vefeyat-i Hafiz Huseyin Ayvansarayi, I” (61 pp., 1974, Tarih Seminer Kitaplığı, no. 2365); Gülay Güney, “Vefeyat-i Hafiz Huseyin Ayvansarayi, II” (61 pp., 1974, Tarih Seminer Kitaplığı, no. 2366); and another student, “Vefeyat-i Hafiz Huseyin Ayvansarayi, III” (62 pp., 1975, Tarih Seminer Kitaplığı, no. 2367). It is clear, therefore, that Ayvansarayi continued working on the book over a period of more than ten years. The text was published in transcription with notes by Fahri Ç. Derin in 1978 under the imprint of the Faculty of Letters of Istanbul University.46

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47 Hafiz Hüseyn Ayvansarayi, Vefeyat-i Selatin ve Mesahir-i Rzcdl, transcribed and annotated by Fahri Ç. Derin, Istanbul Üniversitesi Edebiyat Fakültesi Yayınları no. 2241 (İstanbul, 1978).
48 See Istanbul Kütüphaneleri Tarih-Coğrafya Yazmaları Kataloğları, 662; Kut and Kut, TD, 33 (1980-81), 428-29. According to the latter, there was at one time a second manuscript copy of the text (entitled Vefeyat-i Mesayih or Tezkire-i Ayvansayi) consisting of 185 folios and dated 1334/1915-16 in the Istanbul University Merkez Kutuphanesi, (T. 2464). Although the manuscript was missing at the time of their writing, a card for it was still to be found in the library’s catalogue; see ibid., 406, n. 12; Levend, Türk Edebiyatı Tarihi, 425.

The same authors make note of an additional pair of manuscripts which resemble Süleymaniye, Esad Efendi 1375, although they are not copies of it: (1) Istanbul, Süleymaniye Kütüphanesi, Uşşaki Tekkesi 365/1, consisting of 100 folios, with no indication of either date or copyist; and (2) Istanbul, İstanbul Arkeoloji Müzesi Kütüphanesi 1107, consisting of 42 folios, with the date 1209/1794-95 on fol. 3a, at the beginning of a poem in praise of the district of Ayvansaray. For these latter, see Kut and Kut, TD, 33 (1980-81), 429-30.
INTRODUCTION

Ayvansarayi, II" (54 pp., 1974, Tarih Seminer Kitaplığı, no. 2372); and Suna Gündüz, “Vefeyat-i Hafiz Hüseyin Ayvansarayi (Esad Efendi Kütüphanesi, no 1375, vr. 71b-107a arası metini)” (46 pp., 1974, Tarih Seminer Kitaplığı, no. 2409). Fahri Ç. Derin, in the introduction to his 1978 edition of the Vefeyat-z Selatin, states that he has prepared the Vefeyat-z Mesayih (Esad Efendi, 1375) for publication and that it was to be printed by the Turkish Ministry of Culture. At the present time, however, it has yet to appear.

Eş'arname-i Müstezad

The Eş'arname-i Müstezad is a collection of complement poems (müstezad) brought together from various sources and arranged by Ayvansarayi; the text exists in a single holograph manuscript copy of 150 folios in the Istanbul University Merkez Kütüphanesi (TY. 5466). The inscription on fol. 1b reads, “The writer and compiler, Hafiz Hüseyin ibn al-Hac Ismail al-Ayvansarayi of the quarter of Toklu Dede, [who belongs to] the fifteenth sekbans of the Janissaries of the Exalted Threshold. 1194 [1780].” Folio 2b begins with an introduction dated 1181/1767-68, which is presumably the date at which Ayvansarayi began to compile the collection, along with the statement that it was his aim to bring together in this work the müstezads which he particularly admired. A statement at the end of the text (fol. 144a-144b) reads, “It was written in the coffeehouse of Derviş Ahmed, opposite the hamam of Piyale Paşa, at the end of Rebiülahir one thousand one hundred ninety-four [1780] by Hafiz Hüseyin ibn al-Hac Ismail, son of the kethüda of Hadice Sultan bint Mehmed Khan al-Ayvansarayi, who dwells in the quarter of Toklu Ibrahim Dede Efendi, [and belongs to] the fifteenth sekbans of the Janissaries of the Exalted Threshold. It is my happy request that all who own [this book] not forget a blessing [for its compiler].”

Aşık Ömer Divanı

The Aşık Ömer Divanı consists of the collected poetry of the Turkish mystic Aşık Ömer (d. 1119/1707-8), who, as his name indicates, was a wandering folk poet and minstrel (aşık) of a type that flourished in particular among the dervish orders and Janissaries during the seventeenth and eighteenth centuries. The divan exists in three manuscript copies:

1) Konya, Mevlana Müzesi Yazzmalari 99, of 335 folios. The inscription on fol. 1a (“The writer and compiler Hafiz Hüseyin ibn al-Hac Ismail Ayvansarayi of the quarter of Toklu Dede, [who belongs to] the fifteenth sekbans of the Janissaries of the Exalted Threshold. The year 1195 [1780-81]”) indicates that the manuscript was probably Ayvansarayi’s holograph and personal copy.


3) Istanbul, Süleymaniye Kütüphanesi, Uşşaki Tekkesi 69, consisting of 273 folios, copied by a certain İstanbulullu Mehmed Emin Tevfik, and dated 23 Şaban 1307/15 April 1890.
INTRODUCTION

TRANSLATION, CONTENT AND TERMINOLOGY

The text. As noted in the Preface, the present translation of the Hadikat al-Cevami is based on the two-volume Ali Sati edition, printed in Constantinople by the Matbaa-i Âmire in 1281/1864-65. Although this edition includes numerous changes in Ayvansarayi’s original text, the Matbaa-i Âmire version has been used in part because these changes (with the exception of a small number of eliminated monuments; see below, “Omitted and Added Mosques”) do not substantially alter the sense or meaning of Hafiz Hüseyin Efendi’s original, and because Ali Sati’s revisions include significant new material, in particular references to a number of mosques dating to the reign of Mahmud II, not found in the earlier manuscript editions of the work. This consideration has been given particular weight since it has been my primary purpose to make the Hadika accessible to non-Ottomanist students of architectural history and urbanism. Nonetheless, during the preparation of this translation, I have made use of manuscript copies of the text, specifically the Vienna and Tübingen manuscripts, in order to clarify passages in the printed text which are obscure or were corrupted as a result of typographical error.

Passages omitted from the translation. As stated above, a few passages in the Matbaa-i Âmire printed edition—in all cases emendations by Ali Sati—have been omitted from the translation. These for the most part are samples of verse by poets referred to in the text or extended lists of the titles of a mentioned author’s literary works. Where a passage has been omitted, this fact is mentioned in the footnotes and the content of the omitted passage is briefly described.

Mosques omitted and added. Among the changes made by Ali Sati in his revision of the Hadikat al-Cevami is the omission, for reasons left unexplained, of descriptions of six mosques included in the original Ayvansarayi version of the text, and the addition of descriptions of another seven mosques built subsequent to Ayvansarayi’s completion of the Hadika. The mosques deleted by Ali Sati are as follows:

Volume I:

(1) The Congregational Mosque of the Baruthane (Baruthane Camiï), Vienna manuscript, fol. 25a, no. 38; von Hammer summary, p. 59, no. 110. Although the Hadika does not give a location, the historical context provided by Ayvansarayi (a reference to the destruction of the powder works in 1110/1698) makes it clear that the mosque was part of the powder works (baruthane) established in Şehremini in the reign of Sultan Mehmed IV (1648-87). The passage continues with the statement that, following the destruction of the Şehremini Baruthane in 1194/1782, the powder works were restored and the Baruthane Camii rebuilt through the efforts of Grand Vizier Halil Hadim Paşa. No trace of the mosque survives, nor can its precise location be established.

(2) The Tabhane Mosque (Tabhane Mescidi), Vienna manuscript, fol. 26a, no. 9; von Hammer summary, p. 60, no. 119. The mosque of the tabhane of Sultan Süleyman I in the Süleymaniye complex (not to be confused with the Tabhane Mescidi in the tabhane of the Fatih complex of Sultan Mehmed II). The Vienna manuscript states that “it is located in the tabhane which is one of the dependencies of the Süleymaniye Camii. Its builder was Sultan Süleyman the First, the founder of the great congregational mosque which was described. The stipends of the imam, müezzin and other servants required by this mosque are assigned from the vakf of the great congregational mosque. It does not have a quarter.” For location, see MW map, E 5/17.

(3) The Congregational Mosque of Zeyneb Sultan (Zeyneb Sultan Camii), Vienna manuscript, fols. 42b-43a, no. 2; von Hammer summary, p. 69, no. 234, located on Alemdar Caddesi between Güzel Sanatlar Sokağı and Zeyneb Sultan Camii Sokağı in the Alemdar Quarter in Alemdar. Built in the
baroque style by the imperial architect Mehmed Tahir Ağå for Zeyneb Sultan, the daughter of Sultan Ahmed III, it contained an imperial tribune and formed part of a complex which included a mekteb, sebil, and şadırvan. Ayvansarayî states that prayer was first performed in the mosque on 15 Muḥarram 1183/21 May 1769, and that the founder, who died on the date “Pilgrimage to the Throne of God” (ziyaret-i arş), 1188/1774, is buried in the separate tomb in the vicinity of the mosque together with her husband, the former grand vizier Melek Mehmed Paşa (d. 1801-2). These details are repeated in Ayvansarayî’s Mecmua, where the mosque’s inscriptions are also given (fols. 63b, 104b, 123a-124a); see DBIA, VII, 550-51; EC, 221-22; IC, I, 198. For location, see MW map, G 7/9 and 497.

(4) The Bıçakçı Mosque (Bıçakçı Mescidi), Vienna manuscript, fol. 93a, no. 14; von Hammer summary, 101, no. 540. The mosque is listed in Ayvansarayî’s original text as among those located in Eyüp. The brief account given of it states simply that the mosque’s builder was a certain Bıçakçı Ferhad Çelebi, that he was buried in the vicinity of the mosque and that it had a quarter.

Volume II:

(1) The Orta Sofa Mosque (Orta Sofa Mescidi) Vienna manuscript, fol. 149a, no. 43; von Hammer summary, 132, no. 791, located adjacent to the Kavak İskelesi Mescidi in Üsküdar. The Vienna manuscript states simply that “its builder was Sultan Süleyman Khan the First. It belongs to the bostancı, who serve the abovementioned [Kavak] Sarayı. The stipend for its imam is provided from the salary of the corps [of the bostancı].” According to Konya, the mosque was torn down at the time of the construction of the Selimiye complex.

Mosques listed in Ali Sati’s augmented version of the Hadika but not found in Ayvansarayî’s original text are as follows:

Volume I:

(1) The Mosque of Nişancı Mehmed Bey (Nişancı Mehmed Bey Mescidi) (214, no. 13), built by Nişancı Mehmed Bey (d. 1566). Although its location is uncertain, it was possibly found near Mehmed Bey’s medrese in the Seyyid Ömer Quarter in Fatih. The mosque is no longer extant.


(3) The Mosque of the ʻİzzet Paşa Tekkesi (ʻİzzet Paşa Tekkesi Mescidi) in the Düğmeciler Quarter in Eyüp (269, no.16), the Nakşbendi mosque-tekke known also as the Vezir Tekkesi Mescidi. It was founded by Grand Vizier Safranbolulu Hacı Mehmed ʻİzzet Paşa (d. 1812) during his grand vizierate (1795-98).

Volume II:

(1) The Nürsretiye Congregational Mosque (Nürsretiye Camii) in Tophane (62-65, no. 3), built by Sultan Mahmud II to replace Selim III’s Congregational Mosque of the Barracks of the Gun-Carriage Drivers (Arabacıyan Kışlası Camii) which had been destroyed in the Tophane fire of 24-25 February 1823. The new mosque was begun in June 1823 and inaugurated on 9 April 1826.

(2) The Gazali Mosque (Gazali Mescidi) in Beşiktaş (115-19, no. 20), built along with a zaviye by the poet and mystic Bursali Gazali Mehmed Efendi (d. 1535). Both the mosque and zaviye seem to have disappeared prior to the end of the eighteenth century. Their locations can no longer be established.

(3) The Selimiye Congregational Mosque (Selimiye Camii) in Üsküdar (189-91, no. 6), built by Sultan Selim III between 1216/1801-2 and 1220/1805, as part of a larger project to develop the Selimiye Quarter in Üsküdar. It was intended to serve the needs of his new Nizam-i Cedit troops which were quartered nearby.

(4) The Adliye Congregational Mosque (Adliye Camii) in Üsküdar (191, no. 7), built by Sultan Mahmud II in 1232/1816-17 as part of the renovation of the Şerefabad Kasrı south of the seaside Şems Paşa Complex.

Chronograms. One of the noteworthy features of Ayvansarayi’s text is the frequency with which he includes chronograms (tarih) for significant dates, usually in Turkish, but occasionally in Persian and Arabic as well. The system employed is that known in Turkish as hisâb-ı cümmel (Ar. hisâb al-jummal), a type of calculation using the letters of the alphabet, each of which is assigned a specific numerical value. A date is expressed by grouping letters with a desired numerical value together in a significant or appropriate word or short phrase, such that when the numerical equivalents of each letter are added together, they express the year of some specific event.

Although chronograms need not be in verse, they frequently are. In versified chronograms, the date is generally expressed in the last line of a short poem, which describes an event the date of which the chronogram embodies. When the numerical value of every letter of the final hemistich is included in calculating the date, and when this gives the exact sum required, the chronogram is called a tarih-i tam or “perfect chronogram.” When only the dotted letters are reckoned, the chronogram is said to be cevherdar or cevherin, that is “jeweled.” And when only the undotted letters are totaled, the chronogram is called mümhmel or “unmarked.”

Sometimes the sum of the numerical value of the letters in the date hemistich is either more or less than is required. Recourse is then had to a device referred to as tâ’miye or “enigma,” which consists of suggesting to the reader by a cleverly contrived hint the amount which must be deducted from or added to the sum of the last hemistich in order to arrive at the desired date. Offering as it did a wide field for the exercise of ingenuity, the chronogram was a great favorite of Ottoman writers. It was cultivated more or less at all times, but reached its highest point of popularity around the beginning of the nineteenth century.55

Ranks. The Hadikat al-Cevami includes a large number of terms used to describe the titles and ranks of persons mentioned in the text. In many instances these titles are accompanied by explanations within the translation itself. In other instances, explanations of terms can be found in the glossary at the end of Volume II. To provide a context for this titulature, note should be made of the fact that the Ottoman elite was divided into three broad groups. The first of these was the kalemiye, that is those who

55 For the numerical equivalents of the letters of the Ottoman alphabet, see Jean Deny, Grammaire de la langue turque (dialecte osmanli) (Paris, 1921), 15-20; also Ef, I, 97-98; ibid., III, 468.
embarked on the bureaucratic or scribal career, consisting of the *ehl-i kalem*, the Men of the Pen, who staffed the chancery and financial branches of the bureaucracy. A second group was known as the *seyyife*, the military class, made up of the *ehl-i seyf* or Men of the Sword, who followed the military-administrative career path. Finally, the third broad subdivision of the Ottoman elite was the *ilmiye*, the religious learned professions, consisting of the educational and judicial establishment of the *ulema*, known as the *ehl-i ilm*, the Men of Learning. Although usually considered as distinct and separate entities, these groups were, in fact, intertwined at the upper reaches of the government. The military-administrative establishment was dominated by military specialists, primarily of *devşirme* origin, who had been raised in the imperial palace. The other careers (Pen and Learning), on the other hand, were staffed in large part by freeborn Muslims. That is not to say, however, that there was not movement between the different career lines.

An important feature of the system was a cross-referencing of ranks between all three professional branches. Relative standing was determined according to a scale based on military categories (reflecting the military origins of the Ottoman state), which for bureaucratic figures had little to do with actual function. Thus, a finance director who became a chancellor acquired the rank of *paşa*. These honorific ranks came in later times to be called *paye*, as contrasted with *riitbe*, ranks joined to actual function.

Quarters (mahalle). Istanbul, like other Ottoman cities, was organized into a number of quarters, each an organic community with a common religious and social identity, settled around a mosque, church or synagogue. The great majority of Muslim *mahalle* were named after the founder of the local mosque, which served as the focal point of that community, the symbol of its unity and a place of worship. The inhabitants of a *mahalle* would establish *vakf* endowments for the mosque to ensure its upkeep and repair and to support the mosque’s servants. Most *mahalle* had their own schools and fountains, likewise supported by *vakf* endowments. At the end of the reign of Mehmed II (1481), Istanbul was composed of 182 such *mahalle*. By 1546 this had risen to 219, and in 1672 the total had increased to 253 Muslim *mahalle* and 24 non-Muslim *mahalle*. In 1871 the area within the walls of Istanbul contained 284 Muslim, 24 Greek, 14 Armenian and 9 Jewish *mahalle*. A further 256 *mahalle* were found beyond the land walls of the city, along the Bosphorus, the Golden Horn, in Üsküdar and in Kadıköy. Ayvansarayî in most cases concludes his description of a mosque with the statement, “It has a quarter” (*mahallesi vardzr*), or “It does not have a quarter (*mahallesi yokdur*)", meaning that the mosque in question was or was not the center for worship of the inhabitants of the quarter in which it was located.

*Camii and mescid.* The terms *camii* (*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 root *ṣajada*, “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 mosque for daily private worship but not for Friday congregational prayer. Architecturally, *mescids* are frequently small, simple and unpretentious structures, sometimes consisting of no more than a single, unadorned room, although wealthy patrons might build more ambitious and richly embellished *mescids* as well. In towns, it was common for each quarter (*mahalle*) to have its own *mescid*; other *mescids* were built for specific religious groups, professions or other exclusively defined communities.

The *camii*, on the other hand, 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. The function of the *camii* is, again, implied by the word’s Arabic root, *jama‘a*, which means “to assemble.” Although not universally the case, *camis* are often large and imposing
structures and, in Istanbul, included the imperial mosques and the other key places of worship in the city.

It would be more strictly accurate, therefore, to translate cami as “congregational mosque” or “Friday mosque,” and masjid as “small mosque” or “quarter mosque.” In practice, however, the terms are not always used with that degree of precision. Hence, while Ayvansarayi, for example, usually employs cami to designate congregational mosques, he uses mescid more loosely, as a term denoting not only small mosques or quarter mosques, but also, at times, mosques in general.

MOUSE LOCATIONS AND CARTOGRAPHIC RESOURCES

The notes to this translation attempt to provide specific locations for each of the mosque mentioned in Ayvansarayi’s text. A fairly substantial number (perhaps a quarter) of these have disappeared without a trace, however, and in many instances their sites have been sold and built over in later times. Thus, many mosques can no longer be situated in Istanbul’s urban plan in any but the general terms which can be deduced from Ayvansarayi’s vague statements or the context in which they are described in the Hadika. Where possible, I have given the locations of mosques in terms of street, mahalle and district and included references to street plans and insurance maps of the city on which they appear. In order to establish the locations of mosques and other buildings mentioned in the text, I used a number of cartographic resources, the most important of which are listed below.

(1) Plan de Constantinople. A pair of maps drawn by the eighteenth-century French engineer François Kauffer, who first prepared his maps during a visit to the city in 1776, when he was a member of the scientific mission of the French Orientalist and philhellenic Comte Marie Gabriel-Florent Auguste de Choiseul-Gouffier. He later returned to Istanbul for an extended period as secretary to Choiseul-Gouffier, who had been appointed French ambassador to the Porte in 1784. In 1792, following the French Revolution, he entered the employ of the Ottoman government and remained in its service until his death in 1802.

Kauffer’s 1776 map, as stated in its inscription, is based on a trigonometric survey of the city. It was revised by Kauffer in 1786, and was later augmented by J. D. Barbié du Bocage. This latter version was published by Antoine-Ignace Melling in his Voyages Pittoresque de Constantinople et du Rives du Bosphore (Paris, 1819); by Joseph von Hammer, in his Constantinopolis und der Bosphorus, Örtlich und geschichtlich beschrieben (Pest, 1822); and by J.-J. Hellert, who included it in his Atlas de l’Empire ottomane (Paris, 1843). The map is in two sections, the first covering Istanbul proper, the Golden Horn, Pera, Üsküdar, Kadıköy and the lower Bosphorus north to Ortaköy and Çengelköy, and the second covering the upper Bosphorus to the entrance to the Black Sea. The scale is not indicated.

(2) Darüssultanat al-seniye olan Neş-i Istanbul. According to its inscription, this is a map of Istanbul within the land walls, including the imperial palace, the Sublime Porte, the war office, guardhouses, blessed mosques, all stone structures of renown, public and private roads, parks, squares and landings, drawn by the skill of the engineers of the Military Academy (Mekteb-i Harbiye) and engraved and printed in the Havadis Printing House in the year 1267/1850. The map is in five sheets. Scale is not indicated.

(3) 19. Asirda Istanbul Haritası. A map of Istanbul within the land walls, indicating mosques, medreses, mektebs, tekkes, fountains, hans and hamams, in some cases with their names, in others without. The map was published in 20 sheets by Ekrem Hakki Ayverdi for the Istanbul Fatih Derneği.
(Istanbul, 1958). The map lacks indication of either by whom or when it was prepared, although Ayverdi suggests a date between 1875 and 1882. Scale is not given.

(4) *Plan des études de Constantinople*. A map in 9 sheets covering Istanbul within the land walls, prepared by the Deutsches-Syndikat für Städtebauliche Arbeiten in der Türkei, dated Constantinople, 1918-19. Prepared by trigonometric survey based on the Galata Tower and carried out in 1911, these maps were drawn in Germany on a scale of 1:2000. Street and district names and some mosques and public buildings are indicated. Inscriptions are in French.

(5) *Plan des études de Constantinople*. A map in 11 sheets covering Eyüp and Pera-Galata from the upper reaches of the Golden Horn to the lower Bosphorus, including Sütülçe, Hasköy, Kasımpaşa, Galata, Beyoğlu, Tophane, Kabataş and Dolmabahçe. The map was drawn from the trigonometric survey based on the Galata Tower carried out in 1911 and was published in 1922 by the Société anonyme ottomane d'études et d'entreprises urbaines in Constantinople for sale by the Préfecture de la Ville. Street and district names are given and some mosques and public buildings are indicated. Inscriptions are in French. Scale is 1:2000.

(6) *Plan général de la ville de Constantinople*. A map published in three sheets by the Société anonyme ottomane d'études et d'entreprises urbaines of Guédik-Pacha (Istanbul, 1922). Feuille 1 covers Stamboul within the Land Walls; feuille 2, Skutari; and feuille 3, Pera-Galata from the upper reaches of the Golden Horn to Ortaköy on the lower Bosphorus. Although a number of monuments are indicated on the plans, few of these are labeled as to name. Scale 1:17,500.

(7) *Plan cadastral d’assurances*. A set of 219 cadastral fire insurance maps, prepared by the topographic engineers Jacques Pervititch and Suat Nervin for the Association des Compagnies d’Assurance (Türkiye Sigortacilar Daire Merkeziyesi) between 1922 and 1950. Coverage includes parts of Istanbul within the land walls (including the *kaza* of Eminönü and those parts of Fatih along the Golden Horn, Galata, Beyoğlu Şişli, and the lower Bosphorus as far north as Beşiktaş and Ortaköy on the European side, and Üsküdar and Kadıköy on the Asian shore. The maps are arranged in four volumes: I. The “New City” centering on Beyoğlu; II. The “Old City,” Stambul; III. Beşiktaş and Ortaköy; IV. The Asiatic side. Each volume is divided into between 2 and 6 sections, each section having a base map as guide to larger-scale cadastral maps. Base maps are drawn on a scale of between 1:2000 and 1:5000; cadastral maps are drawn in varying scales, ranging from 1:1500 to 1:1000, 1:600, 1:500 and 1:250. The maps are colored, a color key being used to indicate the materials of buildings indicated on the map. Thus, pink indicates brick, stone and reinforced concrete construction; yellow with a pink border, a masonry first floor with upper stories of wood; yellow, wooden construction; blue, glass covering, fountains, cisterns and wells; green, gardens, parks and green spaces. The plan also indicates street numbers, windows, doors, porticos, types of roofs and numbers of stories. The ownership of konaks is inscribed on plans, along with names or designations of some buildings such as schools, administrative buildings, police stations, coffee houses, mosques and fountains. The Pervititch plan is particularly valuable as it describes the physical layout of the city prior to the enormous growth in population and the transformation of the built landscape that has occurred in the second half of the twentieth century.55

(8) *İstanbul Şehir Rehberi*. A guide to the street plan of Istanbul by Osman Nuri Ergin (İstanbul, 1934), contains an alphabetical index of streets and 34 colored street maps showing many mosques and other public buildings (most not labeled), covering Istanbul within the land walls, Eyüp, Bakirköy, the districts north of the Golden Horn on the European shore to Rumelikavak at the entrance to the Black Sea and on the Asian shore from Anadolukavak south to Kadıköy and the Islands. Of all the street

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55 For the Pervititch maps, see DBIA, VI, 247-48.
guides to Istanbul, this is the most useful because, like the Pervititch maps, it gives a detailed picture of Istanbul’s physical layout at a moment just prior to the drastic transformation of that plan—the result of the schemes of urban planners and of enormous population growth—which occurred in the second half of the twentieth century. Scale varies from 1:2000 to 1:20,000.

(9) Galata: Topographisch-Archiologischer Plan. Published in a single sheet with accompanying monographic text describing the history, monuments and streets of the Galata district, by A.M. Schneider and M.Is. Nomidis (Istanbul, 1944). The map indicates the locations of mosques, churches, synagogues, hans, medreses and military works within the confines of Galata, and is drawn to a scale of 1:2000.

(10) Mauern und Tore am Goldenen Horn zu Konstantinopel. Prepared by Alfons Maria Schneider for his study of the same name in Nachrichten der Akademie der Wissenschaften in Göttingen, Philologisch-Historische Klasse, no. 5 (1950), 65-107. Printed in 5 sheets, indicating military works, mosques, churches, hamams, tekkes, tombs and synagogues, with a scale of approximately 1:3500.

(11) Die Blachernen. Prepared by Alfons Maria Schneider in a single sheet for his article of the same name, published in the journal Oriens, 4 (1951), 82-120. In addition to mosques, the plan indicates military works, churches, tekkes, hamams, tombs and synagogues. The scale is approximately 1:3000.

(12) Yedikule und Umgebung. Prepared by Alfons Maria Schneider for his article of the same name in the journal Oriens, 5 (1952), 197-208, the plan is printed on a single sheet, and indicates military works, churches, mosques tekkes, and baths. Scale is approximately 1:3000.

(13) Istanbul Şehir Rehberi, 1971. A guide to the street plan of Istanbul, prepared by the Istanbul Belediyesi (Istanbul, 1971). It contains an alphabetical index of streets and 43 colored street maps (scale not indicated) showing a number of public monuments and covering the same districts as those found in Osman Nuri Egin’s Istanbul Şehir Rehberi of 1934 (see 8 above).


(15) Lageplan der historischen Monumente in der Altstadt Istanbul, in Galata und in Pera. Plan in a single sheet with a scale of 1:10,000, prepared by Wolfgang Müller-Wiener for his book Bildlexikon zur Topographie Istanbul (Tübingen, 1977), indicating the 1965 street plan with numerous Byzantine and Ottoman period buildings, both standing and no longer extant, based on the 1:2000 scale plan of Istanbul published by the Societé Anonyme Ottomane d’études et d’entreprises urbaines (see 4 above).


(17) Istanbul A-Z Rehber-Atlas. A guide to the street plan of Istanbul published by Aysa Limited (Istanbul, 1989), containing an alphabetical index of streets and 278 street maps (scale not indicated) showing a number of public monuments and covering Istanbul within the land walls, the districts north of the Golden Horn and along the European side of the Bosphorus north to Rumelikavak, the Asian shore of the Bosphorus from Anadolukavak to Üsküdar, and along the Marmara shore from Küçükçekmece in the west to Pendik in the east, including the Islands.


(19) Istanbul: 1:15,000 ölçekli Avrupa-Biyükşehir Atlası. A guide to the street plan of Istanbul published by Reise- und Verkehrsverlag (Berlin, 1994), containing an alphabetical index to streets; a general map of the Istanbul region with a scale of 1:800,000; a city transit map in four sheets with a scale of 1:125,000; a set of street maps in 57 sheets covering the various districts of the city north along the Bosphorus to Rumelikavak and Anadolukavak, and along the Marmara shore to Küçükçekmece in the
west and Pendik in the east, with a scale of 1:15,000; and a set of street maps of the central city in 12 sheets, covering Istanbul and the northern shore of the Golden Horn, with a scale of 1:7,500. Street and district names are indicated along with some mosques and other public buildings.
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east and Vedius in the west, with a scale of 1:15,300; and a set of street maps of the central city in 12 sheets, covering Istanbul and the northern shore of the Golden Horn, with a scale of 1:7,500. Street and district names are inscribed along with some important and other public buildings.
He who exerted and applied himself to collecting and arranging this book entitled *The Garden of Mosques* was the late Hafiz Hüseyn Efendi bin Haci İsmail al-Ayvansarayî, but this illustrious work was brought to successful completion only because of the zeal and enthusiasm of the late Müstakimzade.\(^1\) However, because [the descriptions of] the majority of the mosques, medreses and tekkes noted and discussed [in the book] were in summary form, it might in many respects be thought of as not having attained its purpose. As a result, when I, weak and humble slave that I am, transcribed this book from the original, true matters, found while examining other histories, were noted down, some in the [text of the] book and others as marginal notes and postscripts, and the original work was thus augmented by a half and perhaps more. The writing of this treatise was undertaken in the hope that the modest name of the humble Seyyid Ali Sati be remembered through this book. By the grace of Him [who] is exalted most high, when a fair copy was made, it was evident that it would be an illustrious work. The narratives which I humbly examined in some reliable histories and valid texts between the year twelve forty-eight [1832-33] and the end of the year [twelve] fifty-three [1838] are now, together with the recorded activities of men of old, deemed sufficient.

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\(^1\) Sadeddin Sîleyman bin Mehmêd Emin, Müstakimzade (1719-88), Ottoman scholar and calligrapher and one of the most productive and versatile Ottoman writers of the eighteenth century. His works, mostly in Turkish, but also in Persian and Arabic, conform to traditional Islamic subjects and deal with the religious sciences, biography, Sufism and literature. Müstakimzade’s most important contribution to *The Garden of Mosques* consists of a large number of the chronograms (*tarih*) interspersed throughout the text. For his life and activities, see *EF*, VII, 724-25.

IN THE NAME OF GOD THE COMPASSIONATE, THE MERCIFUL

Praise be to God, Who shall assemble mankind for the Day of Judgment, and benediction and peace—both comprising the most perfect worship—upon His Messenger Muhammed, chief of the Prophets, and upon his family and Companions altogether.

Now to our subject. Hafiz Hüseyin ibn Hacı Ismail al-Ayvansarayi stated and described his aim as follows, that prior to the year one thousand one hundred eighty-two [1768-69], prayer had been performed [by him] at least once and sometimes more in each of the congregational mosques and each of the mescids in this Abode of the Exalted Sultanate [Istanbul] and in its vicinity. Now, all of the congregational mosques and mescids found at present in this impregnable fortress were arranged alphabetically [in this book], with the exception, because of their renown, of the imperial mosques. The names of their builders and the number and names of their secondary donors (vakıf) and the endowers of their minbars were mentioned and where possible their [patrons’] places of burial were described and brought to light. The dates of their charitable dependencies, the persons who are buried around some of them, the succession of all the şeyhs of those with attached hanekah, and the famous personages associated with many of them were also recorded. A written work, a token and humble gift, with the title, The Garden of Mosques, was composed and entrusted to the world. Praise be to God, Lord of the Worlds.

Let it be known that [3] the blessed, auspicious Tradition of one of the Prophet’s Companions, “Truly shall Constantinople be conquered! How excellent a commander shall be the commander who conquers it! And how excellent shall be that conquering army!” which brought tidings of the conquest of this praiseworthy city and of its conqueror’s glory, was explained and reported with glad tidings and that Imam Abdurrahman Silyutu clarified its meaning in his book entitled Cami al-Sagir (Small Compendium). Subsequently, the fulfillment of this miracle came to pass on the twentieth day of Camaziyülâhur, [which in the Mali calendar is] Wednesday, the twelfth of July, eight hundred fifty-seven [28 June 1453], and the conquest was facilitated by God. This noble verse [from the Qur’an], “Excellent city,” is a chronogram for its conquest. [The expression] “Help of the Creator,” which includes [the word] Avni, the pen-name of His Majesty Ebülfeth Sultan Mehmed Khan, is also a chronogram for the event. “The last ones” is also a chronogram. And this hemistich of the late Talibi Mehmed Efendi, “O

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2 This is one of a number of Traditions attributed in later times to the Prophet Muhammed which foretold the Muslim conquest of Constantinople. For details, see Louis Massignon, “Textes prémonitoires et commentaires mystiques relatifs à la prise de Constantinople par les Turcs en 1453 [=858 hég.],” Oriens, 6 (1953), 10-17; also Franz Babinger, Mehmed the Conqueror and His Time (Princeton, 1978), 84-85; and Ef, V, 532.

3 Abd al-Rahmân Suyüti (1445-1505), prolific Arab jurist and legal scholar of the late Mamluk period.

4 Jami’ al-Sagir, a well-known compilation of Traditions of the Prophet Muhammed.

5 The Mali or fiscal year, to which Ayvansarayi occasionally refers in the text, was introduced by the Ottoman government in 1677 for the purpose of taxation. It was, in fact, nothing more than a revival of the early Islamic Kharjī or taxation calendar, in this case using the solar Julian year with the Hijri era, the Syrian month names and a sivos or intercalary adjustment every thirty-third year to maintain harmony with the lunar year. Thus, the conquest of Constantinople occurred on 12 Temmuz (July), which in the Hicri calendar was 29 (not 20 as given in the text) Camaziyülâhur 857; see H. Taqizadeh, “Various Eras and Calendars Used in the Countries of Islam,” BSOAS, 9 (1937-1939), 905-16.

6 Bedrettin tayyibetin (XXXIV: 14).

7 Avn-i Hâlik.

8 Ahrîrîn.
joy! With God’s help Istanbul was taken,”9 is also a chronogram. This, too, is a chronogram: “To the lovers it is a miracle that Istanbul was conquered.”10 They [also] set forth its date [with the phrase], “Doomsday to the unbelievers,”11 857 [1453].

The date at which the collecting and arranging of this, your humble servant’s book, was begun and commenced was mentioned above.12 At that time of proud success, His Majesty the Paradise-dwelling Sultan Mustafa Khan [the Second], the embellishment of the caliphate, was on the throne of the Exalted [Ottoman] Sultanate. And in the middle of the year “Hearts’ rest,”13 1193 [1779], which is the date of this fair copy, the adornment of the Throne of the Sultanate and ennoblement of the Seat of the Caliphate was His Majesty, the Sultan, son of a Sultan, Abdülhamid Khan ibn Sultan Ahmed Khan the Third—may God furnish proof of his caliphate and perpetuate the days of his sultanate. Embellishment was given to this useful book by his illustrious name and lofty titles.

9 Zehi ʿavr-i lillāh alīnds Sitānbūl.
10 Feth oldūg Islāmībūl yārānaʿ alāmedīr.
11 Küffāra kıyāmet.
12 1782/1768-69.
13 Tervihat al-ḵulūb.
The Congregational Mosque of Great Aya Sofya

Originally, it was a church. Following the conquest of this Abode of the Sultanate (Istanbul), His Majesty Ebülfeth Sultan Mehmed Khan purified its interior and exterior, installed a minbar and performed the first Friday prayer there. After that, he put its vakfs in order and built a brick minaret and a medrese. Subsequently, a second story was built above the medrese rooms [4] and the rooms were laid out by Sultan Bayezid Khan [the Second]. And he erected another minaret in the corner [opposite] the Bab-i Hümayun. Half the salary of the [medrese’s] müderris is paid for out of [Sultan Mehmed the Second’s] vakf and half is paid out of the vakf of Sultan Bayezid. In [the year] nine hundred thirty-three [1526-27], Sultan Süleyman installed the two candlesticks before the mihrab. Originally, they had been carried off to the Exalted [Ottoman] State as booty from Hungary. Sultan Selim Khan the Second built two more great minarets in the year nine hundred eighty-one [1573-74] and erected buttresses around the mosque. The marble jars and four marble tribunes (mahfils) inside the blessed mosque, one of which is the müezzin’s tribune (müezzin mahfili), were built by Murad the Third. The stone reading stand (kiırşi) was installed by Murad the Fourth. The celi calligraphy of the inscribed panels (levhalar) is by the calligrapher Teknecizade Hattat Ibrahim Efendi. He completed them in the year “Rich,” 1060 [1650], which is written on the inscription bearing the Glorious Name [of God]. The number of the pious endowment’s servants totals two thousand. The ring of lamps which hangs from the great dome was installed toward the end of the life of Sultan Ahmed Khan the Third. Originally, there was a great golden ball in its place. And the first appearance of rings of lamps in

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Camii Aya Sofya-i Kebir (Hagia Sophia, the Holy Wisdom), the great church built by Emperor Justinian between 532 and 537 and located between the Sultan Ahmed Camii and the Topkapi Palace. The leading Metropolitan Church of Eastern Christendom, it was converted into a mosque by Sultan Mehmed II immediately after the conquest of Constantinople in 1453 and was the largest mosque in the Ottoman capital. In 1934, the Turkish government closed it to Islamic worship and placed it under a museum administration. Although there is an extensive literature on the building and its history, the Turkish period has received relatively little attention. See Gülrü Necipoğlu, “The Life of an Imperial Monument: Hagia Sophia after Byzantium,” *Hagia Sophia from the Age of Justinian to the Present*, ed. Robert Mark and Ahmed Ş Çakmak (Cambridge, 1992), 195-225; also DBIA, I, 446-57; EF, I, 774-77. For location, see MW map, G 7/6.

The Imperial Gate, the principal entrance into the Topkapi Palace. In fact, Ayvansarayi confuses the attribution and the sequence of building of Aya Sofya’s minarets. Mehmed II built the two minarets at the southeast and northeast corners of the kible wall after the church’s conversion to a mosque. One of these, the northeast minaret (opposite the Bab-i Hümayun), was later rebuilt by Selim II. The two western minarets were begun by Selim II in 1573, but, because of his sudden death a year later, were completed by his son Murad III. The attribution of the northeast minaret to Bayezid II is without foundation; see Necipoğlu, *Hagia Sophia*, 209.

Selim II’s additions and consolidations were completed under the direction of the imperial architect Sinan; see Necipoğlu, *Hagia Sophia*, 207-10.

These are not the colossal calligraphic roundels inscribed by the calligrapher Kadasker Mustafa Izzet Efendi, which are suspended around Aya Sofya’s nave today and were installed at the time of the Fossati renovation of the structure in the mid-nineteenth century. Instead, Ayvansarayi is referring to eight smaller rectangular panels, which, like the modern ones, were suspended around the nave and bore the names of God, the Prophet and the Four Rightly Guided Caliphs. The earlier panels can be seen in the drawings of the interior of Aya Sofya done by Cornelius Loos in 1710-11, found today in the Stockholm National Museum.

Ibrahim Efendi, Teknecizade, Hattat (d. 1688), seventeenth-century Ottoman calligrapher, famed in particular for his celi script. His work is also to be seen in the Yeni Valide and Bayezid congregational mosques and on the fountains of Sultan Mehmed IV in Hasköy and of Emin Efendi in Kasımpaşa; see Şevket Rado, *Türk Hattatları* (İstanbul, n.d.), 106-7; SO, I, 107.
mosques occurred at that time in the Şehzade Mosque. The two lantern lamps in this noble mosque are [the pious works] of the deceased Fatih. The imperial tribune (mahfil-i himayun) was [originally] enclosed by a wall. By the imperial order of Sultan Ahmed Khan the Third, it was changed into an openwork balcony (sah-nisin). There is a chronogram [for this] by the late Sabit.

Let the Community come at the five times [of prayer] and read its date!
“Let the padishah enlarged this pure tribune,” 30 1124 [1712-13].

Inside the mosque there are seven wells. The former grand vizier Tavil Mehmed Paşa put up the finial of the great dome. The vizier’s enclosure (vezir maksuresi), the bench of the mosque’s trustees (kayyimler sofasi) and the benches in front of the great [marble] jars are old. The bench behind the küorsi was built in eleven eighty [1766-67]. An imperial decree was issued during the vizierate of the former grand vizier Damad Ibrahim Paşa that [during the month of Ramazan] lamps (mahyeler) be strung between the minarets of mosques with two minarets that did not have them. Although the expenses for each mosque’s lamps [5] were to be furnished from its vakf, this blessed mosque’s lamp expenses were always to be provided from the vakf of the previously mentioned Sultan Ahmed Khan the Third. The imperial tribune in the upper story is [the foundation of] Sultan Mahmud Khan [the First]. He [also] built the library next to it and this is its date:

O Zeynî, those who saw its agreeably laid-out plan composed its date.
“This new library is the creation of the world-adorning sultan,” 33 1152 [1739-40].

And he built the sadurvan. Emin Efendi composed its chronogram.

Emin composed its captivating chronogram which is like water.
“This fountain and this water are the bounty of Sultan Mahmud,” 34 1153 [1740-41].

23 Padişâh eyledi bu mahfil-i pâkı tessî.
21 Mehmed Paşa, Tavil, Sokullu (1505-79), Ottoman grand vizier in the reigns of sultans Süleyman I, Selim II and Murad III. Born in the village of Sokol in Bosnia, he was conscripted as a devirme and raised in the imperial palace, where his outstanding abilities gained him important posts. In 1546, he was appointed kapudan paşa and three years later he was made beylerbeysi of Rumelia, in which capacity he captured the fortress town of Tameswar (1552). As a result of this victory, he was promoted to the rank of third vizier. When the civil war between Prince Selim and Prince Bayezid broke out in 1559, he sided with Selim. Henceforth, he was closely linked to Selim, whose daughter Esmahn he married in 1562. He was finally appointed grand vizier on 28 June 1565 and held that office for the last fifteen months of the reign of Süleyman I, for the whole of that of Selim II, and for the first four years of Murad III’s. During this period, he was in many respects the real ruler of the empire, in particular during the reign of Selim II. He was murdered while leaving the divan on 12 October 1579. Depicted as both religious and incorruptible, Sokullu Mehmed Paşa was nonetheless able to amass an enormous fortune and was well known for favoring his numerous relations and compatriots from Bosnia. He was the founder of numerous public buildings in Rumelia and Anatolia, including the Mehmed Paşa Camii in Kadırga and the Azapkapi Camii in the district of the same name; see Hatıka, 000-000, 000-000; SO, IV, 122-23. For inscriptions on his mosque in Azapkapi and Kadırga and on his tomb at Eyüp, see Meceva, 111-12, 390.
22 Ibrahim Paşa, Damad, Nevşehirli, Maktul (c. 1662-1730), son-in-law, favorite and grand vizier of Sultan Ahmed III. Born in Nevşehir in central Anatolia, he came to the attention of Ahmed III while the latter was still a prince and was made devirme ağası shortly after Ahmed came to the throne in 1703. Following service in the Balkans, he was promoted to second vizier in 1717 and married to the sultan’s 13-year-old favorite daughter Fatma. As protagonist of a peace policy with Austria, he was made grand vizier on 9 May 1717, which office he held until his arrest and execution on 30 September 1730, during the revolt of Patrona Halil. It was during this period that, encouraged by Virmisezik Çelebi Mehmed Efendi’s descriptions of Paris and Fontainebleau, Ibrahim became involved in the construction of a series of pavilions, fountains and palaces along the Bosphorus, at Eyüp and at Kagthane (Emnabad, Neşatbad, Sâ‘dabad), which became the scenes of elegant and extravagant musical and poetry outings. It was also during this period of reckless but cultured indulgence that there flourished the “tulipomania,” which later won Ibrahim’s grand vizierate the name “Lale Devri.” A genuinely cultured man, he was a patron of poets, artists and calligraphers and the founder of many vakfs, especially in Istanbul and in Ürgüb and Nevşehir in Anatolia; see Vefeyat, 14; Ef‘, III, 1002-3; SO, I, 123-24.
23 Bu nev ddr al–kiitfib icdd-z sultdn-l cihdn-drd.2 Sultdn Mahmfid’a bu .ddzrvdn bu
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23 Bu nev ddr al–kiitfib icdd-z sultdn-l cihdn-drd.2 Sultdn Mahmfid’a bu .ddzrvdn bu
And he built the mekteb and the imaret. Şeyhülislâm Pirızade Mehmed Efendi composed the chronogram.

On its completion the writer expressed its date with this hemistich:

"With this imaret Aya Sofya became truly flourishing," [1742-43].

Nimet Efendi composed the date over the main gate of the imaret.

This servant Nimet composed a chronogram with an apt form.

"The donor Sultan Mahmud brought the imaret to life," [1742-43].

The oratory (halvethane) of the deceased Aksemseddin, located next to the gate of the medrese, was made a place for the müderris of the library and a room for the muid. The imperial tribune (mahfil-i hûmayun) was enclosed with a lattice screen in the time of Sultan Ibrahim Khan. The spot beneath the ring of lamps in the middle of the blessed mosque and the delineation of a door on the wall between the entrance to the prayer hall and the minbar mark the station (makam) of Hizir. At Hizir’s command, Hamdi Efendi, the grandson of Aksemseddin, translated there at the center of the blessed mosque the whole of his Yusuf and Zülleyha from the Yusuf and Zülleyha of Molla Cami. And some of the tales having to do with the dome [of Aya Sofya] are recounted in detail in a famous treatise on the events surrounding the Sultan Selim Mosque in Edirne. The blessed congregational mosque has a quarter.

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25 Mehmed Efendi, Pirızade (1674-1749), sixty-fourth Ottoman şeyhülislâm, pioneer translator of Ibn Khaldfun’s Mukaddima into Turkish and founder of the well-known ulema family of the Pirızade. After a series of medrese teaching appointments and judgeships, he was made imam of Sultan Mahmud I and tutor of the sultan’s sons. Promoted to the judgeship of Istanbul in 1734 and to the offices of kadıscher of Anatolia in 1736 and of Rumelia in 1737 and again in 1743, he finally became şeyhülislâm on 6 March 1745. He was dismissed a year later, on 5 April 1746, and died in retirement in Uskudar. He was the father of the seventy-seventh şeyhülislâm, Pirızade Osman Sahib Efendi, and the grandfather of the 119th şeyhülislâm, Mehmed Sahib Molla; see Ef., VIII, 309; Abdulkadir Altunsu, Osmanlı Şeyhülislâmileri (Ankara, 1972), 128-29; GOW, 282-83.

26 Aya Sofya ahâd old el-hakku bu ‘imarette.

27 ‘Imaret eyledi Sultán Mahmaid al-nevâl ihyâ.

28 Aksemseddin, (Muhammed Semseddin, c. 1389-1459), saint of the Sufi brotherhood of the Bayramiye and preacher in the army of Sultan Mehmed II at the time of the conquest of Constantinople. He was renowned for his piety and miracles, one of which, according to legend, was the discovery of the tomb of the Prophet’s Companion Halid bin Zeyd Ebu Eyyub Ensârî (Khâlid bin Zayd Abû Ayyûb Ansârî) during the siege of 1453; see Hadîka, n. 52 and 40; also Ef., I, 312-13.

29 Al-Khidr (“the Green One”), a vague personage mentioned in the Qur’an and held to have been one of the ancient prophets. He is said to be immortal, having drunk from the Water of Life, and, in Turkish popular tradition, symbolizes the renewal of vegetation in the spring. He is also said to appear to pious Muslims in distress, presenting himself in the guise of an old man, and to help them out of their troubles. Along with a second, even more shadowy personality, Ilyas, who is likewise believed to aid those in danger, Hizir is celebrated in the popular spring festival of Hidrellez, celebrated on 5-6 May. This date is considered as marking the beginning of the season of summer, which extends to 7 November. The two dates correspond, respectively, with the feast days of St. George and St. Demetrius in the Orthodox calendar; for details, see Ef., V, 5. For his association with Aya Sofya, see F.W. Hasluck, Christianity and Islam under the Sultans (Oxford, 1929), I, 10-12; Necipoğlu, Hagia Sophia, 199-201; and Evliya Çelebi, Travels, I, 64.

30 In fact, Hamdi Efendi was the youngest of the twelve sons of Şeyh Aksemseddin. His Yusuf and Zülleyha was for centuries among the most popular of romantic Turkish mesnevis; see JA., V, 183-86.

31 Maulânâ Nur al-Dîn Abd al-Rahmân Jâmî (1414-92), the greatest Persian mystic poet of the fifteenth century.

32 The author is apparently here referring to the manuscript entitled Edirne de Selîmîye Camiî, compiled by Davâyzedâ Mustâfa Efendi and dated to the end of Receb 1188 [November 1769], found today in the İstanbul Fatih Millet Kütûphanesi (Tarih 923). For details see Muzaffer Erdoğan, “Osmanlı Mimarisi Tarihimin Otantik Yazma Kaynakları,” Vakıflar Dergisi, 6 (1965), 119-20.
**Tombs of the Glorious Sultans at Aya Sofya**


[This] is the chronogram written over the door of the tomb:

- His Majesty Sultan Selim passed away.
- Lord of the Two Worlds, have mercy on him!
- That shah passed away with his noble children.
- May God's mercy be upon them altogether!
- He built a Paradise-like tomb.
- It is appropriate that it be called the Sublime Pavilion of Paradise.
- The Divine Voice expressed its date.
- "Tomb of Sultan Selim of pure faith,"34 985 [1577-78].

Buried therein are [Sultan Selim] himself; Nurbanu Sultan, the mother of Murad Khan the Third, who was the favorite of Selim Khan [the Second]; Selim Khan’s daughter Hacce Gevherhan Sultan, who was given as wife to Piyale Paşa; his daughter Esmahan Sultan, the wife of [Sokullu] Mehmed Paşa; and his daughter Fatma Sultan, who was given as wife to Siyavuş Paşa. Also, the five princely sons of Selim the Second—Süleyman, Osman, Cihangir, Mustafa and Abdullah—who were strangled at the accession of Murad Khan the Third; and the sons of Murad Khan the Third, numbering twenty-one; as well as the daughters of Murad the Third, young and old, numbering thirteen, [for a total of] 44.

The Tomb of Murad Khan the Third:35

Haşimi composed the chronogram for the building. "The tomb of Sultan Murad became the like of the Paradises,"36 1008 [1599-1600]. [Those buried inside include Sultan Murad] himself; Safiye Sultan, the mother of Mehmed Khan [the Third]; Fatma Sultan, the daughter of Murad Khan the Third; Sultan Kasim, the son of Ahmed Khan the Third; nineteen of the twenty sons of Sultan Murad the Third, who were martyred at the accession of Mehmed Khan; twenty daughters of the abovementioned Sultan Murad; three princes and two princesses from among the children of Mehmed Khan the Third; Mihriban Sultan, the daughter of the abovementioned Murad Khan; and his other daughter, Fahri Sultan. The number of cenotaphs (sanduka) is 54.

The Tomb of the Conqueror of Eğri Mehmed Khan the Third:37

This is the hemistitch which contains the date of the tomb's construction from the twelve-couplet chronogram written by Hakemi, who wrote [a chronogram] on the wall of the tomb of [Destari Mustafa Paşa at] the Şehzade [Mosque]: [7] "The grave of Sultan Mehmed became Paradise,"38 1017 [1608-9]. [Those buried here include Sultan Mehmed] himself; Handan Sultan, mother of Sultan Ahmed the First; three of the sons of Ahmed Khan; six of their sisters, the daughters of Ahmed Khan the First; fourteen of the daughters of Murad Khan [the Third]; and again Ayşe Sultan, the daughter of Murad Khan the Third. The number of cenotaphs is 26.

Outside the tomb, beneath the eaves on both sides—two on the left and two on the right—are [additional graves belonging to] the daughters of Murad Khan the Third.

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33 Located on the south side of Aya Sofya.
34 Türbe-i Sultân Selim-i fâki dîn.
35 Located on the south side of Aya Sofya, just to the west of the tomb of Selim II.
36 Oldî 'adîl-i cindn merkad-i Sultân Murât.
37 Located on the south side of Aya Sofya, immediately to the east of the tomb of Selim II. Eğri is the old Hungarian town of Eger, 110 kilometers northeast of Budapest, which was conquered by Mehmed II in 1596 and remained in Turkish hands until 1687.
38 Firdevs oltî merkadi Sultân Mehmed'iîn.
CHAPTER ONE

The Tomb of Sultan Mehmed and Sultan Ibrahim:39

[Those buried here include] Mustafa Khan the First ibn Mehmed Khan the Third, who was twice sultan; his brother's son, Ibrahim Khan ibn Ahmed Khan the First; Sultan Ibrahim, the son of Ahmed Khan the Second; Kaya Sultan and Esmahan Sultan, the daughters of Murad Khan the Fourth; Ahmed Khan the First's daughter known as Hanzade, the wife of Bayram Paşa; and Burnaz Atike Sultan, the daughter of the abovementioned Ahmed Khan and wife of Kenan Paşa. Eight other princesses are also buried here. The number of cenotaphs is 15.

The Tomb of the Princes at the Congregational Mosque of Aya Sofya:40

Four of the princely sons of Murad Khan the Third and one of his daughters [are buried here for a total of] five cenotaphs.

The Tekke of Kapi Ağası Malatyah Ismail Ağá:41

It is opposite the imaret of the abovementioned congregational mosque and is against the wall of the imperial palace. The office of şeyh in the imperial imaret is entrusted to the şeyhs of this tekke. Although [the tekke] was originally located on the site of the imaret, which adjoins the blessed mosque, when the imaret was built in 1153 [1740-41], [the tekke] was moved to this site. Its builder, the abovementioned ağá, became darülsaade [ağası] while he was babıssaade ağası, combining the [two] high offices.

The Soguk Kuyu Medrese:42

It is the charitable work of the babıssaade ağası Cafer Ağá. This is the date of the medrese: [8] “The year nine hundred sixty-seven,” 967 [1559-60].

The Erdebil Tekke:43

Its builder, Sinaneddin Şeyh Yusuf ibn Hizir, traced his spiritual lineage to the same master as Sünbül Efendi.44 He died in the year “Şeyhs,” 951[1544-45], and is buried outside the Top Kapi in the garden which he made vakf. The date of the building of the zaviye is, “Lord, receive him who in gratitude has built it!,” 934 [1527-28]. At present, the şeyh of the zaviye is his descendant, Şeyh Mahmut ibn Mustafa. The imperial imam (imam-t sultani) Mehmed Efendi was buried in its environs in 1149 [1736-37].

39 A misprint for the tomb of the sultans Mustafa I and Ibrahim I, located adjacent to the southwest corner of Aya Sofya. Originally a baptistery built by the Emperor Justinian at the time of the construction of the church, it was converted into a tomb at the death of Mustafa I in 1622.

40 A small tomb adjacent to the tomb of Murad III on the south side of Aya Sofya.

41 The Kapi Ağası Malatyah Ismail Ağá Tekkesi, located immediately to the west of the Bab-i Hümayun and contiguous with the outer wall of the Topkapı Palace. It is no longer extant. For location, see MW map, G 7/7, 497; also Ayverdi, IH, A-3, where it is referred to as the Ismail Ağá Tekkesi.

42 Soguk Kuyu Medresesi, located to the west of Aya Sofya on Alemdar Caddesi; for location, see MW map, G 7/8 and 497.

43 "Sene sab'a ve sittin ve tis'a mi'ê."

44 Sinbül Sinaneddin Yusuf, Şeyh (d. 1529), founder of the Sufi brotherhood of the Sünbülüye, a branch of the Halveti order, and for 24 years the head of the tekke of Koca Mustafa Paşa in Samatya. His tomb is located in the Koca Mustafa Paşa Tekkesi. He should not be confused with Şeyh Sinaneddin Yusuf ibn Hızır al-Erdebili, the founder of the Erdebil Tekkesi; for Sünbül Efendi, see Hadika, 182; SO, III, 113; ZSE, 2, 58.

45 Mesâyiîh.

46 Rabb ikbal bânîhi şâkîrâ.
Description of the Congregational Mosque of Sultan Mehmed Khan the Second\(^8\)

[Sultan Mehmed the Second] was the seventh padishah of the Ottoman dynasty. The site of the abovementioned mosque was previously the location of a church [named the Holy Apostles]. After falling into ruin, it remained unrestored. In that place, the abovementioned sultan built a blessed mosque with two minarets, each with one balcony. This is the date on the arch of its gate: “In the auspicious month of Receb in the year eight hundred seventy-five, 875 [1470-71]. It had been begun in Camaziyülâhür in the year eight hundred sixty-seven, 867 [1462-63]. Ali bin Sulûf has written it.”\(^9\) That is to say, it was completed in eight years, being finished in Receb, eight seventy-five. [The text] is still inscribed on the lintel of the main gate in the hand of the calligrapher Ali bin Sulûf.

The wooden imperial tribune (mahfîl-i hûmayûn) inside the mosque was made by Sultan Bayezid the Saint.\(^30\) The sadîrvan was built at the same time as the blessed mosque. Around [the mosque] there are eight brick and stone medreses known as the Eight Courtyards (Sahn-i Seman). A tabhane and imaret were also built, and opposite a darîsîfâ. The tabhane and darîsîfâ have separate mosques, and imams and müezzîns are appointed to them. And eight preparatory schools (tetiîmme) were also built and they have four gates. [The complex] was later completed with a large mekteb.

The abovementioned sultan set out for eternity in the year “Benediction,”\(^31\) 886 [1481-82]. After he was buried, a domed tomb was built over his remains before the mihrab, and an ulema’s turban (ârî uluma) was fixed to the cenotaph (sandûka). When the silver lattice was built around the cenotaph of the blessed tomb of Halid bin Zeyd Ebu Eyyub Ensari—may God be well pleased with him—mother-of-pearl railings were also built around the cenotaphs of the exalted Sultans. The founder of these charitable works was Sultan Ahmed the Third—may God’s mercy be upon him.

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\(^{8}\) Camî-ı Sultan Mehmed Han-i Sani, known also as the Fatih Camii (Congregational Mosque of the Conqueror). It forms part of the great religious and social complex built by Sultan Mehmed II between 1463 and 1470 on the site of the Byzantine Church of the Holy Apostles. For its form, history and bibliography, see DBIA, III, 265-70; ISTA, X, 5543-55; MW, 405-11; OMFD, III, 356-408. For location, see MW map, D 5/6.

\(^{9}\) Ali bin Sulûf (d. 1478), fifteenth-century Ottoman calligrapher. He is buried in Üskûdar near the grave of the great calligrapher, Şeyh Hamdullah; see Rado, Türk Hattatları, 46.

\(^{30}\) Bayezid-i Veli, the nickname of the pious Sultan Bayezid II (r. 1481-1512).

\(^{31}\) Du‘â-i hayr.

\(^{32}\) Khalîd bin Zayd Abû Ayyûb Anşârî, (d. 672), the Companion of the Prophet and martyr during the siege of Constantinople of 672. It was in the house of Ebu Eyyub that Muhammed stayed after his immigration to Medina and before his own mosque and house were built. Ebu Eyyub took part in the early battles of Islam and in the conquest of Egypt in 641. Appointed governor of Medina by Ali, he fought at the side of the latter in Iraq and took part in the invasion of Cyprus during the reign of Mu‘awiya. He was a member of the expedition led against Constantinople by Yazîd b. Mu‘awiya and died during the siege of the city. At his request, he was buried beneath its walls.

His tomb is mentioned in numerous medieval Muslim accounts, including those of Ibn Kutayba, al-Tabari, Ibn al-Athîr, Ibn al-Jawzî and al-Kazwînî. The Byzantines are said to have respected the site and to have made pilgrimages to it to pray for rain in times of drought. Ottoman legend has it that his place of burial was miraculously rediscovered by Aşemseddin (see n. 28) above the siege of Constantinople in 1453. Sultan Mehmed II built a mosque on the spot in 1458. The mosque was enlarged by Emekizade Ahmed Paşa in 1591 and subsequently renovated a number of times, most notably during the reign of Selim III.

Located on the Golden Horn beyond the land walls, in the district—Eyüp—which bears his name, the mosque and tomb were objects of special veneration for the Turks, and in time a large cemetery containing the graves of many important persons grew up in its vicinity. In the later Ottoman period, it became customary for the sultan at his accession to the throne to be girded with the sword of Osman in the Mosque of Eyûb by the Celebi Efendi, the head of the Mevlevi dervish order. For the mosque, tomb and their surroundings, see Hadika, 269-76; also Recep Akakus, Eyûb Sultan ve Mucakkes Emametler (Istanbul, 1973); Cenk Alpak, Eyûb Sultan ve Türbesi (Istanbul, 1989); Mehmet Nermi Haskan, Eyûb Tarihi, (Istanbul, 1993) 1, 49-53, 180-86; Allôns Maria Schneider, “Die Blachernen,” Oriens, 4 (1951), 82-120; Paul Wittek, “Ayvansaray, Un sanctuaire privé de son hérôs,” Annaire de l’Institut de philologie et d’histoire orientales et slaves, 11 (1951), 505-26; OMFD, III, 348-56; Hasluck, Christianity and Islam, II, 604-22; ISTA, X, 5446-49.
Gülbahir Sultan, the imperial wife [of Sultan Mehmed] and mother of Sultan Bayezid the Saint, is buried in a separate tomb opposite [that of Mehmed]. Beside her are the cenotaphs of one of her daughters and two palace women, for a total of four cenotaphs. The gate with the flight of steps descending to the blessed mosque’s sanctuary was built by Sultan Ahmed the Third. The Buharihane and library were built by Sultan Mahmud Khan [the First]. The two fountains at the doors of the tombs are the charitable works of Sultan Mahmud Khan’s vizier, Grand Vizier Ahmed Paşa.

Subsequently, in our time, on Thursday, the third day of the Feast of Id, which [according to the Mali calendar] is the eleventh of May of the year 1179 [22 May 1766], the great dome of the above-mentioned mosque was totally destroyed by a great earthquake which occurred one hour after sunrise. The remains of the building were razed to the ground and, when its reconstruction and restoration were begun, the robe of honor (hil‘at) of the emin-i bina was first conferred upon Haşim Ali Bey Efendi, a high official of state who was clerk (kâtib) of its blessed vakf, and he was charged with its construction and the handling of its affairs. It was begun in [eleven] eighty [1766-67] and on the second day of Camaziyülevel of that same year [6 October 1766], the emin-i bina Ali Bey was dismissed and Sarım Ibrahim Efendi, the chief finance officer for Rumelia (defterdar-i sikk-i ecvel), was appointed emin-i bina. Construction of the blessed tomb was begun on the fourth day of Receb, of the abovementioned year [6 December 1766] and it was completed on Thursday, the twenty-eighth day of Zilkade [27 April 1767]. Its chronogram is by Müstakimzade Süleyman Efendi: “A beautiful tomb was built. Fatiha,” 1179 [1766-67].

Renovation of the medreses was completed six days before the abovementioned date. The prayer for the laying of the blessed mosque’s foundation and the ritual slaughter of sacrificial animals occurred at twenty-seven minutes after the hour of twelve on Thursday, the fourth day of Rebiülevel, of the year [eleven] eighty-one [31 July 1767], and the foundation was laid. Then, on the fourth day of Camaziyüláhr [eleven] eighty-three [5 October 1769], the aforesaid Sarım Efendi was appointed to the suite of the grand vizier [and] to the imperial army with the rank of vizier [10]; and on the first day of Receb [31 October 1769] İzzet Mehmed Bey Efendi, the commissioner of the imperial mint (darbhan-i amire emini), became emin-i bina in his place and a robe of honor was conferred on him.

Among those things in the congregational mosque previously noted, which were made more sumptuous than before, the imperial tribune (mahfil-i hûmayûn) was, for instance, built entirely of marble, and masonry apartments were built outside it on the Black Sea [east] side. They were built for the purpose of ascending from the ground to the upper level of the gallery on horseback. And a well

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55 The library and Buharihane were built by Sultan Mahmud I in 1742 in the enclosed cemetery or hazire in front of the kible. They are no longer extant; see OMFD, III, 404, n. 1.

56 Ahmed Paşa, Şehlağöz, Hacı (d. 1753), Ottoman grand vizier of the reign of Sultan Mahmud I, from June 1740 to 21 April 1742. With a reputation for accepting bribes, he was assigned a series of provincial posts after his dismissal, and died in Aleppo in 1753. His architectural foundations include the renovation of the Bandirmah Tekke and Mescid in Üsküdar, the reconstruction of the Aya Kapısı Mescidi in Fener, the building of a mekteb opposite the Abaci Mescidi in Samatya, and the installation of minbars in the Hubyar Mescidi and Nevbahar Mescidi in Taşkasah. For biographical details and foundations, see Hadika, 116, 251, 261, 507; SO, I, 253.

57 Better known in Turkish as the Kurban Bayramı or Feast of Sacrifice, which occurs on 10 Zilhicce of the Muslim lunar year.

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was dug inside the mosque near the gate on the Mediterranean [west] side. A balcony was built in the upper story of each of the two sides [of the mosque interior] and two balconies were also built overlooking the courtyard on its exterior, and fifteen ablution spigots were provided below each of them. After being demolished, the dome was rebuilt on four piers in place of the previous two elephant-foot piers and two porphyry columns, and the two porphyry columns were buried outside the mosque. It is clear that the vast scale of the mosque’s courtyard derives from its original layout.

His Majesty the Sultan of Sultans, Shah of the Shahs of the Worlds, Sultan of the Two Continents and Ruler of the Two Seas, who brings together good works and subdues heresy, His Majesty Gazi Sultan Mustafa Khan ibn Ahmed Khan ibn Mehmed Khan, was with divine guidance successful in these mentioned things from beginning to end. Worship commenced [in the mosque] at the end of forty-six months and ten days with Friday prayer on Asür [in the month] of Muharrem, Friday the fifteenth day of April [according to the Mali calendar], eleven eighty-five [25 April 1771]. The selamlık also took place in it on that day. Naima Efendi, describing an event in the Tarih-i Osmani (Ottoman History), writes that, among the sacred relics found in the blessed congregational mosque of His Majesty Ebûl-feth Sultan Mehmed Khan Gazi, there are, for example, the staff of His Excellency Aşemseddin Mehmed al-Bayrami ibn Hamzet al-Şami and on it his dervish turban. [He states that] although they were originally on the minbar side of the mihrab, they were moved to the imperial tribune at the accession of Sultan Mahmud Khan [the First]. The abovementioned mosque has a quarter.

 Those Buried in the Cemetery of the Boyaci Gate:

Şeyhülislâm Ebu’l-Meyâmin Mustafa Efendi. The date of his passing away is 1015 [1606-7]. In addition, Eskici Hasan Dede [is also buried there]. This is the date of his death: “Alas, my Eskici Dede renewed his age,” 1049 [1639-40]. Şeyhülislâm İmam Mahmud Efendi [is also buried there], along

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59 The ceremonial visit of the Ottoman sultan to one of the imperial mosques in the capital for Friday prayer; see Eft, IV, 95; also Pakám, OITD, III, 153-55.

60 The well-known Tarih-i Naima (History of Naima) of the Ottoman historian Mustafa Naim, better known by the pen name Naima (1665-1716). Naima was born in Aleppo and entered the corps of baliaclar in the imperial palace in about 1688. He was given a thorough scribal education and was subsequently appointed as a clerk in the kalem of the divân Hümayun. He continued in this capacity for the remainder of his career, serving in various administrative posts in Istanbul and in the provinces. Naima’s reputation as a leading Ottoman historian rests upon his Rawdat al-Husayn fi Khuldsat Akhbâr al-Khâfiyayn (Garden of Huseyn, Being the Choicest News of East and West), known generally as the Tarih-i Naima, covering the period from 1591 to 1660. He died while serving in the provincial post of commissioner of the cadastral register (defter emini) of the Morea, and was buried in Patras; see Eft, VI, 918-19; SO, I, 575-76; Lewis V. Thomas, A Study of Naima (New York, 1972).

61 See n. 28.

62 Omitted here from the translation are seven of Sultan Mehmed II’s couplets, included in the text as examples of his poetry.

63 Boyaci Kapısı Mezarestani, located outside the Boyaci Kapısı at the southwest corner of the great court surrounding the Fatih Mosque.

64 Mustafa Efendi, Ebu’l-Meyâmin (1546-1606), twenty-fifth Ottoman şeyhülislâm. After studying with some of the most important religious scholars of the age, he was appointed to a series of medrese teaching posts and advanced rapidly through the learned hierarchy. He was appointed kadi of Edirne in 1599, of Istanbul in 1601, and was made kadışakib of Anatolia a year later. He held the office of şeyhülislâm a first time from 8 February 1603 to 8 June 1604 and a second time from 28 July 1606 until his death on 23 November 1606. He was remembered as an honest, just and respected scholar of Islamic jurisprudence; see Altunsu, Osmanlı Şeyhülislâm, 56-57; SO, IV, 382.

65 Kûdi Eskici Dedem devrânımı teccârî ah.

66 Mahmud Efendi, İmam-ı Şehrîyari (d. 1717), fifty-third Ottoman şeyhülislâm. After training for a learned career and passing through a series of medrese appointments, he was given the judgeship of Edirne, followed by that of Yenisehir. He was made kadışakib of Anatolia on the accession of Sultan Ahmed III, on 22 August 1713, promoted to kadışakib of Rumelia in the same year and appointed şeyhülislâm on 20 May 1713. A close friend of Grand Vizier Çorlulu Ali Paşa and an influential personality in the affairs of the palace, he nonetheless came to be mistrusted because of conduct contrary to the law and the existing order and for his role in the dismissal, exile and death of his predecessors Mehmed Ataullah Efendi and Ebezade Abdullah Efendi.
with the aforesaid’s eldest son Abdullah Efendi, who was dismissed from [the office of kadastro] of Anatolia and died in 1162 [1748-49], another of his sons Yahya Efendi who was discharged from [the judgship of] Istanbul and died in the year 1173 [1759-60], his son Zekeriya Efendi, who was a judge, [12] his son the miderris Feyzullah Efendi and his relatives. Seyh BILLAM Esad Efendi’s school for Qur’an readers (darulkura) is a lofty masonry building near the Boyaci Kapi. The mekteb of Velizade is [also] near the abovementioned gate.

Those Buried in the Ruined Tomb.

Its builder was the miderris of Aya Sofya, Seyfullah Hamidi Efendi, [who died] in Safer of the year 1010 [August 1601]. His son, Vehvehek Ahmed Efendi, was the first miderris of the medrese built by the chief white eunuch (babıssade ağa) Gazanfer Ağa at Kirkçeşme. Later, he was dismissed from [the judgship of] Istanbul. He died in [the month of] Ramazan and was buried near his father. This chronogram was composed for his death:

When his shirt of mail was broken, I said,

“Alas, O God, you have caused Vehvehek to die,”

His wife and children are also [buried] there. Defterdar Çivizade Abdullah Efendi is buried opposite the Ruined Tomb. [The grave of] a second Çivizade, the son of Ilyas, the brother of the late SeyhBILLAM Mehmed bin Ilyas, is also there. SeyhBILLAM Bekirzade Ahmed Efendi is buried [there], and his father, Ebu Bekir Efendi ibn Ahmed, is also there. Dismissed from [the office of kadastro] of Anatolia, he died in the year 1117 [1705-6]. SeyhBILLAM Bahayi Mehmed Efendi was also buried there on 12 Safer of the year 1064 [2 January 1654].

The Medrese-i Cedid:

The founder of the medrese, Müfti Mahmud Efendizade AbdÜrrahim Efendi, died in the year 1171 [1757-58] while he was kadastro of Rumelia. He is buried in the cemetery of his medrese. In the year 1151 [1738-39], Çarullah Veliyeddin Efendi, who was dismissed from [office in] Edirne, was buried in the courtyard of the library and rooms which he built adjacent to the Ayak [Kurşunlu] Medrese. The gate of the abovementioned library opens on the courtyard of [Sultan Mehmed’s] blessed mosque.

He was, therefore, dismissed after a year and a half, on 15 December 1714. His nickname, imam-ı şehriyari, derives from the fact that he had been imperial imam to Sultan Mustafa II; see Altunsu, Osmanlı SeyhBILLAMlari, 112; SO, IV, 324-25.

67 Viran Türebe.

68 Vehvehek ey Vehvehek vefti ıdınn.

69 Abdullah Efendi, Çivizade, a member of an important Ottoman ulema family of the sixteenth century, two of whose members, Çivizade Muhyıdın Mehmed bin Ilyas and Çivizade Mehmed, occupied the office of SeyhBILLAM, see EF, II, 56-57.

70 Ahmed Efendi, Bekirzade (1685-1769), seventy-sixth Ottoman SeyhBILLAM. Born in Tire, he journeyed to Istanbul for training and in time became the son-in-law of SeyhBILLAM İmam-ı Şehriyari Mahmud Efendi. After teaching appointments and the judgships of Galata, Egypt, Mecca and Istanbul, he became kadastro of Anatolia in 1750 and of Rumelia in 1755. He was promoted to the office of SeyhBILLAM on 18 July 1769, but was dismissed for lethargy and carelessness on 29 April of the following year; see Altunsu, Osmanlı SeyhBILLAMlari, 144.

71 Mehmed Efendi, Bahayi (1595-1654), Ottoman jurist, theologian and thirty-second SeyhBILLAM. The grandson of the historian Hoca Sadeddin, he received training for a learned career and after appointments to teaching positions and judgships in Salonika, Aleppo, Syria, Edirne and Istanbul, held briefly the offices of kadastro of Anatolia and of Rumelia. He was promoted to SeyhBILLAM on 18 July 1649. Although he was expected to be the pliant tool of the grand vizier and valide sultan, he brought considerable energy to the office. His favoring of the Mevlevi and Halveti dervish brotherhoods brought him into conflict with the orthodox religious party, as did his fetva authorizing the use of tobacco (to which Bahayi was himself addicted) and his toleration of dervish music and dancing. He was dismissed and exiled on 2 May 1651, after placing the British ambassador under house arrest, but was reinstated on 16 August 1652 and remained in office until his death on 2 January 1654. Held in regard as a poet and scholar, he left a number of poems and fetvas, the best known of which ended the prohibition and repression of the smoking of tobacco; see EF, I, 915; HOP, III, 294-97; Altunsu, Osmanlı SeyhBILLAMlari, 73-75.
The *sebil*, the *mekteb* above it and the fountain, which are located in the corner outside the Çörekci Gate,72 are dated 1158 [1745-46], and are the charitable works of one of the favorites of His Majesty Sultan Mahmud Khan [the Second], the *beykadin*73 Hacce Alichenab Aye. Adjoining it is the medrese of Şeyhülislam Efdaizade Seyyid Hamideddin Efendi.74 [13] Seyyid Hamza, Seyyid Ukeyl and Seyyid Cafer Buhari—soldiers who fought along with Fatih in the conquest of Istanbul75—are buried in a separate tomb opposite the Karaman Hamam. The tomb keeper Seyyid Abdülaziz is also buried [there].

Şâcî Şeyh Mustafa Efendi76 is buried in a tomb near the horse-traders' stables in Büyük Karaman. The aforesaid was originally initiated into Sufi orders by Seyyid Fazhullah Efendi, a *seyh* of the [zaviye of] Emir Buhari, and he served for nine years in the kitchen (*matbah*)77 of the aforementioned zaviye. When the congregational mosques and tekkes of that district burned down in the great fire which occurred in the year one thousand forty-three [1633-34], Grand Vizier Kara Mustafa Paşa78 built [Şeyh Mustafa Efendi], who was [then] living in a cistern, a dwelling in the locality in which he was [later] buried. He died at the beginning of "the best of Creation," 1058 [1648-49],79 and the late Grand Vizier Mehmed Paşa, known as Civan Kapıcibaşı,80 built him a tomb. But it was burned down in the great fire of 1168 [1755-56] and at present remains in ruins. It is one of his miracles that at the time the aforesaid Mehmed Paşa became governor of Damascus and first set out for his high office in Syria, he came to bid farewell to this Şeyh Mustafa with some gifts. And Şeyh Mustafa said, "God willing, if your return to this place is facilitated by God, bring me the gift of a ring." Joyful tidings of the imperial seal81 arrived in

72 The Çörekci Kapisi.
73 The title of the eldest of the four senior *haskei* or favored consorts of the sultan in the harem.
74 Hamideddin Efendi, Efdaizade, Seyyid (d. 1503), Ottoman jurist and seventh *şeyhiüislâm*. After training for the learned profession, he was appointed *müdderris* first in the Kapıca Medresesi in Bursa and later in the Murad Gazi Medresesi in Istanbul. He was designated *şeyhiüislâm* in April 1496, and retained the office until his death in February 1503. He was widely recognized for his learning and virtuous conduct. His no longer extant medrese—the Efdalzade Medresesi—was located at the intersection of the congregational mosques and tekkes of that district burned down in the great fire which occurred in the year one thousand forty-three [1633-34], Grand Vizier Kara Mustafa Paşa built [Şeyh Mustafa Efendi], who was [then] living in a cistern, a dwelling in the locality in which he was [later] buried. He died at the beginning of "the best of Creation," 1058 [1648-49], and the late Grand Vizier Mehmed Paşa, known as Civan Kapıcibaşı, built him a tomb. But it was burned down in the great fire of 1168 [1755-56] and at present remains in ruins. It is one of his miracles that at the time the aforesaid Mehmed Paşa became governor of Damascus and first set out for his high office in Syria, he came to bid farewell to this Şeyh Mustafa with some gifts. And Şeyh Mustafa said, "God willing, if your return to this place is facilitated by God, bring me the gift of a ring." Joyful tidings of the imperial seal arrived in

77 The term derives from the Tradition predicting the conquest of the city discussed in n. 2. For Seyyid Hamza, Seyyid Ukeyl and Seyyid Cafer Buhari, see A. Süheyl Ünver, *İstanbul'un Multı Aşkerleri ve Şehit Olanlar* (Ankara, 1976), 108-9.
78 See *Mecmua*, 379.
79 For the place of the kitchen and food in the life of Ottoman dervish lodges, see Ayla Algar, "Food in the Life of the Tekke," in *The Dervish Lodge: Architecture, Art and Sufism in Ottoman Turkey*, ed. Raymond Lifchez (Berkeley, 1992), 296-303.
80 Although Mustafa Paşa attempted to respond by inciting a Janissary revolt in the capital, the sultan used this incident as a pretext to seize and execute Mustafa Paşa on 31 January 1644; see *Hadişte*, 39-40, 46, 77, 130, 201-2, 360-61; *Vefeyat*, 12; SO, IV, 390; for the chronogram on his medrese *Mecmua*, 413-14.
81 That is, of Mehmed Paşa's appointment as grand vizier.
the month in which the abovementioned paşa reached the place of his appointment and, on his becoming grand vizier, he was quick to understand that the ring which the abovementioned şeyh had requested was the good news of his appointment. When he reached Istanbul, he disguised himself and came to the abode of the abovementioned şeyh. Finding that [Şeyh Mustafa] had died, he gave orders for the construction of the tomb. It is written in various histories that this was the reason for the building of the tomb. May God have mercy on him!

The aforesaid şeyh drank a cup of milk each day and in place of water sucked pomegranates. And it is said that for eighty years he did not require ritual ablation.

Description of the Congregational Mosque of Sultan Bayezid Khan the Saint

[14] The blessed congregational mosque of His Majesty Sultan Bayezid Khan [the Second] was built with two minarets, each with a single balcony. Later, [Bayezid Khan] built an imaret, a tabhane and a mekteb and, still later, a medrese. It is stipulated [that the office of its müderris] be held by those who are şeyhülislâm of the Ottoman state. The first müderris was Zenbilli Ali Efendi. Later, His Majesty Sultan Selim the First, the conqueror of Egypt, built a separate tomb over [the grave of] his father, and [Bayezid’s] daughter, Selçuk Sultan, is buried in a small tomb nearby. This dated [inscription] in Arabic prose in the calligraphy of Şeyh Hamdullah is over the mihrab, in the great dome, and outside with two minarets, each with a single balcony. Later, [Bayezid Khan] built an imaret, a tabhane and a medrese. It is stipulated [that the office of its müderris] be held by those who are şeyhülislâm of the Ottoman state. The first müderris was Zenbilli Ali Efendi. Later, His Majesty Sultan Selim the First, the conqueror of Egypt, built a separate tomb over [the grave of] his father, and [Bayezid’s] daughter, Selçuk Sultan, is buried in a small tomb nearby. This dated [inscription] in Arabic prose in the calligraphy of Şeyh Hamdullah is over the mihrab, in the great dome, and outside with two minarets, each with a single balcony.

Müstakimzade composed a chronogram for the death of the late Sultan Bayezid Khan: “Sultan Bayezid Khan the Saint passed away,” 918 [1512-13].

The library which adjoins [the mosque] is the foundation of Şeyhülislâm Veliyeddin Efendi. Its date is “exalted library,” 1182 [1768-69]. Its entrance is from inside the blessed mosque. Its builder is

82 Cami-i Sultan Bayezid Han-ı Veli, known better as the Bayezid Camii, a part of the Sultan Bayezid Complex, including a medrese, mekteb, imaret, caravanseria, hamam and the tombs of Sultan Bayezid II and his daughter Selçuk Hatun, located in the district of the same name immediately to the west of the Kapalıcarşısı. For its history, form and bibliography, see DBIA, II, 87-96; EC, 35-39; ISTA, IV, 2229-39; MW, 385-90; OMBYS, 184-217. For location, MW map, E 7/1.

83 Ali Efendi, Zenbili, Mevlana Alaeddin Ali, known also as Cemali Ali Çelebi (d. 1525), Ottoman legal scholar and theologian of the late fifteenth and early sixteenth century and eighth şeyhülislâm. After a distinguished teaching career, he was appointed şeyhülislâm in 1502 and retained the office until his death in 1526. Influential in the reigns of sultans Bayezid II, Selim I and Süleyman I, he was responsible for making the office of şeyhülislâm one of the most important in the Ottoman ruling institution. He was buried in his mekteb in Zeyrek; see Hadıka, 92, 132, 135; also Altunsu, Osmanlı Şeyhülislâmaları, 13-16; Ef”, II, 420; SO, III, 488-89.

84 Şeyh Hamdullah (1436-1519), renowned Ottoman calligrapher. Born in Amasya, he became the teacher of the future Sultan Bayezid II, and later, after Bayezid ascended the throne, became the sultan’s confidant. Examples of his work can be seen in the Sultan Bayezid, Firuz Aga and Davud Paşa mosques in Istanbul and the Bayezid Camii in Edirne; see Rado, Türk Hattattları, 49-54; SO, II, 243-44.

85 Geçti Sultan Bayezid Hâmid Veli.

86 Veliyeddin Efendi, Haci (d. 1768), Ottoman religious scholar, calligrapher and seventy-fifth şeyhülislâm. Born in Istanbul, he received a religious education and, after teaching assignments, was appointed to the judgeships of Aleppo, Galata, Egypt and Medina. In 1755, he became kadısher of Anatolia and, in 1757, of Rumelia, but was dismissed and exiled to Manisa after six months. Pardoned a year later, he returned to Istanbul and was appointed şeyhülislâm on 17 February 1760 but was relieved of office after a year and a half (6 September 1761) because of his violent and angry behavior. After being exiled to Bursa, he was reappointed şeyhülislâm on 25 April 1767 and continued in that capacity until his death of old age on 25 October 1768. He was renowned as a bibliophile and as a master of celi calligraphy; see Altunsu, Osmanlı Şeyhülislâmaları, 143; also Rado, Türk Hattattları, 170-71; SO, IV, 416.

87 Kütüphane-i d'lä.
interred in the Tekke of Şeyh Murad. The date of his passing is 1181 [1767-68]. Çerkes Mehmed Paşa is buried in the cemetery outside the tomb of Bayezid Khan. This is a chronogram for his death:

Serdar Mehmed Paşa passed away.
May God make Paradise the abode of his soul!
The prayerful Haşimi composed its date.
"Come! Recite the Fatiha for the soul of the paşa!" 1034 [1624-25].

Kadıasker Ali Efendi is also buried there. This is the date of his death: "May Molla Ali’s dwelling be the loftiest Paradise!" 1028 [1618-19]. The grand vizier’s steward (vezir-i azam kethüdası) Derviş Mustafa Efendi was buried there on 2 Zilhicce of the year 1170 [18 August 1757]. The abovementioned congregational mosque has a quarter.

Description of the Blessed Congregational Mosque of Sultan Selim Khan the First

The abovementioned mosque has two minarets, each with a single balcony. Its builder was Sultan Süleyman Khan. He [also] built the imaret, tabhane and mekteb. The separate tomb over [Sultan Selim’s] grave was built together with the mosque. This is the date of [Sultan Selim’s] death: “A Fatiha for the soul of the Believer!” 926 [1519-20]. The building was completed in the sacred month of Muharram of the year 159 [1522]. [Sultan Selim’s] daughter Hadice Sultan and her daughter Hanım Sultan are buried in a tomb near his tomb. And in another tomb are to be found Sultan Süleyman’s mother Hafsa Sultan, and Sultan Süleyman’s sons named Murad, Mahmud and Abdullah, [for a total of] three princes and one lady. The aforementioned mosque has a quarter.

His Majesty Sultan Selim Khan the First became gravely ill with an abscess while journeying to Edirne and was delayed for several days. There being no cure, he passed away to the Abode of Eternity. The late grand vizier Piri Paşa immediately informed the eldest of the princes, His Majesty Sultan Süleyman Khan, who was the heir of the House of Osman, and concealed [Selim’s death] until he arrived from Manisa. Afterwards, [Selim’s] noble remains were brought to the blessed mosque of Sultan Mehmed, and the sultan and all the high officials of state prayed for him. He was buried in his blessed tomb in Şevval of the year 926 [1520].

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88 The Şeyh Murad Efendi Tekkesi in Eyüp; see Hadika, 310-12.
89 Mehmed Paşa, Çerkes (d. 1625), Ottoman grand vizier of the reign of Sultan Murad IV. Educated in the Inside Service of the imperial palace (enderun), he reached the rank of şahbədar before being appointed beylerbeyi of Damascus. In 1621 he was made a vizier of the dome (kubbe veziri) and on 3 April 1624 was forced to accept an appointment as grand vizier after the execution of Grand Vizier Kemankeş Ali Paşa. He led the campaign to suppress the revolt of Abaza Mehmed Paşa in Anatolia, during which he fell ill and died in Tokat on 28 January 1625. He is described by Ottoman historians as just and incorruptible; see Vefeyat, 11; Mecmua, 298; Eş, VI, 993; SO, IV, 150.
90 Câ'n-i Pâşâya oku Fâtiha gel.
91 Meskeni Molla ‘Ali’nîn cennet-i a’la ola.
92 Cami-i Serifi Sultan Selim Han-i Ewvel, the Selimiye Camii, part of the Yavuz Selim Complex, including an imaret, a mekteb and the tombs of Selim and of his wife Hafsa Sultan, located in the district of the same name. For its history, description and bibliography, see DBIA, VII, 62-63; MW, 476-78. For location, see MW map, D 3/9.
93 Ehl-i imân rûhu içen Fâtiha.
Description of the Congregational Mosque of Şehzade Sultan Mehmed

It has two minarets, each with two balconies. [Şehzade Sultan Mehmed’s] father, Sultan Süleyman, built it after the death of the abovementioned prince. It has an imaret, tabhane, medrese and mekteb. A separate tomb was built over [the grave of] the abovementioned prince, and a lofty throne (taht-i ali) was placed over his sanduka as a blessing. At his death, his father composed this hemistitch as a chronogram: “My Sultan Mehmed, distinguished among princes,” 95 949 [1542-43].

The blessed mosque was completed in the month of Receb. This hemistitch is the date: “Place of worship of the Community of the True Messenger,” 95 [1548-49]. [Şehzade Sultan Mehmed’s] brother Cihangir Sultan is buried on the right side of the late prince and Hümaşah Sultan [the daughter of Sultan Süleyman], is buried on his left. Prince Cihangir died in Aleppo and [his remains] were transported to Şehzade [Mehmed’s] tomb in the year 960 [1552-53]. The Congregational Mosque of Cihangir was built in his name. Prince Sultan Mahmud is buried with his mother in another tomb. And Fatma Hanım, the daughter of Hümaşah, daughter of him in whose name the mosque was built [Şehzade Sultan Mehmed’s], was also [buried] there in 996 [1587-88]. [Fatma Hanım’s] husband [Gazi Mehmed Bey ibn Mustafa Paşa] is likewise there. The date of his passing is

[16] The late, unjustly treated governor of the vilayet of Şehr-i Zor, Gazi Mehmed Bey, the son of the late Mustafa Paşa, spouse of Fatma Sultan, daughter of the late Hüma Sultan, was carried off to God—may God grant him light. Inscribed in the month of Şaban of the year nine hundred ninety-four, 994 [1586].

One of Hadice Sultan’s sons and two of her daughters are also buried [there].

Damad Gazi Ibrahim Paşa was a Bosnian. He died in Belgrade and was buried in the precinct of the Şehzade Mosque in Muharrem of the year 1010 [July 1601]. One of his sons and a daughter are buried beside him. The date of the construction [of his tomb] was two years after [his death].

The Unseen Voice expressed the date of its completion.

“The courtyard of Eden became Ibrahim Paşa’s abode,” 1012 [1603-4].

The tomb of Rüstem Paşa was built [there] in the year 998 [1589-90]. He is buried with one of his sons. This is the date of his death: “May Eden be his abode in the Paradises!” 968 [1560-61].

94 Cami-i Şehzade Sultan Mehmed, the Şehzade Camii, belonging to the Şehzade Complex in Şehzadebaşı. The complex includes, in addition to the mosque, the tomb of Prince Mehmed, a medrese, mekteb and imaret. For its history, form and bibliography, see DBIA, VII, 152-55; EC, 190-93; MW, 479-83. For location, see MW map, E 6/6.
95 The large canopy over the sanduka of Şehzade Sultan Mehmed. About four meters in height, it is fashioned of dark wood, ornamented with geometric openwork patterns and ivory inlay. Popular tradition held it to symbolize the throne that Süleyman had hoped his son might inherit.
96 Şehzadedeler gûzdiesi Sultan Mehmed’im.
97 Ma’bed-i ummet-i Resul-i mülim.
98 The Cihangir Camii in Findikli; see Hadika, 393-94.
99 Ibrahim Paşa, Damad, Gazi (c. 1550-1601), Ottoman grand vizier in the reign of Sultan Mehmed III. Educated as a devisorne in the imperial palace, he was appointed ağa of the Janissaries in 1580 and two years later became beylerbeyi of Rumelia. He played an important role in organizing the extravagant festivities which Sultan Murad staged in the summer of 1582 to celebrate the circumcision of his son, the future Sultan Mehmed III. In 1583, Ibrahim was appointed beylerbeyi of Egypt and on his return to Istanbul two years later he was married to Murad’s daughter Ayşe Sultan. He was made second vizier at the accession of Mehmed III in 1595 and appointed kaimmakam in the same year. On the death of Grand Vizier Koca Sinan Paşa in 1596, he was promoted to grand vizier (3 April) but was dismissed seven months later (27 November 1596), then reappointed on 18 December of the same year, only to be dismissed a second time on 3 November 1597. Reappointed a third time on 7 January 1599, he remained in office until his death at Belgrade on 10 July 1601, following successful campaigning in Hungary. Handsome and generous, Ibrahim is described as having a subtle and deceitful intellect. His tomb in Istanbul was built by the imperial architect Dalgic Ahmed Çavuş; see Vefeyat, 11; Mechmu, 350, 385; EF, III, 1000-1; SÜ, I, 97.
100 Olds sahn-i adnin Ibrahim Paşa ya mekân.
101 Rüstem Paşa, Damad (1500-61), Ottoman grand vizier, son-in-law and favorite of Sultan Süleyman I. Of Croatian origin, he was born in Bosnia, conscripted as a devisorne and raised in the imperial palace. He participated in the Mohác campaign, was
Destâr Mustafa Paşa is also buried [there] in a separate tomb. Haşimî composed a chronogram [for his death].

O Haşimî, the Divine Voice composed a chronogram for his death.

"O God, make the Paradises Mustafa Paşa’s abode!"*102 1020 [1611-12].

Şeyhülislâm Bostanzade*104 was buried inside the window overlooking the main road on 24 Şaban in the year 1006 [1 July 1598]. Four viziers are buried in the area between the tomb of Mustafa Paşa and the main gate. One of them is named Haci Mehmed Paşa.

The library built by the late grand vizier Damad Ali Paşa*105 is next to the Sûleymaniye Aqueduct*106 outside one of the gates of the precinct of the blessed congregational mosque that leads to the Vefa Meydanı. The aforesaid was martyred in the Varadin*107 campaign of the year 1128 [1716]. The date of the construction of the library is “The elegant library is the foundation of Ali Paşa,"*108 1122 [1710-11]. The abovementioned congregational mosque does not have a quarter.

Description of the Blessed Sûleymaniye Congregational Mosque*109

[Sultan Sûleyman] the Lawgiver was the tenth padishah of the Ottoman state. His blessed mosque is surrounded by a darûlhadis, four medreses, a darîsüsfa, an imperial imaret, a tabhane, his medical medrese (tib medresesi), a hamam and a mekteb. And he built a medrese for candidates for learned careers (müezzin) near his hamam. The blessed mosque has upper and lower balconies on the interior and exterior*17 and a separate müezzin’s gallery (müezzin mahfili). Two of its four minarets have three balconies each and two have two. The ten balconies are a reference to [Sultan Sûleyman’s] being the subsequently appointed beylerbeysi of Diyarbakır and, shortly after that, became beylerbeysi of Anatolia. Promoted to the rank of third vizier, he was married to Sûleyman’s daughter, Mihrimah Sultan, in 1539 and was made second vizier in 1541. He was twice grand vizier, the first time from 28 November 1544 to 6 October 1553, and again from 29 September 1555 until his death on 15 July 1561 (not 998/1589-90, as stated by Ayvansaraylı). Enormously wealthy, he was the builder of numerous mosques, medreses, fountains and other pious foundations in Rumelia and Anatolia as well as in Istanbul; see Hadıka, 129-30, 210; Vefeyat, 9: Ef, VIII, 640-41; SO, II, 577-78.

*104 Mehmed Efendi, Bostanzade (1535-98), member of a prominent ulema family of the sixteenth and early seventeenth century and twentieth şeyhülislâm. The son of the kadıvâser of Anatolia, Tireli Bostanzade Mustafa Efendi, he was educated for a learned career and after a succession of teaching and judicial posts became kadi of Istanbul in 1576, kadıvâser of Anatolia a year later and chief judge of Rumelia in 1580. He was sent to Egypt as kadi in 1583, then was reappointed kadıvâser of Rumelia in 1587, and became şeyhülislâm for a first time on 3 April 1589. Although he was retired three years later (10 May 1592), he was reappointed şeyhülislâm on 11 July 1593 and remained in that office until his death on 1 April 1598. In addition to poetry in Arabic, Persian and Turkish (including a fetou in verse declaring coffee licit), he prepared translations and commentaries of various legal works; see Altunsu, Osmanlı Şeyhülislâmları, 43-44; Ef, I, 1279; SO, IV, 133.

*105 Ali Paşa, Damad, Şehid (1667-1716), Ottoman grand vizier of the reign of Sultan Ahmed III. Entering the imperial palace during the reign of Sultan Ahmed II, he came to have great influence over Ahmed III, who made him a vizier and gave him his daughter Fatma in marriage (May 1709). He was appointed grand vizier on 27 April 1713 and, during his term in office, was much involved in campaigns in the Balkans. He was killed in battle with the Austrians at Varadin on 5 August 1716. An outstanding military leader and statesman, Ali Paşa displayed a shrewd political sense and suppressed a number of abuses in both the palace and government. He patronized learning, in particular the historian Raşid, and had a keen interest in science and poetry. Amongst his foundations are a mosque in his birthplace, Söloz, near Iznik, and the Çınarlı Çeşme Mescidi in Istanbul; see Hadıka, 85; Vefeyat, 72-73; Ef, I, 395; SO, III, 528-29.

*106 Sûleymaniye su keneri.

*107 The town of Petrovaradin in Croatia.

*108 Dür al-kiitftb-i zibd

*109 Cami-i Şerif-i Sûleymaniye, the Sûleymaniye Camii, at the center of the great Sûleymaniye Complex, located in the district of the same name. For its history, description and bibliography, see Ec, 185-89; Apuullah Kuran, Sinan: The Grand Old Master of Ottoman Architecture (Washington, D.C., 1987), 78-99; MW, 464-69. For location, see MW map, E 5/17.
tenth padishah [of the dynasty]. The illuminations (mahya) on the minarets and inside the mosque are provided from the [founder’s] original vakf. It has an imperial tribune (mahfil-i hımayun) and there are two ablution fountains in its interior. There are also ablution spigots on the mosque’s two sides. This is the date of the completion of its construction:

Abdü Abid composed its date.

“A place for the worship of God. Fall prostrate and come closer!”

Yahya Bey’s chronogram is as follows:

Patron of Friday [prayer], orthodox shah, Solomon of the age!

“God—be He exalted—he built a wondrously lofty congregational mosque.”

All of the calligraphy is the work of Karahisari’s pupil, Hasan Çelebi. The aforesaid was buried in Sütüce, at the side of his master Karahisari Ahmed Efendi, in the year 1000 [1591-92].

[Sultan Süleyman], the patron of good works, is buried in his tomb before the mihrab. “Shadow of the One,” 974 [1566-67], is the date of his death. Sultan Süleyman the Second, his brother Ahmed Khan the Second and one of the wives of the abovementioned Ahmed Khan are buried beside him. Mihrimah Sultan, the daughter of Süleyman Khan the First; Sultan Süleyman the Second’s mother, Dilaşub Salihah Sultan, who died in the year 1101 [1592-93]; and Âsiye Sultan, the daughter of the abovementioned Ahmed Khan, are buried on the kible side [of Süleyman’s tomb]. Hurrem Valide Sultan, the favorite of the founder of the congregational mosque, is buried in another tomb, and beside her are Selim the Second’s son, Sultan Mehmed, and a daughter of Ahmed Khan the Second. Aydınlı Mustafa Efendi, the imam and tutor of Sultan Ahmed the First, was buried in the garden outside the tomb in the year 1016 [1607-8]. The son of the abovementioned [Mustafa Efendi], Mesud Efendi, who was şeyhü'l-islam in the time of Mehmed Khan the Fourth, was dismissed after a short time, banished to Bursa, and passed away to the Abode of Eternity in the abovementioned place as a martyr, [is also buried there]. Safiye Sultan, the daughter of Mustafa Khan the Second, is buried outside the tombs. Her death occurred in Zilhicce in the year “Guest of the tomb,” 1192 [1778-79]. Mimar Sinan Ağa, the architect of the blessed mosque, is buried with an ulema’s turban (örf) in a separate place for the worship of God. Fall prostrate and come closer!”
tomb in the cemetery of the mekteb and sebil which he built near [the Suleymaniye's] gate. The deceased [Mimar Sinan Ağa] was a retired haseci of the Janissary corps. The library inside the abovementioned mosque was brought into existence in the reign of Sultan Mahmud Khan [the First], during the first grand vizirate of Mustafa Paşa. The abovementioned mosque has a quarter.

The Blessed Congregational Mosque of Sultan Ahmed Is Described

Its builder was Sultan Ahmed Khan the First. It has six minarets. Four of them have three balconies each and two of them have two balconies, for a total of sixteen balconies. It has an imperial tribune (mahfili-i hümâyûn), a müezzin's tribune (müezzin mahfili), upper and lower balconies on its two sides on the interior and exterior, and on the interior of the mosque there are two ablution fountains. The illuminations (mahye) on the minarets and inside the mosque are [provided for by] the founder's original vakf. It has one medrese. There is an imaret, tabhane, darüşsifa, mekteb and a separate tomb, and there are sebils in front of the tomb and around the mosque. The date of the completion of the mosque building is “A wonderful abode for the pious,” 1026 [1617-18]. His Majesty the Padishah [Sultan Ahmed], whose sins are forgiven, passed away in the year “Promised Paradise,” 1026 [1617-18]. The tomb was built over his [grave] three years later. This is the tomb’s date: ‘May the tomb of Sultan Ahmed be the apogee of the highest Paradise!’

His sons, Osman Khan the Second and Murad Khan the Fourth, are buried beside him. The mother of the abovementioned Murad Khan [the Fourth] and Ibrahim Khan was Mahpeyker Sultan, known as Kösem Valide. She is buried a martyr [in the tomb of Sultan Ahmed]. Safiye Sultan, daughter of Murad Khan the Fourth, is also there. This is what is written on top of her cenotaph:

Tuhfet al-Mimarin (Masterpieces of Architecture). While the 477 structures enumerated in the lists include many buildings which were in all likelihood designed by his assistants, Sinan was himself responsible for what are clearly the outstanding monuments of the age, the Suleymaniye and Şehzade mosques in Istanbul and the Selimiye in Edirne. Editions of two of these texts were published by Rûkû Melûl Meriç under the title, Mimar Sinan Hayatı, Eseri, I, Mimar Sinan’ın Hayatına, Eserlerine Dair Metinler (Ankara, 1965). For a critical biography and discussion of Sinan’s major monuments, see Kurân, Sinan.

Mustafa Paşa, Bahir Köse, Maktul (d. 1765), Ottoman poet and grand vizier of the reigns of Mahmud I, Osman III and Mustafa III. The son of Çorulu Sofu Abdurrahman Paşa, he was trained as a guard in the imperial suite (hassa silahsor) under the patronage of Damad Ibrahim Paşa, and after a series of offices in the imperial household, was appointed grand vizier a first time on 1 July 1752. Dismissed two and a half years later, on 15 February 1755, he was appointed a second time from 1 April 1756 to 11 January 1757, and for a third time beginning 1 November 1763. He was betrothed in the same year to Şah Sultan, the three-year-old daughter of Sultan Mustafa III, but was nonetheless dismissed for avarice and imprisoned on 30 April 1765. Later in the same year he was exiled to Mytilene, where he was executed. Renowned for his poetry, he was also a patron of pious works, including the rebuilding (1751) of the Haleci Hasan Mescidi in Çarşkapı, the foundation of the Mustafa Paşa Tekkesi and Mescidi in Otakcılar and of fountains in Topcular and Otakcular, and the installation of the minbar in the Sancakdar Mescidi in Samatya; see Hadika, 105, 140, 309-10; Vefeyat, 74; SO, IV, 440-41; Ibrahim Hilmi Tanşık, İstanbul Çeşmeleri, (Istanbul, 1943), I, 192.

119 Sultan Ahmed Cami-Şerifi, the Sultan Ahmed Camii, known popularly as the Blue Mosque, a part of the larger Sultan Ahmed Complex, located on the east side of the At Meydani in the district of the same name. For a description, history and bibliography, see EC, 179-84; MW, 470-75; Zeynep Nâvîr, Osmanlı Mimarıında Sultan Ahmet Külliyesi ve Sonrası (1609-1690) (Istanbul, 1975), 35-133. For location, see MW map, F 7/28.

120 Ni’mê dârên li-l-mütiakîn. 

121 Mûbeşir al-cerne. 

122 Tûrbi-i Sultân Ahmed evci-i ’illiyin olâ. 

123 Kösem Valide Mahpeyker, known also simply as Kösem Sultan (c. 1589-1651), consort of Sultan Ahmed I and mother of Murad IV and Ibrahim I. Greek by birth, she exercised a decisive influence in the Ottoman state over a period of some thirty years, during the reigns of her two sons and of her grandson Mehmed IV. She was executed in a palace conspiracy because of her attempt to replace Sultan Mehmed with her brother Süleyman. A patron of many charitable and pious works, including the Çini Camii in Üsküdar and the Valide Han in Istanbul, she came in the popular Turkish mind to have a reputation for magnanimity, generosity and high intelligence; see Ef, V, 272-73; SO, I, 66.
Observe this solid, light-anointed coffer of her, whose
Death as a martyr while in childbirth caused this irreparable loss!
Named Safiye Sultan, the daughter of Murad Khan the Fourth,
Being his daughter, she was taken to the Manifest One.

And this is written on another sanduka:

[19] This also is the daughter of the daughter of Sultan Murad.
The princess named Rukiye found joy in the Other World.
In truth, she was taken by the plague and surrendered her soul.
Veli, she was freed from the torments of hell. She became a martyr, 1108 [1696-97].

And fifteen of [Sultan Ahmed's] sons [are buried in his tomb], including Sultan Orhan, Sultan Bayezid, Sultan Mehmed and Sultan Osman, along with twelve princesses and four of Sultan Ahmed's favorites, [for a total of] 34 cenotaphs (sanduka).

The celi calligraphy of the blessed congregational mosque is the work of Seyyid Kasim Gubari Efendi, the marshal of the descendants of the prophet (vakib) of the time. The date of death of the aforementioned is 1024 [1615-16]. He is buried near the tomb of Eyyub. This blessed congregational mosque was built on the site of a Kadiri tekke, the zikr of which is at present performed in the blessed mosque on Friday after the noon worship. It does not have a quarter. [20]

The Congregational Mosque of the Valide Sultan Known as the Yeni Congregational Mosque

It was built by Turhan Hadice Sultan, the mother of Sultan Mehmed Khan the Fourth. There are two minarets, each with three balconies. It has an imperial tribune (mahfil-i hümâyûn), a müezzin's tribune (müezzin mahfili) and galleries on its two sides. Its illumination (mahya) is provided for by her vakf. It has a mekteb, darülkura, sebil, fountains and a lofty tomb. At the time of the breaking of the fast at Ramazan (vakt-i iftar), honey sherbet is distributed to people there beneath the imperial tribune. “Magnificent edifice,” 1074 [1663-64], is the date of the congregational mosque's completion. Initial work on its foundation was begun by the abovementioned Kösem Valide. After her martyrdom,

124 Kasim Gubari Efendi, Seyyid (d. 1624), Ottoman calligrapher of the early seventeenth century, known for miniature scripts; see Rado, Türk Hattatları, 93; SO, IV, 48-49.
125 The date of the death of Seyyid Kasim Gubari Efendi is, in fact, 1034/1625, not 1024.
126 A passage omitted here deals with the weaving of the kisve, the black veil or cloth cover for the Kaba, in Istanbul in the year 1018 [1609-10], and includes a chronogram in the form of a vejk or talisman for the accession of Sultan Ahmed I.
127 The Valide Sultan Camii or Yeni Cami (Mosque of the Queen Mother or New Mosque), known also as the Yeni Valide or Turhan Hadice Sultan Camii. It forms part of a larger complex, including a darülkura, medrese, mekteb, sebil, the covered market known as the Mısır Çarşısı and the tomb of Turhan Sultan, located in Eminönü at the southern end of the Galata Bridge. For a description, history and bibliography, see EC, 213-18; Nayır, Sultan Ahmet, 136-68. For location, see MW map, F 5/3.
128 Turhan Hadice Sultan (1627-82), the consort of Sultan Ibrahim and mother of Sultan Mehmed IV. Of Russian origin, she was taken captive by the Crimean Tatars and brought to Istanbul where she entered the imperial palace as a slave. Because of her beauty, she was presented to Sultan Ibrahim as a consort by his mother Kösem Valide. Turhan Hadice's son Mehmed IV succeeded to the throne after the deposition of Sultan Ibrahim in 1648, but during the first years of his reign the sultan's grandmother, Kösem Valide, acted as regent. The rivalry that developed between Kösem Valide and Turhan Hadice led the regent to plot Mehmed's replacement by a brother, Prince Süleyman, whose mother Dilâstû Sultan was regarded as unlikely to interfere in affairs of state. When Turhan Hadice learned of these intentions, she took the initiative, had Kösem Valide strangled (1651), and became regent herself. Chronic fiscal shortages, internal rebellion and external threat led her to appoint the elderly Köprülü Mehmed Paşa as grand vizier in 1556, and to grant him virtually unlimited power. In the period of relative political and fiscal stability that followed, the valide sultan's overt political involvement diminished, while her ceremonial and philanthropic roles increased, and she undertook the construction of the Çanakkale fortresses and the great Yeni Valide Camii Complex in Eminönü; see SO, I, 27-28; M. Çağatay Uluçay, Padişahların Kadınları ve Kızları (Ankara, 1980), 56-59.
129 Binâ-i 'azîm.
[Turhan Hadice] built it. The doubling of "Return to your God," gives the date of the death of [Turhan] Hadice Sultan, the builder of the abovementioned congregational mosque. Buried beside her are her son, Sultan Mehmed Khan the Fourth; Mustafa Khan the Second, son of the aforementioned Sultan Mehmed Khan; Sultan Ahmed Khan the Third, son of the aforementioned Sultan Mehmed Khan; Sultan Mahmud Khan, son of the aforementioned Mustafa Khan; Sultan Osman Khan the Third, the son of the aforementioned Sultan Mustafa Khan; Salih Sultan, the mother of Sultan Mahmud; [21] Hadice Sultan, the daughter of [Sultan Ahmed the Third]; Ayşe Sultan; Prince Sultan Süleyman, [who died] in the year 1145 [1732-33]; Sultan Mehmed; Sultan Hasan; Sultan Hüseyin; Sultan Mehmed; Sultan Mehmed, [who died in the] year 1170 [1756-57]; Isa, [who died in the year] 1118 [1706-7]; Sultan Selim, [who died in the year] 1120 [1708-9]; Sultan Nu'man, [who died in the year] 1178 [1764-65]; Sultan Seyfeddin, [who died in the year] 1145 [1732-33]; Sultan Abdülmelik, [who died in the year] 1122 [1710-11]; Sultan Ibrahim, [who died in the year] 1133 [1720-21]; Sultan Murad, [who died in the year] 1120 [1708-9]; and Sultan Selim, [who died in the year] 1120 [1708-9].

The male children of His Majesty, the late Sultan Ahmed Khan the Third, numbered eighteen. Three of them were named Mehmed, two of whom died during his reign. And three were named Selim. They, too, died at a young age, and the three were buried in [Sultan Ahmed's] darulhadis in Edirne. The remaining [sons] were Isa, Ali, Murad, Abdülmelik, Süleyman, Mustafa Khan, Bayezid, Abdullah, Ibrahim, Nu'man, Abdülmahid Khan and Seyfeddin. A magnificent ceremony on the Ök Meydanı was occasioned by the circumcision feast of four of [his sons], the highly honored princes named Süleyman, Mehmed, Mustafa and Bayezid and lasted for fifteen days. Of these, those who have died are buried in the abovementioned tomb—may God have mercy on their souls. Outside the tomb are the graves of princesses and favorites of the royal household. The mother of Sultan Mustafa the Third, Mihrigah Emine Sultan, who died in 1145 [1732-33], is there. A magnificent fountain adjoining [her tomb] is the charitable work of the abovementioned sultana. Şermi Rabia Sultan, the mother of Sultan Abdülmahid Khan [the First], is also buried there. This is the date of her death: "May Şermi Kadın's abode be the loftiest Eden!" The library on the other side of the tomb is a charitable work of Sultan Ahmed Khan the Third.

That the name of the aforesaid Paradise-dwelling valide sultan was Turhan Hadice Sultan is explicitly mentioned and set forth in the chronogram on the arch of the blessed congregational mosque's main gate and in the chronogram of a fountain near the imperial palace in Beşiktaş. The fountain's chronogram is reproduced exactly in this place.

Sultan of sultans, Mehmed Khan,
Regulator of the State and the Community, pure personage:
His mother, Hadice Sultan,
The crown of the pure benefactresses,
Caused to flow this most lofty of fountains.
Which satiated all creation,
As if it were the Selsebil of the Garden of Paradise.
Drink from it! She finds eternal life!
Because of it, may the Shah of the World find permanence
On the throne until the Day of Judgment!

130 Ircii itâ rabbiki.
131 These latter princes are all among the children of Sultan Ahmed III.
132 Described and illustrated in the famous Surname (Book of the Circumcision Feast) of Vehbi in Topkapi Sarayi Museum Library; see Fehmi Edhem Karatay, "Türkçe Yazmalar Katalogu", I, 280, manuscripts 871, 872.
133 Ola Şermi kaddin'in menzil 'aden-i alâ.
134 One of the rivers of Paradise.
The chronicler admired it and said, "Excellent fountainhead of the water of life!" 135 1063 [1652-53].

Himmetzade Şeyh Abdullah Efendi composed this line as a chronogram at her death: "The Valide Sultan departed for the gate of Eden," 136 1094 [1681-83]. The abovementioned congregational mosque does not have a quarter.

**Description of the Blessed Osmaniye Congregational Mosque** 157

Sultan Mahmud Khan began construction of the abovementioned congregational mosque, but, because the aforesaid padishah journeyed to the Abode of Eternity near the time of its completion, the vakf of the abovementioned congregational mosque was registered and its servants appointed when his brother Sultan Osman Khan the Third became padishah of the world and, because it was completed with God's help one year after his accession, they named it Nur-i Osmani. On 27 Receb of the year 1169 [27 April 1756], his mother, Şehsüvar Sultan, was buried [there] in a separate tomb. The abovementioned congregational mosque was built on the site of the blessed mosque of Fatma Hatun, the honored wife of Hasançazade Şeyhülislâm Hoca Sadeddin Efendi. 136 It has an imperial tribune (mahfili hümayun) and müezzin’s tribune (müezzin mahfili). There are two minarets, each with two balconies, and their illumination (mahya) is provided for by its vakf. It has a medrese, imaret, library, time-keeper’s room (muvakkit odası), sebil and fountain. The calligrapher Mehmed Rasim Efendi composed the chronogram for the mosque’s construction: "May this new congregational mosque of Sultan Osman be blessed!" 139 The sacred verse [of the Qur'an] on the outside of the middle gate is [in] the calligraphy of the abovementioned Rasim Efendi. 23 The sacred verses inside the two side gates are [the work] of the calligrapher Fahreddin Yahya. 141 Hakim Efendi composed the medrese’s chronogram:

"May the gate of the medrese be the door to knowledge!" 142 1169 [1755-56].

Hakim also composed the imaret’s chronogram.

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135 Zihî serçe-i âbi-ı hayâtı.
136 Vâlide Sultan suvd-yi ‘advle nhlet eyledi.
137 Cami-i Şerîf-i Osmaniye (Congregational Mosque of Osman) better known as the Nuruosmaniye Camii (Congregational Mosque of the Light of Osman), part of a complex including a medrese, library, imaret, fountain and sebil, located in Çarşkapı immediately to the east of the Kapalıçarşı; see DBIA, VI, 100-3; EC, 154-56; Pia Hochhut, Die Moschee Nürûosmâniye in Istanbul (Berlin, 1986). For location, see MW map, F 7/6.
138 Sadeddin Efendi, Hasançazade, Hoca (1536-99), Ottoman statesman, historian and twenty-second şeyhülislâm. The son of Hasan Can, a courtier of Sultan Selim I, he studied with prominent scholars, embarked on a learned career and became an assistant to Şeyhülislâm Ebüüssuud Efendi. After a number of medrese assignments, he was appointed müderris at one of the medreses of the Fatih mosque (1572) and, a year later, was made tutor of Prince Murad at Manisa. When his pupil became sultan as Murad III, he followed him to Istanbul and became the sultan’s trusted adviser, a position he continued to occupy under Murad’s successor, Sultan Mehmed III, after 1595. Although he briefly fell into disgrace over the appointment of Grand Vizier Damad Ibrahim Paşa, he was rehabilitated and appointed şeyhülislâm on 1 April 1598. He died during prayer in the Aya Sofya Mosque on 30 September 1599. Politically able and farsighted, he was also an eminent scholar and patron of learning. His fame as a writer rests on his Tac al-Tevarih (Crown of Histories), a history of the Ottoman Dynasty from its origins to the death of Selim I; see Altunsu, Osmanlı tarihlerinde, 47-50; El2, V, 27-28.
139 Mehmed Rasim Efendi, Hoca, Eğrikapılı (1687-1755), outstanding Ottoman calligrapher of the first half of the eighteenth century, renowned for his talik, nesih and sülüs scripts. He is reputed to have penned some 60 complete copies of the Qur’an plus great numbers of prayer books, vakfiye, decorative pages of calligraphy and monumental inscriptions; see Rado, Türk Hattatları, 155-56.
140 Hümâyûn ola bu nev câmi’i Sultan ‘Osman’ın.
141 Fahreddin Yahya (d. 1755), Ottoman calligrapher of the first half of the eighteenth century; see Rado, Türk Hattatları, 156-57; SO, IV, II.
142 Medhâbi ‘ilm ola bâb-i medrese.
Let this chronogram be written by the Hakim’s pen!
“May the lofty imaret be a gate to riches!”

Yedikulelizade Seyyid Abdülhalim Efendi wrote the Qur’anic verses on the exterior [of the mosque] except for the monumental (celi) calligraphy, which was by Bursah Müzehheb Ali Ağa. And the celi was [also] the work of Kâtibzade Mehmed Refi Efendi. The abovementioned congregational mosque does not have a quarter.

Description of His Majesty Sultan Mustafa Khan the Third’s Blessed Congregational Mosque named Laleli

Its builder was His Majesty, the aforesaid padishah. It has an imperial tribune (mahfil-i hümayun), a müezzin’s tribune (müezzin mahfili) and galleries along two sides. Müfti Esad Efendizade Fitnat Hanım, whose name was Emmetullah, composed [this] chronogram for the completion of the building. “This is the sublime, graceful mosque of Sultan Mustafa,” Its right minaret was built together with [the mosque]. Its left minaret was added six years later in 1183 [1769-70]. The abovementioned mosque has two minarets, each with one balcony. Its illumination (mahya) is provided for by its vakfs. It has an imaret, tomb, sebil, fountains, timekeeper’s room (muvakkithane) and rooms for the imam and müezzin. Soup and bread from the imaret are provided to the medreses and tekkes in the vicinity. Hiybetullah Sultan, Mihrimah Sultan, Mihrigah Sultan and Fatma Sultan are buried in the large tomb. Prince Sultan Mehmed is also buried there. These abovementioned deceased are the children of the charitable founder. The aforesaid charitable founder died on Friday the seventh of Zilkade, in the year “He reported to his God with a faultless heart,”

Hiyetullah Sultan, Mihrimah Sultan, Mihrigah Sultan and Fatma Sultan are buried in the large tomb. A strangely shaped turban of his own design is affixed to his sanduka. The second tomb [of the Laleli Complex] was reserved for [Sultan Mustafa’s] favorites. There are two spigots outside the tomb. [The mosque] does not have a quarter. His Majesty Sultan Selim Khan the Third ibn Sultan Mustafa, who set out for Paradise as a martyr, is also buried in his father’s tomb.
1. The Edirnekapi Congregational Mosque

Its builder was the daughter of Sultan Süleyman Khan the First, Mihrimah Sultan, another of whose congregational mosques is at the Üsküdar Landing. The abovementioned [Edirnekapi] Congregational Mosque has [dependencies] two medreses, a mekteb, an imperial tribune (mahfil-i hümâyûn) and a double hamam. The master of the seal Ahmed Paşa, son-in-law of Rüstem Paşa, was buried with some of his close relatives in a magnificent tomb beside the mekteb in 988 [1580-81]. Mihrimah Sultan was the wife of Rüstem Paşa. She passed away in the year “Occurrence of death,” 5965 [1557-58], and is buried in the tomb of her father. The virtuous Hakani Mehmed Bey, son of the daughter of Güzcelce Rüstem Paşa and a relative of the grand vizier Ayas Paşa, is buried in the open before the mekteb’s window. He died in the year “Turning toward eternity,” 1015 [1606-7]. His gravestone has no inscription. One of the gazis of the conquest [of Constantinople] is buried against the land wall within the congregational mosque’s courtyard. [His grave] became a place of pilgrimage. [The mosque’s] minaret was damaged because of an earthquake which occurred about one hundred years ago. Eighteen of its steps were pulled down and [the administrators of the mosque] were content with the remainder. Ali Bey, who is its mütevelli at the time of writing, appointed a [second] imam in accord with the stipulations of the founder, and its imams came to be two [in number]. This event occurred in Ramazan 1192 [1778]. [The mosque] does not have a quarter.
2. The Blessed Congregational Mosque of Ibni Meddas

Its builder was Paşmakçizade Hüsameddin Tokadı. He is buried beneath the mekteb which he built opposite it. The date of his death was “Yearning for the Paradises,” 160 [1455-56]. Mehmed Odabaşı installed its minbar. Because the former grand vizier Salih Paşa built a fountain near the abovementioned mosque, it became known as the Congregational Mosque of Salih Paşa. [25] But it has no income. Sultan Ibrahim executed the abovementioned paşa without cause in the year 1057 [1647-48].

He is buried in Üsküdar. The abovementioned Hüsameddin wrote a commentary to the Avamı 165 and a treatise refuting the Bezzaziye. 160 He was the first to make the shoes lined on the inside with black cloth, which are reserved to the ulema. The abovementioned blessed congregational mosque is near the Unkapanı (Flour Market). It has a quarter.

The aforesaid Salih Paşa was of Bosnian origin. Being secretary of the council of state (divan kâtibi) of Defterdar Mustafa Paşa, he obtained various high offices because of his contact with high officials. After entering the ranks of high officials, he became the ağa of the Janissaries, and in Rebiülevel 1054 [1644] he became a vizier of the dome (vezir-i kubbe-nișin) and defterdar. In Şevval 1055 [December 1645] he became grand vizier in place of Sultanzade Mehmed Paşa. Because Sultan Ibrahim Khan was mentally deranged, whenever he heard of a spiritual teacher in some place, he would set out for him with a carriage. Since he forbade all carriages inside Istanbul in order that he not be blocked [in his passage through the streets], when one day he chanced by God’s decree to meet a hay wagon, he instantly summoned [Salih Paşa], and executed him on 18 Şevval of the year 1057 [16 November 1647].

3. The Asmalı Mosque near the Fazlı Paşa Saray

Its builder was Hoca Ferhad, one of Fatih’s servants. He is buried before the mihrab. Hatibzade Yahya Paşa installed the minbar. The aforesaid paşa is buried in Tırhala. 167 Akovalizade Ahmed Efendi composed the date of [Yahya Paşa’s] death prior to his passing away: “Yahya Paşa, you gave your life for dervish riches,” 168 1168 [1754-55]. [Ahmed Efendi] composed the chronogram and then, three days after he died, the abovementioned paşa was appointed to Tırhala. Subsequently, after coming and taking possession of it, he passed away. The abovementioned mosque has a quarter.

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160 The ibni Meddas Camii, known also as the Salih Paşa or Paşmakçizade Mescidi. It is located at the intersection of Salih Paşa Caddesi and Kani Paşa Sokagi in the Haydar Quarter in Fener; see DBIA, IV, 119; IC, I, 74. For location, see MW map, E 4/9.
161 Şevval cennät.
162 Salih Paşa (1607-47), Ottoman grand vizier of the reign of Sultan Ibrahim. He was appointed in place of Grand Vizier Sultanzade Mehmed Paşa on 17 December 1645 and remained in office until his execution on 16 November 1647; for biographical details see text below; also Vefeyat, 44; SO, III, 201.
164 The Fetava-yi Bezzaziye, a collection of fetvas by Hafızeddin Mehmed Efendi (d. 1424), known by the name Ibn Bezzaz, who flourished in Bursa during the reign of Sultan Mehmed I.
165 The Asmalı Mescid (Mosque with Grapevines), known also as the Hoca Ferhad Mescidi, located on Divanyolu at the intersection with Klodfarer Sokagi in the Binbirdirek Quarter in Alemdar. The mosque was torn down in 1917; see EC, 20; IC, I, 24; ISTA, II, 1127; OMFID, III, 316. For location, see MW map, F 7/20.
166 The Fazlı Paşa Sarayi, the Palace of Fazlı Paşa, built by the sixteenth-century vizier Kara Fazlı Paşa and located in the Binbirdirek Quarter in Alemdar. The original building burned in the Ayazma Kapi fire of 1660. The large wooden mansion subsequently built on the site was also known as the Fazlı Paşa Sarayı and was used for some time as the office of the Directorate of Finance (defterdarlık konaği). It was destroyed in the Hoca Paşa fire of the second half of the nineteenth century.
167 The town of Trikkala in Thessaly in central Greece.
168 Yahyâ Pêşâ fuârâ mâhî içîn cân vîrdîn.
4. The Emin Bey Mosque in Destereciler

Its builder, the abovementioned [Nasuhizade Hacı] Emin Bey, was the building commissioner (bina emini) when the blessed mosque of Sultan Bayezid the Saint was built. The date of his death is the year, “Prince of Paradise,”[170] 919 [1513-14]. He is buried in his mosque. Sultan Ahmed Khan the Third’s başkudum, Emetullah Kadın, [26] installed a minbar in this mosque at the time she built the Simkeşhane[171] on the site of the previously moved mint (darbhane) and caused a sebil, fountain and mekteb to be built adjoining it. [The mosque] has a quarter.

5. The Ishak Paşa Mosque near the Cebehanе

Its builder [İshak Paşa] was grand vizier.[172] He died in Salonika in 888 [1483-84], during his second grand vizierate, and is buried there. Davud Paşa[174] became master of the seal [grand vizier] in his place. Al-Hac Tiryaki Mehmed Paşa,[175] one of the viziers of Sultan Mahmud Khan, installed the minbar in the year “Sacred Law,”[176] 1160 [1747-48]. Four years later, the aforesaid, having been dismissed, died at Retmo[177] and was buried there. The aforesaid mosque has a quarter.

This Ishak Paşa was Greek in origin. He was the purchased slave of a celebrated Janissary known as Paşa Yiğit. Advancing through the ranks with the passage of time, he became beylerbeyi of Bosnia. Subsequently, he gained an exalted reputation with the rank of vizier, and on the dismissal of Mahmud Paşa-yı Veli[178] from his first [grand] vizierate in 872 [1467-68], he was promoted [to that office].

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[170] The Emin Beş Mescidi (Mosque of Emin Bey), known also as the Dibekli or Dibekli Emin Bey Mescidi, located at the intersection of Dibekli Camii Sokagı and Tiyatro Aralığı in the Taşvantaş Quarter in Bayezid; see DBIA, III, 157; EC, 58-59; IC, I, 51; ISTA, VIII, 4453; OMFED, III, 341. For location, see MW map, E 7/11.
[171] serve-i cennet.
[172] The workshop of the embroiderers of gold and silver thread. Administered as an official institution, the Simkeşhane was originally located on the site of the Corulu Ali Paşa Complex on the Divanyolu and later moved farther west to a building on Ordu Caddesi between Bayezid and Aksaray; see Hadika, 139.
[173] The Ishak Paşa Mescidi, located at the intersection of Ishak Paşa Caddesi and Akbyak Caddesi to the east of the Baba Hümayun of the Topkapı Palace in the Cankurtaran Quarter in Alemdar; see DBIA, IV, 197; EC, 97-98; OMFED, III, 425-27. For location, see MW map, G 7/14.
[174] Davud Paşa, Koca, Dervi (d. 1498), Ottoman grand vizier of the reign of Sultan Bayezid II. Of Albanian origin, he entered the imperial palace as a devşirme. He was beylerbeyi of Anatolia in 1472 and became beylerbeyi of Rumelia in 1476. Following the accession of Bayezid II, he was made a vizier and became grand vizier in 1483. He remained in office for 15 years until his dismissal on 4 March 1497. Exiled to Dimetoka, he died on 20 October 1498. His foundations include the Davud Paşa Camii in the district of the same name, and the Davud Paşa Sarayi and Mosque outside the land wall on the old Edirne road; see Hadika, 117-18, 316-17; EF II, 184; SO, III, 329-34.
[175] Mehmed Paşa, Hacı Tiryaki (1680-1751), Ottoman grand vizier of the reign of Sultan Mahmud I. Born the son of a Janissary officer in Istanbul, he was enrolled in the Janissary corps and over the years made a career in the chancery of the central government. In 1745 he became tersane emini and directed the restoration and extension of the imperial dockyard. He was later promoted to vezir-i azam kethaidarsi and became grand vizier on 10 August 1746. Because of his use of drugs, for which he received the nickname tiryaki, he was often rude and insulting in his behavior toward others. He was dismissed 24 August 1747 and exiled to Rhodes, but soon afterwards was given a series of provincial appointments in Mosul, Baghdad and Ethiopia. This last he refused to accept, as a result of which he was stripped of his vizieral rank and fortune and ordered to reside in a provincial backwater on Crete, where he died in 1751; see Vefayat, 75; EF VI, 1001-2; SO, IV, 237-38.
[176] Serf-i serf.
[177] The town of Rethymno on Crete.
[178] Davud Paşa-yı Veli (d. 1474), Ottoman grand vizier of the reign of Sultan Mehmed II. Most likely of Serbian or Croatian origin, he was educated in the palace in Edirne and, after the accession of Sultan Mehmed II in 1451, became the recipient of royal favor. He served as a Janissary commander (sovak ağası) in the siege of Constantinople and was subsequently promoted to the rank of beylerbeyi of Rumelia and grand vizier (1453). His first grand vizierate lasted for 15 years until 1468, during which time he commanded or served in campaigns against Serbia, the Morea, Trabzon, Walachia, Lesbos, Bosnia and Karaman. He
suppressed the sedition of the equally cunning Karamanoğlu and Germiyanoğlu, who dared to rebel and revolt in Anatolia. And he caused craftsmen to be transported with their families from Aksaray to Istanbul and made them settle in the quarter which is still known by the abovementioned name. He was dismissed in 877 [1472-73], and after his predecessor was appointed to his place, he became grand vizier a second time on the accession of Bayezid Khan. He was dismissed in 888 [1483-84] and sent to Salonika.

6. The Congregational Mosque of Ibrahim Paşa in Uzunçarşı

Its builder was Ibrahim Paşa. He was grand vizier. He first built the mosque and completed it in the year “Glorious work of charity,” 883 [1478-79]. It has a medrese, mekteb and fountain. There is also a double hamam of his in Sarachane. Subsequently, he became master of the seal and two years later, at the date, “Shroud,” 905 [1499-1500], he drew the shroud over his shoulders at İnebahtı. His grave is located there. His father Halil Paşa and his grandfather Ibrahim Paşa were also masters of the seal. The aforementioned mosque [27] has a quarter.

The exalted ancestor of this Ibrahim Paşa was Candarlı Kara Halil Paşa, whose genealogy goes back

was appointed grand vizier a second time in 1472 but was forced to retire to his estate at Hasköy a year later and was executed in July 1474. His name is preserved in that of the district in Eminönü in which his mosque is located. For biographical details and an account of his mosque and his tomb, see Hadika, 212-13; Ef, VI, 69-72; So, IV, 309.

Camii-i Ibrahim Paşa, known also as the Candarlı Ibrahim Paşa or Atik Ibrahim Paşa Camii, located at the intersection of Paşa Camii Sokakı and Nasuhiye Sokakı off the Fincancılalı Yokuşu and north of the Valide Hamı in the Mercan Ağa Quarter in Bayezid; see DBIA, II, 468; EC, 24-25; IC, I, 75; MW, 376-77; OMBYSO, 227-29. For location, see MW map, F 6/7.

Ibrahim Paşa, Candarlı (1428-99), member of an old Ottoman family of ulema-statesmen, and grand vizier during the reign of Bayezid II. The son of Grand Vizier Halil Paşa, he was kadi of Edirne from c. 1453 until 1465, when he was appointed kadiasker. In 1475, he was assigned to Prince Bayezid as lala with the rank of vizier, and after the latter’s accession to the throne he was made kadiasker of Rumelia in 1485, second vizier in 1487, and succeeded Hersekzade Ahmed Paşa as grand vizier in August 1498. He died a year later (August 1499) at Lepanto; see Vefeyat, 69; Ef, II, 444-45. For extended studies of the Candarlı family, see I. H. Uzunçarşı, Candarlı Vezir Ailesi (Ankara, 1974); also F. Taeschner and P. Wittek, “Die Vezirfamilie der Gandarlızade (14./15. Jhdt.) und ihre Denkmäler,” Der Islam, 18 (1929), 60-115.

Hayr-ı celi.

Hırka.

Lepanto on the Gulf of Corinth, in the siege and capture of the Venetian fortress of which Ibrahim Paşa was killed on 28 August 1499.

Ibrahim Paşa (d. 1453), Ottoman grand vizier of the reigns of Murad II and Mehmed II, the eldest son of Candarlı Ibrahim Paşa. He was appointed grand vizier by Murad II in 1443 and continued in that office after Murad’s abdication in June 1444. Although he acted as the young Sultan Mehmed II’s guardian, he seems to have continued to regard Murad as the true sultan and was instrumental in recalling him to the throne at the time of the Varna Crusade in 1444, and again during the Janissary revolt of 1446. As a result, Mehmed disliked Halil Paşa but nonetheless retained him as grand vizier even after his father’s death in 1451. Cautious and pacific in outlook, Halil opposed the siege of Constantinople. With the city’s fall in 1453, he lost all remnants of influence to Zaganos Paşa and the war party around the sultan. Mehmed had him arrested at the end of May 1453, and he was executed a few weeks later; see Vefeyat, 32; Ef, IV, 968-69; Uzunçarşı, Candarlı Ailesi, 56-86.

Halil Paşa, Candarlı, Kara (d. 1387), founder of the prominent old Ottoman ulema-statesman family of the Candarlı and grand vizier during the reign of Murad I. Said to have been successively kadi of Bilecik, İznik and Bursa, he was appointed to the newly created office of kadiasker by Sultan Murad I, shortly after the latter’s accession to the throne, and was made vizier in c. 1381. Because he was the first Ottoman vizier to combine command of the army with the supervision of administration, he is regarded as the first grand vizier; see Ef, II, 444; Uzunçarşı, Candarlı Ailesi, 3-28.
to [Şeyh] Edebali. 187 [Çandarh Kara Halil Paşa] studied the religious sciences with Alaeddin Esved and was the first for whom the title kadiasker was used. He was pleased with the grand vizierate in 770 [1368-69], and in the year 788 [1386-87], following the conquest of Yenişehir Fenari, 188 died after entering Yenice. His son Ali Paşa 189 became grand vizier after him. In the year 796 [1386-87], and in the year 788 [1386-87], following the conquest of Yenigehir Fenari, ‘188 died after entering Yenice. His son Ali Paşa 89 became grand vizier after him. In the year 796 [1393-94], legal permission was given [for judges to collect] trustees’ fees for the division of estates, notary fees and court costs. The aforesaid was present at the battle with Timur [at Ankara], which occurred in Zilhicce 804 [July 1402]. He subsequently became [grand] vizier to Prince Süleyman, the son of Yıldırım Khan, known as Emir Süleyman, and he died in the year 813 [1402-11]. On his passing, his son Ibrahim Paşa 190 became vizier. He died in Edirne in the year 831 [1427-28]. His son Halil Paşa 191 followed him as grand vizier. During the conquest of Istanbul, in consequence of previous conduct contrary to the will of the shah, 192 he suffered the shah’s angry sword after an ordeal of forty days. He was the first of the grand viziers to be executed. His son, the abovementioned patron of charity Ibrahim Paşa, 193 was kadi of Edirne at the time of his father’s execution. His father’s great calamity afflicted him as well and he was dismissed. After abasement as a hermit, he made himself known by a petition at the beginning of the reign of Sultan Bayezid Khan the Saint. He became kadiasker of Rumelia with the rank of vizier and subsequently he became grand vizier in 903 [1497-98]. He died two years later in the Inebah'i campaign. From the beginning of his first misfortune until the time of his appointment as kadiasker, he suffered great want, but during his vizierate he would cause six hundred of the poor [at a time] to be fed fine food in his kitchen. He was a generous vizier, learned and virtuous, devout and ascetic.

7. The Congregational Mosque of Damad Oküz Mehmed Paşa 194 in Karagümûrk

The builder of the abovementioned mosque was Grand Vizier Mehmed Paşa. 195 Having been dismissed from office a second time, he died in Aleppo in the year “Bitter,” 196 1030 [1620-21], and is buried in the zaviye of Şeyh Bekir. 197 [28] There is another mosque of his in Ulukışla. 198 This chronogram composed

187 Şeyh Edebali, early-fourteenth-century leader of an ahi brotherhood in the region of Bilecik, where his tomb is located. He played an important role in the foundation of the Ottoman principality and was the father-in-law of Osman Gazi; see I. H. Uzunçarşı, Çandarlı Ailesi, 3-5.

188 The town of Serres in Macedonia.

189 Ali Paşa (d. 1406), the son of Çandarlı Kara Halil Paşa and Ottoman grand vizier during the reigns of Murad I and Bayezid I, and of Emir Süleyman following the Battle of Ankara (1402). He was appointed to the office on the death of his father in 1387 and continued to hold it until his own death in 1406; see Uzunçarşı, Çandarlı Ailesi, 30-45.

190 See n. 180.

191 See n. 184.

192 That is, Halil Paşa’s part in recalling Murad II to the throne at the time of the Varna Crusade of 1444 and the Janissary revolt of 1446 and his supposed dealings with the Byzantine emperor.

193 See n. 185.

194 Camii Damad Oküz Mehmed Paşa, known also as the Damad Mehmed Paşa or Oküz Mehmed Paşa Camii, located on Melek Hoca Cadessi between İmam Sûreyya Sokağı and Perendebaz Sokağı in the Keçeci Karabas Quarter in Karagümûrk. The present mosque dates to 1987; see FC, 83-84; IC, I, 114. For location, see MW map, C 4/18.

195 Mehmed Paşa, Oküz, Damad, Kara (1557-1620), Ottoman grand vizier and husband of Gvherhan Sultan, the daughter of Sultan Ahmed I. He was grand vizier from 17 October 1614 to 17 November 1616 and again from 18 January to 23 December 1619. Among Mehmed Paşa’s other foundations are a complex consisting of a great khan, market, hamam, mosque, medrese, mekteb, fountain and bridge in Ulukışla in the vilayet of Niğde, several barracks for the Janissary and azab corps in Istanbul, a zaviye and shops in Cairo and facilities along the main routes to Mecca in Egypt and Syria; see Vefayat, 75; Ef, VI, 998-99; So, IV, 147.

196 Telh.

197 The zaviye of Şeyh Abu Bekir in Aleppo; see Jean Sauvaget, Alep (Paris, 1941), I, 234.

198 A town at the northern end to the Cilician Gates through the Taurus Mountains into Anatolia.
by the poet Hatibi is on the fountain next to the mosque: “Its goodness is flowing water,”199 1027 [1617-18]. After the fire which broke out in Balat200 on the first day of the month of Muharrem [1142 (1729)] causing great suffering, one of the müezzins of the abovementioned mosque erected a wooden mekteb on a vacant site in its vicinity. Because of the insolveney of the vakf after the abovementioned fire, [the mosque’s] lead [roof] was changed to tile. The abovementioned mosque does not have a quarter.

8. The Congregational Mosque of Ibrahim Paşa201 in Kumkapı

Its builder, the abovementioned Ibrahim Paşa, was grand vizier.202 The construction of the abovementioned mosque was completed at the desire of his wife Muhsine Hatun three years before the abovementioned paşa’s execution. This is the chronogram on the arch of its gate: “Charming work of charity,”203 939 [1532-33]. The execution of the abovementioned paşa occurred in the year “Intoxicated with the divine,”204 942 [1535-36]. His zaviye is next to [the mosque]. His grave, together with [that of] Nasuh Paşa,205 is on a terrace behind the Ok Meydani.206 The abovementioned mosque has a quarter.

This Ibrahim Paşa was of Frankish207 origin. His genealogy goes back to Yanko bin Madyan,208 the ancient builder of the city of Istanbul. The abovementioned vizier was made a prisoner in one of the wars of Islam. After being presented to the sultan, he became an object of the padishah’s favor and obtained the rank of head of the Privy Chamber (has odabaşı), and in 929 [1522-23] became grand vizier in place of Piri Paşa.209 In the course of his thirteen years as grand vizier during the reign of Süleyman Khan, he was involved in many important and approved affairs. But when he entered Aleppo

199 Hayruhû mà‘ăn mà‘inûn.
200 A district in Fener on the Golden Horn in Istanbul.
201 Camii Ibrahim Paşa, known also as the Çifte Gelinler or Muhsine Hatun Camii, located at the intersection of Çifte Gelinler Caddesi and Ibrahim Paşa Yokuşu in the Muhsine Hatun Quarter in Kumkapı; see DBIA, V, 495; EC, 145; IC, I, 76. For location, see MW map, E 7/22.
202 Ibrahim Paşa, Frenk, Makul, Makbul, Damad (1493-1536), Ottoman grand vizier and husband of Hadice Sultan, the sister of Sultan Süleyman I. He was grand vizier from 27 June 1523 until his execution on 15 March 1536. Foundations of his are also found in Mecca, Salonika, Hazargrad and Kavalla. After his death, his palace on the At Meydani was used as a training school for the acenti of war. His gardens at Sütülce on the Golden Horn long remained a popular excursion spot; see Vefeyat, 36; Ef, III, 998-99.
203 Hayr-i latîf. For the full couplet in which this chronogram appears, see Mecmua, 279, 293-94.
204 Mest-i láhût.
205 Nasuh Paşa, Damad (d. 1614). Ottoman grand vizier of the reign of Ahmed I. Of Christian, possibly Albanian descent, he was raised in the imperial palace and rapidly attained high office. He was appointed grand vizier on 22 August 1611 and became a son-in-law of Sultan Ahmed I by marriage to the three-year-old Ayşe Sultan in February of the following year. Renowned for his arrogance, ambition, venality and cruelty, he was executed on 17 October 1614; see Vefeyat, 35; Ef, VII, 1033-34; SO, IV, 556.
206 The Archery Field, located on the slopes of Kasımpaşa north of the Golden Horn.
207 That is, Latin Christian.
208 Yanko bin Madyan the Amalekite, a legendary figure mentioned in late Turkish accounts as the founder of Constantinople after Solomon and Rehoboam but prior to Byzas (Bozantis), the eponym of Byzantium. His name does not begin to appear in the Ottoman sources until the middle of the fifteenth century, when Turkish authors first start to interest themselves in the history of the city. For sources and the development of the legend, see Stephane Yerasimos, Légendes d’empire: La Fondation de Constantinople et de Sainte-Sophie dans les traditions turques (Paris, 1990), 62-96.
209 Piri Mehmed Paşa (d. 1532-33), Ottoman grand vizier of the reign of Süleyman I. He embarked on a legal career and was successively kadi of Sofia, Silivri and Galata, administrator of Sultan Mehmed II’s imaret in Istanbul and, at the beginning of the reign of Bayezid II, was made basdejfarlar. Distinguishing himself in the Persian campaign of Selim I, he was appointed third vizier in 1514 and was made grand vizier on 25 January 1518. He fell from favor after the conquest of Rhodes, was dismissed on 27 June 1523 and died in retirement ten years later. His foundations include in Istanbul the Şoğukkuyu Camii in Zeyrek, the Terlikeler Mescidi in Mercan, the Piri Paşa Mescidi in Sütülce, the Koruklu Tekkesi in Molla Gürani and a mekteb in the Cami Ali Quarter. Outside Istanbul he built a mosque, imaret, medrese and mekteb in Silivri, an imaret in Belgrade, a mosque, imaret and hanekah in Konya, a mekteb in Aksaray and a zaviye and ribat near Güllek Kalesi on the road through the Cilician Gates; see Hadîka, 79, 153-55, 299, 325; Vefeyat, 68; Ef, VIII, 307-8; SO, II, 43. For Müstakimzade Süleyman Efendi’s poem describing Piri Paşa’s genealogy, see Mecmua, 414-16.
with the pomp of commander-in-chief in the vanguard of Süleyman’s army on the way to the Persian campaign in Rebi‘ul-‘Aṣr 940 [1533], the sedition which he harbored in the innermost reaches of his heart became manifest. The commands which he issued in the name of “Sultan Ibrahim” coming to the imperial attention, [Süleyman] ordered his punishment and he was buried in the Canfeda Tekke in Galata in the year 942 [1535-36] as a warning. He founded many other charitable works in Istanbul.210 Although the abovementioned vizier was a courageous and dignified man of subtle intelligence, [29] a seldom-equaled commander, beneficent like Hatim,211 with the natural qualities of a Barmakid,212 he met with his punishment for succumbing in his innate sedition to the temptation of Satan. In his history, entitled Mahasin al-Edeb (The Beauties of Polite Observance), the late Ali213 declares that, because of the strange and arrogant manner of the abovementioned vizier, it was his customary practice to have singers and musicians perform musical arrangements in his presence when he appeared in the imperial divan and to hold council drunk with the intoxicating effect of wine.

9. The Eski Nişancı Congregational Mosque214 in Sultan Selim

Its builder was Nişancı Cafer Çelebi, who was executed while he was kadiasker of Anatolia. This is the date of his martyrdom: “Alas, Cafer departed from this World,”215 920 [1514-15]. He is buried in his mosque. Its minbar was installed by Beyâni Ahmed Efendi, who retired from [office in] Üskûdar and died in 1075 [1664-65]. He is buried outside the Edirne Kapı. Mehmed Said Efendi, the brother of the builder, was buried in his mekteb near the mosque [in] 922 [1516-17]. The aforementioned mosque has a quarter.

10. The Congregational Mosque of Ibrahim Paşa216 near the Silivri Kapı

Its builder was Hadım Ibrahim Paşa,217 who, in the time of Sultan Süleyman, retired from the Inside Service of the imperial palace (enderun) with three tug. This is the chronogram for its completion on the arch of its portal: "House of the Guide to the Way, place of worship of the Righteous,"218 958 [1551]. [Hadım Ibrahim Paşa] is buried there. There are also a mekteb, a fountain, a double hamam and other charitable works of his. The Manastir Mosque219 is also the charitable foundation of the above-

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210 Among Ibrahim Paşa’s other pious foundations in Istanbul are the Orta Camii in Sofular and the Eski Yağkapami Mescidi in Galata. In addition, he was the founder of the Aya Sofya Camii in Salonika and built charitable works in Kavalla in western Thrace, in Herzegovina (Razgrad) in northeast Bulgaria and in Mecca; see Hadika, 40, 365.

211 Hâtim al-Ta‘i, the Arab poet of the sixth century, proverbial for his generosity and hospitality, held traditionally to be the perfect example of the pre-Islamic knight.

212 Al-Barâmîka, an Iranian family of secretaries and viziers of the early Abbasid period, renowned for their generosity and eloquence.

213 Mustafa Ali (1541-1600), Ottoman historian and man of letters, the most outstanding representative of Turkish literature of the sixteenth century. The Mahasin al-Edeb is a mirror for princes based on the Kitab al-Taj (Book of the Crown), which is attributed to al-Jâhid; see Cornell H. Fleischer, Bureaucrat and Intellectual in the Ottoman Empire (Princeton, 1986), 166.

214 Camii-Eski Nişancı (Congregational Mosque of the Old Chancellor), known also as the Cafer Çelebi or Tevkii Cafer Çelebi Camii, located on Ismail Ağa Sokagi near the intersection with Mesnevihan Caddesi in the Tevkii Çarşı Quarter in Fener. Although in ruins for many years, it was renovated in 1988 and is today open for prayer; see DBIA, VIII, 437; FC, 216; IC, I, 52; ISTA, X, 5292-93. For location, see MW map, D 3/13 and 309.

215 Vâh gâtî bu cihânand Cafer.

216 Camii Ibrahim Paşa, known also as the Hadım Ibrahim Paşa Camii, located on Silivrikapi Caddesi just inside the Silivri Kapı in the Cambazîye Quarter in Samatya. The mosque was built by the imperial architect Sinan; see DBIA, III, 490-91; FC, 112-13; IC, I, 75; MW, 416-17. For location, see MW map, A 7/3 and 291.

217 Vâsî Hadım Ibrahim Paşa (d. 1553); see Vefeyat, 18-19.

218 Vey-ti hâdî ve ma-bed-i ebrî. For the full text of poem containing the chronogram, see Meemua, 128.

219 The Manastir Mescidi; see Hadika, 224.
mentioned \textit{paşa}. God willing, it will be described. [Ibrahim Paşa] endowed a special building in order to take the greatest care [in determining] the time of the blessed call to prayer. Erecting two tall columns inside it, he set a wooden beam across their tops, and placed several hourglasses [on it] that could be turned with pulleys. Whoever dwells in that house watches those timepieces and, when the time for the call to prayer arrives, he strikes that plank. The müezzin, anticipating the sound, notes it, ascends the minaret and recites the call.\footnote{In his \textit{vakfiye}, [Ibrahim Paşa] firmly stipulated that this should always occur in this manner and that expenses for it should be furnished from his \textit{vakf} by the mütevelli. [30]}

11. The Uzuncaova Mosque near the Alti Merme\footnote{The Uzuncaova Mescidi, known also as the Kitib Musliheddin Mescidi, located at the intersection of the present Kuru Sebil Sokagi and Hattat Halim Sokagi in the Davudpaşa Quarter in Samatya. It is no longer extant, the site being today occupied by \textit{gecekondu} housing; see \textit{FC}, 219; \textit{IC}, I, 48; \textit{IVTD}, 379; \textit{OMBYSD}, 272. For location, see \textit{MW} map, B 7/18. The Alti Mermer or Alti Mermer Qukur Bostam (Sunken Garden of the Six Marbles) is the open Byzantine cistern of St. Mocius constructed during the reign of the Emperor Anastasius (491-518).}

Its builder was Musliheddin Efendi, the building commissioner (\textit{bina emini}) of the Congregational Mosque of Koca Mustafa Paşa.\footnote{The Koca Mustafa Paşa Camii; see \textit{Hadika}, 180-84.} He is buried before its mihrab. The Sinekli Mosque\footnote{The Sinekli Mescidi, known also as the KAtib Musliheddin Mescidi; see \textit{Hadika}, 143.} is also his [foundation]. The abovementioned mosque has a quarter.

12. The Odabaşi Congregational Mosque\footnote{The Odabaşi Camii (Congregational Mosque of the Chamberlain), also known as the Has Odabasi or Behruz Ağa Camii, located at the intersection of Mevlanakişi Caddesi, Ahmed Vefik Paşa Caddesi and Vezir Caddesi in the Ibrahim Çavuş Quarter in Şehremeni. The mosque was built by the imperial architect Sinan in 1562; see \textit{DBIA}, VI, 120; \textit{FC}, 186; \textit{IC}, I, 12. For location, see \textit{MW} map, B 6/6.} in Macuncu

Its builder was the head of the Imperial Privy Chamber (\textit{has odabaşi}), Behruz Ağa. On the main portal, it is written that the blessed congregational mosque was completed in the year “Obligation of obedience to God,”\footnote{Minnet-i t'at.} 970 [1562-63]. It has a \textit{mekteb} and fountain. Its minaret is on its left side. The location of the grave of its builder is not known. Originally, its imams were two in number. In this time, one more imam has been added by another \textit{vakf}. [The mosque] does not have a quarter.

13. The Ekserci Mosque\footnote{The Ekserci Mescidi (Mosque of the Nailmaker), known also as the Mismarci Şifaeddin, Mismarci, Iksirci and Mismarci Yusuf Şücaeddin Camii, located at the intersection of Mevlanakişi Caddesi, Ahmed Vefik Paşa Caddesi and Vezir Caddesi in the Ibrahim Çavuş Quarter in Şehremeni. The mosque was built by the imperial architect Sinan in 1562; see \textit{DBIA}, V, 476-77; \textit{FC}, 171; \textit{IC}, I, 51; \textit{ISTA}, IX, 4987. For location, see \textit{MW} map, D 3/8 and 309.} in Sultan Selim

Its builder was a person named Şücaeddin. His grave is also there. Şeyhülislâm İsmail Efendi,\footnote{Kara İsmail Naim Efendi, Ebu ishak (1643-1725), fifty-sixth Ottoman şeyhülislâm. After being trained for a learned career, he held a number of medrese appointments followed by judgeships in Aleppo, Bursa, Egypt and Mecca. In 1708, he was promoted to the judgeship of Istanbul and, in 1711, to the offices of kadıvasker of Anatolia and of Rumelia. Dismissed after a year and a half, he was reappointed to Rumelia in 1715 and, one year later, on 9 December 1716, was made şeyhülislâm. He was removed from office on 6 May 1718 for interference in official appointments and was exiled to Sinop where he died in 1725. His sons, Ishak Efendi and Esad Efendi, were respectively sixty-first and sixty-seventh şeyhülislâm. For his mosque in Istanbul, see \textit{Hadika}, 43; see also Altunsu, \textit{Osmanlı Şeyhülislâmlar}, 116; \textit{SO}, I, 360-61.} installed its minbar because it was near his house. The abovementioned mosque has a quarter.
14. The Alti Boğaça Congregational Mosque near the [Fountain Known as the] Kadi Çeşmesi

The builder of the abovementioned congregational mosque was Ahmed Paşa. It is an upper-story structure. The builder is buried in the mosque’s precinct. It has a quarter.

15. The Aynalze Mosque near the Halicilar Köşkü

Its builder was Mehmed Efendi, who was the keeper of the inkwell (divitdar) of Defterdar Ahmed Efendi, the director of the financial administration of Avlonya. He was [also] the patron of a mosque in the Lutfi Paşa Quarter. He is buried in the cemetery near the mosque. The abovementioned mosque does not have a quarter.

16. The Mosque of the Aydinoğlu Tekke in Salkım Söğüt

Its builder was Saçlı Emir Muhyiddin Mehmed ibn Abdullah Efendi. He was a native of Tabriz. He became a müdderris in the days of Sultan Bayezid and also became kadi of Istanbul. The abovementioned Aydinzade Şeyh Mehmed Efendi installed its minbar. He built the sâdirvan and the fountain next to its gate. The builder of the mosque is buried outside the tomb of Eyüp. And Aydınzade, being a member of the Sufi brotherhood of the Kadiřiye, is buried in the Kadiři tekke in Tophane. Arc Hasan Ünsi, one of the seyhs of the abovementioned zaviye, is among those buried near the mosque. He traced his spiritual lineage to the same master as Nasuhi Mehmed Efendi. He died in Şevval 1136 [1724]. He has a separate tomb. Timarhanecizade Şeyh Mehmed Garib became head of the zaviye in his place. He died in the year [1155 (1742-43)], and is also buried there. Köstendili Ali Efendizade Seyyid Muhyiddin Efendi became seyh in his place, and he is also buried there. The date of his death was 1174 [1760-61]. The abovementioned mosque does not have a quarter.

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228 The Alti Boğaça Camii (Congregational Mosque of the Six Pastries), known also as the Alti Boğaça Ahmed Paşa Camii, located on the present Kadi Çeşmesi Sokağı between Gangal Sokağı and Şair Nabi Sokağı in the Mifti Ali Quarter in Fener. The mosque is no longer extant; see DBIA, VIII, 32; FC, 57; IC, I, 22; ISTA, II, 731; OMFED, III, 315. For its location, see MW map, D 4/15 and 409.
229 Alti Boğaçazade Ahmed Paşa (d. 1491-92); see Vefeyat, 82.
230 The Aynalze Mescidi (Mosque of the Paneled Fountain), located on Hüsrev Paşa Sokağı between Hoca Efendi Sokağı and Akdeniz Caddesi in the Hoca Üveys Quarter in Fatih. Built in the time of Süleyman I, it burned in 1915 and today only the base of its minaret still stands; see IC, I, 26; ISTA, III, 1609-10. For location, see MW map, G 5/4 and 383.
231 For biographical details and the inscription on Ahmed Efendi’s tombstone, see Meemua, 173.
232 The town of Valorë in southern Albania.
233 The Lutfi Paşa Mescidi; see Hadika, 210-11.
234 The Aydinoğlu Tekkesi Mescidi, known also as the Saçlı Muhyiddin or İzzi Efendi Tekkesi and Salkım Söğüt Mescidi, located at the intersection of the present Murat Hüdavendigar Caddesi and Alemdar Caddesi in the Hoca Paşa Quarter in Eminönü. The tekke and mosque were torn down in the 1960’s; see DBIA, I, 482-84; EC, 30-31; IC, I, 26; ISTA, III, 1520-22. For its location, see MW map, G 6/13 and 497.
235 The Kadiřihane or Ismail Rumi Tekkesi, the Grand Lodge (asitane) of the Kadiři order in Istanbul; see Hadika, 389-90; also ZSE, 45-46.
236 A list of the seyhs of the Aydinzade (Aydinoğlu) Tekkesi is also to be found in ZSE, 10-11.
17. The Evliya Congregational Mosque near the Yenikapı Mevlevihane

The abovementioned is an upper-story mosque. Its builder was the şeyh of the Qur’an readers and imperial imam (imam-i sultani), Evliya Mehmed Efendi. He fell ill in Konya while accompanying the imperial entourage [of Murad IV] on the campaign against Yerevan and decided to return [to the capital] with the şeyh of Aya Sofya, Kadızade Mehmed Efendi. Both of them died in Istanbul on the same day and were buried outside the Top Kapi. This line of poetry is the date of the death of the two: “Alas, Evliya and Kadizade died!”238 1038 (1628-29). The fountain opposite [the mosque] and the minbars in some other mosques are also his [charitable works]. [The Evliya Congregational Mosque] has a quarter.

18. The Uzun Yusuf Mosque in Yayla

Its builder [Uzun Yusuf]241 was one of Fatih’s companions and he was also [called] Çoban [Yusuf]. After construction of the mosque, he did not live long enough to establish a vakf for it, and his brother Muhyiddin established the vakf and registered it in court. Both of them are buried near the abovementioned mosque. Seyyid Halil Efendi, who died while he was şeyh of the [Congregational Mosque of] Sultan Selim, installed the minbar while he was imam [of this mosque]. [Seyyid Halil Efendi], who was the tombkeeper of two persons in the [mosque’s] quarter who are secretly held to be saints, came to be regarded as a third [saint] on his death. The date of his death is 1181 (1767-68). The abovementioned mosque has a quarter. [32]

19. The Mosque of Iskender Aga in Şehremini

Its builder was a commander of the infantry of the Janissary corps (yayabası). His grave is also located there. His wife is buried beside him. [The mosque] has a quarter.245

20. The Üsküplü Mosque near the Yeni Kapı

Its builder was the head falconer (çakırbaşı) Çakır Ağa. In addition to this [mosque], the aforesaid founder built six other mosques, and four of them are in Istanbul. One is the Mercimek Mosque,246 which will be described in the appropriate place. Another, in the vicinity of Aksaray, is known by his

237 The Evliya Camii, known also as the Haci Evliya or Mevlanakapı Camii, located at the Mevlan Kapı at the intersection of Hacı Evliya Camii SokAĞı and Mimar Kasım Çaddesi inside the Melevihane Kapı in the Veledikarabaş Quarter in Şehremini; see DBIA, III, 234; FC, 106, IC, I, 53; ISTA, X, 5419. For location, see MW map, A 6/3 and 291.
238 Evliya ve kâdi-zade öldü vâh.
239 The Evliya Çeşmesi; see Tamışık, Çeşmeler, I, 256-58.
240 The Uzun Yusuf Mescidi (Mosque of Tall Yusuf), known also as the Aylanak Tekkesi Mescidi, located on Uzun Yusuf Camii SokAĞı in the Uzun Yusuf Quarter in Şehremini. The mosque is no longer extant; see FC, 219; IC, I, 148; OMFD, III, 510. For location, see MW map, B 6/11.
241 For Uzun Yusuf, see Üner, Mütlu Askeleri, 123.
242 The İskender Ağa Mescidi, known also as the Hacı Mübin Ağa Mescidi, located on İskender Ağa Camii SokAĞı in the Ereğli Quarter in Şehremini. The present mosque dates from 1963; see DBIA, VIII, 222; FC, 134; IC, I, 77.
243 A passage in the printed edition refers to an announcement in the journal Takvim-i Vekayi of the publication of a work entitled Kazif al-Enherfi 15ehr-i Mialteka al-Ebhur by Mehmed Efendi (d. 1756), a former imam of the İskender Ağa Mescidi. It has been omitted from this translation.
244 The Üsküplü Mescidi, known also as the Üsküplü Çakır Ağa Camii or Çakır Ağa Mescidi, located at the intersection of Üsküplü Çaddesi and Bostan Hamami SokAĞı in the Haraçı Kara Mehmed Quarter in Cıbali in Fener. The present mosque dates to 1874; see DBIA, VII, 352; FC, 221; IC, I, 149; OMFD, III, 514-15. For location, see MW map, E 4/4 and 489.
245 The Mercimek Mescidi; see Hadika, 226.
name. His tomb is in his zaviye in Babaeski. Its minbar was installed by Süleyman Efendi, who was a defterdar in the time of Sultan Bayezid. He built a mosque in Eyüp. It will be mentioned. The abovementioned mosque has a quarter.

21. The Alaca Mosque in Kızıltas

It is an upper-story mosque. Its builder was Alacaci Hoca Mustafa. The location of his grave is unknown. A noble lady installed its minbar. In our time, its vakf is no longer extant. [Preachers] deliver the hutbe in it for the love of God [without compensation]. [The mosque] does not have a quarter.

22. The Mosque of the Etyemez Tekke near the Yeni Kapı

[33] It was converted from a church. The founder was Şeyh Derviş Mirza Baba ibn Ömer al-Buhari, one of the soldiers who participated in the conquest [of Constantinople]. He is buried nearby. Its vakfiye was registered in the year "Understanding mysterious meanings," 1481-82. At the present time, the imam, Şeyh Ali Efendi, who acts as its mütevelli by virtue of his descent from the founder, performs the Sa'diye rite in the abovementioned mosque. It does not have a quarter.

23. The Mosque of the Eski İmaret near the Yarhisar Congregational Mosque

It is a foundation of Ebülfeth Sultan Mehmed. It was converted from a church. It is dependent on the vakf of Aya Sofya. Because this mosque functioned as the imaret of the abovementioned sultan’s blessed [Fatih Congregational] Mosque following the construction of [the latter’s] eight medreses and before the construction of its imaret, [it] came to be known [as the Eski İmaret Mosque]. Şeyhülislâm Ishak Efendizade Ahmed Efendi, who died at the time of the conquest of Belgrade, installed its minbar while he was kadi of Salonika. The abovementioned mosque has a quarter.

246 The Çakır Ağā Mescidi in Aksaray; see Hadika, 83.

247 The Nerdfibanıh Mescid (Mosque with Steps), known also as the Merdivenli Mescid, Çakır Ağā or Hacı Evliya Camii, located on Yağhkçular SokAĞ in the Kapalıçarşı in the Bayezid Quarter in Bayezid. Curiously, the mosque is not otherwise mentioned by Ayvansarayi; see EC, 51-52; IVTD, 109-10; OMFD, III, 325-26. For location, see Ayverdi, İH, B/4 (where it is labeled Evliya Camii).

248 A town in the vilayet of Kırklareli in eastern Thrace.

249 The Defterdar Mescidi; see Hadika, 287.

250 The Alaca Mescid (Variegated Mosque), known also as Hoca Mustafa Mescidi, located on Alaca Cami SokAĞ in the Tünlbentı Husameddini Quarter in Kumkapı. It is no longer extant; see DBIA, VIII, 24; EC, 16-17; IC, I, 21; ISTA, I, 573-74. For location, see EC map, H 6/8.

251 The Etyemez Tekkesi Mescid, known also as the Bayezid-i Cedid Mescidi, located at the intersection of Samatya Caddesi and Muhizar Ağā SokAĞ in the Kasap Ilyas Quarter in Samatya. The present mosque is heavily restored; see DBIA, V, 474-75; FC, 67-68; IC, I, 35; ISTA, X, 5394-95; OMBSD, 217. For location, see MW map, C 8/5 and 251.

252 Nıktı一等奖.

253 Ayn-i Sa’dîye, the service of the Sa’dîye dervish order, founded by Sa’d al-Dîn al-Jibawi ibn Yünus al-Shaybâni (d. 1335).

254 The Eski İmaret Mescidi (Mosque of the Old Soup Kitchen), known also as the İmaret-i Atik or Kilise Camii, located on Küçük Mektepi SokAĞ and Haydar Yokuşu in the Haydar Quarter in Fener; see DBIA, III, 203; FC, 133-34; IC, I, 52; ISTA, X, 5287-88; MW, 120-21; OMFD, III, 347-48. For location, see MW map, D 4/10.

255 The Eski İmaret Mescidi was originally the mid-eleventh-century Church of Christ the All-Seeing; see Mathews, Churches, 59-70.

256 Ahmed Efendi, Ishak Efendizade, Damadzade, Ebülhayr (1665-1741), sixtieth şeyhülislâm. The son of Kengirî Damsta Efendi and son-in-law of Şeyhülislâm Minkarizade Yahya Efendi, he was appointed to the judgehips of Salonika, Bursa and Istanbul before being made kadiasker of Anatolia (1710) and of Rumelia (1714, 1717 and 1723). When he was promoted to the office of şeyhülislâm on 24 February 1732, Sultan Mahmud I gave permission for him to use his seal rather than sign his
24. The Ördek Kasab Mosque near the [Mosque of] Müneccim Sadi

Its builder was Şücaeddin Kasabbaşi Ördek Mehmed Efendi. He is buried outside the Top Kapı. Şişman Mehmed Efendi, [who retired] from the office of chief clerk of the Janissary corps (basyazeci) and was pensioned off with the rank of turnacbaşi in the Janissary corps, installed its minbar. He is buried in the mosque’s courtyard. [The Ördek Kasab Mosque] has a quarter.

25. The İlyine Bey Mosque near the Langa Yeni Kapı

Its builder was the abovementioned commander, the son of the master of the stables (mirahur) mentioned below [Ilyas Bey], who was the founder of the Kilise Congregational Mosque located near the Yedi Kule. [The location of İlyine Bey’s] grave is not known. Balıczade Hacı Ahmed Ağă installed its minbar and gave two hundred gurus as vakf. After a time, the money was dispersed and, on the blessed mosque’s being burned down, Kurşuncubaşı Hacı Ali Ağă, by order of the sultan of the time, Mustafa Khan, built it anew and restored it. He also installed the minbar and assigned the stipends of the preacher, şeyh and müezzin. [The mosque] does not have a quarter. [34]

26. The Ahaveyn Mosque near the Mimar Sinan Mosque

Its builders were ulema of Sultan Süleyman. The name of one of them was Ahmed and the other’s [name] was Mehmed. Their father’s name was Kasım. Their father was buried in the vicinity of the mosque in the year 900 [1494-95]. They came from Karaman. The abovementioned Ahmed died in 974 [1566-67] while he was kadi of Illuminated Medina. Mehmed died in Istanbul, one, two or three months prior to this, while he was a müdderris. [The mosque] has a quarter.

27. The Emin-i Cev Mosque near the Yeni Bağçe Çayırr

Its builder was the arpa emini, Mustafa Efendi. In time, he became defterdar. He is buried in his mekteb next to the Kalenderhane Mosque. The mekteb adjoining the mosque was founded by a person named Hasan Ağă. This is the date couplet on his gravestone:

“May the All-Loving Eternal One make Mustafa’s pure soul joyful!”

name at the end of his fetwas because his hand shook from age. He was dismissed due to illness on 22 October 1733. Ahmed Efendi was the builder of charitable works in the village of Keşeli as well as of a fountain at the Sütçü Landing. Damadzade Feyzullah Efendi, his son, was seventy-first şeyhülislam; see Altunsu, Osmanlı Şeyhülislamları, 121-22.

257 The Ördek Kasab Mescidi (Mosque of the Butcher of Ducks), located at the intersection of the present Gureba Hastanesi Caddesi and Bezmialem Caddesi in the Arpa Emini Quarter in Şehremini. The mosque, which was built in 1733, is no longer extant; see FC, 188; IC, I, 114. For location, see MW map, C 5/14.

258 The İlyine Bey Mescidi, known also as the İyne Bey Mescidi, located near the intersection Inkilab Caddesi and Valde Camii Sokagi in the İynebey Quarter in Aksaray. The mosque was built during the reign of Sultan Bayezid II and is no longer extant; see FC, 139; IC, I, 78; OMBYSD, 248. For location, see FC map, mosque number 167, and MW, 254.

259 For the Kilise Camii, see Hadika, 216.

260 The Ahaveyn Mescidi (Mosque of the Two Brothers), located at the intersection of the present Bali Paşa Caddesi and Akşemseddin Caddesi in the Muhtesip İskender Quarter in Karagümrük. The mosque is no longer extant; see FC, 51; IC, I, 20; ISTA, I, 263; OMBYSD, 286. For location, see MW map, C 5/11 and 383.

261 The Emin-i Cev Mescidi (Mosque of the Barley Commissioner), known also as the Arpa Emini Mescidi, located on Arpa Emini Vokşusu near the intersection with Tahı Pınar Caddesi in the Arpa Emini Quarter in Şehremini. The mosque is no longer extant; see FC, 92; IC, I, 51; ISTA, IX, 5074-75. For location see MW map, B 5/1.

262 For the Kalenderhane Mosque, see Hadika, 184-85.

263 Mustafanın rûh-i pâkin şâd ide Hayr-i Veled.
Feraizci Hüseyin Efendizade Abdülkerim Efendi installed its minbar. There is another mosque founded by the abovementioned ğemin [Mustafa Efendi] in [Rumeli]hisar. The abovementioned mosque has a quarter.

28. The Ücler Mosque near the Mosque of Sultan Ahmed Khan

Its builder is Irakizade Hasan Efendi. Originally, he built an open-air prayer place (namazgah) adjoining the guardhouse (cebeci kulübu) opposite [the mosque]. Its chronogram, composed by Kandi Abdullah Efendi, is still extant outside the mihrab on the side opposite the kable. It is as follows:

Thus, this beautiful abode of the Three came into being.

With prayers of thanks and praise of God most high,

It became a most excellent place of contemplation for the servants of God.

May God—be He exalted—make it endure with glory!

Kandi saw it and composed an excellent chronogram.

"The place of prayer became lofty and joy-giving," [1516-17].

Subsequently, [Irakizade Hasan Efendi] built an elegant winter mosque on the site on which his mosque at present stands. Its chronogram, which is outside the mihrab, is still inscribed there. It is as follows:

Hasan ibn Iraki built the place of obedience to God.

With it, every night became like Kadr and Berat, every day like Id.

With the place of prayer, he made bright the At Meydam.

The heart expressed its chronogram: "Abode of prayer’s quickening," 959 [1551-52].

[35] The abovementioned founder had two brothers and, because they were known as the Three, this mosque also became known by [that] name. The graves of the three of them are above [the fountains known as] the Saka Çeşmeleri, which are situated next to the mosque. There are no dates on the gravestones.

The reason the abovementioned founder originally brought this place to life with religious observances is because his şeyh, Şeyh Ismail ibn Pir Ali known as Öğlan Şeyh, had been executed there by the sword of the religious law. [The founder] protected that spot as a blessed memorial, enclosing it with a fence, and he later built the place of prayer (namazgah). The body of the abovementioned şeyh rests in the Kayalar [Cemetery] beside the Imam’s Cypress (imam servisi).

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264 The Arpa Emini Camii in Rumelihisar; see Hadika, 442.
265 The Ücler Mescidi (Mosque of the Three), known also as the Ücler Namazgâhi Mescidi, located south of the İbrahim Paşa Sarayı on the west side of the At Meydanı at the corner of Üçer Sokâğı in the Binbirdirek Quarter in Alemdar. The mosque is no longer extant; see DBI, VII, 334; EC, 200-1; IC, I, 149; OMBYS, 437. For location, see MW, 283.
266 Ücler.
267 Refi‘ u dil-küśa’i oldu musallâ.
268 Beş-i ibâ’i salât.
269 Şeyh Ismail Maşukı, known as Öğlan Şeyh, was executed in 1529 on the strength of a fetva given by Şeyhülislâm Kemalpaşazade. Born in 1508-9, Öğlan Şeyh was the son of Aksaraylı Pir Ali Efendi and a şeyh of the dervish order of the Bayramiye-Melamedeyiye. Coming to Istanbul around 1527, he preached in a number of mosques, advancing the doctrine of existential monism (vahdet-i vicud). He apparently won a large following, particularly among soldiers, so that the authorities came to view his activities with suspicion. The immediate reason for his condemnation had to do with the fact that, in his zikr his disciples repeated the invocation, “Allahum Allahum,” which, depending on stress, can mean either “My God, My God” or “I am God, I am God.” He was examined, found guilty of ithal (heresy) and beheaded in the At Meydanı in late 1529, along with 12 of his disciples. For details and references, see Ef, VI, 225-28.
270 Located in the Kayalar Cemetery in Rumelihisar; see Hadika, 436. For an account of the miraculous appearance of Öğlan Şeyh’s corpse in Rumelihisar and its burial in the Kayalar Cemetery, see Hadika, 277-78.
chronogram for his martyrdom is by Müstakimzade: "Ismail became a sacrifice to the Way,"n271 935 [1528-29]. Subsequently, the adjoining guardhouse was built and the abovementioned mosque became a room in it. Sultan Murad the Third established its vakf and assigned its stipends. The abovementioned mosque has a quarter.

29. The Aynah Çeşme Mosque272 in Yeşibahçe

The builder of the abovementioned mosque was Silahdar Büyük Mustafa Paşa,273 one of the gentlemen-in-waiting (musahib) of Sultan Murad the Fourth. The adjoining fountain is called Kırkçeşmeler. The abovementioned paşâ founded another fountain and a sebil in a corner opposite the mosque of Kılıç Ali Paşa274 in Tophane. The fountain’s chronogram was composed by Cevri. Two dates are produced by one of its couplets.

"Joy-giving, soul-reviving spring of life."n275

The fountain278 opposite the Congregational Mosque of Firuz Ağa is also his. This is the chronogram of his fountain in Fındık: "The pure fountain of the water of life became limpid,"279 1049 [1639-40]. Another of his fountains flows next to the Congregational Mosque of Cihangir.280 The abovementioned paşâ died at sea during the time he was grand admiral (kapudan paşâ) with the imperial fleet and he was buried on the nearby island of Crete.281 In Malatya, there are a mosque, mekteb, hamam, fountain and other charitable works of his [supported] from a separate vakf.282 The abovementioned mosque does not have a quarter.

[36] The abovementioned Mustafa Paşa was one of the most highly esteemed advisers of His Majesty Sultan Murad Khan. While he was the sultan’s weapons bearer (silahdar), he attained important high offices such as [that of beylerbeyi of] the eyalet of Damascus and grand admiral (kapudan paşâ). But, as he took possession of them all as weapons bearer (silahdar), he would appoint others in his place as his proxies. On the death of His Majesty the late Padishah [Murad the Fourth] in Şevval 1049 [September

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271 Oldu İsmâ‘îl kurban-ı tarik.
272 The Aynah Çeşme Mescidi (Mosque of the Paneled Fountain), known also as Aynah Kavak Mescidi, located at the intersection of Başbozuk (Uygar) Sokagi and Sarayhamami Sokagi in the Molla Şeref Quarter in Şehremini. The present mosque dates to 1976; see FC, 61; IC, I, 29; ISTA, III, 1610. For location, see MW map, C 6/2 and 130.
273 Mustafa Paşa, Silahdar, Büyük, Tüccarrzade (d. 1642), silahdar and musahib of Sultan Murad IV and kapudan-s derya. Dismissed in 1640, at the beginning of the reign of Sultan Ibrahim, he was made beylerbeyi of Rumelia and governor of the eyalet of Timişvar. He was executed in 1642 because of his links to Sultan İbrahim's predecessor, Murad IV. Among his other foundations are a sebil and fountain in Tophane and a fountain in Fındık; see Hadîka, 382; Vefeyat, 75; Mecmua, 152, 383; 90, IV, 390.
274 The Tophane Camii; for the fountains, see Hadîka, 381-83; Tanüşk, Çeşmeler, II, 23. Its inscription is given in Mecmua, 383-84.
275 Diiküsad ‘ayn-i hayât-i cân-fezâ.
276 One of the rivers of Paradise.
277 Menba‘-i Kevser sebil-i âbs núb.
278 For the fountain, see Tanüşk, Çeşmeler, II, 24; for its inscription, see Mecmua, 383.
279 Olds safî çeşm-i pâkize-i âbs hayât. According to the Mecmua (152), this is the last line of the chronogram of Mustafa Paşa’s Cihangir fountain referred to below.
280 For the Cihangir Camii in Fındık, see Hadîka, 393-94.
281 Ayvansaray is in error here, making reference to another Büyük Mustafa Paşa, who was governor of Crete in 1650. Ali Safu refers below to this latter person as the other Büyük Kapudan Mustafa Paşa.
1640], Kara Mustafa Paşa, the grand vizier of the time, sent the abovementioned weapons bearer (silahdar paşa) to Timișoara and had him executed in the year 1052 [1642-43]. First, however, he sent him away from the Threshold of the State [İstanbul] with the appearance of an honor, the office of beylerbeysi of Rumelia, and, subsequently, he transferred him to the eyalet of Timișvar. The abovementioned grand vizier [Kara Mustafa Paşa] was himself executed one year later. Punishment is in proportion to the deed. May God have mercy on them all.

In addition to [the abovementioned Silahdar Büyük Mustafa Paşa], there is another Büyük Kapudan Mustafa Paşa. The abovementioned Büyük became grand admiral (kapudan) on the writ of the serasker, Deli Hüseyin Paşa, after the martyrdom of Voynuk Ahmed Paşa on 18 Receb 1059 [28 July 1649], during the battle for the fortress of Suda. Subsequently, [the rank] was also conferred by the sultan. He died in Şeval of the same year [September 1649]. Haydar Ağazade of the Janissary corps became grand admiral (kapudan) in his place.

30. The Congregational Mosque of the Orta in the Yeni Odalar

It is located at the center of the Yeni Odalar. [The Yeni Odalar] are known to have been built by Sultan Süleyman. However, [with regard to] the abovementioned congregational mosque, Makbul İbrahim Paşa moved the thirteenth cemaat of the Janissary corps [which had previously been quartered on the mosque’s site] and made them the gatekeepers of the gate built on the side [of the Yeni Odalar] facing the Congregational Mosque of Hasan Halife, and he built gates on every side [of the barracks] and built the Congregational Mosque of the Orta on the site [formerly occupied by] the thirteenth cemaat. The office of its mütevelli was entrusted to the sekbanbaşı, and appointments to its offices were the

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285 Kemanço Kara Mustafa Paşa; see Hadika, n. 78.
286 The city of Timișoara in northwestern Rumania.
287 Deli Hüseyin Paşa (d. 1659), Ottoman military commander and briefly grand vizier during the reign of Sultan Mehmed IV. Following a series of palace and provincial appointments, he was made a vizier of the dome (kubbe veziri) in 1638 and kaimmakam in 1639. With the outbreak of war with Venice in 1644, Hüseyin Paşa was given command of the fortress of Hanya on Crete (1645) and, a year later, succeeded to the command of all Ottoman forces on the island. In 1647, he laid siege to Candia and, although he worked to win over the Greek population, the siege was ultimately to drag on for 22 years. On 28 February 1656, he was appointed grand vizier, but, a week later, the appointment was canceled because of the Janissary mutiny in Istanbul known as the Çinar Vakası (5 March 1656). Accused by Grand Vizier Körprüli Mehmed Paşa, who wished to rid himself of a popular rival, of misappropriating military funds and of a lack of zeal in besieging Candia, Hüseyin Paşa was recalled to the capital in mid-1658, but, with the help of supporters, was appointed kapudan-ı derya and in December of the same year was made beylerbeysi of Rumelia. Nonetheless, his enemies were able to force his recall to Istanbul in early 1659, and he was imprisoned in the Yedi Kule and shortly after that executed; see Vefeyat, 15; EF, III, 626; SO, II 193-94.
288 Voynuk Ahmed Paşa (d. 1649), Ottoman military commander, who served as bostancıbaşı and later as commander of the fortress of Çanakkale and kapudan-ı derya. In this latter capacity, he commanded the Ottoman fleet, which broke the Venetian blockade of Çanakkale in 1649. He was killed the same year in an attack on the fortress of Suda; see SO, I, 216.
289 Harbor and fortress town on the northwest coast of Crete.
290 The Orta Cami (Congregational Mosque of the Janissary Companies), known also as the Et Meydanı or Ahmediye Camii, located at the intersection of the present Kara Kahi Sokagi and Havlucu Sokagi in the İskenderpaşa Quarter in Fatih. The present octagonal mosque was built in 1902; see DBIA, VI, 140-41; FC, 51-52; IC, I, 36. For two inscriptions relating to the Sultan Mahmud II’s 1164/1750-51 renovation of the Orta Cami, see Memura, 205. For location, see MW map, D 6/6 and 427.
291 The New Barracks, one of two large barracks in Istanbul used by the Janissary corps (the other being the Eski Odalar or Old Barracks in Şehzadebaş). The Yeni Odalar, before their destruction in the Vaka-i Hayriye or Auspicious Event of 15 June 1826, when Sultan Mahmud II disbanded the Janissary corps, were located between the Et Meydanı and Haliclar Köşkü in Aksaray.
292 For Makbul İbrahim Paşa, see Hadika, n. 202.
293 For the Hasan Halife Camii, located in Sangınızel, see Hadika, 98. The gate in question, known as the Adet or On Üç Kapısı, was one of seven gates of the Yeni Odalar, the others being named the Ağa Bölüğü Kapısı, the Solaklar Kapısı, the Meydan Kapısı, the Çayır Kapısı, the Et Kapısı and the Karaköy Kapısı; see I. H. Uzunçarşılı, Osmanlı Devleti Teşkilatından Kapıkulu Ocakları, (Ankara, 1943), I, 239, 251-32.
responsibility of the ağa of the Janissaries. Damad Ibrahim Paşa,292 the grand vizier of Sultan Ahmed the Third, rebuilt its fountain. The abovementioned [Congregational Mosque of the Orta] has a quarter.

31. The Altay Congregational Mosque293 in Mesih Paşa

Its builder was Şeyhülislâm Debbagzade Mehmed Efendi,294 whose father was Şeyh Mahmud Efendi. The abovementioned Mehmed Efendi built this mosque in 1080 [1669-70], after being dismissed from [office in] Damascus. Subsequently, he twice became şeyhulislâm. The date of his death is "Rebi' al-âhir," 1114 [August 1702]. There is a medrese of his near the Sultan Selim Çarsısı and he is buried in the courtyard of the medrese. There is a book of his on the science of syntax entitled Tertib-i Cemil (Beautiful Syntax) [which has a numerical value of 1095 [1683-84]. The book’s title is the date [of its completion]. Zeyrekzade Seyyid Abdullah Efendi, who had previously been dismissed as marshal of the descendants of the prophet (nakibülesraf) and kadıasker of Anatolia, was buried in the vicinity of the abovementioned mosque on the night of Berat. The date was “Illustrious inhabitant of the Paradises,”295 1085 [15 November 1674]. The abovementioned mosque has a quarter.

32. The Ahmed Kethīda Mosque296 in Cerrahpaşa

Its builder, Ahmed Ağa, was the kethīda of Murad Paşa, the builder of a mosque297 located in Aksaray. His grave is near the mosque. It has a quarter.

33. The Ağacı Kakan Mosque298 in Kocamustafapaşa

Its builder was Debbag İskender Çelebi. He is buried before the mihrab. Kalaycızade Mehmed Efendi installed its minbar. The tomb of the aforementioned [Mehmed Efendi] is outside the Top Kapı. It does not have a quarter.

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292 For Damad Ibrahim Paşa, see Hadika, n. 22.
293 The Altay Camii, located at the intersection of the present Altay Caddeesi and Fevzipaşa Caddesi in the Muhtesip Iskender Quarter in Karagümrük. A wooden mosque on the site was torn down in 1920. The present domed building is of recent date, having been opened to prayer in 1987; see DBIA, VIII, 32; IC, I, 22; ISTA, II, 730. For location, see MW map, C 4/21.
294 Mehmed Efendi, Debbagzade (d. 1702), Ottoman ulema and forty-fifth şeyhülislâm. After medrese and judicial appointments, he was made kadıasker of Anatolia in 1679 and of Rumelia in 1686. He was appointed to the office of şeyhülislâm at the death of Ankaravi Mehmed Efendi on 2 November 1687 but was dismissed by Sultan Sileyman II on 13 February 1688 for refusal to issue a fetva demanded by rebellious Janissaries sanctioning the execution of Köprülü Fazıl Mustafa Paşa. He was, nonetheless, reappointed 20 days later on 2 March 1688, but was again dismissed on 25 June 1690 for frequent and arbitrary appointments and dismissals of members of the ulema; see Altunsu, Osmanlı Şeyhülislâmları, 97; SO, IV, 201-2.
295 Şerifet-i ciné.
296 The Ahmed Kethīda Mescidi, known also as the Semi Molla or Ağka Molla Camii, located on Çarşıpaşa Caddeesi in the Muhtesip Iskender Quarter in Karagümrük. It was built in 1533 by Ahmed Efendi, the kethīda of Has Murad Paşa, and was repaired in 1828 for the soul of Semi Molla by his wife, Ayşe Reşvâk Hanım. The present building dates to renovations carried out during the reign of Abdülhamid II; see FC, 209-10; IC, I, 20; ISTA, I, 386-87; OMFD, III, 312. For location, see MW map, D 7/20 and 251.
297 The Murad Paşa Camii, built between 1465 and 1471 by Has Murad Paşa, one of the viziers of Fatih Sultan Mehmed. Murad Paşa died at Diyarbakır in 1475, during a campaign against the Akkoyunlu Uzun Hasan. For the Murad Paşa and his mosque, see Hadika, 225; Veşfat, 71.
298 The Ağacı Kakan Mescidi, known also as the İskender Çelebi Camii, located at the intersection of Ağacı Kakan Sokağı and İskender Paşa Camii Sokağı in the Ali Fakih Quarter in Samatya. It dates to the seventeenth century. Although the mosque was for many years in ruin, it was rebuilt and again opened for prayer between 1955 and 1957; see DBIA, I, 96-97; V, 38; IC, 135; IC, I, 19, ISTA, I, 258. For location, see MW map, B 8/16.
34. The Mosque of the Esir Pazarı in the Abovementioned Quarter

Its builder was Günsu Kadın, who originally vowed [to found it] when she was a slave in the bazaar and was later taken into the Inside Service of the imperial palace. She built it and fulfilled her vow while she was the nurse of the imperial princes (daye-i şehzade). Subsequently, she became kethiida kadın. Dying in the time of Sultan Ahmed Khan the Third, she was buried outside the tomb of the Valide Sultan [at the Congregational Mosque of the Yeni Valide Sultan in Üsküdar]. The mosque does not have a quarter.

35. The Eğrikapı Mosque inside the Abovementioned Gate

Its builder was Mehmed Bey, Sultan Mehmed’s head huntsman (avcibaşı). It was heard from the imperial mevlidhan Seyyid Mahmud Efendi, who is imam of the quarter, that [the founder’s] grave is located near the grave of Sa’be, one of the Companions of the Prophet, in the mekteb opposite [the mosque], the pious work of Arab Hekimzade Haci Ali. [38] The mosque has a quarter.

36. The Mosque of Ahmed Paşa near the Fethiye Congregational Mosque

It was made from a church. Its founder was Ahmed Paşa, who retired from the office of ağası of the Janissaries with three tug and was pensioned off after becoming the son-in-law of Siyavuş Paşa. He is buried near the mosque, located opposite the water distribution tank (mukassim) of Sultan Süleyman, known as the Savak. [The mosque] has a quarter.

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299 The Esir Pazarı Mescidi (Mosque of the Slave Market), known also as the Esirici Mescidi, in the courtyard of the Esir Hamı (Esir Pazarı), located south of the Kapıçarşı, near the intersection of Esirpazarı (Kürkçüpazarı) Sokakı and Tavukpazarı Sokakı in the Molla Fenari Quarter in Alemdar. Neither mosque nor khan is any longer extant; see DBIA, VIII, 144; IC, I, 52; ISTA, X, 5278-79. For the Esir Paşa, see Hadika, n. 757. The mosque’s location is shown on EC map, D/5, 56; also the map at the end of volume II of Charles White, Three Years in Constantinople; or Domestic Manners of the Turks in 1844 (London, 1845).

300 Günsu Emetullah Sultan (1642-1715), the başkadin of Mehmed IV and mother of Mustafa II and Ahmed III; see Uluçay, Kadinlar, 65-67.

301 The Yeni Valide Sultan Camii in Üsküdar; see Hadika, 495-94.

302 The Eğrikapi Mescidi (Mosque of the Crooked Gate), known also as the Avci Mehmed Bey, Avci bey or Çakırbaş Mescidi, located near the Eğri Kapısı of the land wall on Şişhane Caddesi at the intersection with Avci Maslaço Sokakı in the Avciye Quarter in Fener. The mosque was torn down in 1950; see FC, 2; IC, I, 50; ISTA, III, 1345; OMFD, III, 316. For location, see MW map, C 2/8 and 302.

303 For Sa’be, see A. Süveyel Ünver, Istanbul’da Şahıbe Kabirleri (Istanbul, 1953), 47; Mehmed Hocaoglu, Istanbul’daki Şahıbe Kabirleri (Istanbul, 1987), 109-10; Mecmua, 233.

304 The Ahmed Paşa Mescidi, known also as the Kilise or Hrami Ahmed Paşa Camii, located between Beyçeğiz Kuyu Sokakı and Koltukcu Sokakı on Fethiye Caddesi in the Katep Musliheddin Quarter in Çarşamba; see DBIA, IV, 66-67; FC, 128; IC, I, 20; ISTA, I, 437-40; MW, 144-46. For location, see MW map, D 3/23 and 146.

305 The twelfth-century Church of St. John the Forerunner at the Dome, which was converted into a mosque in 1590; see Mathews, Churches, 159-67.

306 For Ahmed Paşa, Hrami (d. 1600), see Vefeyat, 30-31.

307 That is, to three horsetails, which was the mark of one holding the rank of vizier.

308 Siyavuş Paşa, Kanjeli (d. 1602), three times Ottoman grand vizier during the reign of Murad III. Raised in the imperial palace, he was appointed huzine kethiitisasi and mirahur before becoming ağası of the Janissaries (1569) and beylerbeysi of Rumelia. Subsequently, he was made a vizier of the dome, was married to Fatma Sultan, the daughter of Selim II, and occupied the office of grand vizier a first time from 24 December 1582 to 25 July 1584, again from 15 June 1586 to 2 June 1589, and for a third time from 4 June 1592 to 28 January 1593; see Vefeyat, 25; 90, III, 116.

309 The Savak Mescidi near the Eğri Kapısı; see Hadika, 257-59. For a discussion of the Savaklar water distribution tank and an account of its function and mechanics within the context of the larger water supply system built by Sinan for the city of Istanbul, see Kâzım Çeçen, Sinan’s Water Supply System in Istanbul (Istanbul, 1992), 145-51.
37. The Mosque of Ismail Efendi near the Mosque of Sultan Selim

The abovementioned is an upper-story mosque. Its length, width and height are identical to the proportions of the Blessed Kaba. [The Kaba] was measured and [the mosque] was built in accord with it. Its builder, Ismail Efendi, became şeyhülislâm. The chronogram for the building of the mosque was composed by his son, Mehmed Esad Efendi: “This beautiful place of worship was built in one thousand one hundred thirty-six,” 1136 [1723-24]. The date of the death of the abovementioned Ismail Efendi is “Renouncing mankind,” 1137 [1724-25]. He is buried in the courtyard of the abovementioned mosque in an open-roofed room, which was formerly occupied by the chamber in which he was born. His eldest son, who is [buried] beside him, was Şeyhülislâm Ishak Efendi. He died in 1147 [1734-35], while he was şeyhülislâm. His youngest son, şeyhülislâm Mehmed Esad Efendi, is also buried there. The sadrazvan of this mosque, the mekteb above its main gate, the lofty darülhadis in its courtyard and the chronogram on the arch of the blessed mosque’s gateway are his [works]. This is the date of his death: “May the Paradises be made the resting place of the former mufti Esad,” 1167 [1753-54]. Buried beside him as well are his son Lutfullah Efendi, who died having twice been kadiasker of Anatolia; another of his sons, şeyh Mehmed Efendi, who died having been dismissed from office as kadiasker of Rumelia; and his fifth son, Mesud Efendi, who journeyed to the Next World while he was a müderris. The abovementioned mosque does not have a quarter.

310 The Ismail Efendi Mescidi, known also as the Ismail Ağa Camii, located at the intersection of Manyasizade Caddesi and Ismail Ağa Caddesi in the Hatip Musliheddin Quarter in Çarşamba. The mosque was damaged by an earthquake in 1894 and remained in ruins until repairs were carried out in 1952; see FC, 136-37; IC, I, 78. For location, see MW map, D 3/26 and 167, 309.

311 Şeyhülislâm Ebu Ishak Kara Ismail Naim Efendi; see Hadika, n. 227.

312 Yapıldı bin yüz otuz altıda bu ma’bed-i zibd.

313 terk-i mis-fit.

314 Ishak Efendi, Ebu Ishak Ismail Efendizade (1679-1734), sixty-first şeyhülislâm. The son of Şeyhülislâm Ebu Ishak Ismail Efendi and elder brother of Şeyhülislâm Ishak Efendi, he was trained for a learned career and in 1723 he became kadi of Istanbul. It was in this capacity that he examined proofs from the press established by İbrahim Mutferrerika. He became kadiasker of Anatolia in 1728, but following the revolt of Patrona Halil in 1730 he went into retirement. When, in 1732, he rudely and forcefully advanced his ideas in a meeting with şeyhülislâm Ebülhayr Ahmed Efendi, he was exiled to Küthaya, but was pardoned in 1733 and appointed kadiasker of Rumelia. Despite his continuing quarrel with Ebülhayr Ahmed Efendi, he was promoted to the office of şeyhülislâm following the latter’s dismissal on 22 October 1733. He won the favor of Sultan Mahmud I and died on 31 October 1734, while still in office. He was remembered for his incorruptibility, generosity and kindness. His works include a divan of poetry in Turkish, Arabic and Persian; see Altunsu, Osmanlı şeyhülislâmlar, 123-24; SO, I, 326.

315 Mehmed Esad Efendi, Ebu Ishak Ismail Efendizade (1684-1752), sixty-seventh şeyhülislâm. The son of Şeyhülislâm Ebu Ishak Ismail Efendi, he was trained for a learned career and rose rapidly through a series of medrese and judicial appointments to become kadiasker of Anatolia in 1737. He became kadiasker of Rumelia in 1744 and again in 1756 and was made şeyhülislâm on 20 July 1748. Honest and correct, he was nonetheless dismissed on 11 August 1749 and exiled first to Damascus and later to Mecca and Gallipoli. He was the brother of Şeyhülislâm Ebu Ishak Ismail Efendizade Ishak Efendi and the father of Şeyhülislâm Mehmed Serif Efendi as well as of the famous Ottoman woman poet, Fitnat Hanım (see Hadika, n. 147). His grandson Mehmed Ataullah Efendi also became şeyhülislâm. His writings include works on lexicography, commentaries on the Qur’an and poetry; see Altunsu, Osmanlı şeyhülislâmlar, 132-33.

316 Es’ad-i müfti-i sâbûc mensûdûn ide cinân.
38. The Mosque of the Ağa\(^{317}\) near the Gate of the Eski Saray\(^{318}\)

Its builder was Yakub Ağa, the ağa of the Eski Saray (eski saray ağası). A lofty fountain of his is located next to it.\(^{39}\) His grave is in the courtyard of the mekteb, which is his charitable foundation, opposite the Ak Türbe, near the hamam in Otakçılar. The numerical date on his gravestone is 954 [1547-48]. The valide-i atik Nurbanu Sultan,\(^{319}\) who was the founder of the Congregational Mosque of the Atik [Valide] in Üsküdar,\(^{320}\) installed its minbar. The lofty mekteb nearby was [founded] by the babüssaade ağası Süleyman Ağa. [The leading of] funeral services in the Eski Saray opposite [the mosque] is assigned to the imams of the mosque. It has a quarter.

39. The Mosque of Oruç Gazi\(^{321}\) in Aksaray

Its builder was Oruç Gazi.\(^{322}\) He is buried in Bursa. Later, the frontier commander (serhad ağası) Ismail Ağa rebuilt it and he became its second founder by installing the minbar and restoring its vakfs. He is also buried there. The chronogram on his gravestone is “Bearer of good news of Paradise,” which is the year 1026 [1617-18]. [The mosque] has a quarter.

40. The Iğciler Mosque\(^{324}\) in Aksaray

Its builder was the commander of the standard (mir-i alem) Gazi Mahmud Ağa, known as Alem Bey. He is buried in the courtyard of his mosque. Solak Kapudan Mehmed Ağa installed its minbar. [The mosque] has a quarter.
41. The Mosque of Emin Sinan in Kadirga Limani

Its builder, the abovementioned Emin Sinan, was Ebûlfej Sultan Mehmed Khan's commissioner of the kitchen (matbâh emini). His grave is located near the mosque, on the mihrab side, in a place known as Mustafa Paşa Bağçesi. The babıssâade ağası Ahmed Ağâ installed its minbar. The grave of the abovementioned ağâ is located by the side of the road in the cemetery of the İbrahim Ağâ Çayırı in Üskûdar. [The mosque] has a quarter.

42. The Mosque of the İmam Khan

Seyyid Ahi Durmuş Baba, the builder of the abovementioned mosque, which is also known as the [Mosque of the] İmam Khan, came from Khurasan and became Sultan Bayezid's water carrier (saka). His grave is located there [at his mosque]. Later, a person named Sârı Osman built a khan there and the mosque stood inside the khan. Hâçi Beşir Ağâ, the şeyhülharem, nazır-i harameyn and darıssâade ağası, installed its minbar. It is provided for from [the vakf of Beşir Ağâ's Ağâ] Congregational Mosque located near the Paşa Kapısı. [The mosque] does not have a quarter.

43. The Mosque of Akşemseddin in Hırka-i Şerif

Its builder is Şeyh Mehmed bin Hamza-i Şami, known as His Excellency Akşemseddin. He was a halife of Hâçi Bayram Veli. And he was a descendant of the Most Exalted Siddik—may God be pleased

325 The Emin Sinan Mescidi, known also as the Akar Çeşme Mescidi, located on Gedik Paşa Akarcası Sokâğı opposite the intersection with Emin Sinan Camii Sokâğı in the Emin Sinan Quarter in Alemdar. The mosque was completely rebuilt in a late nineteenth-century style during the reign of Abdülmâhid II; see DBIA, III, 158; EC, 64-65; IC, I, 51; ISTA, IX, 5082-83; OMFD, III, 347. For location, see MW map, F 7/34 and 283.

326 The İmam Hami Mescidi, known also as the Ahi Durmuş Baba Mescidi, located in the Camii Han at the end of Hâçi Memi Sokâğı, which opens off Yorgancılar Caddeesi in the Bayezid Quarter in Bayezid. Although the mosque's vakifesi is dated 1496, the mosque itself is of recent date; see DBIA, VIII, 217; EC, 96-97, IC, I, 77; OMBYSD, 161. For location, see MW map, E 6/23 and 288.

327 Hâçi Beşir Ağâ (c. 1652-1746), influential darıssâade ağası of the first half of the eighteenth century. Brought up in the palace as a client of Darıssâade Ağası Yapraksız Ali Ağâ, he was already in the service of Ahmed III while the latter was a prince. After Ahmed's accession to the throne, he was made a mustahib and hazinedar, but was exiled to Cyprus in 1713 and was later forced to reside in Egypt. He was subsequently sent to Medina as şeyhülharem and in 1717 was appointed darıssâade ağası. As occupant of this office, he established numerous pious foundations in Istanbul and Medina. Aysan sarayâi mentions the Ağâ Camii complex near the Bab-ı Ali (1745), including a mosque, tekke, fountain and sebil; the Darulhâdis Medrese complex in Eyüp, including a mosque, siyân mekâbî, and a fountain (1734); restoration of the Karaağaç Camii in Sûltûne; the minbar in the Takıyeş Mescidi in Otâkçalar; the two mahfîl in the courtyard of the Eyûb Sultan Camii in Eyûp (1733); a fountain in Beşkuş (1744); and a fountain near the Mehmed Ağâ or Sarraf İskender Mescidi in Çağaloğlu (1728-28); see Hadîka, 55-56, 270, 303, 304, 319-20, 334; Meemua, 53, 196-97, 306, 348-49, 392. For a full account of Beşir Ağâ's life, see Hadîka, 55-56; SO, II, 20.

328 Better known as the Bab-ı Ali or Sublime Porte, that is the palace of the grand vizier and the central offices of the imperial government, occupying the area bounded by Alemdar Caddeesi, Hükmüt Konağı Sokâğı, Ankara Caddeesi and Ebûüssuud Caddeesi. The present gateway, with broad, overhanging eaves in the Ottoman rococo style, was built early in the reign of Sultan Abdülmecid and opens on Alemdar Caddeesi opposite the Alay Köşkü, the huge belvedere on the wall of the Topkapi Palace built by Sultan Mahmud II in 1829. The Bab-ı Ali today houses the offices of the governor of Istanbul province and the Başbakanlık Arşivi (Archives of the Prime Minister's Office), the central state archives of the Ottoman Empire; see EF, I, 836; Pakalı, OTTI, I, 136-39; ISTA, IV, 1746-50. For Beşir Ağâ's Ağâ Camii, see Hadîka, 55-56.

329 The Akşemseddin Mescidi, located on Keçeciler Caddeesi at the intersection with Ahsap Minare Sokâğı in the Mimar Sinan Quarter in Karagümüşük; see DBIA, I, 171; FC, 54; IC, I, 21; ISTA, I, 558-59; OMFD, III, 314. For location, see MW map, C 4/25.

330 For Akşemseddin, see Hadîka, n. 28.

331 Hâçi Bayram Veli (c. 1552-1430), Turkish mystic, poet and founder of the dervish order known as Bayramîye. His tomb and mosque, located beside the Roman Temple of Augustus in Ankara, are still important places of pious visitation.

332 Literally, "Sincere," the title given to Abu Bakr, the first of the Rightly Guided Caliphs after the death of the Prophet Muhammed.
with him. He died in the village named Torbah in the year “Confrontation with the Unity [of God],”\textsuperscript{333} 863 [1458-59], six years after the conquest of Isilambol,\textsuperscript{334} and his grave is there in a well-known place of pilgrimage.\textsuperscript{335} While Sultan Ahmed Khan the Third was passing incognito before this mosque one day, he heard the noon call to prayer. Dismounting to perform prayer, he entered this mosque. When, after performing prayer, he asked the mosque’s name and its builder, a person there informed him, and when the sultan learned that [the mosque] was the charitable work of the abovementioned şeyh, he installed its minbar and, from customs duties, increased the stipend of the preacher by twelve akçe and enlarged the stipends of the Friday müezzin and caretaker.

Tavaşı Mustafa Paşa, a Janissary of the twentieth bölük during the Zenta debacle,\textsuperscript{336} which occurred around the time of the accession of Sultan Mustafa Khan the Second, led a mutiny in his barrack. He was subsequently honored with promotion to the Outside Service of the imperial palace (birun) and in the course of his career became head of the infirmary (hastalar ağası). He purchased six houses as private property in the vicinity of the abovementioned mosque and made them a vakf and a trust for the replacement of the two high beeswax candles in the mihrab of the abovementioned mosque on the night of Berat. His tomb is in Üsküdar. The abovementioned mosque has a quarter.

44. The Odalar Mosque\textsuperscript{337} in Salmatomrık

The abovementioned mosque was converted from a church.\textsuperscript{338} Its founder was Kemâneş Mustafa Paşa,\textsuperscript{339} whose tomb is near his medrese on the Divanyolu. His mosque\textsuperscript{340} is described under the letter kaf. Because it is [situated] between two blocks of lodgings for married people (miteehhilin odaları), \textsuperscript{41} it has entrances on its two sides. It has a quarter.

45. The Mosque of the Darûlhadis of Ibrahim Paşa\textsuperscript{341} near the Şehzade Congregational Mosque

Its builder was Şehid Ibrahim Paşa,\textsuperscript{342} the grand vizier and most generous son-in-law of Ahmed Khan the Third. It is [also] known as the Darûlhadis Mosque. The abovementioned mosque is the classroom of the darûlhadis.\textsuperscript{343} And it has a şebil, the chronogram of which is:

\[\text{Tevecch al-vahdet.}\]

\[335] Tevecch al-vahdet.
\[336] Literally, “Abounding in Islam,” a punning name for Istanbul given to the city by Sultan Mehmed II shortly after the conquest. In later times, it could be found not only in popular usage, but in official documents as well.
\[337] In fact, Aksameddin is buried in the town of Göynük in the vilayet of Bolu in northwest Anatolia, not in Torbah.
\[338] The catastrophic defeat inflicted by the Austrians on the Ottoman army as it tried to cross the Tisza River near Zenta in Serbia on 11 September 1697.
\[339] The Odalar Mescidi (Mosque of the Barracks), known also as the Kemâneş Mustafa Paşa Mescidi, located on Kasım Odalar Sokagi between Salma Tomruk Caddesi and Koza Sokagi near the fifth-century cistern known as the Çukur Bostan in the Derviş Ali Quarter in Karagümüş. The mosque was destroyed by fire in 1919; see DBIA, VI, 120-21; FC, 186-87; IC, I, 112. For location, see MW map, C 3/14.
\[340] The original name of the church is not known. It was one of two Byzantine churches made over for Catholic use in 1475, when a community of Genoese from the Crimea settled in Constantinople, and, for a century and a half after, it was served by the Dominicans under the name St. Mary of Constantinople. It was transformed into a mosque by Kemâneş Mustafa Paşa in 1640; see Mathews, Churches, 220-24; MW, 188-89.
\[341] For Kemâneş Mustafa Paşa, see Hadika, n. 78.
\[342] The Kemâneş Mustafa Paşa Medresesi Mescidi; see Hadika, 201-2.
\[343] The Ibrahim Paşa Darûlhadisı Mescidi, known also as the Damad İbrahim Paşa Darûlhadisi Mescidi, part of the Damad İbrahim Paşa Complex, located at the intersection of Şehzadebaşı Caddesi and Dede Efendi Caddesi in the Kalenderhane Quarter in Bayezid; see DBIA, II, 547-49; IC, I, 76. For location, see MW map, E 6/12.
\[344] Nevşehirli Damad İbrahim Paşa; see Hadika, n. 22.
\[345] The darûlhadis forms part of a larger complex, including a medrese, library, fountain and şebil, which Damad İbrahim Paşa built in Şehzadebaşı.
And this is the date of the fountain located next to it:

Raşid, let the tongue of the spigot express the date to the thirsty!
“Drink water from this fountain of Damad Ibrahim Paşa!”

And the chronogram of the library is by Arabzade Abdurrahman Efendi, who was the imperial imam (imam-i sultanı).

“And an abode for Ibrahim—may it well commemorate him—
Vizier of the Sultan of the Empire, Ahmed.”

And this is his chronogram in the form of a couplet for the completion of the entire charitable foundation. It is inscribed on the arch of the gate.

“Ibrahim, the glorious vizier of the age,
Erected an abode for students of the branches of knowledge,”

This chronogram for the mosque is by Alemi Ahmed Efendi:

“Asaph—Ibrahim—may he flourish more and more—
Has unrivaled monuments,”

The aforesaid builder will also be mentioned in connection with the Aci Musluk Mosque. He also founded many charitable works at a place named Nevşehir, one of the villages of Kayseri. And he built fountains in Üsküdar, a congregational mosque in Kâğıthane and numerous charitable works in other places. He is buried near the abovementioned mosque and fountain of the [Darûlhadis of

The couplet gives the date 1131/1720-21.

[347] Vezir al-ʻahd İbrdhim meâden Li-tulûb al-ʻulâm benâ makâmenn.
[348] Asfâ b. Barakhayh, the vizier and confidant of King Solomon, who in later Islamic literature came to be a metaphor for ministerial wisdom.

[349] Li-ásâf İbrahim zida nûmûvîhiyû Meʿ álîmû lem ıyebak ilehâ al-evî’îl.

The Aci Musluk Mescidi, the minbar of which, according to Ayvansarayi, was installed by Ibrahim Paşa; see Hadika, 58.

His foundations in Nevşehir, which was his place of birth, include a pair of congregational mosques, one with an attached complex consisting of a medrese, imaret, mekteb, library, market, khan and hamam, plus a second hamam and eight fountains; see Mınir Aktepe, “İbrahim Paşa’ya aid Iki Vakfiye,” İstanbul Üniversitesi Edebiyat Fakültesi Tarih Dergisi, 11 (1960), 151; also Hadika, n. 22.

According to Aktepe (ibid., 150), Ibrahim Paşa built more than fifteen fountains in Üsküdar. Among these, Ayvansarayi mentions fountains in the following locations: 1) near the Çubuklu Ocağı, dated 1133 [1720-21]; 2) near the Ağa Mescidi (Eski Hamam Mescidi) in the district of Şems Paşa, dated 1141 [1728-29]; 3) near the Ağa Camii (Malatya Ismail Ağa Camii), dated 1141 [1728-29]; 4) near the Davud Paşa Camii, dated 1141 [1728-29]; 5) near the Üsküdar guardhouse (halluk), dated 1141 [1728-29]; 6) near the Doğancı Hasan Paşa Camii (Çakırchaşı Camii), dated 1141 [1728-29]; and 7) in Kuruçeşme; see Hadika, 435, 467-68; Mecmua, 42-43, 51-54.

The Sa’dabad Camii in Kâğıthane; see Hadika, 318.

Among Ibrahim Paşa’s other charitable works, Ayvansarayi notes that he 1) rebuilt the Küçük Ali Paşa Iskelesi Camii (Asarîye Camii) in Beşiktaş, established its vakf and erected a nearby hamam; 2) renovated the minarets of Eyüp Camii, repaired the tomb of Eyyüb Ensari and installed its silver lattice enclosure; 3) installed the minbar in the Deveoğlu Mescidi (Hoca Hamza Mescidi) near the Süleymaniye; 4) installed the minbar in the Aci Musluk Mescidi; 5) built a darûlhadis, hamam, mekteb and sebil in Hocapaşa; 6) built the Çuкуcular Ham near the Nuruosmaniye Camii; and 7) aided in the building of the Gülşenihane (tekke of the Gülşenî dervishes) opposite the Sakabaşı Mescidi near Tophane; see Hadika, 58, 89, 124, 271-72, 392, 420. For a complete listing of Ibrahim Paşa’s foundations, both in Istanbul and in the region of Kayseri, see Aktepe, TD, 11 (1960), 150-51.
Ibrahim Paşa]. In addition to the chronogram by Kadi Asim, this chronogram by Seyyid Hüseyin Vehbi Efendi also graces his gravestone.

It is an act of fate. Vehbi wrote a chronogram for his [death].

"May the halting place of Ibrahim Paşa be near the Kaba!" 355 1143 [1730-31].

In 1183 [1769-70], his son Damad Mehmed Paşa was also buried there. Damad Mustafa Paşa, 356 known by the nickname Sinek, the nephew of the abovementioned grand vizier, is also buried there. [42] The date of his death is "Death of the fly." 357 At his death, the minaret of the abovementioned mosque was built anew, the minbar was installed and stipends and expenses for illuminations were assigned from his vakf.

46. The Congregational Mosque of Ahizade 358 near the Mosque of Sultan Mehmed Khan

The builder of the abovementioned mosque was Ahizade Yusuf bin Cüneyd Tokadi. 359 He is the author of a gloss on Beyzavi's 360 [well-known commentary on the Qur'an] He died while he was a mûderris of the [medreses of the] courtyard of the Fatih Mosque and was buried in his congregational mosque in 905 [1499-1500]. Mehmed Efendi ibn Nureddin bin Sinan, his daughter's son, who was dismissed from [the office of kadıasker of] Anatolia, died while he was a mûderris in a darülhadis. "Ahizade set off to the Next World," 361 989 [1581-82], is the date of his death. The aforesaid was the father of the executed Şeyhülislâm Hüseyin Efendi, 362 founder of the Çukur Medrese, 363 who is buried beside Ahi Yusuf. The abovementioned executed Hüseyin Efendi, who suffered the wrath of Sultan Murad Khan the Fourth while he was şeyhülislâm, was executed in the place named Filorya and was buried there. His son, Abdülhalim Efendi, died having been dismissed from the [office of] kadıasker of Rumelia, and is buried in the cemetery adjoining the Çukur Medrese. Saliki composed a chronogram for his death. "Ahizade made the journey of annihilation," 364 1013 [1604-5]. Abdülhalim Efendi's brother, Fazlullah Efendi, was also buried there in 991 [1583-84]. Seyyid Ahmed Nesibi, the youngest son of the patron of charitable works [Hüseyin Efendi] is buried in the classroom of the Çukur Medrese. He died while he was [its] mûderris. His relatives are also buried there. [The Ahizade Congregational Mosque] does not have a quarter.

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355 Ka'be-i kurb ola Ibrdhim Pdd menzili.
356 Mustafa Paşa, Damad, Kïçik, Sinek (d. 1764), kapudan-i derya and nişancı, the son of Halil Ağa, the nephew of Nevşehirli Damad Ibrahim Paşa; see Vefayet, 16; SO, IV, 439.
357 Mûte al-ztbdh, which gives the numerical date 1176 (1762-63). The nickname Sinek means "fly."
358 The Ahizade Camii, known also as the Leblebici Mescidi, located on the present Darfıafaka Caddesi at the intersection with Mukarrir Sokaki in the Şeyh Resmi Quarter in Fatih. The mosque burned in the Fatih fire of 1918, and is no longer extant; see FC, 51; IC, I, 20. For location, see MWmap, D 4/28 and 409.
359 Yusuf bin Cüneyd Tokadi, Ahizade (d. 1499), Ottoman scholar and writer of the late fifteenth century, appointed a mûderris in the medreses of the Fatih Mosque.
360 'Abd Alläh b. 'Umur al-Baydawi (d. 1256), Shâfi'ite jurist of Shiraz and writer of Qur'an exegesis, law, jurisprudence, theology and grammar. His works were widely popular and, although generally not original, were admired for their learning and brevity; see El', I, 1129.
361 Ahi-zdde 'ukbdya 'azm eyledi.
362 Mehmed Hüseyin Efendi, Ahizade (1572-1634), twenty-eighth şeyhülislâm. The son of the kadıasker of Anatolia, Ahizade Mehmed Efendi, he was a student of Hoca Sadeddin Efendi and was later given a number of medrese and judicial appointments. After holding the office of kadıasker of Rumelia three times, he became şeyhülislâm on 10 February 1632. Because he opposed Sultan Murad IV's hanging in Iznik of a kadi against whom complaints had been lodged but not substantiated, the sultan arrested Ahizade on 7 January 1634 and had him strangled while on the way to exile in Cyprus. He was the first şeyhülislâm in Ottoman history to be executed; see Hadika, 144; Altunsu, Osmanlı Şeyhülislâmlan, 64-66.
363 For the Çukur Medrese, see Hadika, 144.
364 Kildt 'azm-i 'adem Ahî-sâde.
47. The Mosque of the Tekke of Emir Buhari near the Fatih Congregational Mosque

The builder of the mosque of the Tekke of Emir Buhari was Sultan Bayezid the Saint. Emir Buhari-Şeyh Seyyid Ahmed was a Nakşbendi. He was a spiritual descendant of His Excellency Ubeydullah Ahrar and he obtained his successorship (hilafet) from [Ubeydullah Ahrar’s] halife, Abdullah Alehí. His separate tomb is next to the mosque. The date of his death, which is as follows, is written above its window:

Because this beloved Buhari’s soul was carried away,
The heart expressed the date. “O Seyyid Buhari! What a pity!”

[43] His sixteen-room zaviye is opposite the abovementioned mosque. Grand Vizier Bayram Paşa installed its minbar. The mekteb situated opposite it is the charitable foundation of kadısiker Kızıl Abdurrahman Efendi, the husband of the sister of Abdülわたし Efendi, son-in-law of the son-in-law of the abovementioned şeyh. [Kızıl Abdurrahman Efendi] is buried there. His biography is given in connection with his congregational mosque. [The Mosque of the Tekke of Emir Buhari] does not have a quarter.

His Excellency Hoca Ubeydullah Ahrar al-Taškendi al-Hüseynî al-Faruki departed for the Abode of Eternity in 895 [1489-90]. [The succession of şeyhs of the zaviye and the dates of their death are as follows:] His Excellency Hoca Emir Buhari-Şeyh Ahmed Efendi passed away to the Abode of Eternity in the year 922 [1516-17]. The saint lived for sixty-three [years]. Hoca Mahmud Efendi, the son-in-law of the aforementioned şeyh, died in the year 938 [1531-32]. He is buried opposite the tekke. Şerife Fatma Hanım, his honored wife, died on 12 Rebiüllevvel 921 [26 April 1515], and she is buried beside her father, Mahmud Efendi. Hoca Abdülわたし Efendi was the son-in-law of the aforesaid Hoca Mahmud Efendi. He died in Venerated Mecca in the year 971 [1563-64].

565 The Emir Buhari Tekkesi Mescidi, known also as the Emir Buhari Camii, located on Emir Buhari Sokagina between Fevzi Paşa Caddeesi and Sängizel Caddeesi in the Hoca Üveys Quarter in Sängizel in Fatih. The present building dates from 1965. This was one of four mosques in Istanbul (the others located in Avvansaray, Eyüp and Unkapam) named for Emir Buhari; see Hadıka, 52-54; DBA, III, 167-68; FC, 92-93; IC, I, 51; ISTA, IX, 5086-89; OMBSID, 247-48. For location, see MW map, D 5/5 and 499.

566 Şeyh Seyyid Ahmed bin Muhammed al-Hüseynî al-Buhari (1443-1516), renowned Nakşbendi şeyh and saint of Istanbul. Born in Bukhara into a family descended from Husayn b. 'Ali b. Abі Talіb, he first attached himself to Ubaydullah Ahrar and later became a murid of Abdullah Alehí (see below), with whom he journeyed to Simav in northwest Anatolia. Returning from the hajj, he was sent to Istanbul to establish the Nakebendi order there and soon gained a wide following as well as the patronage of Sultan Bayezid II. He died in Istanbul 1516 and is buried in his tekke; see Kasım Kufrah, “Molla İlahî ve Kendisinden Sonraki Nakşbendiye Muhiti,” Türk Dili ve Edebiyatı Dergisi, 3 (1948), 128-51.

567 Khwāja ‘Ubayd Allāh b. Mahmud Nasır-al-Dīn (1404-90), Nakşbendi şeyh under whom the order became firmly rooted in Central Asia and spread to other regions of the Islamic world; see ET, Supplement, 50-52.

568 Abdullah Alehí (d. 1491), Nakşbendi şeyh born in Simav in northwest Anatolia. He studied in Istanbul and later journeyed to Samarkand where he became a murid of Ubaydullah Ahrar. Returning to Simav and going later to Istanbul, he was instrumental in the introduction of the Nakşbendiye into the Ottoman Empire.

569 Ey Seyyid Buhhari vâh vâh.

570 Bayram Paşa (d. 1638), Ottoman vizier of the reign of Murad IV. Entering the Janissary corps as a youth, he rose through the ranks and became ağâ of the Janissaries in 1623. In the same year, he was married to Hanzade Sultan, the sister of Murad IV. In 1625, he was appointed governor of Egypt with the rank of vizier and subsequently became a vizier of the dome and, at the time of Murad IV’s 1635 campaign against Yerevan, kaimmakam. He was appointed grand vizier on 2 February 1637 and died in Urfa on 27 August 1638, during the campaign of that year to recover Baghdad from the Safavids. His foundations include a medrese, mekteb, tekke (with mosque) and sebil adjoining his tomb in Haseki in Istanbul, a Mevlevihane in Kayseri and other pious foundations in Amasya; see Hadıka, 65, 176, 307; Vefeyat, 12; SO, II, 36.

571 The Kadısker Camii; see Hadıka, 186.

572 For the şeyhs of the Emir Buhari Tekkesi in Fatih, see also ZSE, 67-68.

573 In fact, Fatma Hanım was the daughter of Emir Buhari Şeyh Ahmed Efendi.
It is related that Hoca Ubeydullah Alehî [Ahrar]'s grandson, Hoca Ahmed Sadik Efendi ibn Hoca Mehem Abdüssemi al-Hüseyini, died in the year 994 [1585-86] and was buried at the foot of the hanekah's minaret. The date of his passing away is "Ahmed Sadik departed the world. Mercy!" His father died in Kashgar in the year 953 [1546-47] and is buried in the tomb of Sadeddin Kasgari. Hoca Ziyaeddin Ahmed ibn Hoca Ahmed Sadik al-Hüseyini died in the year 1011 [1602-3] and was buried in the tomb of Baba Cafer in Eyüp. Hoca Fazlullah ibn Hoca Mehem Said ibn Mehem Abdüssemi al-Hüseyini died in the year 1046 [1636-37] and was buried in the tekke of Baba Haydar in Eyüp. His father, Hoca Mehem Said, died in Tashkent in the year 990 [1582-83].

Hoca Abdullah ibn Hoca Fazlullah al-Hüseyini died in 1080 [1669-70] and rests in the tomb of Baba Haydar in Eyüp. His mother was Şerife Hidaye, the daughter of Şerife Ayge, daughter of Şerife Fatma, daughter of His Excellency Emir Buhari.

Hoca Fazlullah ibn Hoca Abdullah al-Hüseyini was buried at Mount Sinai in 1121 [1709-10]. He lived for 72 [years]. The date of his birth was 1049 [1639-40]. On the death of Hoca Abdülkebir ibn Hoca Fazlullah al-Hüseyini in the year 1131 [1718-19], he was buried in [the tekke of] Baba Haydar in Eyüp. He lived for 39 [years]. And at the death Hoca Mehem Refi ibn Hoca Abdülkebir al-Hüseyini in 1132 [1719-20], he was buried on the grounds of [the tekke of] Baba Haydar in Eyüp. Hoca Abdurrahman ibn Hoca Abdülkebir al-Hüseyini al-Faruki died in 1188 [1774-75] and was buried near his father in [the Tekke of] Baba Haydar. Hoca Hamdullah ibn Hoca Abdurrahman al-Hüseyini al-Faruki died on Friday the eighth of blessed Ramazan of the year 1212 [24 February 1798] and was buried in the hanekah of His Excellency the Master [i.e., the Tekke of Emir Buhari]. He lived for forty-three [years].

48. The Akbyzik Mosque in Ahirkapı

Its builder was Muhyiddin Efendi, a high official in the time of Fatih [Sultan Mehmed II], and he is buried there. The darûssaade ağası, Hacı Mustafa Ağa, who is buried in his sebil in the vicinity of the tomb of Eyyub Ensari, installed its minbar. The zaviye in its courtyard was built by Köprülüzade Mustafa Paşa for Çarhacı Şeyh Ahmed Efendi of the [Sufi brotherhood of the] Halvetiye. The abovementioned şeyh is buried in the Çiplakzade Zaviyesi in the vicinity of the Çağaloğlu Saray. He was the halife of the famous Sakızlı Ilyas Efendi. The abovementioned vizier also built a zaviye on Chios (Sakız) and

571 Ahmed Sâdik Efendi guidi dünreyân meded.
572 Kashi, in the province of Xinjiang in western China.
573 The Baba Haydar Tekkesi in Eyüp, the Nakşhendi tekke of Baba Haydar Samarkandi, who was a halife of Hoca Ubeydullah Ahrar; see Hadika, 303-4.
574 The Akbyzik Mescidi (Mosque of the White Mustash), located at the intersection of Akbyzik Camii Sokaki and Akbyzik Caddesi in the Sultan Ahmed Quarter in Alemdar near the Ahir Kapı. Although the Akbyzik Camii is among the oldest mosques in Istanbul, the present building only dates to the reign of Abdülhamid II; see DBIA, I, 154; EC, 16; IC, I, 21; ISTA, I, 507; OMFD, III, 313-14. For location, see MW map, G 8/2 and 313.
575 Fazil Mustafa Paşa, Köprülüzade (1637-91), the son of Grand Vizier Köprülüz Mehmed Paşa and brother of Grand Vizier Köprülüz Ahmed Paşa. He was himself grand vizier during the reigns of Ahmed II and Mustafa II. Appointed to that office on 25 October 1689, he undertook a program of necessary administrative reforms and at the same time worked to counter the military advances of the Holy League. His death in battle against the Austrians at Slankamen near Varadin in Croatia on 19 August 1691 cut short a string of striking military successes. Having received a medrese education as a youth, Fazil Mustafa Paşa was noted for his learning, particularly in the fields of Tradition and lexicography. His dignity and sense of justice were widely attested; see Vefeyat, 88; Meemua, 347; EF, V, 261-62.
576 The Çağaloğlu Sarayı, residence of Grand Vizier Çağalzade Yusuf Sinan Paşa. Its site on Ankara Caddesi and Türkocağı Caddesi in the Çağaloğlu district is today occupied by the Iranian Consulate and the İstanbul Erkek Lisesi. The district in which it was located, Çağaloğlu, takes its name from him.

49. The Congregational Mosque of Ahmed Paşa near the Demir Kapı

Ahmed Paşa, its builder, retired from the office of bostancıbaşı with three tug [and the rank of vizier]. [45] He subsequently died at the fortress of Kanije. He also built a medrese and a mekteb at Beykoz. In addition, the market boat (pazar käyği) in Beykoz is one of his vakfs. The office of mütevellî of the abovementioned mosque belongs to its imam. [The mosque] does not have a quarter.

50. The Üskübiye Mosque near Aya Sofya

The builder of the abovementioned mosque was Mehmed Ağâ, the head footman (satrbaş) of the late Fatih [Sultan Mehmed II]. He is buried near the abovementioned mosque. The sebil located beside it is the foundation of Bi-zeban Tavşan Ağâ. Molla Taşkendi Seyyid Muhterem Efendi, one of the marshals of the descendants of the Prophet (nakib) of the Exalted [Ottoman] State, is buried in a tomb at the end of the dead-end street opposite the abovementioned mosque. It is inside a house which is a vakf for the preachers of Aya Sofya. He died in the year “Al-şeyh,” 941 [1534-35]. [The Üskübiye Mosque] has a quarter.

51. The Mosque of the Emir near the Bahçe Kapı

Its builder was Emir Hoca Seyyid Mustafa Efendi. His grave is located near his mosque in the city of Şumnu. Defterdar Avni Mehmed Efendi, who died in Cemaziyûlûhûr in the year “Abode of the Law,” 1181 [1767], installed its minbar. [The mosque] has a quarter.

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380 [Sakizh Şeih.
381 The Ahmed Paşa Camii, known also as the Cezayirli Ahmed Paşa Camii, located on the present Darüssaade Sokağı in the Hocapaşa Quarter in Eminönü, near the former Demir Kapı and north of the Sirkeci railroad station. Built in the seventeenth century, the mosque is no longer extant; see EC, 49; IC, I, 20. For location, see MW map, G 6/10 and 497.
382 Ahmed Paşa, Cezayirli, Bostancıbaşı (d. 1656), buried at Çayırbaş; see Vefeyat, 56.
383 Kanije Kalesi, the fortress of Kaniza, south of Lake Balaton in western Hungary.
384 For Ahmed Paşa’s medrese and mekteb in Beykoz, see Hadika, 463.
385 The Üskübiye Mescidi, known also as the Mehmed Ağâ or Yerebatan Mescidi, located on Yerebatan Caddesi in the Alemdar Quarter. It is referred to as the Yerebatan Mescidi because of the fact that it stands atop the great cistern of the same name constructed by the Emperor Justinian in 565. The present building is of recent date; see DBLA, VII, 343; EC, 218-19; IC, I, 149; OMFD, III, 514. For location, see MW map, F 7/1 and 285.
386 For the sebil’s inscription, see Mecluma, 384-85.
387 The Emir Mescidi, known also as the Sirkeci Camii, located on Ankara Caddesi at its intersection with Sirkeci İstasyon Caddesi in the Hocapaşa Quarter in Eminönü, just north of the Sirkeci railroad station. The mosque was torn down between 1955 and 1957; see EC, 65; IC, I, 51; ISTA, IX, 5102. For location, see MW map, F 6/2.
388 The city of Shumen in northeastern Bulgaria.
389 Meşken al-ṣerî’a.
52. The Elvan Mosque near the Demir Kapı

The builder of the Elvan Mosque was Sinan Efendi, one of Fatih Sultan Mehmed II’s ulema. His death occurred in the year of the conquest of Egypt [1517]. [The location of] his grave is not known. The Azablar Congregational Mosque is also his foundation. The correct form of the word elvan is ‘ulvan with an ‘ayn. It means “pride.” But because [the word] is generally spelled with an elf, [the mosque] was listed under the letter elf. Üskübi Ali Ağa installed its minbar. [The mosque] has a quarter.

53. The Emir Buhari Mosque in Ayvansaray

Its builder was Öeyh Ahmed Efendi, whose biography was recounted in the course of the description of the mosque of the Tekke of Emir Buhari in which he is buried. This mosque and zaviye, being private property (mülk), remained in the hands of his heirs and in time, Müslüeddin Mustafa Efendi, who belonged to the abovementioned şeyh’s [Nakshbandi] order, married the daughter of the abovementioned şeyh and became [himself] şeyh of the abovementioned zaviye. He restored order to its vakf and enlarged it so as to provide for the recitation each year of the blessed Mevlid. This is the date: “Admired among the şeyhs,” 1086 [1675-76]. Öeyh Yusuf Efendi became head of the tekke in his place. Dying there until his death, he died in the year “God’s approval,” 1086 [1657-58], and was buried before the mihrab. His halife, Hüsêyn Efendi, became şeyh in his place. Subsequently, at his death, he was buried beside his predecessor. Karamanizade [Ahmed] Efendi became şeyh in his place. Dying in the year “Renouncing mankind,” 1137 [1724-25], he was buried beside his predecessor. Karamanizade [Ahmed] Efendi became şeyh in his place. Dying in the year “Possessor of divine glory and kindness,” 1100 [1688-89]. His son-in-law and halife, Osman Efendi, became şeyh in his place. Dying there until his death, he was buried beside the grave of the keeper of the tomb (tirbedar), Toklu Dede, outside the tomb of Ebu Öeybet al-Hudri—may God be well pleased with him—located in the vicinity of [the abovementioned mosque and zaviye of Emir Buhari]. This is the date:
When that perfect Master joined the most noble of the Companions,
They composed the date of his death: "Şeyh Ahmed Efendi passed away," 1149 [1736-37].

Kirım Şeyh Ahmed Efendi-i Nakşbendi became head of the zaviye in his place. When he passed away to the Abode of Eternity, he was buried beside the abovementioned Musliheddin Efendi. This is the date:

Blessed Master, Ahmed Efendi,
Free-born Tatar of renown,
His gracious soul galloped from evil.
He quickly arrived at spiritual union with God.
May God make Eden his halting place!
The dead are in need of prayer.
I wrote the date with a Fatiha.
"Şeyh Ahmed journeyed to annihilation," 1156 [1743-44].

Hoca Mehmed Emin Tokadi, who traced his spiritual lineage to the same master [as Kirım Şeyh Ahmed Efendi], became head of the zaviye in his place. On his death, he was buried in the cemetery of the Congregational Mosque of Soğuk Kuyu, built by the former grand vizier Pir Mehmed Paşa, which was located near his house in Zeyrek. This chronogram on his gravestone was composed by Müsta-kimzade and is the work of the pen of Kitibzade Refi Efendi. 40

[47] Again from the rose garden of the Nakşbendi the sword of death
Cut a hundred-petal rose. A thousand sighs and groans!
That namesake of Muhammed, that is to say, Tokadi Efendi,
Who has attained true knowledge of God, custodian of the mystery of the God of the Worlds,
Spiritual guide on the Way of Islam, the most well-guided teacher,
Possessed of sure knowledge of the mystery of God, source of firm belief,
Who was known, therefore, as a guide to [Ubaydullah] Ahrar, 
A person innocent of desire, secure Master of the Two Worlds:
Above all, he was a tree of the garden of the Tradition of Ahmed.
One by one, those distinguished by robes of honor were chosen with his miracle-working hands.
Diver in the sea of eternity, he held his breath,
And found the gate of union with God. Likewise, from illusion he attained the real.
The claw of the lion of death turned him away from his truest friends.
May he dwell close by Siddik's kinsman, the Lion of God!
Inspired by his mystic purity, the messenger of Unity proclaims the date of his death.
"Uttering [the name of] God, Emin's soul went to the Deity," 1158 [1745-46].

Şeyh Halil Muradi became head of the zaviye in his place. On his death, he was buried outside the room reserved for the şeyhs and the room became a refectory. This is the date of his death: "Languishing şeyh," 1163 [1749-50]. While still a boy, his son Ibrahim became şeyh in his place. He died six years later, in 1169 [1755-56], and was buried beside [his father]. And Hasan Efendi, who is also buried there, died in 1167 [1753-54], while he was guardian of the abovementioned boy, Ibrahim. Mustafa

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402 Geçdi Şeyh Ahmed Efendi.
403 Al-Şeyh Ahmed gehört bakıkaya.
404 The Soğuk Kuyu Camii; for the mosque and its cemetery, see Hadika, 153-54.
405 For Kâtipzade Refi Efendi, see Hadika, n. 145.
408 The title given to Abu Bakr, the first of the Rightly Guided Caliphs.
409 Olda lâkûta revân Allâh deyûb râh-i emîn.
410 Şeyh-i bî-mûr.
Efendi, who is seyhl at the present time, after becoming guardian in place of the abovementioned guardian, was properly appointed seyhl on the death of the abovementioned Ibrahim Efendi. [The mosque] does not have a quarter.

54. The Mosque of the Ağa Çayıry near the Yedi Kule

[48] Its builder was Kasım Çavuş Ağa. He is buried before the mihrab. [The mosque] does not have a quarter.

55. The Mosque of the Ağa Kapısı outside the Residence of the Ağa of the Janissaries (Ağa Kapısı)

The Mosque of the Ağa Kapısı is a separate, upper-story [mosque] inside the government office for the threatening and punishing of criminals and murderers, located in the official residence of the ağas who were the commanders of the corps of imperial Janissaries. The imam of the abovementioned mosque is the imam of the ağa of the Janissaries.

56. The Mosque of the Oyma Kapısı near the Tomb of Koğacı Dede

The builder of the Mosque of the Oyma Kapısı was Mahmud Efendi, a clerk (kâtib) of the vegetable market (sebzehane). [The location of] his grave is not known. Supervision of the vakf is entrusted to the bostancıbaşı ağas. It does not have a quarter.

57. The Mosque of the Öksüzce Hatib near the Yolgeçen Congregational Mosque

They call it the Öksüzce Hatib and also the Akarca Mosque [because] there is a stream (akar su) flowing nearby it. As it had been a mosque for a long time and its vakf and founder were not known, Mehmed Efendi, the chief clerk of the Istanbul customs (asitane giimrağ baskatibi), completely rebuilt it and installed its minbar. Assigning stipends from the customs duties for its preacher, imam and other requisite [servants], he brought the abovementioned mosque back to life. It does not have a quarter.

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413 The Ağa Çayıry Mescidi (Mosque of the Ağa’s Meadow), known also as the Kasım Çavuş Mescidi, located at the intersection of Köçdibek Sokak and Alay İmamı Sokak in the Cambaziye Quarter in Samatya. Popular tradition holds that its founder, Kasım Çavuş, was the commander of a regiment of cameleers (devecibaşı) of the Janissary corps in the time of Sultan Mehmed II; see DBLA, I, 95-96; IC, I, 19; ISTA, I, 235-36. For location, see MW map, B 8/17.

414 The Ağa Kapısı Mescidi (Mosque of the Residence of the Ağa of the Janissaries), located in the Ağa Kapısı, the official residence of the ağa of the Janissaries, near the intersection of Fevva Yokuşu and Namahrem Sokakö, north of the Süleymaniye Camii in the Timurtaş Quarter in Kıcıkpazar. Following the suppression of the Janissaries in 1828, the Ağa Kapısı was turned over to the şeyhülislam and became known as the Babı Meşihat or Şeyhülislam Kapısı. The site is today occupied by the offices of the mufti (Mufiddin) of Istanbul and the Botanical Institute of Istanbul University. The mosque was destroyed by fire in 1923 along with the offices of the şeyhülislam; see DBLA, VIII, 11; IC, I, 19; ISTA, I, 246. For location, see MW map, E 5/18.

415 The Öksüzce Hatib Mescidi (Mosque of the Carved Gate), known also as the Lokmanci Dede Tekkesi Mescidi or Sebzehane Kâtibi Mescidi, located on Lokmanci Dede Sokak south of the Sultan Selim Complex in the Hatip Musliheddin Quarter in Fener. The mosque is today in ruins; see FC, 187; IC, I, 113. For location, see MW map, D 4/33 and 309.

416 The sebzehane was the vegetable market where the bostancı were allowed to sell surplus produce from the imperial gardens.

417 The Öksüzce Hatib Mescidi (Mosque of the Solitary Preacher), known also as the Akarca or Gümüşük Baştakibi Mehmed Efendi Mescidi, located at the intersection of the present Öksüzce Camii Sokak and Vidin Caddesi in the Arabacı Bayezid Quarter in Samatya. The mosque served as a tekke of the Naşıbendi order. It burned in 1917 and is no longer extant; see DBLA, VIII, 348; FC, 187-88; IC, I, 113. For location, see MW map, B 7/17.
58. The Alaca Mosque in the Booksellers’ Bazaar (Kitapçılık Çarşısı)

The builder of the Alaca Mosque was Celebioglu Alaeddin Efendi. He is buried before the mihrab. A person named Mehmed Ağa installed its minbar. Şeyh Şükrü Mehmed Uşakî is buried beside the founder. He died in the year “al-tahmis,” 1141 [1728-29]. The abovementioned şeyh was a poet. [The mosque] has a quarter.

59. The Congregational Mosque of the Ağa near the Offices of the Grand Vizier (Pasa Kapısı)

The builder of the Congregational Mosque of the Ağa was the şeyhülhârem, Darüşsaade Ağası Haci Beşir Ağa. It has an imperial tribune (mahfil-i hümâyûn), library, mekteb, medrese and tekke, and there is a sebil beneath the mosque and a fountain beside it. This is the chronogram on the arch of the blessed mosque’s gateway:

[49] Preacher of the mihrab of justice and generosity, compendium of majesty, Imam of the state and religion, Mahmud Khan, who adorns benevolence With many good works, made his worldly throne resemble the Kaba, To which the state-adorning shahs do homage.
Because he was guided in his work by divine help, The present glorious guardian ağa of the Abode of Felicity, While founding charitable works without number, Brought to life anew this pure place of worship.

It is the Friday call to prayer. Come! Rise up in obedience to God at the five ordained times!
What a lofty abode this beautiful, exalted place of worship became!
In order that the world be glorified with the five calls to prayer, Let God make enduring the builder of the lofty edifice!
The Four Pillars appeared and conveyed the good news concerning it to each other.
Feyzi, the inhabitants of the world above, on circumambulating it, Expressed its date with the undotted letters of this line of poetry.

“Beşir Ağa built an artful, illuminated congregational mosque,” 1158 [1745-46].

He also built a darülhadis, mekteb, fountain and library in the Baba Haydar Quarter, one of the quarters of Eyyub Enşari—may God be well pleased with him! There are also some charitable foundations of his in Illuminated Medina.

The aforementioned ağa originally entered the imperial apartments as a client of his predecessor as kizlar ağası, Yapraksız Ali Ağa, and achieved honor by being taken into the service of the late Sultan Ahmed Khan the Third while he was a prince. Subsequently, on [Ahmed Khan’s] accession to the throne, [Beşir Ağa] became one of the sultan’s gentlemen-in-waiting (musahib) and, in [11]16 [1704-5], he was appointed to conduct the sultan’s nurse (daye kadını) on the blessed Pilgrimage to Mecca. Later, he was esteemed with the rank of treasurer of the harem (hazinedar). He was dismissed from office at the end of [11]25 [1713-14], while going to Cyprus in company with the darüşsaade ağası, Soleyman

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418 The Alaca Mescid (Variegated Mosque), known also as the Celebioglu Alaeddin, Ketenciler or Marpuççular (Marpuççular) Mescidi, located on Marpuççular Sokagi in the Celebioglu Alaeddin Quarter in Eminönü; see DBIA, V, 304; EC, 133; IC, I, 21; ISTA, I, 573; OMD, III, 327. For location, see MW map, F 6/6 and 342.

419 A type of poem consisting of five lines, the last three or four of which expand on the first line or couplet.

420 The Ağa Camii, known also as the Haci Beşir Ağa Camii, located at the intersection of Alay Kışkı Caddesi and Haci Beşir Tekkesi Çıkmaşı in the Alemdar Quarter in Alemdar near the Bab-i Ali; see DBIA, I, 469-73; EC, 75-77; IC, I, 19. For location, see MW map, F 6/34.

421 For Haci Beşir Ağa and his foundations, see Hadika, n. 327.

422 Eser-i bir cimi’ al-evnvar yapdursu Beşir Ağâ.

423 The Darülhadis Medrese complex built in 1734; see Hadika, 303.
Ağa. Subsequently, he was dispatched from Cyprus to Egypt and, after a time, became şeyhülharem. At the end of [11]29 [1716-17], [50] he was distinguished with the office of darüşsaade ağası and became the worthy successor of Anber Mehmed Ağa. He was a servant [in this capacity] for thirteen years during the time of Ahmed Khan and retained and remained in his high office on the accession of Mahmud Khan. By good fortune, he held the same rank until the year [11]59 [1746-47]. Suffering at this time from maladies and diseases, he drained the cup of life on the thirteenth day of Camaziyülâhur in the above-mentioned year in the seaside villa (sahilhane) named Bahariye and was honored [with burial in] the vicinity of His Excellency Ebu Eyyub Ensari. The period of his good fortune was thirty years. This is the chronogram of his death, which was written over the door of his tomb: “May the abode of the banner of the Prophet be shelter to Beşir.” [1159 [1746-47]. The mekteb located in the vicinity of the offices of the grand vizier (Paşa Kapısı) is [the foundation of] Aynşah Sultan, the daughter of His Majesty the late Sultan Bayezid Khan [the Second]. Her grave is in the mekteb’s lower story. The abovementioned mosque does not have a quarter.

60. The Mosque of Uzun Şüca near the Peykhane

The builder of the Mosque of Uzun Şüca was the chief of the sultan’s running attendants (reis-i şatran), who is buried opposite this mosque before the mihrab of the Mosque of the Fazlı Paşa Saray. It will be discussed under the letter fa. [The Uzun Şüca Mosque] has a quarter.

61. The Öksüzce Mosque near the Fenari Ali Mosque

The builder of the Öksüzce Mosque was Daye Hatun. Its expenses are provided from the vakf of Sultan Bayezid. There is a mekteb of hers opposite it. The [fountain known as] Çatal Çeşme, located before its mihrab, was built by Gürçü Mehmed Paşa. [The mosque] has a quarter.

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421 Beşir'e der-i livâ-i Resül olâ me’vâ.
422 The Uzun Şüca Mescidi (Mosque of Tall Şüca), located on the site of the nineteenth-century Fuad Paşa Camii, at the intersection of Peykhane Sokâğı and Klot Farer Caddesi in the Binbirdirek Quarter in Alemdar. The mosque is no longer extant; see DBIA, III, 341; EC, 72; IC, I, 61-62; OMFD III, 509-10. For location, see MW map, MW, F 7/26 and 283.
423 According to Ayvansarayi, Uzun Şücaeddin, its builder, was also the founder of the nearby Fazlı Paşa Saray Mescidi and the Yemeniciler Mescidi; see Hadika, 175, 246.
424 The Fazlı Paşa Saray Mescidi; see Hadika, 175.
425 The Öksüzce Mescidi (Solitary Mosque), know also as the Öksüzce Hatip Mescidi, located on the present Öksüzce Hatip Sokâğı in the Hasan Halife Quarter in Fatih. The mosque was founded during the reign of Bayezid II. It burned in 1917 and is no longer extant; see FC, 188; IC, I, 113. For location, see MW map, C 6/1.
426 Literally, “Lady Nurse,” a title given to the wet nurses of princes of the imperial household. Daye hatun were highly honored by the sultans whom they had nursed and often came to have considerable wealth. Typically, they were married to high-ranking state officials and served as potential links between the dynasty and its servants. There are several mosques in Istanbul attributed to one or another of the daye hatun, including the Demirkâpi Mescidi in Sirkeci; the Daye Hatun Camii and Târákîcül Mescidi, both in Mahmud Paşa; and the Karşıhnâne Kariyesi Mescidi; see Hadika, 78, 119, 155, 319. Although the identity of the daye hatun here referred to is not stated, the fact that the mosque’s expenses were provided for from the vakf of Bayezid II suggests that she was his nurse.
427 For the Çatal Çeşme, see Taşnik, Çemeler, I, 68.
428 Mehmed Paşa, Gürçü, Hadim (d. 1626), Ottoman grand vizier of the second reign of Sultan Mustafa I (not to be confused with Grand Vizier Gürçü Mehmed Paşa, who died in 1666). Of Georgian origin, he served in the palace and was subsequently appointed to a number of provincial governorships and military posts. In 1609 and again in 1610 and 1615, he was made kaimmakam and held the ranks of third and second vizier. Following the accession of Mustafa I, he was appointed grand vizier (21 September 1622). He was moderately successful in restoring order in Istanbul but was unable to subdue unrest in Anatolia or crush the rebellious Abaza Mehmed Paşa. Dismissed on 5 February 1623, he was exiled to Malkara and arrested some months
62. The Eğri Minare Mosque\textsuperscript{432} near the [Congregational] Mosque of Molla Şeref

Suhte Sinan, the builder of the Eğri Minare Mosque, was one of those who came with Fatih. He is also buried there. It has a quarter.

63. The Mosque of Ahmed Çavus\textsuperscript{433} near the Derviş Ali Mosque

The medrese of Ahmed Çavus surrounds his mosque. [The location of] the builder’s grave is not known. [The mosque] does not have a quarter.

64. The Üçbaş Mosque\textsuperscript{434} in Karagümüşük

[51] The builder of the Üçbaş Mosque was a patron of charitable works named Nureddin Hamza bin Ataullah. The name of the village in which he was born, Üçbaş, in the region of Karasu, became his nickname. The date of the building is written over the outer door of the mosque. It is as follows: “Charming work of charity,” 939 [1532-33]. His medrese surrounds it. [Nureddin Hamza] was retired from the judgship of Amasya and the date of his death is 940 [1533-34].

The nearby fountain, located in Zincirlikuyu, was the charitable work of the ağâ of the Edirne Saray. This is its date:

\begin{quote}
Patron of charitable works, ağâ of the Edirne Saray,
Mustafa Ağâ: may the Lord of Creation have mercy on him!
Let those who drink [from it] mention the date of this work’s completion!
"Clear, pure fountain, water of life without equal,” 1092 [1681-82].
\end{quote}

The medrese located on the corner opposite [the fountain] was built by Halil Efendi, who died having been dismissed from [office in] Istanbul. He is buried there. [The Üçbaş Mosque] does not have a quarter. A person known by the name Maden Dede, one of those obsessed by Divine Love, dwelled in a room in the Ali Paşa-i Cedid Medrese in Karagümüşük. Passing away on Friday, 16 Camaziyülevvel 1131 [6 April 1719], he was buried outside the Edirne Kapi following the Friday prayer held at the blessed mosque of Ebu'lfeith [Sultan Mehmed II]. The chronogram in the form of a puzzle which decorates his gravestone is as follows:

\begin{quote}
A man of God departed. Learn from me the date [of his death]!
“Maden Dede set off for God. He left his place empty,” 1131 [1718-19].
\end{quote}

\textsuperscript{432} The Eğri Minare Mescidi (Mosque of the Crooked Minaret), known also as the Softa Sinan or Suhte Sinan Mescidi, located at the intersection of the present Softa Sinan Sokagi and Tomrukcu Sokagi in the Murad Paşa Quarter in Fatih. The mosque burned in 1918 but was restored and reopened for prayer in 1973; see FC, 203; IC, I, 50; OMFD, III, 499. For location, see MWmap, C 6/4 and 130.

\textsuperscript{433} The Ahmed Çavus Mescidi, known also as the Ayniye Hatun Camii, located on the present Lodos Sokagi in the Beycegiz Quarter in Karagümüşük. The mosque, which was for a long time in ruin, was restored and reopened for prayer in 1984; see DBIA, VIII, 15; FC, 52; IC, I, 20. For location, see MWmap, C 4/3.

\textsuperscript{434} The Üçbaş Mescidi, known also as the Nureddin Hamza Mescidi, located on Saray Ağası Caddesi, just south of its intersection with Arif Efendi Sokaği, in the Beycegiz Quarter in Karagümüşük; see DBIA, VII, 333-34; FC, 220; IC, I, 148. For location, see MWmap, C 4/8.

\textsuperscript{495} Hayat-i latif.

\textsuperscript{496} The Mustafa Ağâ Çeşmesi; see Tanışık, Çeşmeler, I, 90.

\textsuperscript{497} Çeşme-i şak-i müsaffâ bê-bedel mâ-i hayât.
65. The Congregational Mosque of the Aga near the Workshop of the Gun-Carriage Drivers (Arabaciyan-i Top)

The builder of the Congregational Mosque of the Aga was the babiissaade agasi, Mahmud Aga. The abovementioned is an upper-story mosque. Beneath it is his medrese and adjoining it are [the founder’s] mekteb and fountain. Its chronogram, composed in Persian by its founder, was inscribed on the arch of its gateway. It is as follows:

Mahmud Aga, that sun of felicity,
Mine of prosperity and spring of generosity,
[Built] his mosque as a pious deed.
He composed the date. “Charitable building of Mahmud,” 961 [1553-54].

[The founder’s] grave adjoins the congregational mosque. [The mosque] has a quarter.

66. The Acz Musluk Mosque in Hocapaşa

The builder of the Acz Musluk Mosque was Sahhaf Suleyman Efendi. [The location of] his grave is not known. Grand Vizier Maktul Ibrahim Pasa installed the minbar. And near it [Ibrahim Pasa] built a darulhadis and a single hamam. There is a mekteb, and beneath it a sebil, built by the abovementioned vizier in the Hocapaşa Quarter. [The Acz Musluk Mosque] has a quarter.

67. The Akseki Mosque near the Mesih Paşa Mosque

The builder of the Akseki Mosque was Kemaleddin Efendi. He was one of those who came with Fatih [at the time of the conquest of Constantinople]. He is also buried there. Subsequently, Dal Mehmed Efendi built the abovementioned mosque anew while he was reisidkttab and he brought its vakf to life. He, too, is buried in the vicinity of the mosque. Mehmed Efendi also built a stone mekteb opposite the Zihgirci Kemal Mosque in Lalezar. He died after becoming defterdar. This is a chronogram for his death:

Seeking an omen, he read his fortune from the book of the heart,
His date appeared. “The most excellent Dal!” 1013 [1604-5].

reads Gidi bir meryd-i Hüdâ benden ışit târihîn, the two initial words of which can be translated as “one dropped off”; i.e., one is subtracted from the chronogram, giving a total of 1131.

439 The Ağá Camii, known also as the Kapi Ağası Camii, located on the site bordered by Kapi Ağası Sokağı, Mustafa Paşa Sokağı and Özgül Sokağı in the Ishak Paşa Quarter below Sultan Ahmed in Alemdar. Although the mosque was originally built by Sinan, it was burned and rebuilt in 1766 and again in 1825, and has today lost its original character; see EC, 104-5; IC, I, 19; ISTA, I, 233-34. For location, see MW, F 8/12 and 226, 313.

440 Bina-i hayr-i Mahmûd.

441 The Acz Musluk Mescidi (Mosque of the Brackish Spigot), known also as the Sahhaf Süleyman Efendi Mescidi, located on Acz Musluk (Cemal Nadir) Sokağı in the Hubyar Quarter in Çağaloğlu. It is no longer extant; see DBIA, VIII, 9; EC, 12-13; IC, I, 18; ISTA, I, 195. For location, see MW map, F 6/17 and 342.

442 Nevşehirli Damad Ibrahim Paşa; see Hadika, n. 22.

443 The Akseki Mescidi, known also as the Akseki Kemaleddin or Dal Camii, located at the intersection of Akseki Camii Sokağı and Akseki Caddesi in the Muhtesib Iskender Quarter in Karagömrük; see DBIA, I, 165; FC, 53; IC, I, 21; ISTA, I, 543-44; OMFD, III, 514. For location, see MW map, C 4/24.

444 For Kemaleddin Efendi, see Unver, Mutfu Askerleri, 71.

445 The Zihgirci Kemal Mescidi; see Hadika, 133.

446 Al-dâl’ala al-hayr. In fact, the numerical equivalent of the phrase is 1021. However, the entire line reads, Çkdi al-dâl’ala al-hayr ânîn târihî, and the verb çkdi at the beginning can be read either as “appeared” or “was subtracted.” Thus, the first two words of the line mean, “[The letter] dal was subtracted [from the chronogram],” making it clear that it is necessary to subtract 4 (the numerical value of dal) times 2 (dal is doubled because of the article), or 8 from 1021, giving the date 1013.
According to the múderris caring for the Hırka-Şerif\textsuperscript{47} [which is preserved in the house of Şükkrullah Efendi] located opposite this mosque, “[That relic] is a fragment of the mantle of the Prophet, which was given to His Excellency Üveys\textsuperscript{48}—may God be well pleased with him—by order of Our Lord [Muhammed], the Glory of the World, and we are the descendants of [Şükkrullah Efendi’s] brother.” The former grand vizier Çorulu Ali Paşa\textsuperscript{49} built a brick and masonry room [for it] and built an imaret and fountain adjoining that room. [The mosque] has a quarter.

Some years ago His Majesty Our Lord Sultan Mahmud the Just\textsuperscript{50} ordered the total renovation of the Abode of the Felicitous Mantle and the residence in which the şeyhs [caring for it] dwell. The total renovation was begun by imperial command in the blessed month of [53] Şevval of this year, 1246 [1831]. The one who brought the Mantle of the Prophet to Istanbul in the year 1027 [1617-18] was Şükkrullah Efendi, who is the earliest ancestor of the persons now in its blessed service.

68. The Üç Mihrâbli Mosque\textsuperscript{51} in Unkapamı

They call the abovementioned mosque the Üç Mihrablı and also the Kazancılar Mosque. Its builder was Hoca Hayreddin Efendi, one of the tutors of Ebü'lfeith Sultan Mehmed Khan. He was buried inside his adjoining medrese in 880 [1475-76]. “Charitable work of the Faith,”\textsuperscript{52} 874 [1469-70] is the date of its construction. Subsequently, His Majesty the Paradise-dwelling Sultan Mehmed Khan, in order to install the minbar, enlarged the blessed mosque, put up a mihrab and built a minbar beside it. Still later, a lady named [Şehdane], the wife of the abovementioned Hoca [Hayreddin Efendi]’s son, Ahmed Efendi, who died while he was kadi of Damascus, added her house to the mosque. And permission being given to build another mihrab, the mosque’s mihrabs became three [in number], and it became

\textsuperscript{47} The Mantle of the Prophet, one of two such mantles brought to Istanbul during the Ottoman period and considered among the most sacred Islamic relics of the city. One of these, known as the Hırka-Şaadet, was brought to Istanbul together with the keys of Mecca and other Islamic relics by Muhammad Abû Namayy, the son of the şerif of Mecca at the time of Selim I’s conquest of Egypt in 1517, and is today preserved in the Hırka-Şaadet Dairesi in the Topkapi Palace. The Hırka-Şerif, the second of these mantles, was brought to Istanbul in 1618 by a certain Şükkrullah Efendi and was preserved in his house and that of his sons in the Eski Ali Paşa Quarter of the city. The house was repaired during the reign of Sultan Mahmud II and a mosque was built opposite it in 1851 by Sultan Abdülmeclid I. Called the Hırka-Şerif Camii, the mantle was displayed to the public there each year on the 15th of Ramadan. Today, one can visit it between the 15th of Ramadan and the Kadr Gecesi (the Night of Power, the 27th of Ramadan); see Ef', V, 18-19.

\textsuperscript{48} Uways al-Karâni, a legendary figure described as a contemporary of the Prophet. He is said to have lived in the Yemen and is believed to have been a mystic before coming to Islam. It is further said that Uways knew of the Prophet, although he had not met him, and communicated with him in dreams and visions. He is the prototype of the ğard, the exceptional person in whom spiritual realization is spontaneous. Legend has it that Uways came to Medina after the death of the Muhammed and received there a mantle that the Prophet had left for him.

\textsuperscript{49} Ali Paşa, Silahdar, Damad, Çorulu (1670-1711), Ottoman grand vizier of the reign of Sultan Ahmed III. Of peasant origin, he was raised in the palace service, appointed silahdar under Mustafa II and made a damad in 1708 by marriage to Emine Sultan. He was appointed grand vizier on 3 May 1706 and held the office until 16 June 1710. In that capacity, he devoted himself to reform of the army, reduction of state expenditures and the improvement of the Tersane (Arsenal) and the fleet. Determined not to be involved in war, he neglected the opportunity presented by the War of Spanish Succession to recover the Morea from Venice and failed to support the Swedish king Charles XII in his struggle against Tsar Peter the Great. He thereby lost the mosque in the Tersane, and his fountain in 5ehremini, see native Qorlu; see architecture, he built two congregational mosques in Istanbul, at Qarpikapi and in the Tersane, and a school and fountain in his confidence of Sultan Ahmed

\textsuperscript{50} He was appointed grand vizier on 3 May 1706 and held the office until 16 June 1710. In that capacity, he devoted himself to reform of the army, reduction of state expenditures and the improvement of the Tersane (Arsenal) and the fleet. Determined not to be involved in war, he neglected the opportunity presented by the War of Spanish Succession to recover the Morea from Venice and failed to support the Swedish king Charles XII in his struggle against Tsar Peter the Great. He thereby lost the confidence of Sultan Ahmed III and was banished to Mytilene, where he was executed in December 1710. An active patron of architecture, he built two congregational mosques in Istanbul, at Çarşşkapı and in the Tersane, and a school and fountain in his native Çorlu; see Hadıka, 86-87, 340-41; Vefeyat, 13; Ef', I, 394. For the chronograms of his medrese on the Divanyolu, his mosque in the Tersane, and his fountain in Şehremini, see Mecmua, 122, 194-96, 297-98, 380.

\textsuperscript{51} Mahmûd-ı Adılı, that is Sultan Mahmud II (r. 1808-39).

\textsuperscript{52} The Üç Mihrablı Mescidi (Mosque of the Three Mihrabs), known also as the Kazancılar or Hoca Hayreddin Camii, located on the Eminönü-Unkapanı (Ragip Gümüşpala) Caddesi in the Yavuz Sinan Quarter in Küçükpażar in Unkapamı; see DBIA, VII, 333; EC, 201-3; IC, I, 148-49; OMFD, III, 510-12. For location, see MW map, E 5/3.

\textsuperscript{53} Hayrâ din.
known by the name Üç Mihrablı [Mosque]. She also built a mekteb. There is also another mosque referred to by [Hoca Hayreddin’s] name. The Üç Mirablı Mosque has a quarter.

69. The Mosque of the Arpaci in Mimar Acem

The builder of the abovementioned Mosque of the Arpaci was the arpa emini Mehmed Efendi, [the location of] whose grave is not known. [The mosque] has a quarter.

70. The Et Meydam Mosque in that Well-Known Place

The original builder of the Et Meydam Mosque was Sultan Süleyman Khan. Of the five canonical times for prayer, only the evening and morning prayers and, once a year, on the day on which broadcloth for clothing is distributed to the Janissaries (çuka tevzi’i günû), the noon prayers are performed. It was rebuilt after the Cibali fire. A chronogram written for the building at [the time of] a previous fire was placed on its main gate. It is as follows:

Honor of the [Janissary] corps, illustrious kethûda bey,
Solomon of the age, glorious master, rare pearl:
By God’s decree there was a hell fire in the time of his prosperity.
[54] O God! He built this place of repose on the [Et] Meydani and brought it to life.
For how long was its every side in ruin!
And he made a beautiful drill hall for the gazis.
Seeing it, they composed its chronogram with a hundred thousand prayers.
“He rebuilt an exalted mosque for the community of worshipers,” 1070 [1659-60].

It does not have a quarter.

71. The Congregational Mosque of the Ebe Kadin in Aksaray

The original builder of the Congregational Mosque of the Ebe Kadin was Hammal Hayreddin Çelebi. The abovementioned builder, Hayreddin, is buried near this mosque in the cemetery on the street corner opposite it. His gravestone was ruined because of fires, and his date [of death] is not known. Subsequently, the abovementioned midwife (ebe kadin), [whose] name was Ayşe, moved from Bender to the Exalted Threshold [Istanbul], dwelt near the abovementioned mosque, rebuilt it and, installing a minbar, brought it to life. It does not have a quarter.

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453 Actually, there are two other mosques which bear the name of Hoca Hayreddin: the Hoca Hayreddin or Bodrum Camii near the Süleymaniye; and the Hoca Hayreddin Mescidi near the Hırka Şerif Camii; see Hadika, 70, 114.
454 The Arpaci Mescidi (Mosque of the Barley Seller), known also as the Arpa Emini or Emin-i Cev Mescidi, located on Arpa Emini Yokuşu at the intersection with Şerbathanı Çıkmazı in the Arpa Emini Quarter near the Top Kapı. The mosque is no longer extant; see FC, 58; IC, I, 23; ISTA, IX, 5074. For location, see Ayverdi, IH, E-5.
455 The Et Meydam Mescidi, (not to be confused with the Orta Camii, which is also known as the Et Meydam Mescidi; see Hadika, n. 288 above) located on the present Ahmedîye Caddesi in the Iskender Paşa Quarter in Fatih. No trace of the mosque remains; see FC, 94; IC, I, 53; ISTA, X, 5393-94.
456 ‘Ibâdet ehline yapdı yine bir mescid-i a’lû.
457 The Ebe Kadin Camii (Mosque of the Lady Midwife), known also as the Hammal Hayreddin Camii, located just south of the intersection of Söflülar Caddesi and Sülükü Sokagi in the Murad Paşa Quarter in Fatih. The site of the mosque has now been incorporated into Vatan Caddesi and no trace of it remains; see FC, 91; IC, I, 49; ISTA, IX, 4844-45. For location, see Ayverdi, IH, D-4.
458 The town of Bendery (Tighina) on the right bank of the lower Dniester in Moldavia.
The Odun Yaricizade Mosque is an upper-story [mosque]. The abovementioned builder was originally from the city [of Istanbul], and his name was Haci Mustafa Hulusi ibn Mehmed. The aforementioned person was born in the neighborhood of the abovementioned mosque. Performing the blessed Pilgrimage to Mecca and marrying after studying the religious sciences and training the intellect, he built a house on the middle of the Pasdirmaci Yokuşu. In this way, he acquired the friendship and acquaintance of many people. Being a devotee of places of admonition [i.e., mosques] and a possessor of the riches of the Word, he understood [the need for mosques] and was motivated and moved to the pious act of building a blessed mosque for his beloved and faithful friends. With the consent of the sincere Muslims, he began the building and construction of a fine mosque on the site of his privately owned house at the mid-point of the abovementioned slope. With the help of his friends and the zeal of his associates he gave form to the abovementioned pious work and registered its vakf. He is still alive. A person named Haci Halil ibn Hiberallah, a resident of the Mustafa Bey Quarter near the Dülgeroğlu Congregational Mosque in Istanbul, installed its minbar. [55] He too is still alive. [The mosque] does not have a quarter.

THE LETTER BA

1. The Congregational Mosque of Bekir Paşa in Davudpaşa

The builder of the abovementioned mosque, Bekir Paşa, is buried at the foot of the solitary cypress opposite the Takiyeci Congregational Mosque outside the Top Kapi. This is the date of his death: “Solitude of mankind,” 1024 [1615-16]. Şeyh Süleyman Hamamı-i Nakşendî is buried in the cemetery which surrounds it. This is the date of his death: “May Süleyman, with God’s pardon, be assured of Paradise! Amen!” 1192 [1778-79]. [The mosque] has a quarter.

2. The Baçi Mosque near the Haseki Congregational Mosque

The builder of the Baçi Mosque was Haci Mahmud ibn Sinan. He was Fatih’s başcabası. The date of his death is “Corpse! Corpse!” 900 [1494-95], twice repeated. The grave of the abovementioned builder is near his mosque. Salih Efendi, a müezzin of the mosque, installed its minbar. [The mosque] has a quarter.

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459 The Odun Yaricizade Mescidi (Mosque of the Woodcutter’s Son), known also as the Yaricizade Mescidi, located near the intersection of the present Pastırma Sokagi and Kırkçül Çeşmesi Sokagi in the Molla Aşki Quarter in Balat. The mosque is no longer extant; see FC, 187; IC, I, 113. For location, see MW map, C 2/14 and 302.
460 The Bekir Paşa Camii, located at the intersection of Bekir Paşa Sokagi and Kızıl Elma Caddesi in the Seyyid Ömer Quarter in Şehremini; see FC, 69; IC, I, 35; ISTA, V, 2433. For location, see MW map, C 7/8.
461 The Takiyeci Camii; see Hadika, 257.
462 ‘Uzlet-i müst.’
463 ‘Emin ola Süleyman ‘afv-i Hakk’la cennete âmin.
464 The Başçi Mescidi (Mosque of the Seller of Cooked Sheep’s Heads), known also as the Başçi Mahmud Camii, located at the intersection of the present Özbek Süleyman Efendi Sokagi and Cevdet Paşa Caddesi in the Nevbahar Quarter in Şehremini. The mosque burned in 1918. The present building dates from 1986; see DBIA, II, 79; FC, 66-67, IC, I, 33; ISTA, IV, 2176; OMFD, III, 323. For location, see MW map, C 7/3 and 251.
465 Meyyit meyyit.
3. The Bodrum Congregational Mosque near the Laleli Hamamı

The builder of the Bodrum Congregational Mosque was Mesih Ali Paşa. It is known by this name because it has a subterranean vault (bodrum) beneath it. It was converted from a church. The abovementioned founder is the first Grand Vizier Mesih Ali Paşa. The abovementioned paşa fell to the ground from a roof while supervising the extinguishing of a fire in Galata, and fracturing his foot, he died from that wound in the year “Equivalent.” He is buried outside the window of the Bodrum Congregational Mosque of Murad Paşa. [The Bodrum Congregational Mosque] has a quarter. The biography of this Mesih Paşa is given under the letter mim.

4. The Congregational Mosque of Balat in that Well-Known Quarter

The builder of the Congregational Mosque of Balat was Ferah Ağā, the kethüda of Grand Vizier Semiz Ali Paşa. He is buried outside the window by the reading stand (kiürşî). The aforesaid deceased [also] built a zaviye, law-court (mahkeme) and fountain. It is understood from the Arabic chronogram on the arch of its gateway that the completion of the construction of the abovementioned congregational mosque occurred in the year “Charming work of piety.” It is stipulated that the şeyhs of the tekke be the [mosque’s] Friday preachers. The first şeyh was the pious şeyhülharem Sinan-eddin Yusuf Efendi. Subsequently, on the death of his father, he was transferred to the [Tekke of] Koca Mustafa Paşa, and after a time he left it also. He died in Illuminated Medina while he was şeyhülharem. The date of his death is “God’s decree.” The treatise Rüyet-i Nebeviye (Vision of the Prophet), as well as other works, are by the deceased şeyh. Adli Şeysan Hasan Efendi became şeyh in the Balat [Tekke] in his place. He also was transferred to the [Tekke of Koca] Mustafa Paşa and died in Illuminated Medina while returning from the Pilgrimage. “He entered the tomb,”
1009 [1600-1] is the date of his death. Dedezade Abdullah Efendi became şeyh in his place. He died in 1074 [1663-64] and was buried at the [Tekke of] Koca Mustafa Paşa. His predecessor’s son, Seyyid Hasan Nuri Efendi, became şeyh in his place. When he died in the year “God,” 1100 [1688-89], he was buried near the Yavedud Boat Landing. His son, Seyyid Mehmed Vayhi Efendi, became şeyh in his place. Vayhi Efendi died in 1130 [1717-18], while he was preacher at the [Congregational Mosque of] Sultan Selim, and was buried beside his father. His son, Seyyid Feyzullah Efendi, became şeyh in his place for twelve years and, when he died, he was buried beside his father. His son, Seyyid Mehmed Haşim Efendi, became şeyh in his place. He was transferred to the [Tekke of] Koca Mustafa Paşa in the month in which Sultan Mustafa Khan the Third ascended the throne [October 1757] and he is still şeyh there. The şeyhs of the Balat Zaviyesi were appointed by stipulation and requirement of the vakf of Hadice Sultan, the daughter of Sultan Mehmed the Fourth to preach in the Congregational Mosque of Koca Mustafa Paşa  in Ayvansaray at the beginning of the recitation of the blessed Mevlud. [The Congregational Mosque of Balat] does not have a quarter.

The biography of the abovementioned vizier [Semiz Ali Paşa] is as follows: He was born in the town named Prace in the country of Herzegovina. He entered the imperial palace in the course of military campaigns as a devşirme. Subsequently, he retired with the rank of mir-i alem. When in 953 [1546-47], the sancak of Kastamonu was conferred on the Janissary aga Ferhad Ağa, [Semiz Ali Paşa] became ağa in his place. In the year 957 [1550-51], he was satisfied with the [office of beylerbeyi of the] eyalet of Rumelia, and Sinan Ağa attained his desire in his place. On the death of Davud Paşa, the governor of Egypt, in the middle of the spring of 956 [1549], he became vali of Egypt. The aforesaid was dismissed on the thirtieth of Muharrem 961 [29 December 1553], and Dukakin Mehmed Paşa became governor of Egypt. Subsequently, after serving in a variety of offices and after acting as second vizier (vezir-i sani) and as a vizier of the exalted dome (vezir-i kubbe-nişiğ-i ali), the aforesaid became grand vizier in place of Rustem Paşa on [the latter’s] death in Şevval 968 [July 1561]. With his death in Zilkade 972 [June 1565], Tavil Mehmed Paşa became Süleyman Khan’s grand vizier. The abovementioned deceased was buried in the pure earth of the garden of the felicitous tomb of His Excellency Our Lord Halid bin Zeyd [Ebu Eyyub Ensari]—may God be well pleased with him! The Ali Papa Qargi in Edirne is his charitable work, and there are other [charitable] works of his as well. Known as Semiz Ali Paşa, he was a clever and witty vizier, superior to his predecessors. The length of his vizierate was four years.

There are letters by His Excellency, the previously mentioned Şeyh Vayhi Efendi—may his grave be hallowed—which the late Müstakimzade noted in his Mecmuə (Collected Writings), and he declares that [Vayhi Efendi] was a talented person. His letters are more elegant than his other works. The aforesaid was a noble, energetic person. His writings are extremely numerous. Because [further details on this subject] would be excessive, they are passed over.

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479 Mugni.
480 The Yavedud Iskelesi, located on the Golden Horn in Ayvansaray.
481 The Koca Mustafa Paşa Camii in Ayvansaray; see Hadika, 186.
482 The island of Brach (It. Brazza), on the Dalmatian coast south of Split.
483 In other words, Sinan Ağa was himself appointed ağa of the Janissaries.
5. The Bayezid Congregational Mosque near the Top Kapı

The builder of the Bayezid Congregational Mosque was Fatih’s sefbanbaşı. He is buried before the mihrab. [The mosque] has a quarter.

6. The Bostan Congregational Mosque in Langa

The builder of the Bostan Congregational Mosque was Bostancıbaşı Abdullah Ağa. Because it was built near the Langa Bostanı, it came to be known by this name. [Abdullah Ağa] built another mosque in İstavroz. He died in the year one thousand [1591-92] and was buried near his mosque at Fıstıkçı in Istanbul. [58] Later, after his accession to the throne, the ruler of the age, Abdüllah Hamid Khan, built an imperial imaret in Istanbul and a new congregational mosque at Beylerbeyi, and, establishing a separate vakf for them, he transferred and annexed Abdullah Ağa’s vakf to his own blessed vakf. [The Bostan Congregational Mosque] has a quarter.

7. The Mosque of Payzen Yusuf Paşa in Sarachane

The builder of the abovementioned mosque was Payzen Yusuf Paşa. He is buried in a private tomb next to the Revani Mosque. He was a high official around the year one thousand. He was martyred at the hands of his slave. [The Mosque of Payzen Yusuf Paşa] does not have a quarter.

8. The Mosque of the Papazoğlu Medrese near the Simkeshane

The builder of the Mosque of the Papazoğlu Medrese was Mustafa Paşa, whose grave is in Eyüp in the zaviye of his son-in-law, Hoca Sadeddin Efendi. Another of his mosques is in Unkapanı, and a medrese of his is opposite the Tabakzade Medrese. It does not have a quarter.

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484 The Bayezid Camii, known also as the Bayezid Ağa Camii, located at the intersection of Bayezid Ağa Camii Sokası and Topkapı Caddesi, in the Bayezid Ağa Quarter near the Top Kapı in the land wall in Şehremini. The present building dates to renovations carried out between 1954 and 1957; see DBİA, II, 87; IC, I, 35; ISTA, IV, 2226; OMFD, III, 323-24. For location, see MW map, B 5/3.

485 The Bostan Camii (Congregational Mosque of the Market Garden), known also as the Abdullah Ağa Camii, located near the intersection of Küçük Langa Caddesi and Namık Kemal Caddesi in the Kürkçübaşı Quarter in Şamata. The Bonstan Camii burned in 1911 and its ruins were torn down in 1937; see Semavi Eyice, “İstanbul’un Ortadan Kalkan Bazi Tarihi Eserleri II. Bostan Camii, Kızılarağası Abbas Ağa Hamami, Çukurçemen Hamami, Kasım Ağa Mescidi,” Istanbul Üniversitesi Edebiyat Fakültesi Tarih Dergisi, 27 (1973), 134-43; FC, 72; IC, I, 37; ISTA, VI, 2973; OMBYS. 222. For location, see MW map, D 7/17 and 254.

486 The İstavroz Camii; see Hadıka, 486-87.

487 The Kuskık Mescidi; see Hadıka, 545.

488 The Yenı Valide Camii in Eminönü; see Hadıka, 22-24.

489 The no longer extant Hamidie or Abdüllahim Imareti in Bahçekapi on the site today occupied by the Dördüncü Vakf Han; see ISTA, I, 92.

490 The Beylerbeyi Camii; see Hadıka, 480-86.

491 The Payzen Yusuf Paşa Mescidi, known also as the Kovacılar Mescidi, located at the intersection of İtfaiye Caddesi and Büyük Karaman Caddesi in the Hüsam Bey Quarter in Fatih. The mosque is no longer extant; see FC, 189; IC, I, 115. For location, see MW map, D 5/16 and 275.

492 For Payzen Yusuf Paşa (d. 1583), see Vefeyat, 15.

493 The Revani Efendi Mescidi; see Hadıka, 131.

494 The Papazoğlu Medresesi Mescidi, located on the present Ordu Caddesi near the intersection with Börekçi Ali Sokası in the Mimar Kemaleddin Quarter in Kumkapı. The site of the mosque is today occupied by a primary and middle school; see EC, 158-59; IC, I, 114. For location, see MW map, E 7/8.

495 Mustafa Paşa, Papazoğlu (d. 1552-53), vizier and father-in-law of Şeyhülislâm Hoca Sadeddin Efendi; see Vefeyat, 29.

496 The Yahya Efendi Zaviyesi in Eyüp; see Hadıka, 291-97; also ZSE, 51.

497 The Papazoğlu Camii; see Hadıka, 67.
9. The Bala Mosque near the Silivri Kapı

The builder of the Bala Mosque was Bala Süleyman Ağa. He was the head of the corps of gunners (topcubaşı) in the time of Fatih [Sultan Mehmed II] and the ağâ of one of the Four Divisions (bölükat-ı erbaa). He is buried there. [The mosque] has a quarter.

10. The Mosque of the Tekke of Bayram Paşa near the Haseki Sultan Congregational Mosque

The builder of the abovementioned mosque, Bayram Paşa, was grand vizier. He is buried in his separate tomb near the abovementioned mosque. There is a sebil of his adjoining his tomb, a medrese of his opposite it, and other charitable works and minbars of his in numerous localities. He was from Istanbul. He became Janissary ağâ and kaimmakam. A daughter is [buried] in his tomb. His tekke is entrusted to the şeyhs of the [Sufi brotherhood of the] Kadirfye. On Sunday afternoon, a sermon is delivered there. The new key of the Kaba (beyt-i serif), the soft felt cap of His Excellency Üveys and a footprint of the Prophet are found in the abovementioned tekke. [Bayram Paşa] died at Urfa while traveling in the imperial retinue during the campaign [of 1638] against Baghdad. His corpse was transported back to his tomb, which had been prepared in Istanbul. This is a chronogram for his death: [59] "Bayram Paşa made the highest heaven his abode," 1048 [1638-39]. [The mosque] does not have a quarter.

The şeyhs of the Tekke of Bayram Paşa:

- Malatyavi şeyh Hamza Efendi; şeyh Mehdi Efendi; Uryanı şeyh Mehmed Efendi; Ahtati şeyh Mustafa Efendi; şeyh Isa Efendi, [who died in] 1022 [1613-14]; şeyh Isazade Efendi; Himmetzade Bayrami şeyh Mehmed Emin Efendi; şeyh Seyyid Esad Efendi ibn Mehmed Emin Efendi, [who died on] 29 Ramazan 1202 [2 July 1788]; şeyh Mustafa Efendi, the mufti of Kalecik, [who died on] 27 Camaziyüvelvel 1206 [22 January 1792]; the keeper of the tomb of His Excellency Sünbül; Muftizade şeyh Mehmed Nureddin Efendi, [who died on] 17 Muharrem 1210 [3 August 1795]; Duşenbeh şeyh Mehmed; and şeyh Mustafa Mehmed bin Nureddin.

The late Bayram Paşa advanced through the ranks while a member of the Janissary corps and became kul kethidasi. Then, one day in Receb in the year 1031 [1622], he became ağâ of the Janissaries. He became [Janissary] ağâ a second time in the middle of Zilhicce 1032 [1623], and became a vizier of the
dome (kubbe-nišin) in Muharrem [1033 (1623)]. He was appointed governor of Egypt in Şaban 1035 [1626]. Subsequently, he was dismissed from office in Muharrem 1038 [1628], and Tabani Yassi Mehmed Paşa took his place. He later became kaimmakam in Istanbul and in Ramazan 1046 [February 1637] he became grand vizier in place of Tabani Yassi Mehmed Paşa. Being in the vanguard of the imperial army, he was commander-in-chief in the Baghdad campaign [of 1638]. After arriving at Amasya, having fulfilled his desire, he was honored with the privilege of an audience with the king of kings in a place named İnönü. On reaching Ruha, he interrupted his journey and died on the night of the twenty-seventh of Rebişlevvel 1048 [21 August 1638]. Tayyar Mehmed Paşa, the son of Nasuh Paşa’s kethüda, Mustafa Paşa, obtained the imperial seal. The deceased [Bayram Paşa’s] corpse was transported to Istanbul. The abovementioned deceased built other charitable works in Kayseri and Amasya. He was a wise, prudent and enlightened vizier. May God—he be exalted—have mercy on him!

11. The Mosque of Biyikh Hüsrév

The builder of the Mosque of Biyikh Hüsrév was a çavus of the kapı kulu cavalry. The grave with a mihrab in the cemetery opposite the Çardaklı Hamam belongs to him. [60] There is no inscription on the gravestone. [The mosque] does not have a quarter.

12. The Beyçeğiz Mosque

The builder of the Beyçeğiz Mosque was Mehmed Bey. [The location of] his grave is not known. [The mosque] has a quarter.

13. The Mosque of Baba Hasan

The builder of the abovementioned mosque was Alemdar Baba Hasan Ağ. Being built on a slope, [the mosque] has steps leading to its gates. The [founder’s] grave is located in the garden of a house some distance from the mosque, and one of its windows opening on the street became a place of pious visita-

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507 Mehmed Paşa, Tabani Yassi (c. 1589-1639), Ottoman grand vizier of the reign of Sultan Murad IV. Of Albanian origin, he entered the palace service as a desirseme and, supported by the darıssadı Ağas Haci Mustafa Ağa, advanced rapidly through a series of offices, including mirhur and beşlerbeşi of Egypt, to become grand vizier on 18 May 1632. He suppressed opposition forces in the capital and joined Murad IV in the Yerevan campaign of 1634-35. Dismissed on 2 February 1637, he was appointed military governor of Oczakov on the north shore of the Black Sea and later of Buda. He was eventually made kaimmakam at Istanbul, only to be jailed in the Yedi Kule and executed in 1639; see Vefeyat, 45; EF, VI, 1001; SO, IV, 159.

508 The city of Urfa in southeast Anatolia.

509 Mehmed Paşa, Tayyar (d. 1638), grand vizier for a brief period during the reign of Murad IV. The son of Mustafa Paşa, who was killed during the siege of Baghdad of 1625, he was beşlerbeşi of Diyarbakır at the time of Grand Vizier Bayram Paşa’s death at Urfa on 21 August 1638. Mehmed Paşa was appointed grand vizier a week later, on 28 August 1638, and advancing on Baghdad, laid siege to the city for the next four months. Ordered by Murad IV to attack the fortifications, he was wounded and died shortly after, on 26 December 1638. He was remembered as a cautious, grave, courageous and talented commander; see SO, III, 258.

510 The Biyikh Hüsrév Mescidi, located on Biyikh Hüsrév Sokağı off Çardaklı Hamam Sokağı in the Cerrahpaşa Quarter in Samatya. The mosque was destroyed in the earthquake of 1894. No trace of the building survives. Its site is today incorporated into the grounds of the Cerrahpaşa Hospital; see FC, 72; IC, I, 36; ISTA, V, 2758-59. For location, see MW map, C 7/27 and 251.

511 The Beyçeğiz Mescidi, located at the intersection of Beyçeğiz Mescid Sokağı and Bilgiçler Sokak in the Koca Dede Quarter in Çarşamba. As its vakf was registered in 1473, the mosque itself must date to approximately the same moment; see DBIA, VIII, 75; FC, 69; IC, I, 36; ISTA, V, 2631-32; OMFD, III, 324. For location, see MW map, D 4/36 and 309.

512 The Baba Hasan Mescidi, known also as the Alemdar Hasan Baba or Baba Hasan Alemi Mescidi, located near the intersection of Baba Hasan Sokağı and Kirmı Tulumba Sokağı in the Baba Hasan Alemı Quarter in Fatih. The mosque was torn down in 1956, at the time of the widening of Atatürk Bulvari; see DBIA, VIII, 56; FC, 62; IC, I, 30; ISTA, IV, 1739-41; OMFD, III, 321. For location, see MW map, D 6/18.
The abovementioned window was closed up, and [the grave] remained enclosed in the garden. The zimmet vekili İyıt Mustafa Efendi installed its minbar. Ahi Çelebi built the mekteb adjoining it. [The mosque] has a quarter.

14. The Papazoğlu Mosque in Unkapanı
The builder of the Papazoğlu Mosque was Mustafa Paşa, whose biography was given in an appendix [to the description of] the mosque located in his medrese. That Kadiasker Mehmed Efendi installed its minbar is clear from this chronogram on the arch of its portal:

May God bless this pure place of worship.
The generous builder completed it,
His Excellency Şeyhzade Efendi,
That is that [source of] pure munificence, that spring of zeal.
Making it vakf to the Seal of the Prophets [Muhammed],
"Mosque of the Seal [of the Prophets]" became its chronogram, 1158 [1745-46].

The abovementioned Mehmed Efendi is buried in the Kasımpaşa Cemetery. Because he was one of the descendants of Hüsameddin Uşakî, he is known as Şeyhzade. He was exiled to Cyprus by imperial decree at midnight on the first night on which Friday prayers were performed [in the mosque]. He died that year and was buried there. [The mosque] has a quarter.

15. The Mosque of Bakkal Ahmed Ağâ near the Congregational Mosque of Sultan Mehmed
The aforesaid is an upper-story mosque. Its builder being a person named Bakkal Ahmed, the mosque is known by his name. The builder’s place of burial is not known. [The Mosque of Bakkal Ahmed Ağâ] does not have a quarter.

16. The Mosque of Baki Efendi near the [Congregational Mosque of] Nişancı Paşa-yı Cedid
The builder of the abovementioned mosque was the famous poet and kadiasker Baki Efendi, a relative of Nişancı Paşa, [whose mosque] is located nearby. His grave, which is located beside [the fountain

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516 Hüsameddin Uşakî (d. 1592), founder of the Uşakî branch of the Halveti dervish order; for biographical details and his tekke in Kasımpaşa, see Hadika, 349-50; see also B. G. Martin, "A Short History of the Khalwatiyya Order of Dervishes," in Scholars, Saints and Sufis, Muslim Religious Institutions since 1500, ed. N.R. Keddie (Berkeley and Los Angeles, 1972), 275-305.

517 The Bakkal Ahmed Ağâ Mescidi, described as located in the Beyçeşir Quarter in Çarşamba. No trace of the mosque, which is said to have been built in the seventeenth century, remains, nor can its exact site be established; see FG, 62-63; IC, I, 31; ISTA, IV, 1928.

518 The Baki Efendi Mescidi, described by Ayvansaray as being located in Nişanca in Fatih. Although built by the renowned classical poet of the sixteenth century, Mahmud Abdülfaki, the exact date of its construction is unknown. No trace of the mosque survives, nor can its site be established; see FG, 66-73; IC, I, 31.

519 Mahmud Abdülfaki (1526-1600), the greatest of Turkish lyric poets, who wrote under the pen name Baki. Born in Istanbul, he was apprenticed to a saddler as a youth. He subsequently received a medrese education and embarked upon a
known as the Lali Efendi Çeşmesi outside the Edirne Kapı, is known to people of culture. The chronogram on his gravestone is by Hadi-i Bağdadi. “Baki Efendi went to the Next World in one thousand eight.”\footnote{1008 [1599-1600]. [The mosque] has a quarter.}

Baki Efendi’s father died on the Pilgrimage Road in the year 923 [1517],\footnote{at the time he was müezzin in the Fatih Mosque. Nine hundred thirty-three [1526] is the date of [Baki Efendi’s] birth. He first became a saddler’s apprentice. Subsequently, he followed the path of the religious sciences and became the müdderris of Macka in the year 971 [1563-64]. Although he was removed from office and was exiled in [9]83 [1575-76], he was pardoned by imperial decree and again entered on a teaching career. In Muharrem, [9]87 [1579], he was given the office of kadi of Venerated Mecca. In 5aban, [9]88 [1580], he was transferred to Medina and subsequently occupied the post of kadi of Istanbul twice, [the office of kadıasker] of Anatolia twice and [the office of kadıasker] of Rumelia three times.}

17. The Bostan Mosque\footnote{In fact, Baki Efendi’s father died in 973/1565-66.} in Kadırğa Limanı

The builder of the Bostan Mosque was Bostancıbaşı Ali Ağa ibn Abdüüssükur. Written in the calligraphy of Karahisari Ahmed Efendi\footnote{Asitdın-z cennat.} in the year “Threshold of the Paradises”\footnote{666 [1588], and bearing the signature of the former şeyhülislâm, the glory of the commentators on the Qur’anEbussuud Efendi—may God have mercy on him—the vakfiye of the abovementioned mosque, which is in the possession of the clerk of the vakf, Ahmed Efendi, [who is also] the clerk in charge of the financial transactions (ruznamce) of the Congregational Mosque of the Valide-i Atik,\footnote{For the Lali Efendi Çeşmesi, see Tanışık, Çeşmeler, I, 148.} was examined at the time of the writing of this book. [The location of] the grave of the abovementioned builder is not known. It is generally known that his martyrdom was ordained by God. The reisülküllüt tab Şamızade Efendi installed

learned career, ultimately being given appointments as kadıasker of Anatolia and of Rumelia. In 1555, he submitted a kasıde to Sultan Süleyman and, thereafter, gained royal favor, which he continued to enjoy in the reigns of Selim II and Murad III. Although he is described as serious and dignified in his public career, in private he was a man of the world, sociable, witty and fond of jokes. His poetry largely steers clear of religious matters and deals instead with the gay and colorful life of the capital and the beauty and ephemeral quality of youth, nature and fortune. Critics hold his poetry to be unequaled for its technical skill and choice of words, although it is at times criticized as lacking in depth of feeling; see Ef, I, 956; HOP, III, 133-59.

\footnote{For Niğancı Paşa and the Niğancı Paşa Camii, see Hadika, 253-54.}

\footnote{For the Lali Efendi Çeşmesi, see Tanışık, Çeşmeler, I, 148.}

\footnote{Baki Efendi gitti ‘ukbdya bifi sekizde.}

\footnote{Bakı Efendi gitti ‘ukbdya bifi sekizde.}

\footnote{In fact, Baki Efendi’s father died in 973/1565-66.}

\footnote{The Bostan Mescidi (Mosque of the Market Garden), known also as the Bostancıbaşı Ali Ağa, Bostan Ali or Bostani Ali Camii, located at the intersection of Kadırğa Limanı Caddesi and Kadırğa Meydanı Sokağı in the Küçük Aya Sofya Quarter in Alemdar; see DRL, II, 307-8; EC, 44; IC, I, 37; ISTA, VI, 3014. For location, see MWmap, F 7/37 and 283, 317.}

\footnote{For Karahisarı Ahmed Efendi, see Hadika, n. 119.}

\footnote{Asitdın-e cennât.}

\footnote{Mehmed Ebussuud Efendi, known as Hoca Çelebi (1490-1574), famous Hanafi scholar and fourteenth Ottoman şeyhülislâm. Born in Iskilib in central Anatolia, he was trained for a learned career and after a series of teaching appointments, including one in the medreses of the Fatih Mosque, he became kadi of Bursa in 1533 and of Istanbul in 1534. He was made kadıasker of Rumelia in 1537 and şeyhülislâm in October 1545. In that capacity, he was involved in the revision of the Ottoman dynastic law (kanun) so as to bring it into agreement with the religious law (seriat). He was particularly close to Sultan Süleyman I, and although his influence was somewhat diminished under Sultan Selim II, he retained his office until the end of his life (22 August 1574). His written works include a popular commentary on the Qur’an, a book of prayers and some poetry in Arabic, Persian and Turkish. He also founded a mosque in Iskilib, a hamam in Istanbul and a sibyan mektebi in Eyüp; see Ef, I, 152; Altunso, Osmanlı Şeyhülislâmları, 28-34; SO, I, 169.}

\footnote{The Valide-i Atik or Atik Valide Camii in Üsküdar; see Hadika, 489-90.}
its minbar. He is buried before the mihrab. The nearby mekteb and hamam were built by a vizier named Yahya Paşa, who is buried in Üsküb. The mosque has a quarter.

18. The Bitlice Mosque near the Congregational Mosque of Darüşsaađe Ağası Mehmed Ağā

The builder of the Bitlice Mosque was Şerife Fatma Hatun. She is buried near the abovementioned mosque. The abovementioned builder was the wife of Bitlice Ali Efendi, who died in [the year] one thousand [1591-92], having been dismissed from the office of [kadi of] Istanbul. He was the son of the defterdar Abdullah bin İlyas, the brother of the second Çivizeye şeyhülislām, Şeyh Mehmed Efendi. Bitlice Ali Efendi's son Seyyid Abdullah Efendi, who was twice kadıasker of Anatolia and died [in 1630-31], forty years after his father, is buried beside [the mosque]. And his son, Ali Nazmi Efendi, dismissed from the office of [kadi of] Filibe, died three years after his father and is also buried there. [The mosque] does not have a quarter.

19. The Bucakbagi Mosque near the Yedi Kule

The builder of the Bucakbagi Mosque was Rukiye Hatun. [The location of] her grave is not known. [The mosque] has a quarter.

20. The Mosque of Balaban Ağā near the Şehzade Congregational Mosque

The Mosque of Balaban Ağā was converted from a church. Its founder was sekbanbāşı in the time of the conquest [of Constantinople]. [The location of] his grave is not known. The stipends of its servants are provided from the vakfiye of the congregational mosque of Aya Sofya. It has a quarter.

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529 The city of Skopje in Macedonia.
530 The Bitlice Mescidi, located at the intersection of Beycegiz Caddesi and Saray Aşası Caddesi in the Beycegiz Quarter in Çarşamba. The mosque was for many years in ruin before being torn down in 1961; see FC, 72; IC, I, 36; ISTA, V, 2826. For location, see MW map, C 4/2.
531 For Çivizeye Defterdar Abdullah, see Hadıka, n. 69.
532 Mehmed Efendi, Çivizeye, Şeh, Hacı (1531-87), member of an important Ottoman ulema family of the sixteenth century and eighteenth Ottoman şeyhülislām, he was the son of Şeyhülislām Çivizeye Muhyiddin Efendi. After training for a learned career, he was appointed to the Kasım Paşa and Süleymaniye medreses and, in 1569, was made kadi of Damascus. Subsequently, he was made chief judge of Egypt, Bursa, Edirne and, in 1575, of Istanbul. He was promoted to kadıasker of Anatolia in the same year and to Rumelia two years later. Although he was removed from that office because of the enmity of Grand Vizier Sokullu Mehmed Paşa, he was appointed şeyhülislām on 21 January 1582 and retained the post until his death on 5 June 1587. Like his father, he was the opponent of Sufism and won a great reputation for uprightness; see Altunsu, Osmanlı Şeyhülislāmlar, 40; EF, II, 56-57; SO, IV, 126.
533 The city of Plovdiv in Bulgaria.
534 The Bucakbagi Mescidi, known also as the Buca Ağā Mescidi, located on the site of the railway workshops off Buçak Bağ (Pulcu) Sokak, south of the Yedi Kule in the İmrahor Quarter in Samatya. The mosque is no longer extant; see FC, 73; IC, II, 37; ISTA, VI, 3095. For location, see MW map, B 10/3 and 292.
535 The Balaban Ağā Mosque, located near the corner of Harikzadeler Sokakı and Vidini Tevfik Paşa Caddesi in the Balaban Ağā Quarter in Bayezid. The mosque was destroyed in the Aksaray fire of July 1911. Its ruins were torn down in 1930; see DBIA, II, 9-10; EC, 33-34; IC, I, 51; ISTA, IV, 1946-49; OMFH, III, 323. For location, see MW map, E 6/14.
536 The church was circular in form and appears to have been a small martyrium dating to the fifth century; see Mathews, Churches, 25-27; MW, 98-99; Arif Müfit Mansel, “The Excavation of the Balaban Aga Mosque in istanbul,” Art Bulletin, 15 (1933), 210-29.
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21. The Bostanzade Mosque near the Congregational Mosque of Haci Kadın

This Bostanzade Mosque is also called the Pitnahor Mosque. Its builder was Şeyhülislâm Mehmed Efendi. They call it the Bostan Mosque because of the garden (bostan) which adjoins it. Because, in time, its [original] vakf was obliterated, a person named Kara Hasan gave a sum of money as vakf [and] at present [the mosque] is administered with it. It is at the end of a dead-end street known as the Zeytun Quarter. It does not have a quarter.

22. The Bazargân Mosque near the Congregational Mosque of Şeyhülislâm İsmail Efendi

The builder of the Bazargân Mosque, Acem Hüseyin Efendi, was the head of the merchants’ guild (bazargânbaş). A medrese, rooms and a mekteb of his adjoin it. The kadiasker of Anatolia, Mehmed Efendi, who is known as Şeyhzade, installed its minbar. [63] [The mosque] does not have a quarter.

23. The Parmakkapi Mosque near the Tomb of Hüsrev Paşa

The builder of the Parmakkapi Mosque was Kadiasker Mehmed Efendi, who is buried near the above-mentioned mosque. There is also a mekteb of his in the neighborhood of the mosque. In our time, Kazganî Haci İsmail Ağa, the clerk (yazza) of the seventy-first cemaat of the Janissary corps, installed its minbar. [The mosque] has a quarter.

24. The Bodrum Mosque near the Süleymaniye

The builder of the Bodrum Mosque was an ulema of [the time of] Fatih, Hoca Hayreddin. “Charitable work of religion,” 874 [1469-70], is the date of his death. He is buried in Eyüp. [The mosque] has a quarter.

25. The Mosque of the Pertev Paşa Khan near Uzuncarşı

The Mosque of the Pertev Paşa Khan is an upper-story [mosque]. Its builder was Hacı Mustafa Ağa, a descendant of one of the above-mentioned [Pertev] Paşa’s manumitted slaves, and one of those lawfully

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597 The Bostanzade Mescidi, known also as the Bostan, Pitnahor or Zeytuniye Mescidi, located off Haci Kadın Çeşmesi Sokağı in the Abdı Celebi Quarter in Samatya. The mosque is no longer extant; see FC, 72-73; IC, I, 37. For location, see MW map, B 9/4.
598 Şeyhülislâm Bostanzade Mehmed Celebi Efendi; see Hadika, n. 104.
599 The Bazargân Mescidi (Merchant’s Mosque), known also as the Acem Hüseyin Ağa, Acemoğlu or Kalaycizade Mescidi, located on Manyasizade Sokağı between Hallaç Mehmed Sokağı and Çarşamba Değirmeni Sokağı in the Koca Dede Quarter in Çarşamba. The mosque fell into ruin in the first decade of the present century but was rebuilt on the same site between 1970 and 1975. The present building is entirely of recent date; see FC, 49-50; IC, I, 36; ISTA, V, 2730-31. For location, see FC map, 6.
600 The Parmakkapi Mescidi, known also as the Parmakkapi Kadiasker Mehmed Efendi Camii, located on the present Koca Sinan Caddesi near the intersection with Şair Cem Sokağı in the Hoca Üveys Quarter in Şehremini. The mosque was destroyed by fire in 1918 but was rebuilt between 1960 and 1980. The present building is entirely of recent date; see FC, 188; IC, I, 114. For location, see MW map, C 5/8 and 383.
601 The Bodrum Mescidi (Basement Mosque), known also as the Softa Hatip, Saatçı Yokuşu or Hayreddin Camii, located at the intersection of Bodrum Sokağı and Saatçı Yokuşu in the Hoca Gıyaseddin Quarter in Küçükçarşı. The present building is of recent date; see EC, 175-74; IC, I, 36-37; ISTA, V, 2844-45. For location, see MW map, E 5/11.
602 Hayrî dîn.
603 The Pertev Paşa Hamî Mescidi, named for the sixteenth-century vizier Pertev Mehmed Paşa (d. 1574), the founder of the khan. Although the mosque and khan are described as being close to Uzuncarşı, neither is any longer extant. Their precise locations are uncertain; see IC, I, 115.
appointed mütevelli [of the vakf of the Pertev Paşa Khan]. He built a mosque on a vacant spot with the rent of the abovementioned khan, which was most beneficial to the foundation, and the stipends of its personnel were derived from the shops of its lower story. At his death [in] 1168 [1754-55], he was buried in the cemetery opposite the Congregational Mosque of Şah Sultan in Eyüp. The tomb of the abovementioned [Pertev] Paşa is near [the tomb of] of His Excellency Ebu Eyyub. [The mosque] does not have a quarter.

26. The Pirinççi Mosque near the Congregational Mosque of Mesih Paşa

Its builder was Sinan Ağa, the head of the rice merchant’s guild (pirinççibaşı) [in the time] of Fatih. He died in the year “Virtuous,” 910 [1504-5], and was buried near the mosque. Bayram Paşa installed its minbar. Karakızzade Ali Efendi of Istanbul gave a sum of money as vakf for the repair of this mosque. The aforesaid, being dismissed from [office in] Illuminated Medina, passed away in the year “Hour of retirement,” 1038 [1628-29], and was buried near the abovementioned mosque. He was a member of the Nakşbendi dervish order. Şeyh Süleyman Efendi, of the Sufi order of the Halvetiye, who passed away in [the year] “God’s şeyh,” 982 [1574-75], is buried beside him. [The mosque] has a quarter.

27. The Mosque of Bali Paşa near the Market of Hüsrev Paşa

The Mosque of Bali Paşa is an upper-story mosque. Its builder was one of the viziers of Sultan Bayezid the Saint. Its completion not being ordained by God [at the time of Bali Paşa’s death], it was finished by his wife, Hûma Sultan, the daughter of His Majesty, the abovementioned padishah. She also installed the minbar. This is a chronogram for its completion:

She built this congregational mosque, Hûma Hatun, That beauty, daughter of the Alexander of the age. 
May God, showing His countenance, accept it! 
May God show her compassion on the Day of Judgment! 
Hûdayi composed its chronogram.
“Mosque of the Community of God’s Messenger,” 910 [1504-5].

It is known that the abovementioned [Hûma] Sultan completed it with fifteen thousand gold pieces from her own wealth. The two of them [Bali Paşa and Hûma Sultan] are buried together in a tomb. Hûdayi Kenan Bey, one of Sultan Bayezid’s pages, who was appointed tutor (lala) on the birth of Bayezid Khan’s grandson Sultan Süleyman, composed a chronogram for the completion of the construction

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544 The Şah Sultan Camii in Eyüp; see Hadıka, 279-80.
545 The Pirinççi Mescidi (Mosque of the Rice Merchant), known also as the Pirinççi Sinan Mescidi, located at the intersection of Yedi Emirler Caddesi and Yusuf Ziya Paşa Sokağı in the Şeyh Resmi Quarter in Fatih. The mosque was for many years in a ruined state but was renovated in 1963; see FC, 192; IC, I, 63; OMPD, III, 481. For location, see MWmap, D 4/42 and 409.
546 Fuat.
547 For Bayram Paşa, see Hadıka, n. 370.
548 Şerif-i ‘üzlet.
549 Şerif-i Yeşilân.
550 The Bali Paşa Mescidi, known also as the Bali Paşa or Hûma Sultan Camii, located on Hoca Efendi Sokağı between Bali Paşa Caddesi and Battal Gazi Sokağı in the Hoca Üveys Quarter in Fatih; see DBIA, II, 27-29; FC, 65-66; IC, I, 32; ISTA, IV, 2048-51; MW, 382-83; OMBYSO, 180-83. For location, see MWmap, C 5/3.
551 Bali Paşa (d. 1494), Ottoman vizier of the late fifteenth century. Born in Antalya, he was raised in the imperial palace, became beylerbeşî of Anatolia and a vizier of the dome at the beginning of the reign of Sultan Bayezid II; see Vefeyat, 18; SO, II, 3.
552 Mescid-i ümmet-i Resul-Allâh.
of the congregational mosque. There is another congregational mosque built by the abovementioned [Bali] Paşa in Antalya, which was his place of birth. They call it the Congregational Mosque of Bali Bey. Mimar Sinan writes in his memoir that he built [the Mosque of Bali Bey] in its original form. A person named Tüccar Mehmed Efendi is buried in the stone tomb overlooking the public square of the Market of Hüsrev Paşa near the abovementioned mosque. He was one of those appointed to build the aqueduct for the Sûleymâniye. In the abovementioned market, there are a mekteb, tomb and fountain built by the Hüsrev Paşa for whom [the market] is named. The deceased [Hüsrev] Paşa was executed while he was grand vizier and his severed head was buried in his tomb. His corpse is in Tokat. This is the chronogram on the arch of the gateway of his tomb:

May God favor him on the Day of Judgment!
May [Muhammed] Mustafa intercede for him!
Those who heard [of his death] composed its date.
"May God always have mercy upon him!" [1545-46].

And this is the chronogram of his mekteb: “Abode for learning the enduring Word,” 947 [1540-41]. Ten rooms for married persons belonging to this congregational mosque are located nearby. [The mosque] has a quarter. [65]

This is a brief biography of Hüsrev Paşa.

When, during the sultanate of His Majesty Sultan Murad Khan the Fourth, Halil Paşa was dismissed [from the grand vizierate] for a second time, [Hüsrev Paşa] was promoted from Janissary ağa to grand vizier. In his first year [in office], he caused Abaza Paşa to suffer great affliction in Erzurum and, pardoning him, brought him to Istanbul. The following year, he devastated the Persian lands. It becoming apparent, however, that he was a very bloodthirsty person and that he aided troublesome

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555 This claim appears in both the Tuhfet al-Mimarin and the Tezkiret al-Ebniye, see Meric, Mimar Sinan, 25, 75. As the mosque was completed several decades before Sinan became imperial architect, the statement most likely refers to a restoration.

556 The Hüsrev Paşa Çarşı.

557 Hüsrev Paşa, Deli (d. 1545). Ottoman governor and vizier. A Janissary of Bosnian origin, he spent several adventurous years as a deserter, but returned to favor and was given appointments in the imperial palace followed by the governorships of Karaman, Anatolia, Diyarbakir and Damascus, during which he participated in campaigns against the Safavids on the empire’s eastern frontiers. In 1534-35, he was appointed beylerbeý of Egypt and was able in a short time so greatly to increase revenues from the province that he was accused of illegal practices. Dismissed from office, he was soon made beylerbeý of Anatolia and fourth vizier. The long-standing enmity between Hüsrev Paşa and Grand Vizier Hadım Sfileyman Paşa climaxed in 1544, when the two came to blows in the sultan’s presence, following which both were deprived of office. In despair, Hfisrev took his own self-starvation. Brutal, unscrupulous and mendacious, Hüsrev Paşa is nonetheless described as a remarkably efficient and energetic official; see Ef’, V, 35; SO, II. 272.

558 The execution referred to here is that of Bosnevi Hüsrev Paşa (d. 1632); see below, n. 559.

559 Dâ‘îm Allâh ândi rahmet eylesün.

560 Dâ‘îm tahsîl-i kelâm-ma bûkî.

561 Curiously, the biography appended in the printed text to the description of the Bali Paşa Mescidi is that of Bosnevi Hüsrev Paşa (d. 1632), not Deli Hüsrev Paşa (d. 1545), whose tomb is located in the Hüsrev Paşa Market referred to above. Bosnevi Hüsrev Paşa was grand vizier during the reign of Murad IV. Raised in the imperial palace and promoted to ağa of the Janissaries in 1623, he distinguished himself in campaigns against both the rebel Abaza Paşa in Anatolia and against the Safavids. In 1527, he was made a vizier of the dome and was appointed grand vizier on 4 April 1628. He succeeded in forcing the surrender of Abaza Paşa in 1628 and set out to recapture Baghdad from the Safavids in 1629, but two years of inconclusive campaigning in Iraq and western Iran led to his dismissal on 25 October 1631. Because of his popularity in the army, his removal led to a revolt in the capital, and Murad IV, deeply angered, had him executed in Tokat on 10 February 1632. Although he was personally brave and much admired, especially in the army, he is described as arrogant and headstrong and relatively inexperienced; see Ef’, V, 32-35.

562 Mehmed Paşa, Abaza (d. 1634), rebel governor of Erzurum, who was forced in 1628 to capitulate to Bosnevi Hüsrev Paşa after a siege of that city. Later pardoned, Abaza Paşa was made governor of Bosnia and led a campaign against Poland in 1633. He was executed by Murad IV in August 1634; see Ef’, I, 4; SO, IV, 156.
elements [in the army], he was dismissed in Rebi‘ul-‘awwal 1041 [October 1631] and was executed in Tokat. His grand vizierate lasted three and a half years and he passed most of that time in the provinces.

28. The Pür Kuyu Mosque near the Müfti Ali Hamam

The abovementioned mosque was converted from a church. Its founder was Hüseyn Katib. [The location of] his grave is not known. Yenikapıli Ağa Ahmed Efendi installed its minbar and he stipulated that the office of its mütevelli be entrusted to his descendants. The nearby fountain is the pious work of Rabia Hatun. [The mosque] has a quarter.

29. The Burmali Mosque near the Şehzade Congregational Mosque

Its builder was Mevlana Emin Nureddin Osman Efendi. He was a kadi of Egypt. He is buried beside his mosque. It is written on his gravestone that he died in the year “Glory of Paradise,” 961 [1553-54]. Buried beside him is Defterdar Halimi Mustafa Paşa, whose severed head was place before the Bab-i Hümâyûn. He was executed in Iznik in the year 1173 [1759-60] after having twice been defterdar and retiring with [the rank of vizier with] three tüıg. His gravestone is [surmounted] by a vizier’s turban (kallavi). His nephew, the calligrapher Ibrahim Ağâ, is also buried there. The abovementioned ağâ passed away in the year “Master of works of art,” 1167 [1753-54]. The father of the abovementioned [Halimi Mustafa] Paşa was originally the müezzin of this mosque, and becoming in time the keeper of daily accounts in the state treasury (ruznâmê kisedan), he died in Edirne. The aforesaid’s mansion is situated opposite the mosque. Another charitable work situated in this place is the medrese of Kadiâsker Ebûl-fazl Kara Çelebîzade Mahmud Efendi. The aforesaid was buried in his school in 1063 [1652-53]. He was the nephew of the historian Seyhülislâm Abdülaziz Efendi. [The mosque] has a quarter.
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The aforesaid Halimi Mustafa Paşa was a man of learning. Making little by little the rounds of high office in the period of Mahmud Khan [the First], he became defterdar in 1164 (1750-51). Thirty-four months later, he was dismissed with two tug and was scorned with office in Sidon. His faults were subsequently forgiven because of intercessors and in the year 1169 (1755-56), while passing time in the high office of senior clerk (haçegan), he again obtained the rank of chief finance officer for Rumelia (sikke ula). Although he was again dismissed on proof of his avarice and was banished to the island of Lemnos, his worth in the science of finance was apparent, and he was set free and became defterdar for a second time. After eighteen months, he was promoted to the rank of vizier. His foolish squandering as witnessed by his many debts becoming obvious, all his wealth was seized by the state treasury and on the fourth day of Camaziyiulah 1173 (23 January 1760) he was executed and put to death in Iznik. His execution occurred in the time of Sultan Mustafa Khan the Third and the vizierate of Ragib Mehmed Paşa.

30. The Bayezid-i Cedid Mosque in Davudpaşa

Its builder is the former emperor, Sultan Bayezid Khan the Saint. Its vakf is appended to his great vakf. Dayi Ömer Ağâ, one of the inhabitants of its quarter, a fief holder (zaim) and patron of charitable works, installed its minbar. [The mosque] has a quarter.

31. The Bazargân Mosque in Kocamustafapasa

Its builder was Hüsrev Çelebi. The chronogram on the arch of its gate is by the late Sai. It is as follows:

Thanks be to God! The Murad Khan of the age
Became by his justice a person known to all horizons.
The mosque’s many lamps in particular
Are, when burning, like the Pleiades.
Hacı Hüsrev, the servant of Hoca Imad,
Found merit in a charitable foundation such as this.
He built this mosque in which the pure of heart
All longed to worship.

name Azizi, translated works on ethics, compiled works on religious law and wrote a life of the Prophet. He is most famous, however, for his historical works, including the Süleyman Name (Book of Süleyman), a history of the era of Sultan Süleyman I, and the Ravzat al-Ebrar (Garden of the Righteous), a history covering events from the time of Adam to the reign of Sultan Ibrahim; see Altunsu, Osmanlı Şehzâdeler, 76-79; Ef, IV, 573-74; SO, III, 339.

570 Ragib Mehmed Paşa, Koca (1699-1763), Ottoman grand vizier of the reigns of Osman III and Mustafa III. After a long and distinguished career in the provinces and the capital, he was appointed grand vizier on 13 December 1756 and continued to occupy that office for seven years until his death on 8 April 1763. One of the outstanding grand viziers of the later Ottoman period, Ragib Paşa was also renowned as a scholar and poet, whose works are recognized for their beauty of style and grace of presentation. His state documents and letters were regarded as models of elegance and his translations into Turkish of the Persian histories of Mirkhwand and ‘Abd al-Razzâk b. Ishâk are masterpieces of Ottoman prose; see Hadika, 198-99; Ef, VIII, 390-91; HOP, IV, 92-106; SO, II, 358-59.

571 The Bayezid-i Cedid Mescidi (New Bayezid Mosque), known also as the Etyemez Mescidi, located on Samatya Caddesi at Muhzir Aga Sokagi in the Kasap İlyas Quarter in Samatya; see DBIA, II, 96; FC, 67-68; IC, I, 35; ISTA, X, 5394-95; OMBYSD, 217. For location, see MWmap, C 8/5 and 251.

572 The Bazargân Mescidi (Merchant’s Mosque), known also as the Bazargânbaşı, Ramazan Efendi, Koca Hüsrâv or Hüsrâv Çelebi Camii, located on Ramazan Efendi Sokâğı at the intersection with Dağstânî Çıkmaşı in the Arabaci Beyazit Quarter in Samatya. The mosque was originally built by Mimar Sinan; see FC, 192-93; IC, I, 116. For location, see MWmap, B 8/8.

573 Nakka Sai Mustafa Celebi (d. 1593), Ottoman poet and painter of the late sixteenth century, and author of two key accounts of the life and works of the imperial architect Mimar Sinan, entitled Tekiret al-Ebniye and Tekiret al-Bûnyan (Treatise on Buildings); see SO, III, 2.

574 Sultan Murad III, who reigned from 1574 to 1595.
A tekke and dwelling-place of dervishes
With many portico arches was built.
When it was finished, the prayerful Sai
Composed the date. “Kaba of the lovers [of God],”

[Hürev Çelebi’s] tekke³⁵⁶ adjoins it. His grave is also there. The first şeyh in the succession of şeyhs of the abovementioned [Bazırgan] Zaviyesi was Ramazan Efendi, the halife of Muhyi[ddin al-Karahisari] Efendi. [67] “Şeyh who struggles for the Faith,”³⁵⁷ 1025 [1616-17], is the date of his death. His son, Mehmed Celaleddin Efendi, became şeyh in his place and, after one year, set out for the Abode of Eternity. Subsequently, Abdullah Efendi became şeyh. “Monotheism of God,”³⁵⁸ 1033 [1623-24], was the date of his passing away. In turn, Abdülhalim Efendi ibn Ramazan Efendi became şeyh, and he passed away in the year 1062 [1651-52]. Adli composed a chronogram for his death: “O, let Halim, first among the spiritual masters, dwell in Paradise!”³⁵⁹ 1062 [1651-52]. Fenni Hüseyin Efendi became şeyh in his place. He died in the year 1085 [1674-75]. Celveti Musa Şükri Efendi became head of the tekke in his place, and he passed away in 1089 [1678-79].³⁶⁰ After him, Osman Mana Efendi, who died in 1100 [1688-89], became şeyh, followed by Hamidi Mehmed Efendi, who passed away in 1131 [1718-19], and by Mehmed Emin Efendi, who passed away in 1179 [1765-66]. Ahmed Nuri Efendi ibn Mehmed Emin Efendi, who died in 1210 [1795-96], became şeyh in his place, followed by his son, Abdüllaziz Efendi. The abovementioned mosque has a quarter.

32. The Bezzaziye Mosque³⁶¹ in Uzunçarşı

Its builder was Bezzaz-ı Cedid Ali Paşa. The aforesaid duly became confidential secretary (sr kâtibi) in the Inside Service in the imperial palace (enderun) and retired with the rank of vizier. His grave was also there, but, as a result of fires, it is no longer extant. Mehmed Emin Ağâ, a high state official who is buried in his sebil³⁶² in Dolmabahçe, installed its minbar. [The mosque] has a quarter.

33. The Parmakikh Mosque³⁶³ near the Nalı Mosque

Its builder was Çağalzade Yusuf Ağâ.³⁶⁴ The abovementioned is an upper-story mosque adjoining the Çağalzade Saray.³⁶⁵ [The location of] the builder’s grave is not known. The upper-story mekteb and

³⁵⁶ Ka’bet al’ı’şâık.
³⁵⁷ The Bazırgan Tekkesi belonging to the Halveti dervish order. A list of its şeyhs can also be found in ZSE, 63-64.
³⁵⁷ Al-şeyh al-mücâhid.
³⁵⁷ Te’hir-i Hüdâ.
³⁵⁷ Ev Halim evvel-i pîrî ke cennet-nekân.
³⁶⁰ A couplet from one of Celveti Musa Şükri Efendi’s hymns is here included in the printed text but is omitted from this translation.
³⁶¹ The Bezzaziye Mescidi (Mosque of the Drapers’ Market), known also as the Bezzaz-ı Cedid Mescidi. The mosque must have been located at the top of Financılar Yokuşu, near the intersection with Uzunçoşra Caddeesi in the Tahtakale Quarter in Eminiönü. It is no longer extant, nor can its location be established with certainty. As noted by Ayvansarayî, the mosque had a quarter, which was incorporated into the Tahtakale Quarter in 1934. In some sources (EC, 41; IC, 1, 36; ISTA, V, 2740), the mosque is confused with the nearby Nerdibanh (Merdevenli) Mescid, located at the intersection of Uzunçoşra Caddeesi and Havancı SokAĞI in the Mercan Ağâ Quarter in Bayezid. That the two are not identical is clear from the fact that Ayvansarayî (Hadika, 232) describes the Nerdibanh Mescid as being near the Bezzaziye Mescidi; see Ekrem Hakki Ayverdi, Fatih Devri Sonlannda İstanbul Mahalleleri, Şehrin Iskân ve Nüfusu (Ankara, 1958), 15; IVTD, 87.
³⁶² The Mehmed Emin Ağâ Sebilî; see Hadika, 406.
³⁶³ The Parmaklikh Mescidi (Fenced Mosque), located near the Çağalzade Sarayî, in the vicinity of the offices of the Istanbul Vilayet on Ankara Caddeesi in the Hacıpaşa Quarter in Eminiönü; the mosque is no longer extant; see IA, I, 114.
³⁶⁴ Çağalzade Yusuf Sinan Paşa (c. 1545-1605), Ottoman grand vizier of the reign of Sultan Mehmed III. Born Scipione Cicala in Messina in Sicily, he was captured by Muslim corsairs while still a child and taken to Tripoli and later Istanbul, where he
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lower-story _sebil_ of Hamamızade Yusuf Efendi, who was formerly _vezir kethiidası_ and _tersane emini_, are nearby. There is a small fountain in the wall of the tomb in front of it. [Hamamızade Yusuf Efendi] is buried there. [The mosque] does not have a quarter. [68]

34. _The Congregational Mosque of Behram Çavu_ 686 in Kadırga Limani

Its builder became _cavushbaşı_ during the vizierate of Grand Vizier Tavıl Mehmed Paşa. 687 His place of burial is not known. [The mosque] has a quarter.

35. _The Boçekçi Mosque_ 688 in Haydar Paşa

Its builder was Hayreddin Efendi. He was one of the soldiers who fought in the conquest of Istanbul. His grave is also there. [The mosque] has a quarter.

36. _The Peykhane Mosque_ 689 in that Well-Known Quarter

Its builder was Hacı Mehmed Ağa, a _kethiida_ of the Çağalzade family. He became a high official in the Exalted [Ottoman] State because of his rectitude and right conduct and, after many high offices, became chief of the corps of armorers of the imperial court (servebeciyan-i dergah-i ali). He built an upper-story mosque inside the Peykhane in the year “Perfection of the gentle religion,” 690 1134 [1721-22], and caused a fountain to flow beneath it. His place of burial is in the cemetery which surrounds the _darulkura_ and tomb of Aysê Sultan in Uskudar. 691 This is the chronogram on his gravestone:

_Cebeciba i Mehmed, that pilgrim to the Two Holy Cities,
Acquired in worldly fortune many high ranks and honors.
  When the soul beholds the command to return, without fail
  It journeys to the realm of the spirit.
  May the invocation, “God have mercy upon him!” reward the soul
  Of him whose being was praised by great and small.
  Exchanging eternal felicity for transitory fortune,
  He only longed to journey to the Abode of Eternity.
  May God guide to a felicitous end_

became a Muslim and was trained in the imperial palace. Rising to the rank of _silahdar_ and later to _kapucabası_, he married successively (1573 and 1576) two of the grand-daughters of Sultan Süleyman I. He was appointed _ağa_ of the Janissaries, and later _beşlerbeşî_ of Van, Baghdad and Erzurum. During the 1570’s and 1580’s, he fought in wars against the Safavids in the east and, in 1591, was made _kapudan-ı derya_. His brief grand vizierate in 1597 lasted less than two months (27 October to 18 December). Made _kapudan-ı derya_ a second time and _beşlerbeşî_ of Damascus, he assumed command of the army in 1604 after a renewal of hostilities with the Safavids and died while retreating toward Diyarbakir in November-December 1605; see _EF_, II, 330-34; _SO_, III, 111.

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686 The Çağalzade Sarayı, i.e., the Çağalçoğlu Sarayı; see _Hadika_, n. 379.
687 The Behram Çavuş Camii, known also as the Behram Ağa Mescidi, located at the intersection of Kadırga Limani Caddesi and Kumluk Sokağı in the Şehsuvar Quarter in Kadırga; see _EC_, 40; _IC_, I, 35; _ISTA_, V, 2387-88. For location, see _MW_ map, E 8/7 and 317.
688 Sokullu Tavıl Mehmed Paşa; see _Hadika_, n. 21.
689 The Boçekçi Mescidi (Cutler’s Mosque), known also as the Boçekçi Alaeddin Mescidi, located at the intersection of Kadırga Limani Caddesi and Kumluk Sokağı in the Şehsuvar Quarter in Kadırga; see _EC_, 40; _IC_, I, 35; _ISTA_, V, 2387-88. For location, see _MW_ map, E 8/7 and 317.
690 Tekmi dn-i 0ifin.
691 At the Mihrimah Camii at the Uskudar Landing; see _Hadika_, 492-93.
Whosoever sincerely recites the *Fatihâ* for his soul!
Young and old learning of his death expressed the date.
"God, make his luminous grave a rose garden of the Paradises!"\[592\] 1151 [1738-39].

[The mosque] does not have a quarter.

37. The Baklah Mosque\[685\] in Langa

[69] Its builder was Baklaci Kemaleddin, who was one of those who came at the time of the conquest of Constantinople.\[594\] His place of burial is not known. [The mosque] has a quarter.

THE LETTER TA

1. The Terkim Mosque\[685\] near the Yeni Odalar

Its builder was İskender Paşa.\[596\] It is an upper-story [mosque] on one side [as it is on a slope]. The aforesaid *paşa* is buried in the mosque which he built in Vize.\[597\] Kemankşe Mustafa Paşa\[598\] installed its minbar and added an imam [to the staff of the mosque]. The mosque built by the abovementioned vizier [Kemankşe Mustafa Paşa] will be mentioned elsewhere. [The Terkim Mosque] has a quarter.

This İskender Paşa is different from Çerkes İskender Paşa,\[599\] the vizier of Gazi Sultan Suleyman Khan, who is buried at Kanlica. He was promoted from the rank of *bostancıbaşı* to beylerbeyi of Anatolia and was given the office of *vali* of Egypt twelve years before Çerkes İskender Paşa. However, it is related that he was an avaricious person, inclined to the utmost corruption.

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592 Merâd-i enverini Hakk ide güzâr-i cinân.
593 The Baklah Mescidi (Chain Link Mosque), known also as the Baklah Kemaleddin or Koğaç Mescidi, located on Tiryaki Hasan Paşa Sokağı near the intersection with Valde Camii Sokağı in the Çakır Ağa Quarter in Langa. The mosque burned in 1876. No trace of it remains; see FC, 63; IC, I, 31; ISTA, IV, 1938; OMPD, III, 321. For location, see MWmap, D 7/16 and 254.
594 For Baklaci Kemaleddin, see Unver, Mutlu Askerler, 13.
595 The Terkim Mescidi, known also as the İskender Paşa Mescidi, located near the intersection of Sarıgöz Caddesi and İskender Paşa Sokağı in the İskender Paşa Quarter in Fatih. The mosque’s *vakfiye* is dated 911/1505-6; see DBIA, IV, 206; FC, 135-36; IC, I, 146; OMBYS, 257. For location, see MWmap, D 5/22 and 427.
596 The precise identity of the İskender Paşa here referred to is uncertain. The text states that the builder of the Terkim Mescidi also founded a mosque in Vize and that he was buried there, but does not give the date of his death. Elsewhere (*Hadîka*, 368), an İskender Paşa is mentioned as the founder of the Galata Mevlevhane and is described as having been executed in 921/1515-16 and buried outside the İskender Paşa Camii in Kanlica. This assertion is here contradicted, however, by the statement that it was Çerkes İskender Paşa who is buried at Kanlica. In *Vefeyât*, (76, 79), Ayvansarayî writes that İskender Paşa, the founder of the Galata Mevlevhane, died in Baghdad in 912/1506-7 and was buried there. He adds that the founder of the Terkim Mescidi died in 920/1514-15 and is buried at Vize. In any case, the statement found below in the text to the effect that the founder of the Terkim Mescidi was governor of Egypt must be understood to be an anachronism, as Sultan Selim I only conquered Egypt in 1517.
597 A town in eastern Thrace.
598 For Kemankşe Mustafa Paşa’s life and his other foundation, see *Hadîka*, n. 78.
599 For Çerkes İskender Paşa, see *Hadîka*, 469-70; *Vefeyât*, 78.
2. The Demirkapi Mosque the Saray-i Cedid

Its builder was Daye Hatun, an account of whom will be given in connection with her other mosque located in Tarakeilar. Haci Mehmed Efendi, the imperial imam (imam-i sultani), who had become the kadi of Istanbul in the year 1119 [1707-8], installed its minbar. Subsequently, the darüssaade ağası Maktul Beşir Ağā rebuilt the mosque and added an imperial tribune (mahfil-i hümayun), the expenditures for which were provided from his vakf. [The mosque] has a quarter.

3. The Tahta Minare Mosque in Balat

Its builder was Ebülfeath Sultan Mehmed Khan. Moreover, the stipends of its personnel are provided from his vakf. Sultan Süleyman subsequently provided the endowment for its minbar from [the vakf of] his mosque. The person buried in the tomb in front of it is one of those who fought in the conquest of Constantinople. There is an exalted fountain of Sultan Süleyman’s in front of the mosque. [The mosque] has a quarter.

4. The Takiyeci Mosque in Yayla

[70] Its builder was a maker of felt caps (arakziyecci), Cafer. His place of burial is unknown. Kātib Mehmed Efendi, who built a mekteb in the Veledi Karabaş Quarter, installed its minbar and entrusted the office of its mütevelli to pious persons of the Tarsus Quarter. It does not have a quarter.

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600 The Demirkapi Mescidi, known also as the Daye Hatun Mescidi, located between the present Sirkeci railway station and the walls of the Topkapı Palace. Although it was damaged in the Hocapasa fire of 1865, it was finally demolished only after 1883, during the building of the Sirkeci railway station; see EC, 57-58; IC, I, 47; ISTA, VIII, 4388; OMFD, III, 338. For location, see MW map, G 6/3 and 497.

601 The New Palace, or Yeni Saray, the name originally given by Mehmed II to the Topkapi Palace because of the fact that it was built after the construction of the Saray-i Atik (the Old Palace) in Bayezid (for which, see Hadika, n. 318 above).

602 Hand Hatun binti Ahmed Bey, the wet nurse of Sultan Mehmed II. Biographical details are given in conjunction with Ayvansaray’s account of her Tarakcilar Mescidi; see Hadika, 155. For Hand Hatun’s other foundations, as well as those of other daye hatun, see Hadika, n. 429.

603 Beşir Ağā, Maktul, Morah, Küçük (d. 1752), Ottoman court official and calligrapher. A slave of Ahmed Paşa, the tahsildar of the Morea, he was placed in the service of Şehzade Mahmud I and, on Mahmud’s accession to the throne in 1730, became one of the sultan’s musahib. A year later, he was appointed hazine dar and, in 1746, was promoted to the office of darüssaade ağası. He was dismissed and executed in 1752 on charges of avarice and interference in state affairs. In addition to the restoration of the Demirkapi Mescidi, he was responsible for the renovation and installation of minbars and imperial tribunes in the Sarı Bayezid, Ahırkapı, Mehmed Paşa, Unkapanı and Kalenderhane mosques; see Hadika, 150, 185, 222, 262, 267; SO, II, 20. Maktul Beşir Ağā should not be confused with his predecessor as darüssaade ağası, Hacı Beşir Ağā, concerning whom see Hadika, n. 327.

604 The Tahta Minare Mescidi (Wooden Minaret Mosque), located on Vodina Caddesi near the intersection with Akgül Sokak in the Tahta Minare Quarter in Balat. According to the inscription over its gate, the mosque was completely renovated in 1282/1865-66; see FC, 214-15; IC, I, 144; OMFD, III, 507. For location, see MW map, D 3/18 and 309.

605 The Takiyeci Mescidi (Mosque of the Skullcap Maker), known also as the Arakiyeci Mescidi, located on Yayla Caddesi near the intersection with Elektrik Sokak in the Veledi Karabaş Quarter in Şehremini; see IC, I, 144. For location, see MW map, B 6/16 and 291.
5. The Terlikciler Mosque near the Congregational Mosque of Mercan

Its builder was Grand Vizier Piri Mehmed Paşa, whose biography is given in connection with the Congregational Mosque of Soğukkuyu. The abovementioned is an upper-story mosque. Semmurkaş Ali Ağa, one of the sultan’s solaks, installed its minbar in our time. [The mosque] does not have a quarter.

6. The Timurtaş Mosque near the Congregational Mosque of Rüstem Paşa

Its builder was one of the attendants of Fatih Sultan Mehmed Khan. His place of burial is not known. The storage-depot keeper (mahzenci), Haci Mehmed Ağa, installed its minbar. [The mosque] has a quarter.

7. The Tekke Mosque in Çağaloglu

Its builder was Hoca Kasim, the teacher of the former vizier, Rüstem Paşa. His grave is in the environs of his noble mosque. He completed the building, but passed away before the provision, designation and registration of its expenditures and the stipends of its staff had yet occurred. The abovementioned [Rüstem] Paşa brought it to life, installing its minbar and providing its endowment from his own vakf as a gift for his [teacher’s] noble soul. To honor [the founder, Rüstem Paşa] even ordered the construction opposite it of an exalted medrese. There is also in the vicinity of the blessed mosque a Sufi zaviye built by the abovementioned teacher, which is the reason why the mosque is called [the Tekke Mosque]. Later, in the time of Sultan Ahmed Khan the Third, the grand vizier annexed the abovementioned zaviye to the adjoining saray and a private house opposite it was given in exchange. The abovementioned dwelling was in the house in which the great mystic Bûlbûlcüzade Fethi Abdülkerim Efendi, who passed away while he was şeyh of Aya Sofya, was born. It was acquired from the hands of his children and grandchildren. [The mosque] has a quarter.

8. The Tabhane Mosque

It is located in the hospice (tabhane), which is one of the dependencies of the imperial mosque of Ebûlfezeth Sultan Mehmed Khan. [71] The stipends for its servants are assigned from the vakf of [Sultan Mehmed’s] noble mosque. It does not have a quarter.

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606 The Terlikciler Mescidi (Mosque of the Slipper Makers), known also as the Piri Mehmed Paşa Camii, located on Tiğçular Caddesi in the Taya Hatun Quarter in Bayezid, just north of the Kapalıcarşı. The mosque was torn down in 1942; see EC, 197; IC, I, 146. For location, see MW, 342.
607 For the Soğukkuyu Camii and Piri Mehmed Paşa’s biography, see Hadika, n. 209 and 153-55
608 The Timurtaş Mescidi, known also as the Haci Timurtaş or Demirtaş Mescidi, located on Kantarcılar Caddesi at the intersection of Hallacı Abdurrahman Sokağı in the Sarıdemir Quarter in Tahtakale; see DBIA, VII, 271; EC, 199-200; ISTA, VIII, 4391; OMFD, III, 415. For location, see MW map, F 5/7 and 342, 485.
609 The Tekke Mescidi, known also as the Hoca Kasim Mescidi or the Hoca Kasım Günü Camii or Yeşil Direk Camii, located at the intersection of Hoca Hanı Sokağı and Tereke Sokağı in the Hubyar Quarter in Çağaloğu. The mosque should not be confused with the Hasan-Hüseyn Camii, sometimes referred to as the Hoca Kasim Günü Camii, in Balat (Hadika, 108-9). For the Tekke Mescidi, see EC, 87-88, 197; IC, I, 145. For location, see MW map, F 6/18 and 342.
610 Damad Rüstem Paşa; see Hadika, n. 101.
611 The Tabhane Mescidi, located in the tabhane of the Fatih Mosque; see Hadika, 11; DBIA, VII, 73; FC, 213-14; IC, I 143; OMFD, III, 395-400. For location, see MW map, D 5/6.
CHAPTER TWO

THE LETTER CIM

1. The Congregational Mosque of Cerrah Paşa in that Well-Known Quarter

Its builder was [Cerrah] Mehmed Paşa. He built a double hamam and fountain. This is the date on the arch of the mosque’s gateway: "Mosque admired to its columns," and was dismissed in the year "The time of your flight," 1007 [1598-99]. He died five years later and was buried in his tomb. His son is buried beside him. Güzelyie Mahmud Paşa, the ağa of the Janissaries, is also buried in the mosque’s cemetery. Opposite [the mosque] is the medrese of Gevher Han Sultan, the daughter of Sultan Selim the Second and the wife of Piyale Paşa. [The mosque] does not have a quarter. The abovementioned medrese was built in 995 [1586-87].

The abovementioned vizier [Cerrah Mehmed Paşa] attained the rank of page of the Privy Chamber (has oda rütbesi) in the imperial palace. His renown in the art of surgery came to the attention of Sultan Murad the Third, and he was advanced in rank on his circumcision of His Majesty’s ehzade Sultan. But suffering from chronic gout, he became incapacitated and was dismissed in 1007 [1598-99]. Yemişçi Hasan Paşa was appointed in

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612 The Cerrah Paşa Camii, located on Cerrahpaşa Caddesi at the intersection with Cerrahpaşa Camii Sokak in the Küçükçekmece Quarter in Istanbul; see DBIA, II, 411-13; FC, 77-78; IC, I, 39; ISTA, VII, 3504-5; MW, 392-94. For location, see MW map, C 7/16, 392-94.
613 Mehmed Paşa, Cerrah (d. 1604), Ottoman grand vizier of the reign of Mehmed III. After a series of posts in the Inside Service of the imperial palace, he was made ağa of the Janissaries and was for many years a vizier of the dome. He was appointed grand vizier on 8 June 1598, but was removed from office seventeen months later, on 7 November 1599, due to physical incapacity (dates given in text incorrect). For the inscription on the fountain in the courtyard of the mosque, see Mecmua, 335; also Vefeyat, 10; SO, IV, 138.
614 Mescid-i müstahsen erkâna.
615 Hasan Paşa, Sokullu, Hadim (d. 1598), Ottoman vizier of the reign of Mehmed III. Conscripted as a devşirme and brought up in the imperial palace, he held various posts in the Inside Service before appointment as governor of Egypt in 1580. Dismissed in 1593, he was imprisoned in the Yedi Kule but, after presenting valuable gifts to the valide sultan, Nurbanu Sultan, was pardoned and promoted to beylerbeyi of Anatolia. He fought in the Persian campaign of 1585 and, after various governorships, was made fourth vizier and kaimmakam in 1595. He was appointed grand vizier on 3 November 1597, but, because of the enmity of Hoca Sadeddin Efendi, Gazanfer Ağâ and Tırmakçı Hasan Ağâ, charges of corruption were brought against him. He was arrested on 8 June 1598 and executed six days later. His foundations include a medrese in Eyüp and a mosque, medresse and fountain in Cagaloğlu; see Hadika, 111; E5, IV, 900-1; SO, II, 125.
616 Vakt-i firarîn.
617 Located in the courtyard of the Cerrah Paşa Camii.
618 Piyale Paşa, Kapudan, Damad (d. 1578), Ottoman grand admiral and son-in-law of Selim II. A Croat from Hungary, he was raised in the imperial palace and was appointed kapudan-ı derây in 1554. In 1562, he was married to Selim II’s daughter, Gevherhan Sultan, and was made a vizier in 1557. One of the greatest Ottoman naval commanders, he conquered Jerba, Oran and Bizerta, raidied the Italian coasts and Majorca, and besieged Malta (1565). He was removed as grand admiral by Selim II after keeping for himself the greater part of the booty from a raid on Chios. On his death in January 1578, he was buried in the mosque which he founded in Kasmaşa. For his biography and mosque, see Hadika, 350-52; Vefeyat, 35; E5, VIII, 316-17; SO, II, 41-42.
619 The operation by Cerrah Mehmed Paşa was carried out on the fortieth evening of a magnificent celebration that extended from 29 May to 24 July 1582. The events are described in the lavishly illustrated manuscript entitled Surnamei Hümayun (The Book of the Imperial Circumcision Feast) dated c. 1585 in the Topkapı Saray Museum (H. 1344); see Karatay, Türkçe Yazmalar, I, 232, no. 703.
his place. At his death in Şaban 1012 [1604], he was buried in his private tomb in Istanbul—may God’s mercy be on him!

2. The Cankurtaran Mosque near the Ağa Kapı

Its builder was the confidential secretary (şer kâtibi) of Sultan Bayezid the Saint, Kitib Kasim. He is also buried there. [The mosque] has a quarter.

3. The Mosque of Çoban Çavuş near the Musalla [Mosque]

Its builder was the çavuşbaşı Süleyman Ağa. His medrese and fountain are well known. He is buried near his congregational mosque. Originally, it did not have a quarter but, toward the end of the reign of Sultan Ahmed Khan the Third, houses were annexed from [surrounding] quarters and a quarter came into being. But [the quarter so constituted] does not pay contributions to the central government (avans).

4. The Çınar Mosque near the Congregational Mosque of Hekimzade Ali Paşa

Its original builder was Davud Bey. After a time, Hacı Müstedam Ağa, who was promoted to ocak kethüdası from the rank of çavuş of the sipah corps, rebuilt it. He restored it to life with the installation of a minbar, and it became known by his name. It is evident from the quatrain inscribed on the arch of the mosque’s main gate that his martyrdom was subsequently ordained by God:

At the time this luminous place of worship was a quarter mosque (mescid),
A righteous person made it a congregational mosque (camii).
Hacı Müstedam Çavuş is his name.
May God, who protects [all beings], deliver him!

Neither [Davud Bey’s nor Hacı Müstedam Ağa’s] place of burial is known. [The mosque] has a quarter.

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620 In fact, Yemişçi Hasan Paşa was grand vizier from 22 July 1601 until 4 October 1603. Cerrah Mehmed Paşa was succeeded as grand vizier by Damad Ibrahim Paşa, who held this office for a third time from 7 November 1599 to his death on 10 July 1601; see Hadika, n. 99.

621 The Cankurtaran Mescidi (Life-Saving Mosque), known also as the Kitib Şemseddin Kasim Camii, located on Kâtip Şemseddin Camii Sokagi in the Timurtaş Quarter in Küçükpazar near the Ağa Kapısı. The latter was the residence of the ağa of the Janissaries until their suppression in 1828, after which it was transferred to the şeyhülislâm and came to be known as the Bab-i Fetva. Although in ruins for many years, the mosque was rebuilt and reopened for prayer in 1982; see EC, 111-12; IC, I, 39; ÖMBYSD, 272. For location, see MW map, E 5/18 and 275.

622 The Çoban Çavuş Mescidi, located on Şehnameci Sokagi at the intersection of Köca Ragıp Paşa Caddesi in the Mimar Kemaleddin Quarter in Koska. The builder was Süleyman Ağa, the çavuşbaşı of Sultan Mehmed II. The mosque was in ruins for many years before being finally torn down sometime around 1959. No trace of it remains; see EC, 54-56; Semavi Eyice, “İstanbul’un Ortadan Kalkan Bazı Tarihi Eserleri I. Çobançavuş, Adılsah Kadın, Hoca Teberrük, Revani Çelebi ve Yasla Camileri.” TD, 26 (1972), 130-35; IC, I, 43; ISTA, VIII, 4049-50. For location, see MW map, E 7/17 and 258.

623 The Çınar Mescidi (Mosque of the Plane Tree), known also as the Müstedam Çavuş or Davud Bey Mescidi, located at the intersection of Köca Mustafa Paşa Caddesi and Marmara Caddesi in the Sancaktar Hayreddin Quarter in Samatya. The mosque was torn down in 1937; see FC, 81; IC, I, 42; ISTA, VII, 3919. For location, see MW map, B 8/1 and 301.
5. The Mosque of Çakır Ağa near the Tekfur Sarayı

The abovementioned mosque is contiguous with the land wall. Its builder was a sekbanbaşı. He is buried before the mihrab. [The mosque] has a mekteb and a quarter.

6. The Çivizade Mosque near the Congregational Mosque of Kürkübaşı Süleyman Ağa

Its builder was Şeyhülislâm Şeyh Mehmed Efendi. He is buried in Eyüp. The poet Sai expressed this chronogram for his death. “Çivizade passed from this world,” [1586-87]. There is also a congregational mosque built by the abovementioned Çivizade at the summit of Zeyrek. A person named Osman Efendi installed its minbar. [The mosque] has a quarter.

7. The Camci Mosque near the Congregational Mosque of Sultan Selim

Its builder, Cafer, was a subaşı. Because it is located near the Camci Çeşmesi, it is known by that name. It has a quarter.

8. The Cibali Mosque

Its builder was Sivrikoz Mehmed Efendi. His grave is located on the Meyyit Landing road beside the grave of the former grand admiral (kapudan) Abdülfettah Paşa. A pious person installed its minbar. [The mosque] has a quarter.
9. **The Çavuş Mosque** in Balat

Its builder was a çavuş of the divan, Hızır Ağa. His place of burial is there as well. His mekteb adjoins it. [The mosque] has a quarter.

10. **The Çakır Ağa Mosque** in Aksaray

Its builder was Çakır Ağa. His biography was given in connection with his other mosque known as the Üskülbü Congregational Mosque. Grand Vizier Ragib Mehmed Paşa installed the minbar of this mosque, and the stipends for its servants are provided from the vakf of the Imperial Mosque of Sultan Mehmed Khan. [Ragib Mehmed Paşa] is buried in his library and mekteb, which are located near [the mosque]. A person named Telli Dede, a high official in the time of Fatih, is buried in the environs of this mosque. The mekteb of Kapudan Damad Bekir Paşa is opposite [the mosque], and he was buried there in the year 1171 [1757-58]. [The mosque] has a quarter.

11. **The Çavuş Mosque** in Yayla

Its builder was Ibrahim Çavuş of the sipah corps. He is buried there. [The mosque] has a quarter.

12. **The Çivizade Mosque** in Zeyrek

Its builder [Şeyhülisâm Çivizade Şeyh Mehmed Efendi] was discussed in connection with his other mosque. [The Çivizade Mosque] has a medrese. This [mosque] also has a quarter.
13. The Çadırı Mosque near Kumkapı

Its builder was Ahmed Ağa. His place of burial is not known. The solakbâşı Mehmed Ağa, known by the nickname Samur Kaş, installed its minbar. He died in 1178 [1764-65] and is buried near the Mosque of Hâlci Hasan. [The Çadırı Mosque] has a quarter.

14. The Çırçır Mosque in Zeyrek

Its builder was Şeyhülislâm Kadızaâde Şemseddin Ahmed Efendi. He is buried near the mosque. The date of his passing away was 988 [1580]. It does not have a quarter. It is related that Bedreddin Mahmud, the father of the mosque’s founder, Kadızaâde Şemseddin Ahmed Efendi, was a manumitted slave of Atik Ali Paşa, and that he became kadi of Edirne. [74] There is a blessed mosque of [Bedreddin Mahmud’s] in Edirne, which the aforesaid son subsequently repaired and enlarged. He also enlarged its vakf. The aforesaid mufri was born in 918 [1512]. Following his education, he entered on a teaching career and was first attached to one of the eastern medreses of Sultan Süleyman Khan. He subsequently became mufri of Aleppo and kadi of Istanbul, and was made kadıasker of Rumelia in Rebi‘ulÂâhir 974 [1566]. He was dismissed in Zilhicce [of the same year] and exiled to Edirne. Still later, in the year 982 [1574-75], he returned to Istanbul and was appointed [müderris in] the darülhadis of the Sûleymaniye in Ramazan of the abovementioned year, shortly after the accession [of Murad the Third]. A month later, he became kadıasker of Rumelia for a second time in place of Abdurrahman Efendi. On the fifth of Şaban 985 [18 October 1577], he was made şeyhülislâm, Hamid Efendi having vacated the office. He died of a stomach ailment on Wednesday the eleventh of Rebi‘ulÂâhir 988 [26 May 1580], and

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644 The Çadırı Mescidi (Mosque of the Tentmaker), known also as the Çadırı Ahmed Çelebi Camii, located at the intersection of Bali Paşa Yokuşu and Kadırga Caddesi in the Çadırı Ahmed Çelebi Quarter in Kumkapı. The mosque dates to the late fifteenth century and was heavily restored in 1952-53; see DBIA, II, 458; FC, 50-51; IC, I, 40; ISTA, VII, 3643-44; OMBYSB, 231. For location, see MW map, E 7/21;
645 Located in Çarşkapı; see Hadîka, 105.
646 The Çırçır Mescidi, located at the intersection of Atpazarı Sokâğı and Zeyrek Caddesi in the Sinanaga Quarter in Fatih. No trace of the mosque remains on its site; see DBIA, VIII, 109; FC, 82; IC, I, 43; ISTA, VII, 3945-46. For location, see MW map, D 5/11 and 275, 409.
647 Şemseddin Ahmed Efendi, Kadızaâde (1512-80), sixteenth Ottoman şeyhülislâm. Because his father, Bedreddin Mahmud Efendi, was kadi of Edirne, Şemseddin Ahmed was known as Kadızaâde. With a reputation for direct and straightforward speech, he is described as fulfilling the demands of justice even in the most dangerous of circumstances. Details of his career are given in the text below; see also Altunsu, Osmanlı Şeyhülislâm, 37-37; SO, III, 164-65.
648 Ali Paşa, Atik, Hadim (d. 1511), Ottoman grand vizier of the reign of Bayezid II. Appointed beylerbeysi of Karaman and later of Rumelâ, he distinguished himself in the campaign in Walachia in 1485 and was made a vizier in 1486. He was victorious over the Mamlûks at Agaçayn in Cilicia in 1492 and later captured the fortresses of Coron and Modon in Greece (1500). In 1501, he was appointed grand vizier, but was dismissed in 1503. He was reappointed to that office in 1506 and continued to hold it until his death at Gökçe, between Kayseri and Sivas, in 1511, while suppressing the revolt of Kara Brykoğlu. A skilled and upright statesman, who was highly regarded by Bayezid II, he was also a patron of letters and learning, in particular of the poet Mesihî and the historian Idrîs Biddîs. He was the builder of the Atik Ali Paşa Camii near Dikilitaş and the Zincirli Kûyu Camii in Kârgümûrik, and was responsible for the conversion of the Church of Christ of the Chora near the Edirne Kapı into the mosque known as the Kariye Camii; see Hadîka, 133, 165-69, 178; Vefâyat, 69; EF, I, 396; SO, III, 495.
649 Hamid Mahmud Efendi, Konevî (1494-1577), fifteenth Ottoman şeyhülislâm and son-in-law of Şeyhülislâm Çivizade Mehmed Muhyiddin Efendi. The son of the kadi of Yeniçeşir, he was trained for a learned career under Çivizade Mehmed Muhyiddin Efendi and the müderris of the Sûleymaniye Medrese, Kadri Efendi. After teaching positions in Bursa, Kütahya, Gebze and Istanbul, he was given judgeships in Manisa, Damascus and Cairo. In 1550, he was appointed müderris of Aya Sofya and a year later, was made kadi of Bursa. In 1554 he became kadi of Istanbul, and this was followed in 1557 by the office of kadıasker of Rumelia, from which he was dismissed nine years later for criticizing Selim II’s consumption of alcohol. He was, nonetheless, appointed şeyhülislâm on 23 August 1574, five months before Selim’s death, and remained in that office until his own death on 16 October 1577; see Hadîka, 106-7; Altunsu, Osmanlı Şeyhülislâm, 35-36; SO, II, 104.
was buried in a place which had been prepared on the Küçük Karaman road. His mosque includes a darülkura. Until his time, the presentation of a basin and ewer after meals in the imperial divan was reserved to viziers alone and large, soapy towels were given to the kadıaskers. The aforesaid deceased—may God have mercy on him—ordered basins and ewers be presented to the latter officials [i.e., kadıaskers] as well.

15. The Çinarlı Çeşme Mosque in Ayvansaray

Its builder was Grand Vizier Şehid Ali Paşa. When the [saintly] person buried in the adjoining grave asked the abovementioned [Şehid Ali Paşa] in a dream to bring his tomb to life, [the latter] built an upper-story mosque and an open-roofed mausoleum. [That person] is known as Ebu Zerr Gifari. The abovementioned [Ali] Paşa set about building this place and appointed men [as its servants]. On the night [in 1727 when Şehid Ali Paşa] set out on the Varadin campaign and departed for the Davud Paşa Saray, Vaskıh İbrahim Efendi, the imam of the Yatağan Quarter, made known to him in a dream the line of poetry which is given below. [75] When he awoke and totaled up its numerical value, the following year’s date appeared and divinely ordained events were awaited. In fact, several months later, at the beginning of the new year, news arrived of the martyrdom of the abovementioned [Ali] Paşa. The manner in which the abovementioned date appeared being counted a strange, chance event, the imperial imam (imam-i sultani) Pirızade Mehmed Efendi inscribed and wrote out the date poem referred to above and hung and suspended it in the abovementioned mosque. This is the line of poetry containing the date: “The martyr Ali Paşa brought this tomb to life,” 1128 [1715-16]. [The mosque] does not have a quarter.

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650 Included here in the printed text but omitted from this translation is an extended list of Şeyhülislâm Şemseddin Ahmed Efendi’s written works.

651 Thereby making it clear that the rank of kadıasker was equal to that of vizier.

652 Çinarlı Çeşme Mescidi, known also as the Ebu Zerr al-Gifari or Nakşidil Valide Sultan Tekkesi Mescidi, located on Ağacık Çeşme Sokak near the intersection with Marul Sokak in the Atik Mustafa Paşa Quarter in Ayvansaray. The mosque was rebuilt in 1812 by Nakşidil Valide Sultan, who also built the tomb of Ebu Zerr al-Gifari. The mosque is today in ruin and the tomb is in need of renovation; see FC, 81-82; IC, I, 42; ISTA, VII, 3917-18. For location, see MW map, C 1/11 and 302.

653 For Şehid Ali Paşa, see Hadīka, n. 105.

654 Abû Dharr al-Ghifari, Companion of the Prophet Muhammed and early puritan activist. He is said to have been a monothetist even before his conversion to Islam and is claimed to have been Muhammed’s fourth or fifth convert. Renowned for his religious knowledge, humility and asceticism, he was in his last years either exiled or withdrew of his own free will to al-Rabadha in the eastern Hijaz, where, according to contemporary sources, he died between 651 and 653. The story of his martyrdom during the Arab siege of Constantinople of 672 is a pious legend of purely local origin and without historical foundation; see ET, I, 114-15; for his tomb in Ayvansaray, see DBIA, III, 119; Hocaoğlu, Sahâbe Kabirleri, 129-31; ISTA, IX, 4860-61; Ünver, Sahâbe Kabirleri, 28.

655 The Davud Paşa Sarayı, palace on the slopes overlooking the Edirne road outside the Top Kapı. The palace was originally built in the second half of the fifteenth century by Sultan Bayezid II’s grand vizier, Koca Davud Paşa, for whom the surrounding plain (the Davudpaşa Sahra) and nearby barracks (Davudpaşa Kilasi) were also named. It was in the Davudpaşa Sahra that Ottoman armies, setting out from Istanbul on European campaigns, would make their first halt and undergo a final roll-call and inspection. If the sultan was not personally accompanying the army in the field, it was here that, by tradition, he bade the army farewell, and later welcomed it on its return.

656 Bu kabri eyledi ihyd ehid 'Ali Paşa.
16. The Çavuş Mosque\textsuperscript{657} near the Congregational Mosque of Hekimoğlu Ali Paşa

The name of its builder was Şüca. It is situated in the lodgings for married persons (müteehilikin hucurata) known as the Muezzinoğlu Odaları. Its builder’s place of burial is not known. The former su nazır Ibrahim Ağa installed its minbar. [The mosque] has a quarter.

17. The Çamesuycu Congregational Mosque\textsuperscript{658} near the Şehzade Congregational Mosque

The abovementioned [Çamesuycu Congregational Mosque] was originally a single-story mosque and it was built by Hüsameddin Efendi, a kadi in the time of Sultan Süleyman. There is also a medrese built by the aforesaid [Hüsameddin Efendi] adjoining the hamam of Sultan Selim and it is known as the Hamamiye [Medrese]. In the supplement to the Şakayık, Atayı\textsuperscript{659} wrote that [Hüsameddin Efendi’s] place of burial is also there. This is the date of his passing away: “Glory of the Paradises,”\textsuperscript{660} 962 [1554-55]. Subsequently, [the mosque] burned in the great [Cibali] fire of one thousand one hundred sixty-nine [1756] and, although it remained [for a time] in ruins, in our time a patron of charitable works named Çamesuycu Haci Mustafa rebuilt it as an upper-story mosque. After installation of its minbar, it has become generally known as the Çamesuycu Congregational Mosque. The abovementioned fire burned from the Cibali Kapı to Kumkapı and from Sultan Bayezid to Yeni Nişancı. [The mosque] does not have a quarter.

18. The Congregational Mosque of Çorlulu Ali Paşa\textsuperscript{661}

Its builder was Grand Vizier Ali Paşa.\textsuperscript{662} The site of the abovementioned mosque was originally [occupied by] the Simkeşhane.\textsuperscript{663} When the mint (darbhanе) was moved to the enderun\textsuperscript{664} [in the imperial palace] and the başkadin built the present Simkeşhane on the site of the [old] mint, [76] the abovementioned paşa built this congregational mosque on the site of the [old] Simkeşhane. Sabit Efendi composed the date [of the mosque’s construction]. “The pure mosque of Ali Paşa was built for the lovers of God,”\textsuperscript{665} 1129 [1716-17].\textsuperscript{666} It has tekke rooms, on the separate gate to which is written this

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\textsuperscript{657} The Çavuş Mescidi, known also as the Hekimoğlu Mescidi, located on Hekimoğlu Ali Paşa Caddesi immediately northwest of the Hekimoğlu Ali Paşa Camii between Köprülüzade SokAĞı and Kümrü Aziz SokAĞı in the Seyit Omer Quarter in Samatya. The mosque burned down in 1914 and no trace of it remains; see DBIA, VIII, 106; IC, 80; IC, I, 41; ISTA, VII, 3792-93. For location, see MW map, B 7/11 and 363.

\textsuperscript{658} The Çamesuycu Camii (Mosque of the Laundryman), known also as the Çamışırı, Onsekiz Sekbanlar or Kadi Hüsameddin Camii, located at the intersection of Genç Türk Caddesi, Mahmudiye Çeşme SokAĞı and Onsekiz Sekbanlar SokAĞı in the Kemal Paşa Quarter, just south of the Şehzade Camii in Şehzadebaşı. The mosque was renovated in 1865 and again in 1960. The present building is almost entirely of recent date; see DBIA, IV, 328; EC, 156-57; IC, I, 79; ISTA, VII, 3698-99. For location, see MW map, D 6/15 and 275.

\textsuperscript{659} Ataullah bin Yahya bin Pir Ali bin Nasuh, known as Nevizade Atayı (d. 1635), prominent Ottoman poet of the early seventeenth century and continuator of Taşköprüzade’s biographical dictionary of the Ottoman ulema and dervishes entitled al-Shakhdik al-Nu’maniyya (The Crimson Peony); see EF, I, 732-33; SO, III, 475.

\textsuperscript{660} İzzet al-cennât.

\textsuperscript{661} The Çorlulu Ali Paşa Camii, part of a larger complex including a medrese, tekke and library located at the intersection of Yeniçeriler Caddesi and Bilecikler SokAĞı in the Molla Fenari Quarter in Çarşıkapi; see DBIA, II, 527; EC, 56-57; IC, I, 43; ISTA, VIII, 4105-8. For location, see MW map, F 7/10 and 342.

\textsuperscript{662} Çorlulu Silahdar Damad Ali Paşa; see Hadika, n. 449.

\textsuperscript{663} For the Simkeşhane, see Hadika, n. 171.

\textsuperscript{664} The Imperial Mint (darbhanesi amire) was transferred from its old location at the Simkeşhane in Bayezid to the first court of the Topkapı Sarayı in 1727; see EF, II, 119.

\textsuperscript{665} Yapılıdı esha ’işka cimî-i pâk-i Ali Paşa.

\textsuperscript{666} In fact, the numerical value of the chronogram is 1119.
chronogram by Dürri: 670 “Recite the invocation, “There is no god but God!” 671 1120 [1708-9]. And this quoted chronogram of Dürri’s is written on the gate of the adjoining darûlhadis: “He who teaches me even one letter makes me [his] slave.” 672 The tribune (mahfîl) of this congregational mosque is suspended from the dome. And [the mosque] has a library. Çorlulu Ali Paşa built charitable works and numerous fountains in other places, such as Hirka-i Serif and the Tersane. 673 When he was executed on Mytilene and his severed head was taken away from the Imperial Porte, it was buried near this congregational mosque and was marked by a stone with a vizier’s turban (kallavi). This chronogram is inscribed on [his gravestone]:

Honored field-marshal, munificent minister, most illustrious grand vizier,
Ali Paşa, exalted chief minister of the unique Ahmed Khan,
He occupied the office of grand vizier for four years and three months.
In truth, he performed fine services for this State and Religion.
A friend of God, in accord with a requirement of divinely decreed fate,
He set out for the martyr’s abode of the Next World. What is one to do!
As his deeds in this world were always charitable acts,
This is a wish for the Day of Judgment: May God bestow his reward!
O Dürri, may those who visit his tomb mention the chronogram!
"May Ali Paşa dwell in the exalted mansion of Eden!" 674 1123 [1711-12].

[The mosque] does not have a quarter.

The aforesaid vizier was the husband of Emine Sultan, the daughter of Sultan Mustafa Khan the Second. He had retired from the office of imperial weapons bearer (silahdar).

19. The Canbaziye Mosque675 near the Congregational Mosque of Koca Mustafa Paşa

Its builder was Mustafa Ağa. His place of burial is also there. Another of his mosques676 will be mentioned below. [77] [The Canbaziye Mosque] has a quarter.

20. The Çilingirler Mosque677 near the Sulu Manastır

Its builder was Çelebi Abdullah bin Abdurrahman. This chronogram is written in Arabic on the arch of the portal: “A mosque sincerely for the sake of God," 678 940 [1533-34]. [The founder’s] place of burial

670 Pen name of the poet Ahmed Efendi (d. 1723), who, in addition to a divan, was the author of a Sefaretname (Book of an Embassy) describing his embassy to Iran in 1718 and the compiler of a well-known dictionary.
671 Zâr idân lâ lâhâ ill-Allâh.
672 Men alâmenî harfen fekat sayyâneni ‘abden. The chronogram is a well-known quotation from ‘Ali ibn Abi Talib, the fourth of the Rightly Guided Caliphs.
673 Mesciden hâlisun li-vech-Alâh.
is unknown. The fief holder (zaim) Mahmud Ağă installed its minbar in 1170 [1756-57]. The fountain in its corner and mekteb in its upper story are the charitable works of Maktul Beşir Ağă. The mosque has a quarter.

21. *The Çakırka Mosque* in Samatya

Its builder was Hasan Çelebi. He became a dweller in the Kaba of Eternity while on the Pilgrimage Road. [The mosque] does not have a quarter.

22. *The Çivizade Mosque* near the [Mosque of] Bayezid-i Cedid

Its builder, Ümmügülüm Hatun, was the daughter of the abovementioned [Şeyhülislâm Çivizade Mehmed Efendi]. Her place of burial is at her relative Şerife Hatun’s mosque, which was described under the name Bitlice Mosque. Çavuşzade Mustafa Ağă, a high-ranking officer of the sipah corps, installed its minbar. [The mosque] does not have a quarter.


Its builder was Hafız Muslihaddin Mustafa Efendi, known as Muhzir Sinan Kulu. He became the imam of the Mosque of Sultan Bayezid and the first preacher (hatib) of the Haseki Congregational Mosque. Later, he became preacher in the Congregational Mosque of Sultan Selim, and still later, when the Süleymaniye Congregational Mosque had been completed, he became preacher there. He was buried outside the tomb of Koğaci Dede in blessed Şevval of the year 973 [1566]. [The mosque] has a quarter.

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676 For Maktul Beşir Ağă, see *Hadıka*, n. 603.
677 The Çakırka Mosque (Mosque of the Spinners), known also as the Hasan Ağă Camii, located on Narlı Kapı Caddesi in the Hacı Hüseyn Ağă Quarter near the Narlı Kapı in the Marmara sea wall in Samatya. The mosque was torn down around 1914; see *FC*, 81, *IC*, I, 42; *ISTA*, VII, 3895-96. For location, see MW map, B 9/8.
678 The Çivizade Mosque. Although Ayvansaray states that the Çivizade Mescidi was located near the Bayezid-i Cedid Mescidi, (at the corner of Samatya Caddesi and Muhzir Ağă Sokağı in the Kasap Ilyas Quarter in Samatya), its exact location cannot be established. Öz confusing the matter with his statement to the effect that the Çivizade Mescidi is also known as the Çavuşzade Mescidi, which is the name of a nearby mosque located at the intersection of Şeyhülharem Sokağı and Çavuşzade Camii Sokağı (see below). In fact, Ayvansaray makes it clear that the two mosques were founded by quite different persons, although he does note that Çavuşzade Mustafa Ağă, the builder of the Çavuşzade Mescidi, installed the minbar in the Çivizade Mescidi. The Çivizade Mescidi is no longer extant; see *IC*, I, 42; *IKSA*, III, 1506; *ISTA*, VIII, 4041.
679 For Şeyhülislâm Çivizade Mehmed Efendi, see *Hadıka*, n. 552.
680 The Bitlice Mescidi; see *Hadıka*, 69.
681 The Çukur Bostan Mescidi, known also as the Hatib Muslihaddin Mescidi, located at the end of a lane off Şefkat Bostanı Sokağı in the Çukur Bostan, the open-air Byzantine cistern of Aspar in the Hatib Muslihaddin Quarter south of the Sultan Selim Camii. The mosque was torn down in the 1950’s, but was rebuilt between 1987 and 1989; see *DBIA*, VIII, 193; *FC*, 120; *IC*, I, 43; *ISTA*, VIII, 4162-63. For location, see MW map, D 4/31 and 309.
682 The Haseki Camii in Cerrahişaça; see *Hadıka*, 114-15.
683 Known also as the Kovaci Dede Türbesi, located on Darüşşafa Kadısi, immediately to the west of the Çukur Bostan, adjoining the Sultan Selim Camii. The tomb was in the cemetery of the Koğaci Dede Türbesi Mescidi, which included as well the graves of a number of noted ulema; see *Hadıka*, 188-89.
24. The Cebecişa Mosque near the Mosque of Eski Nişancı Cafer Çelebi

Its builder was the head of the corps of armormers (cebecişa), Şücaeddin Ağa. [The location of] his place of burial is not known. It has a quarter.

25. The Cankurtaran Mosque near the Şadırvan [Mosque]

Its builder was Hacı Seyyid Hasan Ağa, Ebülfez [Sultan Mehmed Khan’s] chief of the artillery (topçubaşı). His grave [78] is near the top of the steps in the house adjoining [the mosque]. Rukiye Hanım installed its minbar in the days of Sultan Mehmed Khan the Fourth. [The mosque] has a quarter.

26. The Mosque of the Çukacilar Khan near the Nuruosmaniye Congregational Mosque

Its builder was İgnci Hacı Hasan Ağa. [The location of] his place of burial is not known. The above-mentioned mosque is over the gate [of the Çukacilar Khan]. Its minbar was installed at the time the abovementioned khan was built. The builder of the abovementioned khan was Maktul Damad Ibrahim Paşa, who was described in connection with his mosque opposite the Şehzade Mosque. [The Mosque of the Çukacilar Khan] has a quarter.

27. The Çatal Çeşme Mosque near the Defterdar Kapı

Its builder was Fenarizade Yusuf Bali Efendi, who passed away in 846 [1442-43] while he was kadi of Bursa. One of his sons, Ahmed Paşa, built a mosque near the Valide Hamami. His other son, Ali

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684 The Cebecişa Mescidi, located on Cebecişa Mescidi Sokakı, just west of the Sultan Selim Camii in the Hatip Musliheddin Quarter in Fener. The mosque lay in ruins for some time and was torn down in the early 1940’s. A new mosque was built on its site between 1959 and 1974; see FC, 76; IC, I, 39; ISTA, VI, 3403; OMBYS, 231. For location, see MW map, D 3/10 and 309.

685 The Cankurtaran Mescidi (Life-Saving Mosque), known also as the Seyyid Hasan Mescidi, located at the intersection of Cankurtaran Caddeesi and Bayram Firını Sokakı in the Cankurtaran Quarter in Ahirkapi. The mosque burned in 1918 and is today in ruin; see EC, 48-49; ISTA, VI, 3576; OMFD, III, 325. For location, see MW map, G 7/20 and 313.

686 For Cankurtaran Haci Seyyid Hasan Ağa, see Unver, Mustu, Asher, 17-18.

687 The Çukacilar Hani Mescidi (Mosque of the Draper’s Khan), known also as the Çukacilar Ham Mescidi, located in the Çukacilar Hanı on Çukacilar Hanı Sokakı on the east side of the Kapalıcarşı and north of the Nuruosmaniye Camii in the Taya Hatun Quarter in Çarşıkapı; see EC, 57; ISTA, VIII, 4151. For location, see MW map, F 6/28 and 342, 347.

688 For Maktul Damad Ibrahim Paşa, see Hadika, n. 22. The mosque referred to as opposite the Şehzade Mosque is the Ibrahim Paşa Darlıhadisi Mescidi; see Hadika, 46-48.

689 The Çatal Çeşme Mescidi, known also as the Fenarizade or Molla Fenari Mescidi, located at the intersection of Molla Fenari Sokakı and Çatalçeşme Sokakı in Çağaloğlu. The present building dates to the late nineteenth century; see DBIA, II, 479; EC, 139-40; IC, I, 41; ISTA, VII, 3780; OMFD, III, 459. For location, see MW map, F 7/15 and 342.

690 The Office of the Minister of Finance, also known as the Bab-i Defteri. Although the existence of the Defterdar Kapısı is already attested in the seventeenth century, it is not certain at precisely what date it came to occupy a separate building. At the beginning of the eighteenth century, the Defterdar Kapısı was located in the Büyük or Bozoku Mustafa Paşa Konağı, but when, in January 1709, Sultan Ahmed III gave the mansion to his daughter Fatma Sultan, the defterdar and other finance officials were moved to the nearby Suyabatan Sarayı (Yerebatan Sarayı) and, still later, according to one source, to a large mansion near Acımüsul on the Divanyolu. Another source states that, because the Defterdar Konağı burned, the Acım Ali Ağa Konağı in Karababa Sokakı in Sedefciler near Çarşıkapı on Divanyolu, became for a time the Defterdar Kapısı. In November 1744, Sultan Mahmud I built a new Defterdar Kapısı in Çatalçeşme. Because it was burned in the Hocapaşa fire of September 1756, the defterdar’s offices were still once more moved, to the house of the former şeyhülislâm, Abdullah Efendi, in Sultan Ahmed. By 1767, however, they were again located in Çatalçeşme; for details and sources, see Ismail Hakkı Uzunçarşılı, Osmanlı Devletinin Merkez ve Bahriye Teşkilâtı (İstanbul, 1948), 334-335.

691 As Fenarizade Yusuf Bali Efendi died in 1442, a decade before the conquest of Constantinople, it is clear that he could not have been the actual builder of the mosque. In all likelihood, it was built by one of his sons in Yusuf Bali Efendi’s name.

692 The Dikilitaş or Molla Fenari Mescidi, located near the Çemberli ta Hamamı of Nurbanı Sultan, the wife of Sultan Selim II and mother of Murad III; see Hadika, 129.
Efendi, was the founder of the Kilise Mosque in the Hahcular Köşkü [district]. Mehmed Eminzade Sadık Ağa, who was buried in the Kayalar [Cemetery in Rumelihisar] in 1171 [1757-58], installed its minbar. [The mosque] has a quarter.

28. The Çukur Çeşme Mosque in Üzüncarsı

Its builder was the commissioner charged with the provision of straw to the army (saman emini), Hoca Sinan. His grave is also there. The numerical date on his gravestone is 857 [1453-54]. Mehmed Said Efendi, the kadašker and chief of the imperial physicians (veis-i etibba-yi sehriyari), who was buried in Taif in 1171 [1757-58], installed its minbar. There is another of [Hoca Sinan’s] mosques nearby known as the Samanviren [Mosque], which will be described in its place. Opposite [the mosque] is the fountain of Ali Ağa, Siyavuş Paşa’s head footman (sattrbaşı). This is the date of the construction of the abovementioned fountain [inscribed] on its upper part: 993 [1585-86]. [The mosque] has a quarter.

29. The Camcılar Mosque in Aksaray

Its builder was Hüseyn Ağa, the ağa for Foreigners of the Right (gureba-i yemin ağası), belonging to the Four Divisions (dört bölük). [The location of ] his place of burial is not known. Osman Efendi installed its minbar. [The mosque] has a quarter.

30. The Çırağan Mosque near the Mosque of Sultan Selim

Its builder was Hamza Ağa, the kethüda of the candlestick makers (samdancılar). He made the mihrab candlesticks for the Congregational Mosque of Sultan Selim [79] and, with imperial permission, built this upper-story mosque. His place of burial is not known. A person named Ibrahim Ağa installed its minbar. [The mosque] has a quarter.

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695 The Kilise Mescidi, better known as the Fenari İsa Mescidi; see Hadika, 176.
696 The Çukur Çeşme Mescidi, known also as the Samanveren or Samanveren-i Evvel Mescidi, located at the intersection of Ağızlıcı Sokak and Devoğlu Yokuşu in the Süleymaniye Quarter in Bayezid. The mosque’s vokfiye is dated 1477; see EC, 146-65; IC, I, 43; ISTA, VIII, 4170; OMFD, III, 490-91. For location, see MW map, E 6/16.
697 For Hoca Sinan, see Unver, Mutlu Askерler, 100.
698 The Samanviren Mescidi, known also as the Samanveren-i Sani or Second Samanveren Mosque; see Hadika, 151.
699 The Camcılar Mescidi (Mosque of the Glaziers), known also as the Gureba Hüseyn Ağa Camii, located on Ordu Caddesi at the intersection with Şekerci Sokak in the Gureba Hüseyn Ağa Quarter in Aksaray. The mosque was torn down in 1957 during the widening of Ordu Caddesi; see FC, 74; IC, I, 38; ISTA, VI, 3348; OMFD, III, 410. For location, see MW map, D 7/4 and 254.
700 The gureba-i yemin or Foreigners of the Right was one of the first divisions or bölük of the kapa kulu cavalry corps, the others being the gureba-i yesar (Foreigners of the Left) and the two böilük of ulüsfevi or “men drawing pay” (again those of the right and those of the left). The gureba first got their name because they were recruited from among foreign Muslims who came from beyond the Ottoman frontiers to seek their fortune, both material and spiritual, in the sultan’s wars against the infidels. These four units, making up the so-called Four Divisions (dört bölük or bölükat-i erbaa) of the kapa kulu cavalry, were known as left and right because of the positions they took up on the field of battle with respect to the sultan; see H.A.R. Gibb and Harold Bowen, Islamic Society and the West (New York, 1963) I/1, 69; Pakaln, OTD, I, 680-82.
701 The Çırağan Mescidi (Mosque of the Candle Makers), known also as the Çırağan or Çırağan Hamza Mescidi, located on a site on the present Çırağan Çeşmesi Sokak near the intersection with Cinçoğ Sultan Sokak in the Mifti Ali Quarter just west of the Sultan Selim Camii. The mosque is no longer extant; see FC, 82; IC, I, 42; ISTA, VII, 3941. For location, see MW map, D 4/18 and 309.
31. The Çavuşzade Mosque in Yedikule

Its builder was [Çavuşzade] Mustafa Ağa, who installed the minbar of the mosque of Ümûmûlûmûn Hamam, the daughter of Çivizade.701 [Mustafa Ağa] is still living. He is one of the notables of our age. [The mosque] does not have a quarter.

32. The Canbazıye Mosque in Cerrahpaşa

Its builder [Canbaz Mustafa Ağa] was written about previously in connection with his other mosque.705 Kuru Ahmed Efendi, the former customs commissioner (gûmrûkçû) of İznik, installed the minbar. The famous poet Vehbi Seyyid Hûseyin Efendi,704 who died after being dismissed from [the judgeship of] Aleppo, is buried there. Eyûbi Necib Efendi composed a chronogram [for his death]. "Alas, the accomplished Vehbi departed from this world!"709 1149 [1736-37]. [The mosque] has a quarter.

33. The Çağnîqir Mosque near Mahmud Paşa

Its builder was Daye Asiya Hatun. As the abovementioned mosque is located above the gate of the Çağnîqir Odalar,700 of Ali Çelebi, a servant of Rûstem Paşa, it is known by this name. The founder of the mosque was Mîhrîmah Sultan's nurse (daye). The vakfs of the abovementioned lodgings and mosque are appended to the vakf of Rûstem Paşa. [The mosque] does not have a quarter.

34. The Congregational Mosque of Cezeri708 near the Çağaloğlu Sarayı

Its builder is Cezeri Kasım Paşa.709 He became defterdar and subsequently retired with three tuğ [and the rank of vizier]. Because he was trained by Ibn Cezeri,710 the author of the Mukaddima (The Prolego-

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700 The Çavuşzade Mescidi, known also as the Ümûmûlûmûn or Çivizade Kûzî Mescidi, located at the intersection of Çavuşzade Camii Sokâği and Şeyhülharem Sokâği, south of the Cerrahpaşa Hospital in the Kasap İlyas Quarter in Samatya. The original mosque was the work of Mimar Sinan. The building was for many years in ruin but was restored and reopened for prayer in 1965; see DBIA, II, 524; FC, 80-81; IC, I, 41; ISTA, VII, 3796. For location, see MW map, C 8/6 and 251.

701 Şeyhülislâm Çivizade Mehmed Efendi; see Hadîka, 88.

702 The Canbazıye Mescidi, known also as the Canbazıye camii, located at the intersection of Cerrahpaşa Camii and Karşı Sokâği in the Kircubâs Quarter in Samatya. The mosque was rebuilt in 1977 and is today entirely of recent date; see FC, 74-75; IC, I, 38; ISTA, VI, 3367; OMBSYD, 225. For location, see MW map, C 7/17 and 251.

703 The Canbazıye Mescidi near the Koca Mustafa Paşa Camii; see Hadîka, 87.

704 Vehbi Seyyid Hûseyin Efendi (d. 1736), Ottoman poet of the early eighteenth century and one of the key representatives of the so-called Romantic Group of the reign of Ahmed III. He was the author of the chronogram on the fountain of Ahmed III outside the Bab-ı Hümayun of the Topkapi Palace and of the Surname (Book of the Circumcision Feast), describing the elaborate celebrations accompanying the circumcision of the four sons of Ahmed III in 1720; see Ef', IV, 1085-86; Karatay, Türkçe Yazmalar, I, 280, manuscripts 871, 872.

705 Âh Vehbi-ı hüner-pîse çihandan gidi.

706 The Çağnîqir Mescidi (Mosque of the Royal Taster), known also as the Daye Hatun Mescidi, located above the gate of the bachelors' lodgings (bekâr odalan) of Çağnîqir Ali Çelebi in the Mahmud Paşa Quarter in Alemdar. Its precise location cannot be established with certainty. Both the mosque and the bachelors' lodging were torn down at an indeterminate date in the nineteenth century; see EC, 57; IC, I, 41; ISTA, VIII, 4322.

707 The bachelors' lodgings (bekâr odalan) of Çağnîqir Ali Çelebi.

708 The Cezeri Camii, known also as the Cezeri Kasım Paşa Camii, located at the intersection of Nuruosmaniye Camii and Babali Camii Sokakları in the Alemdar Quarter in Çağaloğlu. The mosque was torn down for road widening in 1957, but was rebuilt between 1987 and 1989; see DBIA, VIII, 97; EC, 49-50; IC, I, 40; ISTA, VII, 3538-39. For location, see MW map, F 7/4 and 342.

709 Cezeri Kasım Paşa (d. 1485), Ottoman official, poet and member of an important Syro-Egyptian ulema family of the fourteenth and fifteenth centuries which had been transplanted to Anatolia and entered Ottoman service. He held a number of offices, including defterdar, and nûsanç, and attained the rank of vizier; see Hadîka, 299-300; Vefiyat, 79; Ef', IV, 722.

710 Mehmed Celebi ibn Cezeri, who had worked in the imperial divan and had become nûsanç in 1465. Mehmed Celebi was actually the son of the author of the Mukaddima al-Jazârîyya (The Prolegomenon of Cezerî), Şemseddin Ebûlçhayr Mehmed ibn
menon), and was one of Ibn Cezeri’s servants, he became known as Cezeri Kasim Paşa. He wrote poems under the pen name Safi. He built a congregational mosque, medrese and mekteb in Eyyub Enarsi. He went to Bursa after being dismissed from [office in] Salonika and built there a medrese and, beside it, a hamam. He attached his vakf to the vakf of Emir Sultan [in Bursa] and was also buried there in 950 [1543-44]. [The Congregational Mosque of Cezeri] has a quarter.

In the Tezkire-i Şuara (Biographies of the Poets), it is mentioned that there is a blessed congregational mosque of Cezeri Kasim Paşa’s in the Servili Quarter near Aya Sofya in Istanbul and a congregational mosque and imaret of his in Salonika.

35. The Camci Mosque near the Tomb of Kuyucu Murad Paşa

The name of its builder was Ali Çelebi. [The location of] his grave is not known. Şeyhülislâm Pirizade Sahib Mehmed Efendi installed its minbar. [The mosque] has a quarter.

36. The Cafer Ağa Mosque

Its original builder was Yusuf Fakih, one of the ulema of the Exalted [Ottoman] State. When, in time, the aforementioned [mosque] fell into ruin and its vakf became scattered, the yayabası Cafer Ağa, one of the ocak ağas, built it anew and restored its vakf to life. His grave is there [and], for this reason, it is generally known as the Mosque of Cafer Ağa. Adjoining it, he also built an upper-story mekteb. In the corner opposite this blessed mosque is the house of the former şeyhülislâm, the late Zenbilli Ali Efendi. To the time of our writing, [the house] has remained unchanged from its ancient form. Hamami Halil Ağa installed [the mosque’s] minbar in 1090 [1679-80].

The aforementioned Halil Ağa [originally] rented the hamam built by Şeyhülislâm Ebussuud Efendi in the Macuncu Bazaar. Being forced out of the hamam by the termination of his lease, he acquired a lot next to the aforementioned mekteb and, building a hamam there with his own money, he calmed his anger. For this reason, the aforementioned hamam is known as the İnadiye (Obstinate) Hamam.

Cezeri (Shams al-Din Abū ʾl-Khayr Muhammad ibn al-Jazari), who was a well-known authority on the science of reading the Qur’an (kira’at). He had come to Bursa from Damascus in 1396 but, after the Battle of Ankara in 1402, had spent much of the remainder of his life in Iran and died in Shiraz in 1429. The Mukaddima al-Jazariyya, a versified work on the correct pronunciation of the Qur’an, was in later times held to be a standard authority on the subject; see Ef, III, 753.

The Kasim Paşa Camii complex; see Hadıka, 299-300.

This date is an error found in a number of biographical works, which confuse Cezeri Kasim Paşa with Evliya Kasim Paşa and Koca Kasim Paşa; cf. Hadıka, 299-300; SO, IV, 47. As stated in Hadıka, n. 709, Cezeri Kasim Paşa died in 1485.

A well-known biographical dictionary of Ottoman poets by the sixteenth-century man-of-letters, Aşık Celebi (1520-72); see Gibb, HOP, I, 139-40. An edition of Aşık Celebi’s text, edited by G.M. Meredith-Owens, has been published with the title Meşâ’ir uş-Ṣu’ārāʾ or Teşkere of Aşık Celebi (London, 1971).

A reference to the Cezeri Camii here discussed.

An example of Cezeri Kasim Paşa’s poetry is included at this point in the printed text but has been omitted from this translation.

The Camci Mescidi (Mosque of the Glazier), known as also the Camci Ali or Camci Kara Ali Mescidi, located on Vezne-ciler Caddesi between Bozdoğan Kemerı Caddesi and Deruni Mehmed Efendi Sokağı in the Kalenderhane Quarter in Vezne-ciler. Built at the latest in 1486-87, the mosque was torn down for road widening in 1957; see EC, 47-48; IC, I, 38; ISTA, VI, 3348; OMBYSID, 224. For location, see MW map, E 6/16 and 258.

For Pirizade Sahib Mehmed Efendi, see Hadıka, n. 25.

The Cafer Ağa Mescidi, known also as the Yusuf Fakih Mescidi, located at the intersection of Ayık Fırıın Sokağı and İbrahim Çavuş Sokağı in the İbrahim Çavuş Quarter in Şehremini. The mosque was completely torn down and rebuilt in 1970; see DBIA, II, 366-67; FC, 73; IC, I, 38; OMBYSID, 438. For location, see MW map, B 6/8.

For Zenbilli Ali Efendi, see Hadıka, n. 83.

The Macuncu Ğarşısı.
made the abovementioned hamam vakf and, from his vakf, he derived the income for the abovementioned minbar and for the minbar which he installed in the mosque of Yakub Ağâ in the environs of Aksaray. [The Cafer Ağâ Mosque] has a quarter. [81]

THE LETTER HA

I. The Congregational Mosque of Hekimzade Ali Paşa

Its builder was Ali Paşa, the son of the chief physician (hekimbâşı) Nuh Efendi. He was three times grand vizier and subsequently died while governor of Kütahya. There was previously an upper-story tekke known as the Abdal Yakub Zaviyesi on the site of the abovementioned mosque’s sadırvan. The aforesaid paşa built this blessed mosque at the time of his first grand vizierate. It has an imperial tribune (mahfil-i hümâyûn) and two fountains on its interior. Outside, along with a library and sebil, he built a separate tomb for himself. Opposite this mosque, he built a separate zaviye and stipulated that its şeyhs should serve as the Friday preachers [in his mosque]. Its first preacher was Şeyh Mehmed Riza Efendi, the son of Ençi İbrahim Efendi. The choicest chronogram composed for the building of the blessed mosque is this chronogram by Abdurrahim Rahmi Efendi: “This exalted mosque is [like] a magnificent compendium,” 1147 [1734-35]. And this chronogram by the şeyhülislâm of that time, Ishak Efendi, is written on the arch of the gateway of the blessed mosque:

Adornment of the vizierate of the state, embellishment of the throne’s benignity, Unique, pure vizier of temperament [like] the most luminous sun, He is the fortunate Ali Paşa of high rank, Grand vizier of Sultan Mahmud, ruler of the world, That overpowering one, the illustrious proof of auspicious character and learning, whose Pure disposition is a shining example to persons of nobility, He is to the hopeful of the world the mihrab of the gate of kindness, Because he is like the kâbla to all those who beg [his favor]. Perpetual thanks are given for those favors, Of him who sincerely desires God’s approval.

723 The Sekbanbaşı Mescidi built by Yakub Ağâ; see Hadika, 144.
724 The Hekimzade Ali Paşa Camii, known also as the Hekimoğlu Ali Paşa Camii, located at the intersection of Hekimoğlu Ali Paşa Caddesi and Ese Kapısı SokAĞI in the Kasap Ilyas Quarter in Samatya. The mosque forms part of a larger complex, including a library, tomb, sebil, tekke, muvakkîthane, sadırvan and four fountains; see DBIA, IV, 43; FC, 123-25; IC, I, 70. For location, see MW map, C 7/22 and 363.
725 Ali Paşa, Nuh Efendizade, Hekimoğlu (1689-1758), Ottoman grand vizier in the reigns of Mahmud I and Osman III. The son of Nuh Efendi, a Venetian renegade and physician to Sultan Mustafa II, Ali Paşa was brought up in the imperial palace and, after a long succession of administrative posts in the provinces, was first appointed grand vizier on 12 March 1732. He carried out reforms of the currency and of administration but was dismissed on 14 July 1735. After exile on Mytilene, he was appointed governor of Bosnia, which he successfully defended against the Austrians. He was given the post of beylerbeysi of Anatolia in 1741 and reappointed grand vizier on 21 April 1742 but was dismissed a second time on 23 September 1743 for wishing to lead a campaign against Nadir Shah in Iran. Following this, he was given a series of provincial governorships but was finally made grand vizier for a third time by Sultan Osman III on 16 February 1755. He held the office for only three months, however, being dismissed on 18 May 1755 as a result of the intrigues of Silahdar Bıyıklı Ali Ağâ. His last years were spent with appointments in Egypt and Anatolia. He is described as learned, courageous, shrewd and generous, but quick-tempered and severe in his dealings with corrupt officials. His foundations include the Bandırma Tekkesi in Üskûdar, fountains in Kabataş and Çemberlitaş, and minbars in the Kefeli Camii and Kârkuş Mescidi in Istanbul and the Fatih Mescidi and Haydar Dede Mescidi in Üskûdar; see Hadika, 203, 207, 403-4, 507, 522, 536; Vefeyat, 14; Tâmsâk, Çeşmeler, I, 144, 146, 184-86, 208; II, 85-89; EVI, I, 395-96.
726 The Abdal Yakub Dede Tekkesi; see ZSE, 10.
727 Ebu Ishak Ismail Efendizade Ishak Efendi; see Hadika, n. 314.
His character is like a golden lamp in the exalted minaret of divine guidance.

His pure nature embellishes the sublime throne of pious works.

His essence is an adornment of the minbar of the mind’s truth that God had earlier impressed upon his pure heart.

Since the world is the place in which his qualities are manifest,
And everywhere people are called to the table of his charity,
It is not from the pulpit top alone that he is praised.

Blessings are called down upon him by the entire Community.

In matters of importance, the luminous Divine Law is always his guide.

Following the Way, he is a helper of the pillars of religion and state.

He therefore founded this beautiful pure mosque for the sake of God.

By expending zeal on the building, he further glorified God in the world.

What a lovely illuminated building and pure congregational mosque!

The claim that it is the equal of the Aksa Mosque is warranted!

Let this matchless pious work be accepted at the Throne of God!

Its creation is a testament to divine assistance!

What a beautiful, pure mosque! Upon its completion,
When [this] best of ornaments on the earth’s face newly became visible,
I, Ishak, furbished and composed the date of its achievement.

“Excellent new mosque of the exalted, just vizier,”

A chronogram composed by Grand Vizier Ragib Mehmed Paşa, who was reis ülküttab at that time, is written on the main gate of the abovementioned mosque’s courtyard. This is its date couplet:

O Ragib, with his name, this line makes known its date.

“The illuminated mosque of Ali Paşa was built on its site,” [1734-35].

The chronograms on the sebil and fountain are by Vehbi Seyyid Hüseyin Efendi. (83) The date on the little fountain is by Vehbızade Münif. The date above the small gateway is by the late Mehmed Naşid Efendi, who died having been dismissed from office in Üsküdar.

The abovementioned [Hekimzade Ali] Paşa died in Kütahya on the eve of the Feast of Sacrifice (Kurban Bayramı). Following his burial on Aşura, Mıstakımzade composed this line of poetry as a chronogram: “Ali Paşa, the founder of the mosque, reached the divine realm in Camaziyülevvel,” [1759]. His wife, Muhsine Hatun, who died at the end of “Dignified final rites,” is buried beside him. Abdal Yakub, the builder of the old zaviye which formerly occupied the site, is also buried in the tomb, and beside him is his halife, and beside him is Şeyh Hasan, the son of Şeyh Akılezade, who came from Mecca when the blessed mosque was being built, and Aşkı Dede, Şeyh Ali Kadirî and the previously mentioned Şeyh Rıza. The abovementioned [Hekimzade Ali] Paşa’s son, Ismail Bey Efendi, who died having been dismissed from office in Bursa, is buried in the open outside the tomb’s door. Şeyh Mustafa Efendi, the preacher of the Şehzade Congregational Mosque, is buried beside him. In the corner opposite the

725 Zihî nev câmî‘-î sadr-i ʿala al-kadîr-i dâd-âver.
726 For Ragib Mehmed Paşa, see Hadîka, n. 570.
728 For Vehbi Seyyid Hüseyin Efendi, see Hadîka, n. 704.
729 For the text of the chronogram, see Mecmua, 306.
730 The tenth day of the month of Muḥarram. Among Sunni Muslims, this is a voluntary fast day, first observed by Muḥammed in 2 A.H. For Shi‘ites, on the other hand, it is the anniversary of the martyrdom of Ḥusayn at the hands of the troops of the Caliph Yazid and, as such, the occasion for great expressions of public grief and mourning.
732 Şerefyûbî telkîn.
main gateway of the mosque are buried Üveys Dede, the halife of the abovementioned Abdal Yakub, and beside him the calligrapher and imperial Mevlid reader (mevlidhan) Cincizade Abdurrahman Efendi. [The Congregational Mosque of Hekimzade Ali Paşa] does not have a quarter.

Nuh Efendi, the father of the aforesaid vizier, was of Frankish origin. Being skilled in medicine, he emigrated from his own country to Istanbul. After being honored with the glory of Islam [i.e., converting], he acquired renown by performing the circumcisions of the imperial princes at the circumcision feast of 1086 [1675-76]. In Rebiülevel 1105 [1693], he was given the office of head surgeon (cerrahbaşı) of the imperial court and was appointed to the honorary rank (paye) of governor-general of the eyalet of Karaman with the tax farm of the emir of the Sandallu Turkoman. At the accession to the throne of Mustafa Khan the Second in Cemaziyülevel 1106 [February 1695], in addition to becoming chief physician (ser-etiibba) in place of Münecimbaşı Azazda Mehmed Efendi, he was appointed to the honorary rank (paye) of kadaşker of Rumelia with the kazas of Tekirdağ, Murtazababud and Keşan as fiefs. He subsequently passed away on the eighth day of blessed Şaban 1119 [5 November 1707], in the reign of Ahmed Khan the Third. [84] He was buried in the vicinity of his house in Kocamustafapaga. That place is at present the private tomb of the abovementioned vizier. The line, “Nuh [Noah] launched his corporeal ship on the sea of non-existence,”735 is the date of his death. İstanbulu Mehmed Efendi, one of the palace physicians, became chief physician (reisîetiibba) in his place with the honorary rank (paye) of Edirne.

The abovementioned vizier [Ali Paşa] was born on the night of Berat in Şaban 1100 [14-15 June 1689]. Acquiring capability, he became renowned in the time of Sultan Ahmed Khan with the offices of silahsor and kapmcbaz. Owing to the suspicions of Şehid Ali Paşa,736 the grand vizier of the time, the aforementioned [Hekimzade Ali Paşa] was banished to the post of voyvoda of Zile. Subsequently, during the [grand] vizierate of İbrahim Paşa,737 he was given the office of ağa of the Türkoman, and three years later, the eyalet of Edirne with the rank of governor-general (mir-i miran). In Safer 1137 [1725], he was made governor of Aleppo and was appointed to the retinue of the serasker, Köprüлизade Abdullah Paşa. He was promoted to the rank of vizier in Safer 1138 [1726] and, as reward for his diligence prior to the siege of Tabriz, the office of serasker was given to him after a month. In the year 1140 [1727-28], he was dismissed from the office of serasker as a result of intrigue and was rendered insignificant with the [governorship of the] eyalet of Şehr-i Zor.738 Yusuf Paşa, the commander of Ardabil,739 was appointed serasker. In 1143 [1730-31], he became serasker of Iran for a second time and with the reconquest of Tabriz and Rumiye740 one year later, he became grand vizier in place of Topal Osman Paşa741 and the defterdar Arab Ali Paşa became kaimmakam in Istanbul. He came to the Threshold of the State [İstanbul] in Zilkade of the abovementioned year and, after occupying the [grand] vizierate for forty months, was dismissed and banished to the island of Mytilene. A short time later, he obtained [the governorship of] Kandiye742 and in Muharrem [11]49 [1736], the governorship of Bosnia and office of serasker. Because

735 Nuh cismi zevrakın saldı 'adem deryasına.
736 Şehid Damad Ali Paşa; see Hadika, n. 105.
737 Nevşehirli Damad İbrahim Paşa; see Hadika, n. 22.
738 Eyalet in Kurdistan on the Persian frontier, including the towns of Kirkuk, Irbil and Rawanduz.
739 A district and town in northeastern Iranian Azerbaijan.
740 The city of Candia (Iraklion), on the north coast of Crete.
741 Topal Osman Paşa (d. 1733), Ottoman grand vizier of the reign of Mahmud I. He is thought to have been born in the Morea, was raised in the imperial palace and, after a series of provincial posts in the Balkans, was appointed grand vizier on 10 September 1731. He was dismissed after six months (12 March 1732) and appointed governor of Trabzon and later of Erzurum. Assigned command of the army in Baghdad in 1732, he succeeded in breaking the Iranian siege of the city (19 July 1733), but was killed in battle near Kirkuk five months later; see SO, III, 428.
of his pleasing service [in Bosnia] for the preceding three years, he was favored with the governorship of Egypt in place of Azmzade Süleyman Paşa. Being summoned a year later, he [85] was honored with the office of governor-general of the eyalet of Anatolia, and his son-in-law Yahya Paşa was made kaimmakam in his place. He became grand vizier a second time in Safer [eleven] fifty-five [1742], a chronogram for which is “Senior among the viziers.”745 This time he occupied the vizierate for eighteen months. [Later he was exiled] again to Mytilene, and subsequently, after being appointed to Kandiye, Bosnia and Anatolia and being commissioned serasker to suppress brigands, he again became governor of Bosnia and Anatolia. In 1168 [1754-55], he became grand vizier for a third time. “Office of administrator of the state”744 was the date of his vizierate this time. He was dismissed again three months later.

2. The Congregational Mosque of Haci Evhad746 near the Yedi Kule

Its builder was a master butcher (kasab ustadlarından). The superintendents (nazır) of his vakf are men of the abovementioned trade. This is the chronogram on the arch of its gateway:

Haci Evhad, who this beautiful mosque
Built, expended his money for the sake of God.
May it be pleasing to that patron of charitable works if
I call him the most generous butcher of the world.
The humble Azizi composed its date.
“The mosque of Haci Evhad is the like of the Kaba,”746 983 [1575-76].

His grave is in the cemetery before the mihrab. There is a small hamam adjoining the zaviye rooms in the mosque’s courtyard. One of [the zaviye’s] şeyhs was the well-known Hüseyin Efendi. Nazmi Efendi, who traced his spiritual lineage to the same master [as Hüseyin Efendi], composed this chronogram for his death, [which occurred] while he was preacher of the Sfileymaniye: “O God! Let Seyyid Hüseyin’s [resting] place be the Paradises!”747 1105 [1693-94]. He is buried before the hanekah of Merkez Efendi748 outside the [land] walls. [The mosque] has a quarter.

3. The Haci Kadin Mosque749 in Zeyrek

Its builder was Hızır Bey Efendi,750 the first kadi of Istanbul after the conquest of Istanbul. His father, the renowned and famous Celaleddin Efendi, is buried in Akşehir. He was the son of Nasreddin Hoca.751 His son, the abovementioned Hızır Bey, was born at the time the aforesaid Celaleddin became

745 Şeyh al-viizerd.
746 Ca-i nizam al-miılık.
747 The Haci Evhad Camii, known also as the Haci Evhaddin or Hacivat Camii, located at the intersection of Haci Evhat Çeşmesi Sokağı and Haci Evhat Sokağı in the Haci Evhadeddin Quarter near the Yedi Kule in Samatya. The mosque is listed among the works of Mimar Sinan; see DBIA, III, 473-75; FC, 105-6; IC, I, 64. For location, see MW map, A 9/2 and 415.
748 Hacı Evhad Camii misl-i Harem.
749 Seyyid Hüseyin’iin ölsün yerî ilâhi cennât.
750 The Merkez Efendi Hanekah, located outside the Mevlana Kapi; see Hadika, 255-56.
751 The Haci Kadin Mesidi, known also as the Haci Bey Camii, located at the intersection of Haci Kadın Caddesi and Hızır Bey Camii Sokağı in the Haci Kadın Quarter in Küçükpazar; see DBIA, III, 477; EC, 82-83; IC, I, 64-65; OMF, III, 415-16. For location, see MW map, E 5/9.
752 Hızır Bey Çelebi (1407-58), Ottoman ulema and poet of the fifteenth century. After a series of teaching and judicial posts, he was appointed first kadi of Istanbul after the conquest in 1453. He is credited with having introduced the versified chronogram into Turkish; see below and EI, V, 4-5; SO, II, 277.
753 Nasreddin Hoca, legendary comic protagonist of innumerable moralistic folk tales, aphorisms, witticisms, and anecdotes, widely popular throughout the entire Turkish cultural sphere from the Balkans to Central Asia. His supposed historical
kadi of Seferihisar. [86] [Hızır Bey] was educated in the religious sciences by his father and others and became a müderris in the city of his birth. When an ulema from the Arab lands came to the padishah of the Ottoman house, Ebü'l-Feth Sultan Mehmed Khan, at Edirne and asked several [theological] questions, the ulema of the Sublime [Ottoman] State were unable to come up with satisfactory answers and His Majesty Sultan Mehmed Khan became agitated. The aforesaid Hızır Bey, being well known for his attainments, was summoned to the Threshold of the Sublime [Ottoman] State and met with the abovementioned questioner. Hızır Bey, being of military appearance and barely forty years of age, the abovementioned Arab made fun [of him and] unrestrainedly began to question him. After giving answers to all of [the questions], the aforesaid master confounded and silenced the Arab with eighteen questions. Sultan Mehmed Khan honored and exalted [Hızır Bey], putting his own fur coat on him, and, as reward, appointing him at once to the medrese of his father, Sultan Murad, in Bursa. After Istanbul's conquest was facilitated by divine help, the late Hızır Bey was invited to the capital and appointed the first kadi [of the city]. He passed away in 863 [1458-59], after six years as judge of Istanbul, and was buried near the abovementioned mosque and behind the mihrab of the Mosque of Voynuk Şüca.

He is the author of many books and they were called [collectively] the Cirab al-Ilm (Purse of Learning). Hayali Çelebi, one of his pupils, wrote a commentary on his Nuniye Kasidesi, which contains the articles of faith found in all of his works. The two are read [together] lesson by lesson. He was the son-in-law of one of his teachers, the late Molla Yeğan. Among his descendants, Hoca Sinan Paşa, Ahmed Paşa and [Ahmed Paşa’s] son, Küçük Hızır Bey, were distinguished scholars.

[87] Şeyhzade Abdurrahman Efendi, the son-in-law of Kadiasker Abdürrahim Efendi, installed the minbar of the abovementioned congregational mosque when he was kadiasker of Rumelia. The aforesaid personage is buried outside the Edirne Kapi. This is a chronogram for his death:

A beggar passed by. He expressed the date [of Şeyhzade Abdurrahman’s death].
“O God, make Paradise his abode!” 7 5 1 1087 [1676-77].

The reason the abovementioned mosque is named [the Hacı Kadın Mosque] is that Hacı Kadın, [the builder of a well-known mosque] in the Kocamustafapaşa Quarter, built a double hamam near this blessed mosque, and [people, therefore,] called this blessed mosque the Hacı Kadın Mosque as well. But Hacı Kadın has no relationship whatsoever to the mosque or its minbar. The mosque was [built by] Hızır Bey Efendi. There is but this much connection, that the excess of the mosque’s water is given to the abovementioned hamam and, in return, an amount of annual rent is given [from the hamam for the mosque’s] vakf. [The mosque] has a quarter.

existence is said to date to the thirteenth or fourteenth century. A mausoleum bearing his name is located in Akşehir in southwest Anatolia; see EI², VII, 1018-20.

52 The Voynuk Şüca or Arabacilar Camii; see Hadika, 239-40.

53 Samples of Hızır Bey’s poetry included here in the printed text are omitted from this translation.

54 Rabbedi kal makamını cenmet.

55 Located on Hacı Kadın Caddesi in the Abdi Çelebi Quarter in Samatya and built in 1527 by Mihrışah Hatun, the daughter of the vizier Iskender Paşa; see Hadika, 100.
4. The Congregational Mosque of Hüseyin Ağa

Its builder was the vakif of Küçük Aya Sofya. His grave is also there. He is mentioned at length in the section [on Küçük Aya Sofya]. [The mosque] has a quarter.

5. The Haci Ilyas Mosque in Mesih Paşa

Its builder, the abovementioned Ilyas, is buried near his mosque. Its medrese, mekteb and fountain are [also provided for] from his vakif. [The mosque] does not have a quarter.

6. The Hasan Halife Mosque near the On Üç Kapı

Its builder was [Hasan Halife], the bina emini of the Sultan Bayezid Mosque. His grave is also there. Grand Vizier Bayram Paşa installed its minbar. [The mosque] has a quarter.


Its builder was Hafiz Ahmed Paşa. He also built a medrese, darülkura, sebil and fountain. There are books given as vakif in the cabinets in the blessed mosque. This chronogram is written on the arch of the gate:

Exemplar of the viziers, His Excellency Hafiz Paşa—
May God facilitate for him that which he wants and desires—
[88] He built them as four pillars of charitable work:
A mosque, medrese, fountain and darülkura.
From time to time travelers drink from the water of its sebil
As though taking pleasure from the river of the Selsebil.
Because that noble effort produced excellent pious deeds,

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706 The Hüseyin Ağa Camii, known also as the Babıssaade Ağası Hüseyin Ağa Camii, located at the intersection of Hüseyin Ağa Camii SokAĞı and Kürkçüler Kapısı SokAĞı in the Molla Fenari Quarter, just south of the Kapalıcarsı in Alemdar. The present building is of recent date; see EC, 31-33; IC, I, 74; OMBYSĐ, 259. For location, see MW map, F 7/7 and 342.

707 The Slave Market, known also as the Esir Pazarı Hamı, a large khan at the south edge of the Kapalıcarsı near the Nuruosmaniye Mosque. The market was a major attraction for eighteenth- and nineteenth-century Europeans, who described it in their travel books in picturesque terms. It was closed by Sultan Mahmud II in 1826 and the building was subsequently torn down, although its location is today commemorated in the name of the street on which it opened, Esir Pazarı SokAĞı. For a description, see White, Three Years in Constantinople, II, 279-84.

708 Hüseyin Ağa, the babıssaade ağası in the time of Sultan Bayezid II; see Hadıka, 209; SO, II, 182.

709 The Hacı Ilyas Mescidi, known also as the İlyas Çelebi Mescidi, located on the present Sargsül Caddesi between Hoca Efendi SokAĞı and Korkut Ata SokAĞı in the Hoca Üveys Quarter in Sargsül. It is listed among the works of Mimar Sinan. No trace of either the mosque or its dependencies survives; see DBIA, VIII, 176; FC, 110; IC, I, 65. For location, see MW map, C 5/10 and 383.

710 The Hasan Halife Mescidi, located on Öccoli SokAĞı between Bali Paşa Caddesi and Sargsül Caddesi in the Hasan Halife Quarter south of the Fatih Complex. The mosque burned in the Fatih fire of 1918 and its site is today occupied by an apartment building; see FC, 117; IC, I, 67. For location, see MW map, D 5/23.

711 For Bayram Paşa, see Hadıka, n. 370.

712 The Hafız Paşa Camii, known also as the Hafız Ahmed Paşa or Hafızıye Camii, located on Fatih Caddesi just west of the Fatih Mosque, between Baş Hoca SokAĞı and Baş Müezzin SokAĞı in the Şeyh Resmi Quarter in Fatih. The mosque, which was built in 1595, burned in the Fatih fire of 1918 and remained in ruin until 1990, when it was rebuilt and reopened for prayer; see DBIA, III, 492-93; FC, 114-15; IC, I, 66. For location, see MW map, D 4/26 and 418.

713 Hafız Ahmed Paşa, Hadım (d. 1613) Ottoman vizier of the late sixteenth and early seventeenth centuries. Of Albanian origin, he was raised in the enderun, and, after a number of provincial posts in Egypt and the Balkans, was made sadaret kaimmakam in 1599 and again in 1604. He made the hajj (1613) and died in Istanbul following his return. Ayvansaraylı (Vefeyat, 10) mistakenly conflates him with Müezzinzade Hafız Ahmed Paşa; see SO, II, 97.
Let God bestow on him the highest ranks!
Its every corner is a place of assembly of the learned and virtuous.
Such a building is fitting in such a place.
“Hafizye” became its name and its date.
That the date of his death is also enumerated by it is no regret, 1004 [1595-96].

He is buried inside its sebil. [The mosque] does not have a quarter.

8. The Haydar Efendi Mosque near the Congregational Mosque of Hafiz Paşa

Its builder was mufti of Trabzon. [The location of] his grave is not known. The brick and stone mekteb opposite it was [built by] a patron of charity named Kara Emin. [The mosque] does not have a quarter.

9. The Hacı Bayram Haftanı Mosque near the Congregational Mosque of Murad Paşa

Its builder was Ebûlfez’s keeper of the imperial wardrobe (haftancıbası). He is buried near his mosque. The numerical value of the Arabic chronogram on his gravestone is 951 [1544-45]. Grand Vizier Bayram Paşa installed its minbar. [The mosque] has a quarter.

10. The Hacı Hasanzade Mosque near the Haydar Paşa [Mosque]

Its builder was Mehmed bin Mustafa ibn Hacı Hasan. He died at [the date] “fâdi,” 911 [1505-6], while he was kadiasker of Rumelia. He is buried near his mosque. He [also] built a medrese. Şeyhülislam Kara İsmail Efendi installed its minbar. [The mosque] has a quarter.

11. The Helvacıbaşı Mosque near the Congregational Mosque of Mehmed Paşa

Its builder was İskender Ağa, the head of the palace halva cooks (helvacıbaşı) in the time of the sultanate of His Majesty Sultan Süleyman Khan. This is the date on the arch of its portal: [89]

May this abode of piety, which the head of the palace halva cooks built,
    Be filled to the utmost with the praise, glorification and invocation of God!
Since prosperity and good fortune flourish in its precincts,
    Let the pious servants of God rejoice and feel delight!

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764 Hafizye.
765 The Haydar Efendi Mescidi, probably located at the intersection of Hafiz Paşa Sokağı and Yusuf Ziya Paşa Sokağı in the Şeyh Resmi Quarter in Fatih. No trace of the mosque remains; see FC, 121; IC, I, 69.
766 The Hacı Bayram Haftanı Mescidi, known also as the Hacı Bayram Kaftanı Camii, located at the intersection of Haseki Caddesi and Ahmed Kahya Camii Sokağı in the Keci Hatun Quarter in Samatya. The present mosque was substantially rebuilt after the earthquake of 1894. The minaret dates from 1989; see DBIA, III, 468; FC, 104-5; IC, I, 63; OMFD, III, 411-12. For location, see MW map, D 7/7 and 251.
767 In fact, the date on the gravestone is Cemaziyülevel 901/1496; see OMFD, III, 412.
768 For Bayram Paşa, see Hadıka, n. 370.
769 The Hacı Hasanzade Mescidi, known also as the Hacı Hasanzade Mehmed Efendi Mescidi, located at the intersection of Hacı Hasan Sokağı and İhidayar Hasan Baba Sokağı in the Sinan Ağa Quarter in Fatih. According to an inscription, the mosque burned in 1852, after which it was rebuilt by a certain Hûseyin Ağa; see DBIA, III, 476-77; FC, 107-8; IC, I, 65; OMBYS, 253. For location, see MW map, D 5/1 and 409.
770 Şeyhülislam Ebu Ishak Kara Ismail Naim Efendi; see Hadıka, n. 227.
771 The Helvacıbaşı Mescidi (Mosque of the Chief of the Halva Makers), known also as the İskender Ağa Mescidi, located at the intersection of Su Terazisi Sokağı and Şehid Mehmed Paşa Yokuşu in the Binbirdirek Quarter in Alemdar. The mosque is today in ruin; see EC, 81-82; IC, I, 76. For location, see MW map, F 8/5 and 283, 461.
A sweet-tongued one composed the date of its completion. "Iskender’s mosque gave joy to the Faithful," 772 953 [1546-47].

The entrance to the Karaki Mosque 77 3 is beneath the upper-story mekteb opposite [the Helvacbaş Mosque]. [The Helvacbaş Mosque] has a quarter.

12. The Congregational Mosque of Hacı Kadın 77 4 in Kocamustafapaşa

Its builder was Mihrîşah, the daughter of the vizier İskender Paşa. Her grave is near her mosque. The date on her gravestone is 947 [1540-41]. There is a tekke and a double hamam of hers in Unkapam. [The mosque] has a quarter.

13. The Hasan Paşa Mosque 77 7 in Sultan Bayezid

The abovementioned is an upper-story mosque. It is the classroom of the medrese [of Seyyid Hasan Paşa]. It does not have a minaret. The five canonical times of worship are observed [in it]. Adjoining it, there is a mekteb with a fountain and a sebil beneath it. [The mosque’s] builder was Seyyid Hasan Paşa, 776 who retired from the office of Janissary ağâ with [the rank of vizier and] three tug. He later became grand vizier and was dismissed in 1155 [1742-43]. He passed away while he was governor of Diyarbakir. He is buried near his mosque. The construction of the abovementioned mosque occurred three years before the founder’s death. The date of construction is 1158 [1745-46]. [The mosque] does not have a quarter.

14. The Haydar Ağâ Mosque 77 8 near the Congregational Mosque of Davud Paşa

Its builder became in his time the kethidâ bey of the Janissary corps. He is buried in the cemetery of the Congregational Mosque of Koca Mustafa Paşa. 778 It does not have a quarter.

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772 Mescid-i İskender oludü ehl-i dîne dik-kûşâ.
773 For the Karaki Mescidi, see Hadîka, 193.
774 The Hacı Kadın Camii, known also as the Mihrîşah Hacı Kadın Camii, located at the intersection of Hacı (Hoca) Kadın Caddesi and Hacı Kadın Çeşmesi Sokâğı in the Abdi Celebi Quarter in Samatya; see FC, 168; IC, I, 64. For location, see MW map, B 8/11 and 201.
775 The Hasan Paşa Mescidi, known also as the Hasan Paşa Medresesi Mescidi, located at the intersection of Ordu Caddesi and Kimyager Dervi Paşa Sokâğı in the Camç Ali Quarter in Bayezid. The medrese is today used by Istanbul University’s Turkology Institute; see EC, 80; IC, I, 68.
776 Seyyid Hasan Paşa (d. 1748), Ottoman grand vizier of the reign of Sultan Mahmud I. Born in the district of Şarkarrahisar in Anatolia, he rose through the ranks of the Janissaries and was made ağâ of the corps in 1738. He was appointed grand vizier through the influence of the darâssade ağası Beşir Ağâ on 23 September 1743 but was dismissed due to palace intrigues on 9 August 1746. He died in Diyarbakır in 1748 while residing there as governor. Although illiterate, he had a reputation for intelligence and piety. In addition to his mosque, medrese, mekteb, fountain and sebil complex in Bayezid, he built a khan, a fountain in Zeyrek and installed a minbar in the Fenayî Mescidi near the Mosque of Molla Gûrâni; see Hadîka, 174; Vefeyat, 73; Tanuq, Çeymeler, I, 174; ET, III, 253; SO, II, 152.
777 The Haydar Ağâ Mescidi, known also as the Haydar Kethûda Mescidi, located at the intersection of Haydar Kahya Çıkmaç and Koca Mustafa Paşa Cadessi within the grounds of the Cerrahpaşa Hospital in the Davudpaşa Quarter in Samatya. The mosque dates to the reign of Sultan Süleyman I. An earlier wooden mosque was replaced by a concrete building in 1982; see DBIA, VIII, 194; FC, 121; IC, I, 61. For location, see MW map, C 7/23 and 251.
778 The Koca Mustafa Paşa Camii; see Hadîka, 180-84.
Although [the site of] the abovementioned mosque was originally a stable for elephants (fil damz), it was [later included] within the zaviye which Sultan Suleyman Khan built for Hekim Celebi Efendi. Hekim Celebi Seyyid Mehmed ibn Seyyid Ahmed was born in Iznik. He was initiated as a dervish by His Excellency Emir Buhari, and learned the science of medicine from him. He is buried near Seyyid Vefa. Aziz Efendi wrote this chronogram in his time: “What a pity! The pious physician has departed!”

The mosque of the Tekke of Hekim Celebi in Koska

The Leyhs of the abovementioned zaviye: Seyyid Mehmed Efendi was known as Hekim Celebi. He passed away in the year 974 [1566-67]. Seyyid Mustafa Efendi is known as Nakebendzade. He passed away in the year 979 [1571-72]. Seyyid Yakub Efendi is known as Alehizade. He died in 990 [1582-83]. Seyyid Ahmed Efendi, the mufti of Tire, passed away in 1024 [1615-16]. [He was succeeded by] Seyyid Ibrahim Efendi, the son of the abovementioned mufti. On the death of Bosnavi Seyyid Osman Efendi in the year 1074 [1663-64], Nazmi Efendi composed this chronogram: “May Osman Efendi’s abode and dwelling be Paradise!” The death of Seyyid Hasan Efendi of Kayseri, the interpreter of dreams, who was the halife of Osman Efendi, occurred in 1102 [1690-91]. Seyyid Mustafa Efendi, the son-in-law of Esiri, died in the year 1120 [1708-9]. [The office of seyh of] this tekke was awarded as an additional [appointment] to the leyh of the [Tekke of] Emir Buhari, Seyyid Seyyid Fazlullah ibn Seyyid Abdullah Efendi. He died at Mount Sinai in the year 1221 [1806-7]. Seyyid Ahmed Hakki Efendi died in the year 1122 [1710-11]. Seyyid Abdurrahman Efendi was known as Celebi Seyhzade. He died in the year 1162 [1748-49]. Seyyid Mehmed Efendi ibn Abdurrahman Efendi died in the year 1167 [1753-54]. Basçuzade Seyyid Osman Efendi died in the year 1187 [1773-74].

779 The Hekim Celebi Tekkesi Mescidi, known also as the Hakim Celebi Tekkesi Mescidi, located on Büyük Reşid Paşa Caddesi at its intersection with Kurultay Sokagi in the Camci Ali Quarter on the site at present occupied by the Faculty of Letters of Istanbul University. Neither the tekke nor the mosque is extant today; see EC, 80; IC, I, 69. For location, see MW, 258.

780 Neither the character nor function of this so-called elephant house can be determined. A sixth-century Byzantine cistern, known in later times by the same name, is located in the suburbs of Istanbul about two kilometers beyond the Golden Gate. Its nearness to Bakirköy (the Byzantine Hebdomon) suggests a connection with the sixth-century Hebdomon Palace. The reason the cistern came to be called the Fil Damu is not clear, but popular tradition has it that the elephants from the nearby palace were kept here. Perhaps because the cistern was so large, its very scale gave rise to the notion that it was used to stable elephants; see DBIA, III, 318; T. Ergil, "A Byzantine Cistern near Istanbul," Archaeology, 27 (1974), 42-47;ISTA, XI, 5788; Ernest Mamboury, Istanbul touristique (Galata, 1951), 253-54.

781 Reft hayf an tabib-i ehl-i dildn.

782 A list of the leys of the Hekim Celebi Tekkesi can also be found in ZSE, 64-65.

783 Osmán Efendi ide me'vayt mesken û ca.

784 Bursavi Esiri Mehmed Efendi (d. 1681), fortyeth şeyhülislâm. Trained for a learned career, he later held a number of teaching and judicial appointments before being made kadi of Mecca. Sent into exile in Egypt in 1643, he was seized off Rhodes by Venetian pirates, who held him prisoner for five years, for which reason he was given the nickname Eseri. After being freed, Mehmed Efendi was again given judicial appointments in Egypt (1648) and Edirne (1651), and was made kadi of Istanbul in 1654. In 1657, he was promoted to hâkimesh of Anatolia by Grand Vizier Köprülü Mehmed Paşa, and on 20 March 1659, he became şeyhülislâm. He remained in that office until 3 February 1662, when he was dismissed because of his opposition to Fazıl Ahmed Paşa and his criticism of Köprülü Mehmed Paşa. He was later exiled to Bursa and forced to reside there for the last twenty years of his life; see Altunsu, Osmanlı Şeyhülislamları, 90-91; SO, IV, 184.

785 In fact, 1121/1709-10.
16. The Hüsam Bey Mosque in Kirkçeşme

The abovementioned mosque is the charitable work of Hüsameddin Hasan Bey Efendi, who died in Egypt. He was the father of Ali Paşa, who died on the Mediterranean Sea in Muharrem 1073 [1662], while he was grand admiral (kapudan paşa). Sunullah Efendi, who was four times şeyhülislâm, installed its minbar and he is also buried there. [The mosque] has a quarter. [91]

17. The Mosque of the Hüseyin Paşa Medresesi in Sarraçhane

The abovementioned mosque is the classroom of the abovementioned medrese. It does not have a minaret. [The medrese] has a library, sebil and mekteb. Because its builder, Hüseyin Paşa, was the cousin of Köprüüzade Fazıl Ahmed Paşa, he is known as Amucazade (cousin). He completed this charitable foundation in the year 1112 [1700-1], in the time of Sultan Mustafa the Second, and the date on the gate of the mosque is written as follows: “This blessed edifice of Hüseyin’s was built [by Grand

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[90] The Hüsam Bey Mescidi, known also as the Sunullah Efendi or Tezgâhâcîlar Camii, located at the intersection of İtfâye Caddesi and Kovâcilar Caddesi in the Kirkçeşme Quarter in Fatih. According to an inscription over its entrance, the mosque was rebuilt by a certain Halîf Efendi in 1111 following a fire; see DBIA, VIII, 408; FC, 131-32; IC, I, 74. For location, see MW map, D 5/14 and 275, 359.

[91] Although Ayvansarây identifies the founder as Hüsameddin Hasan Bey, it was actually built by Şeyhülislâm Sunullah Efendi, who is buried in the mosque’s cemetery. It is probable that Hüsameddin Hasan Bey renovated the mosque or installed its minbar; see FC, 131-32.

[92] Sunullah Efendi, Cafer Efendizâde Hacı Mustafa (1552-1612), renowned ulema and twenty-third şeyhülislâm. After studying under Mevlana Cemali Efendi and Şeyhülislâm Ebussuud Efendi, he entered on a learned career, first with a series of medresе appointments, and later with appointment to judgeships in Bursa, Edirne and Istanbul. Promoted to kadiasker of Anatolia in 1591 and of Rumelia a year later, he became şeyhülislâm for a first time on the death of Hoca Sadeddin Efendi on 2 October 1599. He was dismissed a year later (2 August 1601) because of disagreements with the grand vizier, Yemişçi Hasan Paşa, over the conduct of military operations in the Balkans and accusations that he supported the revolt of the Anatolian sipahi. Reappointed on 4 January 1603 in response to the demands of the sipahi, he was again dismissed on 8 February of the same year after Hasan Paşa and the Janissaries crushed the sipahi rebels in the capital. After the execution of Hasan Paşa and the death of Sultan Mehmed III in 1603, he was made şeyhülislâm a third time (8 June 1604) by the new sultan, Ahmed I, only to be again dismissed at the urging of Grand Vizier Derviş Paşa on 18 July 1606. A final appointment to the office of şeyhülislâm lasted from 23 November 1606 to 5 June 1608. He died in Istanbul in 1612 after returning from the hajj; see Alumsu, Osmanlı Şeyhülislâmları, 51-53; SO, III, 233.

[93] The Hüseyin Paşa Medresesi Mescidi, known also as the Amucazade (Amçazade) Hüseyin Paşa Medresesi Mescidi, located on Eski Sarraçhane Sokagi between Kamil Paşa Sokagi and Septeci Han Sokagi in the Sofular Quarter in Fatih. The mosque is in the octagonal classroom on the west side of the Amucazade Hüseyin Paşa Complex; see DBIA, I, 236-39; FC, 132-33; IC, I, 22; ISTA, II, 792-99. For location, see MW map, D 6/3 and 275.

[94] Fazıl Ahmed Paşa, Köprüüzade (1635-76), the elder son and successor as grand vizier to Köprüüzade Mehmed Paşa. Given an excellent iltmâye education by the leading ulema of his time, he entered the learned profession and became a müdderris in the medreses of the Fatih Complex (1657), but took up an administrative post shortly after because of jealous gossip among his colleagues. He was appointed governor of Erzurum in 1659 and of Damascus in 1660, and was summoned to Istanbul in 1661 to be kaimmakam, but on the death of his father (31 October) was made grand vizier instead. A politically skillful and intelligent administrator, he continued his father’s work of restoring the state and army and enhancing the powers of the grand vizierate. He was almost continually engaged in foreign campaigns, against Austria in Hungary and Transylvania, in Crete, where he completed the conquest of Candia (1669), and in Poland and the western Ukraine. Placing great value on learning, Fazıl Ahmed Paşa was a generous patron of scholars and the founder of the library near Aya Sofya which bears his name. He was also a patron of architecture, and in addition to completing several of his father’s pious foundations, he built mosques in Candia, Nové Zámky and Kameneys plus a khân in Izmir. He remained grand vizier until his death on 3 November 1676, making him one of the most enduring occupants of this office in Ottoman history; see EF, V, 259-61; SO, I, 222.

[95] Hüseyin Paşa, Amucazade (d. 1702), Ottoman grand vizier of the reign of Sultan Mustafa III, and nephew of the grand vizier Köprüüzade Mehmed Paşa. His nickname Amucazade (Amçazade), “uncle’s son,” was given him by his cousin Fazıl Ahmed Paşa. He was grand vizier from 18 September 1697 to 4 September 1702. He is described in contemporary sources as an honest and efficient statesman and a patron of learning (to whom Naima dedicated his History). His summer residence on the Bosphorus at Rumelihisar is the oldest surviving wooden house in Istanbul; see Vefeyat, 13; EF, 626-27; SO, II, 202.
Vizier Hüseyin Paşa in the year one thousand one hundred twelve, during the reign of Sultan Mustafa.] 792

The abovementioned builder died in the time of Sultan Mustafa Khan, two years after the completion of this charitable foundation, while in retirement from the office of grand vizier. He was buried in the vicinity of his charitable foundation. This chronogram by Arif Abdülbaki Efendi is written on his gravestone:

> Grand vizier, patron of charitable works, namesake of Hüseyin:
> For five years he was the minister of the Faith-defending padishah.
> Because he set out for the Holy War with sincerity and purity of heart,
> He became the enemy of the malevolent and the seeker of peace and righteousness.
> Arif heard of his passing and composed a chronogram.
> "May God make Paradise Hüseyin’s abode!"

792 The printed text contains only that part of the inscription not in brackets. The full text can be found in Ayvansarayı, Camilerimiz Ansiklopedisi, I, 131.

793 Cennet-i Irvine Hâkide Hüseyn’ê cêy-gâh.

794 Mustafa Efendi, Feyzullah Efendizade (1679-1745), member of an important ulema family of the late seventeenth and eighteenth centuries and sixty-third şehülsâm. The son of Şehübîlislâm Feyzullah Efendi and the elder brother of Şehübîlislâm Murtaza Efendi, he became kadi of Mecca in 1702 and shortly after that was promoted to the offices of kadâshär of Anatolia and Rumelia. Imprisoned in the Yedi Kule at the time of the deposition of Sultan Mehmed IV and the execution of his father Şehübîlislâm Feyzullah Efendi (1703), he was subsequently exiled to Cyprus and to Bursa, but was pardoned in 1730 and allowed to return to Istanbul. He was reappointed kadâshär of Rumelia in 1732 and was finally promoted to the office of şehülsâm on 13 April 1736. He died nine years later, on 4 March 1745, while still in office. Of a refined and philanthropic temperament, he had close connections with the Nâşibendî dervish order and was the builder of the Şehübîlislâm Tekkesi in Eyüp and a fountain in Sarachanebaşî in Istanbul; see Hadika, 302-3; Altunsu, Osmanlı Şehübîlislâmîlar, 127; SO, IV, 428-29; Tanuç, Çezmeler, I, 162.

795 Mehmed Paşa, Köprülü (1578-1661), founder of the outstanding family of Ottoman grand viziers of the seventeenth century. Of Albanian origin, he was born in the village of Rudnik near Berat and was brought as a devşirme to Istanbul, where he was taken into service in the imperial palace. In 1623, he was assigned as a cook in the palace kitchens, and was later appointed to the has oda and the imperial treasury, but because of his energy and honesty, was passed out of palace service and made a sipahi in the village of Köprü in Anatolia (for which reason he was given the name Köprülü). He occupied a complex succession of offices over the next forty years, in both the capital and the provinces, during which time he acquired a reputation for honesty and ability. Having reached the age of 78, he was on the point of retirement when the sultan, faced with disorder in Istanbul, rebellion in Anatolia and Venetian attacks on the Dardanelles, appointed him grand vizier on 15 September 1656. Over the next several years, he not only succeeded in suppressing sedition in the capital, but was able to reopen the straits, initiate administrative reform and put down the Transylvanian and Anatolian revolts. Following his death on 31 October 1661, he was succeeded as grand vizier by his son Fazıl Ahmed Paşa. Although harsh and merciless in his dealings with rivals and enemies, Köprülü Mehmed Paşa was highly regarded for his crushing of internal and external threats to the Ottoman state and for his success in restoring its institutions and authority. A prolific builder, his patronage includes not only the Köprülü complex in Istanbul, but foundations on Bozca Ada (Tenedos) at the mouth of the Dardanelles, at Yanova in Transylvania, Rudnik in Albania, Turhal, Vezir Köprü and Taraklı (near Bolu) in Anatolia as well; see EF, V, 256-59; SO, IV, 173-74.

796 That is from the time of the grand vizierate of his uncle, Köprülü Mehmed Paşa, who was grand vizier from 1656 to 1661, until the execution of Merzifonlu Kara Mustafa Paşa in December 1683, following the defeat of the Ottoman army before Vienna earlier the same year.
he was made governor the eyalet of Şehr-i Zor with two tuğ. Subsequently, in accord with the meaning [of the couplet],

Consolation’s balm is never of use to me.
I am fallen from the bower of the Beloved’s favor.

he was cast to the shore of neglect for nearly five years with the governorship of Çartak, but [92] in Receb 1101 [1690], while suffering [in these] circumstances, he was honored with the rank of vizier and was charged with the defense of Sedd al-Bahr.797 In 1102 [1690-91], he became kaimmakam of Istanbul, and, in 1102,798 grand admiral (kapudan-ı derya). Rendering abundant services in the recovery of Chios, in 1107 [1695-96] he was appointed to service [as governor] in the eyalet of Karaman. In 1108 [1696-97], he was made governor of Belgrade, and, subsequently, he was given the imperial seal following the martyrdom of Elmas [Mehmed] Paşa in the battle of the Tisa.799 After firmly establishing peace with the Austrians before Belgrade in the auspicious [month of] Safer 1110 [1698], he fell ill for forty days in 1114 [1702], and, dying on his estate near Silivri, he was buried in the vicinity of his charitable foundation.

18. The Hacı Ferhad Mosque800 near the Congregational Mosque of Aşık Paşa
[The location of] its builder’s grave is not known. [The mosque] has a quarter.

19. The Hasırçı Mosque801 near the Congregational Mosque of Şehremini
Its builder was the clerk (kâtib), Murad Efendi. He was clerk to the bina emini [charged with the rebuilding] of the city walls, which had been devastated by an earthquake in the days of Sultan Bayezid. [The location of] his grave is not known. Because with the passage of time the walls of the abovementioned mosque fell into ruin and for an interval some inhabitants of the quarter stretched out rush matting (hasır) in it, [the mosque] became known as the Hasırçı Mosque. It has a quarter.

20. The Harbi Mosque802 near the Top Kapı
Its builder was Kilh Yusuf Ağa. He was Fatih’s running attendant (satır). [The location of] his grave is not known. The reason [the mosque] is so named is that one day, while coming in haste from Davud Paşa to the divan, His Majesty Mehmed Khan performed his morning prayers there. The abovementioned mosque was built on the site near the Top Kapı where, on the day of the Conquest [in 1453],

797 A powerful fortress at the entrance to the Dardanelles.
798 In fact, he became kapudan-ı derya in 1106/1694-95.
799 The Tisza River, which rises in the Carpathian Mountains and flows into the Danube north of Belgrade. Grand Vizier Elmas Mehmed Paşa was killed there during the frightful bloodbath of 11 September 1697, when the Hapsburg imperial army, commanded by Prince Eugene of Savoy, attacked the Ottoman army as it was trying to cross the river near Zenta.
800 The Haci Ferhad Mescidi, known also as the Haci Ferhad Ağâ Camii, located at the intersection of Haci Ferhad Camii Sokaci and İrfan Ahmed Sokaci in the Haydar Quarter in Fener. According to the inscription over its entrance, it was built in 1532. The mosque was rebuilt in 1968; see FC, 106-7. For location, see MW map, D 4/6 and 193.
801 The Hasırçı Mescidi (Mosque of the Mat Makers), known also as the Kâtip Murad Mescidi, located on Hasırçı Melek Sokaci near the Mevlana Kapi in the Melek Hatun Quarter in Şehremini. First built in 1504, the mosque is today in ruin; see FC, 119; IC, I, 68. For location, see MW map, A 6/2 and 291.
802 The Harbi Mescidi (Military Mosque), known also as the Kilh Yusuf Mescidi, located at the intersection of Kanlı Yusuf Sokaci and Hallâc Hasan Sokaci in the Bayezid Ağâ Quarter in Şehremini. The mosque was for many years in ruin, but was rebuilt in 1975. Nothing remains of the original building; see FC, 117; IC, I, 67; OMFD, III, 417-18. For location, see FC map, 132.
His Majesty the excellent Paradise-dwelling Ebülfez Sultan Mehmed Khan performed his first prayer inside the walls of Istanbul. Because after prayer he commanded that a fountain be built and sweet water be made to flow on the right side of the main road near the gate in the walls, the fountain which is at present called the Çukur or Çarşı Çeşmesi was built. As the water's flow was interrupted after a time, Kâtib Mehmed Efendi built a fountain opposite the nearby Kürkçü Congregational Mosque, and, by means of the abovementioned Çukur Çeşme's separate conduit for bringing water, he made it flow. Because the chronogram on the arch of the fountain, composed by a notable of the time, the late Hatibi, was the cause of amusement to those who read it, it is written and transcribed in this place.

Konstantin composed a chronogram for Ebülfez. “The last ones.” At last he departed. All the world is thankful for this fountain.
May the devotees who drank from it for one hundred forty-five years, Those who give thanks, sing to God the praises of its builder.
O Hatibi, the dervishes, the righteous and the learned
Composed the date. “Our wish came true. Let those who drink pray [for the founder]!” 1002 [1593-94].

[The mosque] does not have a quarter.

21. The Halici Hasan Mosque

Its builder was Haci Hasan Ağa. It is written [on his grave, which is] near the mosque that he died in the year “Divine guest.” He built a mekteb. Destereçizade Eyüb Mehmed Efendi installed its minbar. His grave is next to the place for ablutions at [the Mosque of] Eyyub. This is the last part of the chronogram on his gravestone:

Hakim composed a uniquely beautiful chronogram for his death.
May the rose garden Paradise of Naim be his enduring abode!”

Later, when the abovementioned mosque burned down during the Gedik Paşa fire [of 1752], Grand Vizier [Köse Bahir] Mustafa Paşa built it anew. This chronogram, inscribed on the arch of its gate, is by Yek Çeşm Hüseyn Ağa, one of the ağas of the aforesaid paşa:

May His Majesty Sultan Mustafa Khan Gazi’s
Minister Mustafa always enliven the grand vizierate!
The angels prostrated themselves in thanks and Şadi composed its chronogram.
“Mustafa Paşa, what an excellent mosque you have built in place of [Hasan Ağa’s mosque]!” 1165 [1751-52].

[The mosque] has a quarter. [94]
22. The Hacı Timur Mosque in Bekir Paşa

The grave of its builder, Hacı Timur, is also there. He was one of the soldiers who fought in the conquest of Istanbul. [The mosque] has a quarter.

23. The Havuzlu Mosque in Taşkıntaşı

Its builder was Lala Hüseyin Paşa. He was one of Sultan Suleyman’s viziers. His grave is in his sebil at the corner of the tekke which Grand Vizier Mustafa Paşa built outside the walls of Istanbul. The has oda-başı Hasan Ağ aş, who is buried near the abovementioned mosque, installed its minbar. [The mosque] has a quarter.

24. The Haydarhane Mosque near the Mimar Ayas [Mosque]

Its builder was Seyh Ali, known as Haydar Dede. Formerly, there was a church on the site of the abovementioned mosque. [Seyh Ali] is buried there. Grand Vizier Nişancı Bıyıklı Ali Paşa installed its minbar when he was imperial weapons bearer (silahdar-şehriyâ). Following [Ali Paşa’s] execution, His Majesty Sultan Osman Khan the Third, the sultan of the time, annexed the vakfs of the aforementioned vizier to his own vakfs. The name of the aforesaid sultan is still mentioned in the Friday benediction [in the mosque]. It has a quarter.

25. The Mosque of the Hamid Efendi Medresesi on Fil Yokusu

Its builder was Şeyhülsîlâm Hamid Mahmud Efendi. He is buried near the grave of Hatib Mustafa Efendi, the father of Yahya Paşa, located opposite the tomb of [Hancerli] Sultan in Eyüp. One of his pupils, Vankulu Mehmed Efendi, composed a chronogram for his death.

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810 The Hacı Timur Mescidi, known also as the Hacı Timur Camii, located at Emrullah Efendi Sokarg between Köprülice Sokarg and Kırmızı Aziz Sokarg in the Seyyid Omer Quarter south of the Çukur Bostan in Samatya. The mosque was destroyed by fire in 1915. No trace of it remains; see FC, 111, IC, I, 66; OMFD, III, 416. For location, see MW map, B 7/1 and 363.
811 The Havuzlu Mescid, known also as the Lala Hüseyin Paşa Mescidi, located on Havuzlu Mescid Çıkmazi off Havuzlu Mescid Sokarg in the Nişanca Quarter in Kumkapı. In its present form, the mosque dates to 1970; see EC, 80-81; IC, I, 69. For location, see MW map, E 7/19 and 258.
812 The Mustafa Paşa Tekkesi; see Hadika, 309-10.
813 The Haydarhane Mescidi, located opposite the intersection of Horhor Cadessi and Yeşil Tekke Sokarg in the Baba Hasan Alemi Quarter in Fatih. The mosque formed part of the Haydarhane Tekkesi, which was founded by Alemdar Ali Haydar Dede (1481-1512). In nineteenth-century lists of the tekkes of Istanbul it is noted as belonging to the Kadirî order. Other than the cemetery, the complex has today completely disappeared; see DBIA, VIII, 194; FC, 121; IC, I, 69. For location, see MW map, D 6/11 and 275.
814 For Şeyh Ali Haydar Dede, see Ünver, Mutlu Askerler, 114-16.
815 Perhaps a reference to the nearby sixth-century church of St. Polyeuktos, ruins of which were apparently still standing at the time of the conquest of Istanbul in 1453.
816 Ali Paşa, Nişancı, Bıyıklı (d. 1755), Ottoman grand vizier of the reign of Osman III. Appointed because of his handsome appearance and beautiful voice to be the müezzin of Darüssaade Ağası Hacı Beşir Ağası, he was taken into the has oda by Sultan Mahmud I and became highly influential as çükadar, silahdar, nişâncî and as a vizier. He was instrumental in the dismissals of the grand viziers Bahir Kösse Mustafa Paşa and Hekimoğlu Ali Paşa and was himself appointed to that office on 24 August 1755 but was dismissed and executed 63 days later (25 October 1755) for lying and taking bribes; see Vefeyat, 50; SO, III, 538.
817 The Hamid Efendi Medresesi Mescidi, known also as the Fil Yokusu Medresesi Mescidi, located on the Fil Yokusu in the Kasap Demirhan Quarter in Fener. The medrese is listed as among the works of Mimar Sinan, and Evliya Çelebi states that he was a student there. Although the medrese was in ruined condition, it was still in use as late as 1918. Today, no trace survives of either the mosque or the medrese; see DBIA, VIII, 184; Demircanh, Evliya, 323; FC, 116; IC, I, 67. For location, see MW, 489.
818 Şeyhülsîlâm Konevi Hamid Mahmud Efendi; see Hadika, n. 649.
May Hamid Mahmud Efendi, mufti of the Faith, who
Passed from this world to the next, be blessed!
On my night journey I saw him in a rose garden.
All the Companions of the most noble Beloved were present there.
I inquired, "What place is this?" It was the abode of Hamid.
The date came from the Unseen. "This is the abode of Mahmud," 1079 985 [1577-78].

[The mosque] does not have a quarter.

The aforesaid Hamid Efendi was the son of the şeyh Mehmed Efendi. He was born in [the year] 900 [1494-95] 95 and subsequently became a müderris and the chief judge of Damascus, Egypt and Bursa. In Safer 963 [1555-56] he became kadi of Istanbul and in Şevval 964 [1557] kadıusker of Rumelia. He was dismissed in Rebiüllâh 974 [1566] and in Cemaziyévelvel 982 [1574], following the death of Ebussuud Efendi, he became şeyhülislâm. He died in Şaban 985 [1577]. His burial service was performed in the blessed mosque of Ebüfeth Sultan Mehmed Khan, and he was buried in the cemetery opposite the tomb of Mihrigah Valide Sultan in Eyüp—may God have mercy on him. He also built rooms in his mosque for medrese graduates who had not yet received positions in the religious institution. He composed and compiled an agreeable book entitled Feteva-yi Hamidî (The Legal Opinions of Hamid).

26. The Hacı Ilyas Mosque260 near the Yedi Kule

They also call the abovementioned mosque the Alaca Mosque. Its builder, Hacı Evhad, is buried in the mosque’s cemetery. It has a quarter.

27. The Congregational Mosque of Hacı Hamza261 near the [Congregational Mosque of] Koca Mustafa Paşa

Its builder was a master tanner. He is buried opposite the tekke of Merkez Efendi, outside the walls [of Istanbul].262 The numerical date on his gravestone is 987 [1579-80]. Şeyh Hamza, who is buried near the mosque, was a noble şeyh. The abovementioned builder entrusted the administration of his vakf to the master tanners. [The mosque] has a quarter.

28. The Hamza Paşa Mosque263 near the Peykhane

Originally it was a church, and subsequently Hamza Paşa, who had become governor of Egypt, built the abovementioned mosque on that site. When the aforesaid builder became governor for Egypt, Ali Bey Efendi composed this chronogram: “He became governor of the province of Egypt. The office befitted Hamza,” 24 1094 [1682-83]. He died there [in Egypt]. [The mosque] has a quarter.

819 Hâzâ makâm-i Mahfûd.
820 The Haci Ilyas Mescidi, known also as the Ilyas Camii or Alaca Mescid, located on Yedikule İstasyon Caddesi, immediately to the east of the Yedi Kule, in the İmrahor Quarter in Samatya. The mosque is no longer extant; see FC, 109; IC, I, 65. For location, see MW map, B 10/2 and 292.
821 The Haci Hamza Mescidi, located on Haci Hamza Mektebi Sokagi near the intersection with Koc Dibek Sokagi and the Belgrad Kapısı in the Haci Hamza Quarter in Samatya. It is listed among the works of Mimar Sinan. The mosque was for many years in ruin but was thoroughly renovated in 1940; see DBIA, VIII, 176; FC, 107; IC, I, 64. For location, see MW map, A 8/1 and 291.
822 The Merkez Efendi Tekkesi, located outside the Mevlana Kapı; see Hadika, 255-56.
823 The Hamza Paşa Mescidi, known also as the Hoca Hamza or Tahta Minare Mescidi, located near the intersection of Piyer Loti Caddesi and Dostluk Yurdu Sokagi in the Binbirdirek Quarter in Alemdar. No trace of the mosque remains; see EC, 196; IC, I, 67. For location, see MW, 283.
824 Mülki Mustafa’dı vâlide diedi nevbet Hamza’ya.
29. *The Haydar Paşa Mosque*\(^8\)

The aforesaid paşa, its builder, retired from the imperial harem with the rank of vizier, became governor of Rumelia, and died there. This is the chronogram on the arch of the mosque’s gate:

\[
\begin{align*}
\text{Haydar Paşa passed away.} \\
\text{That deceased one departed for God’s mercy.} \\
\text{Nihadi praised [the mosque] and composed the date.} \\
\text{“Abode of study of the masters of the sciences,”}^{80} \text{977 [1569-70].}
\end{align*}
\]

And this is the chronogram on the upper part of his fountain opposite [the mosque]:

\[
\begin{align*}
\text{Haydar Paşa, that second Asaph:}^{82} \\
\text{He built an elegant fountain and captivating spring.} \\
\text{The historian says to those who come before it,} \\
\text{“Water! For the love of Hasan and Hüseyin, water!”}^{82} \text{967 [1559-60].}
\end{align*}
\]

The Çifte Çukur Hamamı is near [the mosque]. Afiş Hanım, the wife of the Şeyhülislâm Abdullah Efendi,\(^83\) who is buried at the Kanlıca Mosque, installed its minbar. [The Haydar Paşa Mosque] does not have a quarter.

30. *The Hasan Hüseyin Mosque*\(^84\)

The abovementioned is an upper-story mosque. Its builder was Hoca Kasım Yunanî. [The location of] his grave is not known. The abovementioned mosque became known [as the Hasan Hüseyin Mosque] in this manner: There were two persons in the service of His Excellency Ebu Eyyub Ensari, one of whom was named Hasan and the other Hüseyin. They entered Istanbul with the permission of the emperor of Rum.\(^85\) While they were strolling through the city, a dispute occurred because of the improper conduct of the unbelievers. [The unbelievers] wished to martyr them, and the aforesaid [Hasan and Hüseyin] were caught while fleeing. One of them was martyred on the site of the abovementioned mosque; the other, nearby. Because the abovementioned place was devoid of buildings at that time, they were buried where they were. Because the aforesaid Hasan was buried beneath the abovementioned mosque and Hüseyin was buried in a separate tomb halfway up the slope opposite the mosque’s gate, the mosque is named for them. Edib Mustafa Efendi, who died during the grand vizierate of İvaz

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\(^8\) The Haydar Paşa Mescidi, located at the intersection of Haydar Caddeşi and Haydar Hamami Sokakı in the Haydar Quarter in Fener. The mosque formed part of a larger complex including a medrese, hamam and fountain. But for some of the walls, nothing of the mosque remains; see Vefeyat, 69; FC, 121; IC, I, 69. For location, see MW map, E 4/11 and 193.

\(^80\) Dâris tahsil-i mevâli-i ‘ulum.

\(^82\) For the term Asaph, see Hadika, n. 348.

\(^83\) Mâ Hasan ile Hüseyin ‘aşkına su. In fact, the numerical equivalent of the line is 974/1566-67.

\(^84\) Abdullah Efendi, Yenişehirli (d. 1743), fifty-seventh Ottoman şeyhülislâm. A descendant of Şeyhülislâm Çatalca Ali Efendi, he was born in Yenişehir in the Morea, and, after training for a learned career, taught in several medreses, including the darülfadîs of the Süleymaniye. Following judicial appointments in Aleppo (1704) and Bursa (1711), he became kâdîasker of Anatolia in 1716 and, shortly after, of Rumelia. He was appointed şeyhülislâm on 5 May 1718 and continued in office for twelve years, until he was dismissed (30 September 1730) during the revolt of Patrona Halil. He is remembered for his fetva of 1727 giving permission for the establishment of a printing press in Istanbul by İbrahim Muteferrika; see Altunsu, Osmanlı Şeyhülislâm- lari, 117-18; SO, III, 377.

\(^85\) The Byzantine emperor.
Mehmed Paşa, while he was the grand vizier’s first secretary (tezkire-i evvel), installed its minbar. His place of burial is near the Congregational Mosque of Cezârı Kasım Paşa close to the Çağalzade Sarayı. Subsequently, [Edib Mustafa Efendi’s] vakf became derelict and Hacı Mustafa Ağa, the steward of the summoners of the Janissary corps (muhzîrîlar kethûdasi), endowed its minbar anew. [97] The aforesaid aşa died in 1194 (1780-81) and is buried beneath the plane tree outside the Eğri Kapı. [The mosque] has a quarter.

31. The Hacı Muhyiddin Mosque near the Edirne Kapı

Its builder was Fatih Sultan Mehmed’s chief baker (etmekcibası). His grave is in front of the mihrab. [The mosque] has a quarter.

THE LETTER HA

1. The Congregational Mosque of Halil Paşa in Sultan Mehmed

Its builder was Halil Paşa, who was twice master of the seal. He is buried in Üskûdar in his separate tomb beneath which are his fountain and sebil. “Seal,” 1040 [1630-31], is the date of his death. The date of its completion is the formula “God is most great!” repeated four times,” 1026 [1617-18],

852 Ivaz Mehmed Paşa, Hacı (1675-1743), Ottoman grand vizier in the reign of Sultan Mahmud I. Trained for a bureaucratic career, he was appointed commissioner of the Istanbul customs (gümüşkâr evveli) in 1730, and later served as treasurer inspector (başbakûlu) before being promoted to çavuşbası in 1732. Made a vizier in 1735, he was sent to govern Vidin and Nişbolu, which he successfully defended against the Austrians. Later, as serdar, he was able to retake a number of fortresses in Serbia which had been held by the Hapsburgs. He was appointed grand vizier on 23 March 1739, and, while continuing the struggle to regain Belgrade, opened diplomatic contacts with the Austrians, resulting in a treaty (September 1739) by which Belgrade was returned to the sultan and Ottoman power was restored in the northern Balkans. Mehmed Paşa was dismissed on 23 June 1740 because of disturbances in the capital and was subsequently appointed to a series of provincial governorships. He died while serving as military governor of Lepanto. His elder son Ibrahim twice became şeyhülislâm, and his younger son Halil became grand vizier in 1769; see EF, VI, 995; SO, III, 607-8.

853 The Cezârı Kasım Paşa Camii; see Hâdiqa, 91-92.

854 The Hacı Muhyiddin Mesûcide, located at the intersection of Viran Odalar Sokâğı and Fevzi Paşa Caddesi near the Edirne Kapı in the Hadike Sultan Quarter in Karâgûmrûk. The mosque is no longer extant; see FC, 111; IC, I, 65; OFMD, III, 414. For location, see Ayverdi, IH, D-6.

855 The Halîl Paşa Camii, located at the intersection of the present Fevzi Paşa Caddesi and Feyzullah Efendi Sokâğı south of the Fatih Complex in the Hasan Halife Quarter in Fatih. The mosque was torn down in 1927; see FC, 115; IC, I, 66. For location, see MW map, D 5/21 and 427.

856 Halîl Paşa, Kayser, Kayserili (c. 1570-1629), Ottoman admiral and grand vizier of the early seventeenth century. Recruited as a devşirme and raised in the imperial palace, he was appointed head falconer (çakırbaşı) in 1606 and aşa of the Janissaries in 1607. After distinguishing himself in battle against rebels in Anatolia, he was given the office of kapudan paşa in 1609 and, in reward for naval successes, was promoted to the rank of vizier in the same year. Although he was dismissed as grand admiral in 1611, he was reappointed in 1613, and, while trying to arrange a Turco-Dutch-Moroccan alliance against Spain, he conducted a series of naval campaigns into the western Mediterranean. Designated grand vizier on 17 November 1616, he was primarily preoccupied with the war against Persia but, after consolidating the Ottoman position in the East, he was dismissed (18 January 1619) and retired to the tekké of his spiritual director, Şeyh Mahmud Hûdâyî in Üskûdar. He was reappointed as kapudan paşa in 1619 and was involved in naval actions in the Black Sea in support of Osman II’s Polish war as well as in the Mediterranean. Again made grand vizier (1 December 1626), following Osman’s murder, he was ordered to force the surrender of the rebel Abaza Mehmed Paşa in eastern Anatolia. But when war with Persia resumed and Abaza’s surrender could not be secured, Halîl Paşa was dismissed (6 April 1628) for a second time. He died in Istanbul in August 1629 and was buried at the Hûdâyî Tekkesi in Üskûdar. He is remembered for his close links with various mystic orders and for his wisdom and moderation as a statesman; see Vefeyat, 41; EF, IV, 970-72; SO, II, 286.

857 Hatem.

858 Cîr tekbihr. The four repetitions of the formula Allahu aksheer made at burials or when taking a vow of renunciation. In fact, the sum of this chronogram is 836, not 1026.
placed on the arch of the mosque's gate below the noble verse from the Qur'an, "Peace be upon you for the patient endurance you have shown. Now how excellent is the final House." The aforesaid devout person was the brother of the famed martyr, Beylerbeyi Mehmed Paşa. The medrese, library, mekteb and fountain of the executed Şeyhülislâm Seyyid Feyzullah are opposite this mosque. The date of their construction was 1112 [1700-1]. The mosque does not have a quarter.

The tree of existence of the aforesaid vizier [Halil Paşa] grew and flourished in the village named Zeytun, a dependency of Kayseri. He was the brother of Maktul Mehmed Paşa. He entered the imperial palace [as an iç oğlan] and subsequently exited it with the post of head falconer (çakircibası). Just as he was Janissary aga, held the rank of kapudan paşa four times and occupied other high offices, he was also twice grand vizier. His biography is given as an appendix to the account of the mosque of the Tekke of His Excellency Usküdarı Aziz Mahmud Efendi.

2. The Hoca Rüstem Mosque near the Fazlı Paşa Sarayı

Its builder was a merchant. [The location of] his grave is not known. Because it was near his house, the secretary of the Janissaries (yeniçeri efendisi) Subhi Mehmed Efendi ibn Halil, a senior government clerk (hacegan), who passed away in “Victorious sword,” 1183 [1769-70], while serving in the imperial army at Isakci, installed its minbar. The medrese, sebil and upper-story mekteb opposite [the mosque] are charitable works of Mehmed Ağa, the former darüssaade ağası, who is buried in a separate tomb in the environs of his mosque, which is near Sultan Selim. This is the chronogram of the abovementioned mekteb:

In the time of the reign of Murad Khan,
The world prospered and people were busy with good works.
Mehmed Ağa, that mine of munificence,

839 Qur’an, XIII: 24.
840 Mehmed Paşa, Maktul, Beylerbeyi (d. 1589) çakircibası, beylerbeyi, vizier and boon companion of Sultan Murad III. He lost his life in the “Incident of the Beylerbeyi” on 2 April 1589, the earliest Janissary revolt in which a vizier was killed; see Vefeyat, 25-26; SO, IV 127.
841 Seyyid Mehmed Feyzullah Efendi (1638-1703), forty-sixth Ottoman şeyhülislâm. Born in Erzurum and educated by Vâni Mehmed Efendi in Istanbul for a learned career, he became the tutor of the princes Mustafa and Ahmed before becoming kadıusker of Rumelia (1685) and nakibüleşraf (1686). He was appointed şeyhülislâm on 14 February 1688, following the deposition of Sultan Mehmed IV, but was dismissed seventeen days later for not heeding the grand vizier’s summons on the outbreak of a revolt in the capital. He was reappointed to the office of şeyhülislâm by his former student, the new sultan, Mustafa II, on 25 May 1695 and exercised considerable influence over the ruler until the Janissary revolt of 1703, known as the Edirne Vakası. During this period, he greatly antagonized other members of the ulama by his dynastic ambitions, his nepotism and his interference in politics. With the deposition of his patron and protector, Sultan Mustafa II, Feyzullah was seized, tortured, tried and executed, after being compelled to wear the insignia of a Christian priest. Two of his sons, Mustafa and Murtaza, became, respectively, sixty-third and sixty-ninth şeyhülislâm; see Altunsu, Osmanlı Şeyhülislamlar, 98-101.
842 Mahmud Efendi, Usküdarı, Hüdayı (1543-1628), Ottoman mystic and founder of a mosque and tekke in Üsküdar. Born in Koçhisar in Anatolia, he embarked on a learned career and was given several minor appointments but lost his position, perhaps because of an error in a judicial matter. In these circumstances, he became a disciple of Şeyh Üftade, the founder of the dervish order of the Cilveți, an offshoot of the Bayramiye, and settled in Istanbul, first at Çamlıca and later in Üsküdar, where he founded a mosque and tekke. Mahmud Efendi enjoyed great prestige in his own day and his convent became a refuge for dignitaries who had fallen from favor. Naima describes him as an eloquent and soft-spoken man, who enjoyed the favor and respect of Sultan Ahmed I; see E2, III, 538-39. For his tekke, see, Hadika, 498-502.
843 The Hoca Rüstem Mescidi, located at the intersection of Çatalçeşme Sokağı and Hoca Rüstem Sokağı in the Alemdar Quarter in Alemdar. The mosque was extant until the beginning of the present century; see EC, 91-92; IC, I, 72; OMPD, III, 420. For location, see MW map, F 7/14 and 283.
844 Seyfî gëldî.
845 The town and district of Isaccea on the lower Pruth in Rumania.
846 The Mehmed Ağa Camii; see Hadika, 218-19.
Who is [Murad Khan’s] esteemed slave,
Built this beautiful sebil in its place.
In the Next World, may Mehmed Ağa’s way proceed to the Pool of Kevser! 
They said there was no greater work of charity than this.
The construction of the mekteb was an esteemed work of charity.
In order that it be approved, the Unseen Voice
Gave expression to its date. “Esteemed work of charity,” 988 [1580-81].

Anber Ağa and Abdullah Ağa, who are buried inside the abovementioned sebil, were imperial gentlemen-in-waiting (musahib) in the time of the charitable founder [Mehmed Ağa]. [The mosque] has a quarter.

3. The Hâdim Hasan Paşa Mosque near the Çağaloğlu Sarayı

The abovementioned is an upper-story mosque. It is the classroom of [Hâdim Hasan Paşa’s] medrese. Its builder was master of the seal for six months. He was executed in Ramazan and is buried in the fountain and sebil beneath the medrese. His death occurred in the year “Time of completion,” 1006 [1597-98]. There is no minaret. [The mosque] does not have a quarter.

The aforesaid vizier was initially head of the Inner Treasury (hazinedarbaşı) in the imperial palace. After becoming governor of Egypt with the rank of vizier in 988 [1580-81], he was imprisoned in the Yedi Kule for a time in 991 [1582-83] because of [the sultan’s] anger. Subsequently, his offense was forgiven and while he was with Sultan Mehmed Khan the Third on the Eğri campaign, he was made kaimmakam of Istanbul. He became grand vizier in Rebiülevvel 1006 [1597-98] in place of Ibrahim Paşa. In that capacity, however, because he opened the door of bribery, initiated various oppressive acts and caused Her Majesty the Valide Sultan [Safiye] to succumb to covetousness, and in addition to this, because he sought and worked for the execution of the kapı ağası Gazanfer Ağa, he was [himself] executed with the axe of subjugation in Ramazan of the abovementioned year. The duration of his grand vizierate was six months. Cerrah Mehmed Paşa became grand vizier in his place. The aforesaid was an intelligent vizier, but he was haughty and avaricious. May God, be He exalted, have mercy on him! [99]

4. The Hoca Hayreddin Mosque in Keçeciler

The aforesaid is an upper-story mosque. It is located inside lodgements for married people (müteehhilin odalari). Its builder was known as Cazim ibn Isa. He was the tutor of Sultan Süleyman when [the latter]...
was a prince. He passed away in “Glorifications of God,” 953 [1546-47], and was buried in the cemetery of the Kemal Paşa Mosque. [The Hoca Hayreddin Mosque] has a quarter.

5. The Hoşkadem Mosque near the Şehzade Congregational Mosque

Its builder was Sekbanbaşı Mehmed Ağa. His grave is there. Tuğçuzade Hacı Ahmed Ağa installed its minbar. The aforementioned Ahmed Ağa died in the year “Work’s completion,” 1183 [1769-70], and was buried near the abovementioned mosque. The medrese of Şeyhülislâm Ankaravî Mehmed Efendi, the Kasım Ağa Medresesi and the Defterdar Sebîl are located nearby. [The mosque] has a quarter.

6. The Haraczi Mosque near the [Congregational Mosque off] Sultan Mehmed

Its builder was the treasurer (hazinedar) Muhyiddin. [The location of] his grave is not known. Kadi Hasan Efendi, the chief clerk of the inspector of the Two Holy Cities (harameyn müfettişi baş kâtipî), who was the owner of the house known as Müftü Çivizade Hanesi, which adjoins the abovementioned mosque, installed its minbar. The phrase, “The clerk Hasan the Calligrapher,” 1181 [1767-68], gives the date. [The mosque] has a quarter.

7. The Hoca Ali Mosque in Balat

The abovementioned is an upper-story mosque. Its builder was a merchant, Hacı Hoca Ali Çelebi. He is buried next to the steps of the abovementioned mosque. His Majesty Sultan Selim the Second ibn Sultan Süleyman Khan installed its minbar. The minbar’s stipends are taken from [the vakf of Sultan Selim’s] tomb in the precinct of Great Aya Sofya. [The mosque] has a quarter.

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Notes:

955 Al-ezkär.
956 For the Kemal Paşa Mescidi, see Hadîka, 200-1.
957 The Hoşkadem Mescidi, known also as the Sekbanbaşı Mehmed Ağa Camii, located on Ahmed Salahaddin Sokagi behind the Beledive Sarayî in the Kemal Paşa Quarter in Bayezid. The mosque was rebuilt between 1955 and 1960 and further repairs were carried out in 1977. Nothing remains of the original building; see EC, 94-95; IC, I, 73; OMFD, III, 423. For location, see MW map, D 6/17.
958 Itmîm-i eser.
959 Mehmed Emin Efendi, Ankaravî (1619-87), forty-fourth Ottoman şeyhülislâm. After training for a learned career and serving as müdderrîs in various medreses, he was appointed to judgelships in Yenişehir (1665), Bursa (1668), Egypt (1668) and Istanbul (1671). He was given the office of kadısaher of Anatolia in the same year as his appointment to Istanbul and, when in 1673 Şeyhülislâm Minkarizade Yahya Efendi suffered a stroke, he acted for eight months as Yahya Efendi’s proxy until the latter’s retirement. He was officially appointed şeyhülislâm on 27 September 1686 and remained in office until his own death on 2 November 1687; see Altunsu, Osmanlı Şeyhülislâmârîn, 96; SO, IV, 188.
960 The Défêderdar Sebîl; see Egemen, Çeçme, 248.
961 The Haraczi Mescidi (Mosque of the Collector of the Harac Tax), known also as the Haraczi Muhyiddin Mescidi, located at the intersection of Hattat İzzet Sokağı and Yesarizade Caddesi on the Black Sea side of the Fatih Complex in the Sinan Ağa Quarter in Fatih. The mosque burned in 1915. No trace of it remains; see FC, 117; IC, I, 67. For location, see MW map, D 5/2 and 409.
962 Kâtîb Hasan al-Ḥat.
963 The Hoca Ali Mescidi, located on Şamandıbrâs Sokağı near the intersection with Demirî Hasan Sokağı in the Molla Aşkî Quarter in Fener. According to a later inscription, the mosque was built by Hacı Hoca Ali Çelebi, one of the teachers of Sultan Mehmed II. The mosque was for many years in ruin but was restored and reopened for prayer in 1964; see FC, 129; IC, I, 71; Schneider, Oriens, 4 (1951), 110. For location, see MW map, C 2/8 and 302.
8. The Haracci Mosque near the Üsküblü Congregational Mosque

Its builder was Kara Mehmed Bey Efendi. And he is buried there. The date [of his death] is not given on his gravestone. Hacı Abdullah Bey, a high ranking member of the sultan’s court, installed its minbar. The ecstatic Memi Şeyh Mehmed Halveti, known as Nahfi Dede, is buried opposite the mosque in a separate tomb. During his lifetime, that quarter was called Bel Taşi and he himself was called Yatagan Dede. Cenabi-i Bursavi composed this chronogram for his death. He expressed the date of his death. “Take off thy sandals!” It is said that after the aforesaid passed away to the Other World, when his [corpse] was brought to the blessed Fatih Mosque for prayers, the majority of the population [of Istanbul] turned out for his funeral. Even His Majesty the Paradise-dwelling Sultan Murad Khan the Third was personally present at the funeral prayer for the aforesaid [Nahni Dede]. After he was buried, the sultan ordered and commanded the construction of a tomb with a fountain next to it on the spot where he had lived and [directed] the appointment of a tomb keeper. The Nakşbendi Şeyh Ahmed Buhari is buried in another tomb five houses distant from this tomb. His Majesty the aforesaid sultan also built this [tomb]. The death of the aforesaid şeyh occurred in the year “God’s month of Şaban,” 994 [1586]. In the course of time, the windows which opened on the main road were blocked up and Ahmed Buhari was completely shut up in the tomb. [The mosque] has a quarter.

9. The Congregational Mosque of Hüurrem Çavuş near the Congregational Mosque of Akşemseddin

Its builder was a messenger of the council of state (divan caçu). This is the chronogram on the arch of its gate:

Hüurrem Çavuş, with perfect zeal,
Made firm this place of prayer.
May he be enveloped in God’s mercy!
May the highest Paradise be his abode!
Hatibi, hearing the year of [its] completion,
Composed a chronogram. “House of prayers,” 970 [1562-63].

The mekteb and fountain in the courtyard of the abovementioned mosque are also the charitable works of the abovementioned [Hüurrem Çavuş]. His grave is also there. This is the date on his gravestone: [101]

Learning of the death of Hüurrem Çavuş, I composed a chronogram for it.
“Omniscient One, let his soul rejoice!” 968 [1560-61].

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864 The Haracci Mescidi (Mosque of the Collector of the Harac Tax), known also as the Kara Mehmed Camii, located on Üsküblü Caddesi near the intersection with Fukara Bastası Sokakı in the Haracci Kara Mehmed Quarter in Fener. The mosque was repaired in 1887 and again in 1959; see FC, 116; IC, I, 67; OMPD, III, 417. For location, see MW map, E 4/7 and 489.
865 For Nahni Dede, see Unver, Mutlu Askerler, 91.
866 Lifahla ‘na’lik, a paraphrase of Qur’an, 20:12, used here as a play on the name of the deceased Memi Şeyh Mehmed Halveti, Nahni Dede. In fact, the date of Nahni Dede’s death is 1001/1592-93 (not 1031/1621-22, as given in the text), which agrees with sum of the numerical values of the letters of the chronogram.
867 Şehr Allah $a’bdn.
868 Hüurrem Çavuş Camii, located at the intersection of Keçeciler Caddesi and Nikah Sokakı in the Mimar Sinan Quarter in Karagümüşük. The mosque is listed among the works of Mimar Sinan; see DBIA, IV, 103-4; FC, 131; IC, I, 93. For location, see MW map, G 4/31 and 290.
869 Bejt al-salawat.
870 Rühûns sad eyesin bunuñ ‘Alím.
Çelebi Şeyh Mehmed Efendi, who died while he was şeyh of the Sultan Ahmed [Mosque], and his son Abdurrahman Efendi, who died while he was şeyh of Aya Sofya, and his son Mehmed Emin Efendi, who died while he was şeyh of the Tekke of Hekim Çelebi, and Hasan Dede, the father of the abovementioned Çelebi Şeyh [Mehmed Efendi], are buried beside him. [The mosque] has a quarter.

10. The Hoca Hayreddin Mosque near the Congregational Mosque of Mesih Paşa

The abovementioned mosque was converted from a church. The biography of its builder was given in [connection with] his other [mosque], the Üç Mihrablı Mosque. [The Hoca Hayreddin Mosque] has a quarter.

11. The Haseki Congregational Mosque

Its builder was Hürem Haseki Sultan. The founder of the mosque was the mother of Şehzade Sultan Mehmed. It has an imperial tribune (mahfil-i hużrayun). There is also a sadurvan, an imaret, a mekteb, a darüşsifa and other similar charitable works of hers [in the complex]. This is the chronogram of the medrese:

This medrese, which was built here for the sake of God:
In history, its like [was] never witnessed or described.
With Divine inspiration, at the time of completion,
This chronogram was composed. “And prosperity to its builder!” 946 [1539-40].

And this is the last line of the chronogram on the arch of the gateway of the darüşsifa: “A darüşsifa beneficial to the people of the world,” 957 [1550-51]. Although the abovementioned mosque originally had a single dome, later, because its congregation was large and the vakf permitted it, the imperial gatekeeper (bevvab-sultani) Hasan Bey, who was its mütevelli during the reign of His Majesty the Para-

871 The Hoca Hayreddin Mescidi, located at the end of Türkmen Sokagi off Arpa Emini Köprü Sokağı in the Neslişah Quarter in Karagümüş. The mosque is no longer standing; see FC, 129; IC, 1, 72; OMFD, III, 420. For location, see MW map, C 4/33 and 290; also Ayverdi, HH, D-5.
872 The Üç Mihrablı Mescidi; see Hadika, 59-60.
873 The Haseki Camii, known also as the Hürrem Sultan Camii, located at the intersection of Haseki Caddesi and Haseki Tekke Çkmaz in the Cerrahpaşa Quarter in Samatya. The mosque is listed as among the works of Mimar Sinan; see DBIA, IV, 4-6; FC, 117-19; IC, 1, 68; MW, 419-22. For location, see MW map, C 7/11.
874 Hürrem Haseki Sultan (1502-58), the wife and favorite of Sultan Süleyman I. The Roxelana (i.e., Russian or Ruthenian) of Western sources, she was supposedly of Polish origin, the daughter of a Greek Catholic priest from Rogatin in the Ukraine. Possibly carried off in a Tatar raid and sold as a slave in Istanbul, she may have been presented to Süleyman by his mother, Hafsa Sultan, or by his grand vizier, Ibrahim Paşa. Captivating the sultan, she came to have enormous influence over him and over affairs at court. She bore him five sons (including Şehzade Mehmed, who died at Manisa in 1543, as well as the future Sultan Selim II) and a daughter, Mihrimah, who was in time married to Grand Vizier Rüstem Paşa. There is unanimous agreement that Süleyman made Hürrem his legal wife by giving her the kabin (dowry). Whether she was involved in the assassination of Ibrahim Paşa in 1536 is uncertain, but it is clear that she was deeply engaged in intrigues to assure the succession of her sons to the throne. After the Old Palace was destroyed by fire in January 1541, Hürrem Sultan seems to have moved into the Topkapı Palace with her ladies, which event marks the beginning of the so-called kadınlar saltanatı, the rule of women, during which the affairs of the Ottoman Empire were heavily influenced by a succession of foreign favorites until the death of Murad IV’s mother in 1651. Hürrem Haseki died in Istanbul in 1557 and was buried in her tomb in the walled cemetery of the Süleymaniye Mosque. The founder of a large number of pious institutions, Hürrem Haseki’s architectural foundations include, in addition to the Haseki Camii complex (1539), a mosque in Edirne, imarets near the Kaba in Mecca, at Medina, in Jerusalem and at Edirne, baths in the Aya Sofya and Yehudiler districts in Istanbul and a caravanserai and fountains in Edirne; see Ef, V, 66-67; Michel Sokolnicki, “La Sultane Ruthène,” Belleten, 23 (1959), 229-39.
875 Ve al-hayr li-bdnihd. 876 Ddri sifd ndfi'-i nds-z cihdn.
dise-dwelling Sultan Ahmed Khan the First, petitioned the sultan with the help of the babüşsaade ağası Mustafa Ağa, and, with his exalted [imperial] permission, an additional dome was built and added. But a stone column stands before the mihrab. The chronogram for this [enlargement] is inscribed on the arch of its portal:

The deceased [valide] sultan built this congregational mosque.
She established charitable foundations and good works in the world.
In the nine hundred forty-fifth year of the Hijra [1538-39],
This abode of the Faith and of the virtuous was built.
The congregation's multitude could not fit into the confined space.
They continually caused the inadequacy [of the space] to be apparent.
Its mütevellî, the first gatekeeper (bevvab-ı evel) Hasan Bey,
Added one more dome to it.
Asar composed a chronogram for its completion.
"What a noble and good house of God!"
[1021] 1021 [1612-13].

The aforesaid builder [Hürrem Sultan] is buried in a tomb opposite the tomb of Sultan Süleyman. This is the date on the other gate of the abovementioned mosque. "They expressed the date. 'Esteemed gate of God,'"[1021] 1021 [1612-13]. [The mosque] does not have a quarter.

12. The Congregational Mosque of Hoca Paşa

Its builder was Úveys Paşa.880 He was the son of a kadi named Nazır Mehmed Efendi. He became governor of Egypt and was subsequently executed in Istanbul. He was buried in 999 [1591] before the mihrab of his other mosque.881 The abovementioned mosque is [also] known as the Hoca Úveys Mosque. [Úveys Paşa’s] brother, Rai Hasan Efendi, died in 993 [1585], six years before the abovementioned paşa, while he was kadi of Edirne. His other brother, Ramazan Efendi, passed away in 984 [1576-77], nine years before his brother Rai Hasan Efendi, while he was kadi of Istanbul. [The mosque] has a quarter.

13. The Hubyar Mosque in Hocapasa

Its builder was Hoca Hubyar Bey. This is the date on the arch of its gate: [103] "The one who erected this illustrious mosque was Mir Hoca Hubyar. May God the Most High and Great, Who knows that

877 Zihî ‘âli ve beyt-Allah-ı ebrâr.
878 Bu makhbûl dergâh-ı Hudâ.
879 The Hoca Paşa Camii, known also as the Hoca Úveys Camii, located at the corner of Hoca Paşa Camii SokAĞı and İbni Kemal Caddesi in the Hocapasa Quarter in Eminönü; see DBIA, IV, 81-82; EC, 88-90; IC, I, 72; OMFD, III, 421-23. For location, see MW map, F 6/13 and 342.
880 Úveys Paşa, Kara (d. 1591), Ottoman vizier of the late sixteenth century. The son of a certain Kadi Mehmed Efendi, he began his career as a member of the ilmiye class with an appointment as kadi of Tire (hence his name Hoca Paşa). He later passed to the kalemiye as defterdar of Saruhan, defterdar-ı suki-ı sani and başdefterdar (1575), and finally became a member of the military-administrative class as beylahevi of Budin (1581), Aleppo, Egypt (1587) and as a vizier. He is said to have died in Egypt and been buried in the Karafa Cemetery in Cairo. Ekrem Hakkı Ayverdi, noting the contradiction between the statement in Ayvansaraylı that Úveys Paşa was executed and buried in Istanbul and the assertion that Kara Úveys Paşa was buried in Egypt, and referring to the İstanbul Vakıflar Tahrir Defteri of 953/1546, is able to establish that the name of the founder’s father was, in fact, Kayser and that the foundation must predate the middle of the sixteenth century; see OMFD, III, 421-22; SO, I, 445.
881 The Hoca Úveys Mescidi in Fatih; see Hadıka, 116.
882 The Hubyar Mescidi, known also as the Hobyar, Hoca Hubyar or Bityftk Postahane Camii, located behind the Central Post Office on Air Efendi Caddesi between Ankara Caddesi and Hamidiye Türbe SokAĞı in the Hubyar Quarter in Eminönü. Originally built in 1473, the mosque was rebuilt by Mimar Vedat Bey at the time of the construction of the new post office in 1909; see DBIA, IV, 80; EC, 84-85; IC, I, 73; OMFD, III, 423. For location, see MW, 342.
which is in the heart, accept it! The date was written in the month of Ramazan in the year eight hundred seventy-eight, 878 [1473-74]. May God bless its congregation forever! Prayers for its founder!”

The location of [Hoca Hubyar Bey’s] grave is not known. There is another mosque of his near the Congregational Mosque of Davud Paşa. The former grand vizier Çorhulu Ali Paşa installed the minbar of the abovementioned mosque. The clerk of the state treasury (hazine-i amire kâtibi) Bosnâvî Mustafa Efendi built the mekteb next to [the mosque]. [The Hubyar Mosque] has a quarter.

14. The Hoca Üveys Mosque in Mesih Paşa

Its builder was the previously mentioned Üveys Paşa. The aforesaid is buried before the mihrab of this mosque. He is the well-known Hoca Paşa. The babûssaade ağası Bosnak Ahmed Ağâ installed its minbar. The well-known caañigir of Sultan Süleyman Khan, [Osman Ağâ], who retired from the office of steward of the pantry (kîlar kethûdâlâtû), is buried in the tomb opposite this mosque. A small hamam built by [Hoca Üveys] is located nearby. [The mosque] has a quarter.

15. The Hubyar Mosque near the Congregational Mosque of Davud Paşa

Its builder was mentioned in the appendix to [the description of the Hubyar] Mosque in Hocapaşa. Grand Vizier Şehla Ahmed Paşa installed its minbar and assigned a stipend [for the preacher] from the vakf of the mekteb which he built opposite the Abaci Mosque, located near the abovementioned mosque. In addition, the aforesaid paşa stipulated in his vakf that fifty gurus per annum be provided for the reading of Şeyh Osman Dede’s famous rhymed poem commemorating the Night Journey of the Prophet, [to be done] in the Galata Mevlevihane on the day after the night of the Prophet's miraculous Night Journey (sebb-i mirac-i nebi). [The mosque] has a quarter.

16. The Hacegi Mosque near the Congregational Mosque of Sultan Mehmoe

Its builder was Hocazade Mustafa Efendi. He is buried outside the tomb of Ebu Eyyub. The abovementioned mosque became in time a zaviye. The darûssaade ağası Mustafa Ağâ, who is buried in the sebil near the tomb of Hazret-i [Ebu Eyyub] Halid [Ensari]—may God be pleased with him—installed its minbar. [The mosque] has a quarter.

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883 The Hubyar Mescidi in Cerrahpaşa; see Hadika, 115-16.
884 The Hoca Üveys Mescidi, located on the present Sârgül Caddesi between Korkut Ata Sokaği and Hoca Efendi Sokaği in the Hoca Üveys Quarter in Fatih. The mosque burned in 1915. No trace of the building remains; see FC, 150; IC, I, I, 73; OMPF, III, 423. For location, see MW map, C 5/1 and 383.
885 See Hadika, n. 880.
886 The Çâñigir Osman Ağa Türbesi; see MW, 383; Ayverdi, IH, D-5.
887 The Hoca Üveys Hamamı; see Ayverdi, IH, D-5.
888 The Hubyar Mescidi, located at the intersection of Koca Mustafa Paşa Caddesi and Hubyar Camii Sokaği in the Cerrahpaşa Quarter in Samatya. The mosque, the vakfiye of which was registered in 1477, is no longer extant. Its site is today incorporated into the grounds of the Cerrahpaşa Hospital; see FC, 150; IC, I, I, 73; OMPF, III, 421-23. For location, see MW map, C 7/25 and 251.
889 See Hadika, n. 54.
890 The Abaci Mescidi in the Cerrahpaşa Quarter in Samatya; see Hadika, 165.
891 For the Galata Mevlevihane, see Hadika, 368-73.
892 Celebrated on 27 Recab.
893 The Hacegi Mescidi, known also as the Hacegi Rakım Efendi or Hocazade Mustafa Efendi Mescidi, located at the intersection of Haliç Caddesi and Hattat İzzet Sokaği in the Sinan Ağâ Quarter in Fatih. The mosque is listed among the works of Mimar Sinan. It burned in the great Cibali fire of 1919 and remained in ruin until 1980 when it was rebuilt by the inhabitants of its quarter. It was reopened for prayer in 1984; see FC, 104; IC, I, 63. For location, see MW map, D/21 and 409.
[104] The aforesaid Mustafa Efendi was the son of His Excellency Şeyh Ramazan Efendi’s daughter. He became kadi of Aleppo in Ramazan 979 [1571-72] and of Illuminated Medina in the year 980 [1572-73]. He passed away in the year 998 [1589-90], having been dismissed in 982 [1574-75]. He was buried at Eyüp. His house is known as the Dürrızade Konağı. Among the works of the aforesaid deceased are commentaries on the Kilimat-i Çehar-Yar (Sayings of the Four Rightly Guided Caliphs) and the Sad Kelime (Hundred Precepts). He was also called Ibliszade—may the mercy of God be upon him.

17. The Hatuniye Mosque in Samatya

Its builder was Hace Fatma Hatun, and she is buried there. She built a mekteb next to it.

THE LETTER DAL

I. The Congregational Mosque of Davud Paşa

Its builder was Grand Vizier Davud Paşa. [The complex] includes a medrese, an imaret, a mekteb with a fountain beneath it, and other dependencies. This chronogram by Şeyhülislâm Kemalpaşazade Ahmed Efendi, [written] in the calligraphy of the well-known calligrapher Şeyh Hamdullah Efendi, is found on the arch of the gate:

Know that Derviş Davud,
The vizier of the Straight Path, erected it
For Sultan Bayezid ibn Mehmehd,
Unique in his time and perfect in his leadership,
The one who promotes good, who is held in high esteem,
May God protect him as long as a pigeon coos!
Contemplate it and see its beautiful date!
"May happiness and safety be bestowed upon its founder!" 890 [1485-86].

The aforesaid builder was dismissed two years after the completion of the mosque and, two years after that, he died and was buried in his separate tomb located before the mihrab. This chronogram written on the arch of the tomb’s gate is by Kemalpaşazade:

O! May God bestow on Derviş Davud
All the wishes that he had!

894 The Hatuniye Mescidi, located at the intersection of Samatya Caddesi and Hatuniye Camii Sokagi in the Sancaktar Hayreddin Quarter in Samatya. The date of the mosque’s construction is unknown, although the present building is of relatively recent date; see FC, 120; IC, I, 120. For location, see MW map, C 8/1 and 201.

895 The Davud Paşa Camii, located near the intersection of Hekimoğlu Ali Paşa Caddesi and Davud Paşa Medrese Sokagi in the Davudpaşa Quarter in Samatya; see DBIA, III, 7-8; FC, 84-85; IC, I, 44; ISTA, VIII, 4291-96; MW, 395-97; OMFD, III, 327-37; OMBYSD, 235-43. For location, see MW map, C 7/20.

896 Koca Derviş Davud Paşa; see Hadika, n. 174.

897 Şemseddin Ahmed b. Süleyman, Kemalpaşazade (c. 1468-1534), Ottoman scholar and historian. The greatest chronicler of the period of Sultan Bayezid II, he was also an important authority on Islamic law and literature. He was descended from an old Ottoman family, his grandfather Kemal Bey having been a governor and vizier in the time of Mehmehd II. With both military and scribal training, Şemseddin Ahmed Efendi first served as a sipahi and later joined the ulema, becoming kadi of Edirne in 1515, kadiusker of Anatolia in 1516 and şeyhülislâm from 1526 until 16 April 1533. He was a prolific writer in Arabic, Persian and Turkish, and his output includes important works on the religious sciences and poetry as well as his renowned history, the Tarih-i Āl-i Osman (History of the House of Osman); see ET, IV, 879-81.

898 For Şeyh Hamdullah, see Hadika, n. 84.

899 Li-sâhibike al-saadete ve al-seldmete.
When he died, I composed the date.

"May God have mercy on him!"

[Davud Paşa’s] kethüda, Aydı̇n Kethüda, the builder of the Yayla Congregational Mosque,901 is buried beside him. Ankaravî Sufi Emir Mehmed Esad Efendi, a marshal of the descendants of the Prophet (nakibülêşraf) in the time of the reign of His Majesty Sultan Murad the Fourth, is buried in a separate tomb in the courtyard of the abovementioned mosque. At that time, because the Blessed House902 was rent by the sudden misfortune of a flood, the aforesaid [Ankaravî Sufi Emir Mehmed Esad Efendi] supervised its repair and restoration. Being appointed kadi of Illuminated Medina, he went there with the requisite engineers and architects, and after succeeding in the completion of [his] official duty, he returned to the Threshold [Istanbul]. He passed on to the Other World in the year “Ridvân,”903 1057 [1647-48]. His eldest son, Seyyid Mehmed Efendi, who died in retirement ten years later, after twice becoming marshal of the descendants of the Prophet (nakibülêşraf), is buried beside him. The mother of Şeyhülislâm Ak-Mahmudzade904 was a member of this family. The court of justice (mahkeme) above the great gate of this mosque was originally [located] near Sarachane. Subsequently, it was moved to this quarter. [The mosque] has a quarter.

At the accession to the throne of Ebülîfeth Sultan Mehmed Khan, when the aforesaid vizier was beylerbeyî of Anatolia, his dignity was exalted with the highest vizieral rank, and in 888 [1483-84], during the time of Bayezid Khan, he became grand vizier. He occupied the office of [grand] vizier for fifteen years and subsequently retired to Dimetoka and became a devotional hermit. On his death in 904 [1498-99], eighty thousand akçe were paid from his monies and goods to Kadiasker Haci Hasan Efendi as the fee for the division of his estate (resm-i kismet). The aforementioned deceased was a helper to the ulema, a friend of the poor, and a devout and ascetic vizier—may God have mercy on him.

2. The Mosque of the Terziler Karhane

The abovementioned is an upper-story mosque. It is situated above the gate of the [tailors’] workshop. His Majesty Sultan Selim Khan the First, after taking possession of Egypt [in 1517], assigned one of the rooms above the Bab-i Hümâyûn to the tailors among the craftsmen [he brought] back to Istanbul. [106] But because they were busy with various persons and came and went night and day, the gatekeepers and officers were not able to rest. At that time, an ağâ of the Inside Service named Yusuf Ağa, who in accord with the decree of God—be He exalted—became a martyr on the cerid905 field, was

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901 Kemâ hiye rahmet-Allâhi 'aleyihi
902 The Yayla Camii; see Hadika, 241-42.
903 Bestî Şerîf, the Kaba in Mecca.
904 The name of the gatekeeper of Paradise.
905 Mehmed Zeyni Efendi, Ak-Mahmudzade (1667-1750), sixty-sixth Ottoman şeyhülislâm. Becoming a müdderris and later a judge following training for a learned career, he was appointed kadi of Egypt and later (1715) of Istanbul before becoming nakibülêşraf in 1717. He was made kadiasker of Anatolia in 1721 and of Rumelia in 1727, and although he occupied that office for nineteen years, he was during that period dismissed from it four times. He became şeyhülislâm on 25 October 1746 but was dismissed one year eight months later, on 20 July 1748, because of infirmity; see Altunsu, Osmanlı Şeyhülislâmaları, 131.
906 The Terziler Karhanesi Mescidi (Mosque of the Tailors’ Workshop), known also as the Yavuz Sultan Selim or Hersek Bodrum Mescidi, located at the intersection of Alemdar Caddesi and Alay Köşkû Caddesi opposite the entrance to the Gülhane Park in the Alemdar Quarter in Alemdar; see DBIA, VIII, 198; EC, 197; IC, 1, 146; Evliya Çelebi, Travels, 1/2, 200-1. For location, see MW map, G 6/15 and 497.
907 A game in the form of a mock battle played on horseback, which takes its name from the wooden darts or javelins (cerid) which players throw at one another. The game was particularly popular in the Ottoman Empire in the period between the sixteenth and nineteenth centuries, as it afforded the pages and other persons attached to the court an opportunity to show their physical prowess and dexterity. Court personnel organized themselves into rival “factions” under the names Lahanacı (cabbage men) and Bamyacı (okra men). Because the head was a common target of attack, serious wounds and even death
buried by imperial command next to the lodgings for married persons (müteehilin odalari) opposite the Soğuk Çeşme Kapısı. In this connection, it was thought proper to build a workshop for the abovementioned tailors’ guild in this quarter and for them to be settled [there]. A proper place also being requisite for their performance of the five canonical daily prayers, the abovementioned mosque was built over the gate of the workshop, and it was stipulated and made part of the vakf that the head tailor (terzibasi) was to be its mütevelli. One of the head tailors, Arec Ahmed Ağâ, installed its minbar in the year “Care for good work,” 1180 [1766-67], and the performance of Friday prayer was initiated on the first day of Rebiülevel in the abovementioned year. [The mosque] does not have a quarter.

3. The Daye Hatun Mosque near the Congregational Mosque of Mahmud Paşa

It is known from this chronogram on the arch of the gateway that its builder was the nurse (daye) of His Majesty Sultan Süleyman Khan:

Because I began it with [the invocation], “In the name of God the Compassionate, the Merciful,” That Eternal God auspiciously facilitated its completion.

O God, make your servant outstanding in knowledge and practice,
Since the munificent sultan always acts benevolently toward the slave!
O God, let the Qur’an be my intercessor,
Since, O Merciful God, it is the gate to Your munificence and generosity!
“O Clement One, I am the nurse of Shah Süleyman bin Selim.”

Her grave is in a tomb with a dome on four marble columns in the middle of the cemetery opposite the Sultan Congregational Mosque at the Yavedud Boat Landing. [The mosque] has a quarter. [107]

4. The Dilgeroğlu Mosque in Saraghane

Its builder was Şemseddin Habib Efendi. His grave is before the mihrab. Beneath the mosque, below ground, there is a medrese, which is descended to by steps. Çalık Osman Ağâ installed its minbar. The main gate of the mosque opens onto the main road and its small door opens into a shoemaker’s

were not infrequent among players. Within the grounds of the Topkapı Palace, the large open space on the Marmara side of the Second Court was used as a cerid field. Cerid was also a prominent feature of royal entertainments in the At Meydani. The game continued to be played until the early years of the nineteenth century, despite the fact that it no longer served the purpose of military training. It was abolished in Istanbul in 1826 at the time of Mahmud II’s suppression of the Janissary corps. Nonetheless, it continued to be popular in the provinces; see Max von Oppenheim, “Der Djerid und Djerid-Spiel,” Islamica, 2 (1927), 590-617; Eİ, II, 532-33.
workshop. The tomb of the *kul kethūdas* Süleyman Paşa adjoins it. Its chronogram is by Nisari.913 “What an exalted abode is the elegant tomb of Süleyman!”914 [Süleyman Paşa] also built a *mekteb* opposite the Sari Gez Mosque.915 He is buried in Azak.916 Although the law court (*mahkeme*) of Sarayönü was [earlier] located on the site of the abovementioned tomb, a court being needed in the neighborhood of the Congregational Mosque of Davud Paşa, it was moved from this place, and the abovementioned [Süleyman] Paşa built the tomb on its site. [The mosque] has a quarter.

5. *The Debbag Yunus Mosque*917 near the Mosque of Sultan Selim

Its builder is buried there. Safiye Hanım, the daughter of Kazabadi Osman Efendi, who died in retirement from the Kaba,918 installed its minbar. She was the wife of Eyübi Derviş Molla Mustafa Efendi, who died in retirement from [office in] Bursa. [The mosque] has a quarter.

6. *The Değirmen Mosque*919 in Macuncu

Its builder was Sari Nasuh.920 He was one of those who came with Fatih [at the time of the Conquest]. Subsequently, Münecimzade Mehmed Efendi established its *vakf*. He also built the wooden *mekteb* near the tomb of Emir Buhari and was buried there in 1078 [1667-68]. His pen name was Şekib. He was chief court astrologer (*münecimbaşı*) for seven years. [The mosque] has a quarter.

7. *The Demirhan Mosque*921 near the Congregational Mosque of Soğukkuyu

The builder of the Demirhan Mosque was the ağa who was head of the butchers (*kasabbaşı*) in the days of the reign of His Majesty Ebûlfeḥeth Sultan Mehmed Khan, and he is buried there. He also built a well-known fountain.

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913 Nisari Ali Efendi (d. 1698), seventeenth-century mufti of Istanbul and writer on religious subjects.
914 *Tirbe-i nāzık-i Süleyman zihī vālā makām*. The line gives the date 1118/1706-7. In *Mecmua* (298), the chronogram is given as *tirbe-i pāk-i Süleyman zihī vālā makām*. The date of construction of his *mekteb* mentioned below is 1029.
915 The Sari Gez Mescidi; see *Hadika*, 149-50.
916 The fortress of Azov at the mouth of the River Don in south Russia. Süleyman Paşa was executed in 1662, while serving as its commander. Although his body was buried at Azak, his severed head was brought to Istanbul and interred in his tomb; see *Veveyat*, 30; *Mecmua*, 398.
917 The Debbag Yunus Mescidi, known also as the Tabak Yunus Camii, located at the intersection of Tabak Yunus Sokağı and Pir Sultan Sokağı in the Abdi Subaşi Quarter in Fener. Debbag Yunus, a high official during the reigns of Mehmed II and Bayezid II, established the mosque’s *vakf* in 1476. The Debbag Yunus Mescidi was destroyed by fire in 1918 but was rebuilt in 1955; see *FC*, 213; *IC*, I, 46; *ISTA*, VIII, 4327; *OMFD*, III, 338-39. For location, see *MW* map, D 3/5 and 309.
918 That is, in retirement from office at Mecca.
919 The Değirmen Mescidi (Mosque of the Mill), known also as the Sari Nasuh Mescidi, located at the intersection of Akdeniz Caddeesi and Hakperest Sokağı in the Hasan Halife Quarter in Fatih. The mosque burned in 1915. No trace of it remains; see *FC*, 86; *IC*, I, 47; *ISTA*, VIII, 4350; *OMFD*, III, 495. For location, see *MW* map, C 5/6; *Ayverdi*, IH, D-4.
920 For Sari Nasuh, see *Ünver, Mutlu Askeller*, 105.
921 The Demirhan Mescidi, known also as the Timurhan or Kasab Demirhan Mescidi, located at the intersection of Kasab Camii Sokağı and Devirhan Çeşmesi Sokağı in the Kasab Demirhan Quarter in Fener. An inscription on the mosque dates it to 1462. The mosque was restored in 1900 and in 1908 and was rebuilt in 1964. The present building is of recent date; see *DBIA*, IV, 476-77; *FC*, 144; *IC*, I, 47; *ISTA*, VIII, 4386-87; *OMFD*, III, 429-30. For location, see *MW* map, E 5/5 and 275.
8. The Dübendci Mosque\footnote{The Dübendci Mescidi (Mosque of the Muslin Seller), also pronounced Tülbentç Mescidi, located near the Odabası Camii, immediately to the northwest of the Altı Mermer in the Deniz Abdal Quarter in Şehremini. The mosque is no longer extant, nor can its precise location be fixed with certainty; see FC, 218; IC, I, 148; ISTA, IX, 4813.} near the Odabası Congregational Mosque

[108] Its builder was Hacı Mehmed. It is an upper-story [mosque]. The adjoining lodgings for married persons (hacurat-i müteəḥhidin) are income-producing properties of its vakf. [The location of] his grave is not known. [The mosque] does not have a quarter.

9. The Darûlhadis Mosque\footnote{The Darülhadis Mescidi, located near the Barracks of the Acemi Oğlan in Şehzadebaşı. The mosque is no longer extant, nor can its exact location be established. However, the Barracks of the Acemi Oğlan, probably built by Süleyman I, occupied a site extending from Vidinli Tevfik Paşa Caddesi to Fevziye Caddesi in the Kemalpaşa Quarter south of the Şehzade Camii in Beyezid; see ISTA, VIII, 4247.} near the Barracks of the Rumelian Recruits (Acemiyan-ı Rum-ili)\footnote{The acemi oğlan recruited from Rumelia, that is, from the Balkans.} Its builder was Kesriyeli Ahmed Paşa’s fellow countryman, the tax farmer Hasan Ağa. He installed a mihrab and appointed an imam and müezzin for the classroom of the darûlhadis which he built, and prayer is performed [there]. This chronogram by Kadhasker Mirzade Salim Mehmed Efendi is written over the arch of the street entrance of the darûlhadis.

With purity of heart, Hasan Ağa, the quintessence of the pious,  
Built this darûlhadis out of the goodness of his nature.  
Salim, the Angels composed a chronogram for its completion.  
“This pure and beautiful new work was completed.”\footnote{Bu dentenc bu nev eser-i pık ullah.} 1119 [1707-8].

[The mosque] does not have a quarter.

10. The Duhaniye Mosque\footnote{The Duhaniye Mescidi, known also as the Duhani Mustafa Bey or Duhanizade Mescidi, located on Duhaniye Sokacı in the Ali Fakih Quarter south of the Koca Mustafa Paşa Mosque in Samatya. The mosque is listed as among the works of Mimar Sinan. The present building is of recent date; see DBIA, III, 104-5; FC, 89; IC, I, 49; ISTA, IX, 4758. For location, see MW map, B 8/10.} in Kocamustafapasa

Its builder was Mustafa Efendi, who accompanied His Majesty Sultan Selim Khan the First in the conquest of Egypt. On returning to Istanbul, a land survey of Egypt being required, the aforesaid was dispatched [there again] by the Exalted Ottoman State. He returned to the Exalted Threshold [Istanbul] after registering and recording all the villages, arable fields, vakfs, quarters, mosques and households within the frontiers [of Egypt], [following which] construction of a mosque was authorized and this site was selected. [The location of] his grave is not known. The mekteb adjoining it was built by Kemancı Mehmed Ağa, whose mosque,\footnote{The Kemani Mescidi, described in Hadika, 209, where, however, the name of the builder is given as Ahmed Ağa.} situated in the vicinity of the Fethiye Congregational Mosque, will be described [below]. [The Duhaniye Mosque] has a quarter.
11. The Darüşşifa Mosque near the Congregational Mosque of Sultan Mehmed Khan

The abovementioned mosque is a separate blessed mosque inside the *darüşşifa*, which is one of the dependencies of the great mosque of Ebûlfeith Sultan Mehmed Khan, who is praised in the language of the Prophet with the encomium “Excellent Commander.” And the designated stipends for the services which it requires are given from his *vakf*. It does not have a quarter. [109]

12. The Derviš Ali Mosque near the Drağman

Its builder is buried in the vicinity of the abovementioned mosque. It does not have a quarter.

13. The Defterdar Mosque near the Congregational Mosque of Mehmed Ağa

Its builder was Ibrahim Paşa. His medrese surrounds it. He is buried next to the grave of Şeyhülislâm Molla Ali-i Arabî near the Idris Kōşkı on a site facing in the direction of Sütlüce. [Ibrahim Paşa] was [also] the original builder of the Karaağaç Yalısı. [The mosque] does not have a quarter.

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928 The Darüşşifa Mescidi (Mosque of the Hospital), located inside the Darüşşifa of the Fatih Complex. No trace remains of either the *darüşşifa* or the mosque; see Hadıka, 11; also Semavi Eyice, “Demirciler ve Fatih Darüşşifası,” *Istanbul Üniversitesi Edebiyat Fakültesi Tarih Dergisi*, 1 (1950), 357-78; idem, “Demirciler ve Fatih Darüşşifası Mescidleri Hakkında Yeni Bazı Notlar,” *Istanbul Üniversitesi Edebiyat Fakültesi Tarih Dergisi*, 6 (1954), 175-86; FC, 84; IC, I, 44; ISTA, VIII, 4267; OMFD, III, 391-93. For location of the Darüşşifa, see MW map, D 5/6 and 408, 409.

929 *ni’m al-emir*, from the well-known Tradition foretelling the conquest of Constantinople referred to above; see Hadıka, 4 and n. 2.

930 The Derviš Ali Mescidi, located on Dilmaç Sokağı near the intersection with Kurt Ağa Çeşmesi Sokağı in the Derviš Ali Quarter in Karağırmırk. The mosque was built in the reign of Bayezid II by the architect Derviš Ali and its *vakfeye* is dated 1512. It was rebuilt in 1812, but subsequently fell into ruin and was closed. The building was torn down in 1978, but was soon after rebuilt; see DBIA, III, 38; FC, 87; IC, I, 48; ISTA, VIII, 4500-1; OMBSO, 285. For location, see MW map, C 3/21 and 167.

931 The Defterdar Mescidi, known also as the Defterdar Ibrahim Paşa Mescidi, located at the intersection of Kurt Ağa Çeşmesi Sokağı and Dolaph Bostan Sokağı in the Derviš Ali Quarter in Karağırmırk. The mosque was built during the reign of Süleyman I by a certain Defterdar İbrahim Paşa. But for a portion of the mihrab, nothing remains of the building; see DBIA, III, 17; FC, 86; IC, I, 46; ISTA, VIII, 4345. For location, see MW map, C 3/20 and 167.

932 Alaeddin al-Arabi Efendi, Çelebi (d. 1496), sixth Ottoman Şeyhülislâm. Born in Aleppo, he settled in Anatolia in the time of Murad II and, after entering the service of Molla Gürani, occupied a series of teaching posts until the end of the reign of Mehmed II, when he was given judicial appointments and promoted to kadiasker. He was made Şeyhülislâm by Bayezid II in March 1495 and held the office for one year until his death in March 1496; see Altunsu, *Osmanlı Şeyhülislâmları*, 11; SO, III, 487.

933 A district in Eviş on the upper part of the Golden Horn in which the mansion of the renowned Ottoman historian Idris-i Bidlişî (d. 1520) was located. Although the *küşk* is no longer extant, the tomb of Idris-i Bidlişî still marks its site; see Hadıka, 285.

934 A seaside mansion on the site of the latter-day Karaağaç Cemetery on the Golden Horn. In the course of his account of Sütülce, Eviya Çelebi (*Travels*, II, 147) states,

It is a mansion on the seashore surrounded by the grove of Karaağaç. Formerly, the garden belonged to Defterdarzade İbrahim Paşa. Because the water and air of this garden were pleasing to Sultan Murad the Fourth, he would always banquet and drink there. He would amuse himself watching the vast numbers of persons going by boat on outings to Kağıthane. At present, that Garden of Irem is the property of Sultan Mehmed the Fourth and it is a private garden of the padishah.

For accounts of the persons buried in the Karaağaç Cemetery, see Hadıka, 321-23, 341.
14. The Dülbnbendi Mosque near the Musalla [Mosque]

Its builder was Hüsameddin Çelebi. He is buried there. Hacı Mustafa Ağa, the chief steward of the kapucbaşı of the imperial palace, installed its minbar. He was buried beside his upper-story mekteb near Karacaahmed in 1169 [1755-56]. Only three of the canonical prayer times are observed in the abovementioned mosque by those who live in its vicinity and by the people of the bazaars and markets. [The mosque] has a quarter.

15. The Dizdariye Mosqu in Kadırşa Limanı

Its builder was the secretary of the Janissaries (yenici efendisi), Mehmed Said bin Ibrahim Efendi. He was the keeper of accounts for the construction of the blessed mosque of Sultan Bayezid the Saint. When [that mosque] was finished, he built this mosque with the remaining materials. The building was completed in the year “Superior,” 911 [1505-6]. This passage in Arabic on the arch of the gate states that [the mosque] was completed in six months:

This mosque was built for the sake of the countenance of God by Mehmed bin Ibrahim al-Said, clerk of the Janissaries, and it was begun in Zilkade of the year nine hundred ten [April 1505]. It was completed in the middle of Reibulhâr 911 [September 1505].

The grave of the abovementioned secretary is in the mosque which he built in the village of Baba Nakka near Istanbul. He built other charitable works in its vicinity, such as an imaret, mekteb and hamam. The abovementioned pious foundations have no connection whatsoever with Baba Nakka Şeyh Mehmed Nakşbendi. [110] The abovementioned Baba Nakka, being born in Iran at the time when it was sundered from the Sunnis, forsook the country because of sedition and settled in the abovementioned place. Because of his most perfect skill in the art of painting (nakkâş sanatsı), he acquired fame among the people and trained many apprentices in the Exalted [Ottoman] State. The aforesaid died in the middle of the reign of His Majesty Sultan Süleyman Khan. The has odabası Hasan Ağa installed the minbar [of the Dizdariye Mosque]. His grave is [located] there. [The mosque] has a quarter.

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935 The Dülbnbendi Mescidi (Mosque of the Muslin Seller), known also as the Dülbnbendi Hüsameddin Mescidi, located at the intersection of Molatasi Caddesi and Hemgire Sokaki in the Niganca Quarter in Kumkapı. According to an inscription written by Ayntablı Ayni Efendi to commemorate the restoration of the mosque by Sultan Mahmud II in 1815, the founder lived in the time of Sultan Mehmed II. The mosque was torn down at an indeterminate date and its site sold; see EC, 61-62; IC, I, 148; ISTA, IX, 4812-13. For location, see MW map, E 7/26.

936 The Karacaahmed Cemetery in Üsküdar.

937 The Dizdariye Mescidi, located at the intersection of Dizdariye Yokuşu and Dizdariye Çeşme Sokağı in the Binbirdirek Quarter to the west of the At Meydanı in Alemdar. According to its foundation inscription, the mosque was completed in September 1505. Another inscription commemorates its renovation in 1901-2 by Sultan Abdillâhamid II; see DBIA, III, 73; EC, 60-61; IC, I, 48-49; OMBTS, 243-45. For location, see MW map, F 7/31 and 283.

938 Efdal.

939 Formerly known as Kutlu Bey, located in the nahiye of İncegiz near Çatalca.

940 Mehmed ibn Şeyh Bayezid Nakşbendi, Baba Nakka, esteemed Ottoman painter and decorator of the late fifteenth and early sixteenth century. Fleeing Iran because of political and religious turmoil, he took refuge in the Ottoman Empire and gained renown in Istanbul. The baş nakkaş or head of the court design studio (nakkâşhane) and a musahih of both Mehmed II and Bayezid II, he was given the village of Kutlu Bey near Çatalca in 1465 as an arpâk. He built and endowed a mosque there in 1475. According to Evliya Çelebi, he executed the painted decoration on the eaves of the gate of the Eski Saray and the dome of Bayezid II’s divanhane in the Topkapı Palace. For a full discussion of the sources, see ISTA, IV, 1745; OMFD, IV, 824-25; SO, IV, 113.

941 When the Shi‘ite Safavid dynasty was annexing the lands of the Sunni Ak Köyunlu and Timurids in the late fifteenth century.
16. The Mosque of the Deveoğlu Çeşmesi near the Süleymaniye

Its builder was Hoca Hamza. He is buried before its mihrab. But [the mosque] is known by the name of Devoğlu Ali Ağâ, who was the builder of the [adjoining] fountain. Because his house was opposite the mosque, Halil Efendi, who was secretary to the grand vizier’s steward (kethûda hâtibi) at the time when Maktul Damad Ibrahim Paşa was steward of the grand vizier (kethûda-zi sadr-i azam), installed the minbar. His grave, [dated] 1145 [1732-33], is on the Ok Meydani. The medrese opposite [the mosque] was built by Siyavuş Paşa. [The Divoğlu Çeşmesi Mosque] has a quarter.

17. The Mosque of the Defterdar Kapı

The abovementioned mosque is on the second floor [of the Defterdar Kapı]. Its builder was the former sovereign, Sultan Mahmud Khan [the First], who built this mosque when he collected all of his government offices in this place. Haki Mehmed Efendi composed this pleasing chronogram for the said gathering together [of the offices]: “It is fitting that Sultan Mahmud should install the clerks here,” 1157 [1744-45]. After this date, however, [the Defterdar Kapısı] twice burned. Defterdar Abdi Efendi installed its minbar. The aforesaid died suddenly when the sultan appeared in public on a day in Safer in the year “Chief of the clerks of Paradise,” 1178 [1764-65]. The grand vizier and şeyhülislâm had entered the imperial presence [and Abdi Efendi] was conversing with them and with the sultan’s equerries [when he suddenly died]. His corpse was brought to his house by carriage and he was buried in Üsküdar. [The mosque] does not have a quarter.

18. The Darüşşifa Mosque which is a dependency of the Congregational Mosque of Sultan Ahmed

[111] Its builder was Sultan Ahmed Khan the First. It does not have a minaret. It was built for the performance of prayer by the Muslim workmen during the construction of the great [Sultan Ahmed] Mosque. When the blessed mosque was completed, an imam and müezzin, together with other needs, were provided for it from the aggregate of [Sultan Ahmed’s] vakf. [The mosque] does not have a quarter.
19. The Daltaban Mosque

Its builder was Kātib Sinan Efendi. Neither the date of the aforesaid’s [death] nor the location of his grave is known. Because [the mosque] is opposite the mansion of the former grand vizier Daltaban Mustafa Paşa, who built the fountain adjoining it, it came to be known as the Daltaban Mosque. Otherwise, it has no connection whatsoever with the aforesaid paşa. Later, Rakim Mehmed Paşa confiscated the aforementioned mansion. The aforesaid Rakim Paşa was defterdar and later governor of Egypt and governor of Jidda. He died in Egypt and was buried near [the tomb of] Imam Şafi. He died in the year “Death of Rakim Mehmed Paşa,” 1183 [1769-70]. His father, Defterdar Boz Oğlan Ibrahim Efendi, died in Isakçi in 1159 [1746-47]. [The mosque] does not have a quarter.

The biography of Daltaban Mustafa Paşa: The aforesaid was from Manastir. He became the steward of the gatekeepers (kapucular kethûdasi) in 1095 [1683-84], while he was the chamberlain of the late grand vizier Kara Ibrahim Paşa, and became cebecibâsi and ağâ of the Janissaries in 1103 [1691-92]. Later, he was made commander of the fortress of Baba Dağı with two tug and later still was given the office of governor of the eyalet of Anatolia with the rank of vizier as was required at that time. In 1108 [1696-97], he was ordered on campaign with the army of Diyarbakır. On joining the imperial army, he became the object of [the sultan’s] wrath because of the influence of those who complained against him. As a result of the intercession of Müfti Feyzullah Efendi, however, he was [merely] exiled to the fortress of Poitel in Bosnia and his vizieral rank was taken away [from him]. In 1109 [1696-97], his previous crimes were forgiven, and he was deemed worthy of the [governorship] of the eyalet of Bosnia. The next year, the eyalet of Rakka was given over to his charge, and a year later the government of Baghdad was conferred upon him. Because his admired work restoring the old channel and flow of the Diyala River came to light, work which was carried out a year later, when he was commander of the army charged with the recovery of Basra, he was appointed governor of Anatolia in 1113 [1701-2]. And in 1114 [1702-3] he was appointed grand vizier in accord with the sense [of the couplet],

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949 The Daltaban Mescidi (Mosque of the Barefoot One), known also as the Kātib Sinan or Daltaban Sinan Bey Mescidi, located between Çoban Çavuş Medrese Sokakı and Sınıbûl Sinan Sokakı in the Nişanca Quarter in Kumkapi. The mosque was built by Sinan Bey, a clerk of the imperial kitchen of Bayezid II, and its vakfiye is dated 916/1510-11; see DBIA, II, 544; EC, 109-10; IC, I, 49; IST4, VIII, 4216-18; OMBYSD, 233. For location, see MW map, E 7/16 and 258.

950 Daltaban Mustafa Paşa (d. 1703), Ottoman grand vizier of the last part of the reign of Sultan Mustafa II. He held office from 4 September 1702 until his execution on 24 January 1703. For his biography, see Hadıka, 125-26; Vefeyat, 72; SO, IV, 412-13.

951 Rakim Mehmed Paşa (d. 1769), the son-in-law of Daltaban Mustafa Paşa; see Vefeyat, 95; SO, II, 365.

952 Port and district on the Red Sea in the Hijaz in western Arabia.

953 Muhammad ibn Idris al-Shāfi’, early Islamic jurist and founder of systematic Islamic law. Although al-Shāfī’i did not himself establish a school of Islamic law, the Shafi’ite school founded by his disciples, bears his name. His tomb is located in Cairo.

954 Mevlə-Râkim Mehmed Pâyâ.

955 The town of Bitolia in Macedonia.

956 Ibrahim Paşa, Kara (1620-87), Ottoman grand vizier of the last part of the reign of Sultan Mehmed IV. As a young man, he was a soldier in the retinue first of Abaza Hasan Paşa and later of Fıratı Mustafa Paşa. With the latter’s appointment as kaimmakam, Ibrahim Paşa was promoted to kethûda-i sadr-i ali and was subsequently made mûridâvâr evvel (1671) and second vizier, becoming thereby an intimate of Sultan Mehmed IV. Because of his influence with the sultan, a rift developed between Grand Vizier Kara Mustafa Paşa and Ibrahim Paşa, who was, nonetheless, made kaimmakam in the capital at the time of Kara Mustafa’s disastrous Vienna campaign of 1683. He was appointed grand vizier on Kara Mustafa’s execution (15 December 1683), but, because of repeated reverses suffered by the Ottoman armies during his grand vizierate, was himself dismissed on 18 December 1685, exiled to Rhodes and executed there in 1687; see SO, I, 110.

957 Town in the Dobruja, now a part of Rumania.

958 Seyhüslâm Feyzullah Efendi; see Hadıka, n. 841.

959 A district in eastern Syria.
He was barefoot (*daltaban*). He came to the divan.
He was appointed glorious vizier of viziers.

Concerned, however, with insignificant matters such as the enlarging of women’s cloaks and the alteration of the garments of Jews and unbelievers, he was inattentive to the merits of state affairs. Further, he scowled and conducted himself with violence toward people, such that the late Rami Paşa commented on the strange expressions and obscene reproaches which the aforesaid used and called them Daltabani expressions. It being heard that he was plotting an intrigue by provoking the Tatars in order to dismiss the şeyhülislâm from office, he was imprisoned at the Kapi Arası in Edirne, his property was seized by the state treasury and he was put to death in the place of execution. Rami Mehmed Paşa became grand vizier in his place. [Daltaban Mustafa Paşa’s] term of office was four months.

20. The Debbagzade Congregational Mosque near the Congregational Mosque of Hekimzade [Ali Paşa]

Its builder was the steward of the şeyhülislâm (*şehrubâbâh* kethüdasi), Debbagzade Hüseyin Efendi. He is buried there. This is the numerical date on his gravestone: 1131 [1718-19]. The fountain located near that place was subsequently built in accord with his will by the abovementioned founder’s daughter, Safiye Hatun, and her mother, Abide Hatun. This chronogram by Behişi Şeyh Mustafa Bektâşı is written on it:

The patron of charitable works, Hacı Hüseyin’s
Pure daughter, the deceased Safiye, and
His wife Abide made this new fountain flourish.
Health and well-being to the thirsty who drink from it for the sake of his soul!
Behişi, it is the spring of Zemzem! The thirsty express its date.
“Let us drink pure water for the love of Hüseyin’s soul!” [1732-33].

They call the nearby lodgings the Sormagir Odaları. [The mosque] has a quarter.

21. The Deniz Abdal Mosque in Şehremini

[113] Its builder was Mimar Ilyas bin Abdullah. He is buried in its cemetery. It is apparent from his gravestone that he died in the year “Perfection of glory,” 958 [1551-52]. The abovementioned Deniz
Abdal is buried in the Hurrem Garden in the house at the back of the dwelling opposite the above-mentioned mosque. He was one of those who came with Fatih [at the time of the conquest of Istanbul]. He has no connection with the mosque whatsoever, despite the fact that it is known by his name. Ahmed Efendi, the clerk of the bureau of retained revenues of the finance department (mevkufat halifesisi), installed its minbar. His grave is also there. [The mosque] has a quarter.

22. The Diragman Congregational Mosque

Its builder, the translator (tercüman) Yunus Ağa, previously built a mekteb. He subsequently began this mosque, but passed on to the Abode of Eternity before its completion. He is buried before its mihrab and his brother, Mustafa Ağa, completed the remainder [of the building]. This is the chronogram on the arch of its portal:

Yunus Bey, who with dignity and glory became
The translator of the world-adorning shah,
Built this blessed mosque.
God assisted and favored him and
The Divine Spirit expressed the date.
"Abode of piety and house of the righteous," gives the date, 948 [1541-42].

There are three gateways in the courtyard of the blessed mosque and this chronogram of two couplets by Şeyhülislâm Ebussuud Efendi is on the exterior of the gate with steps:

O Lord, how fit it is that for this place
There is sun instead of shade.

"It is a gate of Paradise," gives the date, 948 [1541-42].

The abovementioned Mustafa Ağa built a darülkura at the corner opposite [the place] where the abovementioned steps descend into the market. Later, Bosnavî Abdülmümin Efendi, a halife of Nureddinzade Şeyh Mustafa Musliheddin Efendi, who was a Friday preacher in the abovementioned mosque, being the owner of a house adjoining the blessed mosque’s courtyard, built a zaviye there, and entrusted it to the şeyhs of the mosque. He passed away in 1004 [1595-96] and was buried beside the abovementioned translator. Tefsiri Şeyh Hafiz Ömer Fanî, his son-in-law, became head of the zaviye in his place. The aforesaid was head preacher of the imperial army during the Eğri campaign and later became the sultan’s preacher. Eventually, he became preacher of Aya Sofya, during which time, in 1034 [1624-25], he died and was buried beside his şeyh [Bosnavi Abdülmümin Efendi]. His son Ibrahim Efendi became şeyh in his place. And on his death, his son Sagir Mahmud Qelebi became şeyh. He died in 1054 [1644-45] and Osman Kaysari, the treasury of hymns, became şeyh in his place. The aforementioned Osman Efendi’s şeyh, Abaza Şeyhi Seyyid Abdürrahim Bayrami, was killed while [Osman Efendi] was his dervish and service leader (zakirbâşî), and [he] completed the Way...
and was made a halife by Şeyh Abdülehad Nuri Efendi. On his death, Nazmi Efendi composed a chronogram with this line of poetry. “Alas! The nightingale of the affirmation of God’s unity (tevhid) flew to the banquet of Paradise.” 

Concerning his hymns, this hymn composed in the hüseyni mode by Dede is widely known:

The eloquence of his litany gave light and illumination to the heart and soul.

Isa al-Mahvi became şeyh in his place. The aforesaid set out on the Pilgrimage when he was şeyh of the Sûleymaniye, and arriving at the Noble Damascus, he passed away to the Abode of Eternity on the Night of Power (leyle-i kadr). He is buried beside the grave of the emirülhasa Isa Paşa, outside the tomb of the Şeyh-i Ekber. Eşrikapılı Hattat Mehmed Rasim Efendi composed a chronogram for his death.

His son Mehmed Salih Sahavi became şeyh in his place. He passed away while he was the preacher of the Sûleymaniye and was buried next to the zaviye. There is a chronogram for his [death] by Müstakimzade. “The soul of Isazade set out for God,” 1173 [1759-60]. After the abovementioned zaviye burned in the great Balat fire of Muharrem, one thousand one hundred forty-two [1729], His Majesty the late sovereign Sultan Ahmed Khan the Third commanded that it be built anew, and at the time of its completion the chronograms which he wrote in celi script and consigned to it were fixed to the gate of the tevhidhane. When the reign of his son, His Majesty Sultan Mustafa Khan the Third, came to pass, [115] and he was presented with a petition stating that the zaviye was in need of repair and informed that the imperial calligraphy of his illustrious father [was to be found] on the abovementioned hanekah, he commanded that the tekke be rebuilt from its foundations and ordered the total repair and restoration of the blessed mosque and the house of the şeyh. And the abovementioned noble calligraphy was moved to the door of the hanekah. The sacred verse of the Qur'an, "Know, therefore, that there is no god but God!,” on [the hanekah’s] interior is also in [Sultan Ahmed’s] imperial calligraphy, and there are [other] inscriptions by him [there as well]. A wooden tomb was built and a sanduka installed for the abovementioned şeyh. Müstakimzade’s phrase, “Restoration of the dervish lodge,” 1178 [1764-65], is the date of this restoration of the zaviye. Sahavi Efendi’s son-in-law, Şeyh Hafiz Mehmed Emin Efendi, became şeyh in his place. [The mosque] has a quarter.

The abovementioned Şeyh Hafiz Mehmed Emin Efendi passed away in 1184 [1770-71] and his son Şeyh Mehmed Salih Sahavi Efendi became head of the lodge. On his death in the year 1187 [1773-74], the office [went] to Köylü Şeyh Ahmed Efendi and when he died in the year 1197 [1782-83], it was given to his son Mustafa Efendi.
23. The Dikilitaş Mosque near the Valide Hamam

Its builder was Fenarızade Ahmed Paşa. He is buried in Bursa. [The mosque] has a quarter.

24. The Demirciler Mosque near the Mosque of Sultan Mehmed Khan

The builder of the Demirciler Mosque was Ali Efendi, the chief surgeon (cerrahbaşı) of Ebûl Feth Sultan Mehmed Khan. In time it fell into ruin and iron workers occupied its site. Although it was forgotten for a time, in Rebiülevvel 1176 [1762] it was [re]built and [re]appeared through the effort and zeal of the person who was its mütevelli. [The location of Ali Efendi’s] grave is not known. [The mosque] has a quarter.

THE LETTER RA

I. The Congregational Mosque of Rüstem Paşa in Nalburlar

Originally, the site was occupied by the mosque of the patron of charitable works Haci Halil Ağa. [116] Subsequently, this blessed upper-story mosque was built in its place. Below it there are storerooms and other income-producing properties. Its builder was grand vizier and the son-in-law of the padishah. There are in addition to this other charitable foundations built by the aforesaid [Rüstem Paşa]. For example, there is a great medrese of his near the Çağaloğlu Sarayı. During his second grand vizierate, he suffered the wrath of Sultan Süleyman Khan and died a martyr. He is buried in a separate tomb near his sebî in the vicinity of the Şehzade Mosque. This line is a chronogram for his death: “May Eden be his abode in the Paradises!” [968] 1560-61. [The mosque] does not have a quarter.

The aforesaid vizier was of Croatian origin. He entered the imperial palace and, in the time of Süleyman Khan, retired to [the governorship of] the eyalet of Diyarbakir with the rank of vizier. Because he enjoyed imperial esteem, malevolent persons calumniated him, saying, “He suffers from leprosy.” When physicians were asked about it, they answered, “There are no lice on a person suffering from the abovementioned disease.” On this, Mehmed Halife, one of the imperial physicians, was appointed to make an examination [of Rüstem Paşa]. Covertly noting with the careful observation of a physician a tiny louse in [his Paşa’s] shirt, he submitted [his findings] to the sultan, and the aforesaid [Rüstem Paşa]; see Hadika, n. 101.

981 Ağa olsun cinarda ʿadn meşvâ.
Paşa] was immediately honored with the high rank of [beylerbeyi] of Anatolia. With his marriage to Mihrimah Sultan in the year 946 [1539-40], he also acquired the rank of imperial son-in-law (damad). In accord with the sense [of the couplet],

A person’s destiny and good fortune will be of help,  
And in its place his louse is also useful.

he entered on a career as a vizier of the imperial divan. In 951 [1544-45] he was named grand vizier in place of Hadim Süleyman Paşa. He was dismissed in 960 [1552-53] because of the imperial wrath of the heir apparent, Sultan Mustafa, the result of deceitful and pernicious intrigues. Kara Ahmed Paşa became vizier in his place and the aforementioned dismissed [Rüştem Paşa] was given leave to rest in retirement in his garden in Üsküdar. In 962 [1554-55], he succeeded his predecessor [Kara Ahmed Paşa], and in 968 [1560-61] he died. The length of his vizierate was fifteen years. The aforesaid never accepted bribes or participated in other shameful acts of corruption, and by means of thoughtful management he caused all the public treasuries to overflow with riches.

2. The Rüştem Çelebi Mosque near the Kariye Congregational Mosque

The abovementioned is an upper-story mosque. [The location of] the grave of its builder is not known. Reis İsmail Efendi installed its minbar. The aforesaid [Rüştem Çelebi] also built an upper-story mekteb of brick and stone with a fountain below it near the mosque of Kemanke Mustafa Paşa, opposite the Kurşunlu Mahzen Congregational Mosque [in Galata]. The Rüştem Çelebi Mosque] does not have a quarter.

3. The Mosque of the Rüştem Paşa Khan

Its builder was the abovementioned [Rüştem] Paşa. Subsequently, Ibrahim Bey, who was its mütewalli because of his descent [from the founder] and by stipulation [of the vakf], installed its minbar. [The mosque] does not have a quarter.

985 One of the daughters of Sultan Süleyman I; see Hadika, 26.
986 Süleyman Paşa, Hadim (d. 1547), Ottoman grand vizier of the reign of Süleyman I. He was beylerbeyi of Egypt from 1525 to 1535 and again from 1536 to 1538, when he organized his famous campaign against the Portuguese in India. In April 1541, he was appointed grand vizier but was dismissed three and a half years later, on 28 November 1544, because of suspicions about his handling of the revenues of Egypt. This was followed by exile to Malkara, where he died in September 1547. While governor of Egypt, he made improvements on the Citadel district in Cairo, including the construction of a zaviye and mosque. He built another mosque in Bulak, and a mosque, ribat and bath in the Yemen; see EI², IV, 901-2; SO, III, 78-79.
987 Ahmed Paşa, Kara (d. 1555), husband of Fatma Sultan, the daughter of Selim I, and grand vizier in the middle of the reign of Sultan Süleyman I. Of Albanian origin, he was raised in the imperial palace and was appointed ağa of the Janissaries in 1521. Later, as beylerbeyi of Rumelia, he took part in campaigns in Hungary (1543), following which he was appointed commander-in-chief in the war against Persia (1548). In 1552, he was transferred back to command in Hungary and was able to capture Timişoara. Appointed grand vizier on 6 October 1553, he resumed command against the Safavids in Nakhichevan and Karabagh. Court intrigues following the Treaty of Amasya led to his deposition and execution on 29 September 1555. For further biographical details and his posthumously completed Top Kapi Camii Complex, see Hadika, 158-59; Vefeyat, 9; Mecmua, 148-49; EI², I, 291; SO, I, 198.
988 The Rüştem Çelebi Mescidi, located near the Kariye Camii at the Edirne Kapı. Built in the sixteenth century, the mosque is no longer extant. Its precise location cannot be established; see FC, 194; IC, I, 116.
989 For the Kurşunlu Mahzen and Kemanke Mustafa Paşa mosques, see Hadika, 360-61, 365-67.
990 The Rüştem Paşa Hani Mescidi, the mosque of the Büyük Çukur Han, adjoining Rüştem Paşa Camii in the Rüştem Paşa Quarter in Eminönü. Neither the mosque nor the khan is extant; see Ayvansarayi, Camilerimiz Ansiklopedisi, I, 156; Demircanlı, Eseliya, 536; IC, I, 117.
4. The Resmi Mosque near the Haceği Congregational Mosque

Its builder was Resmi Şeyh Mahmud Efendi. He is buried there in a separate tomb. The date of his death is "Ship master," 988 [1481-82]. Şeyh Ahmed Efendi, the halife of Şeyh Süleyman, who was the halife of Şeyh Nureddin, and died in 1165 [1751-52] while he was şeyh in the Congregational Mosque of Haceği Mustafa, is buried at his side. The sons of the abovementioned Resmi are buried outside his tomb. The adjoining mekteb is the charitable foundation of the babuşsaade ağası Tavaşi Hüseyin Aga, who is buried in the Congregational Mosque of Aşık Paşa. The nearby medrese was built by a person named Ali Efendi. [The Resmi Mosque] has a quarter.

5. The Revani Efendi Mosque in Kırkçeşme

Its builder was Edirneli İlyas Efendi. He was in state service while Sultan Selim Khan the First was [a prince] in Trabzon and he came to Istanbul together with [Selim]. Subsequently, he was employed in high offices such as clerk of the imperial kitchens (matbah-i amire kâtibi), commissioner of the imperial kitchens (emin-i matbah) and commissioner of the sürre (emin-i sürre). The deceased wrote poetry, which is held in high esteem.

Examples of his poetry:

[118] Shah of my love, is the crown on my head a wine glass?
The cupbearer saw my intoxication and said, “You have the qualities of a gentleman. Open your eyes!
O, let not other lovers bestow on you, my Lord, such love!
Surely, the padishah will take tribute from the unbelievers.”

There is also an İşret-name (Book of Carousal) by him, the first couplet of which is as follows:

Whosoever enjoys with the wine cup a pleasant state,
Is like Solomon who has a seal in his hand.

His Majesty Sultan Selim Khan, passing the abovementioned mosque while it was being built, asked, "Who is the builder of this mosque?" On being politely told, “It is your slave Revani." he replied, "Bravo, Aya Sofya! So you bring forth a mosque a year!" [İlyas Efendi] also built rooms to house [the mosque’s] functionaries. The aforesaid was a portly and witty man. [This is] a chronogram for the late [İlyas Efendi’s] death:

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991 The Resmi Mescidi, known also as the Resmi Mahmud Mescidi or Şeyh Resmi Mahmud Camii, located on Otlukcu Yokuşu at the intersection with Hüseyin Remzi Bey SokAĞI in the Şeyh Resmi Quarter in Fatih. The mosque was destroyed by fire in 1918 and is today in ruins; see FC, 193-94; IC, I, 116; OMFD, III, 500. For location, see MW map, D 4/22 and 409.

992 Tekne-linds.

993 For the Haceği Mustafa Camii, see Hadika, 116.

994 The Aşık Paşa Camii; for the mosque and the tomb of Tavaşi Hüseyin Aga, see Hadika, 170-71.

995 The Revani Efendi Mescidi, known also as the Revani Çelebi or Koğaclar Mescidi, located on Koğaclar Caddesi between Atatürk Bulvarı and Akif Paşa SokAĞI in the Molla Hürev Quarter just north of the Şehzade Camii in Bayezid. The mosque was torn down in 1942 or 1943, when Atatürk Bulvarı was widened; see DBJA, VI, 320-21; EC, 159-61; Eyice, TD, 26 (1972), 152-58; IC, I, 116; OMBYSD, 437. For location, see MW map, F 5/26 and 275.

996 Edirnevi İlyas Efendi (d. 1524), Ottoman poet and official of the reigns of Bayezid II and Selim I, who wrote under the pseudonym Revani; see HOP, II, 317-46.

It appears that the Revanî Efendi Mescidi referred to here is the same as the Koğaclar Mescidi, discussed separately in the printed edition of Hadika (178). Although the founder of the one is referred to as Edirnevi İlyas Efendi and that of the other is given as Şica Efendi, both names are, in fact, attested for the poet Revani. Both mosques are described as being located in Kırkçeşme, leaving little doubt that the two are actually one and the same.

997 At this time, Revani was the administrator of the vakfs of Aya Sofya, and the funds for the building of Revani’s mosque were, Selim understood, embezzled from their incomes.
His fame captured the world from end to end:
The prince of poetry, that is to say Revani.
As he drank the cup of death,
It is said that he became intoxicated.
Hearing this, the Divine Spirit composed a chronogram.
“Revani longed for the Paradises,”

He is buried in the enclosed cemetery (hazire) of his mosque.

THE LETTER ZAY

1. The Congregational Mosque of Zeyrek

The abovementioned mosque was converted from a church. Ebülfeth Sultan Mehmed Khan was the founder. It has an imperial tribune (mahfil-i hümayun). Its servants’ salaries come from [the vakf] of Aya Sofya. The reason the blessed mosque is known [as the Congregational Mosque of Zeyrek] is that Zeyrek Molla Mehmed Efendi was the first müderris of the adjoining zaviye. The abovementioned molla passed away twenty years after the conquest of Istanbul. Subsequently, the abovementioned medrese became a zaviye for Şeyh Abdullah Alehi. The [fountain] in its courtyard, known as the Çukur Çeşme, is one of the Kirkçeşme. Şeyhülislâm Zenbilli Ali Efendi is buried in the courtyard of the mekteb, which was his charitable foundation, located at the summit of the nearby slope. His son Fazil Efendi and his daughter Sitti Hatun are also buried there. Other details of his biography are mentioned in connection with his mosques. [The Congregational Mosque of Zeyrek] has a quarter. The mekteb, which was the charitable work of the late Şeyhülislâm Zenbilli Ali Efendi, was repaired in the year 1251 through the efforts of His Excellency Şeyhülislâm Mekki Efendi, who was the superintendent of its vakf.

999 Cinândan yaña cân atdı Rivdni.
999 The Zeyrek Camii, known also as the Molla Zeyrek or Kilise Camii, on İbadethane Sokagi in the Sinan Ağâ Quarter in Fatih; see DBIA, VII, 555-57; FC, 175-76; IC, I, 158; MW, 209-15; OMD, III, 537. For location, see MW map, E 5/6.
1000 The Church of Christ Pantocrator, the most important surviving Middle Byzantine building in Istanbul. The church dates to the years between 1120 and 1136 and served as the burial place of the emperors of the Comnenian and Palaeologan dynasties as well as the residence of Frankish kings during the Latin Empire; see Mathews, Churches, 71-101.
1001 Zeyrek Molla Mehmed Efendi (d. 1506), Turkish ulema of the late fifteenth and early sixteenth centuries. Trained for a learned career, he was given a series of medrese appointments before becoming a judge of Bursa. He is particularly remembered for a prolonged disputation on religious matters with the famous scholar Molla Hocazade in the presence of Sultan Mehmed II; see Altunsu, Osmanlı Şeyhülislâmaları, 179-80; SO, III, 283.
2. The Congregational Mosque of Zincirlikuyu1007 near the Congregational Mosque of Nişancı Mehmed Paşa

Its builder was Atik Ali Paşa,1008 who is mentioned under the letter ‘ayın. [The mosque] has three domes. Opposite it are spigots for ablutions and opposite them is a double hamam. The nearby medrese1009 is [the foundation] of Grand Vizier Semiz Ali Paşa,1010 who is buried at Eyüp. It is not [the foundation] of the patron of the mosque. The medrese of Kaba Halil Efendi, who died in retirement from [office in] Istanbul, is [also] located in that neighborhood, and he is buried there. [The mosque] has a quarter.

3. The Zihgirci Mosque1011 in Lalezar

Its builder was Seyyid Kemaleddin Efendi. His grave is located before the mihrab. Cafer Efendi, a clerk in the chancery office (reis kalemî) of the Imperial Council (divan-ı hümâyûn), enlarged its vakf and Izari Efendi, the head of the office of high appointments (tahvîl kisedârî) in the abovementioned chancery office, provided for the mihrab candles. The grave of the abovementioned [Izari] Efendi is next to the Çavuş Congregational Mosque in Tophane.1012 The wife of Kemaleddin Efendi made her house a trust for the müezîns [of the mosque]. [The vakf] provides the imam with a stipend of one akçe for the reading of the Qur’an after prayer. [The mosque] does not have a quarter.

4. The Zenburcubâyı Mosque1013

Its builder was Ebü İleth Sultan Mehmed Khan’s head keeper of the beehives (zenburcubâş). [The location of] his grave is not known. The stipends of its functionaries are provided from the vakf of Aya Sofya. It is a blessed upper-story mosque, reached by a staircase of thirty-one steps. Only noon and afternoon prayers are performed. It does not have a quarter. [120]

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1007 The Zincirlikuyu Camii, known also as the Atik Ali Paşa, Vasat Ali Paşa or Karagümürk Camii, located at the intersection of Fevzi Paşa Caddesi and Atik Ali Paşa Camii Sokâğı in the Beyçiçeş Quarter in Karagümürk; see FC, 222-23; IC, I, 159; ISTA, III, 1286-87; MW, 371-73; OMBYSD, 175-76. For location, see MW map, C 4/11.
1008 See Hadîka, 168-69, where Hadim Atik Ali Paşa is mentioned in connection with his congregational mosque in Çemberliataş; also Hadîka, n. 648.
1009 The Cedid Ali Paşa Medresesi; see DBIA, II, 391.
1010 For Semiz Ali Paşa, see Hadîka, n. 472.
1011 The Zihgirci Mescidi, known also as the Zihgirci Kemaleddin Mescidi, located at the intersection of Zihgirci Mescid Sokâğı and Vani Dergâhi Sokâğı in the Uzun Yusuf Quarter in Şehremini. The present building is of recent date; see DBIA, VII, 558-59; FC, 299-30; IC, I, 158; OMBYSD, 292. For location, see MW map, B 7/4.
1012 The Çavuş Camii in Tophane; see Hadîka, 397, where it is stated that the mosque, known also as the Çivici Limâm Mescidi, was rebuilt by İzari Haci Mehmed Efendi, who died in 1169/1755-56.
1013 The Zenburcubâş Mescidi (Mosque of the Head Beekeeper), known also as the Zenburcu Mescidi. No trace of the mosque survives. Its location is uncertain, although Ayverdi suggests it may have been in Tahtakale in the Şeyh Mehmed Geylani Quarter in the Eminönü District; see EC, 221; IC, I, 158-59; OMFD, III, 537.
1. The Sultan Congregational Mosque\textsuperscript{1014} in Aksaray

Its builder was the daughter Hadice Sultan, the daughter of His Majesty Sultan Selim Khan the First. She is buried with her mother in a separate tomb near the tomb of her father Sultan Selim. The chronogram on the arch of the [mosque’s] gateway is written as follows:

\begin{quote}
The granddaughter of His Majesty Sultan Selim
Built a mosque. May God approve of it!
May her soul rejoice with the recitation of the Qur’an!
Reason learned of its completion and
Composed a chronogram. “This is the best of good deeds,”\textsuperscript{1015} 950 [1543-44].
\end{quote}

[The mosque] does not have a quarter.

2. The Sinan Aga Mosque\textsuperscript{1016} near the Fazlı Paşa Sarayı

Its builder was the \textit{babuşsaade ağası} [Sinan Aga]. He is buried before the mihrab. The severed head of Bosnavi Mehmed Paşa is also buried there. [The mosque] has a quarter. The builder of the \textit{darülhadis}\textsuperscript{1017} opposite the abovementioned Sinan Ağa’s blessed mosque was the \textit{müderris} Mudurnu Mehmed Efendi, the son-in-law of Raziye Kadın, a lady-in-waiting to the late Murad Khan the Third. He was known by the name Damad Mehmed Efendi. In the year 999 [1590-91], he was promoted from the rank of [\textit{müderris} in] the medreses of the Fatih Mosque to the judgeship in Galata. In Receb 1001 [1593], he was transferred to the judgeship of Bursa, and, in Cemaziyülevel 1002 [1594], to the office of kadi of Istanbul. In Zilkade of the abovementioned year, he attained the rank of [\textit{kadıvasker}] of Anatolia, and, in Ramazan 1004 [1596], he was transferred to the government of Egypt. He became \textit{kadıvasker} of Anatolia again in Safer 1007 [1598], and, in Şevval of the abovementioned year, because his father-in-law, Bostanzade Ali Efendi,\textsuperscript{1018} was dismissed from office, he became \textit{kadıvasker} of Rumelia. He was dismissed a year later but again became \textit{kadıvasker} of Rumelia in Zilkade 1011 [1603]. In Ramazan 1012 [1604], the judgeship of Venerated Mecca was conferred upon him, and, [121] in Muharrem 1017 [1608], he became \textit{kadıvasker} of Rumelia for a third time but was dismissed eight months later. He died in Cemaziyüľâhür 1022 [1613]. He is buried at the side of his \textit{darülhadis}—may God have mercy on him.

\textsuperscript{1014} The Sultan Camii, located on Atatürk Bulvari near the intersection with Teceddut Sokağı in the İne Bey Quarter in Samatya. The site of the mosque, which is no longer extant, was incorporated into Atatürk Bulvari; see \textit{FC}, 203; \textit{İC}, I, 124. For location, see \textit{MW} map, D 7/11 and 254.

\textsuperscript{1015} \textit{Innehd hayran cemil}.

\textsuperscript{1016} The Sinan Ağa Mescidi, located on the present Piyer Loti Caddesi near the intersection of Dostluk Yurdu Sokağı in the Binbirdirek Quarter just east of the Binbirdirek cistern in Alemdâr. The mosque was torn down in 1917; see \textit{EC}, 171; \textit{İC}, I, 122; \textit{OMFD}, III, 316. For location, see \textit{MW}, 283.

\textsuperscript{1017} The no longer extant Mudurnu Mehmed Efendi Darülhadisi, built by Damad Mehmed Efendi, who was also the builder of the Damad Mehmed Efendi Medresesi in the Haydar Quarter in Fener; see \textit{FC}, 243 and \textit{Hadika}, n. 1040.

\textsuperscript{1018} In fact, Şeyhülislâm Bostanzade Mehmed Efendi; see \textit{Hadika}, n. 104.
3. The Sitti Hatun Mosque

Its builder was the daughter of Şeyhülislam Zenbilli Ali Efendi. She [also] built a medrese. At her death, she was buried beside her father in the courtyard of the mekteb which he built in Zeyrek. Ağazade Mehmed Efendi installed [the mosque’s] minbar when he was müdderis of the abovementioned medrese. The aforesaid Ağazade Mehmed Efendi was dismissed from [the judgeship of] Galata and died in the year 1150 [1737-38]. [He is buried] outside the Edirne Kapi. [The mosque] does not have a quarter.

4. The Simke Mosque

Its builder was İskender Çelebi. By writ of one of its mütevellis who had been appointed in conformity with the tenets of the vakf and by order of the kadi of the city, its minbar was installed in the year “Advancement,” 1150 [1737-38], and subsidies were provided for its expenses. [The location of İskender Çelebi’s] grave is not known. [The mosque] does not have a quarter.

5. The Mosque of the Sivası Tekke

The abovementioned mosque was converted from a church. Its founder was His Majesty Sultan Bayezid Khan the Saint. He built it for Şeyh Muhyyeddin Mehmed Efendi. The aforesaid was the father of Ebussuud Efendi. He died in “Litany in praise of God,” 920 [1514-15], on his arrival at his birthplace, Kayseri, when returning from the hajj. He was buried beside his şeyh, the halife of His Excellency Hacı Bayram Veli [named] İbrahim Tennen, who is buried there. Following the aforementioned şeyh, his brother, Şeyh Nasrullah, and, subsequently, his other halifes became, in turn, the heads of the tekke. Sivası Şeyh Abdülmeclid Efendi, who came to Istanbul in the time of Sultan Mehmed Khan the Third and was the first şeyh of the Sultan Ahmed Mosque, was nominated to the abovementioned zaviye. He installed the minbar. When he died, he was buried in the garden located in the Nişanlılar Quarter near Eyüp, which had been given to him as a grant by Sultan Murad. [122] His brother’s son and halife, the preacher of Aya Sofya, Abdülehad Nuri Efendi, composed this chronogram, which is inscribed on the entrance to the tomb:

In one thousand forty-nine, [God] took
The pure Sivası. [His] abode ascends, 1049 [1639-40].

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1020 The Sitti Hatun Mescidi, located on Silivrikapi Caddesi between Alay İmamı Sokağı and Koça Mustafa Paşa Çeşmesi Sokağı in the Cambažiye Quarter inside the Silivri Kapı in Samatya. The mosque’s foundation must date to the first half of the sixteenth century; see DBIA, VIII, 400; FC, 202; IC, I, 122. For location, see MW map, B 7/14.

1021 For Şeyhülislam Zenbilli Ali Efendi, see Hadika, n. 83.

1022 The Sitti Hatun Medresesi, assumed to have been located near her mosque. It is no longer extant; see FC, 241.

1023 The Zenbilli Ali Efendi Mektebi in Zeyrek; see Hadika, n. 1004.

1024 The Simke Mescidi, located on Vatan Caddesi near its intersection with Oğuz Han Caddesi in the Arpa Emini Quarter in Şehremeni. The mosque is no longer extant, its site having been incorporated into Vatan Caddesi; see FC, 201; IC, I, 121. For location, see MW map, C 5/7.

1025 Temişyt.

1026 The Sivası Tekkesi Mescidi, located at the intersection of Yavuz Selim Caddesi and Ali Naki Sokağı in the Müfti Ali Quarter south of the Yavuz Selim Complex in Fener. No trace of the mosque remains; see FC, 202-3; IC, I, 123; OMBYSD, 291. For location, see MW map, D 4/30 and 309.

1027 Zikr.
[Abdülmeclid’s] son, Abdülbaki Efendi, became seyh in his place and also became a preacher in his place in the abovementioned [Sultan Ahmed] Mosque. He died [in] 1122 [1710-11] at the age of ninety-nine and was buried beside his father. His daughter’s son, whose name was Mehmed, became seyh in his place, but only of the zaviye. He was banished to Bolu on the accession of Sultan [Mahmud I] in 1143 [1730-31] and died there. His son, Abdülmeclid Efendi, became seyh in his place for six years. On his passing away, [the office] was conferred on his son, Abdülbaki Efendi, who is head of the tekke at the present time. [The mosque] does not have a quarter.

6. The Sarayhanebaşı Mosque

Its builder was the architect (mimar) Ayas. He set out and proceeded with grace to the realm of immortality in the year “Harvest,” 892 [1486-87]. He is buried in a cemetery in the vicinity of his mosque. Kılıği Mehmed Ağa installed its minbar. He is buried in the cemetery before the mihrab. The office of [the mosque’s] mütevelli is entrusted to its imams. The [Nuru]osmaniye Mosque’s water tower (su terazisi) was built at the corner of the mosque’s street. A sebil and fountain are on the opposite corner. Their builder was the kethüda hatun Canfeda Saliha, who built a mosque in Karagümüşuk. [The Sarayhanebaşı Mosque] has a quarter.

7. The Mosque of the Sirkeci Tekke near the Aya Kapı

Its builder was Yorgani Emir Şeyh Mehmed Geyсудar-i Geylani, and the seyhs are still descended from him. The aforesaid was struck by the staff of a Frankish ambassador’s guard and fell a martyr. Müstakîmzade composed a chronogram for his death. “May the underside of the divine quilt be shelter for

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1028 For a full list of the seyhs of the Sivas Tekkesi, see ZSE, 60-61.
1029 The Sarayhanebaşı Mosque, known also as the Mimar Ayas Mescidi, located at the intersection of the present Şehzadebaşı Caddesi and Horhor Caddesi in the Baba Hasan Alemi Quarter in Fatih. No trace remains of the mosque, which was torn down in 1957, in the course of the widening of Şehzadebaşı Caddesi; see FC, 197; IC, I, 119; OMFD, III, 455-57. For location, see MW map, D 6/2 and 275.
1030 Hirman.
1031 Such water towers (literally “water balances”) had a dual function. They were devices to adjust pressures in the water distribution network and thereby to keep its pipes from bursting and prevent leakage. In addition, they functioned to control and measure the distribution of water through the system. Although there were originally numerous water towers of this type in the Istanbul water supply network, relatively few are still standing. These include the abovementioned Nurosmaniye water tower at the intersection of Yanık Saraylar Sokak and Mengene Sokak and those of Kirkçeşme, Sultan Ahmed, Tahtakale, Yenikapı and Çatladıkapi. For an explanation of their function and mechanics, as well as a photograph of the Şehzadebaşı su terazisi, see Çeçen, Water Supply, 161-63.
1032 The Canfeda Kadin Sebili, built by the beloved slave of Nurbanu Valide Sultan, the mother of Murad III. The fountain is no longer extant; see Egemen, Çeçme, 228.
1033 The Kethüda Kadin Camii, known also as the Canfeda Kadın Mescidi; see Hadîka, 203-4.
1034 The Sirkeci Tekkesi Mescidi, known also as the Şeyh Mehmed Geyсудarî Mescidi, located at the intersection of Keci Dede Sokak and Miralay Nazım Bey Caddesi near the Aya Kapı in the Küçükmustafapaşa Quarter in Fener. According to ZSE, the tekke was founded in 972/1564-65, which must also be the approximate date of the founding of the mosque. All that remains of the tekke is the tomb of Sirkeci Dede; see FC, 202; IC, I, 122; ZSE, 15. For location, see MW map, D 3/2 and 309.
1035 balyos yasakctzs. The title balyos (Turkish for the Italian bailo, “bailiff”) was the designation of the head of Constantinople’s Venetian colony during the late Byzantine period, who was simultaneously the Venetian ambassador to the Byzantine court. The title continued to be used for the Venetian Republic’s ambassador after the Turkish conquest in 1453 and, in time, came to be applied to all European diplomats to the Porte.
the emir, His son Ismail Efendi became șeyh in his place. He died in the year "Glorious, 1277 [1569-70]. [The mosque] does not have a quarter.

8. The Congregational Mosque of Sinan Ağa near the Yarhisar Congregational Mosque

[123] Its builder was the bina emini of the Fatih Mosque. He is buried before the mihrab. [The mosque's dependencies] include a mekteb. Opposite [the mosque] is the medrese of Damad Mehmed Efendi, the builder of which is buried there. Seyhulislam Mehmed Salih Efendi is buried beside him. Facing it are the mekteb of Pir Mustafa Paşa and the hamam known as the Yeni Hamam. [The mosque] has a quarter.

9. The Congregational Mosque of Seyyid Ömer in Yayla

Its builder was Ömer bin Fahreddin, Sultan Bayezid’s barley commissioner (arpa emini). This Arabic chronogram setting forth the date of the mosque’s completion is inscribed on the arch of the gateway: “In the year eight hundred ninety-six,” [1039] 896 [1490-91]. [Ömer bin Fahreddin’s] grave is there. The zaviye located in its vicinity was built for Tavil șeyh Mahmud Halveti by Grand Vizier Tekfurdağ Mustafa Paşa, who died at Malkara following his dismissal. His dismissal and death occurred in one thousand one hundred one [1689-90]. [The mosque] does not have a quarter.

This Tekfurdağ Mustafa Paşa became the commander of a Janissary company (corbaci) during the reign of Mehmed Khan the Fourth, when he was treasurer (hazinedar) of Bektas Ağa, who was [later] dismissed from the office of ağa of the Janissaries. Advancing by degrees from the forty-first [Janissary] böläk, he became ağa of the Janissaries in place of Damad Ibrahim Paşa in Cemaziyahir 1090 [1679]. In Muharrem 1092 [1681], he brought together the offices of ağa and vizier and one year later, following the siege of Vienna, he became serasker of the Morea with the high rank of [governor of] Aleppo. But when it was learned that in Muharrem 10 [1685] God—be He exalted—had in His wisdom

1056 Zari lähâ' fu'lu' olsun emir'e me'va.
1057 ʿAzîm.
1058 For a full list of the șeyhs of the Sirkeci Tekkesi, see ZSE, 15-16.
1059 The Sinan Ağa Camii, located at the intersection of Karadeniz Caddesi and Sinan Camii Sokagi in the Haydar Quarter in Fener. Although a part of its cemetery is still extant, no trace of the mosque survives; see FC, 201; IC, I, 122. For location, see MW map, D 4/8 and 193.
1060 The Damad Mehmed Efendi Medresesi, built by the same Mudurnulu Damad Mehmed Efendi who built the Mudurnulu Mehmed Efendi Darîhadisi mentioned above. The medrese was destroyed in the Fatih fire of 1918; see FC, 236 and Hadika, n. 1017.
1061 The Seyyid Ömer Camii, located near the intersection of Seyyid Ömer Sokağı and Vezir Caddesi in the Seyyid Ömer Quarter in Şehremini. After having fallen into ruin, the mosque was rebuilt in 1953; see DBIA, VI, 545; FC, 200; IC, I, 121; OMBYSD, 289-90. For location, see MW map, B 7/3.
1062 Fi sene sitte ve tis’in ve semane-mi’e.
1063 Mustafa Paşa, Tekfurdağ, Bekri (d. 1690), Ottoman grand vizier in the reign of Sultan Süleyman II (r. 2 May 1688 to 25 October 1689). For details of his biography, see below and Vefeyat, 95-96; SO, IV, 406.
1064 Town in eastern Thrace, c. 60 kilometers west of Tekirdağ (formerly Tekfurdağ).
denied [Mustafa Paşa] victory and that Peçuş had been annexed [by the Austrians], he was demoted to the governorship of the fortress of Kanije. In Muharram [10]98 [1686], he became ağa of the Janissaries a second time, replacing Çolak Hasan Ağa, but he was dismissed a short time later and was appointed governor of Sedd al-Bahr. He was given the imperial seal in place of Ayaşlı İsmail Paşa on the twenty-seventh day of Cemaziylähir 1099 [27 April 1688], at the beginning of the reign of Süleyman Khan the Second. His introduction of a number of things to help with war expenses and his appointment of a person without understanding like Arab Receb Paşa to be serasker led to his dismissal at the end of Muharram 1101 [1689]. When Köprülüzade Fazıl Mustafa Paşa became grand vizier in his place, the abovementioned dismissed [Mustafa Paşa] was exiled to Malkara. He died at the abovementioned place in Rebiulähir of the year 1101 [1690]. The length of his grand vizierate was nineteen months and he attained the age of seventy [years].

10. The Simkeş Mosque near [the Congregational Mosque of] Mimar Acem

Its builder was Hacı Hasan Ağa. He was the steward of the gold and silver thread-makers’ guild (simkeş esnaflının kethüdası). [The location of] his grave is not known. [The mosque] has a quarter.

11. The Sarac Ishak Mosque in Kumkapı

Its builder is buried there. Its minbar was installed by the vahf on the order and recommendation of one of its mütevellis, and a preacher was appointed. [The mosque] has a quarter.

12. The Sarac Doğan Mosque in Deniz Abdal

Doğan Ağa, its builder, was a maker of the knitted caps with tassels worn by Janissary officers (üşküf). His grave is located there. Nefayisi Hasan Efendi, the first Friday preacher of the mosque of Kethûda Canfedâ Hatun, is buried nearby. He died in the year “Glorious,” 1020 [1611-12]. [The Sarac Doğan Mosque] has a quarter.

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1096 The city of Pécs in southern Hungary, occupied by the Turks between 1543 and 1686.
1097 The fortress of Kaniza in western Hungary.
1098 Fortress on the European shore at the mouth of the Dardanelles.
1099 Mühir-hümâyûn virilûb; i.e., he became grand vizier.
1100 İsmail Paşa, Ayaşlı, Nişancı (1619-89), Ottoman grand vizier for sixty-nine days during the reign of Sultan Süleyman II, from 2 March to 2 May 1688; see Vefeyat, 137; SO, I, 354-55.
1101 A reference to the extraordinary campaign taxes, forced contributions and debasement of coinage which Ayaşlı İsmail Paşa instituted because of the depletion of the state treasury by war expenditures.
1102 For Köprülüzade Fazıl Mustafa Paşa, see Hadika, n. 378.
1103 The Simkeş Mescidi (Mosque of the Gold and Silver Thread Makers), known also as the Sırmaş Mescidi, located at the intersection of Selamağaşı Sokağı and Lalizade Sokağı in the Melek Hatun Quarter in Şehremeni. Except for some remains of its foundations, no traces of the mosque survive; see FC, 201; IC, I, 121. For location, see MW map, B 3/13 and 291.
1104 The Sarac Ishak Mescidi, located at the intersection of Tatl Kuyu Sokağı and Tiyatro Caddesi in the Mimar Hayreddin Quarter in Kumkapı. The founder’s gravestone, located beside the minaret, is dated 893/1487-88. With the exception of the base of the minaret, the mosque is of recent date; see DBIA, VI, 456-57; EC, 166-67; OMBYSD, 287. For location, see Ayverdi, IH, B-3.
1105 The Sarac Doğan Mescidi, located at the intersection of Millet Caddesi and Necip Asım Sokağı in the Deniz Abdal Quarter north of the Altı Mermer in Şehremeni. The mosque was originally built at the end of the fifteenth century. It burned in 1918, but was rebuilt in 1975; see FC, 196-97; IC, I, 129; OMBYSD, 287. For location, see MW map, B 6/2.
1106 The Kethûda Kadın Camii; see Hadika, 203-4.
13. The Sarachane Mosque

The abovementioned is an upper-story mosque. Its builder was Ebü'l-feth Sultan Mehmed Khan. Its expenses are met from [the vakf of] Aya Sofya. Its minbar was later installed by the vakf in response to petitions from the people of the Sarachane. [The mosque] does not have a quarter.

14 and 15. The Simkeghane Mosques

The Simkeghane mosques are two in number. One is situated atop the other. The upper mosque is inside the Simkeghane. It was built by Başkadin Emetullah Hatun. Adjoining it are a sebil, a fountain, a mekteb and other pious works, the dates of which are as follows: [125]

O Dûrri, the Unseen Voice composed the chronogram for its completion.

“The başkadın made this sebil and mekteb to flourish.”

[Emetullah Hatun] is buried in Eyüp, near the tomb of Behriülhac Ayşe Hatun, the mother of Fatma Sultan, at the foot of [the tomb of] Mustafa Paşa, the conqueror of Cyprus. [The first Simkeghane Mosque] does not have a quarter.

The other [Simkeghane Mosque] is located below the abovementioned mosque and is older than [the former]. It is a charitable foundation of Ebü'l-feth Sultan Mehmed Khan. Its expenses are provided for from [the vakf of] Aya Sofya. It does not have a quarter.
CHAPTER TWO

16. The Mosque of the Medrese of Sultan Selim

The medrese was built by Selim Khan the First. At that time there were not many mosques in the area and [so], in the time of Süleyman Khan, one of the classrooms of the abovementioned medrese was made into a mosque by adding a minbar and minaret and providing income for its expenses. Its date is “His mosque embellishes the school” [966 970 [1562-63]. The biography of His Majesty Selim Khan is given in the appendix to [the description of] his great mosque. [The Mosque of the Medrese of Sultan Selim] does not have a quarter.

17. The Sancakdar Mosque near the Çınar [Mosque]

The abovementioned mosque was converted from a church. Its founder was Hayreddin Efendi, who was a standard-bearer (alemdar) in the time of Ebülfeth Sultan Mehmed Khan, and is buried there. Beside him are buried Şahbaz Paşa and the şeyh in his zaviye, Şeyh Mustafa Efendi, who died at about the same time he did. Its minbar was installed at the request of the inhabitants of the quarter by the grand vizier Maktul Mustafa Paşa. [The minbar’s] expenses are met from the customs duties of Istanbul. [The date of the minbar is] 1178 [1764-65]. [The mosque] has a quarter.

18. The Sekbanbaşı Hüseyin Ağa Mosque near the Congregational Mosque of [Re]vanî

The abovementioned mosque burned along with others in the Cibali Kapi fire of 1169 [1756] and it is at present in ruin. The grave of the builder is outside the Top Kapi. He died in 1167 [1753-54]. [The mosque] does not have a quarter. [126]

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[965] The Sultan Selim Medresesi Mescidi, located on Vatan Caddesi near the intersection with Öğuz Han Caddesi in the Molla Şerif Quarter in Şehremini. The medrese was built by Süleyman I in 1548 in the name of his father Selim I and is among the works of Mimar Sinan. The medrese and mosque, which were both restored between 1958 and 1962, are today used as the Museum of Turkish Calligraphy (Türk Yazı Sanatları Müzesi). The mosque is no longer active; see DBIA, VII, 63-64; FC, 205; IC, I, 131; MW, 366-67. For location, see MWmap, C 6/9.


[967] The Sancakdar Mescidi (Mosque of the Standard Bearer), known also as the Sancakdar Hayreddin Mescidi, located at the intersection of Sancakdar Tekke Sokaki and Teberdar Sokaği in the Sancakdar Hayreddin Quarter in Samatya. The unusual octagonal mosque was severely damaged by earthquakes in 1894 but was renovated between 1973 and 1975; see DBIA, VI, 448-49; FC, 195-96; IC, I, 119; MW, 194-95; OMFD, III, 492. For location, see MWmap, B 8/2.

[968] Identified by Janin as the Monastery of the Gastria, dating to the eleventh or twelfth century, although no firm archaeological evidence supports this identification; see Mathews, Churches, 231-36.

[969] Bahir Kose Mustafa Paşa; see Hadika, n. 118.

[970] The Sekbanbaşı Hüseyin Ağa Mescidi, the location of which is uncertain. Secondary sources describe it as being located in Cibali or near the Cibali Kapi, apparently because Ayvansarayi states that it was destroyed in the great Cibali fire of 1756, which started on the shore of the Golden Horn and burned south to the Marmara shore, destroying many houses, shops, mosques and other buildings. Although the printed text reports that it was located near an otherwise unattested congregational mosque, referred to as the Vani Camii, manuscript versions describe it as being in the vicinity of the Revani Camii (see, for example, Vienna manuscript, fol. 45r). It is clear that the reference to the Vani Camii must be the result of a misprint for Revani [Revani Efendi] Camii, located on Koçaci Sokaki in the Molla Hüsrev Quarter (see Hadika, 178). In any case, there exists today no trace of the Sekbanbaşı Hüseyin Mescidi, nor can its location be established with precision; see FC, 199; IC, I, 120.
19. The Sinan Paşa Mosque near the Congregational Mosque of Mahmud Paşa

Its builder, the abovementioned [Sinan] Paşa, was defterdar and retired with [the rank of vizier and] three tug. He became governor of Egypt and was dismissed five years before the year one thousand [1591-92]. He is probably buried there [in Egypt]. [The mosque] has a quarter.

20. The Seydi Bey Mosque near [the Congregational Mosque of] Molla Gürani

Its builder was the bina emini for the aqueducts of the Süleymaniye fountains. There is an exalted fountain before the mosque. The following is written on the arch of the mosque’s gate: “Seydi ibn Abdulrahman built this blessed mosque in the month of Muharram in the year 966 [1558-59].” His grave is located outside the Top Kapi. The Persian chronogram on the fountain is by him, and it is as follows:

Praises without limit to God and king
Have I proclaimed every day, morning and evening.
At the moment of penitence I expressed the date.
“Our tears are like streams of water,” 999 [1590-91].

[The mosque] has a quarter.

21. The Mosque of the Saka Çeşmesi near the Valide Congregational Mosque

The abovementioned is an upper-story mosque. Although it was originally on the site of the workshop of the goldsmiths, which is located opposite [the present mosque], when a great khan was built on the site of the workshop, [the fountain known as] the Saka Çeşmesi was exchanged for the [site of the original] mosque, and this mosque was built as a replacement. Its builder was Sultan Mustafa Khan [the Third]. The minbar was only recently installed. [The mosque] does not have a quarter.

22. The Saraghane Mosque near the Ahir Kapi

It was built by Sultan Süleyman Khan for the pages of the Inside Service of the imperial palace (enderun ağaçları). It does not have a quarter.
23. The Sekbanbapı Mosque in Kırkçeşme

The abovementioned mosque was transformed from a church. Its founder was Ibrahim Ağá. He set out for the Other World in the year "Trustworthy witness," 1079 902 [1496-97], and was buried before the mihrab. [127] Its minbar was installed by one of the notables of our time, Gürçü Hüseyin Efendi, a müderris from Edirne. [The mosque] has a quarter.

24. The Sultan Mosque near the Edirnekapı Congregational Mosque

Its builder was Hadice Sultan, the daughter of Sultan Bayezid Khan [the Second]. She is buried in Bursa. Its minbar was installed by one of [its vakf’s] mütevelli. Stating and explaining that it was permitted by the vakf, monies for its expenses and for a preacher were assigned in accord with the vakf’s principles. The Sultan Hamam is one of its vakf’s income-producing properties. [The mosque] has a quarter.

25. The Servi Mosque near the Congregational Mosque of Mahmud Paşa

Its builder was Mahmud Paşa the Saint. It is situated in the vicinity of his great mosque. [The Servi Mosque] has a quarter.

26. The Sinan Paşa Mosque near [the Mosque of] Lutfi Paşa

Its builder was the brother of Grand Vizier Rüstem Paşa, Kapudan Sinan Paşa, whose other mosque is the Congregational Mosque of Beşiştaş. His grave is in Üsküdar. Sihirli Çelebi composed a chronogram for his death. “The captain plunged into the sea of God’s mercy,” 961 [1553-54]. Be it known that Çağlaçade Sinan Paşa is different from this [Sinan Paşa]. He was dismissed in one thousand five [1596-97] and died in one thousand fourteen [1605-6]. He became kapudan paşa in one thousand

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1078 The Sekbanbapı Mescidi, known also as the Sekbanbapı Ibrahim Mescidi, located on Kendir Sokağı overlooking Atatürk Bulvarı in the Kırkçeşme Quarter in Fatih. The mosque burned in the Fatih fire of 1918 and was torn down in 1943 during the widening of Atatürk Bulvarı; see DBIA, VI, 489-90; FC, 199; IC, I, 120; Semavi Eyice, “Sekbanbapı Ibrahim Ağá Mescidi ve İstanbul’un Tarihi Topografyası Hakkında bir Not,” Fatih ve Istanbul Dergisi, 2 (1954), 139-67; Mathews, Churches, 237-41; MW, 196-97; OMFD, III, 495-96. For location, see MW map, D 5/13.

1079 Şehid-i akszı’.

1080 The Sultan Mescidi, known also as the Hadice Sultan Mescidi, located at the intersection of the present Fevzi Paşa Caddesi and Salma Tomruk Caddesi in the Derviş Ali Quarter in Karagümüş. The mosque was torn down during the widening of Fevzi Paşa Caddesi; see FC, 204-5; IC, I, 124. For location, see MW map, C 3/12; Ayverdi, IH, D-6.

1081 The Sultan Hamamı, known also as the Paşa Hamamı, located in Salmatormurk; see DBIA, VII, 61; FC, 308.

1082 The Servi Mescidi, known also as the Servili Mescid, located at the intersection of the present Servili Mescid Sokakı and Tasvir Sokakı in the Mahmud Paşa Quarter in Alemdar. The mosque, which for many years was used as a warehouse, was torn down in the 1960’s; see EC, 169; IC, I, 121; OMFD, III, 497. For location, see MW map, F 6/31 and 342.

1083 Mahmud Paşa-ı Veli; see Hadika, n. 178.

1084 The Mahmud Paşa Camii in the Mahmud Paşa Quarter; see Hadika, 212-13.

1085 The Sinan Paşa Mescidi, known also as Kapultan Sinan Paşa or Kapultan Paşa Mescidi, located to the east of the Gureba Hospital at the intersection of Kapultan Sinan Paşa Sokakı and Zaviye Sokakı in the Arpa Emini Quarter in Şehremini. The mosque burned in 1915. No trace of it survives; see DBIA, VIII, 399; FC, 201-2; IC, I, 127. For location, see Ayverdi, IH, D-4.

1086 The Sinan Paşa or Beşiştaş Camii; see Hadika, 346-47.

1087 Located before the mihrab of the Mihrimah Sultan Camii, built by the wife of Sinan Paşa’s brother, Rüstem Paşa; see Hadika, 492-93.

1088 Talddı rahmet denizine kapudan.

1089 Çağlaçade Yusuf Sinan Paşa; see Hadika, n. 584.
three [1594-95]. Sinan Paşa, the conqueror of Yemen, is also different from this [Sinan Paşa]. The aforesaid became grand vizier five times. He is buried in his tomb in Parmakkapi. [The Sinan Paşa Mosque] has a quarter.

27. The Sinekli Mosque near the Congregational Mosque of Murad Paşa

Its builder was Kâtip Musliheddin, who is buried in the mosque which he built in the place called Uzuncaova near the Altı Mermer. [The Sinekli Mosque] has a quarter.

28. The Sinan Paşa Mosque near the [Congregational Mosque of] Debbag Yunus

The abovementioned mosque was transformed from a church. Its founder was Kapudan Sinan Paşa, who was mentioned in connection with his other mosque. [The Sinan Paşa Mosque] has a quarter.

29. The Sekbanbaşı Mosque near the Khan of Seyyid Hasan Paşa

The abovementioned is an upper-story mosque. Its builder was Yakub Ağâ. He is buried in his zaviye in Aksaray. The chronogram on his grave is as follows:

The charitable builder of this dervish lodge,
His Excellency Yakub Ağâ, who is disposed to munificence,
Janissary commander (sekbanbaşı) in the time of Ebül Feth, Upright follower of the Way of God: 
He built this tekke in praise of God.
May God cause him to attain a glorious reward!
The Angels of Praise expressed its date.
“Yakub reached the land of God’s bounty,” 866 [1461-62]. 

Hamami Halil Ağa installed its minbar. [The mosque] has a quarter.

30. The Sekbanbaşı Mosque in Zeyrek
The abovementioned mosque was transformed from a church. Its founder was Ferhad Ağa. [The location of] his grave is not known. [The mosque] has a quarter.

THE LETTER SİN

1. The Şühedâ Mosque near the Kethüda Kadın Congregational Mosque
The abovementioned mosque was transformed from a church. Its founder was Şeyhülislâm Maktul Ahıزادâ Hüseyin Efendi, who was also the pious founder of the Çükur Medrese. There is a martyr’s tomb outside the mosque. [The founder] was buried as a martyr in Filorya [in] 1043 [1633-34]. [The mosque] does not have a quarter.

The aforesaid master, Hüseyin Efendi, became şeyhüslîm in Receb 1041 [1632], at the time of the second dismissal of [Şeyhülislâm] Yahya Efendi, and on his execution in Receb 1043 [1634], he was buried in the quarter named Filorya. Because divine destiny caused him to suffer the imperial wrath of His Majesty Sultan Murad Khan the Fourth, he became a guiltless martyr at the place of his burial. A detailed account [of these events] is given in the history of Naima. In his place, Yahya Efendi again became şeyhüslîm a third time.

1097 Oldh Ya’kub vasil-i Misr-i Na’im.
1098 The Sekbanbaşi Mescidi, known also as the Ferhad Ağa or Sekbanbaşı Ferhad Ağa Mescidi, located on what is today the right-of-way of Atatürk Bulvar near the intersection with Kendir Sokâğı in the Kırkıme Quarter just north of the Aqueduct of Valens. No trace of the mosque survives; see DBIA, VI, 489; FC, 199; IC, I, 120. For location, see MW map, F 5/25.
1099 The Şühedâ Mescidi (Martyrs’ Mosque), situated near the Kethüda Kadın or Canfedâ Kadın Mescidi to the east of the Çukur Bostan in Karagümruk. The mosque is no longer extant. Its precise location cannot be fixed with certainty; see DBIA, VII, 188; FC, 213; IC, I, 143.
1100 For Şeyhülislâm Ahizade Mehmed Hüseyin Efendi, see Hadika, n. 362.
1101 Located on the Marmara shore to the west of Istanbul between Yeşilköy and Küçük Çekmece.
1102 Yahya Efendi, Zekeriyazade (1553-1644), Ottoman poet, jurist and twenty-seventh şeyhüslîm. The son of Şeyhülislâm Bayramzade Zekerîya Efendi, he received a religious education and, after teaching and judicial appointments, during which he attracted attention for his virtue and intellect, he was made kadi of Istanbul in 1605. This was followed by appointments as kadıASKER of Anatolia and Rumelia, and as şeyhüslîm on 21 May 1622. He was removed from office a year and four months later (4 October 1623) because of the enmity of Grand Vizier Kemankeş Kara Ali Paşa, whom he had criticized for the taking of bribes. He was reappointed as şeyhüslîm on 22 May 1625, but was forced from office during the Janissary revolt of 1632. Given the office a third time on 7 January 1634, he remained şeyhüslîm until his death on 27 February 1644. Yahya Efendi was admired for his integrity and learning as well as for his spontaneous and lighthearted poetry, in which he used the colloquial language of Istanbul; see Altunsu, Osmanlı Şeyhülislâmları, 60-63; HOP, III, 273-82; SO, IV, 636.
1103 For Naima and his history, see Hadika, n. 60.
2. The Şah-ı Huban Odalan Mosque in Zeyrek

Its builder was Şah-ı Huban Hatun. She was the wife of Grand Vizier Lütfi Paşa. She was [originally] one of the women of the imperial palace. There is a medrese of hers near the Paşa Kapı. She also built a mekteb opposite the gate of the tomb of Ebu Şeybet al-Hudri—may God be well pleased with him. The dwelling of this humble servant of yours [Hafiz Hüseyin Ayvansarayi] is in its vicinity. Her burial place is an exalted tomb near her mekteb, opposite the hamam of Lütfi Paşa in Yenibahçe. Her daughter is buried beside her. The abovementioned mekteb has two domed rooms. One is a summer room (sahifeye) and the other a winter room (sitaïye). [The mosque] has a quarter.

3. The Şeyhülharem Mosque in Hubyar

Its builder was Münşî Mehmed Efendi. He is buried in Illuminated Medina. Ahmed Bey Efendi, the son-in-law of Kösec Mehmed Efendi, the head clerk of the cavalry office (sipah kalemi başhalifesî), installed its minbar. [The mosque] does not have a quarter.

4. The Şah u Geda Mosque in Langa

Its builder was [the poet Yahya Bey's beloved, the kapca] Mehmed Şah, whose grave is located in a corner outside the Silivri Kapı. This chronogram by Mustafa Çelebi is written on his gravestone: “O! Alas! Şah Bey set out for the Next World.” [The mosque] does not have a quarter.

The one who acquired renown with the [poem] named Şah u Geda was Yahya Bey, who was of Albanian origin. Initially, he obtained a most excellent education under the guidance of the clerk of the Janissaries (yeniceri kâtibi) Şehabeddin Bey, and he acquired fame being intimately acquainted and on familiar terms with the famous poets and notable savants of the age of Süleyman Khan. He entered into a poetic rivalry with Hayâli Bey, an esteemed poet of that time, and presented a kaside to Rüstem Paşa during a campaign in the east. Admiring it, [Rüstem Paşa], despite Hayâli, submitted it to the imperial presence, and initially the office of mütevelli of [the Mosque of] Eyyub was conferred upon [Yahya Bey]. This is the first verse of the poem:

Let us march to the East with a banner white like the day, valiant ones!
Let us thrust the Kızılbaş into the earth! Let us annihilate them!

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104 The Şah-ı Huban Odalan Mescidi (Mosque of the Şah-ı Huban Barracks), known also as the Çelebi Mescidi, located between Şah Huban Camii Sokakı and Çinili Odalar Sokağı in the Hüsambeý Quarter in Fatih. The mosque is no longer extant. For location, see MW map, D 5/12 and 275.

105 The Bab-ı Ali; see Hadaka, n. 528.

106 Abu Shibat al-Khadri; see Hadaka, n. 402.

107 Located at the intersection of Lütuf Paşa Sokağı and Gureba Hastanesi Caddesi in the Ördek Kasap Quarter in Samatya. For location, see MW map, C 6/10 and 130.

108 The Şeyhülharem Mescidi, located at the intersection of Şeyhülharem Sokağı and Köca Mustafa Paşa Caddesi on the grounds of the Cerrahpaşa Hospital in the Cerrahpaşa Quarter in Samatya. No trace of the mosque remains; see FC, 212; IC, I, 142. For location, see MW map, C 7/24 and 251.

109 The Şah u Geda Mescidi, known also as the Bostan Camii, located on Küçük Langa Caddesi between Dudu Odalar Çıkmazi and Cerrahpaşa Camii Sokağı in the Kürkçübaşı Quarter in Samatya; see FC, 208; IC, I, 136. For location, see MW map, D 7/22 and 251, 317.

110 Şah Beg eyledi ‘ukbeya sefer vâh meled. The chronogram gives the date 971/1563-64.

111 Yahya Bey, Taşlcâh (d. 1582), Ottoman poet of the sixteenth century, renowned for the personal style he developed within the divan tradition. Many of his lyrics, as well as his five romances, reflect his own experiences; see HOP, III, 116-32.

112 Hayâli Bey (d. 1557), Ottoman poet of the period of Sultan Süleyman I; see HOP, III, 58-60.

113 “Red-heads,” a word used to denote adherents of various Shi‘ite sects, in particular the Alevi, who flourished in eastern Anatolia and Kurdistan from the late thirteenth century on. In a more specific sense, the word came to be used by the Otto-
On his return from the campaign, the office of mütevellî of Kaplica [in Bursa], and immediately after that the office of mütevellî of the vakf of Orhan Khan and, subsequently, the office of mütevellî of Bola-yır were given to him. Still later, he became mfdevelli of [the vakf of] Orhan Khan and, subsequently, the office of miitevelli of Bolyır were given to him. Still later, he became mfatevelli of the vakf of Sultan Bayezid. After his dismissal from [that] office, he was granted a fief (zeamet) producing twenty thousand akçe in the district of Timişvar. He had a son named Adem. [Yahya Bey] fell in love with one of the imperial gatekeepers, a beloved catamite distinguished by the name Şah, and his poem named Şah u Geda (The King and the Beggar), which proclaimed his love, was admired by all. His other works include a versified treatise entitled Gencine-i Raz (The Mystic Treasury), and his Gülşen-i Envar (The Rosebud of Radiance) in the meter of the Mahzen al-Esrar (The Treasury of Secrets), his well-balanced Yusuf and Zülêha, his Usul Name (Book of Precepts), his exalted kaside which was composed when Elkas Mirza, the brother of the Shah of Persia, arrived in Istanbul to submit to the Ottoman State, and other poems. In addition, God facilitated his performance of the sacred duty of the blessed hajj. In this connection, he also dwelled for a time in the cities of Damascus and Aleppo—may God have mercy on him!

5. The Congregational Mosque of Şeyh Vefa

Its builder was Sultan Bayezid the Saint. Because the phrase “Imperial mosque,” is its date, it is also used as its name. It was a gift and donation to Haci Musliheddin Mustafa Vefa Efendi and became a hanekah. The aforesaid şeyh belonged to the Zeyni dervish order and his blessed grave is there. It is a free-standing tomb. The door of the halvethane, which is in front of the mihrab, is inside the mosque’s mihrab. There are [also] rooms, a medrese, an imaret, a hamam, a fountain and other needed facilities. The great square in the direction of the mosque’s tomb is the well-known Vefa Meydani. Like other private properties, the income-producing buildings of the vakf can be disposed of and distributed among the heirs. It does not include any rental properties. Cooked food and two loaves of bread are allotted [daily] to each [novice’s] dwelling, and they are sent from the imaret with a special servant and delivered to all the dwellings. [131] Should the line of the founder’s heirs be me
extinguished and the lodge be taken possession of by the state treasury (beytülmal), \textsuperscript{1120} [the vakf properties] will [also] be taken from the foundation. The date of the death of His Excellency the aforesaid Şeyh [Vefa] is “To the mercy of his Lord,”\textsuperscript{1121} 896 [1490-91]. His halife, Şeyh Ali Efendi, is buried beside him. The word “şeyh,” 910 [1504-5], is the date of [Ali Efendi’s] death. [The mosque] has a quarter.

6. The Şeyh Davud Mosque\textsuperscript{1122} in Tahtakale

The abovementioned mosque is inside a khan. The grave of the founder is also there. One night each year there is a gathering there for the [recitation of the] blessed Mevlud and most of the Arabs in that neighborhood gather there on that night. The abovementioned şeyh was the spiritual master and şeyh of all of the grooms and torchbearers of Ebülfeth Sultan Mehmed Khan. [The mosque] does not have a quarter.

7. The Şadirvan Mosque\textsuperscript{1123} near the Ahir Kapı

It is an upper-story mosque reserved for the use of officers of the Inside Service of the imperial palace (enderun ağaları). It does not have a quarter.

8. The Şeyh Süleyman Mosque\textsuperscript{1124} near the Congregational Mosque of Zeyrek

The abovementioned mosque was converted from a church. The abovementioned şeyh [Süleyman Halife] was a şeyh in the time of the sultanate of His Majesty Ebülfeth Sultan Mehmed Khan. He belonged to the Zeyni dervish order and he is buried there. Although [the mosque] was burned in the Cibali fire [of 1756], as a result of the perseverance of Ayşe Sultan’s kethüda, Kazgani Hasan Ağa, Mustafa Khan the Third, the sultan of the time, built it anew and restored it to life with the installation of a minbar. The medrese\textsuperscript{1125} situated opposite it was built in our time. [The mosque] does not have a quarter.

This şeyh Süleyman Efendi was a halife of His Excellency Şeyh Ibrahim bin Yaşı, known as Taceddin Karamanî. And [Şeyh Ibrahim] was in the felicitous service of His Excellency Abdülatif Kudsi. The place of burial of the aforesaid is Protected Bursa, [132] and this is a chronogram for His Excellency Şeyh Taceddin’s passing away: “The şeyh departed and the date of his [death] is 872,”\textsuperscript{1126} [1467-68].

The founder of the mosque, the aforesaid Süleyman Efendi, did not marry during his lifetime. When he was asked why he did not confer successorship on anyone, he answered, “My friend, it was my will that successorship (hilafet) not be conferred on one who is not a true seeker of God, and because I was not able to find a seeker of God, I could not confer successorship.” May God bless him!

\begin{itemize}
  \item \textsuperscript{1120} More specifically, the beytülmal was that branch of the Ottoman state treasury which dealt with the collection and care of certain categories of forfeited, escheated and unclaimed property, including property belonging to missing and absent persons and unclaimed or escheated inheritances.
  \item \textsuperscript{1121} İst rahmeti rabbihi.
  \item \textsuperscript{1122} The Şeyh Davud Mescidi, known also as the Haci Davud or Yazma Kapısı Mescidi, located on Bestekâr Barşi Sokağı between Deveci Yokuşu and Şeyh Davud Hanı Sokağı in the Demircı quarter in Küçükpazar. The present mosque dates from a rebuilding carried out in 1986; see EC, 193-95; IC, I, 141; OMF, III, 500. For location, see MW, 342.
  \item \textsuperscript{1123} The Şadirvan Mescidi, located in the vicinity of the Ahir Kapı east of the Congregational Mosque of Sultan Ahmed. The mosque is no longer extant. Its exact location is uncertain; see EC, 189; IC, I, 136.
  \item \textsuperscript{1124} The Şeyh Süleyman Mescidi, located at the intersection of Zeyrek Caddesi and At Pazari Sokağı in the Sinan Ağa quarter in the Fatih district; see DBIA, VII, 172; FC, 212; IC, I, 142; MW, 202-3; OMF, III, 501. For location, see MW map, D 5/10.
  \item \textsuperscript{1125} The Haliliye Medresesi.
  \item \textsuperscript{1126} Intekale al-şeyh ve târîhühü 872.
\end{itemize}
9. The Congregational Mosque of Şah Sultan

Its builder [Şah Sultan] was the daughter of His Majesty Sultan Selim the First and the wife of Grand Vizier Lutfi Paşa. She is buried in a separate tomb near the blessed congregational mosque\(^{127}\) which she built in Eyüp. She founded a zakiye for Şeyh Yakub by building rooms around this mosque and later, when the aforesaid şeyh was transferred to the hanekah of Koca Mustafa Paşa to replace Merkezzade, the aforesaid [Şah] Sultan converted the zakiye into a medrese. She also built a mekteb in the Arabacı Bayezid Quarter outside the Silivri Kapı. In addition to the mosques and mekteb which have been described, the Tekke of Merkez Efendi\(^{129}\) outside the walls [of the city] is also one of her pious foundations. She also built a fountain near the abovementioned mosque. The aforesaid [Lutfi] Paşa retired from the grand vizierate and died in 950 [1543-44], while dwelling in Dimetoka. Şeyh Hüseyin Lamekani is buried in the garden of the abovementioned mosque. This is the artistically fashioned date of his [death]: “Şeyh Hüseyin’s physical being perished,”\(^{1130}\) 1034 [1624-25]. [The mosque] does not have a quarter.

10. The Şeyh Murad Mosque\(^{131}\) near the Müfti Ali Hamami

The aforementioned mosque was made from a church.\(^{132}\) [The location of] the builder’s grave is not known. Üsküdarı Kilisi Hüseyin Efendi, who was dismissed from office in Edirne, installed its minbar. [The mosque] does not have a quarter.

11. The Congregational Mosque of Şehremini\(^{133}\)

[133] Its builder was Ebülfez Sultan Mehmed Khan. Its expenses are provided for from his great vakf. Its quarter is known as Ereğli. The reason for this being so is that at one time a person from Ereğli who lived in the quarter completely repaired the abovementioned mosque. And he is buried in the vicinity of the blessed mosque. The fountain at the gateway to its şadirvan was built by Şeyhülislam Ebussuud Efendi.\(^{1134}\) The mekteb opposite [the mosque] is entrusted by stipulation [of its vakf] to administration by the imams of the Congregational Mosque of Deniz Abdal’l Mimar Şica.\(^{1135}\) Mimar Ilyas was the builder of this mosque. The founder of the nearby market complex was a şehir emini. He also dug a well in the

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\(^{1127}\) The Şah Sultan Camii, located at the intersection of Emir Pervane Sokağı and Çavuşzade Camii Sokağı in the Davudpaşa Quarter in Samatya. The mosque was built in 1528. It was substantially rebuilt in 1953 and again in 1983; see DBIA, VII, 124-25; FC, 207-8; IC, I, 136. For location, see MW map, C.8/7 and 251.

\(^{1128}\) The Şah Sultan Camii on Bahariye Silahtar Ağa Caddesi in Eyüp; see Hadika, 279-80.

\(^{1129}\) The Merkez Efendi Tekkesi; see Hadika, 255-56.

\(^{1130}\) Şeyh Hüseyin’in öldü ‘unsuir-i càr şefsîn. The term ‘unsuir-i càr means literally “the four elements,” the materia prima of the Hellenistic philosophers, from which all mutable matter and form were believed to be composed. The chronogram seems to employ the term in the sense of corporal form or body and hence it has been translated here as “physical being.”

\(^{1131}\) The Şeyh Murad Mescidi, located at the intersection of the present Kopça Sokağı and Altı Pocaca Sokağı in the Müfti Ali Quarter in Fener. The mosque was severely damaged by fire in 1833 and was torn down in 1880; see DBIA, VII, 168-69; Semavi Eyice, “Kaybolan bir Tarihi Eser, Şeyh Murad Mescidi,” TD, 17 (1967), 111-30; IC, I, 142; MW, 202. For location, see MW, D.4/16.

\(^{1132}\) The church has been provisionally identified as the fifth-century church of Saint Laurentius; see Eyice, TD, 17 (1967), 118-19; Mathews, Churches, 313-14.

\(^{1133}\) The Şehremini Camii, known also as the Ereğli Camii, located near the intersection of Millet Caddesi and Şehremini Camii Sokağı in the Ereğli Quarter in Şehremini. The mosque was rebuilt between 1950 and 1953 but was torn down in 1956 in the course of the widening of Millet Caddesi, and its site was incorporated into the right-of-way; see FC, 209; IC, I, 137; OMFD, III, 500. For location, see MW map, B.5/12.

\(^{1134}\) For Şeyhülislam Ebussuud Efendi, see Hadika, n. 527.

\(^{1135}\) The Deniz Abdal Camii, known also as the Mimar Ilyas Camii; see Hadika, 126-27.
middle of the market and, appointing a person with a salary to draw water from it, he made water flow from the spigots of the mosque. Subsequently, Ebussuud Efendi provided water [for the mosque] and the well was abandoned. This is the reason it is named for the Şehremini. The abovementioned şehir emini is buried in the mosque’s garden. [The mosque] has a quarter.

12. The Şirmerd Çavuş Mosque near the Congregational Mosque of Murad Paşa

Its builder belonged to the kapı kulu cavalry corps (sipah ocağı) and his grave is located there. His daughter, Kamerşah Kadın, who died one year before him, is buried beside him. This is the chronogram for his death which is written on his gravestone: “Nine hundred twenty. Praise God!” It is equivalent to the numerical date 920 [1514-15]. Sari Mustafa Paşa, the son-in-law of the founder, installed its mimbar. The aforesaid vizier was originally a kethüda of Zal Mahmud Paşa. Following his master’s death, he retired with ruğüş [and the rank of vizier] and, subsequent to his own death, was buried outside the tomb of Zal Paşa. He also provided bees’ wax candles for the Mosque of Zal Paşa and added this as an annex to his vakf. [The mosque] has a quarter.

THE LETTER SAD

1. The Şarî Gez Mosque

Its builder was Çıkrıkçı Kemaleddin. His grave is also there. This is the numerical date on his gravestone: 899 [1493-94]. Because the house of the late Şarî Gez [134] is in its vicinity, this mosque and market have come to be known by his [name]. Grand Vizier Firarizade Abdullah Paşa installed its mimbar. An exalted fountain fed by the aqueduct of Sultan Süleyman is next [to the mosque]. Opposite [the mosque’s] gate is the upper-story mekteb built by the kul kethidasi Süleyman Paşa, the chronogram of which is as follows. It was composed by Nisari. “An exalted, elegant school was built for students.”

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1136 The Şirmerd Çavuş Mescidi, known also as the Şirmerd Bey Çavuş Mescidi, located near the intersection of Millet Caddesi and Arap Manav Sokagi in the Keci Hatun Quarter in Samatya. The mosque was built in 1504 but was torn down in 1956 to make way for the widening of Millet Caddesi; see DBIA, VII, 184; FC, 212; IC, I, 143; OMBYS, 292. For location, see MW map, C 7/1.


1138 The Şarî Gez Mescidi, known also as the Şarî Gerz, Şarî Güzəl or Çıkrıkçı Kemaleddin Mescidi, located on Mutemet Sokagi between Bali Paşa Caddesi and Battal Gazi Sokagi in the Hasan Nâif Quarter in Fatih. The mosque was destroyed in the great Çarş fire of 1911 and its ruins were torn down in 1944; see FC, 197; IC, I, 119; ISTA, VII, 3895; OMFD, III, 493-94. For location, see MW map, C 5/5 and 383.

1139 Nureddin Hamza b. Yusuf, known variously by the lakab Şarî Gez, Şarî Güzəl, Şarî Kürz, Şarî Gôrež or Şarî Gûrz (d. between 1521 and 1523), Ottoman scholar and jurist of the reigns of Mehmed II, Bayezid II and Selim I. After training under some of the foremost ulema of the time, he entered the service of Grand Vizier Sinan Paşa (1476) and, in time, was appointed to several medreses, ultimately becoming a müdderris in the medreses of the Fatih Complex in Istanbul. In 1511 he was made kadi of Istanbul, and, later, Selim I appointed him kadişaser of Rumelia. He was dismissed after a falling out with the sultan but was again appointed to one of the medreses of the Fatih Complex. He appears to have served as kadi of Istanbul a second time between 1518 and 1521 and to have died in 1521-23. Ayvansaray states that he was buried near the Yayla (Kanbur Mustafa Paşa) Camii in Fatih; see Hadika, 245; EI, VIII, 59-60; SO, IV, 581; Unver, Mutlu Askerler, 102-3.

1141 Yapildi tâlibe ‘âtî mu’allim-hâne-i zibâ.
1029 [1619-20]. The tomb of its builder is near the Dülgeroğlu Congregational Mosque.1142 [The mosque] has a quarter.

The annotator Sinaneddin Yusuf bin Hüsam bin Ilyas bin Hasan al-Sunūsī was the son-in-law of the late Sani Gez and his blessed tomb is in the courtyard of the abovementioned mosque. Hüsemeddin Habib Karamanlı, the father of the abovementioned deceased [Sinaneddin Yusuf], was a halife of [the founder of the Halveti dervish order, Ömer al-] Halvetî, and he is buried in Amasya. The date of birth of the deceased annotator [Sinaneddin Yusuf] was 898 [1487-88]. He was a candidate for office in the learned hierarchy (müładizam) at the accession of Süleyman Khan and, subsequently, became a müderris. He became kadi of Aleppo in 946 [1539-40] and, subsequently, [became kadi] of Damascus, of Bursa in 951 [1544-45], of Edirne in 952 [1545-46] and of Istanbul in Şaban 954 [1547]. Ten days later, he was transferred to [the office of kadiasker of] Anatolia. Because of the grand vizier’s tyranny, he was dismissed in the year 958 [1551-52], at the time of the campaign against Elkas,1143 and set out on the blessed hajj. Later, in 969 [1561-62], he became the müderris of the darüldihadis [of the Süleymaniye] but resigned in 983 [1575-76]. He suffered a stroke in the [Congregational Mosque of] Sultan Mehmed on Friday, the twelfth of Safer 986 [20 April 1578], and died on Tuesday three days later. The şehhüslâm of the time, Kadızade,1144 conducted his burial service in the abovementioned mosque and he was buried in its fragrance-laden earth. The length of his blessed life was 103 years. His works include a commentary on Beyzavi and annotations of the Hidaye. Subsequently, Kethûda Mustafa Efendizade Mahmut Efendi, one of his grandsons, collected other commentaries relating to the Hidaye and annotated them from beginning to end. The aforesaid also collected into a single volume marginal notes from [Curcani’s] commentary on the Mevâkif and from the Miftah, Telvih and Tevrid.1145 [135] [Sinaneddin Yusuf,] the subject of the biography, erected a mosque in Amasya and another blessed mosque in Anadoluhisar.1146

2. The Şarı Bayezid Mosque1147 near the Süleymaniye

Its builder was one of the Fatih’s ulema. His grave is located there. Darüşsaade Ağası Maktul Beşir Ağa installed its minbar. [The mosque] has a quarter.

1142 For the tomb of the kul kethûdaş Süleyman Paşa, see Hadîka, 120.
1143 Alkâs Mirza; see Hadîka, n. 1115.
1144 Kadızade Ahmed Şemseddin Efendi; see Hadîka, n. 647.
1145 The books upon which Sinaneddin Yusuf produced commentaries and annotations were among those most frequently taught in Ottoman medreses. They include: (1) the Anwâr al-Tanzî wa Awsâr al-Ta’wil (The Light of Revelation and the Secrets of Interpretation), a commentary on the Qur’an known in short as the Tesvîr-i Beyzavi (The Commentary of Beyzavi), by the celebrated thirteenth-century Persian religious scholar and judge, Abdullah ibn Ömer al-Beyzavi (‘Abd Allâh ibn ‘Umar al-Baydâwî); see Hadîka, n. 360 above; (2) The Hidâya (The Right Way) a well-known commentary on Islamic law by the twelfth-century Hanîfî jurist Burhân al-Din Abu ‘l-‘Ali al-Marghinânî (d. 1197); (3) The Şeh of the Persian authority on logic and grammar ‘Ali b. Muhammad al-Jurjânî (1339-1413) on the compendium on theology entitled Kitâb al-Mawâkif fi ‘Ilm al-Kalâm, by the fourteenth-century Persian jurist and theologian ‘Adud al-Din ‘Abd al-Rahman al-‘Îjî (1281-1355); (4) The Miftâh al-Ulûm (Key to the Sciences), a work on rhetoric, the subject of numerous later abridgements and commentaries, by the jurist Abû Bakr Yusuf al-Sakkâki (IL60-1229); (5) The Telvîh iki Kâshî Hâkaîh al-Tankâh, a celebrated work on jurisprudence by the Persian authority on rhetoric, logic and law, Sa’d al-Din Mas’ûd al-Tafâzânî (d. 1389); (6) The Vajîdî al-‘Akbâ’id (Definitions of the Articles of Faith), a handbook on dogmatics, by the Persian philosopher, mathematician and astronomer Nasîr al-Dîn al-Tûsî (1201-74).
1146 Ayvansarayi elsewhere credits Sinaneddin Yusuf with the foundation of two other mosques in Istanbul, the Sinan Efendi Mescidi in Anadoluhisar and the Dolay Mescidi in Kanlica; see Hadîka, 471, 472.
1147 The Şarı Bayezid Mescidi, located at the intersection of Şarı Bayezid Caddesi and Şarı Bayezid Camii Sokagi in the Hoca Gıyaseddin Quarter in Küçükpazar. The mosque was built in 1460 and renovated in 1747, 1860 and 1962; see DBIA, VIII, 384; EC, 167-68; IC, I, OMFD, III, 492-93. For location, see MW map, E 5/20 and 275.
3. **The Şağrivilar Congregational Mosque**\(^{1148}\) in Unkapanı

Its builder was Yavuz Selim Çelebi, who was the *mir-i alem* of Ebû-l-feth. His grave is located there. In accord with the stipulations of [Yavuz Selim Çelebi’s *vakf*] and the fact of his descent from the founder of the abovementioned mosque, Evliya Hafiz Mehmed Efendi,\(^{1149}\) the author of the *Tarih-i Seyyah* (Chronicle of Travels), was one of its *mütevellis*. [The mosque] has a quarter.

4. **The Şarmasık Mosque**\(^{1150}\)

Its builder was Keçeci Piri Ağa. The location of his grave is not known. In accord with the will of Ebu Eyyub Receb Efendi, his son Ebu Tevfik Eyyub, who was the kadi of Egypt and the *kethûda* of Uşşakizade, installed its minbar in 1152 [1739-40]. By his [*vakf*’s] stipulation, one of his sons, Tevfik Yahya Efendi, was its *mütevelli*. [The mosque] has a quarter.

5. **The Şamanveren Mosque**\(^{1153}\) in Uzunçarşı

Its mosque was described in the appendix to [the account of] the abovementioned Çukur Çeşme [Mosque].\(^{1154}\) The late Grand Vizier Mustafa Paşa,\(^{1155}\) who was buried on Mytilene in 1178 [1764-65], installed its minbar. [The mosque] has a quarter.

6. **The Soğan Ağa Mosque**\(^{1156}\) near the Simkeşhane

Its builder was Sinan Ağa, the chief of the onion merchants (*soğancıbası*) in [the time of] Sultan Bayezid [the Second]. He is buried in the vicinity of his mosque. Derviş Paşa installed its minbar during the grand vizierate of Ragb Mehmed Paşa,\(^{1157}\) while he was *kethûda bey*. [136] [The mosque] has a quarter.

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\(^{1148}\) The Şağrivilar Camii, known also as the Mescidi-Sinan Bey or Yavuz Er Sinan Camii, located at the intersection of Yavuz Sinan Camii Sokagi and Ragıp Gümüşpala Caddesi (formerly Şağrivlar Sokagi) in the Yavuz Sinan Quarter in Kucukpazar. One of the oldest mosques in Istanbul (dating to c. 1455), it was restored in 1862, 1905 and in 1960; see *DBIA*, VII, 446-47; *EC*, 211; *IC*, I, 118; *OMFD*, III, 534-36. For location, see *MWmap*, E 4/17 and 489.

\(^{1149}\) Evliya Çelebi b. Derviş Mehmed Zilli Efendi (1611-84), the famed seventeenth-century Ottoman traveler and author of the *Seyahatname* (Book of Travels). Evliya makes reference to the mosque three times in his *Seyahatname*, stating that it was founded by his ancestor Yavuz Özbek the *mir-i alem* of Sultan Mehmed II at the time of the conquest and adding that at the time of writing he was administrator of its endowments (*tevliyet-i mezbur elimizde olup*); see Evliya Qelebi, *Travels*, I/1, 31, 35, 169 (where von Hammer incorrectly renders the name Yauzun Er or Yavursar).

\(^{1150}\) The Şarmasık Mescidi, known also as the Kazasker Abdülkadir Efendi or Keçeci Piri Mescidi, located at the intersection of Şofah Çeşme Sokaki and Uzun yol Sokagi in the Keçeci Karabash Quarter in Karagümüşk. The mosque was originally built in the seventeenth century. According to an inscription over its entrance, the mosque was restored in 1899; see *DBIA*, VI, 468-69; *EC*, 149-50; *IC*, I, 119. For location, see *MWmap*, C 4/16 and 290.

\(^{1151}\) The Şamanveren Mescidi, known also as the Şamanveren-i Sani or Hoca Sinan Mescidi, located on Uzuncarpı Caddesi just west of the Valide Ham in the Mercan Ağa Quarter in Bayezid. The mosque was restored in 1887; see *EC*, 165-66; *IC*, I, 118; *OMFD*, III, 491. For location, see *MWmap*, F 6/9 and 342.

\(^{1152}\) The Çukur Çeşme Mescidi; see *Hadika*, 90.

\(^{1153}\) Bahir Köse Mustafa Paşa; see *Hadika*, n. 118.

\(^{1154}\) The Soğan Ağa Mescidi, known also as the Soğan Ağa Camii, located at the intersection of Soğan Ağa Camii Sokagi and Nur Sokagi in the Sarac Ishak Quarter in Kumkapi. According to an inscription over the main gate, the mosque burned in 1911 and was rebuilt in 1912; see *DBIA*, VII, 25; *EC*, 174; *IC*, I, 125; *OMBYS*, 291. For location, see *MWmap*, E 7/15 and 258.

\(^{1155}\) Ragb Mehmed Paşa was grand vizier between 12 January 1757 and 7 April 1763; for biographical details, see *Hadika*, n. 570.
7. The Şofular Mosque near the Et Meydanı

Its builder was Şeyhülislâm Molla Hüsrev Efendi. Details of his biography are given under the letter mim. Mehmed Bey, the son of Ahmed Paşa, who retired with three tuğ at the time he was defterdar and died in the last part of the reign of Sultan Mehmed Khan the Fourth, while he was governor of Crete, installed its minbar. In the cemetery opposite the mosque, there is a zaviye known as the Ekmel Tekke, which was founded by Ekmel Şeyh Süleyman Efendi. [The mosque] has a quarter.

8. The Sarmasık Congregational Mosque Tekke

The abovementioned mosque is a tekke. Its builder was Kadiasker Abdülkadir Efendi, the grandfather of the mother of Şeyhülislâm Dürüzade Mustafa Efendi. He built it for Dede Çelebi Şeyh Mehmed Sabri. He was buried outside the Edirne Kapı, near the Congregational Mosque of Emir Buhari, in the year "Hermit of the Sunnis," 1084 [1673-74]. The Meydancık Mosque was also his charitable foundation. [The Sarmasık Congregational Mosque Tekke] does not have a quarter.

158 The Şofular Mescidi, known also as the Molla Hüsrev Sofular Camii, located at the intersection of Sofular Caddesi and Molla Hüsrev Sokağı in the Sofular Quarter in Fatih; see DBIA, VII, 24; FC, p. 174; IC, I, 123; OMFD, III, 463-64. For location, see MW map D 6/8 and 427.

159 Molla Hüsrev b. Faramurz b. Ali (d. 1480), renowned ulema and third Ottoman şeyhülislâm. Uncertainty surrounds his origins, some sources asserting that he was of Turkoman descent, others that he was of Frankish or Rumi (presumably Anatolian Greek) background. After a religious education and medrese appointments, he became kadi of Edirne in 1444 and kadıasker of Rumelia sometime later. He succeeded Hızır Bey as kadi of the newly conquered Istanbul and, at the same time, was appointed müdderris of the Aya Sofya. Although he later retired to Bursa, he was called back to Istanbul (c. 1469) and given the office of şeyhülislâm, which he held until his death. Celebrated as a jurist and as the author of works on law and dogmatics, he was also the teacher of many pupils who went on themselves to important careers in learning and law. In addition to the Sofular Mescidi, his foundations include the Küçük Mustafa Paşa Mescidi, the Molla Hüsrev Mescidi and its attached fountain in Istanbul and the Molla Hüsrev Medresesi and Molla Hüsrev Ham in Bursa; see Hadıka, 205-6, 221-22; Altunsu, Osmanlı Şeyhülislamları, 6-7; Eİ, V, 32; OMF, III, 120, 130, 462-63, 464.

160 See Hadıka, 221-22.

161 The Ekmel Tekkesi, a Halveti tekke founded by Şeyh Süleyman-ı Rumi at the end of the fifteenth century; see ZSE, 20.

162 The Sarmasık Camii Tekkesi, known also as the Abdülkadir Efendi Tekkesi Mescidi, located on Nişâr-ı Mısır Sokağı in the Nusretiye Quarter in Karagümüş. Built in the middle of the seventeenth century for the Celveti order, it was destroyed by an earthquake in 1894; see FC, 292; ISTA, I, 119-20; ZSE, 69. For location, see MW, 290 (Kadri Tekkesi).

163 Dürüzade Mustafa Efendi (1702-74), member of a famous Ottoman ulema family of the eighteenth and nineteenth centuries and seventy-second şeyhülislâm. The son of Şeyhülislâm Dürü Mehmed Efendi, Mustafa Efendi became kadi of Istanbul in 1739, kadıasker of Anotolia in 1746 and kadıasker of Rumelia in 1750. He held the office of şeyhülislâm three times, from 26 July 1756 to 18 February 1757, again from 29 April 1762 to 23 April 1767 and finally from 27 February to 29 September 1774. He was the father of Şeyhülislâm Dürüzade Mehmed Ataullah Efendi and of Şeyhülislâm Dürüzade Mehmed Arif Efendi, and the great grandfather of Şeyhülislâm Dürüzade Abdullah Efendi, who issued the 1920 fetva condemning the Turkish nationalist movement and Mustafa Kemal Atatürk. According to Ayvansarayı, Mustafa Efendi restored the Yeni Kapi Etkelesi Camii in 1765-66; see Hadıka, 261; Altunsu, Osmanlı Şeyhülislamları, 139; Eİ, II, 629; SO, IV, 444-45.

164 The Emir Buhari Camii; see Hadıka, 315.

165ʿUzlet-i ehl-i sünnet.

166 The Meydancık Mescidi; see Hadıka, 224.
9. The Solakbaşı Congregational Mosque near the Congregational Mosque of Halici Hasan

Its builder was Hacı Mehmed Ağa. By putting a minbar in one of the rooms in his house, he made [it into] a congregational mosque, and he made the other spaces [in the house] into rooms of a darülhatâdis. It does not have a minaret. His grave is in the cemetery of the Halici Hasan Mosque. The minbar of the Çadırçî Mosque is also his [pious work]. He also installed the minbar of the Fatma Hatun Mosque in the Selami Quarter in Üskûdar and built an upper-story mekteb there. This couplet is inscribed over the gate of this mosque.

The patron of good works gave thanks for [his] blessings. He composed its date. “This mosque was built in the year one thousand one hundred seventy-three,” 1171 1173 [1759-60].

It does not have a quarter. [137]

10. The San Musa Mosque near the [Congregational Mosque of] Molla Gürâni

Its builder [Sari Musa] was one of those who came with Ebûlfezî [Sultan Mehmed II]. He is buried near the mosque. The müderris Mahmud Çavuşzade Feyzullah Efendi installed its minbar. The aforesaid died while he was the müderris of [the medrese of] Eyyub and is buried in Vefa. This is the date on his gravestone:

With teardrops the pen wrote a date.
“A pity! Mahmudzade Feyzullah Efendi journeyed to Eden,” 1171 1181 [1767-68].

[The mosque] has a quarter.

11. The Sogukkuyu Congregational Mosque in Zeyrek

Its builder was Grand Vizier Piri Paşa, who is buried beside his mosque in Silivri. He died in nine hundred forty [1533-34], following his dismissal. He was a descendant of Cemaleddin Aksarayî. The abovementioned mosque was built as a zaviye for Şeyh Ishak Karamani, known also as Cemal-i Halvetî, who is buried at Sütluçe. After his death, it was converted into a medrese. Beneath this blessed
mosque there is a great cistern built on high porphyry columns and, outside the gate of the mosque, there is an opening [to the cistern] and people draw water from it. For that reason they call it the Söğukkuyu [Cold Well] Congregational Mosque. The aforementioned [founder’s] Terlikçiler Mosque in the Mercan Çarşısı in Istanbul has already been noted, and in Hasköy he built a pious foundation known as the Piri Paşa Mosque together with a single hamam. Tokadi Mehmed Emin Efendi, a şeyh of the zaviye of Emir Buhari in Ayvansaray, is buried in the cemetery of this mosque. The commentator on Şahidi, Abdülباقي Bey Efendi, who was one of the mütevellis of this mosque by descent and stipulation [of the founder], is also buried [there]. And there are other persons [buried there] as well.

Among the abovementioned [Piri] Paşa’s pious foundations, there is a Halveti zaviye known as the Koruklu Tekke opposite the Congregational Mosque of Molla Gürani in Istanbul. Because Seyyid Mehmed Efendi and his predecessor and father-in-law Şeyh Mehmed Fahri Efendi, who were şeyhs of the abovementioned zaviye, lived in the Koruk Quarter near the Odabaşı Çarşısı, the abovementioned zaviye came to be known as the Koruklu Tekke. One of those who was şeyh of this tekke and was buried there is Şeyh Ali Kemalı, who came from Turhala, was made a halife by Nureddinzade, and in time became the Friday preacher in Great Aya Sofya. He died in the year “The invisible world,” 1012 [1603-4]. He composed hymns. Another şeyh of this tekke was Tatar Derviş Efendi, who passed away eighteen years after the abovementioned şeyh [Ali Kemalı], while he was a preacher in the Süleymaniye. And another şeyh of the tekke was Şeyh Mehmed Fahri Efendi. Ziver Ahmed Çelebi composed a chronogram for his death.

Ziver expressed the date with grief.

“Fahri journeyed to Naim, a place of ecstasy,” 1184 1148 [1735-36].

The famous Taş Mektebli Mustafa Rakım Efendi inscribed his gravestone. There is a divan of hymns written by the abovementioned Şeyh [Mehmed Fahri Efendi]. For example, this blessed poem by him praising Muhammed, which was set to music in the bayati [mode] by Çaylakzade Mustafa Efendi, is well known:

Lover, if with heart and soul we honor the Prophet—may God commend him—
Never doubt that on the Day of Judgement He will appear—may God commend him!

He was a halife of Nakṣī Şeyh Ibrahim Efendi. [The mosque] has a quarter.

The late Piri Paşa was the descendant of [the Rightly Guided Caliph] Abu Bakr and his genealogical line includes Davud Kayseri or Cemaleddin Aksarayi. Although originally he was a member of the judicial class, he pursued the career of a clerk in the financial administration and became chief financial officer of Rumelia (basıdefterdar) at the time of the Sultan Selim Khan the First’s Çalıdran campaign. In 922 [1516-17], when His Majesty the abovementioned sultan set out to conquer the Arab lands, he became kaimmakam of Istanbul. Gaining the imperial seal following the execution of Yunus Paşa in

1179 The Terlikçiler Mescidi; see Hadika, 79.
1180 For the Piri Paşa Mescidi in Hasköy, see Hadika, 325.
1181 For the tekke and mosque, see Hadika, 222-29.
1182 For a full list of the şeyhs of the Koruklu Tekke, see ZSE, 27-28.
1183 Gayb.
1184 Vecid-gahı Na‘ım’e gəçdi Fahri. Na‘ım is the name of the Fourth Paradise as mentioned in the Qur’an.
1185 Mustafa Rakım Efendi, Müezzinzade, Taş Mektebli (d. 1767), eighteenth-century Ottoman calligrapher and student of Yedikuleli Abdullah Efendi; see Rado, Türk Hattatları, 169.
1186 Yunus Paşa (d. 1517), Ottoman grand vizier of the reign of Selim I. Brought to Istanbul as a devşirme, he rose through the Janissary corps and in time became its ağası. In 1511, he was appointed beylerbeyi of Anatolia and Rumelia and was made a vizier of the dome in May 1516. He was promoted to grand vizier on 3 February 1517, following the death of Hadım Sinan Paşa.
the year 923 [1517-18], he was grand vizier for three years, and after the accession of His Majesty Sultan Suleyman Khan in 926 [1519-20], he remained grand vizier for another three years. Following his dismissal in the year 929 [1522-23], the has odabaşı Ibrahim Ağa\textsuperscript{1187} obtained the grand vizierate in his place.\textsuperscript{[139]} Because the son of the abovementioned dismissed [Piri Paşa] was at that time kadi of Edirne, [Piri Paşa] became a hermit in Edirne. On being martyred by poison, which had been put in his drug, he was buried in the sanctuary of the blessed mosque which he built at Silivri. The line “May God, the All-loving and Ever-giving, make Eden the abode of Piri Paşa,”\textsuperscript{1188} is the date of his death. May God—be He exalted—have mercy on him! The abovementioned vizier was an experienced, intelligent commander. He built another blessed mosque,\textsuperscript{1189} an illustrious medrese and a khan in Istanbul, and he wrote numerous works and soul-adorning poems under the pseudonym Piri. From the beginning of his success to the end of his affairs, his life constitutes a separate epoch.

12. The Mosque of Sarraf Iskender\textsuperscript{1190} near the Congregational Mosque of Cezri Kasım Paşa

The grave of its builder is located there. Kadiasker Arab Yahya Efendi, his son Kadiasker Feyzullah Efendi, and other relatives of his are buried in the cemetery of the mosque. It does not have a quarter.

\textbf{THE LETTER TA}

1. The Tarakçılar Congregational Mosque\textsuperscript{1191} in Tarakçılar

Its builder was the 	extit{daye hatun} Hand Hatun binti Ahmed Bey, the wet nurse of Ebü'l-feth [Sultan Mehmed II]. There is another mosque of hers in Demirkapi.\textsuperscript{1192} She is buried nearby in a private tomb. The following is written on the arch of the tomb’s entrance: “On the ninth day of the month of Safer of the year eight hundred ninety-one.” [1486]. She also built a mosque in Edirne. [The Tarakçılar Congregational Mosque] has a quarter.

2. The Tarsus Mosque\textsuperscript{1193} near the Yenikapı Mevlevihane

Its builder was a patron of charitable works named Ali Fakih. He was one of the servants of Ebü'l-feth Sultan Mehmed Khan. He also became the keeper of his livestock (coban).\textsuperscript{1194} The 	extit{şehir emini} [lacuna]

Battle of Ridaniye outside Cairo, and in addition was made governor of Egypt but was soon after removed from the latter office for the taking of bribes and the imposition of unjust taxes. Following an exchange of words with Sultan Selim, he was executed on 13 September 1517; see \textit{SO}, IV, 677.

\textsuperscript{1187} Frenk Damad Ibrahim Paşa; see \textit{Hadika}, n. 202.

\textsuperscript{1188} Piri Paşanın mecânını ‘Adn ide Hayy-ı Vedid.\textsuperscript{139}

\textsuperscript{1199} The abovementioned Terlikciler Mescidi in Mercan; see \textit{Hadika}, 79.

\textsuperscript{1190} The Sarraf Iskender Mescidi, known also as the Kara Sarraf iskender Mescidi or Mehmed Ağa Camii, described by Ayvan-sarayi as being located near the Cezeri Kasım Paşa Camii in Çağaloğlu. No trace of the mosque remains. Its precise location is not established; see \textit{EC}, 168; \textit{IC}, I, 120.

\textsuperscript{1191} The abovementioned Terlikciler Camii (Congregational Mosque of the Comb Makers), known also as the Daye Hatun or Tarakçılar Daye Hatun Camii, located on Tarakçılar Caddesi at the intersection with Sandalyacalar Sokakı in the Taya Hatun Quarter in Bayezid. The present mosque dates to 1971; see \textit{DBIA}, III, 12; \textit{EC}, 196; \textit{IC}, I, 145; \textit{OMFD}, III, 337-38. For location, see \textit{MW} map, F 6/23 and 342.

\textsuperscript{1192} The Demirkapi Mescidi; see \textit{Hadika}, 78.

\textsuperscript{1193} The Tarsus Mescidi, located on Tarsuslu Camii (Mücevher) Sokakı near the land wall between the Mevlevihane Kapısı and the Silivri Kapısı in the Veledi Karabaşı Quarter in Şehr-emin. The mosque is at present in ruin; see \textit{FC}, 215; \textit{IC}, I, 145; \textit{OMFD}, III, 507-8. For location, see \textit{MW} map, A 6/4 and 291.

\textsuperscript{1194} The inscription over the window opening onto the garden in which he is buried describes him as Sultan Mehmed II’s chief herdsman (cobanbass); see Unver, \textit{Muhtı Askerler}, 8-9.
Efendi established [a vakf to cover] its expenses. [140] [The location of] his grave is not known. Because one of the imams of this mosque was from Tarsus, it became known by that name. It has a quarter.

3. The Mosque of Tulumcu Hüsam in Yayla

Its builder was Hüsameddin Efendi, who died after having been dismissed from [the office of kadi of] Istanbul, and he was buried there. Because he invented a harmless implement called a water skin (tulum) to disperse spectators at the circumcision feast in the At Meydani arranged by Sultan Süleyman Khan, his wish was granted and this is the reason he became a candidate for office in the learned hierarchy (mülazim) and later a müderris. He died in 1081 [1670-71]. His son Abdurrahman Efendi became şeyhülislâm, and following his dismissal, died in Egypt in the year 1081 [1670-71]. The minaret was built over the arch of the mosque’s gate. It is a curiosity that, despite this circumstance, in the Great Earthquake [of 1766] it sustained no damage whatsoever, and no repairs were required. [The mosque] does not have a quarter.

4. The Tavasi Congregational Mosque in Kumkapı

Its builder was Süleyman Ağa and he is buried there. It has a quarter.

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1195 The Tulumcu Hüsam Mescidi, known also as the Şeyh Hüsameddin Camii or Hüsam Tulumcu Mescidi, located at the intersection of Yaylak Sokagi and Hüsameddin Sokagi in the Ibrahim Çavuş Quarter in Şehremini. The mosque, which was for many years in ruin, was rebuilt between 1985 and 1988; see FC, 217; IC, I, 147. For location, see Ayverdi, IH, E-4.

1196 In fact, this incident occurred in 1582, during the reign of Sultan Murad III, on the occasion of the circumcision of Prince Mehmed, who later became Sultan Mehmed III. As described in the Vaka‘i al-Fuzala of Mehmed Şeyhi Efendi, Hüsameddin Efendi, who had come from Uluborlu to Istanbul to complete his education, made his way to the sultan, who was watching festivities in the At Meydani from the İbrahim Paşa Sarayı, by wielding a tarry skin bag. The Sultan was amused by the sight and, wishing to give Hüsameddin Efendi a present, was advised that appointment as a madżaz was appropriate. As a result of this incident, he was also given the nickname tulumcu; see Uğur, Ottoman Ulema, 83-84.

1197 According to the Vaka‘i al-Fuzala, he died in 1054/1644-45; see Uğur, Ottoman Ulema, 84.

1198 Abdurrahman Efendi, Tulumcuza, Koca Hüsamzaade (1594-1670), Ottoman ulema and thirty-fourth şeyhülislâm. After training for a learned career and appointments as müderris, he was made kadi of Aleppo in 1640, of Damascus in 1641 and of Istanbul in 1644. In 1649, he was given the office of kadıasker of Anatolia and two years later that of Rumelia. Although he was dismissed after the popular revolt that broke out in Istanbul the same year, he was appointed şeyhülislâm on 11 May 1555. He was removed from office on 5 March 1656, during the great Janissary revolt known as the Çinar Vakası or Vaka‘i Vakvakiye (from the fact that more than 30 key government and palace officials were hanged from the plane trees in front of the Congregational Mosque of Sultan Ahmed). Later, he was made kadi of Jerusalem and then of Egypt, where he died in 1670. A noted authority on Qur’an exegesis, he was also known as a skilled archer, an excellent horseman and a man of exceptional physical strength; see Altunsu, Osmanlı Şeyhülislâmlar, 80-81; also Uğur, Ottoman Ulema, 355-56; SO, III, 315.

1199 The Tavasi Camii (Congregational Mosque of the Eunuch), known also as the Tavasi Süleyman Ağa Camii, located at the intersection of Baba Yiğit Sokagi and İstıyon Caddesi in the Muhsine Hatun Quarter in Kumkapı. It was first built at the beginning of the seventeenth century and was restored at the beginning of the twentieth century; see DBIA, VIII, 430; EC, 196-97; IC, I, 145. For location, see MW map, E 8/5 and 317.
5. The Tatlızkuyu Mosque in Gedik Paşa

Its builder was Esirci Kemaleddin. [The location of] his grave is not known. Because [the mosque] is located in the vicinity of the abovementioned well [the Tatl Kuyu], it is known by this name. The clerk (kâtib) Arnavud Osman Efendi installed its minbar. [The mosque] has a quarter.

6. The Mosque of Tuti Latif near the Congregational Mosque of Hurrem Čavus

Its builder was Abdüllatif Efendi, who is buried in his medrese near the tetimme on Ifraziye Yokuşu. This is the numerical date on [Abdüllatif’s] gravestone: 1081 [1670-71]. [The mosque] has a quarter.

The biography of Tuti Latif: The abovementioned [Tuti Latif] was from Bursa. He was the son of a teacher and the half-brother by his mother of Yeğanzade. He grew up in the service of mollahs, was instructed by Kemalpaşazade, and became a candidate for an office in the learned hierarchy (mülazim) of the retired kâdãskeer Gürz Seyyid. He later entered the judicial hierarchy. [141] In his youth, because he showed an inclination to poetry and had a beautiful voice, he was named Tuti Latif (Charming Parrot). He gathered together the wealth which had come to him in his capacity as a kadi, built a medrese in Yeñibaçe, and choosing to retire to it, became a hermit and occupied himself with the science of mysticism. In imitation of Kadri Efendi’s couplet,

By neither the torment of burning anguish nor the fire of envy am I grieved.
For contentment, my shah, neither horsetail nor state tent have I.

the abovementioned deceased [Tuti Latif composed] the following verse:

Youth needs not the spheres but I am no longer young.
In this wretched transitory world have I neither companion nor lover.

7. The Tatlızkuyu Mosque near the Nazmi Tekke

Its builder was Kâtib Musliheddin Efendi. The nearby Tatl Kuyu is a well [which was built by] Sultan Süleyman. He saw the blessed mosque while it was being built and gave that water source to show his favor. But because it was not possible to build a fountain, he built a well. [The mosque] has a quarter.

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1200 The Tatlızkuyu Mescidi (Mosque of the Sweet-Water Well), known also as the Esirci Kemaleddin, Esir Kemal or Azak Camii, located at the intersection of Tatl Kuyu Sokâğı and Tiyatro Caddesi in the Mimar Hayreddin Quarter in Kumkapi. The mosque is already mentioned in a vakfiye dated 874/1469 and must, therefore, date to the reign of Mehmed II. It was for many years in ruin, but was renovated in 1939; see DBIA, VIII, 430; EC, 67; IC, I, 145; ISTA, X, 5275. For location, see MW map, E 7/14 and 258.

1201 The Tuti Latif Mescidi, known also as the Tuti Abdüllatif Camii, located at the intersection of Yamak Sokâğı and Tuti Abdüllatif Sokâğı in the Mimar Sinan Quarter in Karagümrük. The mosque was first built in the seventeenth century and restored in 1944, but was torn down and totally rebuilt in 1974; see FC, 218; IC, I, 148. For location, see MW map, C 5/13; Ayverdi, IH, D-5; Deutsches Syndikat, 1918-1919, Plan des études de Constantinople, Stamboul, feuille no. 7.

1202 The no longer extant Tuti Latif Medresesi on Yesarizade Caddesi in the Sinan Ağã Quarter in Fatih; see FC, 241.

1203 Horsetail (tug, the insignia of beys and emirs in the Ottoman service) and state tent (otag, a type of official tent reserved to sultans and viziers) are used by Kadri Efendi as metaphors for official positions.

1204 The Tatlızkuyu Mescidi (Mosque of the Sweet-Water Well), known also as the Kâtib Musliheddin Mescidi, located at the intersection of Tatl Pınar Caddesi and Gureba Hastanesi Caddesi in the Arpa Emini Quarter in Şehrımini; The mosque, the vakfiye of which is dated 911/1505, was renovated in 1901 and again between 1974 and 1977; see DBIA, VII, 224-25; FC, 147; IC, I, 145; OMBYSD, 287. For location, see MW map, B 5/5.
CHAPTER TWO

8. The Mosque of the Tahiriye Tekke near the Congregational Mosque of Aşık Paşa

Its builder was the kapucbaşı Seyyid Mehmed Ağa. Its expenses are provided for from the vakf of Sultan Mustafa Khan the Third. The abovementioned Seyyid Mehmed Ağa was summoned to the Imperial Threshold during the time he was commissioner of stores (emin-i anbar) in Isakça, and he set off on the Pilgrimage to the House of God [the Kaba in Mecca] with the caravan carrying the sultan’s blessed annual gift to the serfiş of Mecca (sürre). On his return, he was commanded to reside in Illuminated Medina—may God glorify it until the Day of Judgement—and in the year “Honored of the district,” 1196 [1781-82], he set off as a traveling companion with the commander of the Pilgrimage (emirülhac paşa). When he arrived at Noble Damascus, his martyrdom occurred by order of God—be He exalted—and his severed head was sent to the capital and buried near his tekke. [The mosque] does not have a quarter.

9. The Congregational Mosque of the Top Kapı

Its builder was Grand Vizier Kara Ahmed Paşa. He was the brother of Rüstem Paşa. It has an imperial tribune (mahfil-i hümâyûn), and includes a medrese, mekteb, fountain, sadrvan and other pious dependencies. He is buried in a separate tomb nearby. His official turban (öfîf) is fixed to his cenotaph. Because of the intrigues of certain courtiers, His Majesty Sultan Sûleyman Khan caused the aforesaid [Kara Ahmed] Paşa to be martyred while he held the office of grand vizier and before the completion of his pious foundation. This chronogram by a servant of his named Haydar is suspended as a framed inscription on the interior of the mosque.

Formerly, amongst the philosophers,
The grand vizier was a person of glory.
When the sultan of the world executed him,
They proclaimed the date, "Merciful paşa," 962 [1554-55].

Because of this, construction [on the mosque] was abandoned. Subsequently, when Rüstem Paşa became grand vizier, [work toward its] completion was begun [again] on Sunday, the twenty-second of blessed Şaban nine hundred seventy-two [30 March 1565], which was New Year’s Day, and it was completed seven years after the abovementioned date. The construction and completion of this mosque was carried out under the supervision of Hüsrev Bey, the aforesaid paşa’s kethûda. His grave is outside the abovementioned tomb. The chronogram written on his gravestone is by Asârî. When the area around the mekteb and tomb burned in the year 1185 [1771], the gravestone of the abovementioned noble person was broken to pieces. [The gravestone] was restored through the initiative of the

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109 The Tahiriye Tekkesi Mescidi, known also as the Tahir Ağa or Tahir Ağa Tekkesi Mescidi, located near the intersection of Esrar Dede Sokağı and Şair Baki Sokağı in the Haydar Quarter in Fener. The mosque, which was built in 1736, was renovated in 1972; see DBIA, VII, 189-90; FC, 214; IC, I, 144. For location, see MW map, D 4/5 and 193.
109 The town of Isaccea, on the lower Pruth in Rumania.
108 Şerefâb-ı tûrab.
109 The Top Kapı Camii, known also as the Ahmed Paşa, Gazi Ahmed Paşa or Kara Ahmed Paşa Camii, located at the intersection of Arpa Eminî Yokuşu and Un Değirmeni Sokağı in the Fatma Sultan Quarter in Şehremini. The mosque is listed among the works of Mimar Sinan; see DBIA, IV, 457; FC, 101-2; IC, I, 146; ISTA, I, 431-34; MW, 486-87. For location, see MW map, B 5/2.
109 For Kara Ahmed Paşa, see Hadika, n. 987.
109 For Rüstem Paşa, see Hadika, n. 101.
101 Pişş-ı rahmet.
101 Nevruz-i sultani, the day of the vernal equinox and first day of the Persian solar year.
Hüşrev Bey passed away from this evil world to eternity.
O God, let Paradise be his abode!
He caused the auspicious mosque, the charitable work of the vizier Ahmed Paşa,
To be completed and it made the soul joyful.
O Asar! He journeyed to the Garden of Paradise.
They composed [a chronogram] for Hüşrev Bey. The date is “Place of the Paradises.”

The mistress of good works, [Ahmed Paşa’s] wife Fatma Sultan, is buried outside his tomb. There is a mosque of hers nearby and the abovementioned [Top Kapı] Congregational Mosque is in that mosque’s quarter. The abovementioned [Fatma] Sultan also built a mekteb opposite the so-called Tahta Minare Mosque near the Hirka-ı Şerif. Its vakf is annexed to [Ahmed] Paşa’s vakf. [The Top Kapı Congregational Mosque] does not have a quarter.

The aforesaid vizier was of Albanian origin and at first he was taken into the imperial palace. He subsequently retired from it and, after attaining the ranks of kapucbaşı and mir-i alem, His Excellency, the subject of [this] exposition, was initially appointed ağa [of the Janissaries] following the death in the year 927 [1521] of the valiant Yakub Ağa, the vanguard of the ağas, who in the year 921 [1515-16], in the era of Selim Khan the First, had acquired distinction with the title of Janissary ağa. [Kara Ahmed Paşa] was dismissed in 936 [1529-30], and in his place the mir-i alem İsmail Ağa was appointed ağa [of the Janissaries] for a third time. Later, in the time of Süleyman Khan, he was appointed beylerbeyi of Rumelia, and later [still] the rank of vizier was conferred upon him. Because of his successes in the campaign against Persia, his courageous service in the conquest of Timšur, and his great valor in the [suppression of the] rebellions of the Georgian tribes in 960 [1552-53], he succeeded Rüstüm Paşa [as grand vizier] in Şevval of the abovementioned year [October 1553]. Two years later he was executed because of an intrigue, and his predecessor Rüstüm Paşa was again appointed in his place. The aforesaid vizier was a dignified, zealous and courageous commander, famous for justice, piety and intelligence—may God’s mercy be upon him!

10. The Toklu Dede Mosque in Ayvansaray

The abovementioned mosque was made from a church. It is a mosque of the quarter in which are located the tomb of Ebu Şeybet al-Hudri, who came in the cause of the Holy War together with His Excellency, the Companion of the Prophet Hālīd—may God be well pleased with them. The keeper of the abovementioned tomb was a gazi named Şeyh Toklu İbrahim Dede, who was appointed at the

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117 Cĕyri cinān.
118 The Fatma Sultan Camii; see Hadika, 175.
119 For the Tahta Minare Mescidi (better known as the Musliheddin Mescidi) and the mekteb of Fatma Sultan, see Hadika, 272.
120 The Toklu Dede Mescidi, located at the intersection of Toklu Dede Sokagi and Kafeci Yünüş Sokagi in the Atik Mustafa Paşa Quarter in Ayvansaray. The mosque was renovated in 1890 but partially collapsed in 1929 and is today in ruin; see DBIA, VII, 272-74; Semavi Eyice, “İstanbul’un Ortadan Kalkan Bazı Tarihi Eserleri IV,” İstanbul Üniversitesi Edebiyat Fakültesi Tarih Enstitüsü Dergisi, 12 (1981-82), 841-86; FC, 216-17; IC, I, 146; MW, 206-8; OMFİ, III, 508. For location, see MW map, C 1/16.
121 The original name of the church is uncertain, although Van Millingen argued in favor if its being St. Thekla, a church inside the Blachernae Palace. On structural and architectural grounds it seems to date from the eleventh or early twelfth century; see Mathews, Churches, 376-82.
122 For Şeyh Toklu Ibrahim Dede; see Hadika, n. 401.
time of the conquest [of Constantinople], and its expenses were provided at his request from the vakf of Sultan Bayezid Khan. Toklu Dede is buried in the cemetery outside the abovementioned tomb. Şeyh Karamanizade Ahmed Efendi, who was seyh of the nearby zaviye of Emir Buharlı, is buried nearby. He was described at length along with [the zaviye’s] other seyhs in the account of the abovementioned mosque of the [zaviye of Emir Buharlı]. The imam of our quarter, the master of the Qur’an readers (seyh al-kurra) Halil Efendi, who was the teacher of this humble servant [Hafiz Hüseyin Aywansarayı], is buried there. This is the date of his [death]:

God! May the grave of the master of the Qur’an readers, the imam of Toklu [Dede], be Illuminated! Lo, may he sleep there in the radiance of the Qur’an!
May the Qur’an be his intercessor when he arrives at the place of submission!
May he attain Paradise and sit with the Judge of the Throne of Truth!
I composed the date when he was buried near Ebu Şeybet.
‘May the Glorious One make the sheltering mihrab Halil’s abode!’

My father, who brought me to life, was Hacı Ismail Efendi, the steward of the halberdiers (teberdarlar kethüdası) of Hadice Sultan binti Mehmed Khan. He is buried there. Müstakimzade composed this chronogram [for his death]:

The daughter of Sultan Mehmed Khan, the sultana named Hadice:
She is the mistress of good works of the sultanas of the felicitous [Ottoman] race.
He was the kethüda of her halberdiers,
The imperial client Hacı Ismail, the glory of [his] contemporaries:
When they heard of his death, his relatives were filled with grief.
Alas! May his saintly neighbor, Ebu Şeybet al-Hudri, glorify him!
May those who visit [his grave] pray and pronounce the date [of his death] as follows:
“May the soul of Hacı Ismail circumambulate the Abode of Paradise!”

A person of our age given over entirely to divine love, the saintly spiritual teacher of enlightened mind named Dalkavuk Monla Ismail, is buried next to the gate of the cemetery. This chronogram for his death, [which is inscribed] on the fortress wall [of the city], is by Müstakimzade Süleyman Efendi.

In the sea of divine rapture the jewel-box of his heart filled with amazement.
Ismail Efendi, the pole of God’s saints,
[145] Glory-filled guide to the Transitory World, righteous man,
The hidden treasure of the secrets of annihilation, vigilant soul filled with circumspection,
Follower of Üveys al-Kareni, the guardian Şeyban of the age—
He is surely the Ibn Edhem of the times, the Behlul of the world—
Slave of ecstasy, which distracts the intelligent, adornment of God,
True dervish of the path of spirituality, shah of the throne of mystery:

1221 The Emir Buharlı Zaviyesi Mescidi; see Hadika, 52-54.
1222 Ayvansaray, the quarter in which the author Hafiz Hüseyin Efendi lived.
1223 Halî'în câyım mîhrâb-i mèvû câyiye Mâcid.
1224 Hadice Sultan binti Mehmed Han (d. 1743), the daughter of Sultan Mehmed IV, who was married to Kapudan Paşa Sarıç Mustafa Paşa and, following his death in 1686, to Grand Vizier Morah Hasan Paşa; see Uluçay, Kudsnlar, 68-69.
1225 Tavdf- beyt-i Firdevs ide cânt Hact Ismd'il. Kutb, the pivot, who is the head of the hierarchy of saints.
1226 Uways al-Karani; see Hadika, n. 448.
1227 İbrîhîm ibn Adham (d. 783), Muslim mystic of the eighth century. Legend records that, like the Buddha, he was born a prince in Balkh but abdicated his throne to take up the life of an ascetic. İbrahim caught the imagination of later generations of Sufis because of his generosity and his feats of self-denial, which contrasted starkly with the luxury in which he had spent his early life. In time, an extensive hagiographic literature on İbrahim developed, not only in Arabic but in Persian, Turkish, Urdu and Malay as well; see EI, III, 985-86.
God, let his memory be celebrated through the revelation of his secret!

“Union with the adornment of Ayvansaray was to Isma’il an honor.”

“O God, among the pious, may he be the pole of those enraptured with divine love!”

[1747-48]

There is a place of prayer for up to twenty people at the edge of the plinth of the abovementioned tomb [of Ebu Şeybet al-Hudri], and there is a doorway at its corner. The exalted cenotaph (sanduka) of the aforesaid master is enclosed with a railing inlaid with mother-of-pearl. It is a place of pilgrimage for the Faithful. A Companion of the Prophet named Ahmed al-Ensari is buried outside the abovementioned tomb, in front of it, under the eaves. The former grand vizier Çorlulu Ali Paşa, who completely restored this tomb, also built the ablution spigots. The fountain outside the street door is a pious work of Sultan Süleyman. The mekteb outside the large gateway of the tomb was built by a mistress of good works named Şah-i Huban, who was written about in connection with her mosque.

Among the high officials of our age born in this district are Hafiz Haci Mustafa bin Ahmed Çelebi, who was originally a clerk of the imperial mint, and who, in time, became the master of assaying (sahib-i iyar). He wished for the sake of the Next World to bestow a gift on the mosque of this quarter, which was his place of birth, and established a vakf. He made provision for the two great beeswax candles for the mihrab of the abovementioned mosque, olive oil for its lamps and a daily stipend for the services of the caretakers of the mosque, and he made vakf the incomes from roofed properties sufficient for this.

[146] The aforesaid Hafiz Efendi also built an easy path, separate from the old road, from [the tomb of] His Excellency the aforesaid Ebu Şeybet al-Hudri—may God be well pleased with him—which is adjacent to the blessed mosque, to the nearby [Ayvansaray] Kapı in the city wall, so that those wanting to visit [the tomb] should not have difficulty. He began work on it on Monday, the fourth day of blessed Ramazan, and making haste so as to finish it by the auspicious prayer at the end of Ramazan, he completed the work in a short time. [This] is the date of the abovementioned path:

On the new road being opened, I came and composed a chronogram.

“A Straight Path was opened to the finest Gate of Refuge,” [1772-73].

The aforesaid Mustafa Efendi, who inaugurated the abovementioned road, completed his year in the abovementioned high office and in accord with the Ottoman law was transferred to the office of şehir emini. Subsequently, he became bina emini for the imperial imaret, for the blessed mosque erected in Beylerbeyi, and for other fine pious works built by the sultan of the time, Abdülhamid Khan—may God, the All-Bounteous Lord, strengthen him. With their completion, he began [work on the sultan’s] glorious medrese and Paradise-resembling tomb. After the occurrence of the violent earthquake of the first day of Cemaziyê Ahir in the year “Complete,” [1780-81], the moment of completion of the

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1229 Oldi zi bi Ayvansaray-yi vuslat Isma’il’e cah. Presumably, “the adornment of Ayvansaray” is a reference to the Companion of the Prophet, Ebu Şeybet al-Hudri, who is buried nearby.

1230 Eyliye kuib-i meczibi ehl-i akdesde flah. Presumably, “the adornment of Ayvansaray” is a reference to the Companion of the Prophet, Ebu Şeybet al-Hudri, who is buried nearby.

1231 Ahmad al-Ansari, according to local tradition one of the Companions of the Prophet who died along with Khâlid Zayd Abû Ayyûb al-Ansârî during the Arab siege of Constantinople in 672; see Unver, Sahabe Kabirleri, 12; OMFD, IV, 756-57.

1232 The Sah-i Huban Odalari Mescidi in Zeyrek; see Hadika, 145.

1233 Sârî-i müstakim âçildi ertaf bahr-i me’sây. Refers to the imaret of Sultan Abdülhamid I, known popularly as the Hamidiye imaret, located in Bahçekapı, between Eminönü and Sirkeci. Built in 1776-77 in the Turkish rococo style, it was part of a larger complex founded by the sultan, including a medrese, mekteb, library, fountain, sebil and imperial tomb. The imaret was torn down in the late nineteenth century and the site is today occupied by the Dördüncü Vakif Han; see ISTA, I, 92-93.

1234 The Beylerbeyi Camii; see Hadika, 480-86.

1235 Tâm al-ihsâ.
abovementioned medrese, he returned to his house afflicted with extreme fear and fright and passed away to the Next World the following day. He was buried near his parents at the place known as Büyük Tokmak Tepe, located outside the Eğri Kapı. [His death] occurred in the year “Grave of Hafiz,” 1194 [1780-81]. Because the aforesaid deceased was a relative of Hafiz Hüseyin Ayvansarayi ibn Hacı Ismail, who brought this collection together, a written description and account of his life was given. God—glory to Him and be He exalted—made his grave a treasure of radiance in honor of his Pilgrimage to the Kaba and his memorizing of the Qur’an. May his sins be forgiven for the sake of the Noble Prophet. The abovementioned mosque has a quarter. [147]

THE LETTER ‘AYIN

1. The Mosque of the ‘Arab Kapı[1258] near the Narlı Kapı

Its builder was Ahmed Dede and the one who established its vakf was Hacı Hüseyin Ağa. Because of this, it is also attributed to [Hüseyin Ağa]. The locations of their graves are not known. Ali Efendi, the imam of the mosque, installed its minbar. [The mosque] has a quarter.

2. The ‘Arabaci Bayezid Mosque[1259] near the Bab-i Silivri

Its builder was the abovementioned ‘Arabaci [Bayezid]. It was made from a church. [The location of] his grave is not known. Its expenses are taken from the vakf of the Congregational Mosque of Sultan Selim. [The mosque] has a quarter.

3. The Congregational Mosque of ’Ivaz Efendi[1260] near the Bab-i Kec

Its builder was from the city of Alaıye. He is also called Manav ’Ivaz Efendi. Completing the [learned] career path, he became kadi of Istanbul. After being dismissed, he was appointed kadıasker of Anatolia on the first day of Şaban of the year nine hundred eighty-nine [1572], and after dismissal [from that office], he became kadıasker of Rumelia. He retired in Zilkade nine hundred ninety-one [1583] but [after a time] became kadıasker of Rumelia a second time. He died in Zilkade in the year “Grief of the pious,” 994 [1586], while he was kadıasker, and was buried before the mihrab [of his mosque]. He [also] built a medrese, mekteb and fountain. The office of mütevelli [of the mosque] is entrusted to his children. He was a member of the ulema and a virtuous person, and wrote commentaries on the

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[1258] The ‘Arab Kapı Mescidi, known also as the Arab Kuyusu or Hacı Hüseyin Ağa Mescidi, located on Arab Kuyusu Sokağı at the intersection with Hacı Hüseyin Camii Sokağı in the Hacı Hüseyin Ağa Quarter in Samatya. The mosque was built in 1603 and was used as a tekke by members of the Sünbuli dervish order; see DBIA, I, 296; FC, 108-9; IC, I, 23. For location, see MW map, B 9/9.
[1259] The ‘Arabaci Bayezid Mescidi, located at the intersection of Silivrikapi Gaddesi and Kanlı Ağaç (Karakulak) Sokağı in the Arabaci Bayezid Quarter in Samatya. The identity of the church from which it was made is unknown. No trace of the mosque remains. Its site is today used as a storage yard for firewood; see DBIA, I, 287; FC, 57; IC, I, 23; ISTA, II, 918. For location, see FC map, 20.
[1260] The ‘Ivaz Efendi Camii, known also as the Kadıasker ‘Ivaz Efendi or the Manav ‘Ivaz Efendi Camii, located on Dervizade Sokağı at the intersection with Avcı Başı Sokağı, adjacent to the land wall, in the Atik Mustafa Paşa Quarter in Fener. The mosque dates to 1585 and is said to have been the work of Mimar Sinan; see DBIA, IV, 310-11; FC, 149; IC, I, 78; Schneider, Oriens, 4 (1951), 110. For location, see MW map, C 1/10 and 302, 307. The Bab-i Kec (Eğri Kapı or Crooked Gate) in the land wall is located a little to the south of the ‘Ivaz Efendi Camii; see Hadika, 250.
Hidaye, the Miftah and the Tefsir of Beyzavi. This chronogram was composed when he was dismissed from the office of kadiasker:

When word of his dismissal came to the Manav (grocer), he said to his son, “This grief has killed me. It took away my will to live. From now on it appears I will be of no account.” His son composed the date. “O father, accept your fate!” [1582-83].

[The Congregational Mosque of ’Ivaz Efendi] does not have a quarter.

4. The Mosque of the Kişla of the ‘Acem Oğlan

It is in the barracks of the Janissaries of the Anadolu ağası, located behind the Kapamacilar [Barracks] on the Sea of Marmara side. [148] Its builder was Ebûlifes Sultan Mehmed Khan. The hamam inside [the barracks] was built by Sultan Süleyman. The Janissary corps’ bread (fodula) bakery is next to it, and opposite it are the workshop and barracks of the fire brigades (tulumbacilar). These were built by Sultan Ahmed Khan the Third. During fires, the [firefighting] troops wear tin helmets on their heads and the firefighters’ numbers are written on them in numerals. Haci Mustafa Efendi, a clerk of the vakf of Şehzade Sultan Mehmed, who was known by his nickname Kazgan-asma, installed the abovementioned mosque’s minbar. [The mosque] does not have a quarter.

5. The ‘Ali Fakih Mosque in Kocamustafapasa

Its builder was Ali Efendi, the head of the livestock keepers (cobanbaşı) of His Majesty Ebûlifes Sultan Mehmed Khan. Its expenses are provided for from the vakf of His Majesty the aforesaid sultan. [The ‘Ali Fakih Mosque] has a quarter.

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1242 For the Hidaye, Miftah and the Tefsir of Beyzavi, see Hadika, n. 1145.
1243 A baba pestil sat. The entire couplet reads, Bize şimdi geri koz kestane satmak gürünür. Didi tarihini oglu. A baba pestil sat. It can be translated literally as, From now on it appears I [Manav, the grocer] will sell walnuts and chestnuts. His son composed the date. “O father, sell dried fruit.” In a metaphorical sense, however, Manav Ivaz is saying in the first line that by being dismissed he is condemned to perform humble tasks to which, in the second line, his son replies, that he should carry on with the tasks that have befallen him despite their modest nature.
1244 The ‘Acem Oğlanı Kişlası Mescidi (Mosque of the Barracks of the ‘Acemi Oğlan), known also as the ‘Acemi Oğlanı Kişlası or ‘Acemoglu Mescidi, located at the intersection of the present Acemi Nefer Sokagi and Vidinli Tevfik Paşa Caddesi in the Kemal Paşa Quarter in Bayezid. It was situated within the barracks of the acemi oğlan, where devsirme recruits were trained for the Janissary corps. The mosque burned in 1909 and its ruins were torn down in 1918; see DBIA, VIII, 8; EC, 11; IC, I, 18; ISTA, I, 189-90; OMFD, III, 309. For location, see MW map, E 6/15 and 258, 324.
1245 The ‘Ali Fakih Mescidi, located at the intersection of Ali Fakih Sokagi and Ali Fakih Çeşmesi Sokağı in the Haci Hamza Quarter in Samatya. The mosque was damaged by an earthquake in 1894, but restored in 1910. It was rebuilt on its original foundations in 1986; see DBIA, I, 193; FC, 55; IC, I, 22; ISTA, II, 664-65; OMFD, III, 315; For location, see MW map, B 8/14.
6. The ‘Abayi Mosque near the Congregational Mosque of the Davudpaşa İskesi

Its builder was Şeyh Süleyman Abayi. He was buried and interred in a nearby house. He was one of the şeyhs who came at the time of Sultan Ibrahim. The office of [the mosque’s] imam is entrusted to its şeyhs. The income-producing properties which constitute its vakf consist of fifteen houses located in [the mosque’s] quarter. Because nothing was provided as an allowance for its şeyhs but three akçe for reading the Qur’an following ritual prayer, the former grand vizier Hekimbagizade Ali Paşa established a stipend of forty akçe for the office of şeyh from the vakf of the mosque which he built. [The ‘Abayi Mosque] has a quarter.

7. The ‘Azablar Congregational Mosque in Unkapanı

Its builder was Elvan Çelebi, whose biography was given in connection with his other mosque, [which is described] under the letter elif. [The ‘Azablar Congregational Mosque] has a quarter.

8. The ‘Alaeddin Mosque near the Congregational Mosque of Sofular

The abovementioned mosque is a zaviye. Its builder was Şeyh Alaeddin Ali Keşvî ibn Şeyh Mustafa Sünbülü. The aforesaid Ali Efendi was dispatched to Kefe because of a dream he had while dwelling in the zaviye as a halife of Sünbül Efendi, and he died there in the year “Pardon,” 970 [1562-63], while he was şeyh of the Kaspıpaşa Zaviyesi. Missi Ömer Efendi, the son of Şeyh Mehmed, son of Şeyh Ahmed Şemsî, the founder of the [Sünbuli] dervish order, who is is buried in Sivas, is buried in a separate tomb in this tekke’s cemetery. He died while he was a şeyh of the Sûleymaniye. Because he stayed in Egypt (Misr) for an extended time, he is known by the nickname Missî. His death occurred in the year “Hour of solitude,” 1069 [1658-59]. ‘Azmizade Kadiasker Halefî Mustafa Efendi is buried beside him. [He was buried] in 1040 [1630-31]. Grand Vizier Bayram Paşa installed [the mosque’s] minbar. [The mosque] does not have a quarter.

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1246 The ‘Abayi Mescidi, located at the intersection of Yokuş Çeşme Sokağı and Hubyar Mektebi Sokağı in the Kürçübaşı Quarter in Samatya. The mosque, which was built in the middle of the seventeenth century, was destroyed in the earthquake of 1894; see FC, 48; IC, I, 17; ISTA, I, 4. For location, see FC map, 2.
1247 Hekimoğlu Ali Paşa; see Hadıka, n. 723.
1248 The Hekimzade Ali Paşa Camii; see Hadıka, 93-96.
1249 The ‘Azablar Camii (Congregational Mosque of the ‘Azabs), known also as the Elvan Çelebi or (according to Evliya Çelebi) the Şefüli Camii, located at the intersection of the former Yeşil Tulumba Sokağı and Atatürk Bulvarı in the Haraçlı Kara Mehmed Quarter in Fener. Originally built in 1519, the mosque was torn down in 1942, when its site was incorporated into the right-of-way for Atatürk Bulvarı; see DBIA, VIII, 54; FC, 62; IC, I, 26; ISTA, III, 1684-85; OMFD, III, 345, 46. For location, see MW map, E 4/13 and 489.
1250 The Elvan Mescidi; see Hadıka, 52.
1251 The ‘Alaeddin Mescidi, known also as the Bıçakçi Alaeddin or Şeyh Alaeddin Mescidi, located at the intersection of Molla Hüseyn Sokağı and Rağbet Sokağı in the Sofular Quarter in Fatih. The mosque, which was for many years in ruin, was rebuilt between 1974 and 1977; see DBIA, I, 176; FC, 71-72; IC, I, 21; ISTA, I, 575-76. For location, see MW map, D 6/9 and 427.
1252 The town of Feodosiya (It. Kaffa, the ancient Theodosia) on the southeast coast of the Crimea.
1253 For Sünbül Efendi, see Hadıka, n. 45.
1254 Öğür.
1255 Sâ‘ at al‘uzlet.
9. The 'Ivaz Kasab Mosque\textsuperscript{1256} in Bali Paşa

Its builder was 'Ivaz Ağā. [The location of] his grave is not known. [The mosque] does not have a quarter.

10. The 'Acem Ağā Mosque\textsuperscript{1257} near the Paşa Kapısı

The abovementioned mosque was made from a church.\textsuperscript{1258} Its original founder was the barbery commissioner (emin-i cev) Lala Hayreddin. Because at one point an ağā of the Janissary recruits (acemi ağā) named Ahmed Ağā, who was a patron of charitable works and in time became babiissade ağası, placed a thirty-volume copy of the Qur’an in the mosque, the abovementioned mosque is named after him. Neither of their two graves [Lala Hayreddin’s or Ahmed Ağā’s] is known [as to location]. The date of [the mosque’s] construction was “House of worship,”\textsuperscript{1259} 889 [1484-85]. They moved its dated inscription stone from the gateway to the fountain when [the mosque] was rebuilt after a fire. The slain former grand vizier Ali Paşa,\textsuperscript{1260} who was executed in 1169 [1755-56] and whose grave is in Üsküdar, installed its minbar. The abovementioned mosque has a quarter.

11. The 'Abacı Mosque\textsuperscript{1261} in Davudpaşa

Neither the name of the builder nor [the location of] his grave is known. [His name] is not even found in the registration records of its [vakf]. The mansion of the vizier Mustafa Paşa, known as Ispanakızade, is located next to it. [The mosque] does not have a quarter.

12. The Congregational Mosque of 'Atik Ali Paşa\textsuperscript{1262}

[150] Its builder was Grand Vizier Hadım Ali Paşa,\textsuperscript{1263} who was twice master of the seal and was martyred in Anatolia in the year “Meeting the graves,”\textsuperscript{1264} 917 [1511-12], in a battle with the rebel Şah Kulu.\textsuperscript{1265}

\textsuperscript{1256} The 'Ivaz Kasab Mescidi, known also as the Dibek Mescidi or Kasab 'Ivaz Dibekli Camii, located at the intersection of Hürev Paşa Sokâğı and Neyzen İhsan Sokâğı (between Hoca Efendi Sokâğı and Akdeniz Caddesi) in the Hoca Üveys Quarter in Fatih. As the mosque’s vakfiye is dated 901/1495-96, its construction must date to the end of the fifteenth century. No trace of the mosque remains; see FC, 138; IC, I, 78; IVTD, 216; OMBYSD, 258. For location, see MW, C 5/4; Ayverdi, IH, D-4.

\textsuperscript{1257} The 'Acem Ağā Mescidi, known also as the Lala Hayreddin Camii, located at the intersection of Zeyneb Sultan Camii Sokâğı and Gızeli Sanatlar Sokâğı in the Alemdar Quarter in Alemdar. The mosque was abandoned early in the twentieth century and is today in ruin; see DBIA, I, 60; EC, 124; IC, I, 18; ISTA, II, 178-80; MW, 76-78. For location, see MW map, G 7/10.

\textsuperscript{1258} The late-fifth-century Church of the Mother of God of the Bronzeworkers’ District. It is the largest basilical church yet discovered in Istanbul; see Mathews, Churches, 319-21.

\textsuperscript{1259} Beyt-i 'ibâdet.

\textsuperscript{1260} Nişancı Brykli Ali Paşa; see Hadîka, n. 816.

\textsuperscript{1261} The 'Abacı Mescidi, located next to the Ispanakızade Mustafa Paşa Konağı, near the intersection of Ispanakçı Viranesi (Tayareci Yurdanur) Sokâğı and Çavuşzade Sokâğı in the Çerağpaşa Quarter in Samatya. The date of the mosque’s construction is uncertain. It burned in either the Samatya fire of 1874 or in that of 1895. No trace of the mosque remains; see FC, 48; IC, I, 17; IKSA, I, 5; ISTA, I, 4. For location, see FC map, 1; for that of the Ispanakızade Mustafa Paşa Konağı (Ispanakçı Viranesi), see Ayverdi, IH, D-3.

\textsuperscript{1262} The 'Atik Ali Paşa Camii, known also as the Hadım Ali Paşa, Eski Ali Paşa, Dikilişat, Vezirhan, or Sedefçiler Camii, located on Divanyolu Caddesi at the intersection with Vezir Ham Caddesi just west of the Çemberli atlas in the Molla Feneri Quarter in Alemdar; see DBIA, I, 403-6; EC, 20-24; IC, I, 24-25; ISTA, III, 1281-86; MW, 371-73; OMBYSD, 163-71. For location, see MW, F 7/11 and 283.

\textsuperscript{1263} Atik Hadım Ali Paşa; see Hadîka, n. 648.

\textsuperscript{1264} Mülâkahat merâkûd.

\textsuperscript{1265} Şah Kulu Baba Tekeli (d. 1511), Kızılbaş şeyh and preacher from the region of Antalya and leader of the great rebellion of the Turkman tribes in central and southwest Anatolia of 1511.
addition to this [mosque], the aforesaid [Ali Paşa] built the Congregational Mosque of Zincirlikuyu, in Karagümüşük, the Kariye Congregational Mosque near the Edirne Kapı, and a mosque in Yassi Ören. This blessed Congregational Mosque of [Atik Ali Paşa] is located near the Dikilitaş and is also known as the Sedefciler Congregational Mosque. It has a medrese, imaret, tekke and other pious dependencies. The date 902 [1496-97] is written on the arch of its gateway. On the interior of the mosque there is a station (makam) of Hızr—peace be upon him.

Persons buried in its environs:

Kasım Efendi and Ramazan Efendi, who were şeyhs in the zaviye [of the mosque of ‘Atik Ali Paşa] and are mentioned in the Şakayık, are buried [there], as is Seyyid Musa Kelim Efendi, [who] died while he was müdderris. This line of poetry is the date [of his death]: “Musa al-Kelim reached the Mount Sinai of Paradise,” 1721 1141 [1728-29]. [Others buried there include] reisülküttab Küçük Çelebi Mehmed Efendi, the father of Şeyhülislâm Çelebizada Ismail Asım Efendi, [who] died in the year “Caring for words,” 1724 1118 [1706-7]; Voluk Şeyh Halveti, the preacher of Aya Sofya, [whose] death occurred in the year “Preacher,” 1725 1008 [1599-1600]; Grand Vizier Lefkeli Mustafa Paşa, the grand viziers Kemançe Ali Paşa, Derviş Mehmed Paşa the Second, Siyavuş Paşa, Boynu Eğri Mehmed Paşa, and Hüseyin Paşa; and one of the şerifs of Mecca. [The mosque] has a quarter.

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1266 The Zincirlikuyu Camii, known also at the Atik Ali Paşa Camii; see Hadika, 133.
1267 The Kariye Camii; formerly, the monastery church of Christ of the Chora; see Hadika, 178.
1268 The ‘Atik Ali Paşa Mescidi in Yassi Ören Köyü about 45 kilometers west of Istanbul; see OMBYSĐ, 411-12.
1269 The Column of Constantine, known also as the Çemberlitaş, on Divanyolu at the intersection with Vezir Hanı Caddesi; see Hadika, n. 979.
1270 According to popular tradition, the ‘Atik Ali Paşa Camii was one of several Istanbul mosques in which there were stations (makam) of Hızr (al-Khidr), the others being the Aya Sofya, the Sultan Ahmed Camii and the ‘Atik Valide Camii in Üsküdar. It was believed that if a petitioner performed morning prayers for forty days under the chandelier of the ‘Atik Ali Paşa Camii, Hızr would appear and grant his wish; see ISTA, III, 1286; Hashuck, Christianity and Islam, I, 327-28; Ahmet Yaşar Oçak, İslam-Türk İnançlarında Hızr'ın Tahmin Hâli ve Sıçramaları (Ankara, 1985), 128; also Hadika, 8 and n. 29.
1271 The Şakayık’ıl-Nu’mánıya (Crimson Peonies), the great biographical dictionary of Ottoman ulema down to the middle of the sixteenth century by the distinguished sixteenth-century Ottoman encyclopaedist and biographer, Taşköprüzade Ahmed bin Mustafa (1495-1561).
1272 Vartt Târî-i cennet-e Mıssă al-Kelim.
1273 Ismail Asım Efendi, Çelebizada (d. 1760), calligrapher, poet and seventy-fourth Ottoman şeyhülislâm. Born in Istanbul, he was a son of the reisülküttab Küçük Celebi Mehmed Efendi, he trained for a learned career and received his professorial diploma (rüüş) in 1708. After becoming the son-in-law of Şeyhülislám Ebu Ishak Kara Ismail Naim Efendi, he rose rapidly through the judicial hierarchy and was appointed kadi of Bursa in 1739, of Medina in 1744, and of Istanbul in 1748. He was made kadıskær of Anatolia in 1757 and was given the office of şeyhülislâm on 30 June 1759 on the recommendation of Grand Vizier Koca Ragıp Paşa. He remained in office for seven months, until his death on 16 February 1760, and was buried in his medrese in the Molla Gürani Quarter; see Altunsoy, Osmanlı Şeyhülislâmları, 142; SO, I, 366.
1274 Suheş-perver.
1275 ‘Al-o’iz.
1276 Mustafa Paşa, Lefkeli (d. 1648), Ottoman grand vizier of the second reign of Sultan Mustafa I. Although not a devşirme, he was raised in the imperial palace and was made governor of Egypt in 1617. Appointed grand vizier (8 July 1622) in the chaotic conditions following the deposition of Osman II, he remained in office for only three months before being dismissed on 21 September 1622. He was subsequently appointed governor of the sancaks of Izmıt and Kastamonu and died in Istanbul; see Vefeyat, 11; SO, IV, 391.
1277 Ali Paşa, Kemankeş, Karâ (d. 1624), Ottoman grand vizier of the reigns of Mustafa I and Murad IV. Born in the district of Hamid in Anatolia, he was raised in the imperial palace and appointed böyükbeş towards the end of 1620 and later of Baghdad. He was made fourth vizier in May 1622 following the death of Osman II and was given the office of grand vizier on 30 August 1623. Despite serious problems in the provinces, he concerned himself almost exclusively with affairs in the capital, in particular with the deposition of the incompetent Sultan Mustafa I (September 1623) and the securing of his own position. He built a sizable fortune through bribery and the sale of offices. The immediate cause of his dismissal and execution, which occurred on 3 June 1624, was his attempt to conceal from Murad IV news of the Safavid conquest of Baghdad; see EI², IV, 884; SO, III, 510.
1278 Derviş Mehmed Paşa (1585-1655), Ottoman grand vizier of the reign of Sultan Mehmed IV (not to be confused with...
Kemânêq Ali Paşa was from the vilayet of Hamîd. He was [raised] in the imperial palace, subsequently attained the rank of vizier and was appointed to the eyalets of Diyarbakr and Baghdad. On the execution of Merre Hüseyin Paşa in Zilkade 1032 [1623], he became grand vizier in his place. Although his good fortune increased at the accession of Murad Khan the Fourth, because of his improper activities and inclination to corruption, he was executed in Cemaziyûlûhûr of the following year [1624]. He was a handsome, dignified and intelligent vizier.

Dervis Paşa the Second was Circassian in origin. [151] He was the kethûda of Tabani Yassi Mehmed Paşa and subsequently entered the hierarchy of viziers. After attaining appointments to the eyalets of Damascus, Diyarbakr and Baghdad, he became grand admiral (kapudan-i derya) in Cemaziyûlûhûr 1652 [1652]. On the execution of Tarhuncu Ahmed Paşa in Rebiûlûhûr of the same year, he was appointed to his place. Following his death in 1664 [1653-54], ten thousand one hundred purses of his money came to light. Ibsir Paşa was appointed in his place.

Bosnevi Dervis Mehmed Paşa who was grand vizier during the reign of Sultan Ahmed I and died in 1607). Of Circassian origin, he was the kethûda of Grand Vizier Tabani Yassi Mehmed Paşa and participated in the Yerevan campaign of 1635 against the Safavids. Subsequently, he was at various times beylerbeyi of Damascus, Diyarbakr, Baghdad, Alepno, Anatolia, Silistre, and Bosnia, and was made kapudan paşa in 1652. Noted for his great wealth, he was grand vizier from March 1655 until October 1654, when he was disabled by a stroke and dismissed; see EI, II, 209; SO, II, 331.

Siyavuş Paşa (d. 1566), Ottoman grand vizier of the reign of Sultan Mehmed IV. After the execution of Abaza Mehmed Paşa, whose slave he was, Siyavuş Paşa was taken into palace service, where he became a has olâhi and silahdar (1688) before being appointed a vizier of the dome. He was subsequently made kapudan-i derya (1642) and governor of Erzurum (1643), Diyarbakr (1647) and Silistre and was given the office of grand vizier a first time on 21 August 1651. He was dismissed a month later, on 17 September 1651, and exiled to Malkara. Appointed governor of Bosnia, he was briefly made grand vizier a second time on 5 March 1656, but because of illness was unable to attend meetings of the divan, and died on 25 April of the same year. Ayvansarayi incorrectly gives the date of his death as 1061/1650-51; see Vefeyat, 12; SO, III, 116-17.

Mehmed Paşa, Boyun Eğri (1578-1662), Ottoman grand vizier of the reign of Sultan Mehmed IV. The kethûda of Demir Kazık Halil Paşa, he was wounded in battle with the Safavids at Baghdad in 1560, causing his neck to be bent, from which fact he was given the nickname Boyun Eğri (Crooked Neck). He was at various times sancak beyi of Kastamonu and beylerbeyi of Alepno, Damascus and Anatolia. Appointed grand vizier on 26 April 1656, he was replaced by Köprülû Mehmed Paşa on 15 September of the same year because of the Venetian threat to the capital following the great defeat suffered by the Ottoman fleet at the mouth of the Dardanelles (26 June 1656). He was exiled to Malkara but later permitted to reside in his house in Eypû, where he died of old age. He was reputedly ignorant and devoid of ability, but had great courage; see Vefeyat, 19; SO, IV, 175-76.

Merre Hüseyin Paşa (d. 1623), Ottoman grand vizier of the second reign of Mustafa I. An Albanian of desvírme origin, he rose from humble beginnings as the cook of Sürûc Mehmed Paşa to become a vizier and, in 1619, beylerbeyi of Egypt. In the confusion in the capital following the murder of Sultan Osman II and the restoration of Sultan Mustafa I, Hüseyin Paşa twice became grand vizier for brief periods, first from 13 June to 8 July 1622, and again from 5 February to 30 August 1623, when he fell from power in the face of disorder in Anatolia and anarchy in the capital. He was executed on 10 September 1623, following the succession of Sultan Murad IV; see Vefeyat, 49; SO, II, 188.

For Tabani Yassi Mehmed Paşa, see Hadîka, n. 507.

Ahmed Paşa, Sari, Tarhuncu (d. 1653), Ottoman grand vizier of the reign of Sultan Mehmed IV. Of Albanian origin, he was brought to Istanbul as a desvírme and raised in the imperial service. Appointed the kethûda of Grand Vizier Hezarpare Ahmed Paşa (1648), he was later made beylerbeyi of Egypt (1649) and, after imprisonment by Grand Vizier Gürçû Mehmed Paşa, was promoted to grand vizier on 20 June 1652. During his short but highly effective grand vizierate, he was largely able to restore solvency to the state treasury by extorting back vast sums previously stolen by persons in high places, confiscating large estates and tmars, establishing new tax farms, instituting new taxes and other measures. He was the first grand vizier to prepare a state budget in advance of the fiscal year. The reforms were a considerable success but threatened the interests of members of the ruling institution, who spread false rumors that he was planning to depose Sultan Mehmed IV in favor of his brother Sîleyman and thereby secured his dismissal and execution (21 March 1653); see Vefeyat, 48; SO, I, 217.

Mustafa Paşa, İbsir (d. 1655), Ottoman grand vizier of the reign of Sultan Mehmed IV. The nephew of Abaza Mehmed Paşa, he was admitted into the palace service after 1634 and later served in a variety of provincial posts. With considerable support among the Anatolian sipahi and Celâlâ, he was appointed grand vizier on 24 October 1654. Following a leisurely progress across Anatolia, during which he redistributed tax farms and offices to his followers, he entered the capital. His harsh measures to raise revenues soon resulted in a revolt, however, and he was beheaded by the Janissaries on 10 May 1655; see EI, III, 1248; SO, I, 166.
CHAPTER TWO

Siyavuş Paşa the Second was from the Abkhazian tribe and was a slave of Abaza Paşa. He was taken into the imperial palace and in time became the sultan’s personal weapons bearer (silahdar). He was promoted to the office of grand admiral (kapudan paşa) and was twice grand vizier for a period of three months. He was a courageous, simple-mindedly tyrannical, ignorant, ulema-despising man. On the day on which the incomparable vizier Defterdar Mehmed Paşa was executed in 1061 [1650-51], he also died of fever.

Boynu Eğri Mehmed Paşa was the kethüda of Demir-Kazik Halî Paşa.1265 Because of his courage and bravery, he was wounded in forty places in the Baghdad campaign. As he had performed various pleasing services, he was [promoted] from the office of governor of Damascus to [grand] vizier in the year 1061 [1650-51] in place of Zurnazen Mustafa Paşa,1266 who was grand vizier for four hours. He was dismissed two months later and lived in his house in Eyüp for a period of ten years. He died at an age of more than ninety years.

Hüseyin Paşa1267 became grand vizier in 907 [1501], during the time of Bayezid Khan, in place of Mesih Paşa.1268 He was dismissed two years later and Hersek Ahmed Paşa1269 was honored with the office for a second time. The abovementioned dismissed [Hüseyin Paşa] was, of necessity, banished, but in 912 [1506-7], when he again became [grand] vizier, his predecessor [Hersek Ahmed Paşa] became grand admiral (kapudan-i derya). In 917 [1511], he was martyred in battle at a place called Gökcay by a heretic named Şeytan Külu,1270 and Hersekzade was appointed [grand vizier] in his place for a third time. Because of general disorder in the condition of the state at the end of the reign of Bayezid Khan, and the plundering of Hersekzade and his residence by Bektâşî [Janissary] pillagers, Koca Mustafa Paşa1271 became grand vizier at the accession of Selim Khan.

The abovementioned ['Atik] Ali Paşa was initially the governor of Rumelia. [152] Subsequently, he was made happy with the rank of vizier, and during [his] time in high office, while seizing the domains

1265 Halî Paşa, Demir-Kazîk (d. 1636), Janissary ağa and vizier; see Vefeyat, 107; SO, II, 286-87.
1266 Mustafa Paşa, Zurnazen (d. 1657), Ottoman grand vizier of the reign of Sultan Mehmed IV. Said to be of Albanian or Bosnian origin, he held a series of posts, including those of beylerbeyi of Rumelia (1648), başdelteler (1650), the governorships of Karaman (1652) and Timişvar (1653) and kaptan-i derya (1655), before becoming grand vizier for four hours on 5 March 1656. He was subsequently appointed governor of Erzurum, where he died; see SO, IV, 394-95.
1267 The biographical details given here are not those for Hüseyin Paşa, but for Atik Ali Paşa, the founder of the mosque, whose corpse was lost after his death in battle at Gökcay in Anatolia; see Hadîka, n. 648. Among those buried in the cemetery of the 'Atik Ali Paşa Camii, however, is the vizier Hâcî Hüseyin Paşa, who died in 1077/1666-67; see Vefeyat, 19.
1268 Mesih Ali Paşa; see Hadîka, n. 467.
1269 Ahmed Paşa, Hersekzade (1456-1517), Ottoman grand vizier of the reigns of Bayezid II and Selim I. The son of the Christian vovoda of Bosnia, he was born in Herceg-Novî (Castel Nuovo) and educated for a time in Dubrovnik. Quarreling with his brother, Herceg Vlatko, he went to Istanbul in 1472, converted to Islam and took the name Ahmed. He was Mehmed II’s mir-i alem in the Albanian campaign of 1478 and married Hündî Hatun, the daughter of Bayezid II in 1481. He subsequently held various posts, including those of beylerbeyi of Anatolia and kapudan paşa, and was appointed grand vizier five times (8 March 1497 to 19 August 1498, November 1502 to 7 September 1506, July to the end of September 1511, November 1512 to 28 October 1514, and 8 September 1515 to 26 April 1516). He foundations include mosques in the villages of Hersek near Yalova (where he is buried) and Rus near Keşan. He was remembered as a skilled diplomat and official of wise and independent counsel; see Eİ III, 340-42; SO, I, 195.
1267 “The Slave of Satan,” a disparaging play on the name of the Kızılbaş Turkoman rebel, Şah Kulu Tekeli; see Hadîka, n. 1265.
1268 Mustafa Paşa, Koca (d. 1512), Ottoman grand vizier of the reign Bayezid II. Of Frankish or Greek origin, he entered the imperial palace as a devşîrme and was subsequently appointed to a series of offices including hazine administrator (1481), başçilar kethüdası (1487), kaptanbaşı (1489), sancakbeyi of Avlonya (1495), sancakbeyi of Gelibolu (1497), beylerbeyi of Rumelia (1498) and vizier (1500 or 1502). A supporter of Bayezid II in his struggle for succession with Prince Cem, in 1490 Mustafa Ağâ was sent to Rome, where Cem was being held, to negotiate with Pope Innocent VIII over the Ottoman pretender. He was appointed grand vizier in 1511, but backed the succession of Şehzade Ahmed against Selim I following Bayezid’s death. When in 1512 the latter succeeded to the throne, Mustafa Paşa was condemned to execution in Bursa by the new sultan; see Hadîka, 148, 186; Vefeyat, 67.
of the Egyptian [Mamluks], he conquered fortresses such as Payas, Ain Zarba, Milvan and Sis\(^{1292}\) and put to flight the soldiers of Damascus and Egypt.

Lefkeli Mustafa Paşa, because he was the husband of Sultan Mustafa the First’s nurse (daye), became grand vizier on the first dismissal of Merre Hüseyin Paşa in Şaban 1031 [1622]. Becoming notorious for his excess of folly and uncontrolled greed, he was dismissed three months later and died while living in İznik. He was promoted [to grand vizier] from the office of imperial weapons bearer (silahdarlık).

13. The Congregational Mosque of ‘Abbas Ağa\(^{1293}\) in Molla Gürani

Originally, it was a small mosque (mescid), and its builder was Selçuk Hatun\(^{1294}\) of Bursa. She lived in the time of the reign of His Majesty Ebü'l-Feth Sultan Mehmed Khan. She set out for Paradise in Bursa. When, after a time, the mosque burned,\(^{1295}\) the darülsaade ağası Abbas Ağa rebuilt it and installed its minbar. Its vakf was annexed to the vakf of Aya Sofya and its expenses were covered [by the latter foundation]. This is the situation at the present time. The abovementioned ağa became in time the superintendent of the Two Holy Sanctuaries (nazar-ı haremeyn), and he built another mosque in Beşiktaş as a separate foundation.\(^{1296}\) It will be described in the appropriate place. [The Congregational Mosque of ‘Abbas Ağa] has a quarter.

14. The Mosque of ‘Abid Celebi\(^{1297}\) near the Yarhisar Congregational Mosque

Its builder traced his spiritual lineage to the same master as Emir Buhari.\(^{1298}\) He was a descendant of Mevlana [Celaleddin Rumi]. He is buried at a place near the mosque. This is a chronogram for his death:

Proclaiming “God!” leave aside blindness! Open your eyes!
May he without fail attain His favor!
Announce the date [of the death] of the tekke’s founder!
Abid Celebi departed, proclaiming, “God!” \(^{1299}\) 903 [1497-98].

Nadirı Mehmed Efendi was buried there in 1036 [1626-27], and Mehmed Sahib Efendi, a descendant of Mevlana, was buried there in 978 [1570-71]. Tursunzade Abdullah al-Baki Efendi, who died after dismissal from [office in] Üsküdar, was also buried there in 1019 [1610-11]. [The mosque] has a quarter. [153]

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1292 Mamluk fortresses in Cilicia, seized by the Ottomans between 1485 and 1489.
1293 The ‘Abbas Ağa Camii, known also as the Selçuk Sultan, Selçuk Hatun or Tahta Minare Camii, located on Millet Caddesi at the intersection with Selçuk Sultan Camii Sokağı in the Murad Paşa Quarter in Fatih. The original mosque, which was built in 1485, was torn down in 1956 during the widening of Millet Caddesi, but in 1964 a new Selçuk Sultan Camii was built on a nearby site; see DBIA, VI, 497-98; FC, 199-200; IC, I, 17; ISTA, I, 10; OMFD, III, 496-97. For location, see MW map, C 6/5.
1294 Selçuk Hatun, Bursa (1408-85), daughter of Sultan Mehmed I, paternal aunt of Sultan Mehmed II and wife of Karaca Çelebi, who fell in battle at Varna in 1444. Her other foundations included the Selçuk Hatun Mescidi in Edirne, and the Hadice Hatun Mescidi, Hadice Hanım Sultan Mektebi and Mihrabi Köprü in Bursa; see OMFD, III, 89, 122, 151-52, 216-17; Uluçay, Kadinlar, 11-12.
1295 In the mid-seventeenth century; see ISTA, I, 10; OMFD, III, 496.
1296 The Abbas Ağa Camii; see Hadıka, 418.
1297 The ‘Abid Celebi Mescidi, located near the intersection of Otlukçu Yokuşu and Hüseyin Remzi Bey Sokağı in the Şeyh Resmi Quarter in Fatih. The mosque was damaged in the great Fatih fire of 1918 and is today in ruin; see DBIA, I, 57-58; FC, 49; IC, I, 18; ISTA, I, 168.
1298 Abid Celebi (d. 1497), fifteenth-century mystic and descendant of the thirteenth-century Sufi poet, Celaleddin Rumi.
1299 Gitti ‘Abid Celebi Hakk diyerek.
15. The 'Ali Çavuş Mosque\textsuperscript{1300} in Sultan Selim

The abovementioned is an upper-story mosque. The [location of the] grave of its builder is not known. [The mosque] has a quarter.

16. The 'Arabiclar Mosque\textsuperscript{1301} near the Azablar [Congregational Mosque]

Its builder was Attar Hoca Halil Ağa. [The location of] his grave is not known. Çemsid Çavuş, a high officer of the kapı kulu cavalry (sipah ocağı), installed its minbar. [The mosque] has a quarter.

17. The 'Aşık Paşa Mosque\textsuperscript{1302}

Its builder was Şeyh Ahmed Efendi,\textsuperscript{1303} a descendant of Aşık Paşa. [The mosque] was built for the soul of the aforesaid paşa. The total of its outlays and expenses were provided by the babîssaade ağası Tavaşı Hüseyin Ağa, who is buried near the mosque, with the aim of acquiring blessings. The abovementioned Şeyh [Ahmed Efendi] was a halife of Şeyh Abdüllatif,\textsuperscript{1304} who was a halife of Şeyh Zeyneddin al-Havafi—may his grave be blessed. Later, on the Pilgrimage Road in Egypt, he had conversations with Seyyid Vefa of the Bekri dervish order, and in Mecca with other seyh b as well, and he was initiated into dervish orders. He passed away in Istanbul in the last days of Muharrem of the year “One who knows the tekke,”\textsuperscript{1305} 846 [1442-43], and was buried before the mihrab of the abovementioned mosque. An exalted tomb was built over his [grave]. This Arabic chronogram for the fountain\textsuperscript{1306} in the gateway of the abovementioned mosque is by the aforesaid Şeyh Ahmed.

\begin{center}
In the name of God, the Merciful, the Compassionate!

We started with an enduring construction,
Which became a pure spring
Of Heaven and Paradise.

We hoped for the water of God the Benevolent,
The Bestower and the Generous Provider.

And Şeyh [Ahmed] composed a beautiful chronogram.

“We put our trust in God the Compassionate,”\textsuperscript{1307} 972 [1564-65].
\end{center}

\textsuperscript{1300} The 'Ali Çavuş Mescidi, located at the intersection of Çulhalar Sokağı and Gilekçe Sokağı, just south of the Mehem Ağa Camii in the Beyçiçek Quarter in Karagümüş. No trace of the mosque remains; see FC, 55; IC, I, 22; ISTA, II, 642. For location, see MW map, C 4/1 and 167, 436.

\textsuperscript{1301} The 'Arabiclar Mescidi (Mosque of the Wagon Drivers), known also as the Haci Halil, Hoca Halil Attar, Attar or Atlamataşı Mescidi, located on Atlamataşı Caddesi opposite the intersection with Kılıhan Sokağı in the Yavuz Sinan Quarter in Küçükçarşı. The mosque was built in 1614 and was renovated in 1908 and again in 1939; see DBIA, III, 475-76; IC, I, 23; ISTA, III, 1303; OMFD, III, 412-13. For location, see MW, E 5/4.

\textsuperscript{1302} The 'Aşık Paşa Mescidi, located at the intersection of the present Şair Baki Sokağı and Esrar Dede Sokağı in the Haydar Quarter in Fener. The mosque was restored in 1971; see DBIA, I, 364-68; FC, 59; IC, I, 24; ISTA, II, 1148-50; MW, 369-70. For location, see MW map, D 4/3.

\textsuperscript{1303} Deriş Ahmed b. Şeyh Yahya b. 'Aşık Paşa, known as Aşıkpaşaçade (1400-c. 1490), one of the oldest Ottoman historians, the great-grandson of the poet 'Aşık Paşa. His Tarihi Al-i Osman (History of the Ottoman Dynasty) is a key source for the history of the early Ottoman period; see ET, I, 699.

\textsuperscript{1304} Şeyh Abdüllatif Mukaddasi (1384-1452), seyh of the Sadreddin Konevi Zaviyesi in Konya, at which Şeyh Ahmed Efendi stayed at the time of his hajj in 1436-37; see IA, I, 707.

\textsuperscript{1305} Tevecikel vá 'ala Allâh al-Rahim. The date is clearly impossible, given that Istanbul was not conquered until 1453. M. Fuad Köprülü finds explicit evidence for his still being alive in 889/1484-85, but the exact date of his death is uncertain; see ibid.

\textsuperscript{1306} The Aşıkpaşazade Çeşmesi; see Tanüşk, Çeşmeler, I, 14-16.
This fountain still retains its original form, and its design and plan are described and praised in this couplet, one line of which is inscribed on each of [the fountain’s] sides:

The sun and moon, the rainbow and the stars are to the stone inscribed with the date,
Which is placed atop the fountain, an imperial crown.

Learned people have a strong desire to extract from this couplet its enigmatic date and they take great pains [to do so]. And when the numerical value of the words, “Atop the fountain” are totaled, [154] they equal the fountain’s date. Apart from this, the entire form [of the couplet] is silly and farfetched.

Eğri Abdi Efendizade Mehmed Bey Efendi installed the mosque’s minbar. He was twice nisancı and accompanied His Majesty Sultan Suleyman on the Szigetvár campaign of the year 974 [1566-67]. Saddened by [Suleyman’s] passing, he died from grief and was buried in the Congregational Mosque of Kasım Paşa in Pşçv. According to that which is written by the son of his daughter, the author of the Zeyl-i Şakayık (Continuation of the Peony), his medrese, which is located in Altu Mermer, is known as the Eski Nisancı [Medresesi]. Opposite the abovementioned mosque is the tomb of Seyyid Velayet Efendi. His nearby zaviye is described separately. [The Aşık Paşa Mosque] has a quarter.

18. The Mosque of the ‘Arabacilar Kârhanesi

The abovementioned mosque is inside the workshop of the artillery-wagon drivers ([top] arabacilar kârhanesi). Its builder was Sultan Suleyman Khan. It [belongs to] the corps of artillery-wagon drivers (top arabacilar ocağ), all of whose barracks are in its vicinity. It does not have a quarter.

19. The Mosque of the Tekke of ‘Aşık Paşa

Although the abovementioned mosque is generally known by this name, its builder was Seyyid Velayet Efendi, who rests with his children and grandchildren in a noble tomb opposite the Aşık Paşa.
Mosque. He was ill with dropsy for forty days and passed away in the middle of Muharrem in the year "Place of one who recites the names and praises of God," 929 [1522]. His [burial] prayers were led by the şeyhülislâm of the time, Zenbili Ali Efendi. He took Rabia Hatun, the daughter of Şeyh Ahmed, the builder of the Aşık Paşa Mosque, as a wife and was [Şeyh Ahmed's] son-in-law. She is buried beside Seyyid Velayet. Ten years later, while he was head of the tekke, his son Şeyh Mehmed died on a journey, and he was also buried beside his father. [Şeyid Velayet's] son-in-law and halîfe, Gazalîzade Abdullah Efendi, a descendant of Imam Gazali, is buried in the cemetery outside [Şeyid Velayet's] tomb. He twice held the judgeships of Galata and Eyüp and was also the kadi of Salonika. After [appointment to] these three high offices, he acquired the rank of molla. While preparing a commentary on one of his works, the Esma' al-Ḥüsna (The Most Beautiful Names), [Abdullah Efendi] was warned in a dream to make haste, and one or two days after its completion, in Zilhicce in the year "Preacher," 977 [1569-70], he passed away.

The author of the Şakayyk (The Peony), Taşköprüzade Isameddin Ebûhâyır Efendi, is buried beside him. He was the kadi of Istanbul for three years and subsequently relinquished the office and retired due to blindness. He died seven years later in Receb, in the year "Divine union," 1012 [1603-4]. He abridged the book named Megârib al-Zaman (The Setting-points of Time). And a founder of pious works, the commissioner of the kitchen (matbâh emîni) Kaysari Hafiz Halîl Efendi, is also buried there. 

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1318 Zâkîr-ı-âbd.
1319 Abû Hâmid Muhammad al-Ghazâlî al-Tûsî (1058-1111), the celebrated medieval Islamic philosopher, theologian, jurist, mystic and religious reformer.
1320 Vâ'd.
1321 Taşköprüzade Ahmed b. Mustafa b. Halil (1495-1561), distinguished sixteenth-century Ottoman encyclopaedist and biographer. After training with his father for a learned career, he was appointed as a medrese teacher and in time became kadi of Bursa and later kadi of Istanbul (1551). In 1554, he was forced to retire because of a deterioration of his eyesight. His outstanding works include an encyclopaedia of arts and sciences in Arabic (later translated into Turkish by his son) entitled Mutâ'âd al-\'Ulûm (Laws of the Sciences) and the biographical dictionary of ulema and şeyhs entitled al-Shakâ'îk al-Nû'mânîya (The Crimson Peonies); see EI, IV, 689-90.
1322 Vuslat-i lähîtu.
1323 The Multaka 'l-Abhur, a well known and widely used handbook on Islamic law by the scholar of jurisprudence, Burhân al-Din Ibrâhîm al-\'Alâbî (1453-1549); see EI, III, 90.
1324 Gayb.
1325 Maghârib al-Zamân by the Turkish mystic, ascetic and poet of the first half of the fifteenth century, Yûncuğlu Şeyh Muhammad ibn Sâlih (d. 1451). The book was translated into Turkish under the title Evver al-\'Aşkîn (Lights of the Lovers) by Şeyh Muhammad's brother, Yûncuğlu Ahmed, known as Bidjan; see Mecmu, 13-14; also HOP, I, 389-410; EI, I, 1292.
He set out for Paradise in the year “Garden of Paradise,”1326 1167 [1753-54]. [The Mosque of the Tekke of Aşk Paşa] does not have a quarter.

20. The ’Attar Ahmed Ağa Mosque1327 near the Congregational Mosque of Mesih Paşa

The abovementioned is an upper-story mosque. The grave of its builder is outside the Top Kapi. In his vakfiye his name is recorded as Mustafa. But the name by which he is known is as was written above. [The mosque] does not have a quarter.

THE LETTER FA

1. The Congregational Mosque of Firuz Ağa1328 near the Congregational Mosque of Sultan Ahmed Khan

Its builder was Sultan Bayezid’s head treasurer (hasinedarbaşı). This chronogram on the arch of the gateway was inscribed by the pen of the late Şeyh Hamdullah.1329

He is the imperial treasurer of Sultan Bayezid,
The chief treasurer, Firuz.

[156] The noble Ridvan composed its chronogram.
“Paradise of shelters and abode of the thankful,”1330 896 [1490-91].

He is buried in a separate tomb. “Divine longing,”1331 918 [1512-13], is the date of his death. The first calligraphy teacher of his mekteb was the late Şeyh Hamdullah Efendi. [The mosque] has a quarter.

2. The Fenar Kapısı Mosque1332

Its builder was Sützeckci Yusuf Efendi. [The location of] his grave is not known. It does not have a quarter.

1326 Bâ-ga kuds.
1327 The ’Attar Ahmed Ağa Mescidi, known also as the Aktar Ahmed Ağa Mescidi. Ayvansarayi locates it near the Mesih Paşa Camii, and others place it in the vicinity of the Ahaveyn Mescidi at the intersection of Bali Paşa Caddesi and Aksımseddin Caddesi. As both mosques are in the Muhtesib İskender Quarter in Karagümüş, it is probable that the Attar Ahmed Ağa Mescidi was located in the same quarter. Öz states that it burned in 1906. No trace of the mosque remains nor can its precise location be established; see FC, 60; IC, I, 25.

1328 The Firuz Ağa Camii, located on the Divanyolu at the At Meydanı in the Binbirdirek Quarter in Alemdar. Its founder, Firuz Ağa b. Abdülhây, a hasinedarbaşı in the time of Sultan Bayezid II, was the builder of a number of other foundations in Istanbul, including the Firuz Ağa Camii in Karşıçemle and the Firuz Ağa Camii in Topşane. In addition, he built a hamam in Sivas, a fountain in Sarajevo, a mosque and medrese in Havza, a medrese in Gümüş, a mosque and bedestan in Amasya, a hamam in Tokat and a hamam and fountain in Semender; see Hadıka, 176, 390; DBIA, III, 321; EC, 70-72; IC, I, 60-61; ISTA, XI, 5794-96; MW, 414; OMDYS, 249-52. For location, see MW map, F 7/18.

1329 For Şeyh Hamdullah, see Hadıka, n. 84.
1330 Cennet al-me’vva wa dår al-hâmidin.
1331 Müştiık al-lâhi.
1332 The Fener Kapısı Mescidi, known also as the Sützeckci or Süßeckci Yusuf Yazıcı or Ali Yazıcı Mescidi, located at the intersection of Mürsel Paşa Caddesi and Fener İskéle Caddesi in the Tahta Minare Quarter in Fener. Popular tradition holds and a restoration inscription dated 1308/1890-91 over the entrance states that the mosque was originally built by Sultan Mehmed II. It was restored in the eighteenth century by Yusuf Yaziçi (in all likelihood the same as Süßeckci Yusuf) and again in 1890-91 by Raşid Efendi. The present building is of recent date; see FC, 55-56; IC, I, 59; ISTA, X, 5635-36. For location, see MW, 309.
3. The Congregational Mosque of Fatma Sultan

The abovementioned congregational mosque was originally the mosque of a patron of pious works, the head of the tailors (terzibası), Pirı Ağa. Later, because Damad Maktul İbrahim Paşa built a palace next to the abovementioned mosque, the paşa’s wife Fatma Sultan rebuilt it and installed a minbar. This is the chronogram on the arch of its gate:

O Nedim, he expressed the date of its completion with this line of poetry.

"O God! What a fine mosque Fatma Sultan has brought to life!" 1335 1140 [1727-28].

The aforesaid Fatma Sultan died after the deposition of her father, His Majesty Sultan Ahmed Khan the Third, and was buried outside the tomb of her ancestor, the valide sultan. Vehbi composed a chronogram for her death.

O Vehbi, let him suggest the date to people with a riddle.

"May God install Fatma Sultan with Zahra," 1337 1145 [1732-33].

[The mosque] has a quarter.

4. The Feniyi Mosque near the Congregational Mosque of Molla Gürani

Its builder was Akbaba Mehmed Efendi. [The location of] his grave is not known. Because Şeyh Mehmed Fenayi-yi Halveti is buried opposite [the mosque], it is known by his name. The abovementioned şeyh was a halife of Ümmi Sinan Zade Hasan Efendi. And his halife, Şeyh Hasan, became head of the zaviye of [Ümmi Sinan] in his place. On his death, he was buried near the mosque. [157] Grand Vizier Seyyid Hasan Paşa installed its minbar. After serving as master of the seal, the aforesaid [Hasan Paşa] died in Diyarbakır in 1161 [1748-49]. [The mosque] has a quarter.

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1333 The Fatma Sultan Camii, known also as the Gümüşhaneli Dergahı Mescidi, located on Hükümet Konağı Sokağı in the Alemdar Quarter in Eminönü, on the site of the present-day Defterdarlık, opposite the Vilayet (the old Bab-ı Ali). Built in 1727, the mosque was later used as a tekke and was torn down in 1957; see DBLA, III, 273-74; EC, 69; Semavi Eyice, “İstanbul’un Kaybolan Eski Eserlerden Fatma Sultan Camii ve Gümüşhaneli Dergahi,” Istanbul Üniversitesi İktisat Fakültesi Mecmuası, 43 (1984-85), 475-511; ISTA, X, 5580. For location, see MW map, F 6/35 and 342.

1334 Fatma Sultan (1704-33), one of the daughters of Sultan Ahmed III and the wife of Nevşehirli Damad İbrahim Paşa. Ne a’lā cāmī ihyā’ iṭti al-Hākk Fāṭimā Sullān.

1335 Turhan Hadice Sultan, the consort of Sultan Ibrahim and mother of Sultan Mehmed IV; see Hadika, n. 128.

1336 Fāṭima Sultānī Allah ḥasr ida Zahrā ʿile. Fāṭima, the daughter of the Prophet Muhammed by Khadija, is often commended as Fāṭima al-Zahrā (Fatma the Resplendent). The chronogram should thus apparently be understood to mean, “May Fatma Sultan, [the daughter of Ahmed III] be installed in Paradise with [Fāṭima al-] Zahrā [the daughter of the Prophet].”

1337 The Fenayi Mescidi, known also as the Molla Fenayi or Akbaba Mehmed Efendi Mescidi, located at the intersection of the present Türkçü Hamdullah Sokağı and Kızıl Elma Caddesi in the Seyyid Ömer Quarter in Şehremini. The mosque was completely destroyed by fire in 1918 but was rebuilt in a modern style in 1987; see FC, 52-53; IC, I, 59; ISTA, X, 5613; OMFD, III, 409. For location, see MW map, C 6/1.

1338 Şeyh Arab Şerif Mehmed Fenayi-yi Halveti (d. 1614), Halveti şeyh of the Ümmi Sinan Zaviyesi in Şehremini; see ZSE, 37.

1339 Şeyh Ümmi Sinanzade Hasan ibn Mehmed Şerif Efendi (d. 1568-69), Halveti şeyh of the Ümmi Sinan Zaviyesi in Şehremini; see ZSE, 37.

1340 Located in Şehremini and founded in 958 (1551-52) by Şeyh İbrahim Ümmi Sinan-yı Halveti; see ZSE, 37.

1341 For Seyyid Hasan Paşa, see Hadika, n. 776.
5. **The Fatma Sultan Mosque** near the Congregational Mosque of Ahmed Paşa

Its builder was [Fatma Sultan], the daughter of Sultan Selim the First. Being the wife of Kara Ahmed Paşa, the builder of the Top Kapi Congregational Mosque, she is buried outside his tomb. [The mosque’s] vakf is appended to the vakf of the abovementioned [Kara Ahmed] Paşa. There is also a stone mekteb of hers opposite the Tahta Minare [Mosque] in Karagümüş. [The Fatma Sultan Mosque] has a quarter.

6. **The Fethiye Congregational Mosque**

The abovementioned mosque was made from a church. It was one of the churches surviving from the time of the Conquest. Possession being taken of it in the year one thousand [1591-92] as a result of a litigation, the sultan of the time, His Majesty Murad Khan the Third, converted it into a blessed mosque. Its stipends are provided [from the vak] of his tomb in the courtyard of Great Aya Sofya. There is a medrese in its courtyard, built by the grand vizier of the time, Sinan Paşa. The fountain adjoining the inner gate and the exalted mekteb over the outer gate were [built by] the executed kethüda bey Mehmed Ağâ, who was the kethüda and son-in-law of Grand Vizier Maktul Damad Ibrahim Paşa. [The Fethiye Congregational Mosque] has a quarter.

7. **The Mosque of the Fazlı Pâsa Sarayi**

Its builder was Uzun Şâca, the running attendant (sâtîr) of His Majesty Ebûlfezth Sultan Mehmed Khan. The well-known imperial monogram (pençe nişâmi) on the wall opposite the minbar in the Congregational Mosque of Aya Sofya was inscribed by him. His grave is [located] before the [mosque’s] mihrab. In addition to this, he built two other mosques. The darüssaade ağası Haci Beşir Ağâ, who was mentioned in connection with the Ağa Congregational Mosque, installed the minbar. [The mosque] does not have a quarter.
8. The Fenari Isa Mosque near the Haliclar Köşkü

The abovementioned mosque was converted from a church. Its founder was one of the Fenarizade, Alaeddin Ali Efendi, the grandson of Şeyhislâm Şemseddin Mehmed Efendi. He died in the year “Taking possession,” 902 [1496-97], while he was kadi of Bursa, and was buried there. Grand Vizier Bayram Paşa installed its minbar. The aforesaid is buried in a separate tomb next to the Congregational Mosque of the Haseki Sultan. Şeyh Isa al-Mahvi, the imam of this mosque, built [tekke] rooms near the abovementioned mosque and made vakf a house adjoining it. Being a Halveti zaviye, they were made the inalienable trust of his direct descendants. [The mosque] has a quarter.

9. The Firuz Ağâ Mosque in Kirkçeşme

Its builder, the abovementioned [Firuz] Ağâ, is buried there. A person named Süleyman Efendi installed its minbar. [The mosque] has a quarter.

THE LETTER KAF

1. The Kızılta Mosque in Laleli

Its builder was Kâtib Bali Mehmed Efendi. He is buried before the mihrab. After serving as confidential secretary (şir kâtibi) in the imperial palace, he retired from the Inside Service. Ferahşad Sultan, the daughter of Şehzade Sultan Korkud, the brother of Sultan Bayezid Khan, was married to him and he

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1354 The Fenari İsa Mescidi, known also as the Molla Fenari İsa or Kilise Camii, located on Vatan Caddesi at the intersection with Haliclar Caddesi in the Hasan Halife Quarter in Fatih. The mosque was burned in the Fatih fire of 1918 and remained abandoned and in ruins until 1958, when restoration work was begun. It was reopened for prayer in 1967; see DBIA, III, 277-78; FC, 172-73; IC, I, 5611-12; MW, 126-31; OMBYSD, 249. For location, see MWmap, C 6/2.

1355 The Church of the Mother-of-God of Lips, erected in 907 by Constantine Lips, an officer of the time of Emperor Leo VI. The earliest dated Macedonian foundation in Constantinople, it was converted into a mosque in the late fifteenth century; see Mathews, Churches, 322-45.

1356 Fenarizade Alaeddin Ali b. Yusuf Fenari (d. 1497-98), the grandson of the first şeyhislâm, Şemseddin Molla Fenari. Appointed kadi of Bursa (1467) and kadıusher (1473), he was made kadıusher of Rumelia in 1488, after the one office was divided into two, and kadıusher of Anatolia in 1494. He is buried in his grandfather’s mosque in Bursa; see EI², II, 879; SO, III, 487-88.

1357 Şemseddin Mehmed Efendi, Molla Fenari (1350-1431), first Ottoman şeyhislâm. Born in Bursa, the son of a certain Şeyh Hamza, he was trained in Anatolia and Egypt by some of the leading religious scholars of the age. He was already appointed müderris of the Manastir Medrese in Bursa in 1368-69, while still in his teens, and made kadi of the capital a year later. His rapid advancement at an exceedingly young age was apparently because of some special connection with the Ottoman dynasty, a connection further suggested by the great wealth he was able to accumulate, by the distinction accorded him by statesmen of the time and by the privileges granted his descendants. Although the date of his appointment as şeyhislâm is uncertain, it was probably before 1419. He retained the office until his death in 1431. The author of numerous works on religious law, he was buried in the courtyard of the mosque which he built in Bursa; see Altunsu, Osmanlı Şeyhislâmları; EI², II, 879; SO, III, 159.

1358 Kafz.

1359 For Bayram Paşa, see Hadika, n. 370.

1360 The Haseki Camii of Hurrem Sultan, the wife of Süleyman I; see Hadika, 114-15.

1361 The Firuz Ağâ Mescidi, located south of the Valans Aqueduct on Atatürk Bulvar near the point where it intersected with the former Firuz Ağâ Mescidi Sokâğı in the Kirkçeşme Quarter in Fatih. The mosque was torn down during the widening of Atatürk Bulvar in 1934; see FC, 100; IC, I, 61; ISTA, XI, 5797-98. For location, see MW map, D 6/1 and 275.

1362 The Kızılta Mescidi, located at the intersection of Ordu Caddesi and the present Koska Caddesi, opposite the Laleli Camii in the Mimar Kemaleddin Quarter in Kumkapı. As its oldest dated vakfiye was registered in 891/1486, the mosque must have been built before that date. The mosque is no longer extant; see EC, 116; IVTD, 146-48; OMBYSD, 272. For location, see MW map, E 7/6 and 258.

1363 In fact, the son of Sultan Bayezid II.
became a high official of the Ottoman State. The aforesaid [Ferahşad] Sultan built a mekteb and tomb beside this blessed mosque and on her death she was buried there. A person named Ahmed Ağă installed its minbar. Mahire Kadın, the treasurer (hazinedar) of the esteemed harem of one of the kadhas, built its upper-story ablution chamber (abdesthane) and privy (memsa), which are in the courtyard of the blessed mosque. A pious patron named Ömer Ağă built the fountain, which is below it. The reason why this mosque is named kazl tuş (red stone) is this, that prior to its construction, there was a stone seat of red porphyry there for porters to rest upon. It was cracked and destroyed by some fires which broke out [in the neighborhood]. Subsequently, the name of that stone became the familiar name of this blessed mosque. It has a quarter.

2. The Kara Nohud Mosque near the Mehter Çeşmesi

Its builder was Şüca Ağă. He was a high official of Sultan Süleyman and became the head gun-caster (dökücübaşı) in the Imperial Arsenal (Tophane-i Amire). His grave, [dated] 999 [1590-91], is in the cemetery located near the YamaHal Hamam in Tophane. [159] The great cannon which has been standing from old in the Tophane Meydani was cast by him. The ağă’s nickname and [the statement] that it was cast in the year “Pious work,” 981 [1573-74], are inscribed on the abovementioned canon. [The mosque] does not have a quarter.

3. The Koğacı Mosque near the Congregational Mosque of Murad Paşa

Its builder was Koğacızade Şeyh Mehmed Efendi, the şeyh of the Ekme Tekke, located opposite the Congregational Mosque of Sofular. He was highly skilled in music and other branches of learning. He was among the distinguished members of the Halveti [dervish order]. He passed away in the year “Herald of Paradise,” 1026 [1617-18], and was buried in his tekke. [The mosque] has a quarter.

4. The Kasabaşası Mosque near the Congregational Mosque of Bekir Paşa

Its builder was Halil bin Ibrahim. He was the head of the butchers (kasăbbaşı) in the time of Sultan Süleyman. This is the date on the arch of its gate: “Nine hundred fifty-four,” 954 [1547-48]. [The location of] his grave is not known. [The mosque] does not have a quarter.

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1364 The Kara Nohud Mescidi, located at the intersection of the present Nakibülîsruf Sokağı and Kâtûb Adil (Sarı Musa) Sokağı in the Molla Şerif Quarter in Şehremini. Founded in the sixteenth century, the mosque was at some point torn down, but was rebuilt in 1989; see FC, 142; IC, I, 84. For location, see MW map, C 6/8; also Ayverdi, IH, sheet D 4.

1365 Hayr al-ameb.

1366 Koğacı Mescidi, known also as the Kovaci Mescidi, located at the intersection of İnkilab Caddesi and Valde Camii Sokağı in the İnebey Quarter in Samatya. It burned in 1909 and no trace of it remains; see FC, 155; IC, I, 93. For location, see MW map, D 7/15 and 254.

1367 The Ekme Tekkesi in Sofular near the Et Meydanı; see ZSE, 20. Koğacızade Şeyh Mehmed Efendi (d. 1617) is listed as the fourth şeyh of the tekke, which was built by Şeyh Süleyman-ı Rumi.

1368 The Sofular Camii; see Hadika, 152.

1369 Mûbeşir al-cennet.

1370 The Kasabaşası Mescidi (Mosque of the Head of the Butchers), known also as the Kasab Halil Mescidi, located at the intersection of the present Krîl Elma Caddesi and Cevdet Paşa Caddesi in the Nevbahar Quarter in Şehremini. It burned down in 1915, and no trace of it remains; see FC, 144; IC, I, 85. For location, see MW map, C 7/6 and 251.
5. The Kariye Congregational Mosque near the Tekfur Sarayz

The abovementioned mosque was converted from a church. It is the pious work of the abovementioned Atik Ali Paşa, [who was referred to] under the letter ‘ayzn.” His medrese adjoins it. One of the Companions of the Prophet, Ebu Said al-Hudri—may God be pleased with him—is buried within the portal of the medrese. Mustafa Şani-i Mevludi, the author of a collection of poetry, who is buried outside the Edirne Kapı, was one of the imams of this mosque. A chronogram for his passing away is “Mustafa Şani,” 1180 [1766-67], repeated twice. The nearby imaret and mekteb are the pious works of Darüşsaade Ağası Hacı Beşir Ağası, who is buried in the vicinity of Ebu Eyyub Ensari. This line of poetry is the date [of Beşir Ağ’a’s death]: “May a place beneath the banner of the Prophet be Beşir’s abode,” 1159 [1746-47]. [The mosque] has a quarter.

6. The Kızıl Minare Mosque near the Laleli Çeşme

Its builder was Mehmed Efendi, the head of the tile makers (kiremidcibaşı) in the time of the reign of His Majesty Ebüfeth Sultan Mehmed Khan. One of the persons buried in the mosque’s cemetery is the son of the abovementioned founder. [Mehmed Efendi’s] own grave is in Bursa. After the abovementioned mosque was burned down in the Unkapam fire of 1160 [1747], a patron of pious works named Halil Ağa built it anew and installed a minbar. [The mosque] has a quarter.

7. The Koğaçilar Mosque in Kirkçeşme

Its builder was Revani Şüca Efendi, who was the first commissioner of the sürre (sürre emini) of this Exalted [Ottoman] State. He is buried there. Bahri composed this chronogram for his death: “Revani longed mightily for the Paradises,” 930 [1523-24]. [Revani’s] İstet Name (Book of Tippling) is well known. And he also compiled a collection of poetry. Yorgani Ali Efendi installed its minbar. [The mosque] has a quarter.

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1371 The Kariye Camii, located on Kariye Camii Sokagi in the Kariye Quarter in Karagümrük. The mosque is today a museum; see DBIA, IV, 466-69; FC, 142-44; IC, I, 85; MW, 159-63. For location, see MW map, C 3/6.
1372 The Church of Christ of the Chora, originally built in the late eleventh century, but razed and rebuilt by Isaac Comnenus c. 1120. The narthex and side chapels with their splendid frescoes and mosaics were commissioned by the late-Byzantine statesman and poet, Theodore Metochites, and date to the years between 1315 and 1321. They were rediscovered and cleaned first by the Ottoman government after 1860 and more extensively by the Byzantine Institute of America and the Dumbarton Oaks Center for Byzantine Studies after 1948; see Mathews, Churches, 40-58; Robert G. Ousterhout, The Architecture of the Kariye Camii in Istanbul (Washington, D.C., 1987); P. A. Underwood, The Kariye Dhami (New York, 1966).
1373 Hadim Atik Ali Paşa; see Hadika, n. 648.
1374 İnver gives late inscriptions from the tomb, which he describes as being in ruin; see Sahabe Kabirler, 23-24.
1375 For Hacı Beşir Ağ’a, see Hadika, n. 327.
1376 Beşir’e zir-i livd-i Resul ola me’vû.
1377 The Kızıl Minare Mescidi (Mosque of the Red Minaret), known also as the Kiremitcibasi Mescidi, located at the intersection of Hacı Halit Efendi Sokagı and Horhor Caddesi in the Baba Hasan Alemi Quarter in Fatih. The mosque was rebuilt in 1965; see FC, 152-53; IC, I, 91; OMFD, III, 436-37. For location, see MW map, D 6/19.
1378 The Koğaçilar Mescidi, identical with the Revari Çelebi Mescidi, located in Koğaçilar Caddesi just north of the Valens Aqueduct in the Molla Hüsrev Quarter in Vefa. The manuscript copies of the Hadika make no mention of a Revari Efendi Mescidi, referring to this mosque only as the Koğaçilar Mescidi; see Hadika, n. 995.
1379 The poet Revari (d. 1524), builder of the Revari Efendi Mescidi in Kirkçeşme; see Hadika, 131-32 and n. 996; HOP, II, 317-46.
1380 Cinandan yana cân atdi Revâni.
8. The Karagöz Mosque near the Lalezar [Mosque]

Its builder was Sadullah Çavuş. [The location of] his grave is not known. Because Karagöz Mehmed Paşa built a fountain near it, this mosque is known by his name. The fountain’s chronogram, which is as follows, is by Vecdi: “His fountain of the Water of Life is soul-refreshing.” During the grand vizierate of Zurnazen Mustafa Paşa, this Mehmed Paşa retired from the office of defterdar with three tug [and the rank of vizier]. The aforesaid Mustafa Paşa is buried outside the Silivri Kapı. His son, Ebu Bekir, retired from the office of master of retained revenues of the Inside Service (enderun mevkufat hocasi) in the days of Sultan Mustafa the Second. He died on the night of Berat in the year “Work’s completion,” 1181 [1768], in the days of Sultan Mustafa the Third, while he was commissioner of the cadastral register (defter emini), and was buried beside his father. [The mosque] does not have a quarter.

9. The Kasim Ağa Mosque near the Acı Çeşme and Çukur Bostan

Its builder [Kasim Ağa] was sekbanbaş. [The location of] his grave is not known. [The mosque] has a quarter.

10. The Karabağ Mosque near the Müftü Ali Hamam

Its builder was Ayşe Hatun. [The location of] her grave is not known. Because the abovementioned mosque was burned in the Cibali fire of 1169 [1756], Ayşe Sultan’s kethüda, Kazgançi Hasan Ağa, rebuilt it and installed a minbar. [The mosque] has a quarter.

11. The Kul Congregational Mosque near the Horse Bazaar (At Pazan)

Its builder was Manisah Mehmed Paşa. He is buried before the mihrab. This is the chronogram on his gravestone:

[161] The Unseen Voice composed a chronogram.
“God admitted him to Paradise.”

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1381 The Karagöz Mescidi, known also as the Karagöz Mehmed Paşa Camii, located at the intersection of Karagöz Tekkesi Sokakı and Karabağ Çeşmesi Sokakı in the Veledi Karabağ Quarter in Şehremini. The mosque was in ruin for many years before being rebuilt on its old foundations in 1961; see FC, 141; IC, I, 82. For location, see MW map, B 7/6.

1382 Çeşme-i âbi hayâtı rühfeâd.

1383 For Zurnazen Mustafa Paşa, see Hadika, n. 1286.

1384 Hitâm-i 'amel.

1385 The Kasim Ağa Mescidi, known also as the Perakende Kasim or Kasim Bey Mescidi, located on Kurt Ağa Çeşmesi Sokakı at the intersection with Dolmuş Kuyu Sokakı in the Derviş Ali Quarter in Karagümruk. According to an inscription, the mosque was converted from a church in 1460. The mosque burned in 1919 but was rebuilt in 1977. The original building was never thoroughly studied, although frescoes were noted by Schazmann, implying that it was used for religious purposes. Nonetheless, its plan did not suggest a church. Some of the masonry suggests a Palaeologan date; see FC, 145-46; IC, I, 85; Mathews, Churches, 186-89; MW, 164-65; OMFD, III, 451-32. For location, see MW map, C 3/13.

1386 The Karabağ Mescidi, located near the Müftü Ali Camii on Müftü Hamamı Sokakı near the intersection with Şehla Aydin Bey Sokakı in the Müftü Ali Quarter in Fener. No trace of the mosque remains. Its site is today occupied by shanty housing; see FC, 140; IC, I, 83.

1387 The Kul Camii, known also as the Manisah Mehmed Paşa Mescidi, located on Imam Niyazi Sokakı between Eski Mutafılar Sokakı and Ömer Efendi Sokakı in the Hüsam Bey Quarter in Fatih. The mosque was restored between 1960 and 1964; see FC, 160; IC, I, 94; OMFD III, 452-53.

1388 Edhal-Allahü fi cinânihi.
The darûülhadis next to it was [built] by Ibrahim Efendi. [The mosque] has a quarter.

12. The Karabaş Mosque[1380] near the Kuburbeli [Congregational Mosque]

This mosque is also called the Nerdûûbanh Mosque. Its builder was Ali Efendi. [The location of] his grave is unknown. It has a quarter.

13. The Karaağaç Mosque[1390]

Its builder was Melek Hatun. [The location of] her grave is not known. Because there is still at the present time a great elm (kara ağac) inside its gateway, it is generally known by this name. Opposite it there is a fountain. Ebulcevad al-Halebi ibn Abdurrahman ibn Mehmed al-Haneﬁ al-Sufi al-Ulvani, the mufti of Aleppo, is buried beside it. This chronogram was composed for his death: “Knowledge died with him and they were laid [in the grave].”[1391] 1039 [1629-30]. He reached the age of ninety. When the aforesaid passed away, the [judicial] rank of mahrege was given to his brother Ebülyûm Efendi, who was a mûderris, and he was buried beside his father, who had died while he was the official charged by the şeyhülislâm with the supervision of medrese students and their lessons (ders vekilli). [Ebulcevad al-Halebi] was a mufti in various cities. [The mosque] has a quarter.

14. The Kazgancı Mosque[1395] in Kumkapı

Its builder was Cerrah Ishak Efendi and he is buried there. Because Kazgancı Yusuf Sinaneddin Efendi later repaired the abovementioned mosque, it is generally known by his name. He became kadi of Baghdad while he was a mûderris in one of the medreses of the Fatih Mosque and, following retirement, he died in 1008 [1600] on the same day as the poet Baki Efendi.[1393] [The mosque] has a quarter.

15. The Congregational Mosque of Koca Mustafa Paşa[1394]

There are two Koca Mustafa Paşa mosques[1396] in Istanbul. Both were converted from churches. They are the pious foundations of Grand Vizier Mustafa Paşa.[1396] He died in Bursa as a martyr.[1397] This line of

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[1380] The Karabaş Mescidi, known also as the Nerdûûbanh or Merdivenli Mescidi, located at the intersection of Serhalife Sokağı and İncebel Sokağı in the Abdı Subaşı Quarter in Fener. No trace of the mosque remains; see FC, 140; IC, I, 82. For location, see MW map, D 3/4 and 309.

[1390] The Karaağaç Mescidi, known also as the Melek Hatun Camii, located at the intersection of Melek Hatun Sokağı and Melek Çeşmesi Sokağı in the Melek Hatun Quarter in Şehremini. The mosque, which was built before 1496, fell into ruin, but was restored in an appropriate manner in 1957; see DBIA, V, 386-87; FC, 161-62; IC, I, 82; OMBYSD, 284. For location, see MW map, A 6/1 and 291.

[1391] Al-‘ilmii mûte ma’ahû ve irhadden.

[1392] The Kazgancı Mescidi, known also as the Cerrah Ishak or Nalbend Camii, located on Nalbant Camii Sokağı in the Nişanca Quarter in Kumkapı. Built originally in the time of Sultan Mehmed II, the mosque was so completely rebuilt in 1979 that at present nothing remains of the original building; see EC, 147-48; OMDT, III, 434. For location, see MW map, E 8/4 and 317.

[1393] The renowned sixteenth-century Turkish poet Mahmud Abdülباقي. For biographical details, see Hadıka, 67-68 and n. 519.

[1394] The Koca Mustafa Paşa Camii, known also as the Şümbül Efendi Camii, located on Koca Mustafa Paşa Cadde between Canbazıye Sokağı and Hoca Kadın Caddesi in the Ali Fakih Quarter in Samatya. Originally the church of St. Andrew at the Place of Judgement, rebuilt according to Semavi Eyice in the thirteenth century, the building was converted into a mosque in 1486; see DBIA, V, 50-54; Semavi Eyice, “İstanbulda Koca Mustafa Paşa Camii ve Onun Osmanlı-Türk Mimarisiâldaki Yeri,” TD, 5 (1953), 153-82; FC, 203-7; IC, I, 92; Mathews, Churches, 3-14; MW, 172-76; OMBYSD, 273-79. For location, see MW map, B 8/9.

[1395] For the other Koca Mustafa Paşa Camii, known also as the Atik Mustafa Paşa or Hazreti Cabir Camii, see Hadıka, 186.

[1396] Koca Mustafa Paşa; see Hadıka, n. 1291.
poetry is a chronogram for his death: "My paşa set out and departed from the world."¹³⁹⁸ His grave is opposite the Mevlevihane in Bursa. The blessed mosque has an imperial tribune (mahfil-i hümayun). [162] Originally, it was built with one gate¹³⁹⁹ and this chronogram by Şeyhülislâm Efdalzade Seyyid Hamideddin Efendi¹⁴⁰⁰ is written over it:

In the time of the reign of Sultan
Bayezid, the Victorious, the Exalted,
The good and pious servant
Mustafa, possessed of the most exalted virtues,
Built the mosque purely for the sake of God,
Without desire for fame or out of hypocrisy.
And he chose for its chronogram,
"Mosque founded on righteousness,"¹⁴⁰¹ 895 [1489-90].

The main portal being built six years later, this chronogram by the defterdar İdris-i Bidlisi was written [upon it]:

This is a blessed edifice,
Brought into existence with beautiful buildings:
It was erected during the reign of the sultan—
Never has time seen his like—
Bayezid, who dispensed mercy
Upon all who live, near and far.
His vizier built it with sincerity.
The best works are known for their motives.
Mustafa, the best of men, with the rank of Asaph:
He has no equal.
The Voice came to the composer of the chronogram.
"God, may [Mustafa] be rewarded for building it!"¹⁴⁰²

Subsequently, Defterdar Etmekçizade Ahmed Paşa¹⁴⁰³ made an addition on the right side of the blessed mosque, equal to it in length,¹⁴⁰⁴ and built a gate and tribune (mahfil). [For this reason] the mosque’s minaret stood at the center [of the mosque, though originally it stood along the west façade]. [Ahmed Paşa] also built an addition to the [Congregational Mosque of] Eyüp.¹⁴⁰⁵ A medrese, a zaviye of forty cells, a sadırvan, a mekteb and an imaret adjoin the blessed mosque [of Koca Mustafa Paşa]. Formerly, there was a small tribune in the large hall¹⁴⁰⁶ on the exterior of the mosque. Subsequently, during his

¹³⁹⁷ Mustafa Paşa was executed for supporting Prince Ahmed against Selim I in the struggle for succession following the death of Bayezid II in 1512.
¹³⁹⁸ In fact, the date is found in a couplet, the second line of which contains the chronogram and is omitted from the printed edition. Reproduced in several of the manuscript editions, the line reads, “O! Alas! My paşa departed the world” (Hey vdh gitdi cihâdan paşam), which gives the date 918/1512-13, the year of Koca Mustafa Paşa’s death; see Ayvansarayi, Camilerimiz Ansiklopedisi, I, 224.
¹³⁹⁹ The right gate; see FC, 206.
¹⁴⁰⁰ For Şeyhülislâm Efdalzade Seyyid Hamideddin Efendi, see Hadîka, n. 74.
¹⁴⁰¹ Mesci'di ussîse 'ala al-takvîa.
¹⁴⁰² Rabbi evsl sevbâ bânbîhâ.
¹⁴⁰³ Ahmed Paşa, Defterdar, Etmekçizade (d. 1617), Ottoman finance official and statesman in the time of Sultan Ahmed I. After long service in various capacities in the finance department, he was dismissed in 1613 and made governor first of Rumelia, then of Karaman and Aleppo. He was appointed kaimmakam in 1615, during Grand Vizier Öküz Mehmed Paşa’s campaign in Iran, but failed to succeed him in that office after the latter’s dismissal. Although unusually able, he is especially remembered for his dishonesty and avarice. His foundations include a khan in Edirne and a medrese as well as additions to the Koca Mustafa Paşa Camii and the Eyüp Sultan Camii in Istanbul; see Hadîka, 222, 270; Vefeyat, 18; SO, I, 209.
¹⁴⁰⁴ This addition is no longer extant; see OMBÝSD, 277.
¹⁴⁰⁵ Vefeyat, 18, states that he built an addition to the Eyüp Sultan Camii’s imperial tribune (mahfil-i hümayun).
¹⁴⁰⁶ Presumably the narthex.
second term of office, Şeyhülislam Veliyeddin Efendi built an exalted tribune and a timekeeper’s room over the gate to the courtyard. [Koca Mustafa Paşa’s] daughter Safiye Hatun is buried in the tomb which the aforesaid built for himself on the left side of the mosque.

Aksarayı Celebi Halife Şeyh Mehmed Cemali, the first şeyh of the abovementioned zaviye, was authorized to make the hajj and died in the desert of Tabut in the year “In the course of the Way,” 899 [1493-94]. His halife, Şeyh Yusuf Sünbul Sinaneddin, became şeyh in his place. He was from Borlu, and the Sünbuli dervish order traces its origins back to him. Mestakimzade composed this chronogram for his death: “[163] “A Fatihha for the soul of Sünbul Sinan,” 936 [1529-30]. His halife, [Merkez] Muslihéddin Musa Efendi, became şeyh in his place. This line of poetry is a chronogram for his death: “May God illuminate the surroundings of Merkez,” 950 [1543-44]. He rests in a separate tomb near the mosque which was his own pious foundation, located outside the Yenikapi Mevlevihane. His son and halife, Şeyh Seyyid Ahmed Efendi, who translated the Kamus (Ocean), became head of the zaviye in his place. It is written in the Zeyl-i Şakayk and other histories that he was originally from Uşak. Going there to visit his relatives, he died while staying [in the town] in 963 [1555-56]. Şeyh Yakub Efendi became successor in his place. He was a halife of Şeyh Sünbul Efendi. His son composed this chronogram for his death: “The foremost saint of the age departed,” 11 1978 [1570-71]. He is buried in a separate tomb near [that of] of Sünbul Efendi. His son, Yusuf Sinaneddin, became şeyh in his place. He is the author of the Memasik-i Hacc (Rites of the Pilgrimage). He renounced the office of şeyh after six years and became a teacher in Medina. He passed away four years later and was buried in [the cemetery of] Baki in 989 [1581]. While he was a teacher in Medina, he compiled the Rü’yet-i Nebviyye Risalesi (Treatise on the Revelations of the Prophets). Yumni Hasan Necmeddin Efendi became şeyh in his place. He was from Alacahisar. He was the halife of Yakub Efendi and was one of the şeyhs who accompanied Sultan Mehmed Khan the Third on the Eğri campaign. Subsequently, he set out for Baghdad and, after visiting [the tombs of] noble persons such as Şeyh Abdülkadir and the Great Imam, he performed the hajj and arrived at the ziyaret of Üveys Kareni. He died there on the night of the birth of the Prophet. Hulvi Mahmud Efendi composed this chronogram for this death: “Necmeddin Hasan departed for the next world.” 1182 1019 [1610-11].

It was the practice of the aforesaid to light lamps in the minaret on the Night of the Birth of the Prophet, and His Majesty Sultan Mehmed Khan the First, seeing [this] and being pleased, commanded lamps be lit in all mosques. Alaeddin Avnullah Hasan-i Adlı became şeyh in his place. He was from

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1407 Şeyhülislam Haci Veliyeddin Efendi; see Hadika, n. 86.
1408 Koca Mustafa Paşa was buried in Pınarbaşı in Bursa following his execution in 1512.
1409 A stop on the hajj road between Karak and Ma’an to the east of the Dead Sea in Jordan.
1410 Fes-i-i ārākda.
1411 Şeyh Sünbul Sinaneddin Yusuf; see Hadika, n. 45.
1412 Câmuâ Sünbul Sînând in Fâtihâ.
1413 Dâ‘îresin Merkez’in nîrî üdî Allah. In fact, the date of Merkez Efendi’s death is 959/1552. Enumerations of the şeyhs of the Koca Mustafa Paşa Zaviyesi are also found in ZSE (2-3) and Mecmua (282-85). For Merkez Efendi, see Hadika, 255-56, 280; ET’, VI, 1023; IA, VII, 768-69.
1414 The Merkez Efendi Tekkesi Mescidi; see Hadika, 280.
1415 For the Zeyl-i Şakayk, see Hadika, n. 1310.
1416 Gâdiî kubî-i râzgîr.
1417 The name of an ancient grove that became an important cemetery in Medina.
1418 Şâkhâb Abd al-Kâdir al-Jilânî (1077-1166), celebrated Sufi and founder of the Kâdirîyya Order. His tomb, over which Sultan Süleyman built a beautiful tomb in 1555, is one of the most frequented sanctuaries of Baghdad.
1419 Imam-ı Azam, Abû Hanîfa al-Nû’mân b. Thâbit (d. 767), theologian and religious lawyer, the eponym of the Hanafi school of Islamic Law. His tomb is located in the A’zamiyya Quarter in Baghdad.
1420 Uways Karânî; see Hadika, n. 448. His ziyaret is located at Irâm in the Yemen.
1421 Leylê mevlûd-şerîf, literally, “Night of the Noble Birth,” i.e., the 12th of the month of Rebiulvelv.
Istib. He was a halife of Yumni Hasan Efendi. He built a tekke in Mezistre. He passed away in 1026 [1617-18] and was buried in a separate tomb. He wrote a treatise entitled Ahir-i Kar (Work’s End), the name of which is also the date of its compilation, 1022 [1613-14]. His halife, Seyyid Mehmed Eyubi, became seyh in his place. He had previously been associated with his fellow countryman Yumni Hasan Efendi. Ten years later, he went on the hajj and died in Illuminated Medina in 1038 [1628-29]. Seyyid Kirameddin ibn Yumni Hasan Efendi, the son of his fellow-countryman, became seyh in his place. He passed away in 1051 [1641-42] and was buried in the tomb of Yakub Efendi. His brother, Seyyid Alaeddin, became seyh in his place. He was the halife of Seyyid Mehmed [Eyubi]. He passed away after making and returning from the hajj, and Refati composed this chronogram: “Alaeddin Efendi said, ‘O God!’ He departed to [his] fate,” 1415 1102 [1690-91]. He is buried in the tomb of Adli Efendi. His younger son, Seyyid Nureddin Efendi, became seyh in his place. Neyli Ahmed Efendi composed a chronogram for his death. “Nureddin, the preeminent among the friends of God, passed away proclaiming the uniqueness of God,” 1416 1160 [1747-48]. He is buried in a separate tomb. His son, Seyyid Yusuf Kutbeddin, became seyh in his place. Hattat Ibrahim Tahir Efendi composed a chronogram for his death. “The Throne of God became the abode of Kutbeddin, preeminent among the friends of God.” He is buried beside his father.

A second Alaeddin, son of the deputy head of the tekke Seyyid Mehmed Efendi who was the elder son of the abovementioned Alaeddin Efendi, became seyh in his place. He passed away after forty days and was buried in an open spot beside his father in 1171 [1757-58]. The present head of the zaviye, Seyyid Mehmed Hasim Efendi ibn Feyzullah ibn Mehmed Vehbi, became seyh in his place. He is the fourth son of the previously mentioned Seyh Mehmed Efendi, three of whom were written about in connection with the Congregational Mosque of Balat. The abovementioned Nureddin Efendi’s younger son, Seyyid Sekhabeddin, and his elder son, Seyyid Kirameddin, went to the grave before their father. Defterdar Ramipasazade Mustafa Bey, who died while he was nisanci, is buried outside the door of the tomb. The elder brother of Hekimbaszade Ali Paşa, the müderris and calligrapher of ta’lik [script], Ömer Efendi, is buried with an official turban (örf) in a separate spot behind the tomb of Sultanul Efendi. [165] Nihadi composed a chronogram for his death. “May the most exalted Paradise be Ömer Efendi’s abode,” 1417 1111 [1699-1700]. He is buried together with his halife, Gici Mustafa Çeşbedzade Ahmed Efendi, beside the abovementioned Ramipasazade.

The famous calligrapher Hafiz Osman Efendi is buried in the large cemetery. This line is a chronogram for his death: “Osman Efendi yearned for the Eternal Realm and chanted ‘He [i.e., God],’” 1418 1110 [1698-99]. In addition, a vizier named Huseyin Paşa, two of his sons who had been dismissed from [office in] İzmir, Tezkireci Habeshizade Abdürrahim Bey, the severed head of Grand Vizier Kabakul Ibrahim Paşa and other seyhs, halifes and humble lovers are buried [there].

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1412 The town of Stip in eastern Macedonia.

1413 The town of Mistra in the Peloponnesus.

1414 ‘Ala al-Din Efendi gitti yâ Hü didi devrâna.

1415 Geçti tevhid ile Nûr al-Din-i kubt-i vâsîn.

1416 ‘Arş olû cûy Kûbûlû al-Dûn-i kubt-i vâsîn.

1417 For Seyyid Mehmed Hasim Efendi and the Balat Camii, see Hadika, 62-63.

1418 Presumably meaning that an örf was carved atop Ömer Efendi’s gravestone.

1419 ‘Ömer Efendi’ye cûy ola cennet olâ’tâ.

1420 Hafiz Osman Efendi (1642-98), outstanding Ottoman calligrapher of the seventeenth century, renowned for his perfecting of the nesh and sülüs scripts; see Rado, Türk Hattatları, 109-14.

1421 Mîlk-i bâbi ʾâleyh ‘Osmân Efendi dîdî Hü.”

1422 Kabakulah Ibrahim Paşa (d. 1742), Ottoman grand vizier of the reign of Sultan Mahmud I. Closely tied to the Köprülässade, he was assigned to a series of provincial posts in Bosnia, Egypt and the Hijaz before being made kapüçlar kethûdâsî and governor of Aleppo in 1730. Involved in the suppression of the revolt of Patrona Halil in November 1730, he was appointed...
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Adjoining this mosque is the house of Hekimba i Nuh Efendi, and some of his children and servants are buried next to it. Opposite it is the abovementioned Nuh Efendi’s medrese.

After the dome and various other parts [of the mosque] were destroyed in the great earthquake of Thursday, the third day of the Feast of Sacrifice (Kurban Bayram) in the year 1179 [22 May 1766], it underwent a general restoration and, on its completion, Mustakimzade composed two chronograms in this single couplet.

“This most glorious Kaba of the lovers of Sünbül became wholly flourishing,” 1181 [1767-68].
“O God! May the Sufi find peace! This is the abode of the saints,” 1181 [1767-68].

[The Congregational Mosque of Koca Mustafa Paşa] has a quarter.

The aforesaid vizier [Koca Mustafa Paşa] was of Frankish origin. During the reign of Bayezid Khan, while a slave in the imperial palace, he became skilled as a barber. According to tradition, after [Mustafa] became kapucbaşı, as part of the attempt to execute the brother of the aforesaid padishah, Cem Sultan, who laid claim to the sultanate, he shaved his face and joined a Frankish embassy in the city of Drama. He entered the abovementioned prince’s service and, because he was also expert in the Frankish tongue, within a short time obtained the position of [Cem Sultan’s] barber. He shaved that wretched prince with a poisoned razor and, fleeing and arriving in the imperial capital, informed the padishah of the situation. Immediately after, news of the aforesaid’s death arrived at the Sublime Porte from the Franks. The corpse of the aforesaid [Cem] Sultan was carried to the tomb of Murad the Second in Bursa in 887 [1482-83], and the abovementioned [Mustafa Paşa] was granted [the governorship of] the eyalet of Rumelia. In 917 [1512], when a Janissary rebellion necessitated the dismissal of Hersekzade Ahmed Paşa, he became [grand] vizier in his place. With the accession of Selim Khan the First a year later, because in addition to his previous offense the abovementioned [Mustafa] Paşa favored the accession of Şehzade Ahmed, the elder brother of the aforesaid padishah, he was executed and his corpse was thrown onto a contemptible dunghill in Bursa. His grand vizierate lasted only one year.

16. The Kalenderhane Congregational Mosque

The abovementioned mosque was converted from a church. It was converted by Ebülfeth Sultan Mehmed Khan. Maktul Beşir Ağa, the nazır-ı darüşsaade, subsequently carried out a general restora-

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grand vizier on 22 January 1731 and was forced soon after to repress further outbreaks of rebellion in the capital. Taking strong measures against his rivals and enemies, including the darüşsaade ağası Hacı Beşir Ağa, İbrahim Paşa quickly overreached himself and was removed from office on 10 September 1731. His property was confiscated, and he was sent to a series of provincial posts in Ağrıboz, Bosnia and Crete before being executed in 1745; see Vefeyat, 14; SO, I, 128.

143 For Hekimbaşi Nuh Efendi, the father of Grand Vizier Hekimoğlu Ali Paşa, see Hadika, 95.
144 Bu emced Ka'be-i 'ussdül olda heb ma'mür.
145 Bulur süfi safā al-Hakk makāmd-e evliyādâr bu.
146 Town in eastern Macedonia in Greece.
147 In fact, Cem, having been turned over by the Pope to the French king Charles VIII, fell ill (or was poisoned) and died on 25 February 1495, while on his way to Naples; see E7, II, 530.
148 For Hersekzade Ahmed Paşa, see Hadika, n. 1289.
149 The Kalenderhane Camii, located at the intersection of Kalender Camii Sokağı and Kalender Medresesi Sokağı just south of the Valens Aqueduct in the Kalenderhane Quarter in Bayezid; see DBIA, IV, 396-98; EC, 98-100; IC, I, 79-80; MW, 153-58; OMFH, III, 428. For location, see MW map, E 6/11.
150 The greater part of the Kalenderhane's standing structure appears to be of late-twelfth-century date, but at least part of the east end dates to the sixth. Previous identifications of the Kalenderhane as the churches of St. Mary Diakonissa or Christ Akataleptos are no longer considered sustainable. A fresco of the Virgin Kyriotissa over the central door between the two narthexes suggests a dedication to her; see Mathews, Churches, 171-72.
151 That is, the darüşsaade ağası. For Maktul Beşir Ağa see Hadika, n. 603.
tion, enlarged its vakf, introduced an imperial tribune (mahfil-i hûmayûn) and provided stipends for the reading of Buhârî.1445 It has a medrese and other pious dependencies. The mekteb1444 at the main gate is the pious foundation of the barley commissioner (arpa emini) Mustafa Efendi, who subsequently, while he was defterdar, built another mosque1445 in Rumelihisar. He is buried in his mekteb. He married his daughter Ümûmûğûlsüm to his manumitted [slave] Ismail Efendi and stipulated that administration of his vakf be carried out by [the latter’s] descendants. Ismail Efendi subsequently also became reis[ûlkûttab]. His descendants are still known as the Kâmetîzâde. Şeyhülislâm Mirza Mustafa Efendi1446 and his son Kadiasker Mehmed Salim Efendi are buried in this mekteb. The biography of the abovementioned Beşir Ağa is given in detail in connection with the Congregational Mosque of Daye Hatun.1447

[The Kalenderhane Congregational Mosque] has a quarter.

17. The Kuyumcu Mosque near the Congregational Mosque of Laleli

Its builder was the head of the goldsmiths (kuyumcubası), Bahşayiş Çelebi. [The location of] his grave is not known. In Turkish they say kuyum for the gold and silver vessels in a trousseau. [The mosque] has a quarter.

18. The Karagöz Congregational Mosque near the Şehzade Congregational Mosque

[167] Its builder was the market inspector (muhtesib) Mehmed Bey. His grave is located before the mihrab in the [Congregational Mosque of] Eyyub. [The Karagöz Congregational Mosque] has a quarter.

1445 Muhammad ibn İsmâ‘îl al-Bukhârî (d. 870), the famous collector of Traditions of the Prophet. His collection, known as the Sahâh (Authentic), is said to have taken sixteen years to compile. Along with the collection of Abû ‘l-Husayîn Muslim ibn al-Hajîjâ, it is considered to be one of the two most reliable and authentic collections of Tradition.

1444 The Arpa Emini Mustafa Efendi Sibyan Mektebi; see Özgönül Aksoy, Osmanlı Devri İstanbul Sibyan Mektepleri üzerine bir İnceleme (Istanbul, 1968), 91.

1445 The Arpa Emini Camii; see Hadika, 442.

1446 Mirza Mustafa Efendi (1630-1720), fifty-fourth Ottoman şeyhülislâm. The son of Kadiasker Abdûrраuf Efendi, he was trained for a learned career and became a mülazim of Şeyhülislâm Minkarizade Yahya Efendi. Assigned as tezkereci (secretary) to Minkarizade’s son-in-law, Kadiasker Mustafa Efendi, he was subsequently appointed kadi of Yenişehir (1675), Egypt (1681) Mecca and Istanbul (1685). He was exiled to Cyprus in 1687, but was later pardoned and given the office of kadiasker of Rumelia in 1694. Dismissed and reappointed again in 1703 and for a third time in 1708, he was finally promoted to şeyhülislâm on 15 December 1714, but was removed from that office six months later (27 June 1715) because of rivalries with the kadiaskers of Rumelia and Anatolia. He was exiled to Trabzon but later allowed to return to Istanbul and died in his seaside villa in Emirgan. He was the father of the fifty-eighth şeyhülislâm, Mirzaâzade Şeyh Mehmed Efendi, and the grandfather of the seventy-eighth şeyhülislâm, Mehmed Said Efendi; see Altunsu, Osmanlı Şeyhislâmları, 113-14; SO, IV, 419-20.

1447 The Demirkapi Mescidi; see Hadika, 78.

1448 The Kuyumcu Mescidi (Mosque of the Goldsmith), located at the intersection of Genç Türk Caddesi and Mimarbaşı Sokâğı near the Laleli Camii in the Kemal Paşa Quarter in Bayezid. It burned in 1907 and is no longer extant; see EC, 121; IC, I, 94. For location, see EC map, H/5 115.

1449 The Karagöz Camii, located on Kâvalat Sokâğı in the Baba Hasan Alemi Quarter in Samatya. Its vakfiye is dated 894/1488. The mosque, which was for many years in ruin, was torn down in 1934; see FC, 141; IC, I, 82; OMFD, III, 466. For location, see MW map, D 6/12.
19. The Congregational Mosque of the Kadıasker in Molla Gürani

Its builder was Kızıl Abdurrahman Efendi of Amasya. The completion of the mosque occurred in the year “Glory of the Paradises,” 912 [1506-7]. He died after being dismissed [from the office] of kadıasker of Rumelia, and was buried in the garden of his mekteb, which is located opposite the tomb of Emir Buhari. He married the sister of Abdülâtif Efendi, the son-in-law of Şeyh Mahmud, who was the son-in-law of Emir Buhari. Birgivi Mehmed Efendi, the famous author of a treatise, who was for many years a trustee charged with the division of estates (kassam) in Aleppo and Edirne, was his student. [The mosque] does not have a quarter.

20. The Congregational Mosque of Koca Mustafa Paşa in Ayvansaray

The abovementioned mosque was transformed from a church. It is located inside the Ayvansaray Kapı. It adjoins the [Theodosian] Wall. Cabir bin Abdullah al-Ensari—may God be well pleased with him—one of the Companions of the Prophet, who was among those who came together with Ebu Eyyub Ensari and Ebu Şeybet—may God be well pleased with them all together—is buried inside the mosque. Opposite it there is a double hamam. The fountain in the courtyard was built by Şatir Hasan Aga. Its chronogram was written by Vehbi, one of the halberdiers (teberdar) of Hadice Sultan, a daughter of His Majesty Sultan Mehmed Khan the Fourth. [The mosque] has a quarter.

21. The Kızıl Mosque in Draman

Its builder was Hüseyin Aga. [The location of] his grave is not known. He stipulated that the office of its administrator (mütevelli) be held by its imams. [The mosque] does not have a quarter.

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1490 The Kadıasker Camii, known also as the Kazasker or Miftah Mûveyeddâde Abdurrahman Efendi Camii, located at the intersection of Millet Cadessi and Selim Sabit Sokagî in the Ördekkap Quarter in Şehremini. The mosque was destroyed in the Fatih fire of 1918, but was restored in 1953, only to be demolished again in 1957 during the widening of Millet Cadessi; see FC, 148-49; IC, I, 87; OMBYSD, 286. For location, see MW map, C 6/22.
1451 Hzet al-cindwa.
1452 Located in the Emir Buhari Tekkesi in Sangiizel; see Hadika, 49-50.
1453 The Koca Mustafa Paşa Camii, known also as the Hazreti Cabir or Atik Mustafa Paşa Camii, located on Çember Sokağı in the Balat Karaba Quarter in Fener. It was converted into a mosque in 1490 by Koca Mustafa Paşa; see DBIA, I, 406-07; FC, 122-23; IC, I, 91; MW, 82-83; OMBYSD, 281. For location, see MW map, C 1/1.
1454 Serious study of this building has yet to be undertaken, and neither its name nor its founder has been established. A ninth-century date seems likely; see Mathews, Churches, 15-22.
1455 Jâbir bin ‘Abd Allah al-Ansârî. The popular association of the mosque with the burial place of the Companion of the Prophet Jâbir bin ‘Abd Allah, though widespread, would seem to be late and is certainly apocryphal. In some of the manuscript versions of the Hadıka (as, for example, Vienna manuscript, fol. 60v), the deceased is referred to as Jâbir bin Shamra; see Unver, Sahabe Kabirleri, 21-22; also Schneider, Orients, 4 (1951), 113-17. For Jâbir b. ‘AbdAllâh himself; see EI”, Supplement, 230-32.
1456 For the fountain of Şatir Hasan Aga and its chronogram, see Tanıştik, Çezmeler, I, 92. The same Şatir Hasan Ağâ is recorded by Ayvansarayî as having built a large fountain near the Yeni Mahalle Mescidi in Eğrikap; see Hadika, 307.
1457 The Kızıl Mescid (Red Mosque), known also as the Kara Ali, Kara Halil or Hüseyn Ağâ Mescidi, located at the intersection of Draman Ali Şah Sokağı and Tercuman Yunus Mescidi Sokağı north of the Çukur Bostan in the Dervî Ali Quarter in Karagümrük. The mosque burned in 1916, but was restored in 1965-66; see DBIA, VIII, 204; FC, 139-40; IC, I, 91. For location, see MW map, C 3/17 and 167.
22. The Koruk Mosque \textsuperscript{1458} near the Odabası Congregational Mosque

Its builder was Mahmud Ağa. He is buried in its vicinity. It has a quarter.

23. The Mosque of the Kadi Khan \textsuperscript{1459}

Its builder was Paşmakizade Şeyhülislâm Ali Efendi. \textsuperscript{1460} He built it while he was kadi of Istanbul. He died after twice\textsuperscript{1461} being şeyhülislâm. \textsuperscript{[168]} Habeşizade Rahmi Bey Efendi composed a chronogram for his death.

When his unique person departed, the date of his passing was composed.

“Şeyyid Ali, that farsighted mufti, journeyed to the Other World,”\textsuperscript{1462} 1128 [1715-16].

He is buried in a private place outside the Edirne Kapi near Emir Buhari. [The mosque] does not have a quarter.

24. The Kantarcılar Mosque \textsuperscript{1463}

Its builder was Sarı Demirci Muhyiddin Çelebi. He was one of those who came with Fatih at the time of the conquest of Istanbul. [The location of] his grave is not known. Kametızade Abdurrahman Efendi, who, after twice being kadi of Istanbul, died in retirement from the office of kadi of Eyüp and is buried in the vicinity of the zaviye of Emir Buhari at the Edirne Kapi, installed its minbar. At his death, his daughter Sidki Emetullah Kadin composed this chronogram:

When Kametizada Efendi set out for Paradise,
Mankind and the jinns mourned and for that reason wept.
His daughter Sidki composed a chronogram for his death.
“May the highest Paradise be the abode of Kametizada,”\textsuperscript{1464} 1089 [1678-79].
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The abovementioned lady passed away in the year "Virtuous Sidki,"[1465 1155 [1742-43], and was buried beside her father. She was initiated as a dervish by Ümmî-Sînânzade Şeyh Hasan Efendi. She produced a collection of mystic hymns and a divan of poetry, along with other books and works. [The mosque] has a quarter.

25. The Karabaş Mosque[1466] near the Congregational Mosque of Öküz Mehmed Paşa

It was built by Şeyh Abdurrahman, known as Karabaş Efendi. He was one of the brothers of Omer Efendi, the teacher of Sultan Osman the Second, and seyîh of Aya Sofya. The date on his gravestone is 940 [1533-34]. He is buried before the mihrab. [169] Part of its requisite expenses are paid for from the vakîf of Sultan Bayezid and the remainder are paid from the vakîf of Şehzade Sultan Mehmed. The well-known Tescid (Artful Recitation of the Qur'an) is one of his works. Kilisi Hoca Hüseyin Efendi, who died in retirement from [office in] Edirne, installed its minbar. His death occurred in the time of Sultan Mustafa the Third. The adjacent mekteb is the pious foundation of the builder of the Edirnekapi Congregational Mosque.[1467] [The Karabaş Mosque] has a quarter.

Hoca Omer Efendi had another brother [in addition to Şeyh Abdurrahman]. He is known as Şari Ali Efendi. With the help of his brother, he became kadi of Venerated Mecca in Şaban 1028 [1619]. He died in 1038 [1628-29] and was buried in Eyüp. The name of his father was Mehmed. The aforesaid Hoca Omer Efendi attained the rank of state tutor[1468] in the time of the reign of His Majesty Sultan Osman Khan. He hid himself at the martyrydom of the wronged Sultan [Osman], and, escaping execution, was exiled from the capital with the office of seyhülharem of Venerated Mecca. Dying in Cemâzîyûlîhr in 1039 [1630], he was buried in Mu’alla.[1469] His son, Abdullah Efendi ibn Hoca Omer, became kadiasker of Rumelia in Zilhicce 1042 [1633], and kadi of Egypt in Safer 1045 [1635]. He died there a year later. And his son, Osman Efendi, became marshal of the descendants of the Prophet (nakib) in 1106 [1694-95] and kadiasker of Anatolia in 1110 [1698-99]. The office of marshal of the descendants of the Prophet was given to his son Omer Efendi in 1115 [1732-33], and [subsequently] the office of kadi of Istanbul was given to him. He died in the year 1158 [1745-46], and his brother Abdullah Efendi became kadiasker of Anatolia. Abdullah Efendi’s son, Mehmed Said Efendi, passed away while he was kadi of Salonika.

26. The Mosque of the Tomb of Koğaci Dede[1470] in Sultan Selim

Its builder was Şeyh Sevindik Şücaeddin Halvetî. Originally it was a zaviye. It became a medrese in the time of the reign of His Majesty Sultan Mehmed Khan the Fourth, after the aforesaid [Şeyh Şücaeddin] had passed away. The aforesaid seyîh passed away to the dervish lodge of Paradise in the year "Captain of the host,"[1471] 900 [1494-95], and was buried in a separate tomb before the mihrab. [170] Vardari

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[1465] Szuki fâzîl.
[1466] The Karabaş Mescidi, known also as the Karabaş Veli Camii, located on Armutlu Sokağı between Melek Hoca Caddesi and Akbuğa Sokağı in the Keçeci Karabaş Quarter in Karagümrük. The mosque was rebuilt in 1890 and was again repaired in 1965 and 1978; see IC, 140-41; IC, I, 82. For location, see MW map, C 4/30.
[1467] Mihrimah Sultan; see Hadika, 26.
[1468] Atabek-i devlet, that is, a lala or tutor of a prince of the royal family.
[1470] The Koğaci Dede Türbesi Mescidi, known also as the Kovaci Dede Camii, located at the intersection of Darüşşafaka Caddesi and Kovaci Camii Sokağı in the Koça Dede Quarter in Karagümrük. The mosque, which was for many years in ruin, was rebuilt in 1984; see IC, 154-55; IC, I, 92; OMFID, III, 438. For location, see MW map, D 4/35 and 309.
[1471] Ser-i hayl.
Şeyhzade Şeyh Mehmed Efendi, one of the children of Şeyh Hüsameddin Uşakî and a grandson of Gazi Evrenos, installed its minbar. He died in retirement from the office of kadi of Bursa in the year "Divine decree," 1075 [1664-65], and was buried near his house, outside the tomb of the above-mentioned şeyh. Abdullah Efendi, the son-in-law of Keçdehan, who had been dismissed from the office in Istanbul, is buried opposite this spot and next to his house. The medrese opposite the street entrance of the abovementioned tomb's medrese is the pious foundation of Kadiasker Mustafa Efendi, the brother of Şeyhûlislâm Esirî Mehmed Efendi. He is also buried there. A chronogram for his death is by Müstakimzade. "God, make the Paradise of Eden Mustafa's abode!" 1098 [1686-87].

On the main road opposite this medrese there are two medreses, one of which was [built by] Şeyhûlislâm Zekeriya Efendi and the other by Rukiye Hanım, the mother of Şeyhûlislâm Yahya Efendi. She died in 1024 [1615-16] and is buried there. The aforesaid Zekeriya Efendi is buried in a separate tomb. [Rukiye Hanım’s] son Şeyhûlislâm Yahya Efendi and her grandson Viñezade Şeyh Mehmed İzzet Efendi were buried there, [the latter] after dismissal from the office of kadiasker of Rumelia. Other descendants of [Rukiye Hanım] are also buried there. [The mosque] has a quarter. In this year 1251 [1835-36], the Zekeriya Efendi Medresesi was restored by the superintendent of its vakf, Şeyhûlislâm Mekkizade Efendi.

27. The Kadi Sadi Mosque in Kesme Kaya

Its builder was Hacı Saadeddin Efendi, a kadi of Egypt, who is buried in the vicinity of his mosque. He also built the adjoining mekteb. [The mosque] has a quarter.

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1472 Gazi Evrenos (d. 1417), military commander during the early Ottoman expansion into the Balkans and founder of an old Ottoman gazi family, which was to play an important role in the rise of the Ottoman state. Evrenos was granted Yenice-i Vardar (Pella) in Macedonia as a fief by Murad I, and although his descendants lost importance as military commanders after the middle of the sixteenth century, they remained prominent by reason of their extensive territorial possessions and the statesmen to which the family gave birth; see Ef, II, 720; SO, I, 443.

1473 Kazî-yi kuds.

1474 Bayramzade Zekeriya Efendi (1514-1593), twenty-first Ottoman şeyhûlislâm. Born in Ankara, he was educated for a learned career in Istanbul and Egypt, and after returning to the capital, was given medrese appointments in Bursa, Edirne and Istanbul. Beginning in 1573, he was assigned to judicial posts in Aleppo, Bursa and Istanbul and was promoted to kadiasker of Anatolia in 1581. On his dismissal in 1583, he made the hajj, after which he was appointed kadiasker of Rumelia (1588) and was promoted to the office of şeyhûlislâm on 10 May 1592. He died a year later, on 30 September 1593, from a stroke suffered in the course of Sultan Murad III’s Nevruz celebrations. Noted for his learning, he also wrote poetry under the pen name Meyî and was the father of the twenty-seventh şeyhûlislâm, Yahya Efendi; see Altunsu, Osmanlı Şeyhûlislâm-ları, 45-46; SO, II, 427.

1475 Zekeriyazade Yahya Efendi; see Hadika, n. 1102.

1476 Mekkizade Mustafa Aşim Efendi; see Hadika, n. 1006.

1477 The Kadi Sadi Mescidi, known also as the Kadi Sadi Tekkesi Mescidi, located on Miraç Sokağı at the intersection with Karapapak Sokağı in the Hamami Muhiddin Quarter in Fener. The mosque was originally built in the late sixteenth century. But for the base of its minaret, it has today completely disappeared; see FC, 139; IC, I, 87. For location, see MW map, C 3/3; Ayverdi, III, sheet D 6.
28. The Kırımı Mosque near the Eski Odalar

Its builder was the müdderris Mehmed Muhyiddin Efendi. He was one of the kadis of Egypt and is buried in the nearby cemetery. The reason [Mehmed Muhyiddin Efendi] built this mosque is that the grave of his father, Seyyid Ahmed Efendi, is located there. [The mosque] has a quarter.

29. The Kumrulu Mosque near the Congregational Mosque of Nişancı Paşa-yi Cedid

[171] Its builder was Mimar Sinan, the architect of the great mosque located near the tomb of Ebülfet Sultan Mehmed Khan. He is buried near the abovementioned mosque. Because there are images of two turtledoves on the spigot next to the tomb’s window, [the mosque] is generally known as the Turtledove (Kumrulu) Mosque. It has a quarter.

30. The Kabakulak Mosque in Hırka-ş Şerif

Its builder was Ebülfet Mehmed Khan’s market inspector (ihtisab ağası), İskender Ağası. He is also buried there. A dagger is depicted on his gravestone. Kabakulak Ağası built a fountain at the gate of the mosque. That is the reason for the name of the abovementioned mosque. Because each high official was ordered by command of the sultan to [re]build one of the congregational mosques or smaller mosques which had burned in the great fire at the Balat Kapı that occurred in the year 1142 [1729], this mosque was [re]built by the steward of the grand vizier (kethûda kâtibi) Halil Efendi, and he also installed a minbar. [The mosque] has a quarter.

31. The Mosque of the Darülhadis of Kara Mustafa Paşa near the Congregational Mosque of Çorlulu Ali Paşa

Its builder was Merzifonî Mustafa Paşa. He was executed in Belgrade in Muharrem 1095 [1683], in the eighth year of his grand vizierate, while he was grand vizier. After his severed head was placed in the
imperial presence in Edirne, it was buried in the [cemetery of the] Congregational Mosque of Saruca Paşa.1486 The Mosque of the [Darülhadis of Kara Mustafa Paşa] is the classroom of the abovementioned medrese. It does not have a minaret. This is the chronogram on the gateway of the medrese:

Is it possible to alter God’s inexorable plan and decree?
Is it possible to ward off that bolt which is the arrow of fate’s archer?
May friends who visit repeat the date of his death!
“O God, favor Mustafa Paşa with Paradise!”1487 1095 [1683-84].

A mekteb and sebil are next to the medrese and a library is inside it. The bodies of Grand Vizier Damad Ibrahim Paşa1488 and the aforesaid [Mustafa] Paşa’s descendant, Kaymak Mustafa Paşa, who was kapudan paşa at the accession of Mahmud Khan and, being the son-in-law of aforesaid Grand Vizier [Damad Ibrahim Paşa], was executed with him in 1143 [1730-31], are buried in the adjoining cemetery. [172] The kapıcbıbaşı Faiz Ali Ağa of Damascus is also buried there. Mustafa Paşa also built a mosque near Hocapaşa and an upper-story mosque near the Galata aqueduct.1489 [The Mosque of the Darülhadis of Kara Mustafa Paşa] has a quarter.

Grand Vizier Mustafa Paşa was the son of a cavalry irregular (deli) named Oruc Bey, who was martyred in a campaign against Baghdad. Because [Oruc Bey] had a friendly relationship with Köprülü Mehmed Paşa, [the latter] esteemed [the former’s] son as his own son. He became second master of the stable (mirahur-i sani) when, during the grand vizierate of [Mehmed Köprülü], he was sent into the imperial presence with news and joyful tidings of the conquest of Yanova.1490 Subsequently, he became governor of Silistre with two ṭuğ and of Diyarbakır with the rank of vizier. In the year 1072 [1661-62], he became kapudan-i derya and one year later kaimmakam [for the grand vizier] in the imperial presence. Fourteen years later, in 1087 [1676-77], he obtained the imperial seal following the death of Köprülüzade Fazil Ahmed Paşa. After the conquest of the fortress of Çehrin1491 in the year 1089 [1678], the crushing defeats in the course of the Austrian campaign and siege of the fortress of Vienna were attributed to his failures. He was executed in Belgrade in 1095 [1683-84], and his severed head was sent to Edirne. The aforesaid [Mustafa Paşa] was a wise, zealous, munificent and intelligent vizier, aware of the subtle points of affairs, but his gravity and his desire for extraordinary and abundant wealth were excessive. He also obtained honor by marriage1492—may God’s mercy be upon him.

with the northern frontier, where he attempted to consolidate the Ottoman presence in the Ukraine, Poland and Hungary. Three campaigns in Russia and Poland stabilized Ottoman relations in the east, but the campaign of 1683 against Austria failed after the defeat of the Ottoman army before Vienna. In spite of this, Kara Mustafa’s standing with the sultan seemed at first to remain unimpaired. But after Mehmed IV’s return to Edirne in early December, the grand vizier’s political enemies were able to turn the sultan against him and he was executed by imperial decree on 25 December 1683.

In addition to the darülhadis, sebil and library mentioned here, Kara Mustafa Paşa’s foundations included the Kara Mustafa Paşa Mescidi in Hocapaşa, the Kasaplar Mescidi outside the Yedikule, the Yağkapam Camii in Galata, a mosque, fountain and library at Marmca (now Baḥçekėnt) near Merzifon, and a pair of fountains in Edirne; see Hadika, 193, 252, 365, 478; Vefeyat, 71-72; EI5, IV, 589-92; SO, IV, 402.

1486 The Saruca Paşa Camii located in Edirne.
1487 Vediitā Mustafā Pāșā'ya iḥsān eyle Firdevsi.
1488 Nevşehirli Maktul Damad Ibrahim Paşa; see Hadika, n. 22.
1489 The Kara Mustafa Paşa Mescidi in Hocapaşa in Eminönü and the Yağkapam Camii in the Kemankeş Mustafa Paşa Quarter in Galata; see Hadika, 193, 365; also, above, n. 1485.
1490 The fortress of Kis Jenő in Transylvania, captured on 1 September 1658. The printed edition of the text misspells the name as Nyov.
1491 Chyhyryn, (Russ. Chirgin), town on the right bank of the Dnieper about 180 kilometers south of Kiev, which became the residence of the Cossack Hetman Bogdan Khmelnitsky and the capital of the Cossack state in 1648. It was occupied and demolished by the Ottomans on 12 August 1678, and was subsequently abandoned.
1492 First to the daughter of his patron, Köprülü Mehmed Paşa, and subsequently to Küçük Sultan, the daughter of Sultan Mehmed IV.
32. The Kabasakal Mosque near the Congregational Mosque of Sultan Ahmed

Its builder is Sinan Ağa, the head of the corps of müteferrika (müteferrikabası). His grave is located in the cemetery of Üsküdar. Voynuk Ahmed Ağa installed its minbar. [The mosque] has a quarter.

33. The Mosque of the Katırcı Khan in Kadırga Limanı

Its builder was Aynülhayat Hatun, a favorite of Sultan Mustafa Khan the Third. She rests in the tomb reserved for harem favorites (haseki) located near the [fountain known as the] Laleli Çeşme, adjoining the blessed congregational mosque built by His Majesty the aforesaid sultan. [The mosque] does not have a quarter.

34. The Kahlz Mosque near the Congregational Mosque of Sultan Ahmed

Its builder was the head of Fatih Sultan Mehmed’s artillery-wagon drivers (top arabcabası). The word kahlz is Turkish for cart (araba). [The location of the builder’s] grave is not known. Hüseyin Ağa, a çorbacı of the corps of armorer (cebeciyan), installed its minbar. The Arasta Hamam is located nearby, and opposite it is the mekteb of Iskender Paşa. [Iskender Paşa] is buried there. The salaries for the personnel [of the Kahlz Mosque] are provided from the vakf of Great Aya Sofya. [The Kahlz Mosque] has a quarter.

35. The Karanlık Mosque near the Boğacı Mosque

Its builder is Muhyiddin Kocavi. He came from Kocaeli, settled in Istanbul near the [Congregational Mosque of] Aşık Paşa and caused the mosque and zaviye to be built. He was a halife of Şeyh Pir-i Hamidi. He occupied his time with lessons until his death and passed away in the year “Sun of Paradise,” 885 [1480-81]. He was buried in the vicinity of the mosque. The late Şeyhzade Mehmed bin Musliheddin Kocavi, the author of a commentary on Beyzavi, was the son-in-law of this Muhyiddin, and he is buried at the Mosque of Hoca Hayreddin. [Şeyhzade Mehmed] died in the year “The glorifying of God,” 951 [1544-45]. [The Karanlık Mosque] has a quarter.

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149 Further reading notes are appended at the end of the chapter.
36. The Kara Mustafa Paşa Mosque in Hocapasa

Its builder is Merzifonu Maktul Mustafa Paşa, who was written about in connection with the Darülhidayis Mosque on the Divanyolu. It does not have a quarter.

37. The Mosque of the Tekke of Kiz Ahmed Efendi in Fenayi

Its founder was one of those who fought along with Fatih in the conquest of Istanbul. He was a halife of Seyyid Ali. He is buried before the mihrab. It has a quarter.

38. The Karaki Mosque near the Congregational Mosque of the Aydznade Tekke

Its builder was Kileci Huseyin Ağa. Its location is not known. Hasan Ağa, the commissioner of the tobacco customs tax-farm, installed its minbar. Opposite it is the medrese of the ağa of the palace. Mustafa Ağa, which was built in 999 [1590-91].

39. The Kazganeci Mosque near the Congregational Mosque of Murad Paşa

Its builder was Sadeddin Efendi, the head of the kettle makers (kazgancibaşı) in the time of Ebü'l-feth. He is buried there. The mosque has a quarter.

40. The Karagümürük Mosque

Its builder was Hadim Mesih Paşa. Although originally it was located on the site of the aforesaid [Hadim Mesih] Paşa’s congregational mosque [in Hırka-i Şerif], the aforesaid wished to build a congrec-

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1502 The Kara Mustafa Paşa Mescidi, known also as the Vezir Camii, located at the intersection of Istasyon Arka Sokağı and Orhanyiye Caddesi just south of the Sirkeci railway station in the Hoca Paşa Quarter in Eminönü. The building was for many years used as a rental property. It was rebuilt and reopened for worship in 1987; see EC, 206; IC, I, 83. For location, see MW, 342; Ayverdi, IH, sheet B 4.

1503 The Darülhidayis Mescidi; see Hadika, 190-91.

1504 The Kız Ahmed Efendi Tekkesi Mescidi, known also as the Ahmed Efendi Mescidi, located in the vicinity of Kız Elma Caddesi near the Molla Fenayi Camii in the Nevbahar Quarter in Şehremi. Its vakfiye is dated 925/1516. The mosque burned in 1918. Its precise location can no longer be established; see FC, 152; IC, I, 91; OMFD, III, 436.

1505 The Karaki Mescidi, known also as the Huseyin Ağa, Kile Huseyin Ağa, Karaki Huseyin Celebi or Salkm Sogut Camii, located on Hüdevendigar Caddesi opposite the intersection with Mehmed Murad Sokağı in the Hoca Paşa Quarter in Eminönü. Its original vakfiye dates to 888/1483, but the present building is of recent date; see EC, 105-6; IC, I, 83; OMFD, III, 428. For location, see MW map, G 6/12 and 497.

1506 The Kazganeci Mescidi, known also as the Kazganeci Sadi or Sadi Kazganeci Camii, located on Kazani Sadi Sokağı in the Murat Paşa Quarter in Fatih. The mosque was destroyed in the Sultan Selim fire of 1918, but was rebuilt between 1968 and 1971. The present building is of recent date; see FC, 194; IC, I, 86; OMFD, III, 434. For location, see MW map, D 6/25.

1507 The Karagümürük Mescidi, known also as the Mesih Paşa or Sütçu Murad Mescidi or Mesih Mehmed Paşa or Fetva Emini Camii, located on Lökünçüler Caddesi between Küçük Değirmen Sokağı and Sütçu Murad Sokağı in the Hatice Sultan Quarter in Karagümürük. The mosque, which for many years was in ruin, was rebuilt by the Fetva Emini Hacı Nuri Efendi during the reign of Abdülhamid II, as a result of which it is sometimes referred to as the Fetva Emini Camii; see FC, 163-64; IC, I, 83. For location, see MW map, C 4/15.

1508 Mesih Mehmed Paşa, Hadim (c. 1495-1589). Ottoman grand vizier of the reign of Sultan Murad III. A white ağası in the Inside Service of the imperial palace, he was appointed beylerbezi of Egypt at the accession of Murad III, promoted to the rank of third vizier in 1581 and to second vizier and kaimmakam at the time of Grand Vizier Özdemiroğlu Osman Paşa’s Iranian campaign of 1585. Following Osman Paşa’s death, he was made grand vizier (1 December 1583) despite his advanced age, but resigned four months after (14 April 1586) in a dispute with the sultan over the appointment of the reisülküttab. He thereupon
gational mosque at that place and, with the consent of Hasan Paşa, [the Karagümüşçük Mosque’s original] builder, he moved this mosque from that place [i.e., Hirka-i Şerif] and built it [here anew]. The salaries of its personnel are provided from Mesih Paşa’s vakf. The abovementioned Hasan Paşa is buried before the mihrab of the Congregational Mosque of Mesih Paşa [in Hirka-i Şerif]. The summoner (muhtar) Mehmed Efendi installed its minbar. [The mosque] does not have a quarter.

Mesih Ali Paşa was one of the [grand] viziers of Sultan Bayezid Khan the Saint. Hadim Mesih Med Paşa was a [grand] vizier of Sultan Murad Khan the Third. Because there were no other viziers with the name Mesih Paşa who became grand vizier, it is written in various histories that this blessed mosque was the pious foundation of Hadim Mesih Paşa. Although the aforesaid vizier was ağa of the larder (kilar ağası) in the Inside Service of the imperial palace during the reign of Sultan Selim Khan the Second, [the governorship of] the eyalet of Egypt was conferred on him in the first part of the reign of Murad Khan the Third. After serving as governor for more than five years, he came to Istanbul and, after obtaining the rank of vizier, became kaimmakam during Özdemiroğlu Osman Paşa’s command of the army in Iran. Following Osman Paşa’s death, [Mesih Paşa] became grand vizier.

41. The Congregational Mosque of Kara Mehmed Paşa in Aksaray

Its builder was the aforesaid [Kara Mehmed] Paşa. [Its site] being the place where he was born, he built a mosque there and around it he built zaviye cells, a mekteb and a fountain. He was retired with three tug [and the rank of vizier] while he was defterdar and was employed as governor of Egypt for five years as well as in other high offices. There is a versified chronogram over the arch of its portal. It was completed in Rebi‘ul-‘Awwal of the year 1114 [1702-3]. It was built as a zaviye for Abdülhây Efendi, who was seyh of the hanekah of Hudayi Efendi. [175] The aforesaid [Kara Mehmed Paşa] died while he was governor of Vidin, and he is buried there in the Hünkâr Congregational Mosque. [The Congregational Mosque of Kara Mehmed Paşa] does not have a quarter.

retired from public life and died three years later. He is buried in a tomb in front of the Karagümüşçük Mescidi; see Hadika, 213-14; Vefeyat, 9; EI’, VI, 1024-25; SO, IV, 368-69.  
[130] For the Mesih Paşa Camii, see Hadika, 213-14, where a similar account of the moving of the mosque is repeated.  
[131] For Mesih Ali Paşa, see Hadika, n. 467.  
[132] Osman Paşa, Özdemiroğlu, Gönül (1526-85), Ottoman grand vizier of the reign of Sultan Murad III and celebrated commander in the Ottoman-Safavid war of 1578-90. Born in Egypt, the son of Özdemir Paşa, a mamluk who became Ottoman beylerbeysi of the Yemen and the conqueror of Abyssinia, it is claimed that Osman Paşa became a sancakbeyi in Egypt already at the early age of twenty and was appointed Egyptian emirülhac in 1560. After the death of his father, he was made beylerbeysi of Abyssinia (1561) and in 1567 was appointed governor of Şan’a‘ in the Yemen, where he remained until 1569, involved in the suppression of the Zaydi rebellion. Proceeding to Istanbul in 1570, he was first appointed governor of al-Hassa in eastern Arabia, and a year later sent to Basra to organize an assault on Hormuz at the mouth of the Persian Gulf. In 1572-73, he was named beylerbeysi of Diyarbakır, an office which he held for four years. In 1578, his patron, Lala Mustafa Paşa, was named serdar in the war against the Safavids and Osman Paşa was given a commission with the Ottoman forces. Following decisive victories over the Persians, Osman occupied Shirvan and Dagestan in the Caucasus. Over the next several years, he was involved in the defense of these territories, until in 1583 his victory in the Battle of the Torches resulted in the permanent expulsion of the Safavids from that region. Returning to Istanbul, he was appointed grand vizier on 28 July 1584, but with the resumption of the Persian war, was again dispatched to the east. Despite illness, he supervised the Ottoman occupation of Tabriz in 1585, but died in October of the same year while returning to the capital; see EI’, VIII, 183-85; SO, III, 416.  
[133] The Kara Mehmed Paşa Camii, located on Ordu Caddesi opposite the intersection with Valide Camii Sokagi in the Inebey Quarter in Samatya. The mosque was torn down to make way for the widening of Ordu Caddesi; see DBIA, VIII, 242; FC, 142; IC, I, 83. For location, see MW map, D 7/10 and 254.  
[134] Rebi‘ul-‘Awwal.  
[135] The Hazreti Hüdayi Asitanesi in Üsküdar; see Hadika, 498-502; ZSE, 9, 73.  
[136] City and province on the Danube in northwest Bulgaria ruled by the Ottomans from 1396 to 1807.
42. The Congregational Mosque of Kapudan Ibrahim Paşa1516 near the Eski Saray

Its builder was the aforesaid [Kapudan Ibrahim] Paşa.1517 [The mosque] has a mekteb, hamam and other pious dependencies. This line of poetry is the chronogram for the abovementioned mosque’s completion: “Haci Ibrahim Paşa built a beautiful house of God,”1518 1119 [1707-8]. He retired with [the rank of vizier and] three tug during the time he was the kethüda of Grand Vizier Çorlulu Ali Paşa. Among the Qur’ans of the mihrab in the abovementioned mosque, there is a noble Qur’an, given as a gift by [the mosque’s] patron, which is worthy of inspection. Persian glosses are written in red between the lines of the abovementioned Qur’an. The aforesaid [Ibrahim Paşa] was buried in 1123 [1711-12] near the mekteb which he built in Kandiye.1519 [The Congregational Mosque of Kapudan Ibrahim Paşa] does not have a quarter.

43. The Congregational Mosque of Kasab Ilyas1520 near the Davudpasa Boat Landing (Davudpasa Ishelesi)

Its builder was one of those who fought along with Fatih in the conquest of Istanbul. He is buried before the mihrab. It has a quarter.

THE LETTER KAF

1. The Mosque of the Gülshenî Tekke1521 in Şehremini

Its builder was Şeyh Mahmud Hulvi. His father, Ahmed Ağa, was the head halva cook (helvacıbaşı) in the imperial palace. He died after his dismissal, while living in his house. Subsequently, his son made the abovementioned house into a tekke and built a mosque inside it. This chronogram on its lintel is his tasteful work:

This mosque and dervish lodge were built for the sake of God.
May the Gülshenî1522 come and dwell here. That is what is wished for.
Hulvi, at its completion the Unseen Voice expressed the date.
“Mahmud’s abode is the destination of the Gülshenî,”1523 1035 [1625-26].

1516 The Kapudan Ibrahim Paşa Camii, located at the intersection of Kaptan Paşa Mektebi Sokaki and Kaptan Derya Sokaki opposite the Harem Kapısı of the former Eski Saray (present grounds of Istanbul University) in the Süleymaniye Quarter in Bayezid. Built in 1707 by the kapudan-i derya and grand vizier Ibrahim Paşa, it served for a time as a storage depot for the Istanbul University Library, but was returned to use as a mosque in 1987; see DBIA, IV, 433-34; EC, 102-4; IC, I, 82. For location, see MW map, E 6/20 and 258.
1517 Hoca Ibrahim Paşa (d. 1713), Ottoman grand vizier of the reign of Sultan Ahmed III. Rising through the ranks of the Ottoman navy, he was appointed kapudan-i derya and vizier in 1713 and was made grand vizier on 6 April of the same year. He was dismissed and executed 21 days later, on 27 April, when his plot to kill Kaimmakam Damad Ali Paşa was revealed; see SO, I, 118.
1518 Haci İbrahim Paşa yapdı beyt-Allahı zık.
1519 The city of Iraklion on the north coast of Crete.
1520 The Kasab Ilyas Camii, located at the intersection of Kasab Ilyas Sokaki and Yoku Çeşme Sokaki in the Kasab Ilyas Quarter in Samatya. The grave of the founder is dated 900/1494. The mosque was destroyed in the earthquake of 1894 but was subsequently restored; see DBIA, IV, 477-78; FC, 145; IC, I, 85; OMFD, III, 430-31. For location, see MW map, C 8/2 and 251.
1521 The Gülshenî Tekkesi Mescidi, known also as the Hulvi Mehmed Efendi Tekkesi, Hulvi Efendi Tekkesi or the Helvaci Tekkesi Mescidi, located off Pazar Tekkesi Sokaki in the Arpa Emini Quarter in Şehremini. The tekke belonged to the Sünbüli and Gülshenî dervish orders. The mosque and tekke are no longer extant; see FC, 104; IC, I, 62. For the şeys of the tekke, see ZE, 12-13. For location, see MW map, B 5/8.
1522 Menzil-i Gülshenî dir cey-i maḵāmeh Mahmūd.
Yemeni Hasan Efendi was [Mahmud’s] şeyh. Later, after initiation as a dervish by Sivası Abdülmeclid Efendi, he set out on the hajj for a second time and in Egypt became a halife of Ibrahim Efendi, the şeyh of the Gülşenihane. Until his death in Istanbul, he was occupied with the reading of noble commentaries on the Qur’an. Setting out for the Next World, he was buried in the zaviye. Many chronograms were composed for his death. For instance, this is the last line of the chronogram which was composed by Nisari Hüseyin Efendi: “The soul of Hulvi attained the honey of Paradise,” 1524 1064 [1653-54]. Because his father was the head halva cook of the imperial palace, [Şeyh Mahmud] chose the pen name Hulvi. He wrote [a book of] biographies of şeyhs entitled Lemezat [-z Ulvi], a [work entitled] Nazire-i Hamise (Five Imitative Poems) about persons of noble lineage, and other works and mystic hymns. Because the nickname of the composer Şeyh Ali, known as Dede, one of the şeyhs [of the tekke] after [Hulvi], was Şir=Gani, the abovementioned tekke is now known by his name. He, too, is buried there. The date of his death is “Entering heaven,” 1126 [1714-15]. By constructing a window beside the door of the zaviye, Halil Uşakî, the present şeyh, made it accessible to pilgrims and in this manner showed honor and respect to the abovementioned şeyhs. This is the chronogram [on that window]: “A new window was opened. May Uşakî be happy!” 1191 [1777-78]. [The mosque] does not have a quarter.

2. The Kepeçiler Mosque

Its builder is Kepeçizade Muhyiddin Kadi Mehmed Efendi. He wrote poetry under the pen name Bakî. He set out for Paradise in the year “Radvân,” 1057 [1647-48]—may God be pleased with him. [The location of] his grave is not known. Grand Vizier Bayram Paşa installed its minbar. The well-known Çukur Hamam is near this mosque. Atpazarı Ismail Efendi, the halife of Hûdayî, and his son Ümîdî Ahmed Efendi, the preacher (vaiz) of the Şehzade [Mosque] and şeyh of the dervish lodge of Küçük Aya Sofya, are buried opposite it. The şeyhs of the abovementioned dervish lodge have until the present time been the descendants of the aforesaid [Kepeçizade Muhyiddin Kadi Mehmed Efendi]. [The mosque] has a quarter.

3. The Kırkcı Mosque

Its builder was Haci Hüseyin Ağa, the head of the keepers of the sultan’s fur-pelisses (kırkcıbaşi). [The location of] his grave is not known. This couplet is written on [the mosque’s] second gate:

In one thousand twenty-two they composed its date. May it be recollected!
“Haci Hüseyin’s mosque was built. May his soul be happy!” 1022 [1613-14].

1524 Cân-Hulvi eyledi ikbîl şeyh-i cennete.
1525 Dûhûl al-cennât.
1526 Açılı rüzen-i nev sâd ola ‘Uşâkî.
1527 The Kepeçiler Mescidi (misspelled Kepkepeiler in printed text), located at the intersection of the present Mihcilar Caddesi and Tetîmiller Caddesi, in the Sinan Ağa Quarter in Fatih. No trace of the mosque remains; see FC, 151; IC, I, 88. For location, see MW map, D 5/8 and 275, 409.
1528 The name of the gatekeeper of Paradise.
1529 The Kırkcı Mescidi, known also as the Kırkcıbaşi or Haci Hüseyin Ağa Mescidi, located on Yedikule Caddesi at the end of Kırkcıbaşi Çikmazi in the Imrahor Quarter just north of the Yedikule in Samatya. Restorations of the mosque occurred in 1871 and 1945; see FC, 156-57; IC, I, 96; Alfons Maria Schneider, “Yedikule und Umgebung,” Orïens, 5 (1952), 206. For location, see MW, B 9/14 and 292.
1530 Yapildt mescidi Hacz Hiseyin’ii rûhi sâd olsun.
Fatma Hatun installed its minbar. Because the assignment of [vakf] to cover its expenses was not facilitated by God, Quhadar Yusuf Ağā subsequently met its expenses by means of a monetary vakf (vakf-i nukud). [The mosque] has a quarter.

4. The Köprüülü Mosque

Its builder was Grand Vizier Mehmed Paşa. It is the classroom of the medrese which was built adjoining his tomb. It does not have a minaret. It has two doors. One opens on the public road and the other into the interior of the medrese. The tomb, sebil, fountain, medrese and library were, all of them, completed in one year. The date of the tomb is written on the gate of the mosque.

When he saw it, Nisari composed a chronogram for it in admiration.


The aforesaid Köprüülü Mehmed Paşa] passed away while he was grand vizier and his son, Fazil Ahmed Paşa, became master of the seal in his place. This is the chronogram for [Mehmed Paşa’s] death which is written on his tomb:

In the reign of Mehmed Khan, Mehmed Paşa
Was grand vizier for five years, three months and ten days.
O Ahdi, this line of poetry is the date of his death:
"Köprüülü set foot on the bridge to the domain of non-existence," 1661-62.

This, too, is a chronogram of his death: “The flood of annihilation destroyed Köprüülü’s bridge of hope.”

The aforesaid Ahmed Paşa will have to be written about in connection with the Vezirhan Mosque. [The Köprüülü Mosque] does not have a quarter.

Mehmed Paşa was Albanian in origin. Because he was made to settle in the town named Köprü in Anatolia, he became known by this name [viz. Köprüülü]. At first, the aforesaid was one of the cooks in the imperial palace. He subsequently acquired renown as a client of Hisrev Paşa, a vizier of Murad Khan the Fourth, and the office of master of the stable (mirahur) was conferred on him in the vizierate of Kara Mustafa Paşa. After that, he was satisfied with [the governorships of] the eyalets of Damascus, Jerusalem and Tripoli [in Lebanon]. Although he became a vizier of the dome (kubbe-nisin) in 1661, his vizieral rank was taken away because of the injustice of Gürçü Mehmed Paşa, who was grand vizier at that moment, and he was banished from the capital and given the sancak of

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[177] Fatma Hatun installed its minbar. Because the assignment of [vakf] to cover its expenses was not facilitated by God, Çuhadar Yusuf Ağā subsequently met its expenses by means of a monetary vakf (vakf-i nukud). [The mosque] has a quarter.

[178] The Köprüülü Mescidi, known also as the Köprüülü Mehmed Paşa Camii, part of the complex of Grand Vizier Köprüülü Mehmed Paşa, located at the intersection of Yeniçeri Caddesi and Peykhane SokAĞı in the Binbirdirek Quarter in Alemdar; see DBIA, V, 89-90; EC, 119; IC, 1, 95. For location, see MWmap, F 7/21 and 270, 283.


[193] For the Vezir Han Mescidi, see Hadıka, 237.

[194] For Bosnevi Hüseyn Paşa, see Hadıka, n. 559.

[195] Kemâneş Kara Mustafa Paşa; see Hadıka, n. 78.

[196] Mehmed Paşa, Gürçü (d. 1666). Ottoman grand vizier of the reign of Sultan Mehmed IV (not to be confused with Gürçü Hadım Mehmed Paşa). Originally a slave of Koca Sinan Paşa, he entered the palace service and eventually succeeded to a long series of provincial government posts. Involved in the suppression of revolts and in the wars against Persia, he was appointed grand vizier on 27 September 1651. He was dismissed nine months later, on 20 June 1652, because he was unable either to complete the conquest of Crete or drive the Venetian fleet from the Dardenelles. After a brief imprisonment in the Yedi Kule, he held a series of provincial appointments until his death in 1666; see EI², VI, 994-95; SO, IV,176.
Subsequently, out of sympathy, İbşir Paşa gave him the sancak of Tripoli. But because İbşir Paşa’s fortunes had declined before Köprüli arrived in the abovementioned city, he suffered from the misfortune of dismissal. Dumbfoundedness and bewilderment again overcame Köprüli and he went, while distracted, bewildered and in the utmost want, to meet and petition Boynu Eğri Mehmed Paşa, while he was proceeding to the capital from Damascus, having been appointed grand vizier. On his arrival in the capital, the aforesaid Boynu Eğri Mehmed Paşa again appointed Köprüli to the eyalet of Tripoli, and he came to Istanbul to obtain a travel allowance. In Zilkade 1066 (1656), while going here and there on a round of visits, Köprüli obtained the imperial seal as a result of the urgings of high officials of the time made to the valide sultan. His predecessor was banished to Malkara, and, subsequently, being set free, he returned to his house near the tomb of Halid [bin Zeyd Ebu Eyyub Ensari]—may God be well pleased with him. At the beginning of his vizierate, the aforesaid Köprüli Mehmed Paşa subdued and destroyed rebel bands and the following year set out by land and sea for the Dardenelles and conquered the islands of Bozca Ada and Lemnos. In 1068 (1657), he routed the Transylvanian unbelievers and conquered the fortress of Yanova, and two years later he conquered the fortress of Varad. He passed away to the Other World on the second day of Rebi‘üllevvel [10] 72 [1661].

5. The Kitabhane Mosque

The abovementioned mosque is an anteroom with a mihrab located outside the gate of the library (kitabhane) of Grand Vizier Ragib Mehmed Paşa. The head librarians occupy the office of its imam, and on the days on which the library is open, the noon prayer is performed. Because of the zeal of the founder’s daughter and the first mütevelli, a stipend was established [for the imams]. This is the chronogram for the library by Nevres Efendi:

Like Feyzi’s unpointed commentary,
O Nevres, this versified date is suitable for its arch.

[179] He brought this library to life for the sake of God.

"His Excellency Ragib Paşa, the vizier [who is] the sun of learning."

The aforesaid vizier is at rest in an eternal tomb marked by a gravestone with an official turban (kallavi) in a place apart in the courtyard of the library. He was grand vizier for six years and this couplet is a chronogram for his death:

The heart was suddenly inspired with this artistically fashioned chronogram.
The discerning one perished [but] among the learned the name Ragib endured.

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1541 The province of Kyustendil in western Bulgaria.
1542 İbşir Mustafa Paşa; see Hadıka, n. 1284.
1543 For Boynu Eğri Mehmed Paşa, see Hadıka, n. 1280.
1544 Kösem Valide Mahpeyker, the mother of Sultan Mehmed IV; see Hadıka, n. 123.
1545 The island of Tenedos in the northern Aegean.
1546 The fortress of Kis Jénő in Transylvania, misspelled in the printed text as Vâră.
1547 Oradea (Hung. Nagyvarad, Ger. Grosswardein), city on the Körös River in northwestern Rumania, misspelled in the printed text as Vara.
1548 The Kitabhanese Mescidi in the library of the Koca Ragib Paşa Kulliyesi on Ordu Caddesi at the intersection of Şair Funat Sokağı in the Mimar Kemalettin Quarter in Kumkapı; see DBIA, VI, 279; IC, I, 90. For location, see MW map, E 7/7.
1549 Koca Ragib Mehmed Paşa; see Hadıka, n. 570.
1550 Bu kitab-hânési Allah için ihti ibâh.  
1551 Sadr-i hursid-i ilm hazret-i Ragib Pâsâ.
1552 The last line of the chronogram, Gidâb ağâh kalds nâm-i Ragib ehlî ‘ırfâna, takes the form of a puzzle in which the date is derived from both the numerical value of the phrase nâm-i Ragib ("the name of Ragib"), and the meaning of the first clause of
An upper-story mekteb over the market gate and, along with his tomb, a two-spigot sebil in a window were [also] built. The single hamam near the Tahta Minare [Mosque] in Balat is one of the income-producing buildings of this vakf. [The Kitabhane Mosque] does not have a quarter.

[Ragib Paşa], the abovementioned vizier, was born in 1110 [1698-99] to a clerk of the defterhane named Şevki Ahmed Efendi. After completing his training, he was appointed to carry out the cadastral survey (tahrir) of Tiflis. He was detained [in Tiflis] after his arrival because the cadastral survey of the abovementioned country was dependent on the conquest of Reivan. On God’s facilitating Revan’s conquest by Arifi Ahmed Paşa’s subjugating hand, the offices of the cadastral survey and defterdar were transferred [there]. Subsequently, because of a rebellion which occurred at the time, [Ragib] was afflicted with many hardships while he was chief of the official suite of the serasker and the representative of the commissioner of the tax register (defter emini). Later, he arrived at the side of Ahmed Paşa, the governor of Baghdad, and obtained his favor. He was summoned to the capital in 1142 [1729-30] and satisfied with the high offices of secretary of the finance office (maliye [tezkirecisi]) and account keeper of the poll tax (cizye [muhasebecisi]). Because he preserved the honor of the state in diplomatic negotiations with Austria, Moscow and Iran, he was appointed to and awarded the office of chief secretary of the grand vizier ([sadrazam] mektubcu). He subsequently became chief secretary to the imperial council of state (reisülküttab) in 1153 [1740-41], [governor of] Egypt with the rank of vizier in 1157 [1744-45] and governor of Aydin in 1161 [1748]. Although he was sent away from the capital in 1168 [1754-55] with the office of [governor of] of Rakka, he was honored in the abovementioned year with the [governorship of] the eyalet of Aleppo. In Rebiülahir 1170 [1756], he was gratified with [the governorship of] of the vilayet of Damascus, [180] and three days later he obtained the imperial seal. He also acquired honor by marriage to Saliha Sultan, the sister of the sultan of the world [Mustafa the Third]. He set out for the Other World on the twenty-fourth of Ramazan 1176 [15 April 1763]—may God have mercy on his soul.

6. The Kepenekci Mosque in Kantarcılar

Its builder was a convert to Islam [named] Sinan. He was a devotee of the Way of the Sufis and was the author of a treatise. This is the date of the building of the mosque: 952 [1545-46]. The date of his death was 970 [1562-63]. He is buried opposite the Congregational Mosque of Emir Buhari outside the Edirne Kapı. His son Süleyman Efendi and members of his family are buried in the vicinity of his mekteb near his mosque in Kantarcılar. [The mosque] has a quarter.

the line, gidfab dgdh (which can be translated, “the discerning one departed,” or alternatively, “dgdh was deducted”). The sum of the former is 1203, and when the numerical value of the word dgdh (27) is deducted from that total, the result is 1176, the date of Ragib Paşa’s death.

153 For the Tahta Minare Mescidi, see Hadika, 78.
154 Tiflis had been occupied by the Ottomans in 1723, in the wake of the collapse of the Safavid state a year earlier.
155 Yerevan, the capital of Armenia.
156 Hekimoğlu Ali Paşa, the governor of Tabriz and serasker or commander-in-chief in the war against Iran; see Hadika, n. 723.
157 The Kepenekçi Mescidi, known also as the Kepenekçi Sinan Mescidi, located on Kepenekçi Medresesi Sokagi in the Timurtas Quarter in Kucchini pazarı. The mosque was restored in 1968; see DBlA, IV, 548-49; EC, 114-16; IC, I, 88. For location, see MW map, E 5/13.
158 The Emir Buhari Camii, see Hadika, 52-54.
7. The Kesmekaya Mosque

Its builder was Muhyiiddin Hamami, who is buried before the mihrab. There is an exalted fountain of Sultan Suleyman’s at the gate to the mosque. Melek Ahmed Aga [re]built this mosque at the time when high state officials were charged with the building [anew] of the mosques which had burned in the great Balat fire that occurred on the first of Muharrem, one thousand one hundred forty-two [1729]. He also installed its minbar and added a mekteb. He provided for its expenses from the mosque in Usktidar named Ahmediye, which was also his pious foundation. [The Kesmekaya Mosque] has a quarter.

8. The Kemal Pasa Mosque near the Old Barracks (Odaha-yi Atik)

Its builder, the abovementioned Kemal Pasa, and his son Suleyman Bey are buried there. The famous Kemalpaşazade Şemseddin Ahmed Efendi was the son of this Suleyman Bey. The imam of the abovementioned mosque, Sarhoş Bali Efendi of the Halveti dervish order, built a zaviye next to it. On appointed days, they perform the [Halveti] service and devotions in this blessed mosque. Because a person named Altuncizade subsequently became şeyh of that zaviye, the mosque and zaviye are at the present time known as the Altunci Zaviyesi. The date of Bali Efendi’s passing away is as follows: “Bali Efendi was intoxicated with the cup of annihilation [and] passed away,” 980 [1572-73]. He is buried inside the zaviye. The former defterdar Behcet Mehmed Efendi installed the minbar in this mosque but died without providing allowances [for its expenses]. [181] [The mosque] has a quarter.

His Excellency the aforesaid Ahmed Şemseddin Efendi was the son of the tutor (lala) of Sultan Bayezid Khan the Saint. On the urging of Mfieyyedzade, a kadıaskaer of the middle of the reign of His Majesty the abovementioned sultan, he was granted thirty thousand akçe and commissioned to write a history of the Ottoman state in the Turkish language. While residing in the small town of Dubinca and then in Sofia, the aforesaid molla, again with the help of the abovementioned Müveyyedzade, was given as a livelihood [professorships in] medreses in Edirne and Üsküb. He was subsequently promoted in rank and [given a professorship in] one of the Eight Courtyards (sahn-i seman) of the Fatih Mosque. Later [he was appointed to] the Bayezid Medrese in Edirne, to the office of kadi of Edirne in 921 [1515-16], and after one year to the office of kadıaskaer of Anatolia. A year later, he accompanied His Majesty Sultan Selim Khan the First during the conquest of Egypt and even composed this chronogram [for it]: “Conquest of the lands of the Arabs,” 922 [1516-17]. During the time of Suleyman Khan and following the death in the year 933 [1526-27] of His Excellency Ali bin Ahmed bin Mehmed al-Cemali,
who is renowned as Zenbilli, he ascended to the office of şeyhülislâm. He occupied that office for eight years, and passing away to the Other World on the second day of Şevval 941 (6 April 1535), he was buried in the pure earth of the walled cemetery of the zaviye of Mahmud Çelebi outside the Edirne Kapı. Mehmed Bey, the kadi of Egypt, who was one of his pupils, caused a stone enclosure and a wall to be built around [his grave]. “This is Ahmed’s tomb,” [and] “Alas, the perfection of this age passed away!” are chronograms for his death. It is said that the books and treatises making up the body of his work numbered three hundred. His poems and literary compositions were admired throughout the world. When he vacated the office, Sadi Efendi was seen worthy of the rank of şeyhülislâm. The abovementioned individual was a person famous for learning and generosity and was renowned for piety and asceticism—may God have mercy on him.

9. The Mosque of the Kemankeş Mustafa Paşa Medresesi near the Congregational Mosque of Halici Hasan

This mosque is the classroom in the abovementioned medrese. There is a bronze lattice between it and the [founder’s] tomb. It does not have a minaret. The aforesaid Mustafa Paşa, its builder, was executed while he was grand vizier and was buried in the adjoining tomb. [182] Vechi composed a chronogram for his death. “May Paradise be Mustafa Paşa’s abode.” His son is buried beside him. This is the last line of the chronogram over the arch of the medrese’s gateway: “What a beautiful, enduring medrese Mustafa Paşa built,” 1051 [1641-42]. And this is the date of the fountain adjoining his tomb:

Seeing it, the humble Hamdi composed a pleasing chronogram.

“Drink pure water from the fountain of Mustafa Paşa.”

[The medrese] also has a sebil. Grand Vizier İbşir Mustafa Paşa, the nephew of the rebel Abaza Mehmed Paşa and the son-in-law of the Sultan [Ibrahim] by marriage to Aysa Sultan, is buried outside Kemankeş Mustafa’s tomb. He was executed in Receb 1065 [May 1655] after battling rebels and occupying the office of grand vizier for six months.

There are other pious foundations built by Kemankeş Mustafa Paşa. For example, there is a mosque of his near the Kurşunlu Mahzen. He also made a church in the lodgings for married people.

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1573 The Kemankeş Mustafa Paşa Medresesi Mescidi, located on Yenieeriler Caddesi at the intersection with Sinekli Medrese Sokagı in the Mimar Hayreddin Quarter in Kumkapi. The mosque and medrese were demolished in 1957; see EC, 113-14; IC, 1, 88. For location, see MW map, F 7/9 and 342. For Kemankeş Kara Mustafa Paşa, see Hadika, n. 78.

1574 Mustafa Paşa’ya cennet cioè ola. When the last letter of the word ola at the end of the chronogram is elif, as is the case in the manuscript copies of the text (see Vienna manuscript, fol. 65r), the line gives the correct date; 1053/1643-44. In the printed edition, ola is spelled with a ha, producing the date 1057/1647.

1575 Mustafapasa baka yapidı ne zibā medrese.

1576 Çeşmesi Mustafa Paşa dan ıcin ibr zıldıl.

1577 For İbşir Mustafa Paşa, see Hadika, n. 1284.

1578 The Kemankeş Mustafa Paşa Camii in Galata; see Hadika, 360-61.
The martyrdom of Tayyar Mehmed Paşa in Şaban 1048 and assigned a vakf and allowances for its expenses. The lodgings are its vakf and its quarter. [The mosque of the medrese of Kemâneş Mustafa Paşa] does not have a quarter.

The aforesaid paşa was Albanian in origin. After arriving in Istanbul, he entered the Janissaries as a client of Hasan Ağâ, one of the ağas of the Janissary corps, and attained the rank of çorbaci. After duly becoming kul kethûdâsi and sekbanbaşâ, he obtained the esteem of Sultan Murad Khan while he was acting as ağa of the Janissaries in the Reivan campaign and, on returning to Istanbul, became kapudan-i derya. He put the affairs of the Tersane in order and laid forty galley keels each year. He became kâimmâhâm during the Baghdad campaign and was rewarded with the imperial seal following the martyrdom of Tayyar Mehmed Paşa in Şaban 1048 [1638-39]. Because of his auspicious arrival, the conquest of Baghdad was facilitated by God and he became the object of imperial favor. He was ordered to return [to the capital], but was detained with the army to procure peace and secure the country. He arrived at the Exalted Threshold [Istanbul] on the completion of [these] affairs and was again confirmed in his exalted offices in Şevval 1049 [1640], on the accession of His Majesty Sultan Ibrahim Khan. [183] Although he succeeded in doing good work connected with the reform of coinage and the fixing of the market prices of provisions, he was the cause of the unnecessary execution of Silahdar Mustafa Paşa and the revolt, rebellion and ultimate execution of Nasuhpaşazade Hûseyin Paşa, the governor of Aleppo. Cinci Hoca and Silahdar Yusuf Paşa subsequently caused His Majesty Sultan Ibrahim to detest the subject of this biography, and he was executed in Zilkade 1053 [1643-44].

10. The Kirazlı Mosque near the Süleymaniye Congregational Mosque

Its builder was the subaşı Süleyman. He also became chief of the ice provisioners (karcıbaş). [The location of] his grave is not known. He also built a medrese in the courtyard of the abovementioned mosque. Monlacikzade Ali Paşa, who died in Zilhicce in the year “Beholding,” 1181 [1767-68], while

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1579 The Odalar Mescidi in Salma Tomruk; see Hadika, 46.
1580 The Imperial Naval Arsenal, located on the northern shore of the Golden Horn in Kasımpaşa.
1581 By the Treaty of Karşı Shîrin of 13 March 1639.
1582 Tüccarzade Buykli Silahdar Mustafa Paşa; see Hadika, n. 273.
1583 Hûseyin Paşa, Nasuhpaşazade (d. 1643), Ottoman official of the first half of the seventeenth century. Taken into the imperial palace before 1630, he successively held the offices of kapıçbaş, kapıçlar kethûdâsi, and mirahur. Beginning in 1635 he was appointed with the rank of vizier to governorships in Budin, Erzurum, Aleppo and Sivas, before being ordered back to Istanbul and executed in 1643; see Vefeyat, 120; SO, II, 191.
1584 Cinci Hoca, Hûseyin (d. 1648), favorite of the Sultan Ibrahim. Born in Safranbolu, he came to Istanbul and entered one of the medreses of the Süleymaniye but was not an able student and supported himself by practicing sorcery, from which fact he gained the nickname Cinci (Demon Chaser). Gaining the confidence of Sultan Ibrahim, whose insanity he claimed the ability to cure, he was quickly promoted to a series of ulema offices, including that of müderris in the Fatih medreses, imperial tutor, kadi of Galata and kadıvaş or Anatolia, offices for which he had neither the capacity nor the education. Because of his intrigues against rivals and his corrupt amassing of wealth by the selling of offices, he quickly fell from power following Sultan Ibrahim’s deposition and execution in August 1648. He was himself executed a month later; see El’, III, 623; SO, II, 191.
1585 Silahdar Yusuf Paşa, Musahib (d. 1646), Ottoman statesman and ally of Cinci Hoca. Born Joseph Maskovitch, a Bosnian Christian, he was taken into the imperial palace, promoted to silahdar ağas and married to Sultan Ibrahim’s daughter, Fatma Sultan. He was appointed kapudan-i derya in 1645 and placed in command of the initial Ottoman attack on the Venetians in Crete, directing the conquest of the fortress of Hanya (22 August 1645). Intrigues by his rivals, in particular by the grand vizier Sultanzade Mustafa Paşa, resulted in his execution following his return to Istanbul in January 1646; see Vefeyat, 45; SO, IV, 656.
1586 The Kirazlı Mescidi, known also as the Süleyman Subaşı or Karşı Süleyman Mescidi, located at the intersection of Kirazlı Mescid Sokâğı and Taş Tekneler Sokâğı in the Molla Hürev Quarter in Bayezid. The mosque was substantially renovated in 1978 and again in 1981; see EC, 116-17; IC, I, 90. For location, see MW’s map, E 6/9 and 275.
1587 Al-nazar.
employed in various high offices in Rumelia with [the rank of] two tug, installed its minbar. Defterdar Şemseddin al-Cenderi is buried near [the mosque]. The Nevruz Kadın Mektebi, an upper-story mekteb in the corner opposite the lunatic asylum (timarhane), is next to its fountain. The graves of Maktül Ibrahim Paşa and of the aforesaid [Ibrahim Paşa’s] kethüda and son-in-law, Mehmed Kethüda, who was martyred together with his master, are opposite the abovementioned tomb of Defterdar Şemseddin al-Cenderi]. They were buried in the garden of the house of [Ibrahim Paşa’s] daughter, [Hibetullah] Hanım. Subsequently, when he was grand vizier, [Mehmed Kethüda’s] son-in-law, Aşıbaşı Mehmedpaşazade Divitdar Mehmed Emin Paşa ordered their graves to be opened [to public view], and a window [was made for that purpose] and he built a fountain. The aforesaid [Divitdar Mehmed] Paşa died in 1166 [1752-53], while he was governor of Egypt. [The Kirazlı Mosque] does not have a quarter.

11. The Congregational Mosque of the Kethüda Kadın in Karagümruk

Its builder was Canfeda Salıha Hatun. She became kethüda [kadın] in the imperial harem of Sultan Ahmed Khan the First. The date of the construction of the mosque is 992 [1584-85]. It has a mekteb. There is a sebil of hers in the environs of Saraçhane, and adjoining it she built a fountain. This is its date: 1002 [1593-94]. There are also a mosque and hamam of hers in the village named Akbaba in the environs of Beykoz. Her grave is located beside the tomb of the late Grand Vizier Ali Paşa near the tomb of Eyyub. [184] [The mosque] does not have a quarter.

The şeyhs of the tekke of His Excellency Nureddin Cerrahi—may his grave be hallowed—which is located in the environs of the abovementioned mosque [are as follows]: Şeyh Nureddin Cerrahi, a halife of [Şeyh Ali] Köstendili: the length of his term as şeyh was 18 [years]; he passed away in 1133 [1720-21]. His halife Şeyh Süleyman Efendi: The length of his term as şeyh was 25 [years]; the date of his death was 1158 [1745-46]. [Nureddin Cerrahi’s] second halife, Şeyh Mehmed Efendi: the length of his term as şeyh was 12 [years]; the date of his death was 1169 [1755-56]. [Nureddin Cerrahi’s] third halife, Şeyh Mehmed Emin Efendi, son of the head of the order, Abdullah Efendi: the length of his term as şeyh was 3 [years]; he passed away in 1172 [1758-59]. Şeyh Abdī Efendi, the halife of the aforesaid head of the order: his term [as şeyh] was 2 [years]; he passed away in 1174 [1760-61]. The fourth halife of His...

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1586 Nevşehirli Damad Ibrahim Paşa; see Hadika, n. 22.
1589 The garden of Hibetullah Hanım’s house was located next to the Nevruz Kadın Mektebi and opposite the tomb of Şemseddin Çelebi; see IA, IX, 238.
1590 Mehmed Emin Paşa, Aşıbaşı Mehmedpaşazade (d. 1753), Ottoman grand vizier of the reign of Sultan Mahmud I. The son of Aşıbaşı Mehmed Paşa, he was the divitdar to Nevşehirli Ibrahim Paşa and son-in-law of Ibrahim Paşa’s son-in-law, Mehmed Paşa. After the revolt of Patrona Halil (1750), he was for a time out of office but was later appointed defter emini (1743), kül kethüda (1747) and vezir-i azam kethüda (1749), before being made grand vizier on 9 January 1750. Known for his violent temper, he was frequently prevented from carrying out his policies by state officials whom he had offended. He was dismissed on 1 July 1752, on the pretext that he had neglected measures to prevent the frequent fires which broke out in the capital. Appointed governor of Egypt, he died in Cairo a year later. He was the builder of a fountain at Kandilli and installed the minbar in the Yeni Mahalle Mescidi outside the Eğri Kapı; see Hadika, 306-7, 475; Vefeyat, 74; SO, IV, 239-40.
1593 The Kethüda Kadın Camii, known also as the Canfeda Kadın Mescidi, located on Nureddin Tekkesi Sokağı near the intersection with Canfeda Camii Sokağı in the Derviş Ali Quarter near the Çukur Bostan in Karagümruk. The mosque underwent modifications in 1982 and again in 1989; see FC, 76; IC, I, 88. For location, see MW map, C 4/4.
1598 The Akbaba or Canfeda Kadın Mescidi; see Hadika, 462.
1599 Semiz Ali Paşa; see Hadika, n. 472.
1600 Built by Sultan Osman III in 1703. For a slightly different list of the tekke’s şeyhs, see ZSE, 69-70.
Excellency Nureddin [Cerrahi], Şeyh Yahya-şî Moravî, claimed and was worthy of the office of şeyh: [his] term was 10 [years]; [his] death occurred in 1184 [1770-71]. His son, Şeyh Abdüşsekur Efendi, the halife of Yahya-şî Moravî: [his] term was 3 [years]; the date of [his] death was 1187 [1773-74]. Şeyh İbrahim Efendi, the halife of the son of the head of the order: [his] term was 6 [years]; [his] death occurred in 1193 [1779-80]. Şeyh Moravî Mehmed Efendi, the halife of the son of the head of the order: [his] term was 16 [years]; the date of [his] death was 1209 [1794-95]. Şeyh Abdurrahman Efendi, the halife of Şeyh Süleyman Efendi: [his] term was [6 years]. Şeyh Sadık Efendi, the halife of Şeyh [Mehmed Sadeddin Efendi]. Mustafa Efendi, the halife of Şeyh [Halil Nizameddin Efendi]: his son Mehmed Emin Efendi, the halife of Şeyh [Moravî Mehmed Efendi]. Seyyid Arif Dede Efendi, the halife of [Şeyh Abdfi ekur Efendi]: [his] date of death was 1238 [1822-23]. Şeyh Aziz Efendi, the stepson and halife of Arif Efendi: the date of [his] succession was 1238 [1822-23].

12. The Mosque of the Kürkçüler Khan

The abovementioned is an upper-story mosque. Its builder was a person named Hacı Kıcık, who was the stirrup holder (rikabdar) or weapons bearer (silahdar) of Ebülfeth [Sultan Mehmed II]. When Grand Vizier Mahmud Paşa built the abovementioned khan, [Hacı Kıcık] built its mosque. The expenses of the mosque are provided for from [the vakf of] Aya Sofya. And the khan is one of the vakfs of Aya Sofya. It does not have a quarter.

13. The Kürkçü Mosque

Its builder was Hacı İsa. [The location of] his grave is not known. The exalted fountain which adjoins it was built by Sultan Süleyman. [185] But they call it the Kürkçü [Çeşme]. Grand Vizier Hekimzade Ali Paşa installed [the mosque’s] minbar during his second grand vizirate. [The mosque] has a quarter.

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1596 The Kürkçüler Han Mescidi, known also as the Kürkçü Han or Yeni Han Mescidi, located in the Kürkçü Han on Mahmud Paşa Yokusu at the intersection with Çamakçılar Yokusu in the Taya Hatun Quarter in Eminönü. Erected over the khan’s sadirvan, the mosque is no longer extant; see DBLA, V, 171-72; EC, 218; IC, I, 96; OMFD; III, 443; IV, 580-89. For location; see MW map, F 6/21 and 350-51.

1597 Mahmud Paşa, Veli (d. 1474), Ottoman grand vizier of the reign of Sultan Mehmed II. Said to be of Greek or Serbian noble origin, he was, after his capture, presented to Sultan Murad II and educated in the imperial palace in Edirne. Following the accession of Mehmed II in 1451, he began to enjoy royal favor and participated in the siege of Constantinople as an ocak agası. He was grand vizier for a first time from 1453 to 1457 and again from 1472 to 1473 and accompanied Mehmed II on numerous successful campaigns in the Balkans and Anatolia. Disgraced in 1473, after the battle of Otluk Beli, he retired to his estate at Hasköy and was imprisoned and executed shortly afterwards (July 1474). He is buried in the tomb near his mosque in Istanbul. His foundations in Istanbul include the Mahmud Paşa Complex, the Servi Mescidi and the Mahmud Paşa Hanı and Hamam in the district of Mahmud Paşa in Alemdar. In addition, he was the builder of a mosque, bedestan and khan in Ankara; a caravanserai and mosque in Bursa, a mosque in Edirne, a hamam and medrese in Hasköy, and a mosque, medrese, khan and sebil in Sofia; see Hadika, 142, 212-13; Memnun, 292, 375; Vefeyat, 8; Eİ, VI, 69-72; SO, IV, 309.

1598 The Kürkçü Mescidi, known also as the Hacı İsa Mescidi, located at the intersection of Kürkçü Çeşmesi Sokak and Sultuça Sokak in the Kasım Gümüşlu Quarter in Fener. Hacı İsa was the mir-i alem of Sultan Mehmed II. The mosque, which was first built in 1465, was destroyed in the earthquake of 1894 but was rebuilt during the later part of the reign of Abdülhamid II; see FC, 110-11; IC, I, 96; OMFD, III, 414. For location, see MW map, C 2/15.

1599 Between April 1742 and September 1743; see Hadika, n. 723.
14. **The Küçük Mosque**\(^{1600}\) near the Valide Congregational Mosque

Its builder was Küçük Ahmed Ağa. He was one of Fatih’s weapons bearers (silahdar). [The location of] his grave is not known. Arnavud Vovvodazade Mûderris Ahmed Efendi installed its minbar. [The mosque] has a quarter.

15. **The Keskin Dede Mosque**\(^{1601}\) near the Congregational Mosque of Nişanca Paşa

Its builder was Efdalzade Şeyhülislâm Seyyid Hamideddin Efendi.\(^{1602}\) There is also a medrese of his adjoining the Şekerciler Khan in [the district of Fatih] Sultan Mehmed. His grave, dated 908 [1502-3], is outside the tomb of Eyyub. The tomb of Kadiasker Hamidzade Abdullah Efendi is opposite [the mosque]. Two rooms for tombkeepers were also built in this tomb. Malulzade Şeyhülislâm Seyyid Mehmed Efendi,\(^{1603}\) was buried opposite it on 12 Muharrem 993 [14 January 1585]. There is also a medrese of his [there]. His son-in-law, Okçizade Feyzullah Efendi, author of the *Ahşen al-Hadis* (The Most Beautiful Traditions), is buried beside him. The *mekteb* at the fourth corner [of the intersection] is the pious foundation of the *müderris* Sari Osman Efendi, who is also buried there. Keskin Dede\(^{1604}\) was one of those who accompanied Fatih at the conquest of Istanbul. Because he is buried in the cemetery near the abovementioned mosque, it is known as the Keskin Dede Mosque. It has a quarter.

16. **The Kepeneki Mosque**\(^{1605}\) near the Daltaban Çeşmesi

Its builder was Ishak Ağa. [The location of] his grave is not known. It does not have a quarter.

17. **The Mosque of Küçük Mustafa Paşa**\(^{1606}\) near the Gûl Congregational Mosque

The abovementioned is an upper-story mosque. Because it was built in the market in which the hamam of the abovementioned *paşa* is located, it became known for its relationship to it. Its builder was Şeyhülislâm Molla Hürev Mehmed Efendi ibn Feramerz bin Ali,\(^{1607}\) who will be dealt with under the

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\(^{1600}\) The Küçük Mescidi, known also as the Köçek, Haci Küçük, Küçük Haci or Ahmed Ağa Mescidi, located between Hacı Küçük Camii SokAĞı and Hacı Küçük SokAĞı in the Sururi Quarter in Bayezid. The present building is of recent date; see *DBIA*, I, 118; *EC*, 77-79; *OMFD*, III, 442. For location, see *MW* map, F 6/11 and 342, 350.

\(^{1601}\) The Keskin Dede Mescidi, known also as the Efdalzade or Efdalzade Hamideddin Mescidi, located at the intersection of Fatih Nişanca Caddesi and Müezzin Bilal SokAĞı in the Beycigez Quarter in Karagümüşük. The mosque was torn down in 1945; see *FC*, 151; *IC*, I, 88. For location, see *MW* map, C 4/6.

\(^{1602}\) For Efdalzade Şeyhülislâm Seyyid Hamideddin Efendi, see *Hadika*, n. 74.

\(^{1603}\) Malulzade Şeyhülislâm Seyyid Mehmed Efendi (1533-1585), seventeenth Ottoman *şeyhülislâm*. The son of Kadiasker Mahal Mehmed Emin Efendi, he was trained for a learned career and became the son-in-law of Şeyhülislâm Ebûüssud Efendi. After assignment to the Kasım Paşa Medrese in Bursa, he was given judicial appointments in Aleppo, Damascus, Egypt, Bursa and Edirne. He became *kadiasker* of Anatolia in 1573, *nakibüleşraf* in 1576, *kadiasker* of Rumelia in 1579 and was promoted to *şeyhülislâm* on 25 May 1580 but retired a year and a half later (21 January 1582); see Altunsu, *Osmanlı Şeyhülislâmlar*, 39; *SO*, IV, 125.

\(^{1604}\) According to his gravestone, which is dated 857/1453, Keskin Dede was member of the dervish order of the Bayramîye and accompanied Sultan Mehmed II at the time of the conquest of Istanbul; see Ünver, *Mutlu Askerler*, 71.

\(^{1605}\) The Kepenek Mescidi, known also as the Kepenekçî, Kepenek Haci or Ishak Ağa Mescidi, located on Mabeyinci Yokuşu in the Kicikmustafapasa Quarter in Fener; see *DBIA*, V, 485-86; *FC*, 173; *IC*, I, 95; *OMFD*, III, 464. For location, see *MW* map, D 4/1.

\(^{1606}\) Şeyhülislâm Molla Hürev Mehmed Efendi ibn Feramerz bin Ali (misspelled in printed text Kara Mirza bin Ali); see *Hadika*, n. 1159.
letter mim. 1608 [186] The Dūrer-i Gurer (Pearls of Brightness), a book on canonical jurisprudence, is his work. He also compiled glosses on the Mutavvel (Extended), Telvih and the commentary of Beyzavi, 1609 the Mirkat al-Vusul (Path to True Faith) on dogmatics, and a commentary on the Mīr‘at al-Usul (Mirror of the Fundamentals of Jurisprudence). He also wrote treatises on poetry. His biography is given in the Shaka‘ik. 1610 Ahmedpaşaзаде Mehmed Bey Efendi, who retired with [the rank of vizier with] three tuğ when he was defterdar, and died at the beginning of the sultanate of His Majesty Sultan Osman Khan, while he was governor of Crete, installed its minbar. [The mosque] has a quarter.

18. The Keci Hatun Mosque1611 near the Tomb of Bayram Paşa

Its builder was buried before the mihrab. The abovementioned mosque is situated between the Hacı Bayram Haftanî Mosque 1612 and the tomb of Bayram Paşa, 1613 and opposite the mekteb of Kasım Ağâ. It has a quarter.

19. The Kirmasti Mosque1614 near the Congregational Mosque of Sultan Mehmed

Its builder was Yusuf Efendi bin Hüsrev. He is buried in the mekteb of Velizade at the Boyacı Kapı. 1615 He died at the time of afternoon prayer and [his death] occurred in “Late afternoon prayer,” 1616 912 [1506-7]. There is also a mekteb of his opposite the Hacıği Mosque. 1617 An author, he wrote a gloss to the Mutavvel, 1618 together with a book on the work entitled Vecîz (Concise). 1619 [The mosque] has a quarter.

20. The Kefeli Mosque1620 near the Draman Crossroads

The abovementioned mosque was converted from a church. 1621 On the request of a person named Kefevi, its expenses were provided for from the vakf of the conqueror of Egypt, Sultan Selim Khan.

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1608 See Hadîka, 221-22.
1609 The Mutawwal (al-Sharh al-Mutawwal), an extended commentary by the celebrated Persian authority on rhetoric, logic, theology and law, Sa’d al-Din Masûd al-Taftâzâni, on al-Kazwîni’s abridgement of the Miftâh al-Ulûm, a work on rhetoric by al-Sakkâki. For the Telvih and Beyzavi, see Hadîka, n. 1145.
1610 Al-Shakd’ik al-Nu’mânîya of Taşköprüzade Ahmed bin Mustafa; see Hadîka, n. 1271 and n. 1319.
1611 The Keci Hatun Mescidi, known also as the Keci or Keyci Hatun Mescidi, located at the intersection of Nakşi Sokaki and Haseki Caddesi in the Keci Hatun Quarter in Samatya. A vakîfiye for the mosque, dated 890/1485, is recorded in the Istanbul Vakfîlar Tahrir Defteri of 953/1546. The mosque was rebuilt during the reign of Sultan Abdülhamîd II; see FC, 152; IC, I, 89; OMFD, III, 435-36. For location, see MW map, C 7/14 and 251.
1612 The Hacı Bayram Haftanî Mescidi; see Hadîka, 99.
1613 For Bayram Paşa, see Hadîka, n. 370.
1614 The Kirmasti Mescidi, located at the intersection of Misvak Sokağı and Ak Sarnk Sokağı in the Kirmasti Quarter immediately to the north of the Fatih Complex. The mosque is in ruin; see FC, 153; IC, I, 90; OMFD, III, 437-38. For location, see MW map, D 4/25 and 409.
1615 The northwest gate to the courtyard surrounding the Fatih Complex.
1616 Salât ‘asr.
1617 For the Hacıği Mescidi, see Hadîka, 116-17.
1618 Al-Sharh al-Mutawwal; see above, n. 1609.
1619 Apparently a reference to al-Taftâzâni’s brief commentary, entitled Mukhtasår al-Ma’ânî, on the Talkhis al-Miftâh, al-Kazwîni’s abridgement of al-Sakkâki’s classical exposition of rhetoric entitled Miftâh al-Ulûm.
1620 The Kefeli Mescidi, known also as the Kefevi Camii, located on Draman Caddesi near the intersection with Sena Sokağı in the Dervi Ali Quarter in Karagürmûrk; see DBIA, IV, 517-18; FC, 150-51; IC, I, 87; MW, 166-68. For location, see MW map, C 3/15 and 166-68.
1621 Although ninth-century, twelfth-century and Palæologan dates have all been suggested for the church, the date of its foundation remains uncertain, as does its original dedication. It was rededicated to St. Nicholas in 1475 by Christians from Kaffa in the Crimea, who had relocated in Constantinople, and was used jointly by Catholics and Armenians until 1629-30, when the
Hekimbaşzade Ali Paşa installed its minbar, and its expenses were provided for from the vakf of the Suleymaniye. The tumbled-down medrese adjoining it was built by Gazi Mahmud. The upper-story Tath Kuyu Mektebi located nearby is the foundation of a pious patron named Mustafa Çavuş. [The mosque] has a quarter.

21. The Gül Congregational Mosque in Küçükmustafapaşa

The abovementioned mosque was converted from a church. Originally, it was a storage place for equipment and other supplies for the Tersane. Subsequently, a minaret and other requirements [of a place of worship] were built by order of His Majesty Sultan Selim Khan the Third, and it was made into a blessed mosque. Its expenses are provided for from his vakf. Its imperial tribune (mahfil-i hümâyûn) was built during the reign of His Majesty Sultan Mahmud Khan. [The mosque] has a quarter.

22. The Kürçü Congregational Mosque near the Top Kapı

Its builder was the head keeper of the sultan’s fur pelisses (kürçübaşı), Ahmed Bey. His grave is in Noble Damascus. He also built mosques near the Congregational Mosque of Cerrah Paşa and in İstinye. On the right side of the mosque there is a medrese and on its left side, across the street, there is a mekteb. It is stipulated that the office of its Friday preacher be held by the séyh{s} of the zaviye of Hariri Şeyh Mehmed Efendi, which is located near the mosque. At present, [the zaviye’s] séyh{s} are the sons of Ümmi Sinan, who also founded the nearby zaviye. [The mosque] has a quarter.

23. The Congregational Mosque of Gedik Paşa

Its builder was the secretary of the divan (divan kâtibi) Ali Efendi. Because [the mosque] is near the hamam of the abovementioned Gedik Paşa, it is generally known by his name. A patron of pious works named Salih Ağa installed its minbar. [The mosque] has a quarter.

building was converted into a mosque; see Mathews, Churches, 190-94.

1623 The Gül Camii, located at the intersection of Gül Camii Sokağı and Vakif Mektebi Sokağı in the Küçükmustafapaşa Quarter in Fener; see DBIA, III, 434-35; FC, 102-3; IC, I, 62; MW, 140-43; OMBYSD, 253. For location, see MW map, E 3/3 and 309.

1624 The church has been dated on the basis of its masonry to the period between 1000 and 1150 and has been tentatively identified as being dedicated to Christ Euergetes. In the century between the conquest of Constantinople and its conversion to a mosque, the building seems to have suffered considerable damage and to have been substantially modified; see Mathews, Churches, 128-39.

1625 The attribution to Selim III in the Ali Sat edition is a misprint. Manuscript copies of the Hadika attribute the conversion of the church to Sultan Selim II; see Vienna manuscript, fol. 67r. Ayverdi and Barkan, however, find evidence that the conversion took place even earlier, in 895/1490; see IVTD, 3, note 3.

1626 The Kürçü Camii, known also as the Kürkçübaşı Ahmed Şemseddin Camii, located at the intersection of Topkapı Caddesi and Kürkçü Bostam Sokağı in the Arpa Emini Quarter in Şehremini. An inscription on the base of the minaret gives the date 917/1511; see DBIA, V, 172; FC, 156; IC, I, 95; OMBYSD, 282. For location, see MW map, B 5/4.

1627 The Cerrah Paşa Camii or Kürkçübaşi Mescidi; see Hadika, 210.

1628 The Kürkçübaşı Mescidi; see Hadika, 448. İstinye is a village on the European side of the Bosphorus between Yeniköy and Emirgan.

1629 The Pazar Tekkesi; see ZSE, 29; Ayverdi, IH, sheet E 4.

1630 The Ümmi Sinan Tekkesi; see ZSE, 37; Ayverdi, IH, sheet E 4.
Gedik Ahmed Paşa was a vizier of Fatih Sultan Mehmed Khan Gazi. He was executed in the time of Bayezid Khan. He fought against the unbelievers in many wars. In one of them, outfitting three hundred ships at Fatih’s order, he set out for the Black Sea and liberated the fortresses of Kefe, Menkub and others in that region from enemy hands. He caused the Tatar khan of the time, Mengli Giray Khan, to submit to the Ottoman State and returned with various types of booty—may God have mercy on his soul.

24. The Kilise Mosque near the Congregational Mosque of Vefa

Its founder was Şeyhülislâm Molla Gürani, whose biography will be found in connection with his mosque under the letter mim. The müderris Abdurrahman Efendi, the son of Mehmed Emin-zade Hüseyin Ağa, installed its minbar. Kadiasker Dahki Mustafa Efendi is buried opposite it. The graves of Hünkâr Delisi and Kaz Mustafa Efendi, who was dismissed from office in Bursa, are located there. Necib Eyübi composed this chronogram for the death of the aforesaid Hünkâr Delisi:

“Know that Şeyh Ahmed set off for Eternity!”

1150 [1737-38]. The mosque has a quarter.
25. The Congregational Mosque of Küçük Aya Sofya

It was converted from a church. Its founder was the babıssaađe ağası Hüseyin Ağa, who was executed in the days of Sultan Bayezid and is buried there. He has a separate tomb. This couplet is written on its wall:

Life in the world is a single moment.
Spend the time only in obedience to God!

[Hüseyin Ağa] built another mosque near the Esir Pazarı. It has been described. In the space in front of this Aya Sofya Mosque there is a dervish lodge. It has thirty-six cells and its courtyard has three gates. Thirteen of the cells are devotional rooms, twelve of them are for a mekteb and eleven are apartments for the seyhs of the lodge. Grand Vizier Ahmed Paşa built and brought to life [the mosque’s] sadirvan and mekteb in 1153 [1740-41]. Its minaret was built by Grand Vizier Mustafa Paşa. The minaret is not contiguous to the blessed mosque. In accord with [the terms of] the vakf of Hacegân Mehmed Efendi, who died in the year 1163 [1749-50] while he was commissioner of the city (şehir emini), the blessed Mevlid and, during the month of Ramazan, the noble Qur’an are read and recited in the aforementioned blessed mosque. Although the aforesaid [Hacegân Mehmed Efendi] was not the author of a divan, he wrote a number of poems. Şehrizade Mehmed Efendi [re] opened the old and neglected gate of this foundation. The spigot dated 1180 [1766-67] in the nearby wall is also one of the aforesaid [Mehmed Efendi’s] pious foundations. The old imaret is at present abandoned. The builder of the nearby darülhadis was Amine Hatun. The neighboring Çartakh Hamam is one of the income-producing properties of the vakf. [Küçük Aya Sofya] has a quarter.

26. The Kemani Mosque in Aksaray

Its builder was the musician Ahmed Ağa. “Joy of the religious community,” 936 [1529-30], is the date of completion of the mosque’s construction. [Ahmed Ağa] died in Egypt. The imperial imam (imam-ı sultanî) Hacı Mehmed Efendi installed its minbar. [The mosque] has a quarter.

27. The Kemha Mosque near the Fethiye Congregational Mosque

Yusuf Ağa built the abovementioned mosque in accord with the will of the imperial brocade makers (kemhacibaş), Mehmed Ağa. This is the date of the building: 1060 [1650-51].

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*The church of Sts. Sergius and Bacchus in the Palace of Hormisdas, erected by Emperor Justinian between 527 and 536; see Mathews, Churches, 242-59.*

*The church of Sts. Sergius and Bacchus in the Palace of Hormisdas, erected by Emperor Justinian between 527 and 536; see Mathews, Churches, 242-59.*

*The Kemha Mosque, known also as the Kemhaç or Kemhacibaş Mehmed Ağa Mescidi, located near the Fethiye Camii in the Kitib Muslihiddin Quarter in Fener. The exact site of the mosque is uncertain. No trace of the building remains; see FC, 151; IC, I, 88.*

Its builder was Ahmed Bey. Another mosque of his is located inside the Top Kapı. It has already been described. [*The Kürkçübaşı Mosque*] has a quarter.

29. *The Mosque of the Kebeci Khan*

The abovementioned is an upper-story mosque. Its builder was Grand Vizier Rüstem Paşa. He built it together with the khan. Because it was originally a quarter mosque, it still provides for various of the district’s needs. The biography and date of death of the aforementioned vizier are given in connection with his great mosque. Ibrahim Bey, a Çagalzade and one of [Rüstem Paşa’s] descendants, installed its minbar. [*The mosque*] does not have a quarter.

30. *The Kâtib Kasım Mosque* in Langa

Its builder was Kâtib Kasım Efendi, one of the soldiers who fought along with Fatih at the conquest of Istanbul. It does not have a quarter.

THE LETTER LAM

1. *The Lutfi Paşa Mosque*

Because the abovementioned mosque is located near Lutfi Paşa’s fountain, it is generally known by this name. Its builder was Defterdar Ahmed Çelebi Efendi. It has a quarter. The grave of its builder is in

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1649 The Kürkçübaşı Mescidi, located at the intersection of Kürkçübaşı Çeşmesi Sokaki and Cerrah Paşa Camii Sokaki in the Kürkçübaşı Quarter in Şamattya. The site of the mosque, which is no longer extant, has been incorporated into the grounds of the Cerrah Paşa Hospital; see FC, 157; IC, I, 96; OMBYSĐ, 284. For location, see MW map, D 7/21 and 251.

1650 The Kürkçü Camii; see Hadika, 207.

1651 The Kebeci Han Mescidi, located on Yaşıklılar Caddesi near the Oruçler Kapı of the Kapalıçarşı. The mosque is no longer extant. The khan, which was initially built by Mimar Sinan in the mid-sixteenth century and has since lost its original form, is today called the Küçük Cebeci Han; see Yüksekk Yoldaș Demircanlı, *İstanbul Mimarisi için Kaynak Olanak Evliya Çelebi Seyahatnamesi* (İstanbul, n.d.), 583-84; IC, I, 87. For location, see MW map, F 6/26.

1652 Damad Rüstem Paşa; see Hadika, n. 101.

1653 The Rüstem Paşa Camii; see Hadika, 129-30.

1654 The Kâtib Kasım Mescidi, known also as the Sofular Camii, located on Kâtib Kasım Camii Sokaki between Aynak Sokaki and Asya Sokaki in the Kâtib Kasım Quarter in Kumkapı. The mosque dates to the last years of the fifteenth or first years of the sixteenth century and was renovated in 1691; see DBIA, IV, 491; EC, 108-9; IC, I, 86; OMBYSĐ, 272. For location, see MW map, E 7/25 and 317.

1655 The Lutfi Paşa Mescidi, known also as the Defterdar Ahmed Çelebi Mescidi, located at the intersection of Lutfi Paşa Sokaki and Kara Keçili Sokaki in the Ordek Kaşab Quarter in Şehremini. Although its vakfiye is dated 990/1494, a recent inscription in Latin letters on its entrance gives the date of its construction as 924/1518. The mosque was restored in 1958; see DBIA, V, 231; FC, 158; IC, I, 98; OMBYSĐ, 454-35. For location, see MW map, C 6/21.

1656 Lutfi Paşa (c. 1488-1563), Ottoman grand vizier of the reign of Sultan Süleyman I. A deszirme of Albanian origin, he was raised in the imperial palace, where he received an education in the Islamic sciences. He was appointed to various posts both in the palace and the provinces, was made third vizier in 1534-35, second vizier in 1538 and finally, grand vizier from 7 July 1539 until April 1541. The immediate occasion for his dismissal appears to have been a violent quarrel with his wife, Devlet Şahi Sultan, the sister of Sultan Süleyman, whom he had married in 1538-39. He subsequently retired to his estate at Dimetoka, where he devoted his time to writing works on the principles of administration, morals, Islamic law and theology. A participant in many of the military campaigns of the first half of the sixteenth century, Lutfi Paşa also carried out important administrative reforms during his grand vizierate. His foundations include not only the abovementioned fountain and a hamam in Istanbul but a mosque and school in the village of Müslim near Edirne; see Hadika, 279-80; Vefeyat, 68; EF, V, 837-38; SO, IV, 91.
the cemetery of the Ekmel Tekke, opposite the Congregational Mosque of Sofular.\textsuperscript{1657} This is the chronogram of his death on his gravestone:

\begin{quote}
The lord of Avlonya\textsuperscript{1658} arrived in the glorious Paradises.
He passed from this world in the month of Safer.
He helped a multitude of people when he was defterdar.
May the Friend of God [Muhammed] be his helper on the Day of Judgment!
\textsuperscript{[190]} He favored the pious servants of God.
O Mystic, say a Fatiha for him for as long as his memory is recalled!
The insignificant Pir composed a prayerful chronogram for his death.
"May Ahmed’s soul be always and eternally joyful!"\textsuperscript{1659} 931 [1524-25].
\end{quote}

Hüseyin Ağă, the çorbaç of the fifty-sixth division (bölük) of the Janissary corps, who was commander of the fortress of Çartak, installed its minbar.

The aforesaid Lutfi Paşa was of Albanian origin. He was taken into the imperial palace [as a devşirme], and, subsequently, after passing out [of the palace], obtained the rank of vizier. His dignity was further exalted by the honor of being related in marriage [to Sultan Süleyman].\textsuperscript{1660} On the first day of Zilhicce 944 [1 May 1538] he was appointed grand vizier [in place of] Ayas Paşa. But he performed a number of peculiar acts connected with matters of virtue and culture. For example, his illegitimate punishment of a prostitute came to the attention of the Solomon of the Age\textsuperscript{1661} and became a cause of [the sultan’s] enmity. And after other shortcomings in his conduct of affairs became apparent, he was dismissed in the year 947 [1541] and Süleyman Paşa\textsuperscript{1662} was appointed in his place. He was banished to Dimetoka and died there shortly after. Although the aforesaid was wise and learned, his conceited opinion of himself and his selfish actions were causes of the decline of the state. He wrote a book having to do with Ottoman law and also founded some pious works. The period of his grand vizierate exceeded two years—may God, be He exalted, have mercy on him.

2. The Lalezar Mosque\textsuperscript{1663}

Its builder was a çavuş of the kapı kulu cavalry corps (sipahi). Because in time the building fell into ruin and no trace remained of it, Tefsiri Ahmed Efendi brought it to life anew. In 1116 [1704-5], the aforementioned person was also buried there. His son, Mehmed Efendi, the head of the flower sellers (çiçekciler), installed its minbar. In 1149 [1736-37], he was also buried there. The office of its mütevelli was entrusted to [Ahmed Efendi’s] descendants. [The mosque] does not have a quarter.

\textsuperscript{1657} For the Sofular Camii and Ekmel Tekkesi, see Hadika, 152.
\textsuperscript{1658} The seaport town of Vlorë in southern Albania. Lutfi Bey was born there, probably in 1488.
\textsuperscript{1659} Ahmed‘ihin rühünum da‘ım sadik kalı lâ-yısad.
\textsuperscript{1660} Lutfi Paşa married Sultan Süleyman’s sister Devlet Şahi Sultan in 1538-39.
\textsuperscript{1661} Sultan Süleyman.
\textsuperscript{1662} Hadım Süleyman Paşa; see Hadika, n. 986.
\textsuperscript{1663} The Lalezar Mescidi (Mosque of the Tulip Garden), known also as the Haci Abdullah Camii or Viran Cami, located at the intersection of Lalezar Camii Sokâğı and Seyfullah Efendi Sokâğı in the Uzun Yusuf Quarter in Şehremini. Because it remained in ruin for a long period of time, it came to be known as the Viran [Ruined] Cami. It was restored at the beginning of the eighteenth century by a certain Tefsiri Ahmed Efendi and again, according to its inscription, in 1285/1868 by a certain Hoca Ali. The mosque is today no longer extant; see FC, 157; IC, I, 97. For location, see Ayverdi, IH, E 9; FC map, 205.
CHAPTER TWO

3. The Leylek Yuvasi Mosque near the Yedi Kule

Its builder was the tanner Hacı Pir. He is buried before the mihrab. [The mosque] does not have a quarter. [191]

THE LETTER MIM

1. The Congregational Mosque of Mahmud Paşa

Originally there was a church on its site. [The church] was subsequently demolished and this blessed mosque was built. Its builder was Grand Vizier Mahmud Paşa. This is the Arabic chronogram on the arch of its portal: “May God prepare for us a praiseworthy abode,” [1463-64]. It has a medrese, court of justice (mahkeme), mekteb, fountain, double hamam and other pious dependencies. [Mahmud Paşa] is buried [there] in a separate tomb. This Arabic chronogram was composed for his martyrdom:

Master of good works, with laudable qualities
Wellspring of kindness, acclaimed for perfection,
Faithful confidant of the noble Sultan Mahmud:
He has gone off meekly to the realm of bliss.
He passed on with [God’s] mercy. A chronogram was composed.

“Mahmud died praised, bearing witness, abstinent,” [1473-74].

His Majesty Sultan Mahmud Khan introduced the imperial tribune (mahfil-i hümâyûn). [Mahmud Paşa’s] son, the senior government clerk (hace) Firdevsi Ahmed Efendi, the palace tutor (saray hocası) Hattat Mestcizade Ahmed Efendi, and the Janissary ağa Hamid Mustafa Ağa are buried beside him. Tacbeyzade Mehmed Efendi is buried in a corner of the medrese. Vali Ahmed composed a chronogram for his death. “Alas! Tacbeyzade died!” [1587-88]. The darüssaade ağaç Refik Mustafa Ağa built a sebil and fountain in the blessed mosque’s courtyard. The chronogram on the fountain is by Güfti. “The flowing fountain of the water of life is a wonder.” [1593-94] [The mosque] has a quarter.

The abovementioned vizier was Croatian in origin and was taken into the imperial palace as the slave of a frontier raider, the gazi named Mehmed Ağa. He was trained in the imperial treasury and, following the accession of Ebü İlyaf, passed out of the palace and was subsequently honored with the eyalet of Rumelia. According to the historian Ramazanzade, he became kadızasker and, in Rebiullüleve 857 [1453], immediately after the conquest of Constantinople, became grand vizier in place of Halil Paşa. Because of his great zeal and exertions, God facilitated the conquest of a great many towns and

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1664 The Leylek Yuvasi Mescidi (Stork’s Nest Mosque), known also as the Hacı Piri Mescidi, located on Hacı Piri Caddesi near the intersection with Sarmaşıklı Sokagi in the Haci Evhadeddin Quarter in Samatya. The mosque was built at the beginning of the seventeenth century by a Hacı Piri Mehmed Efendi and was restored in 1767. Its site is today occupied by squatter housing; see FC, 157; IC, I, 97; Schneider, Oriens, 5 (1952), 206. For location, see MWmap, A 9/1 and Ayverdi, IH, sheet E 2.

1665 The Mahmud Paşa Camii, located on Mahmud Paşa Mahkemesi Sokagi in the Mahmud Paşa Quarter in Alemdar. One of the rare Bursa or xavîye-type mosques of Istanbul, its architect was Atik Sinan, the builder of the original Fatih Camii; see DBIA, V, 268-71; EC, 127-31; IC, I, 98-99; MW, 433-35; OMPD, III, 443-51. For location, see MWmap, F 6/30 and 342.

1666 Mahmud Paşa-yi Velî; see Hadika, n. 178.

1667 Yesser-Allâhî le-nâ hâ’u makami mahmûdîn.

1668 Mûta mahmûdên sehiden zâhidâ. 

1669 Mestcizade Ahmed bin Abdullah (d. 1760), Ottoman calligrapher of the eighteenth century. A student of Eğrikapılı Hoca Mehmed Rasim Efendi, he received his medrese diploma (icazet) in 1731 and subsequently became a calligraphy teacher in the Galata Sarayi and the Yeni Saray; see Rado, Türk Hattatları, 164.

1670 Hâfez oldu Tâşçeçâde.

1671 Çeşme-i cüri cezbâbî(234,106),(495,545), which gives the date 1060/1650.

1672 Çandarlı Halil Paşa; see Hadika, n. 186.
fortresses. According to Kâtib Çelebi, because of his failure in the year 872 [1467-68] to crush and execute Karamanoğlu Pir Ahmed, his tent was collapsed over his head at Karahisar. According to the assertions of Mehmed Paşa-yi Rumi and other historians, when Ishak Paşa became grand vizier, the aforesaid was given the sancak of Gelibolu and charged with the maritime conquest of Ağrıboz. In 877 [1472-73], following the conquest of the abovementioned fortress in the year 873 [1468-69], he became grand vizier in place of Ishak Paşa a second time because his presence was required in the war against the Akkoyunlu Uzun Hasan. Although he showed great zeal in the above-mentioned campaign, he was dismissed because of his neglect of other matters, and Gedik Ahmed Paşa became vizier in his place. He retired to the village named Hasköy near Edirne in 878 [1473-74] but was executed at the death of Şehzade Sultan Mustafa in 879 [1474-75] because of an old dispute with the sultan. His pen name was Adli.

2. The Congregational Mosque of Mesih Paşa

The abovementioned congregational mosque has an upper story on one side. Its builder was Grand Vizier Hadim Mesih Mehmed Paşa. That the name of the pious patron was Mehmed is known from the inscription over the Valide Kapı at Sultan Selim. However, Mesih became a nickname. They also call the abovementioned mosque the Congregational Mosque of Mesih Ali Paşa. It is named for him because the market and hamam in front of the mosque are vakfs of the founder of the mosque of Hadim Ali Paşa, which is located nearby in Zincirlikuyu. Originally, there was a mosque founded by a vizier named Hasan Paşa on the site of this mosque. When the above-mentioned vizier [Hadim Mesih Mehmed Paşa] wished to build this mosque, that mosque [of Hasan Paşa] was, with the consent of the founder, moved to a suitable site in Karagümruk. The mekteb adjoining it was built by the aforesaid Hasan Paşa. The fountain below [the mekteb] was built by Mesih Paşa. Inside the mosque there are two small galleries in addition to the large galleries. Two imams, seven müezzins and other servants were appointed [to the mosque]. The salaries of the personnel of the mosque which was moved to Karagümruk are also provided from this vakf. One of the above-mentioned müezzins is the Friday müezzin, one is the evening müezzin and four are daytime müezzins. The müezzins and Qur’an readers (devrhan) who take part in Friday prayer perform their duties in the small gallery on the right side [of the mosque], and at other times they remain in the small gallery on the left side [of the mosque]. The blessed mosque was completed prior to the dismissal of the aforementioned vizier and this chronogram was inscribed and written on the arch of its portal:

Thanks be to God, the Asaph of justice, monotheist of the Pure Faith,
Erected this congregational mosque without idle chatter.
He brought it to life as a result of God’s miraculous inspiration.
It became a sign of the Way of Paradise and union with God.

1673 That is, Mahmud Paşa was dismissed.
1674 For Ishak Paşa, see Hadıka, n. 173.
1675 The town of Chalcis (It. Negroponte) on the western coast of Euboea in Greece.
1676 For Gedik Ahmed Paşa, see Hadıka, n. 1632.
1677 The Mesih Paşa Camii, known also as the Mesih Ali Paşa or Mesih Mehmed Paşa Camii, located at the intersection of Eski Ali Paşa Caddesi, Mevkufatçı Sokâğı and Mütşerîm Asım Sokâğı in the Muhtesip Iskender Quarter in Karagümruk. The mosque was damaged in the earthquake of 1894 and repaired in 1935; see DBIA, V, 406-7; FC, 162-63; IC, I, 104; MW, 438-40. For location, see MW map, C 4/22.
1678 For Hadim Mesih Mehmed Paşa, see Hadıka, n. 1508.
1679 The Zincirlikuyu Camii; see Hadıka, 133.
The Divine Voice expressed the chronogram for its completion.
"This place became a glorious and esteemed house of worship."1680 994 [1585-86].

[Mesih Paşa] was buried in an open-roofed tomb before the sadrwan in [the year] 1000 [1591-92]. Hasan Paşa, the founder of the mosque which was moved, is buried before the mihrab. [The mosque] has a quarter.

3. The Congregational Mosque of Mehmed Paşa1681

The abovementioned is an upper-story mosque. It was converted from a church. The wife of the aforesaid [Sokullu Mehmed] Paşa,1682 Ismihan Sultan, the daughter of His Majesty Sultan Selim Khan the Second, built it and brought it to life during the time of his grand viziere. Because the aforesaid [Mehmed Paşa] added and appended a medrese in front of it [and built] a sadrwan in its courtyard and a dervish lodge before its rooms, it is generally known as the Congregational Mosque of Mehmed Paşa. There is a fragment of the black stone [from the Kaba] in the mosque. It was put there as an object of pilgrimage. This is the date of construction [inscribed] on its high arch:

Namesake of the Glory of the World [Muhammed], the grand vizier,
Whose fortune is everlasting and prosperity is eternal,
He threw down the church of the base infidels,
And built a place of worship which is the foremost in the city.
That house of darkness and blasphemy became an abode of worship.
In truth, this is one of the greatest miracles of the Muslims.

While considering this victory, the Unseen Voice this chronogram Composed. "This mosque of the Faith is a gift of Mehmed,"1683 979 [1571-72].

[194] Three gates open onto the mosque’s courtyard and the main gate has steps. The grave of the aforesaid pious founder [Ismihan Sultan] is in the tomb of her father, Sultan Selim Khan the Second, at Aya Sofya. The words, “Straight Path,”1684 establish the date of her death. Ibrahim Khan, the famed and renowned builder of pious foundations, was her son and was fathered by the abovementioned [Mehmed] Paşa. All of his vakfs are described in connection with another of his father’s places [of worship].1685 The aforementioned dervish lodge was initially built for the late Nureddinzade. He died before its completion and, by the terms of his will, Şeyh Mehmed bin Ömer Efendi, known as Kurd Efendi, who traced his spiritual lineage to the same master, became its head. He wrote a commentary on Islamic law as well as other works. He set out with the intention of returning to the place of his birth, Tatar Pazan, and died there in the year “Eternal abode,”1686 996 [1587-88]. His halife, Vaiz Emir Efendi and, subsequently, the şeyhülharem Seyyid Abdüllerim Efendi-i Iştibi became şeyh in his place. [Abdüllerim Efendi] is buried there. The date of his passing away is 1015 [1606-7]. His halife, Büyük Kadızade Şeyh Mehmed Sofyavi, became head of the zaviye in his place. He died in the year “Seal,”1687 1040 [1630-31], while he was the preacher of Aya Sofya, and was buried beside his şeyh. In his place,
Seyyid Mustafa Efendi, son of the abovementioned İştirib, [became şeyh] for five years and, following him, Seyyid Ahmed Efendi [became şeyh] for ten years. After he [died and] set out for the abode of Islam, the abovementioned Kadizade’s son, Seyyid Mustafa Efendi, became şeyh for seventeen years. On his death in the year 1097 [1685-86], he was buried in the abovementioned zaviye. Subsequently, Abdülhâyy Efendi became şeyh for six years and he was transferred to the tekke of Hûdayî Efendi in 1103 [1691-92]. Karabaşzade Şeyh Mustafa-ýi Manevî became şeyh in his place. He died in Rebiüllâhir 1114 [1702] and was buried in the tekke of Nasuhi Efendi.1688 Kurımı Şeyh Mehmed Efendi became şeyh in his place for one year and died. Erzincanî Şeyh Mustafa Efendi became şeyh in his place, and two years later he became head of the order of Hûdayî Efendi for a second time. His biography is given [in the account of] the succession of şeyhs of that dervish convent.1689 [195] Mekki Şeyh Ahmed, [who] was passed out from the Inside Service of the imperial palace to a medrese, left the medrese when [the office of the head of] this zaviye fell vacant and became the şeyh of this tekke. He hanged himself eleven years later, and, in his place, Şeyh Ibrahim became şeyh for fifteen years. His son-in-law, Şeyh Mehmed, became şeyh in his place for thirty-five years, and, when he died, he was buried in the abovementioned zaviye. His grandson, Seyyid Mehmed Efendi, became şeyh in his place, and, when he died ten years later, his son Seyyid Abdullah became head of the zaviye in his place—may God have mercy on all of their souls.1690 [The Congregational Mosque of Mehmed Paşa] does not have a quarter.

The aforesaid vizier was born in a town named Sokullu in the eyalet of Bosnia. It is recorded that he became a convert to Islam. Initially, he entered the imperial palace in Edirne [as a devşirme] and subsequently retired with the office of kapuçbaş. He became kapudan-i derya on the death of Hayreddin Paşa in the year 953 [1546-47] and he later attained high rank with [the governorship of] the eyalet of Rumelia. Performing excellent service at the conquest of Timîyâvar in 969 [1561-62], he was honored by marriage to Ismihan Sultan and obtained the imperial seal in 972 [1564-65] in place of Semiz Ali Paşa. He was also grand vizier during the reign of His Majesty Sultan Selim Khan, following the death of His Majesty Sultan Süleyman Khan, [which occurred] shortly after the conquest of the fortress of Sigevar in 974 [1566-67]. Subsequently, in the time of Sultan Murad Khan the Third, he prospered with the rank of grand vizier for a period of six years. He was martyred in Şaban 987 [1579] by a madman during an afternoon meeting of the divan. The length of his grand vizierate exceeded fifteen years. More than 60 years passed between his entry into the palace and his death—may God have mercy on him.

4. The Mimar Ağa Mosque1691 in Vefa

Its builder was Zeynî Mehmed Efendi, the keeper of the daily accounts (ruznamçezi) of the vakf of Ebûlfeftîth. Originally, this mosque was the classroom of a medrese. Subsequently, Evlîya Mehmed Efendi, the imam of Sultan Murad Khan the Fourth, provided salaries for an imam and müezzin. His death [occurred in] 1045 [1635-36]. Because the aforementioned mosque burned in the Cibali fire [of 1756], Koca Mimar Mehmed Ağa, whose house was located opposite it, rebuilt it and restored it with a minaret. [196] It does not have a quarter.

1688 Located in Doğancilar in Üskûdar; see ZSE, 21-22.
1689 See Hâdîka, 501-2.
1690 For a slightly different list of the şeyhs of the Mehmed Paşa Tekkesi, see ZSE, 9
1691 The Mimar Ağa Mescidi, known also as the Sinâkî or Nabi Çelebi Mescidi, located on Kâtîp Çelebi Caddesi between Himmet Sokaş and Kovacılar Caddesi in the Molla Hüsev Quarter in Bayezid. In recent times the mosque was in ruin and used for blacksmiths’ and ironmongers’ shops. It was repaired and reopened for worship in 1965; see DBIA, V, 467; EC, 138-39; IC, I, 105; OMFD, III, 455. For location, see MW map, F 6/3 and 275.
5. The Mirahur Mosque near the Yedi Kule

This mosque was converted from a church. The person who established its vakf was Mirahur Ilyas Bey, the master of the stable (mirahur) of Sultan Bayezid the Saint. He was born in Albania and was buried in Görice. There are pious foundations of his there such as an imaret, a mosque, a medrese and a mekteb. This mosque was subsequently converted into the zaviye of a Tatar prince, Devlet Khan, and its vakf was enlarged and the office of its mütevelli was reserved for his descendants. He is buried at Silivri Kapı. Menteseli Ibrahim Efendi, Resul Efendi and his son Abdülhalim Efendi, as well as his sons, who were şeyh of a zaviye, are also buried there. [The mosque] has a quarter.

6. The Molla Aski Mosque in Balat

Its builder was Aşki Mehmed Efendi. He was a high official in the time of His Majesty Ebülfeith Sultan Mehmed Khan, and being included in the roll of imperial poets, he had a daily stipend of one hundred akçe. But when his works are examined, it appears that his genius was not in poetry and verse. He is buried before the mihrab. In 1148 [1735-36] Fatma Hatun, the sister of Abdülłatif Razi Efendi, the kadi of Istanbul, installed its minbar, appointed its Friday preacher and rebuilt its minaret, mahfil and porch (son cemaat yeri). [The mosque] has a quarter.

7. The Mürrekkebçiler Mosque near the Congregational Mosque of Sultan Bayezid

Its builder was the babüssade ağası Cafer Ağa. This place was built as a mekteb and school in the time of Sultan Mustafa Khan the First. Because the blessed congregational mosque of this district was remote from this place and because the inhabitants of the market performed their prayers there, Maktul Mustafa Paşa subsequently, during the reign of Sultan Mustafa Khan the Third, made [the school] into a mosque and provided a daily allowance totaling ninety akçe from his vakf for an imam and the cost of candles. [The mosque] has neither a minaret nor a quarter.

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1692 The Mirahur Mescidi, known also as the Imrahor or Ilyas Bey Mescidi, located at the intersection of Imam Ağır Sokagi and Curcuna Sokagi in the Imrahor Quarter in Samatya. The church was converted into a mosque in 1470 by Mirahur Ilyas Bey. It was destroyed by fire in 1782 but was renovated in 1804-5 by a certain Narperver Usta and again in 1820-21 by the chief imperial architect Mehmed Rasim. It was damaged in the earthquake of 1894 and is today in ruin; see DBIA, IV, 166-68; FC, 170; IC, I, 105; MW, 147-52; OMBYS, 1255. For location, see MW map, B 9/11.

1693 The church of St. John the Forerunner in the Stoudios Estates, built in either 454 or 463. A well-proportioned basilica founded by Senator Stoudios near the Golden Gate, it is the oldest church in Istanbul of which a substantial portion still stands and is for that reason a key monument for the history of Byzantine architecture; see Mathews, Churches, 143-58; Schneider, Orients, 5 (1952), 200-3.


1696 The Molla Aski Mescidi, located on Paşahamami Sokagi near the intersection with Macarlar Yokuşu in the Molla Aski Quarter in Fener. An inscription over the gate states that the mosque was restored by a Fatma Hanım in 1288/1822-23; see DBIA, V, 483; FC, 171-72; IC, I, 106; OMDP, III, 458-59. For location, see MW map, C 2/13 and 302.

1697 The Mürrekkebçiler Mescidi (Ink Maker’s Mosque), located according to Ayvansarayi near the Bayezid Camii. The mosque is no longer extant. Its precise location is uncertain; see EC, 146; IC, I, 107.
8. The Medrese Mosque\textsuperscript{1698} in Laleli

[197] Its builder was the commander of a frontier garrison (\textit{serhaddat ağası}) who was an officer of the Janissary corps. He began its construction as a \textit{darülhādis}, but by the decree of God—he was exalted—he died before its completion, and his daughter worked to complete the abovementioned \textit{darülhādis}. Because the school was conveniently located, the Muslims [of the neighborhood], with the concurrence of the aforesaid [founder], always performed the five divinely ordained daily prayers [there]. Its needs are supplied from her \textit{vakf}. Its \textit{mekteb} is over the gateway. [The mosque] does not have a quarter.

9. The Memi Çelebi Mosque\textsuperscript{1699} near the Congregational Mosque of İshak Paşa

Its builder is buried before the mihrab. This mosque was rebuilt and restored under the supervision of Zeyneb Sultan in accord with the will of Fatma Hanım, the daughter of the former grand vizier Damad Maktul İbrahim Paşa.\textsuperscript{1700} It does not have a quarter.

10. The Malci Mosque\textsuperscript{1701} near the Congregational Mosque of Koca Mustafa Paşa

Its builder was the candlestick maker (\textit{şamdancı}) Hasan Çelebi. [The location of] his grave is not known. Malci Mehmed Efendi installed its minbar. His son Osman Çelebi built the \textit{mekteb} opposite the mosque. [Osman Çelebi’s] father, Malci Mehmed Efendi, is buried in the garden of that \textit{mekteb}. And [Osman Çelebi is buried] outside the Silivri Kapı. At present [the mosque] is known as the Malci Congregational Mosque. It has a quarter.

11. The Mustafa Bey Mosque\textsuperscript{1702} near the Congregational Mosque of Halil Paşa

Its builder is Musliheddin Mustafa Bey, the head gatekeeper (\textit{reisülbevvabin}) in the time of the reign of His Majesty Ebülfeth Sultan Mehmed Khan. He is buried nearby as a martyr. This is the numerical date on his gravestone: 874 [1469-70]. Yaşlıkçı Hacı Hasan Ağa installed its minbar. [The mosque] has a quarter.

\textsuperscript{1698} The Medrese Mescidi, located according to Ayvansarayi in Laleli. The mosque is no longer extant. Its precise location is uncertain; see \textit{EC}, 134; \textit{IC}, I, 100.

\textsuperscript{1699} The Memi Çelebi Mescidi, located in the Sultan Ahmed Quarter in Eminönü. The mosque is no longer extant. Its precise location is uncertain; see \textit{IC}, I, 102.

\textsuperscript{1700} Nevşehirli Damad İbrahim Paşa; see \textit{Hadika}, n. 22.

\textsuperscript{1701} The Malci Mescidi, known also as the Malci Çarağı Mehmed Paşa Camii or Şamdancı Hasan Ağa or Çarağı Mescidi, located at the intersection of Hoca Kadın Caddesi and Hacı Hüseyin Çeşmesi Sokağı in the Hacı Evhadeddin Quarter in Samatya. The mosque was built in 1688 by a certain Şamdancı Hasan Ağa; see \textit{FC}, 159; \textit{IC}, I, 99-100; Schneider, \textit{Orients}, 5 (1952), 206. For location, see \textit{MW} map, B 9/7.

\textsuperscript{1702} The Mustafa Bey Mescidi, located near the intersection of Kızınlık Caddesi and Sofular Caddesi in the Sofular Quarter in Fatih. The mosque burned in 1948. Its site is today occupied by an apartment building; see \textit{FC}, 180; \textit{IC}, I, 108. For location, see \textit{MW} map, D 5/20 and 427.
12. The Congregational Mosque of Mehmed Ağa

Its builder was Hacı Mehmed Ağa, who was responsible for the inauguration of the office of darüşşaadde ağası, and by reason of his appointment to the Wednesday divan and designation as inspector of the Two Holy Cities, he took precedence over the babuşsaade ağası. He is buried in an exalted tomb near the blessed mosque. The chronogram for his death is by Sai Nakka Mustafa Ağa. “May God illuminate that Mehmed’s grave!”

He built a fountain near his tomb, which adjoins the gate of the blessed mosque’s courtyard. A Halveti tekke and an adjoining exalted double hamam were built opposite the mosque. Nihatâ composed [the hamam’s] chronogram. “Illuminated mansion and pure hamam,”

This is the chronogram on the arch of the mosque’s gate:

The humble servant of the world-desired khan,
That virtuous Mehmed Ağa,
   Namely, the darüşşaadde ağası:
   He expended such zeal on pious works!
   He built this blessed mosque.
   It became the sum of the mosques of mercy.
   For its founder, may God make this pious work
   A reason for Paradise on the morrow!
   God is his pardoner, [Muhammed] the Messenger is his intercessor.
   May worship and the sacred obligations of religion be carried out here!
   Come what may, let prayers be accepted in it!
   May it be that which fulfills the needs of the Muslims!
   The perfect Davud was its architect.
   He enveloped it in art and built it with zeal.
   Asarî, the Voice expressed its date.
   “House of God and mosque of the Community,”

[Mehmed Ağa’s] darülhadis is opposite it. There are also a medrese, mekteb and sebîl of his on the Divanyolu, opposite the above-described Hoca Rüstem Mosque. A sebîl opposite Parmakkapi is also the foundation of the aforesaid ağası. In addition to these, there are also two mosques of his in

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1703 The Mehmed Ağa Camii, known also as the Tavaşı Mehmed Ağa Camii, located at the intersection of Mehmed Ağa Camii SokAĞ and Mehmed Dede SokAĞ in the Kâtip Mûslihiddin Quarter in Fener. The mosque was restored in 1155/1743 and again in 1982; see DBIA, V, 355-56; FC, 161; IC, I, 100; MW, 436-37. For location, see MW map, C 3/19.

1704 Habeşi Mehmed Ağa (d. 1591), darüşşaadde ağası in the time of Sultan Mustafa III. He was the first black eunuch to be appointed to that office and was the builder of numerous foundations. These include, in addition to the Mehmed Ağa Camii and its dependencies, the fortress of Ismail on the Danube, the Yeni Çeşme Mescidi and Ağa Mescidi in Uskudar, a medrese, sebîl and mekteb on the Divanyolu, sebîls in Makasçlar and Parmakkapi, a fountain in Çarşamba and two additional fountains in Üsküdar; see Hadîka, 218; SO, IV, 128-29.

1705 At the end of the sixteenth century, under Habeşi Mehmed Ağa, the office of darüşşaadde ağası was separated from that of babuşsaade ağası and grew immensely in both power and prestige. Its occupant was made the principal officer of the entire imperial palace, was given the rank of vizier with three tug and was ranked third in the imperial hierarchy after the grand vizier and the eyâletâs. In addition, the darüşşaadde ağası now took control of the pious foundations of the Holy Cities of Mecca and Medina, an office previously held by the babuşsaade ağası; see Gibb and Bowen, Islamic Society; 1/1, 76-77; Uzunçarşlı, Saray Teşkilâtı, 179-83.

1706 Mehmed’in ide pîr-nûr kabrin ol Hâdi.
1707 Rûşen ademiz ve tahir hamâm.
1708 Mimar Davud Ağa (d. 1598), chief imperial architect of the late sixteenth century. He was successor to Mimar Sinan; see Muzaffer Erdoğan, “Mimar Davud Ağa’nın Hayatı ve Eserleri,” Türkiye Mecmuasi, 12 (1955), 178-204.
1709 Beşte Hâdi de cimi-i ümmet.
1710 The Mehmed Ağa Medresesi, Mektebi and Sebili; see Egemen, Çeşme, 539-41.
1711 The Hoca Rüstem Mescidi; see Hadîka, 110-11.
Üsküdar. Davud Ağa, the architect of this mosque, was executed in the Vefa Meydani for the offense of unorthodox beliefs. Asarı composed this chronogram [for his death]: “My God, may Paradise be the abode of that architect Davud!”

The first şeyh of this zaviye was Yayabazıade Hızır Efendi ibn Ilyas Efendi, who was transferred to this dervish lodge when he was head of the zaviye of Şemsi Ahmed Paşa in Üsküdar. Later, he set out on the Eğri campaign together with the şeyhs of the imperial entourage. Being martyred in 1005 [1596-97] in the battle of Tabur, his corpse was transported to Tatar Pazarı and buried there in the Dübendci Congregational Mosque. After that, Sivası Abdülmecid Efendi became şeyh. Subsequently, Sinan Efendi [became şeyh], and, after that, the preacher of Great Aya Sofya [and] author of a divan, Şeyh Nuri Efendi, who was Sivası’s nephew, halife and son-in-law, became head of the zaviye. [199] “Al-Şeyh ʿAbd Al-Aḥad,” 1061 [1450-51] is the date of the aforesaid [Nuri Efendi’s] death. He and Şeyh Sivas Efendi are buried in a private place near the Congregational Mosque of Nişancı in Eyüp. [1714] The Congregational Mosque of Mehmed Ağa does not have a quarter.

13. The Congregational Mosque of Molla Kestel near the Old Barracks

Its builder was Musliheddin Mustafa al-Kestelani. Although until his time there was [but] one kadiasker, in the year 886 [1481-82], during the term of the aforesaid [Musliheddin’s] appointment as kadiasker, Hacı Hasanзадe Mehmed Efendi, through the effort of Grand Vizier Karamanı Mehmed Paşa, became the [first] kadiasker of Anatolia. Subsequently, [Musliheddin Mustafa Efendi] was dismissed. He was buried in the year “Turning toward death,” 901 [1495-96], at the foot of the Meyyit Kapı near the Congregational Mosque of Eyüp. [The mosque] has a quarter.

14. The Mimar Sinan Mosque near the Ağा Kapı

Its builder was the well-known architect Sinan. He is buried in a separate tomb near his sebil and mekteb in the environs of Ağा Kapı. And his mekteb and exalted fountain are near this mosque. Hakızade Halil Efendi installed its minbar. This chronogram containing his praises and describing the events of his life is inscribed over the windows in the wall of the abovementioned pious patron Mimar Sinan’s tomb:

O, for those who reside in the mansions of the world for but a day or two,
The material realm is no place of repose.

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1712 The Ağा Mescidi and Yeni Çeşme Mescidi; see Hadika, 504-5, 515; also Ibrahim Hakki Konyah, Abideleri ve Kitabeleriyle Üsküdar Tarihi (Istanbul, 1976), I, 84, 309.
1713 Alldh’zm cennet ide cayin o Ddvfsd-i mi’mdnri. According to one tradition, Davud Ağa was executed for irreligion, but according to the historian Selaniki he died of the plague at the beginning of September 1598; see Erdoğan, Türkiye Mecmuası, 12 (1955), 185.
1714 For a slightly different list of the şeyhs of the Mehmed Ağá Tekkesi, see ZSE, 14-15.
1715 The Molla Kestel Camii, located on Ağā Yokuşu between Genç Türk Caddesi and Fethi Bey Caddesi in the Kemal Paşa Quarter in Bayezid. The mosque burned in 1912. No trace of it remains; see EC, 144; IC, I, 106; OMFD, III, 464-65. For location, see MW map and 254.
1716 The Odahayı Atık, for which, see Hadika, n. 1562.
1717 Teseciki-ı fest.
1718 The Mimar Sinan Mescidi, located at the intersection of Koca Sinan Caddesi and Yolgeçen Bostanı Sokakı in the Hoca Üveys Quarter in Fatih. The mosque was originally built by Mimar Sinan as his own pious foundation in 1573. It burned in the Gibali-Fatih fire of 1918 but was rebuilt and again opened for prayer in 1975. The present building is thus of recent date; see DBIA, V, 468; FC, 169; IC, I, 105. For location, see MW map, C 5/12 and 383.
1719 The residence of the ağā of the Janissaries, located near the Suleymaniye; see Hadika, n. 414.
1720 Mimar Sinan Ağā; see Hadika, n. 117.
This distinguished man was the architect of Süleyman Khan.
He built a mosque. It resembles the highest Paradise.
On orders of the shah, he labored over the aqueducts.
He became a Hzir and caused the water of life to flow to the world.
For the bridge of Çekmece he constructed a sublime arch, which
Is like the Milky Way in the spheres.
He built more than four hundred exalted small mosques.
This skilled master also erected seventy-one congregational mosques.
[200] His life exceeded a hundred [years when] he finally died.
May God make the Garden of Paradise his place of repose.
The humble Sai\textsuperscript{1725} composed a chronogram for his passing.
"The master architect Sinan passed away in this moment."\textsuperscript{1726}
May young and old recite a Fatiha for his soul!

[The mosque] has a quarter.

15. The Meşeli Mosque\textsuperscript{1727} near the Silivri Kapı
Its builder was the maker of felt caps (arakiyeci) Hacı Ahmed Ağa. His grave is also there. But its [precise location] is not known. [The mosque] does not have a quarter.

16. The Mimar Hayreddin Mosque\textsuperscript{1728} near the Tomb of Sinan Paşa
Its builder, Mimar Hayreddin,\textsuperscript{1729} was Sultan Bayezid’s architect. He is buried outside the tomb of Grand Vizier Sinan Paşa,\textsuperscript{1730} which is opposite [the mosque]. [The mosque] has a quarter.

17. The Congregational Mosque of Molla Şeref\textsuperscript{1731} near the Halıcılar Köşkü
Its builder was Şerefeddin Kırmızı ibn Kemaleddin, an ulema of [the time of] Fatih. This is the building’s chronogram, which is written over the gate of the courtyard:

Şeref built a mosque for the sake of God.
In the eyes of God, he was meant for bliss.
I saw mankind in companies praying.
I expressed the date to [mankind]. "It is a house of worship,"\textsuperscript{1732} 931 [1524-25].
His grave is in the cemetery inside the sebil of Lala Hüseyin Paşa, located next to the tekke of Grand Vizier Maktul Mustafa Paşa in Otakçılar. The upper-story mekteb over the abovementioned mosque’s gateway and spigots is the charitable work of Abdullah Paşa, a former ağa of the Janissaries, who retired [with the rank of vizier and] three tug and remained in his high office until his death. He died in the conquest of Ada in 1151 [1738-39], and Seyyid Hasan Paşa became [Janissary] ağa in his place. [The mosque] has a quarter.

18. The Congregational Mosque of Mercan Ağa near the Eski Saray

Its builder, the abovementioned ağa, is buried there. He was not [the Mercan Ağa who was] darüşsaade ağası. Subsequently, [201] the abovementioned mosque burned, and Nezir Ağa, the nazar-i darüşsaade, rebuilt it. The poet Altuncizade Hafiz Mehmed composed this couplet from which seventeen dates can be extracted:

This mosque of the righteous is a house of God and an exalted building,
An abode of the pious, a refuge of the righteous, 1114 [1702-3].

[The mosque] has a quarter.

19. The Mihrnaz Hatun Mosque in Karagümüşük

Its builder was a palace woman (saraylı) in the time of Sultan Bayezid Khan the Saint. [The location of] her grave is not known. [The mosque] does not have a quarter.

20. The Molla Hisrev Mosque in Şeyh Vefa

Its builder was Molla Hisrev Mehmed bin Feramuz bin Ali. He passed away while he was şeyhülislam, in the year “Dignity of Chosroes,” 885 [1480-81]. His burial service was held in the mosque of Sultan Mehmed and he was buried in the courtyard of his medrese in Bursa. Mehmed Bey, the son of Ahmed Paşa, who retired [with the rank of vizier and] three tug when he was defterdar and died toward the end

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1729 For Molla Hüsrev, see Hadika, n. 1159.
1730 Câb-i Hüsrev.
of the reign of Sultan Mehmed Khan, while he was governor of Crete, installed its minbar. A patron of charitable works named Hüsrev Kethûda built a sebil and darülküra beside it. The medrese which adjoins it is the pious foundation of Etmekcizade Ahmed Paşa. [The Molla Hüsrev Mosque] has a quarter.

21. The Musliheddin Mosque in Hırka-i Şerif

They also call the abovementioned mosque the Tahta Minareli [Mosque]. Its builder was Şeyh Mustafa-yı Kocavî. A gloss of the Tefsir of Beyzavi by his son Şeyhzhade Mehmed Efendi is well known. He was one of the şeyhs of Sultan Bayezid [II]. He traces his spiritual lineage to the same master as Emir Buhari. His grave is also there. The mekteb opposite [the mosque] is [the foundation] of Fatma Sultan, whose mosque is near the Top Kapi Mosque. [The Musliheddin Mosque] does not have a quarter.

22. The Mehmed Paşa Mosque near the Ağâ Kapı

Its builder was Gıyaseddin Mehmed Efendi, the nephew of Aksemseddin. He was known as Paşa Çelebi. He became the mufti of Amasya while he was a müderris in Eyüp and, later, giving up [that office], was pensioned off. Subsequently, a medrese in Jerusalem was awarded to him, but he set out for the Abode of Eternity before proceeding there. The following gives the date of his death:

Because Gıyaseddin was one learned in philosophy,
He passed into the presence of God.
The Divine Spirit prayed in the spheres,
And expressed the date of his [death]. "Mercy upon his soul!" 927 [1520-21].

He is buried before the mihrab. The darüşsaade ağası Maktul Beşir Ağâ installed its minbar. [The mosque] has a quarter.

23. The Makascilar Mosque near the Tomb of Kemavkhe Mustafa Paşa

Its builder was Hoca Pirî. His grave is also there. The vakfiye of this mosque was lost. Its vakf consists of two khans and fifteen shops. Sürrûr Mustafa Aga, the commissioner of the Simkeşhane (simkeşhane emini) in the days of the reign of His Majesty Sultan Mustafa the Second, installed its minbar, and he also provided stipends [for its servants]. [The mosque] has a quarter.

1737 The Musliheddin Mescidi, known also as the Aparlı Musliheddin or Tahta Minare Mescidi, located on Melek Hoca Caddesi near the intersection with Imam Süreyya Sokağı in the Keçeci Karabaş Quarter in Karagümüş. The mosque was converted into a tekke in 1878 by a certain Şeyh Salih Efendi. Neither the mosque nor the tekke is any longer extant. Its site is today vacant; see FC, 179; IC, I, 108; OMBYSYD, 287. For location, see MW map, C 4/19.

1738 See Hâdîka, n. 1145.

1739 The Fatma Sultan Mescidi; see Hâdîka, 175.

1740 The Mehmed Paşa Mescidi, known also as the Paşa Çelebi or Hoca Gıyaseddin Camii, located near the intersection of Mehmed Paşa Yokuşu and Mehmed Paşa Camii Sokağı in the Hoca Gıyaseddin Quarter just north of the Süleymaniye in Küçükpazar. In view of the date of the founder’s death, the mosque must date to a time earlier than the end of the second decade of the sixteenth century. It was restored in 1958 and again in 1982. The present building is of recent date; see DBIA, V, 363; EC, 85-86; IC, I, 101. For location, see MW map, E 5/19 and 273.

1741 Rühuna rahmet.

1742 Morah Maktul Kâncık Beşir Ağâ; see Hâdîka, n. 603.

1743 The Makascilar Mescidi, known also as the Hoca Pirî Camii, located near the intersection of Makascilar Sokağı and Çarşkapı Caddesi just south of the Kapaçlarçısı and east of the Bayezid Camii in the Bayezid Quarter in Bayezid. As it is mentioned in the vakfiye of Sultan Mehmed II, the mosque must predate 1472. It was completely rebuilt in 1954-55. No trace of the original structure remains; see EC, 90-91; IC, I, 99; OMFYD, III, 420. For location, see MW map, F 7/8 and 342.
24. The Musalla Mosque in Kumkapı

Its builder was Grand Vizier Ferhad Paşa. Because Şeyh Mahmud Efendi, one of the halifes of Şeyh Ramazan Halveti, expressed and communicated glad tidings in a dream which the aforesaid paşa had while he was ağa of the Janissaries, saying, “You will be the son-in-law of the sultan and grand vizier,” the aforesaid paşa vowed that should that occur, he would build a mosque for the şeyh. For that reason, being faithful to his vow, he built the abovementioned mosque when he was grand vizier. The aforesaid subsequently became famous as Şeyh Ferhad. His death occurred in the year “Admonition,” 976 (1568-69), and he was buried in the vicinity of the abovementioned mosque. The aforesaid paşa was twice grand vizier, and, dying as a martyr in the blessed month of Şevval 1004 (1597), he was buried in the tomb which he had made ready opposite the guardhouse (kulluk) of Eyyûp.

Zeynelabidin Hamidzade Abdullah Efendi, who died in the year “Essence,” 1132 [1719-20], while in retirement from the office of kadiasker of Anatolia, installed its minbar. His grave is next to the medrese of Hasan Efendi in Zincirlikuyu. He also built two rooms near his grave for the tombkeepers. Raşid Efendi composed this chronogram for his death: “Let the Paradise of the Lord of Mankind be home to Hamidzade,” 1131 [1718-19]. The darülhadis and mekteb located next to it were built by Koca Haci Mustafa Efendi, who was three times chief secretary of the imperial council (reisülküllât) and was employed in other high offices of the Exalted [Ottoman] State [as well]. He died at an age of more than ninety years in the year “Setting out for the Last Judgment,” 106 (1694-95). His grave is in the vicinity of the blessed tomb of Eyyûb. [The mosque] has a quarter.

The aforesaid vizier [Ferhad Paşa] was of Albanian origin. He passed out from the imperial palace to the office of kapzębaşı and became grand master of the stable (mirahur-i kebir) in the time of Murad Khan the Third. He was subsequently made ağa of the Janissaries but was dismissed immediately following the feast for the circumcisions of the royal princes [which occurred in 1582] on the orders of the [Ottoman] king of kings [Sultan Mahmud II] and was honored with the rank of vizier [and the office of beylerbeyi] of the eyalet of Rumelia. Subsequently, he was dispatched against Iran as commander-in-chief and laid waste the Persian lands. After the conquest of the fortress of Revan, he imposed a peace in favor of the Exalted [Ottoman] State, and, on the orders of the [Ottoman] king of kings [Sultan Mahmud II], after sending the [Safavid] shah’s nephew Haydar Mirza into the imperial presence as a hostage, he became grand vizier in Şevval 999 (1590-91), following Sinan Paşa’s second...
dismissal [from that office]. Some six months later, he was dismissed due to false charges and was returned to his earlier post. Siyavuş Paşa regained [the grand vizierate] in his place for a third time. Acting as kaimmakam of Istanbul at the time of the accession of Mehmed Khan, he again became Sinan Paşa’s successor [as grand vizier] when [the latter] was dismissed for a third time. But he was dismissed without cause at the time of the campaign in Eflak, which was being prepared at that time, while setting out in that direction and executing policy. Sinan Paşa being promoted [to the office of grand vizier] a fourth time, [Ferhad Paşa] fled in the direction of Istanbul and died, being unjustly executed by his successor.

25. The Manastir Mosque near the Mosque of Davud Paşa

This mosque was [converted from a church] by Tavasi İbrahim Paşa, who was also the founder of a blessed mosque located at the Silivri Kapı. Sabih Ali Efendi, the head of the office of high appointments (tahvil kisedan) in the chancery office of the imperial divan, installed its minbar. He passed away in the year “Concealed glory,” while with the imperial army. [The mosque] does not have a quarter.

26. The Meydancık Mosque near the Bahçe Kapı

The abovementioned is an upper-story mosque. Its builder was Kadiasker Abdülkadir Efendi, the maternal grandfather of Şeyhülislâm Dürrizade Mustafa Efendi. He was described in detail in connection with the Sarmaşık Congregational Mosque. Defterdar Hüseyinpaşazade Mehmed Bey Efendi installed its minbar. His grave is next to the medrese of Sinan Paşa on Divanyolu. This is the chronogram for his death which is written on his gravestone:

Hayeti composed a chronogram for his death with a prayer.
“May the All-Forgiving bestow divine pardon on Haji Mehmed!”

[The mosque] does not have a quarter.

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1752 Sultan Mehmed III, who ascended the Ottoman throne in 1595.
1753 The principality of Walachia in Rumania.
1754 The Manastir Mescidi (Monastery Mosque), known also as the Ese Kapısı, Isa Kapısı or Ibrahim Paşa Mescidi, located on Ramazan Efendi Sokakı in the Arabacı Bayezid Quarter in Samata. The mosque was originally a church of Palaeologan date but unknown dedication. The architect responsible for its conversion into a mosque in 1560 was Mimar Sinan. The structure was destroyed by the earthquake of 1894 and is today in ruin; see FC, 159-60; IC, I, 100; Mathews, Churches, 168-70; MW, 118-19. For location, see MW map, C 8/8.
1755 For Tavasi Hadım Ibrahim Paşa and his other mosque, the Ibrahim Paşa Camii, see Hadika, 32-33.
1756 Mestir-i izzet.
1757 The Meydancık Mescidi, located at the corner of Yeni Postahane Caddesi and Hamidiye Türbe Sokakı in the Hubyar Quarter in Eminönü. The mosque is no longer extant. Its site is today occupied by the Vakif Valide Hanı in Bahçekapısı; for location, see MW, 343.
1758 For Dürrizade Mustafa Efendi, see Hadika, n. 1163.
1759 The Sarmaşık Camii Tekkesi; see Hadika, 152.
1760 ‘Afvi al-Hac Mehmed ola maṣfuwa-i Hūdā.
27. The Congregational Mosque of Murad Paşa in Aksaray

Its builder was one of Fatih's viziers. He built a medrese in its courtyard and a double hamam nearby. This is the chronogram on the arch of the mosque's portal: “He accepted it with pleasure,” on the field of Diyarbakır and, in the course of the conflict, passed away to the Abode of Eternity as a martyr. The sadirvan of the abovementioned mosque was built by Grand Vizier Davud Paşa, who is also buried there. He also built the fountain. The first grand vizier Mesih Ali Paşa is buried before the mihrab, and Şeyhülislam Pirizade Osman Sahib Efendi was buried beside him in 1162 [1748-49]. Altiparmak Ibrahim Efendi, who was dismissed from [the judgeship of] Bursa, is buried opposite the sadirvan. The sebil, fountain, and upper-story mekteb located nearby, at the entrance to the crossroads of Aksaray, was built by Verdniz Kadın, the fourth favorite (hasiكي) of Mahmud Khan the First. [The Congregational Mosque of Murad Paşa] has a quarter. Because the previously mentioned Kara Davud Paşa and the ranks of the Janissaries caused the martyrdom of Sultan Osman Khan, he was executed for this wrongful crime and buried at the Congregational Mosque of Murad Paşa on 7 Rebi‘ul level of the year 1032 [9 January 1623].

28. The Muameleci Mosque near the [Congregational Mosque of] Mesih Paşa

The abovementioned is an upper-story mosque. Its builder was Şeyh Mustafa bin Yusuf bin Abdülolatef Efendi, the preacher of the Congregational Mosque of the Orta. His father was a kadi. He built a mekteb in İncirköy. He died in the year “Setting out for the Last Judgment,” 1106 [1694-95], and was buried beside Kaduzade in Top Kapi. He gave instruction in the whole of the Tefsir of Beyzavi nine times. He died at the age of one hundred five. [The mosque] does not have a quarter.

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1761 The Murad Paşa Camii, located at the intersection of Vatan Caddesi and Millet Caddesi in the Murad Paşa Quarter in Fatih; see DBLA, V, 518-19; FC, 177-79; IC, I, 108; MW, 444-46; OMFD, III, 466-74. For location, see MW map, D 7/5.
1762 Fetırkabbelhâ hübûn hasenût. In fact, the chronogram gives the date 876/1471-72, which is the numerical date of the mosque given in manuscript copies of the text.
1763 Uzun Hasan, sultan of the Ak Köyünü from 1453 to 1478.
1764 Kara Davud Paşa (d. 1623), Ottoman grand vizier in the reign of Sultan Murad IV. Of Croatian or Bosnian descent, he was trained in the imperial palace and in time appointed to the high offices of çuhadar, kapicibâşı, beylerbeyi of Rumelia (1604) and kapudan paşa (1617-18). In 1621, he accompanied Sultan Osman II on the Hotin campaign against the Poles and, with the backing of the valide sultan Mahpeyker, who was anxious to place her son Mustafa on the throne for a second time, was made grand vizier on 20 May 1622. He immediately carried out the execution of Sultan Osman II but was himself dismissed 25 days later, on 13 June, and executed in January 1623; see Vefesvat, 11; ET, II, 183-84; SO, II, 325.
1765 For Mesih Ali Paşa, see Hadika, n. 467.
1766 Osman Sahib Efendi, Pirizade (1710-70), seventy-seventh Ottoman şeyhülislâm. The son of Şeyhülislam Pirizade Mehmed Sahib Efendi, he was trained for a learned career and, after a series of judicial appointments, became kadi of Istanbul in 1745, during his father’s term as şeyhülislâm. He was promoted to kadišaher of Anatolia in 1751 and of Rumelia in 1755 and was himself made şeyhülislâm by Sultan Mustafa III on 25 October 1768. Suffering great emotional distress as a result of the Ottoman defeats at the hands of the Russians in the Crimea and northern Balkans, he died on 2 March 1770. An author of literary works, he wrote poetry under the pen name Sahib. The date of death given here in the text, 1162/1748, is that of his father; see Altunsu, Osmanlı Şeyhülislâm, 145; SO, III, 491-92.
1767 The Muameleci Mescidi (Mosque of the Broker), known also as the Muameleci Şeyh Mescidi, apparently located near the intersection of Eski Ali Paşa Caddesi and Altay Caddesi in the Muhteşip Iskender Quarter in Karagümüş. The date of the founder’s death as given by Ayvansaraylı (1106/1694-95) suggests that the mosque was probably built in the late seventeenth century. No trace of the building remains; see FC, 176; IC, I, 107. For location, see FC map, 232.
1768 The Orta Cami; see Hadika, 40-41.
1769 A village on the Asian shore of the Bosphorus between Bosphorus and Paşabahçe, about 16 kilometers north of Istanbul. For Şeyh Mustafa’s mekteb, see Hadika, 466.
1770 Azimet al-mahyir.
1771 See Hadika, n. 1145.
29. The Müfti Ali Efendi Mosque in Kucukmustafapasa

Its builder was the Şeyhülislam Zenbilli Ali Efendi. There is another mosque of his in Galata. The shoemaker (haffaf) Haci Ibrahim Ağa installed its minbar. Haci Ömer Ağa built the mekteb in its courtyard. The aforesaid [Zenbilli] Ali Efendi is buried in his mekteb in Zeyrek. This is the date of his death: “Such a godly scholar has passed on!”[1776] 932 [1525-26]. This too is the date: “His legal opinion has been executed,”[1777] 932 [1525-26]. [The mosque] has a quarter.

30. The Congregational Mosque of Mahmud Ağa near the Fener Kapı

Its builder was Mahmud Ağa, who was appointed [bina] emini at the time of the construction of Sultan Süleyman’s aqueducts. He is buried in Üsküdar. The income for the expenses of the abovementioned mosque is assigned from the vakf of the Süleymaniye Congregational Mosque. When Abdi Subaşı first built this mosque, it was not provided with a vakf. Because the abovementioned ağa rebuilt and restored it when, later, it had fallen into ruin, it became known by his name. It has a quarter.

31. The Manastir Mosque near the Congregational Mosque of Kürkçü Süleyman Ağa

The abovementioned mosque was converted from a church. Because its founder, Mustafa Çavuş, was a servant (hadim) of His Majesty Ebülfez (Sultan) Mehmed Khan, the monies for its expenses are taken from the vakf of His Majesty the abovementioned sultan. Originally, it did not have a minaret but subsequently, when the abovementioned mosque was repaired, a wooden minaret was built. In accord with its vakf, its imams are [also] its mütevellis. The nearby fountain and upper-story mekteb are foundations of a patron of charitable works named Ali Ağa. [The mosque] has a quarter. [206]

32. The Mercimek Mosque in Laleli

Its builder was Çakir Ağa, the builder of the Congregational Mosque of Üskülb. [The mosque] has a quarter.

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[1772] The Müfti Ali Efendi Mescidi, known also as the Müfti Ali or Zenbilli Ali Efendi Mescidi, located on Tiftik Sokagı near the intersection with Ağık Paşa Sokağı in the Müfti Ali Quarter in Fener. The mosque was originally built at the beginning of the sixteenth century. Elsewhere, Ayvansarayi notes that the mosque burned in 1627 and was rebuilt in the eighteenth century. More recently, it again fell into ruin and again underwent renovation in 1954 and 1965; see FC, 181; IC, I, 106; OMBYSD, 430. For location, see MW map, D 4/17 and 309.

[1773] For Zenbilli Ali Efendi, see Hadika, n. 83.

[1774] The Alaca Mescid; see Hadika, 358.


[1776] Vefa "a'dimin rubbaniyun mà.

[1777] Temme fetovhù.

[1778] The Mahmud Ağa Camii, known also as the Incecel or Kuburbeli Mescidi or Abdi Subaşı Camii, located at the intersection of Incecel Sokagı and Abdi Subaşı Sokagı in the Abdi Subaşı Quarter just south of the Church of St. George, the Orthodox Patriarchate, in Fener. The mosque is mentioned in the vakfiyes of Sultan Mehmed II and, thus, its original foundation must date back to the second half of the fifteenth century. Restoration was carried out by Mimar Sinan for Kirkçeşme Bina Emini Mahmud Ağa in the mid-sixteenth century. The mosque burned in 1941 but was rebuilt in 1989; see DBIA, VIII, 2; FC, 49; IC, I, 98. For location, see MW map, D 3/7.

[1779] The Manastir Mescidi (Monastery Mosque), known also as the Kilise or Mustafa Çavuş Mescidi, located on Millet Caddesi near the intersection with Karanfilli Çavuş Sokakı in the Eregli Quarter in Şehremeni; see DBIA, V, 287-88; FC, 180; IC, I, 100; MW, 184-85; OMFD, III, 452. For location, see MW map, B 5/11.

[1780] The church is evidently of Palaeologan date but of uncertain identification; see Mathews, Churches, 195-99.

[1781] The Mercimek Mescidi, located on Hayriye Tüccar Caddesi in the Kâtip Kasım Quarter in Kumkapı. The mosque is no longer extant; see EC, 135-36; IC, I, 102; OMFD, III, 326. For location, see MW map, D 7/13 and 254.

[1782] Üskülb Camii, known also as the Çakir Ağa Mescidi; see Hadika, 55-56.
33. The Congregational Mosque of the Macuncu

Its builder is Kasim Abdullah Ağa. His death was in the year “Embellishment of character,” 936 [1529-30]. It includes a mekteb. The nearby hamam was founded by Ebussuud Efendi. [The mosque] has a quarter.

34. The Münadi Mosque near the Mosque of Sarac Doğan Ağa

Its builder was the chief of the public criers (dellalbaşı), Hacı Hasan Ağa. [The location of] his grave is not known. Because it was on the point of ruin as a result of the great earthquake which occurred in the year 1179 [1766], His Majesty Sultan Mustafa Khan the Third rebuilt it. The building of the fountain known as the Yeni Çeşme at the gate of the mosque occurred not long ago. [The mosque] does not have a quarter.

35. The Münecim Sadi Mosque near the Old Gunpowder Mill (Baruthane)

Its builder was Ishak Efendi, who died in the middle of the reign of His Majesty Sultan Süleymen Khan, while he was head court astrologer (münecimbâş). He was a member of the Sadi dervish order. He was buried in the garden of his mosque in 947 [1540-41]. [The mosque] has a quarter.

36. The Mimar Congregational Mosque near the Yenikapı Mevlevihane

Its builder was the architect Acem Ali. He is buried before the mihrab. It is a lodge of the Halveti dervish order. Emine Sultan, one of the daughters of His Majesty Sultan Mustafa Khan the Second, is buried in a separate, open-roofed tomb next to the mosque. This the chronogram of the adjoining fountain:

1783 The Macuncu Camii (Congregational Mosque of the Druggist), located at the intersection of Ahmed Vefik Paşa Caddesi, Derişi Paşa Sokağı and Kasım Mahmud Sokağı north of the Altı Mermer in the Seyyid Omer Quarter in Şehremini. The mosque is no longer extant. Its site remains unoccupied; see FC, 158; IC, I, 98. For location, see MW map, B 6/4.

1784 Zinet-i İynet.

1785 Seyhülislam Ebussuud Efendi; see Hadika, n. 527.

1786 The Münadi Mescidi (Mosque of the Public Crier), known also as the Dellalbaşı or Sultan Mustafa Mescidi, located at the intersection of Büyük Caddesi and Gasparül Ismail Sokağı in the Deniz Abdal Quarter north of the Çukur Bostan in Şehremi. It was destroyed by fire in 1915; see FC, 182; IC, I, 106. For location, see MW map, B 6/3.

1787 The Münecim Sadi Mescidi, apparently located near the intersection of Münecim Odalari Sokağı and Baruthane Caddesi in the Arpa Emini Quarter in Şehremi. The mosque is described in some sources as being identical with the Baruthane Camii, but such a connection seems unlikely in view of the fact that, in some manuscripts of the Hadika, the two mosques are listed separately and are described in terms that make it clear that two distinct buildings are being described. The Münecim Sadi Mescidi is no longer extant, nor can its precise location be established; see IC, I, 107; IKSA, IV, 2222; for the Baruthane Camii, Introduction, XXVII.

1788 The Mimar Camii (Congregational Mosque of the Architect), known also as the Mimar Acem Ali, Esir Ali, Sfinni Esir Ali or Örtümeckiz Camii, located at the intersection of Mevlanâ Kapı Caddesi and Küçük Saray Meydani Caddesi in the Melek Hatun Quarter in Şehremi. The mosque was originally built in 930/1523 and, according to an inscription over its entrance, was renovated in 1329/1911, during the reign of Sultan Mehmed Reşad; see DBIA, V, 465-67; FC, 168-69; IC, I, 105. For location, see MW map, B 6/15.

1789 Acem Ali (d. 1537), Ottoman architect who worked in the classical style and was active in the third and fourth decades of the sixteenth century. His nickname and nisba (Acem and Esir) imply that he was brought to Istanbul from Persia as a prisoner, perhaps as a result of the campaign of Sultan Selim I in 1514. His vâhzâ make it clear that he was chief imperial architect from at least 1525 until 1537. His works include the mosque and tomb of Sultan Selim I in Istanbul, the Çoban Mustafa Paşa Complex in Gebze and the Çoban Mustafa Paşa Mosque in Eskişehir.

1790 Emine Sultan (1696-1739), daughter of Sultan Mustafa II, who was at various times married to Grand Vizier Çorlulu Ali Paşa, Receb Paşa, İbrahim Paşa and Muhasil Abdullah Paşa; see Ulucay, Kadınlar, 76-77.
O Remzi, a beautiful chronogram came to mind.  
"Blessings are appropriate for Emine Sultan,"{1791} 1151 [1738-39].

[The mosque] has a quarter.

The first şeyh of the abovementioned tekke was Sarı Osman Efendi. When subsequently he passed away to the Abode of Eternity, Abdullah Efendi became head of the tekke. And when, on the death of Seyyid Mustafa Efendi, the son-in-law of the Merkez Efendi, in the year 984 [1576-77], he was transferred to the tekke of the abovementioned Merkez Efendi, Habibî Ismail Efendi was appointed şeyh in his place. {207} When he died, his eldest son Mehmed Efendi became şeyh. Subsequently, when he died, his son, Seyyid Ahmed Efendi, known as Vecdi, became his successor. And on his setting out for the Paradises in the year 1114 [1702-3], his son Seyyid Mehmed Emin Efendi became head of the lodge. When, in the year 1170 [1756-77], he, too, set out for the Next World, his brother Seyyid Ismail Efendi was awarded [the office of şeyh of] the abovementioned zaviye. And when, in the year 1184 [1770-71], he also died, Seyyid Abdülhâyî ibn Seyyid Mehmed Emin Efendi was appointed [in his place].{1792}

37. The Congregational Mosque of Molla Gürani{1794}

Its builder was Şeyhülislâm Şemseddin Ahmed Efendi.{1794} The building was completed in the year eight hundred seventy-six [1471-72]. He passed away in the year "Paradisiac state,"{1795} 893 [1487-88], while he was şeyhülislam and was buried before the mosque’s mihrab. [The mosque] has a mekteb and fountain. In addition to this, just as there are mosques of his in Vefa and near the Eski Saray in Istanbul, the mosque named Manastir Mosque in Galata is a charitable work of the aforesaid as well.{1796} This mosque has two imams. The second imam does not interfere in the affairs of the quarter. Its sadırvan is a charitable addition of the daughter of Grand Vizier Amucazade Hüseyin Paşa. Nahifî composed this chronogram for its construction.

That distinguished vizier Amucazade’s
Only daughter, that glory of the family line,
Rahime Hanüm, this auspicious act of virtue,
With sincerity prepared.
She built this pool in this mosque.
She made it a spout for the water of God.
This elegant pool, this pure watering place
Makes possible the drinking of the fountain’s wine.
When the servants of God drink this pure water,
Be they young or old,
It becomes the seat of the beauty of the Garden of Paradise.
May it quench thirst with the wine of Paradise!
May her soul be a source of light and mercy,
O, Clement and Merciful, Compassionate and Forgiving One!

{1791} Emine Sultan’a becâ hayr- du’â.
{1792} A extended list of the şeyhs of the Tekke of Mimar Acem can be found in ZSE, 33-34.
{1793} The Molla Gürani Camii, located at the intersection of Özbek Süleyman Efendi Sokağı and Millet Caddesi in the Nevbahar Quarter in Şehremini. The mosque was torn down to make way for the extension of Millet Caddesi; see FC, 173; IC, I, 106; OMFD, III, 460-61. For location, see MW map, C 6/15.
{1794} Şeyhülislâm Şemseddin Ahmed Efendi Molla Gürani; see Hadîka, n. 1637.
{1795} Develî-i cennet.
{1796} The Kilise Mescidi in Vefa, the Nerdûbanlı Mescid on Riza Paşa Yokuşu and the Manastir Mescidi in Galata; see Hadîka, 208, 232, 358.
Nahifi, the date of its completion was, "What a precious pool! What matchless water!" 1797 1123 [1711-12].

The zaviye of Piri Paşa, 1798 which is located opposite [the Congregational Mosque of Molla Gürani], was written about in connection with the description of the aforesaid [Piri Paşa’s Soğuk Kuyu] Mosque. 1799 The medrese, sebil, fountain and mekteb of the chief [of the imperial] physicians (reisületbba) Ömer Efendi are nearby. 208 The aforesaid [Ömer Efendi] died in Ramazan in the year “Month of Ramazan,” 11800 1136 [1724], and is buried there. His son-in-law, Çelebizade Şeyhüislâm Asım Ismail Efendi, 1801 is also buried there. Nevres Efendi composed a chronogram [for his death]. “Asım Ismail Efendi made Paradise his abode,” 11802 1173 [1759-60]. The health-giving hamam of the aforesaid Ömer Efendi is on one side of the mosque. [The mosque] has a quarter.

The father of the aforesaid head of the [imperial] physicians (hekimbâş), Ömer Efendi, was from Bakır Karesi and his name was Osman. He came to Istanbul and died while he was imam in the Hacı Hasanzade Mosque 1803 in Haydarpaşa. His son, Ömer Efendi, was born in Istanbul in Ramazan 1079 [1669]. He became a mülazim and palace physician in Zilhicce 1098 [1687], entered the teaching hierarchy on the eighteenth of Muharrem 1101 [31 October 1689] and was granted the office of kadi of İzmir in 1124 [1712-13]. In Safer 1127 [1715], he was appointed chief [of the imperial] physicians (reisületbba) in place of the chief physician Mehmed Efendi. And in Zilhicce 1127 [1715], he was given the honorary rank (paye) of Anatolia and actually became [kadıasker of] Anatolia in Çemaziylevel 1131 [1719]. In Çemaziylevel 1135 [1723], he was appointed to the office of kadıasker of Rumelia. He passed away at nightfall on Saturday the first of Çemaziylevel 1136 [26 February 1724], and Hayatızade Mustafa Efendi, the müderris first of the Altmuş [Medrese] and then of the Koca Mustafa Paşa [Medrese], became chief [imperial] physician in his place. The aforesaid deceased’s mekteb was built in accord with his will following his death, and his other charitable works were built while he was still alive. In the year 1251 [1835-36], the roofs of the classroom and medrese, the charitable works of the aforesaid Ömer Efendi, were repaired and restored with a lead covering by the administrator of the vakf, Şeyhüislâm Mekkizade Mustafa Asım Efendi, on behalf of the sovereign. 1804

38. The Mehterhane Mosque 1805 near the Congregational Mosque of Sultan Ahmed

The abovementioned upper-story mosque was built over the gate of the barracks of the corps of tent pitchers (çadır mehterleri). Its builder was Sultan Süleyman Khan. It does not have a quarter.

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1797 Zihî hâvî sîlârâ bî bedel âb.
1798 The Koruk or Koruklu Tekke; see Hadîka, 154; ZSE, 27-28.
1799 The Soğuk Kuyu Camii in Zeyrek; see Hadîka, 153-55.
1800 Meh-i ramâzan.
1801 For Çelebizade Şeyhüislâm Asım Ismail Efendi, see Hadîka, n. 1273.
1802 Asım İsmâ’îl Efendi kültiî ferdevsi mekân.
1803 See Hadîka, 99.
1804 For Şeyhüislâm Mekkizade Mustafa Asım Efendi, see Hadîka, n. 1006.
1805 The Mehterhane Mescidi (Mosque of the Barracks of the Tent Pitchers), located over the gate of the Çadır Mehterhane Kasrı, the barracks of the Tent Pitchers, immediately to the north of the İbrahim Paşa Sarayı on the At Meydanı in Sultan Ahmed. Neither the mosque nor the barracks are extant; see Pakalin, OTD, I, 321. For location, see MW map, 283; Ayverdi, IH, sheet B 3.
39. The Muhasebeci Congregational Mosque near the Yeni Kapı in Langa

Its builder was Ahmed Efendi, the finance department accountant (muhasebeci) of Sultan Ahmed Khan the First. [The location of] his grave is not known. It does not have a quarter.

40. The Congregational Mosque of Mustafa Efendi

Its builder was the clerk of the vakf of Koca Mustafa Paşa. This is the date written on the arch of its portal:

Has built this blessed mosque and exalted place of worship, charming mekteb and pure sebil, the weakest of the slaves of God, the most powerful Creator, the noble Seyyid Hacı Mustafa Efendi, purely for the sake of God the Munificent and seeking the intercession of his great Prophet—May God, be He exalted, confer upon him His mysterious bounty and His perfect generosity! Its construction was completed in the month of Cemaziyül Ahir 1172 [1759].

"Mustafa is a general in Paradise," 1190 [1776-77], is the date of his death. He is buried in the cemetery of his mosque.

THE LETTER NUN

1. The Congregational Mosque of Nisançı in Kumkapı

Its builder was Grand Vizier Karamani Mehmed Paşa. He was a descendant of Mevlana [Celaleddin Rumi]. He was martyred in 886 [1481-82]. He is buried in the vicinity of the mosque. This is the chronogram for its completion which is written on its wall. “May God in return grant us the Paradise of Eden,” 880 [1475-76]. [The mosque] has a quarter.

According to the accounts of Kâtib Çelebi and of Karaçelebizade Abdülaziz Efendi, this Meh-
med Paşa obtained the office of grand vizier during the reign of Ebûlğeh following the dismissal of Gedik Ahmed Paşa from his first grand vizierate. On the death of His Majesty the abovementioned sultan four years later, that is, in the year 886 [1481-82], he attained the rank of martyr at the hands of rebel Janissaries.

2. The Nevbahar Mosque near the Congregational Mosque of the Haseki Sultan

Its builder was Muhyiddin Mehmed bin Isa. He was Fatih's head baker (etmekçibâşi). When subsequently the blessed mosque fell into ruin, it was repaired at the request of the concubine Nevbahar from the materials left over when the blessed Congregational Mosque of the Haseki Sultan was built. Nevbahar's daughter, who died with the name Meryem, was buried at this mosque. Because it flourished due to the wish of the abovementioned [Nevbahar], it is known as the Nevbahar Mosque. Muhyiddin Mehmed Efendi, its original builder, is also buried there. Grand Vizier Şehla Ahmed Paşa, one of the viziers of Sultan Mahmud Khan, installed the minbar and provided an income for its expenses. He died while he was governor of Aleppo and was buried in the year "Paradise," 1157 [1744-45], in the zaviye of Şeyh Bekir. [The mosque] has a quarter.

3. The Nuri Dede Mosque in Molla Gürani

Its builder was Hacı Bahşayiş Nurullah Efendi. He is also buried there. He wrote poems under the abovementioned pen name. A lady named Ayşe installed its minbar. Külhanî Seyyid Mehmed Efendi was buried at a separate window (pencere) near the founder in 1105 [1693-94]. Findik Mustafa Efendi, who was dismissed from [the judgeship of] Filibe, is buried beside him. Kamî Mehmed Efendi composed a chronogram for his death. “That Mustafa Efendi ranks among the select of Paradise,” 1105 [1693-94]. Among his literary compositions, the book entitled Nur al-Fetava (Light of Legal Interpretations) and the Sak Mecmu’as (Collection of Legal Documents), which he edited, are works esteemed among kadis. His son, the famous calligrapher Findikzade Ibrahim Efendi, died after having been dismissed from [office in] Medina and is buried beside his father. [The mosque] has a quarter.

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1814 For Gedik Ahmed Paşa, see Hadika, n. 1632.
1815 The Nevbahar Mescidi, known also as the Biber Ağâ Camii or Ekmekçiбаşı Mescidi, located east of the Altı Mermer on the present Teyfik Fikret Sokaği between Hatip Naci Sokağı and Cevdet Paşa Sokağı in the Nevbahar Quarter in Şehrîmînî. The mosque was destroyed by fire in 1918; see FC, 183; IC, I, 110; OMFD, III, 476. For location, see MW map, C 7/4 and 251.
1816 The Haseki Camii in Cerrahpaşa built by Hürrem Haseki Sultan, the wife and favorite of Sultan Suleyman I; see Hadika, 114-15 and n. 873.
1820 The Şeyh Bekir Zaviyesi; see Hadika, n. 197.
1821 Presumably a reference to what is known in Turkish as a hacet penceresi or muvacehe penceresi, a door or window in a saint’s tomb affording a view of the cenotaph, where people pray for the fulfillment of a wish.
1822 Mesned gizin-i cennet ol Mustafa Efendi.
1823 Findikzade Ibrahim Efendi (d. 1751), eighteenth-century Ottoman calligrapher. He was a student of Kadıasker Abdülhaki Arif Efendi. An example of his work can be found on the gate of the Valide Sultan Camii in Üsküdar; see Rado, Türk Hattatları, 145.
4. The Mosque of the Nazmi Tekke near the Congregational Mosque of Şehremini

Its builder was Yavaşça Mehmed Efendi. He built it while he was çavuşbaşı. He died in the year “In the tomb,” 1825 1010 [1601-2], and was buried there. Şeyh Nazmi Mehmed Efendi installed its minbar. He was buried there in 1112 [1700-1]. The aforesaid was the Friday preacher of the [Yeni] Valide Congregational Mosque. When he died, the abovementioned office [of şeyh] was awarded to the famous Refia Abdurrahman Efendi, who is buried there. When, in 1136 [1723-24], he passed away to the Abode of Eternity, his brother Abdülmeclid Efendi became şeyh in his place. And, on his death, the son of Abdülhalim Efendi and son-in-law of Himmetzade, Seyyid Mehmed Habib Efendi, who was the preacher of the Sâleymaniye and died while he was şeyh of [the Congregational Mosque of] Sultan Bayezid, was appointed [şeyh]. Subsequent to his death in the year “Glory of Paradise,” 1826 1184 [1770-71], and his burial in his father's tomb, [211] Haci Sırı Seyyid Mehmed Efendi of the dervish order of the Kadişîye, the Friday preacher of the Nuruosmanî [Congregational Mosque], 1827 became şeyh in his place. Although the blessed mosque was originally an upper-story [structure] and the devotional hall (tevhid-hane) of the zaviye was a separate [building], defterdar Aref Mustafa Efendi demolished the abovementioned mosque, installed a minbar in the devotional hall and made it the mosque. [The mosque] does not have a quarter.

5. The Nerdübahni Mosque near the Bezzaziye Mosque

Its builder was Şeyhülislâm Molla Gürani, whose biography was previously given in connection with his mosque described under the letter mim. 1828 He built a hamam nearby. [The mosque] has a quarter.

6. The Nerdübahni Mosque in Kadırga Limani

Its builder was Kâtib Sinan. He is buried before the mihrab. The date [of his death] is not known. [The mosque] has a quarter.

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1824 The Nazmi Tekkesi Mescidi, known also as the Yavaşça Mehmed Ağa Mescidi, located on Baruthane Caddesi near its intersection with Tath Pinar Caddesi in the Arpa Emini Quarter in Şehremini; see FG, 182; IC, I, 110. For location, see MW map, B 5/7.
1825 Dâhîl al-merkad.
1826 'Izzet behist.
1827 The Nuruosmaniye Camii; see Hadika, 24-25.
1828 For a fuller list of the şeyhs of the Nazmi Tekkesi, see ZSE, 32-33.
1829 The Nerdübahni Mescid (Mosque with a Staircase), known also as the Molla Gürani Mescidi, located at the intersection of Havanci Sokâğı and Uzungari Caddesi in the Mercan Ağa Quarter of Bayezid. The mosque is in some sources confused with the Bezzaziye Mescid (for which, see Hadika, 75 and n. 581, above). That the two are distinct buildings is clear from Ayvansarayî’s statement here that the Nerdübahni Mescid is near the Bezzaziye Mescid; see EC, 41; ISTA, V, 2740 (in both of which the Nerdübahni Mescid is incorrectly described under the heading Bezzaziye Mescid); also, Ayverdi, Istanbul Mahalleleri, 39; IC, I, 36; OMFD, III, 461-62.
1830 See Hadika, 228-29 and n. 1637.
1831 The Nerdübahni Mescid (Mosque with a Staircase), known also as the Kâtib Sinan Mescidi, located on Kâtib Sinan Sokâğı, between Tahsin Bey Sokâğı and Kâtib Sinan Camii Sokâğı, in the Küçükayasofya Quarter in Alemdar. The site of the mosque, which is thought to date to the latter part of the fifteenth century, is today vacant; see EC, 110-11; IC, I, 103. For location, see MW map, F 7/32 and 283.
The abovementioned mosque is known as the New Nişancı (Cedid Nişancı). Its builder was Boyalı Mehmed Paşa, the son of Pir Ahmed Efendi, who passed away in Aleppo at the end of [the year] nine hundred fifty [1543-44] while he was kadi there. A member of the profession of experts in the religious law, he was subsequently, at the urging of his master Celalzade, inducted into the ranks of the clerks (kâtib) of the Imperial Council. He was secretary to some viziers and, later in his career, became chief secretary of the Imperial Council (reisülkuttâb). On the death of Celalzade, he became chief of the imperial chancery (nişancı). Subsequently, in Ramazan nine hundred eighty-one [1573], he became beylerbeysi of Ash-Colored Aleppo, and, in [nine hundred] eighty-four [1576-77], he was given leave to retire to the Exalted Threshold [İstanbul]. In Safer [nine hundred] eighty-five [1577-78], in place of Muallimzade Mahmud Çelebi Efendi, he again became the head of the imperial chancery (tuğräkes) of the Ottoman State, and, in Ramazan [nine hundred] eighty-eight [1580], he became fourth vizier of the Imperial Council. In Zilhicce [nine hundred] eighty-six [1579], he became head of the imperial chancery for a third time, and he passed away to the Eternal World in Rebifilahir one thousand four [1595-96], while he was sixth vizier of the Imperial Council. He is buried in a separate tomb on the grounds of the abovementioned mosque. His pen name was Nami. He was a tall, large-nosed, broad-browed, dark-complexioned person of laudable qualities. This chronogram for his death, which was composed by the late Sai, is written on the arch of [the tomb’s] gate:

"They said Içancı Pâşa became united with God,“ 1834 1004 [1595-96]. The date of the blessed mosque is written in prose on the arch of its exalted gateway.

It was begun with the help of God, the Sovereign, the All-Bounteous, in the year nine hundred ninety-two, 992 [1584-85]. And it was completed with the help of the Lord, whose aid is implored, in the year nine hundred ninety-seven, 997 [1588-89].

There are two brick and stone medreses in the mosque’s courtyard, one upper-story, the other lower story. Subsequently, when the vakf increased in size, the adjoining dervish lodge was built in accord with [Mehmed Paşa’s] will. There is a well in its fountain court. The medrese of Umm-i Veled is located opposite [the mosque] and the cemetery of the dervish lodge of Keskin Dede is nearby. The exterior of the abovementioned mosque, the medreses and zaviye were repaired in the year 1251 [1835-36] through the efforts of Mekkizade Mustafa Asim Efendi, 1835 while he was sixth vizier of the Imperial Council. He is buried in a separate tomb on the grounds of the abovementioned mosque. His pen name was Nami. He was a tall, large-nosed, broad-browed, dark-complexioned person of laudable qualities. This chronogram for his death, which was composed by the late Sai, is written on the arch of [the tomb’s] gate: [212] “They said Nişancı Paşa became united with God,” 1834 1004 [1595-96]. The date of the blessed mosque is written in prose on the arch of its exalted gateway.

This Nişancı Mehmed Paşa never held the office of grand vizier. Lala Mehmed Paşa 1836 was grand vizier at that time. The occasion being on the whole appropriate, a brief biography of the aforesaid was

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1832 The Nişancı Paşa Camii, known also as the Nişancı Mehmed Paşa, Boyalı Mehmed Paşa or Cedid Nişancı Camii, located on Fatih Nişanca Caddesi near the intersection with Meymenet Sokâğı in the Koca Dede Quarter in Karagümrük. The mosque is the work of the imperial architect Mimar Sinan. An inscription over the mosque’s gate states that it was begun in 992/1584 and completed in 997/1588. A further pair of later inscriptions on either side of the gate commemorate restorations carried out in 1179/1766 by a Şikrullah Efendi, a descendant of Mehmed Paşa, and in 1251/1835 by Şeyhüslâm Mekkizade Mustafa Asim Efendi. The mosque was again restored in 1958; see DBIA, VI, 85-87; FC, 183-85; IC, I, 110-11; MW, 447-49. For location, see MWmap, C 4/5.

1833 Elsewhere, Ayvansarayi gives the date of the paşa’s death as 1002/1593-94; see Vefeyat, 17.

1834 Didiler vânsı - Hâk kâltı Nişancı Paşa.

1835 Şeyhüslâm Mekkizade Mustafa Asım Efendi; see Hadîka, n. 1006.

1836 Mehmed Paşa, Manisâli, Lala, known also as Tekkeli Mehmed Çaþus (d. 1595), Ottoman grand vizier of the reign of Sultan Mehmed III. Taken into the service of Murad III at the time of the latter’s governorship in Manisa, he subsequently served as Mehmed III’s lala in Manisa as well. Following Mehmed’s succession to the throne in 1595, he was made grand vizier (12 November 1595) but died ten days later; see SO, IV, 131-32 and text below.
prepared. The first Lala Mehmed Paşa was the son of a fief holder (zaim) in the region of Saruhan. He became a cavuş when His Majesty Murad the Third, while a prince, was governor in Manisa. He was known as Tekkeli Mehmed Çavuş. Subsequently, at the time of [Murad’s] accession, he was favored with the office of clerk of the Sanctuary of the Kaba (kitabet-i harem-i beyt-i serif). In the year 990 [1582-83], at the time His Majesty Şehzade Sultan Mehmed was affording protection to Manisa as its governor, he was commanded to share the gift of learning with the lofty, sun-countenanced [prince], and he was married and became the husband of the daughter of the nurse of the Prince of the World. With this access, he grew in influence and, during the reign of Murad Khan, was employed in illustrious offices such as head of the imperial chancery (nişanç) and defterdar. On the accession of Mehmed Khan the Third in 1003 [1594-95], he was made content with the rank of vizier and became grand vizier in place of Sinan Paşa in Rebi‘ilevel 1004 [1595]. But his life not sufficing, he was afflicted with a large boil and set out for the Other World. With a thousand hardships, he convened the Imperial Council [but a] single time. He was of a vizieral disposition, of just, equitable, righteous and virtuous habit—may God, be He exalted, have mercy on him. His predecessor [Sinan Paşa] again succeeded to his place [as grand vizier] for a fifth time.

8. The Nerdübanlı Mosque in Koska

Its builder is Mimar Kemaleddin. Although his grave was in a spot between shops near the mosque, it disappeared because of fires, shops were built [on the site], and it was covered over. Handanözde Ahmed Ağa installed its minbar. [The mosque] has a quarter.

9. The Nahlbend Mosque near the Congregational Mosque of Sultan Ahmed

Its builder was Haci Hasan Ağa, a servant of the eminent grand vizier Ibrahim Paşa, the founder of a blessed mosque in Uzun Çavuş. He was also his weapons bearer (silahdar). He is buried in a separate tomb in the place known as the Idris Köşkü. Because this person was the first to make artificial palm

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1837 The region of Manisa and the Gediz valley in southwestern Anatolia.
1838 Koca Sinan Paşa; see Hadika, n. 1090.
1839 The Nerdübanlı Mescid (Mosque with the Staircase), known also as the Mimar Kemaleddin Mescidi. Ayvansarayı states that it was located in Koska, that is between Bayezid and Laleli, probably near the intersection of Ordu Caddesi and Koska Caddesi, but its exact site cannot be established with certainty. Evliya Çelebi mentions the mosque (which he refers to as the Kemal Mimar Camii), and states that “it is near Sultan Bayezid.” In the Istanbul Vakf Tahrir Defteri of 953/1546, reference is made to a Mescid-i Mimar Kemalolu, located in the Bayezid district. Although at first glance, it would appear to be identical with the Mimar Kemaleddin Mescidi, such a conclusion must be rejected, given that the name of the vakıf’s founder is Mehmed bin Kemal rather than Kemaleddin and its date is 867/1463, four decades earlier than the probable date of the Kemaleddin Mescidi (assuming that its builder was Mimar Kemaleddin, the architect of the Bayezid Camii). For a discussion of the problems involved, see Ayverdi, Istanbul Mahalleleri, 36; also Demircanh, Evliya, 115; EC, 137-38; JVTD, 144; OMBYSO, 285; OMF D, III, 457.
1840 Mimar Kemaleddin, Ottoman architect active in the early sixteenth century, said by some sources to be the builder of the Bayezid Camii, though other sources identify the architect of that mosque as Ustad Hayreddin or Yakub bin Sultan Şah; see Rifki Melis Meric, “Bayezid Camii Mimari,” İlahiat Fakültesi Yıllık Araştırmalar Dergisi, 2 (1958), 4-77; idem, “L’Architecte de la Mosquée Bayezid d’Istanbul,” First International Congress of Turkish Art: Communications (Ankara, 1961), 262-65.
1841 The Nahlbend Mescidi (Mosque of the Maker of Artificial Palms), known also as the Nakıl bend Camii, located at the intersection of Nakıl bend Sokaki and Gelinlik Sokaki in the Kıcukkayasofya Quarter in Alemdar. The mosque was badly damaged by fire in 1912 and remained in ruin until it was restored in 1962; see EC, 146-7; IC, I, 109; OMF D, III, 474-75. For location, see MW map, F 8/11 and 236, 313.
1842 Candarh Ibrahim Paşa; see Hadika, n. 180.
1843 The Ibrahim Paşa Camii; see Hadika, 29-30.
1844 For the district of Idris Köşkü on the upper reaches of the Golden Horn; see Hadika, n. 933.
trees for imperial feasts, it is known as the Nahlbend [Mosque]. The chief of the Qur'an readers, (reisülkurra) Yusufzade Mehmed Efendi, and subsequently his son Şerif Abdullah Efendi, [who was also] chief of the Qur'an readers and a commentator on Buharı, were imams in this mosque. The aforesaid Abdullah Efendi is buried outside the Top Kapi. This is a chronogram for his death: “May the Almighty cause Abdullah’s dwelling to be illuminated!”

Akgemseddin Efendi. His grave is also located there. The income for its expenses is provided from the governor of Edirne, and was executed in the month of Ṣevval. He was buried outside the Congregational Mosque of Kasim Paşa in the abovementioned city. [The Nahlbend Mosque] has a quarter.

10. The Nerdübanlı Mosque in Sarımsık

Its builder was Mıyessir Iskender Çelebi. [The location of] his grave is not known. It does not have a quarter.

11. The Nalli Mosque near the Residence of the Grand Vizier (Paşa Kapı)

Its builder was ımam Ali Efendi, a relative of the companion of the Conqueror [Sultan Mehmed II] Aksemeddin Efendi. His grave is also located there. The income for its expenses is provided from the vakf of Mahmud Paşa the Saint. Because there are three or four horseshoes (nal) drawn on the walls of its minaret, it is generally known by this name. Feyzullah Bey Efendi, the senior government clerk (hace) and brother of Hekimzade Ali Paşa, installed its minbar. The former grand vizier Sofu Mehmed Paşa built the medrese opposite it. [The mosque] has a quarter. [214]

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1845 Nahli sur, from nahl (date palm). In this context, the term refers to the artificial palms fashioned of beeswax and decorated with the representations of people and animals, as well as with fruit, flowers, precious stones, silver and gilt-copper wire and gold paper, which were used at wedding and circumcision celebrations. Evliya Çelebi makes mention of a guild of makers of artificial palms (esnafa nahliyian) in Istanbul in the time of Sultan Murad IV, consisting of fifty-five men in four shops; see Pakahn, OTD, II, 642-44; Evliya Çelebi, Travels, I/2, 220.

1846 Muhammad ibn Ismâ’îl al-Bukhari; see Hasiba, n. 1443.

1847 Meskenin nir ide 'Abd-Allah Efendi'nin kadır.

1848 Ali Paşa, Sürmeli (d. 1695), Ottoman grand vizier of the reigns of Ahmed II and Mustafa II. Born in Dimetoka, he entered the government financial administration, was appointed defterdar in 1688 and became a vizier in 1691. Subsequently, he was governor of Cyprus and of Tripoli in Syria and became grand vizier on 13 March 1694. He was dismissed a year later (22 April 1695) and was executed on 18 May of the same year. Noted for his extravagance and love of luxury, he received his nickname from his habit of using cosmetics; see EF, I, 398; SO, III, 520.

1849 The Nerdibanh Mescid (Mosque with the Staircase), located in the present Neslişah Quarter south of the Edirne Kapı in Karáğümüş. No trace of the mosque survives. Its exact location is uncertain; see FC, 162; IC, I, 103.

1850 The Nalli Mescid (Horseshoe Mosque), known also as the Imam Ali, Bäbi Ali or Vilayet Camii, located on Ankara Caddesi beside the İstanbul Vilayet Konağı in the Hocaça Quarter in Eminönü. Although it was originally built in the Fatih period, the present mosque dates to repairs carried out in 1688 and in 1902; see DBIA, VI, 42-43; EC, 148-49; IC, I, 109; OMFD, III, 475. For location, see MW map, F 6/16 and 342.

1851 Muhammed Şemseddin Efendi; see Hasiba, n. 28.

1852 For Mahmud Paşa-ı Veli, see Hasiba, n. 178.

1853 Muhammed Şemseddin Efendi; see Hasiba, n. 723.

1854 Mehmed Paşa, Koca, Sofu (d. 1649), Ottoman grand vizier of the reigns of Sultan Ibrahim and Sultan Mehmed IV. Raised by Defterdar Baki Paşa, he held various offices before being appointed agır of the Janissaries in 1628. He was subsequently made governor of Buda with the rank of vizier (1630), governor of Kastamonu (1631) and basdefterdar (1636). Dismissed in 1639, he was reappointed to that post in 1641 and designated grand vizier on 7 August 1648. He played an important role in the deposition and execution of Sultan Ibrahim and in the conduct of government affairs during the first months of the reign of the child sultan Mehmed IV. He attempted to control and reorganize the state treasury and executed Sultan Ibrahim’s favorite, Cinci Hoca, but was himself deposed on 21 May 1649 by rebellious Janissaries who had been instigated by the late Sultan Ibrahim’s mother, Kösem Sultan. He was exiled to Malkara and was executed shortly thereafter; see Vefeyat, 87-88; SO, IV, 163-64.
12. The Congregational Mosque of Neslişah near the Edirnekapı Congregational Mosque

Its builder was Neslişah, the daughter of Mehmed Bey. Her mother was Gevher Mülük Sultan, the daughter of Sultan Bayezid Khan. Neslişah's husband, Iskender Bey, built a mekteb near the Zal Paşa [Congregational Mosque in Eyüp], and the three of them are buried before it. This is the chronogram on the stone basin in this mosque:

Because Cemali saw this work of art,
He composed the chronogram. “Beautiful fountain,” 957 [1550-51].

[Neslişah's] upper-story mekteb adjoins [the mosque]. [Gevher Mülük Sultan], the mother of the aforesaid [Neslişah], is buried in the abovementioned mekteb [at Eyüp]. This is the chronogram on her gravestone:

Alas, O heart! For Gevher Mülük, Alas!
That jewel of understanding descended into the grave.
She was the descendant of Sultan Bayezid.
Together with the spheres, all the world laments.
Anka composed a chronogram for her death.
“That pure one plunged into the sea of mercy,” 987 [1579-80].

The vakfs of these two [foundations—the mosque and the mekteb—] are separate, but both stipulate that, in time of need, the one will come to the aid of the other. A copy of the mosque’s vakfiye was inscribed on the wall on the right of the porch of [Neslişah’s] mosque in İstinye. It is dated 947 [1540-41]. There is a fountain [fed by the] aqueduct of Sultan Süleyman in the vicinity of this mosque. It is known as the Sultan Çeşmesi, but the fountain’s builder was the kethuda of the first Mesih Paşa. [The Congregational Mosque of Neslişah] has a quarter.

13. The Mosque of Nisanca Mehmed Bey

The builder of the abovementioned mosque, Mehmed Bey, was the son of a famous ulema, a celebrated personage known as Eğri Abdi. He was born into the Transitory World in 920 [1514-15] and, after attaining maturity, was employed in various affairs of state. Because of his loyalty and good service, he was contented with the office of head of the chancery (nisanca) following the dismissal of Celalzade Mustafa Paşa. Subsequently, after being dismissed, he was again made nisanca in place of Ramazanzade

1855 The Neslişah Camii, located at the intersection of Neslişah Camii Sokağı and Kuru Çınar Sokağı in the Neslişah Quarter in Karagümrük. The mosque, which was for many years in ruin, was renovated and reopened for prayer in 1955; see DBIA, VI, 67; FC, 182-83; IC, I, 110. For location, see MW map, B 3/1 and 290.
1856 The Zal Mahmud Paşa Camii; see Hadika, 277-79. For Iskender Bey's mekteb, see ibid., 278.
1857 Çeşme-i hüb.
1858 Daldı derya-yı rahmete ol pâh. According to Ulûçay (Kadinlar, 26), Gevher Mülük Sultan actually died in 957/1550.
1859 The Neslişah Mescidi; see Hadika, 449.
1860 Mesih Ali Paşa; see Hadika, n. 467.
1861 The Nişancı Mehmed Bey Mescidi. The mosque is omitted from the various manuscript versions of the text and is found only in Ali Satî’s printed edition. That the mosque is distinct from Nişancı Mehmed Bey’s medrese and mosque in Altı Mermer (the still-extant Eski Nişancı or Nişancı Mehmed Bey Medresesi, located on KÖprülüzade Sokağı between Taşköprüzade Sokağı and Ali Şir Nevai Sokağı in the Seyyid Omer Quarter in Şehremini) is implied by Ali Satî’s statement (below) that “there is a mosque and medrese of his near the Altı Mermer in the quarter of Aşk Paşa.” Since, however, this latter mosque is nowhere enumerated in either the printed or manuscript texts, it is possible that the present Nişancı Mehmed Bey Mescidi is, in fact, a reference to the mosque in Altı Mermer. Öz (IC, I, 111) lists the Nişancı Mehmed Bey Mescidi but gives no indication of its location. FC (183) states that it is described as being in the vicinity of Altı Mermer Caddesi, clearly a reference to the abovementioned mosque and medrese of Nişancı Mehmed Bey in that district. All sources agree that no trace of the mosque remains. For the location of the Nişancı Mehmed Bey Medresesi, see MW map, B 7/10 and 386; see also Hadika, 171 and n. 1311.
in 970 [1562-63]. He died in Peçuy in the year 974 [1566-67] and was buried there in the cemetery of the Congregational Mosque of Kasım Ağ. There is a mosque and medrese of his near the Altı Mermer [cistern] in the quarter of Aşık Paşa. [215] According to tradition, although he also built a tomb, his burial [there] was not decreed by fate. Later, Tavası Hüseyin Ağ installed a minbar [in this mosque] for the performance of Friday prayer. The aforesaid Nişancı Mehmed Bey was the son-in-law of Bağzade Mehmed Efendi. The renowned-to-the-horizons Nevî Efendi was the son-in-law of the aforesaid Mehmed Bey. Ataü, the author of the Zeyl-i Şakayık, was Mehmed Bey’s grandson. And Mehmed Bey had a son named Ahmed.

THE LETTER VAV

1. The Veled-i Karabağ Mosque* in Lalezar

Its builder was Hacı Mahmud Efendi. He was the son of Şeyh Abdurrahman Efendi, the builder of the Karabağ Mosque located in Yenibahçe. [The location of] his grave is not known. Arec Ayşe Hatun installed its minbar. [The mosque] has a quarter.

2. The Mosque of the Vezir Khan near the Dikilitaş

The abovementioned is an upper-story mosque. Its builder was Grand Vizier Fazıl Ahmed Paşa. He died while he was master of the seal and was buried in the tomb of his father, Köprülü Mehmed Paşa. The date of his death is:

He was sound when he set out in the direction of Edirne.
But at Çoruļu Ahmed Paşa’s road was cut.
Zeki heard the news of his death. He composed a chronogram.
“May the Land of Paradise be Ahmed Paşa’s dwelling.”

Fazıl Ahmed Paşa also built the [Vezir] Khan. The library located near the tomb in which he is buried is also a charitable foundation of the aforesaid. [The mosque] does not have a quarter.

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*The town of Pécs in southern Hungary.
1862 For the Zeyl-i Şakayık and its author, see Hadika, n. 1310.
1863 The Veled-i Karabağ Mescidi, located at the intersection of Karabağ Vezi Sokaği and Aynahl Bakkal Sokaği, south of the Mevlevihane Kapı in the Veled Karabağ Quarter in Şehremini. The mosque, which was probably founded in the second half of the seventeenth century, was rebuilt in 1903 by Sultan Abdülhamid II; see FC, 223; IC, I, 150. For location, see MW map, A 6/5 and 291.
1864 The Karabağ Mescidi; see Hadika, 188.
1865 The Vezir Hanı Mescidi, known also as the Fazıl Ahmed Paşa Mescidi, located inside the Vezir Khan off Vezir Hanı Caddesi in the Molla Fenari Quarter in Alemdar. The mosque is today abandoned; see EC, 206-8; IC, I, 150. For location, see MW F 7/12 and 270, 342, 371.
1866 Köprüüzade Fazıl Ahmed Paşa; see Hadika, n. 790.
1867 For Köprüüzü Mehmed Paşa, see Hadika, n. 795.
1868 Vatan-i cennet ola mesken-i Ahmed Paşa.
3. The Mosque of the Valide Medrese in Sultan Selim

The abovementioned mosque, which was originally a medrese, was the charitable foundation of Grand Vizier Özdemiroğlu Osman Paşa. Subsequently, Kōsem Valide Mahpeyker Sultan, installed a mihrab in the classroom, built a minaret and generally repaired the abovementioned medrese. She stipulated that the person who was tutor (muid) in the medrese [should occupy] the office of its imam. She also appointed other personnel and made [it] a separate blessed mosque. It is evident from this chronogram on the exterior of the gateway arch that the abovementioned medrese was completed through the zeal of Hadim Mesih [Mehmed] Paşa, following the death of the abovementioned [Osman Paşa]. [This is] the chronogram of the abovementioned medrese:

Wonderful is the transitory court and palace of this world!
Vizier, prince and sultan: although here today, tomorrow they are no more!
Behold Osman Paşa! To the thoughtful he is a sufficient example!
He fought in the holy wars. He brought to mind the name of the Ottoman Dynasty.
He opened Tabriz and Shirvan. He conquered Iran and Turan.
He cut down the rebel Tatar khan" in the holy war and seized the field of battle.
He suffered [physical] annihilation, but, seeking, God, he endured.
And he departed on a journey with the beautiful youths of Paradise.
With the help of God he left a valorous, good successor in his place. That beylerbeyi of Rumelia, who has the rank of vizier,
The esteemed pasa named Mehmed, the glory of the world.
Repelling injustice—may God preserve him from sin—
He founded this charitable work, and it caused the name of the deceased to be remembered in the world.
May his name be remembered! May he be held in respect until the end of the worlds!
When out of benevolence he completed it, he composed its chronogram.
“What an elegant medrese it became! Study and learn the divine sciences!”
The aforesaid valide sultan built an exalted fountain adjoining it. This is the chronogram [inscribed] beneath its roof:

Her Majesty the valide, spring of munificence,
The felicitous sultana, auspicious personage:
Kindness and benevolence are always her occupation.
It is the mark of a generous person such as this.
How good it is that a benevolent person should create [such a pious work]!
She bestows esteem and favor with sincerity.
[217] The Believers pray for her day and night.
Women Believers praise her morning and evening.
She built this fountain on this site.
May she be fixed and enduring in her good fortune!

1870 The Valide Medresesi Mescidi, located in the Valide Medrese on Valde Medrese Sokacı at the intersection with Darüşşafaka Caddesi in the Koca Dede Quarter in Karagümürük. No trace of the mosque remains; see PC, 222. For location, see MW map, D 4/38.
1871 For Özdemiroğlu Osman Paşa, see Hadıka, n. 1511.
1872 For Kōsem Valide Mahpeyker Sultan, see Hadıka, n. 123.
1873 Hadim Mesih Mehmed Paşa; see Hadıka, n. 1508.
1874 Khanate on the western shore of the Caspian, seized by Özdemiroğlu Osman Paşa from the Safavids in 1578.
1875 The Crimean Tatar Mehmed Giray Khan, whose execution was ordered by Sultan Murad III in 1584 for his failure to support the Ottomans in their war against the Safavids.
1876 Hadim Mesih Mehmed Paşa, who was made second vizier and kaimmakam when Grand Vizier Özdemiroğlu Osman Paşa left Istanbul to become serdar in July 1584; see Hadıka, n. 1508.
1877 Ne ziba medrese oldı oku bi‘ ilm-i rabbâni.
She brought to it limpid water, pleasant to swallow. In its agreeableness it is like sugar and sweetmeat. It is such savory and delicious water that the sweet waters of the Euphrates are jealous of it. The Voice approved of it and said, "It is a beautiful fountain of the sky-blue water of life," 1 [1640-41].

The aforesaid [Özdemiroğlu Osman] Paşa died in Tabriz in the month of Zilkade at the age of sixty. Abdî composed a chronogram for his death. "God have mercy on his soul!" [1585] 993

The aforesaid Osman Paşa was twice governor of Baghdad in the time of Süleyman Khan. He was the son of a courageous warrior named Kurd Ali Paşa, who performed many admired services. On his mother's side, his genealogy extended back to the Abbasid caliphs. He obtained the rank of beylerbeyi at the age of twenty and, according to one account, became governor of Egypt. In 977 [1569-70], fearing the malice and envy of Sinan Paşa, the commander (serasker) in the Yemen, over his reconquest of the Yemen from the family of Mutahhar and its pacification, he came to Istanbul. Although he became the object of imperial esteem, he fell from favor as a result of the injustice of the grand vizier of the time, Sokullu Tavil, and chose to retire into seclusion for a time, summer and winter, and became a tent-dweller outside Constantinople. Subsequently, with the help of Lala Mustafa Paşa, the conqueror of Cyprus, he was honored with the eyalets of Diyarbakır and Egypt, and in 986 [1578-79], in the time of Murad Khan the Third, he was favored with the rank of vizier, appointed commander-in-chief in Iran and won many victories. After the conquest of Iran, he also subjugated many fortresses in the direction of the Demir Kapı, and dispatched the keys of seventeen of them to the [Ottoman] State. In 992 [1584-85], he was triumphant and victorious in the war with the rebellious Crimean khan, Mehmed Giray Khan. In Receb 992 [1584], following the execution of the abovementioned khan, he was appointed grand vizier in place of the vizier Siyavuş Paşa. He set out on another Iranian campaign [in 1585] and, after completion of his duty, died in Zilhicce 993 [1585]. [218] Hadim Mesih Paşa was appointed in his place. According to the Cihannüma (View of the World), the aforesaid [Osman Paşa] died a martyr in the Tabriz campaign, and, a year later, his corpse was brought to his tomb in the Atayî Medresesi [in Diyarbakır] and buried.

4. The Voynuk Şuca Mosque in Vefa

The aforesaid is an upper-story mosque. Its builder was Şucaeddin İbrahim Efendi. He is buried in the cemetery before the mihrab. Hızır Bey Efendi, who was described earlier in connection with his
mosque, is also buried here. The famous poet Necati Efendi is buried below the mekteb opposite the mosque. The date of his death is “Necati’s corpse,” 1508-9. Another chronogram is “Alas, Necati, you have departed!” 1508-9. [The mosque] has a quarter.

5. The Mosque of the Valide Khan

The abovementioned is an upper-story mosque. Its builder was Mahpeyker Sultan, known as Kösem Valide, the mother of Murad the Fourth and Ibrahim Khan. This great khan is one of the vakfs of the aforesaid’s mosque. She died a martyr in the year “Carnage! Carnage!” 1651-52, twice [repeated], and was buried in the tomb of her spouse, Sultan Ahmed Khan the First. There are other charitable works of hers in addition [to this]. Her biography is recounted in detail in Naima. [The Mosque of the Valide Khan] does not have a quarter.

THE LETTER HA

1. The Mosque of the Himmetzade Zaviyesi near the Kadiasker Congregational Mosque

Defterdar Ibrahim Efendi built it. Himmet Efendi, who was the şeyh of the abovementioned zaviye, passed away in the year “Seal of the saints,” 1683-84. He was buried in Üsküdar, in the dervish lodge of his grandson Şükru Efendi, beside his şeyh, Hüseyin Efendi, and his şeyh, Bezçizade Mehmed Efendi. The builder of the zaviye was a defterdar of His Majesty Mehmed Khan the Fourth. [The location of] his grave is not known. Himmet Efendi’s eldest son, the şeyh of the Süleymaniye Abdullah Efendi, became head of the zaviye in his place. On his death in 1710-11, he was buried beside his father, and his son Seyyid Abdüussamed Efendi became şeyh in his place. He also died while he was şeyh of the Süleymaniye and was buried beside his father. The date of his death is as follows: 1738-39. His son, Seyyid Nureddin, became şeyh in his place. He died while he was şeyh of the Congregational Mosque of Sultan Ahmed. The date of his death

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1888 The Hacı Kadın Camii; see Hadîka, 96-97.
1889 Meft-i Necâtî.
1890 Gidîhî Necâtî âh.
1891 The Valide Ham Mescidi, located at the center of the courtyard of the Valide Khan, opening off Çakmaklar Yokuşu in the Mercan Ağa Quarter in Bayezid. The khan and mosque were built in 1650, shortly before Kösem Valide’s death. The mosque was used by the Iranian Shi’ites of Istanbul and is therefore known as the tranhlar Camii. In the past, they would congregate in the courtyard of the khan to celebrate Aqara, the 23rd of Muharrem, commemorating the battle of Kerbala, and flagellate themselves while the imam recounted the story of the tragic martyrdom of Hüseyin. Such public displays were banned by the authorities beginning in 1927, and since then the ceremonies have been confined to the interior of the mosque; see EC, 203-4; Erika Glassen, “Muharram-Ceremonies (‘Azâdârî) in Istanbul at the End of the XIXth and the Beginning of the XXth Century,” Les Iraniens d’Istanbul, ed. Th. Zarcone and F. Zarinebaf (Paris, 1993), 113-29; V. A. Gordlevski, “Les Jours de Muharram à Constantinople,” ibid., 235-42; IC, I, 130.
1892 Kösem Valide Mahpeyker; see Hadîka, n. 123.
1893 The Çinili Cami in Üsküdar; see Hadîka, 491-92, where specific reference is made to the Valide Khan.
1894 Kitâb kitâb. Kösem Valide was executed at the behest of her rival, Turhan Sultan, the mother of Sultan Mehmed IV and widow of Sultan Ibrahim.
1895 For Naima, see Hadîka, n. 60.
1896 The Himmetzade Zaviyesi Mescidi, known also as the Defterdar Ibrahim Efendi or Şeyh Emir Hüsameddin Mescidi, located near the intersection of the present Bezmîlîm Caddesi and Muska Sokağı north of the Çapa Higher Teachers School in the Ordek Kasap Quarter in Şehremini. No trace of either the zaviye or mosque survives. Its site is today occupied by apartment buildings; see DBIA, VIII, 199; FC, 127; IC, I, 71. For location, see MW map, C 6/23; Ayverdi, IH, sheet D 4.
1897 Hâşîme-i eslîhı.
1898 Şeyh Abd al-Samed.
is "Preacher of Sultan Ahmed,"1899 1180 [1766-77]. He is buried in this zaviye. His two sons named Bahaeddin and Mecceddin are at present şeyhs in his place.1900 [The mosque] does not have a quarter.

2. The Mosque of the Hindiler Tekke1901 near the Congregational Mosque of Murad Paşa

The abovementioned zaviye is a lodge of the Nakşbendî dervish order. His Majesty Ebûlfeht Sultan Mehmed Khan built it at the request of Hoca Ishak Buharî-i Hindi. The abovementioned şeyh is buried before the mihrab. The weapons bearer (silahdâr) of His Majesty the aforesaid [Ebûlfeht], he was marked by divine ecstasy and ended his life having dwelt for some time in the zaviye. He was buried next to the street entrance to the mosque. The abovementioned gate adjoins the Horhor Fountains on one side.1902 The administration [of the vakf] is entrusted to [the zaviye's] şeyhs. An income for its expenses is provided from the vakf of His Majesty the aforesaid sultan. Subsequently, at the request of Seyyid Feyzullah Efendi-i Hindi, the founder of a zaviye in Uskûdar, Grand Vizier Yeğen Mehmed Paşa1903 assigned it a daily income from the customs duties. In those days, the şeyhs of the zaviye were from Hindustan—may God have mercy on them all. [The mosque] does not have a quarter.

THE LETTER YA

1. The Yayla Mosque1904

Its builder was Aydın Kethûda, the steward (kethûda) of the mosque founder, Davud Paşa.1905 He is buried outside Davud Paşa's tomb.1906 Seyyid Mehmed Sadik Ağa, known as Çelebi Ulak, who is buried beside Nasreddin Hoca1907 in Akşehir, installed its minbar. Ramazan Efendi, who made four hundred copies of the Blessed Qur'ans and whose name, "Ramazan," 1091 [1680-81], gives the date of his death,
was this mosque’s imam. When he died, he was buried near the Kadirî zaviye, which he had recently rebuilt, located outside the [Mevlevihane] Yeni Kapı. Gâvi Şeyh Mustafa Efendi is also buried in the abovementioned dervish lodge. His name, “Al-Şeyh Mustafa,” is likewise the date of his death. [220]

2. The Yahya Güzel Mosque near the Vefa Meydani

Its builder [Yahya Güzel] is buried in his medrese, which adjoins [the mosque]. When the aforementioned mosque burned in the Unkapam fire, Osman Ağası, the ağası of the Janissaries of Baghdad, built it anew. He died a year later, on the date “Lamentation,” 1131 [1718-19], and was buried beside the founder. Ayşe Sultan, the wife of Damad İbrahim Paşa, who was three times grand vizier and who, at his death, was buried in a separate tomb near the mosque of Şehzade Sultan Mehmed, installed its minbar. The aforesaid [Ayşe Sultan] is buried in the tomb of Sultan Mehmed the Third near Aya Sofya. [The Yahya Güzel Mosque] has a quarter.

3. The Yolgeçen Mosque near the Altı Mermer [Cistern]

Its builder was the commissioner of the register (defter emini), Ömer Efendi. [The location of] his grave is not known. This is the chronogram for the building’s completion, which is on the arch of its gateway:

This chronogram of the house of God’s mercy was composed.

“Abode of the Compassionate One and place of worship for the righteous,” 961 [1553-54].

The müderris Mehmed İsmet Efendi, known as Haci Efendi, who was a teacher in the [medrese of] İzzet Paşa and is buried in the vicinity of the Congregational Mosque of Merkez Efendi,1914 installed its minbar while he was mitevelli, and he provided an income for its expenses from the resources of its vakf. [The mosque] does not have a quarter.

4. The Yarhisar Mosque near the Congregational Mosque of Sultan Mehmed

Its builder was Musliheddin Mustafa Efendi, who died in retirement [from the office of kadi] of Istanbul. “Paradise, Paradise,” twice repeated, is the date of his death. The abovementioned

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1908 The Şeyh Gâvi Tekkesi in Yayla, located near the Mevlevihane Yeni Kapı; see ZSE, 34.
1909 Which gives the date 1170/1756-57; see ibid.
1910 The Yahya Güzel Mescidi, known also as the Hoca Teberrük Mescidi, located on the no-longer-extant Yahya Güzel Sokagı between Kâthib Çelebi Caddesi and Atatürk Bulvarı in the Hacı Kadın Quarter in Küçükpazar. The mosque was originally founded in the late fifteenth century by İbrahim Hulusî Efendi, known as Hoca Teberrük. As noted by Ayvansarayî, the mosque burned in the great Unkapam fire of 17 July 1718 and was rebuilt by a certain Osman Ağası. An inscription discovered in 1961 states that the mosque burned again toward the end of the eighteenth century and was again rebuilt by the Janissary ağası Sivasi Mehmed Ağası. It underwent further repairs in 1899 and 1904 but was once more damaged by the Vefa fire of 1908. It remained in ruin until it was torn down in 1943. Its site is today occupied by the Manifaturacilar Çarşısı; see DBIA, VIII, 469; Evliya, TD, 26 (1972), 47-48; EG, 92-94; IC, I, 151. For location, see MW map, E 5/22 and 275.
1911 Figûn.
1912 The Yolgeçen Mescidi (Thoroughfare Mosque), known also as the Yahya Efendi Mescidi, located at the intersection of Hekimoğlu Ali Paşa Caddesi and Atuermmer Caddesi in the Seyyid Ömer Quarter in Şehremini. The mosque was renovated at an unknown date by the defter emini Yahya Efendi and was rebuilt again at the end of the eighteenth century by Humaşah Kadın, the çâşînîr ustası of Mihrîşâ Sultan, the mother of Sultan Selim III. The mosque is no longer extant; see FC, 228; IC, I, 157. For location, see MW map, B 7/12 and 363; Ayverdi, IH, sheet E 5.
1913 Beşî rahmân ve ma'bed-i vulehâ.
1914 The Merkez Efendi Camii; see Hadîka, 255-56.
1915 The Yarhisar Mescidi, located at the intersection of Şebnem Sokagı and Kadi Çeçmesi Sokagı in the Sinan Ağası Quarter in Fatih. The mosque was founded in 1461. Damaged by fire, it was extensively renovated in 1955 and again in 1981; see DBIA, VII, 439-40; Demircanlı, Evliya, 260; FC, 181; IC, I, 151; OMFD, III, 517-18. For location, see MW map, D 4/14 and 409.
1916 Cennet cennet.
mosque sits atop a vault. [The founder] is buried nearby. The fountain located opposite the mosque is the charitable work of His Majesty Sultan Süleyman. Because [Musliheddin] urged [the fountain’s] construction, it is generally known as the Kadi Çeşmesi.¹⁹¹⁷ Salıha Hanım, the mother of Kara Halilzade Abdürrahim Efendi, installed its minbar. A medrese, [which was built by] Şeyhülislâm Muid Ahmed Efendi, adjoins the mosque.¹⁹¹⁸ Its builder is buried in its classroom. The mekteb¹⁹¹⁹ located next to the abovementioned fountain was built by the late Seyyidi Gürz, a descendant of İmam-i Bağavi and a müderris in the medreses of the Fatih Mosque. [²²¹] He and his son, the ulema Mehmed Efendi, are buried there. [The mosque] has a quarter.

5. The Yenibahçe Mosque¹⁹²⁰ near the Yenibahçe Meadow (Çayır)

Its builder was Attar Halil Ağa. Originally, the abovementioned mosque was on the site of the Congregational Mosque of Rüstem Paşa.¹⁹²¹ In time, because the aforesaid [Rüstem Paşa] wished to build a mosque on that spot, he pulled down the abovementioned mosque, and transporting its materials to this quarter, built it anew. Another mosque¹⁹²² built by the abovementioned Attar Halil Ağa is [located] in the place known as Arabacilar in Üsküdar. [The location of Attar Halil Ağa’s] grave is not known. The adjoining fountain was the main water source for the Congregational Mosque of the Edirnekapı.¹⁹²³ The non-Muslim subject who was chief overseer of [the Yenibahçe Mosque’s] construction asked permission [to build the fountain], and, on permission being granted, he caused it to flow on this spot. [The Yenibahçe Mosque] does not have a quarter.

6. The Yorgani Ibrahim Ağa Mosque¹⁹²⁴ in Haydar Paşa

Its original builder was the butcher of the Pilgrimage (kasab al-hac) Ahmed Ağa. Because it was subsequently rebuilt by Ibrahim Ağa, who used a third of his wealth [for the purpose], it became known by his name. Üsküdarı Kilisi Hüseyin Efendi, who died in retirement from [the judgeship of] Edirne, installed its minbar. The abovementioned Hüseyin Efendi is buried in the Congregational Mosque of the Valide-i Atik in Edirne. [The Yorgani Ibrahim Ağa Mosque] does not have a quarter.

¹⁹¹⁷ For the Kadi Çeşmesi, see Eşmen, İstanbul, 448-49.
¹⁹¹⁸ Muid Ahmed Efendi (d. 1647), thirtieth Ottoman şeyhülislâm. Born in Kazabat in Anatolia, he came to Istanbul at an early age and was trained in the religious sciences. He was assigned to the judgeships of Damascus (1625) and of Egypt (1629) and, during the latter appointment, was adopted by the governor of Egypt, Mehmed Paşa. When subsequently Mehmed Paşa became grand vizier, he brought Ahmed Efendi to Istanbul and presented him to Sultan Murad IV. Winning the sultan’s favor, Ahmed Efendi was appointed kadi of Edirne in 1633, became kadi of Istanbul in 1635 and was promoted to kadıvasker of Anatolia in 1637. However, his harsh and straightforward disposition resulted in his dismissal and he was exiled to Belgrade. He was reinstated in 1642, promoted to kadıvasker of Rumelia in 1644 and appointed şeyhülislâm on 16 January 1646. He remained in that office until his death on 25 April 1647. Ahmed Efendi was noted for his uprightness and incorruptibility and for his outspoken opposition to Cinci Hoca and others involved in intrigue at court; see Altunsu, Osmanlı Şeyhülislâmları, 69-70; SO, IV, 504.
¹⁹¹⁹ The no-longer-extant Seydi Ahmedoğlu Mehmed Mektebi on Kadi Çeşmesi Caddesi in Fatih; see Demircanlı, Eviya, 353.
¹⁹²⁰ The Yenibahçe Mescidi, known also as the Hoça Halil Attar Mescidi, located on Arpa Emini Köprü Sokağı near the intersection with Adem Baba Sokağı in the Mimar Sinan Quarter in Karagümrük. The mosque was torn down in 1957 to provide for the right-of-way of Vatan Caddesi; see FC, 227; IC, I, 153. For location, see MW map, B 4/2 and 290.
¹⁹²¹ The Rüstem Paşa Camii in Tahtakale; see Hadıka, 129-30.
¹⁹²² The Arabacilar Mescidi; see Hadıka, 170.
¹⁹²³ The Mihrimah Camii at the Edirne Kapı; see Hadıka, 26.
¹⁹²⁴ The Yorgani Ibrahim Ağa Mescidi, located near the intersection of Cibali Caddesi and Murşit Sokağı in the Haydar Quarter of Fener. No trace of the mosque remains. Its site is today occupied by housing; see FC, 228; IC, I, 157. For location, see FC map, 350.
7. The Yazici Congregational Mosque near the Fethiye Congregational Mosque

Its builder was Kâtip Musliheddin. He is buried in a separate grave in the vicinity of the mekteb located near his mosque. The abovementioned mekteb was built by a vizier named Ali Paşa, founder of a mosque in Çatalca. His grave is near his mosque. [The Yazici Congregational Mosque] has a quarter.

8. The Congregational Mosque of Yenikapı near the Yenikapı Mevlevihane

The abovementioned is an upper-story mosque. Its builder was Grand Vizier Sofu Mehmed Paşa. Because the aforesaid was one of the dervishes of Doğanî Dede, the second şeyh of the Yenikapı Mevleviňanesi, he built this mosque inside the abovementioned gate adjoining the city wall. Subsequent to his dismissal, [Sofu Mehmed Paşa] died a martyr at an advanced age, at the beginning of “Departure of mankind,” 1650 [1650-51], while living in Malkara. [222] There is also a mosque of his in Sofia and a medrese of his near the Nalli Mosque. [The Yenikapi Congregational Mosque] does not have a quarter.

9. The Yakubzade Mosque in Yayla

Its builder was Seyyid Mustafa Efendi. His father was dismissed from [the office of kadi of] Egypt. The aforesaid builder duly became kadi of Jerusalem. On his return, he stopped in Cyprus, and, passing away in the year “Adherent of the Sunnah and Community,” 1735-36, he was buried there near the minaret adjoining the Congregational Mosque of Aya Sofya. The abovementioned mosque was built in Zilkade seventeen years before [his death]. It does not have a quarter.

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1925 The Yazici Camii, known also as the Kâtip Musliheddin Camii, located at the intersection of Yazici Camii Sokâğı and Emme Tulumba Sokâğı in the Hamamı Muhittin Quarter in Fener. Although the Istanbul Vakıflar Tahrir Defteri of 953/1546 records a vakfiye for the mosque dated 920/1515, the Yazici Camii very likely dates back to the second half of the fifteenth century; see FC, 147-48; IC, I, 152; OMF III, 433-34. For location, see MW map, D 3/21.
1926 The ancient Metra in eastern Thrace, about 50 kilometers west of Istanbul.
1927 The Yenikapı Camii, known also as the Sofu Mehmed Paşa Camii, located contiguous to the Theodosian land wall just south of the Mevlevihane Yeni Kapı in the Veledi Karabaş Quarter in Şehrâmini. Except for the base of the minaret, no trace remains of the mosque; see FC, 228; IC, I, 156. For location, see FC map, 348.
1928 Mevlevi Sofu Mehmed Paşa; see Hadika, n. 1854.
1929 Azimet al-beser.
1930 The printed text incorrectly gives the sentence as Bir cami‘i dahi Aya Sofya‘dadir (“There is also a mosque of his in Aya Sofya”). Manuscript versions of the text read, Bir cami‘i Sofya‘dadir (“There is a mosque of his in Sofia”), a reference to the Sofu Mehmed Paşa Camii in Sofia, Bulgaria; see Vienna manuscript, fol. 80v; AOME IV, 99.
1931 The Nalli Mescid and Medrese of Sofu Mehmed Paşa; see Hadika, 235.
1932 The Yakubzade Mescidi, located at the intersection of Yayla Caddesi and Yaylak Sokâğı in the Ibrahim Çavuş Quarter in Şehrâmini. As indicated by Ayvansarayî, the mosque was built in 1131/1718-19. But for its vacant lot, nothing remains of the mosque; see FC, 223; IC, I, 151. For location, see MW map, B 6/12.
1933 Milâzim-i sînnet ve cemâ‘at.
1934 The Aya Sofya or Selimiye Camii in Nicosia, which was converted from a church into a mosque at the time of the Ottoman conquest of the city in 1570.
10. The Congregational Mosque of Yedikule

Its builder was His Majesty Ebülfeth Sultan Mehmed Khan. Its vakf is appended to the vakf of Great Aya Sofya. Deli Hüseyin Paşa, a boon companion of Sultan Murad, was buried there a martyr. The nazır-ı dârisçasade Maktul Beşir Ağâ built the nearby mekteb. He is buried in a separate cemetery in the public square (meydan) of Doğançilar in Üsküdar. [The mosque] has a quarter.

11. The Yamaklar Mosque near the Congregational Mosque of Hurrem Çavuş

Its builder was Yamak Mehmed Efendi, the father of Şeyh Habibi Ismail Dede. It does not have a quarter.

12. The Congregational Mosque of Yayla

It is an upper-story [mosque]. [Beneath it] there is a great cistern remaining from former times. [The mosque’s] builder was Kanbur Mustafa Paşa. The aforesaid was thrice governor of Baghdad and died in Egypt. “The month of Zilhicce” is the date of his death. In its vicinity there are also a mekteb and a fountain flowing from the Sâleymaniye aqueduct, charitable foundations of the aforesaid [Kanbur Mustafa Paşa]. Nureddin Efendi, known as Sârî Gez, is buried there. He passed away in the year “Blessed month of Seval,” while he was müderris [in one of the medreses of the Fatih Complex] of Sultan Mehmed. Sinaneddin Yusuf Efendi, the author of a gloss on the Tefsir of Beyzavi, is also buried there. He was the son-in-law of the previously mentioned Sârî Gez. He was struck by a sword while he was kadıvâser of Anatolia and died three days later, in “The honored month of Receb,” at the age of ninety-three. He built two mosques in Anadoluhisar, and other charitable foundations in his vilayet of Amasya, and he wrote many books. And many of his descendants and members of the ulema are buried beside him. At present his genealogical line is still enduring. [The mosque] does not have a quarter.

1935 The Yedikule Camii (Congregational Mosque of the Seven Towers), known also as the Kule or Fatih Camii, located inside the Yedikule in Samatya. Although the mosque was still standing as late as 1905, today only the base of the minaret remains; see Semavi Eyice, “Yedikule Hisarı ve Avhussundaki Fatih Cami,” İstanbul Arkeoloji Müzeleri Yıllığı, 10 (1962), 80-84, 147-52; FC, 227; IC, I, 153; IVTD, 390-91; OMDI, III, 536; Schneider, Orient 5 (1952), 206. For location, see MWmap, A 10/1 and 292.

1936 Morah Maktul Küçük Beşir Ağâ; see Hadika, n. 603.

1937 The Doğançilar Meydam in Üsküdar. It was here that the commander of the Imperial Army would pitch his tent and review the troops before setting out on campaign to the east.

1938 The Yamaklar Mescidi (Mosque of the Auxiliary Troops), apparently located near the intersection of Yamak Sokagi and Keçeçiler Caddesi in the Mimar Sinan Quarter in Karagümüşk. No trace of the mosque remains. Its precise location cannot be established; see FC, 224.

1939 The Yayla Camii, known also as the Kanbur Mustafa Camii, located on Sofular Caddesi just south of Pazaryeri Sokagi in the Iskender Paşa Quarter in Fatih. The mosque was built in the mid-seventeenth century. It burned in the Cibali-Fatih fire of 1918 and its ruins were demolished in 1945. Its site is at present vacant; see Eyice, TD, 7 (1954), 31-42; idem, TD, 26 (1972), 158-64; FC, 227; IC, I, 152. For location, see MWmap, D 6/5 and 282, 427.

1940 Mâh-z âl-hicce, the numerical equivalent of which is 803/1400-1. However, other sources give the date of Kanbur Mustafa Paşa’s death as 1082/1671-72; see Veveyat, 76.

1941 Mevlana Nureddin Hamza bin Yusuf, known variously by the lakabs Sârî Gez, Sârî Gürz, Sârî Görcez and Sârî Güzzel; see Hadika, n. 1139.

1942 Sevval-z serif, which gives the numerical date 927/1520-21, not 921/1515-16.

1943 See Hadika, n. 1145.

1944 Şehr-i Receb al-müreçeb.

1945 The Dolayi Mescidi between Kamlica and Anadoluhisar on the Asian shore of the Bosphorus, and the Sinan Efendi Mescidi in Anadoluhisar itself; see Hadika, 471, 472.
13. The Yakub Ağa Mosque near the Pişmaniye Congregational Mosque

Its builder was the ağa of the Eski Saray, Yakub Ağa. And a brick-and-stone mekteb of his adjoins it. [The mosque’s] imams are [the mekteb’s] teachers. His biography was given in connection with his other charitable foundation, the Ağa Mosque. A palace woman, Fatma Hanım, installed its minbar. [The mosque] has a quarter.

14. The Yavuz Mehmed Ağa Mosque near the Congregational Mosque of Davud Paşa

Its builder was the sekbanbaşı Yavuz Mehmed Ağa. [The location of] his grave is not known. Hadice Kadın, the wife of the treasurer (kisedar) Sabih Ali Efendi, installed its minbar. [The mosque] does not have a quarter.

15. The Yeni Mahalle Mosque in Kadırga Limanı

Its builder was Şehsünvar Bey. [The location of] his grave is not known. [The mosque] has a quarter.

16. The Yemeniciler Mosque

Its builder was Uzun Şüca. His biography was given under the letter fa, in connection with his other mosque. This mosque is the third of the three mosques situated inside the Palace of Fazlı Paşa. It does not have a quarter.

17. The Yavasca Şahin Mosque in Uzunçarşı

Its builder was one of those who accompanied Fatih at the conquest of Constantinople. [Yavasca Şahin] is buried there. The imperial imam (imam-i sultani) Hacı Seyyid Mehmed Efendi installed its minbar while he was preacher in the Suleymaniye. The aforesaid is buried in an open-roofed tomb detached from his house, which is next to the Aya Sofya Medrese. The mekteb of Mahmud-i Gaznevi is located near [the mosque]. [The Yavasca Şahin Mosque] has a quarter.

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1946 The Yakub Ağa Mescidi, located between Selim Paşa Sokağı and Yesil Tulumba Sokağı south of Gümüşük Emini Sokağı in the Kemal Paşa Quarter in Bayezid. No trace of the mosque remains; see IC, I, 151. For location, see MW map, D 6/21 and 254.

1947 The Ağa Mescidi; see Hadika, 44.

1948 The Yavuz Mehmed Ağa Mescidi, located on Hekimoğlu Ali Paşa Caddesi near the intersection with Muçit Sokağı in the Cerrahi Paşa Quarter in Samatya. No trace of the mosque remains; see FC, 224; IC, I, 142. For location, see MW map, C 7/19 and 251.

1949 The Yeni Mahalle Mescidi, known also as the Şehsünvar Bey Mescidi, located on Şehsünvar Bey Çıkmatı in the Şehsünvar Quarter in Kumkapı. The mosque is today in ruin; see EC, 190; IC, I, 156. For location, see MW map, F 8/8 and 317.

1950 The Yemeniciler Mescidi, located on the site of or near the later Fazlı Paşa Sarayı on Peykhane Sokağı near the intersection with Klod Farer Caddesi in the Binbirdirek Quarter in Alemdar. No trace of the mosque remains, nor can its precise location be ascertained; see Hadika, n. 166, n. 1351 and n. 1352; also, IC, I, 153; OMFD, III, 510.

1951 Hadika, 179.

1952 The Fazlı Paşa Sarayı; see Hadika, n. 166.

1953 The Yavasca Şahin Mescidi, located at the intersection of Yavasca Şahin Sokağı and Uzunçarşı Caddesi in the Tahtakale Quarter in Eminönü. The mosque, the foundation of which must date to the third quarter of the fifteenth century, was renovatored in 1950; see DBIA, VI, 443-44; EC, 209-10; IC, I, 152; OMFD, III, 531-32. For location, see MW map, F 5/12 and 342, 488.
18. The Mosque of the Yoğuncular Kârhanesi near the Ahur Kapı

[224] The abovementioned mosque is inside the government-owned yogurt factory. Its builder was Sultan Suleyman. Its minaret is of wood. It does not have a minbar. The five canonical prayers are performed in it. It does not have a quarter.

19. The Yatağan Mosque

Its builder was Hacı İlyas Ağá, the head gunner (topcu başı) at the time of His Majesty Ebûl-feth Sultan Mehmed Khan’s conquest of Istanbul. Kazancı Hacı İlyas Çelebi installed its minbar in the year one thousand seven [1598-99]. [The locations of] their graves are unknown. Ömer Efendi, the son of the first İlyas, is buried near the mosque. Yatağan Dede dwelt there in the time of Süleymen Khan. Because he built an exalted fountain nearby, [people] refer to the Yatağan Çeşmesi and Yatağan Congregational Mosque. [Yatağan Dede] is also buried there, but he has no connection with the pious foundation. The builder of the mekteb located near the abovementioned fountain was Iskender Paşa, the builder of a mosque in the village known as Kanlıca on the Bosphorus. His grave is in his mosque. Fatma Hanım, the daughter of Kara Hasanîzade Mustafa Paşa and esteemed wife of Çelebi Mehmed Paşa, built the mekteb above the abovementioned mosque’s sadirvan. The nearby Arabacilar Hamam is its vakf. Hakikizade Şeyh Osman Efendi, the builder of the zaviye near this Iskender Paşa Mektebi, is buried in the garden of that dervish lodge. The abovementioned şeyh was the halife of Seyyid Nizamzade Kasım Efendi of [the Emirler Tekke at] the Silivri Kapı. Şeyh Mustafa, the son of the abovementioned Şeyh Osman Efendi, is buried next to him. He was the imam in the abovementioned Yatağan Congregational Mosque. The famous calligrapher Eşrikapılı Mehmed Rasim Efendi was the son of the aforesaid Mustafa Efendi’s daughter. He died in the year 1185 [1771-72] and was buried outside the Eğri Kapı. The abovementioned Şeyh Osman Efendi’s halife, Çukadar Abdullah Efendi, is buried beside him. His halife was Ummi Sinânzade Şeyh Hasan Efendi, who was mentioned in connection with the Congregational Mosque of Kırkçubâşı Süleyman Ağá. His halife, Terzi Dede, is buried beside him. The aforesaid Kasım Efendi was the halife of Ummi Sinan Şeyh Ibrahim Efendi. [The mosque] does not have a quarter. [225]

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1954 The Yoğuncular Kârhanesi Mescidi (Mosque of the Factory of the Yogurt Makers), located inside the Yoğuncular Kârhanesi, a government-owned yogurt factory near the Ahur Kapı in the Cankurtaran Quarter in Alemdar. No trace of either the mosque or the factory remains. Neither can its precise location be established with certainty. On the Ayverdi map (IH, sheet B 3), a no-longer-extant Yoğunthane Sokâğı is shown as opening off Çayıroğlu Sokâğı, and it is likely that the factory was situated there. Evliya Çelebi notes that the factory was located below the Sultan Ahmed Camii near the Çatâdi Kapı; see Evliya Çelebi, Travels, 1/2, 143.

1955 Beglik kârhanesı.

1956 The Yatağan Mescidi, known also as the Hacı İlyas Camii, located at the intersection of Yatağan Kulhami Sokâğı and Yatağan Hamami Sokâğı in the Atik Mustafa Paşa Quarter in Ayvansaray; see DBIA, VII, 442-43; FC, 109-10; IC, I, 151; OMFD, III, 519-31. For location, see MW map, C 2/7 and 302.

1957 The Kanhca or Iskender Paşa Camii; see Hadîka, 468-70.

1958 The Hakikizade Tekkesi of the Halveti dervish order; see ZSE, 65-66.

1959 For Eşrikapılı Mehmed Rasim Efendi, see Hadîka, n. 139.

1960 In fact, Ummi Sinânzade Şeyh Hasan Efendi is mentioned above in connection with the Kırkçubâşı Süleyman Ağá. His halife, Terzi Dede, is buried beside him. The aforesaid Kasım Efendi was the halife of Ummi Sinan Şeyh Ibrahim Efendi. [The mosque] does not have a quarter.
20. The Congregational Mosque of Yahni Kapan Sokak

The abovementioned is an upper-story mosque. Its builder was Hadice Usta, who was one of the female slaves of the darüşsaade ağası, Maktul Beşir Ağa. This chronogram is written on the arch of the fountain which she built near the abovementioned mosque:

Nimet drank and composed the date with dotted letters (mufeveh harf).

"Hadice Usta is the one who made this limpid water flow," 1748-49.

There is a separate mekteb of hers near the mosque. [The mosque] does not have a quarter.

21. The Yeni Dersiye Mosque

Its builder was Dülbdencizade Mustafa Efendi, a mûderris in Edirne. There is a mekteb of his located opposite it. The office of imam of the abovementioned mosque is entrusted to the tutors of the mekteb. Each of [the students residing in] its six rooms is assigned a separate duty in the medrese and the mosque. The abovementioned founder is buried on the grounds of the medrese. This is the chronogram on his gravestone:

O God, may the Qur’an be his comforter in the grave!
Being the builder of a medrese and mekteb,
He strove to do good. May his exertions be acknowledged!
May God shower His grace upon him in his grave!
This chronogram gives the exact year of his death.
"May the houris be Mustafa Efendi’s traveling companions!" 1765.

He died on the eighth day of Şevval [31 March]. The hamam inside the Eğri Kapı in the Avci Mehmed Bey Quarter, rebuilt by the late Hoca Hafiz Kütük Halil Efendi, is one of the income-producing properties of this vakf. [The mosque] does not have a quarter.

22. The Yıldız Dede Mosque

The name of this Yıldız Dede was Necmeddin. He lived at the time of the conquest [of Constantinople]. The hamam, located inside the walls, which is still known by his name, was granted to him as freehold (temlik) by the sultan, although it was a church at that time. He made it into a hamam, and it was annexed to the imperial vakf of [Sultan Mehmed II] as an income-producing property. The aforesaid died in the stokehole of the abovementioned bath and was buried there. He was a
person whose prayers were accepted by God, so much so that, because of his prayers, one of the basins of the abovementioned hamam became a place of ablution for recovery from sickness and for [purification after] sexual intercourse. Its benefits are constantly observed. There is a faience tile over the spigot marking the abovementioned basin.

Later, a person named Seyyid Mustafa Dede, a halife of Kostendili Şeyh Ali Efendi and a şeyh of the Halveti dervish order, who was originally from Sinop, came and secured permission from Kemânkeş Mehemd Âğa, the founder of the hamam, to dwell beside the abovementioned [Yıldız] Dede's grave. Since the imperial accession of His Majesty Sultan Mahmud Khan¹⁹⁷¹ occurred when he was on the point of settling [there], he submitted a petition to the imperial presence requesting the repair of the abovementioned grave. Permission was given by pious command at the beginning of [Sultan Mahmud's] reign, and, the cost being estimated, the adjoining dwelling of a Janissary corbaci, the corbaci of the fifteenth division, was purchased and added, and a blessed mosque and tomb were built. Two rooms were built beside the mosque as an upper- and lower-story zaviye.¹⁹⁷² The office of its şeyh was given to the aforesaid Seyyid Mustafa Efendi, and, following his death in 1166 [1752-53], the aforesaid Şeyh Mustafa was buried near the deceased Yıldız Dede. Seyyid Mehemd Dede, his halife, became şeyh in his place, and, following his death in 1190 [1776-77], he was buried beside his master. One of his relatives, Seyyid Omer Efendi, became head of the zaviye in his place. [The Yıldız Dede Mosque] does not have a quarter.

The great sultans' mosques located within the walls of Istanbul are ten in number, and the particulars of all of them were given and mentioned above. The total number of congregational mosques and small mosques extant within the abovementioned walls and described up to this point is four hundred eighty-one. The total number of congregational mosques and small mosques mentioned as built with minbars installed at the time of construction is one hundred eight, the numerical equivalent of [the word] “Truth.”¹⁹⁷³ [227] One hundred sixty-three, the numerical equivalent of [the word] “Obedience.”¹⁹⁷⁴ were made into congregational mosques by the subsequent installation of a minbar, the result of the zeal of patrons of charitable works. In addition, at the time of our writing, two hundred nine, the numerical equivalent of [the word] “Fortune,”¹⁹⁷⁵ are small mosques (mescid). Two hundred four, the numerical equivalent of [the word] “Holy,”¹⁹⁷⁶ have quarters. Moreover, there are one hundred sixty-eight without quarters, the numerical equivalent of [the phrase] “In the name of God.”¹⁹⁷⁷

¹⁹⁷¹ Sultan Mahmud I, who ascended the throne in 1730.
¹⁹⁷² The Yıldız Dede or Pazar Tekkesi, founded in 1143/1730-31. For a full list of its şeyhs, see ZJE, 67; DBIA, VII, 516.
¹⁹⁷³ Hak.
¹⁹⁷⁴ Inkiyâd.
¹⁹⁷⁵ Dehr.
¹⁹⁷⁶ Mukaddes.
¹⁹⁷⁷ Bism-Allah.
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[THE MOSQUES OUTSIDE THE WALLS OF ISTANBUL AND ALONG THE UPPER REACHES OF THE GOLDEN HORN]

ENUMERATION OF THE GATES OF THE WALLS OF ISTANBUL.


The first thirteen gates enumerated by Ayvansaray are those located along the Golden Horn, starting in the east and proceeding west. The Bahçe Kapi or Garden Gate was the Byzantine Gate of Neorion (Gate of the Dockyard), known also in the Ottoman period as the Çift Kapısı or Jews Gate. Located just east of the Yeni Cami at the entrance to the Golden Horn, the gate was destroyed in the great earthquake of 1767. Its identification with the Horaia Pyle (the Beautiful Gate) has been called into question; see Alexander van Millingen, Byzantine Constantinople. The Walls of the City and Adjoining Historical Sites (London, 1899), 218-20; R. Janin, Constantinople Byzantine. Développement urbain et répertoire topographique (Paris, 1950), 274-75; Feridun Dirimtekin, Fetihden bence Halic Surları (Istanbul, 1956), 23-24.

The Gate of the Fish Market, the Byzantine Gate of the Peramatos (Gate of the Passage), from which one passed over the Golden Horn to the suburb of Galata. Known by the Latins as the Porta Perama or Piscaria, it was situated opposite the entrance to the Misr Çarşısı. It is no longer extant; see Millingen, Walls, 214, 216-18; Janin, CB, 274; Dirimtekin, Halic Surları, 22.

The Dungeon Gate, known also as the Yeni Kapısı (Fruit Gate) or Hazret-i Cafer Kapısı. It got its name from the fact that it was located near a tower in the sea wall along the Golden Horn which served as a prison (zindan). Located near the Rüstem Paşa Camii in Eminönü, it was torn down in 1891; see Millingen, Walls, 213-16; Janin, CB, 273; Dirimtekin, Halic Surları, 21-22.

The Firewood Gate, identified by some authorities as the Byzantine Gate of the Drungarî. It is no longer extant; see Millingen, Walls, 213-16; Janin, CB, 273; Dirimtekin, Halic Surları, 19-21.

The Gate of the Sacred Spring, probably opened in the early sixteenth century after the Turkish conquest of Constantinople. It is still extant; see Millingen, Walls, 212-13; Janin, CB, 272; Dirimtekin, Halic Surları, 18-19.

The Gate of the Flour Market, the Byzantine Porta Platea. It is no longer extant; see Millingen, Walls, 212; Janin, CB, 272; Dirimtekin, Halic Surları, 18.

The Cibali Gate, referred to in Latin sources as the Porta del Pozzo or Porta Puteae. There is little doubt that its Greek name was Ipekas. It is still extant; see Millingen, Walls, 209-10; Janin, CB, 272; Dirimtekin, Halic Surları, 17.

The Saint’s Gate. It gets its name from its proximity to the church tentatively identified as Christ Euergetes, known today as the Zeytul Camii (see Hadika, 207). It was also known as the Gate of St. Theodosia or the Porta Dextocrates, after the district in which it stood. It is still extant; see Millingen, Walls, 208-9; Janin, CB, 271; Dirimtekin, Halic Surları, 17.

The New Inner Gate, no doubt a mistranscription for the Yeni Aya Kapısı (New Saint’s Gate), opened after the Turkish conquest of Constantinople, in the time of Sultan Selim. It was the gate for the road going up from the Golden Horn to the Sultan Selim Camii; see Millingen, Walls, 208; Janin, CB, 271; Dirimtekin, Halic Surları, 17.

The Petro Gate, known also as Petri Kapısı, the Byzantine Gate of the Petron, named for the district referred to as the Castron of the Petron, located between the northern front of the Fifth Hill and the Golden Horn. The gate is no longer extant; see Millingen, Walls, 206-7; Janin, CB, 271; Dirimtekin, Halic Surları, 15-16.

The Gate of the Lighthouse, referred to by historians of the siege of 1453 as the Porta Phani or Porta del Pharao. The gate took its name from the adjoining quarter, known as Phanari (Turkish Fener), which was named for the beacon light which stood at this point on the Golden Horn. The gate is no longer extant; see Millingen, Walls, 206; Janin, CB, 270-71; Dirimtekin, Halic Surları, 15.

The Balat Gate, the gate of the Balat Boat Landing, known in Byzantine sources as the Gate of the Kyenkos from the Kyenkos Quarter on the Golden Horn. It is no longer extant. For a discussion of the controversy surrounding its identification, see Byron C.P. Tsangadas, The Fortifications and Defense of Constantinople (Boulder, 1980), 38-39; also Millingen, Walls, 198-205, 232-35; Janin, CB, 269-70; Dirimtekin, Halic Surları, 12-14.

The Ayvansaray Gate, known also as the Küçük Ayvansaray Kapısı, at the Ayvansaray Boat Landing. It stands at the head of a short street leading south to the site of the Byzantine Church of Blachernae and was the site of the Koiliomene Gate, the landing stage where the Byzantine emperors came ashore when proceeding by water to visit the Church or Palace of Blachernae; see Millingen, Walls, 195-96; Janin, CB, 269; Dirimtekin, Halic Surları, 11-12.

Gates 14 through 19 on the list are those of the land wall, starting in the north and proceeding south. The Crooked Gate (known also as the Bab-i Kec) is in the mid-twelfth-century wall of Manuel Comnenus. Known in the late Byzantine period as the

Gate of Kaligaria, it took that name from the neighboring quarter. It is still extant; see Millingen, Walls, 124; Janin, CB, 265.

1995 The Edirne Gate, the Byzantine Gate of Charisius. Located to the west of the district of Karagümrük, it was the gate through which the road to Edirne exited the city. It is still extant; see Millingen, Walls, 81-92; Janin, CB, 263-64.

1996 The Gun Gate, generally identified with the Byzantine Gate of St. Romanus, though Millingen disputes this. It is still extant; see Millingen, Walls, 80-89; Janin, CB, 262.

1997 The Mevlevihane New Gate, referred to in Byzantine sources as the Porta Rhousiou (the Gate of the Red Faction), Miriandron, Polyandron or Rhegium Gate. It is still extant; see Millingen, Walls, 78-79; Janin, CB, 259-62.

1998 The Silivri Gate, known in late Byzantine times as the Gate of Seliavias, but earlier as the Gate of Pege because the road running through it connected the city with the celebrated shrine of Zoodochus Pege, the Life-containing Source (known in Turkish as the Bahkî Kilise or Church of the Fish because of the fish that swim in the spring) located beyond the walls. The gate is still extant; see Millingen, Walls, 75-77; Janin, CB, 257-58.

1999 The Gate of the Seven Towers, the Porta Aurea or Golden Gate, originally a Roman triumphal arch, first erected by Emperor Theodosius I around the year 390, located some 2 kilometers beyond the Wall of Constantine and later incorporated into the land walls of Theodosius II. The Yedikule is the fortress built by Sultan Mehmed II behind the Porta Aurea, consisting of four towers in the Theodosian Wall plus three additional towers erected behind the wall, connected by a heavy curtain to form a five-sided enclosure. In later Ottoman times, it served as a prison and as a storage place for a part of the state treasure; see Millingen, Walls, 59-73; Albert Gabriel, Chateaux turcs du Bosphore (Paris, 1943), 85-114; Janin, CB, 252-55.

2000 Gates 20 to 27 in Ayvansaray’s list are those along the Marmara shore from the Theodosian Wall to Sarayburnu. The Narh Kapı or Pomegranate Gate is the Byzantine Gate of St. John the Forerunner in the Stoudios Estates, used by the Byzantine emperors each year on 29 August to visit the Stoudiou Monastery. It is still extant; see Millingen, Walls, 264-65; Janin, CB, 282; Dirımteki, Marmara Surları, 14.

2001 The Samatya Gate, the Byzantine Gate of Psamathia, which derived its name from the neighboring quarter. It is no longer extant; see Millingen, Walls, 264; Janin, CB, 282; Dirımteki, Marmara Surları, 14.

2002 The Davudpaşa Gate, sometimes identified as the Byzantine Gate of St. Aemilianus. It is no longer extant; see Millingen, Walls, 264; Janin, CB, 281-82; Dirımteki, Marmara Surları, 13.

2003 The Gate of the Kitchen Garden, a gate opened by the Turks after the conquest of Constantinople to give access to the Langa Bostan; see Millingen, Walls, 264; Dirımteki, Marmara Surları, 13. In the printed edition, as well as in some manuscript copies of the text, the name of the gate is followed by the date sene 1178 (“the year 1178”), perhaps a marginal note, which, by inadvertence, found its way into the main body of the work; see for example, the Tübingen manuscript Or. quart 1107, fol. 79r.

2004 The New Langa Gate, located just east of the Bostan Kapısı. The Byzantine name is uncertain. It is the gate to the Langa (Byzantine Vlanga) quarter, occupied the filled harbor of Eleutherius. Dating back to the foundation of Constantinople, the harbor was originally protected by a mole twelve feet thick constructed of carefully drafted masonry. It was the largest harbor on the Marmara side of the city but had silted up by the tenth century and was later converted into an area of market gardens; see Millingen, Walls, 263-64, 310-12; Janin, CB, 281; Dirımteki, Marmara Surları, 13; Tsangadas, Fortifications, 56-58.

2005 The Sand Gate, the Byzantine Gate of the Kontoscalion, named for the harbor on which it stood. It is no longer extant; see Millingen, Walls, 263, 307-14; Janin, CB, 280-81; Dirımteki, Marmara Surları, 13.

2006 The Cracked Gate, the Byzantine Sidera Gate. Torn down in 1992; see Millingen, Walls, 262, 270-78; Dirımteki, Marmara Surları, 12.

2007 The Stable Gate, located at the southeastern tip of the Istanbul peninsula, directly east of the Sultan Ahmed Camii. Its Byzantine name is uncertain. The Turkish name derives from its location near the imperial stables. An inscription on the gate commemorates its restoration by Damad Nevşehirli İbrahim Paşa in 1135/1722-23; see Millingen, Walls, 260-61; Janin, CB, 279; Dirımteki, Marmara Surları, 11.
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NEXT, WITH THE HELP OF GOD—BE HE EXALTED—THERE BEGINS A DESCRIPTION OF THE CONGREGATIONAL MOSQUES AND SMALL MOSQUES LOCATED OUTSIDE THE WALLS OF ISTANBUL

1. The Blessed Yedikule Congregational Mosque\textsuperscript{2005} outside the Yedikule Gate

Its builder was His Majesty Ebülfeth Sultan Mehmed Khan. It is attached to his great vakf.

2. The Kasablar Mosque\textsuperscript{2006} outside the Abovementioned Gate

The abovementioned is an upper-story mosque. Its builder was the former grand vizier Kara Mustafa Paşa,\textsuperscript{2007} who built a medrese on the Divanyolu inside Istanbul. He was grand vizier at the siege of Vienna in one thousand ninety-four [1683]. Following his return to Belgrade in disorderly flight, he was executed, and his severed head brought into the imperial presence in Edirne. He was subsequently buried at the Congregational Mosque of Saruca Paşa. His father’s name was Oruc. There is a single hamam of his near the abovementioned mosque. The Deryaş Şeyh Ali Efendi,\textsuperscript{2008} who was among those who participated in the conquest of Constantinople and later died, is buried opposite the hamam. [228] May God have mercy on him.

3. The Debbaglar Mosque\textsuperscript{2009} outside the Abovementioned Gate

This also is an upper-story mosque. Its builder is the still living tanner (debbag) Haci Ahmed Ağa, one of the notables of our age. It was built a year before the great earthquake which occurred in 1179 [1766].

4. The Hacı Mahmud Mosque\textsuperscript{2010} near the Tekke of Merkez Efendi outside the Mevlevihane Yeni Kapı

The builder of the abovementioned mosque was Hacı Mahmud, a patron of charitable works in the time of Sultan Bayezid the Saint. His grave is also there. The upper-story mekteb adjoining it is the charitable work of Dehhani Ismail Ağa, a notable of our age, who lives nearby. [The mosque] has a quarter.

\textsuperscript{2005} The Yedikule Camii (Congregational Mosque of the Seven Towers), known also as the Kazlıçeşme or Fatih Camii, located outside the Yedikule on the way to Bakırköy, at the intersection of Demirhan Caddesi and Beleşçi (Ocal) Sokak in the Kazlıçeşme Quarter in Zeytinburnu. Originally built in the second half of the fifteenth century, the mosque was thoroughly renovated in 1228/1813, and again in 1954. The present building is of recent date; see DBIA, IV, 513; IC, I, 59; OMFD, III, 407. For location, see Pervetitch map, Kazlı Çeşme, 2, lot 10.

\textsuperscript{2006} The Kasablar Mescidi (Butchers’ Mosque), known also as the Merzifoni Kara Mustafa Paşa Mescidi, located near the Marmara shore on Kazlı Camii Sokak in the Kazlıçeşme Quarter in Zeytinburnu. The mosque, which was originally built in the late seventeenth century, underwent substantial renovation in 1195/1780. In recent years it was completely rebuilt; see DBIA, IV, 513; V, 403–4; IC, I, 85. For location, see Pervetitch map, Kazlı Çeşme, 2, lot 29.

\textsuperscript{2007} Merzifoni Kara Mustafa Paşa; see Hadika, n. 1485.

\textsuperscript{2008} For Şeyh Ali Efendi, see Ünver, Mutlu Askerler, 8.

\textsuperscript{2009} The Debbaglar Mescidi (Tanners’ Mosque). Although Ayvansarayi describes it as situated near the Yedi Kule, the mosque and its location are otherwise unknown.

\textsuperscript{2010} The Hacı Mahmud Mescidi, located on Mevlevihane (Mevlanakapı) Caddesi to the Yenikapi Mevlevihanesi in the Merkez Efendi Quarter in Zeytinburnu. Although originally built as a mosque in the time of Sultan bayezid II (1481-1512), it was converted into a Halveti-Şabani tekke by a certain Şeyh Salih Salaheddin Efendi in 1291/1874. It was rebuilt in the second half of the nineteenth century (probably in 1874), and is today in ruin; see DBIA, VIII, 177; IC, I, 65.
5. The Yenikapı Mevlevihanesi Mosque

Its builder was the chief clerk (bashalife) of the Janissaries, Malkoç Mehmed Efendi. Setting off on the blessed hajj, he arrived in Konya and vowed, “If God grants a safe return to our native country, I shall build a lodge for the Mevlevi dervishes in Istanbul.” Following his return, he brought his pledge to pass and built this mosque. The late Eminî composed this chronogram for its completion: “The scribe built a Mevlevihane at the Yeni Kapı,”1006 [1597-98]. Grand Vizier Mehmed Paşa and Turnâcî Hasan Ağa, the âğa of the Janissaries, were present at the time of its inauguration. The charitable patron is buried near the sadrivan. Kemal Ahmed Dede, its first head, was şeyh for four years and was buried there when he died. Subsequently, Doğan Hüseyin Dede was şeyh for thirty years, and, when he passed away in 1040 [1630-31], he, too, was buried there. And eight years later, Seyyid Ebu Bekir Çelebi, the head of the [lodge of Celaleddin Rumi] in Konya, came to this zaviye by imperial command. He passed away while visiting it and was buried there. The largest of all the cenotaphs (sanduka) belongs to him. Sabuhi Ahmed Dede became şeyh after the abovementioned Doğan Dede, and he passed away in 1054 [1644-45]. He is buried outside the tomb [of Kemal Ahmed Dede]. Subsequently, Hacı Ahmed Dede was şeyh for twenty years. [229] He passed away in Illuminated Medina in 1078 [1667-68], while returning from the hajj, and is buried there. Subsequently, Kari Ahmed Dede became head of the tekke. He died in 1090 [1679-80] and is buried there. Kari Ahmed Dede was from a town named Dargiri in Rumelia. He was initiated into the [Mevlevî] order in Konya by Arif Mehmed Çelebi and subsequently served Sabuhi. Zeki Ali composed a chronogram of his death in this manner: “Say the Fatiha for the soul of the pure Spiritual Pole Ahmed Dede!” Another [chronogram for his death is as follows]: “May it be Ahmed Dede’s fate to be forever at the Throne of God!” In his place, Naci Ahmed Dede, known as Pendari, became head of the lodge for thirty-three years. When subsequently he passed away in 1123 [1711-12], he was buried there. Naci Ahmed Dede wrote poetry. [These are] examples of his work:

The wine cup went around and the musician made harmony with the flute.
All the wine bubbles embarked upon a whirling dance like the Mevlevîs.

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2011 The Yenikapı Mevlevihanesi Mescidi, located in the Yenikapı Mevlevihanesi on Mevlevihane (Mevlanakapı) Caddesi at the intersection with Mevlevi Tekkesi Sokaki in the Merkez Efendi Quarter in Zeytinkburnu. After the Galata Mevlevihanesi, it is the oldest Mevlevi tekke in Istanbul and was the largest establishment belonging to the order in the Ottoman capital. The complex included a mosque, a semâhane, a tomb for the şeyhs of the tekke, an audience hall (divanhane), dervish rooms, a timekeeper’s room (muvakkithane) and a kitchen (mutfak). The tekke was originally built in the late sixteenth century and restored several times before being completely rebuilt by Sultan Mahmud II in 1232/1816-17; see DBIA, VII, 476-85; Demircanh, Evliya, 303-4; IC, I, 156; M. Baha Tanman, “Settings for the Veneration of Saints,” in The Dervish Lodge. Architecture, Art and Sufism in Ottoman Turkey, ed. Raymond Lifchez (Berkeley, 1992), 156-58, 160.

2012 Yeni-kapı’da yapdırı Yazıcı Bey Mevlevihâne.

2013 Mehmed Paşa, Elmas (1662-97), Ottoman grand vizier of the reign of Sultan Mustafa II. Born the son of a shipmaster in Kastamonu, he was as a young man taken into service in the sultan’s treasury and quickly promoted through a series of offices, becoming nisancı with the rank of beylerbeysi in 1689-90. He was made a vizier of the dome (kubbe veziri) and was appointed kaimmakam in February 1695 and, three months later (2 May 1695), Sultan Mustafa II made him grand vizier. Over the next three years, he distinguished himself in campaigns in Hungary. He was killed in the course of the bloodbath suffered by the Ottoman army at Zenta on the Tisza River on 11 September 1697, during which a Hapsburg army commanded by Prince Eugene of Savoy, slaughtered 20,000 Turkish troops. The Sultan fled the battle, after which the Janissaries mutinied and killed the grand vizier and many of his officers. Mehmed Paşa is described as elegant, lively, intelligent and experienced in financial affairs but unpopular with the viziers and with the army; see EI’, VI, 993-94; SO, I, 395.

2014 Kutb-ı pâk Ahmed Dede rihzna oku fâitha.

2015 Ola Ahmed Dede devrami dâ’im ‘ars-ı Mevlâ’dâ.
Another:

Behold your ruby lip. It desires not the Cup of Jemshid.

Behold the perfumed peach fuzz of your countenance. It recalls the curly locks on the rose.

Seyyid Yusuf Nesib Dede became head of the tekke after him. He died in 1137 [1724-25] and was buried there. The abovementioned Seyyid Yusuf Nesib Dede ibn Şeylê Ömer al-Konevî was initiated into the order by Siyahî Mustafa Dede, the head of the order in Egypt. He emigrated from Konya and became the reader of Bostan Çelebi Efendi’s lectures on the Mesnevi. In the year 1106 [1694-95], he set out on the blessed hajj from Konya with Bostan Çelebi. While residing in Konya following his return, because Naci Ahmed Dede vacated the office, he became the head of the abovementioned dervish lodge. Peçevizâde Ahmed Dede became şeyh in his place, and, dying as well in that same year [1137 (1724-25)], he was buried there. His father was Peçevî Şeylê Mustafa-yi Halvetî. He was born in the abovementioned city. He subsequently became head of a tekke in Konya in place of his father, and, still later, he became the şeyh of the Mevlevihane of Filibe. Later, he became şeyh [of the Yenikapi Mevlevihane] in place of Nesib Dede. The reciter of the Mesnevi (mesnevihana), Mehmed Dede, became şeyh in his place. [230] He died in 1145 [1732-33] and was buried there. He was şeyh for eight years. And, after him, Musa Safi Dede became şeyh for twelve years. He died in 1157 [1744-45] and was buried there. Kucük Ahmed Dede became şeyh in his place. He died two years later, in 1159 [1746-47], and was also buried there. Subsequently, the twelfth şeyh was Ebu Bekir Dede Efendi, a descendant of the Prophet Muhammed. He passed away in 1190 [1776-77], and, after him, the thirteenth şeyh was Şeylê Seyyid Ali Dede Efendi. Following his death in [1219 (1804-5)], he also was buried in the abovementioned tekke. When his brother, Abdûlbakî Efendi, became şeyh in his place, he expelled one of his relatives, Aşçibâşi Mehmed Dede, from the tekke. The abovementioned tekke was completely renovated through the zeal of Sultan [Mahmud II] and was inaugurated on the ninth day of Cemaziyâlevvel of the year twelve thirty-two [27 March 1817]. All of the şeyhs were invited for the reading of the Mevlid-i Serif and the imperial person, incognito, also honored [the proceedings] by a visit. The inscriptions in celi script in various parts [of the Mevlevihane] were done by Kerasteci Nuri Efendi, one of the dedes of the abovementioned dergâh. Following his death in 1231 [1815-16], Şeyh [Abdûl]baki Efendi was buried there, and his son, Seyyid Hûsnû Dede, was seated in his father’s place as a beardless youth. When, in accord with the command of God—he be exalted—Hûsnû Dede set out for the Abode of Eternity at the end of blessed Ramazan 1245 [March 1830], he was buried at the side of his father. Subsequently, his paternal uncle, Abdûrrahim Dede, became şeyh. On his death in 1247 [1831-32], Osman Dede Efendi, the younger brother of the abovementioned Hûsnû Dede, became head of the abovementioned dergâh as a minor.

2016 The Mathnawi, the vast six-volume work of spiritual teaching and Sufi lore in the form of stories and lyric poetry by the thirteenth-century mystic, Celaleddin Rumi (Jalâl al-Dîn Rûmî).

2017 The town of Pec ( Pécs) in southern Hungary.

2018 The city of Plovdiv on the Maritsa River in central Bulgaria.

2019 For an extended list of the şeyhs of the Yenikapi Mevlevihane, see ZSE, 31-32.
6. The Congregational Mosque of the Tekke of Merkez Efendi

Its builder was Şeyh Musliheddin Merkez Musa Efendi ibn Mustafa ibn Kılıç Bey ibn Haydar. The aforesaid was born in the village of Sarı Mahmudlu in the district of Ladikîyê in the province of Kütahya. He was subsequently initiated as a dervish by Sûnbul Efendi. He built the zaviye and rooms in the courtyard of this mosque. Following the death of Şeyh Sûnbul Efendi, while he was preoccupied with the training of dervishes there, [Merkez Efendi] was transferred to [Sûnbul Efendi’s] post [as head of the tekke of Koca Mustafa Paşa]. [231] Dwelling in the tekke of Koca Mustafa Paşa, he was occupied with guiding the servants of God. He was head of the tekke [of Koca Mustafa Paşa] for a span of twenty-three years. On entering God’s presence in 959 [1551-52], Ebussud Efendi performed his funeral prayer on a Friday in the blessed Congregational Mosque of Sultan Mehmed. He also composed the following chronogram for his death: “May God illumine the surroundings of Merkez.” He is buried in a separate tomb in the tekke which he built.

His son-in-law, Musliheddin Seyyid Mustafa Efendi, who became head of this zaviye in his place, was, following his death in nine-hundred eighty-five [1577-78], buried near [Merkez Efendi]. “Şeyh Seyyid,” 984 [1576-77], is the date of his death. A son and two daughters born to one of the daughters of the abovementioned Musliheddin Merkez Efendi are buried beside him. Finikeli Abdullah Efendi, one of the şeyhs of this lodge, is buried in the tomb adjoining the gate of the zaviye. He received the office of halîfe from Yakub Efendi, who became şeyh of [the tekke of] Koca Mustafa Paşa in place of Merkez Efendi. [Finikeli Abdullah Efendi] became şeyh of this zaviye and died in exactly [the year] one thousand [1591-92]. He lived for one hundred ten years. His son, Mustafa Efendi, became head of the tekke in his place. He died eight years later, in 1008 [1599-1600], and was buried at the gate beside his father.

Abdülباقي Paşa, the builder of the darülküra opposite [the zaviye], is buried in its vicinity. The aforesaid built [the darülküra] in one thousand seventeen [1608-9]. He died seventeen years later, in 1034 [1624-25], while he was governor of Tokat, and his body was transported to this place and buried. The Çukur Çeşme is also outside the gate of the zaviye and it [gives forth] delicious, flowing water. There is an exalted ayazma in the vicinity of Şeyh Merkez Efendi’s tomb. One descends to it by...
CHAPTER THREE

[several] steps. The abovementioned [Merkez Efendi’s] subterranean halvethane, which is like a cave, is still extant, and it is a place of pilgrimage for the Faithful. The hamam located next to [Merkez Efendi’s zaviye] is one of its vakfs. The aforesaid [Merkez Efendi] had a private room in the hamam for bathing. At present the sick and invalid bathe [there] with purity of purpose and are restored to health.

[232] Because the late Şah Sultan,2027 the pious founder of a mosque and tekke2028 located near [the tomb of] Halid bin Zeyd (Eyyub)—may God be well pleased with him—was Merkez Efendi’s disciple, she built that mosque and tekke for him. The aforesaid [Şah Sultan] is buried in a separate tomb near the zaviye of Sultan Selim the Second. She is described in detail in the account of her zaviye.2029 The Congregational Mosque of Merkez Efendi has a quarter.

7. The Emani Mosque2030 near the Congregational Mosque of Merkez Efendi

Its builder, retiring from the office of confidential secretary (şir kâtib), became divan secretary for one of the viziers. He died in Salonika in 1000 [1591-92] while the abovementioned vizier was governor there. Subsequently, the abovementioned mosque and its quarter were burned in a fire. [Its site] was annexed to a garden (boştan) and it has remained in that state.

8. The Ilyas Efendi Mosque2031 outside the Yeni Kapı

Its builder was Ilyas Sücaeddin ibn Ilyas. He was a native of Dimetoka. He became the müderris of the Sahn Medrese in Edirne. He subsequently became deaf during the time he was müderris of [the medrese of] Bayezid Khan there and retired. [He died] at the age of ninety. The phrase “Praising God,”2027 920 [1514-15], is the date [of his death]. He is buried in an open-roofed tomb near this mosque. His two sons, named Ebu Hamid and Lutfullah, are buried beside him. He wrote glosses to all of the works of the Sayyid Şerif.2035 [The mosque] has a quarter.

the city in 1422, and, following the conquest in 1453, it was torn down. The spring remained in Greek hands, however, and in 1796-7, a small chapel was again erected on the site. In its present form, the church dates from 1883, with restorations carried out in 1933 and again in 1955, following the anti-Greek riots which broke out in Istanbul that year over the Cyprus dispute. Although in the past the ayazma was the site of large and animated religious fairs at Easter and on the Feast of the Blessed Virgin (August 15), it is today little frequented because of the emigration of Istanbul’s Greek population; see R. Janin, La Géographie ecclésiastique de l’empire Byzantin, première partie. Le siège de Constantinople et le patriarchat oecuménique, tome III. Les Églises et les monastères (Paris, 1953), 232-37; for a description of the Easter fair at the Balikh Ayazamsı as it was celebrated at the beginning of the twentieth century, see H. G. Dwight, Constantinople, Settings and Traits (New York, 1926), 332-38.

2027 Şah Sultan (d. 1572), one of the daughters of Selim I and the sister of Sfileyman I. She was married to Grand Vizier Lutfi Paşa sometime before 1523, but the marriage was dissolved in 1541; see Uluçay, Kadınlar, 32-33.

2028 The Şah Sultan Camii and attached tekke; see Hadika, 279-82.

2029 See Hadika, 279-80.

2030 The Emani Mescidi. Although Ayvansarayı locates it near the Merkez Efendi Camii, Öz states that it stood near the Yavedud Camii in the vicinity of the Eğri Kapı. In fact, its precise location is uncertain. The mosque is no longer extant; see IC, I, 51; ISTA, X, 5292.

2031 The Ilyas Efendi Mescidi, known also as the Ilyazsade or Sakine Hatun Mescidi, located outside the Top Kapı on Ilyazsade Camii Sokağı in the Merkez Efendi Quarter in Zeytinburnu. The mosque was earlier located at the intersection of Çırpçı Caddesi (Londra Asfaltı) and Ilyazsade Sokağı but was torn down in 1956 and has only recently been rebuilt on its present site; see DBIA, VIII, 216-17; Demircanh, Evliya, 243; IC, I, 76. For location, see Istanbul Rehberi, 1934, sheet 10, N/8; Istanbul Euroatlas, sheet 74, G/2.

2032 Zikr.

2033 ‘Ali bin Muhammad al-Jurjani, known as the Sayyid al-Sharif (1339-1413), Persian theologian of the late fourteenth and early fifteenth century, who settled in Shiraz and wrote on many subjects, including logic, grammar and law; see ET, II, 602-3.
9. The Takiyeci Congregational Mosque\textsuperscript{2034} outside the Top Kap\i

Its builder was the maker of felt caps (\textit{arakiyeci}) Ibrahim Efendi. He is buried inside his \textit{sebil}, which adjoins [the mosque]. These are the couplets written on the side stones of his grave:

\begin{quote}
Let the patron of charitable works accept this martyr’s grave!
Let Paradise be his abode!
He made and brought to life his place in Paradise.
God, make the houris his companions!
\end{quote}

[233] According to the chronogram on the arch of its gateway, the abovementioned mosque was completed in exactly one thousand [1591-92]. The numerical date on the \textit{sebil} in which [Ibrahim Efendi] is buried is nine hundred eighty-six [1578-79]. The \textit{sebil} and well located at the side gateway of the mosque’s courtyard were built two years after the mosque. The cenotaph and gravestone with a turban opposite the mosque are the resting place of Halil Efendi, who died in 995 [1586-87]. A salary is provided from the \textit{vakf} of the abovementioned builder with the stipulation that it be given to a \textit{seyh} of the Halveti dervish order. At present, the occupants of the office of \textit{seyh} perform litanies of praise (zikr) and declarations of the unity of God (\textit{tevhid}) on Fridays. The founder of the charitable work [Ibrahim Efendi] is mentioned in the book named \textit{Sergi\c{z}est} (Adventure) of La'\lizade Seyyid Abd\ülbak\i Efendi.\textsuperscript{2035} [The Takiyeci Congregational Mosque] has a quarter.

10. The Savak Mosque\textsuperscript{2036} outside the Eğri Kapı

Its builder was the \textit{ağa} of the Janissaries, Harami Ahmed Paşa. When his father-in-law, Grand Vizier Siyavuş Paşa,\textsuperscript{2037} died in the year one thousand three [1594-95], he was also dismissed. Although he was subsequently favored with [the rank of vizier with] three \textit{tuğ}, he passed away to the Abode of Eternity shortly after that and was buried near his mosque in the year “Six horizons,” 1008 [1599-1600].\textsuperscript{2038} In addition to this, another mosque\textsuperscript{2039} of his near the Fethiye Mosque was made from a church. The minbar [of the Savak Mosque] was installed by the head of the office of high appointments (\textit{tahvîl kiseda\\u015f}) Sabih Ali Efendi, who passed away at Isakç\i\textsuperscript{2040} in the year “Victorious sword,” 1183 [1769-70].\textsuperscript{2041} The nearby mekteb was also [founded] by the abovementioned Sabih

\textsuperscript{2034} The Takiyeci Camii (Congregational Mosque of the Maker of Felt Caps), known also as the Takiyeci Ibrahim Ağa or Takiyeci Ibrahim Çavuş Camii, located on Takkeçi Camii Sokâ\ğ near the intersection with Topkapı Davutpaşa Caddesi in the Maltepe Quarter in Zeytinburnu. The mosque, with its wooden portico columns and its wooden dome, was spared by its remote location from the fires which destroyed or badly damaged all other mosques of this type in Istanbul. It is noteworthy as well for the fine Iznik tile revetments on its interior. An inscription commemorates a renovation of the mosque by Sultan Mahmud II in 1246/1830-31; see DBIA, VII, 194-95; IC, I, 144. For location, see Istanbul Euroatlas, sheet 74, F/2.

\textsuperscript{2035} La'\lizade Seyyid Abd\ülbak\i Efendi (d. 1746), Ottoman jurist, poet, calligrapher and member of the Na\ckbend\i dervish order. He served as a \textit{m\\u015f\\u0131erris} in Istanbul and later as kadi of Istanbul and \textit{kadi\\u0131sker} of Anatolia and wrote poetry under the pen name Yetim; see Hadika, 296-97; Mevma, 268-69; Rado, \textit{Türk Hattatlar\c{a}}, 146; ISTA, I, 76; SO, III, 298-99. A translation of his \textit{Sergi\c{z}est} can be found in John P. Brown, \textit{The Darvishes or Oriental Spiritualism} (Oxford, 1927), 232-49.

\textsuperscript{2036} The Savak Mescidi (Mosque of the Water Distribution Cistern), known also as the Asrafzade, Israfzade or Hirami Ahmed Paşa Mescidi, located on Savaklar Caddesi at the intersection with Cebeci\\u015f Caddesi in the Fethi Celebi Quarter in Eyüp. The mosque also functioned as a \textit{zaviye} and was headed by the Halveti \textit{seyh} Cemaleddin U\\u015f\i between 1742 and his death in 1751. Following his death, Cemaleddin U\\u015f\i, who was the founder of the Cemali branch of the Halveti-U\\u015f\i order, was buried there. The tekke thus became the order’s grand lodge (\textit{asitane}) and came to be known as the Cemali or \textit{Seyh Cemaleddin U\\u015f\i Tekkesi}; see DBIA, II, 399-400; Demircanh, \textit{Evliya}, 254; Haskan, Eyüp, I, 79-82; IC, I, 120; ISTA, I, 440.

\textsuperscript{2037} Kanijeli Siyavuş Paşa; see Hadika, n. 308.

\textsuperscript{2038} \textit{Se\\u0131 cihet}, the six horizons that bound the whole of the material world.

\textsuperscript{2039} The Ahmed Paşa Mescidi; see Hadika, 42.

\textsuperscript{2040} The town of Isaccea on the lower Pruth in Rumania.

\textsuperscript{2041} \textit{Se\\u0131fi gali\dh.}
Efendi. Because this mosque was built to serve as a dervish lodge, there are rooms around it, and a stipend for the şeyhs is provided from its vakf. Among the şeyhs of the abovementioned zaviye was the famous Seyyid Mehmed Cemaleddin Efendi, who died in our time. He was the halife of Şeyh Bağdadı Efendi. He was originally şeyh for a time in his own zaviye in Edirne, and subsequently he emigrated to Istanbul. His predecessor was Şeyh Mehmed Efendi, who had been the Friday preacher of the Congregational Mosque of Piyale Paşa. He passed away in the year 1155 [1742-43], after serving as şeyh in this zaviye for forty-five years. Since [the office of şeyh] in the abovementioned zaviye fell vacant when he was buried opposite it, [the post] was offered to the previously mentioned Cemal Efendi. He was şeyh for nine years, and on passing away, was buried in a covered tomb before the mihrab. Mūstakimzade composed this chronogram for his death:

All the ardent lovers [of God] expressed this date in divinely inspired words.

"May Cemaleddin U aki be divinely exalted," 1164 [1750-51].

[Cemaleddin's] predecessor, Şeyh Mehmed, established a Qur'an readership as a vakf for this mosque and, in accord with the conditions of the vakf, he awarded the performance of the duty to the glory among the righteous, Şeyh Halil Efendi, imam of the Toklu Dede quarter located inside the land wall. This Halil Efendi was buried near [the grave of] Ebu Şeybet al-Hudri—may God be well pleased with him—in 1167 [1753-54]. [Şeyh Mehmed's] namesake, Ebulkasım Hattat Hoca Mehmed Rasim Efendi, known as Eğrikapılı, is buried in a raised terrace opposite the zaviye and facing the Eğri Kapı. He passed away at the age of seventy and was buried there in 1169 [1755-56]. [Others] buried in the terrace in which the aforesaid is interred are the Janissary officer Ali Parmak Efendi and, beside him, Kara Küçük Efendi, the imam of the Avci Bey [Mosque] in the Eğrikapı Quarter, and his son, the imperial mevlidhan, Seyyid Mahmud Efendi. This line of poetry is a chronogram for his death: “May God make His Paradise a mihrab for Imam Mahmud Efendi,” 1182 [1768-69]. Şeyh Findik Mehmed Efendi is buried nearby. An executed khan of the Crimea was buried near him in 966 [1558-59].

Be it known that, just as they call this quarter the Savak Quarter, they also call it the Cebeci Quarter. The reason for this is as follows. When this district was still vacant, one of the heads of the corps of armorers (cebecibaz) built the first house here. Because this was the reason this community and quarter came into existence and the abovementioned mosque was subsequently built, it became generally known as the Cebecibaşı Quarter. And it is so recorded in the imperial registers.

Facing this mosque and adjoining the city wall is the water distribution reservoir (taksim hazinesi) of the Kirkçeşme. An exalted fountain flows outside this water distribution point (maksim). There is a balconied pavilion belonging to the sekbanbaşı in the garden of the water distribution point. [The sekbanbaşı] stands guard here for three days during the Easter of the Christians.

Although the form of the wooden minaret, which was built by the founder of this blessed mosque, and of the charming dervish lodge was not modified until our time, Grand Vizier Silahdar Seyyid Mehmed Paşa built a brick minaret [in its place] during his grand vizierate. It was finished in

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204 Cemâl al-Dîn ʿUşṣâki ide lâhûti váld-cá.  
2041 Abû Shibat al-Khadîr; see Hadîka, n. 402.  
2043 Abû Shibat al-Khadîr; see Hadîka, n. 139.  
2044 The Eğrikapı Mescidi; see Hadîka, 42.  
2045 Imam Mahmûd Efendi’ye ide cennâth Hak kîhrâb.  
2046 Mehmed Paşa, Silahdar, Seyyid, Kara (1735-81), Ottoman grand vizier of the reign of Sultan Abdülhamid I. Born in Nigde, he went to Istanbul as a youth and entered the helvâhane in the imperial palace. In 1759, he was enrolled in the corps of the zâliîflû baştaçlar and was subsequently appointed a clerk of the hazine. Coming to the attention of Sultan Abdülhamid I, he was made a court chamberlain (mabeyinci) in the has oda and in 1774 was designated steward of the treasury (hazine kethîdâsî). He became silahdar a year later and was appointed grand vizier on 21 August 1779. He died on 19 February 1781, while still in

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2042 The Piyale Paşa Camii; see Hadîka, 350-52.  
2043 Cemâl al-Dîn ʿUşṣâki ide lâhûti váld-cá.  
2044 Abû Shibat al-Khadîr; see Hadîka, n. 402.  
2045 Abû Shibat al-Khadîr; see Hadîka, n. 402.  
2046 The Eğrikapı Mescidi; see Hadîka, 42.  
2047 Imam Mahmûd Efendi’ye ide cennâth Hak kîhrâb.
Ramazan in the year “Repose of the hearts,” 1192 [1778-79], and necessary allowances being assigned for expenses, it attained full completion. A coffee mill and coffee house, and opposite them, at the side of the moat, two stone water closets were also rebuilt on the Edirne Kapi road in this suburb. A garden was made vakf to cover the expenditures needed for their repair and renovation. Şişman Mehmed Ağa ibn Baba Yusuf was the pious patron. He came from Kalaçak and expended effort on these charitable works while he was in the service of the clerk of the chief accountancy of the finance department (başmuhasebe kisedar), Hafiz Mehmed Efendi. He is buried in the space before his charitable works. His death occurred in the year “Sheltering gardens,” 1193 [1779].

After the death of the abovementioned Şeyh Cemaleddin Efendi, his son Seyyid Mehmed Efendi became head of the zaviye. Because of the retirement of his father’s halife, Edirnevi Yazıcı Şeyh Mehmed Uşşaki, in 1192 [1778-79], this Seyyid Mehmed Efendi also became şeyh of the tekke of Hüsameddin Uşşaki. On the death of Seyyid Mehmed Efendi [in the same year], he was buried beside his father, and the [headship of the] tekke was conferred on the son of his eldest son, Cemali Efendi. On his passing away to the Abode of Eternity in the year 1246 [1830-31], [headship of the tekke] was conferred along with that of the Uşşaki Tekke in Kasımpaşa on his son, Alaeddin Efendi. On the above-mentioned Şeyh Alaeddin’s death from the plague in Cemzîyûlvel of the year 1251 [1835], [the office of şeyh] was conferred on the Halveti şeyh, Ubeyd Efendi, who had been transferred from the Tekke of Şah Sultan to the Savaklar Tekke. On his death a year later, Ali Efendi, one of the official şeyhs, was deemed suitable [for the office].

Mehmed Nuri Efendi, the son of the abovementioned Seyyid Mehmed Efendi, was a member of the Mevlevi dervish order. He was an excellent flute player, musician and composer, and he made excellent designs [in the technique] known as filigree work and produced calligraphies. He was a person of taste and was a continuous resident of this lodge. Because he was a whimsical person, he never went to the barber to get a shave. For this reason, he clipped himself with scissors and would go about sometimes bearded and at other times shaven. But many people, the great, the small and the lovers of pleasure, were brought together in affection for him. Subsequently, Halet Efendi showed Mehmed Nuri Efendi abundant honor and esteem and also renovated the tekke. Forty days after the execution of the abovementioned Halet Efendi, Mehmed Nuri Efendi also died. He never married. He is buried beside his father—may God have mercy upon him. [The Savak Mosque] has a quarter.

office. He was known as the Kara Vezir for his dark complexion and ugly appearance; see SO, IV, 258-59.

2049 Tervihat al-kulub.
2050 Town about 35 kilometers northeast of Ankara in Central Anatolia
2051 Ravz al-me‘vd.
2052 The Hüsameddin Uşşaki Tekkesi in Kasımpaşa; see ZSE, 42.
2053 For the date of Seyyid Mehmed Efendi’s death, see ibid.
2054 The Şah Sultan Tekkesi in Eyp; see Hadika, 279-82.
2055 An extended list of the şeyhs of the Cemali Tekkesi can be found in ZSE, 52.
2056 Halet Efendi, Mehmed Said (c. 1761-1822), Ottoman statesman of the reign of Sultan Mahmud II. After being educated in the house of Şeyhülislâm Şeref Efendi, he was appointed to a variety of provincial posts and at the same time became closely attached to Galib Dede, the şeyh of the Galata Mevlevihane. In 1802, he was made ambassador to Paris and thus became knowledgeable about contemporary developments in the West. Returning to Istanbul in 1806, he was appointed vicevali and in time to become a confidant of Sultan Mahmud II. Deeply conservative, he opposed the abolition of the Janissary corps and exercised considerable influence over the selection of persons to fill the offices of grand vizier and şeyhülislâm. His urging of an expedition to depose Tepedelenli Ali Paşa in 1820 was an immediate cause of the Greek revolt in the Morea a year later, which in turn led to his deposition, exile and execution in Konya in 1822. Able, intelligent and strongly opposed to westernization, he gained great influence in the early years of the reign of Mahmud II, but his role in precipitating the insurrection in the Morea led eventually to Greek independence and disaster for the Ottoman Empire; see Hadika, 372; EF, III, 90-91; SO, II, 102.
11. The Ayvansaray Mosque\textsuperscript{2057} outside the Abovementioned Gate

Its original builder was Korucu Mehmed Çelebi ibn Hüseyin. This is the date of its vakfiye: 999 [1590-91]. His grave is located on the outskirts of the quarter named Tokmak Tepe on the side toward the shore when going to Eyüp. These couplets in Turkish and Arabic are written on his gravestone.

\begin{quote}
The world is a guest-house. \\
Foolish are those who make not provision for death. \\
O visitor to my grave, think about my condition. \\
I was yesterday like you and you shall be tomorrow like me.
\end{quote}

Its minbar was installed by Şeyh Abdullah Efendi, the tutor in the mekteb of Iskender Bey, which is located near the tomb of Zal Mahmud Paşa,\textsuperscript{2058} and the imam of the Arpaci Hayreddin Mosque\textsuperscript{2059} in Çömlekçiler. His grave is in the tomb of Şeyhöglu Edhem Baba, opposite this mosque, and is dated 1187 [1773-74]. Because [the mosque] burned in 1249 [1833-34], the daughter of a steward of judicial offices (kadılar kapısı kethüdasi), Muhzir Hacı Bekri, renovated it. [The Ayvansaray Mosque] has a quarter.

Because Şah Sultan,\textsuperscript{2060} daughter of Sultan Mustafa Khan the Third, rebuilt an exalted mekteb and a beautiful tomb next to this Iskender Bey’s mekteb, [237] the abovementioned mekteb was abandoned. The aforesaid sultana, her mother and her husband Mustafa Paşa are buried in the tomb.

12. The Balat Iskelesi Mosque\textsuperscript{2061} outside the Abovementioned Gate

This is an upper-story mosque. Its builder was Yusuf Şücaeddin Anbarî. The location of his grave is not known. Ismail Efendi, the administrator (mütevelli) of its vakf, installed its minbar. He was the imam of the Congregational Mosque of Ali Paşa-yi Atik,\textsuperscript{2062} located in the vicinity of the Hirka-i Şerif in Istanbul, and was known as Çolak İmam Efendi. And because permission was given by the vakf of the abovementioned mosque, a salary for a preacher was provided from the original vakf and it was conferred upon him. The abovementioned [Yusuf Şücaeddin Anbarî] was one of the notables of our age. [The mosque] has a quarter.

\textsuperscript{2057} The Ayvansaray Mescidi, known also as the Korucu Mehmed Ağa Mescidi, located at the intersection of Ayvansaray Caddesi and Ayvansaray Kuyu SokAĞı in the Balat Karaba Quarter in Fener. As the mosque’s vakfiye is dated 999/1590, the mosque itself must have been built around that date. The building was burned in the Ayvansaray fires of 1187/1773 and 1249/1833, following which it was, according to the Ayvansaray’s text, rebuilt by the daughter of a certain Hacı Bekir. The mosque was closed in the early years of the present century and today no trace of the building remains; see DBIA, I, 496; FC, 61-62; IC, I, 26; ISTA, III, 1653. For location, see MW map, C 1/2; Schneider, Orients, 4 (1951), map.

\textsuperscript{2058} The Iskender Bey Mektebi and Zal Mahmud Paşa Türbesi in Eyüp; see Hadıka, 277-78.

\textsuperscript{2059} The Arpaci Hayreddin Mescidi in Çömlekçiler in Eyüp; see Hadıka, 304.

\textsuperscript{2060} Şah Sultan (1761-1803), the daughter of Sultan Mustafa III by his başkadin, Mihrisah Sultan. The older sister of Sultan Selim III, she was betrothed to Grand Vizier Bahir Kösü Mustafa Paşa in 1764 at the age of three but, because the latter was dismissed and executed a year later, the marriage was never concluded. At age seven (1768), she was again betrothed, this time to Yağlıkçızade Mehmed Emin Paşa, who became grand vizier in the same year, only to be himself dismissed and executed the following year. Finally, in 1778, she was betrothed and married to Nişancı Seyyid Mustafa Paşa, by whom she had a daughter, who, however, died in infancy; see Uluçay, Kadinlar, 101-2.

\textsuperscript{2061} The Balat Iskelesi Mescidi (Mosque of the Balat Boat Landing), known also as the Yusuf Şücaeddin Camii, located at the intersection of Balat Vapur Iskelesi SokAĞı and Demirhisar Caddesi in the Balat Karaba Quarter in Fener. The mosque was founded by Yusuf Şücaeddin Anbarî, a scholar of the period of Sultan Mehmed II (1451-81). An inscription over the entrance states that it was rebuilt in 1180/1773-74 and again in 1310/1892-93. More recently still, it underwent significant restoration in 1987, when the shore of the Golden Horn was cleared; see DBIA, VII, 538; IC, I, 32; ISTA, IV, 1970. For location, see MW map, D 2/3.

\textsuperscript{2062} The Atik Ali Paşa or Zincirlikuyu Camii in Karagümrük; see Hadıka, 133.
13. The Congregational Mosque of the Yenikapı Iskelesi\(^{2063}\) outside the Abovementioned Gate

This too is an upper-story [mosque]. Originally it was a lower-story mosque. It subsequently burned, and, although it stood abandoned for some time because there was no income from its vakf, Dürriżade Mustafa Efendi,\(^{2064}\) the şeyhülislâm of the time, renovated and returned it to use. Mustafa Khan the Third, the sultan of the time, also ordered sums for expenses set aside from his own vakf to the extent necessary. Müstakimzade composed this chronogram: “Elegant mosque and charitable work of Mustafa,” \(^{2065}\) 1179 [1765-66]. It does not have a quarter.

14. The Mosque of the Aya Kapı\(^{2066}\) outside the Abovementioned Gate

This is also an upper-story [mosque]. Its builder was Ahmed Çelebi. [The location of] his grave is unknown. Sekbanbaşı Abdurrahman\(^{2067}\) is buried in the tomb in its lower story. He was one of those martyred at the time of the Conquest. The grand vizier of our time, Şehla Ahmed Paşa,\(^{2068}\) subsequently restored and renovated it and made over as a vakf to the mosque the guard house (kulluk) in its lower story. [The mosque] has a quarter. \(^{238}\)

15. The Mosque of the Cibali Kapı\(^{2069}\) outside the Aforesaid Gate

This too is an upper-story [mosque]. Its builder was Osmanzade Efendi. It has a quarter.

16. The Tüfenkhane Mosque\(^{2070}\) in Unkapâni

This too is an upper-story [mosque]. Its builder was Sultan Süleyman Khan. When he built the gun factory facing it, he also built [the mosque]. The rents of the shops situated beneath it are set aside for [the purchase of] wax candles and for the other expenses of the mosque. Mustafa Ağâ, the son of one of the kapıçbaşı of our time, installed its minbar. [The mosque] does not have a quarter.

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\(^{2063}\) The Yenikapı Iskelesi Camii (Congregational Mosque of the New Gate Landing). It was presumably located outside the Yeni Aya Kapısı in the Abdi Subaşı Quarter in Fener. The mosque is no longer extant.

\(^{2064}\) For Dürriżade Mustafa Efendi, see Hadika, n. 1163.

\(^{2065}\) Câmi‘i zibâ ve heyr-i Mustafa.

\(^{2066}\) The Aya Kapısı Mescidi (Mosque of the Saint’s Gate), known also as the Sekbanbaşı Camii, located outside the sea wall along the Golden Horn, immediately west of the Aya Kapı, at the intersection of Abdülzezel Paşa Caddesi and Haraçbaşı Sokakı in the Küçümustafapaşa Quarter in Fener. The mosque was originally built during the reign of Sultan Mehmed II and was rebuilt in the eighteenth century by Grand Vizier Şehlaşz Haci Ahmed Paşa. It is no longer functioning; see DBIA, I, 438; FC, 60; IC, I, 26; ISTA, III, 1380-81.

\(^{2067}\) Sekbanbaşı Abdurrahman Ağâ, a soldier who fell as a martyr during the siege of Constantinople in 1453. In later times his tomb became a place of pious visitation; see ISTA, I, 156; Ünver, Mutlu Ashkerler, 2.

\(^{2068}\) Şehlaşz Haci Ahmed Paşa, for whom, see Hadika, n. 54.

\(^{2069}\) The Cibali Kapısı Mescidi (Mosque of the Cibali Gate), known also as the Osmanzade Mescidi, located outside the Cibali Kapı in the Haraçbaşı Kara Mehmed Quarter in Fener. No trace of the mosque remains; see FC, 79; IC, I, 40. For location, see MW, map, E 4/3.

\(^{2070}\) The Tüfenkhane Mescidi (Armory Mosque), located on Abdülzezel Paşa Caddesi in the Haraçbaşı Kara Mehmed Quarter in Fener. It is listed as among the works of Mimar Sinan. No trace of the mosque remains; see FC, 218; IC, I, 148. For location, see MW, 489.
17. The Congregational Mosque of Unkapanı

It is an upper-story [mosque]. Its builder was the subaşı Süleyman. He is buried in the mekete which he built at the corner of the crossroad in Azablar. He was one of Sultan Süleyman Khan the First's high officials. When the şeyhülharem of the Blessed Abode of Felicity, Beşir Ağa, restored [the mosque], as it had been restored several times before our age, he assigned income from his vakf for the reading of the Mevlid-i Şerif. Subsequently, the nazır-i haremeyn Maktul Beşir Ağa established a vakf for [reading the Sahah of] Buhari. In addition to installing an imperial tribune (mahfil-i hümâyûn), he roofed it anew with lead in place of tile. Subsequently, his foundation for the reading of Buhari was transferred to the Kalenderhane Congregational Mosque. The first Beşir [Ağa] is buried in the vicinity of the tomb of Eyyub, and the second Beşir [Ağa] is buried in Doğancılar in Üsküdar. Horos Mehmed Efendi and Sefer Dede, famous Muslim gazis who came at the time of the Conquest, are buried in front of the abovementioned [Unkapanı] Gate. The mosque has a quarter.

18. The Zeytinciler Mosque outside the Ayazma Kapı

It is an upper-story [mosque]. Its builder was Hûseyin Ağa. The location of his grave is not known. The running water [of the fountain] in its lower story flows from the foundation plinth of the blessed mosque built by His Majesty Sultan Süleyman Khan. [The mosque] does not have a quarter.

19. The Mosque of the Ayazma Kapı outside the Abovementioned Gate

It is above the mentioned sacred spring (ayazma). Its builder was Haci Davud Ağa. A person named Süleyman Ağa installed its minbar. [239] [The mosque] does not have a quarter.

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2071 The Unkapanı Camii (Congregational Mosque of the Flour Market), known also as the Süleyman Subaşı Camii, located just to the east of the south end of the Atatürk Bridge over the Golden Horn in the Yavuz Sinan Quarter in Küçükpaşaz. Originally built in 1571, the mosque, which is listed as among the works of Mimar Sinan, is no longer extant; see EC, 189; IC, I, 148. For location, see MW map, E 4/16 and 489.

2072 Azabkapi, a district between Kâşımpaşa and Galata on the north shore of the Golden Horn. It takes its name from the barracks for the marines (azab) which were located there.

2073 For Horos Mehmed Efendi and Sefer Dede, see Unver, Mutlu Askerler, 54-55, 105.

2074 The Zeytinciler Mescidi (Mosque of the Olive Merchants), located, according to Ayvansarayi, outside the former Ayazma Kapısı, in the Yavuz Sinan Quarter in Küçükpaşaz. The mosque is no longer extant. Its site cannot be established with certainty; see IC, I, 198.

2075 The Ayazma Kapısı Mescidi (Mosque of the Ayazma Gate), known also as the Hacı Davud Mescidi, located on the site of the Sebze Hâhi in the Yavuz Sinan Quarter in Küçükpaşaz. The mosque is no longer extant; see IC, I, 26; Alfons Maria Schneider, “Mauern und Tore am goldenen Horn zu Konstantinopel,” Nachrichten der Akademie der Wissenschaften in Göttingen, Philologisch-Historische Klasse, 5 (1950), 79 and accompanying plan III/20; MW map, E 5/2.
20. The Odun Kapi Mosque outside the Abovementioned Gate

This also is an upper-story [mosque]. Its builder was the grocer Haci Salih Ağa. [The location of] his grave is not known. The income for its expenses is provided from [the vakf of] Aya Sofya. [The mosque] does not have a quarter.

21. The Sogancilar Mosque outside the Odun Kapi

This too is an upper-story [mosque]. Its builder is at present the steward of the onion merchants (sogancilar tairesinin kethidasi). Although originally a well was dug and a stone fountain built on the site of this mosque, when they were on the point of falling into ruin and their renovation was desired, the kethida Mehmed Ağa, in consultation with the abovementioned tradesmen, set about building an upper-story mosque. It was completed at the time of our writing. Half of its costs were paid from [Mehmed Ağa’s] own means and half from the common resources of the said tradesmen. “Perfect sincerity,”[1] 1194 [1780-81], is the date of its completion. The matters noted [here] were heard from a person named Kutucu Molla Mehmed, a neighbor of ours and a righteous member of the [Muslim] community. [The mosque] does not have a quarter.

22. The Congregational Mosque of the Yogurtcular in Sogancilar

Its builder was Ahi Çelebi Mehmed Kemal Ahı Han.[2] He was from Tabriz. He is at present known as Ahi Çelebi. [The mosque] does not have a quarter.

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[2] The Odun Kapısı Mescidi (Mosque of the Firewood Gate), known also as the Nevfidan, Yumurtacilar or Çürükelma Camii, located outside the Odun Kapısı in the Zindankapi Quarter in Küçükpazar. The mosque was renovated in the early nineteenth century by Nevfidan, the başkada of Sultan Mahmud II, and was again restored in 1924. On the Ayverdi map (HH, sheet B 5), it is shown as located between Odun Kapısı SokAĞ and Sogancibaşı SokAĞ. However, other plans, such as that found in MW (342), it is shown as the site of the Sogancilar Mescidi (see Hadıka, n. 2081). The EC map (E/2, 142) locates the Odun Kapısı Mescidi on Ragıp Gümüşpala Caddesi near the intersection with the former Sarraf Emin SokAĞ. In any case, the Odun Kapısı Mescidi is no longer extant; see EC, 150; IC, I, 113. [3] The Sogancilar Mescidi (Mosque of the Onion Merchants), known also as the Sogancibaşı Mescidi or Çilekçiler Camii, located between Odun Kapısı SokAĞ and Sogancibaşı SokAĞ in the Zindankapi Quarter in Küçükpazar. The mosque is no longer extant; see EC, 174-75; IC, I, 123. For location, see EC map, E/2, 166; MW, 342.

[4] Täm al-tılaš. The Yogurtcular Camii (Congregational Mosque of the Yogurt Sellers). While some sources identify the Yogurtcular Camii as being the same as the Ahi Çelebi Camii, located at the intersection of Yogurtçu Hüseyin Sokağı and Balıkpaşazade Değirmen SokAĞ in the Zindankapi Quarter in Küçükpazar, others claim that the Ahi Çelebi Camii is the same as the Kanî Fırmın Mescidi described by Ayvansarya1 below. I. Aydın Yüksel, in his article on the Ahi Çelebi Camii in DBIA (I, 104-5), for example, takes the former position, while EC (14-16) asserts that the Ahi Çelebi Camii is, in fact, the Kanî Fırmın Mescidi and places the Yogurtcular Camii on the shore of the Golden Horn at the Yemiş İsklesi (see EC map, 206).

To add to the confusion, although Ayvansaray1 makes no mention of an Ahi Çelebi Camii, he does state that both the Yogurtcular Camii and the Kanî Fırmın Mescidi were built by persons named Ahi Çelebi, whom he describes as being different individuals. Thus, he claims the Yogurtcular Camii to have been built by Ahi Çelebi Mehmed ibn Kemal Ahı Can, while the Kanî Fırmın Mescidi is described as having been founded by an Ahi Çelebi who is referred to as a physician (tabib). In this connection, the Istanbul Vakf Tahrir Defleri of 953/1546 (106) includes a summary of the vakf of the congregational mosque of a deceased Ahi Çelebi h. Kemal al-Tabih, described as located outside the Bab-ı Meyve, i.e., Yemiş İsklesi or Zindan Kapısı (Vakf-ı cami-i merhum Ahi Çelebi b. Kemal al-Tabih, der harici-i Bab-ı Meyve). As the patronymic (Kemal) is identical to that of the founder of the Yogurtcular Camii, while the nisba (the Physician) relates this Ahi Çelebi to the founder of the Kanî Fırmın Mescidi, it suggests that the founders may, notwithstanding Ayvansaray1’s assertion, be one and the same person. Indeed, one might further speculate as to whether Ayvansaray1’s description of the two mosques as separate and distinct foundations might not be mistaken, in which case, the two may be the same building.

It was to the Mosque of Ahi Çelebi at the Yemiş İsklesi that Evliya Çelebi claims at the beginning of his Seyahatname to have been transported in a dream in which he beheld the Prophet Muhammed as well as other prophets and saints and was bidden to travel to all lands, to observe their wonders and customs, and draw up an account of all that he had seen; see Evliya Çelebi, Travels, I/1, 2-5; IC, I, 156; ISTA, I 269-71; OMBYSD, 158-60. For the location of the Ahi Çelebi Camii, see MW, 342.
23. The Kanlı Fırın Mosque

Its builder, Ahi Çelebi, is a different person from [the abovementioned] Muhaşşı Ahi Çelebi Efendi. He came to Istanbul and opened a shop in Mahmud Paşa. While practicing medicine, he became the head physician in the dairüssifä of His Majesty the Paradise-dwelling Sultan Mehmed Khan. Subsequently, when His Majesty the aforesaid sultan became ill, he made [Ahi Çelebi] commissioner of the kitchen (matbah emini) because of dietary concerns. He was later dismissed and subsequently became chief of the physicians (reisületibba) of the Sublime [Ottoman] State. He went on the hajj and, on his return, fell ill in Egypt. Dying at the age of ninety-six, he was buried in 930 [1523-24] beside the grave of His Excellency the Imam Şafii. He also built charitable works in Edirne. [240] [The mosque] does not have a quarter.

24. The Bahk Pazan Iskelesi Mosque

This mosque, the charitable work of a lady [who lived during] the last part of the reign of Sultan Mustafa Khan the Third, was built of timber. It subsequently burned during the reign of [Abdü]hamid Khan [the First]. Although [the site] remained vacant [for a time], it was rebuilt and brought back to life during the grand vizierate of the second Izzet Mehmed Paşa in the time of Selim Khan the Third. A vakf was established and a minbar installed as well. When subsequently it again burned down, it was restored from [the income of] its vakf. [The mosque] does not have a quarter.

25. The Tekneciler Mosque

It is an upper-story [mosque]. Originally, His Majesty Ebülfez Sultan Mehmed Khan built a single-story [mosque on the site] and assigned incomes for its expenses from [the vakf of] Aya Sofya. The dairüssifä...
saaded ağaş Mustafa Ağa subsequently restored the abovementioned mosque and brought it to life anew. He also installed a minbar. [The mosque] does not have a quarter.

26. The Gümrük Önû Mosque on the Gümrük Meydani

Its builder was His Majesty Ebûlfez Sultan Mehmed Khan. The income for its expenses is provided from the vakf of Aya Sofya. It does not have a quarter.

27. The Congregational Mosque of the Bursa Tekke outside the Bahçe Kapı

Its builder was Gilani Mehmed Efendi. He, his brother, and his uncle Ali Efendi are buried in a separate tomb adjoining the mosque’s entrance. The offices of its imam, preacher and şeyh are entrusted to his descendants from one generation to the next. [The mosque] has a quarter.

28. The Blessed Hidayet Congregational Mosque on the Shore at the Bahçe Kapı Boat Landing

It is an upper-story [mosque]. It has an imperial tribune (mahfil-i hûmayun) and a Friday preacher. And the office of its şeyh was included in the learned hierarchy. It has two imams and a separate preacher and, as is customary in other sultans’ mosques, all of its requirements are provided for. The site of the abovementioned mosque was originally [occupied by] a boathouse. Since various types of immorality occurred in the unoccupied rooms there, Mehmed Efendi, who, from the office of basyazaşı became sekbanbaşı and, later, ağa of the Janissaries, raided the abovementioned place at the imperial command of His Majesty the late Sultan Mahmud Khan. And because numerous prostitutes and other forbidden things came to light inside [the boathouse], it was demolished and in 1229 [1813-14] the construction of this blessed wooden mosque was ordered in its place. Subsequent to its completion, on the first Friday of the blessed [month of] Şaban in the abovementioned year [19 July 1814], His Majesty the Padishah, the Refuge of the World, [conferred upon it] an imperial patent. Boarding the imperial barge at the Meyyit Boat Landing, he disembarked before the customshouse and Friday prayer was performed close to eight o’clock. In addition to this charitable work of His Majesty the aforesaid sultan, there is a famous mosque of his named the Adliye near the Şemsi Paşa Kasri in Üskûdar and another blessed mosque of his on the Tophane Square. God willing, they will be described in their place. [The Hidayet Congregational Mosque] does not have a quarter.

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2090 The Gümrük Önû Mescidi (Mosque before the Customhouse), located on the shore of the Golden Horn opposite the steps of the Yeni Cami and east of the Galata Bridge in the Şeyh Mehmed Geylani Quarter in Eminönü. One of the three mosques built outside the sea walls by Sultan Mehmed II for sailors and travelers (see Hadika, n. 2089 above), it was torn down around 1895. Its site is today incorporated into the Yeni Cami Meydani; see EC, 73-74; IC, I, 63; OMFD, III, 410. For location, see EC map, D/2, 63; MW, 342.

2091 The Customhouse Square.

2092 The Bursa Tekkesi Camii, known also as the Arpacilar or Şeyh Mehmed Geylani Mescidi, located on Arpacilar Caddesi at the intersection with Yah Kbkçi Caddesi, in the Şeyh Mehmed Geylani Quarter in Eminönü. Although the mosque was founded in the late fifteen century, the present building dates only to 1830-31; see DBIA, II, 340-41; EC, 18-19; IC, I, 37; ISTA, II, 1052-53; OMFD, III, 501. For location, see MW map, F 5/2 and 342.

2093 The Hidayet Camii (Congregational Mosque of the Right Way), located on Yah Kbkçi Caddesi near the intersection with Dîrîk Sokaçi in the Şeyh Mehmed Geylani Quarter in Eminönü. Although Sultan Mahmud’s original mosque was of wooden construction, the present single-domed stone structure in the late-nineteenth-century Orientalist style was erected by Sultan Abdülhamit II in 1887; see DBIA, IV, 71; EC, 84; IC, I, 71. For location, see MW map, F 5/1 and 342; Sultan Mahmud II, who reigned from 1808 to 1839.

2094 The Camî-i Adliye; see Hadika, 496.

2095 The Tophane Meydani. The mosque being referred to is the Nusretiye Camii; see Hadika, 384-86.
29. The Kireç İskelesi Mosque near the Bahçe Kapı

Its builder was the Paradise-dwelling Ebülfeth Sultan Mehmed Khan. Grand Vizier Mustafa Paşa installed its minbar and assigned an income for it from the customs duties. The aforesaid paşa was executed in Midilli in 1178 [1764-65], following his third grand vizierate, and his severed head was placed before the Bab-i Hümâyun. [The mosque] does not have a quarter.

30. The Tulumbacılar Ocağı Mosque near the Yalı Köşkü

It is an upper-story [mosque]. It is located at the Sirkeci Boat Landing, and the ice house (buzhane), barley storehouse (arpa anbar) and storeroom of the commissioner of the imperial kitchens (matbaâ emini kileri) are all in this locality. Its builder was Sultan Mahmud Khan the First. According to ancient custom, the corps of pumpers (tulumbacı ocağı) from the ranks of the bostancı was established to extinguish fires which broke out in the gardens of the imperial palace, and they were quartered in that district and became a separate ocak. [The mosque] does not have a quarter.

31. The Yeşil Kıremi dli Mosque near the [Barracks of the] Corps of the Bostancı

This too is an upper-story [mosque]. Its builder was Sultan Süleyman Khan the First. It was built for the men of the corps [of the Bostancı], who were quartered beneath it and in its vicinity. Sivası Mehmed Ağa, the bostancıbaşi of the gardens of the imperial palace, installed its minbar. Because the mosque was covered with glazed roof tiles, it came to be known by this name. Its tribune (mahfil) was installed during the reign of His Majesty Sultan Osman Khan the Third. [242] The aforesaid ağa died while residing as an exile in Sivas following his dismissal. He also built a darülhadis and fountain near the Demir Kapı. One of the quarters in the lower story is [that of] the plasterers (sivacılar), and another is that of menders [of buildings] (meremmatçlar) and the quarters of knife makers (bıçakçular), arrow makers (oşcular) and bow makers (yayçular) are in its vicinity. At the present time, on religious feast days (id), the bostancıbaşi leads prayers in this blessed mosque and the soldiers of the corps go on parade with gold-striped turbans and other displays of pomp. It is one of their official ceremonies. [The mosque] does not have a quarter.

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2907 The Kireç İskelesi Mescidi (Mosque of the Lime Wharf), located on Yalı Köşkü Caddesi in the Şeyh Mehmed Geylani Quarter in Eminönü. No trace of the mosque remains. Like the Tekneciler Mescidi and Gümüş Şehir Mescidi, it was built by Sultan Mehmed II outside the sea wall on the Golden Horn for the use of sailors and travelers at night after the city gates had been closed; see EC, 117; IC, I, 90; OMFD, III, 437.

2908 Bahir Köse Maktul Mustafa Paşa; see Hadika, n. 118.

2909 The island of Mytilene (Lesbos) in the eastern Aegean.

2910 The Tulumbacılar Ocağı Mescidi (Mosque of the Corps of Pumpers), located outside the Yalı Köşkü Kapısı of the Topkapı Palace in the Hoca Paşa Quarter in Eminönü. The mosque was demolished to make way for the Sirkeci railway yards. Its precise site cannot be established; see EC, 201; IC, I, 147. For the location of the Yalı Köşkü, see MW, 497.

2911 The Yeşil Kıremi dli Mescid (Mosque with Green Roof Tiles), known also as the Tibbiye Mescidi, located in the old Medical School (Mekteb-i Tibbiye), within the confines of the Topkapı Palace, on Sarayburnu. The mosque is no longer extant; see EC, 219-21; IC, I, 156; Schneider, Nachrichten, 5 (1950), 94. For location, see MW map, G 6/2 and 497; Schneider, Nachrichten 5 (1950), Plan V, 1.

2912 The Id-i Fitr (Şeker Bayramı) at the end of the month of Ramazan and the Id-i Adha (Kurban Bayramı), celebrated on 10 Zilhicce.
32. The Mosque of the Tabhane of the Bostancı

Its builder was the Paradise-dwelling Sultan Süleyman Khan the First. It was built for members of the corps of bostancı who are ill. It does not have a quarter.

33. The Ahır Kapı Mosque outside the Abovementioned Gate

It is an upper story [mosque]. Its builder was the babıssaade ağası Mahmud Ağa. [The location of] his grave is not known. The darıssaade ağası Maktul Beşir Ağä installed its minbar. [The mosque] does not have a quarter.

34. The Çatladi Kapı Mosque outside the Abovementioned Gate

Its builder was the head of the butchers (kasabbası) Pirî Ağä. [The location of] his grave is not known. The head of the office of high appointments (talıh kisedan), Sabih Ali Efendi, installed its minbar. Mention of the him [Sabih Ali Efendi] was made above. [The mosque] does not have a quarter.

35. The Congregational Mosque of the Kum Kapi outside the Abovementioned Gate

It is an upper-story [mosque]. Its builder was the headkeeper of the sultan’s fur-pelisses (kürkçubası), Süleyman Ağä. [The location of] his grave is not known. It has a quarter.

36. The Kapudan Paşa Mosque outside the Kum Kapı

Its builder was Kapudan Hasan Paşa. The aforesaid is buried beneath the mekteb which he built in Gedikpaşa. One of the administrators of its vakf (mütevelli) installed [the mosque’s] minbar and provided an allowance for its expenses from the properties of its vakf. [The mosque] does not have a quarter.

The aforesaid paşa is Ulaç Hasan Paşa, who succeeded kapudan Eldem Paşa, who succeeded Kılıç Ali Paşa. He became kapudan-i derya in 996 [1587-88] and set off on a campaign to the Maghrib. He died in...
the year 998 [1589-90] while on his return, and Çağalazade Sinan Paşa became kapudan-ı derya in his place. [243]

37. The Mosque of the Langa Yeni Kapı2111 outside the Abovementioned Gate

It is an upper-story [mosque]. Its builder was Malkoçzade Ebubekir Ağa. [The location of] his grave is not known. As with [the Çatladı Kapı Mosque], Sabih Ali Efendi, the head of the office of high appointments (tahvil kisedar), installed its minbar. [The mosque] does not have a quarter.

38. The Mosque of the Davudpaşa Iskelesi2112 outside the Walls

It is an upper-story [mosque]. Its builder was Deftedar Bekir Paşa. He was killed in a place near Mosul in 1049 [1639-40]. Grand Vizier Naili Abdullah Paşa2113 installed its minbar. He died while he was governor of Jidda and is buried in the Mu’alla cemetery in Venerated Mecca. [The mosque] does not have a quarter.

39. The Samatya Mosque2114 outside the Abovementioned Gate

This, too, is an upper-story [mosque]. Its builder was Hacı Faik Süleyman Efendi. Cemal Paşa installed its minbar. [The location of] his grave is not known. It does not have a quarter.

Thanks be to God, the congregational mosques and small mosques located outside the walls of the Abode of the Exalted Sultanate [Istanbul] were also described in this place. They total 39 in number.

2111 The Langa Yeni Kapısı Mescidi (Mosque of the New Gate of Langa), known also as the Malkoçzade Ebubekir Mescidi or Malkoç Süleyman Ağa Camii, located on Yeni Kapı Sokağı in the Dülbençi Hüsameddin Quarter in Yenikapı. According to the inscription over its gateway, the mosque was restored in 1285/1868-69 by Sahaflar Şeyhi Hoca Ali. The Langa Yeni Kapı Mescidi was an upper-story mosque with shops beneath. It was torn down during the construction of the Aksaray-Yenikapı Road; see EC, 131-33; IC, I, 97. For location, see MW map, D 8/25 and 317.

2112 The Davudpaşa Iskelesi Mescidi (Mosque of the Davudpaşa Boat Landing), known also as the Bekir Paşa Mescidi, located outside the Davudpaşa Kapısı on the Marmara shore at the end of Davudpaşa Iskelesi Sokağı in the Yahi Quarter in Samatya. The mosque is said to have been torn down around 1920 and its site is today overlain by the Sahil Yolu along the Marmara shore; see FC, 84; IC, I, 45. For location, see MW map, D 8/3 and 251, 317.

2113 Naili Abdullah Paşa (1698-1758), Ottoman poet and grand vizier of the reign of Sultan Osman III. Embarking on a scribal career, he held a variety of offices in the chancery and financial branches of the Ottoman government before being appointed grand vizier on 18 May 1755, replacing Hekimoglu Ali Paşa. He occupied the office for only three months before being exiled to Chios (24 August 1755). He was later sent as governor to Crete and to Jidda and died in 1758 while making the Pilgrimage to Mecca. Naili Abdullah Paşa is said to have had a keen interest in history, philosophy, music and literature. He wrote poetry under the pen name Naili; see SO, III, 381.

2114 The Samatya Mescidi, located on the Marmara shore outside the Samatya Kapısı in the Hacı Hüseyin Ağa Quarter in Samatya. No trace of the mosque remains. Its site is incorporated into the right-of-way of the railway line which runs along the Marmara shore; see FC, 195; IC, I, 118.
MOSQUES OUTSIDE THE WALLS OF ISTANBUL

AFTER THIS, THE DESCRIPTION OF THE CONGREGATIONAL MOSQUES, SMALL MOSQUES AND PLACES OF WORSHIP IN THE DISTRICT OF HIS EXCELLENCY EBU EYYUB ENSARI—MAY GOD BE PLEASED WITH HIM—WAS BEGUN. AND SUCCESS IS BESTOWED BY GOD

1. The Congregational Mosque of His Excellency Halid bin Zeyd in the District of Eyüp

By the grace of God—be He exalted—the conquest of this pleasing city, the Abode of the Exalted Sultanate, was facilitated for His Majesty Ebilfeth Sultan Mehmed Khan Gazi ibn Murad Khan—may God’s mercy and pardon be upon him—seventh [sultan] of the House of Osman—may God the All-Bounteous make it multiply—through the miraculous influence and favor of His Excellency Şeyh Aksameddin—may his grave be hallowed—in the year “Aid of the Creator,” 857 [1453], and it was purified of blasphemy and polytheism. Prior to this, Şeceret al-Ruhavi was appointed the commander of the gazis who came here in the time of Ibn Ebu Sufyân of the Umayyad dynasty. Of the eight Companions of the Prophet who died here from among the thirty-three noble Companions—may God be well pleased with them all—who came with the gazis in the year fifty-one, the noblest and greatest was His Excellency Ebu Eyyub Ensari Halid bin Zeyd—may God be well pleased with him, and he died from dysentery on the abovementioned date and was buried at the spot where he is at present known to be interred.

Eight hundred and six years after that date, at the time of the conquest of Istanbul, the abovementioned Şeyh Aksameddin, as a result of his divine power and miracle-working ability, established a spot as being the blessed grave [of Ebu Eyyub Ensari Halid bin Zeyd]. Since it conformed to the accounts of various histories, the abovementioned spot was excavated, and, at a depth of two fathoms, an inscribed stone appeared and it became evident [that this was, indeed, Eyyub’s grave]. According to tradition, because [the words] “This is the grave of Ebu Eyyub” were inscribed on the abovementioned stone, construction of the tomb was immediately begun. On its completion, a blessed congregational mosque, renowned at present as the Congregational Mosque of Eyüp, was added. This is the chronogram on the arch of its gateway:

Because in the year eight hundred sixty-three
Sultan Mehmed newly built this mosque,

This [place] became like the Paradise of Na’im,
A meeting place for the devout worshipers of God.

2115 Eyüp, a district of Istanbul extending along the western shore of the Golden Horn’s upper reaches for about two and a half kilometers beyond the land wall. It gets its name from the tomb of the Prophet’s Companion Ebü Eyyub Ensari (KhAlid bin Zayd Abü Ayyûb al-Ansâri), said by tradition to have been miraculously discovered there by Aksameddin in 1453, during the siege of Constantinople. The site is today an important pilgrimage place and is occupied by a mosque and tomb, both many times modified, which date back to the middle of the fifteenth century. In later times, the entire district came to be viewed as possessed of an aura of sanctity and was favored as a place of burial by members of the Ottoman elite, who had their tombs and numerous pious foundations erected in close proximity to the tomb of Eyyub; see DBIA, III, 245–50; Evliya Çelebi, Travels, 1/2, 32–39; Mehmet Nermi Haskan, Eyüp Tarihi, 2 vols. (Istanbul, 1992).

2116 The Cami-i Hazret-i Halid bin Zeyd (Congregational Mosque of His Excellency Halid bin Zeyd), known also as the Eyüp Sultan Camii, part of a larger complex including the tomb supposed to be that of Ebu Eyyub Ensari, located on the Eyüp Meydani in the Merkez Quarter in Eyüp. First built by Sultan Mehmed II in 1459, the mosque was torn down and rebuilt in the Ottoman Baroque style in 1800 by Sultan Selim III; see DBIA, III, 237-44; Haskan, Eyüp, I, 49-53; 180-86; IC, I, 53-55; OMFD, III, 348-56. For location, see MW, 508.

2117 For Şeyh Aksameddin, see Hadika, n. 28.

2118 ʿAyn-i hâlist

2119 Muʿawiyah ibn Abū Sufyân, the son of a prominent Meccan merchant family of the time of the Prophet Muhammed and founder and first caliph of the Umayyad dynasty.

2120 KhAllid bin Zayd Abû Ayyûb Anṣârı; see Hadika, n. 52.
CHAPTER THREE

Subsequently, as a result of the zeal of the glorious sultans, many repairs, renovations and favors were bestowed [upon the tomb and mosque]. The still-standing addition before the prayer area (musalla) was built in the year 1000 [1591-92] through the zeal of another patron of pious works, Etmekcizade Ahmed Paşa, who was for a long time defterdar. In the year eleven thirty-six [1723-24], an imperial decree was proclaimed stipulating that during the blessed [month of] Ramazan all the sultans’ mosques were to be provided with lights strung between their minarets (mahye). Because the height of the above-mentioned mosque’s [existing] minarets was not great and they could not support hanging lights, it was ordered that the two minarets be built anew, each with two balconies. They were completed in eleven thirty-six [1723-24]. The chronogram of the new minarets [is as follows]:

They announce to mankind the five times of prayer
They command with the exalted name of God.
O Sehd, it is proclaimed to the people of understanding.
It is adorned with sweet voices.

[245] The Voice issued forth and expressed their date to the Throne of God.
*Exalted be His state, God [who] is most great!* 1136 [1723-24].

Because the minaret on the [mosque’s] seaside was cracked, in some places down to its uppermost balcony, it having by the decree of God—be He exalted—been struck by lightning at the time of mid-afternoon prayer on Wednesday, the fourteenth of Zilkade in the year 1238 [23 July 1823], its upper part, from the top balcony, was by imperial command restored. According to our investigations, seven years after this, the darüssaade ağası Hacı Beşir Ağa built the two tribunes (mahfîl) in the mosque. And he is buried there in a separate tomb. His Majesty Ahmed Khan the First opened up the window called the Window of Confrontation (muvacehe penceresi), before which prayers are said three times [a day]. According to the account in the Tarih-i Subhi (History of Subhi), in Receb of the year eleven forty-four [1731-32], in accord with the right-minded decision of His Majesty Sultan Mahmud Khan the First, the footprint of the Prophet Muhammad was moved from the imperial palace to the tomb of His Excellency Halid bin Zeyd—may God be well pleased with him—and at present it is held in safekeeping in that place, which is a place of imperial and public pilgrimage. The exalted pavilion (kasr) over the sadırvan of the courtyard of the sanctuary was built by Grand Vizier Sinan Paşa. In 1033 [1623-24], Mustafa Ağa, who was twice darüssaade ağası and şeyhülharem, was buried inside the sebil next to the small door of the blessed tomb. The Qur’an reading room (çizhane) next to the main door of the blessed tomb was built by Mahfiruz Hadice Sultan, the mother of the Martyr Sultan Osman, and she is also buried there. The abovementioned Hacı Beşir Ağa, who is also known as the Koca Ağa, died in 1159 [1746-47]. The other Beşir Ağa, who [was promoted] from the office of head gentleman-in-waiting

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2121 Defterdar Etmekcizade Ahmed Paşa; see Hadika, n. 1403.
2122 Têldâ sânihi’llahî ehber.
2123 The minaret was, in fact, damaged on 14 Zilkade 1138 (14 July 1726); see OMFD, III, 353.
2124 For Hacı Beşir Ağa, see Hadika, n. 327.
2125 A window in the wall of Eyyub’s tomb affording a view of the cenotaph. The mausolea of many saints, pirs and important şeyhs are equipped with similar openings, known as supplication windows (niyaz penceresi or hacet penceresi), which are intended to facilitate face-to-face contact with the spiritual aura of the deceased and allow those visiting the tomb to pray in the saint’s presence and beg his guidance without actually entering the tomb. Such windows tend to be larger than openings for light and ventilation and are easily identified by their ornamental metal screens; see Pakalin, OTD, II, 702; Lifchez, Dervish Lodge, 139.
2126 A history of the Ottoman Empire, covering the years between 1730 and 1743, written by the official historian Mehmed Subhi Efendi (d. 1769); see GOW, 298-99.
2127 Koca Sinan Paşa; see Hadika, n. 1990.
2128 Sultan Osman II, who reigned between 1618 and 1622.
2129 Beşir Ağa (d. 1768), Ottoman darüssaade ağası. Raised in the imperial palace, he became başmusaîh and, following the execution of Darüssaade Ağası Ebuukif Ahmed Ağa in 1758, was himself appointed to the office of darüssaade ağası. He should
(basımsahib) to darüşsaade ağası and died in the year eleven eighty-two [1768-69], is buried near the abovementioned tomb. This Beşir Ağā was appointed darüşsaade ağası when His Majesty the Paradise-dwelling Mustafa Khan the Third executed Ebukuf Ahmed Ağā2130 in the year 1171 [1757-58]. There is also a Qur’an reading room built by Grand Vizier Semiz Ali Paşa2131 beside the large door of the blessed tomb, and he was buried there, having died in the year 972 [1564-65], which is the same date as [the death of] Sultan Süleyman Khan. [246]

The aforesaid paşa was from Herzegovina. He also built the well-known stone-and-brick Ali Paşa Çarşī in Varna.2132 Gürçü Mehmed Paşa2133 is buried beside him. He was executed three years after his dismissal from the office of vizier and Haşimi composed this chronogram: “Mehmed Paşa, the commander of the shacklers of enemies, passed away.”2134 1034 [1624-25]. The second vizier (vezir-i sani), Lala Mustafa Paşa,2135 the conqueror of Cyprus, is buried in a separate tomb inside the Bostan İskesi Kapı. The aforesaid was dismissed because of an accusation of Sinan Paşa, the conqueror of the Yemen, to the effect that he was remiss in his duties while commanding a campaign in Persia. After having himself been appointed commander (şerdar), Sinan Paşa obtained the seal of the [grand] vizierate in 988 [1580-81], Ahmed Paşa, the son-in-law of Rüstem Paşa, having been relieved of it, and Mustafa Paşa died from jealousy. Hoca Sinan Paşa and Muhsinzade Mehmed Paşa2136 are also buried near [Eyyub’s] blessed tomb. When this Mehmed Paşa died two hours’ distance from Karnabād,2137 his corpse was transported to Edirne. Although he was buried on the grounds of the Eski Congregational Mosque2138 next to his mother, he was moved from there ten days later and buried near [Eyyub’s] blessed tomb in 1188 [1774-75]. His wife, Esma Sultan bint Ahmed Khan the Third, was buried beside him in 1202 [1787-88].

The basin of the sadırvan in the inner courtyard of the abovementioned mosque is [the charitable work] of the former vizier Halilpaşaazade Ibrahim Paşa,2139 who founded a congregational mosque in Uzuncarşı.2140 The spigots on the two sides of the courtyard of the blessed mosque are the charitable works of the head of the corporation of merchants (bazarganbaşi), Ismail Efendi. The exalted pavilion above the sadırvan is also the charitable work of Sinan Paşa. On each side [of the courtyard], below the tribunes (mahfil) on the two sides [of the mosque], there are five medrese rooms. The abovementioned renovation of the minarets, the arrangement of the lights strung between them and the general repair not be confused with his predecessors Darüşsaade Ağası Haci Beşir Ağā or Darüşsaade Ağası Morali Maktul Beşir Ağā; see Hadīka, n. 327 and n. 603.

2130 Ebukuf Ahmed Ağā (d. 1758), darüşsaade ağası from 1755 until his execution.
2131 For Semiz Ali Paşa, see Hadīka, n. 472.
2132 Port on the Black Sea coast of Bulgaria.
2133 For Gürçü Mehmed Paşa, see Hadīka, n. 1540.
2134 Geçti şerdar-i 'adi-bend Mehmed Paşa.
2135 For Lala Mustafa Paşa, see Hadīka, n. 1064.
2136 Mehmed Paşa, Muhsinzade (1706-74), Ottoman statesman, the son of Grand Vizier Muhsinzade Abdullah Paşa. Entering the imperial palace at a young age, he was in time appointed kapıcıbaşı and kapıcılar kethüdası. In 1738, he was made a vizier and beylerбеş省级 of Marash and for the next twenty years held a variety of provincial posts. After marrying Esma Sultan, the daughter of Sultan Ahmed III in 1758, he was assigned to a series of important governorships and was finally called to the office of grand vizier on 30 March 1765 but was dismissed on 6 September 1768 because of his opposition to war with Russia over Poland. Following the outbreak of that war, he was sent to the Danube as commander of the Ottoman army and, still later, was appointed grand vizier a second time (November 1771). Defeated by the Russians, he was forced to open the peace negotiations which led eventually to the Treaty of Küçük Kaynarca (1774). He fell ill shortly after concluding the treaty and died at Karnabād on 4 August 1774, while returning to Istanbul; see Vefayat, 23-24; EF, VI, 998; SO, IV, 255-56.
2137 The town of Karnova near Shumen in northeast Bulgaria.
2138 The Eski Cami in Edirne.
2139 Çandarlı Halilpaşaazade Ibrahim Paşa; see Hadīka, 29-30 and Hadīka, n. 180.
2140 The Ibrahim Paşa Camii; see Hadīka, 29-30.
of the blessed tomb and its silver latticework were the result of the zeal of Damad Ibrahim Paşa. This is the poet Izzet’s couplet giving the date [of the tomb’s repairs]:

Ibrahim embellished Ebu Eyyub’s grave;\(^{2141}\) 1137 [1724-25].
Ibrahim Paşa adorned Ebu Eyyub,\(^{2142}\) 1137 [1724-25].

The date is produced by each of the hemistichs.

The blessed tomb is opened on Friday nights and [247] [provision for] the recitation [therein] of the Qur’an is the charitable work of Fatih Sultan Mehmed Khan. Çorulu Ali Paşa\(^{2143}\) caused it to be open on Monday nights as well. And Grand Vizier Hafiz Ismail Paşa\(^{2144}\) caused it to be open on the Night of Power (leyle-i kadir). On the abovementioned night, the blessed mosque is also open until dawn. The aforesaid [Hafiz Ismail Paşa] also appointed a şeyh to lead the supplementary prayer performed after the regular evening prayer during the month of Ramazan. The aforesaid paşa became kapudan-i derya after holding the office of bostancıbaşı. Subsequently, in 1220 [1805-6], he became grand vizier following Ziya Yusuf Paşa’s dismissal from the office of grand vizier.

Among the recitations of the blessed Mevlid in the blessed tomb, one is provided for by the vakf of the imperial weapons bearer (silahdar) Ali Ağâ, established in the year 1234 [1818-19], and another is provided for by the vakf of Gümüşküçü Osman Paşa, established in 1234 [1818-19]. Still another [recitation of the Mevlid] was established by the clerk of the state treasury (hazine kâtipi), Hayri Efendi, for [the memory of] Kapudan Hüseyin Paşa. The reading of the noble Mevlid in the blessed mosque in the same manner as it is recited in the Sultan Ahmed Mosque is provided for by the vakf of His Majesty Sultan Mahmud Khan the First. Two other [recitations] of the noble Mevlid are provided for under this arrangement, one in the Arab Congregational Mosque\(^{2140}\) and the other in the Congregational Mosque of Zeyrek.\(^{2146}\) Bahri Kadın, one of the ladies of His Excellency the aforesaid [Kapudan Hüseyin] Paşa, also established a vakf for the complete reading of the Mevlid of the Prophet, but [the vakf] is at present extinct. She is buried outside the Bostan İskelesi Kapı, on the side toward the Blessed Tomb [of Eyyub].

The tomb of Hançerli Sultan\(^{2147}\) also is at that place. [Mihrisâh] Sultan,\(^{2148}\) one of the daughters of Sultan Ahmed, is buried in a separate tomb beside her. Tavukcu Reis Efendi is buried to the left of the abovementioned gate. And again, the late Hacı Ismail Efendi, the chief clerk (baş kâtipi) of the Eyyûb kadi court, established a vakf for the reading of the noble Mevlid in the blessed mosque and he stipulated that the head imams of the blessed Congregational Mosque of Eyyûb be [the vakf’s] mütevellis. He founded other charitable works as well. [The readings] began in the year 1241 [1825-26]. He died at the beginning of Safer in the abovementioned year, while he was deputy to the kadi (başnaibi) of Izmır, and he is buried there. There is also a monetary vakf established by the former şeyhülislâm Hacı

\(^{2141}\) Mezârın eyledi tezîn Abî Ayyûb’ûn İbrâhîm.

\(^{2142}\) Ebû Eyyûb’i İbrâhîm Paşa eyledi tezîn.

\(^{2144}\) For Çorulu Ali Paşa, see Hadîka, n. 449.

\(^{2146}\) Ismail Paşa, Bostancıbaşı, Hafiz (1757-1807), Ottoman grand vizier of the reign of Sultan Selim III. The son of a haseki named Altun Nişâni, he was enrolled in the corps of the bostancı, eventually advancing to the rank of bostancıbaşı. In 1804 he was appointed kapudan-i derya with the rank of vizier and on 4 April 1805 became grand vizier but was dismissed sixteen months later (16 August 1806). In June 1807, he was sent as valî to Konya, where he died in October of the same year. He is described as zealous, energetic, vain and unfaithful; see SO, I, 376.

\(^{2147}\) The Arab Camii; see Hadîka, 355-57.

\(^{2148}\) The Zeyrek Camii; see Hadîka, 132.

\(^{2147}\) The daughter of Sultan Bayezid II’s son, Prince Mahmud. Although she is sometimes said to have been the daughter of Sultan Selim I, this has been shown to be an error. Her tomb is located on Bostan İskelesi Sokağ; see Akakus, Eyyûb Sultan, 191; Haskan, Eyyûb, I, 198-99.

\(^{2148}\) Mihrisâh Sultan (d. 1805), the başkadın of Sultan Mustafa III and mother of Sultan Selim III. Ayvansarayî apparently confuses her with Mihrisâh Emine Sultan (d. 1732), one of the kadıns of Sultan Ahmed III. The tomb is located on Bostan İskelesi Sokağ; see Hadîka, 274; Akakus, Eyyûb Sultan, 215-17; Haskan, Eyyûb, I, 223-30; Uluçay, Kadınlar, 81-82, 99.
Halil Efendi for the reading of the Most Glorious Qur’an from the hour at which fasting begins to the time of the dawn prayer during the blessed Ramazan in remembrance of his name and those of his deceased wife, Hace Hanım, and other founders of charitable works. He was installed in the office of şeyhülislâm in 1235 [1819-20].

Some of the graves of great men of old located around the blessed tomb [of Eyyub]:

His Excellency Baba Yusuf Karahisari: He belonged to the Bayrami dervish order and was the first Friday preacher in the blessed congregational mosque of Sultan Bayezid. He performed the blessed hajj. He died at the beginning of the reign of His Majesty Selim Khan the First and is buried opposite the great door of the Blessed Tomb [of Eyyub].

Şeyh Sadreddin Acemi: He died in the year [lacuna] and is buried near the abovementioned Blessed Tomb.

Mustafa Efendi: One of the virtuous men of the age, he retired from the office of kadıasker and died on the night of Friday, the fifteenth of blessed Şaban 922 [12 October 1516]. He was buried near the Blessed Tomb.

The author whose blessed name is Ali bin Mehmed: He died in 875 [1470-71]. He is buried in the sanctuary of the Blessed Tomb.

Efdalzade Efendi: He became şeyhülislâm. He died in the year 908 [1503] and is buried in the precincts of the Blessed Tomb.

Hitabzade: He died in the year 901 [1495-96] and he too is buried in the precincts of the Blessed Tomb.

Hasan Samsuni: He became kadi of Istanbul. He died in the year 891 [1486-87] and he too is buried in the precincts of the Blessed Tomb.

Ali bin Mehmed al-Kuşçu: He died in the year 879 [1474]. He is buried in the precincts of the Blessed Tomb. The biography of the aforesaid deceased is given in the Şakayık and in the Zafername-i Fatih Sultan Mehmed Han (Book of Victories of Fatih Sultan Mehmed Khan), composed by the deceased Hoca Sadeddin Efendi. The aforesaid master [Ali bin Mehmed al-Kuşçu] is the person who first organized and put in order the medreses of the Fatih Mosque and they are still run in accord with the abovementioned arrangements. His grave remained until the year twelve thirty-five [1819-20]. It subsequently disappeared.

Abdüllevel Efendi, that is, Muhyiddin bin Mehmed bin Abdüllevel Tebrizi: He was a kadi of Istanbul. He died in the year 963 [1555-56] and was buried in the precincts of the Blessed Tomb. After

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214 Haci Halil Efendi, Çerkez (d. 1821), şeyhülislâm of the reign of Sultan Mahmud II. The son of the nurse of Sultan Mustafa III’s daughter, Hıbütullah Sultan, he was brought as a child from the Caucasus to the imperial palace, where he was educated and became an intimate of Prince Selim (later Sultan Selim III). He was appointed hazine kethâfu on Selim’s succession to the throne and was subsequently made kadi of Galata, kadıasker of Anatolia and kadıasker of Rumelia. Following the dismissal of şeyhülislâm Mekkizade Mustafa Asim Efendi on 3 September 1819, he was himself appointed şeyhülislâm. Honest and modest, Halil Efendi was, nonetheless, dismissed a year and a half later (28 March 1821) and exiled first to Bursa and later to Afiyonkarahisar, where he died; see Altunsu, Osmanlı Şeyhülislamları, 181-82; SO, II, 304.

215 Efdalzade Hamideddin Efendi; see Hadîka, n. 74.

216 Ali Kuş (d. 1474), astronomer and mathematician. Born in Samarkand, he studied both subjects in his native city under Ulugh Beg and Kâdirzâde-i Rûmi and succeeded the latter there as director of the celebrated Timurid observatory. After Ulugh Beg’s murder, he left Samarkand and entered the service of the Ak Köyunlu Uzun Hasan, who sent him on a diplomatic mission to the Ottoman Sultan Mehmed II. Eventually settling in Istanbul, he was appointed as a professor in the medrese of Aya Sofya and greatly influenced the development of science in Turkey; see EI, I, 393.

217 The Shakâ’îk al-Nu’mînya of Taşköprüzâde; see Hadîka, n. 1319.

218 For şeyhülislâm Hoca Sadeddin, see Hadîka, n. 138.
his son Seyyid Abdulkadir Efendi retired from the office of kadi of Yenigehir in the year 1107 [1695-96], he died and was buried in a separate place of burial near the Blessed Tomb.

Ebülhayr ibn al-Čezeri: He died in the year [lacuna] and was buried in the precincts of the Blessed Tomb.

Kūcük Emir Efendi, whose noble name was Ibrahim: His father was a seyyid from Persia. In time, he emigrated to Rum and settled in a village named Yenice near Amasya. His grandfather was one of God’s great saints. It is related that blindness befell him at the end of his life. Many were his miracles. The abovementioned master, Kūcük Efendi, after serving as müderris in several medreses, became müderris of the medrese of Eyüp and subsequently müderris of one of the medreses of the Fatih Complex. He died in 935 [1528-29]—may his grave be hallowed. A great saint of God, he was a noble worker of miracles. The persons buried with green turbans [on their headstones] on the two sides of the abovementioned master are the sons of Ak-Mahmud. Their father died in [the month of] Ramazan 1115 [1704], while in retirement from the office of kadıasker of Anatolia. The date of his death is “Adornment of God’s mercy.”

Mehmed Zihni Efendi, the son of [Ak-Mahmud]: He died on the thirteenth day of Zilhicce in the year 1164 [2 November 1751], while in retirement from the office of eyhiislâm. The date of his death is “Good end.”

Her Majesty Mihrigah Sultan, the mother of His Majesty Sultan Selim Khan the Third, built a blessed tomb, imaret and sebil in the garden of the Zeyneb Sultan Sarayı, known as the Papasoğlu Garden, located in the neighborhood of [the tomb of] His Excellency Ebu Eyyüb Ensari. And with the intention of building opposite the tomb a separate school, three houses for [the school’s] teachers and one for the tombkeepers, their foundations were laid on the twenty-sixth day of Şevval 1207 [6 June 1793] and they were completed in the year one thousand two hundred ten [1795-96]. Since he belonged to the devriye hierarchy, eytan Emin Efendi, who was the building commissioner (bina emini), was contented with the judgeship of Galata. In the year 1230 [1814-15], he became kadıasker of Anatolia. He subsequently died in the year [lacuna] and was buried outside the Edirne Kapı. The building occupied by the Eyüp kadi court is one of the rent-producing properties of [Mihrigah Sultan’s] vakf. The Congregational Mosque of the Barracks of the Mortar Corps is also dependent on her vakf. The shops around the abovementioned imaret are its rent-producing vakf properties. The odes of Sinbildzade Vehbi Efendi, which are inscribed on the exterior of the abovementioned imaret, are [written in the calligraphy] of the late Yesari. The chronogram on the sebil is by Galib Efendi, the

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2154 Zinet-i rahmet.
2155 Ak Mahmudzade Mehmed Zeynelabidin, (1667-1750), sixty-sixth Ottoman seyhüslâm. The son of kadıasker Manisah Ak Mahmud Efendi, he was trained for a learned career and, after a series of medrese appointments, was assigned to the judgeships of Egypt and of Istanbul (1715). He became nakibüleşraf in 1717 and was promoted to the offices of kadıasker of Anatolia in 1721 and of Rumelia in 1727. He became seyhüslâm on 25 October 1746 but was dismissed on 20 July 1748 because of infirmity brought on by old age. His death occurred two years later at his seaside villa in Kanlıca; see Altunsu, Osmanlı Şeyhüslâmları, 131; SO, II, 438-34.
2156 Hüsni-i hâtime.
2157 The Papasoğlu Bahçeşi.
2158 The hierarchy of judgeships of larger towns.
2159 The Humbaracilar Kislasi Camii, built by Mihrisah Sultan, the mother of Sultan Selim III, who was also the builder of the Humbaraclar Kışlası; see Hadika, 326.
2160 For Sünbülzade Vehbi Seyyid Huseyin Efendi, see Hadika, n. 704.
2161 Mehmed Esad Yesari (d. 1798), Ottoman calligrapher of the eighteenth century, renowned as the greatest talik master of his age; see Rado, Türk Hattatları, 182-84.
2162 Galib Dede Mehmed Esad Efendi (1757-1799), Turkish poet and mystic, the last great representative of Ottoman divan literature. Born into a Mevlevi family in Istanbul, he served for a time as a clerk in the imperial divan, while at the same time, he became increasingly interested in the works of Rumi. He joined the Mevlevi order in 1783 and, after journeying to Konya,
seyh of the Galata Mevlevihane. The valide sultan [Mihrişah], died [on 22 Receb] in the year [1220 (16 November 1805)] and was buried in the abovementioned tomb. Hadice Sultan, the daughter of Mustafa Khan the Third, died on the twenty-eighth of Şevval of the year [1237] [18 July 1822] and was buried in the abovementioned tomb. On the departure of her elder sister, Beghan Sultan, for the Abode of Eternity on the sixteenth day of Reiμulevel of the year 1240 [8 November 1824], she too was buried in the abovementioned tomb. There are many Muslim graves around it and Kapudan Küçük Hüseyin Paşa[^156] is also buried outside it within a lattice [enclosure].

Subsequently, the kapudan kethidasi Kara Mehmed Paşa[^164] died on 6 Zilhicce in the year [1226] [23 December 1811], and he, too, was buried within the lattice, beside Hüseyin Paşa. On the death in [1234/1818] of Şakir Ahmed Paşa, who had been dismissed from the office of kaimmakam, he, too, was buried opposite [the others] inside the lattice. And again, Sevdalı Hanım Sultan is buried there inside a small lattice. The saintly Şeyh Ebussuud al-Kudsi Efendi, who came to the Threshold [Istanbul] at imperial command, was buried there following his death. He belonged to the Halveti dervish order. For two or three years, some of his descendants used to come and perform the Halveti service (ayin-i Halvetiye) near his grave.

Pious visits are made each year in [the month of] Reiμulevel to the hair of the beard of the Prophet [which is kept] in the abovementioned tomb [of Eyyub] and the Qur'an is recited there from beginning to end. And, in addition, the valide sultan established a vakf for [the recitation of] the noble Mevlid in the blessed Congregational Mosque of the Mortar Corps.[^165] The biographies of most of the noble persons mentioned above are given in the Şakayık[^166] and in Atayi.[^167] [251] In this connection, some of their biographies were also given in [this] book. In addition to this, there are many other saintly persons, virtuous notables and emirs buried in the vicinity of the abovementioned tomb.

Renovation of the Congregational Mosque of Ebu Eyyub Ensari—may God, be He exalted, be well pleased with him:

The foundations of the abovementioned mosque were laid at three-thirty on the twenty-fifth day of the sacred [month of] Muharrem in the year one thousand two hundred thirteen [9 July 1798]. Under the supervision of the state commissioner (ümema-yi devlet) Uzun Hüseyin Efendi, the mosque, with the exception of the minarets, was fully completed in its present form in exactly twenty-eight months. The pavilion of Sinan Paşa, the two side galleries built by Darüşsaade Ağası Beşir Ağası, and the five medrese rooms situated on each of the two sides of the sadırvan court of the old congregational mosque were completely torn down. But four upper- and lower-story rooms were built outside the courtyard for the returned to complete his c ile in the Galata Mevlevihanesi. He was appointed şeyh of the Galata Mevlevihanesi in 1790 and came to be on terms of close friendship with both Sultan Selim III, himself a poet and musician, and with Selim’s sister, Princess Beyhan. With the sultan’s help, Galib was able to restore the convent and make it into the most important literary center of the capital. His poetry, imbued with great imagination and mysticism, drew on both the “Indian School” and the “depersianized” style of his predecessor Nedim; see EI^2, II, 999-1000; HOP, IV, 175-206.

2164 Kara Mehmed Paşa (d. 1811), the kethidasi of Küçük Hüseyin Paşa and subsequently himself kapudan-ı derya; see SO, IV, 278.

[^156]: The Humbaracîyan Camii; see Hadika, 326.
[^164]: For Şakayık, see Hadika, n. 1319.
[^165]: For Atayi, see Hadika, n. 1310.
imams, the tombkeepers and the mütevelli, and a timekeeper’s room (muvakkit odası) and a road to the imperial loggia (mahfîli hümâyûn) for the padishah were newly introduced. On Friday, the fifth of Cemaziylâhâr of the year one thousand two hundred fifteen [24 October 1800], the selamlık took place, and His Majesty the late Sultan Selim Khan the Third ibn Sultan Mustafa Khan honored [the mosque] with a visit. Friday prayer being performed, the blessed congregational mosque was inaugurated.

The renovation of the Blessed Tomb of His Excellency Halid bin Zeyd—may God, be He exalted, be well pleased with him:

After ascending the exalted throne of the sultanate, His Majesty Sultan Selim Khan the Third caused the blessed tomb to be renovated in the year [1215/1800]. A lattice of cast silver resembling silver wire and window shutters of cast brass were fashioned and the blessed cloth coverings (kisve) and chandeliers were all renewed and embellished. This poem, His Majesty the aforesaid padishah’s own imperial composition, was inscribed in gold letters in the calligraphy of Yesarizade on a framed tablet and suspended in the abovementioned tomb. [252] This is the poem:

Noble standard-bearer of the shah of the clime of apostleship,  
Out of consideration for the enduring truth of the Creator, he is my helper.  
Selim-i Ilhamî ever prostrates himself before this holy saint’s tomb.  

The great silver candlesticks at the head and foot of the felicitous grave are [the gifts] of His Majesty the late Sultan Ibrahim Khan. Although the felicitous banner of the Prophet was [formerly] housed in the Blessed Tomb, in the course of the troubles of the year 1115 [1703], the saray ağası carried it to the imperial palace before rebels sought it out and only its pole remains in the Blessed Tomb.

The renovation of the blessed tomb was later begun on Monday the thirteenth day of sacred Muharrem of the year one thousand two hundred thirty-five [1 November 1819] in the time of the sultanate of His Majesty the Paradise-dwelling Sultan Mahmud Khan Gazi. Ahmed Efendi, who was appointed building commissioner (emin-i bina), set about carrying out [the renovation] and it was completed on the fifth day of Rebiülâhâr of the abovementioned year [21 January 1820]. In addition, the covering of the felicitous grave was also renewed in that year. The band of writing at the center of the inscriptions on it is in the imperial calligraphy of His Majesty Sultan Mahmud Khan himself. Moreover, in the Blessed Tomb there is hung a plaque inscribed with his exalted calligraphy and another is hung in the blessed mosque. There are also plaques inscribed by His Majesty Sultan Ahmed Khan the Third in the blessed mosque and Blessed Tomb. In addition to these, there are plaques inscribed by His Majesty Sultan Mahmud Khan the Just in many holy places. Ahmed Efendi, the above-mentioned building commissioner (emin-i bina), was the official messenger (kapz çuhadari) of Seyyid Mehmed Efendi, who was three times kethûda of the mother of the abovementioned sultan. He was assigned by the commissioner of the city (sehir emini), Hayrullah Efendi, to renovate Kağıthane. Later, following the completion of the Blessed Tomb, he was employed in a number of offices and, later still, he was employed in important offices such as those of intendant of the Mortar Bombardiers’ School (humbarahane nezareti), intendant of the Naval Arsenal (tophane nezareti), of the the mint and again of the arsenal. [253]

2168 The ceremonial progress of the sultan to one of the mosques in the capital for noon prayer on Fridays.
2169 Yesarizade Mustafa Izzet Efendi (d. 1849), Ottoman calligrapher of the first half of the nineteenth century and son of the great telik master Mehmed Esad Yesari; see Rado, Türk Hadithtari, 209.
2170 The pen name used in his poetry by Sultan Selim III.
2171 Sultan Mahmud II, who reigned from 1808 to 1839.
2. The Congregational Mosque of Zal Mahmud Paşa near the Mosque of Eyüp

Its builder was Mahmud Paşa and his illustrious wife, Şah Sultan. He retired from the office of Sultan Süleyman’s imperial weapons bearer (silahdar) to [the rank of vizier] with three tug and became the sovereign’s son-in-law. The two of them [Zal Mahmud Paşa and Şah Sultan] are also buried in a tomb [near the mosque]. There is a tribune (mahfīl) in the blessed mosque but it is not elevated. There is a medrese in the space before it and a sadrvan in its courtyard. [Because it is sited on sloping ground], the mosque has a single story on one side and has two stories on the side by the tomb. There is another medrese of his opposite the tomb, and there is a fountain at the gate of the tomb’s courtyard. This is the chronogram on the fountain:

Parched tongues composed its date.
“Fountain of soul-reviving water of life,” 958 [1551-52].

The aforesaid paşa died in 970 [1562-63]. The death of his wife, Şah Sultan, occurred in [1580]. Mustafa Paşa, who retired from office as kethûda, is buried outside the tomb, and Çiviczade Mehmed Efendi is buried with a turban [on his gravestone] in a place near the public thoroughfare in front of the tomb’s medrese. This Mehmed Efendi was a renowned calligrapher, who was a student of Suyolcuzade Eyübi Mustafa Efendi.

It is related at length in La’lizade Abdülbaki Efendi’s book entitled Sergûzest (Adventures) that Pir Ahmed Edirnevi, who is buried in a separate mausoleum on the tomb side of the abovementioned mosque, in the direction of the tannery (debbaghane) which faces the main road, was a halife of Ömer Sikkini, who belonged to the Bayramî dervish order. But according to our investigation, the aforesaid [Pir Ahmed] was a halife of His Excellency Pir Ali-i Aksarayî. The death of the aforesaid Ahmed Efendi occurred in 1001 [1592-93]. He belonged to the dervish order of the Melamiye-i Bayramîye, the chain of whose spiritual descent goes back to Ömer Sikkini. The aforesaid Pir Ali-i Aksarayî was the father and şeyh of Ismail Maşükî, who is known by the name Oğlan Şeyh. He was the halife of Binyamin Ayaşî, who was buried at Ayaş [near Ankara]. And Binyamin was a halife of Ömer Sikkini. The

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2172 The Zal Mahmud Paşa Camii, located between Zal Paşa Caddesi and Defterdar Caddesi in the Nişantaşı Quarter in Eyüp. It is listed among the works of Mimar Sinan and is dated by inscription to 985/1577; see DBIA, VII, 542-43; Haskan, Eyüp, I, 105-6; IC, I, 157; MW, 490-91. For location, see MW, 508.

2173 Zal Mahmud Paşa (d. 1580), Ottoman vizier in the reigns of Sultan Süleyman and Sultan Selim II. Of Bosnian origin, he was raised in the imperial palace and, after serving as governor of Aleppo and beylerbeysi of Anatolia (1564), was married to Sultan Selim’s daughter, Şah Sultan, in 1577. He and Şah Sultan are said to have died on the same day; see SO, II, 426.

2174 Çeşme-i mawlâ-i hayâlets canfeza. The date 958/1551-52 cannot, in fact, be correct, since the mosque and its dependencies must have been built after Zal Mahmud Paşa’s marriage to Şah Sultan in 1577. Kuran writes that close inspection shows the numerical date on Zal Paşa’s gravestone to be 998/1590. This date is confirmed by Ayvansarayî in Meemua, where the full text of the inscription is given along with the year in numbers. Curiously, this means that the fountain must be a posthumous foundation; see Meemua, 114; Haskan, Eyüp, II, 146-47; Kuran, Sinan, 202.

2175 In fact, as stated in Hadîka, n. 2173 above, Zal Mahmud Paşa died in 1580.

2176 Actually, Çiviczade Ahmed Efendi (d. 1726), a pupil of the seventeenth-century calligrapher, Suyolcuzade Eyübi Mustafa Efendi. He was also known as a mathematician and astrologer; see Rado, Türk Hattatlar, 132.

2177 Kafesi destar, literally “latticed turban,” a type of turban worn by senior clerks of the imperial divan. Wider at the top than at the bottom, it gets its name from its narrow folds which resemble lattice work.

2178 Suyolcuzade Eyübi Mustafa Efendi, (d. 1685-86), one of the foremost calligraphers of the period of Sultan Murad IV; see Rado, Türk Hattatlar, 104.

2179 For La’lizade and the Sergûzest, see Hadîka, n. 2035.

2180 Ömer Sikkini (d. 1475-76), a halife of Haci Bayram Velî-i Ankaravi, who separated from the Bayramî order after Haci Bayram’s death and founded the heretical order known as the Melamiye-i Bayramîye; see EI, VI, 225-28.

2181 Pir Ali-i Aksarayî (d. 1528-29), the successor of Binyamin Ayaşî as head of the Melamiye-i Bayramîye.

2182 For Ismail Maşükî, see Hadîka, n. 269.
order’s chain of spiritual descent is as follows: Haci Bayram Veli-i Ankaravi, who died in 833 [1429-30] in the abovementioned city [of Ankara]. He was the appointed successor of His Excellency Şeyh Hamid Kayseri. [254] And [Haci Bayram Veli’s] halife was His Excellency Ömer Sikkini. The Melami order is in continuous line of succession from him. His death occurred in [1475-76] and he is buried in the town named Göynük. Binyamin Ayaşi, who was also buried in his original place of residence in 926 [1519-20], was also his halife. Pir Ali-i Aksarayi was his halife. His death occurred in [1475-76] and he is buried in the town named Göynük. 2184 Binyamin Ayagi, who was also buried in his original place of residence in 926 [1519-20], was also his halife. Pir Ali-i Aksarayi was his halife. His death occurred in 934 [1527-28] and he was buried in his city of origin [Aksaray]. Pir Ahmed Edirnevi was his halife. In accord with the requirements of divine decree, his son and representative, Oğlan Şeyh Ismail Maguki, died as a martyr before the Qmarli Mosque on the At Meydan in 935 [1528-29] at the age of nineteen. 2185 A dervish miraculously witnessed his exalted corpse being thrown into the sea and, following [Ismail Maguki’s] blessed command, he awaited it at the place named Kayalar. 2186 When it appeared [there], he took it from the sea and buried it in the abovementioned place. According to one legend, [Ismail Maguki’s] noble head appeared one day later—may God have mercy on them all.

Originally, the kadi Haddadi Ali Efendi had a room in the abovementioned medrese. He later fell into a state of divine ecstasy and, dying while in that state, he was buried at a spot near the tomb of the abovementioned Pir Ahmed Efendi. The aforesaid [Haddadi Ali Efendi] was one of the noteworthy persons of the age of Sultan Mahmud Khan the First and he wrote poems under the abovementioned pen name [Haddadi].

The founder of the sibyan mekteb, located next to the tomb of the abovementioned paşa was İskender Bey, who is buried with his wife, the sultana Gevher Mülük, on the side of the mekteb facing the main road. This mekteb was on the point of falling down. The mansion (konak) of Naşir Feyzullah Efendizade Hamid Molla Efendi is located nearby. The aforesaid Hamid Molla Efendi died in Mecca in one thousand two hundred seven [1792-93] while he was kadi of Venerated Mecca, and his son Ismail Efendi was a professor in one of the inner medreses. [2188] [Hamid Molla Efendi’s] son [Ismail Efendi] became, in turn, the kadi of Illuminated Medina and died on his arrival in that blessed place. After the death of Ismail Molla’s youngest son and his sister, [the mansion] was rented for three or four years to the kadi of Eyüp and to some other such [persons]. [255] Subsequently, Her Majesty Şah Sultan, one of the daughters of His Majesty Sultan Mustafa Khan the Third and the elder sister of His Majesty Sultan Selim [the Third], bought the abovementioned mansion and completely demolished it. In its place, she built an exalted tomb for herself, and, in a place near the abovementioned mekteb, she erected an exalted upper-story mekteb and a separate dwelling for the tombkeeper. Although the lady died when the abovementioned tomb was still unfinished, she was buried in it. And an exalted sebil was built beneath the abovementioned mekteb. The court of [Şah Sultan’s] tomb was paved with marble, and the garden which is behind it became in its entirety a cemetery. The aforesaid sultana died on the seventeenth day of Zilkade of the year [one thousand] two hundred seventeen [11 March 1803] and was buried in the middle of the tomb in 1217 [1802-3]. Mustafa Paşa, the husband of the aforesaid [sultana], passed away in the year 1228 [1813] and was buried beside the aforementioned deceased.

2183 For Haci Bayram Veli-i Ankaravi, see Hadika, n. 331.
2184 A town in the vilayet of Bolu in northwest Anatolia.
2185 For his execution, see Hadika, n. 269.
2186 The Kayalar Cemetery in Rumelihisar.
2187 The no-longer-extant İskender Bey Mektebi built by Dukakinzade İskender Bey (d. 1582) on Zal Paşa Caddesi in the Nişanca Quarter in Eyüp; see Haskan, Eyüp, II, 20.
2188 Dahi müderrisi, a theological college of the higher grade in the medrese hierarchy.
2189 Şah Sultan (1761-1803), the daughter of Sultan Mustafa III; see Hadika, n. 2060.
2190 The Şah Sultan Mektebi, her adjoining tomb and sebil are all located on Defterdar Caddesi, immediately to the east of the Zal Mahmud Paşa Complex in the Nişanca Quarter in Eyüp; see Haskan, Eyüp, I, 265-68; II, 27,144, 157.
The aforesaid Mustafa Paşa was the brother of the former grand vizier Mehemd Paşa, who was known as the Kara Veizr.2191 He retired in memory of the aforesaid sultana and lived on the Rami Paşa Çiftliği.2192

The tomb of Nakkaş Hasan Paşa2193 is [located] near the single-story side of the blessed mosque. The aforesaid paşa was one of the viziers of Sultan Ahmed Khan the First and became kaimmakam at the time of the grand vizierate of Kuyucu Murad Paşa.2194 The abovementioned tomb was built in a very elaborate and embellished style. But because its vakf was, with the lapse of time, disturbed, it is at present in ruin. His children are also buried in it. Because the mosque known as the Silahi Mehmed Bey Mosque,2195 located opposite the gate on this side of the blessed Congregational Mosque of [Zal Mahmud Paşa], is older than this [latter] blessed mosque, the streets of this neighborhood form the quarter of that mosque.

The nearby site, at present occupied by the shop of a seller of the brick dust used in mortar (hora-sanca dükkanı), was the location of the Mevlevihane built by a person named Mazak, one of the chiefs of the rebel soldiers in the affair [which led to the overthrow and assassination] of the Paradise-dwelling martyr Sultan Osman Khan [the Second]. But [the Mevlevihane] was demolished after a short time. A person named Evrenos Dede, who belonged to the Mevlevi dervish order, is buried opposite it.2196 Laz Hasan Efendi, a saintly master and pious member of the Community of Muslims, who dwelled in the medrese of the blessed mosque, died during the reign of Selim Khan the Third. A brother of the aforesaid, a mystic ecstatic named Hafiz Baba, survived him. On his death in the year [lacuna], he was buried opposite the police guardhouse. A convert to the True Path, the mystic ecstatic Mehmed, known by the name Nişan, is buried beside him. Although the abovementioned blessed congregational mosque has previous to the present moment been many times renovated, His Majesty the Paradise-dwelling Sultan Mahmud Khan the Second, observing at the end of the blessed Ramazan in the year 1240 [May 1825] that it was in ruin, ordered its renovation with an imperial decree. The blessed mosque and the tomb were completely renovated from his vakf and a water closet was added to the imperial tribune (mahfil-i hūmayun). [The Mosque of Zal Mahmud Paşa] has a quarter.

3. The Congregational Mosque and Tekke of Şah Sultan2196 in Bahariye

Its builder was Şah Sultan. She was the daughter of His Majesty Sultan Selim Khan the First. She was the illustrious wife of Grand Vizier Lutfi Paşa.2197 The aforesaid paşa became grand vizier during the time of Sultan Süleyman the First and following the death of Ayas Paşa in Zilhicce 944 [May 1538]. He was dismissed in 947 [1540-41] and died at Dimetoka in the year 950 [1543-44]. He was of Albanian origin.

2191 Silahdar Seyyid Kara Mehmed Paşa; see Hadika, n. 2048.
2192 Located beyond the land walls in Eyüp.
2193 The Nakkaş Hasan Paşa Türbesi, located on Zal Paşa Caddesi, behind the medrese of Zal Mahmud Paşa; see Haskan, Eyüp, 299-41.
2194 Murad Paşa, Kuyucu, Koca (c. 1520-1611), Ottoman grand vizier of the reign of Sultan Ahmed I. Of Croat devşirme origin, he was raised in the imperial palace and, after serving in a succession of provincial posts, was made beylerbeyi of Rumelia (1605) and commander-in-chief in Hungary (1606). In that capacity, he negotiated the peace of Zsitvatorok with Austria. He was appointed grand vizier on 11 December 1606 and, over the next three years, succeeded in suppressing the Celâlî rebels in Anatolia. In 1610-11, he campaigned against the Safavids in an attempt to recover lost Ottoman territories in Transcaucasia. He died on 5 August 1611, while at his headquarters at Çulek, and was buried in the tomb attached to the medrese (today housing the Department of Art History of Istanbul University) which he founded in Vezneciler in Istanbul. A devout Muslim, he was a member of the Nakşbendiye and a supporter of convents of the Halvetiye and Şâ'banîye as well; see Hadika, 92; Vefeyat, 11; EI, VII, 600-1; SO, IV, 355.
2195 The Bey Mescidi; see Hadika, 299.
2196 The Şah Sultan Camii and Şah Sultan Tekkesi, located on Silahtar Ağa Caddesi in the Bahariye district in the Merkez Quarter of Eyüp; see DBIA, VII, 127; Haskan, Eyüp, I, 85-89; IC, I, 137. For location, see MW, 508.
2197 For Lutfi Paşa, see Hadika, n. 1656.
There is a fountain of his at a spot which belonged to him in Istanbul. The abovementioned mosque and tekke were renovated in the time of Sultan Mustafa Khan the Third. Prior to this renovation, this chronogram was written on the arch of the abovementioned mosque’s gate:

She discovered the Way to God  
And set out directly for God.  
Şah the daughter of Selim Shah,  
Erected the building. May it be accepted!  
The Voice expressed a date for it.  
“And good indeed is what belongs to God!”  
[1555-56].

An imperial tribune (mahfil-i hümayun) and separate devotional hall (tevhidhane) were added during the abovementioned renovation. There is a wooden mekteb over the courtyard gate, the foundation of the mosque’s builder, the aforesaid princess. The rooms of the tekke and the house of the şeyh are located on the shore. It is related that the aforesaid [Şah Sultan] was the first owner of the well-known seaside palace (sahilsaray) known at present as Hancarlı Sultan Sarayi, which is located next to it. There is a separate tomb belonging to the aforesaid [Hancarlı Hancerli Sultan] overlooking the main road.

It is related that in the year 943 [1537], at the time His Majesty the Paradise-dwelling Sultan Süleyman Khan set out on the Corfu campaign, the aforesaid princess was with the imperial favorites. On her return, when coming from Yanya with her husband Lutfi Paşa, she encountered a band of robbers and fell into a state of great distress. At once, she beheld His Excellency Merkez Efendi. Following her return to the Exalted Threshold, because of the joy and consolation which she had [thereby] obtained and out of the love which from the bottom of her heart [she felt for Merkez Efendi], inasmuch as she had witnessed this miracle, notwithstanding that she had been a believer from the beginning, she built this blessed mosque and exalted dervish lodge for the aforesaid leyh. But the date of the construction of this blessed mosque contradicts the truth of this account. In any case, perhaps the tekke was built a few years before the blessed mosque. This account is reported in detail in Atayi’s supplement to the Şakayık.

Description of the persons who were heads of the aforesaid Tekke [of Şah Sultan]. Şeyh Merkez Efendi was a halife of Sünbul Sinan. His blessed name was Musa ibn Mustafa bin Kılıç Bey bin Haydar. His honorific was Musliheddin. And his patronymic was Ebu’l-Taki. The aforesaid was born in a village named Sarı Mahmudlu in the district of Ladikije in the sancaık of Kütahya. After becoming the halife [of Sünbul Sinan], he at first became the şeyh of the Sevindik Tekke, known [also] as the Koğaçi Tekke. Sünbul Efendi subsequently made him şeyh of the zawije of [Koca Mustafa Paşa], which was brought into existence near the congregational mosque and imaret built for the mother of His Majesty Sultan Süleyman Khan. The date of his death is 959 [1552]. He is buried in his tekke. Detailed accounts of him were given in the descriptions of his own tekke and the Tekke of Koca Mustafa Paşa.

Gömleksz Mehmed Efendi was the halife of Merkez Efendi. He died in 951 [1544-45] and was buried in the abovementioned tekke [of Şah Sultan]. The date of death of Şeyh Bostan Efendi was 1040
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[1630-31]. Although it is related that the father of this Bostan Efendi, Seyyid Abdüllah Efendi, became şeyh [of the Tekke of Şah Sultan] in place of Gümleksiz Mehmed Efendi, according to another account, there were formerly special standard bearers for the banner of the Prophet of God—may God commend and salute him—which stood in the tomb of His Excellency Halid [Ebu Eyyub Ensari]—may God be well pleased with him—and the aforementioned Abdüllah Efendi was [one of these] standard-bearers. The date of death of Miftahizade Şeyh Ahmed Efendi was 1072 [1661-62]. Şeyh Ismail Efendi, the son of the aforesaid’s son-in-law, [died] in 1097 [1685-86]. Cankurtaran Şeyh Abdullah Efendi [died] in 1145 [1732-33]. Suyolcuzade Eyüp Necib Efendi expressed the date of his death in this manner:

Cankurtaran passed from the transitory tekke
To the bridge of eternity, saying, “O God!”

Nizami Efendi, the son of the aforesaid Ismail Efendi, went on the blessed hajj and died on the Pilgrimage Road in 1135 [1722-23]. With the death of his son Abdürrahim Efendi in the year 1159 [1746-47], Cankurtaranzade Şeyh Mahmud Efendi became head of the tekke. He died in 1162 [1748-49], and his brother Şeyh Abdülkadir Efendi became şeyh. With his death in 1163 [1749-50], Mehmed Efendi became head of the zaviye. He died in 1168 [1754-55] and was buried in the Sah Tekke. He is known as Dede Efendi. The next şeyh was Mehmed Efendi, and he died in 1169 [1755-56]. His son Şeyh Abdürrahim Efendi died in 1181 [1767-68]. Buharızade Abdükerim Efendi, the devotional leader (zakirbapz) of the [zaviye of] Koca Mustafa Paşa, died in 1192 [1778-79]. This Buharızade was appointed halife by Seyyid Kutbeddin Efendi, the şeyh of the [zaviye of] Koca Mustafa Paşa. Merkezzade Şeyh Ahmed Efendi was a pious and learned person. When tekke disputes occurred, the şeyhülislâm would refer them to him for appeal and redress. In 1228 [1813-14], he was buried in a tomb which had been built for him. [259] Subsequently, Übeyd Efendi, one of his halifes, became şeyh.

The abovementioned congregational mosque is near a place called Taşlıburun and the tekke located at the abovementioned place, in which the Sa’diye rite is at present performed, was first built by Lagarî Belgradi Cennet Efendi, who was a member of the İhfa branch of the Bayramî dervish order. He is buried there. The abovementioned tekke is at present known as the Lagarî Tekke. After his death and after one or two persons from the Bektaşi dervish order had been its head, Şeyh Hüseyin Eyübî, known as Gözoğlu, who belonged to the dervish order of the Sa’diye, became head of the zaviye. He died in 1151 [1738-39] and was buried in a separate tomb. Following his death, his halife, Celebi Şeyh Abdurrahman Efendi, became şeyh. On his death in [1169 (1755-56)], his halife, Şeyh Süleyman, became head of the zaviye. When he passed away in the year 1191 [1777-78], one of his halifes, Şeyh Ahmed Eyübî, became şeyh. The abovementioned Şeyh Abdurrahman Efendi is buried in the abovementioned tekke. Prior to Şeyh Ahmed Efendi, Şeyh Ismail Necati Efendi, the son of Süleyman Efendi, became şeyh in his father’s place. He was later marked by divine ecstasy and, when he died in this state in 1204 [1789-90], he, too, was buried in the abovementioned tekke. After this, the abovementioned Şeyh Ahmed became şeyh of the tekke at the time when he was performing the Sa’diye rite in the Congregational Mosque of Evlice Baba in Eyyûp. Subsequently, at the beginning of the reign of the present sultan, His Majesty Mahmud Khan the Second, the abovementioned tekke was rebuilt and a proper screened meeting place for the women of the imperial harem (kafes-i hümâyûn) was introduced. The abovementioned Ahmed Efendi set out on the blessed hajj in the year [lacuna]. On his return, he was taken to God’s mercy at a place called [lacuna]. Next, Şeyh Süleyman, the son of the abovementen-

2205 Geçiçi yâ Allâh dëyu Cankurtaran.
2206 The Lagarî Mehmed Efendi Tekkesi at Taşlıburun in Eyyûp; see Haskan, Eyyûp, I, 131-36; ZSE, 57.
2207 The Evlice Baba Camii; see Hadika, 289.
tioned şeyh, became head of the zaviye. Because he was a youth when his father died, at first various persons served as his proxies.

The aforesaid Lutfi Paşa was the author of the *Asaf Name* (Book of the Grand Vizier), who became grand vizier in the year one thousand sixty (1650-51), is buried in the cemetery of the quarter of the abovementioned mosque, in the neighborhood of the old barracks of the bostancı. [260] The year 1073 [1662-63] is the date of his death. The present barracks of the bostancı of Eyüp were built in 1234 [1818-19]. In 1199 [1784-85], Çalli Ali Efendi, who was dismissed from the office of kadi of Eyüp, was buried in the tomb opposite the main gate of the blessed mosque. Although, in addition to these, many other persons were buried there, for fear of being verbose, we have deemed this much to be sufficient. [The Congregational Mosque of Şah Sultan] has a quarter.

Because the tekke and blessed mosque of the abovementioned Şah Sultan were on the point of falling down, they were renovated through the imperial zeal of the sultan of the moment, His Majesty Sultan Mahmud Khan the Just. [2210] On the tekke’s completion at the beginning of the year 1251 [1835-36], Şeyh Ubeyd Efendi first occupied the office of şeyh for three months. Subsequently, at the end of Ğemâziyâlevvel in the abovementioned year, because the [office of şeyh of the] Uşşâki order’s Çemâl Tekke located in Savaklar fell vacant, it was conferred on the abovementioned Şeyh Ubeyd Efendi, and the Tekke of Şah Sultan was seen to be suitable for Şeyh Necati Efendi of the Nakşbendi dervish order. Although the service (devran) [2211] of the abovementioned tekke had been performed on Wednesdays, the abovementioned Necati Efendi changed it to Tuesdays and the Halveti service is performed in the blessed mosque every week.

4. The Congregational Mosque of the Murtaza Efendi Tekke near the Idris Köşkü

Its builder was a distinguished chancellery official (hâcegân) of the Sublime [Ottoman] State, Yekçesm Haci Murtaza Efendi, who was employed in the accounting office of the Naval Arsenal (tersane) and in other duties and died after being dismissed from the office of headkeeper of the daily accounts of the state treasury (ruznamce-i kebîr). Kasgârî Şeyh Abdullah Efendi had previously come to Eyüp, and, while dwelling there, he had arranged his appointment, he was unable to control the then rampant corruption, inflation and sale of offices and was dismissed in the course of a popular revolt in the capital on 21 August 1650. He was a relative of Evliya Çelebi, who portrayed him as personally virtuous and as a generous patron; see *Vefeyat*, 27; *SO*, IV, 509.

[2210] A short treatise summarizing Lutfi Paşa’s views on the principles of sound administration and describing his reforms as grand vizier.

[2211] A type of zîkr practiced by the Halvetis, Cerrahis and some Kadiris. During its performance, dervishes rotate in a circle to the accompaniment of music with their arms on one another’s shoulders.

[2212] The Murtaza Efendi Tekkesi Camii, known also as the Kasgârî Tekkesi Camii, located near the intersection of Karyağdı Sokağı and Idris Köşkü Caddeesi in the Merkez Quarter in Eyüp; see *DBIA*, IV, 485-87; Haskan, *Eyüp*, I, 63-68; *IC*, I, 107. For a list of the şeyhs of the Murtaza Efendi Tekkesi, see *ZE*, 50-51. For its location, see Alakuş, *Eyüp Sultan*, map, no. 13.

[2213] For La'lizâde Seyyid Abdülbaki Efendi, see *Hadîka*, n. 2035. Concerning the Kalenderhane, located near the Yahyazade Tekkesi in Eyüp, see *Hadîka*, 296-97, where it is described as having been built by Abdülbaki Efendi’s father, La'lizâde Seyyid Mehmed Efendi; also *DBIA*, IV, 998-99; Haskan, *Eyüp*, I, 126-27.
Murtaza Efendi built this blessed mosque and the fine rooms around it and entrusted them to the Nakebendi order, the abovementioned Şeyh Abdullah Efendi became the tekke’s first head. The date at which the construction of the tekke was begun is 1157 [1744-45] and the date of its completion is 1158 [1745-46]. It was finished in a single year. The date of the death of its builder, Murtaza Efendi, is 1160 [1747-48]. He is buried inside the abovementioned zaviye with a turban (kafesi destar) on his gravestone. His sons are buried beside him. The abovementioned congregational mosque has a minbar, a sadırvan in its courtyard and separate quarters for the şeyhs. The water [from the fountain] at the courtyard’s gate is very cold in hot weather.

Murtaza Efendi, the abovementioned founder, was originally initiated as a dervish of the Nakebendi order in Venerated Mecca by Şeyh Ahmed Yekdest. The abovementioned Şeyh Abdullah Kasgari died on the seventh day of the month of Safer of the year 1174 [18 September 1760]. Hattat Ibrahim Tahir Efendi’s words, “Greatest of the şeyhs,” give the date. He was a şeyh in this zaviye for fourteen years and lived for seventy-four years. He was a learned, pious and saintly person. Some pleasing poems were written by him. He is buried in a separate tomb. His son, His Excellency Ubeydullah Efendi, became şeyh after him. He died ten years later, that is, in the year [eleven] eighty-four [1770-71], when he was forty-five years of age, and he was buried in the tomb [of his father]. Subsequently, His Excellency the imam Geylani Isa Efendi became şeyh of the abovementioned tekke. He passed away to the Abode of Eternity on the thirteenth of Safer 1206 [12 October 1791], at the age of ninety. Many chronograms were composed for his death. Among them, one is the beautiful chronogram of the poet Pertev, which is given [below]:

His Excellency Şeyh Isa, one of the masters of the Nakebendi,
That incomparable person was the pole of the poles of the age.
He matured and flourished under Abdullah Efendi.
In truth, he was a saint who had awakened many souls.
World which is without permanence: surely all who halt in it will pass away.
Whether old man or youth, they will go when they are summoned.
This person without equal was also taken and passed away.
May God sanctify his blessed soul!
The pen inscribed this chronogram of dotted letters on a tablet.
Pertev, I enumerated it and the following name appeared. [262]
Sacrificing all he possessed, he joined the Lord of the World.
“Şeyh Isa ascended to the highest heaven,” 1206 [1791-92].

He was buried in the tekke and His Majesty the Paradise-dwelling Sultan Selim Khan [the Third] built a separate tomb [for him]. After him, Ubeydullah Efendi, known as Çelebi Efendi, the son-in-law of His Excellency the aforesaid Abdullah Efendi, became head of the tekke. He died two years later, in 1208 [1793-94], at the age of sixty-three. He was buried outside the tekke, in a spot near the gateway. Subsequently, Haci Ismail Efendi became şeyh while he was the servant and coffee maker of His Excellency Pir [Abdullah Kasgari]. He passed away in 1212 [1797-98], at the end of four years. Later, Nidayi Seyyid Abdullah Efendi, the grandson of His Excellency Pir [Abdullah Kasgari], became şeyh for fourteen months. He died in 1213 [1798-99], at the age of twenty-two. Isa Efendizade Lutfullah Efendi became şeyh after him. Although he had previously occupied the office of keeper of the tomb of His Excellency Halid [Ebu Eyyub]—may God be well pleased with him—after becoming şeyh, he resigned and withdrew from that office in favor of another dervish from that lodge, a graduate of the Palace

221 See Hadıka, n. 2177.
2216 Ekber-i meoayih.
2217 Kutb-i aktab, the foremost saint among the heads of the saintly hierarchies.
2218 ‘Urûc-i ışmân-i evci-i ‘ubah kaldı Şeyh ’Isä.
School named Celal Bey. He was removed from the office of şeyh three years after his appointment, on the testimony of several persons because of shameful sexual behavior with his daughter-in-law. His debts were paid through the sale of his goods and possessions and the wretch, passing his days submerged in suffering and in seclusion in Üsküdar and other places, died in the year 1220 [1805-6]. He is buried in a place near the abovementioned tekke. May God forgive him his sins. Subsequently, Nidayi Efendi’s brother, Seyyid Mehmed Eşref Efendi, became şeyh. Because of his youth at the beginning of his term as şeyh, Hudaverdi Efendi served as his proxy. The date of his [appointment as] şeyh was 1216 [1801-2]. [The Congregational Mosque of the Tekke of Murtaza Efendi] does not have a quarter.

5. The Zeyneb Hatun Mosque in [the District of the] Idris Köşkü

Its builder, the abovementioned [Zeyneb] Hatun, was the wife of Idrisi-Bidlisi. She is buried there. The aforesaid lord, Idris Hekim bin Hüsameddin, was for a time the inscriber of the royal seal (muvakki) of the Ak Koyunlu sultans. He subsequently became the boon companion of His Majesty Sultan Selim Khan the First. Just as he was an object of favor in the time of Sultan Bayezid Khan the Saint, he was also, because of the perfection of his silsīs, nesib and taclik, employed in the office of secretary of the divan of the princes of Persia. He took refuge in the Exalted Ottoman State during the rebellion of Shah Ismail Ardabili, in the time of the Paradise-dwelling Sultan Bayezid Khan the Saint, and, being most highly esteemed, [while] under the state’s protection, he arranged and composed a history of the Ottoman dynasty in the Persian language entitled the Heşt Bihist (The Eight Paradises) on the order of Bayezid Khan the Saint. The aforesaid was able to speak Persian and Arabic and his perfection in every branch of learning was evident. So much so that, when Shah Ismail sallied forth and gave currency to the heretical doctrines [of the Shi’ites], the abovementioned master composed the chronogram “False doctrine.” When this anecdote was heard of by the shah, he ordered his courtier Kemaleddin Tayyib Shirazi to write a letter to Idris in a pleasing style and inquire about the aforesaid chronogram. When, on the shah’s command, [Kemaleddin Tayyib Shirazi] sent the letter, the above-mentioned master wrote a reply in which he said, “In fact, I did write this chronogram. But it is an Arabic grammatical construction. Our doctrine is a true one!” This answer pleased Shah Ismail, but although he was eager to converse with him, Master Idris did not wish to do so and sent a letter of apology.

When His Majesty Sultan Selim Khan the First appointed the abovementioned Master [Idris] to make the nomads and tribes, however many they were, obey and submit to the Exalted [Ottoman] State, he brought about the submission of twenty-five tribes. Ebîl-fazl Mehmed Efendi, the son of the

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218 The Zeyneb Hatun Mescidi, located between Kerim Ağa Sokaği and Idris Köşkü Caddesi in the Merkez Quarter in Eyüp; see DBIA, VIII, 488; Haskan, Eyüp, I, 106-7; IC, I, 158. For location, see Akâkûş, Eyyûb Sultan, map, no. 2.
219 Mevlana Hakimeddin Idris bin Mevlana Husameddin Ali, known as Idrisi-Bidlisi (d. 1520), Ottoman historian and official of the reigns of Bayezid II and Selim I. Of Kurdish origin, he became nisancı at the Ak Koyunlu court of Uzun Hasan but later fled to the Ottoman lands (1501-2) because of the growing power of the Safavid Shah Ismâ’il. Commissioned to produce a history of the Ottoman dynasty, he wrote the much admired Hasht Bihisht (Eight Paradises), an account of the reigns of the first eight Ottoman sultans, written in Persian in a highly elegant and refined style; see ET, I, 1207-8; SO, I, 309-10.
220 Three of the most common styles of Arabic calligraphy.
221 Shah Ismâ’il I, the founder of the Safavid dynasty, who reigned from 1501 to 1524. His nisba Ardabili derives from the fact that the Sufi brotherhood from which the dynasty sprang, the Safawîya, founded by Shaykh Safi al-Dîn (d. 1334), had its origins in Ardabil in Azerbaijan.
222 Mezheb-i nû-hakk, which gives the date 906/1500-1, the year in which Shah Ismâ’il proclaimed Twelver Shi’ism to be the official religion of the newly established Safavid state.
223 Mezheb-i nû-hakkun.
abovementioned Master [Idris], was also a perfect master. He died in 971 [1563-64] while he was defterdar of the Exalted [Ottoman] State and was buried in the courtyard of the mosque which he built in Tophane. The abovementioned mosque is known as the Defterdar Congregational Mosque. He wrote an appendix to his father’s Hest Bihist. These two words of the late Ali give the date of the aforesaid’s death: “The virtuous one died,” 971 [1563-64].

Hüsameddin, the father of the abovementioned Master [Idris], was related to Şeyh Ammar and he wrote a blessed commentary on the language of mysticism. The aforesaid Idris Efendi is at present buried in the embankment at the side of a sweet-water fountain which he built at the place known as Idris Köşkü, overlooking the Bülbül Deresi. His death coincided with the beginning of the reign of His Majesty the Paradise-dwelling Sultan Süleyman Khan. The chronogram of the mosque of Koca Mustafa Paşa is the work of the abovementioned master.

Şeyh Abdullah Efendi, the imam of the Arpaci Mosque in Eyüp, installed the minbar of the abovementioned mosque. The late Şeyhülislâm Ali al-Arabi is buried beneath a dome on four columns opposite the zaviye of Çolak Şeyh Hasan, which is located near this mosque. “Death of the divine scholar,” 932 [1525-26], is the date of his death. The abovementioned dome can be seen from the sea. Defterdar Ibrahim Paşa, whose mosque and medrese are near the mosque of the darrissâade agası Mehmed Ağa in Istanbul, is buried nearby. The abovementioned zaviye is known as the Tekke of Karyagdi Ali Baba. At present, its şeyh is Arec (Lame) Mustafa Dede. His father was also şeyh in this tekke. His name was Abdî and he, too, was lame. His other son was also lame.

There is a well in a house in this quarter and it is said that whatever is wished for when one looks into it will come to pass. At present, many people peer into it. In earlier times, the water carriers of the Silver [Spring] brought water to the palace for coffee from the fountain in the place called Gümüş Suyu located behind [the well]. Although a great many people are buried in the surrounding cemeteries, [an account of] this length was deemed sufficient.

His Majesty Sultan Mustafa Khan the Third built the abovementioned zaviye of Çolak Şeyh Hüseyin Efendi for the aforesaid şeyh. [Çolak] Şeyh [Hüseyin] belonged to the Halveti dervish order. He was...
originally a soldier. He lost his fingers while he was a member of the military expedition of the vizier Baltaci against Muscovy. While he lay insensible with a high fever, two young heroes appeared and, raising him up, gave him a bowl of water. After drinking, he asked them, “Who are you?” Making known to him that they were Hasan and Hüseyin, they immediately became invisible. Later in his life, this abovementioned şeyh burned with passion [for God]. He died at the beginning of the reign of Sultan Abdülhamid Khan [the First] and is buried with his son Riza Efendi at the mouth of the two roads above the Tekke of Murtaza Efendi. In 1230 [1814-15], Dolancı Derviş Mehmed of the Mevlevi dervish order built a Mevlevihane on a spot near the Tekke of Çolak Şeyh Hüseyin Efendi and the office of its şeyh was conferred on him by Konya. But because a dispute broke out with the şeyhs of the Exalted Grand Lodge [in Konya], it was impossible to perform the service or whirling dance of the Mevlevi. It remained vacant after being abandoned and, by degrees, fell into ruin. The abovementioned şeyh died in 1240 [1824-25] and was buried in the cemetery of the Mevlevihane of Kasımpaşa. [The Zeyneb Hatun Mosque] has a quarter.

6. The Kasım Çavuş Mosque near the Eski Yeni Hamam

Its builder, the abovementioned Kasım Ağa, was one of those who came at the time of the Conquest. He is also buried there. His brother Ali Çavuş, the builder of the Sofular Mosque, is buried beside him. The head butcher (kasabbası), Ali Ağa, installed its minbar in the time of Sultan Mahmud Khan the First. The mekteb next to it is [the foundation] of a patron of charitable works, the imperial gentleman-in-waiting (musahib-i sehiyari) Mehmed Ağa. The abovementioned mosque was destroyed by the flood which occurred on the thirteenth of Zilkade in the year 1239 [10 July 1824]. Because its vakf made no provision [for repairs], it was completely renovated through the zeal of Grand Vizier Galib Paşa. [The mosque] has a quarter.
7. The Islam Bey Mosque near the Kasım Çavuş Mosque

Its builder was one of the emirs of the Paradise-dwelling Sultan Süleyman. His grave is also located there. [The mosque] has a quarter.

8. The Defterdar Mosque near the Tekke of Ummi Sinan

It has an upper story. Its builder was Süleyman Efendi, who was defterdar in the time of Sultan Bayezid the Saint. At present, the abovementioned mosque is known as the Tahta Minare [Mosque]. The sweet-water fountain located beneath it, which was for a long time in ruins, was restored by Grand Vizier Alemdar Mustafa Paşa in the middle of the year 1223 [1808], and he caused its waters to flow. Next to [the mosque] is a house which is entrusted to its imams. Süleyman Efendi, [the mosque’s] builder, installed the minbar in the Üsküblü Congregational Mosque in Istanbul. [266] [The Defterdar Mosque] has a quarter.

9. The Düğmcilcrest Mosque in Oluklu Bayır

Its builder was Düğmcilcrest Mehmed Bakir Efendi. He is also buried there. He died in the year 998 [1589-90], having retired from the office of kadıasker of Anatolia. He was promoted to kadıasker following the dismissal of the famous poet Abdülbaki Efendi from his first vizierate. The date of his promotion to the office of kadıasker was Cemaziylevvel 996 [1588], which was in the time of Sultan Murad Khan the Third. He was dismissed at the end of the year and died one year later. Baki Efendi was twice both kadi of Istanbul and kadıasker of Anatolia. And he was kadıasker of Rumelia three times. This is the date of his death: “In one thousand eight, Baki Efendi set off for the Next World.” [225] [Baki Efendi’s] name was Mahmud.

The abovementioned Düğmcilcrestzade also held the office of kadi of Istanbul two times. He is buried near the abovementioned mosque and Mir Mahdum ibn Ebu’l-Mekarim ibn Seyyid Ahmed Lala is buried beside him. The date of his death was 991 [1583-84]. His brother, Seyyid Tahir, is also buried there. The date of his death was 975 [1567-68]. Hüseyin Şah Efendi, one of the descendants of the a clerk in the office of the secretary of the grand vizier. After holding a number of posts in the same office, he was sent to France (1802) to negotiate peace following the defeat of the French expedition to Egypt of 1798. Returning to Istanbul, he became reisilkfittab in 1806 and, with brief interruptions, remained in that office until 1814. During the next nine years, he held a variety of provincial posts. He was appointed grand vizier on 14 December 1823 and attempted to suppress the Greek revolt in the Morea but was dismissed on 14 September 1824 because of his reluctance to agree to the sultan’s proposal to abolish the Janissaries. An intelligent and able administrator, he was the most skilled Ottoman diplomat of his time and is regarded as the founder of modern Turkish diplomacy; see EI, VI, 1003-4.

224 A marginal note printed in the Ali Sati edition reads, “With the passage of time, the abovementioned mosque fell into ruin, and His Excellency the illustrious grand vizier Fuad Paşa renovated it anew in Cemaziylevvel 1280 [1863].”

224 The Islam Bey Mescidi, located on Islam Bey Cadessi near the intersection with Islam Bey Sokaktı in the Islam Bey Quarter in Eyüp. Built in 1519, its founder was Islam Bey, an emir of the period of Sultan Süleyman I; see DBIA, IV, 209-10; Haskan, Eyüp, I, 56-58; IC, I, 77. For location, see Akakus, Eyüb Sultan, map, no. 24.

224 The Defterdar Mescidi, known also as the Kara Süleyman Camii or Tahta Minare Mescidi, located at the intersection of Tahta Minare Caddesi and Tahta Minare Bostan Sokaktı in the Islam Bey Quarter in Eyüp. The mosque was torn down around 1910 and the site is today occupied by apartments; see Haskan, Eyüp, I, 43-44; IC, I, 46.

229 The Üsküblü Camii; see Hadıka, 35-36.

229 The Dökmcilcrest Mescidi (Mosque of the Foundry Workers), known also as the Düğmcilcrest or Düğmcilbasi Mescidi, located at the intersection of Düğmcilcrest Cadessi and Olukluveyr Sokaktı in the Düğmcilcrest Quarter in Eyüp; see DBIA, III, 107; Haskan, Eyüp, I, 44-46; IC, I, 49; ISTA, IX, 4804-6. For location, see Akakus, Eyüb Sultan, map, no. 30.

229 The poet Baki; see Hadıka, 67-68 and n. 519. Ayvansaray’ı’s reference to Baki’s first vizierate is an allusion to his appointment as kadıasker of Anatolia.

229 Baki Efendi gildi ‘ub haya biin sekide.
The abovementioned founder, installed its minbar and was the administrator of a vakf [for it]. He donated a garden which was his private property and leased it out to another person for a rent of two akçe. And generating one more akçe from the [mosque’s] original vakf, he established a preacher’s position with a stipend of three akçe. In addition to earlier restorations, the original water conduits were repaired at the urging of the humble slave [Ali Sati] and water was brought to the sadravan through the zeal of the patron of charitable works Lalezar Kalfa, the second treasurer (hazinedar-s salis) of the imperial harem of His Majesty Sultan Mahmud Khan [the Second]. In addition, in 1238 [1813-14], the blessed mosque was renovated and new matting was laid down. Her Excellency the abovementioned Lalezar Kalfa expended five purses of akçe. [The Dökmeciler Mosque] has a quarter.


The builder of the abovementioned tekke was His Excellency Hacı Ali Efendi. He occupied the office of its şeyh for many years. The laying of its foundations occurred at the beginning of the reign of Sultan Mustafa Khan the Third. [267] He set out for the Abode of Eternity in 1202 [1787-88] at the end of [the reign of] Sultan [Abdül]hamid Khan [the First]. He is buried in his tekke. A person named Kağdî Mehmed Efendi, the şeyh of the abovementioned Şeyh [Hacı Ali Efendi], is buried in the the above-mentioned tekke’s devotional hall (tevhidhane). He was first appointed a halife by Şeyh Murad Efendi and subsequently by Şeyh Niyazi. He died in 1188 [1774-75].

The abovementioned Şeyh Mehmed Efendi is said to have lived in a house in the district of Kumkapi. The father of the abovementioned Şeyh Hacı Ali Efendi was Magrebi Abdürrahim Efendi, who is buried in the Kasgarî Dergâhı,254 on the side facing the mountain. [The circumstances of] his death are described as follows: One day, the late Sultan Mustafa came to the tekke. He did not see Şeyh Ali Efendi but saw the abovementioned Abdürrahim Efendi. Because [Abdurrahim Efendi] was a perfect master, [the sultan] commanded him to come to the palace. After [Abdurrahim Efendi] declared that he would not go, he also refused to accept a gift [from the sultan]. Upon this, and after returning [to the palace], two guards and a horse were dispatched and [Abdurrahim Efendi] was ordered brought. When these arrived, he was forced to mount the horse but, while returning through gardens [to the palace], he passed away on the horse.

At present, His Excellency Seyyid Hasan Efendi is head of the abovementioned tekke. He is the halife of Şeyh Hacı Ali Efendi and they are related. Because the abovementioned tekke was in time on the point of falling into ruin, in the year 1238 [1822-23], His Excellency the abovementioned Şeyh Hasan Efendi completely renovated it and added a ground-floor devotional hall (zikrhanе) and two rooms, one above the other.

11. The Ahmed Dede Mosque255 near the Bülbul Dere

Its builder was Şeyh Ahmed. He was a keeper of the tomb of Ebu Eyyub Ensari—may God be well pleased with him. He is buried there. Ishak Efendi installed its minbar. [The mosque] has a quarter.

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255 The Hacı Ali Tekkesi, located between Düğmeciler Caddesi and Kara Süleyman Tekke Sokagi in the Düğmeciler Quarter in Eyüp; see DBIA, VIII, 175; Haskan, Eyyûp, I, 54-56; IC, I, 63. A list of the tekke’s şeyhs can be found in ZSE, 57.
254 The Kasgari Abdullah Efendi or Murtaza Efendi Tekkesi in Eyüp; see Hadîka, 282-84.
255 The Ahmed Dede Mescidi, known also as the Hüsam Efendi or Ağah Efendi Mescidi and as the Hoca Hüsam, Selim Efendi or Hatuniye Tekkesi, located at the intersection of the Eyyûp-Gümüşsuyu Yolu and Hüsam Efendi Sokagi in the Eyyûp Gümüşsuyu Quarter in Eyüp. The mosque is today in ruin; see DBIA, VIII, 15; Haskan, Eyyûp, I, 20-24; IC, I, 20.
12. The Evlice Baba Mosque near the Büyük Dere

Its builder was Veliyeddin Efendi, one of [Sultan Mehmed II] Fatih’s high officials. He is buried in a corner of the cemetery opposite [the mosque]. [The Evlice Baba Mosque] does not have a quarter.

13. The Bali Hoca Mosque near the Eski Yeni Hamam

Its builder was Abdullah Bali Efendi. He came [to Istanbul] during the time of Sultan Murad the Third. He is also buried there. The chief Qur’an reader (reisülküra) Şeyh Abdülkadir Efendi, to whom the office of head of the Qur’an readers was first awarded under the terms of the vakf of Sultan Ahmed the First, is buried in the adjoining tomb. He was the imam of His Majesty the abovementioned sultan. The tomb’s window is a sebil. It opens onto the main road. [The mosque] does not have a quarter. The Kara Bali bin Seyyid Taceddin who is buried in the blessed medrese which was his charitable work and is [located] near the blessed Congregational Mosque of Zeyrek is different from this [Abdullah Bali Efendi]. He died in the year 929 [1522]. [Kara Bali bin Seyyid Taceddin] was one of the ulema of the Fatih period. [Abdullah Bali Efendi] was born at the beginning of the reign of the Lawgiver [Sultan Süleyman I].

14. The Musa Çavuş Mosque near the Kirkik Hamam

[The location of] its builder’s grave is not known. Şeyh Hacı Mustafa Efendi, known as Kirpasi, a dervish of the Sa’dîye and relative of Hoca Neşet Efendi, was one of his forbearing dervishes. From the time of Selim Khan [the Third] until the year 1234 [1818-19], he performed the Sa’dî rite in the abovementioned mosque on Saturdays, and, when he passed away to the Abode of Eternity on Saturday, the eighth day of Cemâziyülhârin of the abovementioned year [4 April 1819], he was buried in the cemetery of the Düğmeciler Congregational Mosque. After him, Şivaci Şeyh Sadik performed the zikr and tevhid in the abovementioned mosque for a time. Attaining perfect humbleness, he died in Zilhicce 1237 [1821-22] and the abovementioned mosque was abandoned and fell into ruin. The nearby Kirkik Hamam was one of Mehmed Kethûda’s vakfs. However, it fell into ruin and was completely demolished. The abovementioned Şeyh Kirpasi was a halife of Şeyh Emin Efendi of Otakcilar. The abovementioned Şeyh Emin Efendi died in the middle of the reign of Selim Khan [the Third] and was buried in the abovementioned quarter. Because the [site of the] tekke became a kitchen garden, the grave of the aforementioned subsequently disappeared. But it was again revealed through the efforts of the abovemented Kirpasi. [The mosque] has a quarter.

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2256 The Evlice Baba Mescidi, known also as the Ülice Baba or Uluca Baba Mescidi, located on Evlice Baba Mescidi Sokâğı in the İslambey Quarter in Eyüp. The mosque was restored in 1967; see Haskan, Eyüp, I, 100-1; IC, I, 53; ISTA, X, 5417-18; OMFD, III, 513.

2257 The Bali Hoca Mescidi, known also as the Bali Hoca Tekkesi Mescidi, located at the intersection of Yusuf Muhiş Paşa (Eski Yeni) Caddesi and Kemikçi Çakmaţi Sokaği in the İslambey Quarter in Eyüp. The mosque fell into ruin following its use as a storage facility during the First World War. It was renovated in the 1960’s; see Haskan, Eyüp, I, 92; IC, I, 32; ISTA, IV, 2046.

2258 Located in the Zeyrek district; see Hadîka, 139.

2259 The Musa Çavuş Mescidi, located at the intersection of Düğmeciler Caddesi and Bçakçı Eyüp Sokaği in the Düğmeciler Quarter in Eyüp. The mosque is no longer extant; see Haskan, Eyüp, I, 68-70; IC, I, 108.

2260 The Düğmeciler Camii; see Hadîka, 287-88.
15. The Ali Pasha Mosque\textsuperscript{261} in Kuru Kavak

\textsuperscript{269} Its builder was Grand Vizier Semiz Ali Paşa.\textsuperscript{262} He is buried near the tomb of His Excellency Halid [Ebu Eyyub Ensari]—may God be well pleased with him. The Ali Paşa Çarşı in Edirne is one of the works of the abovementioned paşa. The date of his death on his gravestone is 972 [1564-65]. [The mosque] has a quarter.

16. The Mosque of the Tekke of Izzet Paşa\textsuperscript{265} in the Servi Quarter

İzzet Mehmed Paşa\textsuperscript{264} became master of the seal [i.e., grand vizier] on the dismissal of Melek Mehmed Paşa in Rebiüülvel 1210 [1795]. He was dismissed along with Şeyhülislâm Dürriyazade Seyyid Mehmed Arif Efendi\textsuperscript{265} on the seventeenth of Rebiüülvel 1213 [29 August 1798], during the French attack on Egypt. The abovementioned vizier built the abovementioned tekke during his grand vizierate and the office of its şeyh was awarded to Şeyh Seyyid Haci Ömer Efendi of the Nakşbendi dervish order. He built the mosque as the tekke’s devotional hall (zikrhanе) and also installed the minbar. The office of its mütevelli is entrusted to his eldest male descendants. [The mosque] does not have a quarter.

17. The Servi Mahallesi Mosque\textsuperscript{266} near the Abovementioned Tekke

Its builder was Şeyhülislâm Hoca Sadeddin Efendi,\textsuperscript{267} who will be described in detail in connection with his other charitable foundation, the Yahyazade Tekke.\textsuperscript{266} [The mosque] has a quarter.

18. The Sofular Mosque\textsuperscript{269} near the Balca Fountain\textsuperscript{270}

Its builder was Çavuş Ali Ağa. His grave is in the cemetery of the mosque of his brother, the abovementioned Kasım Çavuş.\textsuperscript{271} Because its vakf was subsequently annulled, the abovementioned Şeyhülislâm

\textsuperscript{261} The Ali Paşa Mescidi, known also as the Cedid Ali Paşa, Semiz Ali Paşa or Kuru Kavak Camii, located on Halit Paşa (Kurukavak) Caddesi at Sofular Bostam Sokağı in the Islaymbe Quarter in Eyüp. The mosque was repaired in the reign of Sultan Abdülhamid II and rebuilt in 1988; see DBIA, VI, 520; Haskan, Eyüp, I, 25-26; IC, I, 22; ISTA, II, 698. For location, see Akakus, Eyüp Sultan, map, no. 34.

\textsuperscript{262} For Semiz Ali Paşa, see Hadika, n. 472.

\textsuperscript{263} The Izmet Paşa Tekkesi Mescidi, known also as the Vezir Tekkesi Mescidi, located on Vezir Tekkesi Caddesi in the Düğmeciler Quarter in Eyüp. The mosque is today in ruin; see DBIA, VII, 383-84; Haskan, Eyüp, I, 58-59; IC, I, 78. For the tekke and its şeyh, see ZSE, 51.

\textsuperscript{264} Safranbolulu İzzet Mehmed Paşa; see Hadika, n. 2088.

\textsuperscript{265} Dürriyazade Seyyid Mehmed Arif Efendi (1740-1800), member of a famous Ottoman ulema family of the eighteenth and nineteenth centuries and eighty-seventh şeyhülislâm. The son of Şeyhülislâm Dürriyazade Mustafa Efendi, he was educated for a learned career and, after teaching and judicial posts, was appointed şeyhülislâm a first time on 23 August 1785. He was dismissed six months later (10 February 1786) because of his political activities. After exile in Kütahya, he was made şeyhülislâm a second time on 12 July 1792. Held partially responsible for the Ottomans' unpreparedness at the time of the French invasion of Egypt, he was replaced on 30 August 1798; see Altunsoy, Osmanlı Seyhülislâmları, 156-57; EF, II, 629-30; SO, III, 267.

\textsuperscript{266} The Servi Mahallesi Mescidi (Mosque of the Servi Quarter), known also as the Hoca Sadeddin Efendi Mescidi, located on Çevenci Sokak between Vezir Tekkesi Caddesi and Yusuf Efendi Çiftliği Sokak in the Düğmeciler Quarter in Eyüp. The mosque was built in the 1590’s and is no longer extant; see Haskan, Eyüp, I, 82; IC, I, 121.

\textsuperscript{267} For Hoca Sadeddin Efendi, see Hadika, n. 138.

\textsuperscript{268} The Yahyazade Tekkesi; see Hadika, 292.

\textsuperscript{269} The Sofular Mescidi, known also as the Sofu Ali Çavuş Mescidi, located at the intersection of Eski Sofular Caddesi and Zekai Dede Sokak in the Düğmeciler Quarter in Eyüp. The mosque was rebuilt in 1975; see DBIA, VIII, 402; Haskan, Eyüp, I, 83; IC, I, 123; OMFD, III, 498. For location, see MW, 508.

\textsuperscript{270} The Balcı Yokuşu or Burhaneddin Çeşmesi; see Haskan, Eyüp, II, 95-96.

\textsuperscript{271} The Kasım Çavuş Mescidi; see Hadika, 286.
MOSQUES OUTSIDE THE WALLS OF ISTANBUL

Hoca Sadeddin Efendi covered its expenses from the vakf of the Servi Mosque. The imam of the Arpaci Mosque, Şeyh Abdullah Efendi, who was one of the men pressed for information by Hafız Hüseyin Efendi, the author of [this] book, installed its minbar. [The mosque] has a quarter.

19. The Abdulkadir Efendi Mosque near the Yahyazade Tekke

It is an upper-story [mosque]. Its builder was Şeyhülislâm Abdulkadir Efendi, known as Şeyhi Abdulkadir Efendi. His father, Şeyh Abdürrahim Efendi, was the head of the Sivasi Tekke. Following his death in 944 [1537-38] and after his honored son, the aforementioned Şeyhi Efendi, had buried him in the tomb beneath the abovementioned mosque, [Şeyhi Efendi] built this mosque above it. [270] His line of genealogical descent is Abdulkadir Efendi ibn Şeyh Abdi-rahim Efendi ibn Ali bin Mileyyed al-Amasi bin Ali bin Siyavuş bin Evran. The aforementioned Abdulkadir Efendi was pleased with the office of kadi of Damascus in the year nine hundred seventy [1562-63], and, four years later, he was transferred to Egypt. At the end of two years, he was favored with the office of kadi of Bursa and, one year after that, with the office of kadi of Istanbul. He obtained his desire the next year with the office of kadastroker of Anatolia and again, at the end of the year, with the office of kadastroker of Rumelia. He was dismissed two years later and, on the death of Şeyhülislâm Çiçekzade in Cemaziyevelvel [nine] ninety-five [1586], he became şeyhülislâm. He was dismissed in [nine] ninety-seven [1589] and Bostanzade Mehmed Efendi was appointed to his place. Following his death in Şevval one thousand two [1594], he was buried beside his father in the abovementioned tomb.

His father had become head [of the Sivasi Tekke] in place of the father of Şeyhülislâm Abdürrahim Ebussuud Efendi, known as Şeyh Muhyiddin Efendi, when [the latter] passed away in 920 [1514-15]. The Sivasi Tekke had originally been built for Muhyiddin Efendi. The aforesaid Abdulkadir Efendi was the brother-in-law of Ebussuud Efendi. His Excellency Ebussuud Efendi is buried in front of his school (muallimhane), which is located next to the tomb of the sons of Ibrahim Khan. “Master Ebussuud passed away” is a chronogram for his death. He died in the year 982 [1574-75]. Muhyiddin Efendi’s father was Mustafa al-Iskilibi. His father was Mehmed Efendi, who was the father of Ali Kuş. Ali Kuş died in 879 [1474-75]. He is buried near the blessed tomb of His Excellency Halid bin Zeyd—may God be well pleased with him. May God have mercy on them all.

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2277 The Arpaci Mescidi; see Hadika, 304.
2278 The Abdulkadir Efendi Mescidi, known also as the Şâcl Abdulkadir Efendi Mescidi, located on Kalenderhane Caddesi in the Merkez Quarter in Eyüp; see Haskan, Eyüp, I, 15-20; IC, I, 17; ISTA, I, 119. For location, see MW, 508. The printed text numbers both this and the subsequent Kızıl Mescid as 19 in the list of mosques of Eyüp; see below, Hadika, 279.
2279 Müveyezzade Abdulkadir Şeyh Efendi (1514-93), nineteenth Ottoman şeyhülislâm and son of the great mystic Şeyh Kerim Haci Efendi, for which reason he was known as Şeyhî. As a young man he studied with and married the daughter of his maternal uncle, Ebussuud Efendi. After teaching positions in Gelibolu and in the Süleymaniye Medrese, he held judgships in Damascus, Egypt, Bursa and Istanbul. He was appointed kadastroker of Anatolia in 1570 and of Rumelia in 1571, which position he resigned in 1573. He was made müderris of the Süleymaniye Darülhadis in 1583 and appointed şeyhülislâm following the death of Çiçekzade Mehmed Efendi on 6 May 1587. His dismissal occurred a little less than two years later, on 2 April 1589, and was caused by the revolt of the Janissary corps known as the Beylerbeyi Incident; see Altunsu, Osmanlı Şeyhülislamları, 41-42; SO, III, 345.
2280 The Sivasi Tekkesi in Sultan Selim; see Hadika, 135-36; ZSE, 60-61.
2281 For Şeyhülislâm Ebussuud Efendi, see Hadika, n. 527.
2282 In the cemetery (hazire) of the Ebussuud Efendi Sibyan Mektebi on Camii Kebir Caddesi at the Eyüp Meydani in Eyüp; see Haskan, Eyüp, II, 12-13.
2283 Kad intekale al-Mevlûd Ebû al-Su’ûd.
2284 For Ali Kuş, see Hadika, n. 2151.
The abovementioned mosque is under the administration of the kadis of the Exalted Domain.²²⁹⁰ Because the office of mûtevellî of the [Abdülkarıd Efendi Mosque] fell vacant in the year one thousand two hundred twenty-two [1807-8], Keşafızade Abdükerim, the kadi of Eyüp, conferred it on the noble mudderîs İmam Muhsinzade Abdullahımdı Efendi. At present, supererogatory night prayers are performed [there] during the blessed [month of] Ramazan. [²⁷¹] [The mosque] does not have a quarter. Şeyhülislâm Hoca Sadeddin Efendi²²²¹ built the adjoining tekke, the Yahyazade Tekke, as a darülkkurra. Subsequently, Şeyhülislâm Esad Mehmed Efendi,²²²² the second son of the abovementioned [Hoca Sadeddin] Efendi, gave the abovementioned darülkkurra to Kastamonulu Şeyh Şaban Efendi as a zaviye. In addition to laying out its rooms in accord with his own wishes, a separate apartment was built [by him].

The aforesaid Şaban Efendi was a halife of Kastamonulu Şeyh Şaban Efendi of the Halveti dervish order. He died in 977 [1569-70]. [Şeyh Şaban] died in 1082 [1661-62] and was buried in the abovementioned lodge. His line of genealogical descent is Şeyh Haci Mehmed Efendi, Şeyh Haci Mustafa Efendi, Şeyh Muntehı Efendi, Şeyh Yahya Efendi and Şeyh Şaban Efendi. Except for Şaban Efendi, they are buried in Kastamonu. The birth of Şeyh Yahya Efendi, the pious son of the aforesaid [Şeyh Şaban], occurred in the year 1050 [1640-41]. When his father died and following his education and instruction in the religious sciences, he received initiation as a dervish from Mihtahızade Şeyh Ahmed Efendi of the Halveti order, the head of the Tekke of Şah Sultan, and he completed his training in the mysteries of the Sufi orders. In Cemaziyûlår 1099 [1688], in place of Osman Efendi, the son-in-law of Çavuşzade, he obtained the post of preacher in the blessed Mehmed Paşa Mosque²²²³ in Azablar, outside Protected Galata and, in Cemaziyûlår 1100 [1689], he acquired renown and glory with the office of preacher of the blessed mosque of His Excellency Ebu Eyyüb Ensarî—may God be well pleased with him—in place of his predecessor. He renounced [this] perishable tekke [and mortal existence] on the eve of the Feast [of Sacrifice] in Zilhicce 1099 [June 1698] and set out for the eternal Paradise, while serving in that beautiful place of worship as a preacher of sermons and admonitions and an expounder on the Traditions of the Prophet and the commentaries on the Qur'an. He was buried in the perfumed earth in front of the window opposite the blessed mosque’s pulpit. His appointment as şeyh spanned 27 years and his age totaled 59 years. His honored son, Şeyh Mehmed Emin Efendi of the Halveti dervish order, was appointed to his vacant zaviye and Mustafa Efendi, the muftı of Amasya, was appointed its preacher. [²⁷²] The abovementioned Mehmed Emin Efendi died in the year 1169 [1755-56] and was buried in the abovementioned zaviye. He held office as a şeyh for 59 years. After him, his exalted son Sadeddin Efendi became head of the zaviye. On the ninth of Cemaziyûlår 1199 [20 March 1785], he was favored with the office of preacher in the Eyüp [Mosque] in place of Hızırzade Şeyh Mehmed Efendi. He retired from the abovementioned pulpit and passed away to the Abode of Eternity on the fifteenth day of blessed Şaban 1205 [19 April 1787], while in this [retired] state. His exalted son Şeyh Hasib

²²⁹⁰ Havass-i ref'a kadılarn, the title given to the kadis of Eyüp.
²²²¹ For Hoca Sadeddin Efendi, see Hadika, n. 138.
²²²² Esad Mehmed Efendi, Hocazade (1570-1625), twenty-sixth Ottoman şeyhülislâm. The second son of the celebrated Şeyhülislâm Hoca Sadeddin Efendi, he was educated by his father and, thanks to paternal influence, advanced rapidly along the learned career path. He was first appointed şeyhülislâm on 2 July 1615, succeeding his brother, but incurred the enmity of Sultan Osman II, both for supporting the accession of Mustafa I after the death of Ahmed I in 1617 and for refusing to issue a fetva sanctioning the execution of Osman’s brother Mehmed. Despite this, Esad Mehmed Efendi opposed Osman’s deposition, tested the recognition of Mustafa I as sultan, and refused to attend Osman’s funeral after the sultan’s murder. Deemed thereby to have resigned from office, he was nonetheless reappointed şeyhülislâm on 4 October 1623 but soon fell out with the supporters of Grand Vizier Kemaneş Ali Paşa. He died in office on 22 May 1625; see Altunsu, Osmanlı Şeyhülislâmları, 58-59; Ef‘, II, 713; SO, 1, 330-31.
²²²³ The Azabkapı Camii, built by Sokollu Mehmed Paşa; see Hadika, 363-64.
Efendi assumed his father's post. The aforesaid Şeyh Hasib Efendi was appointed as a halife by Edirnevi Hacı İbiş Efendi of the Rufai dervish order. Hacı İbiş Efendi was the stepfather of the aforesaid Şeyh Hasib Efendi. [İbiş Efendi] performed the Rufai rite in the abovementioned dervish lodge until his death. After he passed away to the Abode of Eternity in [1211 (1796-97)], the aforesaid Hasib Efendi still performed the zikr of of the exalted Rufai dervishes during the daytime on Mondays; and on Friday and Monday nights, he performed the zikr in the manner of the Halveti order. The aforesaid Hacı İbiş Efendi is buried in the abovementioned lodge.

The builder of the lodge was Hoca Sadeddin Efendi ibn Hafiz Hasan Can ibn Hafiz Mehmed ibn Hafiz Cemaleddin. The aforesaid Sadeddin Efendi was the teacher of Sultan Murad Khan the Third. Subsequently, while still the teacher of Sultan Mehmed Khan the Third, he became şeyhülislâm, following the death of Bostanzade Efendi in 5aban 1006 [1598]. He passed away suddenly on Thursday, the tenth of Rebiülevel 1008 [30 September 1599], while rising to perform ablutions, having resolved to read the Mevlid-i Şerif in the Aya Sofya Mosque. He was buried in the perfumed earth before his darûlkura, after Sunullah Efendi, who became şeyhülislâm in his place, performed his funeral prayers in the Mosque of Sultan Mehmed Khan. His father, Hafiz Hasan Can, was a boon companion of Sultan Selim the First. He passed away after the death of the abovementioned sultan, while dwelling in Bursa, which had been given him as a fief. He was buried near the tomb of Çelebi Sultan Mehmed Khan.

The exalted son of the aforesaid Sadeddin Efendi, Mehmed Efendi, renowned as Çelebi Müfti, was born in Şaban 975 [1567-68]. He obtained the rank of judge of Venerated Mecca in the year 1000 [1591-92] and the rank of kadi of Istanbul in Cemaziyûlûhür in 1004 [1596]. He became kadiasker of Anatolia in Cemaziyûlûhür 1004 [1596] but was dismissed one year later. In Zilkade 1007 [1599], he attained the office of [kadiasker of] Rumelia due to his paternal descent. Although he had retired [from that office] in the blessed [month of] Ramazan 1009 [1600], he became şeyhülislâm at the age of thirty-six following Sunullah Efendi’s dismissal in Safer 1010 [1601]. He was dismissed in Receb 1011 [1602-3] and his predecessor again became his successor. Later, when the abovementioned Sunullah Efendi was dismissed for a fourth time in Safer 1017 [1608], he occupied his father’s office [as şeyhülislâm] for a second time. He died from an attack of the plague at the age of forty-nine, in Cemaziyûlûhür 1024 [1615], and His Excellency Hüdayi Şeyh Seyyid Mahmud Efendi performed his funeral prayer. He was buried beside his father’s tomb. Shortly before his death, he was honored with the fief (zeamet) of Kalkandelen, producing a daily income of sixty-thousand akçe. His first period as şeyhülislâm lasted seventeen months, during [the reign of] Mehmed Khan the Third, the conqueror of Eğri, and his second period, in [the reign of] Sultan Ahmed Khan the First, lasted seven and a half years.

Details of the biography of his brother, Esad Mehmed Efendi, are as follows: He was born in 978 [1570-71]. In 1004 [1595-96], when he was promoted from [müderris] of the darûlhadis [of the Süleymaniye] to judge of Edirne and His Majesty Sultan Mehmed Khan the Third embarked on the...
conquest of Eğri, the honorary rank (paye) of Istanbul was made over to him, thanks to the respect in which his father was held. Through the patronage of kaimmakam Hāmid Ḥasan Paşa and the Valide Sultan, the honorary rank (paye) of Istanbul was changed to that of Anatolia. He became kadıasker of Anatolia in fact in 1010 [1601-2]. He was dismissed at the end of the year and honored with Rumelia in 1012 [1603-4]. He was dismissed [from that office] in Şaban of the next year [1604-5]. In Safer 1015 [1606], he again became kadıasker but was dismissed in Muharrem [one thousand] seventeen [1608]. He set out on the blessed hajj in the year one thousand twenty-three [1614-15]. When, on his return, he reached the town of Akşehir, being gladdened with good news of his appointment as şeyhülislâm and saddened with [word of] the death of his brother, he hastened to Istanbul by caravan. [274] Through the good offices of Hüdayi Mahmud Efendi, the Martyr Sultan Osman Khan married his daughter. After retiring into seclusion following the martyrdom of Sultan Osman Khan, [Mehmed Esad Efendi] was appointed to the office [of şeyhülislâm] with the help of Grand Vizier Kemal Kani Ali Paşa, following the first dismissal of Yahya Efendi in Zilhicce 1032 [1623]. He set about finishing his father’s Tac al-Tevarih (Crown of Histories),[228] but its completion was not facilitated by God. In Şaban 1034 [1625], at the age of fifty-six, while he was [still] şeyhülislâm, he, like his father and brother, set out for the Abode of Permanence. His first period [as şeyhülislâm] spanned seven years from the end of the reign of Sultan Ahmed Khan [through] the first sultanate of Sultan Mustafa Khan and the reign of Sultan Osman Khan. His second appointment was for eighteen months in the time of Sultan Murad Khan the Fourth. His predecessor, Yahya Efendi, again became his successor. Ebu Said Mehmed Efendi,[270] the honored son of the aforesaid deceased Esad Efendi, was appointed from the Sūleymaniye to [the judgeship of] Damascus in 1030 [1620-21] and was favored with [the judgeship of] Bursa in [one thousand] thirty-two [1622-23]. In [one thousand] thirty-four [1624-25], he became kadi of Istanbul and he was dismissed at the end of Muharrem at the completion of one year. He was again satisfied with the abovementioned judgeship in Cemaziyevvel [one thousand] thirty-six [1627]. In Ramazan 1038 [1629], he was transferred to [the office of kadıasker of] Anatolia, and, in Zilhicce of the following year, he attained [the rank of] kadıasker of Rumelia. He was dismissed in Muharrem [one thousand] forty-one [1631] and became kadıasker of Rumelia a second time in Rebiulahir 1049 [1639]. After being dismissed in Cemaziyevvel [one thousand] fifty [1640], he was appointed şeyhülislâm following the death of Yahya Efendi in Zilkcde 1053 [1644]. He was dismissed in Zilkade 1055 [1645] and suffered the misfortune of exile. His father-in-law and paternal uncle, Karaçelebizade Abdülaiz Efendi,[271] who became şeyhülislâm in his place, was dismissed in blessed Ramazan 1060 [1650]. He was banished to Chios. Although Hanefi Mehmed Efendi became şeyhülislâm by imperial decree, [Ebu Said Mehmed Efendi] was again appointed to the office in response to the demands of the Bektaşı dervishes. He was subsequently reprimanded by his benefactor [the sultan] because of certain disrespectful behaviors which he showed toward Esad Efendi, a dismissed [judge] of

228 Hoca Sadeddin Efendi’s great history of the Ottoman state from its foundation to the death of Selim I; see GOW, 126.

229 Esad Efendizade Ebu Said Mehmed Efendi (1593-1662), twenty-ninth Ottoman şeyhülislâm. The grandson of şeyhülislâm Hoca Sadeddin Efendi and son of şeyhülislâm Esad Efendi, he advanced rapidly through the ranks of the ulema to become kadıasker of Rumelia in 1629. Dismissed after a short time, he lived in retirement for some years but was reappointed to Rumelia in 1639 and succeeded Yahya Efendi as şeyhülislâm on 27 February 1644. He was removed from office on 16 January 1646 but was reappointed on 3 September 1651, only to be caught up in the palace intrigues of Kösem Valide Sultan and Turhan Sultan. Again dismissed on 16 August 1652, he was appointed a third time on 2 January 1654 but was attacked in May 1655 for his support of Grand Vizier İspı İstanbul Paşa’s attempt to suppress rebellious troops in the capital. Although Sultan Murad IV approved Ebu Said Mehmed Efendi’s execution, it was not carried out. Instead, he was dismissed on 11 May 1655 and sent into exile. He died in Istanbul in 1662; see Altun, Osmanlı Şeyhülislamları, 67-68; ISTA, IX, 4854-55; SO, I, 187; Uğur, Ottoman Ulema, 254-56.

271 For Karaçelebizade Abdülaiz Efendi, see Hadika, n. 569.
Istanbul. An assembly of ulema was held and he was dismissed and banished in Ramazan 1062 [1652]. Later, on the death of Bahai Efendi in Safer 1064 [1653-54], he was again ordered [back to] the office of şeyhülislâm for a third time. Although the administration of pious foundations was transferred to Boluvi Mustafa Efendi, one of the previously dismissed [judges] of Istanbul, it was restored to [Ebu Said Mehmed Efendi] by imperial decree in Cemaziyûlûhur 1065 [1655], following a petition by İbîşr Paşa.2292 Following the execution of İbîşr Paşa in Recep of the abovementioned year, [Ebu Esad Mehmed Efendi] was dismissed and exiled to his estate. Then, after being banished to Gelibolu, he was appointed kadi of Venerated Mecca in the year 1067 [1656-57] and a week later was initially appointed to the office of kadi of Damascus and again at that time to the office of kadi of Konya. Although he was ordered to govern in person, being again pardoned and set free, he passed away in the abovementioned year while dwelling in his seaside mansion (sahîhâne). He was buried beside his father. His first period [as şeyhülislâm], during the time of Ibrahim Khan, lasted two years, his second, in the time of Sultan Mehmed Khan the Fourth, lasted one year and his third lasted seventeen months.

His honored son was Feyzullah Efendi.2293 He was generally known as Ebusaidzade. During Ebu Said Mehmed Efendi’s second term in office as şeyhülislâm, while [Feyzullah Efendi] was müdürresi of the Mihrimah [Medrese], the honorary rank (paye) of Istanbul and the fief of Mytilene were both conferred upon him at the same time. Later, in Zilkade 1064 [1654], he was favored with the judgeship of Galata and the honorary rank (paye) of Rumelia. After being favored with the office of kadi of Istanbul in fact in Cemaziyûllevvel 1065 [1655], he was dismissed in Recep of the same year. In Rebiûlevvel 1077 [1667], he was appointed kadiasker of Anatolia, and, in Muharrem [one thousand] seventy-nine [1668], he was dismissed. In Rebiûlevvel 1095 [1684], he was again appointed to the office of kadiasker of Anatolia, and, in Muharrem 1097 [1685], he was dismissed. In Zilkade of the abovementioned year, he was appointed kadiasker of Rumelia, and, being dismissed in the tenth month [of his appointment], he [again] gained the office of kadiasker of Rumelia following a lapse of four months. He was dismissed again six months later in Cemaziyûlûhur 1094 [1683] and, in Ramazan 1101 [1690], following the second dismissal of Debbâgza?de Efendi2294 from the office of şeyhülislâm, he was appointed şeyhülislâm. Later, in Cemaziyûlûhur 1103 [1692], he was dismissed because of his impolite behavior in an imperial audience, occasioned by the fraud and intrigue of Grand Vizier Arabaci Ali Paşa,2295 and ordered to reside in his seaside mansion (yalî). [276] Although his successor as master of the fetva (fetva sahibi), Ali Efendi,2296 was appointed şeyhülislâm for a second time, following his death in Şaban 1103

2292 For İbîşr Mustafa Paşa; see Hudîka, n. 1284.
2293 Ebusa?dza?de Feyzullah Feyzi Efendi (1630-98), forty-seventh Ottoman şeyhülislâm. The great grandson of Şeyhülislâm Hoca Sâdeddin Efendi, the grandson of Şeyhülislâm Esad Efendi and the son of Şeyhülislâm Ebu Said Mehmed Efendi, he was appointed to a number of important judgeships while still a young man and was made şeyhülislâm on 25 June 1690 but was dismissed on 9 March 1692 after a confrontation with Grand Vizier Arabaci Ali Paşa. After a brief exile, he was allowed to return to the capital and was reappointed şeyhülislâm on 19 April 1692. Again coming into conflict with the grand vizier, Sûrûmi Ali Paşa, he was dismissed on 22 June 1694 and exiled, first to Chios, then to Çeşme and, finally, to Egypt. He died in Istanbul on 21 October 1698. In addition to his writings on Islamic law, he is remembered for various literary and astronomical works; see Altunso, Osmanlı Şeyhilislâmından, 102; SO, IV, 30.
2294 Debbâgza?de Mehmed Efendi; see Hudîka, n. 294.
2295 Ali Paşa, Arabaci (c. 1620-92), Ottoman grand vizier of the reign of Sultan Ahmed II. He was appointed ağâ of the janissaries in 1689 and, shortly after that, was made a vizier and kaimmakam. His elevation to the grand vizierate followed the death of Köprüîzade Fazl Mustafa Paşa in the battle of Slankamen on 30 August 1691. He showed no desire to place himself at the head of the army against the Austrians and succeeded in disarming his opponents at home either by bribery or by dismissal. As a result, he eventually incurred the hostility of the sultan, was dismissed on 28 March 1692, exiled to Rhodes and executed; see Vefeyat, 99; EF, I, 394; SO, III, 520.
2296 Çatalcavî Ali Efendi (1681-92), forty-third Ottoman şeyhülislâm. The son of the Sufi şeyh Mehmed bin Hasan al-Alai Efendi, he was trained for a learned career. After an appointment as army judge during Grand Vizier Köprüîzade Fazl Ahmed Paşa’s Cretan campaign of 1669, he was given successively the judgeships of Salonika and Egypt and was made kadiasker of Rumelia in
[1692], [Feyzullah Efendi] was restored to the office of the şeyhülislâm for a second time. But he was dismissed in 1105 [1693-94] for refusing to humble himself to Grand Vizier Sürmeli Ali Paşa and he was banished and exiled to Chios, then to Tire and then to İbrim. After wandering about these provinces, he returned to the Exalted Threshold [Istanbul]. He died in Rebi‘ul-awwal of the year 1110 [1698] while dwelling in his seaside mansion and was buried beside his great forebears. Of his first term in office as şeyhülislâm, one year was during the time of Sultan Suleyman Khan the Second and nine months were during the reign of Ahmed Khan the Second. His second term also occurred in the [reign of] Ahmed Khan the Second. He was an extremely impulsive and severe person. May God have mercy on them all!

Another of the persons buried in the abovementioned tekke is Ayn-i Ekber Mehmed Efendi. He died in 1134 [1721-22]. He was a halife of Şeyh Kasim Efendi, who was, in turn, a halife of His Excellency Misrî Şeyh Mehmed. In addition to him, many other persons are buried [there]. The builder of the Kalenderhane, located opposite [the tekke], was La‘lizade Şeyh Mehmed Efendi. His father was La‘li Efendi’s son, Ibrahim Efendi. He drowned fording the Dil while coming to Istanbul in 1054 [1644-45] when he was secretary to Deli Hüseyin Paşa, the governor of Baghdad. He was the brother of Abdülaziz Efendi, one of the ulema of the Paradise-dwelling Sultan Mehmed Khan the Fourth. [Ibrahim Efendi’s] son, the aforesaid builder La‘lizade Şeyh Mehmed Efendi, was the grandson of Abdullah Efendi, the annotator of the Mesnevi. [La‘lizade Şeyh Mehmed Efendi] entered upon a learned career with [an appointment to] the medrese of Molla Kestel in Receb 1076 [1665-66]. When, in Muharrem 1094 [1682], he was appointed to the medreses of the Fatih Mosque, his şeyh, Şeyh Feyzi Efendi, composed a chronogram:

**Hemistich**

"With good fortune, His Excellency La‘lizade set foot in the courtyard of the Fatih Mosque."

When subsequently he became kadi of Salonika in Ramazan 1099 [1688], [Feyzi Efendi] composed this chronogram in the form of a riddle:

An individual matured. Feyzi expressed his rank with the chronogram.

"God made La‘lizade a resident of Salonika."

[277] After that, in Şaban 1102 [1691], he became judge of Edirne. The accession of Sultan Ahmed Khan the Second occurred one month later, and [La‘lizade] was dismissed seven and a half months after that. In Muharrem 1109 [1697], he was given the office of kadi of Venerated Mecca. Coming to Istanbul at the end of the term [of his appointment], he was given the office of kadi of Istanbul. After being given the office of kadıasker of Anatolia in 1115 [1703-4], he was banished to Cyprus in 1670. He was first designated şeyhülislâm on 2 February 1674 and served in this capacity for almost thirteen years until 26 September 1686. Exiled after his dismissal to Rhodes and later to Bursa, he was pardoned following the accession of Sultan Suleyman II and reappointed as şeyhülislâm on 10 March 1692. His second appointment lasted until his death forty-one days later, on 19 April 1692; see Altunsu, Osmanlı Seyhülislâmları, 94-95; SO, III, 519-20.

227 For Sürmeli Ali Paşa, see Hadika, n. 1848.

228 Kasr İbrim, a remote fortress on the right bank of the Nile in lower Nubia, between Aswan and the Second Cataract. The ancient Egyptian Maamun and Roman Primis Parva, it was garrisoned by Sultan Selim I to keep the local Nubian population in check.

229 Elsewhere, Ayvansarayi states that the Kalenderhane was built by La‘lizade Seyyid Abdülbaki Efendi (rather than by his father, Şeyh Mehmed Efendi, who died in 1707), and that it was completed in 1743; see Hadika, 282; Mecmua, 268-69.

230 Şari Abdullah Efendi (d. 1661), notable ulema and official of the first half of the seventeenth century and one of the great commentators on the Memesi of Celaleddin Rumi; see SO, III, 368; Uğur, Osmanlı Ulema, 234-36; Mecmua, 269-70.

231 Kadım basıda cenâbı La‘l-İzâde sakına devede.

232 Selânîki mîyessîr ûdî La‘l-İzâde’ye Hâddî.
Cemaziyyevel 1118 [1706]. He died there in Cemaziyyevel 1119 [1707] and is buried in an ancient place of worship named Aya Sofya.

Seyyid Abdullah Efendi, the son of the late Seyyid Mehmed Efendi, died in Istanbul in the year 1139 [1726-27], after serving as kadi of Aleppo. His other son, Abdülbaki Efendi, entered a teaching career on the twentieth of blessed Ramazan 1117 [1705-6]. After the customary period [teaching in] medreses, because he was a client of Şehid Ali Paşa, [and] owing to the fact that, because of the conquest of the Morea in the year 1127 [1715], several persons were favored in the traditional manner, in the year following [the conquest], Abdülbaki Efendi was given the judgeship of Jerusalem. But the divinely decreed rout at Varadin, the martyrdom of Ali Paşa and the attack on Tamesvar in 1128 [1715-16] were the reasons for the execution and banishment of many persons, and he, too, was banished to confinement in a fortress on the island of Limnos, and the abovementioned rank was withdrawn from him. Subsequently, he was appointed to [the judgeship of] Bursa through the patronage of Şeyh Murad Efendi.

[Abdülbaki Efendi] was with Ali Paşa in the abovementioned army. Then, in Receb 1143 [1730-31], he went to Egypt, and, on his return to Istanbul at the end of the year, the honorary rank (paye) of Venerated Mecca was given to him. Subsequently, in Zilkade 1149 [1737], he became kadi of Istanbul but was dismissed four months later. Still later, being in retirement, he was shown deference with the honorary rank (paye) of Anatolia. On his death in 1159 [1746-47], he was buried in the abovementioned tekke.

Among the works of the aforementioned deceased, he wrote the Melamiye Risalesi (Treatise on the Melamiye), the Mebdi ü Mead Risalesi (Epistle on the Beginning and End) and a commentary on the exalted ode of our noble ancestor the late Sari Abdullah Efendi, named Meslek al-Ugak (The Lovers' Path), and he gave it the name Hediyet al-Maistak fi Şehri Meslek al-Ugak (The Yearner's Gift: Commentary on “The Lovers' Path”). There are also works of poetry by him, and, in all of them, he elucidated many subtleties.

In the middle of the reign of Sultan Selim Khan the Third, the valide sultan’s kethüda, Yusuf Ağa, repaired the abovementioned tekke and built a hamam at the request of Şeyh Belhi Efendi. But he did not think of a vakf for it, and the abovementioned hamam remained deserted. At present [the tekke's] şeyh is Hacı Abdullah Efendi. He is from Bukhara. Among the learned and pious, he is a noble person.

19. The Kızıl Mosque near the Cafer Paşa Medrese

Its builder is the tile maker (kiremidci) Süleyman Çelebi, who is also buried there. Its vakfiye is dated 938 [1531-32]. Hace Fatma Hamit, the esteemed wife of Feyzullah Nafiz Efendi, installed its minbar. The abovementioned Nafiz Efendi was the son of the imperial imam (imam-i sultani), Şeyhülislâm Mehmed Efendi, who died in Bursa in Safer one thousand one hundred forty-one [1728]. In Cemaziyyûlûhur 1130 [1718], he [completed training in] an inner (dahil) medrese and became a müdderris. Although he was appointed to the judgeship of Tabriz with the honorary rank (paye) of Aleppo in Şaban [1]144 [1732], because of the Persian invasion, he was appointed to the judgeship of Plovdiv, again with the honorary rank (paye) of Aleppo. In Safer [1]153 [1740], he was given the judgeship of Diyarbakır; in Muharrem

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2905 Aya Sofya of Nicosia on Cyprus; see Hadika, n. 1934.
2904 La'izade Seyyid Abdülbaki Efendi; see Hadika, n. 2035.
2903 Damad Şehid Ali Paşa; see Hadika, n. 105.
2906 The Kızıl Mescid (Red Mosque), known also as the Kiremidci Süleyman Mescidi, located at the intersection of Zal Paşa Caddesi and Kızıl Değirmen Sokağı in the Nişanca Quarter in Eyüp; see Haskan, Eyüp, I, 61-62; IC, I, 91. For location, see MW, 508.
[1] 159 [1746], the judgeship of Edirne; and in Rebiü'ulhur [1] 163 [1750], the honorary rank (paye) of Mecca. In Muharrem [1] 164 [1750], he became the kadi of Mecca in fact. At the end of Muharrem [11] 67 [1753], he was given the honorary rank (paye) of Istanbul, and, in Muharrem [11] 68 [1754], he became its kadi in fact. He was dismissed in the eighth month [of his appointment], and, in the middle of Muharrem [1] 177 [1763], he was designated kadısasker of Anatolia. In Rebiü'ulhur [1] 181 [1767], he was awarded the office of kadısasker of Rumelia. He died fifty-five days later on the twenty-sixth day of Cemaziyü'ulvel 1181 [1767] and was buried in Eyüp, near the villa of His Excellency Kuçuk Emir Efendi.

The mekteb located next to the abovementioned mosque is the charitable foundation of Sekbanbaşı Ramazan Ağa, who is also buried in it. And Cafer Paşa is buried in the nearby tomb. The aforesaid paşa also built a medrese there, as well as a zaviye, which is entrusted to the Halveti dervish order. In 937 [1530-31], the aforesaid was promoted from the rank of weapons bearer (silahdar) of the Paradise-dwelling Sultan Süleyman [the First] to Janissary ağa. He was subsequently favored [with the rank of vizier] with three tug. He is buried with the members of his family in the aforementioned tomb. [279]

At present, all of his charitable foundations are in ruin. [The Kızıl Mosque] has a quarter.

The account concerning Cafer Paşa in the Tarih (History) of Peçevi is as follows: Cafer Paşa was imperial weapons bearer (silahdar) at the conquest of Szigetvar, which was the last campaign of the late Sultan Süleyman Khan. Because his handwriting was very similar to the calligraphy of the deceased padishah, during the sultan’s illness and after his death, the aforesaid secretly wrote imperial decrees on orders of the grand vizier. With the consent of the grand vizier, he was initially made kapıcbasız, then ağa of the Janissaries, and, [finally, the grand vizier] made him his son-in-law. He was dismissed because of the Janissary corps’ lack of effort [in fighting] the great fire which occurred in Istanbul during the time of Selim Khan the Second. Later, again through the efforts of his father-in-law, the martyred Mehmed Paşa, the governorship of Rumelia and then the office of vizier were given to him. He was a very dignified man. He passed away to the Abode of Eternity in 995 [1586-87], during the sultanate of Sultan Murad Khan the Third, and was placed in the grave in a separate tomb located at the abovementioned place—may God have mercy on him.

20. The Demirciler Mosque near the Imperial Stables

Its builder was Zühere Hatun, the daughter of Abdullah. And she is buried there. Her vakfiye is dated 952 [1545-46]. A şeyh of the Halveti dervish order performed the Halveti service (ayin) in the abovementioned mosque for a time at the beginning of the sultanate of Sultan Selim the Third. He later left [the mosque], and it is at present closed up and abandoned. [The mosque] does not have a quarter.

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2307 The Cafer Paşa Tekkesi, located at the intersection of Kalenderhane Caddesi and Kızıl Değirmen Sokağı in the Merkez Quarter in Eyüp; see Haskan, Eyüp, I, 116-17.
2308 Tarih-i Peçevi, a history of the Ottoman Empire from the accession of Süleyman I in 1520 to the death of Murad IV in 1640 by the Ottoman historian Ibrahim Peçevi (1574-c.1650). It is one of the principal sources for the period between 1590 and 1632; see GOW, 192-95.
2309 The Demirciler Mescidi (Mosque of the Ironmongers), located on Feshane Caddesi between Camii Kebir Caddesi and Kızıl Mescid Sokağı in the Merkez Quarter in Eyüp. Popular tradition holds that the mosque was built for Gypsy ironworkers. The mosque is in ruin; see Haskan, Eyüp, I, 44; IC, I, 47. For location, see MW, 508.
21. **The Mosque of the Büyük Iskele**\(^\text{2310}\)

The builder of the Eyüp Iskelesi Mosque was a Georgian, Hacı Mahmud Ağa, who served as the kethüda of Ibrahim Hanzade.\(^\text{251}\) He died at the beginning of [the reign of] Selim Khan [the Second]. The abovementioned mosque was renovated through the intervention of the commissioner of the city (şehir emini), Hayrullah Efendi, following the death of Cevri Usta, using [Cevri Usta’s] wealth. The abovementioned Cevri Usta was the treasurer (hazinedar) of His Majesty Sultan Mahmud Khan.\(^\text{2312}\) He died on the twenty-first day of Muḥarram 1235 [14 October 1819] and was buried in the noble tomb of [Naksidil] Valide Sultan, near the blessed mosque of Sultan Mehmed Khan. [The Büyük İskel Mosque] has neither a minaret nor a quarter. As a result of its renovation, the salaries [of the mosque’s servants] were increased, and, after its renovation, a charitable donor named Eyubi al-Hac İzzet Efendi installed its minbar.\(^\text{280}\)

22. **The Bey Mosque**\(^\text{2313}\) near the [Congregational Mosque of] Zal Mahmud Paşa

Its builder was Silahşor Mehmed Bey. It is also called the Surahi Mosque. He is also buried there. It has a quarter.

23. **The Congregational Mosque of Kasim Paşa**\(^\text{2314}\) in Çömlekçiler

Its builder was Cezerî Kasim Paşa.\(^\text{2315}\) The date of the construction of the abovementioned mosque is 921 [1515-16]; that is, during the reign of His Majesty Sultan Selim Khan the First. The abovementioned paşa retired with three tuğ [and the rank of vizier] when he was defterdar. Initially, he was honored with the rank of [governor of] Salonika, and there are charitable foundations of his in the abovementioned city. Later, upon coming to Bursa, he built a medrese and a single hamam, and he joined their vakf to the vakf of Emir Sultan. He is buried in the neighborhood of Emir Sultan. The sadrazvan of the Congregational Mosque [of Kasim Paşa] was built by Mehmed Efendi, the kethüda of Hadice Sultan. The mosque’s imam, Feyzi Efendi, composed this chronogram in emulation of that on the fountain of Aşık Paşa.\(^\text{2316}\)

> May the chronogram’s form be like a rainbow of sun and moon!
> May a crown of prayers ornament Mehmed’s name!

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\(^{2310}\) The Büyük İskel Mescidi (Mosque of the Great Boat Landing), known also as the Cevri Usta, Hacı Mahmud or Kapdan Paşa Camii, located on Eyüp İskel Caddesi in the Merkez Quarter in Eyüp. The mosque was torn down in 1984-85; see Haskan, *Eyüp*, I, 33-34; *IC*, I, 37-38. For location, see MW, 508.

\(^{251}\) One of the sons of Sokullu Mehmed Paşa by the daughter of Selim II, İsmihan Sultan; see *Vefeyat*, 28.

\(^{2312}\) Sultan Mahmud II, who reigned from 1808 to 1839.

\(^{2313}\) The Bey Mescidi, known also as the Selahi, Surahi or Silahşor Mehmed Bey Camii, located at the intersection of Zal Paşa Caddesi and Selahi Mehmed Bey SokAĞI in the Nişanca Quarter in Eyüp. Although its foundation date is uncertain, it would appear to predate the Zal Mahmud Paşa Camii located opposite the Bey Mescidi since, as noted by Ayvansarayi (*Hadîka*, 279), the former does not have a quarter while the latter does. The mosque was restored in 1970-72; see *DBIA*, VI, 553; Haskan, *Eyüp*, I, 32-33; *IC*, I, 35. For location, see MW, 508.

\(^{2314}\) The Kasım Paşa Camii, known also as the Cezerî Kasım Paşa Camii, located at the intersection of Cezerî Kasım Akar Çeşme SokAĞI and Zal Paşa Caddesi in the Nişanca Quarter in Eyüp; see *DBIA*, II, 426; Haskan, *Eyüp*, I, 35-37; *IC*, I, 39; *ISTA*, VII, 35-39. For location, see MW, 508.

\(^{2315}\) For Cezerî Kasım Paşa, see *Hadîka*, n. 709. He should not, as is done here in the text and in the biographical sketch below, be confused with Evliya Kasım Paşa (d. 1485) or Koca Kasım Paşa (d. 1552). The date given in the text for the Kasım Paşa Camii, 921/1515-16, is insupportable, given the fact that Cezerî Kasım Paşa died in 887/1485; see *EF*, IV, 722.

\(^{2316}\) For the chronogram of the Aşık Paşa çeşmesi, see *Mecmuá*, 109, 126, 275-76; also Tanışık, *Çeşmeler*, 1, 14; *ISTA*, II, 1150.
God, with this water make his soul ever joyful!
May pious works unite him with the pure soul of Hüseyn! 2317

One date emerges from the first couplet and two dates emerge from the second.

The abovementioned paşa built an upper-story mekteb and a wooden medrese [adjoining the mosque]. [The medrese’s] müdderris, Necmeddin Mehmed Necmi, was initiated as a Sufi by Emir Bühari. He became the müdderris of the abovementioned medrese in 950 [1543-44], died in Rebiüllevel of the year 978 [1570-71], and was buried before its mihrab. This couplet of his is included in the Tezkire-i Şuara (Dictionary of the Poets). 2318

A piece of the slain and broken heart
Remained hanging on the butcher’s lovelock hook.

[At his death] he was more than ninety [years] of age.

Because [the office of müdderris] remained vacant, the medrese was given over to his son-in-law, Şikka-zade Abdurrahman Efendi. When he died, he, too, was buried there. The aforesaid was one of the virtuous persons of the age. Cafer bin Abdunnebi bin Mustafa subsequently became its müdderris. 281

His father was the paternal uncle of Ebusuud Efendi, and his father’s paternal uncle was Ali Kugi. 2319

The abovementioned Cafer died in 978 [1570-71]. The aforesaid became kadıasker of Anatolia in the year 958 [1551-52]. He retired in 964 [1556-57] and set out on the blessed hajj. After his return, he became müdderris of the abovementioned medrese and built a blessed mosque opposite his garden in Üsküdar. He secluded himself there and, reaching the age of eighty, died in blessed Ramazan at the abovementioned date. He was buried in the abovementioned mosque. This Cafer Efendi was from Iskilib. He was the father of Sunullah Efendi, 2320 who was four times şeyhislâm and died in Safer 1017 [1608]. The abovementioned Sunullah Efendi is buried near the At Pazan, in the walled cemetery of the Hüsam Bey Mosque, the minbar of which he installed. Ebusuud’s nephew, Abdülfettah bin Şeyh Nasrullah, is also buried there. He died in 977 [1569-70]. His father, Şeyh Nasrullah Efendi, died in Zilkade 984 [1577]; that is, seven years after his son, while he was head of the Sivası Tekke. [The Congregational Mosque of Kasım Paşa] has a quarter.

24. The Mosque of the Balık Tekke 2321 [near the Congregational Mosque of Cezeri Kasım Paşa]

This mosque was originally built as a darulhadis in the year “Discoverer of mystery,” 2322 863 [1458-59]. With the passage of time, it fell into ruin, and the vizier Gazi Tiryaki Hasan Paşa 2323 built it anew. The

2317 Resmi tarih ide çının mihr ile meh-i kavus-kuza
İde bu şüsü ile Hakk şad revânu her dem
Ziver-i isem-i Mehmed ola tâc-i salavât
Rûh-i pâkine Hüseyn’in ola vâsîl hasenât

The chronogram gives the date 1138/1725-26. The reference in the second line to Hüseyn, the second son of Ali, is based on the assumption that, having been weakened and martyred in the Battle of Kerbala for lack of water, he would look with particular favor on any pious donor who provided drink to the thirsty. For the full text of the chronogram, see Haskan, Eyjsp, I, 35-36.

2318 The Tezkiret al-Şu’ara of the Ottoman scholar and biographer Kinalizade Hasan Çelebi (1546-1604); see Ibrahim Kutluk edition (Ankara, 1981), II, 983-84.

2319 For Ali Kuş, see Hadîka, n. 2151.

2320 Şeyhislâm Sunullah Efendi; see Hadîka, n. 788.

2321 The Balık Tekkesi Mescidi, located at the intersection of Defterdar Caddesi and Cezeri Kasım Akar Çeşme Sokağı, near the Balık İskesi in the Nişanca Quarter in Eyüp. The mosque is no longer extant; see DBIA, II, 14-15; Haskan, Eyjsp, I, 29-31; IC, I, 32; ISTA, IV, 1979-80; OMFD, III, 323. For location, see MW, 508. A list of the tekke’s şeyhs can be found in ZSE, 56-57.

2322 Kasıfı esrâr.

2323 Hasan Paşa, Gazi, Tiryaki (1530-1611), Ottoman commander and famous defender against the Austrians of the fortress of Kanije in Hungary. Raised in the enderun, he was appointed baymusahib to Prince Murad (later Murad III) during the time of the latter’s residence at Manisa and was later made beylerbeysi of Şietvar and of Bosnia. In 1600 he was appointed beylerbeysi of Kanije,
office of its imam was given along with a salary to Şeyh Mahmud Sünbülü. Because the abovementioned Mahmud Efendi was appointed a halife by Yakub Efendi, the şeyh of the grand lodge [of the Halveti dervish order], he occupied himself morning and evening in the abovementioned mosque with the invocation of the Divine names and the recitation of portions of the Qur'an and performed the Halveti rite as if it were a zaviye. His name and office, "Mahmûd Şeyhî," 1018 [1609-10], make the date of the aforesaid’s death. After Şeyh Mahmud, another Şeyh Mahmud became the head [of the tekke]. He died in the year “Follower of the Law,” 1128 [1715-16], and was buried beneath the zaviye’s tribune (mahfil). The graves of some of the aforementioned paşa’s relatives are to be found there as well.

The son of the second Şeyh Mahmud, Abdullah Efendi of the Şemsi dervish order, became şeyh after his father. Following his death in the year “Lodge of the dervish order,” 1155 [1742-43], he was buried beside his father. [282] His son, Seyyid Şeyh Abdülgani Efendi, became head of the tekke in his place. In his time, great numbers [of people] assembled in the abovementioned tekke, and neither rich nor poor were absent. He died on 6 Cemaziyülevvel 1201 [24 February 1787] and was buried in the abovementioned tekke. Subsequently, Şeyh Abdurrahman became head of the tekke. He passed away on 10 Muharrem 1225 [12 February 1810] and was also buried there. After that, Kanbur Şeyh Salim became head of the tekke. Deeming it sufficient to sit for the zikr on Saturdays only, the door of the tekke was closed on other days. He died on 14 Rebiyülevvel 1234 [1] January 1819] and was buried in the tekke. Then, at the time of his first appointment as şeyhülislâm, His Excellency Meckizade Mustafa Asum Efendi conferred the vacant post on the scribe of the tanners (debbaglar yazacısı), Şeyh Sadık Efendi. He was appointed a halife by the abovementioned Salihi Abdı Efendi. Şeyh Sadık Efendi was seated as head of the tekke in the year [1]234 [1819]. Subsequently, while bedridden in Şevval [1]242 [1827], he gave up the abovementioned zaviye along with the office of its müvevelli in favor of Şeyh Seyyid Mehmed Emin Efendi of the Sa’di dervish order in return for a payment of two thousand gurus, and the abovementioned tekke was transferred from the Uşakı order to the Sa’di order. The abovementioned Şeyh Sadık died on Monday, the twenty-second of Zilkâde [1]242 [17 June 1827]. Şeyh Emin Efendi was seated [as şeyh] on Saturday, the fourth of the sacred Muharrem [1]243 [29 August 1827], and he inaugurated the abovementioned tekke. On the orders of the [Ottoman] king of kings [Sultan Mahmud II], renovation of the tekke was facilitated by God during his time. Şeyh Salih Efendi, a halife of Şeyh Ahmed Efendi, who died on the Pilgrimage while he was şeyh of Taşburun, was the aforesaid Mehmed Emin Efendi’s spiritual teacher. The abovementioned Salih Efendi died on the fifth day of Muharrem [1]244 [18 July 1828]. Emin Efendi was also honored with the office of keeper of the tomb (târbedarlıgh) of His Excellency Our Lord Halid [Ebu Eyyüb Ensari]—may God, be He exalted, be well pleased with him. The aforesaid Şeyh Seyyid Mehmed Emin Efendi passed away on Wednesday, the first of blessed Zilkâde of the year 1257 [15 December 1841] and is buried in a tomb in the tekke. [232] [The Balık Tekke Mosque] does not have a quarter.

following its conquest from the Austrians. Alarmed at the loss of this important fortress, the Christians attempted to regain it a year later, but their attempts were met by the vigorous defense conducted by Tiryaki Hasan Paşa, a defense which became famous among the Ottomans, details being recorded in the well-known Gazavat-tı Tiryaki Hasan Paşa. Promoted after the victory to the rank of vizier, Hasan Paşa died ten years later, while he was beylerbeysi of Budin; see SO, II, 129-90. For the Gazavat-tı Tiryaki Hasan Paşa, see Ağâh Sirri Levend, Gazavat-Nâmeler (Ankara, 1956), 99-100.

[282] Şeyh Yakub Efendi, known as Helvai Baba (1510-1588), a halife of Pir Ali Aksarayi and şeyh of the Helvai Tekkesi in the Süleymaniye; see ZSE, 48.

232 Sâlih al-şerînât.
232 Tekye-i tarikat.
232 For Şeyhülislâm Meckizade Mustafa Asum Efendi, see Hadîka, n. 1006.
232 That is, of the Lagari Mehmed Efendi Tekkesi in Taşburun. Şeyh Ahmed Efendi is Ahmed Hulusi, who died in 1815-16; see Haskan, Eyy üb, I, 131-36; ZSE, 57.
232 A slightly different list of the şeyhs of the Balçık Tekkesi is given in ZSE, 56-57.
25. The Mosque of the Şeyhülislâm Tekke

[283] Its builder was Şeyhülislâm Seyyid Mustafa Efendi, the son of Şeyhülislâm Seyyid Feyzullah Efendi, who died in Edirne a martyr during the events of Rebiülevvel 1115 [1703]. "He is without doubt a martyr" is the date of his death. His line of genealogical descent is as follows: Seyyid Mustafa Efendi ibn Seyyid Feyzullah Efendi ibn Miftâh Şeyh Mehmed ibn Seyyid Şeyh Habib Mehmed ibn Şeyh Pir Mehmed. The aforementioned Seyyid Mustafa Efendi was born in 1090 [1679-80]. When he reached the age of twenty-two, he was discharged from the office of judge of Salonika and honored with the judgeship of Venerated Mecca. There, he received initiation into dervish orders from His Excellency Şeyh Ahmed Yekdest-i Naksbendi. Although he became kadıasker of Anatolia in esteemed Sevval 1114 [1703], six months later, following the martyrdom of his illustrious father, he was made a prisoner for a brief time in the Yedi Kule prison. He was subsequently allowed to reside in Bursa. He was set free twenty-eight years later, following the accession of Mahmud Khan in the middle of the year 1143 [1730-31]. He became kadıasker of Rumelia for fourteen months beginning in the auspicious month of Safer [one thousand one hundred] forty-five [1732]. At the beginning of Zilhicce 1148 [1736], he ascended to the office which had been held by Şeyhülislâm Dürri Mehmed Efendi. "Congratulations! The glory of Mustafa has now attained the post of honor" is the date of his appointment as şeyhülislâm. Due to infirmity, he gave authorization for his seal to be stamped on documents in the place for his signature. Following his death at the beginning of the auspicious month of Safer 1158 [1745], he was buried beside his mother in the vicinity of the Eski Menzilhane in Üsküdar.

The abovementioned tekke, which is one of his charitable works, is built in the place known as the Garden of Şeyhülislâm Molla Fenari. The sadırvan, the surrounding rooms (hucurat), the blessed mosque and the kitchen (matbah), which is outside [the tekke], are all of masonry. He also built a house for the şeyhs and a fountain at the tekke's gate. He built another fountain in Saracağane. He also built an open-roofed tomb for the şeyhs of the abovementioned tekke facing the road. A chronogram by the mürûris Bosnavi Halis Mehmed Efendi is written over the abovementioned tekke’s main gate.

[284] Come with pure heart! Make special mention of the date!
"The gate of the şeyhülislâm’s tekke became the gate to Sufi discipline," is the date of his [appointment as] şeyhülislâm. After a customary period in medreses, he [was appointed to] the judgeship of Yenişehir.

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2350 The Şeyhülislâm Tekkesi Mescidi, known also as the Şeyhülislâm Mustafa Efendi Tekkesi Mescidi, located at the intersection of Haydar Baba Caddeesi and Balı Yokuşu in the Nişanca Quarter in Eyyüp; see DBIA, VII, 177-78; Haskan, Eyyüp, I, 93-97; IC, I, 142. For location, see MW map, B 1/1 and 508. A list of the tekke’s şeyhs is found in ZSE, 55.
2351 A reference to Şeyhülislâm Seyyid Mehmed Feyzullah Efendi’s execution in the Janissary revolt of 1703, known as the Edirne Vakası; see Hadika, n. 841.
2352 Innehû şehidân bi-lâ yâhbitin.
2353 Mühârrek-bâd hâlâ sadra tür-i Mustafa geldi.
2354 The Şeyhülislâm Molla Fenari Bahcesi.
2355 Bâb-i adib-i bâb-i tekey-i Müftü al-Enâm.
2356 Meşhar al-müslûmin.
on the first day of blessed Ramazan 1211 [28 February 1797]. After being satisfied with the jurisdiction of Bursa beginning on the first day of Muharrem 1219 [12 April 1804], with the honorary rank (paye) of Venerated Mecca on the fifteenth of Rebi‘ul‘lah [1222 [22 June 1807] and with the office of kadi of Istanbul on the fifteenth of Zilkade [1227 [20 November 1812], and after becoming marshal of the descendants of the Prophet (nakibülesraf) in place of Seyyid Mehmed Zeynelabidin Efendi, the grandson of Çelebizade, on the first day of blessed Ramazan 1228 [28 August 1813], he was dismissed and exiled on the thirteenth of Rebi‘ullevel [1229 [12 February 1816]. Seyyid Mehmed Sadık Efendi, the grandson of Tefzik Efendi, was appointed marshal of the descendants of the Prophet. Subsequently, on the first day of Muharrem [1232 1216 [21 November 1816], [Emin Molla] was shown respect with the honorary rank (paye) of Anatolia. After passing away to the Abode of Eternity in the year 1233 [1817-18], he was buried beside his father.

26. The Tahta Minare Mosque

Its builder was İbrahim Efendi, the defterdar of Timişvar. [The location of] his grave is not known. It does not have a quarter.

27. The Mosque of the Darülhadis Medrese in Nişancılar

Its builder was the darüssaade ağası Hacı Beşir Ağa. He was also the şeyhülharem. [The foundation] includes student rooms (hucurat), a small library inside the mosque, an adjoining upper-story sibyan mektebi and lower-story fountain, and other necessary things. The date on the arch of the gateway is by Aşçıbaşızade Mehmed Mehrib Efendi. [285]

O Mehrib, this pure couplet is the date.

"Beautiful school of Tradition, mosque of theory and practice," 1147 [1734-35].

The abovementioned founder died in 1159 [1746-47]. He was buried in a separate spot adjoining the main gate of the blessed tomb of His Excellency Halid [Ebu Eyyub Ensarî]—may God be well pleased with him. [The mosque] does not have a quarter.

28. The Baba Haydar Mosque near the Buruncuklu Ayazma

Its builder was His Majesty the Paradise-dwelling Sultan Süleyman. He built it out of respect for the abovementioned Baba Haydar. This Baba Haydar was a hâlîfe of His Excellency Ubeydullah Ahrar.

Each blessed Ramazan for some forty years, he performed a retreat in the blessed Congregational

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2338 The Tahta Minare Mescidi (Mosque of the Wooden Minaret), known as the Timişvar Tekkesi Mescidi, located between Baba Haydar Sokağı and Baba Haydar Kuyu Sokağı in the Duğmeciler Quarter in Eyüp. The mosque is no longer extant; see Haskan, Eyüp, I, 97-98; IC, I, 143.

2339 The historian İbrahim Peçevi (1574-c.1650), for whom, see Hadıka, n. 2308.

2340 The Darülhadis Medresesi Mescidi, known also as the Beşir Ağa Medresesi Mescidi, located at the intersection of Haydar Baba Caddesi and Baba Haydar Mektebi Sokağı in the Duğmeciler Quarter in Eyüp; see DBIA, III, 468-69; Haskan, Eyüp, I, 57-38; IC, I, 44; ISTA, VIII, 4247.

2341 For Hacı Beşir Ağa, see Hadıka, n. 327.

2342 Câmi-i ‘ibn ‘Amid darâ hadîš-i zibâ.

2343 The Baba Haydar Mescidi, known also as the Haydar Baba Mescidi, located at the intersection of Haydar Baba Caddesi and Babay Haydar Camii Sokağı in the Duğmeciler Quarter in Eyüp; see DBIA, I, 516-17; Haskan, Eyüp, I, 27-29; IC, I, 30-31; ISTA, IV, 1742-43. For location, see MW map, B 1/3 and 508.

2344 Khwaja ‘Ubayd Allâh Ahrar; see Hadıka, n. 367.
Mosque of Eyüp. His Majesty the aforesaid sultan, being aware of this person’s piety, built the previously described mosque in order to please him, and Baba Haydar is buried there. Şeyh Abdullah Efendi, the imam of the Arpaci Mosque, installed its minbar in the time of Sultan Mustafa Khan the Third. It was written above that there are minbars of his in other mosques as well. [The Baba Haydar Mosque] has a quarter.

29. The Dede Mosque in Nisançlar

Its builder is Nazperver Hatun. She was one of the palace women of Murad the Third. [The location of] her grave is not known. The fountain located nearby was built by a patron of charity named Halil Ağa, who was one of the high officials and soldiers of Murad Khan the Third. This is the fountain’s chronogram:

The humble Fedâ’i composed its chronogram.

“Pure spring, fountain of the water of life,” 1000 [1591-92].

[The mosque] has a quarter.

30. The Arpaci Mosque

Its builder was the barley merchant (arpacı) Hayreddin. [The location of] his grave is not known. Şeyhoğlu Edhem Baba, who was trained by the same spiritual master as His Excellency Aksemseddin, is buried opposite it in a separate tomb. They were among those joined in the conquest of Constantinople. His brother, Ferah Dede, is buried in a separate tomb near a house opposite the Otakçular Hamam. [The Arpaci Mosque] does not have a quarter.

31. The Takyeçi Mosque in Otakçular

Its builder was the maker of felt caps (arakıcı) Cafer Çelebi. He is buried nearby. Darüssaade Ağası Hacı Beşir Ağa installed its minbar. Daye Hatun was the builder of the mekteb located opposite it, and she is buried there. [The mosque] has a quarter.

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2345 The Arpaci Mescidi; see Hadika, 304.
2346 Abdullah Efendi installed the minbar in the Sofular Mescidi in Eyüp; see Hadika, 291.
2347 The Dede Mescidi, known also as the Nazperver Camii, located between Nazperver Caddesi and Ahmed Çelebi Sokağı in the Nişanca Quarter in Eyüp. The mosque was torn down in 1940; see Haskan, Eyüp, I, 40; IC, I, 46; ISTA, VIII, 4329. For location, see MW map, B 1/4.
2348 Ayn-i pâk çeşme-i mâ’ al-hayât.
2349 The Arpacı Mescidi (Mosque of the Barley Merchant), known also as the Arpacıbaşı or Arpaci Hayreddin Mescidi, located at the intersection of Arpaci Hayreddin Sokağı and Abdurrahman Şerif Bey Caddesi in the Nişanca Quarter in Eyüp. Although the mosque is listed among the works of Mimar Sinan, the present wooden building is of relatively recent date; see DBEA, VIII, 40; Haskan, Eyüp, I, 26; IC, I, 24; ISTA, II, 1050. For location, see MW map, C 1/7 and 508.
2350 For Şeyhoğlu Edhem Baba, see Unver, Mutlu Askerler, 32.
2351 For Ferah Dede, see Unver, Mutlu Askerler, 41, where he is listed as Ferruh Dede.
2352 The Takyeçi Mescidi (Mosque of the Maker of Felt Caps), known also as the Takkeçi Mescidi, located at the intersection of Abdurrahman Şerif Bey Caddesi and Arakiyeci Camii Sokağı in the Nişanca Quarter in Eyüp. The mosque was probably built in the early seventeenth century. It was renovated in 1971; see Haskan, Eyüp, I, 98-99; IC, I, 144. For location, see MW map, C 1/8.
2353 For Hacı Beşir Ağa, see Hadika, n. 327.
The Defterdar Congregational Mosque \(^{2354}\) in the Potters’ Market \(^{2355}\)

Its builder was Nazlı Mahmud Efendi. This chronogram in Arabic is written on the arch of the gate in his own calligraphy:

\[
\begin{align*}
\text{This house—fortunate its people—} \\
\text{Was founded for the sake of God, Lord of the Worlds.} \\
\text{A people good and just have built it.} \\
\text{May God bless the wage—how fine!—of the workers!} \\
\text{In verse was its date expressed thus:} \\
\text{“It is indeed a house for a rightly guided people!”} \quad 2356 \quad 948 \quad [1541-42].
\end{align*}
\]

A wooden medrese was built in the courtyard of the mosque along with an upper-story stone mekteb on the land side. \(^{357}\) The courtyard has two gates. This Persian chronogram is on the arch of the mosque precinct’s gate, which faces the sea:

\[
\begin{align*}
\text{‘Arifi composed a chronogram for it.} \\
\text{“The name of the mosque is Abode of Mahmud,”} \quad 2358 \quad 947 \quad [1540-41].
\end{align*}
\]

And this is the chronogram of the fountain adjoining it:

\[
\begin{align*}
\text{This artful spring of life, which here} \\
\text{Flowed as if it were the Selsebil of Paradise:} \\
\text{May its founder be always satisfied!} \\
\text{May his soul attain abundant reward!} \\
\text{The builder, for its time of construction,} \\
\text{Composed a chronogram. “It is a beautiful charitable foundation,”} \quad 2359 \quad 950 \quad [1543-44].
\end{align*}
\]

There is also a mekteb of his in Varna. \(^{2356}\) The aforesaid founder, having received a diploma from the calligrapher Şeyh Hamdullah Efendi, \(^{2361}\) possessed fine penmanship. He placed an inkpot and pen on the pinnacle of the blessed mosque’s minaret, but in time the pen disappeared and only the inkpot remained. In the course of the general renovation which took place following the great earthquake of the year 1179 [1765-66], a pen was restored to the inkpot. \([287]\)Because the great landing place in front of the blessed mosque is known as the Defterdar Boat Landing (Defterdar İskesi), this blessed mosque [is known by that name]. On his death, the aforesaid founder was buried in a separate, domed tomb on the landing side of the blessed mosque’s garden. The numerical date on his gravestone is 953 [1546-47]. The abovementioned medrese was, by decision of its mûtevellî, made into lodgings for married persons (mûteevhêîlî odalâmî), and the abovementioned mekteb was torn down and rental properties for the vakf were built in its stead. Later, to replace the abovementioned mekteb, a wooden mekteb was built over the sea gate. Because coffee houses and other shops were built on the two sides of the abovementioned landing at the beginning of the reign of Sultan [Abdüll]hamîd [I], the abovementioned landing was known as the Defterdar Boat Landing (Defterdar İskesi). In its name, Defterdar means “chamberlain,” from the Latin defterdar, a term used among the Ottoman Turks to denote the chamberlain of the Sultan’s household. The Defterdar Camii, located in the Defterder Quarter in Eyüp, is the mosque listed as among the works of Mimar Sinan; see DBIA, III, 16-17; Haskan, Eyüp, I, 40-43; IC, I, 46; ISTA, VIII, 4338-39. For location, see MW map, C/1/5 and 508.

2354. The Defterdar Camii, known also as the Nazlı Mahmud Efendi Camii, located between Defterdar Caddesi and Çömlekçiler Arkası Sokak at Takkeci Değirmen Sokak in the Defterder Quarter in Eyüp. The mosque is listed as among the works of Mimar Sinan; see DBIA, III, 16-17; Haskan, Eyüp, I, 40-43; IC, I, 46; ISTA, VIII, 4338-39. For location, see MW map, C/1/5 and 508.

2355. The Çarşı-yı Çömlekçiler.

2356. Innehd ddrun li-kavmin mîhtedin.

2357. That is, on the south side of the mosque.

2358. İm-i masjid makâm-i Mahmûd est.

2359. Innehd hayrun cemil.

2360. A seaport on the Black Sea coast of Bulgaria.

2361. For Şeyh Hamdullah Efendi, see Hadîka, n. 84.
tioned quarter took on the character of a market. [The Defterdar Congregational Mosque] has a quarter.

33. The Sultan Congregational Mosque near the Defterdar Boat Landing

It is also called the Yavedud Congregational Mosque. Its original builder was His Excellency Şeyh Abdülvedud. He fought in the siege of Istanbul along with dervishes from Bukhara, and, after the Conquest, while dwelling in Aya Sofya, he built a mosque and zaviye outside the Ayvansaray [Kapi]. Following his death in 860 [1455-56], he was buried near his zaviye by order of Fatih Sultan Mehmed Khan Gazi. Later, Tokmak Dede, one of his halifes, established [the mosque’s] vakf. He is buried nearby. His place of burial is in the cemetery at present known as Tokmak Tepe. Because, with the passage of time, the abovementioned mosque fell into decay and its vakf was disbursed, Her Majesty Hadice Sultan, one of the honored daughters of Sultan Mehmed Khan the Fourth, restored it to life and built it anew at the same time as she rebuilt, opposite her seaside villa, the upper-story mekteb, the fountain and sebil, and, beneath the mekteb, the blessed tomb of His Excellency Muhammed Ensari—may God be well pleased with him. Because this, [the mosque] came to be known as the Sultan Congregational Mosque. After a time, in 1151 [1738-39], Her Majesty the aforesaid [Hadice Sultan] was also able to install a minbar. Because numerous roofed properties were made vakf and were added and annexed [to the mosque’s pious foundation], salaried servants [of the foundation] were appointed.

[288] At present, prayers of gratitude and other services are performed for her blessed soul. The aforesaid is buried beside her father and brothers in the exalted tomb of her father’s mother near her mosque. This is the date of her death: 1156 [1743-44].

34. The Yeni Mahalle Mosque near the Slope to the Eğri Kapı

Its builder was Hacı Hüsrev, who is buried in a place overlooking the main road at the top of the slope (yokus) leading to the Eğri Kapı. Grand Vizier Divitdar Mehmed Paşa installed its minbar. The aforesaid [Mehmed Paşa] died in Egypt during the time he was governor there. The stipend for its preacher was provided from the vakf of Sultan Mehmed Khan. The builder of the nearby mekteb was Grand Vizier

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2363 The Sultan Camii, known also as the Abdülvedud, Vedud or Hadice Sultan Camii, located on Yavedud Caddesi in the Defterdar Quarter in Eyüp. It gets its name, Sultan Camii, from the fact that it was restored by Hadice Sultan, the daughter of Sultan Mehmed IV. The mosque was closed in 1990 and is no longer functioning; Haskan, Eyüp, I, 83-85; IC, I, 124; ISTA, I, 144; OMFD, III, 532-34. For location, see MW map, C 1/4.

2364 Şeyh Abdülvedud, known popularly as Yavedud Sultan (d. 1455). Originally from Bukhara, he is said to have journeyed to Istanbul in 1453, together with his murids, to participate in the siege of the city. After the Conquest, he settled in the neighborhood of Aya Sofya and built a dervish lodge and mosque in Defterdar outside the Ayvansaray Kapı. He was buried there at his death in 1455. His tomb was rebuilt in neo-classic style in 1876 by Valide Sultan Pertevniyal, mother of Sultan Abdülaziz; see Haskan, Eyüp, I, 295-96; ISTA, I, 143-44; Unver, Mutlu Askerler, 125-26. For Evliya Çelebi’s account of the story of Yavedud Sultan, see his Travels, I, 44-45.

2365 As noted by Ayvansarayi, Tokmak Dede was a halife of Şeyh Abdülvedud. He is said to have established the original vakf of the Sultan Camii. His tomb is in the nearby cemetery on Tokmak Tepe; see Unver, Mutlu Askerler, 119-20.

2366 Muhammad Ansari; according to popular legend, a Companion of the Prophet who died during one of the Umayyad sieges of the city. His tomb is located on the Golden Horn in Ayvansaray, near the western end of the sea wall; see OMFD, IV, 760-61; Schneider, Oriens, 4 (1951), 113, 115; Unver, Sahabe Kabirleri, 45-46. For location, see MW, 302.

2367 The Yeni Cami of Turhan Valide Sultan in Eminönü; see Hadika, 23-24.

2368 The Yeni Mahalle Mescidi (Mosque of the New Quarter), known also as the Hacı Hüsrev or Ümmihan Hatun Mescidi, located at the intersection of Yeni Mahalle Sokakı and Hacı Hüsrev Camii Cikmași in the Defterdar Quarter, just outside the Eğri Kapı, in Eyüp. The mosque is today in ruin; see Haskan, Eyüp, I, 104; IC, I, 156. For location, see MW map, C 1/9 and 302.

2371 Aşçıbaşı Mehmedpaşazade Divitdar Mehmed Emina Paşa; see Hadika, n. 1590.
Damad Ibrahim Paşa, who is buried at his mosque in Istanbul. The great fountain located near this mosque is [the foundation] of a patron of charitable works named Şâtr Hasan Ağa. He built another fountain in the courtyard of the Congregational Mosque of Mustafa Paşa in Ayvansaray. The Kerpiç Hamami is also nearby [the mosque], for which reason they call that quarter the Kerpiç Quarter.

35. The Çayırbaşı Mosque in Otakçılar

Its builder was the head of the tent sellers (otakçibâşı), Hüseyn Ağa. He was one of the servants of Ebüfeth Sultan Mehmed Khan. He is also buried there. [The mosque] has a quarter.

36. The Otakçılar Mosque

Its builder was Fethullah Efendi, known as Fethi Çelebi. He is also buried there. Mehmed Bey, the founder of the nearby mosque, was his paternal uncle. The mosque of his father, Hüseyn Ağa, has been written about. Because in time the mosque and vakf fell into ruin, the babûssaadê aşâsi Gazanfer Ağa built it anew and restored its vakf. He also dug a well near it and brought that neighborhood to life. There is also a sebil of his beside [the mosque]. Its chronogram is by Hükmi.

Lord of bounty, zealot of charity
Patron of charitable works, partisan of pious deeds,
The kâpi aşâsi, pride of the warriors,
Namely, His Excellency Gazanfer Ağa—
May God multiply his wealth and give him drink
In the hereafter from the water of Paradise—
[289] Fashioned an admirable well in this mosque of his.
He built a sebil for thirsty wayfarers.
May rich and poor all drink its water!
May they bless its founder!

Seeing it, this weak slave composed
A chronogram. "May his sebil be fine and charming!" 1008 [1599-1600].

The abovementioned ağa is buried in his private tomb in Kırkçeşme. A medrese adjoins it and his sebil is at its corner. Grand Vizier Bayram Paşa, who is buried in his zaviye in Istanbul, installed its minbar. The accountant (muhasebeci) Abdi Efendi, who is buried outside the Silivri Kapı, is the builder of the nearby upper-story mekteb. [The Otakçılar Mosque] has a quarter.

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2569 Neveşhirli Damad Ibrahim Paşa; see Hadika, n. 22.
2570 The Koca Mustafa Paşa Camii in Ayvansaray. For the mosque and fountain, see Hadika, 186; Tanşık, Çeşmeler, I, 92.
2571 The Çayırbaşı Mescidi, located between Otakçılar Mescidi Sokagi and Namazgah Sokagi in the Defterdar Quarter in Eyüp. The mosque is said to have burned around 1890 and is no longer extant; see Haskan, Eyüp, I, 34-35; IC, I, 113; OMFD, III, 409-10. For location, see MW map, B 1/13.
2572 The Otakçılar Mescidi (Mosque of the Head of the Tent Sellers), known also as the Fethi Çelebi or Gazanfer Ağa Mescidi, located at the intersection of Fethi Çelebi Caddesi and Kırım Çeşmesi Sokagi in the Fethi Çelebi Quarter in Eyüp. The mosque is said to stand on the site occupied by Sultan Mehmed II’s tent at the time of the conquest of Constantinople. It was restored in 1983; see DBIA, VIII, 346; Haskan, Eyüp, I, 78-79; IC, I, 113; OMFD, III, 326.
2573 The Mehmed Bey Mescidi; see Hadika, 308.
2574 For Bayram Paşa, see Hadika, n. 307.
2575 Olsun sebili hâb u latîf.
37. The Yanık Minare Mosque in Otakçılar

Its builder is Şeyh Ahmed Nakşbendî. He was originally from Taşkörprü and together with his brother Ibrahim Efendi came to the Exalted Threshold [İstanbul] in 960 [1552-53]. Following his death, he was buried beside the minaret. Because its vakf did not permit [its restoration], when the abovementioned mosque burned down, it remained in ruins for a considerable time, and two very small houses were even built on its site. When, at the time of his accession, His Majesty the Paradise-dwelling Sultan Osman Khan the Third passed it during the ceremonial procession to visit Eyyub Ensari for the Girding of the Sword of Osman (taklid-i sey), he commanded the abovementioned houses seized and this blessed mosque was built in their place. A minbar was installed anew, an imperial tribune (mahfil-i hümâyûn) was introduced, its minaret was renovated, and monies for its needs were transferred from the [vakf of the] Şefîlîmanîye. Because the Sa’dî şeyh Salih Edirnevi, who [resided] next to this mosque, was a person of encyclopedic learning, he was appointed its şeyh. On his death in [1757], the year of the accession of Sultan Mustafa Khan the Third, his son, Seyyid Abdullah Efendi, became şeyh in his place. [The mosque] does not have a quarter.

38. The Mehmed Bey Mosque

Its builder was the brother of the head of the tent sellers (otakçibaşı), Hüseyin Ağa. Otakçibaşı [Hüseyin Ağa's] mosque has already been written about. The abovementioned Mehmed Bey is buried before the mosque's mihrab. [The mosque] has a quarter. [290]

This Mehmed Bey was called Seydi Mehmed Bey. Known [also] as Deli Bey, he retired from the imperial palace in the time of Sultan Selim Khan the Third, was made the halife of a şeyh of the Rufai dervish order, and turned this blessed mosque into a tekke. This chronogram was composed when performance of the [Rufai] zikr was inaugurated:

Madness found its dwelling place. That is, Deli [Bey] became şeyh.
The discerning recognized him.
An ecstatic or two composed for Deli’s appointment as şeyh
Two chronograms in two artful hemistichs.
“He strove to perfect his glory for the sake of the Two Worlds.”
“Our master, Seydi Bey, spread his rug in the mosque,” 1214 [1799-1800].

Following his death at the beginning of the reign of His Majesty Sultan Mahmud Khan the Just, the abovementioned şeyh was buried there. His halife, Derzi Şeyh, became head of the tekke in his place. After renovating the tekke in the year 1229 [1813-14], he went on the blessed hajj in the year 1234 [1818-19] and died in Mecca. His halife, Şeyh Osman Efendi, became head of the tekke in his place.

2377 The Yanık Minare Mescidi (Mosque of the Burned Minaret), known also as the Alaca Tekke, Sura Serviler or Sultan Üçuncü Osman Tekesi Mescidi, located near the intersection of Alaca Tekke SokAĞı and Aşhane SokAĞı in the Nişanca Quarter in Eyüp. The mosque is no longer extant; see Haskan, Eyüp, I, 102-3; IC, I, 151. For location, see MW map, B 1/5.

2378 The ceremonial Girding of the Sultan with the Sword of Osman in the Eyüp Camii. The girding was a key event in the accession of a new sultan. For the history of the ceremony and its late association with the Mevlevi dervish order, see Hasluck, Christianity and Islam, II, 604-22; Paklan, OTD, III, 383-85; Uzunçarşılı, Saray Teskilâtı, 189-209.

2379 The Mehemd Bey Mescidi, located at the former intersection of Fethi Çelebi Caddesi and Mehmed Bey Mescidi SokAĞı in the Fethi Çelebi Quarter in Eyüp. The mosque is no longer extant; see Haskan, Eyüp, I, 62-63; IC, I, 101; OMFD, III, 453.

2380 The Çayırbaşı Mescidi; see Hadika, 307.

2381 Sa’y idâh yânnı tekmile iki beglik icûn.

2382 Seydi Beg cânım ine posteki serdi beginim. That is, Deli Bey became şeyh of the tekke.

2383 Sultan Mahmud II, who came to the throne in 1808.
39. The Congregational Mosque of the Tekke of Mustafa Paşa in Otakçular

Its builder, the aforesaid paşa, having been dismissed from the office of grand vizier for a third time, was executed on Mytilene and is buried there. The date of his death is 1178 [1764-65]. [The tekke] includes a sadraan and, around it, rooms, a kitchen (matbah) and other requirements of a dervish lodge, as well as a house reserved for the şeyh. The son of one of the founder’s teachers is buried there with a turban [or Ş] on his headstone. He died in the same month as his father. Lala Hüseyin Paşa, who built the mosque in Istanbul known as the Havuzlu Congregational Mosque, is buried beside the fountain which adjoins this dervish lodge. The aforementioned fountain and the sebil located at the nearby corner are [the charitable works] of Molla Şeref Efendi, the founder of a mosque in Haliclar Köşkü in Istanbul. His biography is given in the Şakayık.

The site of the abovementioned tekke was originally a garden belonging to Ali Efendi, the brother of Haşim. After His Excellency the aforesaid [Mustafa Paşa] purchased it, [291] the digging of foundations for the blessed mosque and exalted tekke for dervishes of the Nakşbendi order was begun on the seventh day of Cemaziyɐvelvvel 1166 [12 March 1753]. [The mosque’s] construction was completed one hundred seven days later and the office of şeyh was conferred on the treasure of the dervishes, Şeyh Muradzade Ali Efendi. The aforesaid [Mustafa Paşa] also expended effort on the renovation of some mosques which had been devastated by fire.

Biography of the aforesaid [Mustafa Paşa]:

He was the son of Sufi Abdurrahman Paşa, a kethfida of Çorlulu Ali Paşa, one of the viziers of the Paradise-dwelling Sultan Ahmed Khan the Third, and was later advanced by the sultan to the office of vizier. He was initially a silahsor and later, in blessed Ramazan of [the year eleven] fifty-nine [1746], at the time he held the office of kapıçbaşi, he became a master of the stable (mirahur). After a time, he became first master of the stable (mirahur-ı evvel), and later, in Şaban, [eleven] sixty-five [1752], he became grand vizier. Three months after the accession of Osman Khan the Third in [eleven] sixty-eight [1754], [Mustafa Paşa] was dismissed and exiled to the island of Lemnos. Finding escape from the fetters of exile in Ramazan of the abovementioned year [1755], he succeeded to the office of collector of revenues (muğassilîğa) for the Morea. In Receb [eleven] sixty-nine [1756], he was seen to merit the grand vizierate a second time, replacing Said Paşa. He was dismissed from office in Rebiülâhur
[eleven] seventy [1756-57] and was sent to Rhodes. In Zilhicce of the abovementioned year [1757], after Ragib Paşa became grand vizier in his place, he became governor of the sancak of Ağrıboz, and in Şevval [eleven] seventy-one [1758], he became governor of Egypt. Although he obstinately opposed appointment as governor of Jidda in [eleven] seventy-three [1759-60], he was, in any case, forgiven and was satisfied with the office [of governor] of Aleppo. After being honored with the office of grand vizier a third time in [eleven] seventy-seven [1763-64], he was executed in the manner described above, and Muhsinzade Mehmed Paşa was appointed grand vizier in his place. [The Congregational Mosque of the Tekke of Mustafa Paşa] does not have a quarter.

40. The Aşçibaşı Mosque

Its builder was the head cook in the kitchen of the imperial palace (aşçibaşı), Mehmed Ağa. He is buried before the mihrab. Its vakfiye is dated 999 [1590-91], that is, to the time of Sultan Murad the Third. It has a quarter. [292]

41. The Kapı Ağası Mosque

Its builder was Babûssaade Ağası Davud Ağa. He is also buried there. The date of his death is 962 [1554-55]. The abovementioned ağâ also built a mekteb. [The mosque] has a quarter.

42. The Mosque of the Tekke of Şeyh Murad Efendi in Nisançaclar

Its builder was the son-in-law of Şeyhülislâm Minkarizade Yahya Efendi, Kangârî Mustafa Efendi, who died in retirement from [the office of kadiasker of] Anatolia. It was originally built as a medrese. The son of the abovementioned founder, Ebûlhâyır Ahmed Efendi, became şeyhülislâm at the end of Şaban eleven forty-one [March 1729] and had a term in office of twenty months. He died in Zilhicce 1154 [1742] and was buried beside his father in the abovementioned tekke. The date of his death is “Ah, the pity! Ah, the woe! The judge has passed on,” 1154 [1742]. It is a curious fact that the pen name of Mustafa Efendi, the son-in-law of the abovementioned founder, was Rasih, and that the words “Mustafa Rasih” give the date of his death, 1090 [1679-80]. When the famous şeyh, His Excellency the

2391 Koca Ragib Mehmed Paşa; see Hadîka, n. 570.
2392 An administrative district including the island of Euboea and parts of the mainland opposite it on the western shore of the Aegean in Greece.
2393 For Muhsinzade Mehmed Paşa, see Hadîka, n. 2136.
2394 The Aşçibaşı Mescidi (Mosque of the Head Cook), known also as the Ahmed Çelebi Camii, located at the intersection of Aşhane Sokâğı and Aşçibaşı Camii Sokağı in the Nişança Quarter in Eyûb. The present building dates to the end of the last century; see DBIA, I, 359; Haskan, Erûp, I, 26-27; IC, I, 24; ISTA, II, 1137. For location, see MW map, B 1/5.
2395 The Kapı Ağası Mescidi, known also as the Davud Ağa Mescidi, located on Davud Ağa Caddesi in the Nişança Quarter in Eyûb; see Haskan, Erûp, I, 39-40; IC, I, 81; ISTA, VIII, 4285-86. For location, see MW map, B 1/7.
2396 The Şeyh Murad Efendi Tekkesi Mescidi, located at the intersection of Davud Ağa Caddesi and Nişançı Mustafa Paşa Caddesi in the Nişança Quarter in Eyûb; see DBIA, V, 514-16; Haskan, Erûp, I, 89-92; IC, I, 142; ZSE, 56. For location, see MW map, B 1/9.
2397 Minkarizade Yahya Efendi (1609-78), forty-second Ottoman şeyhülislâm. The son of a kadi of Mecca, Minkarizade Ömer Efendi, he was trained for a learned career and after a number of medrese and judicial appointments, was himself assigned the judgeship of Mecca (1647), followed by those of Egypt (1651) and Istanbul (1658). Promoted to the office of kadiasker of Rumelia in 1659, he was made şeyhülislâm on 21 November 1662. He remained in office for over 11 years, until forced by a stroke to retire on 21 February 1674. He is buried beside his medrese in Üskûdar; see Altunsu, Osmanlı Şeyhülislâmuları, 93; SO, IV, 637; Ugur, Ottoman Ulema, 450-52.
2398 Ishâk Efendiçâzâ Bebûlhâyır Ahmed Efendi; see Hadîka, n. 256.
2399 Hâyân vâhanât al-mûfffî.
abovementioned Murad Efendi died, the abovementioned Ebülhayr Efendi had him buried in a classroom of the abovementioned medrese, caused the medrese to be converted into a Nakşbendi zaviye and entrusted it to the dervishes of the Nakşbendiye. Ebülhayr Efendi was born in 1076 [1665-66].

The biography of His Excellency Şeyh Murad Efendi:2400

His Excellency the aforesaid şeyh was born in Kashmir or Kabul in 1055 [1645-46]. In His wisdom, God—be He exalted—caused him to be crippled by a cold at the age of three. After acquiring learning and mastering the religious sciences, he set out on the blessed hajj. After performing the blessed hajj, he emigrated to India and was initiated as a dervish by His Excellency Şeyh Muhammed Ma’sum Efendi,2401 one of the masters of the Nakşbendiye. He again set out on the blessed hajj and, after residing in the Holy Cities [of Mecca and Medina] for three years, traveled to Bukhara by way of Baghdad and Isfahan. He conversed with the şeyhs of Balkh and Samarkand and [subsequently] journeyed to Baghdad a second time. After a brief sojourn, he again set out on the blessed hajj and, after performing the hajj, went to Cairo and from there arrived at Blessed Damascus, where he settled, [293] married and acquired fame. He came to Istanbul in 1092 [1681-82], and, after dwelling for five years near [the tomb] of His Excellency Halid [Ebu Eyyub Ensari]—may God be well pleased with him—he again journeyed to Damascus. Some time later, he again set out overland on the hajj without a caravan. After a year’s residence in Venerated Mecca, he returned to Damascus and, in the year 1119 [1707-8], again turned toward Venerated Mecca. Again, after a year’s residence, he returned to Damascus. Visiting Istanbul again in the year 1120 [1708-9], he took up residence in the house of Bicakh Efendi, near the Congregational Mosque of Sultan Selim. The overflowing of affection of young and old for the aforesaid provoked the antagonism of Ali Paşa. 2402 He gave a command to the vizier, Ibrahim Paşa, who had been promoted from the office of kethiida to kapudan, saying it was his wish that the abovementioned saint go on the blessed hajj. When [Şeyh Murad] reached Alanya with the imperial fleet, he was put ashore and, [traveling] from there by way of Konya and then Kütahya, he was authorized to settle in Bursa.

He came to the Exalted Threshold [Istanbul] a third time on the first day of blessed Ramazan 1129 [9 August 1717]. He was shown kindness in the garden of Hûseyin Efendizade, located in the neighborhood of [the tomb of] His Excellency Ebu Eyyub Ensari, and subsequently in the seaside villa of the former chief of the imperial physicians (reisületibba) Nuh Efendi. 2403 [Şeyh Murad] died in these circumstances on the night of the twelfth of Rebiilihir 1132 [28 July 1720], while saying the names of God on his rosary. His blessed corpse was brought to the blessed mosque of His Excellency Halid [Ebu Eyyub Ensari]—may God be well pleased with him—and, after funeral prayers had been performed for him the following Tuesday, he was buried in the abovementioned classroom. The date of his death can be extracted as a puzzle from this hemistich: “The great şeyh died in miraculous circumstances.”2404

2400 Murad b. Ali al-Hüseyini al-Buhari, known as Murad Shami (1640-1720), founder of a family of şeyids and scholars established at Damascus in the seventeenth and eighteenth centuries. An ardent missionary of the Nakşbendi dervish order, he was instrumental in its spread throughout the Ottoman lands and was founder of the order known as the Muradiye; see El2, VII, 602.
2401 Khwaja Muhammed Ma’süm al-Fârâuki, Nakşbendi şeyh, the son and principal successor of the eminent Indo-Muslim mystic Ahmad Sirhindi (d. 1624).
2402 Grand Vizier Damad Şehid Ali Paşa; see Hadika, n. 105.
2403 For Nuh Efendi, see Hadîka, n. 1434.
2404 Kerâmet birle dîsîd Şeyhi-Ekber. The date is not produced by totaling up the numerical values of the letters of the entire hemistich but rather depends on an alternative reading of the line; namely, “A hint: Şeyhi eker with one subtracted.” Şeyhi- eker alone has a numerical value of 1133, and, by subtracting one from that total, one gets 1132, which is the date of Şeyh Murad Efendi’s death.
According to one account, when he visited Istanbul a third time, he resided in a house in the quarter of the blessed Congregational Mosque of Şah Sultan, near [the tomb of] Ebu Eyyub Ensari. The fountain at the door of the abovementioned tekke and the sadırvan inside it are the foundations of Hadice Sultan’s kethüda, the commissioner of the Naval Arsenal (tersane emini), Mehmed Efendi, who lived in Ayvansaray. In 1151[1738-39], he was buried opposite the main gate of the Mosque of Zal Paşa, which faced his house. This chronogram for the abovementioned sadırvan is by Suyolcuzade Mehmed Necib Eyibi. Two dates can be extracted from one couplet.

"Concerning Murad [Efendi], Mehmed revered him as a spiritual master." The man of God caused a sadırvan to flow in the tekke.

The executed Mustafa Paşa, founder of the tekke, installed the minbar in the abovementioned zaviye’s mosque at the time of his second vizierate. Monies for its needs were assigned from the vakf of the zaviye which he built near [the tekke of] Emir Buhari. The Kuşluk Hamam, located opposite the zaviye of Şeyh Murad Efendi, was built by Grand Vizier Mehmed Said Paşa, when he was kethüda of the grand vizier, and it was annexed to the abovementioned zaviye. Nearby it there is a dervish lodge built by Sertarızkade Mehmed Emin Efendi. He, his mother, Fazil Ali Efendiye Seyh Abdullah Efendi and Seyyid Mustafa Efendi, who became şeyh in place of the abovementioned Emin Efendi, are all buried there. The abovementioned Emin Efendi died in the year “Appointing as successor,” 1172 [1758-59], while he was şeyh of his father’s tekke, near the Congregational Mosque of Hafiz Paşa.

[At his death] the blessed age of His Excellency the aforesaid Şeyh Seyyid Mehmed Murad Efendi was seventy-six years. Following his death, his friend, Seyyid Musa Kelim Efendi, composed a chronogram, and this was noted down as a blessing.

O, Kelim, learning [of Murad Efendi’s death], composed the date in grief.

"Fortune again buried a longed-for treasure,“ 1132 [1719-20].

[The mosque] does not have a quarter.

On the şeyhs of the abovementioned tekke:

Şeyh Seyyid Mehmed Murad Efendi, [d.] 1132 [1719-20]; Kilisi Şeyh Ali Efendi, [d.] 1147 [1734-35]; Şeyh Sirri Ali Efendi, [d.] 1169 [1755-56]; the celebrated calligrapher and flute player without equal, Omer Efendi, known as Ak Molla. He was Sirri’s halife; Gelibolu Şeyh Mustafa Efendi, [d.] 1176 [1762-63]; Çanakhsari Şeyh Haci Mehmed Efendi, [d.] 1199 [1784-85]; another Şeyh Mehmed Efendi, [d.] 1208 [1793-94]; Şeyh Hasan Efendi, [d.] 1208 [1793-94]; the deceased Şeyh Mehmed Efendi; the deceased Şeyh Hûseyin Efendi.

2405 Located in Eyüp. For the Şah Sultan Camii, see Hadika, 277-82.
2406 Located in Eyüp. For the Mosque of Zal Paşa, see Hadika, 277-79.
2407 Eyledi pîrî Murad îzere Mehmed-i mükerrem.
2408 Tekyede ehl-i dili ddzrvdn eyledi dib.
2409 The Mustafa Paşa Tekkesi; see Hadika, 309-10. For Bahir Köse Makul Mustafa Paşa, see Hadika, n. 118.
2410 Located in Eyüp; see Hadika, 315.
2411 Yirmisekiz Çelebizada Mehmed Said Paşa; see Hadika, n. 2390.
2412 The Sertarızkade Tekkesi belonging to the Halveti order; see Haskan, Eyüp, I, 140-42.
2413 İstihlâf.
2414 Pederi tekkesi, the Nureddin Cerrahi Tekkesi in Karagümruk, the site of the tomb of Pir Mehmed Nureddin Cerrahi (1678-1720) and asitane of the Nureddini branch of the Halveti-Cerrahi order; see Hadika, 203-4; Lifchez, Dervish Lodge, 51, 77, 132, 155, 197; ZSE, 69-70.
2415 Dehr külâde yine bir kenz-i Murâdi medfun. The phrase kenz-i Murâdi can be read either as “longed-for treasure” or “the treasure, Murad [Efendi].”
2416 For a slightly different list, see ZSE, 57-58.
43. The Müzevvir Mosque in Nişancılar

Its builder was the subaşı Müzevvir Süleyman. He is buried nearby. The footboards (iyak tahtası) called sitting boards (oturak tahtası), which are found in the courtyards of most mosques, were the invention of the builder of this mosque. [The Müzevvir Mosque] has a quarter.

44. The Congregational Mosque of Nişancılar

Its builder was the chief of the imperial chancery (nişancı), Mustafa Paşa ibn Celaleddin Tosya’lı. His grave is also located there. This is the chronogram for his death on his gravestone: “O God! Have mercy on Mustafa!” 1419 975 [1567-68]. He and his brother, Salih Efendi, were known as the chiefs of the imperial chancery (nişancılar). The mekteb and fountain near the abovementioned mosque were built by Grand Vizier Rami Mehmed Paşa in the year 1155 [1742-43]; that is, at the end of the reign of Sultan Mustafa Khan the Second. There is also a farm in the vicinity of Eyüp which belonged to him and bears his name. 2421

During the reign of Sultan Süleyman Khan, when Grand Vizier Ibrahim Paşa was assigned to Egypt to carry out some needed reforms, the abovementioned Nişancı Mustafa Paşa was given the office of chief secretary of the divan (divan efendisi) and, later, that of head of the imperial chancery (nişancı). In the instituting of laws and many matters, he was a counselor, fiscal officer of the divan and a steady prop among statesmen. He retired in 964 [1556-57]. He prepared a translation from Persian to Turkish of a truthful book named Me‘aric al-Niibive (The Ascents of Prophethood) and gave it the name Tabakat al-Mesalik fi Derecat al-Mamalhk (The Classes of Pathways: On the Ranks of Kingdoms). He also wrote a book on ethics entitled Mevahib al-Hallakfi Meratib al-Ahlak (The Creator’s Gifts: On the Grades of Morality). On the accession of Sultan Selim Khan the Second, following the death of Sultan Süleyman Khan, he was again honored with high office as head of the imperial chancery and he died while in this office. This is the chronogram composed by his brother, Salih Efendi, when he became secretary to the council of state (kâtib-i divan):

May His Excellency, the paşa of exalted rank and majesty, Rejoice always in the favor of God—be He exalted!

2417 The Mûzevvir Mescidi (Mosque of the Trickster), known also as the Süleyman Subaşı, Müzevi or Karci Süleyman Mescidi, located at the intersection of Süleyman Subaşı Türbesi Sokağı, Eyüp Mescidi Sokagi and Münzevi Caddesi in the Nişanca Quarter in Eyüp. It is listed as among the works of Mimar Sinan. Ayvansarayi mentions elsewhere (Hadika, 202, 262) that Süleyman Subaşı was the builder of the Kirazlı Mescid in the Molla Hüsrev Quarter in Bayezid and the Unkapam Camii in the Yavuz Sinan Quarter in Unkapam; see DBIA, VII, 94; Haskan, Eyüp, I, 73-74; IC, I, 107. For location, see MW map, B 1/12.

2418 The Nişancılar Camii, known also as the Nişancı Mustafa Paşa Camii, located at the intersection of Eyüp Nişanca Cami and Nimet Sokağı in the Diğmeciler Quarter in Eyüp. It is listed among the works of Mimar Sinan; see DBIA, VI, 87-88; Haskan, Eyüp, I, 75-77; IC, I, 111. For location, see MW map, B 1/10.

2419 Celalzade Mustafa Çelebi, known as Koca Nişancı (c. 1490-1567), Ottoman official and historian of the sixteenth century. The son of a kadi from Tosya, he was trained for a learned career but, attracting the attention of Grand Vizier Piri Paşa, was appointed (1516) a clerk in the divan-i hümâyun. Between 1518 and 1523, he served as secretary to Piri Paşa and later to his successor, Grand Vizier Ibrahim Paşa. He was made resülhâbât in 1525 and, in 1534, promoted to the office of nişancı, a post which he held for twenty-three years. The state documents which he prepared in this capacity came later to be regarded as models of chancery style. His most ambitious historical work was a projected description of the Ottoman state and government in thirty books, entitled Tabakat al-Mesalik fi Derecat al-Memalhk, only the last volume of which survives. In addition, he wrote a history of the reign of Selim I, a book on ethics, made translations from Persian and Arabic and wrote poetry under the pen name Nişancı; see EI’, II, 400.

2420 İlahi rahmet eyle Mustafa.

2421 The Rami Mehmed Paşa Çiftliği, from which the district in Eyüp known as Rami, located between Sağmalcılar, Topçular and the Edirne Kapi, gets its name. For Rami Mehmed Paşa, see Hadika, n. 960.

2422 Damad Frenk Ibrahim Paşa; see Hadika, n. 202.
May he cross the seas with the victorious soldiers of the shah!
May he gain fame in the time of the King Solomon of the age!
May he cause the clime devastated by oppression to prosper!
May he come and free the Muslims from all anxiety!

[Mustafa] gave inspiration, and the Unseen Voice composed a chronogram.
"May the just Asaph of the age make Egypt prosper!"

The aforesaid grand vizier [Ibrahim Paşa] was a descendant of Yanko bin Madyan. On his execution in Ramazan of the year 942 [1536], Ayas Paşa became grand vizier. The abovementioned Salih Efendi became kadi of Aleppo and of Egypt. After his dismissal, he translated the book entitled Cami al-Hikayat (Compendium of Stories) from Persian into Turkish on the order of Prince Bayezid bin Süleyman, and he became müderris of [a medrese in] Eyüp. On going blind, he was retired on a pension and subsequently died. He was buried near his brother, at some distance from his house. This hemistich by Bursali Kandi Efendi gives the date of his death: “O God! May Paradise be Salih’s tomb!”

There is also a poem of his named Leyla and Macnun and glosses by him of some books of jurisprudence. He translated the legends of Firuz Sah, which, according to the account of Hasan Çelebi, the author of the Tezkire-i Şuara (Biographies of the Poets), totaled eight hundred nine volumes. In addition to these, he wrote [other] admired works. He used the pen names Salahî and Salih. The life of the late [Salih Çelebi] was passed in celibacy, but, on reaching the age of sixty, prior to becoming kadi of Aleppo, his mother gave him a concubine, and, on a son of his named Ishak being born to her, the poet Rahmi composed this chronogram: “May the glory of the son of Salih be exalted!”

Because he was disobedient toward his father Sultan Süleyman, Prince Bayezid, together with his older brother Prince Sultan Mustafa, suffered the padishah’s wrath. After the aforesaid [Prince Bayezid] fled to Iran, having fought a great battle on the plain of Konya with his other brother, Sultan Selim Khan the Second, he was martyred through the perfidy of the Iranian Shah [Tahmasp]. A detailed account [of these events] is given in the history of Hoca [Sadeddin]. This chronogram was composed for [Bayezid’s] battle with his brother: “Bayezid battled with Sultan Selim,”

And this is another [chronogram]: “The sedition of Bayezid was extirpated.” [The Congregational Mosque of Nişancılar] has a quarter.

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2423 Asaf-i davran-sî ‘âdil Misrî ‘ubâd eleye.
2424 For Yanko bin Madyan, see Hadika, n. 208.
2425 For Ayas Paşa, see Hadika, n. 157.
2426 Celalzade Salih Çelebi (d. 1565), Ottoman scholar, historian and poet, the younger brother of Nişancı Celalzade Mustafa Çelebi. Trained for an ulema career, he passed through a series of teaching assignments before being appointed to the medrese of the Fatih Mosque in 1536-37 and to the Bayezid Medrese in Edirne in 1542-43. There followed judicial appointments in Aleppo, Damascus, and Cairo. He retired to Eyüp in 1550 and was made müderris of a local medrese in 1559 but was forced to retire in 1561 because of failing eyesight. His works include a history of Egypt, translations from Persian and some poetry; see ET, II, 400-1.
2427 Kabri Sâlih cennet aya ilâh.
2428 Halefi sâlih ide Celle Celaâl.
2429 For Şeyhüislâm Hoca Sadeddin and his history, see Hadika, n. 138.
2430 Eyledi Sultan Selim ile katâli Bâyezid.
2431 Fitne-i Bâyezid ref‘ oldu.
45. The Topcular Mosque in Nişancılar

Its builder was Esad Ağâ, who was head of the artillerymen (topçubâşı) in the time of the reign of His Majesty the Paradise-dwelling Sultan Süleyman. He is buried before the mihrab. This is the numerical date on his gravestone: 966 [1558-59]. His son, Ismail Ağâ, installed its minbar. [The mosque] has a quarter.

46. The Congregational Mosque of the Emir Buharı Zaviyesi

Its builder was the Paradise-dwelling Sultan Süleyman. It has the appearance of a dervish lodge and has rooms (hucurat). Mahmud Çelebi Efendi, its first şeyh, is buried opposite it. He was the son-in-law of Seyyid Ahmed Efendi, who, the date of the [Tekke of] Emir Buharı in Istanbul. Following the death of the abovementioned Şeyh Seyyid Ahmed Efendi, Mahmud Efendi was appointed to his place. Menteseli Haci Halife, who later died in Illuminated Medina, became şeyh in his place. Şeyh Ebubekir Taki Efendi became şeyh in his place and, following his death, Şeyh Sefer Efendi became head of the zaviye. Subsequently, Şeyh Hamza Efendi became head of the zaviye, followed by Taşçizade Şeyh Mehmed Efendi, and, after him, his son Şeyh Mustafa Efendi, and, following his death, Mehmed Emin Efendi. But because [Mehmed Emin Efendi] gave up [the office of şeyh] and set out as a mendicant mystic, Şeyh Hasan Feyzi Efendi became head of the tekke. After his death in 1102 [1690-91], his son, Mehmed Şeyhi Efendi, became head of the zaviye. He wrote a supplement to Atayi's appendix to the Şakayik, and included in it the ulema, şeyhs, poets, kings and viziers of the century. He passed away in the year "Fortunate devotee," 1144 [1731-32]. He is buried at the foot of the minaret. The chronogram is in the hand of the famous calligrapher Eğrikapılı Mehmed Rasim Efendi. After that, the virtuous Şahkadımzade Şeyh Abdurrahman Efendi became head of the tekke. He died nine years later. He also is buried there. His son, [Şeyh Feyzullah] Efendi, became şeyh. On his death in [1184 (1770-71), the office of şeyh] was jointly conferred on his two sons.

May God be praised and commended! The congregational mosques, small mosques and tekkes of the city of Eyüp, located near the Abode of the Exalted Sultanate and adjoining the Royal Seat and containing the blessed tomb of His Excellency Halid bin Zeyd Ebu Eyyub Ensari—may the Creator's paradise be his—have been noted. Numbering forty-six in all, Friday prayers are performed in twenty-three of them and the remaining twenty-three are small mosques. The abovementioned blessed city is a judicial district of thirty-two quarters and it has seven large and small districts (nahiye).
FOLLOWING THIS, A DESCRIPTION AND ACCOUNT OF THE CONGREGATIONAL MOSQUES AND SMALL MOSQUES FOUNDED IN THE PLACES NAMED DAVUDPAŞA, VIDÖZ, ALİ BEY VILLAGE, SA'DABAD VILLAGE AND KARAAĞAÇ, WHICH ARE CLOSE BY AND IN THE VICINITY OF THE ABOVEMENTIONED CITY OF EYÜP, WILL BE ENTERED UPON

1. The Congregational Mosque of the Davud Paşa Sarayı

Its builder was Sultan Mehmed Khan the Fourth. The aforesaid sultan was the honored son of His Majesty Sultan Ibrahim Khan. He ascended the throne in Receb one thousand fifty-eight [1648]. As a result of the subversion of some stupid persons, the aforesaid padishah was dethroned in Muḥarram 1099 [1687], while the Austrian infidels attacked the frontiers of Islam and following the execution in Belgrade of the sultan’s son-in-law, Kara Mustafa Paşa. He was the commander-in-chief of the Vienna campaign of one thousand ninety-four [1683], which God in His wisdom had caused to be routed. [Mehmed Khan’s] brother, His Majesty Sultan Süleyman the Second, ascended to the throne. The length of his reign was almost forty-one years.

The aforesaid Davud Paşa, one of the viziers of Sultan Bayezid Khan the Saint, became grand vizier in [the year] eight eighty-eight [1483-84], following Ishak Paşa. He died in the year 892 [1486-87] and...
was buried in his mosque in Istanbul, the description of which was given in its place. Hersekzade Ahmed Paşa became vizier after the deceased. The aforesaid deceased built the palace, which still bears his name, as a halting place on the route of the imperial army when it set out on campaign.

Later, His Majesty the aforesaid deceased Mehmed Khan the Fourth ordered the abovementioned mosque to be built, a minbar to be installed and that neighborhood brought into existence, not doubting that, as a result of his great delight in hunting and the chase and by reason of the large numbers of those who came and went, there would be sizable congregations at the times of prayer, especially on Fridays. [299] Uşakizade Abdülbaki Efendi composed this chronogram for the abovementioned mosque:

Baki, I composed it in order to yield the date.

"Come to the mosque of Sultan Mehmed Khan!" 1061 [1650-51].

2. The Congregational Mosque of Vidoz in Davudpaşa

Its builder was Sultan Osman Khan the Second, the son of Sultan Ahmed Khan the First. It was built together with an exalted palace, and he also installed its minbar. The monies for its expenses were paid from the imperial purse. The aforesaid padishah was born in the year 1013 [1604-5] and ascended the throne at the age of fourteen, following the deposition of his paternal uncle, Sultan Mustafa Khan the First, in Rebiülevl 1027 [1618]. He set out on the Polish campaign in the year 1030 [1620-21] and, after the peace of 1031 [1621], returned to the Abode of the Caliphate [Istanbul]. Because of the revolt which broke out in Recep 1031 [May 1622], as he was about to set out on the blessed hajj with the aim of reorganizing the Egyptian army, His Majesty the aforesaid padishah died a martyr in the Yedi Kule. The abovementioned Sultan Mustafa Khan returned to his place but after sixteen months was again deposed. The length of [Osman’s] reign exceeded four years. The length of his life was eighteen [years].

3. The Mosque of the Village of Ali Bey

Its builder was Hoca Hibetullah Hatun. [The location of] her grave is not known. Sultan Ahmed Khan the Third installed its minbar. Monies for its support were assigned from the vakf of the Yeni Congregational Mosque, the celebrated mosque of the mother of his father, His Majesty Mehmed Khan the Fourth. There was also in the abovementioned village an unpretentious palace, the building of Mehmed Khan the Fourth, but at present no trace of the building survives.

244 The Davud Paşa Camii; see Hadika, 117-18.
2446 For Hersekzade Ahmed Paşa, see Hadika, n. 1289.
2448 The Davud Paşa Sarayı; see Hadika, n. 655.
2449 Câmi-i Sultân Mehmed Han’a gel.
245 The Vidoz Camii, known also as the Genç Osman Camii, located at the intersection of Mimar Sinan Caddesi and Doğanbey Caddesi in the Merkez Quarter in Güngören in Bakırköy. The mosque was rebuilt in the 1950’s; see IC, I, 150.
2452 The revolt of 18-20 May 1622, which culminated in Osman’s deposition and execution, was sparked by the sultan’s plans, following the failures of the Polish campaign, to reform the Ottoman army and bureaucracy. These reforms appear to have included a purging of the Janissary corps and its replacement by a national militia composed of Muslim peasants from Anatolia and Syria. The sultan’s decision to undertake the hajj was believed to be a pretext for setting the reform program in motion.
2453 The Ali Bey Karyesi Mescidi, known also as the Ali Bey Köyü Mescidi, located at the intersection of Silahdar Ağâ Caddesi and Cami Sokak in the center of the village of Ali Bey; see DBLA, I, 204; Haskan, Eyüp, I, 25-25; IC, I, 21-22; ISTA, II, 642.
2454 The Yeni Cami of Turhan Valide in Eminönü.
4. The Congregational Mosque of Sa’dâbâd

Its builder was Sultan Ahmed Khan the Third’s most generous son-in-law and grand vizier [Damad Ibra- 
him Paşa], who was grand vizier for thirteen years. The festivities for the circumcision of the 
imperial princes took place during his vizierate. [300] The imperial feast on the Ok Meydani in Zilkade 
1132 [1720] lasted fifteen days and nights, and there was rejoicing at the circumcision of the four 
princes named Şehzade Sultan Süleyman, Sultan Mehmed, Sultan Mustafa and Sultan Bayezid.

The construction of Sa’dâbâd was carried out through the efforts of the aforesaid vizier, and, upon it 
being completed within a short time in 1135 [1722-23], all the viziers, ulema, high officials and ağas 
of the Janissary corps were invited, and a banquet was given by the grand vizier. The abovementioned 
mosque was built at that time [and provided] with all its necessary components, such as the minbar and 
minaret. On the fifteenth of Rebinlevvel 1143 [28 September 1730], at the time of the Patrona and 
Musli Revolt, one hundred twenty mansions of high state officials located at Sa’dâbâd were demolished. 
The aforesaid vizier was also executed, and His Majesty the aforesaid padishah was deposed. Subse-
quently, in 1206 [1791-92], the abovementioned place was completely rebuilt through the royal zeal of 
His Majesty Sultan Selim the Third, and, on Monday, the eighth day of Zilkade 1207 [17 June 1793], he 
retired to it and stayed for eight days and nights. In 1224 [1809-10], on the imperial order of His 
Majesty the Paradise-dwelling Sultan Mahmud Khan, its waterfalls, summer houses, palace, blessed 
mosque and minaret were renovated and embellished in accord with a new design. Separate preachers 
and müezzins were appointed [in the mosque], and a reading stand (kursi) was also installed. Following 
that, a private gathering took place [in the palace] but, because a dwarf drowned in the pool and a 
female slave died during the stay of four or five days, the gathering was concluded.

This Kâğıdhane, which was also an excursion spot in the time of Sultan Süleyman Khan, is described 
in Peçevi’s history as follows. Joyful imperial festivities were twice held in the Meydan-i Esb in 
Istanbul to celebrate the circumcision of the noble sons of the aforesaid padishah. The first began on 
the first day of Şeval 936 [29 May 1530], and, following the circumcisions of Sultan Mustafa, Sultan 
Mehmed and Sultan Selim Khan in the palace of the grand vizier and most generous imperial son-in-
law, Ibrahim Paşa, which took place on the twentieth day, a [horse] race was announced on the field 
of Kâğıdhane for the twenty-first day. [301] Prize horses were made ready, but a mare came in first. A 
very tall pole was erected, a silver bowl full of gold coins was placed at its summit, and the first archer to 
hit it with an arrow obtained it. Later, on the fifth of Zilkade 946 [13 March 1540], during the vizierate 
of Lutfi Paşa, another splendid celebration was held for the circumcision of Prince Sultan Bayezid, 
and it was concluded after thirteen days.

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2455 The Sa’dabad Camii, known also as the Çağlayan Camii, located on the west bank of the Kâğıdhane Deresi just south of 
the Işıhkm Yeke Subay Okulu, which at present occupies the site of the old Sa’dabad Kasrı, on Eyüp Sultan Caddesi in the 
Merkez Quarter in Şişli. The mosque was first built in 1722 during the Tulip Period, was repaired during the reigns of Selim III 
and Mahmud II, and was rebuilt in 1862 by the architect Sarkis Balyan for Sultan Abdülaiziz; see DBIA, VI, 386-88; IC, I, 117. For 
2456 Damad Nevşehirli Ibrahim Paşa; see Hadika, n. 22.
2457 The extravagant public celebrations of September 1720, which accompanied the circumcisions of the sons of Ahmed III, 
the princes Süleyman, Mehmed, Mustafa and Bayezid.
2458 Peçevi Tarihi; see Hadika, n. 2308.
2459 The At Meydani or Hippodrome in Sultan Ahmed.
2461 For Lutfi Paşa, see Hadika, n. 1656.
5. The Tekke Mosque near Sa’dabad

Its builder was Grand Vizier Kara Mustafa Paşa. The head (ortabaşı) of the seventy-first orta of the Janissaries resides there, at the place named Tekke, and has charge of the copper vessels and other equipment entrusted to its kitchen (matbah). The abovementioned mosque does not have a minaret. Persons setting out on journeys rent copper pots from there and use them on condition that they not carry them off to foreign lands.

6. The Mosque of the Village of Kağıthane

Its builder was Daye Hatun, the nurse of Şehzade Sultan Mehmed, whose Şehzade Mosque is in Istanbul. Its incomes come from the vakf of Haseki Sultan. It has an imperial tribune (mahfil-i hümayun), a mekteb and a minaret with a single balcony. Its builder’s grave is on the right side of the abovementioned mosque’s cemetery. These two couplets are written on the arch of its gateway:

The founder of this mosque is the nurse of Sultan Mehmed.
May God—he exalted—grant her mercy!
“May a Fatihâ [be said] for her and for all founders of mosques,” [1544-45].

[302] The name of [the mosque’s] founder is not known. The abovementioned village [of Kağıthane] has a hamam, and there is a sadarvan pool fashioned from a single stone in its glassed-in vestibule. The stone water troughs by the stream in the nearby field are also [Daye Hatun’s] charitable works.

7. The Tahta Kadi Mosque in the Abovementioned Village

This mosque is a dervish lodge (zaviye). At present, it is in ruins. Its builder was Mustafa Efendi, who is buried in the cemetery there. His gravestone is adorned with a turban of the type worn by sultans and judges (örf). The village hamam is one of the income-producing properties of this vakf. At the time of our writing, its salaried şeyh and imam was Himmetzade Seyyid Bahaeddin Efendi, the Friday preacher of the Congregational Mosque of Zeyrek. A wall is built around the abovementioned mosque, and, at present, a great plane-tree stands before its gate.

8. The Congregational Mosque of Karaağaç in Sütülück

Its builder was the babüssaade ağası Osman Ağa. [The location of] his grave is not known. Because in time no trace of the mosque survived, although its minaret remained standing, the darüssaade ağası Haci Beşir Ağa, known as the Koca Ağa, built it anew, and it was brought to life with an imperial

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246 The Tekke Mescidi, located in Kağthane. The mosque is no longer extant; see IC, I, 145.
245 Merzifoni Kara Mustafa Paşa; see Hadika, n. 1485.
244 The Kağıthane Karyesi Mescidi, known also as the Daya Hatun Mescidi, located between Sa’dabad Caddeesi and Cami Arkası Sokagi in Kağthane; see DBIA, IV, 383; IC, I, 79.
243 Hurrem Haseki Sultan; see Hadika, n. 874.
242 Her ki mescid sıhhıini Fatihâ birle âına.
241 The Tahta Kadi Mescidi, located in the village of Kağthane. The mosque is no longer extant; see IC, I, 143.
240 The Zeyrek Camii; see Hadika, 132.
239 The Karaağaç Camii, located on Karaağaç Caddeesi near the intersection of the present-day Avni Efendi Sokagi in the Sütülück Quarter in Hasköy. Neither the mosque nor the nearby Bektaşı tekke is any longer extant; see IC, I, 82. For location, see Kauffer, Plan de Constantinople, where the two are marked Mosquée et Couvent.
238 For Haci Beşir Ağa, see Hadika, n. 327.
tribune (mahfil-i hümayun) and assigned incomes for expenses. The abovementioned eunuch was [darüssaade] ağâ in the time of Sultan Ahmed Khan the Third. He was dismissed [from the office of hazinedar in 1713] and, after that, became şeyhülharem. Later, His Majesty Sultan Mahmud Khan the First again made him darüsssaade ağası, all of which was mentioned in its place.2471

There was [formerly] an exalted palace in the abovementioned place. Because the sultans moved to it in the spring and autumn, the abovementioned palace flourished until the time of Sultan Selim Khan the Third. Later, when His Majesty the Paradise-dwelling Sultan Mahmud Khan ordered the restoration of Kağıdhane, because [the palace] was no longer held in royal esteem and was on the point of falling down, its ruins were completely demolished and removed. In Muharrem [1]242 [1826], the remaining stones of its walls were taken to the barracks being built for the Victorious Soldiers of Muhammed (Asakir-i Mansûre-i Muhammedi),2473 and its site remained empty. But in [lacuna] the bostancıbaşı Halil Ağa caused a barracks to be built there for the bostanca. The hamam which was built for the servants of the palace and is located near the abovementioned mosque is at present in ruin. [303] This couplet by His Majesty Sultan Ahmed Khan the Third was inscribed above a door in the harem of the abovementioned palace:

Distraction of the heart like the form of the beloved,
My care-dispelling garden of Karaağaç.

In the last part of the reign of Sultan Mustafa Khan the Third, a poor dervish built a hut on the site of the Bektâşi tekke2474 near the abovementioned place. Although it eventually became a great tekke, the abovementioned dervish lodge was pulled down at the time of the suppression of the Bektâşi order in 1241 [1825-26],2475 and it was turned over to a person by the state treasury for use as a garden. Its şeyh, the vekil baba, who was an Albanian, was exiled to Aydın, together with the other [Bektâşi] rebels. The former master of the Imperial Stables (mirahur) Hacı Ali Bey and the theological lecturer Uzun Ali Efendi were directed to pull down all the Bektâşi lodges in Rumelia, and former cebecibaşı Ali Ağa and [lacuna] Efendi were appointed in Anatolia, and they set about their official duties in the middle of the auspicious month of Safer of the year 1241 [1825].

2471 That is, in connection with the Beşir Ağa’s Ağa Camii; see Hadîka, 55-56.
2472 The Karaağaç Sahîlsarayî, first built in 1672 by Sultan Mehmed IV; see DBîa, IV, 439-40; Evliya Çelebi, Travels, I/2, 39-40.
2473 The New Order Army, trained on Western lines and founded by Sultan Mahmud II in 1826.
2474 The Karaağaç Tekkesi, the oldest and most important of the Bektâşi tekkes of Istanbul. Although the date of its foundation is uncertain, it appears that the tekke was supported by the vakîf of Sultan Bayezid II and must, therefore, have dated back to the beginning of the sixteenth century. The vekil baba mentioned below is Ibrahim Baba, who was exiled to Birgi at the time of the suppression of the Bektâşi dervish order; see Hadîka, n. 2475.
2475 Because of its close links to the Janissary corps, the Bektâşi dervish order was suppressed by Sultan Mahmud II shortly after his destruction of the Janissaries in June 1826, an event known in Ottoman history as the Vaka-i Hayriye or Auspicious Event. In Istanbul, Bektâşi buildings were destroyed and their leaders executed or sent into exile (10 July 1826), while elsewhere in the empire the order’s followers were scattered and its properties confiscated.

In addition to the Karaağaç Tekkesi, Bektâşi convents in and around Istanbul included, on the European side of the Bosporus, the Karyakdi Bayîn Tekkesi in Eyüp and the Bademli Tekkesi in Sûltûne, both at the head of the Golden Horn; the Kaşlicaşme Tekkesi near the Yedikule and the Takîyeler Tekkesi at the Top Kâpi, both outside the land wall; and the Şehidler Tekkesi in Rumelîhisar. Those on the Anatolian side were the Çamlıca Tekkesi, overlooking Üskûdar; the Şâhkülu Tekkesi at Merdvenköyü; the Paşalîmanî Tekkesi; and the Dilaver Baba Tekkesi in Başbûynûk Köyü. In time, many of the order’s properties were turned over to the Nakşbendi order, and it is for that reason that the Istanbul tekkes of the Bektâşiye were often in later times listed as among those belonging to the Nakşbendîye; see ISTA, V, 2443-47; John Kingsley Birge, The Bektashi Order of Dervishes (London, 1965), 77-78; Hasluck, Christianity and Islam, II, 516-18; Georg Jacob, Die Bektaschijje (Munich, 1909), 51-52.
9. The Congregational Mosque of Sütülüce

Its builder was the babıussaade ağası Mahmud Ağä, who is buried in the cemetery in front of the mosque’s gate. His father’s name was Abdullah. This date is written on his gravestone: 957 [1550-51]. Seyh Ishak Karamanî, known as Cemal-i Halvetî, one of those buried in the surrounding area, is interred in a private tomb. He died in the year “The quintessence of the saints died,” 933 [1526-27]. His Excellency the aforesaid Seyh Ishak Karamanî Efendi was a halife of Habib Karamanî. Karahisari Şemseddin Ahmed Efendi is also buried there. The chronogram on his grave is in his own calligraphy. The numerical date of the year [304] is by his manumitted slave and disciple, the famous Çerkes Hasan Çelebi, who is also buried there. The abovementioned Ahmed Efendi was the halife of Cemal-i Halveti and he was a pupil of the famous calligrapher Esadullah Kirmani. Ahizade Hüseyin Efendi composed this chronogram for his death: “Alas, Master Karahisari passed away!” 963 [1555-56].

In Receb of the year nine forty-three [1542], while he was şeyhülislâm, the abovementioned Ahizade Hüseyin Karamanî suffered the wrath of His Majesty Sultan Murad Khan the Fourth and was exiled. The bostancıbaşı caught up with him and, turning his boat around, brought him back to Filorya. He was strangled on the order from His Majesty the abovementioned padishah and, after his death, was buried in the abovementioned place. This couplet was also composed about the abovementioned Karahisari Ahmed Şemseddin:

He is the essence of those who put graceful calligraphy to paper.
Among the distinguished, Karahisari is writing’s crown.

The abovementioned Hasan Çelebi was the master’s manumitted slave and disciple, so much so that in writing the inscription of the blessed Süleymaniye Mosque and inscribing his name above its portal, in order to complement his master, he put him in place of his father and wrote Hasan bin Ahmed. He died in the year 1002 [1593-94] and is buried beside his master.

The grave of His Excellency Yusuf Sineçak is also there. “Charming person,” 953 [1546-47], is the date of his death. He was a member of the Mevlevi dervish order and the author of the Güzide-i Mesnevi (The Choice Mesnevis). He also wrote 11,694 couplets in emulation of Yazıcıoğlu Mehmed’s versified Turkish rendering of his Arabic religious treatise entitled Maghdrib al-Zamān (Setting-Points of Time). The poem consists of a series of verse paraphrases of commentaries on

2476 The Sütülü Camii, known also as the Mahmud Ağa Camii, located on Hamam Sokâğı, adjoining the Hasircizade Tekkesi, in the Sütülü Quarter in Hasköy. The mosque is listed among the works of Mimar Sinan; see DBIA, II, 480; IC, I, 136; IKSA, IV, 2106-7. For location, see Istanbul Rehberi, 1934, sheet 17, L/14.

2477 Seyh Ishak Karamanî (not to be confused with Seyh Mehmed Aksarayî) known also as Cemal-i Halvetî (d. 1496), Turkish mystic and calligrapher of the early sixteenth century. A halife of Seyh Habib Karamanî, he was the founder and first şeyh of the Koruk Tekkesi in Molla Gürani; see ZSE, 27; Rado, Türk Hattatları, 64.

2478 Şeyhislâm Ahizade Mehmed Hüseyin Efendi; see Hadika, n. 362.

2479 Geçti haya Karahisari-ı pîr.

2480 Yusuf’s nickname, Sineçak or Torn Bosom, is said to derive from the intensity of his mystic love of God. Born in Vardar Yenicesi (Pella) in what is today Greece, he studied under Seyh Gûlşenî, traveled in Persia, and eventually became şeyh of the Mevlevi Tekke in Edirne. His death occurred in 1546; see HOP, III, 61.

2481 Insân-ı ân-ûn-kâr.

2482 The fifteenth-century Turkish mystic Yazıcıoğlu Mehmed’s versified Turkish rendering of his Arabic religious treatise entitled Maghdrib al-Zamān (Setting-Points of Time). The poem consists of a series of verse paraphrases of commentaries on
Efendi, one of the greatest officials of the time of His Majesty Mahmud Khan, caused [Yusuf Sineçak’s] tomb to be repaired and a railing to be built around it, and, at present, they illumine it at night with lamps. [Yusuf Sineçak’s] brother, Hayreti, composed the chronogram “Al-ışey,” 941 [1534-35], for Gülşenî Dede’s death. Turnaçbaşî Yetim Baba Ali Efendi was an apprentice of Mimar Sinan and became the bina emini of the Süleymaniye Congregational Mosque. He died in the year 960 [1552-53] and is buried there. 305 He was a halife of Cemâlî Halvetî. Uyuni Seyyid Şeyh Mehmed Efendi of the Sûnbûlî dervish order is buried in the nearby tekke.2487

Avnullah bin Abdülfeftah, a dervish of Toklu Dede, is also buried there, as is Balîzade Mustafa Efendi,2488 who became şeyhülislâm in Safer one thousand sixty-seven [1656]. He was dismissed in Şaban of the abovementioned year and was banished to his fieh (arpalsk), Filibe, together with his son, who was the kadi of Galata. A year later, he was transferred to Yanbolu and was subsequently permitted to reside in his seaside villa, the Murad Molla Sahilhane, in Sütlüce. Later, following his death on the twelfth day of Rebiulhûr 1073 [24 November 1662], he was buried in a terrace overlooking the highway at the rear of the abovementioned seaside villa. However, because, in time, a great many houses were built around it, the abovementioned grave came to be situated behind a wall.

There is a zaviye built by Damadzâde Feyzullah Efendi2489 in the abovementioned place. He was twice şeyhülislâm in the time of Sultan Osman Khan the Third, and, during his second term of office, the accession of Sultan Mustafa Khan the Third occurred. On his death at the end of Cemal-i Halveti 1175 [December 1761], he was buried in the walled cemetery of the abovementioned zaviye following the performance of his funeral prayers in the Congregational Mosque of Eyüp.2490 The name and title of the aforesaid, “Dâmâdžâde Feyzullah Efendi,” give the date of his first term as şeyhülislâm. The biography of his father, Şeyhülislâm Ebulhayr Efendi, was noted in connection with the Tekke of Şeyh Murad

texts from the Qur’an and Traditions having to do with Creation, the mission of Muhammed and the end of the world. Although of no great artistic value, the Muhammedîye succeeds well in giving instruction in a pleasant way and long enjoyed a wide popularity. Its author, the elder brother of the poet Yazıcıoğlu Ahmed Bican, was born near Gelibolu and was a

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2487 For Seyyid Mehmed Uyuni, who died in 1166/1752-53, see Mecmua, 394.
2488 Balîzade Mustafa Efendi (d. 1662), thirty-eighth Ottoman şeyhülislâm. After advancing through the learned career path, he was appointed to the judgeship of Galata and in 1648 was made kadiusher of Rumelia. This was followed by assignment to the offices of kadiusher of Anatolia and şeyhülislâm (21 November 1656). He was dismissed on 23 May 1657 and sent into exile but was pardoned after five years and allowed to live in Sütlüce. He was the author of a number of works on religious subjects, including a collection of traditions having to do with Ebu Eyyub Ensari; see Altunsu, Osmanî şeyhülislamlar, 87; SO, IV, 397.
2489 Damadzâde Feyzullah Efendi (1699-1761), seventy-first Ottoman şeyhülislâm. The son of Şeyhülislâm Damadzâde Ebulhayr Ahmed Efendi, he was trained for a learned career and, after receiving his professorial diploma (rüüs-i tedris), was quickly promoted through a number of professorships. By the age of thirty-one, he had been appointed to the prestigious judgements of Galata and of Bursa, and was subsequently made kadiusher of Anatolia (1749) and of Rumelia (1749 and 1754). He was finally appointed şeyhülislâm on 8 June 1755 but was dismissed on 26 July 1756. Given the office a second time on 18 February 1757, he was removed eleven months later, on 26 January 1758, but was permitted to retire to his house in Sütlüce where he died in 1761; see Altunsu, Osmanî şeyhülislamları, 138; SO, IV, 36. The zaviye which he built, known as the Bademli or Damadzâde Feyzullah Efendi Tekkesi, occupies a site which seems to have been formerly occupied by a zaviye dating back to the time of Süleyman I, known as the Caferabad Tekkesi. In later times, the Bademli Tekkesi appears to have been known as the Kömürcü Baba and Mûnir Baba Tekkesi. Located between Salâş Sokağı and Seker Kuyusu Sokağı in the Sütlüce Quarter in Hasköy, it was closed at the time of the so-called Vakî-i Hayriye, the destruction of the Janissary corps in June 1826. In time, however, it was turned over to the Nakshendî order, reopened and was still functioning at the end of the nineteenth century. Its site is today occupied by the Cemal Artûz İkikolu; see Bilgin Turnali and Esin Yücel, “İstanbul’daki Bazi Tekkelerin Yerlerine Dair Bir Araştırma,” Vakfât-ı Dergisi, 19 (1984), 145-48; ISTA, VI, 3931.
2490 Turnali and Yücel report that Şeyhülislâm Feyzullah Efendi’s cylindrical gravestone, dated 1175/1761-62, is still standing in a small hazine on Salâş Sokağı; see ibid., 147.
Efendi. Because his grandson, Arif Efendi, a holder of the honorary rank (paye) of Anatolia, gave the abovementioned tekke to a man belonging to the Bektaşi dervish order, the tekke was demolished and the abovementioned man was exiled along with the Bektaşı who were banished in Zilhicce [1826]. The abovementioned grandson was also banished and exiled to Güzelhisar for the misdeed [of transferring the tekke to the Bektaş].

During the time he was the head of the Lagari Tekke in the place named Taşlıburun, Şeyh Haci Mustafa İzzi Efendi, who is known as Hasirizade and belonged to the Sa’di dervish order, caused a separate zaviye to be brought into existence in Sütülce. The Sa’di ritual is at present performed in the abovementioned zaviye. After His Majesty Sultan Selim Khan the Third ordered the enlargement and renovation of the abovementioned zaviye, it was restored and expanded through the imperial zeal of His Majesty Sultan Mahmut Khan the Just between 1231/1815-16 and 1252/1836-37. Following his death in Cemaziyâlâhur 1239 [1824], the aforesaid Hasirizade Şeyh Mustafa Efendi was buried in a private tomb facing the abovementioned tekke. His son, Şeyh Süleyman Efendi, known as Sevilon Efendi, became head of the tekke in his place. Sadeddin and Nureddin, the sons of the aforesaid Mustafa Efendi, who died five or ten years before him, are buried beside Cemaleddin—may God, be He exalted, have mercy on them.

10. The Kaysunizade Mosque in Sütülce

Its builder was Kaysunizade Mehmed Efendi. When, in nine seventy-eight [1570-71], Malulzade Seyyid Mehmed Efendi returned from the judgeship of Egypt, he brought Kaysunizade with him to Istanbul, and, when it became evident that he was a skilled physician, he became chief of the imperial physicians (reisületibba-i sultani). He died in the year "Auspicious summons," 1020 [1611-12], and is buried near his mosque. The Manzume-i Tib (Poem on Medicine), which one of his friends set to verse, is his tested handbook. His son, Mahmud Efendi, became head of the imperial physicians (hekimbâşı) in his place. He died six years later and was buried beside his father. Kaysuni means preparer of ladanum. There is a biography of him in Atayi's appendix to the Şakayık. [The mosque] does not have a quarter.

The abovementioned Malulzade, on whom by God's grace the offices of marshal of the descendants of the Prophet (nakib) and seyhülislâm were conferred, became seyhülislâm following the death of Kadizade Efendi in the year nine hundred eighty-eight [1580-81]. He held the office of seyhülislâm for just one year during the reign of Murad Khan the Third. He died in the year nine hundred ninety-three [1585-86], following dismissal [from the office of seyhülislâm], while in retirement with only the office of marshal of the descendants of the Prophet (nikabet). He was buried in front of the darülkura which he built between the congregational mosques of Zincirlikuyu and Nişancı Mehmed Paşa—may God have mercy on him.

249 The Şeyh Murad Efendi Tekkesi; see Hadika, 310-12.
249 The Lagari Tekkesi; see Hadika, 281 and n. 2328.
249 The Hasirizade Tekkesi in Sütülce, founded in 1199/1784, located on Elifi Efendi Sokağı in the Sütülce Quarter in Hasköy; see DBIA, IV, 6-9; ZSE, 58; M. Baha Tanman, "Hasirizade Tekkesi," Sanat Tarihi Yzyüzü, 7 (1976-77), 107-42; Lifchez, Dervish Lodge, 90-95.
249 Şeyh Ishak Karamani known as Cemal-i Halveti; see Hadika, n. 2477.
249 The Kaysunizade Mescidi, located on Gaysuni Mehmed Efendi Sokağı at the intersection with Elifi Efendi Sokağı in the Sütülce Quarter in Beyoğlu. The mosque is listed among the works of Mimar Sinan. An inscription of two lines over the entrance records a restoration by a certain Ayşe Hatun in 1300/1882. The mosque is today in ruin; see DBIA, IV, 511. For location, see Istanbul Rehberi, 1934, sheet 17, L/14
249 Da’vevet-i meyemenet.
249 For Atayi's appendix to the Şakayık, see Hadika, n. 1510.
249 Şeyhülislâm Malulzade Mehmed Efendi; see Hadika, n. 1603.
249 The Nişancı Paşa Camii and Zincirlikuyu Camii in Karagümüş; see Hadika, 133, 233-34.
CHAPTER THREE
ACCOUNT OF THE DISTRICT NAMED HASKÖY

1. The Keçeci Mosque

Its builder was Keçeci Mehmed Ağa. The abovementioned mosque has two stories on one of its sides. [The location of] its builder’s grave is unknown. Uncu Halil Ağa installed its minbar. Later, in the course of rebuilding the abovementioned mosque, Emetullah Kadin, the baskadzn of Sultan Ahmed Khan the Third, introduced and built the mosque’s mekteb in its lower story. [The mosque] has a quarter.

2. The Handan Ağa Mosque

Its builder, the abovementioned ağa, was an attendant of Ebü'l-feth Sultan Mehmed Khan. [The location of] his grave is not known. The abovementioned mosque was built overlooking the shore next to the Tersane Sarayı. Kiblelizade Mehmed Bey, a high official of His Majesty Sultan Ahmed Khan the Third, renovated it at the time of the princely circumcision feast while he was commissioner of the naval arsenal (tersane emini), and caused funds for the expenses of its minbar to be assigned from the property of its vakf.

The abovementioned [Tersane] Sarayı was completely demolished near the end of the reign of Sultan Selim Khan the Third. Although the site was transferred to the naval arsenal (tersane), a separate seaside villa for the commissioners of the naval arsenal was built on a spot near the abovementioned mosque. Its back side was kept as a boat landing. The abovementioned seaside villa for the commissioners of the naval arsenal was completely renovated at the beginning of 1242 [1826-27]. The demolished palace was completely renovated in 1200 [1785-86], during the time of Sultan Abdülhamid Khan and the grand vizierate of Koca Yusuf Paşa. His Majesty the aforesaid Sultan Selim Khan visited the abovementioned palace at the beginning of his reign. At that time, the abovementioned mosque was renovated and an imperial tribune (mahfil-i hümâyûn) was introduced. [The mosque] does not have a quarter.

3. The Kiremidei Mosque

Its builder was Ahmed Ağa. He is buried before the mihrab. It is evident from this chronogram on the arch of its minbar’s gate that the minbar was installed by the kapıcı Esadullah Ağa and his wife Ayni Hatun. [308]

\[250\] The Keçeci Mescidi (Mosque of the Felt Maker), known also as the Keçeci Mehmed Ağa Mescidi, located at the intersection of Keçeci Piri Camii Sokagi and Kiraci Odalan Sokagi in the Keçeci Piri Quarter in Hasköy; see DBIA, VIII, 252; IC, I, 87. For location, see Istanbul Rehberi, 1934, sheet 17; Nouveau Plan de Pera, Galata, F/4.

\[250\] The Handan Ağa Mescidi, known also as the Kugkonmaz Camii, located between the shore of the Golden Horn and Hasköy Camii Sokagi, immediately to the west of the Tersane in the Keçeci Piri Quarter in Hasköy; see DBIA, VIII, 185; IC, I, 67; OMHT, III, 416-17. For location, see Istanbul Rehberi, 1934, sheet 17, K/12.

\[250\] The Palace of the Naval Arsenal, known more generally as the Aynah Kavak Kasrı, located on the shore of the Golden Horn in Hasköy.

\[250\] In the year 1720; see Hadika, n. 2457.

\[250\] The Kiremidei Mescidi (Mosque of the Tile Maker), known also as the Ayni Hatun Camii, Kiremidei Ahmed Çelebi or Kızıl Minare Mescidi, located at the intersection of Kirmizi Minare Sokagi and Kalayci Bahçesi Sokagi in the Piri Paşa Quarter in Hasköy. The mosque was restored by Sultan Abdülhamid II in 1889; see DBIA, VIII, 259; IC, I, 90; IKSAT, IV, 2060. For location, see Istanbul Rehberi, 1934, sheet 17, K/12.
Two patrons of good works expended their riches and possessions,
In order that they both be remembered for their charity until the Day of Judgement.
They built this mosque. They made it a noble congregational mosque,
In accord with the command and edict of the King of Kings:
The one, the epoch’s virtuous Rabia,\(^{2505}\)
Ayni Hatun, who created it out of charity;
The other, the gatekeeper of the palace of the padishah of the world, who
Is a lion of courage. He was named Esadullah.
When it was completed, the Voice proclaimed its date.
“It became a noble congregational mosque and an abode of the servants of God,” \(\text{IC, I, 1000 [1591-92].}\)

[The Kiremidei Mosque] does not have a quarter.

4. The Şaban Mosque\(^{2507}\)

Its builder was Haci Şaban, who is also buried in the neighborhood of the mosque. It has a separate \(\text{vakf}\) of income-producing properties. It also has a quarter.

5. The Piri Paşa Mosque\(^{2508}\)

This is an upper-story mosque. Its builder was Piri Mehmed Paşa,\(^{2509}\) who is buried in his mosque in Silivri. The nearby single hamam was also built by the aforesaid [Piri Paşa]. The former head of the \(\text{çavuş (serçavuşan), Hatibzade Daniş Ahmed Efendi, a high official of the Exalted [Ottoman] State, who became ağa of the sipahi (sipahiyan ağası) in the imperial army at the end [of the reign] of Sultan Mustafa Khan the Third, installed its minbar. In the year 1191 [1777-78], during the reign of [Sultan Abdülhamid Khan [the First]], the abovementioned ağa of the sipahi was banished to Bozca Ada.}\(^{2510}\) He died in “Mystery of Fate,”\(^{2511}\) 1192 [1778-79]. [The mosque] has a quarter. The biography of its builder, the aforesaid builder vizier, was given in connection with the Congregational Mosque of Soğukkuyu in Zeyrek,\(^{2512}\) which is his charitable work.\(^{[309]}\)

6. The Tursucu Congregational Mosque\(^{2513}\)

Its builder was Tursucuzade Hûseyin Ağa. He is buried before the mosque’s mihrab. [The mosque] has a quarter.

\(^{2505}\) Ayni Hatun is compared with the famous saint Râbi’a al-’Adawiyya (713-801), whose mystical sayings, noted for their pith and clarity, have often become proverbs throughout the Islamic world.

\(^{2506}\) \(\text{Cami’i hyüs oltub olda cay-sı ’ibâd.}\)

\(^{2507}\) The Şaban Mescidi, known also as the Hacı Şaban, Şaban Ağa or Altuni Mescidi, located at the intersection of Kalayci Bahçe Sokâğı and Hacı Şaban Camii Sokağı in the Piri Paşa Quarter in Hasköy. The present mosque is of recent date; see \(\text{IC, I, 136.}\) For location, see \(\text{Plan des études de Constantinople, Pera-Galata, feuille 2, K/13.}\)

\(^{2508}\) The Piri Paşa Mescidi, located next to the Piri Paşa Hamami on Piri Paşa Hamami Sokağı in the Piri Paşa Quarter in Hasköy. The mosque, which is said to have been built in the third decade of the sixteenth century, is no longer extant; see \(\text{DBIA, VIII, 361; IC, I, 115.}\)

\(^{2509}\) For Piri Mehmed Paşa, see \(\text{Hadika, n. 209.}\)

\(^{2510}\) The island of Tendos at the mouth of the Dardanelles in the northeastern Aegean.

\(^{2511}\) \(\text{Sur al-kazâ}\)

\(^{2512}\) See \(\text{Hadika, 153-55.}\)

\(^{2513}\) The Tursucu Camii (Congregational Mosque of the Pickle Seller), known also as the Tursucuzade Hûseyin Çelebi Camii, located on Tursucu Camii Sokağı in the Piri Paşa Quarter in Hasköy; see \(\text{DBIA, VIII, 446; IC, I, 147.}\) For location, see \(\text{Istanbul Rehberi, 1934, sheet 17, K/15.}\)
7. The Abdüsselam Mosque

Its builder was the defterdar Abdüsselam, who is buried in a separate tomb near his imaret and medrese in Küçükçekmece. Asçı Hüseyin Ağá installed its minbar. [The mosque] has a quarter.

8. The Congregational Mosque of the Barracks of the Mortar Corps (Humbaracyan)

It was built by the deceased Mihrişah Sultan, the mother of His Majesty Sultan Selim the Third, in the middle of the barracks which he newly erected and brought into existence for his mortar corps (humbaracyan) and sappers (lağmcyan). It is attached to the blessed vakf of the tomb and imaret which she ordered built and brought to life near [the tomb of] His Excellency Ebu Eyyub Ensari. All of its needs are excellently provided for. The abovementioned mosque was originally built with a single minaret. Subsequently, the late Sultan Selim Gazi Khan added one more minaret, and, at present, it has two minarets, each with a single balcony. In the blessed [month of] Ramazan, they string beautiful lights [between the two minarets]. The abovementioned mosque was completed in the year 1218 [1803-4] and opened for the performance of obligatory prayer. It was built as an upper-story [mosque] and was named the Congregational Mosque of the Barracks of the Mortar Corps (Humbaracyan Küşlası). There are barracks rooms on its four sides. The half [of the barracks] on its Sütlüce side was assigned to the sappers and the half on its Hasköy side was assigned to the mortar corps. An imperial pavilion was built on the side [of the barracks] facing the sea, and separate rooms, the one for the head of the mortar corps (humbaracvbasi) and the other for the head of the sappers (lağmcvbasi), were built over the gates on its two sides. A school of engineering (mühendishane), iron works (demirhane), hamam, smelting works (kalhane) and a foundry (dokümhane) were built and erected near the abovementioned barracks. Subsequently, munitions depots were erected near the abovementioned barracks in the period of His Majesty Mahmud Khan, and the already built barracks and depots were renovated. And, in time, after the seizure by the state treasury of the adjoining landing and shops, three more stone and brick depots were built. In 1242 [1826-27], a site near Kırkağaç was prepared for drilling the soldiers of the abovementioned place, and, in the summer, they drill [there] twice a week. [The Congregational Mosque of the Barracks of the Mortar Corps] does not have a quarter.

The end of Volume One. Volume Two follows.

M[uharrem]

Printed in the Imperial Printing Works

on the first of Ramazan of the year 1281 [28 January, 1865].
VOLUME TWO
The Congregational Mosque of the Barracks of the Muazzin Corps (Hussain-e-Abad)

It was built by the decaired Mirjomeh Sultan, the minister of His Majesty Solezno Schin the Third, in the middle of the barracks which he newly erected and brought into existence for his muazzins corps (Hussain-e-Abad) and sappers (Hussain-e-Abad). It is situated in the highest part of the town and from which the ascended hukum and brought to life new (the word of) His Excellency Ebro Feryab Eshrat. All of his works are excellently performed for the abstraction of mosques was originally built with a single minaret. Subsequently, the late Sultan Schin (Ori Khon) added one more minaret and, as present, it has two minarets, each with a single minaret. In the blessed month of Ramazan, they string beautiful lights between the two minarets. The abovementioned mosque was completed in the year 1241 (1825) and opened for the protection of obligatory prayer. It was built as an upperstory mosque and was named the Congregational Mosque of the Barracks of the Muazzin Corps (Hussain-e-Abad). Above see barracks rear six to four sides. The half of the barracks on its Southern side was assigned to the sappers and the half on its Northern side was assigned to the muazzins corps. As imperial position conducted on the side (of the barracks), having the two separate rooms, one for the head of the muazzins corps (Hussain-e-Abad) and the other for the head of the sappers (Hussain-e-Abad), were built near the mosque on its two sides. A school of engineering (Hussain-e-Abad), two works (Hussain-e-Abad), having training works (Hussain-e-Abad) and a foundry (Hussain-e-Abad) were built and erected near the abovementioned barrack. Subsequently, muskara, depre, vessel, near the abovementioned barrack in the period of His Majesty Mahmoud Schin, left the deserted buildings and depots were converted (1810) and, in their, after the lease by the state treasury of the adjoining landings and shops, these vacant sites and vacant depots were built. In 1242 (1826-27), a new near barracks was prepared for the building of the works of the abovementioned place; and, in the summer, they drilled there; twice a week. [The Congregational Mosque of the Barracks of the Muazzin Corps] does not have a qurban.

The end of Volume One. Volume Two Second.

Monumental

Widened to the Imperial Painting Works

On the Hill of Ramazan of the year 1231 (1815 January, 1855)
[CHAPTER FOUR]

[THE MOSQUES OF KASIMPAŞA, GALATA AND THE EUROPEAN SHORE OF THE LOWER BOSPHORUS]

IN THE NAME OF GOD, THE COMPASSIONATE, THE MERCIFUL

[2] ALL OF THE CONGREGATIONAL MOSQUES AND QUARTER MOSQUES, GREAT AND SMALL, WITH AND WITHOUT QUARTERS, IN THE LOCALITY KNOWN AS KASIMPAŞA a in the place named Kožluca Dere, one of the districts of Galata, are [herein] described

1. The Congregational Mosque of Güzelce Kasım Paşa b

The aforementioned Kasım Paşa c was brought up in the imperial palace in the time of the sultanate of His Majesty the Paradise-dwelling Sultan Süleyman Khan Gazi. Following his retirement from service as an imperial stirrup-holder (rikab agası) and as a mir-i miran, he became governor of Budin. Later, he was twice governor of Egypt. He was appointed for the first time on the twelfth day of Receb 929 [27 May 1523] and was dismissed after thirty-four days. Hain Ahmed Paşa was appointed in his place. Because of this act of usurpation, d the abovementioned traitor was executed by popular demand and,  

a District on the northern shore of the Golden Horn, extending from Galata to Hasköy and climbing inland to the slopes of Piyale Paşa and the Ok Meydanı. In the Ottoman period, it was among the earliest parts of the Beyoğlu shore to be developed and one of the most important districts of the city. Known in the Byzantine period as Pegae (Springs), it was the site of an imperial summer palace built by Basil I (867-86) and of numerous churches, none of which survive.  

b It is thought that during the siege of Constantinople of 1453, Sultan Mehmed II, moving his ships overland from the Bosporus to the upper reaches of the Golden Horn behind the chain which blocked its mouth, transported them down to the water’s edge through the valley of the Kasımpaşa (Kožlu) Dere. Following the Conquest, Mehmed established a naval arsenal (tersane) on the shore, and this was enlarged in the sixteenth century by Sultan Süleyman I. By the seventeenth century, Kasımpaşa had become one of the most prosperous and flourishing districts of the city.  

c Evliya Çelebi describes the district as so densely inhabited that no area of it remained vacant or uncultivated. Although Kasımpaşa was unwalled, it was protected by guard stations and was illuminated at night by lamps, which were set out before every mosque, warehouse of the arsenal, shop and house. While the majority of its population was Muslim, Kasımpaşa included ten quarters of Greeks and one of Armenians. Its inhabitants included soldiers, craftsmen, tanners, ship builders and merchants. Evliya describes it as having an agreeable climate and numerous, pleasant walks and gardens, and remarks on its vast cemeteries, with numerous pilgrimage places, containing the graves of Muslims who had fallen during the earlier Arab sieges of Constantinople; see DBIA, IV, 480-82; Evliya Çelebi, Travels, I/2, 43-49; Incicyan, Istanbul, 97-99.  
d The Güzelce Kasım Paşa Camii, known also as the Camii Kebir, Kasımpaşa or Kota Kasım Paşa Eski Camii, located on Bahriye Caddesi between Safra Sokakı and Kasımpaşa Camii Sokakı in the Camii Kebir Quarter in Kasımpaşa. The mosque is listed among the works of Mimar Sinan; see Sadi Abacı, Kasımpaşa’nın Tarihi (Istanbul, 1935), 8-10; DBIA, III, 461-62; IC, II, 27. For location, see Pervititch map, III, sheet 20, block 897.  

e Güzelce Kasım Paşa (d. 1552), Ottoman vizier of the reign of Sultan Süleyman I and the person for whom the Kasımpaşa Quarter in Istanbul is named. He is known to have participated in Selim I’s conquest of the Mamluk state, was appointed beylerbeyi of Anatolia at the time of Süleyman’s accession and took part in Süleyman’s expedition against Rhodes in 1522. In 1524, he was made governor of Egypt, followed by appointments as kapudan-i derya, governor (muhafız) of Istanbul and beylerbeyi of Rumelia. He became third vizier in 1529 and took part in the first Ottoman siege of Vienna in the same year. For reasons unknown, he was dismissed in 1537, was demoted to sancakbey of the Morea and retired in 1541. Although contemporary historians do not hold him in especially high regard, he was active as a patron and began the reconstruction of the quarter which bears his name; see Vefeya, 78; Ef’ı, IV, 722; SO, IV, 36-37.  

f Ahmed Paşa the Traitor (d. 1524), Ottoman vizier appointed governor of Egypt in 1523, after being passed over for the grand vizierate following the fall of Piri Mehmed Paşa. He declared his independence in January 1524 and took the title of sultan after discovering that his rival in the capital, İbrahim Paşa, had persuaded Sultan Süleyman to dispatch a new governor to
in 930 [1523-24], the abovementioned eyalet [Egypt] was again conferred on Kasim Paşa. A year later, when Grand Vizier Ibrahim Paşa was charged with putting Egypt’s affairs in order, he was discharged from office. He was also commander-in-chief (serasker) during the conquest of Rhodes. Because the deceased paşa built this mosque, the abovementioned district is at present known by his name.

When, at the end of the reign of Sultan Ahmed Khan the Third, the abovementioned mosque burned down, [3] it was renovated by its mütevelli, Feyzullah Bey, the noble son of Nuh Efendi, the chief of the imperial physicians and brother of the former grand vizier, the late Ali Paşa.2522 The chronogram which he composed was inscribed on the arch of its portal.

Alexander-like captain of the gazis of the Faith, who adorns the spectacle of battle,
That exalted paşa, patron of good works, whose namesake is Kasim,2523
Whom God made to prosper and who in his day became kapudan:
He built this exalted mosque and gave new life to his name.

Nine forty [1539-34] is the date of the construction of the mosque,
Which became, in truth, a matchless place of worship for men and for angels.
It burned down in the year one thousand one hundred thirty-four [1721-22].
Fire fell upon the hearts of mankind as if the world were consumed by fire.
That virtuous and wise khedive, Abdullah Efendi,
Became the pillar of religion of the age and superintendent of vakfs.

He called for its renovation, enlargement and elevation,
And a mosque, exquisite and without equal, was built through his zeal.

When this supplicant Feyzi, a servant of the vakf and of the affairs of [its] administration,
Searched for an elegant and exceptional chronogram,
The Voice suddenly expressed its date with embellishment.
“Pure place of prayer and beautiful mosque without equal,”2524 1135 [1722-23].

A sadrvan was also built. Originally, the abovementioned paşa also built a medrese. He entrusted instruction in it to his teacher, the commentator on the Divan of Hafiz and Gûlîstân of Sadi, Sûrûrî Şeyh Mustafa Efendi. He also agreed to give instruction in the blessed Mesnevi2525 after the hour of afternoon prayer. Among the income-producing properties of the blessed mosque’s vakf are a court of justice (mahkeme), a double hamam and other rental properties in the abovementioned district. In the year 935 [1528-29], he built another blessed mosque of brick and stone in Bozburun. [4] The abovementioned paşa did not become kapudan paşa. He only received the rank of captain (kapudanlık) with three tug. His place of burial is in Gelibolu. The mekteb located near the abovementioned mosque was built by his daughter Nefise Hanım. Its administration is held in mortmain by the mütevelli of her father’s vakf. The abovementioned lady is buried in the courtyard of her mekteb. Following his death in 1149 [1736-37], the kapudan-ı derya Laz Ali Paşa was buried in the raised terrace of this mekteb. The large fountain near this blessed mosque is the charitable work of the abovementioned Feyzi Bey Efendi. Şuaybzade Ibrahim Efendi, whose mekteb is located in the Aşkîlar Meydani, is buried in the cemetery of this mosque. This is the numerical date on his gravestone: 1021 [1612-13]. [The Gûzelce Kasim Paşa Mosque] has a quarter.

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2122 Nuh Efendizade Hekimoğlu Ali Paşa; see Hadika, n. 723.
2125 The eldest son of the Prophet Muhammed by Khadija, said to have died at the age of two.
1221 İbâdetülhâr fâlîk ve câmi-i zîdâ-yi bi-hemtâ.
2525 The Mesnevi of Celâleddin Rumi; see Hadika, n. 2016.
2. The Sürûrû Mosque

Its builder was Muslihêddîn Mustafa ibn Hoca Şaban. When, in the year 926 [1519-20], at the time Mûhîddîn Feni was kadi of Istanbul, the office of deputy judge (niyabet) was first established, he was appointed [to it]. He was initiated as a dervish by Mahmud Efendi, the son-in-law of Emir Buhari, and became a müdderîs on his return from the hajj. The Kasîm Paşa Medrese was built for him. He was appointed tutor to Prince Sultan Mustafa. Subsequently, in Şevval 960 [1553], when the abovementioned prince suffered the wrathful sword of his father Sultan Süleyman at the place named Ak Öyük near Ereğli, the aforesaid [Muslihêddîn] chose retirement. Made a halife by Şeyh Abdüllatif Efendi, the son-in-law of Şeyh Mahmud Efendi, he busied himself until his death with giving lessons in the environs of his mosque. On his death, he was buried before its mihrab by the highway. This is the date [of his death]: “Prince of the learned in Paradise,” 969 [1561-62]. Another chronogram is “The prince of the world departed,” 969 [1561-62].

The works of the abovementioned master in the Arabic language include a gloss of Kadi Beyzavi’s commentary on the Qur’an, a commentary on Buhari, a gloss on the Tekvih, a commentary on the Hidaye, a gloss on the commentary on the Mevâkif, a commentary on the Mêsbah (Light), a commentary on the Merah (Place of Repose), a commentary on the Mücez (Epitome), and a commentary on the Gülîstân (Rose Garden); in the Persian language, a commentary on the Bustan (Fruit Garden), a commentary on the Divan of Hafiz of Shiraz, a commentary on the Şebistan (Bedchamber), a commentary on the blessed Mevânevi [of Celaleddîn Rumi], a commentary on the Muammat (Riddles) of His Excellency Molla Camî, and a commentary on the Muammat (Riddles) of His Excellency Ali—may God’s benevolence be upon him and may God be well pleased with him; and in the Turkish language [5] the Bahr al-Ma‘ârîf (Ocean of the Sciences), Ravz al-Rîyazîn (Garden of Gardens), Kitabî Nüüm (Book of the Stars), Divan-i Evvel (First Collection of Poetry), Divan-i Sûni (Second Collection of Poetry), Divan-i Salis (Third Collection of Poetry), and others, for a total of thirty [works]. [This is an extract] from one of the poems of the abovementioned master:

Do you remember that you were a guest in the village of the heart?
That you were a wretched doorkeeper at the threshold of that shah?
At times I called you a man, at other times as angel, at others still a jinn.
As to my perception, you sometimes appeared, at other times you were hidden.
They said that among the named names, Veli would cause grief.
O Sûrûrî, that would I had not seen that you were merry!

2526 The Sûrûrû Mesêde, located at the intersection of Sûrûrû Çeşmesi Sokağı and Aynah Çeşme Sokağı in the Sûrûrû Mehmed Efendi Quarters in Kasîmîspa; see Abaç, Kasïmîspa, 11; II, 62. For location, see Pervititch map, III, sheet 21, block 691 (Cimetière musulman).
2527 Mîrî ved be-behişt.
2528 Gîtdî cîhân serveri.
2529 The collection of hadîth known as the Sâhab, compiled by the Traditionalist Muhammad ibn Ismâ’il al-Bukhârî (d. 870); see Hadîka, n. 1443.
2530 For the commentary of Beyzavi, and for the Tekvih, the Hidaye and the Mevâkif, see Hadîka, n. 1145.
2531 Presumably the famous mesnevi poem Mîsbah al-Ârûwîh (Light of the Souls), often attributed to the thirteenth-century Persian mystic Awhad al-Dîn Hamid Kirmâni (d. 1238), but more likely written by Shams al-Dîn Muhammad Bardasîrî.
2532 A celebrated book of stories in prose mixed with verse, one of the major works of the famous Persian poet and moralist, Muslih al-Dîn Sa’dî of Shiraz (1184-1292).
2533 A collection of poems on ethical subjects, regarded together with the Gülîstân and the Divan as one of Sa’dî major works.
2534 The collected poems of the fourteenth-century Persian lyric poet and mystic Shams al-Dîn Muhammad Hafiz of Shiraz.
2535 The Shahbîstân-i Khîyât (Bedchamber of Fantasy) of the Persian mystic poet Muhammed Yahyâ b. Sîbak of Nishapûr, known as Fattâhî (d. 1448-49), whose rhetorical embellishments, mastery of allegory, constant play on words, flourishes and hidden meanings were much admired, especially in Central Asia, India, and Ottoman Turkey.
2536 For the Mesnevi and Celaleddîn Rumi, see Hadîka, n. 2016.
All of his books are housed in a room adjoining the mosque. [The mosque] also has a mekteb. The steward of the grand vizier (vezir kethüda), Ibrahim Bey, known as Uzun Bey, installed the mosque’s minbar while he was commissioner of the naval arsenal (tersane emini). The date of the abovementioned master’s death is 1181 [1767-68]. He is buried near the Ok Meydanı. Murad Paşa, a commander of the fleet, is also buried in the cemetery of this mosque. The numerical date on his gravestone is 1072 [1661-62]. The fountain dated 1145 [1732-33] in the corner opposite [the mosque] is the charitable foundation of the Janissary ağa Abdülbaki Ağa. It was built during the time he was an ağa. [The Sürûrî Mosque] has a quarter.

3. The Congregational Mosque of Yahya Kethûda

Yahya Kethûda Ağa was the steward (kethûda) of the former grand vizier Mehmed Paşa-yı Tavıl. The abovementioned pasa became grand vizier following the death of Semiz Ali Paşa in the year 972 [1565]. He died in the divan as a martyr in 987 [1579-80]. He is buried near the Ok Meydanı. Murad Paşa, a commander of the fleet, is also buried in the cemetery of this mosque. The numerical date on his gravestone is 1072 [1661-62]. The fountain dated 1145 [1732-33] in the corner opposite [the mosque] is the charitable foundation of the Janissary ağa Abdülbaki Ağa. It was built during the time he was an ağa. [The Sürûrî Mosque] has a quarter.

4. The Tahta Kadi Mosque

Its builder was Kadi Mehmed Efendi, one of those who came with Ebûlfez Sultan Mehmed Khan [at the time of the Conquest]. He is buried in its environs. He died in the year 873 [1468-69]. A person named Abaci Yusuf installed its minbar. [The mosque] has a quarter. [6]

5. The Eyyûhişım Mosque

Its builder was Şemseddin Ahmed Efendi ibn Yusuf Yeğani. He was employed as kadi in Amasya, Bursa and Gelibolu. Later, when he became paralyzed, he was pensioned off and died in the year 941 [1534-35]. The phrase “al-Şeyh” is the date of his death. His grave is also there [at the Eyyûhişım Mosque]. Kamer Hatun installed its minbar. The abovementioned Kamer Hatun, the daughter of Sinan, died in 988 [1580-81]. She is buried in her mekteb overlooking the main road opposite the Mevlevihane located in Beşiktaş. Mehmed Şah Riyazi, the son of the abovementioned builder, died one year after his father, while he was a müderris in Edirne. The hamam opposite this mosque is one of the income-producing properties of this vakf, and the Sefer Dede buried in the stokehole of this bath was one of the dervishes of Şeyh Hasan Efendi, known as Hüsameddin Usşaki, who is buried in his zaviye in Kasımpaşa. The reason for [Sefer Dede’s] death is related as follows. One night, for want of a place at bedtime after His

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2538 The Yahya Kethûda Camii, located at the intersection of Sipah Firişmi Sokağı and Pirinciçti Kahya Sokağı in the Yahya Kahya Quarter in Kasımpaşa. It is listed as among the works of Mimar Sinan; see Abacı, Kasımpaşa, 11; IC, II, 70.  For location, see Pervîtîc, III, sheet 22, block 706.
2539 Sokullu Mehmed Paşa-yı Tavıl; see Hadîka, 214-15 and n. 21.
2540 The Tahta Kadi Mescidi, known also as the Tahtkadi or Kadi Mehmed Efendi Camii, located at the intersection of Bahriye Caddesi and Tahtakadi Sokagi in the Küçük Piyale Quarter in Kasımpaşa. The present building is of recent date; see Abacı, Kasımpaşa, 10-11; DBLA, VIII, 425; IC, II, 64; ÖMEF, III, 506-7.  For location, see Pervîtîc, III, sheet 21, block 702.
2541 The Eyyûhişım Mescidi, known also as the Eyyûhişım Ahmed Efendi Camii, located on Ahmed Efendi Camii Sokagi at the intersection with Ufak Köprü Sokağı in the Sürûrî Mehmed Efendi Quarter in Kasımpaşa. The present mosque was rebuilt in 1968 on the site of an earlier foundation; see Abacı, Kasımpaşa, 12; IC, II, 23; ISTA, X, 5470.  For location, see Pervîtîc, III, sheet 21, block 671.
2542 For Hüsameddin Usşaki and his tekke in Kasımpaşa, see Hadîka, 349-50 and n. 516.
Excellency Şeyh Hüsameddin had attended to his guests, Sefer Dede asked, "Where shall my place to bed down be?" His şeyh became angry and responded, "Yours is in the stokehole! Go to bed!" And [Sefer] Dede came to the stokehole of this nearby hamam, lay down and never again got up. The abovementioned dede was buried in that place, and now it is a place of pilgrimage (ziyaretgâh). [The mosque] has a quarter.

6. The Congregational Mosque of Haci Ahmed

Its builder is Ahmed bin Abdüssamed al-Yegani, who was the Paradise-dwelling Sultan Süleyman’s head mat maker (hasircbaş). He is buried before the mihrab. [The mosque] also has a mekteb. And there is a fountain of his in a place at some distance [from the mosque]. At present it is dry. This is the chronogram of the abovementioned fountain:

The fountain, which in its perfection is here found,
Provides its delicious water, its clear, cold water, to the mosque.
[7] It is right that he be remembered in the Two Worlds.
In the end, charitable work leaves not the donor abandoned.
The well-wisher Kandi composed the chronogram for its completion.
"God, may the fountain of Haci Ahmed flow forever," 955 [1548-49].

[The mosque] has a quarter.

7. The Congregational Mosque of Emin Bey

Its builder is Ba Hasan Efendi. He was commissioner of the naval arsenal (tersane emini). This is the date of the building in numbers: 984 [1576-77]. The location of his grave is not known. And [the mosque] has a mekteb and a quarter.

8. The Ağa Congregational Mosque

Its builder is Hüseyin Ağa, the ağa of the Galata Sarayı, who became the seyhülharam and died [in Mecca]. This is the chronogram on the arch of its portal:

When it was completed, I ventured and composed its chronogram.
"Most blessed mosque and shelter of the improved." 1546

[The mosque] has a quarter.

2545 The Haci Ahmed Camii, located at the intersection of Haci Ahmed Karakolu Sokağı and Kurtoğlu Sokağı in the Haci Ahmed Efendi Quarter in Taksim. The mosque was restored and enlarged in 1992; see Abac, Kasımpaşa, 12; DBIA, VIII, 175; IC, II, 27. For location, see Pervititch map, III, sheet 15, block 481.
2546 Hacı Ahmed çeşmesin càrî ide dâî 'in Latîf. In fact, the chronogram gives the date 952. The fountain is no longer extant. For the fountain and its date, see Tanışk, Çesmeler, II, 4-6.
2547 Cdmi’i esref ve me’vâ-yi ’âbid al-islâm.
9. The Şah Kulu Mosque

Its builder was Mehmed Çelebi. He was a boon companion (nedim) of the Paradise-dwelling Sultan Mehmed Khan the Third. He is buried in the garden of the mekteb which he built next to his sebil, located opposite the library of the former defterdar, the late Atif Efendi, near Şeyh Vefa. The Sinekli Medrese, located opposite the medrese of Kemankesh Mustafa Paşa in Parmakkapi, is also his charitable work. Serrac Süleyman Ağa installed the minbar during the second vizierate of the former grand vizier Hekimbaşzade Ali Paşa. [The mosque] has a quarter.

10. The Asma Mosque

Its builder was Yunus Ağa, the head caulker (kalfaftarbaşı) in the imperial naval arsenal (tersane) in the time of Sultan Bayezid the Saint. His grave is located in the nearby cemetery. His gravestone is higher than the other, adjacent stones. Because [the mosque] was built overlooking a public road, it is known as the Asma (Overhanging) Mosque. [8] It is near the entrance to the crossroad. An artisan named Ömer Ağa installed its minbar. The fountain located nearby is the flowing charitable source of the nazır-i darüssaade Haci Beşir Ağa. [5] It was built in 1153 [1740-41]. He died six years later and is buried in the vicinity of Ebu Eyyub Ensarî—may God be well pleased with him. [The mosque] has a quarter.

11. The Kamer Hatun Mosque

Kamer Hatun, the builder of the abovementioned mosque, is buried before its mihrab. The fountain located nearby is the charitable work of Gürçü Ismail Paşa, who retired from the office of Janissary ağa with three tuğ and subsequently became grand vizier. It is [supplied with water] from the stream of Tophane. It is known as the Aynalı Çeşme. [5] [The mosque] has a quarter.

This Ismail Paşa became ağa of the Janissaries in Rebiülvevel 1144 [1731], succeeding Şahin Mehmed Paşa. He was subsequently also favored with the rank of vizier. When theeyalet of Rumelia was given him

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254 The Şah Kulu Mescidi, located on Galîb Dede Caddesi near the intersection with Şah Kulu Sokağı in the Şahkulu Quarter in Beyoğlu. The mosque was founded at the beginning of the seventeenth century and was renovated in 1874 by a certain Şeyh Ataullah Efendi; see Abac, Kasımpaşa, 12; DBIA, VIII, 413-14; IC, II, 62; A.M. Schneider and M. Is. Nomidis, Galata. Topographisch-Archäologischer Plan (Istanbul, 1944), 32. For location, see MW plan, F 3/4 and 321; Pervititch map, III, sheet 50, block 1299.

255 Nuh Efendizade Hekimoglu Ali Paşa; see Hadika, n. 723.

256 The Asma Mescidi (Overhanging Mosque), known also as the Asmali Mescid, located at the intersection of Asmali Mescid Sokagı between Minare Sokagı and Sofyalı Sokagı in the Asmali Mescid Quarter in Beyoğlu. The mosque is no longer extant; see Abac, Kasımpaşa, 12; DBIA, VIII, 43; IC, II, 6; ISTA, II, 1128-29. For location, see Pervititch map, III, sheet 52, block 1463, where its site is shown as occupied by the Asmali Mescit Apartmanı.

257 For Haci Beşir Ağa, see Hadika, n. 327. For the fountain, the Lala Beşir Ağa Çeşmesi, see Tanışık, Çeşmeler, II, 107.

258 The Kamer Hatun Mescidi, located on Arslan Sokagı, behind the British Consulate, in the Kamerhatun Quarter in Beyoğlu. The original mosque dates to the early years of the sixteenth century and was built by Kamer Hatun, the dayî of Selim I. The present building dates to 1911 and is the work of the architect Kemaleddin Bey. The founder’s grave is in the mosque’s courtyard; see Abac, Kasımpaşa, 12; DBIA, IV, 402; IC, II, 54; OMBYS, 435. For location, see Pervititch map, III, sheet 56, block 1480.

259 Gürçü Ismail Paşa (d. 1738), Ottoman grand vizier of the reign of Mahmud I. A member of the Janissary corps, he joined the rebels during the Patrona Revolt and, following the deposition of Ahmed III, became successively sekibaş, kul kethidasi and ağa of the Janissaries (1731). As a rival for the office of vizier during the first grand vizierate of Hekimoğlu Ali Paşa, Ismail Paşa was removed from the capital with appointments first as beylerbeysi of Rumelia (1732), followed by governorships in Trabzon, Diyarbakır and Baghdad. On the urging of the darüssaade ağaş Haci Beşir Ağa, he was recalled from Baghdad and made grand vizier following the dismissal of Ali Paşa on 13 July 1735 but was in turn dismissed six months later (25 December 1735) for his corrupt and violent behavior. Exiled to Chios and later to Rhodes, he was sent to Hanya on Crete in 1737 as commander and died there in October 1738; see Vefayet, 73; SO, I, 363.

260 For the Aynalı Çeşme, dated 1145/1732, see Tanışık, Çeşmeler, II, 66-68.
at the end of Muharrem 1145 [1732], Abdülbaki Ağa, the kul kethidası, became [Janissary] ağa in his place. The abovementioned vizier was honored with several high offices and subsequently was favored with the eyalet of Baghdad. On the dismissal of Hekimzade Ali Paşa [from the grand vizierate] for a first time on the twenty-first of Safer 1148 [13 July 1735], he came to the [grand] vizierate from Baghdad. But he was dismissed on the ninth of blessed Şaban of the abovementioned year [25 December 1735], and the imperial weapons bearer (silahdar), Seyyid Mehmed Paşa, became [grand] vizier in his place.

12. The Sari Lutfi Mosque

Its builder is Molla Lutfullah Tokadi. He was one of the ulema of Sultan Bayezid the Saint. He was accused of heresy during the time he was müderris of the Muradiye in Bursa and was executed on the testimony of kadiasker Hatibzade Mustafa Efendi. He was buried in the environs of the Yavedud Türbe near the Defterdar Boat Landing in the environs of Ebu Eyyub Ensari—may God be well pleased with him. This is a chronogram for his death: “And I have died as a martyr,” 2558 900 [1494-95]. Another chronogram is “Nonexistence,” 2559 900 [1494-95]. He was an author. [The mosque] has a quarter.

There are by the abovementioned master a gloss containing many subtle points [entitled] Şerih-i Miftah (Commentary on a Reading), a gloss on Seyyid Şerif’s commentary on the Miftah, a treatise [entitled] Aksam-i Ulum (Divisions of the Sciences) as well as annotations of other books [9]—may God have mercy on him.

13. The Tozkoparan Mosque

Its builder was Haci Bayezid. He died on the blessed Pilgrimage Road. He was famous for archery. The person buried in the courtyard of the abovementioned mosque was one of the manumitted slaves of the charitable founder. [The mosque] has a quarter.

2555 Nuh Efendizade Ali Paşa, Hekimoğlu; see Hadika, n. 723.
2556 Silahdar Seyyid Mehmed Paşa (d. 1757), Ottoman grand vizier of the reign of Mahmud I (not to be confused with the grand viziers Silahdar Seyyid Kara Mehmed Paşa who died in 1781 or Silahdar Mehmed Paşa who died in 1788). Born in Dimetoka, he was raised in the imperial palace, and having won the sultan’s favor, became silahdar in 1733. He was briefly appointed kaimmakam with the rank of vizier during the grand vizierate of Günçü Ismail Paşa, and on the latter’s dismissal on 25 December 1735, was himself appointed in his place. Being inexperienced in state affairs, he gave little direction to the Ottoman forces deployed against Austria and Russia when war broke out in 1736, and following a series of Ottoman reverses, was dismissed in August 1737. He was subsequently appointed to a long series of provincial posts and died twenty years later in Jidda while serving as governor; see Vefeyat, 101; SO, IV 243.
2557 The Sari Lutfi Mescidi, probably located in the Yahya Kahya Quarter in Kasımpaşa. It was built by Mehmed II’s librarian, Sari Lutfullah Tokadi, who was executed in 1494. No trace of the mosque survives, nor can its exact site be established; see IC, II, 57; OMFD, III, 494.
2558 Ve lekad mıttı sehiden.
2559 Hıładı vâki’ bûd.
2560 The Tozkoparan Mescidi, known also as the Bayezid Ağa Mescidi, located on Tozkoparan Camii SokAĞı in the Çatma Mescid Quarter in Beyoğlu. The mosque was built by the famous archer of the reign of Süleyman I, Tozkoparan Bayezid Ağa. No trace of it remains; see Abaç, Kasımpaşa, 13; IC, II, 67. For location, see Pervetitch map, III, sheet 22, block 715.
14. The Kapudan Mosque

Its builder was Şaban Kapudan. He is buried near the mosque. This is the chronogram on his gravestone:

A friend composed a chronogram for his [death].
“O! Alas! Şaban Kapudan departed,” 1053 [1643-44].

[The mosque] has a quarter.

15. The Çatma Mosque

Its builder was Koca Kasim Paşa, whose biography was given in connection with his great mosque. The two of them have a single vakf and mütevelli. [The Çatma Mosque] has a quarter.

16. The Bedreddin Mosque

Its builder passed away while he was a naval commander, a galley captain, and is buried in the Kayalar cemetery in Rumelihisar. [An inscription] was hung on the walls inside the mosque stating that the blessed mosque was completed in the year “Paradise of the lovers,” 915 [1509-10]. [The mosque] has a quarter.

17. The Karanhk Mosque

Its builder was Haci Ferhad, who was one of the manumitted slaves of the abovementioned Koca Kasım Paşa. He died on the Pilgrimage Road. The person buried before its mihrab is a relative of the founder. Mirzazade Seyyid Mehmed Efendi installed its minbar. The aforesaid became kadi of Istanbul in

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2561 The Kapudan Mescidi (Mosque of the Squadron Commander), known also as the Şaban Kapudan Mescidi, probably located in the Bedreddin Quarter in Kasımpaşa. The mosque was built in the sixteenth century. No trace of it remains, nor can its site be established with certainty. The founder’s gravestone, dated 1053/1643, is today in the Lohusa Kadin Türbesi on Evliya Çelebi Cadessi; see IC, II, 35.

2562 Gidi hey voy Şaban Kapudan.

2563 The Çatma Mescidi, known also as the Kasım Paşa Mescidi, located at the intersection of Çatma Mescid Sokagi and Çatma Mescid Kuyu Sokagi in the Çatma Mescid Quarter in Kasımpaşa. Although the mosque was founded in the sixteenth century, the present building is of recent date; see DBIA, VIII, 105; IC, II, 17; ISTA, VII, 3784. For location, see Pervititch map, III, sheet 22, block 726.

2564 The Güzelle Kasım Paşa Camii; see Hadika, 329-30.

2565 The Bedreddin Mescidi, located at the intersection of Müezzin Fevzi Sokağı and Bedreddin Camii Sokağı in the Bedreddin Quarter in Kasımpaşa. According to its inscription, the builder was named Mahmud bin Abdülhây. An inscription on the minaret commemorates repairs undertaken in 1295/1878; see Abac, Kasımpaşa, 13; DBIA, II, 122; IC, II, 11; ISTA, V, 2371-72; OMBSYD, 219. For location, see Pervititch map, III, sheet 23, block 743.

2566 Cennât-i ʻüsûd.

2567 The Karanhk Mescid (Dark Mosque), known also as the Haci Ferhad or Karanhk Çeşme Mescidi, located at the intersection of İşık Sokağı (known also as Karanhk Çeşme Sokağı) and Karanhk Çeşme Çıkazı in the Yahya Kahya Quarter in Kasımpaşa. The mosque, originally built in the sixteenth century, is no longer extant; see Abac, Kasımpaşa, 14; IC, II, 37. For location, see Pervititch map, III, sheet 22, block 705.

2568 For Koca Kasım Paşa, see Hadika, n. 2520.

2569 Mirza Seyyid Mehmed Efendi (d. 1734), fifty-eighth Ottoman şeyhülislâm. The son of şeyhülislâm Mirza Mustafa Efendi, he was born in Istanbul and was trained by his father for a learned career. On receipt of his diploma (icazet), he was appointed to the Süleymaniye Medrese, and following his marriage to the daughter of the former şeyhülislâm Ebussuudzade Feyzullah Efendi, he advanced rapidly through the learned hierarchy, being given the honorary ranks (paye) of Izmir, Edirne and Istanbul and the office of kadıasker of Anatolia. Because of disagreements with Grand Vizier Ali Paşa, he was dismissed in 1713 and appointed kadi of Peravadi, but was soon pardoned and given the honorary rank of Rumelia. He was subsequently
1120 [1708-9], kadıvasker of Anatolia in the year 1123 [1711-12] and was promoted to the [office of] kadıvasker of Rumelia in 1128 [1715-16]. In Zilkade 1132 [1729], he again became kadıvasker of Rumelia, and, following the imperial accession of Mahmud Khan in Rebiulveli 1143 [1730], he became şeyhülislâm. [10] He chose to retire after a period of seven months, due to weakness caused by old age. He died in the year 1147 [1734-35], while occupying himself with prayers in his mansion located at the place called Sultantepe in Üsküdar, and was buried near his illustrious father in the vicinity of Tunusbagi, again in the abovementioned place. It is a curiosity that the date of his death is established by his illustrious name, “Şeyh Mehmed Efendi,” 1147 [1734-35].

18. The Mosque of the Kasımpaşa Mevlevihane

It is situated in the abovementioned district, and its builder was Şeyh Abdullah Efendi, known as Abdi Dede. The aforesaid was a şeyh of the Galata Mevlevihane. When, subsequently, the abovementioned office of şeyh was awarded to Ismail Dede Efendi, the commentator on the blessed Mesnevi, the aforesaid Abdi Dede built this dervish lodge in the garden which he owned in Kasımpaşa. It was done in the time of Sultan Murad Khan the Fourth. Following the aforesaid Abdi Dede Efendi’s passing away to the Abode of Immortality in 1041 [1631-32], he was buried behind the Qur’an stand (küfür). İbrahim Dede became şeyh in his place in 1051 [1641-42]. And on his forsaking the Transitory World in 1048 [1638-39], Kasm Dede Efendi became head of the zaviye. On his death in 1051 [1641-42], Abdi Dedezade Halil Dede became head of the zaviye in his place. And when [Halil Dede] passed on to the Abode of Eternity in the year 1088 [1677-78], he was buried beside his father. His son, Seyyid Mehmed Dede Efendi, became şeyh in his place, and he passed away in the year 1130 [1717-18] and was buried beside his father and grandfather. His son, Seyyid Halil Salik Dede Efendi, became şeyh in his place. Dying in 1135 [1722-23], he was buried beside his father. Subsequently, because the descendants of the deceased Abdi Dede died out, the vacant office [of head of the lodge] was awarded to Musa Dede Efendi. Ten years later he was transferred to the Yenikapı Mevlevihane, and he died in the year 1157 while şeyh at Yenikapı. His son, Mehmed Şemseddin Efendi, became şeyh [of the Kasımpaşa Mevlevihane] in his place, following his father’s transfer to the Yenikapı [Mevlevihane]. Subsequently, he set out on the blessed hajj and died on the Pilgrimage Road in 1174 [1760-61]. Arabzade Ali Dede, the head of the reed-flute players (nayzenbaş), became şeyh in his place. He departed for the Realm of Eternity in the year 1181 [1767-68] and was buried in the abovementioned dervish lodge. Hekim Derviş Ali Dede Efendi became şeyh in his place. [11] He died in the year 1190 [1776-77] and was buried there. He was from Mytilene. Mehmed Sadık Dede Efendi ibn Şeyh Selim Dede became head of the tekke in his place. Following the death of his father, Selim Dede, in the year 1191 [1777], during the time he was şeyh of the Galata Mevlevihane, he became its şeyh and his brother, Musa Dede, became şeyh of the Kasımpaşa Mevlevihane. Subsequently, on the first day of blessed Ramazan 1197 [31 July 1783], his appointment as şeyh was unjustly taken away, and Semahat Ömer Dede, the şeyh of the Edirne Mevlevihane, became şeyh. Although Şeyh Ömer Dede was removed on the twenty-fourth of Rebiulveli 1201

reappointed kadıvasker of Anatolia and in 1716 promoted to Rumelia. Mehmed Efendi was designated şeyhülislâm by Ahmed III on 30 September 1730, during the revolt of Patrona Halil, and continued to hold the office under Mahmud I, but resigned after seven months on 17 May 1731 due to age and failing eyesight. He died in Istanbul in 1734 and was buried next to his father in Üsküdar. Seyhülislâm Mehmed Said Efendi was one of his sons; see Altunsu, Osmanlı Seyhülislâmları, 119; SO, IV, 228.

217 The Kasımpaşa Mevlevihanesi Mescidi, located in the Kasımpaşa Mevlevihane on Kasımpaşa Mevlevihane Sokağı in the Sürûr Mehmed Efendi Quarter in Kasımpaşa. The Mevlevihane became a school following the closing of dervish lodges in 1925; see DBA, IV, 482-85; IC, II, 37. For the şeyhs of the Kasımpaşa Mevlevihanesi, see ZSE, 40-41. For location, see Pervititch map, III, sheet 21, block 671a.

211 In fact, in 1041.
[14 January 1787], and the abovementioned zaviye was again awarded to Musa Dede, he was again removed and a descendant of Mevlana [Celaleddin Rumi], Şeyh Seyyid Mehmed Dede Efendi, the şeyh of Erzincan, became şeyh. In 1210 [1795-96], he went on the blessed hajj with his brother Seyyid Mustafa Efendi. After performance of the sacred duty, Mustafa Efendi set out for the Abode of Decision in Illuminated Medina, and Mehmed Dede Efendi [did likewise] in Blessed Damascus. Subsequently, Ömer Dede again succeeded Mevlanazade Mehmed Dede, and he [Mehmed Dede] became şeyh of the Edirne [Mevlevihane] and dwelled in the abovementioned city until his death. Molla Dede became şeyh in his place.

The wronged Musa Dede passed away several years later, while dwelling in a house in Kasimpasa. He was excessively inclined to drink—may God have mercy on him. The aforesaid Seyyid Mustafa Efendi became kadi of Eyyub in the year one thousand two hundred eight [1793-94]. He exercised jurisdiction from the mansion of Abdülhamid Efendi, which is in the neighborhood of the tomb of Şah Sultan near the Congregational Mosque of Zal Paşa. In the year 1211 [1796-97], His Excellency Seyyid Şeyh Ali Efendi, the son of Şeyh Mehmed Efendi, became şeyh in his father’s place, and, with his passing away to the Abode of Immortality on Thursday, the second of Muharrem 1243 [2 July 1827], his son Şemseddin Efendi was seen to be suitable for the office of şeyh in his place. The abovementioned Şeyh Ali Efendi’s younger brother, Nazif Efendi, the şeyh of the Erzincan [Mevlevihane], passed away in the middle of Cemaziyilevvel of the abovementioned year and was buried beside his brother in the abovementioned tekke—may God, be He exalted, have mercy on them all.

Through the imperial zeal of His Majesty Sultan Selim Khan the Third, the abovementioned tekke was renovated in 1211 [1796-97]. [12] It has vakf for the reading of the blessed Mevlid and the Miraciyê which are established by various charitable donors. In the year 1250 [1834-35], Our Lord the Paradise-dwelling Sultan Mahmud Khan rebuilt the abovementioned tekke in a form even more excellent than before.

19. The Dizdar Mosque

Its builder was the fortress commander (dizdar) Ahmed Bey. [The location of] his grave is not known. Its servants are appointed by imperial patent. However, all of them serve for the love of God. It has no salaried servants. Also, it does not have a quarter.

20. The Altinci Mosque

Its builder was Altinci Haci Şaban. He is buried before the mihrab. There is no date on his gravestone. [The mosque] has a quarter.

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2572 A poem describing the Mirac (Miraq), the Ascension or Night Journey of the Prophet Muhammed, which occurred, according to pious tradition, sometime before the hijra. As elaborated in later accounts, Muhammed was awakened one night while sleeping beside the Kaba, and led to a beast called a burak, “smaller than a mule but larger than an ass,” with wings. Mounted on it, with Gabriel as his companion, he was borne through the heavens to Jerusalem, where he prayed on the site of the Temple of Solomon together with the Prophets Abraham, Moses, Jesus, and others. Following this, he ascended through the seven heavens to the Divine Presence, where he received a command from God that men should perform prayer fifty times a day, later reduced to five. Numerous later accounts of the Mirac are to be found in various Islamic literatures and the journey has often been represented in miniature paintings, especially in Iran.

2573 The Dizdar Mescid (Mosque of the Fortress Commander), located on Haci Hüsrev Caddesi in the Haci Hüsrev Quarter in Kasımpaşa. No trace of the mosque remains; see Abac, Kasımpaşa, 16; IC, II, 20; ISTA, IX, 4635. For location, see Pervititch map, block 772.

2574 The Altinci Mescidi (Mosque of the Goldsmith) in Kasımpaşa. Its precise location is uncertain. No trace of the mosque remains; see Abac, Kasımpaşa, 16; IC, II, 4.
21. The Haci Hüsrev Mosque

Its builder was Haci Hüsrev Bey. His grave is in Aydın. Fatma Hatun, the daughter of his daughter’s son, installed its minbar. [The mosque] has a quarter.

22. The Kara İmam Mosque

Its builder was the dealer in second-hand books (sahha) Muhyiddin. He is buried before the mihrab. He died in 1024 [1615]. Şehid Kaymak Mustafa Paşa, who was kapudan paşa until the end of the reign of His Majesty Sultan Ahmed Khan the Third, installed its minbar. He also added a mekteb and two müezzins, and he brought it to life with provision from his vakf for all [the mosque’s] needs. Following his martyrdom, he was buried in the cemetery of his charitable foundation located in Parmakkapi in Istanbul. [The Kara İmam Mosque] has a quarter.

23. The Sakız Ağacı Mosque

Its builder was the dealer in second-hand books (sahha) Musliheddin. [The location of] his grave is not known. It [the mosque] has a quarter.

24. The Kapıştı Mosque near the Naval Arsenal (Tersane)

Its builder was Rabia Hatun, wife of Mehmed Emin Ağa, who was commissioner of the naval arsenal (tersane emini) and is buried in his sebil at Dolmabahçe. Her grave is located in the cemetery near that of the abovementioned ağa. The abovementioned mosque is over the gate opening into Kasımpaşa on the divanhane side of the naval arsenal. It does not have a quarter. [13]

25. The Divanhane Mosque

Its builder was the Paradise-dwelling Ebülfeth Sultan Mehmed Khan. The council hall (divanhane) [of the kapudan paşas] having originally been located in a different place, the area around the abovementioned mosque was vacant. The site at present occupied by the imperial naval arsenal was laid out in the time of the Paradise-dwelling Sultan Süleyman Khan Gazi. Because this place for the divan was needed

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2575 The Haci Hüsrev Mescidi, located on Haci Hüsrev Sokağı at the intersection with Büyük Yokuş Sokağı in the Haci Hüsrev Quarter in Kasımpaşa. The mosque was built by a high official of the reign of Murad IV and dates to the latter part of the seventeenth century; see Abaç, Kasımpaşa, 15; DBIA, III, 477; IC, II, 28. For location, see Pervitich map, III, sheet 16, block 765.

2576 The Kara İmam Mescidi, known also as the Karamanlı or Sahhaf Muhyiddin Mescidi, located at the intersection of İplikçi Sokağı and Sahhaf Camii Sokağı in the Haci Hüsrev Quarter in Kasımpaşa. The mosque, which was built in the mid-seventeenth century, was restored in 1813 by Mahmud II’s başağa, Salih Ağa; see Abaç, Kasımpaşa, 15; DBIA, VI, 406; IC, II, 36. For location, see Pervitich map, III, sheet 16, block 763.

2577 The Sakız Ağacı Mescidi (Mosque of the Mastic Tree), located in Sakızagacı Sokağı in the Haci Hüsrev Quarter in Kasımpaşa. The mosque was built in the seventeenth century and was restored in 1813 by Mahmud II’s başağa, Salih Ağa; see Abaç, Kasımpaşa, 15; IC, II, 57. For location, see Pervitich map, III, sheet 16, block 785.

2578 The Kapıştı Mescidi (Gate-Straddling Mosque), located in the imperial naval arsenal (tersane) in Kasımpaşa. The mosque was built in the seventeenth century. No trace of it survives; see IC, II, 35.

2579 For the Mehmed Emin Ağa Çeşmesi ve Sebili in Dolmabahçe, dated 1154/1741, see Affan Egemen, İstanbul’un Çeşme ve Sebilleri (Istanbul, 1993), 556-62.

2580 The Divanhane Mescidi (Mosque of the Council Hall), located on the water’s edge, beside the Divanhane of the kapudan paşa in the naval arsenal, (today the headquarters of the Northern Area Fleet Command), at the Kasımpaşa Boat Landing in the Camii Kebir Quarter of Kasımpaşa. The mosque is no longer extant; see Abaç, Kasımpaşa, 18; IC, II, 20; ISTA, III, 1615-14; OMFD, III, 341. For location, see Pervitich map, III, sheet 20, Ministère de la Marine.
by the kapudan paşas, an exalted mansion (saray) and great divanhane were built, enclosing three sides of this blessed mosque. The blessed mosque has an imperial tribune (mahfil-i hûmayun). The great fountain overlooking Istanbul in front of the divanhane is the edifice of Sultan Ahmed Khan the First. Hayreddin Paşa, whose name was Hızır ibn Yakub, installed [the mosque’s] minbar. All the incomes for its expenditures are assigned from the rents of the imperial naval arsenal.

The original builder of the imperial naval arsenal was the Paradise-dwelling Sultan Selim the First. It was built in the year 922 [1516]. The saray was renovated several times. However, during the reign of Selim the Third, Küçük Hüseyin Paşa completely rebuilt it, so much so that he also procured the mansion (konak) of Piâyale Büyük Hasan Paşa, which was located above it, and built an exalted private palace. There are many charitable works of the abovementioned paşa in the naval arsenal, and, in his time, a great dry dock was also introduced. But the shears (dar ağacı) were introduced in the time of Hasan Paşa, during the reign of Sultan Abdülhamid Khan. In the time of Hüseyin Paşa, two three-decker (üç ambarlı) galleons were constructed. In addition to the numerous other things introduced and created in the imperial reign of His Majesty, Our Lord the Paradise-dwelling Sultan Mahmud Khan [the Second], the renovation of the abovementioned saray was begun in the middle of blessed Şevval of the year one thousand two hundred thirty-five [1820]. It was completed at the beginning of blessed Ramazan of the next year, and Kapudan Abdullah Paşa resided in it. However, because the construction work on the blessed mosque was begun later, it was completed in 1237 [1821-22] and inaugurated with an imperial visit on the first Friday of Rebi‘ülvelî of the abovementioned year [30 November 1821].

Two more three-decker [vessels] were built in addition to various other ships, and a great dry dock, without equal, was built together with imperial pavilions flanking the dry dock’s sides. [14] Because various parts of the naval arsenal were burned in the fire which occurred by the decree of God—be He exalted—on the fifth day of Zilkade in the year 1237 [24 July 1827], it was renovated and reorganized by the superintendent of the naval arsenal (tersane nazrî), Ata Efendi. In this fire one of the frigates of the fleet was burned as well.

26. The Congregational Mosque of Çorlulu Ali Paşa in the Imperial Naval Arsenal

Its builder is Çorlulu Ali Paşa. He built an upper-story mosque in the imperial naval arsenal (tersane) on the water’s edge behind the galleons and built an imperial tribune (mahfil-i hûmayun) in it. The aforementioned paşa was the imperial weapons bearer (silahdar) of His Majesty Sultan Mustafa Khan the Second. After appointment as grand vizier on the nineteenth day of Muharram 1118 [3 May 1706], he was dismissed on Sunday, the seventeenth day of Rebi‘ülâhur 1122 [15 June 1710] and exiled and banished to the island of Mytilene. He was executed on the abovementioned island in 1123 [1711-12], and his severed head, after being displayed in front of the imperial palace, was buried in the cemetery of the blessed mosque which was his pious work on the Divanyolu in Istanbul. An honored piece of stone from the walls of the Revered Kaba was placed inside the arch of the mihrab of the blessed mosque as an auspicious object of pilgrimage. This couplet by the late Sabit was written over it in golden letters:

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2581. A hoisting apparatus consisting of two or sometimes more upright spars fastened together at their upper ends and having tackle for masting and demasting ships and lifting heavy loads such as guns.

2582. The Çorlulu Ali Paşa Camii, known also as the Kışla Camii, located on the shore in the Camalı Tersanesi in Kasım-paşa. The present mosque dates in large part to renovations carried out in the 1970’s; see Abacı, Kasımpaşa, 15; DBIA, II, 527; İÇ, II, 18; İSTA, VII, 4104-5. For location, see Pervititch map, III, sheet 19.

2583. The Tersane-i Amire.

2584. Damad Çorlulu Ali Paşa; see Hadika, n. 449.
This ruby-precious stone is proof of the sustaining purity of the Kaba. The paşa made a source of blessing an adornment of the mihrab.

The Arabic chronogram on the arch of the gateway is by Kami Mehmed Efendi.

It was composed on the date of its completion, "This great house of worship was founded," 2585 1119 [1707-8].

And the Turkish chronogram is by the late Sabit.

May the chronogram of Sabit, who wishes for reward, watch over the gate! "Ali Paşa’s pure mosque was built for the lovers [of God]," 2586 1119 [1707-8].

Opposite [Ali Paşa’s mosque in the imperial naval arsenal], Kapudan Piyale Büyük Hasan Paşa built a fountain, for which the late Tevfik Efendi composed this date couplet: [15]

Tevfik composed its chronogram when its water came to the thirsty. "Hasan Paşa caused this fountain to flow for the sake of God," 2587 1190 [1776-77].

In the middle of the sacred [month of] Muharrem of the year one thousand one hundred eighty-nine [1775], [the construction of] uprights called a macuna 2588 were begun on the shore of the imperial naval arsenal, together with the prison (zindan), 2589 and they were completed on the twenty-fourth day of Rebi‘il-Abi‘ of the abovementioned year [24 June 1775]. They came into existence during the administration of Hasan Paşa. The abovementioned congregational mosque was completely renovated and restored by the imperial order of His Majesty the Paradise-dwelling Sultan Mahmud Khan Gazi [the Second], and an imperial tribune (mahfil-i hümeyun) was also built.

The abovementioned congregational mosque is an upper-story [mosque], and there are rooms reserved for the kapudans in the lower story. The small masting machines (macunalar) on the side toward the naval arsenal’s imperial saray and the storehouses (ambarlar) behind them were built in the time of Kıcık Hüseyn Paşa. An area of twelve thousand [square] cubits (zira) was taken from the garden of the seaside mansion (sahilhane) of İbrahim Hanzade, which adjoins the Karaağaç Sarayı, and, in the time of Hüseyin Paşa, twenty boat houses for sloops (salupahane) 2590 with watchmen’s turrets at the four corners were also built and established.

27. The Zindan Mosque 2591 in the Imperial Naval Arsenal

Its builder is Sultan Bayezid Khan the Saint. The hamam inside the prison is the charitable foundation of one of the darüşşaade ağası of old.

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2585 Üssise hâzâ al-ma’bed al-câmi’.
2586 Yapıldı hâl-i ’âsha câmi’i, pâki ’Ali Paşa.
2587 Bu ‘ayn kıldı icrâ fi sehîlî’llâh Hasan Paşa.
2588 Shears, a type of large masting machine in a dockyard; from the Italian mancina.
2589 The prison in the imperial naval arsenal (tersane) in which galley slaves and rowers for the fleet were kept. Children taken as slaves in war were given to the palace or the barracks of the acenti oğlan; adults were transferred to the zindan in the imperial naval arsenal (tersane-i amire) to work as rowers and galley slaves in the fleet; see İdris Bostan, Osmanlı Bahriye Teşkilatı: XVII. Yüzyılda Tersane-i Amire (Ankara, 1992), 11-12, 209-12.
2590 The term salupa, "sloop," of unknown origin, first appears in the sixteenth century in the Mediterranean, where it is widely spread: e.g. Portuguese and Spanish chalupa, French chaloupe, Italian scialuppa, Greek salonta. The salupahane, located on the shore in Sütülce, just south of the Karaağaç Sarayı, is indicated on Kauffer’s Plan de Constantinople, where it is designated Reservoir des barques du Sultan.
2591 The Zindan Mescidi (Mosque of the Prison), located in the prison (zindan) built by Bayezid II in the imperial naval arsenal (tersane-i amire). No trace of the mosque survives; see IC, II, 72; OMBYSD, 293.
28. *The Sivrikoz Mosque*

Its builder was Sivrikoz Mehmed Efendi. Its vakf is appended to the vakf of the Great Mosque of Kasımpaşa. [The location of] his grave is not known. The abovementioned is an upper-story mosque. Nearby, Cezayirli Gazi Hasan Paşa built anew a single hamam, the date of which is “Purification of the Sunnis,” 1192 [1778]. The abovementioned mosque has a quarter.

29. *The Ibadullah Mosque*

Its builder is Seyyid Ali Reis. He is buried in an open space near his mosque. This is the chronogram on the arch of its portal: [16]

Great and small were brought together and prayed for him in gratitude.

God, make this excellent mosque auspicious for him!

The Divine Voice expressed a chronogram for its completion.

“The zeal of Seyyid Ali caused the beautiful mosque to be built,” 997 [1588-89].

And this is the reason this small mosque is known by this name. On the day on which the foundation of the building was to be laid, the padishah of the time, His Majesty the Paradise-dwelling Sultan Murad Khan the Third, while enjoying the view around his exalted pavilion on the Ok Meydani, noted [the activity], and, with a view to ascertaining the reason for the gathering, demanded, “A number of God’s servants (ibadullah) were gathered in that place. Why? Let an inquiry be made!” Now, because the imperial utterance included the word ibadullah, [the mosque] came to be known by this name. Darüşsaade Ağası Hacı Nezir Ağá built a fountain nearby, the Arabic date on the high arch of which is as follows: “One thousand one hundred fourteen,” 1114 [1702-3]. [The mosque] has a quarter.

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2592 The Sivrikoz Mescidi, known also as the Seferkız or Gümürsk Mescidi, located near the intersection of the Kasımpaşa-Hasköy Yolu and Kasımpaşa Kabristan Sokagi in the Kulaksız Quarter in Kasımpaşa. The mosque was built in the seventeenth century; see Abac, Kasımpaşa, 15; IC, II, 58. For location, see Pervititch map, III, sheet 19, block 856.

2593 The Cami-i Kebir of Kasımpaşa, that is the Gülçece Kasım Paşa Camii; see Hadika, 329-30.

2594 Tahâret-i ehl al-sünne.

2595 The Ibadullah Mescidi (Mosque of the Servants of God), known also as the Seyyid Ali Reis Camii, located on Seyyid Ali Mescidi Sokagi in the Kulaksız Quarter in Kasımpaşa. The mosque was renovated in 1984; see Abac, Kasımpaşa, 16-17; DBIA, VIII, 210; IC, II, 31-32. For location, see Pervititch map, III, sheet 19, block 845.

2596 Galatah Seyyid Ali Reis, Seydi (d. 1562), Ottoman naval captain, famous for an account of his travels in India and for his works on navigation and maritime geography. Born in Galata, his father was tersane kethâdası, and, at an early age, he too entered service in the naval arsenal. He participated in the conquest of Rhodes in 1522 and later fought under Barbarosa Hayreddin Paşa at Preveze (1538) and under Sinan Paşa in the conquest of Tripoli (1551). He is best known for his attempt in 1554 to extricate the Ottoman fleet from Basra and break through the Portuguese blockade of the Persian Gulf. Driven east across the Arabian Sea by storms and the Portuguese squadron, he landed with a remnant of the ships under his command at Surat in western India, where the fleet was disbanded. Those of his men who wished to enter the service of local Muslim rulers were permitted to do so, while Seydi Ali Reis and those remaining with him made their way back to Istanbul via the Punjab, Afghanistan, Iran and Anatolia. He recounted his exploits in a book entitled *Mirat al-Memalik* (Mirror of the Countries) which he presented to Süleyman I soon after his return. His other works include a text on navigation and geography entitled *Muhit* (Ocean), and a book on astronomy named *Mirats-i Ka’înât* (Mirror of the Universe). The *Mirat al-Memalik* was printed in Istanbul in 1313/1895-96 and was published in an abridged English translation by Arminius Vambery under the title *The Travels and Adventures of the Turkish Admiral Sidi Ali Reis in India, Afghanistan, Central Asia and Persia during the years 1553-1556* (London, 1899); see [A.X, 528-31].


2598 For the Nezir Ağá Çeşmesi, see Tanırk, Çeşmeleri, II, 40.
30. The Yeldegirmeni Mosque

Its builder was the imperial imam Abdülkerim Efendi. Wishing to build a mosque on the site of a Jewish cemetery near the Muslim quarter, he obtained all the necessary materials, and, removing traces of the graves, its beginning and completion occurred within a single night in the year 1000 [1591-92]. Because the abovementioned founder, Abdülkerim Efendi, who flourished in the time of Sultan Murad Khan the Third, was a despotic person, he caused the blue and yellow skullcaps of the Christians and Jews to be changed to black and red broadcloth in order to humble them. Thinking it amusing, he impaled wretched apes wherever he saw them. Consequently, he became known as the Ape-Killing Imam. And, after killing a slavish Jew who, at that time, interfered in some affair, the red skullcaps of the Jews were changed to purple. The aforesaid [Abdülkerim Efendi] attained the honorary rank (paye) of kadıasker. And this is the date of his death: “The sultan’s imam arrived at God’s Paradise,” 1002 [1593-94]. [17] He is buried in the Kasm Çavuş Quarter near [the tomb of] Ebu Eyyub Ensari—may God, be He exalted, be well pleased with him. He assigned the abovementioned mosque’s income for necessary expenses from the vakf of the great Congregational Mosque of Güzcelce Kasım Paşa located in Kasm Paşa. For this reason, the mosque’s construction was [incorrectly] attributed to the abovementioned paşa. The adjoining upper-story mekteb is the foundation of Mehmed Ağa, the kethidada of the kapudan paşa Piyale Paşa the First. [The Yeldegirmeni Mosque] has a quarter. After a time, a person who was one of the müttevellis of the abovementioned vakf installed its minbar.

31. The Yeni Çeşme Mosque

Its builder was Kadi Mehmed Efendi. He died in the year “God’s forgiveness,” 974 [1566-67]. His grave is also there. A secretary of the Janissaries (yeničeri efendisi) installed its minbar. The there-located Yeni Çeşme is the charitable work of the executed Kapudan Uzun Piyałe Paşa. In the year 1052 [1642-43], during the reign of Sultan Ibrahim Khan, the aforesaid advanced from the office of steward of the naval arsenal (tersane kethidada) to kapudan-ı derya, and, during that year, set out into the Mediterranean Sea with the fleet. On his return, Sultanzade Mehmed Paşa, who, in the abovementioned year, had come to the office of grand vizier from [that of beylerbeyi of] Damascus, because of his previous hatred [of Piyałe Paşa], accused him of seizing goods from Tunis. He put the poor wretch to death as a martyr on the fifth day of Muharrem of the aforementioned year [5 April 1644]. He is buried in his mekteb in Zincirlikuyu in Istanbul. [The mosque] has a quarter. Sultanzade Mehmed Paşa was a descendant of Rüstem Paşa and Çağalazade Sinan Paşa. The abovementioned paşa was brought up in the imperial palace and in the year 1030 [1620-21], when Sultan Osman Khan the Second set off on the Hotin campaign, retired with the office of kapıçibası. Because he was comely of face, he was called Civan (handsome young man) Kapıcıbaşı. He subsequently became a vizier of the dome (vezir-i kubbenisin), and, in the middle of Cemaziyetlihir 1047 [1638], he succeeded...
Deli Hüseyin Paşa as governor of Egypt. He was dismissed in the middle of Cemaziylahır, 1050 [1640], and Nakkaş Mustafa Paşa was appointed in his place. After arriving at the Exalted Threshold, the aforesaid dismissed was charged with the recovery of the fortress of Azak from the hands of the infidel Cossacks, and the title of commander-in-chief (serasker) was granted him. Hearing of his departure from the Exalted Threshold, the Unbelievers emptied the abovementioned fortress long before the arrival of the soldiers of Islam. [18] With their flight, and on the abovementioned fortress being reconquered without the sharp sword’s affliction or saber’s distress, Kara Mustafa Paşa, the grand vizier of the time, ordered the detention of the abovementioned soldier [Sultan zad Mehm ed Paşa] in the fortress of Özi because of some secret fears. Following the execution of the aforesaid grand vizier in Zilkade 1053 [1643–44], [Mehmed Paşa] returned to Istanbul in Şaban of the abovementioned year and obtained the imperial seal [i.e., became grand vizier] in his place. He was subsequently dismissed in Şevval 1055 [1645] as a result of the action of defterdar Salih Paşa, and, on Salih Paşa’s attaining his office, the aforesaid was made commander-in-chief (serasker) in Crete as a form of banishment. He was overcome with grief following his arrival and died in Cemaziylahır 1056 [1646]. His corpse was brought to Istanbul and buried in the environs of the Tekke of Hüdayi Mahmud Efendi. 

32. The Congregational Mosque of Şâhi Emir Efendi

Its builder was Seyyid Osman Haşimi-i Sivasî. He renounced teaching while a mûderris, passed his Sufi novitiate (müniyih) and subsequently became a halife of Gazanfer Efendi of the Bayrami dervish order. Later, he built a tekke in the vicinity of the abovementioned mosque. He died in Zilhicce 1003 [1595]. He is buried in a separate tomb next to the blessed mosque, and the office of its şeyh is entrusted to his descendants. His son, Seyyid Câfer Efendi, became şeyh after his death. His death occurred in the year 1040 [1630–31]. He is buried beside his father. His son, Seyyid Ibrahim Efendi, became head of the dervish lodge in his place. He died in 1099 [1687–88] and was buried beside his forefathers. His sister’s son, Gazanfer Efendi, became şeyh in his place. And he died in 1112 [1700–1] and is buried beside his forefathers. [The mosque] does not have a quarter.

33. The Kulaksız Mosque

Its builder was Ahmed Reis. But he is buried in the place called Zincirlikuyu, which is also in Kasımpaşa. Gümüşküçü Hüseyin Paşa, who set out for the Abode of Decision in the year “Independence,” 1092 [1681], while he was governor of Basra, installed its minbar. [The mosque] has a quarter.
34. The Ok Meydani Mosque

[19] Its original builder was Ebülfeth Sultan Mehmed Khan Gazi. Later, Sultan Bayezid Khan the Saint established a separate vakf for it and built a kitchen (matbah) and a tekke. And subsequently, kings and viziers and some other patrons of charitable works, by adding to its vakf, augmented its provisions and enlarged its area. In the year 1184 [1770-71], one of the kadıasker’s summoner’s (kadıasker muhziri), Hacı Ebu Bekir Ağası, built a minaret. In the year 1234 [1818-19], the sultan of the time and padishah of the age, His Majesty Our Lord Sultan Mahmud Khan [the Second], built its minaret in a new form, while renovating the blessed mosque and abovementioned tekke. Subsequently, on Thursday, the seventh of Cemaziyâvelvel of the abovementioned year [5 March 1819], following evening prayer, because a violent wind blowing from the southwest threw down more than half the minaret, it was again built. At that time, some other minarets located on elevated spots were also demolished. His Majesty Sultan Ahmed Khan the Third ordered the construction of the minbar in the abovementioned place. Because the abovementioned [Ok] Meydani was used as winter quarters in the year 1127 [1715], at the time His Majesty the abovementioned sultan set out on the Austrian campaign, the minbar was built for Friday prayer. Subsequently, [the army] wintered in Eyüb. Ali Paşa, the conqueror of the Morea, departed with the imperial army at the beginning of spring. He was martyred near Varadin on the fifteenth day of the blessed Şaban of the year 1128 [3 August 1716]. His corpse was transported to Belgrade, and he was buried in the walled cemetery of the blessed mosque of Sultan Süleyman. A chronogram for his death is as follows: “Damad Ali Paşa became a martyr setting out for the Next World.”

Because Eyüb served as his winter quarters, a blessed Mevlid was read [for him] in the blessed Mosque of Eyüb. There is a well beneath the [mosque’s] imperial pavilion (kasr-i hümayun), and the tekke has two gates. The original builder of its previously mentioned minbar was the dismissed grand vizier and kaimmakam Gurcû Mehmed Paşa, who was martyred at the hands of rebels in Zilkade 1035 [1626]. The aforesaid deceased is buried in the vicinity of Ebu Eyyub Ensari—may God, be He exalted, be well pleased with him. This chronogram is written above the gate of the aforesaid minbar: [20]

When Gurcû Mehmed Paşa had built this abode,
It was deemed suitable [and] greatly approved.
In truth, it now became the place of prayer for the Ok Meydani.
He sowed stars of charity in this matchless space.
Previously, attention had never been paid to it.
[Now, people] saw this building and prayed with sincerity.
Seeing this place, the Voice proclaimed its date.
“O, he built a wonderful mihrab and minbar on the spot,” 1034 [1624-25].

2612 The Ok Meydani Mescidi, located in the Okçular Tekkesi (known also as the Auçlar, Tirendezan or Okmeydan Tekkesi), opposite the intersection of Fatih Sultan Minberi (formerly Kulaksız) Caddesi and Yay Gecidi, on the slopes of the Ok Meydani in the Kadi Mehmed Elendi Quarter in Kasımpaşa. Although the tekke resembled a dervish lodge and had a resident leyh, it was in fact the hall or clubhouse of the archer’s guild. The Ok Meydani or Archery Field was established by Mehmed II at the time of the conquest of Constantinople. The guild house and mosque were first founded by Iskender Paşa, during the reign of Bayezid II, renovated by Murad IV (1623-40) and again restored by Mahmud II (1808-39). They both subsequently fell into decay, and today all that remains is the base and a part of the shaft of the minaret; see Abac, Kasımpaşa, 21; DBIA, VI, 124; IC, II, 50, Paul E. Klopsteg, Turkish Archery and the Composite Bow, 3rd ed. (Manchester, 1987), 106-18; OMFD, III, 480. For location, see Plan des études de Constantinople, Péra-Galata, feuille J/12.

2613 Şehid-i 'azm-i 'ukbd eyledi Damad Ali Paşa.
2614 For the Mevlid, a poem about the nativity of the Prophet Muhammed, see Hadıka, n. 395.
2615 For Gurcû Mehmed Paşa, see Hadıka, n. 431.
2616 Hây mahalînde 'aceb mihrâb ve minber yapâldar.
Around it are archers’ target stones (kemangreso taşları), on the majority of which dates are inscribed. It should be mentioned that this couplet is written on the stone of the late Tozkoparan Ahmed Aga:

The master of the range-marker on the field
Is named Tozkoparan.

The late Tozkoparan died in the year [lacuna]. Şeyh Ali, known as Idris, the famed head of the Bayramiye, is also buried on the lower part of the abovementioned [Ok] Meydani, behind the naval arsenal. He died in the year 1024 [1615]. Following his departure for the Abode of Eternity on the fourth of Rebiülâhr of the year 1134 [22 January 1722], Fazıl Süleyman Efendi, the preacher of the Great Aya Sofya, who was a famous exemplar of righteousness, was buried in his grave in the abovementioned field. And there are many other well-known graves [on the Ok Meydani], and there are many monuments of former padishahs. In particular, there are the [target] stones of His Majesty Sultan Selim Khan the Second. His Majesty Sultan Mahmud Khan the Second ordered a great banquet [here] on Tuesday, the fifth of Cemaziyülhü of the year 1233 [13 March 1818],2617 at the time he took possession of the sword [of Osman at Eyüp and ascended the Ottoman throne]. The customs commissioner (gömrıkçii) Ekinli Osman Aga was appointed commissioner of the feast (ziyafet emini), and gifts and presents were bestowed by the sultan on all the exalted ranks of archers. Three years later, this Osman Aga retired with [the rank of vizier with] three tug. By the wisdom of God, be He exalted, at the beginning of blessed Ramazan 1237 [1822], Hafiz Efendi, who, as a sign of imperial favor, had been made at that time [1226] şeyh of the Ok Meydani, killed himself with a pistol out of suffering from melancholy. [21]

35. The Congregational Mosque of Sinan Paşa2618

Its builder, the aforementioned pasa, was five times grand vizier.2619 He died at the end of Rebiullevvel 1005 [1597] and was buried in a separate tomb adjoining his darıldâdis on the Divanyolu in Istanbul. This is the chronogram on the arch of the abovementioned mosque’s gate:

Sinan Paşa, patron of charitable works,
Helper of the Faith, of sincere resolve,
Built this blessed congregational mosque.
May it be the sum of the mosques of the Community of the Faithful!
May the Prophet be the intercessor in the Next World
Of those who here observe God’s Law!
The Unseen Voice proclaimed the date.
“House of God and place toward which the needy turn,”2620 987 [1579-80].

The congregational mosque was completed in the year nine hundred eighty-seven [1579-80]. The mosque was constructed one year before his first vizierate. He [also] built a sâdirvan and, nearby, in the Kulaksız Çarşı, a double hamam, as well as other works. The nearby mekteb is the charitable foundation of Kapudan Paşa Uluç Çelebi Hasan Paşa, who died in the year 998 [1589-90]. The abovementioned

2617 A misprint for 1223. Mahmud II succeeded Mustafa IV as sultan on 28 July 1808, and the festivities took place a day later, on 29 July 1808.
2618 The Sinan Paşa Camii, located opposite the intersection of Sinan Paşa Yumak Sokaği and Büyük Sinan Paşa Sokaği in the Kapitan Quarter in Kasımpaşa. The mosque was renovated in 1959. Previously, while it was in ruin, the mosque’s sâdirvan had been moved to the Ağa Camii in Taksim; see Abacı, Kasımpaşa, 22; IC, II, 59; Hadîka, n. 2546. For location, see Pervâtîch map, III, sheet 17, block 806.
2619 For Sinan Paşa, see Hadîka, n. 1090.
2620 Beş-i Hâdi ve kibî-i hacet.
Sinan Paşa was twice governor of Egypt and, during his second term, also became commander-in-chief (serasker) for the conquest of the Yemen, which occurred in the year 980 [1572-73]. The previously mentioned Hasan Paşa was, at his death, buried near his mekteb in Gedikpaşa. In 1122 [1710-11], Abdullah Paşa, one of the commanders of the fleet (umera-yi derya), was buried in the cemetery opposite it. [The Congregational Mosque of Sinan Paşa] does not have a quarter.

36. **The Gazanfer Ağa Mosque**

Its builder, a corbaç of the Janissary corps, was a summoner (muhzir ağa) employed at the Paşa Kapisı. It does not have a quarter.

37. **The Küçük Piyale Paşa Mosque**

Its builder was Piyale Paşa, the builder of the blessed mosque named Büyük Piyale. The vakfiye of this mosque was registered in Ramazan 972 [1565]. The mekteb located opposite [the mosque] and the fountain beneath it were [founded by] a patron of charitable works named Kadri Çavuş, a çavuş of the imperial naval arsenal. [22] His name was Abdulkadir. The date on the arch of this fountain is 1115 [1703-4]. The other mekteb located nearby is a charitable work of a steward of the naval arsenal (tersane kethiidası) Sefer Kethüda, who grave is also there. [The mosque] has a quarter.

38. **The Gedik Abdı Mosque**

Its builder was Gedik Abdullah Ağa. He was a naval commander (kapudan). He built it in the year “The Straight Path,” 1031 [1621-22], and, dying eight years later, he was buried in its environs. Çavuşzade Mustafa Efendi installed its minbar fifty years after the date of the mosque’s construction. [The Gedik Abdı Mosque] does not have a quarter.

39. **The Pişmaniye Mosque**

Its builder was Mumcuzađe Yorgancı Mehmed Çelebi. He is buried before the mihrab. It does not have a quarter.

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2621 The Gazanfer Ağa Mescidi, in Kasımpaşa. No trace of the mosque remains. Its precise location cannot be established; see Abac, Kasımpaşa, 22; IC, II, 26; ISTA, XI, 6027.

2622 The Bab-ı Ali or Sublime Porte, residence of the grand vizier; see Hadika, n. 328.

2623 The Küçük Piyale Paşa Mescidi, located at the end of Küçük Piyale Camii Çikmazı, off the Kasımpaşa-Zincirlikuyu Yolu, in the Küçük Piyale Quarter in Kasımpaşa. In recent years the original mosque was torn down and a completely new structure was built on the site; see Abac, Kasımpaşa, 22; DBIA, VIII, 270; IC, II, 43. For location, see Pervititch map, III, sheet 18, block 815.

2624 For Büyük Piyale Mosque, see Hadika, 350-52.

2625 The Küçük Piyale Paşa Mescidi; see Taşlık, Çeşmeler, II, 40-42.

2626 The Gedik Abdı Mescidi, located on the Kasımpaşa-Zincirlikuyu Yolu, between Pişmaniye Sokağı and Altun Top Sokağı in the Küçük Piyale Quarter in Kasımpaşa. It was completely rebuilt in 1906 and was again renovated still more recently; see Abac, Kasımpaşa, 29; DBIA, VIII, 164; IC, II, 26; ISTA, XI, 6064. For location, see Pervititch map, III, sheet 18, block 827a.

2627 Al-sirát al-mustakim.

2628 The Pişmaniye Mescidi (Mosque of Repentance), known also as the Mumcuzađe Camii, located at the intersection of Pişmaniye Sokağı and Tahiatkadi Sokağı in the Küçük Piyale Quarter in Kasımpaşa. The date of its foundation is uncertain. The present building is of recent date and retains none of its original character; see Abac, Kasımpaşa, 29; DBIA, VIII, 361; IC, II, 53. For location, see Pervititch map, III, sheet 18, block 829.
40. The Sirkeci Mosque

Its builder was the vinegar merchant (sirkeci) Musliheddin. He is buried in its vicinity. Hacı Hasan Ağá installed its minbar. It has income-producing vakf properties, and it was stipulated [by its vakf] that, should these ever be lawfully disposed of by the vakf, ten gurus should be given to each of its salaried servants from the resultant sum of money, and the remainder should be divided among [the founder’s] sons. If that which is disposed of constitutes half the vakf proprieties, five gurus are to be given to each of the salaried servants, and again the remainder is to be divided among the sons. The mekteb which stands opposite [the mosque] is the charitable work of the second Piyale Paşa, who was grand admiral (kapudan pasa). His biography was given in connection with the Yeni Çeşme Mosque. The double hamam located nearby belonged originally to the vakf of this [mosque]. With the passage of time, it was transferred to the vakf of the Ahmedîye. The nearby Yeni Çeşme is also the pious foundation of the executed [Piyale Paşa]. [The mosque] has a quarter.

41. The Nalinci Mosque

Its builder was Hacı Hasan Ağá. [The location of] his grave is not known. [The mosque] became generally known by the name Nalinci, the founder of the nearby fountain. [23] [The mosque] does not have a quarter.

42. The Kurd Çelebi Mosque

Its builder was Kurd Kapudan, a naval commander (ümera-yi derya) who died in 1020 [1611-12] and is buried in the mosque. The phrase, “One who sets out on a journey,” is the date of his death. On his gravestone he is described as “the brave seaman Kurd Kapudan.” The wall of the adjoining fountain, which was built by Sultan Murad the Third, became the mihrab of this mosque. This is the chronogram of the abovementioned fountain:

The sincere friend Nihadi composed its chronogram.

“Spring of benevolence, fountain of Sultan Murad,” 994 [1585-86].

The abovementioned mosque was built as a dervish lodge in the time of the Paradise-dwelling Sultan Ahmed Khan the First, and, originally, Başmakçi Ali Dede Efendi, a halife of Haçimî Şeyh Osman Efendi, was its şeyh. The blessed name of the abovementioned Şeyh Haçim Efendi was Seyyid Osman.

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262 The Sirkeci Mescidi (Mosque of the Vinegar Merchant), known also as the Zincirlikuyu Mescidi, located at the intersection of the Kasımpaşa-Zincirlikuyu Yolu and Nalinci Bayrâ Sokağı in the Kükçük Piyale Quarter in Kasımpaşa. The mosque was founded in the seventeenth century and underwent repairs in 1821. It was rebuilt in the 1950's and retains none of its original character; see Abac, Kasımpaşa, 23; DBIA, VIII, 400; IC, II, 60. For location, see Pervititch map, III, sheet 18, block 828.

263 Uzun Piyale Paşa (d. 1644); for his biography, see Hadîka, 343.

264 The Nalinci Mescidi (Mosque of the Clog Maker), located on Nalinci Bayrâ Sokağı in the Kükçük Piyale Quarter in Kasımpaşa. No trace of the mosque remains. Neither its date of foundation nor its precise site can be established with certainty; see Abac, Kasımpaşa, 23; IC, II, 49. For location, see Pervititch map, III, sheet 18.

265 The Kurd Çelebi Mescidi, known also as the Acı Çeşme Camii, located at the intersection of Kuğlaksız Caddesi and Kurd Çelebi Camii Sokağı with Mutbuk Kapus Caddesi in the Kadi Mehmed Efendi Quarter in Kasımpaşa; Abac, Kasımpaşa, 23; DBIA, VIII, 267; IC, II, 42. For location, see Pervititch map, III, sheet 20, block 864.

266 Azım.
He belonged to the Bayrami dervish order. He died in 1004 [1595-96] and was buried in his tekke. [The Kurd Çelebi Mosque] has a quarter.

43. The Mosque of the Tekke of Hüsameddin Uşakî

Its builder was Hüsameddin Şeyh Hasan Efendi. He was a native of Bukhara. Following his education, he arrived in Erzincan as a religious wanderer. There he joined His Excellency Seyyid Ahmed Semeankind, and received initiation and appointment [as his halife]. His Excellency Seyyid Ahmed was a halife of Pir Mehmed Erzincani. Because in time [Hüsameddin Şeyh Hasan Efendi] emigrated to the city of Uşak and settled there, he became known as being connected with the abovementioned city. The dervish order of the Uşakîye derived from the Kûbreviye and Nurbahşîye. Subsequently, he came from Uşak and was appointed a halife in the dervish order of the Halvetiye. He died in Konya while returning from the blessed hajj, and his blessed corpse was transported to Istanbul and buried in his house in the year “Cheerfulness,” 2637 [1594-95]. Mustafa Efendi, the eldest son of the aforementioned, became kadi of Istanbul in the year one thousand thirty-three [1623-24]. He subsequently retired and went into seclusion in his father’s abode. The abovementioned house, which he inherited from his father, was entrusted to his children. [24] Designating and making vakf some other income-producing properties, he established a salaried office of tomb keeper [for his father’s tomb] and entrusted it to his sons. On the death of the aforesaid Mustafa Efendi at the end of “Words of piety,” 2638 [1037 [1627-28], he was buried beside his father. Subsequently, one of his descendants, Abah Şeyh Hüsameddin, became tomb keeper. Although he had no male offspring, because one of his three daughters was given in marriage to a person named Şeyh Abdullah Hüsamî, the office [of tomb keeper] was transferred to him. Following the death of the abovementioned şeyh in the year [lacuna], his son, Şeyh Ahmed Efendi, became şeyh in his place. Because the abovementioned house was on the point of falling down, Yusuf Efendi, who was commissioner of the naval arsenal (tersane emini) at that time and traced his spiritual lineage to the same master [Hüsameddin Uşakî], demolished it down to its foundations and building anew the mosque, a house for the şeyh and a wooden minaret, and establishing a stipend for an imam and müezzin, became the second founder [of the Tekke of Hüsameddin Uşakî]. When the aforesaid Şeyh Ahmed Efendi passed away, he was buried in the abovementioned tomb. [These are] chronograms of his death: “Ahmed Efendi made the tekke of Paradise his abode for eternity,” 2639 [1168 [1754-55]. “God, make him a fellow-suffering dervish of the Prophet,” 2640 [1168 [1754-55]. The aforesaid Yusuf Efendi was defterdar and kethâfa bey in the period of Sultan Mahmud Khan the First. Following his death, he was buried in Karacaahmed in Üskûdar. This is a chronogram for his death:

At that time, like the blind Yakub, the pen wrote a chronogram.

“Yusuf Efendi passed away and became a saint in the Egypt of Paradise,” 2641 [1162 [1748-49].

2636 The Hüsameddin Uşakî Tekkesi Mescidi, known also as the Pir Hüsameddin Mescidi. The tekke was located on Pir Hüsameddin Sokaği near the intersection with Kurtuluş Deresi Sokaği in the Haci Ahmed Efendi Quarter in Taksim. Its site is today occupied by workshops; see Abac, Kasımpaşa, 23; DBIA, IV, 105-6; IC, II, 31. The şeyhs of the tekke are listed in ZSE, 42-43. For location, see Pervititch map, III, sheet 15, block 674.

2637 Beşâret.

2638 Kerimet al-takvâ.

2639 Ebed Ahmed Efendi tekve-i firdevi kildi cay.

2640 Resulaîn eyîhê kudâla us din hemhâl uşûlî.

2641 Geçâb Yusuf Efendi Mîsr-i Firdevs‘e ’azîz oldı. While the word ‘azîz may be translated as “saint,” the title al-‘Azîz, “great one” or “lord,” is the epithet given in the Qur’an to Yusuf (XII:88) as grand vizier of Egypt. The last line of the chronogram can thus be taken as stating that Yusuf Efendi was a saint, or that, as the Yusuf of the Qur’an became the grand vizier of Egypt, Yusuf Efendi became the grand vizier of the Egypt of Paradise.
After the death of Şeyh Ahmed, his son became head of the lodge. Subsequently, when this office fell
vacant for a time because of Şeyh Ahmed’s son’s absence, a şeyh of Edirne, Yazıcı Şeyh Mehmed
Uşakî, a halîfe of Cemaleddin Uşakî, who is buried in a tomb adjoining his tekke outside the Eğri Kapi,
was appointed in his dream, and came to Istanbul. The office was conferred on him and on his death,
after serving as head of the abovementioned tekke for many years, he was buried in the earth which
had been prepared in a nearby field. Mustakimzade [25] Süleyman Efendi composed this chronogram:
Pilgrims, recite the final prayer and read the chronogram!
“Yazıcı Şeyh Mehmed said, ‘O God!’ and passed away to the tomb,” 1192 [1778].

Because [the office of şeyh] was vacant, it was awarded to Şeyhzade Seyyid Mehmed Efendi, the şeyh of
the Savaklar Tekke, 2643 located outside the Eğri Kapi. He died in the year [1199 (1784-85)] and is buried
in the Savaklar Tekke. Subsequently, his son Cemaleddin Efendi became şeyh of the two tekkes. The day
[for the performance of the zikr] in the Tekke of Hüsameddin [Uşakî] in Kasımpaşa is Thursday, and
the day [for its performance] in the Cemaleddin Tekke in Savaklar is Monday. A sitting zikr and
invocations are performed in both of them. The Savaklar Tekke has a vakf of one hundred gurus a year
for the reading of the Blessed Mevlid.

When Abdülaziz Efendi, who had been dismissed from office in Aleppo, died in Rebi‘ilevel 1045
[1636], he was buried in his father [Hüsameddin’s] tomb. [Abdülabiz Efendi’s] eldest son died in 1065
[1654-55] in a place named Payas, on his return [to Istanbul], having been dismissed from office in
Jerusalem. His second son died in the year 1084 [1673-74], while he was kadi of Anatolia. And his son,
Laleci Osman Efendi, was kadi of Baghdad and subsequently of Damascus. He died in Zilhicce 1122
[1711]. Abdürrahim Efendi, the third son of His Excellency Hüsameddin, was dismissed from office in
Üsküdar and died in the year 1087 [1676-77]. He was buried outside the Edirne Kapi. [Abdürrahim
Efendi’s] son Abdülbaki Efendi, known as Uşakîzade, became the son-in-law of the marshal of the
descendants of the Prophet (nakibüleşraf), Seyrekzade Abdurrahman Efendi. He became kadi of Mecca
and died while proceeding there in 1090 [1679-80]. His son-in-law, Mahir Abdullah Efendi, died in the
year 1122 [1710-11], after being dismissed from office in Mecca. And the line of descent of the Uşakî-
zade proceeds from Abdülbaki Efendi.

44. The Congregational Mosque of Piyale Paşa 2644

Its builder was a grand admiral (kapudan paşa), Vizier Piyale Paşa ibn Abdurrahman. 2645 He is buried in
a separate tomb before its mihrab. He died on the twelfth of Zilkade 985 [21 January 1578]. [26] The
late Ulvi composed this chronogram for his death:

2642 Yazıcı Şeyh Mehmed diidi yâ-hû geçdi mevîyâ.
2643 The Savaklar Tekkesi; see Hadika, 257-59 above.
2644 The Piyale Paşa Camii, known also as the Tersane Camii, located at the intersection of the Zincirlikuyu–Baruthane
Caddesi and Sel Sokağı in the Kaptan Quarter in Kasımpaşa. The mosque is listed among the works of Mimar Sinan. Öz,
however, contends that the Piyale Paşa Mosque was originally a naval warehouse, built during the reign of Selim I, which was
then converted by Sinan into a mosque when the Kasımpaşa River became unnavigable, and the dockyards were moved to the
shore of the Golden Horn. It is for this reason, he argues, that it is referred to as the Tersane Mescidi. The probability of this
being the case seems rather remote, given the fact that the structure is properly oriented and valuable granite columns were
used on the interior, when, had the building originally been a warehouse, common stone piers would have served just as well;
see Abâ, Kasımpaşa, 24-25; DBLA, VI, 254-56; IG, II, 54; Kuran, Sinan, 123-26; G. Martiny, “Die Piyale Pascha Moschee,” Ars
Islamica, 3 (1936), 157-71. For location, see Pervititch map, III, sheet 17, block 791.
2645 Kapudan Damad Piyale Paşa (to be distinguished from Uzun Piyale Paşa, sometimes referred to as Piyale Paşa-ı Sani, who
died in 1644); see Hadika, n. 618.
Ulvi, while everyone was leading a life of pleasure in the banquet of the world, "Piyale Paşa suddenly drank the cup of death."  

The abovementioned Piyale Paşa was of Croatian origin. He retired from the Inside Service of the imperial palace in the year 954 [1547-48] with the office of kapucbaşı, and, following the death of Sinan Paşa in 962 [1554-55], he became grand admiral (kapudan) with the sancak of Gelibolu. Three years later he was given the eyalet of Cezayir with the rank of beylerbeýi as a reward for service which he had seen on the Spanish coasts. In the year 967 [1559-60], he conquered the island of Jerba. On bringing the grand admiral of Naples [to Istanbul, following raids on the Italian coast], His Majesty Sultan Süleyman Khan Gazi, as a mark of honor, married the daughter of his son, Sultan Selim Khan the Second, to the aforesaid [Piyale Paşa]. With the conquest of the island of Chios in 973 [1565-66], he was promised the rank of vizier.

The celî calligraphies inside the blessed mosque are [the work of] Çerkes Hasan Efendi, one of the pupils of the famous calligrapher Karahisari Ahmed Efendi, whom we mentioned in the account of the Congregational Mosque of Sütluçe. It was also mentioned that the inscriptions of the Sülęymâne Congregational Mosque are by him. The abovementioned Hasan Efendi died in the year 1000 [1591-92] and was buried beside his master in Sütluçe.

An imperial tribune (mahfîl-i hümayûn) and other needs of a blessed mosque are fully provided for. It is an artistically fashioned blessed mosque of six domes supported by two piers. There is a row of bays [opening] on the courtyard in front of [the mosque]. The rooms of the medrese are on one of [the courtyard's] sides, and the cells of the dervish lodge are on the other side. There is a sebil outside the gate and a well, stone spigot and privies in its courtyard. In the cemetery of the [founder's] tomb there is an upper-story mekteb overlooking the market, and there is an exalted double hamam in its market. There is also a tribune (mahfîl) opposite its imperial tribune [in the mosque], and it stands on six piers. Galleries were also built on the right, left and above the müezzin's tribune (müzzen mahfîli). There are also two high galleries outside the mosque, to the right and left, and each was built on twenty-five columns. In addition to the abovementioned columns, there are also twelve piers beneath the arcades [to right and left on the exterior first story]. The arcades on the tekke side were built on twenty-nine piers; the arcades on the medrese side were built on eighteen piers, and the roof over the ablution spigots is built on two piers. There are twenty-two columns around the exterior of the tomb. [Piyale Paşa's] sanduka and that of one of his sons are in the first row [of cenotaphs] on the interior of the tomb, the sandukas of four [more] of his sons and one of his daughters are in a second row, and two of his sons and two of his daughters are buried in a third row. According to that which is written in its vakfiye, the blessed mosque was completed in blessed Receb in the year "The most charitable deed," 981 [1573]. It was completed four years before the death of the aforementioned founder.

Because the abovementioned founder was successful in many conquests, one of the poets of the period praised and eulogized him with these couplets:

While I was in this state of sleep, this cry came to my ear:
"Open your eyes!" it said. "Pray humbly!"
One by one he plundered the Spanish fleets.
Piyale Paşa conquered the fortress of Jerba.
In addition to occupying the office of grand admiral for ten years and later serving as third vizier for ten years, and conquering sixty-seven islands in fourteen years, he took captive, as mentioned above, the grand admiral of Naples and brought him to the Threshold of the State [Istanbul]. Following his dismissal, Muezzinzade Ali Paşa became grand admiral. The island of Chios was initially conquered by the hand of [Piyale Paşa]. He built a blessed mosque and a single hamam there. There is also a congregational mosque of his at Kilid-i Bahr. The embellished garden called Tunus Baği in Üsküdar was also built by him. It is stipulated that in order that the tax levy from the quarter of the blessed Congregational Mosque of [Piyale Paşa] not be a burden to the people of the quarter, that it be paid from his vakf. As was written above, the Küçük Piyale Paşa Mosque in Kasimpasa and the sebil and upper-story sibyan mektebi near the Mercan Çarşı at the entrance to the Üzünçarşı in Istanbul are also charitable works of the aforesaid paşa. The grand admiral Abdurrahman Paşa is buried outside his tomb. When, on the twenty-eighth of Ramazan of the year 1117 [13 January 1706], at beginning of the reign of Sultan Ahmed Khan the Third, the timber magazine [in the naval arsenal] burned, the late [Abdurrahman] Paşa [was executed] on the seashore. [28] The executed paşa had been grand admiral while he was a commander of the fleet.

Amongst the blessed Qur’ans of the abovementioned blessed mosque, there is a blessed Qur’an with glosses written between the lines in the calligraphy of Seyh Mahmud ibn Murad, a pupil of the late Seyh Mahmud Hamdullah. The dervish lodge known as the Muabbir Tekke, which is located near this mosque, was built by Mehmed Çelebi Efendi. The abovementioned Çelebi Efendi died in 1020 [1611-12]. Bostan Efendi was the first şeyh of the abovementioned dervish lodge. At his death this chronogram was composed:

O God, make the abode of this slave in the rose garden of Paradise!
And let the Intercessor for Sinners [Muhammed] be his enduring refuge!
The Divine Voice expressed the year of his parting.
"May God make Eden Bostan Efendi’s abode!"

Alaiyeli Muabbir Seyh Ibrahim Efendi became head of the tekke in his place. He passed away in the year 1132 [1719-20] and his halife, Seyh Hüseyin Efendi, became şeyh in his place. Following his death, Arabacı Seyh Mustafa became head of the tekke in his place, and, on his death, Arabacizade Mustafa Efendi, a deputy of Sivasizade Abdülbaki Efendi, became head of the tekke. He died in 1146 [1733-34], and, because of the vacancy [in the office], the abovementioned lodge was conferred on Seyh Ali al-Vahidi. Following his death in the year 1178 [1764-65], he was buried in the environs of the Akarca Mosque near the Congregational Mosque of Cihangir. After his death, [the office] was conferred on his son, Seyh Seyyid Mehmed Emin Efendi.

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2650 Fortified town on the Gallipoli peninsula, on the European shore of the Dardanelles, opposite Çanakkale.
2651 See Hadika, 347.
2652 The Muabbir Tekkesi; see ZSE, 42.
2653 Adni mesken eylüye Bostan Efendi’ye İlah.
2654 The Akarca Mescidi; see Hadika, 394.
45. The Congregational Mosque of the Kalyoncular Kışlası\textsuperscript{2655} in the Imperial Naval Arsenal (Tersane-i Amire)

Its builder was Cezayirli Piyale Büyük Hasan Paşa.\textsuperscript{2656} It was built in the middle of the barracks [of the kalyoncu, seasonally conscripted sailors of the fleet]. There are stairs on two of its sides. A mekteb and beneath it the room of the head ağa [of the kalyoncu], as well as rooms of the cavuş, a floor for the troops and a prison were laid out in front of the blessed mosque’s well. [29] It has nine ablution spigots. A stone minaret with one balcony was built in the year “Angels’ form,”\textsuperscript{2657} 1198 [1783-84], and wells were dug on each of two sides of the mosque. Because [the founder] wished to enlarge the above-mentioned mosque in every way, it was completely pulled down and built anew in the year “Wretched of God,”\textsuperscript{2658} 1199 [1784-85], and an imperial tribune (mahfil-i hümâyûn) was installed. Its minaret was built of stone and embellished with faience above the balcony. A large chiming clock was placed in [the Kalyoncular Kışlası Camii] and servants were appointed [to the mosque] with separate salaries.

Because the abovementioned paşa was deserving of honor for his rescuing of the island of Lemnos from the attacks of the unbelievers, he was appointed grand admiral (kapudan-i derya) in the year 1184 [1770-71]. Later, during the time of Sultan Abdülhamid Khan, he appeared suddenly with the imperial fleet and routed the Egyptian Mamluks, who were starting to assert independence. Following this, moreover, he arrived with the imperial fleet before the fortress of Akka, killed Tahir Ömer, who was fleeing to Damascus, and brought his head and all of his possessions to the Threshold of the State [Istanbul]. Subduing and devastating the rebelling Christians of the Morea in the year [1780], and, after that, the Albanians who were transgressing the bounds of forbearance, and, after fighting a great battle with the Muscovite fleet in the Black Sea, the imperial seal was forwarded to him in the year 1203 [1789], following the dismissal of Rusculku Hasan Paşa. In Rebiülevvel 1204 [1789], he joined the imperial army at Rusuk with the rank of grand vizier. His execution of the steward of the grand vizier (kethûda-i sadr-i ali), the chief secretary of the grand vizier (mektebi-i sadr-i ali) and other officers without cause after the bringing of the banner of Muhammed to the abovementioned city from Babadağı [in Rumania] gave rise to the padishah’s anger. A new secretary (mektubi) arrived from the Threshold [Istanbul] with an imperial decree and, as a show of favor, a jeweled box containing silvered pastilles of

\textsuperscript{2655} The Kalyoncular Kışlası Camii (Congregational Mosque of the Sailors’ Barracks), known also as the Cezayirli Hasan Paşa Camii, located at the center of the courtyard of the Kalyoncular Kışlası on Bahriye Caddesi between Havuz Kapısı SokAĞI and Talı SokAĞI in the Bedreddin Quarter in Kasımpaşa. The Kalyoncular Kışlası, built by Cezayirli Gazi Hasan Paşa in 1783 to house sailors conscripted each sailing season for the fleet, was the first modern military barracks erected in Istanbul; see Abacı, Kasımpaşa, 26; DBIA, II, 425. For location, see Pervititch map, III, sheet 23, block 738.

\textsuperscript{2656} Cezayirli Gazi Hasan Paşa (d. 1790), Ottoman naval commander and grand vizier of the reign of Sultan Selim III. Born the slave of a Muslim merchant in Tekirdağ, he was manumitted and, after taking part as a Janissary in the war of Rumania, went to Algiers, where he was received by the Dey and in time appointed bey of Tlemcen. Forced by the Dey’s persecution to seek refuge in Spain, he returned to Constantinople in 1760 and was given command of a warship. After distinguishing himself in the Battle of Çeşme (1770), he succeeded in recapturing the island of Lemnos at the mouth of the Dardanelles from the Russians, for which he received the title of gazi and was made kapudan-i derya. He fought against the Russians at Rusçuk in Bulgaria in 1773-74 and, after the Treaty of Kaynarca (1774), reasserted Ottoman authority over Acre in Palestine (1776). In 1779, he was charged with pacifying the Morea and was appointed kaimmakam in 1781, 1785 and 1786. At the same time, he worked to reorganize the navy and renovate the forts at the Black Sea entrance to the Bosphorus. In 1786 he was sent to reassert Ottoman control over the virtually independent Mamlik beys of Egypt but was recalled to the capital following the outbreak of new hostilities with Russia in 1787. He worked to relieve the Russian siege of Ochakov in June 1788, but was recalled to Constantinople at the end of the year and dismissed as kapudan-i derya by the new sultan, Selim III (1789). Appointed serasker of Ismail, he was promoted to grand vizier on 22 September 1789 but, after wintering with the army at Shumla, fell ill (perhaps poisoned by order of the sultan) and died on 30 March 1790. He was buried in the Bektasî convent which he built outside the gates of Shumla. He is remembered for his courage, his military and political skill and his efforts to reorganize the Ottoman navy; see ET, II, 533-34; SO, II, 159-60; I.H. Uzunçarşılı, “Cezayirli Gazi Hasan Paşa’ya daır,” Türkiye Mecmuası, 7-8 (1940-42), 17-40.

\textsuperscript{2657} Süret al-melâ‘îke.

\textsuperscript{2658} Müstemendîyy-i Hudâ.
incense and other imperial gifts. He gave them to Hasan Paşa before the aforesaid had gotten up
from his prayer rug while performing the mid-afternoon prayer. The instant [the paşa] broke open
the seal and smelled the pastilles of incense in the box, he fell down, and he gave up the ghost before
sunset on 14 Receb of the year 1204 [30 March 1790]. He was buried in the abovementioned city. He
occupied the office of grand admiral for more than eighteen years and the office of grand vizier for a
period of four and a half months.

[30] Subsequently, the imperial seal was seen to be merited by Ruscuklu Seyyid Hasan Paşa. The age
of the aforesaid deceased exceeded eighty years. He also held the office of kaimmakam once or twice.
The abovementioned vizier had a lion, and it would wander unrestrained about the naval arsenal. [The
vizier] would always amuse himself with [the lion], which would lie at his side and in his lap. The
steward of the grand vizier (kethûda-yi sadr-i ali) Süleyman Raşid Efendi, and the chief secretary of
the grand vizier (mektubi-i sadaret-penahi), who were the murdered ones mentioned above, were slain in
the winter quarters of Sumni on Sunday, the fifteenth of Rebiülâhir 1204 [2 January 1790]. The severed
heads of Kara Ahmed Paşa and Zagralzade Abdullah Paşa, [who were executed] because of their
negligence in the defense of Bender, arrived on the thirteenth of Cemaziyülevel of the abovementioned
year [29 January 1790]. The execution of Tayfur Paşa occurred in the pass of Ismail on the
twenty-second day of Rebiüllevel in the abovementioned year [10 December 1789], again because of
his negligence in the defense of the fortress of Akkerman.

UP TO THIS POINT, THE FORTY-FIVE BLESSED MOSQUES AND SOME DervISH LODGES AND CONVENTS LOCATED
IN KASIMPAŞA WERE NOTED AND DESCRIBED. FOLLOWING THIS, THE CONGREGATIONAL MOSQUES AND SMALL
MOSQUES WITHIN AND OUTSIDE GALATA, TOGETHER WITH SOME TEKKEs AND DervISH LODGES LOCATED
IN THE ABOVEMENTIONED PLACE ARE NOTED

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[30] District occupying the promontory on the north side of the mouth of the Golden Horn. Originally called Sykai (Sycae, "fig grove"), it had become an integral part of Constantinople by the early fifth century, forming the city's Thirteenth Region. It may have been abandoned in the seventh century and seems to have been replaced by a fort on the shore, which served as the point of attachment for the chain barring the Golden Horn's mouth. In the eleventh century, Galata appears to have become a Jewish quarter, but when the Crusaders captured the fort in 1203, the Jewish quarter was destroyed. Galata was occupied by Michael VIII in 1261 and was granted by him to the Genoese in 1267 as a semi-independent colony with a Genoese podesta or governor. Although the Genoese were expressly forbidden to fortify the Galata, they nonetheless did so almost immediately after taking possession of the suburb and, over the next century, gradually extended its area and defenses. In the late Byzantine period the city became extremely prosperous thanks to international trade.

Galata capitulated to the Turks in 1453. Although its walls were partially destroyed, it continued to retain many of its privileges and in time became the Frankish quarter of the Ottoman capital. It was here that foreign merchants had their houses and commercial establishments, that the European powers built their embassies, and that the Jewish and Moorish refugees expelled from Spain in the sixteenth century settled, joined by Greeks and Armenians from Anatolia and the Balkans. As a result, Ottoman Galata had a polyglot character, in which Muslims always remained a minority. Although in time the foreign ambassadors and rich merchants began to move out of its crowded neighborhoods and into the hills and vineyards of Pera (Turkish Beyoğlu) beyond Galata's walls, prints and drawings show this latter region to have remained quite rural well into the eighteenth century.

Evliya Çelebi remarks that in the seventeenth century Galata had eighteen Muslim, seventy Greek, three Frankish, one Jewish and two Armenian quarters, with a total population of 200,000. The inhabitants of the Muslim and Jewish quarters were in large part made up of refugees from Catholic persecution in Spain. Much of the population worked as sailors, merchants and handicraftsmen. The tavern keepers were Greeks, the merchants and bankers Armenian and the matchmakers Jews. The non-Muslim inhabitants of Galata, Evliya observes, were prone to riot and rebellion and many of them could be seen lying drunk in the streets. There were 200 taverns and wine shops, where they diverted themselves with music and drinking. There were also seventy churches and several convents, plus two synagogues. The district contained no gardens, but had 3,080 shops, and, in the harbor, which Evliya describes as protected against winds from all quarters, a thousand ships rode at anchor during the winter months; see Evliya Çelebi, Travels, I/1, 49-54; Schneider and Nomidis, Galata, 1-4.
1. The Arab Congregational Mosque

Its builder was Mesleme bin Abdūmelik of the Umayyad Dynasty. He crossed the narrows of Gallipoli with the army of Islam in the year ninety-seven of the hijra of the Prophet [715-16] and, after plundering in the environs of Edirne and Salonika, besieged Istanbul. But when his brother Sūleyman came by sea with the fleet and victory was near, he consented to peace because of an attack by the Bulgarian unbelievers and the onset of want and famine. However, the conquest of Galata was facilitated by God and he immediately afterwards built this blessed mosque. The aforementioned Mesleme died in Blessed Damascus in the year 121 [738]. The martyrdom of Seyyid Gazi and Mehmed Battal also occurred in this year. Because the provisions connected with the aforementioned mosque are completely set forth in the verses of one of the poets of old, [the poem] is here noted down in its entirety. [31] It was hung as a framed inscription on the interior of the blessed mosque. The poem is as follows:

Let me make known to you the circumstances of this place of worship,
That you may understand its worth and show honor to this beautiful house.
For many years it suffered misfortune in darkness,
And, subsequently, the Lord God showed it favor.
For that reason, may you do honor to its renown,
So that God also honors you at His throne!
Humbly persevere in prayer and salutation!
As to its purpose, it is the Way to God.
It is our hope that He forgives our sins and accept us.
He does not drive from His throne those who humble themselves.
Ninety-six years had passed since the hijra.
This Religion had barely been saved from rebellion.

260 The Arab Camii (Congregational Mosque of the Arabs), located at the intersection of Galata Mahkemesi Sokağı and Hoca Hanım Sokağı in the Arap Camii Quarter in Galata. Although popular traditions hold that the mosque dates to the Arab siege of Constantinople of 716-17, there is absolutely no historical support for these accounts. Rather, the mosque was originally a Latin church dedicated to Saint Paul, built during the Latin Empire in the first half of the thirteenth century. A monastery belonging to the Dominicans was established nearby around the year 1233, and, in time, the church came to be known by both names, as Saint Paul and Saint Dominic. In Turkish sources dating to the period immediately following the conquest of Constantinople, the church is referred to as Mesa Domeniko. Around 1475, however, it was converted into a mosque with the name Galata Camii. Because the area around the mosque came in the sixteenth century to be settled by Arab refugees from Andalusia, the mosque became known as the Arab Camii. Originally built in the Gothic style, the mosque is a rectangular basilical hall, the square minaret of which served as its bell tower; see DBBA, I, 294-95; Hasluk, Christianity and Islam, II, 718-21; IC, II, 5; ISTA, II, 936-47; Janin, Geographie ecclesiastique, 598-600; MW, 79-80; Benedetto Palazzo, L’Arap-Djami ou église Saint-Paul à Galata (Istanbul, 1946); Schneider and Nomidis, Galata, 19, 25-26. For location, see MW map, F 4/22; Pervetitch map, III, block 1422; Schneider and Nomidis, Galata, map, C/5.

261 Maslama bin 'Abd al-Malik bin Marwân (d. 739), the son of the Umayyad caliph 'Abd al-Malik, and military commander of the Arab siege of Constantinople of 716-18.

262 Seyyid Battal Gazi (d. given variously as 113/731-32, 121/738-39 and 123/740-41), Arab warrior of the Umayyad period, who distinguished himself in the border struggles with the Byzantines and, from the twelfth century onward, became the locus of a popular cult in Anatolia, particularly among the Alevi and Bektashi. Following the Seljuk conquest of Anatolia, his legendary adventures were elaborated into a Turkish epic cycle, and popular tradition holds that his tomb, miraculously discovered by a shepherd in the early thirteenth century, is located in the village of Seyyid Gazi near Eskilehir; see EI², I, 1102-3. For the tomb-texke in Seyyid Gazi, see Theodor Menzel, “Das Bektashi-Kloster Seyjid-i Ghazi,” Mitteilungen des Seminars für Orientalische Sprachen zu Berlin, 28 (1925), 92-125.

263 In fact, the line of the poem as given in manuscript versions of the Hadīka (Vienna manuscript, fol. 111a, for example) and in the Memnu (203) reads, “Sixty-six years had passed since the hijra” (Kim altmış sene geçmiş idi hicretten). This has been changed, probably by Ali Satt, in the printed text to read “ninety-six years,” bringing the date into conformity with that given at the beginning of Ayvansaray’s account of the Arab Camii. The contradiction is addressed below in the text, where the authority of Kara Celehrizade Abdulaziz Efendi and of Kâtib Celebi is cited in support of the latter date; see also Palazzo, L’Arap Djamik, 12.

264 The Umayyad caliph al-Walid died in the year 96/715, and was succeeded without interruption by his brother Sulaymān.
Velid bin Abdülmelik\footnote{Al-Walid, the eldest son of 'Abd al-Malik, succeeded his father as caliph in 705.} had become Caliph of the Faith,
And the seditions of Yazid\footnote{Yazid ibn Mu'awiya, the second Umayyad caliph (r. 680-83). Noted for his frivolity and dissipation, his legitimacy as caliph was disputed by the sons of 'Ali as well as by others. It was to him that the head of Husayn was sent following the latter’s martyrdom at Karbala in 680. Later, when revolt broke out in the Hijaz, it was Yazid who ordered Mecca besieged, in the course of which the Kaba was burned. He was succeeded as caliph, following the brief reigns of Mu‘awiya II and Marwan I, by 'Abd al-Malik (685-705) of the Marwânid branch of the Umayyad Dynasty.} had been pacified.

At that moment, [Velid] resolved on the conquest of Constantinople,
And he made the celebrated Mesleme commander-in-chief.

One day [Mesleme] delivered a sermon to the Muslims and the Believers.
"By setting out for the land of Rum, we gain in stature.
We offer mankind this abundance of God's compassionate mercy.
We are obliged to battle those who do not accept it."
The fifty thousand Bedouin Arabs who listened to this sermon
Undertook at that time, along with their followers,
And even many of the Companions of the Prophet, to set out on campaign.
They put their trust in God and were given guidance.

Proceeding by fits and starts, summoning to the Faith
Those peoples who declared, “I witness that there is no god [but God],”
[32] They came to the land of Rum and conquered this city [of Galata].
Mesleme shared out among the soldiers the riches found therein.
With rich spoils, he made this mosque to flourish.
It came to be called the Arab Congregational Mosque.
The emperor of Rum came and prostrated himself in [Mesleme’s] court.
He undertook to pay the tribute tax without interruption.
[The Emperor] agreed to [Mesleme’s] request and gave his pledge.
To those who say, “Safe conduct! Safe conduct!” this is divine command.
For seven years [the Arabs] resided in this city.
They worshipped in this divine place of audience.

Then, in Damascus, rebellion broke out,
Which made the world tremble and hearts go mad.
[Mesleme’s] brother, Suleyman, became Caliph of Damascus.
By the perfection of his justice, he gave strength to Islam.
And he summoned Mesleme to his side.
With a thousand riders, [Mesleme] mounted and returned,
And many plagues befell the remaining soldiers.
The unbeliever [the Emperor] broke and breached the oath of safe conduct.
Giving them no rest, he tormented those soldiers.
With this anxiety, each of them repeatedly suffered affliction.
They longed for peace but it was not established.
And none were unwavering among the leaderless soldiers.
They understood that there was no solution. Weakness came upon Islam,
And the remaining soldiers went straight to Damascus.
The Emperor learned of [their departure] and came. He examined the city.
He demolished [the mosque’s] minbar and mihrab. He made it a church.
[33] For many years [the Emperor] performed his blasphemies there.
God in His wisdom knows what He knows!
Subsequently, from the glorious, pure line of the House of Osman,
A world conqueror came forth as a divine blessing:
Namely, His Majesty Sultan Mehmed the Second.
His glory and majesty made the world prosper.
God caused him to succeed in the conquest of this Constantinople.
It was fit that that padishah be called the Father of Conquest (Ebulfeth).
He conquered this city in eight hundred fifty-seven [1453].
He imprinted his mark on the world in marble and departed.
He built many congregational mosques and small mosques.
Let us pray! May he prosper till the Day of Judgment!
May God have compassion on the pure soul of that shah!
And may he find glory and honor at His throne!
It is my hope that the brethren who glance at [this] narrative,
May favor the versifier of [these] words with the Fatihा.

Although the deceased versifier wrote that this holy war [of Mesleme’s] occurred in the year sixty-six [685-86] of the hijra of the Prophet—peace and prayers be upon him—the authoritative works of the late Katib Çelebi Mustafa Efendi and Kara Çelebizade Abdülaziz Efendi state that this expedition occurred in the year ninety-six [714-15]. Because this congregational mosque is the largest of the blessed mosques of Galata, it is also called the Great Mosque (Camı Kebir). It has an imperial tribune (mahfil-i hümayun), a minbar atop a single column, a müezzin’s tribune (müezzin mahfili), galleries for the congregation and a sadırvan. The court of justice (mahkeme) of Galata is opposite this mosque. When Saliha Sultan, the mother of the Paradise-dwelling Sultan Mahmud Khan the First, built a sebil and fountain2667 with an upper-story mekteb and various other pious works of this sort inside the Azab Kapı, she also renovated and enlarged this blessed mosque. She established a vakf to supplement the salaries of the [mosque’s] servants and to provide for the reading of the blessed Mevlid and the parts of the blessed Qur’an. [34] This is the chronogram inscribed around the sadırvan:

Every person admired [the renovation] and pronounced the date of its completion.

“...the mother of the sultan enlarged this most beautiful mosque,”2668 1147 [1734-35].

Because the abovementioned congregational mosque burned in the fire which occurred on the eighth day of Cemaziyüleyvel 1222 [12 July 1807], it was again renovated by the Two Holy Cities.2669 The mosque has a quarter.

2. The Galata Yeni Congregational Mosque.2670 Known as the Valide Congregational Mosque

Its builder was Gûlnûş Emeturullah Sultan, one of the wives of Sultan Mehemd Khan the Fourth and the mother of His Majesty Sultan Mustafa the Third2671 and His Majesty Sultan Ahmed Khan the Third. The Yeni Congregational Mosque2672 of Üskûdar was built for this valide sultân. God willing, it will be described in its place. Her grave is in Üskûdar. Originally, there was a church2673 on the site of this

2667 The Saliha Sultan Çeşmesi in Azapkapi; see H. Örcem Barışta, Azapkapi Saliha Sultan Çeşmesi (Istanbul, 1995); Tanışık, Çeşmeler, II, 73-75.
2668 Bu ahsen camî‘i tevsi‘ küldi valide Sultân.
2669 Presumably by the imperial vakfs established to support pious foundations in Mecca and Medina.
2670 The Galata Yeni Camii (New Congregational Mosque of Galata), known also as the Valide Camii, located at the intersection of Yuzbaşı Sabaheddin Evren Caddesi (the former Camii Cedid Sokagi) and Bereketzade Medresesi Sokagi in the Bereketzade Quarter in Galata. The mosque was torn down in 1937; see IC, II, 26; ISTA, XI, 5954; Schneider and Nomidis, Galata, 30. For location, see MW map, F 4/11 and 321; Pervitich map, III, block 1328; Schneider and Nomidis, Galata, map, D/4, 37.
2671 In fact, Sultan Mustafa II.
2672 The Yeni Cami; see Hadika, 493-94, below.
2673 The Church of St. Francis. Although no mention of the church is found in documents before 1304, it probably dates to the second quarter of the thirteenth century (but in any case, after 1230, the date of the canonization of the saint to whom it was dedicated, St. Francis of Assisi). It remained in the hands of the Franciscans after the fall of the Latin Empire in Constantinople in 1261, and also after the Turkish conquest of the city in 1453. The church was partly destroyed by fires in 1639 and again in 1660, but was rebuilt in 1670. Following the great fire of 1696, which left it intact, Sultan Mustafa II ordered it demolished (6 March 1697) and in its place Gûlnûş Emeturullah Sultan built the mosque; see Janin, Géographie ecclésiastique, 595-96.
mosque. Later, when it burned, legal permission for its reconstruction was not given and a vacant plot of land remained. Subsequently, this mosque was built. [This is] a chronogram for its completion: “May the place of worship of the mother of the sultan be an abode of pious acts!” It has an imperial tribune (mahfil-i hûmayûn) and spigots, and there is a fountain at the gate of the mosque’s precinct. Mehmed Paşa, [Gûnuş Emetullah’s] kethûda, who later became a vizier, built the medrese opposite [the mosque] as a source of blessing. The abovementioned paşa is also buried in Üskûdar. [The mosque] has a quarter.

3. The Manastır Mosque

Originally, it was a church and later it became a mosque. Its founder was His Excellency Şeyhülislâm Molla Gûrânî Şemseddin Ahmed Efendi. The aforesaid became şeyhülislâm in 893 [1487-88], succeeding Molla Hüsrev, and he passed away to the Abode of Eternity in the year 885 [1480-81]. The aforesaid built many mosques and medreses in Istanbul and he is buried in his great mosque. [The Manastır Mosque] does not have a quarter.

4. The Alaca Mosque

Its builder is Şeyhülislâm Zenbilli Ali Efendi. His biography was given in connection with his blessed mosque known by the name Müfti Ali, located in Istanbul. [35] His grave is located near his mekteb, which is situated at the edge of Zeyrek. “Death of the devout savant” is the date of his death. Şeyh Hûseyîn Efendi, who was the Friday preacher of the Congregational Mosque of Kasım Paşa and imam of this mosque, installed its minbar in 932 [1525-26]. [The mosque] has a quarter.

5. The Haci Aver Mosque

Because its builder had one eye, he was thus known as aver (blind-in-one-eye). The aforesaid was also called Haci Ama (blind). His [true] name and grave are unknown. Mehmed Tahir, a high officer of Sultan Abdülhamid Khan, who was dismissed from the office of the commissary-general of the army (nûsûl-i emanet) and was the son of a high official of a Ottoman state, the âga of the sipah ocağı Mehmed Eminzade Mehmed Sadık Ağa, installed its minbar in 932 [1525-26]. [The mosque] has a quarter.

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2674 Ma’bed-i vâlide sultân ola dâr al-hasenât.

2675 The Manastır Mescidi (Mosque of the Monastery), known also as the Molla Gûrânî Mescidi, located near the Arab Camii. Its precise location is uncertain. The mosque is no longer extant; see IC, II, 45; Schneider and Nomidis, Galata, 30.

2676 For Molla Gûrânî Şemseddin Ahmed Efendi, see Hadîka, n. 1637.

2677 The Molla Gûrânî Camii; see Hadîka, 228-29.

2678 The Alaca Mescid (Varigated Mosque), located on the south side of Tersane Caddeesi at the intersection with Üskûfçu Sokâğı in the Arab Camii Quarter in Galata. The mosque was torn down during the widening of Tersane Caddesi in 1957; see DBIA, VIII, 24; IC, II, 3; ISTA, I, 574; Schneider and Nomidis, Galata, 28. For location, see MW map, F 4/27 and 321; Pervîtîch map, III, sheet 47, block 1372; Schneider and Nomidis, Galata, plan no. 15.

2679 Zenbilli Ali Efendi; see Hadîka, n. 83.

2680 Veft-i âlim-i rabbânî.

2681 The Kasım Paşa Camii; see Hadîka, 329-30.

2682 The Haci Aver Mescidi, known also as the Haci Ümmî Mescidi, located near the Azab Kapi in Galata. Its exact location is unknown. The name Aver means ‘blind in one eye.’ No trace of the mosque survives; see IC, II, 27; Schneider and Nomidis, Galata, 29.
6. The Emek Yemez Mosque

Its builder was Hüsameddin Efendi. He is also buried there. This is the numerical date on his gravestone: 999 [1590-91]. [The mosque] has a quarter.

7. The Yolçuzade Mosque

Its builder was Hacı Ömer Efendi. His grave is also there. [The mosque] has a quarter.

8. The Okçu Mosque

Its builder was the head of the archers (okçubası), Musa Ağa. His grave is also there. [The mosque] has a quarter.

9. The Bereketzade Mosque

Its builder was Hacı Ali bin Hasan. His name is not on his gravestone. The name [Bereketzade] is found in the vakfiye of a small pious foundation nearby. The abovementioned pious founder was the first [person] to retire with the office of warden of the fortress (dizdar) of Galata at the time of the Conquest. [The mosque] has a quarter.

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2683 The Emek Yemez Mescidi, located at the intersection of Yüksel Minare Sokağı and Tutsak Sokağı in the Emek Yemez Quarter in Galata. An inscription over the entrance states that it was renovated in 1302/1884; see DBIA, VIII, 136; IC, II, 22; ISTA, VIII, 4538; Schneider and Nomidis, Galata, 29 (where the mosque is incorrectly listed as the Emek Yemez Mescidi. In fact the Tübingen manuscript [fol. 104r] and the Vienna manuscript [fol. 116v] both show the name clearly to be Emek Yemez). For location, see MW map, F 4/24 and 321; Pervititch map, III, sheet 48, block 1403; Schneider and Nomidis, Galata, plan, no. 108.

2684 The Yolçuzade Mescidi, known also as the Omer Efendi Mescidi, located at the intersection of Yolcu Hamami Sokağı and Gümüş Gerdan Sokağı in the Emek Yemez Quarter in Galata; see IC, II, 71; Schneider and Nomidis, Galata, 30. For location, see MW map, F 4/25 and 321; Pervititch map, III, sheet 48, block 1403; Schneider and Nomidis, Galata, plan no. 2.

2685 The Okçu Mescidi (Mosque of the Archer), known also as the Okçubası Musa or Okçu Camii, located on Midilli Sokağı at the intersection with Okçu Musa Caddesi in the Bereketzade Quarter in Galata. Although some sources date it to the period of Sultan Mehmed II (late fifteenth century), it seems more likely that it was founded in the seventeenth century. The mosque was rebuilt by the Directorate General of Vakfs in 1939; see DBIA, VIII, 340; IC, II, 50; Schneider and Nomidis, Galata, 30. For location, see MW map, F 4/23; Pervititch map, III, sheet 44 - 49, block 1310: Schneider and Nomidis, Galata, plan, no. 102.

2686 The Bereketzade Mescidi, located at the intersection of Camiekan Sokağı and Bereketzade Sokağı in the Bereketzade Quarter in Galata. The mosque, which took its name from the nearby fountain, was, according to an inscription, renovated in 1241/1825 and remained open for worship until 1940. It was torn down in 1948; see IC, II, 11; IKSA, II, 1185; ISTA, V, 2539; OMFD, III, 325; Schneider and Nomidis, Galata, 29. For location, see MW map, F 4/15; Pervititch map, III, sheet 44 - 49, block 1318; Schneider and Nomidis, Galata, plan, D/3.

2687 The Bereketzade Çeşmesi, located on the Kuledibi Meydan at the intersection of Büyükendeck Caddesi and Ferçaci Sokağı. It was moved to this spot in 1958 from its original location beside the Bereketzade Mescidi. The fountain was built in 1145/1732 by the defterdar-i sikk-i evvel Mehmed Efendi on the site of an earlier fountain, the work of Sultan Mehmed II’s chief müezzin (müezzinbaşı) Bereketzade al-Hac Ali Efendi, and was restored by Bezm-i Alem Valide Sultan in 1260/1844. The mosque takes its name form the fountain, but otherwise there is no connection between the two; see H. Örçün Barışta, Istanbul Çeşmeleri, Bereketzade Çeşmesi (Istanbul, 1989); DBIA, II, 156; ISTA, V, 2534-37; Tanişk, Çeşmeler, II, 77-79; Schneider and Nomidis, Galata, 40.
10. The Şehsüvar Mosque

The abovementioned is an upper-story mosque. Its builder was one of those who came with Fatih at the time of the Conquest. He was employed in various important naval affairs. [The location of] his grave is not known. [The mosque] has a quarter. [36]

11. The Kürekçiler Mosque

Its builder was Ali Ağā, who belonged to the abovementioned guild. [The location of] his grave is not known. [The mosque] does not have a quarter.

12. The Bektaş Efendi Mosque

The abovementioned is an upper-story mosque. Bektaş Efendi, its builder, is buried in a separate tomb opposite the Congregational Mosque of Hadice Sultan outside Ayvansaray. He was the imam and tutor of the Paradise-dwelling Sultan Süleyman Khan. At present the office of [the mosque’s] mütevellisi is held by his descendants. The abovementioned Bektaş Efendi was a person of influence in the reign of Sultan Süleyman Khan. Because matters having to do with the regulation and ordering of the Janissary corps were for the most part realized in accord with the word and opinion of the abovementioned person, it is said that the reliance of the abovementioned group [the Janissaries] on the famous Hacı Bektaş Veli originated with him. As the abovementioned master was also a haji, he was identical to Hacı Bektaş Veli in name and in appellation. The hamam located in Sandıkçilarbaşı inside the Kürşünlu Mahzen [Gate], as well as several buildings opposite it, are among the vakfs of this mosque. The blessed mosque is opposite the abovementioned hamam. Hafız Hüseyin Efendi, the author of [this] book, was one of the servants of this vakf. [The Bektaş Efendi Mosque] does not have a quarter.

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2688 The Şehsüvar Mescidi, located on Büyük Hendek Caddesi at the intersection with Lakardacı Sokakı in the Bereketzade Quarter in Galata. The mosque was built by Şehsüvar Mehmed Bey, a naval commander of the reign of Mehmed II. The present building is thought to date to the period of Sultan Abdülagiz. It was renovated in 1954; see DBIA, VIII, 417; IC, II, 62; OMFD, III, 500; Schneider and Nomidis, Galata, 30. For location, see MW map, F 3/5 and 321; Pervititch map, III, sheet 44 - 49, block 1308 (yanms cami); Schneider and Nomidis, Galata, plan, C/2, 105.

2689 The Kürekçiler Mescidi (Mosque of the Oarsmen), known also as the Kürkçü Mescidi (Mosque of the Furriers), located inside the walls in the vicinity of the Yelkenci Hani (Pervetitch map, III, sheet 46, block 1350; Schneider and Nomidis, Galata, plan, no. 23) in the Arab Camii Quarter in Galata. There was formerly a Kürekçiler Kapısı, and a Kürekçiler Şokagi and Kürekçiler Kapısı Sokaksi are indicated (İstanbul Rehberi, 1934, sheet 15) in the vicinity of the Yelkenci Hani. No trace of the mosque remains, nor is its precise location known; see IC, II, 44; Schneider and Nomidis, Galata, 29.

2690 I.e., the guild of the oarsmen or rowers.

2691 The Bektaş Efendi Mescidi, located at the intersection of Necati Bey Caddesi and Gümüş Sokakı in the Kemankeş Kara Mustafa Paşa Quarter in Galata. The mosque, which was built in the sixteenth century, was torn down in 1957 during the widening of Necati Bey Caddesi; see IC, II, 11; ISTA, V, 2442; Schneider and Nomidis, Galata, 29. For location, see MW map, F 4/9 and 321; Pervititch map, III, sheet 41-42, block 1248; Schneider and Nomidis, Galata, plan, no. 50.
13. The Congregational Mosque of Kemâneş Mustafa Paşa

Its builder was the abovementioned [Kemâneş Mustafa Paşa]. The abovementioned mosque was transformed from a church and has an upper story. The abovementioned paşa, who was grand admiral (kapudan paşa) at the time of the conquest of Baghdad in the reign of Sultan Murad Khan the Fourth, became grand vizier following the martyrdom of Tayyar Paşa. Subsequently, His Majesty Sultan Ibrahim Khan executed him in the year 1053 [1643-44]. The date of his death is "May Paradise be Mustafa Paşa’s abode." He is buried in a separate tomb on the Divanyolu in Istanbul. He also built a mosque and a medrese and a fountain. Details of his biography are given above in the description of the small mosque in his medrese located near Parmakkapi.[3667] [The Congregational Mosque of Kemâneş Mustafa Paşa] has a quarter.

14. The Sultan Bayezid Mosque

Its builder was the Paradise-dwelling Sultan Bayezid Khan the Saint. The abovementioned mosque is administered by the vakf of his great mosque in Istanbul. [37] The late Haci Beşir Ağa, the şeyhülharem and nazır-i darüssaade, installed its minbar. The abovementioned ağa is buried in the vicinity of the blessed tomb of His Excellency Halid bin Zeyd—may God be well pleased with him. [The mosque] has a quarter.

15. The Mosque of Sultan Bayezid Khan the Saint

This mosque was also built by His Majesty the abovementioned sultan. The abovementioned Beşir Ağa installed its minbar as well. And [the Mosque of Sultan Bayezid Khan the Saint] has a quarter.

[The Gates of Galata]

1. The Tophane Kapı; 2. the Azab Kapı; 3. the Küçük Kule Kapı; 4. the Büyük Kule Kapı; 5. the Meyyit Kapı; 6. the Kurekçi Kapı; 7. the Yağkapani Kapı; 8. the Bahkpazarsi Kapı; 9. the Karaköy Kapı; 10. the Kurşunlu Mahzen Kapı; 11. the Mumhane Kapı; 12. the Kireç Kapı;

The walls of Galata, with a perimeter of about 2800 meters and averaging two meters in width, enclosed an area of 37 hectares. Although the Genoese, by their agreement of 1267 with the Byzantines, were expressly forbidden to fortify the suburb, they nonetheless proceeded to do so almost immediately after that date, and, over the next century and a half, gradually enlarged Galata’s area by extending its walls. Since the enlargement took place by degrees, divisions within Galata were formed as areas beyond the fortifications were enclosed by new walls. Ultimately, five walled subdivisions were formed within Galata’s outer defenses, each of which could defend itself independently in case of emergency. The fortifications system, in addition to having square and semicircular towers ranged along the walls at regular intervals, also included a large castle on the shore, on the site of the Yeralti Camii, and a tower bastion, the Galata Tower, on the north defending the city’s land side. The outer walls of Galata were pierced by sixteen gates, of which thirteen are enumerated by Ayvansarayi. The interior gates between the walled quarters of the town numbered eight, of which six are mentioned in the Hadika. Although the outline of Galata’s defenses are today still visible in the street plan, and some meagre remains of the walls survive, the fortifications were in large part demolished in 1864.

The Genoese period names of the gates of Galata have for the most part not been handed down. Early Turkish lists of the gates of Galata include those given by Mehmed ibn Ömer Asik and Evliya Çelebi. For a discussion of the sources as well as of the names themselves, see Schneider and Nomidis, Galata, 15-18. In listing the gates, Ayvansarayi begins with the main eastern and western gates (the Tophane and Azab), followed by the two gates flanking the Galata Tower on the north. He next lists the eight gates on the south, sea-facing, side of the enceinte, beginning in the west with the Kurekçi Kapısı and proceeding east to the Yiğit Kapısı, and finally enumerates six of the gates in the interior walls which separate the different wards of the town.

The Cannon Foundry Gate, located on Necati Bey Caddesi, connected Galata with the district known as Tophane, situated to the northeast of Galata along the Bosphorus shore; see Schneider and Nomidis, Galata, 17 and plan, no. 67.

The Gate of the Naval Marines, located at the southwest angle of Galata, at the north end of the Atatürk Bridge. On a woodblock print published by the Venetian Vavassore and dated c. 1520, which in turn was based on an earlier print of c. 1490, the gate is designated Porta de San Antonio, a name which reappears as S. Antonis Pforten on the panoramic drawing of Constantinople dated 1559 by Melchior Lorichs; see Schneider and Nomidis, Galata, 15 and plan, no. 10; Eugen Oberhumer, Konstantinopel unter Sultan Suleiman dem Grossen aufgenommen im Jahre 1559 durch Melchior Lorichs von Flensburg (Munich, 1902), 22, pl. X.

The Small Gate of the Tower, located on the Yüsek Kaldırım to the east of the Galata Tower, on the north side of the enceinte; see Schneider and Nomidis, Galata, 17 and plan, no. 77.

The Large Gate of the Tower, located immediately to the northeast of the Galata Tower, on the north side of the enceinte; see Schneider and Nomidis, Galata, 17 and plan, no. 90.

The Corpse Gate, located opposite the intersection of Tersane Caddesi and Galata Yeni Kapısı Caddesi, on the west side of the enceinte. It was so named because it was the gate leading to the cemeteries outside Galata’s walls; see Schneider and Nomidis, Galata, 15 and plan, no. 9.

The Oarsman’s Gate (or Kürekçi Kapı, Gate of the Fourrier), located on the no longer extant Kürekçi Kapısı Sokağı, on the south side of the enceinte, along the shore; see Schneider and Nomidis, Galata, 15 and plan, no. 24.

The Gate of the Oil Market, designated Porta Comego on the Vavassore woodblock print of c. 1520 and the Lorichs drawing of 1559 (Hadika, n. 2704). It was located on the south side of the enceinte, along the shore, on the no longer extant Eski Yağkapani Sokağı; see Schneider and Nomidis, Galata, 16, and plan, no. 31; Oberhumer, Konstantinopel, 22, pl. VIII.

The Gate of the Fish Market, located on the south side of the enceinte, on the no longer extant Kardeşim Sokağı; see Schneider and Nomidis, Galata, 16, and plan, no. 35.

The Karaköy Gate, designated Porta Sta Chiara on the Vavassore woodblock print of c 1520 and Lorichs drawing of 1559. It was located at the northern end of the Galata Bridge, on Karaköy Caddesi; see Schneider and Nomidis, Galata, 16, and plan, no. 41; Oberhumer, Konstantinopel, 22, pl. 2.

The Gate of the Lead Covered Cistern, referred to by Evliya Çelebi as Aya Niko Kapı (Porta di San Nicola), located on Gümüş Sokağı, on the southeast side of the enceinte; see Schneider and Nomidis, Galata, 16-17, and plan, no. 52.

The Gate of the Chandlery, located on Galata Şarap Iskelesi Sokağı, on the southeast side of the enceinte; see Schneider and Nomidis, Galata, 17 and plan, no. 54.
13. the Eğri Kapı. And these are the gates separating the divisions [inside Galata]: 1. the Küçük Karaköy Kapı; 2. the Mihal Kapı; 3. the Meydancık Kapı; 4. the Kilise Kapı; 5. the İç Azab Kapı; 6. the Sarık Kapı. In all there are nineteen gates.

1. The Meyyit İskelesi Mosque

It is an upper-story mosque. Its builder was the firewood seller (çupcu) Musa Çelebi. [The location of] his grave is not known. Although it was originally an open air place for public worship (namazgâh), one of the commissioners of the imperial naval arsenal (tersane emini), with canonical consent, took possession of it and built [the mosque]. The office of its mütevelli is entrusted to his descendants. [The mosque] does not have a quarter.

2. The Congregational Mosque of Azabkapı

Its builder is Tavil Mehmed Paşa, who became grand vizier at the end of the reign of Sultan Süleymán Khan and was the son-in-law of His Majesty Sultan Selim Khan the Second and grand vizier during the time of his reign. He was the husband of İsmihan Sultan. As was stated in his biography, which was given in connection with the blessed mosque known by his name located near Kadırğa Limani in İstanbul, [38] he became grand vizier in Zilkade nine hundred seventy-two (1565). Later, in Şaban nine hundred eighty-seven (1579), at the beginning of the reign of Sultan Murad Khan the
CHAPTER FOUR

Third, a madman martyred him while he was in the divan. A son named Ibrahim was born to him by the abovementioned sultana. At first, [the birth] was hidden, but, subsequently, in the time of Selim Khan, it was revealed to the public, and [the son] was retired [with the rank of vizier with] three tug. He was known by the name Ibrahim Khan. Both of them [father and son] are buried in a separate tomb located near the blessed mosque of Ebu Eyyub Ensari—may God be well pleased with him. The celebrated theological college known as the Yazih Medrese, which is located near his tomb, is one of his charitable foundations. In addition to his numerous vakfs in Anatolia and Rumelia, there are many charitable foundations of his in the Two Esteemed Holy Cities. The imperial tribune (mahfil-i hûmayûn) and other requirements of the abovementioned mosque being complete, it was finished in the year “Paradise of the Qur’ân,”

985 [1577-78]. [The mosque’s detached] minaret, built of stone with a single balcony, is to its left, on the other side of an alley. In addition to being repaired many times, it was completely renovated due to the fact that it cracked in the fire which occurred on the eighth day of Cemaziyûlèvel of the year 1222 [14 July 1807]. Because it was struck by lightning in the year [lacuna], it was pulled down, and, because [the mosque’s] vakf lacked money, it has still not been [re]built at the time of our writing, which is Cemaziyûlèvel of the year 1242 [1826]. [The mosque] does not have a quarter.

3. The Nişancı Mosque

It is an upper-story [mosque]. Its builder was Nişancı Mehmed Paşa. His grave is in the mosque known as the Yeni Nişancı Congregational Mosque in Istanbul. There is a mekteb of his nearby. Şükri Efendi, a manumitted slave of Fevzizade, the grandson of Kırım Efendi, who was one of the descendants of the founder and was mütevelli in accord with the stipulations [of the vakf], installed its minbar with incomes assigned from the capital of the vakf. [The mosque] does not have a quarter.

4. The Yelkenci Khan Mosque

It is an upper-story [mosque]. Its builder was Grand Vizier Kemânêş Mustafa Paşa. His great mosque inside the walls [of Istanbul] has been noted. The khan is one of [the great mosque’s] rent-producing vakf properties. [The Yelkenci Khan Mosque] does not have a quarter. [39]

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2724 Cennet al-Kur’dn.
2725 The Nişancı Mescidi (Mosque of the Chancellor). The mosque was located at the intersection of the no longer extant Kalafaçılar Cadesi and Kurekçiler Kapısı SokAĞI in the Arap Camii Quarter, outside the walls of Galata and along the shore of the Golden Horn. No trace of the mosque remains; see IC, II, 50; Schneider and Nomidis, Galata, 32. For location, see MW map, F 4/21 and 321; Pervititch map, III, sheet 45–46a, block 1358; Schneider and Nomidis, Galata, plan, no. 21.
2726 Nişancı Karamani Mehmed Paşa; see Hadîka, n. 1810.
2727 The Yeni Nişancı Mescidi, located in Kumkapı; see Hadîka, 230.
2728 The Yelkenci Ham Mescidi (Mosque of the Sailor’s Khan), located in the Yelkenci Ham, near the intersection of the no longer extant Kurekçiler Kapısı SokAĞI and Makaracil Çadessi, just outside the sea wall in the Arap Camii Quarter. No trace of the mosque survives; see IC, II, 50; Schneider and Nomidis, Galata, 34. For location, see Pervititch map, III, sheet 45–46a, block 1350; Schneider and Nomidis, Galata, plan, no. 23.
2729 Kemânêş Kara Mustafa Paşa; see Hadîka, n. 78.
2730 The Odalar Mescidi in Karagümûk; see Hadîka, 46.
5. The Eski Yağkapam Mosque 2731

It is an upper-story [mosque]. Its builder was Grand Vizier Makbul Ibrahim Paşa, 2732 whose genealogy extends back to Yanko bin Madyan, the first builder of Constantinople. In addition to this, there is a mosque of his in Salonika known as the [Congregational Mosque of Aya Sofya], 2733 and mosques, iÌmarÌÊs and other charitable foundations of his in Kavalla and Hezargrad. He was master of the seal [i.e., grand vizier] for thirteen years and was killed on the Night of Power in blessed Ramazan of the year 942 [21 March 1536]. His grave is in the place known as the Canfeza Zaviyesi, behind the naval arsenal. He is buried on a separate raised terrace and later, following his execution in Ramazan in the year 1023 [1614], Grand Vizier Nasuh Paşa was buried beside him. [The mosque] does not have a quarter.

6. The Congregational Mosque of Yağkapamı 2734

It is an upper-story [mosque]. Its builder was Grand Vizier Kara Mustafa Paşa. 2735 His medrese and small mosque without minaret located in Istanbul were mentioned [above]. 2736 [The Congregational Mosque of Yağkapamı] does not have a quarter.

7. The Congregational Mosque of the Kursunlu Mahzen 2737

Its founder, Grand Vizier Mustafa Paşa, 2738 obtained the imperial seal three times and was executed on Midilli in the year 1170 [1756-57]. His biography was given in connection with the account of his tekke. 2739 It is related that on God’s facilitating the conquest of Galata, which occurred according to tradition in the one hundredth year of the hijra [718-19], the abovementioned mosque was built in order to make possible the performance of the five obligatory acts [of daily prayer]. Şeyh Mehmed

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2731 The Eski Yağkapamı Mescidi (Mosque of the Old Oil Market), known also as the İbrahim Paşa or Makbul Ibrahim Paşa Camii, located contiguous to Galata’s walls at the Yağkapamı Kapısı, on Fermeneci Caddesi between Arap Kayyum SokAĞI and DikıÇı SokAĞI in the Yeni Camii Quarter in Galata. The mosque was built in 1536 by Süleyman I’s son-in-law and grand vizier Makbul Damad İbrahim Paşa, was renovated in the early nineteenth century by Sultan Mahmud II and was rebuilt in 1913; see DBIA, V, 277; IC, II, 22-23; Schneider and Nomidis, Galata, 31. For location, see MW map, F 4/20 and 321; Pervitiç map, III, sheet 43a - 46, block 1348; Schneider and Nomidis, Galata, plan, no. 33.

2732 Damad Frenk İbrahim Paşa; see Hadîka, n. 202.

2733 The probably eighth-century Church of the Holy Wisdom in Salonika, converted into a mosque by İbrahim Paşa in 930/1523-24; see AOME, IV, 256-57.

2734 The Yağkapamı Camii, known also as the Kara Mustafa Paşa Camii or Karaköy Camii, located on Karaköy Caddesi at the north end of the Galata Bridge, between Kemankeş Caddesi and Halil Paşa SokAĞI in the Kemankeş Mustafa Paşa Quarter outside the sea wall in Galata. The mosque was torn down in 1958; see IC, II, 69; Schneider and Nomidis, Galata, 29-30. For location, see MW map, F 4/8 and 321; Pervitiç map, III, sheet 41-42, block 1253; Schneider and Nomidis, Galata, plan, no. 42.

2735 Merzifonî Maktul Kara Mustafa Paşa; see Hadîka, n. 1485.

2736 The Kara Mustafa Paşa Darüldâhidisi in Çarşkapı and the Kara Mustafa Paşa Mescidi in Hacapaşa; see Hadîka, 190-91.

2737 The Kuruçulu Mahzen Camii (Congregational Mosque of the Leadied Gistern), known also as the Yeraltı Camii, located at the end of Karantina SokAĞI in the Kemankeş Kara Mustafa Paşa Quarter in Galata. The mosque stands on the foundations and cistern of the square fort (the kastilîon) which was the point of attachment for the chain which in Byzantine times stretched across the mouth of the Golden Horn from Sarayburnu to Galata. Following the conquest of Constantinople in 1453, a popular legend spread to the effect that Vahb ibn Husayra (Wahb ibn Hushayra) and Sufyan ibn Uyayna (Sufyan ibn 'Uyayna), two Muslim martyrs who fell before the walls of the city during the Arab siege of 716-17, were buried there. According to Evliya Çelebi, their graves were discovered in the seventeenth century and Murad IV wished to build a mosque on the site. However, as Ayvansarayî notes, the present mosque was built by Grand Vizier Bahîr Köse Mustafa Paşa between 1754 and 1756; see Hashuck, Christianity and Islam, II, 726-28; Unver, Şahîhe Kabîrleri, 47-48; Evliya Çelebi, Travels, 1/2, 167; also DBIA, VII, 502; IC, II, 42; Schneider and Nomidis, Galata, 91-92. For location, see MW map, F 4/7 and 321; Pervitiç map, III, sheet 41-42, block 1246; Schneider and Nomidis, Galata, plan, no. 47.

2738 The Maktul Bahîr Köse Mustafa Paşa. He was, in fact, executed in 1179/1765. See Hadîka, n. 118.

2739 The Mustafa Paşa Tekkesi outside the Edirne Kapı; see Hadîka, 309-10.
Efendi, the son of Şeyh Murad, who came to the Threshold [Istanbul] from the Blessed Damascus in the time of Mahmud Khan the First, gives the following narrative from his father, Şeyh Murad Efendi. “My father, Şeyh Murad Efendi—may his grave be hallowed—beheld in his dreams a bridge being built from Üsküdar to Galata and angels passing over it. When he asked them for an explanation, they answered, ‘Some of the Companions of the Prophet were buried in the Kurşunlu Mahzen. We are on our way to make a pilgrimage to them.’” And [Şeyh Murad Efendi] explained and wrote out this dream for the abovementioned vizier [Mustafa Paşa], who was grand vizier. [40] After the memorandum [was delivered], because, in fact, some noble graves were found, when, following its directions, the abovementioned cistern was cleaned, emptied and searched, recourse was had to histories. It was found that several of the celebrated persons who came with the Muslim commander to conquer Constantinople in the year 96 [714-15], during the time of the Umayyad Caliphate, were buried in the abovementioned place. The army of Islam settled down in the abovementioned city [of Galata] for a period of seven years, and, when they returned to Damascus, they put some goods in the abovementioned cistern, closed it up with the permission of the Emperor and caused [molten] lead (kursun) to be poured [to seal it up]. This is the reason it is known as the Kurşunlu Mahzen (Leaded Cistern).

Because the renovation and adornment of the abovementioned mosque were desired by the sultan, a minbar and imperial tribune (mahfil-i hümayun) were built. And because one of the there-located towers of the fortress of Galata was in the form of a minaret, it was made into a minaret and oil lamps were put [in it]. When later, as the result of an earthquake, it fell down, a minaret was built again in its place. The abovementioned mosque being completed, His Majesty Sultan Mahmud Khan honored it with a visit on the commencement of the first prayer. After the performance of Friday prayer, because the work of the abovementioned vizier met with imperial satisfaction, [the sultan] gave a sable coat [to Mustafa Paşa]. This is the chronogram on the arch of its gate:

Shah of the shahs of the world, Sultan Mahmud Gazi,  
The radiance of whose charitable works illumines the world,  
When he worked his imperial zeal in this place,  
He matchlessly renovated this captivating mosque of the Companions.  
Withal, the justice-adorning padishah was successful.  
He set to work with vigor for good purpose.  
And let this be the fortunate destiny of the king of kings of the world:  
May the World Conqueror obtain reward in his time for such a pious work!  
May God always make his pure person the object of divine help and guidance!  
May he, like Alexander, enchant the world from end to end!  
[41] Abdî, I composed a date for it with this brilliant hemistich:  
“Sultan Mahmud renovated this beautiful mosque,” 1166 [1752-53].

Because the abovementioned vizier belonged to the Nakşbendi dervish order, he stipulated that each Thursday [the litany known as] “the seal of the masters” (hatm-i hacegân) be recited as a prayer for his soul. Details of the founder’s biography were given in connection with his exalted dervish lodge located in the place named Otakçilar in the vicinity of [the tomb of] Ebu Eyyub Ensari.

The abovementioned mosque has four gates. Two of them open in the direction of the sea and two open on the land side. One descends through them by steps. In addition to these, there is also a separate door for the imperial tribune (mahfil-i hümayûn). Ablution spigots were made to flow in its courtyard and a great fountain was made to flow outside its gate. There are three graves on the interior

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270 Bu zâbâ câmi‘î Sultân Mahmûd eyledi ta‘mîr.  
271 The Mustafa Paşa Tekkesi in Otakçilar; see Hadîka, 309-10.
of the mosque. One of them is laid out as a separate tomb and, in another place, two are [enclosed] with grills. The upper-story pavilion, built during the vizierate of Grand Vizier Şehid Ali Paşa, became a place of repose. Guns are installed at the seashore as at Tophane, and they are used at various religious festivals and times of celebration. [This] is the chronogram composed by the late Hakim for the completion of the blessed mosque: “Pure and beautiful mosque of the virtuous Sultan Mahmud,” 1166 [1752-53]. [The mosque] does not have a quarter.

The late Şehid Ali Paşa built the abovementioned pavilion in Rebiūlāhır 1128 [1716]. In Cemaziyyuelve of the abovementioned year, the aforementioned [paşa] set out on the Austrian campaign [of that year] and obtained the rank of martyr in blessed Şaban. Subsequently, at the beginning of the year twelve hundred thirty-five [1819], the abovementioned pavilion burned, and Derviş Paşa, who was grand vizier, renovated it. In the year 1237 [1821-22], an unpretentious clerical office for the inspection of passing ships was established next to the abovementioned pavilion, and it was completed at the end of blessed Şaban of the abovementioned year.

8. The Yazıcı Congregational Mosque

[42] Its builder was Mehmed Efendi, one of the Müveyyedzade. He was a kadi. His father, the müderris Alaeddin Efendi, renowned as Eyyub İsa, was the grandson of Kadiasker Müveyyedzade Abdurrahman Efendi and the nephew of the Şeyhülislam Şeyhi Abdülkadir Efendi. He died in his high office in the year “Regulator,” 990 [1582]. The person buried under the brick and stone dome in the cemetery opposite this mosque is Meyyitzade. The statement that it is Müveyyidzade is an error. And he is the reason that the landing place opposite it is called Meyrit İskesi. When, in the year 1004 [1595-96], the father of this Meyyitzade set out on the Eğri campaign with Sultan Mehmed Khan the Third, his wife was pregnant. Learning on his return that his wife had died, her grave was opened by imperial command, and because his son was found to be alive, the abovementioned child was famed as the son of the corpse (Meyyitzade). Following his death in the year 1075 [1664-65], he was again buried beside his mother. This event is written about at length in the history of Evliya Efendi. Because the clerk (yazici) Mehmed Efendi built a mekteb and a single hamam there, the blessed mosque was known by his name. But by no means was he the founder of the mosque. [The mosque] has a quarter.

2742 Damad Şehid Ali Paşa; see Hadika, n. 105.
2743 Pâk u zîhâ câmi’-i Sultan Mahmfid al-hisâl.
2744 Derviş Mehmed Paşa (d. 1837), grand vizier of the reign of Mahmud II. Born in Anapoli in the Morea, he became the private secretary (muvèker) of Moralh Salakba Ahmed Paşa and was subsequently governor of Balikesir, Antakya, Kütahya and Bursa. He was appointed grand vizier on 31 December 1817, following the dismissal of Mehmed Rauf Paşa, and held that office for two years. Following his dismissal (28 December 1819), he was exiled from the capital with the governorships of Damascus, Kütahya and Karahisar. Pardoned in 1837, he was dispatched to the Hijaz as şeyhülharem and died in Yanbu; see SO, II, 336.
2745 The Yazici Camii (Congregational Mosque of the Scribe), known also as the Müveyyedzade Camii, located at the intersection of Yfnksek Kaldinm Caddesi and Serdar Ekrem Sokagi, outside the Küçük Kule Kapisi in the Müveyyedzade Quarter in Galata. The mosque was rebuilt in 1960; see DBIA, VIII, 474; IC, II, 70; Schneider and Nomidis, Galata, 34. For location, see MW map, F 4/3 and 321; Pervetitch map, III, sheet 50, block 1300 (rûines cami); Schneider and Nomidis, Galata, plan no. 84.
2746 An important ulema family of the sixteenth century.
2747 For Müveyyedzade Şeyhi Abdülkadir Efendi, see Hadika, n. 2274.
2748 Nazım.
2749 Tarih-i Evliya Efendi, i.e., the Seyahatname of Evliya Çelebi; see Hadika, n. 1149. For the passage in question, see Evliya Çelebi, Travels, 1/2, 48.
9. The Mosque of the Galata Mevlevihane

Its builder was İskender Paşa. The aforesaid was executed in 921 [1515-16]. He is buried in his mosque in the town of Kanlica. God willing, his biography will be mentioned in that place. “Constant,” 897 [1491-92], is the date of construction of this tekke. His Excellency Semâi Mehmed Dede Efendi, one of the heads of the Grand Lodge (asîtane) of Mevlana in Konya, dwelled for a time on the site which is at present [occupied by] the tekke, prior to his term in the office as master [of the tekke] in Konya. He planted the great cypress, which is at present extant there. The abovementioned dervish lodge was built through the efforts of İskender Paşa at that time, and initially His Excellency Sultan Divani became the şeyh.

The abovementioned Semâi Mehmed Dede Efendi was from Karahisâr. He was a descendant of Mevlana. With his subsequent appointment to the office of şeyh in Konya, he became head of the Grand Lodge of Mevlana in Konya and passed on to the Abode of Eternity in the abovementioned city in the year 936 [1529-30]. In the year 955 [1548-49], Mesnevi Han Mahmud Dede Efendi became head of the Galata lodge in his place, and His Excellency Veli Dede, who is buried in the Aegean Islands became head cook (asçabaşı). After a time, the dervish lodge fell into ruin and was deserted, and subsequently it became a Halveti tekke. Later, when it had become a schoolroom, Abdi Dede Efendi, the builder of the Mevlevihane in Kasımpaşa, came to the Exalted Threshold with a petition from Konya, and, proving that the abovementioned lodge was a Mevlevihane, it was awarded to him. After occupying the office of its şeyh for a time, Abdi Dede Efendi was dismissed when İsmail Dede Efendi, the commentator on the Mesnevi, came with a petition from Konya, and İsmail Dede Efendi became şeyh. When this happened, the abovementioned Abdi Dede Efendi built his Kasımpaşa tekke in the manner described above. İsmail Dede Efendi died in 1041 [1631-32]. The date of his death is “The mosque’s shining lamp was pleased.” He was buried in the abovementioned dervish lodge. Subsequently, Adem Dede Efendi became şeyh. He died in Egypt on his return from the blessed hajj. Müstakimzade composed this chronogram for his death: “Dancing, Adem Dede attained the Paradises.” He is buried in his place. A poet of the time, the late Nisârî, composed this chronogram: “It is not the epoch of

2750 The Galata Mevlevihanesi Mescidi, located at the promontory of the Pera hill on Galib Dede Caddesi near the intersection with the Tünel Meydani in the Şâhçulu Quarter in Beyoğlu. The Galata Mevlevihanesi was one of four grand lodges belonging to the order in Istanbul (the others being the Yenikapı Mevlevihanesi, the Bahariye-Eyüp (formerly the Beşiktaş) Mevlevihanesi and the Üsküdar Mevlevihanesi). Founded in 897/1491-92, it is also the oldest Mevlevi lodge of the former Ottoman capital. The structures which at present make up the complex date for the most part to a rebuilding of the lodge which took place following the fire of 1855. In the second half of the nineteenth century, the tekke became one of the obligatory stops for foreign travelers in the city, and it was described at some length by the Italian journalist and writer Edmondo de Amicis, the French poet, novelist and critic Théophile Gautier and the American academic Edwin A. Grosvenor, among others. Closed in 1925, at the time of the abolition of the Sufi orders, it was reopened in 1975 as the Divan Literature Museum (Divan Edebiyatı Müzesi); see DBIA, III, 362-67; IC, II, 25; ISTA, XI, 5912-16; Can Kerametli, Galata Mevlevihanesi. Divan Edebiyatı Müzesi (İstanbul, 1977); Lifchez, Dervish Lodge, 101-13; Schneider and Nomidis, Galata, 32, ZSE, 43-45. For location, see MWmap, F 3/3; Pervititch map, III, sheet 50, 1294; Schneider and Nomidis, Galata, plan, no. 88.

2751 For the confusion surrounding İskender Paşa’s identity and his place of burial, see Hadîka, n. 596.

2752 The mosque referred to here is the Kanlıca or İskender Paşa Camii in Kanlıca, on the Asian shore of the Bosphorus. The İskender Paşa buried beside that mosque was not the founder of the Galata Mevlevihanesi, however, but rather Çerkes İskender Paşa, who died in 979/1571-72; see Hadîka, 77, 468-70.

2753 The aşçibaşı or aşa dede took his title from the fact that he was the chief cook of a Mevlevi tekke, charged with preparing food for its residents. Because the preparation and consumption of food were so important in tekke life, especially among the Mevlevi and Bektaşi, the aşçibaşı’s responsibilities extended beyond food preparation and included the training of initiates and the overall management of the tekke.

2754 See Hadîka, 337-38.

2755 Sivindî câmi‘în rûşenî-i çérûğ.

2756 Adem Dede raķş eýliyerek irdi cindnd.
Adem. That passed. It is the epoch of Mehmed,\(^{2757}\) 1063 [1652-53]. When Arzi Mehmed Dede Efendi passed away in 1075 [1664-65], the late Mустакимзärede composed this chronogram:

Thinking of his patent from [his] predecessor, the heart composed the date.

“Arzi, approaching and being united with the God, is cheerful.” \(^{2758}\)

The aforesaid [Arzi] is buried there in a separate tomb. Pendari Naci Ahmed Dede became şeyh in his place. This Naci Ahmed Dede was initiated as a dervish by Şeyh Ahmed Efendi, and, completing [in-struction in] the customs of the order, he set off on the blessed hajj together with his şeyh. After returning, he came to Istanbul when Adem Efendi died in Egypt and stayed in the service of Arzi Mehmed Dede. \(^{44}\) He became şeyh of the Beşiktaş Mevlevihane in the year 1071 [1660-61], and, upon his journey to the Crimea in the year [10]73 [1662-63], his office as şeyh [in Beşiktaş] was given to Yusuf Dede. He later returned to Istanbul in 1075 [1664-65] and became şeyh of Galata in place of Derviş Çelebi. Seven years later, in [ten] eighty-two [1671-72], his office as şeyh was taken away. It becoming necessary with the passage of time to honor him again, he became şeyh of the Yenikapi Mevlevihane, and he was mentioned there in connection with the place in which he was buried. \(^{2759}\) When his office as şeyh [in Galata] was taken away, Çelebi Derviş Efendi, a descendant of Mevlana, became şeyh in his place. [Çelebi Derviş Efendi] died one year later at a place named Hacıoğlu Pazan, while officially traveling with the imperial army on the Kamanice campaign. He is buried there. According to the statement in Şeyhi Efendi’s continuation of Atayî, \(^{2760}\) Çelebi Derviş Efendi became şeyh before Naci Ahmed Dede. And following his removal, the abovementioned office of şeyh was conferred on Gavși Ahmed Dede Efendi. This Gavși Ahmed Dede was one of the descendants of Ahmed Bican. \(^{2761}\) The late Nazim composed this chronogram for his death: “May Ahmed set out for the sublime Paradise,” \(^{2762}\) 1109 [1697-98].

He was initiated [as a dervish] by Salih Dede, the şeyh of the Mevlevihane in Protected Bursa. Nayi Osman Dede Efendi, his son-in-law and the author of the Manzume-i Mi’raciye (Poem of Muhammed’s Night Journey), became şeyh in his place. He passed away to the Abode of Eternity in the year 1142 [1729-30], and his son Abdülbaki [Sirr] Dede Efendi\(^{2763}\) became the occupant of his father’s office. The late Vehbi Efendi composed this hemistich [as a chronogram for Osman Dede’s death]: “Osman Dede passed away. May Sim endure.” \(^{2764}\) Another chronogram of dotted letters (tarih-i mu’cem): “Dede Osman exchanged the transitory cycle of existence for immortality,” \(^{2765}\) 1142 [1729-30]. When the abovementioned [Sirr] Abdülbaki Dede Efendi died, Tatar Rahmi Mustafa Efendi composed this chronogram: “Sirri departed the World. His name endured in the World,” \(^{2766}\) 1164 [1750-51]. Another [chronogram

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\(^{2757}\) Değildir devr-i Adem Geçdi o Devr-i Mehmed‘dir.

\(^{2758}\) Takarrûde visîl-i hâzret le arzî beş artıkdar.

\(^{2759}\) See Hadika, 253.

\(^{2760}\) The Vakai al-Fuzala (Circumstances of the Virtuous) of Mehmed Şeyhi Efendi, which continues the Hadd‘ik al-Hakah‘ik fi Takmîldât al-Shakâ‘îk (The Gardens of Truths in Completion of the Peyon) of Atayî, and contains the biographies of outstanding members of the Ottoman ulema from the reign of Ahmed I to that of Ahmed III. For Atayî, see Hadika, n. 1310; Ugur, Ottoman Ulema, is a study of Şeyhi’s text.

\(^{2761}\) Ahmed Bican, Turkish mystic writer of the mid-fifteenth century. With his brother, the famous Yazıcıoğlu Mehmed, he was a disciple of Haci Bayram Veli. Later, the brothers retired to Gelibolu, where Ahmed lived a simple and ascetic existence, becoming so frail and emaciated that he came to be known as “The Lifeless” (bi-can). His most important literary work is the Evver al-Aşıkîn (Lights for Lovers), a Turkish prose translation in a simple and direct style of his brother’s Arabic religious treatise entitled Mağârib al-Zamân (Setting-points of Time); see Hadika, n. 2486; EI\(^2\), I, 1202; HOP, I, 391-98.

\(^{2762}\) Ahmed ola ‘azîm-i huld-i berrîn.

\(^{2763}\) See ZSE, 44.

\(^{2764}\) Osman Dede gözdî Ola Sirr bâkî.

\(^{2765}\) Değildi bâkî ile devr-i fânîyî Dede ‘Osmân.

\(^{2766}\) Cihânîdan gözdî Sirr Aðî bâkî kaldi dûnyâda.
is as follows: “Whirling, Baki Dede went to Eternity,” 1164 [1750-51]. He is buried beside his father and grandfather.

[Abdülbaki Dede Efendi’s] son, Mehmed Şemseddin Efendi, who became şeyh [of the Kas Îmâşa Mevlevîhane] replacing Şeyh Musa Dede, who had been transferred to the Yenikapi Mevlevîhane while he was şeyh of the Kas Îmâşa Zaviyesi, became şeyh of this dervish lodge in his place. He subsequently set out on the blessed hajj. He passed away to the Abode of Eternity while on the road, in the course of his return, in 1174 [1760-61]. His brother, Isa Dede, forsaking the career of kadi, became şeyh in his place.

During his time [as şeyh] the abovementioned tekke was burned together with the tekke of Abdulkadir Rumi. In the year 1179 [1765-66], Yenişehirli Osman Efendi was appointed building commissioner (bina emini) through the imperial zeal of His Majesty Sultan Mustafa Khan the Third, and the abovementioned tekkes were renovated and completed in blessed Şaban of the abovementioned year. The abovementioned Şeyh Isa Efendi occupied the office of şeyh in the abovementioned dervish lodge for ten years and, following his death, was buried in the abovementioned tekke. This is the chronogram composed for his passing by the deceased Müstakimzade:

The Messiah-breath of the pen1 spells out its date to mankind.

“Turning and turning, Isa Dede reached the angels,” 1185 [1771-72].

Selim Dede, his brother-in-law, became head of the tekke in his place. He died in Recep in the year “Loss has befallen you,” 1191 [1777]. He is buried there, and his son, Mehmed Sadik Dede Efendi, was transferred to his office from the tekke of Kas Îmâşa. He passed away one year later due to the plague. Seyyid Abdulkadir Halebi was transferred to his post from the office of şeyh in Cairo. After him, in the year 1192 [1778], Şeyh Hüseyn Efendi, the head cook (asciibasi) of Konya, became head of the tekke, and, following his death in the fourth year [of his appointment], Bakkalzade became şeyh. Bakkalzade was the son of a grocer (bakkal) in Konya, and, after coming to Galata, he became its şeyh. His name was Ali. He became şeyh in the year 1197 [1782-83]. The office was taken away from him on the eleventh day of Safar 1201 [3 December 1786]. Nu’man Bey, the builder of the Mevlevîhane in Üskûdar, became şeyh in his place. When, subsequently, Nu’man Bey gave up the post of şeyh of Galata, it was awarded to a person named Abdullah Dede. He died on the road while coming to Istanbul, and it was again awarded to Bakkalzade and subsequently, on the ninth day of Şevval 1205 [11 June 1791], to Galib Dede. Because the late şeyh Galib Efendi’s moral quality had come to the imperial notice of His Majesty the Paradise-dwelling Sultan Selim Khan the Third, he was honored with the abovementioned office of şeyh. Debbâgazade Mehmed Resid Efendi composed [for his appointment] this chronogram in which only the dotted letters are counted: “Men disputed over its şeyhs and Galib was seated without question,” 1205 [1791]. In the year 1210 [1795-96], the abovementioned tekke was renovated by order of the padishah, and the semâhane, kitchen (matbah) and cells (hucurat) were changed. The house which is at present reserved for the şeyhs was the original semâhane.

The aforesaid [Galib Dede] was a virtuous person and there is an eloquent divan of his [poetry]. When he passed away to the Abode of Eternity, he was buried in the abovementioned tekke. He was a person of medium height, graceful and comely of face. Subsequently, Şeyh Ruhi Dede from the city of

1 Bâkî Dede devr eleyerek gidiyerek behâyâ.
2 Mesihâ-dem-i kalem, that is, the words inscribed by the pen are likened to the miracle-working breath of the Messiah Jesus, or alternatively, the pen’s scratching is likened to the sound of his miraculous words.
3 Döne döne varda rühânilere İsâ Dede.
4 Massa-kum al-darr.
5 Galib Dede Mehmed Esad Efendi; see Hadika, n. 2162.
6 İhtelefa al-nastâ fi meşâhati ve celes al-Gâlibû mahakkâbû. In fact, the date 1205 is produced by the dotted letters of the second clause of the chronogram alone.
Konya became head of the abovementioned dervish lodge. At first, he was a clerk. Later, renouncing all
but God and with love for the tekke of Mevlana, he obtained the office of şeyh of Galata. He many times
initiated devotees in the abovementioned lodge. He was also a person of laudable qualities, who was
comely of face and of medium height. It is related that he wrote some poems. On his death in the year
[1225 (1810)], he also was buried in the abovementioned tekke. [The office of its şeyh] was subsequently
conferred on Seyyid Şeyh Mahmud Efendi, a relative of Şeyh Yusuf Efendi, master of the Beşiktaş
Mevlevihane and son-in-law of the abovementioned [Yusuf Efendi]. Şeyh Mahmud was from Tripoli in
Syria and he was a person proud of his learning and virtue to the utmost degree. He renounced the
Gala tekke in the year 1232 [1816-17], following the death of his father-in-law Yusuf Dede Efendi,
master of the Beşiktaş Mevlevihane, and became its şeyh in [Yusuf Dede’s] place in the month of Receb
of the year 1232 [1817].

Kudretullah Efendi became the occupant [of the office], the convocation for his investiture and
gathering for the reading of the Miraciye occurring together on a Tuesday in the middle of blessed
Receb of the abovementioned year. The abovementioned Şeyh Seyyid Kudretullah Efendi was the son
of Haci Dede, the head cook (ascıbaşı) of the Yenikapi [Mevlevihane]. Although the abovementioned
Haci Dede was a person who had reached old age and had been employed as ascıbaşı in the lodge of
Yenikapi for a long time, when the late Şeyh Baki Efendi became şeyh of the abovementioned tekke, he
discharged the Haci Dede, who was his paternal uncle, from the post, and, because he expelled him
from the tekke, [Hacı Dede] had to dwell in a house in the quarter of the drug sellers. He died with his
friends, occupying himself with the invocation “Glory to God.” [47] He was buried in the cemetery near
the Yenikapi Tekke. Subsequently, Halet Efendi built a separate tomb for the deceased [Hacı Dede].

The initiation [into the Mevlevi order] of the abovementioned Halet Efendi was performed by the
late Şeyh Galib Efendi. At the time of his admission, he treated the dervishes of the exalted orders with
respect, and, in particular, because he belonged to the Mevleviye, he showed honor and treated with
special favor those connected with that order. For example, the previously mentioned Kudretullah
Efendi became şeyh of the Galata lodge due to [Halet Efendi’s] effort and assistance. Because of his
great affection for the abovementioned order, he built an exalted mekteb over and a sebil adjoining the
gateway of the abovementioned tekke, and caused the tekke’s courtyard to be paved with marble. He
further caused the tomb which he built for himself and the sides of the cemetery to be embellished
with gilded brass lattice work. He restored the shrouds [on the graves] of the noble şeyhs and repaired
their tombs and the cells of the abovementioned tekke. On the completion of this construction in
blessed Şevval 1234 [1819], the şeyhs of all the order were invited. After a meal was served, a piece of
cloth was presented to each of the abovementioned [şeyhs], a payment of six gurus was made to each of
the dervishes, and Seyyid Hafız Murad Efendi, master of the Tekke of Murad Molla prayed before the
tomb of Şarîh Hazretleri. After all of them recited a Fatiha, they returned to their abodes. In addition
to being a şeyh of the Naksbendi dervish order, the aforesaid Şeyh Murad Efendi is a preaching şeyh and
is at present the Friday preacher of the Valide Congregational Mosque in Üskudar. A teacher has been
appointed to the library of this lodge to give instruction on the blessed Mesnevi [of Celâleddîn Rumi]
and the Arabic and Persian languages twice a week to those desirous of knowledge.

2773 Mehmed Said Halet Efendi; see Hadika, n. 2056.
2774 "His Excellency the Commentator," Şarîh-i Mesnevi Rûsuhi Ismail Dede Efendi, who was şeyh of the Galata Mevlevihane
from 1019/1610 to 1041/1631; see Hadika, 368; Kerametli, Galata Mevlevihanesi, 29-30, 76.
Biography of Halet Mustafa Efendi:

Because it was stipulated, according to the requirements of the New Order (Nizam-ı Cedid), which was settled upon in the period of Selim Khan the Third, that an ambassador from the Ottoman Empire be found in each of the Christian states and be exchanged once every three years, the aforesaid Halet Efendi was dispatched to France. [48] After completion of the customary term of service, he returned to the Sublime Porte in the middle of blessed Şaban 1222 [October 1807]. In the middle of blessed Ramazan of the abovementioned year, he became reisilkuttab through the effort of Şerif Efendizade Seyyid Ataullah Efendi, the şeyhülislâm of the moment, the steward of whose father’s harem (harem kethüdası) he had been. The abovementioned Halet Efendi also built an unpretentious tomb for his father, Hacı Hüseyin Efendi, who is buried in Otakçilar. He was dismissed from his ministerial office on the seventh day of Muharrem 1223 [6 March 1808] and was exiled to Kütahya within the week. After more than a year’s residence [there], he was appointed to Baghdad, it having become known to the state that Abdurrahman Paşa, the governor of Baghdad, was secretly in a state of rebellion. The abovementioned [Halet Efendi] was charged with his removal on some pretext and he executed the abovementioned pasa in conformity with a harsh imperial decree. This work of his pleased the sultan and became the express reason for his high rank. Following this, in addition to twice being steward of the grand vizier (kethüda-yi sadr-i ali) in the imperial presence and three times head of the imperial chancery (tevkii), he administered all important affairs of the Ottoman state and acquired a degree of personal influence such that his gate became the protecting refuge of the world and all affairs of state were accomplished through him. Subsequently, his luck and good fortune declined, and he was exiled to Konya at the beginning of Rebi‘üleвл 1238 [1822]. The head of the Janissary veterans (korucubası) of Üskübâr went after [Halet Efendi] with an imperial decree and, on the day of his arrival in the abovementioned city, executed him. His severed head was placed before the Imperial Porte. Although the severed head was [at first] buried in a raised terrace which he had prepared for himself in the abovementioned [Galata] Mevlevihane, it was removed from there on imperial order fifteen days later. It is presumably buried in a place near the tomb of Yahya Efendi. His brother, who was one of those obsessed by divine love, is buried in the raised terrace of the aforesaid tekke.

Those found in the cemetery of the aforesaid dervish lodge:

Şeyda Dede died in the year 1040 [1630-31]. Fasih Dede’s name is Ahmed. Although he was originally a client of Körüþüzade Fazıl Ahmed Paşa, on being overcome with divine ecstasy, he renounced all things save the love of God and dwelled in a room in the abovementioned lodge for forty years. [49] He renounced the world entirely [and died] in 1111 [1699-1700]. The poet Nihadi Mehmed Efendi composed this chronogram for this death: “May the rose garden of Paradise be the place where God manifests himself to Fasih.” Şahingiray composed [the following] chronogram, caused it to be inscribed on a stone, and, dispatching it to be placed on the grave of the aforementioned [Fasih Dede] as a show of respect, set it up beside the stone which previously had been placed [over his grave]. Now his grave is distinguished from the others by two stones. This is the chronogram which was composed by the abovementioned [Şahingiray]: “The Mevlevi Dervi Fasih moved to the Eternal Realm.” The eloquent divan arranged by the abovementioned [Fasih Dede] is well known.

Moreover Şeyda Dede and the head flute player (nayzenbəş) Ak Molla Ömer Efendi, and another head flute player (neyzenbəş), Haleli Dervi Mehmed Dede, are also buried [there]. The abovementioned...
tioned Ak Molla was a halîfe of Sırri Ali Efendi, the şeyh of the Tekke of Şeyh Murad. \(^{2777}\) He died in 1191 [1777]. Şeyh Sırri Ali Efendi became şeyh [of the Tekke of Şeyh Murad] following the death in 1147 [1734-35] of Kılışı Şeyh Ali Efendi, and he died in 1169 [1755-56]. He was the second şeyh [of the Tekke of Şeyh Murad] after His Excellency Şeyh Murad Efendi.

10. The Bozaci Sokâğ Mosque \(^{2778}\)

Its builder was Makrizade Haci Hüseyin ibn Mustafa. Its dome is a concave ceiling made of masonry. At night the abovementioned Street [of the Boza Sellers] is closed off. Although originally there were through streets on three sides [of the mosque], two sides [of the area around the mosque] were closed up and lodgings (oda) were built. After the construction and completion of the abovementioned blessed mosque, its builder prayed in it for seventeen days, and prayed during those nights as well, and after that he died. The upper-story mekteb and, beneath it, the flowing fountain, located in the corner over the gate to the lodgings, are charitable foundations of the former commissioner of the Imperial Kitchen (matbah emini), Hasan Ağâ, and he is buried there. This is the numerical date on his gravestone: 1166 [1752-53]. The grave of the builder of the mosque is inside a railing in the cemetery opposite this mekteb. This is its numerical date: 1121 [1709-10]. [The mosque] does not have a quarter.

11. The Hendek Mosque \(^{2779}\)

Its builder was Hoca Ali Kapudan, whose grave is also there. [The mosque] has a quarter. [50]

12. The Karanhk Mosque \(^{2780}\)

Its builder was Haci Memi Çelebi, who was the brother of Ilyas Efendi, the builder of the Akarca Mosque \(^{2781}\) located near the Congregational Mosque of Cihangir. He is buried before the mihrab. The mekteb located opposite it is [the work of] a charitable founder named Ayni. [The mosque] has a quarter.

\(^{2777}\) The Şeyh Murad Tekkesi in Nişanca in Eyüp; see Hadika, 310-11. Sırri Ali Efendi was şeyh of the tekke from 1169/1755-56 to 1176/1762-63; see ZYE, 56.

\(^{2778}\) The Bozaci Sokâğı Mescidi (Mosque of the Street of the Boza Sellers), known also as the Makri or Ali Hoca Mescidi, located on Ali Hoca Arahâği (the former Bozaci Sokâğı, referred to in some sources as Hoca Ali Arahâği or Ali Hoca Sokağı) between Tatarbeysi Sokağı and Ali Hoca Sokağı in the Müeyyedzade Quarter in Galata. The Ali Hoca Arahâği gave access off of both Tatarbeysi Sokağı and Ali Hoca Sokağı to an open square, around which stood lodgings for unmarried men (bekar odalan). The mosque is situated on the southwest of the square. The present building is of recent date; see IC, II, 13; ISTA, VI, 3051-52; Schneider and Nomidis, Galata, 31. For location, see MW map, F 4/2 and 321; Pervütitç map, III, sheet 37-39, block 1217; Schneider and Nomidis, Galata, plan, no. 79.

\(^{2779}\) The Hendek Mescidi (Mosque of the Moat), known also as the Hoca Ali Mescidi, located at the intersection of Lüleci Hendek Caddesi and Ali Hoca Sokağı in the Müeyyedzade Quarter in Galata. The date of the mosque’s foundation is unknown. The present structure dates to repairs carried out in 1984; see DBIA, VIII, 197; IC, II, 30; Schneider and Nomidis, Galata, 31. For location, see MW map, F 4/1 and 321; Pervütitç map, III, sheet 37-39, block 1216; Schneider and Nomidis, Galata, plan, no. 81.

\(^{2780}\) The Karanhk Mescidi (Dark Mosque), known also as the Haci Mimi Mescidi, located on Haci Mimi Camii Sokâğı near the intersection with Kumburacı Yokuşu in the Haci Mimi Quarter in Galata. The mosque was built in the sixteenth century and was renovated in the nineteenth century. The present building is of recent date; see DBIA, VIII, 177; IC, II, 37; Schneider and Nomidis, Galata, 31. For location, see MW map, F 3/1 and 321; Pervütitç map, III, sheet 37, block 1194; Schneider and Nomidis, Galata, plan, no. 82.

\(^{2781}\) The Akarca Mescidi; see Hadika, 394.
13. The Palamut Mosque

Its builder was the merchant Hacı Mustafa Ağa. His grave is located in front of the mihrab. Palavut and palamut mean ‘large tub’ or ‘bucket.’ Because [the founder] was a fat person, [Palamut] became his nickname. [The mosque] does not have a quarter.

14. The Mosques of the Galata Sarayı

There are two Galata Sarayı mosques. One is inside the palace (saray), and the other is outside. The one inside is an ancient mosque, reserved for the pages of the three dormitories (üç odanın ağavat). And the one outside the palace was built by His Majesty Sultan Ahmed Khan the Third.

Although the site of the abovementioned [Galata] Sarayı was originally the location of a church, when His Majesty Sultan Bayezid Khan the Saint built [the palace], he also ordered the blessed mosque situated inside it to be brought into existence. Later, in the time of the sultanate of Sultan Selim Khan the Second, the pages in [the Galata Sarayı] were transferred to another place and their quarters were made into medreses. It is related that although, as regards the palace, the pages were subsequently returned, in 1076 [1665-66], in the time of Sultan Mehmed Khan the Fourth and during the grand vizierate of Köprülü Fazıl Ahmed Paşa, the pages of the the Old Palace (Sarayı-ı Atık), the Galata Sarayı, Edirne Sarayı and Ibrahim Paşa-ı Atık Sarayı were all removed, and the Galata Sarayı and Ibrahim Paşa Sarayı were [again] made into medreses. In Rebi‘ülevvel 1129 [1717], the Ibrahim Paşa Sarayı was made into ten medreses. Each was given to a müderris, five with the rank of dahil being assigned a daily allowance of forty akçe, and the others with the rank of hariç being assigned twenty akçe.

In Muharrem 1127 [1715], an exalted [new] palace was built through the effort of Şehid Ali Paşa, the conqueror of the Morea, who had been seen as suitable and worthy of being promoted from the office of His Majesty Sultan Ahmed the Third’s weapons bearer (silahdar) to imperial son-in-law and grand vizier. The abovementioned inner and outer mosques were brought to life, and an exalted imperial pavilion was also built. This chronogram, composed by the late Bahri, one of the poets of the age, was suspended inside it in the form of a framed inscription:

His Majesty Sultan Ahmed bin Mehmed, Shah of the Faith, May he endure on the Ottoman throne with imperial majesty!

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2783 The Palamut Mescidi (Barrel Mosque), known also as the Hacı Mustafa Ağa Mescidi. It was apparently located near the Karanlık Mescidi. The mosque is no longer extant. Its precise location cannot be established, although it was presumably in the Hacı Mimi Quarter in Galata; see IC, II, 52; Schneider and Nomidis, Galata, 32.

2784 The Galata Sarayı Mescidleri, on İstiklal Caddesi in the Kuloglu Quarter in Beyoğlu. One is described as being located inside the Galata Sarayı, the other as being outside the palace. The former was founded toward the end of fifteenth or early in the sixteenth century and was built by Bayezid II, while the latter was built by Ahmed III in the early eighteenth century. Their precise locations are uncertain. No trace survives of either mosque; see IC, II, 26; ISTA, XI, 5945; OMBYSD, 295. For location, see Pervitiṭch map, III, sheet 32, block 1269.

2785 The Palace School known as Galata Sarayı was founded by Sultan Bayezid II for the training of acemi oğlan for imperial service. Students or pages (iç oğlan or iç oğlu) were divided between three dormitories or halls (oda), named küçük, orta and büyük, each housing about three hundred boys; see Urunçarışlı, Saray Serkilatı, 302-6; EI, II, 996-97.

2786 For Köprülü Fazıl Ahmed Paşa, see Hadika, n. 790.

2787 The Sarayı-ı Atik, Galata Sarayı and Ibrahim Paşa Sarayı in Istanbul, and the Edirne Sarayı in that latter city were all used as schools for the preliminary training of acemi oğlan, originally Christian youths enrolled for service as slaves of the Porte (kapu kulu). Following completion of this training, graduates would, according to ability, be appointed to the palace service, to the various corps of the standing army or to the bostanes of Edirne or Istanbul.

2788 That is, five of the medreses belonged to the more advanced and prestigious group of “inner” medreses and five to the less advanced “outer” group; for the terms dahil and hariç, see Glossary.

2789 Damad Şehid Ali Paşa; see Hadika, n. 105.
That padishah of land and sea, Shadow of the God of mankind:
Omnipotent God made him with his sultanate the shah of the world.
East and West, land and sea execute your command.
God’s power was seen in your moon-bright brow.
God—be He exalted—placed the crown of felicity on his head.
With glory and fortune, he is sovereign of the world.
The people of the Faith are totally and completely obedient to his command.
Great and small, all are wholly vanquished by him.
Because he treats with respect the divine, pure Law of Mustafa,2780
Let that Nourisher [Muhammed] increase his life and prosperity!
May God open his way wheresoever he journeys!
May he crush and may he humble all the enemies of religion!
May the religion of Ahmed2790 forever be honored in his state!
May his enemies always be plundered with the sword of power!
May the favor of the saints and prophets be his companion!
With God’s help, may favorable winds reach him from every side!
May all enemies of religion recognize the majesty of the Islamic Faith!
May Zulfi kar,2791 with victory and conquest, be always in his hand!
O God, let the Four Pure Friends2792 be [his] forerunners!
In his conquests of however many places, may he rout the unbelievers!
[52] With Ahmed’s miracles,2793 let every direction be conquered,
Such that not a single unbeliever remains in his abode or land!
May all the unbelievers flee to the West! May it become filled [with them]!
May they, with groans, weep bitterly until the Day of Judgment!
With the help of the Creator, may all the soldiers of the Believers
Hunt their enemies with the sword, wheresoever they be!
Let not a [single] trace of disbelief or polytheism remain in the domain of Islam!
Let the religion of Muhammed become manifest in the land of the unbelievers!
May [the unbelievers] prostrate themselves before the Threshold of the Glorious State!
May they fall to the earth with a thousand mortifications and be disconcerted!
May God—be He exalted—increase the life of the padishah!
And may he enjoy prosperity without limit in the time of his reign!
May he at every moment act with justice and equity in conformity with the pure Law of
Muhammed!
May the entire world endure in his justice and equity!
May divine guidance be his companion at all times!
And may the zeal of the pious be his companion in adversity!
May the lands of the peoples of Islam prosper under his justice!
May the rose garden of the world be renewed as by the spring!
Thanks be to God, he made many desolate lands to flourish.
That dignified [king] favored [them] with care.
In particular, this palace of Galata had been deserted.
By its visible condition, it always evoked sighs and tears.
For many years this palace was a home to the owl.
With a sigh, no dignity had remained [to it].
For forty years it remained abandoned, closed up and completely in ruin.
Its every part was demolished and hardly a wall remained.
What austerities and exile it suffered in the winter [of its existence],
Awaiting the arrival of its season of prosperity!

2780 “The Chosen,” one of the names of the Prophet Muhammed.
2790 “The Most Praiseworthy,” one of the names of the Prophet Muhammed.
2791 The name of the magical sword which Muhammed obtained as booty in the battle of Badr and which later passed to Ali, whose attribute it became. In Muslim iconography it is represented as having two points.
2793 That is, the Prophet Muhammed’s miracles.
When its winter came to an end, its horoscope was opened. All of its intricacies were examined and a mature person was sought. God inspired the heart of the padishah of the world. Opening [the horoscope], the sovereign commanded, “Let it flourish!” The palace of Bayezid Khan the Saint was restored to life. The monument that was built at that time was examined, And for this purpose [the sultan] came to this palace. He appointed The successful vizier, Grand Vizier Ali Paşa, [to renovate it]. With one look, he thus exerted himself to bring [the palace] to life. May God bless him! He opened that imperial gate of his. Since [the palace] was a place admired by the padishah of the world, Honor and favor befell [it]. Day by day it met with attention. His zeal was due to the perfection of his munificence and favor. His sublime favor decided on its renovation. He commanded and ordered that successful vizier, “Let an estimate be made of the cost of construction! Let masters be brought together from wherever they be!” By order of his decree, all came hither and were gathered together, All the masters and diligent engineers, wherever they were. Instantly, they all entered upon [the palace’s] construction. Night and day they exerted themselves and persevered till its completion. Praise be to God! God facilitated its completion. O God, may the builder’s dwelling be the Abode of Permanency! May God bless this exalted building, this divine good work! It endured as a worldly monument of Sultan Ahmed Khan. What happiness to be instrumental in [the creation of] such a good work! And may this manner of gift from the grand vizier [Ali Paşa] endure! Because he was the son-in-law of that noble-hearted shah, He acquired fame through imperial favor. Because God conferred a grace and radiance upon this garden-like palace, It always calls forth prayers of thanks from those who see it. He gave a pleasing order to all aspects in this palace. At all times, mankind takes pride in that order. He showed high esteem to the illustrious palace. He treated it with favor and caused a fountain to flow beside it. He made it pleasingly cheerful. He extended its plan. The rosy-cheeked palace was built for the shah of the world. This palace flourishes because of the sultan’s command. Abundant expenditures were scattered and dispersed for its sake. This joy-giving palace was esteemed by the king. He approved of it and favored that successful [vizier]. Praise be to God, this eulogy was written and completed! May those who see it read and partake of my words! O God, may the Ottoman dynasty be everlasting! May it endure with good fortune, glory and prosperity! May the pillars of the state always find high rank under its protection! May they be honored with its favor, night and day! Let us compose two chronograms for this joy-giving palace! One of them is set out in words, the other is produced from some letters. O Bahri, this date emerged from this line of my verse. When one thousand is added to kāf, kāf and vāv, the date is attained.2794

2794 The numerical values of the letters kāf, kāf and vāv are respectively 20, 100 and 6, the sum of which, plus 1000, gives the date 1126/1714.
One hundred twenty-six and an ëlif is its date.\(^{2795}\)
Literally and as regards meaning, two dates come into being. Read! Understand! 1126 [1714].

[The poem] inscribed over the main gate of the abovementioned palace is a beautiful chronogram composed by the poet Rahmi.

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\text{[55] What good fortune! What pure kindness of the Lord God, Who guided the shah of the age to this pious deed! That sultan, protector of the world, mighty adornment of the throne, whose Every judgment and command is just, In his age the desolation of the world came to flourish. The foundations of the Ottoman State were consolidated anew. His Majesty Ahmed Khan Gazi, as a result of whose justice There is no injustice, no grief or wretchedness: Is not this also divine guidance to that king of kings, [That] a palace such as this be renovated and inaugurated? Former decay had concealed its divine form. What a pity that the school had thus been desolated! Here skill was to be acquired, learning and knowledge gained. It was a mine for the precepts of kings, for the way of the ascetic. Was it right for that nest of the phoenix to become the owl’s abode? Was it proper for this palace of Solomon to fall silent? Take note with cautioning eye! This was a new victory! Because of its renovation, the lands of the infidels are desolated. God, may it flourish and prosper until the Day of Judgment! May it always be filled with those who pray for the state! May God bless with long life the king of kings of the world and his state! Is not this also divine guidance to that king of kings, [That] a palace such as this be renovated and inaugurated? Former decay had concealed its divine form. What a pity that the school had thus been desolated! Here skill was to be acquired, learning and knowledge gained. It was a mine for the precepts of kings, for the way of the ascetic. Was it right for that nest of the phoenix to become the owl’s abode? Was it proper for this palace of Solomon to fall silent? Take note with cautioning eye! This was a new victory! Because of its renovation, the lands of the infidels are desolated. God, may it flourish and prosper until the Day of Judgment! May it always be filled with those who pray for the state! May God bless with long life the king of kings of the world and his state! May his every moment be passed in peace, with joy, pleasure and happiness!}

And, in the same way, [this] is the chronogram composed by the abovementioned poet for the fountain,\(^{2797}\) which is located next to [the gate]:

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\text{His magnanimous Imperial Majesty Expended effort on doing good works. That is to say, Sultan Ahmed Khan Gazi, That fortunate, miracle-working king, [56] Exerted himself to give new life to the world. He had seen its foremost needs. That World Conqueror became the lord of the age. He, together with the grand vizier, promoted good works. In all his judgments, he was a mine of wisdom, This excellently named one of laudable qualities. In the shadow of the padishah’s favor May all the world be at ease! The pure heart of the sultan Was inspired to a good work of this sort. He built this life-giving spring. He made this blessed gift for the sake of God.}
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\(^{2795}\) One hundred twenty-six preceded by one, the numerical value of the ëlif, produces the date 1126/1714.
\(^{2796}\) Açıld bu sarayı meyvenet-efza-ı sultanı.
\(^{2797}\) The no longer extant Galata Sarayı Çeşmesi; see Tanşık, Çeşmeler, II, 48.

As in the New Palace, there are three [pages'] dormitories (oda)—a great and a middle and a small dormitory—and each dormitory is provided with a hamam and other necessities. Further, there is an infirmary, and it has its own separate hamam. It was on the point of falling into ruin in 1167 [1753-54], and His Majesty Sultan Mahmud the First restored it to life, building a library and a school room opposite the large dormitory of the abovementioned palace and introducing two fountains, [one] to its right and [the other] to its left. And at that time, the abovementioned hamam was also repaired. When they were completed at the end of the abovementioned year, beautiful books were deposited there and a teacher and librarian were appointed. The chronogram which the poet Seyyid Mehmed Hakim Efendi composed for the completion of the abovementioned library is [as follows]:

Hakim, he caused the date to be recorded.
He wrote, “The munificent Sultan Mahmud built it.”

The quarters of the ağa of the palace (saray ağası) are separate. When the blessed call to prayer is made from the mosque of the pages (ic ağaları), the pages of the great dormitory, followed by the pages of the middle dormitory and the pages of the small dormitory, perform obligatory prayer in due order, [after which they] again return to their quarters in order. And after mid-afternoon prayer, [the pages] are permitted some amusements, and they play and walk about the palace grounds. All of them wear conical caps (seb-külah) on their heads. [57]

Several teachers are appointed for lessons, along with calligraphers for the varieties of calligraphy, doctors for the sick, and masters for the other arts. The senior pages and some of those who have acquired exceptional learning are, from time to time, with imperial permission, transferred to the New Palace. Likewise, pages of the [Galata] Sarayı are transferred to the New Palace when they fall ill. And the saray ağası of [the Galata Sarayı] is appointed from among the former chief white eunuchs (ak ağa). The mothers, relatives and families of pages who are ill are permitted to visit, usually on Tuesdays.

Some unneeded places in the surroundings of this palace were sold to non-Muslim subjects and [the incomes from the sales] were transferred to the blessed Selimiye Congregational Mosque. In blessed Şevval 1235 [1820], the abovementioned palace was completely demolished. Its renovation, begun through the imperial effort of the padishah of the time, His Majesty, Our Lord Sultan Mahmud Khan, was completed in the middle of the following year under the supervision of Yusuf Efendi, a high official of the Exalted [Ottoman] State. The Galata Tower was also repaired at this time, and it was completed in Cemaziyülevvel of the year 1127 [1715].

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2799 Saray-i Cedid, i.e., Topkapı Palace.
2800 Kad bənə al-Sultən Mahmud al-nidda.
2801 Eser-i cân-d-i əşmən kərən.
2802 Kudumnight cap,’ a type of conical black cap worn by the pages.
According to tradition, when the astronomer Takıyeddin built the abovementioned tower for astronomical observation, the late imperial tutor, Hoca Sadeddin Efendi, communicated to the padishah that which was on his mind, saying, “Good fortune deduced from astronomical observation has always perished in a short time.” [As a result, permission to carry out observations] was annulled and canceled by imperial order in Zilhicce of the year 987 [1580], but the tower was left standing. According to another account, the abovementioned tower was an infidel construction, and the site of the observatory was above Tophane. Again, at the abovementioned time, [the observatory] was completely demolished, but the tower was preserved. The abovementioned astronomer, Takıyeddin, died in Istanbul in the year 993 [1585]. In addition to being repaired from time to time, because the conical roof of the abovementioned tower burned in the fire which occurred around it on the night of the twenty-eighth of Zilicide 1210 [4 June 1796], it was repaired by the state treasury following a new design.

The total number of the places of prayer in the abovementioned city which were described is fourteen. [58] Eleven have quarters, and the remainder are without quarters. Six of the fifteen mosques located outside the abovementioned city, on the shore and in the other direction, are congregational mosques in which Friday prayer is performed. The rest are small mosques. And Friday prayer is performed in six of those described as located inside the walls of the fortress [of Galata].

**DESCRIPTION OF THE IMPERIAL TOPHANE**

According to one tradition, [the Tophane] was extant before the conquest [of Constantinople by Meh-
med II], and, after the conquest of Constantinople, it was again made flourishing. According to another tradition, the building of the Tophane occurred after the conquest of Istanbul, and, being enlarged little by little, and becoming flourishing through the imperial effort of the padishahs of the Ottoman dynasty, a great many industries were set up [there], and gun castings and artistically fashioned gun and ammunition wagons are produced in the most effortless manner. Because resistance to enemies of the dynasty and religion, and defense against the hurtful evil of the enemies of the Faith requires and depends upon the study of the science of war, Ibrahim Efendi, 2804 who first introduced the printing of books at the Exalted Threshold [Istanbul], composed a treatise on the science of war. And because it was approved when it was presented to Maktul Damad Ibrahim Paşa, 2805 and since His Majesty Sultan Ahmed Khan the Third, the padishah of the time, decreed that this glorious science be put into practice in the Exalted Ottoman State, when [the book] was formally offered to the imperial presence, the reorganization of the army was begun, and two or three hundred drill instructors were appointed. Drill practice was begun in the place known as the Haydarpasa Meadow (Haydarpasa Çayırı) in Üsküdar. Later, as a result of the Patrona and Musli Rebellion, which occurred on the fifteenth day of Rebi‘ul-awwas 1143 [28 September 1730], the abovementioned soldiers were dispersed and scattered. Although the study of this necessary science was not again held in esteem until the time of His Majesty Sultan Selim Khan the Third, through the imperial effort of His Majesty the aforementioned sultan, the aforesaid science [again] became manifest. First, he built the Tophane and Humbarahane 2806 barracks, and each of them was arranged and ordered with every one of their needs being provided for. An exalted barracks was also built on the seashore for the gun carriage drivers (arabacı), and within it an unpretentious blessed mosque 2807 with one minaret was erected, an imperial tribune (mahfil-i hümâyûn) was installed and a şeyh was appointed. Its şeyhs were subsequently assigned the duty of delivering sermons [as well].

2804 Ibrahim Müteferrika (d. 1745), Ottoman reformer, diplomat and founder of the first Turkish printing press. A Transylvanian, possibly Unitarian, convert to Islam, he was born in Cluj around 1670, and, after being educated in the seminary there and secretly studying anti-Trinitarian texts, concluded that the coming of the Prophet Muhammed had been predicted in the Bible and apparently converted to Islam. Fleeing Transylvania out of antipathy for the Catholic Hapsburgs, he probably joined the forces of Tököly Imre, and, after coming into contact with the Ottomans, entered Turkish service around 1715. Made a müteferrika, a member of the corps of guards attached to the person of the sultan, who were used for special public and political tasks, he was sent on diplomatic missions to Austria, Russia, the Ukraine and Dagestan, and was involved in the anti-Hapsburg Hungarian struggle for independence, and the promotion of Turkish-French and Turkish-Swedish alliances against Austria and Russia. He is best remembered, however, for his establishment in 1727 of the first Turkish printing press, which he set up with the support and encouragement of the grand vizier and eyyülpascha in order to promote learning and advance reform. In addition to his pioneer work as a printer, he wrote, translated, compiled and edited a number of works for his press and was active in the dissemination of geographical knowledge and intelligence about conditions in Europe; see EI2, III, 996-98.

2805 Nevşehirli Damad Ibrahim Paşa; see Hadika, n. 22.

2806 The Tophane Barracks were located along the Bosphorus shore immediately to the north of the cannon foundry and the Nuserettîye Camii of Sultan Mahmud II. First built in the fifteenth century by Mehmed II, and later renovated by Bayezid II, the barracks were completely rebuilt in the sixteenth century by Süleyman I. They burned in the mid-eighteenth century, after which they were rebuilt, first by Mustafa III, and then, at the end of the eighteenth century, by Selim III. These were destroyed in the Firuz Aga fire of 1823 but were rebuilt still one more time by Mahmud II; see Hadika, 396-97; Evliya Çelebi, Travels, 1/2, 57; Uzunçarşılı, Kapıkulu Ocağalari, II, 39-40. For the Humbarahane, the barracks in Hasköy, see Hadika, 326.

2807 The Top Arabacıyan Kışla Mescidi in the Barracks of the Gun Carriage Drivers, located on the shore at the Tophane Boat Landing. Both the mosque and the barracks burned down in the Tophane fire of 1823. For a further reference, see below, Hadika, 384.
1. The Congregational Mosque of Tophane

Its builder was Kilç Ali Paşa. The aforesaid was one of the servants of Hayreddin Paşa, and he learned the science of navigation from his master. Because of the martyrdom of his predecessor, Muezzinzade Ali Paşa, in the rout [at Lepanto] of the year 979 [1571], when [Kilç Ali Paşa] was a famous squadron commander in Algiers, the office of grand admiral (kapudan) was conferred on the him when he arrived at the Threshold of the State [Istanbul]. Originally, the aforesaid was known as Uluç Ali Paşa. Subsequently, the name Uluç was changed to Kilç. He attained the rank of governor-general (beylerbeyi) of Algiers and was present with twenty or so galleys in company with the imperial fleet at the conquest of Cyprus.

After the conquest of the abovementioned island, the infidel fleet was pursued, and in the ensuing battle [Ali Paşa] sank by gun damage the small war galley in which the infidel Venetian admiral was riding. After some fifty of their corrupt vessels were scattered, the Gulf of Kefalonya and other islands were despoiled with fire, sack and plunder. Saying it was not possible that [the infidels] would have the courage to continue after a defeat of this order, leave was given to the army of Rumelia. Following the arrival of [Turkish] ships from the irregular fleet opposite the deserted [town of] Prevenze [Lepanto], three hundred Venetian and Spanish ships appeared. When, by the grace of God—be He exalted—victory and conquest for Islam seemed imminent, the grand admiral (kapudan paşa) [Müezzinzade Ali Paşa] rashly pushed his small war galley forward among the enemy ships. He obtained the rank of martyr with a rifle ball, and defeat became manifest. The fire ships deserted, and Pertev Paşa, the commander-in-chief of the army (serasker), fled on land. Because the remaining soldiers were scattered and dispersed, one hundred ninety galleys fell to the lot of the infidels. But from the beginning of this battle, fifty infidel ships and more than twenty thousand enemies were drowned beneath the waves of death.

The coming to pass of this state of affairs was a cause of disappointment in the hearts of the Believers. The abovementioned Pertev Paşa, on his arrival at Istanbul, forsaken and fallen from favor, was dismissed from the rank of vizier, and attaining God's mercy a year later, he was buried in 980 [1572-73] in a separate tomb located in the vicinity of Ebu Eyyub Ensarî—may God be well pleased with him.

As was written above, on the arrival of Kilç Ali Paşa at the Threshold of Felicity in 979 [1571], the office of grand admiral (kapudan paşa) was conferred upon him. With divine assistance and imperial effort, more than one hundred fifty excellent and regularly outfitted galleys were built in four months. On the day of the vernal equinox, the new grand admiral set out for the Aegean with more
than two hundred vessels, and he was content that year with defending its shores. In the following years, a great many victories came to pass due to the efforts and perseverance of the abovementioned paşa. Details are recorded in the histories. Let us return to our purpose.

The abovementioned blessed mosque is spacious and is constructed of brick and stone. It is built somewhat larger in breadth than in length and has an upper-story imperial tribune (mahfil-i hümâyûn), three gates, a portico (son cemaat yeri), a sadırvan and ablution spigots in its courtyard, and a sebil in one of the gates to its sanctuary. A mekteb, medrese and hamam were also built. This chronogram is written on the arch of the gate which opens onto the public square:

In the state of Murad Khan, with his justice—
Thanks be to God—the world found order.
Each of his subjects partakes of his glory and sublime nature.
How can not every abode prosper?
He exerted himself and built this beautiful mosque:
That lion of the world named Ali Paşa.
Men of God composed its chronogram.
“The mosque’s sanctuary became most excellent.”

And this is the chronogram inscribed on the summit of the arch of the gate on the market side:

Because the lord of the sea, that is to say Ali Paşa, grand admiral of the time,
Built this mosque, let Paradise be his abode!
Alevi saw it, and the Divine Voice composed its chronogram.
“May this abode be a place of worship for the Faithful.”

The aforesaid [Kılıç Ali Paşa] became grand admiral in Cemâziyûlâhur of the year 979 [1571], during the reign of Sultan Selim Khan the Second. On attaining God’s mercy in Receb 995 [1587], he was buried in his separate tomb, located near his blessed mosque. İbrahim Paşa, the honored son-in-law of His Majesty Sultan Murad Khan the Third, became grand admiral in his place with the rank of vizier. [61] İbrahim Paşa, who obtained the seal [of the grand vizierate] following the death of Sinan Paşa in Şaban 1004, during the reign of Sultan Mehmed Khan the Third, was subsequently discharged [from the office of grand admiral], and Ulûc Hasan Paşa became grand admiral in his place. Following his death in blessed Ramazan of the year 998 [1590], he too was buried in the tomb of Kılıç Ali Paşa. His predecessor, İbrahim Paşa, became grand admiral for one year and subsequently, becoming grand vizier in one thousand four [1595-96], went off on the Eğri campaign. During the time of Sultan Mehmed Khan the Third, he was three times grand vizier. He died in 1009 [1600-1], during his third term in office, while commander-in-chief (serdar-ı ekrem) at Belgrade, and his corpse, being sent to Istanbul, was given over to divine mercy in the sanctuary of the Şehzade Mosque. Yemişçi Hasan Paşa became grand vizier in his place.

The fountain and sebil located opposite the sebil of the blessed [Tophane] Mosque are charitable works of Mustafa Paşa, the weapons bearer (silahdar) of His Majesty Sultan Murad Khan the Fourth, who was appointed [vizier] with three tug. This is the chronogram which was composed for the

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2810 The Kılıç Ali Paşa Sebili; see Affan Egemen, Istanbul’un Çeşme ve Sebilleri (Istanbul, 1993), 133.
2811 Olda d’âlâ cemi‘i in beyt al-harâm.
2812 Ehl-i imama‘i ibâdetgâh olsun bu makâm.
2813 Damad Gazi İbrahim Paşa; see Hadika, n. 99.
2814 For Yemişçi Hasan Paşa, see Hadika, n. 620. For the sebil and fountain (the Büyük Mustafa Paşa Çeşmesi), see Tanışık, Çeşmeler, II, 23.
2815 Tüccarzade Silahdar Büyük Mustafa Paşa; see Hadika, n. 273.
foundation by Cevri: “Joy-giving, soul.reviving fountain of life,” 1046 [1636-37]. Another chronogram
is “Spring of Kevser, fountain of limpid water.”

The previously mentioned Mustafa Paşa was a favorite of His Majesty Sultan Murad Khan. He became
grand admiral after Kara Mustafa Paşa. In the year 1047 [1637-38], during the reign of Sultan
Ibrahim Khan, Kara Mustafa Paşa, while he was grand vizier, conferred the eyalet of Rumelia on the
foresaid [Mustafa Paşa]. Deli Hüseyin Paşa became grand admiral for a second time in his place.
Subsequently, in 1049 [1639-40], he gave [Mustafa Paşa] the eyalet of Timişvar, and he was executed in
Muharrem 1052 [1642], while he was there.

In addition, His Majesty Sultan Mahmud Khan the First ordered newly built and brought to life a
large, four-sided fountain of delicious water in the abovementioned public square. This chronogram
by Nahifi is written on its summit:

Nahifi composed a chronogram for this beautiful fountain.
“Sultan Mahmud built pious works on the Way of God,” 1145 [1732-33].

There is a fountain of one of Sultan Murad the Fourth’s viziers, Siyavuş Paşa, located behind the abovementioned fountain. And this is its chronogram: “Well of Zemzem, joy-giving fountain of the water of life,” 1042 [1632-33].

2. The Mosque of the Karabaş Tekke in Tophane

Its builder was Karabaş Mustafa Ağa ibn Korkud Bey. He is also buried there. He became babüsséade ağaş in the period of Sultan Süleyman the First. He died in the year “The one buried in the dervish lodge.” 937 [1530-31]. Ayşe Hatun, the daughter of Havec, first installed its minbar. She came from
Iran. With the passage of time, [the minbar] was subsequently neglected, and in 1193 [1779], following
the death of his wife Şerife Fatma Hatun, Mirzazade Abdullah Ağa created a vakf from his own property
for himself and the abovementioned deceased, installed the minbar anew and assigned an income [for it].

The calligrapher Demirci Kulu Haci Yusuf Efendi, the slave of Karahisari, who inscribed the celi
calligraphy on the interior and exterior of the Congregational Mosque of [Tophane], which is located opposite [the Karabaş Tekke], is buried in this tekke. His master, [Derviş Mehmmed], and the master of his master, [Ahmed Karahisari], are mentioned on his gravestone. He died in the year “Glorious,”

2816 Dil-küşâ’ ayn-ı hayat cânfêzâ.  
2817 Menba’-i kuyer sehît-ı āb-ı nâb.  
2818 Kemânêş Kara Mustafa Paşa; see Hadîka, n. 78.  
2819 The I. Mahmud Han Çeşmesi; see Eğemen, Çeşme, 495-503; Tanştirik, Çeşmeler, II, 103-5.  
2820 Râh-ı Hak’ da hasrâmat eyledi Sultan Mahmûd.  
2821 Câh-ı zemzem menba’-ı āb-ı hayat-ı dîlkûşâ.  
2822 The Karabaş Tekkesi Mescidi, located on Karabaş Mektebi Sokağı in the Haci Mimi Quarter in Galata; see IC, II, 36; Schneider and Nomidis, Galata, 31. For the seyh of the Karabaş Tekke, see ZSE, 46-47. For location, see MW, G 3/5 and 321; Pervûtich map, III, sheet 34, block 1048; Schneider and Nomidis, Galata, plan, no. 65.  
2823 Meñfûn-i hânîkîh.  
2824 Demirci Kulu Haci Yusuf Efendi (d. 1611), Ottoman calligrapher of the late sixteenth and early seventeenth century. The inscription on his gravestone states that he perfected his sülüs and nesîh scripts under the guidance of Derviş Mehmmed, known as Karahisari Dervişî, himself a student of Ahmed Karahisari. In addition to the celi inscriptions on the tomb of Sefer Kethûda and the Tradition predicting the conquest of Constantinople on the Fatih Mosque, he executed the celi inscriptions on the Kıcık Ali Paşa Camii in Tophane and the Şhadet (the formula, “There is no god but God. Muhammed is the Messenger of God”) over the window of the tomb of the Paşmakçı Ali Dede Tekkesi opposite the Kûçûk Piyale Camii in Kasimpasa; see Rado, Türk Hattatları, 85.  
2825 “Azîm.
1020 [1611-12]. [Demirci Kulu Haci Yusuf Efendi] was known by this name because he was the purchased and manumitted slave of one of the ağas of the ironmongers employed in the foundry in the Tophane. He penned the celi calligraphy on the windows of the tomb of Sefer Kethûda, founder of the mekteb located in the Kıcık Piyale Paşa Quarter in Kasımpaşa, which [tomb] is there located, and the blessed Tradition of the Prophet having to do with the Conquest on the wall outside the window of the house of the caretaker (kayyumhane) at the blessed mosque of His Majesty Ebûlfez Sultan Mehmed Khan. Although this calligraphy is generally said to be the work of the deceased master [Ahmed Karahisari], in fact it is [Yusuf Efendi’s], inasmuch as it was written a hundred years after the master [Karahisari’s] death.

A daily stipend of forty akçe and food is assigned in mortmain to the şeyhs of this tekke for saying prayers at the time of the casting [of guns] in the gun maker’s workshop (topcular karhanesi). The abovementioned Haci Yusuf Efendi was the source of this philanthropy.

3. Description of the Nusretiye Congregational Mosque of the Barracks of the Gun Carriage Drivers (Arabaci) of the Imperial Tophane

Previous to this, it has been explained in detail that the builder of the congregational mosque of the Barracks of the Gun Carriage Drivers (Arabacıyan Kışlasi) was His Majesty the late Sultan Selim Khan the Third, and that the Imperial Tophane first flourished as a result of his imperial effort. [63] Subsequently, through the imperial effort of Our Lord, Sultan Mahmud Khan the Just, the Friday preachers of the abovementioned mosque were included in the hierarchy of şeyhs. The fire, which, by the decree of God—be He exalted—broke out near the Tophane at three o’clock on Saturday, the twelfth of Cemaziyêtîhr of the year twelve thirty-eight [24 February 1823], and spread to the surrounding area, continued until seven-thirty of the following day. It burned this blessed mosque and the blessed mosque of the Barracks of the Artillerymen (Topçu Kışlasi) in the course of consuming forty-eight mosques, the Barracks of the Gun Carriage Drivers, the two Tophane Barracks and many houses and shops as far as the environs of Dolmabâhçe. Through the sovereign effort of His Majesty the abovementioned sultan, [the Nusretiye Congregational Mosque] was [re]built more excellently than before, in accord with the present incomparable plan. And by the grace of God—be He exalted—it was completed.

Description of the blessed Nusretiye Congregational Mosque:

The abovementioned blessed mosque was begun in the middle of Revered Şevval of the year 1238 [June 1823]. It is a blessed upper-story mosque of brick and stone, much embellished, with a single dome. The celi calligraphy and the Qur’anic suras 78 through 104 (sure-i amme) on its interior are the work of the pen of His Majesty the abovementioned sultan’s writing master, the retired kadzasker of Anatolia Mustafa Rakım Efendi. By the decree of God—be He exalted—the aforesaid [Mustafa Rakım Efendi] died at the moment he was nearing the completion of the inscriptions of the blessed

2826 For the Traditions predicting the conquest of Constantinople, see Hadika, n. 2.
2827 The Nusretiye Camii (Congregational Mosque of Divinely Aided Victory), located on the shore on Necati Bey Caddesi opposite the intersection with Tıpa Sokâği in the Khec Ali Paşa Quarter in Galata. Constructed between 1822 and 1826 on the site of Selim III’s Arabacilar Kışlası Camii, which had burned down in 1804, it was the first major work of Kirkor Balyan, the founder of a dynasty of Ottoman-Armenian imperial architects active throughout the nineteenth century, and was built in a mixed Baroque and Empire style. Completed just after the Vaka-i Hayriye, the suppression of the Janissary corps, it was named to commemorate that event; see DBIA, VI, 105-7; IC, II, 50. For location, see Pervititch map, III, sheet 34, block 1050.
2828 For Müezzinzade Mustafa Rakım Efendi, see Hadika, n. 1185.
mosque. He was buried near his medrese in Karagümüş on Thursday, 14 Şaban of the year 1241 [24 March 1826]. The remaining inscriptions were completed by one of his assistants, Şakir Efendi.

The imams and preacher of the burned mosque were appointed from the hierarchy of kadıs with the rank of sitte. Three imams and a preacher, Hafız Mustafa Efendi, the younger son of Kasıdeque Hafız and imam of Tahir Bey Efendi, who was the brother of Grand Vizier Rauf Paşa and former head of the cavuş (ser-cavuşanınan), were newly appointed by examination. And ten müezzin and ten Qur’an readers (devirhan), along with a singer of the Prophet Muhammad’s praises (tarijhan), and a reciter of poems eulogizing the Prophet (naathan), caretakers (kayıyum) and a separate teacher (ders hocası) were appointed. [64] Because the abovementioned preacher, Hafız Mustafa Nuri Efendi, became second imam (imam-sani) of His Majesty the Ruler of the World in the middle of Muharrem 1243 [1827], his son, Izzet Efendi, preacher of the blessed Congregational Mosque of Beylerbeyi, was appointed preacher of the abovementioned mosque.

The great candlesticks of the abovementioned blessed mosque were made from a type of green stone, and its imperial tribune (mahfil-i hümayun) is on the minbar-side [of the mosque]. Its lattice work is fashioned from a single piece of brass and is gilded. The blessed mosque is entirely of marble, and its carved places are embellished with gilt. It has two entrances. One is reserved for the imperial tribune and the other opens onto the courtyard. The courtyard is paved in its entirety with marble. Two excellent and well-proportioned, fluted minarets were built, each with two balconies. But because the mosque’s dome obstructed the lights when they were strung between minarets during religious feasts (mahye), [the minarets] were demolished down to their lower balconies on the sixth day of Şevval 1241 [10 September 1826] and built higher. Many chronograms were composed for the blessed mosque, but because the chronogram of Izzet Efendi was especially esteemed by the sultan, it was inscribed in the calligraphy of Yesarizade.

The blessed mosque was inaugurated on Friday, the twenty-ninth of blessed Şaban of the year one thousand two hundred forty-one [9 April 1826], His Majesty the abovementioned sultan honoring it by a visit of his glorious and felicitous person. When he approached the blessed mosque from the landing quay, brocades and shawls were spread beneath the hoofs of his horse. Following the visit, all of the high-ranking kapızcası, silahsor and other imperial servants who were present were objects of imperial favor. A sable coat was conferred upon the preacher and squirrel coats were given to each of the imams. And fur coats were also given to both the şeyh and the teacher. And ulema’s cloaks (ferace) and gifts were given to the other servants. A fur coat was conferred on each of the imperial imams (hünkar imamları), the ağa of the Janissaries, the head of the artillerists (topcubası), the head of the artillery wagon drivers (arabacabaşı), to Sadık Efendi, the superintendent (nazır) of the Tophane and to the superintendent of the mint (darbhanı nazırı), Esad Efendi, who was mütevelli of the imperial mosques.

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2829 “Six,” the highest grade of kadi.
2829 Rauf Mehmed Emin Paşa (1775-1860), Ottoman grand vizier of the reigns of Mahmud II and Abdülmecid. Born in Istanbul, the son of the cavuşbaşı Said Efendi, he was trained for a career in the bureaucracy and became a clerk in the Bab-i Ali. Advancing to defterdar-i sükk-i evvel, he was appointed grand vizier for a first time on 30 March 1815. His dismissal three years later (6 January 1818) was followed by a series of provincial appointments. He subsequently occupied the office of grand vizier a second time between 18 February 1833 and 30 March 1838, a third time between 8 June 1840 and 6 December 1841, a fourth time from 3 September 1842 to 28 September 1846, and a final, fifth time from 27 January to 7 March 1852. He died on 28 May 1860 and was buried in Eyüp. Accounts describe him as honest, forward looking, intelligent, inquisitive and courteous; see SO, II, 368-69.
2831 The Beylerbeyi Camii; see Hadika, 380-86.
2832 Yesarizade Mustafa İzzet Efendi (d. 1876), calligrapher, son of Mehmed Esad Yesarı; see Hadika, n. 2169.
And Grand Vizier Mehmed Selim Paşa\textsuperscript{2833} went [to the mosque] on the first Friday of blessed ‘id and gave fur coats and gifts to its servants. Subsequently, an exalted sebil\textsuperscript{2834} was begun opposite the great gate of the abovementioned blessed mosque, and it was completed a year later, in 1242 [1826-27].\textsuperscript{[65]} Because an imperial command was given for the renovation of the barracks which had burned in the abovementioned fire, the sertostaniyan Ali Bey, who had retired from the office of head of the sappers (lağmcıbaşı), and the former head of the butchers (kasabbaşı) Ali Efendi, the brother of Hasan Paşa, were appointed building commissioners (emin-i bina) on the twelfth day following the abovementioned fire. Construction was begun on the twenty-fourth of Cemaziyfilihir 1238 [8 March 1823], and the abovementioned barracks were completed the next year more excellently than originally. With the assistance of God—be He exalted—through the creation of many good works, this Imperial Tophane was made to flourish. A separate imperial vakf was established for the charitable works of His Majesty the aforesaid sultan. [The Nusretiye Congregational Mosque] does not have a quarter.

4. The Congregational Mosque of the Defterdar\textsuperscript{2835} near the Nusretiye] Congregational Mosque

Its builder was Ebülfazl Mehmed Efendi, the son of Idrisi-i Bidlisi\textsuperscript{2836} and founder of the fountain which is near the famous [Idris] Köşkü in Eyüp. His grave overlooks the main road in front of the abovementioned mosque. The date of his death is not inscribed on his gravestone, but the deceased Ali Mustafa Efendi\textsuperscript{2837} declares that the phrase “Fazlı lived,”\textsuperscript{2838} 971 [1563-64], is a chronogram for his death. There are poems by the abovementioned [written] under his pen name Fazlı. He [wrote] an appendix to his father Idrisi-i Bidlisi’s history, Hest Behist (The Eight Paradises),\textsuperscript{2839} translated a commentary on the Qur’an by Hüseyin Vâ’iz,\textsuperscript{2840} collected the Esma’i Enbiya (Names of the Prophets) and translated the Ahlak-i Muhsin (The Ethics of Muhsin)\textsuperscript{2841} and the Zahire-i Harzemşah (Treasure of Harzemşah). It is said that lyric by lyric [his poetry] resembled exactly the Divan of Hafiz of Shiraz. The abovementioned Ebülfazl Mehmed Efendi died during the reign of Sultan Süleyman Khan the First, while he was defterdar. [The mosque] has a quarter.

\textsuperscript{2833} Benderli Mehmed Selim Surri Paşa (d. 1841), Ottoman grand vizier of the reign of Mahmud II. The son of Hotinli Mustafa Ağa, he rose to the governorship of Silistre before being appointed grand vizier on 15 September 1824. He was grand vizier during the time of the Vaka-i Hayriye, the suppression of the Janissaries, but was dismissed on 26 October 1828, and was subsequently appointed to a series of provincial governorships.

\textsuperscript{2834} The Nusretiye Sebili; see Egemen, \textit{Cezme}, 667-69.

\textsuperscript{2835} The Defterdar Camii, known also as the Ebülfazl Camii, located opposite the Italian Hospital on Defterdar Yokusu near the intersection with Batarya Sokakı in the Kılıç Ali Paşa Quarter in Galata. The mosque burned in 1912, and in 1916 the ruins of the building were torn down. It is listed as among the works of Mimar Sinan; see \textit{IC}, II, 19; \textit{ISTA}, VIII, 4339. For location, see MW map, G 5/1 and 321; Pervititch map, III, sheet 34, block 1015 (\textit{d̄am̄i en ruines}).

\textsuperscript{2836} Hakimeddin Idris bin Husameddin Ali; see \textit{Hadika}, n. 2219.

\textsuperscript{2837} Gelibolu Mustafa Ali; see \textit{Hadika}, n. 213.

\textsuperscript{2838} Fazlı oldı, meaning he lived in the past but died and is no more.

\textsuperscript{2839} Idrisi-i Bidlisi’s history of the first eight reigns of the Ottoman dynasty; see \textit{Hadika}, 284-85.

\textsuperscript{2840} Kamâl al-Din Husayn b. ’Ali Vâ’iz Kâshî (d. 1504-5), Persian writer and preacher renowned for his eloquence and for his numerous works of Persian prose. He is perhaps best known for his translation of the \textit{Kalilâ va Dimna} stories into Persian under the title \textit{Auye˘r-i Suhere郁} (The Lights of Canopus). He was the author of two commentaries on the Qur’an, the \textit{Mukhasar al-Jawâhîr} (Epitome of Precious Things) and \textit{Jûmi’ al-Sûtûn} (Compendium of the Sixty), the latter a commentary on the \textit{Sûrat Yûsuf}.

\textsuperscript{2841} The treatise on moral philosophy completed in 1494-95 by Kamâl al-Din Husayn b. ’Ali Vâ’iz and named after Abu ‘l-Muḥsın, one of the sons of the Timurid Sultan Husayn Bâykarâ. 
5. The Bostaniçi Mosque in Tophane

Its builder was Sefer Kethûda. He was a steward of the imperial naval arsenal (tersane kethûdası). He is buried in the courtyard of the mekteb which he built in the Kuçük Piyale Paşa Quarter. [The mosque] has a quarter.

6. The Tomtom Mosque in Tophane

Because this mosque is built on an embankment, it has an upper story on one side. Its builder was one of the grand admirals (dería kapudanı), Mehmed Ağa. [66] [The location of] his grave is not known. [According to] that which the deceased Şeyhülislâm Mehmed Esad Efendi wrote in his Tezkire-i Hanendegan (Biographical Dictionary of the Singers), the master of the sciences of music and composition Tomtom Abdullah Efendi was the imam of this mosque. He died in 1123 [1711-12]. The mekteb in the lower story of the abovementioned mosque was [built by] the head of the artillerymen (topcu-başı), Bali Ağa. Although the minaret of the abovementioned mosque was originally of wood, the charitable patron Fatma Hatun rebuilt it from brick. Its date, 1173 [1759-60], is inscribed on its wall in numbers. [The mosque] has a quarter.

7. The Çukurcuma Congregational Mosque near the Imperial Tophane

Its builder was a former şeyhülislâm, His Excellency Molla Fenari. His blessed name was Mehmed. His grandfather, Şemseddin Mehmed bin Hamza, came into the world in the prosperous [month of] Safer, seven hundred fifty-one [1350]. He was appointed the first şeyhülislâm and mufti of mankind of the Sublime [Ottoman] State. He set off on the blessed hajj in 833 [1429-30] and passed away to the Abode of Eternity in Bursa in 834 [1431]. According to that which is written in the Devhat al-Mesayih (The Orchard of the Şeyhs) of the deceased Mûstakimzade, the builder of the abovementioned mosque was Muhýiddin Mehmed bin Ali bin Yusuf Bali ibn al-Fenari. [284] His esteemed mother was the daughter of

2842 The Bostaniçi Mescidi (Mosque of the Garden Interior), known also as the Sefer Kethûda or Kethûda Mescidi, located at the intersection of Bostaniçeri Sokâğı and Cîcim Çıkmazı in the Tomtom Quarter in Beyoğlu. Although the date of its initial construction is uncertain, an inscription states that it was renovated in 1290/1874; see DBIA, VI, 489; IC, II, 13; ISTA, VI, 3010-12. For location, see Pervititch map, III, sheet 34, block 1038. As a misprint, the numbering of mosques in the Ali Sati edition skips from 4 to 6.

2843 The Tomtom Mescidi, located at the intersection of Boğazkesen Cadessi and Babaocağı Sokâğı in the Tomtom Quarter in Beyoğlu. The mosque was built in the seventeenth century. As noted in the text, its wooden minaret was replaced by a brick structure in 1759-60, and the mosque itself was repaired in 1855 and again in 1878, such that the present building has lost completely its original form; see DBIA, VIII, 440; IC, II, 66. For location, see Pervititch map, III, sheet 32, block 1071 (where it is marked yakûc cami).

2844 The Çukurcuma Camii, known also as the Çukurçeşme or Molla Fenari Camii, located on Çukurcuma Cadessi near the intersection with Çukurcuma Camii Sokâğı in the Firuz Ağa Quarter in Beyoğlu. The mosque is listed among the works of Mimar Sinan as the Muûhidîn Celebi Camii. The form of the present structure probably dates to a rebuilding of the mosque which took place after the Firuz Ağa fire of 1823. Its most recent renovation occurred in 1967-68; see DBIA, II, 593; IC, II, 19; ISTA, VIII, 4164. For location, see Pervititch map, III, sheet 32A, block 1083. Numbering the Çukurcuma Camii as seventh among the mosques of Tophane is a misprint.

2845 The Çukurcuma Camii was built in 1759-60, and the mosque itself was repaired in 1855 and again in 1878, such that the present building has lost completely its original form; see DBIA, VIII, 440; IC, II, 66. For location, see Pervititch map, III, sheet 32, block 1071 (where it is marked yakûc cami).

2846 The Çukurcuma Camii, known also as the Çukurçeşme or Molla Fenari Camii, located on Çukurcuma Cadessi near the intersection with Çukurcuma Camii Sokâğı in the Firuz Ağa Quarter in Beyoğlu. The mosque is listed among the works of Mimar Sinan as the Muûhidîn Celebi Camii. The form of the present structure probably dates to a rebuilding of the mosque which took place after the Firuz Ağa fire of 1823. Its most recent renovation occurred in 1967-68; see DBIA, II, 593; IC, II, 19; ISTA, VIII, 4164. For location, see Pervititch map, III, sheet 32A, block 1083. Numbering the Çukurcuma Camii as seventh among the mosques of Tophane is a misprint.

2847 The Bostaniçi Mescidi (Mosque of the Garden Interior), known also as the Sefer Kethûda or Kethûda Mescidi, located at the intersection of Bostaniçeri Sokâğı and Cîcim Çıkmazı in the Tomtom Quarter in Beyoğlu. Although the date of its initial construction is uncertain, an inscription states that it was renovated in 1290/1874; see DBIA, VI, 489; IC, II, 13; ISTA, VI, 3010-12. For location, see Pervititch map, III, sheet 34, block 1038. As a misprint, the numbering of mosques in the Ali Sati edition skips from 4 to 6.

2848 The Tomtom Mescidi, located at the intersection of Boğazkesen Cadessi and Babaocağı Sokâğı in the Tomtom Quarter in Beyoğlu. The mosque was built in the seventeenth century. As noted in the text, its wooden minaret was replaced by a brick structure in 1759-60, and the mosque itself was repaired in 1855 and again in 1878, such that the present building has lost completely its original form; see DBIA, VIII, 440; IC, II, 66. For location, see Pervititch map, III, sheet 32, block 1071 (where it is marked yakûc cami).

2849 The Çukurcuma Camii, known also as the Çukurçeşme or Molla Fenari Camii, located on Çukurcuma Cadessi near the intersection with Çukurcuma Camii Sokâğı in the Firuz Ağa Quarter in Beyoğlu. The mosque is listed among the works of Mimar Sinan as the Muûhidîn Celebi Camii. The form of the present structure probably dates to a rebuilding of the mosque which took place after the Firuz Ağa fire of 1823. Its most recent renovation occurred in 1967-68; see DBIA, II, 593; IC, II, 19; ISTA, VIII, 4164. For location, see Pervititch map, III, sheet 32A, block 1083. Numbering the Çukurcuma Camii as seventh among the mosques of Tophane is a misprint.
Ebûlhayr, the son of Ibn Cezerî. He became şeyhülislâm on the retirement in 948 [1541-42] of Şeyhülislâm Kadîr Efendi. He served as şeyhülislâm for rather more than three years during the sultânate of Sultan Süleyman Khan the First, and, following his retirement in the year 952 [1545-46], Ebussuud Mehmed Efendi ascended to his post. On his death in 954 [1547-48], he was buried near the blessed tomb of Kûcûk Emir İbrahim Efendi. His father, Alaeddin Ali ibn Yusuf Bali, became kadi asker of Rumelia in the year 900 [1494-95] and died in the year 903 [1497-98]. [Alaeddin Ali’s] father was Şemseddin Mehmed bin Hamza. Ahmed Paşa, whose small mosque adjoins the Valide Hamam on the Divanyolu, was the paternal uncle of Muhyiddin Efendi’s father. Mehmed Şah Fenari was another son of the abovementioned Master Şemseddin Mehmed bin Hamza. He became kadi of Constantinople in the year 925 [1519], was transferred to Anatolia at the same date and was again transferred, to Rumelia, in the abovementioned year. In the year 929 [1522-23], he actually became kadi asker and set out for the Abode of Eternity. “Alas, you have gone, O Şah Efendi,” is the date of his death.

Biography of the abovementioned Muhyiddin Mehmed bin Ali:

After being honored with [a professorship in] one of the medreses of the Fatih Mosque, [the office of] Edirne was conferred on him in 925 [1518-19], and, one year after that, the office of kadi of Istanbul was conferred on him. In 929 [1522-23] the office of kadi asker of Anatolia was conferred on him. And again, in the abovementioned year, on the death of Molla Abdülvasi, the office of kadi asker of Rumelia was conferred on him. According to one account, he held the office of kadi asker for fifteen years. And according to another account, it was for rather more than eight years. As was mentioned above, he subsequently became şeyhülislâm in the year 948 [1541-42]. His Excellency Ebussuud Mehmed Efendi succeeded His Excellency, the subject of the biography, both in the office of kadi asker of Rumelia and in the office of şeyhülislâm. The abovementioned mosque has a quarter.

8. The Etmekçibaşı Mosque in Tophane

Its builder was Ali Ağa, who is also buried there. [The mosque] has a quarter.

below; Altunsu, Osmanlı Şeyhülislâmaları, 25-27; El, II, 879; SO, IV, 344.
2847 Hamdi Abdülkadir Çelebi Efendi (d. 1548), twelfth Ottoman şeyhülislâm. Born to a poor family in İsparta, he journeyed to Bursa as a young man, where he attracted the attention of his teachers. He was appointed to several professorships and later given judgeships in Bursa (1520) and Istanbul (1522), before being appointed kadi asker of Anatolia (1522). With a reputation for honesty, he remained in that office for fourteen years. After dismissal in 1536, he undertook the Pilgrimage and, following his return to Istanbul, was appointed şeyhülislâm in October 1542, but retired three months later in January 1543 due to poor health; see Altunsu, Osmanlı Şeyhülislâmaları, 24; SO, III, 345.
2848 For Ebussuud Mehmed Efendi, see Hadika, n. 527.
2849 The Dikilita Mescidi; see Hadika, 129.
2850 Giditän ey şah efendi eyoğh.
2851 The Etmekçibaşı Mescidi (Mosque of the Head of the Imperial Bakehouse), located at the intersection of Etmekçibaşı Sokağı and Yaşçi Sokağı in the Firuz Ağa Quarter in Beyoğlu. The mosque is today in ruin; see IC, II, 21; ISTA, IX, 4976. For location, see Pervititch map, III, sheet 34, block 1050.
This mosque is the Tekke of Ismail Rumi, also known as the Kadiri Mescidi, located on Kadiriler Yolu between Tombaz Atç Sokâğı and Sünû Sokâğı in the Firuz Aga Quarter in Beyoğlu. The Kadiri Mescidi was the Grand Lodge (asitane) of the Kadiri dervish order in Istanbul, and, together with the mosque, which also served as the tevhidhane, was built in the middle of the seventeenth century. The complex burned in 1764 and was repaired by Mustafa III, burned again in 1822 and was repaired a second time by Mahmud II, and burned a third time in 1894, following which it was restored by Abdüllahmîd II. The tekke was closed in 1925, and, since that date, the mosque-tevhidhane has been used exclusively as a mosque; see DBIA, III, 369-72; IC, II, 33-34. For the succession of its şeyhs, ZSE, 45-46. For location, see Pevstitch map, III, sheet 33, block 1010.

The soul of the joyous Şerif passed away in the city of Batha [Mecca].

"May the abode of Paradise shelter Halil bin al-Şerif," 1145 [1732-33].
The period of his [term as] şeyh was nineteen years. With two sons of Halil Efendi surviving, the abovementioned tekke was conferred on the two of them at the same time. One of them was named Seyyid Mehmed and the other Seyyid Ahmed.

Şeyh Ahmed İzzi Efendi Bursavî, one of the Esrefzade, is buried near the builder of the abovementioned tekke, His Excellency Şeyh Ismail Rumî. He died on the Night of Berat\(^{2609}\) of the year 1152 [16 November 1739], while dwelling as a guest in the Grand Lodge [the Kadirhane in Tophane], and was buried in the perfumed earth in the abovementioned place the next day. [The following] is the chronogram for his death which is inscribed on his gravestone and was composed by Bahayzade Rahmi Efendi: [69] “Esrefzade Izzeddin Efendi passed away while he was the pole of the saints.”\(^{2606}\) There is a blessed commentary on the Qur’an and divan composed by the aforesaid [Şeyh Ahmed İzzi Efendi].

The builder of the fountain\(^{2601}\) adjoining the gate of the abovementioned tekke was Topçubaşı İsmail Ağa, who died in Belgrade in 1152 [1739-40], while on campaign, during the reign of Mahmud Khan. There is a mekteb of his near the tekke, and a fountain of his at the summit of Defterdar Yokuşu. The fire which broke out on the seventeenth of blessed Şevval of the year one thousand one hundred seventy-eight [9 April 1765] in the house in Tophane of the executed commissioner for the sîre (sîre emini), Hasan Ağa, lasted for fifteen hours and, in the course of razing many quarters, burned down the abovementioned tekke and the Galata Mevlevihane. Two days later, a fire also broke out in Cihangir and it lasted ten hours. The renovation of the abovementioned tekke and the Mevlevihane was subsequently initiated as a result of the imperial zeal of His Majesty Sultan Mustafa Khan the Third, the high state official Yenigehirli Osman Efendi being appointed building commissioner (bina emini). The two were completed in blessed Şaban of the year one thousand one hundred seventy-nine [1766]. When, subsequently, the abovementioned Kadirhane burned down again in the great Tophane fire which broke out on the twelfth day of Cemaziyülâhîr of the year one thousand two hundred thirty-eight [12 June 1823], the padishah of the time, His Majesty Sultan Mahmud Khan, once again ordered and commanded its renovation, and it was rebuilt and brought to life in 1239 [1823-24] through the skill of the imperial architect (mimar ağa).

10. The Firuz Ağa Mosque\(^{2600}\) near the Imperial Tophane

Its builder was the ağa of the palace Firuz Ağa. [The location of] his grave is not known. A founder of charitable works, Emine Hatun, installed its minbar. [The mosque] has a quarter.

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\(^{2600}\) Leyle-i berat; see Glossary.

\(^{2601}\) Göçü Esref-zade Izz al-Dîn Efendi küt hiken.

\(^{2602}\) The Topçubaşı İsmail Ağa Çeşmesi dated 1144/1731; see Egemen, Çeşme, 439; Tanüşık, Çeşmeler, II, 65.

\(^{2603}\) The Firuz Ağa Mescidi, located in the small square formed by the intersection of Defterdar Yokuşu, Akarsu Yokuşu, Sra Serviler Caddesi, Türk Ocağı Sokak, Türkçü Sokak and Ağa Hamami Sokağı in the Firuz Ağa Quarter in Beyoğlu. Öz identifies the mosque’s founder as Sultan Bayezid II’s hazinedarbaşı, Firuz Ağa, the founder of the Firuz Ağa Camii on the Divanyolu in Istanbul. Ayvansarayi’s assertion that the location of the grave of the founder of the Beyoğlu Firuz Ağa Mescidi is unknown suggests that Öz is mistaken, as hazinedarbaşı Firuz Ağa’s grave is located beside his congregational mosque in Sultan Ahmed. Although the date of the mosque’s foundation is uncertain, an inscription states that it was restored by Sultan Mahmud II in 1239/1823; see DBIA, III, 321; IC, II, 24; ISTA, XI, 5798-99. For location, see Pervititch map, III, sheet 33, block 1006.
11. The Rast Mehmed Ağa Mosque near the Imperial Tophane

This is an upper-story mosque. Its builder was a man of learning, Sipahizade Mehmed Ağa. His grave is located there. The couplet which is the chronogram on his gravestone is as follows:

This line of poetry is the chronogram of his death. Pray!
“Make Mehmed’s abode the rose garden of Paradise,” 1040 [1630-31].

[70] His wife Fatima Hatun subsequently added fifteen houses to the [vakf of the] mosque from her own property as an endowment. She entrusted houses, each in mortmain, to both its imam and mûezzin. The date of the registration of her vakfiye was “Peace-giving,” 1075 [1664-65]. She is buried [at the mosque]. The builder of the nearby hamam was Atik Yakub Ağa. The abovementioned ağa was babîsséade ağası. He also built the well-known Ağa Hamam in Samatya in Istanbul. There is also a mosque of his in Haram Deresi. [The mosque] probably also has a quarter.

12. The Kuloğlu Mosque near the Imperial Tophane

Its builder was Kuloğlu Mustafa Bey, the head of the laundryman of the imperial palace (camesyucabası), whose grave is also there. The phrase “Most exalted,” 1011 [1602-3], is the date of the registration of its vakfiye. Muammere Hatun, who is buried there, endeavored to perfect the abovementioned vakf and supplied oil and wax candles for the mosque and minaret with a [separate] vakf. The builder of the nearby mekteb was the ağ of the imperial larder (kileri), Hacı Ferhad Ağa, who is buried there. [The mosque] has a quarter.

13. The Yeni Mahalle Mosque near the Imperial Tophane

Its builder was Kâtip Mustafa Efendi who served as secretary (kâtib) to the builder of the nearby fountain, the şeyhülharam Hüseyin Ağa. The abovementioned ağ died in Illuminated Medina. And the grave of the founder of the mosque, Mustafa Ağa, is beneath the upper-story mekteb, which he built in a corner opposite the Congregational Mosque of Firuz Ağa. [The Yeni Mahalle Mosque] has a quarter.

2863 The Rast Mehmed Ağa Mescidi, described by Öz as located near the Ağa Camii (intersection of İstiklal Caddesi and Sakiz Ağa Sokagı) in Beyoğlu. According to Mehmed Raif Bey, it was located near a hamam built by the darüssaade ağası Yakub Ağa. The mosque, which must have dated to the early seventeenth century, is no longer extant. Its precise location is uncertain; see IC, II, 54-55; MI, 392-93.
2865 Gülzâr-ı cennet eyle makâm-i Mehmedi.
2866 Safâ bahşâ.
2867 The Kuloğlu Mescidi, located at the intersection of Kuloğlu Sokagı and Turnacıbaşı Sokagı, in the Kuloğlu Quarter in Beyoğlu. The mosque, which had fallen into ruin, was torn down between 1911 and 1913 and replaced by the Üçüncü Vakîf Hanî; see DBIA, VII, 334-35; IC, II, 13 (Bostancı Camii); For location, see Pervîtîch map, III, sheet 26, block 1093.
2868 Azam.
2869 The Yeni Mahalle Mescidi, known also as the Kâtip Mustafa Çelebi Mescidi, located on Çukurlu Çeşme Sokağı in the Kâtip Mustafa Çelebi Quarter in Taksim. According to Öz, the mosque is no longer extant; see IC, II, 71. For location, see Pervîtîch map, III, sheet 35, block 1099.
2870 See Hadika, 390, above.
14. The Sakabañi Mosque near the Imperial Tophane

Its builder was Baba Şemseddin. He was head of the imperial water carriers (sakabañi) and subsequently died in Damascus, while returning from the hajj. The phrase “Munificence of God,” in the Persian chronogram on the arch of the mosque’s gateway is the date of the building’s completion. The tekke of the Gülşeni dervishes located opposite the mosque was built with the aid of Grand Vizier Damad İbrahim Paşa. Tatar Hasan Efendi, who was one of the dervishes of His Excellency Sezayi, the şeyh of Edirne, was known and renowned as Cabi Dede. He came to the Exalted Threshold [Istanbul], and, when His Excellency the abovementioned şeyh honored the Exalted Porte with a visit, he appointed the aforesaid [Cabi Dede] as a halife and installed him [as şeyh] in the abovementioned lodge. The abovementioned [Cabi Dede] died in Safer 1180 [1766] and was buried with his wife in a tomb near the [mosque’s] mihrab. [The Sakabañi Mosque] has a quarter.

15. The Congregational Mosque of Sormagir near the Imperial Tophane

Its builder was Çeşmî Hüseyin Efendi. He retired from the office of confidential secretary (sir kâtiplîği). He built this mosque in the place known as the Sormagir Market, in the manner shown him in a dream, and he brought a separate water supply to it. The blessed mosque was completed in the year “Honor of completion,” 1132 [1719-20]. The abovementioned Hüseyin Efendi became commissioner of the sîrre (sîrre emini) shortly after completion of the mosque and died while returning from the blessed hajj. Having been trained by the famous calligrapher, the late Hafiz Osman Efendi, he penned a blessed Qur’an in his own calligraphy and made it a vakf for the Qur’an readers (devirhans) in the mosque. Because his eyes were comely, he was known by the nickname Çeşmî (Fair-eyed). [The mosque] has a quarter.

15. The Sirkecibañi Mosque near the Imperial Tophane

Its builder was the head of the vinegar merchants (ser sirkeciyan), Mustafa Ağâ. His grave is also there. Ali Ağâ, the barley commissioner (arpa emini) in the period of Sultan Mustafa Khan the Third, installed its minbar. The master of the Qur’an readers (seyhilkura) Haci Süleyman Efendi, who was one of the imams of this small mosque, is buried there. He died in 1168 [1754-55]. [The mosque] has a quarter.

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2870 The Sakabañi Mescidi (Mosque of the Head of the Water Carriers), located next to the Gülşeni Tatar Efendi Tekkesi at the intersection of the present Anahtar Sokağı and Tüfekçi Sahîl Sokağı in the Kılıç Ali Paşa Quarter in Tophane. The mosque burned in the early twentieth century, and its site was sold in 1936; see IC, II, 57. For location, see Pervititch map, III, sheet 33, block 1004 (djami ruine).

2871 Feyyâz-ı Hakî.

2872 The Gülşeni Tatar Efendi Tekkesi, the main lodge of the Gülşeni dervish order in Istanbul. The nineteenth-century Tophane tekke is believed to have first been built in the early eighteenth century, but was destroyed by fire in the early and again at the end of the nineteenth century. It was subsequently rebuilt at the beginning of the twentieth century, but after being destroyed by fire still again, its site was left vacant and is today occupied by an apartment building; see DBIA, III, 442-43; Ekrem İspan, “Boğaziçi’nde Ortadan Kalkan Tekkeler,” İstanbul Armağanı, ed. Mustafa Armağan (Istanbul, 1996), 166-67.

2873 Damad Gazi İbrahim Paşa; see Hadîka, n. 99.

2874 The Sormagir Camii, located on Gûneşi Sokağı in the Cihangir Quarter in Taksim. The mosque is no longer extant; see IC, II, 60. For location, see Pervititch map, III, sheet 31, block 962 (Ruines de la Mosquée Sormaguir).

2875 Şerefg-ı istikmâl.

2876 The Sirkecibañi Mescidi (Mosque of the Head of the Vinegar Makers), located on Siraselviler Caddesi at the intersection with Sirkeci Mescid Sokağı in the Cihangir Quarter in Taksim. The mosque was built in 1082/1671-72 by a certain Sirkecibañi Mustafa Ağâ and Hatice Hatun. Although it fell into ruin and was for many years closed to worship, it was rebuilt in 1963. The present structure retains none of the mosque’s original architectural character; see DBIA, VIII, 400; IC, II, 60. For location, see Pervititch map, III, sheet 31, block 960.
16. The Topçu Odalan Mosque

Its builder was the head of the artillerymen (topçubaşı), Haci Ali Ağä. He built twenty rooms for married people (müteehih odaları) near the abovementioned small mosque and, by distributing them among his manumitted slaves, brought its vakf to life. The date of [Ali Ağä's] vakfiye is 1086 [1675-76]. He died on one of the campaigns in Rumelia. Its superintendents (nazırlar) are chosen from among the heads of the artillerymen (topçubaşı). The abovementioned mosque is in Cihangir. It does not have a quarter.

17. The Congregational Mosque of Cihangir

Its builder was His Majesty Sultan Süleyman Khan the First. He built it for the soul of the fortunate Prince Sultan Cihangir. This is the date of the construction: 967 [1559-60]. The abovementioned prince's death occurred in Aleppo. His corpse was subsequently sent to the Exalted Threshold [Istanbul], and he was buried in 960 [1552-53] in the tomb of his brother Prince Sultan Mehmed, located near the blessed Şehzade Congregational Mosque, which was built for the soul of his abovementioned eldest brother. This hemistich is a chronogram of [Cihangir's] death: "Ilustrious One, make Paradise the abode of that world-conqueror (cihangir)." In blessed Ramazan of the year 960 [1553], when the abovementioned prince set out on the Persian campaign with his father, His Majesty Sultan Süleyman Khan Gazi, Prince Mustafa, the governor of Amasya, who was the eldest of the princes, came to a place named Ak Öyük near Ereğli with the aim of meeting his highly honored father. Because of the treachery and injustice of the grand vizier, Rüstem Paşa, he was afflicted with the wrath of the padishah and obtained the title of martyr. Following the burial of his corpse in the vicinity of his illustrious forefather Sultan Murad in Bursa, the abovementioned Prince Cihangir also passed away to the Abode of Eternity, a month after his arrival in Ash-colored Aleppo. The date of his birth was 937 [1530-31]. His felicitous age [at his death] was nearly twenty-four years—may God have mercy on him!

The blessed mosque has an imperial tribune (mahfil-i hiimayun) and mekteb-i sibyan. There was also a dervish lodge on one side of its courtyard, and it later burned. The first şeyh in the abovementioned lodge was a person known as Cihangiri Hasan Efendi. He was buried beside the blessed mosque following his death. This is a chronogram for his death: "And Hasan Efendi became a world-conqueror in Paradise," 1074 [1663-64]. The abovementioned Cihangiri Hasan Burhaneddin Efendi was born in 970 [1562-63] in a place named Perjih, one of the villages of Harput. He emigrated to Bursa at the age of puberty and, in [the year] 1000 [1591-92], received the title of halife from Yakub Halveti, the third halife of Şeyh Ramazan Efendi. He came to Istanbul with his şeyh at the time of the Celali invasion of Bursa in 1068 [1657-58]. A dervish lodge was built for the Congregational Mosque of Cihangir.

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2877 The Topçu Odalan Mescidi (Mosque of the Artillerymen's Barracks), located according to Ayvansarayi in Cihangir. Mehmed Râif Bey states that it was no longer extant at the end of the nineteenth century. No trace of the mosque remains, nor can its exact location be established with certainty; see IC, II, 66; MI, 373.

2878 District in Beyoğlu on the slopes behind Tophane and Findikli. It takes its name from the mosque which was built there by Süleyman I in the name of his son Cihangir; see DBIA, II, 430-31; ISTA, VII, 3563-64.

2879 The Cihangir Camii, located between Cihangir Yokuşu and Özoğul Sokak in the Pürelaş Hasan Efendi Quarter in Cihangir. Although the original mosque was the work of Mimar Sinan; it was damaged by fire in 1719, 1765, 1771, 1823 and 1874, so that nothing remains of the sixteenth-century structure. The present Empire-style building is the result of a reconstruction carried out by Sultan Abdülhamid II, dating to 1307/1890; see DBIA, II, 431-33; IC, II, 16; ISTA, VII, 3564-65. For location, see Pervitiç map, III, sheet 31 and 33, block 988.

2880 The ailing youngest son of Süleyman I, who fell ill in distress at his father's execution of his brother Prince Mustafa at Ak Öyük near Konya on 6 October 1553, and himself died the following month.

2881 Firdevs ide makâmâ Cihangir'i ol Cedil.

2882 Olda Hasan Efendi cennet'de de cihangir.
during the time he was dwelling in the tekke of Baba Haydar Nakşbendî. [73] He passed away to the Abode of Eternity on the night of Saturday, the twenty-third of Rebi‘ülâhür of the year 1074 [23 November 1663], while dwelling as a hermit in [the Cihangir tekke], and he was buried there. Rûşdi, one of the poets of the age, composed a chronogram for his death in this manner:

If it has no defect, the exact date of his death was,
O Rûşdi, “The master of the adepts has died.”

He was nearly ninety years of age. May God—be He exalted—have mercy on him. His halife became şeyh in his place. He was both his manumitted slave and his son-in-law. His name is Fethullah Efendi. He died in 1115 [1703-4] and was buried beside his master.

The blessed Congregational Mosque of Cihangir has been burned three or four times since it was first built. It was burned for a first time in Şevval 1132 [1720], and another time in the great Tophane fire which occurred on the twelfth day of Cemaziyyülâhür 1238 [24 February 1823]. Grand Vizier Silahdar Ali Paşa built it anew and enlarged it after this fire. The original building was square, with a tall, slim wooden dome. It was roofed with lead and enclosed by a brick and stone wall. It was not flanked by porticoes but had only a small courtyard at its back. The present building is greatly embellished and has a spherical wooden dome, two side porticos and sufficient open space on its four sides. Its railings were also introduced and the minaret was built anew. It was completed at about the time of the abovementioned paşa’s dismissial, which occurred on the tenth day of Rebi‘ülâhür 1239 [14 December 1823]. The abovementioned mosque has a quarter.

19. The Akarca Mosque near the Congregational Mosque of Cihangir

It is a dervish lodge. Its builder was Ilyas Efendi, the clerk of the sailors (kalyoncular defterdan). His grave is also there. Ali Vahidi, who died while he was şeyh of the Muabbir Zaviyesi near the Congregational Mosque of Piyale Paşa in Kasımpaşa, is buried beside him. The abovementioned şeyh became a dervish [disciple] of Cankurturan Abdullah Efendi, the şeyh of the [Tekke of] Şah Sultan [in Eyüp], and subsequently of Şeyh Mehmed Akil Mekki. [74] He became a halife in the dervish order of the Kadiriye, and, when Halil Efendi, the şeyh of the grand lodge (asitane) of Ismail Rumi, set out on the blessed hajj, the aforesaid was appointed locum tenens (vekil) in his place. Subsequently, on news of Halil Efendi’s death, in addition to being the guardian of his master [Halil Efendi’s] son Çelebi, [Ali Vahidi] married his sister. Later, he became şeyh of the Muabbir Zaviyesi, and he twice went on the blessed hajj. Mustafa Efendi, the former şeyh of the [Akarca] Zaviyesi, which is [Ali Vahidi’s] place of burial, was his halife and the imam of the quarter. Invocations and litanies are recited in the abovementioned tekke on Wednesdays. When Mustafa Efendi passed away, he too was buried there. His death occurred after the passing away of his şeyh, Ali Vahidi Efendi, who died in the year “Most noble of şeyhs,” 1177 [1763-64]. [The Akarca Mosque] has a quarter.

Kad-mate Mevla al-‘Arifin.

The Akarca Mescidi (Mosque of the Flowing Fountain), known also as the Ilyas Çelebi Zaviyesi Mescidi, located at the intersection of Ilyas Çelebi Sokâğı and Ilyas Çelebi Camii Sokâğı in the Kıc Ali Paşa Quarter of Cihangir. Although Öz dates its foundation to the sixteenth century, this is unconfirmed by either inscription or other historical sources; see DBIA, I, 147-49; IC, II, 3. For location, see Pervititch map, III, sheet 33, block 1018.

Ekrem-i şüyûh.
20. The Ketencizade Ömer Paşa Mosque near the Congregational Mosque of Cihangir

Its builder was Ömer Paşa, who passed from the office of imperial weapons bearer (silahdar) to governor of Baghdad with two tug. He was first distinguished with the rank of [governor of] Egypt after serving as weapons bearer of His Majesty Sultan Mehmed Khan the Fourth. Although he became governor of Egypt in Ramazan of the year 1074 [1664], following the dismissal of Deftedar Ibrahim Paşa, he was dismissed in Şaban 1077 [1668], and Sofi Ibrahim Paşa was appointed in his place. Subsequently, after passing eleven years in the administrations of Diyarbakır and Erzurum, the vilayet of Baghdad was conferred on him in blessed Ramazan 1088 [1677], following the dismissal of Kaplan Mustafa Paşa. Although disorders broke out in the abovementioned year in connection with the reappointment of fortress commanders, some of the miscreants’ chiefs were killed and executed, and the fire of rebellion was pacified. Because the abovementioned paşa was inclined to charity, he renovated and repaired the blessed tomb of the Great Imam and the exalted surrounding fortress, and built, and created anew the exalted dome of the grave of His Excellency İmam Ebu Yusuf. In addition to appointing servants anew and fixing stipends, he rebuilt an exalted medrese near the Kameriye Congregational Mosque, assigned a müdderris, Traditionalist (muhaddis) and students, and arranged for their stipends with some vakfs. This is the [medrese’s] chronogram, which is in the form of a riddle composed by Tayyibi, the aforesaid [Ömer Paşa’s] deceased secretary of the council of state (divan kâtibi):

From the horizon there reached my ear sound [and] echo [to the effect] that “Ömer Paşa built this abode of religious science,” 1091 [1686].

He also mended and renovated the great rampart of the town of the Great Imam. He also built a blessed mosque in Serimesn. Again, this is the chronogram which the abovementioned poet composed for the rampart:

The slave Tayyibi expressed its date in years.

“Distinguished rampart and new work of Muslim charity,” 1092 [1681].

When the celebrated caravanserai known as the Azad Khan fell into ruin, he renovated it and appointed a staff. The abovementioned paşa was dismissed in Cemaziyülevvel 1092 [1681]. Although Ibrahim Paşa was appointed in his place, [Ömer Paşa] again became successor to his predecessor in Şevval 1095 [1684]. He was dismissed for a second time in Zilkade 1098 [1687], and the steward of the grand vizier (vezîr kethûdası), Ahmed Paşa, was appointed in his place. There are numerous charitable works of [Ömer Paşa’s] dating to this time. In Zilkade 1099 [1688], he again succeeded his successor and for a third time became celebrated as governor of Baghdad. [During] his first administration he had two tug. His second and third were both with three tug. The chronogram which Nazmizade composed for the great [Azad] Khan, located between the fortress of Behruz and the fortress of Baghdad, which was begun during his second term [as governor] and completed in his third, is as follows:

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2887 The Ketencizade Ömer Paşa Mescidi (Mosque of Ketencizade Ömer Paşa), located off of Akarsu Yokuşu in the Kılıç Ali Paşa Quarter in Tophane; see Vefeyat, 80; IC, II, 29; MI, 350-51. For location, see Pervititch map, III, sheet 33, block 1004.
2888 Abü Hanifa al-Nu'man ibn Thibit (700-67), Islamic jurist and founder of the Hanifi school of Islamic law. Known popularly as the Great Imam (imam-z a'zam), he is buried in Baghdad, in the quarter known after him as al-A'zamiyya.
2889 Abü Yusuf Ya'kub al-Ansari al-Kufi (d. 798), Islamic jurist and one of the founders of the Hanifi school of Islamic law. As kadi of Baghdad under the caliph Harun al-Rashid, he was the first to be honored with the title of Grand Kadi (kâdi 'l-kâdî). This is a reference to the title of 'Ukudât.
2890 Bu dâr-i ickname-i eyledi Ömer Paşa.
2891 That is, of Baghdad, the city in which Abu Hanifa died.
2892 Seld-i güzât ü hayr-i cedid-i Mehmedi.
The exaltedly dwelling Shah Sultan Süleyman Khan Hakan’s Vizier of open perception, Ömer Paşa of high rank, Was three times governor and defender of the Bastion of the Saints.  
With many charitable works, he made a place of rejoicing and a paradise of prosperity. He expended effort and made secure the Way of the Muslims. In pursuit of his wish, he built this khan for the love of God.  

[76] This world is a worn out halting place. All who stop pass on. Only in the eternal world is there such a wished-for pious foundation. A well-wishing servant appeared and composed the date of its completion. "Ömer Paşa built this place for the sake of God," 1100 [1688-89].

And Ahmed Ağa, the steward (kethüda) of the aforesaid vizier, acquired abundant reward with his renovation and enlargement of the exalted mosque and blessed tomb of His Excellency Seyh Maruf Kerhî—may God’s mercy be upon him. The abovementioned vizier [Ömer Paşa] was subsequently dismissed at his own request in Zilhicce 1102 [1691], and, after building another mosque in the town of Elmah, he died there. The minbar of the abovementioned mosque in Tophane was installed by Topçubaşı Abdülkerim Ağa, and he built a hamam in its vicinity and established a vakf [for it]. His grave is in Babaeski. This blessed [Ketencizade Ömer Paşa] Mosque has a quarter.

21. The Tophane Ocağlı Mosque  

Its builder was Sultan Süleyman Khan, who took the abovementioned foundry (ocak) from the Janissaries and transferred it to the artillerymen (topcular). When he built this foundry, he also separately built this mosque. But subsequently it was ruined because of a fire. Not being attended to for a considerable time, it remained neglected until the great Tophane fire of the time of Sultan Mustafa Khan the Third, which was described above. Because this area was completely burned over in the abovementioned fire, Yenişehirli Osman Efendi was appointed building commissioner (bina emini). A barracks (kışla), military ward (orta sofa) and kitchen (matbah) were built and created anew for each of the artillery corps (topçu ortası). In the year 1186 [1772-73], at the time he was head of the imperial chancery (nisancı), the abovementioned Osman Efendi was appointed first plenipotentiary (murahhas-ı evvel) [to the Russians], and Yasinci Efendi, the şeyh of Aya Sofya, was appointed second plenipotentiary (murahhas-ı sani), and they were commissioned to conduct diplomatic negotiations. They set out on the twelfth day of Rebiüilevel in the abovementioned year but returned without a peace agreement. After a time, the aforesaid Osman Efendi retired with the rank of vizier, and subsequently, in 1189 [1775-76], he was executed. Yasinci Efendi died in Şaban 1187 [1774]. [77] Hacı Mehmed Ağa, who was head of the artillery corps (topçubaşı) for thirty years and retired as a steward (kethüda) of the abovementioned foundry, caused the minaret of the abovementioned mosque to be built. The following couplets were written on the wall of the abovementioned minaret:

In this foundry of the artillery corps, the benefactor Mehmed Kethüda
Endured through his pious work. Remember him, O heart!
He was a client of Asaph Ibrahim Paşa.
He erected a monument which the world admired.
He planted a tree, the fruit of which is divine prayer.
The Three, the Seven and the Forty were together in it.
"He built a minaret from which they proclaimed, 'God is great.'" The year 1183 [1769-70].

The barracks [of the artillery corps] are its quarter. Because the abovementioned foundry was much esteemed in the period of Selim Khan the Third, all the barracks were renovated and enlarged, and the abovementioned quarter flourished anew with the erection of many charitable works. God be praised!

22. The Çivici Limanı Mosque in Salıpazarı

Its builder was a person named Mahmud Çavuş. Although the abovementioned place was originally a grassy, open-air place for public worship (namazgâh), the abovementioned Mahmud Çavuş built a simple roof over it to protect it from the rain, and, after a time, it became a small mosque. It later burned, and İzarî Hacı Mehmed Efendi, the head of the office of high appointments (tahvîl kalemi kisedan), built and brought it to life as an upper-story [mosque] of brick and stone. In 1153 [1740-41], he also installed a minbar. The aforesaid passed away sixteen years after the abovementioned year, in the year "Wonderful work," 1169 [1755-56], and he was buried in the abovementioned place. He also built a mekteb near the abovementioned mosque. [The Çivici Limanı Mosque’s] quarter consists of shops.

23. The Aralik Mosque in Çivici Limanı

Its builder was Yusuf Ağâ, the brother of the valide sultan, who built the blessed mosque called the Yeni Congregational Mosque, located near the main customs house (gümûrûk-i kebir) in Istanbul. [78] [The location of] his grave is not known. His vakfiye is dated to the year 1090 [1679-80]. Because the abovementioned mosque is located on the edge of an embankment, it has an upper story on one of its sides, and the other side consists of boat houses. Since the mosque burned completely in the great fire which occurred six days before the beginning of the date "Inexorable decree of providence," 1184 [1770-71], Ahmed Ağâ, the superintendent of the Imperial Tophane (tophane nazâri), built it anew and enlarged it at the beginning of the reign of Sultan Abdülhamid Khan. It does not have a quarter.

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2896 The second line of the couplet is missing in the printed text.
2897 Üçer, Yetiler ve Kırklar, the Three Saints, Seven Saints and Forty Saints, three of the ranks of Invisible or Hidden Ones (Gayb Erenler) in the Sufi hierarchy of saints, who by means of their powerful influence work to preserve the order of the universe. The Three, Seven and Forty also refer at times to localized groups of saints in various parts of the Muslim world, such as the Seven Sleepers of Ephesus and the Forty Martyrs who fell for the Prophet and whose graves are at Medina; see Hasluck, Christianity and Islam, II, 390-402; Louis Massignon, "Les Sept Dormants d’Éphèse en Islam et en Chrétienté," Revue des Études Islamiques, 22 (1954), 59-112.
2898 Bir minare yapdı kim Allah’î ekber didiler.
2899 The Çivici Limanı Mescidi, known also as the Mahmud Ağâ, İzarî Mehmed Efendi or Çavuşbaşı Mescidi, located on Necati Bey Çaddesi between Tophanı İskesi Cáddesi and the Salıpazarı İskesi, just north of the Nusretiye Camii in the Kılıç Ali Paşa Quarter in Tophane. The mosque was torn down during the widening of Necati Bey Çaddesi in 1957; see IC, II, 18; İSTA, VIII, 4040; A. Bilgin Turanh and Esen Yüc nuclei, "İstanbul’da Az Bâlînen Bânil Tekkeleri Yerlerine Dâir bir Araştırmala, II, Türk Dünyası Araştırmaları, 70 (1991), 188-90; Behçet Ünsal, “İstanbul’un İmarı Eski Eser Kaybı,” Türk Sanat Tarihi Araştırmaları ve İnceleneleri, 2 (1969), 50. For location, see Pervititch map, III, sheet 35, block 1023; Ünsal, 7ST; map D, 11.
2900 Eser-i hikmet.
2901 The Aralik Mescidi, located on the shore in the vicinity of the Nusretiye Camii in the Kılıç Ali Paşa Quarter in Tophane. No trace of the mosque remains; see Öz, IC, II, 6.
2902 Turhan Hadice Sultan; see Hadîka, n. 128.
2903 Kazî-i mûmem.
24. The Congregational Mosque of Salıpazarı in Findıklı

Its builder was Süheyl Bekir, a lord of the sea (derya bey), whose father, [lacuna] Ağa, was steward of the imperial naval arsenal (tersane kethüdası). [The location of] his grave is not known. The fountain located opposite it is the charitable work of Mehmed Ağa, one of the imperial gentlemen-in-waiting (musahiban-i şehriyari). [The mosque] has a quarter.

25. The Hatuniye Mosque in Findıklı

Its builder was the palace woman (saraylı) Perizad Hatun, who was the wife of the naval commander Arab Ahmed Paşa. The mosque is located on the site of the aforementioned paşa’s garden, which he had given to his wife as a gift. After the death of the abovementioned founder, Haci Mehmed Ağa, the executor of her will, using one third of her property, built a dervish lodge and, adjoining it, an exalted mosque. The vakıf has an income of three hundred gurus a year. The abovementioned founder is buried together with her husband in a tomb near the abovementioned mosque. The fountain located opposite it is a charitable work of the aforesaid paşa. Its chronogram is as follows: “The fountain of Ahmed Paşa became the Selsebil. Drink!”

The date of the vakıfyıye is the phrase “Divine pious deed.” The first şeyh of this tekke was Şeyh Hasan Efendi. With his death in the year [lacuna], Şeyh Seyyid Cafer Keşfi Efendi, the halife of Şeyh Hasan Adlı, became şeyh in his place. On his death in the year 1053 [1643-44], he was buried in a corner opposite the abovementioned mosque. This hemistich is a chronogram for his death: “Saying, ‘Hu,’ Cafer Efendi set out for Paradise.” Şeyh Receb Efendi became head of the tekke in his place. [79] And on his death at the beginning of 1055 [1645], Fazlıullah Efendi became şeyh. And

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2964 The Salıpazarı Camii, known also as the Süheyl Bey Camii, located at the intersection of Necati Bey Caddesi and Findıklı Yokuşu in the Pürtelaz Hasan Efendi Quarter in Findıklı. The mosque was originally built in 1591 and is said to have been the work of Mimar Sinan. It was rebuilt in octagonal form by Sultan Abdüllaziz in 1873 but was torn down during the widening of Necati Bey Caddesi in 1957; see DBIA, VIII, 409; IC, II, 57; Ünsal, TST, 50. For location, see Pervititch map, III, sheet 33, block 988.

The district known as Findıklı is located on the European shore of the Bosphorus and extends from Sahpazan to Kabataş. Formerly a seaside village, it was known in Byzantine times as Argyropolis (the City of Silver), so named for the fact that it stood directly across from Chrysopolis (the City of Gold), today’s Üsküdar. Its southern part is known as Sahpazan, the commercial center of Findıklı, named for the fact that a market was held there on Tuesdays. According to most accounts, Findıklı became a favored excursion spot for foreign merchants. In the second half of the sixteenth century, because of its beauty and proximity to Istanbul, Findıklı came to be favored as an excursion spot by members of the Ottoman elite. As a result, numerous mosques, fountains, schools, hamams, gardens and seaside villas were built there. The district has today been engulfed in the urban sprawl of Istanbul; see Cengiz Orhonlu, “Findıklı Semtinin Tarihi Hakkında bir Araştırma,” Istanbul Üniversitesi Edebiyat Fakültesi Tarih Dergisi, 10 (1954), 61-78; 11 (1955), 51-70.

2965 A sancak bey in of the Eyalet-i Bahriye Sefid (Eyalet of the White or Mediterranean Sea), consisting of islands and territories in the Aegean and around the coasts of the Levant, many of which had been conquered from the Venetians in the sixteenth century and had come under the jurisdiction of the kapudan-derya.

2966 The Hatuniye Mescidi, known also as the Perizad Hatun or Tekke Mescidi or Kefi Cafer Efendi Tekkesi Mescidi, located on Meclisi Mebusan Caddesi opposite the intersection with Tekke Yokuşu in the Pürtelaz Hasan Efendi Quarter in Findıklı. The mosque, which also served as the tekke’s tevhidhane, formed part of a complex of buildings, including the tombs of Arab Ahmed Paşa and Perizad Hatun and of Keşfi Cafer Efendi. After the Turkish government closed the tekkes in 1925, the complex was incorporated into the Istanbul Fine Arts Academy (Güzel Sanatlar Akademisi, today Mimar Sinan Üniversitesi). It was torn down to make way for the widening of Meclisi Mebusan Caddesi in 1956; see DBIA, IV, 549-51; IC, II, 30; Orhonlu, TD, 10 (1954), 71-76; Ünsal, TST, 50; ZSE, 18-19. For location, see Pervititch map, III, sheet 31, block 983; Ünsal, TST, map D, 13.

2967 Selsebil adlı içten çeşmen-i Ahmed Paşa. Selsebil is the name of a fountain in Paradise mentioned in the Qur’an (LXXVI: 18).

2968 Hasenita fetâh.

2969 Hü deyâb Cafer Efendi ‘azm-i Firdevs eyledi. The word Hu (‘He’) is used as an invocation of the divine essence.
on his death in the year 1065 [1654-55], his halife, Blind Hüseyin Efendi, became master of the lodge. He occupied the office of şeyh for 53 years, until the year 1118 [1707-8]. Subsequently, on his drinking the cup of death, Fazıl Efendi's second halife, Mustafa Efendi, became şeyh. And following his death in 1140 [1727-28], Mehmed Efendi became şeyh. He died in 1149 [1736-7], and İbrahim Efendi became şeyh in his place. With his passing away in the year 1178 [1764-5], Seyyid Mehmed Nebi Efendi became head of the tekke. Following his [death and] arrival before God in the year 1189 [1775-6], his halife Hafız Efendi became head of the tekke, and, on his passing away to the Next World in the year [1]234 [1818-19], his halife Yunus Efendi was appointed şeyh.

The aqueduct of the abovementioned fountain being in ruin, Şehid Hüseyin Efendi, one of the commissioners of the imperial naval arsenal (tersane emini), brought water to the fountain anew at the same time that he built a mekteb above it, and he restored the abovementioned fountain to life again. The abovementioned person also installed the minbar of the Qakir Dede Mosque in Kabataş.

The marshal of the descendants of the Prophet (nakibülesraf) Kığı Mirzade Yahya Efendi is buried in a separate tomb near this tekke. He was seen to be suitable for this noble rank in 995 [1586-7], following the death in Illuminated Medina of His Excellency Muineddin Egref, known as Mirza Mahdum, who came to have the honorific rank (paye) of Rumelia when he was a müderris in the preparatory medreses of the Fatih Complex (müsle-i sahn müderrisi). Following [Kığı Mirzade Yahya Efendi’s] death, after having occupied the office of marshal of the descendants of the Prophet (nikabet) for twelve years, he was buried in the abovementioned place. The office of marshal was conferred on Kayseriyeli Abdülkadir Efendi in 1008 [1599-1600]. The abovementioned Yahya Efendi was able to obtain the judgeschip of Üsküdar.

Biyıklı Ali Paşa, who retired from the rank of weapons bearer (silahdarlığı) of His Majesty Sultan Osman Khan the Third to the grand vizierate, built the new fountain and the mekteb above it, located near the abovementioned tekke. Since at his death by execution on the twelfth day of Muharram 1169 [18 October 1755], the abovementioned charitable work remained incomplete, Zevki Kadin, the third consort (kadin) of His Majesty the abovementioned sultan, provided for its remaining needs and its incomes were assigned from the vakf of the blessed Nur-i Osmani Congregational Mosque. 2910 [80]

The great seashore villa adjoining [the tekke] was probably the palace of a sultana. Subsequently, after passing into the possession of Ahmed Paşa, the husband of the abovementioned tekke’s builder, and then into the hands of several other persons, it passed into the possession of Meşaleci İbrahim Paşa, prior to his vizierate. He later obtained the rank of vizier, died in the year [1190 (1776-77)], while he was governor of Erzurum and was buried there in a private spot. [The villa] was subsequently transferred to his son, the müderris Mehmed Esad Bey. He obtained the rank of müderris of the highest degree in the medreses of the Suleymaniye (müsle-i Suleymaniye), and died on the twenty-third day of Cemaziylâhır 1208 [26 January 1794]. He is buried in the abovementioned tekke. Because the above-mentioned seaside villa was given over to his mother, following her death a year or two later, it [passed] to her three daughters. Subsequent to the transfer, it was turned over by sale to Ömer Ağâ, the steward (kethüda) of Esma Sultan and brother of Girdi Yusuf Ağâ, the steward of Mihrışah Sultan, mother of His Majesty Sultan Selim Khan the Third. With the death of the abovementioned ağâ in the year [lacuna], it was transferred to his oldest son, the head gatekeeper (ser bevvabin) Hâbessî Emin Beg and his brother, the müderris [lacuna] Beg. The abovementioned Emin Bey died five or six years later, and, after him, it passed to the grand admiral (kapudan-i derya) Hürev Mehmed Paşa. The abovementioned paşa renovated and enlarged the aforesaid seaside villa. When, following his first dismissal, the above-

2910 The Nuruosmaniye Camii; see Hadika, 24-25.
mentioned tekke burned down in the great Tophane fire of Cemaziyyûlâhîr 1238 [1823], the above-mentioned pasa built it anew.

26. The Selime Hatun Mosque\textsuperscript{2911} in the Valley of Fındıklı

Its founder was one of the wives of the previously described founder of mosques, the late Kılıç Ali Paşa.\textsuperscript{2912} Because she died on a ship while accompanying the above-mentioned pasa on a naval expedition, she was buried on an island. It was built as an upper-story mosque in a place named Fındıklı Deresi (Valley of Fındıklı). It has a quarter.

27. The Pışmaniye Congregational Mosque\textsuperscript{2913} in Fındıklı

[81] Its builder was Abdullah Efendi, [who was] dismissed from the judgeship of Bursa. He was dismissed from Bursa in one thousand ninety-seven [1685-86], and passed away four years later, that is in blessed Şaban 1101 [1690]. Because the site of the above-mentioned blessed mosque is the place of the above-mentioned (Abdullah Efendi’s) birth, he built and created an upper-story mosque by which he wished to commemorate that spot. He is buried beneath the blessed mosque. This chronogram is inscribed on his gravestone:

\begin{center}
He expended his best effort and built this mosque.  
May God, whose aid is beseeched, accept him in His presence!  
When the summons to return [to God] reached his ears,  
His pure soul set out for the eternal Paradise.  
He raised the hand of prayer and composed the date.  
“May the mansion of Paradise be the abode of Abdullah Efendi!”\textsuperscript{2914} 1101 [1690].
\end{center}

[The mosque] does not have a quarter.

28. The Haci Receb Mosque\textsuperscript{2915} in Fındıklı

It was built as an upper-story [mosque]. Although a vakf was prepared at the time [of its founding], because it was subsequently lost the mosque fell into ruin, its minaret disappeared and it ceased to exist. It has a quarter.

\textsuperscript{2911} The Selime Hatun Mescidi (Mosque of Selime Hatun), located on Selime Hatun Camii Sokağı near the intersection with Bol Ahenk Sokağı in the Cihangir Quarter in Taksim. The mosque burned in the Cihangir fire of 1912, and its ruins were torn down in 1934 to make way for the building of the İmamî Primary School; see IC, II, 58; Orhonlu, TD, 10 (1954), 77-78. For location, see Pervititch map, III, sheet 31, block 976.

\textsuperscript{2912} For Kılıç Ali Paşa, see Hadîka, n. 2809.

\textsuperscript{2913} The Pışmaniye Camii (Congregational Mosque of Repentance). The mosque was still extant at the end of the nineteenth century and probably burned in one of the fires at the beginning of the present century. Its exact location cannot be established; see IC, II, 53; Orhonlu, TD, 11 (1955), 56.

\textsuperscript{2914} Dâr-ı cennet ola ‘Abd-Allah Efendi’ye mekân.

\textsuperscript{2915} The Haci Receb Mescidi, located next to the Sofu Baba Türbesi at the intersection of Somuncu Sokağı and Tavuk Uçmaz Sokağı in the Cihangir Quarter in Taksim. The mosque was probably built in the early seventeenth century. By the late nineteenth century it was in ruins, and it disappeared in the Cihangir fire of 1912; see IC, II, 28; Orhonlu, TD, 11 (1955), 54. For location, see Pervititch map, III, sheet 31, block 971.
29. The Alçak Dam Mosque in Findikli

Its builder was Pürtelaş Hasan Efendi, and he is buried there. There is no date on his gravestone. He served as a clerk (kâtib) while the Congregational Mosque of Kılıç Ali Paşa located in Tophane was being built. [The mosque] has a quarter.

30. The Emir İmam Mosque in the Abovementioned Place

Its builder was Seyyid Yahya Efendi. [The location of] his grave is not known. It has a quarter.

31. The Kazgancı Congregational Mosque likewise in Findikli

Its builder was Hacı Ali Ağa, the head of the kettle-makers' guild (kazgancıbası), who is also buried in the vicinity of the ablution spigots located near [the mosque]. [82] This is the numerical date on his gravestone: 1068 [1657-58]. Subsequently, one of [the mosque's] mütevellis, the artillery colonel (topçu çorbacısısı) Ziftci Hacı Ibrahim Ağa, restored that place to life with a brick minaret, a mekteb and an increase in income. Because he was the second founder, “second superintendent” (mütevelli-i sani) is written on his grave, [which is located] before the mihrab. The numerical date [of his death] is 1124 [1712]. Köprülüzade Kaimmakam Ahmed Paşa built a great brick-and-stone fountain in the corner opposite the abovementioned mosque. This is its date: 1145 [1732-33]. [The mosque] has a quarter.

32. The Congregational Mosque of Findikli

Its builder was Molla Çelebi. He was dismissed from the office of kadiasker of Anatolia. His name was Mehmed. The name by which he was known was Mehmed Vüsüli. Upon his marriage to Her Excellency Hubbi Ayğe Hatun, a lady-in-waiting (musahibe) of Sultan Murad Khan the Third, he also became known by the nickname Hubbi Mollası. The abovementioned judge obtained the judgeship of Bursa in place of Muallimzade Ahmed Efendi in Cemaziyülevvel 974 [1566], when he was kadi of Kütahya. Although he became kadi of Istanbul in Zilhicce of the abovementioned year, in place of Hasan Beyzade, in blessed Receb of the year 976 [1568-69] he succeeded his predecessor [Hasan Beyzade]
and became kadiasker of Anatolia for close to two years. Following his dismissal, Şeyhi Efendi was appointed in his place. Subsequently, in Muharram 979 [1571], on Kınalızade Ali Efendi being transferred to Anatolia, the abovementioned molla became kadi of Istanbul for a second time. He was dismissed in Zilkade 982 [1575], and his predecessor, Hasan Beyzade, took his place a second time. Upon the dismissal of İvaz Efendi for a second time in the year 988 [1580-81], he attained the post of kadi of Istanbul for a third time. With his dismissal again in the abovementioned year, Zekeriya Efendi took his place. In Cemäziyülevvel 995 [1587], he was honored with the judgeship of Constantinople for a fourth time in place of Sinanзадe Ali Efendi. Renouncing the Transitory World on the eleventh of blessed Receb nine hundred ninety-eight [16 May 1590], he was buried in a private spot opposite the tannery (debbaghane) in [the district of] Ebu Eyyub Ensarî—may God be well pleased with him. [83] His separate dervish lodge is nearby. 2921 His wife, Hubbi Ayşe Hatun, is buried in a private tomb located nearby. After his death, his office was seen to be fitting for Sinanзадe Ali Efendi for a third time.

The noble family of the abovementioned Sinan Efendi is linked to His Excellency Haci Bayram Veli. He was the son-in-law of Kadri Efendi ibn Sinaneddin Yusuf bin Şeyh Mehmed Efendi, the author of a collection of fetvas, who was kadiasker of Rumelia three times in the days of the sultanate of His Majesty Sultan Mehmed Khan the Fourth. His Excellency Dürri Efendizade Mustafa Efendi, 2922 who was three times şeyhülislâm, was the son of this Kadri Efendi’s daughter. The abovementioned Mustafa Efendi was the son-in-law of the late Şeyhülislâm Paşmakçizade Seyyid Abdullah Efendi. 2923

The father of the deceased Molla Çelebi was the head gatekeeper (kapıçasbaşı) Abdullah Ağa. The practice by the kadi of Constantinople of wearing a [type of cloak known as a] ferace 2924 and a [type of turban known as a] mücevvez 2925 while at the gate of judicial decree [i.e., when in court] first came to pass as a result of his decision. He translated the books named Sirac (Lamp), Hac (Pilgrimage) and Lemeat (Flashes). The abovementioned Molla Çelebi Mehmed Efendi was known as Mirem Kâsesi. He became a candidate for a post in the learned hierarchy (mülazım) in 945 [1538-39], and subsequently became a müdderris in Bursa and then in the İbrahim Paşa Medrese in Istanbul, with [a salary of] forty akçe. Later, he was employed in office as a kadi when His Majesty Sultan Selim Khan the Second was a prince in the provinces of Konya and Kütahya. After [Selim’s] accession to the imperial throne, the aforesaid was honored with the office of kadi of Bursa and then of Istanbul. There are poems by him [written] under the pen name Vusuli. 2926

[84] The abovementioned mosque is located on the shore. It has an imperial tribune (mahfil-i hümâyûn) and other required things. The nearby mekteb and hamam are also part of [Molla Çelebi’s] vakf. There is also a vakf consisting of separately bound volumes of a blessed Qur’an given by his descendant, the late Sadreddinzade Ruhullah Efendi, who became kadi of Istanbul after the dismissal of Minkarizade Yahya Efendi on the seventeenth day of Zilhice 1069 [5 September 1659]. He was

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2921 The Molla Çelebi Tekkesi on Fesbane Caddesi in the Cezeri Kasım Paşa Quarter in Eyüp; see Haskan, Eyüp Tarihi, I, 136-37. For the tombs of Mehmed Vusuli and Hubbi Ayşe Hatun, see ibid., II, 205, 220-22.
2922 For Dürri Efendizade Mustafa Efendi, see Hadîka, n. 1163.
2923 Paşmakçizade Seyyid Abdullah Efendi (1680-1732), fifty-ninth Ottoman şeyhülislâm. The son of Şeyhülislâm Paşmakçizade Seyyid Ali Efendi, he was trained for a learned career and, after a number of medrese appointments, was assigned the judgeship of Yenisehir in 1712. This was followed by appointments as kadi of Egypt and of Istanbul (1715). He was made nakibulesraf in 1718, kadiasker of Anatolia in 1720, of Rumelia in 1725, and became şeyhülislâm on 17 May 1731. Proud, harsh and sharp-tongued, he quickly alienated both the sultan and the ulema. He was dismissed on 24 February 1732 for objecting to a peace treaty with Iran. Following his dismissal he set out on the hajj for Mecca and died in Konya on his return; see Altunsu, Osmanlı Şeyhülislâmuları, 120; SO, III, 375.
2924 A long, full robe with wide sleeves, sometimes edged with sable, which was worn by ulema on ceremonial occasions.
2925 A tall, cylindrical turban worn by high state and palace officials. It was constructed of pasteboard, over which white muslin was wrapped, with a flat top of red broadcloth, from the center of which a small cone of the same material projected.
2926 Six couplets, examples of Molla Çelebi’s poetry, are here omitted from the translation.
dismissed on the nineteenth day of Zilkâde 1070 [26 July 1660], and Dahkî Mustafa Efendi took his place. In 1161 [1748], the late Şehûlislâm Çelebizade Ismail Asim Efendi established a separate vakf for the abovementioned mosque, while he was kadi of Istanbul. In addition to being repeatedly renovated and repaired, because some of its surroundings were damaged in the great fire which occurred in Cemaziyûlâhur 1238 [1823], it was completely repaired and its imperial tribune was enlarged and renovated. The office of administrator of its vakf (tevliyat) is entrusted to [Molla Çelebi's] descendants. [The mosque] has a quarter.

33. The Kadi Mosque in Fındıklı

Its builder was Kutb Ibrahim Efendi. He held the honorary ranks (paye) of Maraş, Illuminated Medina and Venerated Mecca, subsequently became kadi of Istanbul and died shortly after his dismissal. The written chronogram on his gravestone is “Overcome,” which adds up to 1078 [1667-68]. The head clerk (bashalife) of the chief accountant’s office in the finance department (başmuhasebe kalemî), Hacı Abdî Efendi, installed its minbar. The abovementioned Abdî Efendi died in the time of Sultan Abdûlhamid Khan. [85] The abovementioned mosque is known as the Kadi Mosque. It has a quarter.

34. The Mosque of the Çizmeciler Tekke in Kabataş

This is an upper-story mosque. Its builder was a person named Çizmecibaşî Badreddin Mahmûd Ağa, who is buried in front of the gate of the abovementioned dervish lodge. His biography, describing him as head of the boot-makers’ [guild] (reis al-çermukyan), is inscribed on a large stone. The date of the completion of his lodge and mosque is inscribed as “Esteemed charity,” which gives [the date] 904 [1498-99]. With the passage of time, the abovementioned lodge fell into ruin, but its date stone survived. Subsequently, its site was protected with a railing. At present it is a vacant site. The office of administrator of its vakf (tevliyet) is held by the head of the boot-makers’ guild (çizmecibaşı), but it is not an inalienable trust.

During his first vizierate, the late Grand Vizier Hekimzade Ali Paşa diverted a quantity of sweet water from the Tophane aqueduct and built a great, two-sided fountain adjoining [the mosque]. An admirable chronogram, composed by one of the poets of the time, the select Seyyid Hüseyin Vehbi Efendi, is traced on its high arch on the [fountain’s] sea side, and is as follows:

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2928 For Çelebizade Ismail Asim Efendi, see Hadîka, n. 1273.
2929 The Kadi Mescidi, known also as the Kutb Ibrahim Efendi or Ayas Paşa Mescidi, located at the intersection of Selîme Hatun Camii Sokâğı and Ayaspaşa Camii Sokâğı in the Gümüşşuyu Quarter in Taksim. The mosque was closed to worship in 1933 and its minaret was torn down, but it was subsequently reopened; see DBIA, IV, 328-29; IC, II, 34; Orhonlu, TD, 11 (1955), 55. For location, see Pervitiç map, III, sheet 30, block 947.
2930 Magılıb.
2931 The Çizmeciler Tekkesi Mescidi (Mosque of the Tekke of the Boot Makers), located along the Bosphorus shore between Meclî-î Mebusan Caddesi and İnebolu Sokâğı (former Kabataş Mezarlık Sokâğı) at the Kabataş Boat Landing in the Ömer Avni Quarter in Kabataş. The tekke was built by Mehmed II’s head boot maker (çizmecibaşı) and is mentioned by Evliya Çelebi. It must still have been extant at the time Ayvansarayî composed the Hadîka in 1768-69, but in the Bostancıbaş Defterdan of 1814-15 its site is described as vacant. In Ali Sati’s printed version of Ayvansarayî’s text (dated 1856-65), it is stated that the tekke had at some indeterminate earlier moment fallen into ruin and been torn down and that its site was empty. It is for that reason that the tekke is not mentioned in ZSE. Today, but for the grave of the founder, no trace of the tekke remains. Hekimoğlu Ali Paşa’s fountain is still extant, however; see DBIA, VIII, 110; IC, II, 18; ISTA, VI, 2987; VIII, 4043-44; OMBYSD, 232. For location, see Pervitiç map, III, sheet 30, block 940.
2932 Hayr-‘aız.
Glory of the viziers of the world, the abundantly just
Agent of the sultanate, praiseworthy chief minister of the shadow of God:
The fingers of his hand made the distribution spigot a Nile source.
The bounteous waters satisfied the thirsty on land and sea.
It brought life to the name of the cup-bearer of the water of Kevser.
Come to the fountain of Ali Paşa! Drink the water of the elixir of life!
His justice is dispensed unto the world. His abundant water streams over the world.
May God bless that grand vizier with a Noah-like long life.
O Vehbi, if they are totaled, the date emerges from each line of poetry.
Yet again, you incised a design in marble with the pen.
[86] "This water of life flowed for the soul of Muhammed Mustafa."[2933] "What a captivating fountain did Ali Paşa build for the sake of God."[2934] 1145 [1782-33].

A chronogram composed by the late Şakir Hüseyin is written on the other side of the abovementioned fountain. The abovementioned Vehbi Efendi died in the year 1148 [1735-36]. The quarter of the [Mosque of the Çizmeciler Tekke] is Kabataş.

35. The Congregational Mosque of Kabataş[2935]

Its builder is Avni Ömer Efendi. Its vakfiye is dated 1062 [1651-52]. In the vakfiye the aforesaid builder is described as, “At present the chief among the seekers after spiritual knowledge, who is retired from the rank of head of the imperial chancery (nisancılık), senior clerk of the world of meanings and explanation, matchless secretary, the second Badi-i Hamadani,[2936] Ömer Efendi ibn Mustafa Ağa.” The abovementioned vakfiye and aforesaid mosque are recorded in the register of the small endowments accountancy (küçük evkaf kalemi). And there is a mekteb-i sibyan of [Ömer Efendi’s] built over the gateway. His death occurred in the abovementioned year. He is buried before the mosque’s mihrab. [The Congregational Mosque of Kabataş] has a quarter.

The piece of masonry found on the shore in front of this blessed mosque is a piece of the Güngörmez Kilise. According to tradition, because the church named Güngörmez, which was located near the At Meydanı, was as solid as could be, it was, following the conquest of Istanbul, made into a storeroom for gunpowder. In Muharrem of the year 895 [1489], by a decree of God—be He exalted—the abovementioned church was struck by lightning and blown into the air. While sixteen of its fragments fell in the Atalar Quarter and one fragment fell near the Kızıl Kulesi, the largest fragment of all fell in this place. Its dome fell in Kızıl Atalar. All the houses, streets and shops which were around it were leveled to the ground, and it is said that five or six thousand people died. The location of the abovementioned church is now the site of the blessed mosque of Sultan Ahmed. The abovementioned stone remained in its [original] form until the middle of the reign of Sultan Selim Khan the Third. Then, at the time of the repairs of his seaside villa, which is located near the stone, the high official of the Ottoman state and renowned linguist Çelebi Efendi, known as Kose Kethüda, whose name was Mustafa Necib, had its sides trimmed,[87] causing it to be formed into a landing place, and it is at present a separate quay on the abovementioned shore.

[2935] The Kabataş Camii, known also as the Avni Ömer or Ömer Avni Camii, located opposite the Kabataş Boat Landing, at the intersection of İnebolu Sokağı (former Kabataş Mezarlık Sokağı) in the Ömer Avni Quarter in Kabataş; see DBIA, IV, 327; IC, II, 33. For location, see Perviţitch map, III, sheet 30, block 939.
[2936] Ahmad Bâdi’-al-Zamân al-Hamadâni (968-1008), Arabo-Persian writer and epistolographer, renowned for his eloquence. He was the creator of the literary genre known as makamat.
The aforesaid Necib Efendi died on the sixteenth day of Rebi‘il-Avrur of the year 1234 [14 February 1819] and is buried in the raised terrace which he prepared opposite the cemetery of the Hekim Kutbeddin Mektebi in [the district of] Ebu Eyyub Ensari—may God be well pleased with him. He also arranged a large raised terrace behind the tomb of [Mihrisah] Valide Sultan. He stipulated that it be the burial place of his family. His son-in-law, Yenigehirli Abdurrahman Bey ibn Mustafa Paşa, became superintendent (nazir) of the imperial naval arsenal and the mint (darbhane). Although he became steward of the grand vizier (kethüda-yi sadr-i azam) for fifteen days, he was subsequently confined in the Çavuş Paşa Konağ, and seventeen days later he was banished to the fortress of Dimetoka. After his property was seized and his severed head was place before the Imperial Porte, he was buried beside his father-in-law. He was confined on the twenty-seventh of Zilkade 1234 [25 December 1818] and his exile and execution occurred at the end of the abovementioned month. Although one of his sons who was a müderris survived him and became the son-in-law of the former kaimmakam, Şakir Ahmed Paşa, he died five years later. A younger child of his survived him, and there is a brother of his, a mulla named Osman Bey. The aforesaid Necib Efendi was the son-in-law of Yağlıç Emen Paşa. His Majesty Sultan Mustafa Khan the Third executed the abovementioned paşa in Edirne in Cemaziyülevev 1183 [1769]. The abovementioned congregational mosque has a quarter.

36. The Bazargân Mosque in Kabataş

Its builder was Haci Ali Ağá. His grave is also there. Because one of the imams of the abovementioned mosque was known as Ali İspir, its quarter was also known by this name. [The mosque] has a quarter.

37. The Bağ Odaları Mosque Likewise [in Kabataş]

Its builder was Fatma Hatun, the daughter of Maktül Hüseyin Efendi. The words “Garden of Paradise” give the date of the building: 1117 [1705-6]. Although it was originally built with a wooden minaret, this was changed to a brick minaret before her death. The son of the abovementioned founder, Ibrahim Efendizade Ahmed Efendi, the imam of Elmas Mehmed Paşa, became in our own time the müderris of Aya Sofya. [88] The grave of the abovementioned founder is located in the vicinity of the raised burial terrace of the head of the lead-casters’ [guild] (kursuncibaşi), Ali Ağá, opposite the Şerif Kapi in Üsküdar. Her gravestone is inscribed in the following manner: “Hace Fatma Hanım is the noble child of the late Hüseyin Efendi, former commissioner (emin) of the imperial naval arsenal,
and the late esteemed wife of the deceased Ibrahim Efendi, imam of the praiseworthy martyr Elmas Mehmed Paşa, 1179 [1765-66].” [The mosque] has a quarter.

38. The Dolmabahçe Mosque

Its builder was a founder of charitable works named Çakır Dede, and his grave is also there. The mosque was originally a single-story building. With the passage of time it fell into ruin, and the commissioner of the imperial naval arsenal (tersane emini), Maktul Hüseyin Ağa, [re]built it as an upper-story [mosque] during the reign of Sultan Ahmed Khan the Third and brought it to life by installing a minbar. After a time, the aforesaid ağa was executed in Magosa, and his severed head arrived at the Threshold of the State in Edirne. He was buried at the Sirk Meydani in 1127 [1715]. Şeyh Mustafa Efendi, the Friday preacher of the Great Mosque of Kasımpaşa and the [Farideddin] Attar-like teacher of our age, who was a halife of the late Bektaşi Dülgerzade Hoca Mustafa Rüzaeddin Efendi, built a devotional hall for dervishes (tevhidhane) in the lower story of the abovementioned mosque. He died in the year [lacuna], while performing devotions (tevhid) and invocations (zikr) there on Friday nights and Thursdays after noon worship in the manner of the exalted Nakşbendi dervish order and the Halvetiye. The adjoining sebil and fountain are the charitable works of Hacı Mehmed Emin Ağa ibn Hacı Hüseyin Ağa, who was dismissed from the rank of ağa of the imperial cavalry (sipahiyân ağa). His seaside villa is nearby. This is the chronogram of the abovementioned fountain and sebil:

The namesake of the Glory of Creation, the illustrious commissioner of the ağa, Created this work when he was ağa of the imperial cavalry. On its completion, Kadri proclaimed its date to the thirsty, “Drink health and life-increasing water from the sebil and fountain,” 1154 [1741-42]

[89] The death of the abovementioned founder of charitable works, Emin Ağa, occurred in 1156 [1743-44]. He is buried in the abovementioned sebil. Hüseyin Ağa, the second son of the abovementioned deceased, became a high official of the Exalted [Ottoman] State. He repeatedly obtained his desire with the illustrious offices of commissioner of the imperial naval arsenal (tersane emaneti) and steward of the grand vizier (vezir kethüdâlîği). He was known by the name Mehmed Eminoğlu. Contiguous to his father’s pious foundation and joined to it, he built a mekteb, a single hamam and, in the abovementioned sebil, a sadrvan of a single piece of marble. Following his death in the year “Completion of work,” 1181 [1767-68], he was buried in the cemetery between his father’s charitable foundation and his own charitable foundation. [The Dolmabahçe Mosque] has a quarter.

The well-known place called Dolmabahçe was filled in (doldurulmuşdur) on the imperial command of His Majesty Sultan Ahmed Khan the First. The reason for this is related as follows: The filling in of

2943 The Dolmabahçe Mescidi, known also as the Çakır Dede, Çakır Baba, Abai, Attarzade, Attar Mustafa Efendi or Karaabah Tekkesi Mescidi, located opposite the Dolmabahçe Camii of Bezm-i Alem Valide Sultan, on the embankment above the Hacı Emin Ağa Sebili on Karaabah Sokâğı in the Omer Avni Quarter in Dolmabahçe. The mosque and tekke were restored in 1254/1838 by Mahmud II and again rebuilt between 1876 and 1896 by Abdülhamid II. They were torn down in 1958; see DBIA, IV, 438-39; IC, II, 21; İstanbul Armaganz, 172-74; ISTA, 4674-75; Turnah, V-D, 153-56. Located on Pervititch map, III, sheet 29, block 921.
2944 The port city of Famagusta on Cyprus.
2945 Farîd al-Dîn ‘Attâr (d. c. 1229), Persian mystical poet and author of the celebrated spiritual allegory Mantîk al-Toîr (The Language of the Birds).
2946 The Mehmed Emin Ağa Sebili; see Egemen, Çeşme, 556-62.
2947 Sebîl ü çeşmeden dâ-i hayâtefsâ için sahâb.
2948 Hitâm-ı ‘amel.
2949 Literally the Filled Garden, located on the shore of the Bosphorus between Kabataş and Beşiktaş. The site originally
this bay was thought to be appropriate because each year, when the fleet sailed out, the grand admirals (kapudan paşa) stayed at this place for a few days, and, more particularly, they held their official feasts there. During the second term as grand admiral of Halil Paşa, who was kapudan four times and twice master of the seal, workmen were assembled, the mountain near the bay was thrown into the sea, and the area between Beşiktaş and the Karabali Gardens was filled in and made into an imperial garden. The biography of the abovementioned Halil Paşa will be recorded, God—be He exalted—willing, when the tekke of Hüdayi Mahmud Efendi is discussed.

Near the Dolmabahçe Boat Landing, in the corner of the garden which overlooks the main road and is one of the exalted charitable works of His Majesty the Paradise-dwelling Sultan Abdülhamid Khan, there is a fountain which is a foundation of Her Majesty Hümaşah Kadın, the illustrious mother of His Majesty Sultan Mehmed, the eldest of the imperial sons of the abovementioned padishah. The raised terrace above the nearby cistern was also built [by her]. The captain (bölükbaşi) of the Karabali gardeners (bostancı) was charged with tasks such as hanging the abovementioned fountain’s cup and cleaning its trough. In compensation, he was given an allowance from the imperial vakf of fifteen akçe per day. [90] The commissioner of the city (şehir emini) Hacı Hafız Mustafa Efendi, who was appointed [the fountain’s] building commissioner (bina emini), was also designated building commissioner of the imperial vakf (evkaf-ı şahane). The noble verse from the Qur’an, “And their Lord will slake their thirst with a pure drink,” 2951 1193 [1779], is the date of the abovementioned fountain.

The congregational mosques and small mosques between Tophane and Dolmabahçe which were described are thirty-eight in number. Of these, twenty-eight have quarters and the rest are without quarters. Friday prayer is performed in eighteen. And twenty of them are without minbars.

formed a small bay, which was filled in on the order of Ahmed I, who also built an imperial garden there at the water’s edge. Filling work continued with barges and lighters in the time of Osman II and the site was made into a cerit field. By the early nineteenth century, there was a large imperial summer residence there and Mahmud II seems to have preferred it to the old Topkapı Palace. His son and successor Abdülmecid decided to move out of the Topkapı Palace altogether and in 1842 commissioned Karabet Balyan and his son Nigoğos to replace the existing structure with a new palace. This Dolmabahçe Palace was completed in 1853, whereupon the sultan and the imperial household abandoned the Topkapı. It subsequently served as the residence of all but one of the late Ottoman sultans, the exception being Abdülhamid II, who preferred the more secluded Yıldız Palace further up the Bosphorus; see DBIA, III, 89-96; ISTA, IX, 4675-79; Evliya Çelebi, Travels, 1/2, 62.

Kayserili Halil Paşa; see Hadika, 499-500 and n. 836. His second appointment as kapudan-i derya was from 1613 to 1616.

The Karabali Bahçeleri, an imperial garden on the European shore of the Bosphorus in the vicinity of Kabatas. Archival documents refer to it as early as the late sixteenth century. It underwent significant renovations in 1704 at the command of Sultan Abdülhamid III; see DBIA, IV, 440.

The Hüdayi Aziz Mahmud Efendi Tekkesi in the Ahmed Çelebi Quarter in Doğançlar in Üsküdar; see Hadika, 498-502.

The consort of Sultan Abdülhamid I. She is recorded as having built another fountain in 1197/1782 at Emirgân; see Uluçay, Kadımlar, 106.

Ve sekahım rabbihüm şaraben tahura (Qur’an, LXXVI:21).
FOLLOWING THIS, THERE BEGINS AN ACCOUNT OF THE CONGREGATIONAL MOSQUES AND SMALL MOSQUES OF BEŞİKTAŞ2955 AND ITS VICINITY

1. The Congregational Mosque of Beşiktas2956

Its builder was the grand admiral (kapudan) Sinan Paşa,2957 who was the brother of Rüstem Paşa, the husband of Sultan Süleyman Khan’s daughter Mihrimah Sultan. When Mehmed Paşa-ı Yav Tavil2958 became beşlerbeşî of Rumelia in 955 [1548-49], the aforesaid Sinan Paşa became grand admiral (kapudan-i derya) in his place. He expended effort on construction of the mosque and medrese in the abovementioned place but [died and] attained the mercy of God two years before its completion. He is buried before the mihrab of the blessed congregational mosque of Mihrimah Sultan, located at the Üsküdar Boat Landing.2959 A chronogram for the death of the abovementioned paşa, which was composed by the reisüllûkâttab of the time, the late Şihri Mehmed Efendi, called Kız Memi, is as follows:

In the end Fate delivers up the body to annihilation,

Even if it be the boatman Noah.2960

The sword of death carries off each fleeting moment.

Drop by drop, the Ocean of Non-Existence comes to him.

To his friends he was a second Joseph.2961

To the eye of his foe, he would appear as Sinan.

Come, O Şihri! Let us invoke blessings!

God, may his pure soul be joyful!

2955 District on the European shore of the Bosphorus between Dolmabahçe and Ortaköy. Because of its natural beauty, it acquired special importance from early times and was known as Daphne and, later, as Diplokion (Twin Columns), named for a pair of lofty Theban granite columns surmounted by crosses that were erected there by the Emperor Romanus II Lecapenus in the first half of the tenth century. An important port in the Byzantine period, it had an imperial summer palace, a hippodrome and a large church dedicated to Ayios Mamas, none of which survive, however.

Traditionally, the Ottoman fleet would assemble off of Beşiktas and Dolmabahçe prior to setting out to sea, and there be reviewed by the sultan, grand vizier, şeyhülislâm and other high state officials. For this reason, the kapudan-i derya maintained a seaside villa at Beşiktas. Beginning with the reign of Bayezid II, a series of imperial villas and summer palaces were built at Beşiktas, which in later times became one of the principal places of imperial residence. Sultan Ahmed I, who was born in the Beşiktas Sahilsarayi and had a special affection for the place, built a beautiful kiosk there; it was later enlarged and added to by Mehmed IV, Mahmud I, Selim III and Mahmud II.

According to Evliya Çelebi, the majority of the inhabitants of Beşiktas were from Anatolia, and many were occupied with gardening. He notes that the town contained some 160 gardens, which he describes as being like paradise, filled with fragrant roses, narcissus and sweet-smelling herbs. At about the same time, Eremya Çelebi Kömürçiyian comments on the gardens, the palaces and the Mevlevihane, and states that in the upper part of Beşiktas there were many Armenians and a small Armenian church. Jews were numerous there, he adds, and there was a Greek church and sacred springs. However, Gâgus İnciçyan, writing at the end of the eighteenth century, states that while Turks, Greeks and Jews still remained in Beşiktas, the Armenians had left after their church, Surp Asduadzadzin, was torn down in 1759; see Evliya Çelebi, Travels, 1/2, 62-65; Eremya Çelebi Kömürçiyian, Istanbul Tarihi, XVII. Asrâr Istanbul, 2nd ed. (Istanbul, 1988), 39-40; İnciçyan, Istanbul, 115.

2956 The Beşiktas Cami-i Kebir, known also as the Sinan Paşa Camii, located at the intersection of Beşiktas Caddesi and Barbaros Bulvari in the Sinan Paşa Quarter in Beşiktas. The mosque is listed among the works of Mimar Sinan; see DBIA, VII, 2-4; IC, II, 11-12; MW, 458-59. For location, see Pervititch map, III, Beşiktas, sheet 4, block 26.

2957 Sinan Paşa (d. 1553-54), kapudan-i derya from 1548 until his death, and builder of the no longer extant Sinan Paşa Mescidi in the Molla Fenari Quarter in Alemdar; see Hadîka, 141; Vejetiâ, 41.

2958 Sokullu Mehmed Paşa-ı Yav Tavil; see Hadîka, n. 21.

2959 For the Mihrimah Sultan Camii at the Üsküdar Boat Landing, see Hadîka, 492-93.

2960 Noah is reputed in Islamic and Old Testament legend to have had an extraordinarily long life. According to the Qur’an (XXIX: 14), he was 950 years of age at the time of the Flood, and according to later legend, lived 1,450 years.

2961 In the Qur’an (XII) as well as in later Muslim legend, Joseph (Yusuf), the favorite son of Jacob, is represented as handsome beyond description. Sold into slavery in Egypt, he was so dazzling in his beauty that when women saw him, they cut their hands with their serving knives in their distraction. The wife of his master Fitrî (Potiphar), likewise overcome by his beauty, made advances to Joseph, which, however, he resisted, his innocence being proved by the fact that his shirt was torn at the back where she had grabbed it.
The Unseen Voice expressed the date.

"The grand admiral plunged into the sea of mercy,"[2962] 961 [1553-54].

The abovementioned congregational mosque’s date of completion, inscribed on the arch of its gate, is nine hundred sixty-three: 963 [1555-56]. The first Piyale Paşa[2963] became grand admiral (kapudan-ı derya) in his place. The abovementioned mosque has an imperial tribune (mahfil-i hümâyûn), an exalted medrese and, outside, an upper-story mekteb. And there is a square sadîrvan made of a single piece of marble in the medrese’s courtyard. [91] This chronogram is inscribed around it:

For the love of God, he was a generous patron.

His wealth, flowing like water, built the sebil.

Today he was the source of many works of charity.

May God have mercy on him tomorrow.

If it be said that he is one destined for Paradise, it is true,

For his works are proof of it.

He was grand admiral and governor-general.

He humbled many non-believers.

As to being a second Joseph, there is no dispute,

Since good character and great comeliness are his?

For the sake of the people of Merve and Safa,[2964]

The Friend[2965] built the spring of Zemzem in the Ka’ba.

O Şhri, the Voice expressed its date.

"Selsebil, fountain of the water of life,"[2966] 963 [1555-56].

The builder of the ablution spigots on the left portico of the medrese’s two raised porticos was the darüssaade ağası, the şeyhülharam Haci Beşir Ağa.[2967] It was mentioned above that the aforesaid ağা was buried in the vicinity of Ebu Eyyub Ensarî—may God, be He exalted, be well pleased with him—and that he built a blessed mosque in Istanbul. The privately owned house of the late Şeyh Haci Mustafa Riza Efendi, one of the imams of this blessed congregational mosque, became his tekke.2968 It is located opposite the court of justice (mahkeme), on the left of the abovementioned congregational mosque. His tomb is also there. The phrase, "Nakşbendi of Beşiktaş,"[2968] 1159 [1746], is the date of his death. Although the abovementioned şeyh first became the halife of the late Fenayi Şeyh Mustafa Efendi, known as the Odabaşi Şeyhi, who belonged to the Celveti dervish order, was the preacher of the Orta Congregational Mosque, and was the halife of Selamî Ali Efendi, the şeyh of the Grand Lodge (asitane) of Hûdâyî [in Üskûdar], [92] he was [also] initiated by Arabzade Şeyh Mehmed Efendi of the Nakşbendi order, one of the şeyhs of Edirne, and permitted to perform the Seal of the Masters.2970 Until his death, he was diligent in reciting the Qur’an from beginning to end. His son, Şeyh Mehmed Siddik Efendi, subsequently performed the religious rites of the two orders [the Celveti and the Nakşbendi] on Mondays after noon worship. The death of the abovementioned Arabzade occurred in the year 1165 [1751-52], and the abovementioned Şeyh Mehmed Siddik Efendi departed for the Abode of Eternity in

2963 Kapudan Damad Piyale Paşa (to be distinguished from Uzun Piyale Paşa, known also as Piyale Paşa-ı Sani, who died in 1644); see Hadika, n. 618.
2964 The two hills outside Mecca to which Hagar, the wife of Ibrahim, went in her frantic search for water for her infant son Ismail. Reference here to people of Merve and Safa is a metaphor for persons making the hajj, who ritually circumambulate the two hills and, more broadly, for all Muslims.
2965 Ibrahim, the Friend of God, the husband of Hagar and father of Ismail.
2966 Çeşme-i dârî hayâtı selsebil.
2967 Haci Beşir Ağa; see n. 327 above.
2968 The Neccarzade Tekkesi in Beşiktaş. For its şeyhs, see ZSE, 47.
2969 Nakşbendi-ı beşiktaşî.
2970 Hatm-i hærégân, the prayer sequence obligatory for Nakşbendi initiates.
the year [1208 (1793-94)]. Mustafa Pașazade Abdülkadir Paşa, the steward of the imperial naval arsenal (tersane kethüdasi), was buried in the cemetery on the left side of the abovementioned mosque in 1163 [1749-50]. The abovementioned mosque has a quarter.

2. The Beşiktaş Iskelesi Mosque

The abovementioned is an upper-story mosque. Its builder was Mehmed Sadık Efendi, a clerk in the chancery of the grand vizier (mektubi kalemî). He matured at the beginning of the time of Sultan Abdülhamid Khan. He is buried in Üsküdar. [The mosque] does not have a quarter.

3. The Hayreddin Iskelesi Mosque

Its builder was the famous grand admiral (kapudan) Gazi Hayreddin Paşa. His name was Hızır, and later he was called Hayreddin. There is a blessed medrese of his at the abovementioned [Hayreddin Boat Landing] and the aforesaid mosque is the classroom of this medrese. The abovementioned [Hayreddin Paşa] came from Algiers in the year nine hundred forty [1533-34] and became grand admiral after Kemankes Ahmed Bey. He died in the year 953 [1546-47] and was buried in his private tomb, which is on the public square (meydan) of Beşiktaş. “The captain of the sea died” is the date of his death. Among the righteous, the abovementioned paşa was a saint of the holy warriors. He was shown extraordinary honor and respect in the time of Sultan Süleyman Khan Gazi, and, when His Majesty the abovementioned sultan requested the aforesaid’s biography and an account of the events of the holy wars, [Hayreddin] even caused events to that time to be written down, and he humbly submitted [the account] to the sultan.

His father, Yakub Ağa, was a cavalryman (sipahi). He participated in His Majesty Fatih Sultan Mehmed Khan’s conquest of the island of Mytilene in the year 866 [1461-62]. He subsequently settled on the abovementioned island, and four sons, named Ishak, Oruç, Hızır and İlyas, were born to him. [Hızır] engaged in commerce, and, after a time, while traveling by ship with Oruç back and forth to Tripoli in Syria and to Alexandria, the Christians of Rhodes came out before them. In the course of the battle, İlyas was martyred, Hızır was made prisoner, and Oruç escaped. Ishak had stayed on Mytilene. Hızır remained a prisoner for some time, and, after escaping, he asked prince Sultan Korkud, who was in Antalya at that time, for permission to set out as a corsair with an eighteen-seat galley. After plundering many ships and pillaging many islands, because of the martyrdom at the accession of His Majesty Sultan Selim Khan the First of the abovementioned Korkud and the prohibition of expeditions by Muslim corsairs in the Mediterranean Sea, the aforesaid met with his brother Oruç on the island of Jerba. The two brothers arrived at Tunis with the agreed purpose of waging the Holy War, and, asking its governors the Beni Hafs for a base of operations, the fortress of Hulk al-Vad was given to them as

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2971 The Beşiktaş Iskelesi Mescidi (Mosque of the Beşiktaş Boat Landing), known also as the Sadık Efendi Mescidi, located beside the Tomb of Barbaros Hayreddin Paşa near the intersection of Beşiktaş Caddesi and Barbaros Hayreddin Caddesi in the Sinan Paşa Quarter in Beşiktaş. The mosque, which dated from the second half of the eighteenth century, is no longer extant; see IC, II, 12; ISTA, V, 2582. For location, see Pervititch map, III, Beşiktaş, sheet 1, block 49.

2972 The Hayreddin Iskelesi Mescidi (Mosque of the Hayreddin Boat Landing), located in the medrese of Hayreddin Paşa on the shore near his tomb in the Sinan Paşa Quarter in Beşiktaş. Neither the mosque nor the medrese is extant; see IC, II, 30. For location, see Pervititch map, III, Beşiktaş, sheet 1, block 48.

2973 Gazi Hayreddin Paşa, Barbaros (c. 1466-1546), famous Turkish corsair and grand admiral; for his biography, see EI², IV, 1155-58.

2974 Mute re’is al-bahr.

2975 Haks pa-yi hâmayuna ırsal eylemişdir, literally, "submitted [the account] to the dust beneath the sultan’s feet."

2976 The Hafsids, an Arab dynasty which ruled what is present-day Tunisia and eastern Algeria from the early thirteenth
a refuge. Just as when [earlier] they had carried out many raids and conquered many fortresses, so subsequently when His Majesty the Paradise-dwelling Sultan Selim Khan the First conquered Algiers, Hizir was seen to be exceedingly courageous and was appointed first governor there. He also performed many praiseworthy services in the conquest of Tunis. His brothers Ishak and Oruç became martyrs in the battle of Tlemens. May God—be He exalted—have mercy on them both. It is related that the abovementioned pasa was a person especially knowledgeable concerning the Qur’an. By writing [a verse] on a piece of paper in times of need and throwing it into the sea, he would cause the desired winds to blow or to be calm and would attain his desire. Detailed accounts of his admired services are written in books of history. The high arch of his tomb is inscribed in this manner: “This is the tomb of the conqueror of Algiers and Tunis, the deceased Gazi Hayreddin Paşa—may God have mercy on him!” The well-known Çinili Hamam in Istanbul is one of his charitable works. After his death, Mehmed Paşa-yı Tavil [was appointed to] the office of governor-general [of Algiers] and became grand admiral (kapudan), and he conquered Trablugarb. His biography was given in connection with his mosque. Hayreddin Paşa’s predecessor, Ahmed Bey, was a person of strong body, so much so, it is related, that two sheep were attached to his two fingers, and he restrained them until they were flayed. He was also skillful in archery, and there is a distance marker of his in the western part of the Ok Meydani. The abovementioned commander died shortly after Hayreddin Paşa became grand admiral. He led but a single expedition into the Mediterranean and pillaged some localities.

The reason Beşiktaş is so named:

When, at the time the late Hayreddin Paşa was setting out for the Mediterranean, ships [were] anchored in this place, and five stone posts were set up at the shore for them to attach their hawsers to. Although, for a considerable period, it was called Be Ta (Five Stones), since the ships were moored to these posts by chains, with the passage of time Be Ta was changed to Beşiktaş, and the abovementioned place is at present known by the name Beşiktaş. There are also other traditions [having to do with the origin of the name] beside this. The abovementioned congregational mosque of the Hayreddin Iskelesi does not have a quarter.

4. The Arab Iskelesi Mosque in Beşiktaş

Its builder was Tekerlek Mustafa Efendi. Dying sometime after the construction of the abovementioned mosque, he was buried in front of its mihrab. Nearby is his upper-story mekteb. The office of clerk of its vakf is entrusted to the mosque’s imam. His Majesty Sultan Ahmed Khan the Third once wished rashly to perform Friday prayer in this mosque, and a minbar was immediately installed, and an imperial tribune (mahfil-i hûmayûn) fashioned by placing a latticework around half the müezzin mahfeli. When the condition of the mosque became known to the sultan after he had performed prayer there, he assigned seventeen akçe daily from the vakf of the Şehzade Congregational Mosque as an allowance for the hatib century until the Turkish conquest in 1574.

2017 Located in Zeyrek; see DBIA, II, 516; ISTA, VII, 4014-19; MW, 327.
2018 The coastal city of Tripoli in present-day Libya.
2019 The Mehmed Paşa Camii in Kadurga. For his biography, see Hadika, 215 and n. 21.
2020 The Arab Iskelesi Mescidi (Mosque of the Arab Boat Landing), located on the grounds of the park (Barbaros Antit Meydani) at the Beşiktaş Boat Landing (formerly also known as the Arap Iskelesi). The mosque was torn down in 1943, at the time the statue of Barbaros Hayreddin Paşa was erected; see IC, II, 6; ISTA, II, 954; IKSA, II, 757. For location, see Pervititch map, III, Beşiktaş, sheet 1, block 48 (ruine).
and müezzin and for oil for the mihrab’s candles and the lamps, and the abovementioned mosque was again brought to life by means of repairs.

When subsequently, in the year 1161 [1748], His Majesty Sultan Mahmud Khan the First ordered the renovation of the imperial seaside villa of Beşiktaş and appointed Ali Efendi, the accountant of the vakf of the Two Holy Cities (haremeyn muhasebecisi), and [95] several building commissioners (emin-i bina), many buildings were added and appended to the abovementioned villa, and it was renovated and enlarged. The Çinili Köşk, the construction of which was ordered by His Majesty Sultan Mehmed Khan the Fourth,2981 was also repaired and embellished at this time. On Thursday, the eleventh of Cemaziyilevel of the abovementioned year [9 May 1748], the sultan’s change of residence occurred. From among the chronograms inscribed above the windows [of the Çinili Köşk], a few couplets from the chronogram composed by Nimet Efendi are included in this place.

O Nimet, with but few words, your inadequacy is manifest,
Even though mankind is envious of your verse.
Make it the felicitous ornament of the mansion of glory and power!
May God, with His personal seal, cause this new palace to endure forever!
May it be continually shrouded in fortune and prosperity!
May that sultan’s pleasure and delight be increased!
Two dates are inserted into this pure couplet,
When its hemistichs come to the assistance of one another.
“IT is a new type of place. May it be the bringer of joy to Sultan Mahmud!” 2982
“The priceless palace of Beşiktaş is an imperial abode.” 2983

Together with the palace, the abovementioned mosque was enlarged and renovated. And [Sultan Mahmud] commanded the minaret, the imperial tribune (mahfil-i humayun) and other needs [of the mosque] to be perfected anew, and he embellished it with a chandelier and oil lamps, and provided allowances from the imperial vakf. The abovementioned Nimet Efendi also composed a chronogram for the renovation of this blessed mosque, and it was noted down in its entirety in this place.

The padishah of the age, who brings together theory and practice:
[His] reputation for munificence ascended the minbar of the heavens.
His pledge is to bring prosperity to the inhabited quarters of the world.
His person is the All-Loving God’s pure gift to the world.
For example, out of his perfect munificence, he restored this mosque to life,
When it had ceased to be a place of prostration.

[96] He planned and built it with breadth and expansiveness.
It became a charming, illumined place of worship.
Lo, may he spread out the prayer rug of the mihrab of good works!
Let [mankind] stand and kneel in prayer for his worldly acts of piety!
May he who adorns the tribune of the world be always munificent!
May that shah’s imperial person be divinely blessed!

Nimet, the two-tongued pen wrote its chronogram.
“The mosque of Sultan Mahmud became a work of virtue,” 2984

2981 The Çinili Mebeyn Köşk, known also as the Kaşili, Iran or Acem Köşk, located on the Bosphorus shore at the northeast corner of the grounds of the Beşiktaş Sarayı. The palace was built by the architect Ismail Ağā for Sultan Mehmed IV in 1679-80 and underwent significant changes during repairs in 1748, 1776 and 1808-9, before being torn down in 1855; see DBIA, II, 517; Sedad H. Eldem, Köşkler ve Kasırlar (Istanbul, 1974), II, 125-50. For location, see map of Dolmabahçe and Beşiktaş palaces c. 1800 in Sedad Hakki Eldem, Beşiktaş Yabancılar. Rumeli Yabancılar (Istanbul, 1993), I, 24-25.
2982 Ceyri nevdir ola yek-i-üver-i Sultán Mahmúd.
2983 Bi-bahá kasr-z Beşiktás hümâyûn-dádá.
2984 Oldí pákíze esér câmî-i Sultán Mahmúd.
[The sultan] performed worship (selamlık) in this blessed mosque on Friday, the day after the ceremonial visit to the abovementioned palace.

The biography of Nimet Efendi:
The aforesaid [Nimet Efendi] was born in the year 1112 [1700-71]. After the death of his father, he was educated and trained in virtue by his grandfather and entered a teaching career in the year [one thousand one hundred] forty-three [1730-31]. Although he was subsequently expelled from the [teaching] hierarchy in the time of the Şeyhülislâm Damadzade Feyzi Efendi,2985 he entered it again after a time and was employed in a variety of capacities. For example, in the time of Maktül Beşir Ağâ, he [was charged with] the inspection of the Two Holy Cities, and in 1168 [1754-55] he was given the post of judge of Galata. Later, after being content with the posts of kadi of Egypt and of Venerated Mecca, he became the judge of the army (ordu kadısi) in place of Abdullah Efendi, with the honorary rank (paye) of kadi of Istanbul. He died on the twelfth day of Şevval 1186 [6 January 1773]. The abovementioned deceased was a person renowned for his learning and virtue, whose poetry was especially admired by the public. Because the chronogram which he composed for the dam built by His Majesty Sultan Mahmud Khan is worthy of note, it was recorded in this place. “On all sides, this dam parted the water of life,”986 1163 [1749-50]. The imperial pavilion called the Bayıldım Köşkü,2987 located in the excursion spot named Dolmabahçe, was rebuilt and reconstructed in the year in which the abovementioned seaside palace of Beşiktas was renovated, and it was completed near the time of the blessed Feast of Id of the abovementioned year. Before its construction, [97] a canopy was erected on the abovementioned spot at the time of each imperial visit. In the summertime, before the construction of these pavilions, the second day of the blessed Feast of Id had been celebrated by the sultan in Gülhane. Here is a chronogram which was composed for this new pavilion by the former historian İzzi Efendi, who was honored in our time with the office of master of ceremonies (tesrifatchılık).

Sultan Mahmud, Shah of the Shahs of the world,
Bright sun, Kaykavus and Hüsev:
The shadow of his favor enlivens the regions of the world.
His heroic deeds resound overpoweringly to the horizons.
His benefaction and munificence continually [shower] God’s servants.
His unyielding soldiers advance on [foreign] lands.
Each of his works is praised throughout the world,
Praised by the tongues of pens of those who hear of them.
On arrival, they say concerning this beautiful place,
“That imperial [villa]! That inviolable [pavilion]! That [mansion] full of delight!”
May the sun and crescent of felicity,
This joyous holiday ground ever renew!
Axis of the sun of the sovereign:
Let it illumine the firmament as long as the heavens turn!
İzzi, two chronograms like leaf and bud,
Mimicked these rose-resembling works.
“Two beautiful and elegant pavilions were inaugurated.”2988
“What a joy-increasing new Gülhane!”2989

2985 Damadzade Feyzullah Efendi; see Hadika, n. 2489.
2986 End-bend itdi bu bend âb-i hayânu sû be-sû.
2987 For the Bayıldım Köşkü, see DBIA, II, 96-98; Eldem, Köşk, II, 230-37.
2988 Du zibâ kasr ile ra’nâ açılmışs.
2989 Ferah-fezd zihi gülhâne-i nev.
The aforesaid İzzi Efendi died in Cemaziyûlähür 1168 [1755], while he was still master of ceremonies, and he was buried near the blessed tomb of His Excellency Seyh Murad Efendi. The abovementioned deceased had been appointed a halife of the late son of Seyh Murad. There exists an edited divan by him. He was the brother of the deceased historian Subhi Efendi. The lady-in-waiting (musahihe) Raziye Kadın is buried in the tomb opposite the blessed mosque and her daughter is buried beside her. Raziye Ayşe Hatun is buried in another tomb located next to [Raziye Kadın’s tomb]. The poet Nasibî composed this chronogram for her death:

God, again a pride of womankind, Raziye named Ayşe,
Passed away from the abode of vileness to the dominion of immortality.
Her daughter’s daughter, in order to bring her soul to life,
Built from the water of life a beautiful and exalted fountain.

May God—be He exalted—make her always joyful and cause Paradise to be
The abode of her living soul. Let her not suffer torment or affliction.
And may the countenance of eternity exalt them both!
May the Creator favor them with Paradise!
May the happiness of the creator of good works increase,
Bountiful God, as long as that deceased lies in the earth.
O Nasibî, parched tongues composed its date.

"May the pure, fresh water from this elegant fountain be the elixir of life!"

During the days of the sultanates of each of the glorious padishahs, whenever annually this abovementioned pavilion [at Dolmabahçe] was partially or totally renovated and repaired, the abovementioned mosque was also restored. [The mosque] has a quarter.

5. Vişnezaâdê Mosque in Beşiktas

This mosque was built inside the barracks (odalar) located in the abovementioned district. There are seventy rooms in the abovementioned barracks, and they have two gates. In it there is an old stone trough, to which they later added an ablution spigot. A charitable patron of good works named Halil Ağâ, one of the heads of the bostanci (ser-bostaniyan), also caused a separate aqueduct to be constructed. The builder of the abovementioned mosque was Vignezade Mehmed [Izzet] Efendi. On the twenty-fifth day of Muharrem 1073 [9 September 1662], he became kadi of Istanbul in place of Abdullah Efendi, the son-in-law of Kecdehan. He was dismissed on the twenty-seventh day of Safer 1074 [30 September 1663], and Ahmed Efendi, the brother of Bahayî Efendi, was appointed in his place. He subsequently became kadayî of Anatolia, following the dismissal of Feyzullah Nafîz Efendi on the fifteenth day of Muharrem 1079 [25 June 1668]. Following the dismissal of Kadri Efendi for a second time in Cemaziyûlevvel 1080 [1669], he was transferred to the office of kadayî of Rumelia. Zeyrekzade Abdurrahman Efendi was appointed [kadayî of Anatolia] in his place. He again became kadayî of Rumelia after Ankarâvi Mehmed Efendi on the fifteenth of Cemaziyûlevvel 1087 [26 July 1676]. His first appointment as kadayî was for four months and his second appointment extended for two and a half years. [99] Hamid Efendi was appointed to his place after his dismissal.
The name by which the aforesaid is known is Vignezade Mehmed Izzeti Efendi. His father, Lutfullah Efendi, who was known as Vigne Efendi, was the second son of Seyhülislam Zekeriya Efendi. His eldest brother was Yahya Efendi, who was Seyhülislam three times, for close to nineteen years, during the reigns of Sultan Mustafa Khan the First, Sultan Murad Khan the Fourth and Sultan Ibrahim Khan. His death occurred at the end of 1053 [1644], and he was buried in the tomb of his father. His father, Zekeriya Efendi, occupied the office of Seyhülislam for a period of sixteen months in the time of Sultan Murad Khan the Third. Following his sudden death during the spring felicitation of the sultan [at Nevruz], Hoca Sadeddin Efendi ibn Hasan Can became Seyhülislam in his place. The abovementioned deceased [Zekeriya Efendi] was buried in a separate tomb adjoining the medreses located near the blessed Mosque of Sultan Selim. A chronogram for his death is “Zekeriya Said departed from the court of the world.” Another is “Suddenly, in an instant, Zekeriya Efendi passed away.”

The abovementioned Vigne Lutfullah Efendi was kadi of Filibe. Following the death of the above-mentioned Mehmed Izzeti Efendi in 1097 [1685-86], Seyh Naci Ahmed Dede composed this chronogram in the form of a line of poetry: “Alas, Izzeti departed the world!” The abovementioned [Izzeti Efendi] died suddenly and was buried in the tomb of his paternal uncle. The abovementioned Seyh Naci Ahmed Dede was previously mentioned in connection with the Yenikapi Mevlevihane. The late poet Fevzi composed this chronogram for the construction of the above-mentioned mosque:

Izzeti Efendi, virtuous man, sea of piety and kindness,
Built this auspicious mosque worthy of adornment.
May God, who is without equal, be pleased with that one who contemplates goodness.
That is the excellent wish of the learned knower of truth!
For that heart-attracting mosque Fevzi composed an elegant couplet,
Each line of which, when it is totaled, gives the date.

[100] “May He accept this heart-attracting place of worship!”

“May this mosque bring blessings to Izzeti Efendi! Amen!”

There is also another Vignezade Seyh Mehmed Efendi. When Seyh Hizir Efendi, who was initially the Seyh of the zaviye of Semsi Ahmed Paşa, was transferred to the zaviye of Mehmed Ağâ in Istanbul, [this other] Vignezade became Seyh in his place. His death occurred in the year 1010 [1601-2]. His father, Vigne Mehmed Efendi, was the halife of Kastamonulu Seyh Şaban Efendi. The office of Friday preacher of the Valide-i Atik Congregational Mosque in Üskûdar was first conferred on him. In 991 [1583], he became the first head of its dervish lodge. He was executed a year later. The biography of the above-mentioned Hizir Efendi is given in the appendix to [the description of] the Congregational Mosque of Mehmed Ağâ.
The patron of charitable works İzzeti Efendi was a poet, and there is a collected divan of his [poetry]. This couplet is a sample from it.

Make not the mosque of the heart an idol-temple of desire!
O İzzeti, may his spiritual abode always flourish!

The abovementioned mosque has a quarter.

6. The Süleymaniye Congregational Mosque in Beşiktaş

Its builder was His Majesty the Paradise-dwelling Sultan Süleyman Khan Gazi. The requisite allowances for the abovementioned mosque are appended to his vakf. The occasion for its construction was Kara Abali Mehmed Baba of the Bektaşi dervish order, who dwelled in the abovementioned quarter. One day, while His Majesty the abovementioned padishah was on an excursion in those environs, the abovementioned Mehmed Baba requested and asked that a mosque be erected, and the abovementioned congregational mosque was built. Most of the cypresses in Dolmabahçe were planted by Mehmed Baba. The abovementioned baba died in the year [lacuna], and he is buried at the rear of the garden adjoining the open prayer-place (namazgâh) near the Dolmabahçe Boat Landing. His grave is visible from the road. The place now occupied by this congregational mosque is known as Kara Bağı. [101] [The Süleymaniye Congregational Mosque] has a quarter.

7. The Maeka Mosque in Beşiktaş

The abovementioned is an upper-story mosque. Its builder was Şenlik Dede, whose grave adjoins the abovementioned mosque. The patroness of charitable works Şerife Rabia Hatun installed its minbar. This short poem is suspended on the mihrab wall:

If from laziness you allow in your worship the alteration of basic principles,
Then, at once, it proves beyond doubt the weakness of your faith.
Being careless in prayer is an evil. [Prayer] is a demanding duty.
Be steadfast in obedience to God! It is the cure of affliction!

The builder of the adjoining zaviye was Şeyh Mustafa Efendi, a halife of Kastamonulu Şeyh Şaban Efendi. He is buried in his separate tomb in the abovementioned lodge. The late poet Sabri composed this chronogram for his death: “Derviş Mustafa drank the cup of death,”[1122] 1710-11. His son, Mehmed Fahreddin Efendi, one of the halife of Nasuhi Efendi, became şeyh in his place. His death
occurred in “Miraculous work of joy,” 1164 [1750-51]. The sweet-water fountain located opposite the 
zaviye is the work of Maktul Süleyman Ağa. The date of its construction was the year 1164 [1750-51]. A 
year after the abovementioned date, the aforesaid ağa was killed, together with his master, the darüş-
saade ağaş Beşir Ağa, [both of them] on the same day. [The Mačka Mosque] has a quarter.

8. The Etmekcibaşı Mosque in Beşiktaş

Its builder was the baker in the imperial bakehouse (etmekci) Ali Ağa. He was one of the servants of Fatih Sultan Mehmed Khan. [The location of] his grave is not known. [The mosque] has a quarter.

9. The Uzuncaova Mosque in Beşiktaş

Its builder was Rum Ali Ağa. [The location of] his grave is not known. [The mosque] has a quarter.

10. The Sormagir Odalari Mosque in the Abovementioned Quarter

This is an upper-story mosque. Its builder was the grand admiral (kapudan) Ibrahim Ağa. The abovementioned lodgings (odalari) and the nearby garden (bostan) are among the vakfs of the mosque. Mehmed Ağa, the treasurer (hazine adar) of the former grand vizier Hacı Mehmed Paşa, installed its minbar. [102] The abovementioned paşa was known as Sultanzade Mehmed Paşa. He was appointed grand vizier at the time he was governor of Damascus, following the execution of Kara Mustafa Paşa in Zilkade 1053 [1644]. In Zilhicce 1055 [1646], he was appointed commander-in-chief (serdar) of the expedition against Crete, and Salih Paşa was appointed grand vizier in his place. The aforesaid died on the abovementioned island. The abovementioned treasurer, Mehmed Ağa, came to Istanbul after the death of his paşa and became the son-in-law Şehri Mehmed Ağa, a senior clerk in government service. Because Mehmed Ağa was appointed voyvoda of Galata at this time in place of Arabgiri Ibrahim Ağa, who was appointed to the imperial army, he was known as Voyvoda Mehmed Ağa. Hamid Hamza Paşa, who became grand vizier in place of Ragib Mehmed Paşa, following the latter’s death on the

3009 Kerâmet bişr.
3010 The Etmekcibaşı Mescidi (Mosque of the Head of the Imperial Bakehouse), known also as the Ekmekcibaşı or Dibeş Mescidi, located on Dibeşci Kamil Sokagi in the Vişnezade Quarter in Beşiktaş. The present mosque is of masonry and of recent date; see IC, II, 21; ISTA, IX, 4976-77; OMPD, III, 345-46. For location, see Pervitiç map, III, Beşiktaş, sheet 13, block 169.
3011 The Uzuncaova Mescidi, known also as the Tuz Baba or Rumeli Mescidi, located on Uzuncaova Caddesi near the intersection with Türk Çeşmesi Sokagi in the Türk Ali Quarter in Beşiktaş. The date of its construction is uncertain. The tomb of Tuz Baba, said to have been Sultan Mehmed II’s tuzcubapç or head salt provisioner, is located beside it; see DBIA, VIII, 446; IC, II, 67. For location, see Pervitiç map, III, Beşiktaş, sheet 7, block 90.
3012 The Sormagir Odalari Mescidi, known also as the Kaptan İbrahim Ağa Camii, located on Sinan Paşa Köprü Sokagi near the intersection with Şair Nedim Caddesi in the Sinan Paşa Quarter in Beşiktaş. The mosque was built in 1622 and, according to an inscription over its entrance, was restored by Sultan Abdülhamid II in 1899; see DBIA, VIII, 242; IC, II, 60. For location, see Pervitiç map, III, Beşiktaş, sheet 2, block 10.
3013 Sultanzade Çivan Kapiciba Hacı Mehmed Paşa; see Hadika, n. 80.
3014 For Salih Paşa, see Hadika, n. 162.
3015 Hamid Hamza Paşa (d. 1769), grand vizier during the reign of Sultan Mustafa III. Although some sources refer to him as Şehri Hamid Hamza Paşa, implying that he was from Istanbul, he was, in fact, born in the town of Develi near Kayseri in Anatolia. He was trained as a clerk in the office of the grand vizier’s general secretary (sadaret mektubi) and in time advanced through the bureaucratic hierarchy to become reisülküttab in 1745. This was followed by successive promotions to the offices of sadaret kethadans, defter emini, biiyiğc veisi, and nişanç. In 1762 he was made a vizier of the dome and, as Grand Vizier Ragıp Paşa’s health began to fail, was made kaimmakam. After the latter’s death on 7 April 1763, he was appointed grand vizier, but remained in office only seven months and was dismissed on 1 November 1763. His last years were spent in a series of provincial posts in Crete, the Morea and Jidda and Ethiopia; see SO, II, 255.
twenty-fourth day of blessed Ramazan 1176 [8 April 1763], rebuilt the abovementioned blessed mosque. The abovementioned vizier was dismissed on the twenty-fourth of Rebi’ul-Ahwr 1177 [1 October 1763]. He was dispatched to the high office [of governor] of Kandıye, and in his place the governor of Aleppo and former grand vizier Mustafa Paşa3017 was appointed grand vizier for a third time. The dismissed [Hamid Hamza Paşa] set out for his high office, and, entering Resmo [in Crete] because of contrary winds, he fell ill for several days and died there.

The sweet-water fountain located opposite [the mosque] is the charitable work of Safiye Sultan, the daughter of Sultan Mustafa Khan the Second. The abovementioned sultana was married to Maktulzade Ali Paşa on the tenth day of Rebi’ul-Ahwr 1122 [8 June 1710] and died in the year [1192 (1778)]. The seaside villa located at the Beşiktaş Boat Landing belonged to the abovementioned sultana. Following her death, it was given as a gift to her daughter Hanım Sultan, and, with one daughter and one son of hers surviving at her death, the abovementioned seaside villa was made a gift to them. The sebil, fountain and upper-story mekteb built opposite the great bridge at Beşiktaş are the charitable works of Rami Kadin, the sixth consort (kadin) of Sultan Mahmud Khan the First.

11. The Congregational Mosque of Abbas Ağa3018 in Beşiktaş

[103] Its builder was the darıssaaade ağası Abbas Ağa, who became ağa in the year 1078 [1667-68] and was dismissed in 1082 [1071-72]. He was exiled to Egypt. Following his death there, he was buried near [the tomb of] His Excellency İmam Şafii.3019 The abovementioned mosque was built shortly before he became ağa. The mosque’s date is “Flourishing Abode, Aksa Mosque,”3020 1076 [1665-66]. He also built an imperial tribune (mahfil-i hümayun), a mekteb-i sibyan and a sweet-water fountain.3021 In addition to these, there are sweet-water fountains of his in twelve places in Istanbul and two places in Üsküdar.3022 Moreover, there is a double hamam of his in the quarter named Laleli in Istanbul,3023 a single hamam of his near the guardhouse (nöbethane), and nearby it a mekteb and sebil3024 of his. A solid cistern was also built beneath this blessed mosque. Later, through the efforts of the glorious padıshahs, the reservoirs [of the Istanbul water supply system] were rebuilt, and, because many fountains were built by them in that district [of Beşiktaş], there was no longer a need for [collecting] rain water. The abovementioned mosque has a quarter.

3016 For Ragib Mehmed Paşa, see Hadika, n. 570.
3017 Köse Bahir Maktul Mustafa Paşa; see Hadika, n. 118.
3018 The Abbas Ağa Camii, located at the intersection of Abbas Ağa Camii Sokaoğlu and Selamhk Caddesi in the Sinan Paşa Quarter in Beşiktaş. The mosque was repaired by Sultan Mahmud II in 1250/1834; see DBIA, I, 7-8; IC, II, 1; ISTA, I. 9. For location, see Pervîtûch map, III, Beşiktaş sheet 5, block 57.
3019 Muḥammad ibn Idris al-Shafi‘i (767-820), Islamic jurist and architect of systematic Islamic law. He is buried in Cairo.
3020 Beş-i ma‘mûr camî-i aşâ.
3021 The Abbas Ağa Çeşmesi, dated 1080/1669; see Egemen, Çeşme, 7; Tanşık, Çeşmeler, II, 32.
3022 Of these, the following are attested, although in some cases they are no longer extant: (1) The Abbas Ağa Çeşmesi on Vezir Caddesi in the Seyyid Ömer Quarter in Şehremini, dated 1032/1622; (2) The Abbas Ağa Çeşmesi in the Hayreddin Quarter in Üsküdar, dated 1080/1669; (3) The Abbas Ağa Çeşmesi on Divriçiler Caddesi in the İnadiye Quarter in Üsküdar, dated 1080/1669; (4) The no longer extant Abbas Ağa Çeşmesi on Gari Reşik Sokaği in the Cihannûma Quarter in Beşiktaş, undated; see Egemen, Çeşme, 7-10; ISTA, I, 10; Tanşık, Çeşmeler, I, 68; II, 274, 276. 
3023 The no longer extant Abbas Ağa or Kızlar Ağaş Hamami on Kızlar Sokaği in the Mesih Paşa Quarter in Kösk in Eminönü, dated by its inscription to 1080/1669-70. The hamam was destroyed by fire in 1911; see Efıce, TD, 27 (1973), 156-67; IKSA, I, 21-22; ISTA, I, 11.
3024 The no longer extant hamam, mekteb and sebil of Abbas Ağa, which was located near the intersection of Dervişler Sokaği and Kargılı Sokaği in the Hoca Paşa Quarter in Eminönü. All were destroyed by fire in 1909. The sebil’s inscription as recorded by Evliya Cehâbi gives the date 1059/1649; see IKSA, I, 22-23; ISTA, I, 11-13; Egemen, Çeşme, 13 (which incorrectly places the sebil in Şehzadebaşı).
12. The Hazinedar Ağa Congregational Mosque\(^{3025}\) in Beşiktaş

Its builder was the head treasurer (hazinedarbaşı) Süleyman Ağa. He built the abovementioned mosque in the year 1113 [1701-2]. He also built a mekteb in a corner opposite the Kitabci Hamam. The abovementioned founder later became kapı ağası. He died in 1133 [1720-21] and was buried in the cemetery of his mekteb.

13. The Topal Hoca Mosque\(^{3026}\)

Its builder was Nalbend Hacı Hüseyin Ağa. [The location of] his grave is not known. Because Topal Hoca held the office of imam in the abovementioned mosque, it is remembered by his name. Although its vakf was originally administered by the kadi of Galata, it was subsequently annexed to [the vakf of] the Two Holy Cities (Haremeyn) and is at present supervised by the mütevellisi of the Two Holy Cities. [The mosque] has a quarter.

14. The Sinan Paşa Mosque\(^{3027}\) in Beşiktaş

Its builder was the repeatedly mentioned grand admiral (kapudan-ı derya) Sinan Paşa. There are also two mosques built by the abovementioned [Sinan Paşa] in Istanbul.\(^{3026}\) Çomlekçizade Mehmed Efendi installed its minbar. The nearby mekteb is the charitable work of the martyr Mahpeyker Sultan, famed as Kösem Valide. It was built in the year “Freedom from want,”\(^{3028}\) 1051 [1641-42]. \([104]\) The biography of the aforesaid [Mahpeyker Sultan] will be mentioned, God willing, in connection with her charitable work, the Çinili Congregational Mosque in Üsküdar.\(^{3030}\) [The Sinan Paşa Mosque] has a quarter.

15. The Canakçı Limanı Mosque\(^{3031}\) in Beşiktaş

This is an upper-story mosque. Its builder was the superintendent (nazir) Hüseyin Ağa. [The location of] his grave is not known. The abovementioned mosque was originally located next to the seaside villa of the grand admiral (kapudan-ı derya) Kara Mustafa Paşa. The abovementioned paşa moved the abovementioned mosque to the place where it now stands, built it anew as an upper-story mosque, and added its old site to his seaside residence (yalı). The abovementioned [Mustafa Paşa] died in Vidin and was buried in the cemetery of the great mosque known as the Hünkâr Congregational Mosque on the abovementioned frontier. [The Çanakçı Limanı Mosque] has a quarter.

\(^{3025}\) The Hazinedar Ağa Camii, known also as the Süleyman Ağa, Amber Ağa or Serencebey Mescidi, located on Serencebey Yokuşu at the intersection with Muhtar-ı Evvel SokAĞı in the Çıhannuma-Ýıldız Quarter in Beşiktaş. The mosque was built in 1113/1701-2 by Süleyman Ağa, and according to an inscription, was repaired in 1277/1860-61 by the darüşsaaed ağası Amber Ağa; see DBIA, VII, 92; IC, II, 30. For location, see Periwitch map, III, Beşiktaş, sheet 6, block 63 (Amber Agha Djamissi).

\(^{3026}\) The Topal Hoca Mescidi, known also as the Hüseyin Ağa or Nalbanbap Mescidi, located opposite the Mihrigah Valide Sultan Çeşmesi on Sinan Paşa Mescidi SokAĞı in the Kılıç Ali Paşa Quarter in Beşiktaş. The mosque is no longer extant; see Egemen, Çeşme, 601; IC, II, 66.

\(^{3027}\) The Sinan Paşa Mescidi, located on Sinan Paşa Mescidi SokAĞı at the intersection with Eski Konak SokAĞı in the Yıldız Quarter in Beşiktaş. No trace of the mosque remains; see IC, II, 59. For location, see Plan des études de Constantinople, Pera-Galata, feuille 11, 7100-7200/4800-4900.

\(^{3028}\) The Sinan Paşa Mescidi in Yenibahçe, and the Sinan Paşa Mescidi in Kıcükmustafapaşa, neither of which is any longer extant; see Hadika, 142, 143.

\(^{3029}\) Çanakç.

\(^{3030}\) The Çinili Camii; see Hadika, 491-92. For Mahpeyker Sultan, known as Kösem Valide, see Hadika, 491 and n. 123.

\(^{3031}\) The Çanakçı Limanı Mescidi, known also as the Hüseyin Ağa Mescidi, on the Bosphorus shore in Beşiktaş. Its precise location is uncertain. The mosque is no longer extant; see IC, II, 17; ISTA, VII, 3726.
16. The Kılıç Ali Paşa İskelasi Mosque in Beşiktaş

Its builder was the famous grand admiral (kapudan-ı derya) Kılıç Ali Paşa, the founder of the Congregational Mosque of Tophane. Originally, it was in the environs of the nearby palace. Because the abovementioned mosque blocked the extension of the palace, it was removed from its [original] site with permission given in a blessed fetva, and, through the efforts of Grand Vizier Ibrahim Paşa, it was built anew with provision for all its needs on the site on which it now stands. Only the allowance for the office of imam is given from the vakf of the original founder. The rest [of its funds] are provided from the vakf of Ibrahim Paşa. The abovementioned paşa is Ibrahim Paşa, the son-in-law of His Majesty Sultan Ahmed Khan the Third. He died a martyr in the year 1143 [1730-31]. He was previously mentioned in connection with his mosque in Istanbul. There is also a hamam of his nearby. [The mosque] has a quarter.

17. The Mosque of the Beşiktaş Mevlevihane

Its builder was Ohrili Hüseyin Paşa, who was promoted to vizier from the office of bostancıbaşi. He was appointed grand vizier Rebiiülâhır 1029 [1619], following the death of Güzcelce Ali Paşa, and was dismissed in Zilkade 1030 [1619], during the war with the Poles, in the time of the sultanate of His Majesty Sultan Osman Khan the Second. Dilaver Paşa was appointed in his place. Although the aforesaid [Hüseyin Paşa] became grand vizier for a second time following Dilaver Paşa’s death by strangulation, which had been demanded by [Janissary] rebels during the events [leading to the deposition of] Osman Khan [105] in 1131 [1719], he became a martyr at the hands of the Janissaries when, next day, he arrived at the residence of the ağası of the Janissaries (ağası kapi). He was buried near the blessed tomb of Yahya Efendi.

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5052 The Kılıç Ali Paşa İskelasi Mescidi (Mosque of the Kılıç Ali Paşa Boat Landing), known also as the Asarlı Camii, located at the intersection of Asarıye Caddeesi and Asarıye Camii Çıkmaşı in the Yıldız Quarter in Beşiktaş. Built in a Baroque style, the present mosque has a round plan and dates to the reign of Mahmud II; see DBIA, I, 339; IC, II, 41; ISTA, II, 1995-97.

5053 The İbrahim Paşa Darülhadiş Mescidi; see Hadika, n. 22.

5054 The İbrahim Paşa Darülhadiş Mescidi; see Hadika, 46-48.

5055 The Beşiktaş Mevlevihanesi Mescidi, the third Mevlevi tekke to be established in Istanbul after those of Galata and Yeniçapi. Founded on the Bosphorus shore at Beşiktas in 1622 by Grand Vizier Ohrili Hüseyin Paşa, it was situated on a site north of the Beşiktaş Boat Landing which is today occupied by the Çarşamba Palace. The tekke continued to function at Beşiktas until 1867, when it was torn down to make way for the palace, at which point the lodge was transferred to the Karakachmnenm İbrahim Paşa Konağı in Findikli. In 1871 it was again moved, this time to new quarters which had been built for it in Maçka, but in 1874 this tekke was also torn down to make way for the construction of the Maçka Barracks (Maçka Kışlası) and the lodge was moved to the yalis of Hatib Emin Mustafa and Hüseyin Efendi in Eyüp, while a new tekke was built in the Bahariye district in Eyüp. The Bahariye Mevlevihane was completed in 1877 and continued to function until the suppression of the dervish orders in 1925; see DBIA, II, 168-71; Haskan, Eyyûp, I, 112-16; ISTA, V, 2585-87.

5056 Ohrili Hüseyin Paşa (d. 1622), Ottoman grand vizier during the reign of Osman II. Born in Ohrid in Macedonia, he was the son of a sipahi, was raised in the corps of the bostanca, and in time became its head. He was appointed ağası of the Janissaries in the Yerevan campaign of 1617 and later became beylerbeysi of Rumelia and a vizier of the dome. Promoted to grand vizier on 9 March 1621, he was charged with Osman’s Polish campaign, but was dismissed six months later for failing to support Karağaz Mehmed Paşa’s attack on Hotin (17 September 1621). Following the killing of Grand Vizier Dilaver Paşa by rebel Janissaries and sipahis on 19 May 1622, he was made grand vizier a second time, but was himself killed by the rebels the next day; see SO, II, 187-88.

5057 In fact, as noted above, he became grand vizier in Rebiülâhır 1030/1621. For Güzcelce Ali Paşa’s biography, see Hadika, 425-26.

5058 Dilaver Paşa (d. 1622), Ottoman grand vizier of the reign of Osman II. Of Croatian origin, he was raised in the imperial palace and rose to the rank of çarşıbaşi before retiring from the palace service. After serving in several provincial governorships, he was promoted to grand vizier on 17 September 1621, during the Polish campaign, following the dismissal of Ohrili Hüseyin Paşa, but was executed by rebel Janissaries nine months later, on 19 May 1622, at the time of the deposition of Osman II; see El, II, 276-77; SO, II, 339.

5059 In fact, the correct date of Osman’s deposition was 8 Receb 1031/19 May 1622.
The construction of the abovementioned dervish lodge was completed in Cemaziyülâhır 1131 [1719]. But it had no kitchen (matbah), and it consisted of only a semahane. It was enlarged in the course of subsequent repairs and renovations. Ağazade Mehmed Dede Efendi became the first şeyh of the abovementioned tekke. The abovementioned [Hüseyin] Paşa brought şeyh [Mehmed Dede] when he was master of the Mevlevi lodge which he had built at Gelibolu, and he made him şeyh in his tekke. Later, following the abovementioned [Hüseyin Paşa’s] martyrdom, [Mehmed Dede] returned again to the tekke which he had built in Gelibolu, and he died in the abovementioned city in 1063 [1652-53]. Şeyh Hasan Dede Efendi became head of the tekke in his place, and, following his death in the year 1071 [1660-61], he was buried in the abovementioned lodge. Pendari Naci Ahmed Dede Efendi became head of the tekke in his place. The post of şeyh was taken away from him after three years and he journeyed to the Crimea. He returned to Istanbul two years later and was subsequently honored with the office of şeyh of the Galata [Mevlevihane]. A detailed account was given above. The late Naci Dede also wrote highly regarded poetry. This short poem from the sum total of his poetry is an example:

Surely, a slave who is freed rejoices.
Yet a slave who is Your [God’s] slave rejoices.
Perchance, the Ruler of Creation would favor us with intercession.
Intercede for Your slave Naci, that he should rejoice!

Subsequently, Yusuf Dede Efendi became head of the lodge of Mevlana in his place. The aforesaid wrote a versified composition of ten thousand couplets in the Persian language on the miracles of His Excellency the Prophet, most perfectly saluted with “May God commend and greet Him.” It is called the Ravzt al-Nur (Garden of Light). There is also a divan of his poetry. The abovementioned Yusuf Dede was originally from Konya and he was born in 1014 [1605-6]. He was initiated as a dervish by His Excellency Çelebi Şeyh Bostan Efendi. He subsequently arrived in Istanbul and became head flute player (nayzenbaşı) in the Galata Mevlevihane. He was taken into the Inside Service of the imperial palace in the time of the sultanate of His Majesty Sultan Murad Khan the Fourth, but subsequently left it at the time of the accession of Sultan Ibrahîm Khan and retired to the Beşiktaş Mevlevihane. In Rebî‘ülvelî 1070 [1659], he became şeyh in place of Naci Ahmed Dede. He passed away in 1080 [1669-70] and was buried in the abovementioned tekke. [This is] Nazmi’s chronogram for his death: “May Yusuf Dede become a saint of the tekke of God’s land.” Another is “Turning [as in the Mevlevi sema], our Yusuf Dede went to the pit of death.” Another is “A Fatiha for the soul of the Mevlevî Yusuf Dede.” [This is] the chronogram composed by the Qur’an reader Abdüüsselim Efendi:

As a chronogram for the death of Dede Yusuf
All said, “May God’s mercy be upon him!”

[This is] the chronogram composed by Fenni Mehmed Efendi: “Our Yusuf Dede became a saint in the land of God’s bounty.” Eyübi Mehmed Memiş Dede Efendi became şeyh in place of the aforesaid deceased. He died after occupying the office of şeyh for fifty-six years and was buried in the abovementioned tekke in 1136 [1723-24]. There are heart-seizing poems by him [written] under the pen names

3040 The correct date is 1031/1622 as confirmed by ZSE and by the dates of succession of the şeyhs who headed the Beşiktaş Mevlevihane as given below; see ZSE, 71-72.
3041 See Hadîka, 369.
3042 ‘Azîz-i tekye-i Msr-î hûdâ ola Dede Yûsuf.
3043 Gide Yûsuf Dedimiz cah-î fenîya dînereh.
3044 Mevlevi Yûsuf Dede râhiçûn al-Fâtîha.
3045 Didîler heb rahmet-Allâhî ‘âdeh.
3046 Oldi Yûsuf Ded’îniz Msr-î na’im içre ‘azîz.
Şeyhî and Lâli. His son, Seyyid Ahmed Dede, became şeyh in his place. When he passed away to the Abode of Immortality in the year 1177 [1763-64], after occupying the office of şeyh for forty-one years, Mûstakímzade composed a chronogram for his death in this manner:

Last year he died, and they said,  
“Ahmed Dede turned from this abode of trouble to the Godhead.”

He too is buried in the abovementioned dervish lodge, and, in his place, his daughter’s son, Seyyid Mehmed Sadîk Dede Efendi, became şeyh. He acted as master of the lodge of Our Lord Mevlevâna for fifteen months and died when he was twenty years old. He was buried in the perfumed earth of the abovementioned lodge in [1]178 [1764-65]. [107] After that, the office of şeyh of this tekke was conferred on the şeyh of the Tokat Mevlevihane, Fazîl Seyyid Abdülâhad Dede Efendi, who came from the abovementioned city to Istanbul. Thirteen months later, in 1180 [1766-67], he passed away to the Abode of Eternity and was buried. Sabih Ahmed Efendi composed a chronogram for his death in this manner:

O Sabih, like his name, his chronogram was unique.  
“Abdülâhad Efendi finished the cycle of his existence.”

The şeyh of Tripoli, Ahmed Dede Efendi, became head of the lodge in his place. With his death in Muharrem 1185 [1771], after he had served as guiding master for four years, he was buried beside his predecessor. His highly esteemed son, Hattat Şeyh Yusuf Dede Efendi, became şeyh in his place. The abovementioned master was a virtuous, renowned, ascetic and sagacious person of laudable qualities. He wrote a useful, abridged commentary in Arabic on the blessed Mesnevi [of Celâeddîn Rûmî]. “Dervish lodge of monotheism,” is the date of his appointment. On setting out to the Abode of Eternity on Thursday, the second of Cemâziyelâvel 1232 [20 March 1817], after forty-eight years, the abovementioned Şeyh Yusuf Efendi was buried in the perfumed earth of the abovementioned tekke. On the twenty-seventh day of the abovementioned month, Seyyid Mahmud Efendi of Tripoli in Syria, the son-in-law of the abovementioned deceased and şeyh of the Galata Mevlevihane, became master of the lodges of Our Lord Mevlevana in his place. Seyyid Kudretullah Efendi was also seen fit for his place. And there are works of poetry by the abovementioned Seyyid Şeyh Mahmud Dede. He passed away on Saturday, the sixteenth of Şevval 1234 [8 August 1819] and was buried in the abovementioned tekke. Seyyid Şeyh Mehmed Kadri Efendi, the son of the şeyh of Ermenak, became şeyh in his place. He was installed on Wednesday, the fourteenth of Zilhicce 1234 [9 October 1819]. Until then, the abovementioned şeyh had resided in the Yenikapi Mevlevihane. The abovementioned tekke was built anew two years after the repair and renovation of the seaside villa of Beşiktas, in the time of the sultanate of His Majesty Sultan Selim Khan the Third. [108] The chronogram for its renovation by the poet named Esad is [as follows]:

Shah of the climes of fate, padishah of the sea of kindness,  
His Majesty of generous habit, Sultan Selim Khan:  
An abundance of justice, beneficent kindness, benign generosity,  
Compassionate favor and blessed affection are in him innate.  
All the rulers of the world are slaves of his command.  
If Alexander were living, he would be obedient to his command.

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507 The sample of Eyûbi Mehmed Memiş Dede Efendi’s poetry that follows in the printed text is omitted here.
508 Döndü Ahmed Dede lâhiâta bu mihnetgededên.
509 Tekmil kîldî devrin 'Abd al-Ahad Efendi.
510 Hankaḥ-i tevhid.
Thus, he is God’s yellow sun of grace to the world.
The sum of the light of the sun and moon gains from his grace.
By God, such a just shah never [before this] came to the world.
In the time of his imperial majesty everyone, old and young, was happy.
Because of his munificent effort, that shah, full of generosity, in Çiragan
Last year erected with felicity a new-built palace.
What a sublime palace it is, the like of which the ages have not seen!
The natural temperament of the shah of shahs created it in this manner.
What a splendor-increasing mansion of ornament and adornment, which
Imparts sublime joy and anguishingly wounds the jealous heart!
If he had but once seen the form of that faultless palace,
Bihzad\(^{3051}\) would have understood his faults and proclaimed his lack of ability.
The castle of Havernak\(^{3052}\) cannot compare to that heart-attracting palace,
The builder of which was His Majesty Sultan Selim.
Although that matchless palace had not a fault,
There was a ruined Mevlevihane beside it.
Because of the sultan’s great, imperial zeal for goodness,
It now became anew a prosperous and people-filled tekke.
Is it not fitting that it glory in its imperial surroundings,
This new-built tekke, exalted as compared with other tekkes?
\(^{[109]}\) Because imperial ardor was manifested upon this sublime tekke,
The sound of the flute cries out like the nightingale in its calm.
O nourisher of kindness, indulger of your servants, discerning shah,
The tekke of your munificence is a refuge to slaves and to those without kith or kin.
O creation-adorning shah, you are the benefactor of the world!
Now prayers for your imperial majesty are mankind’s most oft-repeated expressions.
May God cause the natural life of that most noble shah
To prosper on the throne of the sultanate with power and glory!
Esad is your slave. He is your eternal servant. He is your client.
Be that as it may, if one goes to [the poem’s] end, its date is introduced.
An enlightened saint appeared and composed a chronogram for its completion.
“Sultan Selim built this decrepit dervish lodge anew,”\(^{3053}\) 1219 [1804-5].

18. The Hanım Kadin Mosque\(^{3054}\) near the Abovementioned Palace

This was an upper-story mosque. The grave of the founder, on the stone of which is written Hanım binti Mehmed, is in the adjoining cemetery. “Time of death,”\(^{6055}\) 992 [1584], is the date of her passing away. Ağrıbozlu Haci Ahmed Ağə, a merchant from Egypt, built the upper-story mekteb near the mosque in the year “Work of sanctity,”\(^{3056}\) 1179 [1765-66]. Subsequently, in the year 1252 [1836-37], this mosque...

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\(^{3051}\) Kamāl al-Dīn Uṣṭād Bihzād, the greatest of Persian miniature painters, active in the late fifteenth and early sixteenth centuries, first in late Timurid Herat under Sultan Husayn Bāyḵarā, and later in early Safavid Tabriz under Shah ʿIsāʾīl and Shah ʿAḥmad. In contemporary and later Persian and Turkish literature his name became a metaphor for unmatched excellence in painting and in the arts in general.

\(^{3052}\) The legendary palace of the fifth-century Lakhmid ruler Nuʿmān, located near Najaf in Iraq. Said to have been built by a Greek architect, Sinimimar, it was reputed to be unsurpassed in its craft and artifice and is frequently referred to by the pre-Islamic Arab poets as among the “thirty wonders of the world.”

\(^{3053}\) Yeşilene kilhi bu dergâh-i firī Şeh-i Selim binâyad.

\(^{3054}\) The Hanım Kadin Mescidi, located on the grounds of the Çarşan Sarayi. The mosque was torn down and its site incorporated into the Çarşan Sarayi at the time of the palace’s enlargement by Mahmud II in 1836-37. No trace of the mosque remains; see DBIА, II, 170; IC, II, 29.

\(^{3055}\) Vâkıṭ-i mevt.

\(^{3056}\) Eger al-vilâye.
and mekteb, together with other surrounding buildings, were annexed to the imperial seaside palace. The mosque has a quarter.

19. The Yahya Efendi Mosque

Its builder was the famous Yahya Efendi. He was born in Trabzon in the year 900 [1494-95]. After reaching the age of discretion, he emigrated to Istanbul. The abovementioned gentleman ascended to Paradise in Zilhicce 977 [1570]. His Excellency Ebussuud Efendi, the şeyhülislâm of the time, after leading prayers in the blessed Sûleymaniye Congregational Mosque for the Feast of Id, performed [Yahya Efendi’s] funeral prayer, and he was buried in the place [by the Yahya Efendi Mosque] which has today become a ziyaretgâh. [110] On the imperial command of His Majesty Sultan Selim Khan the Second, an exalted tomb was built over [his grave]. After obtaining the rank of professor in the medreses of the Fatih Mosque (sahn-i semanîye), the abovementioned master [Yahya Efendi] forsook the [learned] hierarchy and retired with a daily stipend of sixty-two akçe. By coincidence, he had also reached the age of sixty-two that year. After leaving Istanbul, the abovementioned master bought a garden in the district of Beşiktaş and, in addition to building a dwelling for himself, erected a mosque nearby. The abovementioned master was a person of laudable qualities, exceptionally predisposed to feeding the poor and honoring guests. In addition to being knowledgeable in the mysteries of Truth, he was acquainted with various of the sciences having to do with the world of phenomena. In particular, he was an accomplished master of various arts and the sciences of medicine, physics and geometry. His blessed person also restored the ill to complete health. After retiring, he would say, “I used to receive fifty akçe daily for my witticisms. Now they cut off our bread. At least for a few days let us drink our soup without bread.” Sometimes he would cry out when in his state of ecstasy, and speech mingled with wise sayings would involuntarily spring from his blessed tongue. In particular he would recite these words: “O, You of the valley, have you no guide?”

His father, who was named Ömer Efendi, was from blessed Damascus. It is related that at the time of the birth of his abovementioned son, [Ömer Efendi] was kadi of Trabzon, and [Yahya Efendi’s] mother was the wet nurse of Suleyman Khan Gazi, the fortunate prince of His Majesty Selim Khan the First, who was governor of the country [around Trabzon]. The abovementioned lord’s pen name was Mûderris. He was also known to the tongues of people as Molla Şîyhzade. On building a fountain for the water of life near his house in Beşiktaş, he composed this chronogram:

3057 Çağrăng Sarayi or Palace of Lamps, located on the Bosphorus shore about a half kilometer north of the Beşiktaş Boat Landing. The site gets its name from the night festivities with candles and lamps which were held there during the reign of Ahmed III. The palace and gardens were subsequently several times rebuilt and enlarged until 1863-71, when the present palace was built by Sultan Abdülaziz. After the promulgation of the Constitution of 1908, the palace housed the Ottoman parliament, but in 1910 it was gutted by fire and remained in ruin until the mid-1980’s when it was renovated as a luxury hotel; see Çelik Gûlerçey, The Çarâgan Palaces (Istanbul, 1992).

3058 The Yahya Efendi Mescidi, located on Yahya Efendi Çıkmazi near the intersection with Çağrăng Caddesi in the Yıldız Quarter in Beşiktaş. The mosque, which doubled as the tevhidhane of the Yahya Efendi Tekkesi, is part of the complex that includes the tombs of Yahya Efendi and Güzelce Ali Paşa. The tekke was founded in 1538 by the mystic poet Beşiktaş Şeyh Yahya Efendi (1496-1570) and was subsequently restored several times, including in 1873 by Sultan Abdülaziz and in 1905 by Sultan Abdülhamid II. The contiguous tomb of Yahya Efendi was built by Sinan on the orders of Sultan Selim II; see DBIA, VII, 409-12; Evliya Çelebi, Travels, 1/2, 64-65; IC, II, 69-70; Lifchez, Dervish Lodge, pp.149-53. For location, see Plan des études de Constantinople, Péra-Galata, feuille no. 11, 4200-4300./7200-7300.

3059 Beşiktaş Şeyh Yahya Efendi (1496-1570), Turkish mystic, religious scholar and poet. The author of poetry on mystic themes written under the pen-name Mûderris, his work is collected in a divan; see Memhua, 18.

3060 For Şeyhüllislâm Ebussuud Efendi, see Hadika, n. 527.

3061 The Yahya Efendi Çeşmesi; see Egemen, Çeşme, 814-17; Tanşık, Çeşme, II, 6-8.
MOSQUES OF KASIMPAŞA, GALATA AND THE LOWER BOSPHORUS

I built this fountain as a sebil.
Perchance it is the fountain of the Selsebil [of Paradise].
This water within an arch on the road,
Opened the door to the treasure of the world.

[111] Come and rest within this arch
Let it be accessible to mankind! Let it be taken as an example!
Let this composition be the date of its construction:
“Let those who stop and drink enjoy good health.”

[112] There is an edited divan of poetry by the abovementioned saint—may God sanctify him—which, it is related, was collected after his death. He passed his time in solitude, and it is recorded that he was an Üveysi.3063

In addition to the [grave of the] abovementioned [Yahya Efendi], there are the sanduka of four women and four men in his tomb. [113] Tabib Yusuf Sinan Rahiki,3064 the well-known expert on narcotic preparations, who was the manumitted slave of the abovementioned [Yahya Efendi], is buried outside the blessed tomb. The abovementioned Rahiki was initially a member of the cavalry of the Janissary corps. Subsequently, when his pay was cut off, following the execution of the Janissary ağa Mustafa Ağa, he went into business, opening a shop in Mahmudpaşa and producing narcotic paste. He was also the maker of medicinal drinks for the lunatic asylum (timarhane). Because the abovementioned types of narcotics were swallowed, he was named Rahiki (Wine Maker). And, as the abovementioned [Rahiki] wrote much-loved poetry, some examples are included in this place.

My heart soars and flies with the love of friends.
In place of words, the parrot of my nature scatters sweets.
If I see His face, my secret becomes manifest with bitter weeping.
Certainly, the nightingale, which comes to the rose garden, reveals secrets.
Call upon Rahiki, since he is the physician to the world!
Every year he drinks a cup or two of calamity.3065

[114] There is a divan of his poetry. His death occurred in the year 953 [1546-47].

The masonry tomb located near the abovementioned tomb [of Yusuf Efendi] is the tomb of Çelebi Ali Paşa, who died while he was master of the seal (sahib-i mühr) of His Majesty Sultan Osman Khan the Martyr.3066 He died in Rebi‘ülÂhir of the year 1030 [1621]. The abovementioned vizier was from İstanköy. He was known as Güzélce Ali Paşa.3067 He was the first grand vizier to be a descendant of the Prophet. His father was İstanköylü Ali Paşa. The aforesaid became a martyr at the hands of the rebel Yahya in the year 996 [1587-88], while he was beylerbeyi of Tunis. The previously mentioned Çelebi Ali Paşa was initially governor of Damietta [in Egypt] for five years and subsequently became beylerbeyi of the Yemen in 1011 [1602-3]. Still later, he was governor of Tunis for two years, and, after that, mutasarrif of the sancaks of the Morea and Cyprus. Subsequently, when Grand Admiral (kapudan-ı derya

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3062 Konub içenlere sahâlar olsun. The printed edition here includes eleven couplets on p. 111, examples of Yahya Efendi’s poetry, which have been omitted from this translation.

3063 A dervish initiated directly by God, who providentially guides such persons to Himself. The term derives from Uwais al-Karâni, a Yemeni contemporary of the Prophet, who, although unacquainted with Muhammed, is said to have been initiated by the spirit of the Prophet after the latter’s death; see Hadîka, n. 448.

3064 Yusuf Sinan Rahiki (d. 1546), Ottoman poet of the sixteenth century; see Mecmuâ, 18.

3065 In the printed edition, this is followed by a second sample of Rahiki’s poetry, seven couplets which have been omitted from this translation.

3066 Sultan Osman II, who reigned from 1618 to 1622.

3067 Güzélce Çelebi Ali Paşa (d. 1621), Ottoman grand vizier of the reign of Osman II. He was notorious for his confiscations of property and his extortion of money from both Muslims and Christians, including the Venetian dragoman Borissi, the Greek provider of the Janissaries Skarlatî and the Greek patriarch, see Vefayat, 39; EF', I, 395; SÜ, III, 509.
Halil Paşa became grand vizier on the ninth day of Muharram 1026 [17 January 1617], at which time [Çelebi Ali Paşa] was a vizier of the divan (divan veziri), he became grand admiral in his place. He was dismissed on the accession of Sultan Mustafa Khan the First in Zilkade of the abovementioned year, and Kara Davud Paşa, the governor of Rumelia, was appointed in his place.

This Kara Davud Paşa was grand vizier at the time of the abovementioned padishah’s second accession. According to tradition, he was the express cause of the martyrdom of Sultan Osman Khan. In any case, [Kara Davud Paşa] was grand admiral (kapudan-i derya) for forty days, and, upon his being again dispatched to the governorship of Rumelia, the previously mentioned Ali Paşa became grand admiral a second time in 1027 [1617-18]. The accession of Sultan Osman Khan occurred in Rebi‘ülvelî of the abovementioned year [1618]. Setting out onto the Mediterranean Sea the following year, [Ali Paşa] protected its coasts. After returning again to the Threshold [Istanbul], he became grand vizier on the sixteenth day of Muharram of the year 1029 [23 December 1619]. His predecessor, Kara Mehmed Paşa, was appointed governor of Aleppo, and Halil Paşa was appointed grand admiral (kapudan-i derya) a third time. May God have mercy upon him!

Another Ali Paşa is buried near the tomb of the aforesaid esteemed [Çelebi Ali Paşa]. He became grand admiral (kapudan) on the eleventh day of Şevval 1060 [7 October 1650], while he was governor of Rhodes, succeeding Haydar Ağazade Mehmed Paşa. [115] He was dismissed at the end of Şevval 1062 [1652], and Derviş Mehmed Paşa was appointed grand admiral in his place. He subsequently became grand admiral [a second time] on the fifth day of Şaban 1070 [16 April 1660]. He died on the twenty-second day of Cemaziylûhür of the abovementioned year [16 March 1660], was buried in the abovementioned place, and his son Abdulkadir Paşa was appointed grand admiral.

Another Ali Paşa, a galley captain, is also buried in the vicinity of the esteemed tomb. The numerical date on his gravestone is 1078 [1667-68]. A courageous warrior, the naval commander Murad Paşa, and the abovementioned Grand Vizier Hûseyin Paşa, the builder of the Beşiktaş Mevlevihane, are also buried [there]. A patron of charitable works named Velizade Ahmed Efendi installed the minbar of the abovementioned mosque.

The blessed abode of His Excellency the abovementioned saint [Yahya Efendi] is today a tekke, and it has its own seyhs. With the enlargement and the addition of rooms at the time of the renovation and embellishment of the blessed tomb, which was due to the imperial zeal of His Majesty the Paradise-dwelling Sultan Mahmud Khan, this also became a separate zaviye. The Mevlid-i Şerif is recited [in it] each year, and a great congregation gathers. There is a wishing well (niyyet kuyusu) nearby, into which, should a person wishing for something look, it will, whatever it be, become apparent. There is this [sort of] well in two other places [in Istanbul], and they were described in [connection with] their locations. This blessed mosque has a quarter.
After this couplet, the wits of the time began to call him Deli Birader. He was one of the banquet-wranglers of Serai-i-Mamduhiye (Mosque of Sorrows and Reliever of Cares) as a result of his stay in the tekke of Geyikli Baba. For Geyikli Baba, see Evliya Celebi, Travels, II, 307. It is included in no list of tekkes subsequent to the end of the eighteenth century. Their precise locations cannot be established; see DBIA, VIII, 164; IC, II, 26.

Bursah Mehmed Efendi, (d. 1534-35), Ottoman ulema and poet, known by the pen-name Gazali. He was remembered less as a poet, however, than as a jovial, pleasure-loving wit and boon companion, for which he earned the nickname Deli Birader or Brother Madcap. Resigning a teaching position in Bursa, he journeyed to Manisa, where he won the favor of Prince Korkud, whose close companion he soon came to be. Following Korkud’s death, he settled in Beikta, where he built a bath, which became such a rendezvous for the dissolute characters of the capital that the grand vizier sent a hundred Janissaries to level it. After the execution of his benefactor Defterdar Iskender Qelebi, Mehmed Efendi retired to Mecca, where he died. In addition to various longer poetical works, he is especially known for his epigrams and chronograms; see HOP, III, 37-40.

Epithet meaning “madman” or “man possessed by jinns.” It is preeminently associated in Arabic, Persian and Turkish literature with the story of Kais b. al-Mulawwah of the of the Arab tribe of the Banu ‘Amir b. Sa’aida, the story of whose ill-fated love for Laila is still well known throughout the Islamic world. Having been denied Laila by her father, who gave his daughter in marriage to another man, Kais, crazed with despair, spent the rest of his days wandering in the solitude of the desert. The story became a popular theme of Persian romantic and mystic poetry, the best known version being that of Nizami of Ganja in his Khamsa. Turkish versions of the story were done by Fuzuli and by Hamdi.

Korkud (1470-1513), the eldest of the eight sons of Bayezid II. Born in Amasya, he received his early education in Istanbul under the supervision of Mehmed II. He was briefly placed on the throne following Mehmed’s death in 1481, but remained there only until the arrival of his father from Amasya. Later, he was appointed to the governorships of Saruhan (1491-1502) and Antalya (1502-9), but, aware that his father and leading state officials favored his brother Ahmed to succeed to the throne, he sought permission to go on the hajj and traveled to Cairo. After a brief stay there, he was persuaded to return to Ottoman territory and arrived back in Antalya in 1511. In the meantime, Bayezid had decided to proclaim Selim his successor. Following Bayezid’s abdication in April 1512, the disappointed Korkud was given the governorships of Manisa and Mytilene, but dissatisfied, he demanded in addition Aydin and Tekke. Selim, considering him a threat to the throne, thereupon marched secretly to Manisa, but Korkud was able to escape to Antalya, only to be captured there and strangled in his sleep in March 1513. He was buried in Bursa. Highly educated and skilled as a poet and musician, he was the author of several works in Arabic. His poetry, written under the pen-name Harimi, was collected in a divan; see EF, V, 269.

The tekke and tomb of Geyikli Baba (Stag Saint) are mentioned by Evliya Celebi and briefly described by Fuzuli and Hamdi. The tekke and tomb of Geyikli Baba (Stag Saint) are located on the slopes of Ulu Dağ above Bursa. Evliya Celebi states that Geyikli Baba came from Azerbaijan and was a follower of Ahmed Yasevi. Legend holds that he passed his time in seclusion in a cave, with no companions but wild animals, which he tamed, and that he assisted in the capture of Bursa by Sultan Orhan mounted on a deer. In later times, he came to be linked with Haci Bektaş and the Bektaşı dervish order. Mehmed Efendi took up residence at the tekke in Bursa after having been dismissed by his patron, Prince Korkud, who had been shocked by the erotic content of the Daff al-Ghumân wa Râfi’ al-Humân. Latifi claims that he assumed the literary pseudonym Gazali (He of the Gazelle) as a result of his stay in the tekke of Geyikli Baba. For Geyikli Baba, see Evliya Celebi, Travels, II, 24.

In fact, Siyrihisar in the vilayet of Eğrişehir.
Thanks be to God! He sent divine favor.
The light of His love gave ardor to my soul.
   My palate tasted a sample.
   My yearning fixed upon a peculiar journey.
A wondrous figure appeared before my eyes.
It alighted, said, “Regard!” and offered up its beauty.
   Seeing it, I knew not what I longed for,
   Since because of it, I wearied completely of the world.
Its fairy-like love-lock bewildered me.
Seeing it, my composure was shattered.
   It made her moon-face manifest.
   She made me drunk and mad with love.
My desire increased at dawn.
I set out on foot on the valley road.
   It was Akşehir’s autumn time.
   It was a time of new beauty in the world.
I made the journey in utter confusion,
   With thoughts of divine creation, I was amazed.

Requesting high office from Kadri Efendi, the kadıasker of the time, he presented this poem with the jest that he could not rest in the post, and obtained his desire with a position.

If the rain of benevolence falls not at the right time,
The charm of green field is not fresh.
   [117] Among the great and small in the world,
   Nothing resonates more perfectly than kindness.
Sir, perform a kindness! Consider the matter and and approve it!
There is no measure to the substance of favor.

Later, resigning from the judicial hierarchy, he was satisfied with an allowance of a thousand akçe a month, given by imperial favor. He built and brought to life a garden, a hamam, a mosque and a zaviye in Beşiktaş. At this time, he presented an ode to the grand vizier of the age, Ibrahim Paşa, the first verse of which is as follows:

As I became the prince of those without official duties,
A princely employment is required for me.

And, in addition to abundant gifts from His Majesty Sultan Süleyman Khan and from [Ibrahim Paşa], he obtained gifts from all the members of the divan following the appointment by the abovementioned vizier of a çavuş named Sofioğlu. Indeed, when Mustafa Paşa, who was about to build a bridge near Edirne, died before giving his gift, his heirs gave [Bursah Mehmed Efendi] ten thousand akçe from his estate. Later, when the abovementioned bridge had been completed, the abovementioned [Bursah Mehmed] Efendi composed a chronogram. Presenting it to the esteemed wife of the abovementioned paşa, Her Excellency [lacuna] Sultan, he again received one hundred gold coins. [This is] the chronogram of the abovementioned bridge:

The late Mustafa Paşa understood that
This world is, in fact, a bridge.

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3078 The passage alludes to an incident when, following his appointment as a müdderris in Sivrihisar, he returned to Istanbul to request another appointment. When the kadıasker inquired what was wrong with the post he currently occupied, Mehmed Efendi is supposed to have replied, “It is so sharply pointed a post that no one could rest there quietly,” a play on the name of the town of Sivrihisar, which means Pointed Castle; see HOP, III, 38.
In addition to the hamam which he erected in Beşiktaş, [Bursali Mehmed Efendi] built a much-embellished pool of the choicest marble. [118] Because a competition occurred with other builders of hamams, and because he also wrote a satire on Piri Paşazade Mehmed Bey, who built a pool for his hamam in Hasköy, the keepers of public baths unanimously made a formal demand that his pool be torn down. As a result of that furor, he recited these couplets:

Friends, in what state should I be? I built a house.  
I caused to flourish a marvelous pavilion of the mind’s desire.  
Thirty akçe a day, four months’ pay in a week,  
I expended on stone and paid for construction and workmen.  
Consider the senselessness of it! It was like naming a son before his birth.  
I deemed it a beautiful place to retire to.  
When still not a completed work, I also established a vakf [for it].  
Thinking it blessed, I made the result free from defect.

Subsequently, he turned over his zaviye to a dervish named Ateşi and set out on the blessed hajj. Converting his stipend into a purse of money, he passed his time now in Venerated Mecca and then in Illuminated Medina. He also erected in Mecca a blessed mosque and a pleasant garden and composed this chronogram:

By the grace of God, this building  
Have I built on this high hill.  
In the name of His Majesty Sultan Suleyman,  
I have struck it like a gold coin on a stone.  
I have composed the chronogram for it.  
“No place is as delightful as Mecca.”

This is another chronogram:

The servant has built a mosque for God,  
In praise and thanks for His bounty.  
He composed a chronogram at its completion.  
“A mosque solely for the sake of God.”

One day, a year later, he prepared a feast in his garden and invited many persons from among the inhabitants of Mecca. In the course of conversation, he said to his friends, “Do not lose your enthusiasm for conversation and amusement. But I feel rather unwell. It is my hope that if I nap, it will go away.” He lay down and, opening his eyes a bit later, [119] said, “O friends, listen to me! Praise be to God! We arrived talking. We departed talking. We arrived in friendship. We departed in friendship.” And he closed his eyes with [words of] repentance and requests for God’s forgiveness, reciting prayers and glorifying God. Setting foot in the realm of the soul in 941 [1534-35], he was buried in the walled...
cemetery of his mosque. His age exceeded seventy [years]. He passed his time in solitude. Subsequently, some of his friends collected his poems and compiled his divan. His pen name was Gazali.

Twenty places of worship were described in Beşiktaş and its environs. Friday prayer is performed in nine of these. The remainder are without minbars. And fifteen have quarters. The remainder are without quarters.
[CHAPTER FIVE]

[THE MOSQUES OF THE UPPER BOSPHORUS]

FOLLOWING THIS, THERE BEGINS A DESCRIPTION OF THE CONGREGATIONAL MOSQUES AND SMALL MOSQUES LOCATED WITHIN THE BOUNDARIES OF ORTAKÖY—SUCCESS IS GRANTED BY GOD!

1. The Congregational Mosque of Ortaköy

A patron of charitable works named Mahmud Âğa built and constructed the abovementioned as an upper-story mosque. [The location of] his grave is not known. Subsequently, during the reign of Sultan Ahmed Khan the Third and the time of the vizierate of His Excellency Ibrahim Paşa, who was the grand vizier of the sultanate and son-in-law of His Imperial Majesty, Mehmed Âğa, who was honored with the rank of steward of the grand vizier (devlet kethûdası) and was known as Mehmed Kethûda, built and constructed the abovementioned mosque at the sea’s edge, along with a minaret having a single balcony, an imperial tribune (mahfil-i hûmayûn) and other necessities. The dome of the abovementioned mosque is not hemispherical. It consists of a lead-covered groin vault. This incomparable chronogram by the famous poet Vehbi al-Seyyid Hûseyin Efendi is written and inscribed on the arch of its gate:

Adornment of the glorious country, Sultan Ahmed Gazi,
Who made a dilapidated house of God an imperial place of worship,
That sultan of the world’s son-in-law, his eminent grand vizier,
The kindness-adorning Asaph, Ibrahim Paşa, father of charitable works,
Made the world prosper in the time of his power.
In the worn-out world there remained not a languishing place.

[120] But there was a mosque in a heart-attracting place, which,
From door to mihrab, was yet in ruin.
He cleaned away the dirt of unbelief and polytheism from its surroundings,
And ordered that it become a graceful, pure mosque.

3082 Village on the European shore of the Bosphorus between Beşiktaş and Kuruçeşme. In Byzantine times it was called Ayios Phocas for the monastery dedicated to the famous saint which was located there. However, the present church of Ayios Phocas, situated on the shore road, dates only to 1872. Evliya Çelebi describes Ortaköy as being filled with Jews and Greeks, an observation confirmed by Erenyâ Çelebi Kömürcüyan, who adds that there were few Turkish inhabitants in the mid-seventeenth century. A large Jewish community continued to flourish there into the twentieth century. The synagogue Eţz ha Hayim is located on the shore road at the Ortaköy Boat Landing. Although the present building dates only to 1913, the congregation must be much older. Evliya further adds that after a mosque (presumably a reference to the Defterdarburnu Mescidi of Defterdar İbrahim Paşa; see Hadîka, 433-34) was built there by Süleyman Khan’s defterdar, many great men built yalls and took up residence in the village. In the mid-seventeenth century, Ortaköy is described as having some two hundred shops, as well as many taverns and gardens, but as being without medreses, imaretts, khans or bedestans; see DBIA, V, 130-32; Janin, CB, 434-35. Evliya Çelebi, Travels, 1/2, 65; Inciyân, Istanbul, 114-15; Kömürçüyan, Istanbul Tarihi, 40-41.

3086 The Ortaköy Camii, located on the Bosphorus shore immediately to the north of the Ortaköy Boat Landing, in the Mecidiye Quarter in Ortaköy. The site is today occupied by the Empire-style Büyük Mecidiye Camii (known also as the Ortaköy Camii), built for Sultan Abdülmeid I in 1854 by Nigogos Balyan, the architect of the Dolmabahçe Palace. According to Ayvansarayî, a certain Mahmud Âğa was the builder of the original Ortaköy Camii, which was then rebuilt in 1721 by Mehmed Kethûda, the steward and son-in-law of Grand Vizier Nevîlı Ibrahim Paşa. It is this latter building, mentioned in the Bostancıbaşı Defter of the early nineteenth century as the “Mehmed Kethûda Cami-i Şerîf,” which is described here; see DBIA, VI, 143-44; IC, II, 51.

3083 The same as vezir-i asam kethûdası; see Glossary.

3085 Vehbi Seyyid Hûseyin Efendi (d. 1736), the well-known Mevlevî poet of the early eighteenth century; see Hadîka, n. 704.
CHAPTER FIVE

His honored steward, his inspector, his honorable relation by marriage,
His Excellency Mehmed Aga of praiseworthy disposition,
Opened the door to the tekbi̇r with much ardor.
He built this beautiful mosque with sincerity of purpose.
What a mosque! With it Ortaköy became a distinguished town,
Despite the fact that it was formerly known as a useless place.
The khedive of the world and noble grand vizier, the philanthropist:
God, make him successful in many works of this sort!
Vehbi, on its completion, the divine nightingale composed a chronogram.
"A place of worship beautiful as a rose was built in Ortaköy,"

The abovementioned ağa was the son-in-law of the aforesaid vizier. After he was martyred in the Patrona and Musli affair, he was buried in the garden of his mansion (konak) near the Süleymaniye. When, after a time, his son-in-law Divitdar Mehmed Paşa became grand vizier in place of Firarızade Abdullah Paşa, on the twenty-fourth day of Muharrem 1163 [3 January 1750], he renovated his father-in-law’s grave and made it visible by opening a window onto the main road. Because this Mehmed Paşa was originally the keeper of the inkwell (divitdar) of the executed Ibrahim Paşa, he was known by this nickname [Divitdar]. Upon his death, on Saturday, the nineteenth of Şaban 1166 [21 June 1753], while distributing salaries in the public pay office, Mustafa Bey, the first master of the stable (mirahur-i evvel), who was described in connection with his tekke in Otakçılıar, obtained the imperial seal [in his stead]. This is the chronogram which was presented by Izzet on the completion of the mansion which the abovementioned ağa built near the seaside palace of Topkapi:

[121] Steward of the grand vizier, governor of exalted zeal,
Who is diligent—may his fortune increase—
Namely the distinguished son-in-law of the glorious Asaph, who
Submitted to the Porte, and to whom perverse fate manifested itself;
Munificent Asaph, vizier like the legendary Tay:
Of generosity comparable to the Porte: it is fitting that he should be proud of it.
Benefactor of religion and the state, which are one and the same,
He demarcated the border in the gap on Islam’s frontier.
Doubtless, the challenges to the state would have remained unresolved,
Had the talon of his sound judgment not decided and settled them.
Now people who speak not even a single useless word,
Are, all of them, limited in their discourse to praise of his person.
It would be impossible to create such a person among the intelligent,
However prolific mother time might be!
As long as the wind of favor and the munificence-scattering waves last,
The infinite sea of his kindness, in fact, will know no calm.
His divine beneficence manifests itself again and again.
In every matter, he bestows his divine help.

3086 The affirmation Allahu ekber, “God is most great.”
3087 Yapılıdı Ortaköy’de gül gibi bir ma’bed-i zibb.
3088 The revolt of Patrona Halil of 1730, in the course of which Grand Vizier Neşehirli Ibrahim Paşa was murdered.
3089 Aşçibaşı Mehmed Emin Paşa. In fact, he was not, as stated here, the son-in-law of Neşehirli Ibrahim Paşa, but his divitdar and the son-in-law of Ibrahim Paşa’s kethida and son-in-law, Mehmed Paşa; see Hadika, n. 1590.
3090 For Grand Vizier Firarızade Abdullah Paşa, see Hadika, n. 1140.
3091 See Hadika, 309.
3092 Grand Vizier Neşehirli Damad Ibrahim Paşa; see Hadika, n. 22.
3093 A reference to the arrest and execution of Grand Vizier Ibrahim Paşa on 30 September 1730, ordered by Ahmed III during the revolt of Patrona Halil in a vain attempt to save his throne.
3094 Grand Vizier Aşçibaşı Divitdar Mehmed Emin Paşa; see Hadika, n. 1590.
3095 The sixth-century Arab poet Hātim al-Tā’i, who was renowned for his generosity; see Hadika, n. 211.
Although he aided that brother-in-law of the sultan,\(^{506}\) he desires not to make known his orthodoxy, right conduct or intelligence. Imagination could not match his least rank, even if in the first step it ascended the ladder of the throne of God. For as long as the seven spheres and four elements have existed, there has arisen in the world no one so excellent as this! The patron is like one of the benefactors of old, such that all his works, whatever they be, are deserving of praise and blessing. Now he built a beautiful abode of sublime quality, the ceiling decoration of which is covered with azure blue. [122] So excellent is it, that if you look into the ceiling’s highest reaches, it is difficult to distinguish it from the heavens. Is it [filled with] mist? I wonder. Wonderful! Exalted pure mansion, which is worthy! Should the underside of its vault be struck by the dawn’s first rays, [And] had he entered this mansion, Rıdvan without doubt would have endeavored to change his abode. Words fail. There is no place to go. Although my being is filled with its essence, of what use is that? O Izzet, God is witness that I am a sincere slave, who in a place of refuge am overwhelmed by awe and joy. In showing piety, I am compelled to put aside false display. If the envious heart be grieved, so be it! O God, when in praise Your humble slave stands before this new abode, He humbly prostrates himself in prayer. I, Your slave, came with a chronogram. My purpose is to offer a prayer. “All-Loving, Eternal God, may Your abode always flourish!”\(^{509}\) 1139 [1726-27].

[The mosque] has a quarter.

2. The Mülki Hatun Mosque\(^{509}\)

This is an upper-story mosque and it is located at the water’s edge. A road passes below it. Its minaret is of wood. Its builder was a woman of the palace (saraylı). [The location of] her grave is not known. A clerk (kâtib) named Şaban installed its minbar. [The mosque] has a quarter.

There are but two mosques in Ortaköy, and they were described.

1. The Congregational Mosque of Defterdarburnu\(^{509}\)

Its builder was Defterdar İbrahim Paşa.\(^{310}\) The aforesaid was also the original builder of the seaside villa (sahilsarayı) located next to it. The blessed mosque has an imperial tribune (mahfil-i humayun). Subsequently, [123] in the time of Sultan Ahmed Khan the Third, a private palace (halvetsera) was built.

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\(^{506}\) Grand Vizier Nevşehirli İbrahim Paşa, whom he served as divvâdar.

\(^{507}\) Beştiînî na’mür külseñ dâ’imâ Hayî-i Âdâl.

\(^{306}\) The Mülki Hatun Mescidi, described here as located on the Bosphorus shore in Ortaköy. No trace of the mosque remains. Its precise location cannot be determined; see IC, II, 49.

\(^{309}\) The Mülki Hatun Mescidi, Camii, known also as the İbrahim Paşa or İlham Paşa Mescidi, located on the Ortaköy-Kuruçşme Caddesi at İlham Paşa Sokağı in Ortaköy. Although Evliya Celebi states that the mosque was built in the time of Sultan Süleyman, a seventeenth-century date is more probable. It was repaired in the early nineteenth century, during the reign of Mehmed II, and again in 1941; see DBIA, IV, 127-28; Evliya Celebi, Seyahatname, I/2, 65; IC, II, 19-20. For location, see Eldem, Boğaziçi Yâlaları, I, 66, 70; Plan des études de Constantinople, Péra-Galata, feuille no. 11, 3000-3100/7800-7900.

\(^{510}\) For Defterdar İbrahim Paşa, see Vefayat, 86, where, however, the date of his death is given as 1013/1604-5 rather than 1074/1664 as found below.
on this site, and it was named Neşatabad. At the time the renowned high official of the Ottoman state in the reign of Sultan [Abdü]Hamid Khan, Selim Efendi, who was subsequently pensioned off with three tug, renovated and embellished a great seaside mansion located nearby, he built an embankment, a beautiful fountain and a namazgah between the palace and the seaside mansion. Later, in the era of Sultan Selim Khan, one of his honored sisters, Her Majesty Hadice Sultan, bought the abovementioned seaside mansion and renovated it in accord with an elaborate and most excellent new design. After the seaside mansion of Selim Paşa passed into the possession of the abovementioned [Hadice] Sultan, persons related to her resided there. Following the sultana’s death, the famous calligrapher Rakim Efendi became the owner. Ibrahim Paşa, the builder of the mansion, became governor of Egypt in “Perfecting of pious deeds,” 1071 [1660-61], following Gürçü Mustafa Paşa. After his death on the fifth day of blessed Ramazan 1074 [1 April 1664], Silahdar Ömer Paşa was appointed in his place. [The mosque] has a quarter.

THE DESCRIPTION OF THE QUARTER NAMED KURUÇEŞME WAS BEGUN

1. The Congregational Mosque of Kuruçeşme

Its builder was Tezkireci Osman Efendi. [The location of] his grave is not known. The builder of the nearby mekteb was the babüssâade ağası Ahmed Ağâ, who is buried at the mosque, which is his own charitable work, located in the Ibrahim Ağâ Çayıri in Üskûdar. The numerical date on his gravestone is 1066 [1655-56]. Another mekteb of his adjoins the mosque which was built by his mother, Kerime Hatun, in Çengelköy. He also installed a minbar and placed a set of volumes of the blessed Qur’an in the Emin Sinan Mosque at Kadırga Limanı in Istanbul and provided candles for this blessed mosque. Because the water conduit for the fountain near the abovementioned mosque was broken and dry, the abovementioned district was known as Kuruçeşme. Later, during the grand vizierate of Köprülü
Mehmed Paşazade Fazıl Ahmed Paşa, his sister renovated this fountain and caused water to flow from it. The late executed grand vizier İbrahim Paşa built a fountain near this fountain. The numerical date at the top of its arch is 1141 (1728-29), which is two years before his martyrdom. The Congregational Mosque of Kuruçeşme has a quarter. Other than the here described blessed mosque, there are no [other] congregational mosques or small mosques in Kuruçeşme.

FOLLOWING THIS, ALTHOUGH MENTION MUST BE MADE OF ARNABUDKÖY, BECAUSE THERE ARE NO CONGREGATIONAL MOSQUES OR SMALL MOSQUES IN THAT VILLAGE, [THIS ACCOUNT] WILL PROCEED TO BEBEK.

1. The Congregational Mosque of Bebek

It is an upper-story mosque. Its builder was Sultan Ahmed Khan the Third. And it has an imperial tribune (mahfil-i hûmayûn). Below it, there is a mekteb, and there is a fountain below its minaret. Water flows to the minaret from its reservoir. The numerical date on the arch of the fountain is 1128 (1715-16). The single hamam located opposite the mosque is one of the rent-producing properties of this vakf. There is an exalted palace (kasr) named Hûmayunabad adjoining the blessed mosque. It is popularly known as the Bebek Köşkü. Because originally the officer in this village was a böltâkbaşi named Bebek, who was appointed by Sultan Mehmed Khan, the abovementioned village came to be known by his name. [The mosque’s] quarter is the village of Bebek.

3108 Köprülüzade Fazıl Ahmed Paşa was grand vizier from 1661 to 1676; see Hadika, n. 790.
3109 Arnavutköy; a district on the European shore of the Bosphorus between Kuruçeşme and Akıntıburnu. In the Byzantine period it was known as Anaplous and was the site of one of the most important churches on the Bosphorus, dedicated to the Archangel Michael and said to have been built by Emperor Constantine. The church was later restored by the Emperor Justinian in the middle of the sixth century, and again by Isaac II Angelus (1185-95, 1203-4), but was demolished by Sultan Mehmed, who used its spolia in the construction of Rumeli Hisarı. Just when and why it was that the village came to be known as Arnavutköy (Albanian Village) is uncertain. According to one tradition, in 1468 Mehmed II settled Albanians whom he had brought from the western Balkans there. Evliya Çelebi makes no mention of Albanians in the seventeenth century, but states that the majority of Arnavutköy’s inhabitants were Greeks and Jews; there were few Muslims. For that reason, although it contained about a thousand houses, it had neither mosque, medrese nor imaret. The Greeks, he adds, were mainly Laz from the Black Sea coast; the Jews were famous as musicians; see DBIA, I, 313-16; Evliya Çelebi, Travels, 1/2, 66; Inciçayan, Istanbul, 115-16.
3110 Village on the European shore of the Bosphorus, north of Akıntıburnu, between Arnavutköy and Rumeli Hisarı. Known as Challae in Byzantine times, the present name, according to tradition, derives from a certain Bebek Çelebi, appointed böltâkbaşi of the district at the time of the siege of Constantinople, who is supposed to have built a köşk and garden there; see DBIA, II, 113-16; Inciçayan, Istanbul, 116; ISTA, 2326-29.
3111 The Bebek Camii, known also as the Sultan Ahmed Han Camii, located at the Bebek Boat Landing in Bebek. Contrary to Ayvansarayı’s statement, the present mosque was built by Grand Vizier Nevşehirli İbrahim Paşa in the name of Ahmed III in 1138/1725-26. The present mosque, which dates to 1351/1913, is located on the site of the eighteenth-century building and was designed by the architect Kemaleddin Bey; see DBIA, II, 116; IC, II, 10-11; ISTA, V, 2332-33. For location, see Eldem, Boğaziçi Yatılları, I, 118, 119.
3112 Hûmayunabad, the Bebek Kasrı or summer palace of Bebek, located on the Bosphorus shore at what is today the Bebek Boat Landing. According to Evliya Çelebi, it was Selim I, at the beginning of the sixteenth century, who was the first to build a summer palace in the Bebek Garden. The palace was enlarged in the second half of the sixteenth and the seventeenth centuries, and was rebuilt in contemporary style and renamed Hûmayunabad in 1725. Although Hûmayunabad was abandoned in 1730, following the abdication of Ahmed III, it was again restored in the reign of Abdülhamid I, and it is this building that is depicted by Antoine-Ignace Melling in his Voyage Pittoresque de Constantinople et des Rives du Bosphore (Paris, 1819); see DBIA, II, 117-18; Eldem, Köşkler ve Kasırlar, II, 286-307; ISTA, V, 2337-39.
CHAPTER FIVE

2. The Kayalar Mosque in Bebek

This is also an upper-story mosque. Its builder was Siddiki Ahmed Efendi, who in the course of his career was chief secretary of the divan (reisülküt tab) and subsequently, in the period of Mehmed Khan the Fourth, became chancellor (nizamsı paşa) with three tug. He died at Timişvar following his dismissal and was buried there. “The sacred month of Muharrem,” 1073 [1662], is the date of his death. A sacred spring (ayazma) which comes down from Kayalar flows beneath the abovementioned mosque. The fountain located on the shore nearby is the charitable work of the reisülküt tab Mustafa Efendi, who was known as Tavukçu Reis. The grave of the abovementioned gentleman is enclosed within a lattice on the left when entering the gate of the blessed mosque of Ebu Eyyub Ensari—may God be well pleased with him—from the direction of the Bostan Boat Landing. 

The date of construction of the above-mentioned fountain is 1177 [1763-64]. His Excellency Ismail Maşuki, known as Oğlan Şeyh, the son of Pir Ali Aksarayi, is buried in the cemetery near the abovementioned mosque. He was executed in 935 [1528-29] on the basis of afetva of Kemalpagazade. His corpse was thrown into the sea and appeared at the abovementioned place three days later. A dervish was commanded in a dream to bury it there. A day after the burial of his headless corpse, [Ismail Maşuki’s] blessed head also appeared, and again, in the manner in which he was commanded, the abovementioned dervish buried his head beside his blessed body. In addition to the aforesaid, a great many other noble persons are buried there. The abovementioned mosque has a quarter.

FOLLOWING THIS, THERE BEGINS AN ACCOUNT OF THE CONGREGATIONAL MOSQUES AND SMALL MOSQUES OF RUMELIHISAR

The builder of the abovementioned fortress was Ebülfeht Sultan Mehmed Khan Gazi, who built it one

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5113 The Kayalar Mescidi, located on the Bosphorus shore on the Bebek-Rumelihisar Caddesi at the northern edge of Bebek. As Ayvansaray states, it was built by Nişancı Siddiki Ahmed Paşa, who was killed at Timişvar in 1662. This original building was torn down at an unknown date, and, in its place, Şeyh Ahmed Niyazi Efendi built a wooden mosque-tekke in 1294/1877, which was used by the Kadirî dervish order. Known variously as the Şeyh Mehmed Efendi Tekkesi, the Kayalar Tekkesi and the Ahmed Siddiki Efendi Tekkesi, it was closed in 1925 but restored and reopened as a mosque in 1987; see DBIA, IV, 498-99; IC, II, 38. For location, see Eldem, Boğaziçi Yalıları, I, 125.

5114 Şeh-i Muharrem al-Harâm.

5115 Kayalar, a quarter on the slopes overlooking the Bosphorus between Bebek and Rumelihisar.

5116 For Ismail Maşuki, see Hadika, 38-39 and n. 269.

5117 For Kemalpaşaçade, see Hadika, n. 897.

5118 Rumelihisar, village on the European side of the Bosphorus immediately to the north of Bebek. It was called PhoeniBox (“Clamorous”) in Byzantine times, perhaps an allusion to the violent Şeytan Akntisi or Devil’s Current that sweeps through the Bosphorus at this point. Its present name, Rumelihisar or Fortress of Europe, derives from the castle which Mehmed II built there at the time of the conquest of Constantinople. Known also as the Boğazkesen Hisarı (Cutter of the Bosphorus), it stands directly opposite the fortress of Anadolu Hisarı on the Asian shore, and together they controlled passage through this narrowest point along the Bosphorus.

Writing in the seventeenth century, Evliya Çelebi asserts that the fortress contained 105 guns and was garrisoned by a commander and three hundred men. One hundred eighty houses stood within it, along with a congregational mosque built by Mehmed II, two mescids and two grain storehouses. Outside the walls of the fortress, 1,060 houses without gardens crowded the shore line. The village contained three congregational mosques, eleven mescids, seven schools, one bath, two hundred shops and the tekke of Durmu Dede. Its inhabitants included a small number of Greeks, but no Jews. Otherwise the population was made up entirely of good Muslims, and for that reason there were no wineshops in Rumelihisar. The wealthy owners of the yalıs along the shore, he says, spent the winters in Constantinople. Otherwise, the population consisted of fishermen, the soldiers of the garrison, boatmen and craftsmen; see DBIA, VI, 355-59; Evliya Çelebi, Travels, 1/2, 66-68; Incicyan, Istanbul, 117-18; Janin, CB, 435. For the fortress, see Sidney Toy, “The Castles of the Bosphorus,” Archeologia, 80 (1930), 215-25; Albert Gabriel, Chateaux turcs du Bosphore (Paris, 1943), 29-75.
year before the conquest of Istanbul. “Edifice of Mehmed Khan,”3119 856 [1452], is the date of its construction. The abovementioned fortress has three gates, and one is unused. One is the sea gate, near the customs house, and the one adjoining the Great Tower (Büyük Kule) is on the land side and leads to the quarter named Şehidlik. Inside the fortress there is a guardhouse (nöbethane), the house of the commander (serdar menzili) and dwellings for the fortress garrison. The blessed mosque at the center of the fortress3120 is one of the charitable works of His Majesty the abovementioned padishah. The stipends for its servants come from the va'af of the blessed Congregational Mosque of Aya Sofya.

The Tekke of Durmuş Dede,3121 located on the shore at the edge of the Kayalar Cemetery3122 near the abovementioned fortress, is a place of pilgrimage (ziyaretgâh). [Durmuş Dede] was one of those obsessed by divine love, and, one day, while dwelling in the city named Akkirman, he set off for Istanbul in one of its ships. Because a person named Ali Baba, a fellow countryman [from Akkirman], was head of the abovementioned dervish lodge, he furnished [Durmuş Dede] with a dwelling nearby. Persons on the ships which passed back and forth [through the Bosphorus], who knew [that Durmuş Dede dwelled there] gave things such as provisions as gifts and procured blessings, and these pious dedications by sailors are not lacking [even] in the present time. [126]

The aforesaid [Durmuş Dede] arrived in Istanbul in the time of Sultan Ahmed Khan the First, and he also passed away in 1025 [1616], in the time of the aforesaid padishah. Following his burial in the perfumed earth outside the dervish lodge, one of his affectionate friends built a wooden tomb over his [grave]. This couplet is written on the wall of his tomb:

Dede rubbed his face in the dust of the saint’s feet.
His Excellency Durmuş Dede became the spiritual axis (kutub) of this fortress.

The abovementioned dervish lodge is still celebrated on the tongues of the people because of the renowned character of this praiseworthy person. But its builder was Hasan Zarifi Efendi. The aforesaid was a halife of Ibrahim Gulşeni.3123 The date of his death is given [by] this hemistich: “Alas, Zarifi’s soul departed.”3124 977 [1569-70]. There was also a Bektâşı tekke3125 at the summit of the hill in the quarter

3119 Bûnyân-Mehmed Hân.
3120 The Fatih Sultan Mehmed Camii, located within Mehmed’s Boğazkesen fortress (Rumeli Hisari) at Rumelihisar. Evliya Çelebi refers to the mosque as the Ebfületh Camii, and states that it had a single minaret. It was square in plan; only the foundations of the mosque and the shaft of its minaret are still standing; see ISTA, X, 5542-43; OMFIV, IV, 658. For location, see OMFIV, IV, plan opposite 656; Eldem, Boğaziçi Vakitleri, I, 180-81.
3121 The tekke was founded in 935/1528 by Seyh Hasan Zarifi Efendi (d. 1569), the halife of Seyh Ibrahim Gûlşeni (d. 1533), the pîr of the Gülşeni dervish order. During the reign of Ahmed I, at the time Akkirmanlı Ali Baba was seyh of the tekke, Durmuş Dede took up residence in it, and, as his reputation spread, the tekke came to be known by his name. After his death in 1616, he came to be regarded in Istanbul folklore as the patron saint of sailors. The tekke was closed when the dervish orders were banned in 1925, and, together with the tomb of Hasan Zarifi Efendi, it was torn down in 1938 to make way for a widening of the Bebek-Rumelihisar road; see DBIA, III, 106-7; ISTA, IX, 4769-70.
3122 Located on the slopes overlooking the Bosphorus immediately south of the fortress of Rumeli Hisari. It is also known today as the Rumelihisar Mezarlığı.
3123 For Ibrahim Gûlşeni, see Hadîka, n. 1522.
3124 Zari'î'nin dirâgâ gûdî rûhu.
3125 The no longer extant Şehidlik Tekkesi (Tekke of the Place of the Martyrs), known also as the Ali Baba, Gayýür Baba or Nafî Baba Tekkesi, located near the upper entrance of Boğaziçi Üniversitesi in Şehîlîk in Rumelihisar, on a spot where, according to tradition, Janissary-Bektâşı skirmishers were buried after being killed in a raid just prior to the conquest of Constantinople in 1453. The tekke was one of the most important Bektâşı centers of the capital and was said date back to the time of Sultan Mehmed II. However, the earliest seyh of the tekke whose identity can be established was a certain Ali Baba, who died in 1771. The tekke was closed in 1826, at the time of the Vak'a-i Hayriye, but was reactivated by Ismail Baba (d. 1855), during the reign of Sultan Abdülmeid. It seems to have flourished over the next seventy-five years, and old photographs show it to have been a large, single-story wooden structure atop a masonry plinth. Along with other dervish lodges, the tekke was closed by the government in 1925 and was torn down in 1945; see John Kington Birje, The Bektashi Order of Dervishes (London, 1937), 247-48 and illustrations 21, 23; DBIA, VIII, 416; Ihsan Kesedar, Rumelihisar Köşkü (Istanbul, n.d.), 34-35.
named Şehidlik. The tekke was demolished in 1241 [1826], when the head of the lodge, Mahmud Baba, was exiled to the city named Birgi. A timekeeper’s house (muwakkithane) was erected in the year [lacuna], it being a charitable work of Beyhan Sultan. By imperial command, a gun is fired [from Rumelihisar] during the blessed [month of] Ramazan, at both the time of the breaking of fast (vakt-i iftar) and the time at which fasting begins (vakt-i imsak). In time, this practice also spread to the Yedi Kule. They also fire [guns] from Anadoluhisar.

2. The Iskele Mosque near the Abovementioned Fortress

The builder of the abovementioned mosque was Haci Kemaleddin. His grave is also there. When it subsequently burned down in the time of Sultan Mahmud Khan the First, a sublime, blessed upper-story mosque was built by imperial command. The abovementioned place was honored with the introduction of an imperial tribune (mahfil-i hûmayûn) and a minbar. It has two gates. A chronogram by Nimetullah Efendi is written on the arch of the main gate. And this is the line [containing] the date: “Exalted congregational mosque of the sultan of the time, Mahmud Khan,” 1159 [1746].

Because originally [Rumeli]hisari did not have a market caïque (pazar kayzî), one was built and introduced by the vakf of this blessed mosque. [This] is the chronogram composed for this blessed mosque by the late poet Nevres Efendi:

[127] Compendium of zeal and goodness, sun-like Cyrus of the world,
Servant of the Lord of the Planets, His Majesty Sultan Mahmud:
That jewel-bright world-ruler’s bosom,
Through God’s blessing, was made a mirror of the image of existence.
His thoughts turned to the repair of ruined places.
His mind in every thought [concerned itself with] procuring God’s approval.
Did [God in] His kindness ruins make that they might be renovated?
But ruined buildings remained, a reminder of stubborn enemies.
He installed mihrabs and minbars in many churches.
He opened the gates of many mosques when they were closed up.
Above all, no matter how many ruined temples had been built,
That happy shah demolished those idol houses.
In this regard, you have not seen the equal of his name.
His shadow secures justice. May his shadow extend across the world!
With pomp one day, that Cyrus of illustrious fortune
Brought good fortune to this shore with his presence.
He saw a blaze of sparks and the flame of burning hell-fire,
Like the burned-out soul of the lover dead to love.
Flames like burning plane trees rose to the sky.
Yes, the fire was a cypress, the blue smoke its leaves.
The Teacher of Wisdom of the observatory of existence and non-existence,
Mixed water with fire by at the edge of the sea.
The water carriers juggled [buckets of water] in the fire.
The conjurer of fate appeared in person.

5126 That is, at sun down and sun up.
5127 The Iskele Mescidi (Mosque of the Boat Landing), known also as the Haci Kemaleddin or Çarş Camii, located on the shore near the Rumelihisar Boat Landing, at the intersection of Kemaleddin Camii Sokåğı and the Bebek-Rumelihisar road in Rumelihisar; see DBJA, VI, 359; IC, II, 33; Kesedar, Rumelihisar, 27-28. For location, see Eldem, Boğazici Yalılar, I, 182.
5128 Câmi-i válâ-yı Sultân-z zamân Mahmûd Hân.
5129 A large, heavy rowboat used to transport passengers and freight to villages of the Bosphorus. They were frequently used by charitable patrons as income-producing vakfs to fund pious foundations.
Was the fire great? In fact, it was like a retort.
Water ascended from the pump to the ball of fire.

[The mosque] was so devastated, that those in its vicinity who saw it said,
"This building will never again be a proper [mosque]."

[128] Alas, because of the fire, [Rumeli]hisari became a golden treasure!
The flames had become a serpent lying in wait.
When His Majesty, the king of Alexander-like zeal, saw
This best of places engulfed in lightning-like flame,
He personally made a gift of silver and gold,
And an imperial command of his arrived as follows:
"Let an exalted mosque be immediately begun!
Let this hearth of the flame of Nimrodl be the envy of the rose garden!"

After the fire abated, the geometer’s deliberations conjured up a discerning plan,
Which [the sultan] wished to see.

Only the splendor-annihilating palace of Havernak had a roof [its equal].
Its carpets increased the heart’s ardor like the throne of Belkis.
Its bright window was like a mirror to thought.
It presents a festive smile to the disk of the sun.
The legendary Sinimmār would be astounded at the purity of its stone,
At that azure vault of its threshold gate.
Mankind admired the curved brow of its mihrab.
The arch of its vault is envied by the houri’s curved eyebrow.

[This] house of God is a seat of the beauty of the ranks of cherubim.
It would be fitting if the column in its high arch were of light!
Did the angels remain in Paradise or did they go forth to welcome it?
Lo, they carry a censer of aloe wood on the seashore.

What is that well-proportioned minbar? Each time the preacher mounts it,
It is as though he were climbing to the Throne of God at which prayer is accepted.
To the firmament-like shade of its walls, to the charming pavilion’s
Overhanging eaves is one attracted, as to the Ayaz-like [Sultan] Mahmud.
May God, be He exalted, make him a successful padishah
On the throne of felicity until the coming of the Appointed Day!

[129] Poets saw [the mosque’s] elegant final form,
And among them there was much debate concerning a chronogram.
Some saw it as an occasion for a hemistich, some thought a couplet appropriate.
Both types [of chronogram] were composed.
I too completed in couplet form two chronograms,
From the words of which, enumeration is made in an extraordinary way.

It was such a heart-ravishing couplet, that if
The beholder is careful in extracting the date,
Altering neither its words nor its meaning,
It becomes the date in neither more nor less than eight ways.
Each of the couplet’s two elegant lines is
Independent and gives the date of completion.

[A third way of computing] gives the correct date like the previous [method of calculation].
It should not be computed on a different basis.

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3130 The enormous fire of vast and consuming heat into which Nimrod, the cruel tyrant of Muslim legend, who was steeped in sorcery and idolatry, threw Ibrahim in punishment for smashing idols in the temple. The story can be found in the Kisas al-Anbiyāʾ of al-Kisāʾi; see The Tales of the Prophets of al-Kisāʾi, tr. W.M. Thackston, Jr. (Boston, 1978), 146-48.
3131 Havernak the mythic palace of the fifth-century Lakhmid ruler Nu’mān near Najaf in Iraq; see Hadīka, n. 3052.
3132 Bilqis, the name by which the Queen of Sheba is known in Arabic literature.
3133 Ayaz Abu ’l-Najīm, a figure in Persian literature who is a symbol of true love, loyalty and sagacity, the Perfect Man.
If one totals the ones and tens in the first line
And the hundreds in the second,
Then carefully adds them up and totals them,
A correct date is also produced in this way.

If one totals the hundreds and tens from the first line
And the ones from the second, in the stipulated manner,
That too is the newly built mosque’s date.
If the worn-out pen counts and enumerates
The second line as the first line,
Reversing the previous order,
That too gives the date in the manner described.

In total there are eight [ways to compute the date], neither less nor more.

[130] O Nevres, this is that heart-adorning chronogram, which,
Were it an azure vault, would the nine heavens be.

"He built this captivating congregational mosque with sincerity,"
[135] 1159 [1746].

"The perfection-encompassing effort of Sultan Mahmud,"
[136] 1159 [1746].

O Nevres, again the reed pen wrote a couplet as a postscript.
And it could be calculated in four ways.
It will be understood by the articulate. Let us not be verbose.
This is not inaccessible to the accomplished.

"He built [the mosque] with the expenditure of gold and silver,"
[137] 1159 [1746].

"Mahmud Khan, the sultan of the age, built this place of worship,
[138] 1159 [1746].

The chronogram for the minaret of the abovementioned mosque is:

Sultan Mahmud built this mosque,
And raised the two minarets to the heavens.
O Nevres, it is right that the date be written.
"Exalted is all that concerns Him—Who is supreme!"
[139] 1159 [1746].

The chronogram for the blessed imperial tribune (mahfil) of the exalted mosque is:

Fortune of the human condition, ornament of the title of shah,
Shah of the world, axis of the age, sultan of Feridun-like zeal:
He built this exalted mosque and this high, heart-attracting tribune,
A private edifice envied like the gallery of a heavenly pavilion.
Its mihrab is like the eyebrow of an angel. Its minbar is like the nine levels of heaven.
Before this moment, a two-story Irem of this sort had never been built.

5315 Kildi ıhlâs ile bu câmi’i dâlûya binâ.
5316 Himmât-i sâmîle-i kâmil-i Sultân Mahmûd. Curiously, the chronograms in this couplet produce the date 1160/1747, rather than 1159/1746 as given in the text. In each line the total of the single-digit numbers (the ones) is 40, that of the double-digit numbers (the tens) is 420 and that of the triple-digit numbers (the hundreds) is 700. Thus, the couplet can, as Nevres claims, be computed in eight ways to give the date 1160: by totaling each line separately; by totaling the ones and tens of the first line and the hundreds of the second; by totaling the ones and tens of the second line and the hundreds of the first; by totaling the tens and hundreds of the first line and the ones of the second; by totaling the tens and hundreds of the second line and the ones of the first; by totaling the ones and hundreds of the first line and the tens of the second; and finally, by totaling the ones and hundreds of the second line and the tens of the first.
5317 Sefâr na’dine-i şim ü zer ile kildî binâ. In fact, the chronogram gives the date 1165/1751-52.
5318 Yapdi bu ma’bedi Sultân-i zamân Hân-i Mahmûd. The actual numerical equivalent of the chronogram is 1158/1745. The single-digit numbers (ones) in the first line total 35 and in the second line 58. The double-digit numbers (tens) in the first line total 530 and in the second 500. The triple-digit numbers (hundreds) in both lines total 600. Thus, as Nevres claims, the date can be computed in four ways, that is line by line or by totaling the ones and tens of the first line with the hundreds of the second line and the ones and tens of the second line with the hundreds of the first line, to produce 1158/1745 and 1165/1751-52 respectively.
5319 Tê’ala şânê hu’lâbû Ekber.
5320 That is, like the king of ancient Iran, described at length in Ferdawsi’s Shah Name, who delivered his country from the usurper tyrant Zahhâk.
Nevres, each of its hemistichs is a date. Make the calculation.

God caused the messiah of the pen to execute this miracle.

“He built this pure mosque and this heart-attracting tribune,” 31159 [1746].

“His Majesty Sultan Mahmud is the just ruler of the age,” 31159 [1746].

[131] Another chronogram for the abovementioned mosque is:

Shah of shahs of the world, Sultan Mahmud, support of the heavens,

Whose court became the refuge of the God’s sultans:
The equal of that just, virtuous Mahmud of celestial dignity
Has not appeared. He built this mosque like the nine vaults of heaven,
And made desolate places flourish to the fullest extent possible.
In the spheres, only the abodes of his enemies remained in ruins.

For example, he built this beautiful mosque, which is worthy
Of the cherubim, should they come to the chanting of the Qur’an in its exalted tribune.

Its minaret is like a bouquet of roses, its roof a rose garden. Its tribune sparkles.

Here and there are chandeliers that resemble the shining sun.

God, may that justice-working sovereign felicitously
Impose lawful command on the arrogant rebels of the revolving spheres!

Nevres, I put two heart-embellishing dates in one couplet, which, had [clever] Mercury written them, would be suitable for the exalted Throne of Mercy.

“Shah of exalted lineage, Sultan Mahmud of glorious renown,” 31 1159 [1746].

“He built this magnificent, beautiful mosque like the nine vaults of heaven,” 311159 [1746].

3. The Fenari Mosque inside the Fortress

Its builder was Molla Fenari, whose biography was given in connection with the renowned Çukurcuma Congregational Mosque in Tophane. The builder of the Hamam-i Cedid (New Hamam) in the vicinity of this mosque was Nalbur Mehmed Efendi, who is buried in a tomb in that place. He was a member of the Bektashi dervish order. His wife is buried beside him. He died in the year “May He forgive us,” 31 1182 [1768-69]. [The mosque] has a quarter.

314 The Iram Dhât al-‘Imad (Iram with the Pillars) of the Qur’an (LXXXIX: 6), the bald reference to which was later greatly elaborated in various accounts, until it came in legend to denote a terrestrial paradise, built by the impious Arab king Shaddâd b. ‘Ad to rival the celestial Paradise. A common story places it in south Arabia near Aden and describes its destruction and burial by a tornado in punishment for its builder’s pride. In later times Irem became a metaphor for a garden or palace of surpassing magnificence.

3141 Itdi bínâ bî cümî’î pâk û bî dilkes mahfîlî.

3142 Dâd-âverî râyî zamân Sulṭân Mahmûd al-sîyêm.

3143 Şêh-i vâlî-nesb Sulṭân Mahmûd cellî al-şân.

3144 Bînâ itdi bû şibâ cümî’î nûh-iübi sîhâne.

3145 The Fenari Mescidi, located according to Ayvansarayî inside the Rumeli Hisarî. The mosque is no longer extant, nor can its precise location within the fortress be ascertained. Evliya Çelebi mentions that in addition to the mosque of Fatih Sultan Mehemed (the Ebûlfeîth Camii; see Hadîka, 437 and n. 3120 above), there were two mescids in the fortress. Ayvansarayî’s Fenari Mescidi is, perhaps, a reference to one of these. That the mosque could not have been built, as Ayvansarayî claims, by Molla Fenari is clear, however, from the fact that the latter died in 1431, some 20 years before the construction of the fortress. Öz apparently confuses this mosque with the Fatih Sultan Mehemed Camii referred to above; see IC, II, 29; ISTA, X, 5612-13.

3146 The Çukurcuma Camii; see Hadîka, 387-88.

3147 Ta’allukun intikadfn.
CHAPTER FIVE

4. The Arpa Emini Mosque

It was built by Defterdar Mustafa Efendi. There is also a charitable work of his known as the Emin-i Cev Mosque inside the Top Kapi in Istanbul, which was described in its place. His tomb is located beside the school known as the Taş Mektebi, which is a pious foundation of his in the [quarter of the] Kalenderhane Kapi. He was buried in its garden. The date of his death is “May He forgive us our evil deeds,” 949 [1542-43]. At present, the Kametizade, who are among his descendants, are its mütevellis. [The mosque] has a quarter.

5. The Torlak Dede Mosque

Its builder was a patron of charity named Ali Dede. [The location of] his grave is not known. He built the abovementioned as an upper-story mosque. It has a quarter.

6. The Hamam Mosque

Its builder was the naval commander (ümera-yı derya) Pertev Ali Bey. Bayram Paşa installed its minbar. Bayram Paşa’s biography was given in connection with his mosque. The abovementioned double hamam [for which the mosque is named] is a vakf of Sultan Bayezid Khan. The nearby Taş Mektebi is [the foundation] of Çoban Mustafa Paşa, who is buried near his blessed mosque in Geğebizî. Rakım Paşa built the fountain in the corner of the mihrab wall of this mosque for the soul of his father Ibrahim Efendi. This is the chronogram in the form of a hemistich on the summit of its arch: “Drink water from Ibrahim’s fountain as if it were Zemzem,” 1182 [1768-69]. [The mosque] has a quarter. Rakım Paşa was one of the viziers of the Paradise-dwelling Sultan Mustafa Khan the Third.

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3149 The Arpa Emini Mescidi, known also as the Defterdar Mustafa Efendi Mescidi, located at the intersection of Sirçaci Aralığı Sokagi and Arpa Emini Kuyu Sokagi in Rumelihisar. According to Kesedar, the mosque had fallen into decay before 1940, when it burned down; see IC, II, 6; Kesedar, Rumetlisar, 189. For location, see Istanbul Rehberi, 1934, sheet 22, 11900-12100/1200-1400.

3150 See Hadika, 37-38.

3151 Ve keffir ‘annan seyiştinä.

3152 The Torlak Dede Mescidi, located, according to Tahsin Öz, on Kışlak Sokak in Rumelihisar. The same author adds that the mosque, having fallen into ruin, was sold in 1934, and is no longer extant; see IC, II, 66.

3153 The Hamam Mescidi, known also as the Hamam Ali Pertev or Ali Pertek Camii, located on the Bosphorus shore at the intersection of the Baltalimam-Rumelihisar Caddesi with Arpaci Qegmesi Sokagi just north of the Rumelihisar Boat Landing. In view of the fact that Bayram Paşa, whom Ayvansarayi credits with the installation of the mosque’s minbar, died in 1638, the mosque must have been built before that date. It was renovated in 1177/1763 and was in use until 1937, at which point it was closed because of disrepair. It was reopened in 1960, following restoration; see DBIA, III, 536; IC, II, 29; Kesedar, Rumetlisar, 188. For location, see Eldem, Boğaziçi Yalhalar, I, 182.

3154 The Bayram Paşa Tekkesi Mescidi; for the mosque and Bayram Paşa’s life, see Hadika, 65-66 and n. 370.

3155 Çoban Mustafa Paşa (d. 1529), Ottoman vizier and brother-in-law of Sultan Süleyman I. A protégé of Grand Vizier Piri Mehmed Paşa, he was made third vizier at the latter’s behest and later participated as second vizier in the siege of Belgrade (1521) and the conquest of Rhodes (1522). Appointed in the same year as governor of Egypt, he suppressed a rebellion of the Egyptian Mamluks and was later recalled to the capital as second vizier. He is best remembered for the impressive building complex, including a mosque, tomb, medrese and imaret, the work of the imperial architect Acem Ali, at Gebze, and the Çoban Mustafa Paşa Bridge, built by Sinan over the Meric River, near Mustafapasa (Svilengrad) in southeastern Bulgaria; see Vefayet, 68; SO, IV, 372.

3156 The town of Gebze on the Gulf of İzmit about 45 kilometers east of Istanbul.

3157 For the Rakım Paşa Çeşmesi, see Egemen, çeşme, 699; Tanışık, Çeşmeler, II, 50-51. For Rakım Paşa, see Hadika, 125 and n. 951.

3158 Hem-cü zemzem nüsh külmâ ‘ayna İbrâhîm’den. The printed edition transposes the order of the last two digits of the date. In fact, the chronogram totals 1128/1715-16, which is the actual date of the construction of the fountain.
There are only six congregational mosques and small mosques in Rumelihisar. All were noted and described. All of them have quarters. Friday prayers are performed in three of them. The remainder are small mosques.

1. The Baltalimani Mosque near the Fortress [of Rumelihisar]

According to that which is related, the reason this place is known by the name Baltalimani is because at the time His Majesty Ebülfeith Sultan Mehmed Khan Gazi besieged Istanbul, it was necessary that [the city] be further assaulted from the direction of the sea, and, as a chain was stretched between Istanbul and Galata to prevent the passage of boats [into the Golden Horn], Suleyman Bey, known as Baltaoğlu, prepared seventy ships at imperial command [133] in the abovementioned place, caused them to be moved overland by sledges and launched into the sea opposite the Fener Kapı. Because [Baltaoğlu] built ships at the abovementioned place, it is referred to by his name.

Among strange events that are recorded, it is related that at the time Constantine built that fortress of Constantinople and made it his capital, he tried to ascertain Constantinople’s fate from a magician residing in the place known today as Kadıköy. When the aforementioned [magician] said, “This new city will remain to your descendants and your people until ships move across the land,” [Constantine] said, “But if such be the case, it will remain so until the Day of Judgment, for it is not possible for ships to move over land.” Because he was happy in the fullest degree, he instituted public rejoicing. But in fact, the abovementioned [magician’s] prediction was to come to pass, because after ships moved across the land, [the city] was conquered.

After the abovementioned Süleyman Bey, a gazi named Has Yunus became grand admiral (kapudan). In 858 [1454], he conquered the islands named İnozü and Taşöz, from which the [Ottoman’s] first maritime campaigns were initiated. At that time, the preparation of ships was for the most part organized at Gelibolu. The place at present named Kadıköra Liman [160] being at that time an important harbor, galleys were maintained there. Subsequently, during the time of Sultan Selim Khan the First, with the building and construction in the year 922 [1516] of the place which is the present Tersane, the abovementioned harbor was abandoned and was subsequently filled up. Details of this are recorded in the histories.

The abovementioned is an upper-story mosque. Its builder was Paşmakçı Sücaeddin, who is buried before its mihrab. The imperial imam (imam-i sultanî) Seyyid Mehmed Efendi, known as Haci İmam, installed its minbar. The aforesaid is buried in a private place, separate from his house, which adjoins the medrese of Great Aya Sofya. He died in the year 1141 [1728-29]. He was one of the imams of Sultan Ahmed Khan the Third. The open air place for public worship (nişinengâh) [161] and the sweet-water fountain in the abovementioned place are the charitable works of the vizier known as Hezarpare

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3159 The Baltalimani Mescidi, located on the north bank of the Kanlıkavaç Deresi, where it is crossed by the Boyacköy-Emirgan Caddesi. According to an inscription over its entrance, the mosque was restored in 1242/1826. It was again rebuilt in 1953. The present mosque has completely lost its original architectural character; see DBIA, II, 34; IC, II, 9; ISTA, IV, 2077-79. For location, see Eldem, Boğacı Yalıları, I, 200.

3160 An important harbor formed by a mole on Istanbul's Marmara shore at Kumkapı. Its use as a naval arsenal continued into the late sixteenth century; see Dirimtekin, Marmara Surları, 55-56.

3161 Literally “place of assembly.” In Vefeyat (21), Ayvansarayi refers to it as a namazgâh.
Ahmed Paşa. Hezarpare Ahmed Paşa (d. 1648), Ottoman grand vizier of the last years of the reign of Sultan Ibrahim. Born in Istanbul, the son of a sipahi, he became, because of his attractive and rapid handwriting, the protégé first of Defterdar Ömer Efendi and later of Grand Vizier Kara Mustafa Paşa. In 1646 he became defterdar with the rank of vizier, and in 1648 was appointed sadaret kaymakamı and became a son-in-law (damad) of the sultan. Ahmed Paşa’s efforts to raise money in order to satisfy Ibrahim's extravagant whims led to the imposition of heavy taxes and to increasing discontent in both the provinces and the capital. As a result of these abuses, various Janissary officers and members of the ulama joined in a plot against the sultan, who was deposed on 8 August 1648 and executed ten days later. At the same time, the grand vizier was strangled, and his corpse torn to pieces, for which fact he was subsequently given the epithet Hezarpare (“Thousand Pieces”); see Vefeyat, 21; SO, 1, 216.

An austere religious group of Islam, founded in the Najd in the eighteenth century by ‘Abd al-Wahhab (1703-87), and today dominant in Saudi Arabia and Qatar. Adherents center their creed on the assertion of Divine Oneness (tawhid) and refer to themselves as Muwahhidin (“Unitarians”). They do not take into doctrinal consideration any opinions other than those expressed by the Prophet, his Companions and members of the generation immediately following them, and they therefore reject the principle of ijma‘ as a basis for Islamic law. The alliance of ‘Abd al-Wahhab and the emirs of the House of Sa‘ūd in the latter half of the eighteenth century marked the beginning of the sect’s rapid military expansion and encroachment on the territories of the Ottoman Empire. Kerbala was captured by the Wahhabis in 1802, and Mecca was occupied in 1803. Only through the efforts of Muhammad ‘Ali of Egypt and his son Ibrahim Paşa was this first Wahhabī state suppressed, and the Hijaz reconquered in 1813.

The tomb of Emir Sultan (d. 1429), the patron saint of Bursa. The mausoleum remains one of the most popular and frequently visited pilgrimage places in Turkey.

The Imperial Gate, the outermost gate of the Topkapı Palace in Istanbul.
1. The Emirgûnoğlu Mosque

At the time of His Majesty Sultan Murad Khan the Fourth’s conquest of the fortress of Revan in 1635, the Emirgûnoğlu Tahmas Kuli Khan, who was appointed by the Safavid shah to the defense of the abovementioned fortress, together with his lieutenant (kethûda), Murad Ağa, wishing for mercy, surrendered at the Threshold of the Padishah together with more than a thousand of his followers. In addition to being forgiven all of their offenses, kind consideration and imperial favor were bestowed on the aforesaid pair. The eyalet of Aleppo and three tug were bestowed on Emirgûnoğlu Yusuf Paşa, and the rank of provincial governor (mir-i miran) and the eyalet of Tripoli in Lebanon were bestowed on Murad Kethûda. After the execution of Murad Kethûda and the dismissal of Yusuf Paşa, the latter was favored with a grant of fiefs and was honored with the office of gentleman-in-waiting to the king of kings (musahib-i sehzahilik). Because the padishah built a seaside mansion for the abovementioned Yusuf Paşa in the abovementioned place, it became known by the name Emirgûnoğlu. Subsequently, on the sixteenth day of honored Şevval 1049 (9 February 1640), Gazi Sultan Murad Khan passed away to the Abode of Immortality, and, following the execution of the aforesaid Yusuf Paşa at the time of the accession of Sultan Murad’s brother Sultan Ibrahim Khan, the mansion was given into the possession of the former şeyhülislâm Mirza Mustafa Efendi.

The judgeship of Kamanice Kalesi was conferred on our abovementioned master Mirza Mustafa Efendi at the time of the conquest of the abovementioned city in 1082 [1672]. Subsequently, he was favored with the judgeship (kaza) of Yenişehir, and later, with the judgeships of Egypt and Mecca. Still later, he was favored with the judgeship of Istanbul but was subsequently dismissed and exiled to Cyprus. After a time, he was set free, and between Şaban 1106 [1695] and Şaban 1109 [1698] he was gratified with the office of kadašser of Rumelia. He was subsequently banished to the fortress of Sinop, and later, being set free, and following appointment as kadašser for a third time from the beginning of Zilhicce 1120 [1709] to Muharrem 1122 [1710], he was seen fit for the office of şeyhülislâm, which had been held by Mahmud Efendi in Zilhicce 1126 [1714]. The date of his appointment was “The office of fetvas became the seat of the light of Mustafa.” He was subsequently dismissed on a written petition presented by the kadašser and was exiled to Trabzon. He was permitted to return to his seaside mansion after a time and, setting out for the Abode of Decision while he was dwelling there in 1135 [1722-23], the mansion was bestowed on his son, Mehmed Emin Salim Efendi. The above-
mentioned deceased was buried in the walled cemetery of the mekteb[^5174] which was his own charitable foundation, located in front of the Kalenderhane Tekke in Istanbul.

His son, Mehmed Salim Efendi, was satisfied with the judgeship of Galata in Zilhicce 1126 [1714], during the time his father was şeyhülislâm.[^136] He was subsequently favored with the honorary rank (paye) of Mecca, and later, with [that of] Istanbul. He was appointed kadi of Istanbul in fact in Zilhicce 1134 [1722], and on Saturday, the fourth day of Cemaziyûllevvel 1143 [15 November 1730], following the dismissal of the kadıaska of Anatolia Zûlali Hasan Efendi, he was appointed kadıaska of Anatolia.

After being favored with the honorary rank (paye) of Rumelia in the middle of Rebiûlûlû in the year 1116 [1704], he was exiled to Chios, which was his fief (arpalûk). One year later, the judgeship of Venerated Mecca was conferred [on him], and at the completion of his term [there], the fief (arpalûk) of Tripoli in Lebanon was given [to him]. After being authorized to reside in that city, a firman was dispatched in the year 1151 [1738-39] with the emirûlhasç Hüseyin Paşa, commanding him to come to Damascus. He passed away to the Abode of Eternity at a place named Mafrâ[^3175] in Muharrem 1152 [1739].

After him, the abovementioned seaside mansion was given into the possession of Vassaf Abdullah Efendi.[^5176] This Abdullah Efendi was from Akhisar. Coming to Istanbul to study the religious sciences, he [was admitted into] the circle of instruction of Kara Halîf Efendi, one of the famed ulema of the time. After being examined in the great examination of Şeyhülislâm Seyyid Feyzullah Efendi,[^3177] of the year 1111 [1699-1700], he embarked on a teaching career and was satisfied with the hariç medrese[^3178] of Yunus Paşa. After the customary period [teaching] in medreses, he was favored with the judgeship of Salonika in Şaban 1137 [1725]. In Ramazan 1144 [1732], he was appointed to the office of commissioner of fetvas (fetoa-emaneti),[^3179] and later, on being given the honorary rank (paye) of Edirne, he was appointed to the judgeship of Egypt. In Muharrem 1147 [1734], he was favored with the honorary rank (paye) of Venerated Mecca. Subsequently, in the year 1149 [1736-37], at the time Kara Mehmed Paşaçade Mirahur-i Ewel Mustafa Bey was given the rank of vizier and sent with an embassy to Persia, the aforesaid [Vassaf Abdullah Efendi] was favored with the honorary rank (paye) of Anatolia, and sent with the abovementioned pasa as an escort. At the end of Rebiûllevvel 1154 [1741], following his return to the Exalted Threshold [Istanbul], he became [kadıaska of] Anatolia in fact, and, in Receb

[^5174]: The Arpa Emini Mustafa Efendi Sibyan Mektebi; see Hadîka, 185.

[^5175]: Town in the north of Jordan, three stages south of Damascus on the road to Amman.

[^5176]: Vassaf Abdullah Efendi (1662-1761), Ottoman religious scholar, poet and seventieth şeyhülislâm. He was born in Akhisar and received his education there and later in Istanbul, under the guidance of the famous teacher Kara Halîf Efendi, whose son-in-law he became. In 1699, he entered upon a teaching career and subsequently became kadi of Salonika in 1724 and of Egypt in 1727. In 1733 he was made fetova emini and in 1736 was dispatched to Iran as a member of an Ottoman embassy headed by İmâr Hüseyin Paşa, charged with the negotiation of religious differences. On his return, he was appointed kadıaska of Anatolia (1741), and, although he was dismissed in 1742, he was made kadıaska of Rumelia in 1746. He was given the office of şeyhülislâm by Osman III on 12 January 1755, but was dismissed five months later (8 June 1755) due to old age. He was at first sent to live in Bursa but was subsequently permitted to reside in Emirgân, where he remained until his death six years later. He was buried beside the grave of his teacher and father-in-law Kara Halîf Efendi in the cemetery of the Sivâvas Paşa Türbesi in Eyüp. Renowned as a meticulous and vigilant scholar and as a calligrapher, he also wrote poetry in Turkish, Persian and Arabic under the pen names Abdî and Vassaf; see Altunsu, Osmanlı Şeyhülislâmları, 136-37; SO, III, 382.

[^5177]: Şeyhülislâm Seyyid Mehmed Feyzullah Efendi; for details of his life, see Hadîka, n. 841.

[^5178]: That is, an "outside" medrese, an entry level institution in the enlarged medresè system developed after the opening of the Süleymaniye in Istanbul in 1557. Examinations normally decided appointments to these medreses when several candidates vied for vacant professorships.

[^5179]: The Fetvahane in the Şeyhülislâm Kapısı or residence of the şeyhülislâm, the head of which was known as the fetova emini or commissioner of fetvos. His duties included the preparation of legal opinions (fetvo) on questions of religious law, answering questions of religious law raised in petitions posed by private parties (as opposed to the government), and the preservation of judicial decrees in a special archive (the Fetvahane), where they could be referred to as the occasion required; see Pakaln, OTD, II, 621.
of the year 1162 [1749], he became kadiasker of Rumelia. Although he retired at the end of his term, he was seen to merit the office of kadiasker again in blessed Ramazan 1165 [1752]. On the accession of Sultan Osman Khan the Third in Safer of the year 1168 [1754], he was appointed şeyhülislâm in place of Murtaza Efendi. Müstakimzade composed this chronogram on his [appointment to] the office of şeyhülislâm: "Excellent! A fetva in the name of the learned Abdullah became a source of light!" He was dismissed on the thirteenth day of blessed Şaban of the abovementioned year [25 May 1755], and Damadzade Feyzullah Efendi was made kadi of Salonika in 1165 [1752], and in 1168 [1754], he was appointed şeyhülislâm in place of Murtaza Efendi. Müstakimzade composed this chronogram on his [appointment to] the office of şeyhülislâm: "Excellent! A fetva in the name of the learned Abdullah became a source of light!"

After the abovementioned master [Vassaf Abdullah Efendi], the aforesaid seaside mansion passed to his highly esteemed son Mehemd Esad Efendi. This Esad Efendi embarked on a teaching career in Cemaziyûülâhr 1143 [1730-31], and, after the customary period in medreses, he was appointed to the judgeship of Galata in RebiftlAhir 1164 [1756]. In Cemaziyûülâhr 1168 [1755], he was appointed to the honorary rank (paye) of Edirne and, following that, to the honorary rank (paye) of Venerated Mecca. At the end of blessed Şaban 1171 [1758], he was appointed to the honorary rank (paye) of Istanbul and, in RebiftlAhir 1182 [1768], to the office of kadiasker of Anatolia. In the middle of blessed Ramazan 1186 [1772], he was appointed to the rank of kadiasker of Rumelia, and, on the dismissal of Salihzade Mehmed Emin Efendi on the nineteenth day of Revered Şevval 1190 [1 December 1776], he was appointed şeyhülislâm. He subsequently passed away to the Realm of Eternity on the third day of blessed Receb 1192 [28 July 1778], following his dismissal on the twenty-fifth day of Cemaziyûülâhr of

3180 Feyzullah Efendizade Seyyid Murtaza Efendi (1694-1757), sixty-ninth Ottoman şeyhülislâm. He was the son of the forty-sixth şeyhülislâm, Seyyid Mehmed Feyzullah Efendi, and the brother of the sixty-third şeyhülislâm, Feyzullah Efendizade Mustafa Efendi. Born in Istanbul, he was trained by his father and by Yenişehirli Müfit Abdullah Efendi, and was appointed to a medrese in 1725. Although his father was executed during the Janissary revolt of 1703 known as the Edirne Vak’âsi, Murtaza Efendi was left unharmed because he was still a child. After appointments to judgeships in Damascus and in Anatolia and in Istanbul, he was given the honorary rank of Anatolia and in the middle of blessed Ramazan 1186 [1772], he was appointed to the rank of kadiasker of Rumelia, and, on the dismissal of Salihzade Mehmed Emin Efendi on the nineteenth day of Revered Şevval 1190 [1 December 1776], he was appointed şeyhülislâm. He subsequently passed away to the Realm of Eternity on the third day of blessed Receb 1192 [28 July 1778], following his dismissal on the twenty-fifth day of Cemaziyûülâhr of

3185 After the abovementioned master [Vassaf Abdullah Efendi], the aforesaid seaside mansion passed to his highly esteemed son Mehemd Esad Efendi. This Esad Efendi embarked on a teaching career in Cemaziyûülâhr 1143 [1730-31], and, after the customary period in medreses, he was appointed to the judgeship of Galata in RebiftlAhir 1164 [1756]. In Cemaziyûülâhr 1168 [1755], he was appointed to the honorary rank (paye) of Edirne and, following that, to the honorary rank (paye) of Venerated Mecca. At the end of blessed Şaban 1171 [1758], he was appointed to the honorary rank (paye) of Istanbul and, in RebiftlAhir 1182 [1768], to the office of kadiasker of Anatolia. In the middle of blessed Ramazan 1186 [1772], he was appointed to the rank of kadiasker of Rumelia, and, on the dismissal of Salihzade Mehmed Emin Efendi on the nineteenth day of Revered Şevval 1190 [1 December 1776], he was appointed şeyhülislâm. He subsequently passed away to the Realm of Eternity on the third day of blessed Receb 1192 [28 July 1778], following his dismissal on the twenty-fifth day of Cemaziyûülâhr of

3190 For şeyhülislâm Damadzade Feyzullah Efendi, see Hadika, n. 2489.
3191 An imitative piece of verse written to resemble another poem in form or subject.
3192 The printed edition includes here a sample couplet of Vassaf’s poetry, which is omitted from this translation.
3193 Salihzade Mehmed Emin Efendi (1705-77), known as Cam Göz (“Glass Eye”) because of his use of eyeglasses. He was the eighty-first Ottoman şeyhülislâm. His biography is given below in the text; see also Altunsu, Osmanlı Şeyhülislâmları, 135; SO, IV, 361-62.
3194 Zihî nûr oldî fetva nâm-i ‘Abd-Allah Dânû’dan.
3195 For Şeyhülislâm Damadzade Feyzullah Efendi, see Hadika, n. 2489.
3196 Mevt-i ‘âlem! Mevt-i ‘âlem!
3197 An imitative piece of verse written to resemble another poem in form or subject.
3198 The printed edition includes here a sample couplet of Vassaf’s poetry, which is omitted from this translation.
3199 Vassafzade Mehmed Esad Efendi (1707-78), eighty-second Ottoman şeyhülislâm. His biography is given below in the text; see also Altunsu, Osmanlı Şeyhülislâmları, 135; SO, I, 334.
3200 Salihzade Mehmed Emin Efendi (1705-77), known as Cam Göz (“Glass Eye”) because of his use of eyeglasses. He was the eighty-first Ottoman şeyhülislâm. His biography is given below in the text; see also Altunsu, Osmanlı Şeyhülislâmları, 135; SO, I, 411.
the abovementioned year [21 July 1778] and Esad Efendizade Mehmed Şerif Efendi’s appointment in his place.

The abovementioned seaside mansion being left without heir, His Majesty Sultan Abdüllahmed Khan commanded that the place become a village with its land a tax farm. An unpretentious village with a blessed congregational mosque, a hamam and shops was newly created, and subsequently, in the period of Selim Khan the Third, it gained more distinction and became larger in extent. [138] The abovementioned congregational mosque has a quarter.

FOLLOWING THIS THERE BEGINS AN ACCOUNT OF THE MOSQUES LOCATED IN İSTİNYE. [5189]

1. The Derviş Reis Mosque [5190]

Its builder was a patron of charitable works who was the captain of a ship. He is buried before the mosque’s mihrab. There is no date on his gravestone. [The mosque] has a quarter.

2. The Kürkçübaşı Mosque [5191]

Its builder was Ahmed Bey, who became the head keeper of the fur pelisses (kürkçübaşı) of His Majesty, the Paradise-dwelling Sultan Süleyman Khan the First. There is another blessed congregational mosque of his at the Top Kapı in Istanbul, and a mosque of his near Cerrah Paşa, the descriptions of which are found in their places. [5192] His grave is in blessed Damascus. [This mosque] has a quarter.

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[5189] Esad Efendizade Mehmed Şerif Efendi (1717-90), eighty-third Ottoman şeyhülislâm. The son of the sixty-seventh şeyhülislâm, Mehmed Esad Efendi, and the grandson of the fifty-sixth şeyhülislâm, Ebu İshak Ismail Efendi, Mehmed Şerif Efendi was born in Istanbul in 1717 and, after training under his father, became a müdderris at the age of twenty-one. Benefiting from his father’s influence, he was appointed to the judgesships of Diyarbakır (1753), Bursa (1764) and Istanbul (1766), and in 1771 was made kadıvâsher of Anatolia. Four years later, in 1775, he was promoted to kadıvâsher of Rumelia and, following the dismissal of Vassafzade Mehmed Esad Efendi (20 July 1778), was made şeyhülislâm. He held that office for just over four years, resigning on 12 September 1782 with the claim that he had been şeyhülislâm for too long. At the accession of Selim III, he was reappointed şeyhülislâm (19 August 1789), but due to advanced age and failing memory, and to the sultan’s need for a strong and active administrator to assist in carrying out his reforms, he was dismissed two months later, on 17 October 1789. Nonetheless, in his prime, Mehmed Şerif was a learned, witty and sagacious individual. He wrote poetry in Arabic, Persian and Turkish, and was the brother of the poet Fitnat Hanum and father of the ninety-sixth şeyhülislâm, Mehmed Ataullah Efendi; see Altmunz, Osmanlı Sheyhülislâmları, 152; SO, III, 142-43.

[5190] Village and natural harbor on the European shore of the Bosphorus between Emirgan and Yeniköy. Gyllius in the sixteenth century described it as, “after the Golden Horn...the largest bay and the safest port of the entire Bosphorus.” Because the bay is deep and protected, it was used at various times as a base and refuge by the Byzantine, Genoese and Ottoman fleets. It was known to the Greeks as Sosthenion, a name which was shortened in the Byzantine period to Stenos, from which the Turkish İstinye is derived. The village was the site of monasteries dedicated to St. Michael and St. Daniel, a church dedicated to the Mother of God and an imperial palace, which was destroyed in 1388. His grave is in blessed Damascus. [This mosque] has a quarter.

[5191] The Kürkçübaşı Mescidi (Mosque of the Head Keeper of the Sultan’s Fur Pelisses), located on Çayırı Sokağı in İstinye. It must date to the sixteenth century; see IC, II, 44. For location, see map, DBIA, IV, 276.

[5192] The Ahmed Kethüda Mescidi in Cerrahpaşa and the Kürkçü Camii near the Top Kapı; see Hadika, 41, 207.
3. The Çavuş Mosque

Its builder was Mahmud Çavuş, whose place, time and period of burial are not recorded. The above-mentioned was built as an upper-story mosque. A patron of pious works named Osman Efendi installed its minbar. [The mosque] has a quarter.

4. The Neslişah Mosque

Its builder was Hanim Sultan. Her father, Mehmed Bey, was a son-in-law of His Majesty Sultan Bayezid the Saint. This is the line of the couplet on the arch of the mosque’s gate which contains the chronogram: “It was a pious deed for the sake of God,” 3195 947 [1540-41]. A copy of its vakfiye is inscribed on the wall of the portico on the exterior of the mosque. It reads [as follows]: “[The vakf] includes four houses (hane), a small chamber (hürcre), a bakery (şırın-i dükkan), two upper chambers (gürfe), and a well (kuyu) and its walled enclosure (muhavvat) near the Jews Gate (Bab-ı Yehud) 3196 in the Hubyar Quarter in Guarded Constantinople. Let the mütevelliler of the buildings give four akçe daily from their income to [the mosque’s] imam, to its preacher and to the teacher in the mekteb. And let the esteemed reciter of the call to prayer, the imam and the müezzin of the abovementioned Kürkçü Mosque assemble each morning in my mosque, and give them each one akçe for each of them to read one part (ciiz) of the Qur'an. [139] And let a hundred akçe be spent for wax candles for berat gecesi. Give half a dirhem daily [to cover] the cost of rush mats [for the mosque’s floor], and let the mütevelliler receive two akçe [daily] as remuneration for administration. Let the imam dwell in the chamber near the congregational mosque, and let him be the master of the garden (bağ) on its east side. And let the kadis oversee [the vakf]. Let them examine the mütevelliler’ accounts at the end of the year. Let them take one hundred twenty akçe in return. And let the mütevelliler take possession of the surplus after [payment of the mosque’s] expenses and use it in a prudent manner for repairs and renovation. Let him expend the remainder on the reading of the parts (ciiz) of the Qur’an in the manner written. Let that person be damned who, being salaried [by the vakf], does not act in accord with it.” The date of the building of this blessed mosque is 947 [1540-41]. It has a quarter. There is another congregational mosque built by the abovementioned founder near the Edirnekapı Congregational Mosque in Istanbul. It was described in its place.

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3195 The Çavuş Mescidi, known also as the Mahmud Çavuş Mescidi, located on the Bosphorus shore on İstinye Caddesi in İstinye. Between 1948 and 1955, the mosque functioned as a school, and later it was used as a house. The present mosque dates to a rebuilding between 1972 and 1974; see DBIA, VIII, 106; IC, II, 17; ISTA, VII, 3793. For location, see Eldem, Boğaziçi Yablanı, I, 225.

3196 The Neslişah Mescidi, known also as the Neslişah Sultan Mescidi, located at the intersection of İstinye Camii Sokakı and İstinye Değirmeni Sokakı in İstinye. The mosque was torn down during road construction in 1957. Subsequently, a new mosque bearing the same name was built on the site; see DBIA, VIII, 333; IC, II, 49. For location, see map, DBIA, IV, 276.

3197 Lillâhi käne hayrâ.

3198 Known also as the Çifit Kapısı or Bahçe Kapısı in Eminönü; see Hadika, n. 1978.

3199 The Neslişah Camii near the Edirne Kapı; see Hadika, 236.
FOLLOWING THIS, THERE BEGINS AN ACCOUNT OF THE MOSQUES LOCATED IN THE PLACE NAMED YENİKÖY.\footnote{Village on the European shore of the upper Bosphorus between İstinye and Tarabya. The village was rebuilt in the sixteenth century by order of Süleyman I, at which time it was given the name Yeniköy or “New Village,” a translation of its Byzantine Greek name, Neapolis. According to Evliya Çelebi, in the seventeenth century Yeniköy was a pleasant town of three thousand houses and many gardens. A large proportion of its population were from Trabzon, and Evliya describes them as quarrelsome people, but adds that they included many wealthy captains of merchant ships, who had built fine houses there. Among Yeniköy’s quarters, three were Muslim and seven were Christian. There were three mosques, a hamam, a khan, lodgings for bachelors (bekâr odalan) and two hundred shops, a hundred of which lined the shore and were engaged in the making of ships’ biscuits. A garrison of janissaries was stationed there by order of Murad IV following the Cossack raid into the Bosphorus of 1624, at which time a thousand prisoners and five richly laden ships had been carried off. Ereýma Çelebi Körmüçüyan describes the town in the late seventeenth century as being inhabited by a large number of Greeks as well as by Turks, but with few Armenians. The majority of the Greeks were boatmen, captains of merchant ships and men of wealth. Their ships journeyed to the River Don, the Black Sea coasts and to Kefe for cargoes of firewood, barley, millet and wheat. The town had three Greek churches, one of which belonged to the Greek patriarch of Jerusalem. Inciçyan states that by the end of the eighteenth century there was an Armenian church dedicated to Surp Astvatzatzin in the town; see DBIA, VII, 485-88; Evliya Çelebi, Travels, I/2, 69; Inciçyan, Istanbul, 118-19; Janin, CH, 433; Körmüçüyan, Istanbul Tarihi, 42-43, 264-66.}

Although the abovementioned place is one of the districts (nahiye) of Galata, it has its own separate court (mahkeme) and police superintendent (subaşı). The greater part of the district is a Christian quarter.

1. The Congregational Mosque of Osman Reis\footnote{The Osman Reis Camii, located on the Bosphorus shore on Köybaşı Caddeesi between İstinye Burnu and the Arahk Boat Landing. The mosque was founded in 1045/1635-36 by a certain Osman Reis and subsequently underwent a number of restorations, the latest dating to 1903-4. The present building is entirely of recent date; see DBIA, VI, 164-65; IC, II, 52. For location, see Eldem, Bogazici Yalzlan, I, 236.}

Its builder was Hacı Osman bin Abdullah. He was a sea captain. There is a mekteb of his beside [the mosque], and he is buried in its vicinity. The numerical date on his gravestone is 1055 [1645-46]. [The mosque] has a quarter.

2. The Congregational Mosque of Ali Paşa\footnote{The Ali Paşa Camii, located in the Güzcelce Ali Paşa Quarter in Yeniköy; see DBIA, VIII, 29; IC, II, 4.}

Its builder was Grand Vizier Çelebi Ali Paşa.\footnote{For Çelebi Güzcelce Ali Paşa, see Hadika, 425-26 and n. 3067.} He is buried in his tomb near the blessed tomb of His Excellency Beşiktaşı Yahya Efendi.\footnote{For Yahya Efendi and his mosque, tomb and tekke in Beşiktas, see Hadika, 424-26.} The biography of the abovementioned paşa was given in connection with his tomb. After a time, because the abovementioned congregational mosque burned down and its vakfs were dispersed, a patron of charitable works built it [anew] and brought it to life for the love of God, and the garden (bahçe) was given to the imams in mortmain. At present, prayer is performed [there] three times a day, but, as in a mescid, it is not performed on Friday. The father of the abovementioned paşa was İstanköyli Ahmed Paşa. He died in 1030 [1620-21]. The word “Pressure” is the date of his death. He was two times grand admiral (kapudan-i derya). [The mosque] has a quarter.
3. The Congregational Mosque of Molla Çelebi

Its builder was the son of the late Şeyhülislâm Zenbillî Ali Efendi, Fazıl Efendi, who was distinguished for his virtue. His name gives the date of his birth. He entered on a teaching career in the year 940 [1533-34]. After becoming kâdi of Baghdad in 960 [1552-53], he became kâdi of Aleppo in the year 961 [1553-54], and, following retirement, became the müderris of the medrese of the blessed Şehzade Mosque. Although the office of şeyhülislâm fell to his lot after his appointment to the judgeship of Venerated Mecca in Rebi‘ül-Âhir 969 [1561-62], he resigned it in 975 [1567-68]. He subsequently chose retirement and became a devotional recluse with a daily pension of 130 akçe. He died on the thirteenth of Muharrâm 991 [6 February 1583] and was buried beside his father. Among his works, he composed the Tenvi‘ al-Usul fi ‘Ilm al-Vâsul (Classification of Principles: On the Science of Quitclaims), ‘Ayn al-Fera’îz fi ‘Ilm al-Fera’îz (Wellspring of Testamentary Distribution: On the Law of Testamentary Distribution) and other books. He put all of his books in a cabinet in the blessed Sultan Mehmed Congregational Mosque and made them vakf. The abovementioned deceased was short of stature and hunchbacked—may God have mercy on him.

The double hamam near the abovementioned mosque is one of the vakfs of İskender Paşa, who is buried in his mosque in Kânicâ. The Tekke of Şeyh İsmail Efendi, one of the halifes of Üskûdar Şeyh Seyyid Ahmed Ra’ûfi, is near this mosque. Its founder, Mehmed Emin Atif Efendi, a retired kâdîşakzer of Anatolia, was a dervish of the abovementioned Ismail Efendi. He built the abovementioned tekke for his şeyh. The abovementioned şeyh died at the beginning of the year 1185 [1771] and was buried in the abovementioned tekke. The abovementioned founder, Mehmed Emin Atif Efendi, entered a teaching career in Cemaziyûl-âhir 1141 [1728-29]. After serving for the customary period in medreses, he attained the rank of müsila of the Sûleymaniye and was appointed inspector of the Two Holy Cities [of Mecca and Medina]. He was honored with the judgeship of İzmir in Şewal 1161 [1748], with the judgeship of blessed Damascus in Muharrâm 1167 [1753], with the jurisdiction of Venerated Mecca in Safar 1173 [1759], with the judgeship of Istanbul in 1176 [1762-63], and with the office of kâdîşakzer of Anatolia in Rebi‘ül-Âhir 1184 [1770-71]. However, he died before becoming [kâdîşakzer of] Rumelia. He rebuilt in timber the blessed Congregational Mosque of Mûfti Ali, which had burned on the twenty-seventh day of Receb one thousand thirty-six [14 April 1627]. [The Congregational Mosque of Molla Çelebi] has a quarter.
CHAPTER FIVE

FOLLOWING THIS, THERE BEGINS AN ACCOUNT OF THE CONGREGATIONAL MOSQUE IN THE VILLAGE NAMED TARABYA

1. The Congregational Mosque of Haci Osman

Its builder was the merchant (tucker) Haci Osman Aga. Originally it was built as a small mosque (mescid). Later, in the time of the sultanate of His Majesty Sultan Mustafa Khan the Third, a person named Alacaci Huseyin Aga installed a minbar and it was deemed to be a congregational mosque. Still later, in the year 1244 [1828-29], because it was on the point of ruin, the imperial weapons bearer (silahdar) Ali Aga rebuilt and enlarged it. It has a quarter.

FOLLOWING THIS, THERE BEGINS AN ACCOUNT OF THE SMALL MOSQUE OF THE VILLAGE OF KEFELI

1. The Hasan Pasa Mosque

The builder of the abovementioned mosque was Uluc Hasan Pasa, who was appointed grand admiral (kapudan pasa) in the time of the Paradise-dwelling Sultan Murad Khan the Third, following Ibrahim Pasa, who was grand admiral (kapudan-i derya) after Kuc Ali Pasa. He went on campaign to the Maghrib and, dying on his return, was buried in the enclosed cemetery of the mekteb which was his charitable work, located between Gedikpasa and Akarcesme in Istanbul. His daughter Meryem Hanum is buried beside him. Another mekteb of his is located near the Congregational Mosque of Sinan Pasa in the Ok Meydan. The abovementioned pasa came from Algiers, became a grand admiral in the year 996 [1587-88] and died in the year 998 [1589-90]. After his death, Cagalzade Sinan Pasa was promoted to grand admiral from the office of beylerbeyi of Van. Seyhulsalam Damadzade Ebulhayr Ahmed Efendi installed the abovementioned mosque’s minbar. The abovementioned dignitary died in the year 1154 [1741-42]. It was recounted in detail in its place that he was buried in the Tekke of Seyh Murad Efendi. Another blessed congregational mosque built by the abovementioned pasa is located outside the

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321 Village between Yeniköy and Kireçburnu on the European shore of the Bosphorus. The name derives from the old Greek designation for the village, Therapeia, meaning “cure” or “healing,” supposedly given in the fifth century by the Patriarch Atticus. In the eighteenth and nineteenth centuries, Tarabya was famous as a resort of the Phanariote Greeks of Istanbul, who went there to spend the summer. Beginning in the early nineteenth century, several of the European embassies, including those of the French, British, Italians, Germans, Swedes and Danes, built summer residences there. Writing in the seventeenth century, Evliya Celebi describes Tarabya as consisting of 800 houses and eight quarters: one Muslim and the other seven Greek. It had but one mosque and no hamams or imarets. At the beginning of the nineteenth century, Inciciyan states that it was a Greek village with some Turks and a small number of Armenians. The village remained predominantly Greek until the middle of the twentieth century, but now only a few Greek families remain; see DBIA, VII, 207-9; Evliya Celebi, Travels, 1/2, 70; Inciciyan, Istanbul, 119.

322 The Haci Osman Camii, located at the intersection of the Yeniköy-Tarabya Caddesi and Tarabya Deresi Sokagi in Tarabya. The date of the mosque’s foundation is uncertain. It was renovated in 1828 by Silahdar Ali Aga; see IC, II, 28. For location, see Eldem, Bogazici Yablan, I, 283, 286.

323 Kefeli Karyesi, a small village on the European shore of the Bosphorus at the southern edge of the plain known as the Bıyıkdere Cayarı. According to tradition, it got its name from the fact that Turkish refugees from Kefe in the Crimea settled there: see Inciciyan, Istanbul, 119.

324 The Hasan Pasa Mescidi, located in Kefeliköy; see IC, II, 29.

325 For Kuc Ali Pasa, see Hadika, n. 2809.

326 The Ulaç Celebi Hasan Pasa Mektebi; see Hadika, 347.

327 Cagalzade Yusuf Sinan Pasa; see Hadika, n. 584.

328 For Damadzade Ebulhayr Ahmed Efendi, see Hadika, n. 256.

329 The Kapudan Pasa Mescidi; see Hadika, 267-68.
Kum Kapı in Istanbul. It was described in its place. This village of Kefeli is a vakf of the blessed Congregational Mosque of Şehzade Sultan Mehmed. [The Hasan Paşa Mosque] has a quarter.

AND FOLLOWING THIS, THERE BEGINS AN ACCOUNT OF THE CONGREGATIONAL MOSQUES LOCATED IN THE PLACE CALLED BÜYÜKDERE 3220

1. The Congregational Mosque of Cerrah Mahmud Efendi 3221

Its builder was the surgeon Mahmud Efendi, one of the servants of the famous grand admiral (kapudan) Kılıç Ali Paşa. The following couplets are written on the arch of the abovementioned congregational mosque’s gateway.

Out of respect for the Holy Law, that munificent man
Renovated it. It became an excellent place of worship.
He performed an act of charity. May God favor him!
The pious founder named Hacı Mahmud.

The grave of the aforementioned [Mahmud Efendi] overlooks the main road. [The mosque] has a quarter.

2. The Congregational Mosque of Kara Kethüda 3222

Its builder was Mehmed Ağâ, who was steward of the grand vizier (sadr-i azam kethüdâsi) in the time of the sultanate of the Paradise-dwelling Sultan Mustafa Khan the Third. Because he was martyred as a result of a general insurrection, [the location of] his grave is not known.

Like the previously mentioned village of Kefeli, this village is also one of the vakfs of the blessed Congregational Mosque of Şehzade Sultan Mehmed. The market caique (pazar kayığı) of the abovementioned village is on the head of a deep bay on the European shore of the upper Bosphorus, between Kireçburnu and Sanyar, at the point where the Bosphorus is at its widest. Located on the northern edge of the broad plain known as the Büyükdere Çayı, it is referred to in Byzantine sources as Kalos Argos or Beautiful Meadow, a name surely attributable to the beauty of the spot. It is here that Godefroy de Bouillon and the knights of the First Crusade camped before crossing the Bosphorus on their way to Asia Minor in 1096. Evliya Çelebi describes it as a captivating excursion spot of meadows and flowing springs, and states that Selim II enjoyed outings there. In the seventeenth century, the village consisted of approximately a thousand houses, divided among eight quarters, one Muslim and the others non-Muslim, inhabited by fishermen, boatmen and gardeners. Non-Muslims continued to constitute majorities into the nineteenth and early twentieth centuries, as testified to by Inciçan, who notes that in addition to Turks, Büyükdere was populated by Franks, Greeks and a small number of Armenians. Today, these latter communities have been much reduced, but their earlier importance is attested by four churches, Greek Orthodox, Armenian Gregorian, Armenian Catholic and Roman Catholic, in the village.

3220 Village at the head of a deep bay on the European shore of the upper Bosphorus, between Kireçburnu and Sanyar, at the point where the Bosphorus is at its widest. Located on the northern edge of the broad plain known as the Büyükdere Çayı, it is referred to in Byzantine sources as Kalos Argos or Beautiful Meadow, a name surely attributable to the beauty of the spot. It is here that Godefroy de Bouillon and the knights of the First Crusade camped before crossing the Bosphorus on their way to Asia Minor in 1096. Evliya Çelebi describes it as a captivating excursion spot of meadows and flowing springs, and states that Selim II enjoyed outings there. In the seventeenth century, the village consisted of approximately a thousand houses, divided among eight quarters, one Muslim and the others non-Muslim, inhabited by fishermen, boatmen and gardeners. Non-Muslims continued to constitute majorities into the nineteenth and early twentieth centuries, as testified to by Inciçan, who notes that in addition to Turks, Büyükdere was populated by Franks, Greeks and a small number of Armenians. Today, these latter communities have been much reduced, but their earlier importance is attested by four churches, Greek Orthodox, Armenian Gregorian, Armenian Catholic and Roman Catholic, in the village. As at Tarabya, several European embassies built summer residences at Büyükdere, including the Russians, Austrians, Spanish, Portuguese and Dutch; see DBIA, II, 359-61; Janin, CB, 430; IŞTA, VI, 3240-42; Evliya Çelebi, Travels, 1/2, 70-71; Inciçan, İstanbul, 120.

3221 The Cerrah Mahmud Efendi Camii, known also as the Çavıbâşı or Kapudan-ı Derya Cezyirî Gazi Hasan Paşa Camii, located on Çavıbâşı Caddeesi at the intersection with Camii Şerif Sokağı in Çavıbâşı in Büyükdere. Although the mosque was founded in the sixteenth century, it was renovated several times in the eighteenth century by Kapudan-ı Derya Cezyirî Gazi Hasan Paşa, hero of the Battle of Çeşme, and others, and retains none of its original architectural character. Adjoining the mosque is Hasan Paşa’s fountain built, according to its inscription, in 1197/1782; see DBIA, II, 410; IC, II, 16; IKSŞ, III, 1450-51; Tanoğlu, Çeşmeler, II, 130-32. For location, see map, DBIA, II, 360.

3222 The Kara Kethüda Camii, known also as the Büyükdere or Mahmud Kethüda Camii, located on Çavıbâşı Caddeesi opposite the intersection with Büyükdere Camii Sokağı in Büyükdere. The mosque was built in the third quarter of the eighteenth century, but has been renovated several times. The present structure is of recent date; see DBIA, II, 363; IC, II, 36. For location, see Eldem, Boğaziçi Yahiyan, I, 308.
tioned place is a vakf of Mustafa Efendi, who died in 1175 [1761-62], while he was clerk of the finance office (maliye kalemi halifesii), and was buried in the cemetery of Rumelihisar. [The market caique] is farmed out for eighty gurus a year, and twenty gurus [from this income] are assigned to the imam and other servants of the Congregational Mosque of Molla Çelebi in Yeniköy. Another twenty gurus are assigned to the servants of the Congregational Mosque of Osman Reis, again situated in the abovementioned village. And the remainder is retained in [Mustafa Efendi’s] vakf.

AFTER THIS, THERE BEGINS A DESCRIPTION OF [THE MOSQUES OF] SARIYAR

I. The Congregational Mosque of Ali Kethûda of Saryar

Its builder was the abovementioned steward (kethûda). [The location of] his grave is not known. Later, when Maktul Mehmed Kethûda, the steward (kethûda) of Grand Vizier Maktul Damad Ibrahim Paşa, repaired the abovementioned mosque in 1133 [1730-21], he built a brick minaret.

There are three sweet-water fountains in the abovementioned place, and one of them flows opposite the abovementioned mosque. Its builder was the imperial gentleman-in-waiting (musahib-i sehiyari) Mesud Ağa. The date at which it was built is recorded by this hemistich: “He brought a bountiful fountain to life in one thousand fifty-five.” 1055 [1645-46]. The abovementioned dignitary was a gentleman-in-waiting of Sultan Ibrahim Khan and, subsequently, of His Majesty Sultan Mehmed Khan the Fourth.

The water for the spigots on the raised terrace adjoining this fountain is more abundant than this fountain’s. The spigots are the charitable work of the late darûssaadê ağast, Haci Beşir Ağa. It was stated in its place that the abovementioned ağâ passed away in 1159 [1746], and that he was buried in a separate place in the vicinity of Hazret-i Halid—may God be well pleased with him.

Another fountain is located in the village, and still another is located outside the village at the entrance to the cemetery. The double hamam located in the abovementioned village is part of the vakf of the blessed congregational mosque in the village of Zekeriya. Şeyhîslâm Hocazade Mehmed Efendi, known as Çelebi Mûfti, built and brought to life the village of Zekeriya and the blessed mosque which is located in the abovementioned village. The biography of the aforementioned was noted above. Saryar also has a market caique (pazar kayği), the foundation of a pious lady, which belongs

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322 For the mosques of Molla Çelebi and Osman Reis in Yeniköy, see Hadika, 451-52 above.
3221 Village on the European shore of the upper Bosphorus, between Büyükdere and Rumelikavâğı. According to Evliya Çelebi it consisted in the seventeenth century of a thousand houses with gardens ranged along the shore. The majority of the population was at that time non-Muslim, there being seven Christian and two Muslim, but no Jewish quarters. The Muslims were for the most part gardeners from Anatolia; the Greeks made their livelihood as fishermen, from shipping, and from keeping wine-houses. Evliya notes the existence of a congregational mosque, a mescid, a hamam and a small market. According to Incicyan, writing at the beginning of the nineteenth century, although there was formerly a substantial Armenian community in Saryar, it had by his time converted to Islam; see DBIA, VI, 466-67; Evliya Çelebi, Travels, I/2, 71; Incicyan, Istanbul, 120.
322 The Congregational Mosque of Ali Kethûda, known also as the Sanyar Çami, located on Yenimahalle Caddesi in Saryar. The mosque was built by a certain Ali Kethûda, who, according to some sources, was a sadrazam kethûdası during the reign of Mustafa II (1695-1703). It was rebuilt in the middle of the nineteenth century, to which the present structure dates; see DBIA, I, 193-94; IC, II, 4; ISTA, II, 674-76.
3223 For Maktul Mehmed Kethûda, see Hadika, 175, 205.
323 Newçehirdi Damad Ibrahim Paşa; see Hadika, n. 22.
323 Şesme-i cüds bi'n elli beide iyyâ eyledi.
323 For Haci Beşir Ağa (d. 1746) and his place of burial, see Hadika, 270 and n. 327.
323 Şekerji Karyesi, village to the northwest of Saryar on the road to Kilyos and the Black Sea.
323 Hoca Sadeddinazadê Şerif Mehmed Çelebi Efendi, for whom, see Hadika, 293 and n. 2286. The congregational mosque is known as the Zekeriya Kûy or Şeyhîslâm Çelebi Mehmed Efendi Camii; see IC, II, 71.
MOSQUES OF THE UPPER BOSPHORUS

455
to the vakf of the blessed Congregational Mosque [of Ali Kethûda]. The abovementioned con-
gregational mosque has a quarter.

[2.] The Karakaş Mosque3232 of Kale-i Kavak3233

The old congregational mosque of Kavak Kalesi,3254 which was rebuilt and brought to life in the time of
the Paradise-dwelling Sultan Murad Khan the Fourth, [144] was the upper-story charitable work of the
abovementioned padishah. This Karakaş Mosque was built at a later date. Its builder was Karakaş
Mustafa Çelebi ibn Haci Abdullah Ağa. The place of his burial is not known. [The mosque] does not
have a quarter.

3. The Valide Congregational Mosque3255 in the Abovementioned Place

Its builder was the honored mother of His Majesty Sultan Mehmed Khan, Turhan Hadice Sultan,3236
who is the founder of the great and famous congregational mosque known as the Yeni Congregational
Mosque located in Istanbul. The aforesaid [Turhan Hadice Sultan] built this blessed congregational
mosque for her brother, Yusuf Ağa. The needs of this congregational mosque are supplied from the
vakf of the Yeni Congregational Mosque. The hamam in the suburbs of this fortress (kale) is the work of
the steward of the market (bezzazistan kethûdası) Haci Mehmed Ağa.

3232 The Karakaş Mescidi, located in Rumelikavagi; see IC, II, 36.
3233 The village and fortress of Rumelikavagi (Kavak Kalesi, the ancient Serapion), on the European shore of the upper
Bosphorus, opposite Anadolukavaği on the Asian shore. Because of its strategic location at the Black Sea entrance into the
Bosphorus, both it and Anadolukavaği were fortified, and served as customs control points for ships entering the narrows.
Traces of the Byzantine fortress, known locally today as Karataş and dating back at least to the time of Manuel I Comnenus
(1143-80), are found on the hill above the village of Rumelikavagi. The Genoese were given control of the fortress by John VI
Cantacuzenos in 1352, but Ruy Gonzales de Clavijo, the Spanish ambassador to the Timurid court, who passed by it on his way
to Samarkand in 1403, observed it to be abandoned and in ruin. Although a fishing village existed there following the conquest
of Constantinople, it was apparently not until after the Cossack raid into the Bosphorus of 1624 that new fortifications were
built on the shore at Rumelikavagi, as well as at Anadolukavaği. These were modernized and strengthened by French military
engineers in 1783 and again in 1794, but were torn down in the course of the nineteenth century. Writing in the seventeenth
century, Evliya Çelebi describes the fortress of Anadolukavaği as square in plan, with a circuit of a thousand paces. He adds that
there were sixty houses for the garrison, all located outside the fortress, as well as a mosque built by Murad IV, two granaries,
an arsenal and two hundred guns. Otherwise, the village contained neither khan, hamam, market or other public buildings; see
DBIA, VI, 359-60; Evliya Çelebi, Travels, I/2, 71-72; Gabriel, Chateaux turcs, 81-83; Incicyan, Istanbul, 120-21.
3234 Kavak Kal'as'ın cami-i kadimi, referring to the congregational mosque of Rumelikavagi dating back to the middle of the
seventeenth century, which was already no longer extant in Ayvansarayi’s time.
3235 The Valide Camii, known also as the Rumelikavagi or Yusuf Ağa Camii, located in Rumelikavagi. The mosque was built
between 1682 and 1688 by Valide Turhan Hatice Sultan and was subsequently repaired several times; see IC, II, 69.
3236 For Turhan Hatice Sultan, see Hadîka, n. 128.
THE CONGREGATIONAL MOSQUES AND SMALL MOSQUES LOCATED ON THE RUMELIAN SIDE [OF THE
BOSPHORUS] HAVING BEEN COMPLETED, AN ACCOUNT OF THE CONGREGATIONAL MOSQUES AND SMALL
MOSQUES LOCATED ON THE ANATOLIAN SIDE IS BEGUN

1. The Anadolukavagi Mosque

Its builder was Mahpeyker Sultan, known as Kösem Valide. The aforesaid was the wife of Sultan
Ahmed Khan the First and the honored mother of Sultan Murad Khan the Fourth and Sultan Ibrahim
Khan. God willing, her biography will be given in connection with her charitable work, the Çinili Cone-
gregational Mosque, in Üsküdar. This blessed upper-story mosque was built at the same time as the
fortress [of Anadolukavagi]. The abovementioned mother of sultans died a martyr and is buried in the
tomb of Sultan Ahmed Khan. This Kavak Kalesi was built in 1033 [1623-24] together with Rumeli
kavagi Kalesi.

2. The Congregational Mosque of Ali Reis outside the Abovementioned Fortress

Its builder was Midillili Haci Ali Reis. He is also buried there. The word “Approval,” 1001 [1592-93],
gives the building’s date. It was built thirty-two years before the construction of the fortress [of
Anadolukavagi]. [145]

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3257 The Mosque of Anadolukavagi, located in Anadolukavagi; see IC, II, 5. The village and fortress of Anadolukavagi
(Hieron) are located on the Asian shore of the upper Bosphorus, opposite Rumelikavagi, about 7 kilometers south of the
entrance to the Black Sea. Together with Rumelikavagi on the European shore, it served to defend the Black Sea entrance of
the Bosphorus and was used to collect tolls and customs from Bosphorus shipping. The ruins of the Byzantine fortifications,
known today as Yoros Kalesi, are located on a rocky promontory to the north of the village. Along with the Byzantine fortress at
Rumelikavagi, it was turned over to the Genoese in 1352 by John VI Cantacuzenos, but was occupied by Bayezid I in 1391. Ruy
Gonzales de Clavijo, the Spanish ambassador to the court of Timur, describes it in 1403 as being inhabited. It was repaired by
Bayezid II at the end of the fifteenth or beginning of the sixteenth century, and renovated again in 1576 along with its mosque,
fountain and hamam. Following the 1624 Cossack incursion into the Bosphorus, Murad IV built a new fortress on the shore.
Evliya Celebi describes it as square in plan with walls 20 cubits (zira) in height and an iron gate opening to the south. Within it
were barracks for the garrison, a mosque built by Murad I, two granaries, three hundred soldiers and a hundred guns. Like the
fortress at Rumelikavagi, it was rebuilt and strengthened in 1783 and again in 1794 by the French military engineers Toussaint
and Monnier. Both of these later fortresses were demolished during the nineteenth century.

The village of Anadolukavagi is situated on the shore to the south of the ruins of the Byzantine fortress and, in Evliya Celebi’s time,
consistent of eight hundred houses with gardens, all of them belonging to Muslims. All of the inhabitants were from
Anatolia and included mariners, gardeners, and merchants. Public buildings included one congregational mosque, seven
mescids, one hamam, two hundred shops, quarters for bachelors, a mekteb and a fountain. There were, he adds, never less than
five hundred ships in the harbor, a statement confirmed by Eremya Celebi Kormürçyan, who writes that because north and
east winds sometimes blew for four months at a time, boats could not sail out of the Bosphorus. These ships, he continues,
sailed to ports on the Black Sea coast of Anatolia such as Giresun and Sinop, as well as to Azak and the Don, from where they
brought wood, fruit, maize, straw, barley and quantities of wheat; see DBIA, I, 260-62; Evliya Celebi, Travels, 1/2, 72-73; Gabriel,
Chateaux turcs, 77-83; Inciçyan, Istanbul, 124-25;ISTA, II, 828-31; Kormürçyan, Istanbul Tarihi, 45-46, 269-70; Toy, Archaeologia, 80

3258 For Mahpeyker Sultan, see Hadika, n. 123.
3259 The Çinili Camii; see Hadika, 491-92.
3260 As remarked (n. 2327) by Sultan Murad IV.
3261 The Ali Reis Camii, located on Mirgah Hamami Sokağı at the Iskele Meydam in Anadolukavagi. The present building
dates only to the last century; see DBIA, VIII, 30; IC, II, 4; ISTA, II, 700-1. For location, see ISTA, II, 829, map.
3262 Riza.
3. The Yeni Congregational Mosque outside the Abovementioned Fortress

Its builder was Hacı Mehmed Ağa, a Janissary officer (usta) of Kavak. The word “Bright,” 1106 [1694-95], is the date of its construction. He also built a mekteb nearby. The abovementioned Mehmed Ağa set out on the blessed hajj two years after that date and died in a place called Mafrak. The abovementioned place is three stages from Damascus. The darüşsaade ağası Yusuf Ağa assigned an allowance from his vakf for instruction in the abovementioned mekteb. The single hamam located in the abovementioned place is one of the vakıfs of this congregational mosque. Maktul Mehmed Ağa, known by the title steward of the grand vizier (devlet kethiğası) in the time of the grand vizierate of Damad Ibrahim Paşa, who died a martyr in the year 1143 [1730-31], mended and repaired the [nearby] khan, which was built for travelers to stay in. This chronogram by the famous poet Vehbi Seyyid Hüseyn Efendi is inscribed over [the khan’s] gateway.

Ahmed Khan’s grand vizier Ibrahim Paşa’s
Appointed steward, His Excellency deserving of honor, the ağa
Named Mehmed, the fortunate administrator of praiseworthy virtue,
Whose world-enfolding goodness is like the light of the celestial sun:
On riding one day and approaching this place,
He saw lined up, row upon row, many ships without equal.
Their sailors, watching for a favorable breeze,
Waited for the northeast wind. Being without inn or abode, they spoke up.
Seeing them, he asked whether there was not a place for them to stay.
Had not a patron of charitable works once built an inn [here]?
There was one, they said. But it fell into total ruin.
No one ever attended to its repair.
Becoming aware of this state of affairs, that second founder instantly
Brought [the khan] to life anew. May God acknowledge his effort!
[146] He demolished [the old inn] to its foundations and caused it to be rebuilt,
Such that its soaring dome was the envy of the azure vault [of heaven].
O Vehbi, let its date be written in the register of good works!
“For the sake of God, this khan was built more excellently than before,” 1133 [1720-21].

In the year 1163 [1749-50], Maktul Beşir Ağa, the noble darüşsaade ağası of the time of Sultan Mahmud Khan the First, stipulated that soup and bread be provided to the guests sheltering in the abovementioned khan.

The Yoros Kalesi Mosque near Kavak

It is an upper-story [mosque]. Its builder was Sultan Bayezid Khan the Saint. The salaries of the imam, the preacher and the müezzin are provided from the timar of [Yoros] Kale. The abovementioned

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3245 The Yeni Cami (New Congregational Mosque), known also as the Hacı Mehmed or Anadolu Kavagi Camii, located on Kavak Yah (Yüksek Yah) Caddesi, a short distance north of Mirşah Hamamı Sokağı, in Anadolu Kavagı. The mosque burned down in 1944 and is no longer extant; see IC, II, 70; Ista, II, 831. For location, see Ista, II, 829, map. 3246 For location, see Ista, II, 829, map.
3247 Town in Jordan, about 70 kilometers north of Amman on the road to Damascus.
3248 For Maktul Mehmed Ağa and Damad Ibrahim Paşa, see Hadıka, 175, 203 and n. 22.
3249 For Maktul Beşir Ağa, see Hadıka, n. 603.
3249 The Yoros Kalesi Mescidi, described by Evliya Çelebi as being located inside the fortress of Yoros Kalesi. Although Ayvansarayi gives its builder as Bayezid II, Evliya Çelebi claims that it was founded by Yıldırım Bayezid—Bayezid I—who first seized the fortress for the Ottomans in 1391. No trace of it survives, nor can its precise location be established; see DBIA, VIII, 482; Evliya Çelebi, Travels, 1/2, 73; IC, II, 71. For Yoros Kalesi, see n. 3237 above.
fortress (kale) was built before the conquest [of Constantinople]. Presumably it is known by the name of its builder. Inside the fortress there are thirty Muslim houses, a sweet-water fountain and a single hamam built by Hacı Mehmed Ağası, one of the wardens (dizdar) of the abovementioned fortress. The cemetery near the fortress contains for the most part the graves of martyrs and the tombs of Muslim gazis, and it is a blessed place where prayers are accepted. [The mosque] has a quarter.

The Yuşa Dağı Mosque

Its builder was Grand Vizier Mehmed Said Paşa, who obtained the seal [of the grand vizierate] on the nineteenth day of Muḥarram 1169 [25 October 1755], during the reign of Sultan Osman Khan the Third, while he was steward of the grand vizier (kethūḏa-yi sadra-ali). He succeeded Nıṣancı Ali Paşa. He was dismissed on the first day of Receb of the abovementioned year [1 April 1756], and the founder of the Tekke of [Mustafa Paşa in Otakçılar], Mirahur Mustafa Paşa, was seen as suitable for the grand vizierate for a second time. The construction of this blessed mosque came to pass through the urging of His Excellency Şeyh Mehmed Efendi, the esteemed son of His Excellency Şeyh Hacı Mehmed Murad Efendi. And the chronogram for its inauguration on the arch of its gateway is as follows:

The Lord of the Universe is the glorious Sultan Osman Khan,  
Now the unique Shadow of God in the World.  
[147] Let not for one moment that Shadow of God be remote from the God!  
Surely, the servant of Muhammed is possessed of divine protection!  
Cannot this witness aspire to imperial munificence,  
Seeing that the grand vizier [Mehmed Said Paşa] is also disposed to charitable works out of the love of God?  
His Excellency Şeyh Mehmed bin Murad Naşfbendi’s  
Blessed words were, with God’s permission, the cause of this charitable work.

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3250 The Yuşa Dağı Mescidi (Mosque of Mount Joshua), located atop the mountain of the same name, a short distance south of the village of Anadolukavak. According to the inscription on its gateway, the mosque, which also functioned as a Kadiri tekke, was founded in 1755-56 by the grand vizier Yirmisekiz Çelebizade Mehmed Said Paşa. It was rebuilt in 1280/1863-64, after a fire, apparently following more or less the original plan, but more recent repairs have substantially modified it. Adjoining the mosque, there is a walled enclosure containing the grave of a saint named Yuşa (Joshua), incorrectly taken by the credulous (as Ayvansarayi notes) to be that of the Prophet Joshua, because he is said to have been of giant stature and Yuşa’s grave is some twelve meters long and is marked by green-painted stele at his head and feet.

That the site was associated with Yuşa long before the foundation of the eighteenth-century mosque is clear from the statement of the French Orientalist Antoine Galland, who visited it in the summer of 1673 and found there “un Turc seul avec sa femme, lequel nous dit qu’il estoit là pour garder ce lieu qui est un Tekke ou monastère nommé ‘joucha peyamber’: c’est à dire Josué.” Likewise, Evliya Çelebi records that people set out from Anadolukavak to climb Mount Yuşa and to visit the ziyâret of the Prophet Joshua. It takes two hours to ascend to the tomb of the Prophet Joshua. The mountain is that high. Atop it is the tomb of the Prophet Joshua, a tekke and dervishes. There is a well, three fathoms deep, at the very top of that high mountain, the water of which is very sweet.

Yuşa Dağı (Mount Joshua) itself is the highest peak along the upper Bosphorus, (summit 202 m. above sea level). As noted by Hashluck, the site appears to have been associated with some sort of cult from very ancient times, probably because of its conspicuousness and the fact that it commands a panoramic view, especially of the entrance to the Black Sea. In antiquity, it was known as the Bed of Hercules and is supposed to have been the location of an altar to Zeus. Emperor Justinian built a church dedicated to Saint Michael there in the sixth century, and its sacred associations continued into Turkish times. Indeed, Yuşa Dağı continues to be a popular place of pilgrimage to the present day; see DBIA, VII, 538; Evliya Çelebi, Travels, 1/2, 73; Antoine Galland, Journal d’Antoine Galland pendant son séjour à Constantinople (1672-1673), ed. Charles Schefer (Paris, 1881), II, 128-33; Hasluck, Christianity and Islam, I, 303-8; IC, II, 71; Inciçeyan, İstanbul, 125-26.

3251 Yirmisekiz Çelebizade Mehmed Said Paşa; see Hadika, n. 2390.

3252 Grand Vizier Nişancı Bıyıklı Ali Paşa; see Hadika, n. 816.

3253 Köse Bahır Mustafa Paşa, for whom see Hadika, 309-10 and n. 118.
All the angels came and Akif composed this hemistich as a chronogram. “Said Paşa built this abode of Yuşa for the sake of God,” 1169 [1755-56].

Along with the edifice [of Said Paşa’s mosque], a masonry wall was built around the grave of the blessed person named Yuşa, a separate tomb keeper and a servant to light oil lamps were appointed, [tekke] rooms were built and a şeyh for the tekke was assigned to it as well.

The builder [of the mosque] was the abovementioned vizier [Mehmed Said Paşa], the son of Yığırmsıkız Çelebi, known as Mehmed Efendi, a high official of Sultan Ahmed Khan the Third. Following his grand vizierate, [Mehmed Said Paşa] died in 1175 [1761-62], while he was governor of Maraş, and he was buried in the abovementioned city.

Even though the blessed person who is buried in the abovementioned place is generally referred to as the Prophet Yuşa [Joshua], the [real] Prophet Yuşa—peace be upon him—was Yuşa bin Nuh bin Efraim bin Yusuf bin Yakub, the nephew, personal disciple and sincere companion of His Excellency the Prophet Musa [Moses]—may the prayers of God be upon him and the [other] prophets—and his felicitous name was Yeşu, subsequently pronounced as Yuşa. His Excellency the aforesaid [Yuşa bin Nuh] did not come here [to Istanbul]. Since he was one hundred years old at the time of the departure for the Abode of Eternity of the Prophet Musa—peace be upon him—and was his successor for twenty-seven years, he departed for the Abode of Eternity when he was one hundred twenty-seven years old.

According to one tradition, his blessed grave is in one of the villages of the city of Nablus near blessed Jerusalem, and in another tradition it is in the city of Mara near Aleppo. His Excellency the Yuşa who is buried here may be one of the blessed noble saints or one of the disciples [of the prophets]. Whatever the case, it appears [he was] a praiseworthy, saintly person. [148]

Nearby is the place which is at present called Macar Kales. Although it was [formerly] called the Maâ Cari Bahçesi (Garden of Running Water), [its name] was subsequently corrupted in the language of the common people, and it became known as the Macar Bahçesi. There is an excellent stream near this place, known as the Abî Hayat (Water of Life).

A pious person established a vakf for the reading in the abovementioned blessed mosque of the Mevlid-i Şerif, and usually it was read in the summer. Because of this, by degrees, crowds would gather, which would stretch like an army of men and women from the Hünkâr Iskelesi to Yuşa. Among the

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3254 Sa’id Paşa makâm-Yuşsa’i yapdı bi-vechi’llâh.
3255 Yığırmsıkız Çelebi Mehmed Efendi (d. 1732), Ottoman statesman of the early eighteenth century, best known for the diplomatic mission which he led to the French court of Louis XV in 1720-21. His account of the embassy, which he wrote during his mission and revised after his return to Istanbul, had an important influence in acquainting members of the Ottoman elite with Western ideas and tastes. In particular, the embassy served to introduce the court of Ahmed III to aspects of the European rococo, and led to the establishment in 1727 of the first Ottoman printing press using Arabic type by Ibrahim Muteferrika and Mehmed Efendi’s son Mehmed Said Efendi; see EI², VI, 1004-6; SO, IV, 226.

3256 In addition to Nablus and Ma’arrat al-Nu’man (Ma’re), the location of the tomb of Joshua was at various times identified as being at Tiberias, at Busr in the Hawran and at Sarafah in the Mā‘b (Moab), east of the Dead Sea; see Guy LeStrange, Palestine under the Muslims (London, 1890), 357, 404, 425, 496 and 551.

3257 One of a series of forts known as the Kila-i Erba’a (Four Forts) on the upper Bosphorus, constructed or strengthened by the French military engineer Monnier in the late eighteenth century as part of the defenses of the capital. In addition to Macar Kalesi (known also as Macar Tabyası or Yuşa Tabyası) at Macar Burnu, one kilometer south of Anadolukavağı, Monnier built a second battery, the Telli Dalyan Tabyası, on the European shore opposite and repaired the Turkish forts at Anadolukavağı and Rumelikavagi. Macar Burnu itself is the Byzantine Argyronion; see EI, II, 684, 691; Joseph von Hammer, Constantinopolis und der Bosphorus (Pest, 1822), II, 288 and appended map of upper Bosphorus; Janin, CB, 440.

3258 The Imperial Boat Landing on the Bosphorus shore at the mouth of the Tokat Deresi on the northern edge of Yahk6y. It was the boat landing for the imperial garden known as the Tokat Bahçesi (see below), first founded in the late fifteenth century by Mehmed II. In 1833, the Russian army camped there during the crisis provoked by the advance of Ibrahim Paşa and the Egyptian army toward Constantinople. Subsequently, the Ottoman-Russian treaty of 8 July 1833, known as the Treaty of Hünkâr Iskelesi, was signed there. The grounds are today occupied by the Beykoz Kasrı, built by the imperial architects Nigoğos and Sarkis Balyan for Sultan Abdülmecid between 1855 and 1866; see Pars Tuğlaci, Osmanlı Mimarlığında Batılaşma Dönemi ve Balyan
seyhs invited to the [reading of the] Mevliid-i Şerif, the seyhs of the Rüfaîye and Sadiye would come and, raising their standards, would perform religious services together with their dervishes. Since disorder was anticipated because of the growing size of this crowd year after year, [public readings of the Mevlîd] were prohibited in the middle of the sultanate of Selim Khan the Third, and it was ordered that the recitation of the legend of the blessed birth be clandestinely performed.

At the foot of this mountain there is an imperial pavilion, a great pool and an incomparable ornamental fountain known as Tokat Bahçesi. A sublimely restful place, it has its own Janissary officer (usta) and [garrison] of soldiers and is a place of private audience. The reason it is called Tokat is because, five years after his conquest of Istanbul, the good news that the city of Tokat in Anatolia had been freed from the hands of enemies reached His Majesty Ebûlafiaf Sultan Mehmed Khan on this spot. And because of this, an imperial decree was issued that this place also be named Tokat, and a restful audience hall was built. Although it fell from favor after the [reign of the] abovementioned padishah and was, with the passage of time, on the point of ruin, His Majesty Sultan Mahmud Khan the First wished that it again should become flourishing, and it was [re]constructed and [re]built in a sumptuous manner. Nevres Efendi, one of the poets of that time, composed this chronogram:

King by lineage, Alexander of the world in rank,
Ruler of the spheres, Mahmud, locus of pure disposition,
That auspicious sovereign of the munificent universe,
Built an earthly, column-filled building, the envy of Irem.

He is the imperial servant of the Two Holy Cities.
Great king [like] Alexander, Cemšid, Feridun and Kubad,
He established eternal peace with freedom from rebellion.
There was [formerly] sedition, but in his time there was security.
He brought prosperity and the heart was rent [with joy].
The souls of the obstinate were rent by his just decree.
As an example, although to kings of old it was a place of excursion,
This best seat of beauty, this exhilarating pure building,
Cruel fate made into a ruin,
Such that not even an inspired architect could cause it to flourish.
The pool, pretty to the eye as a picture, was empty of water.
In it, the fountain was congealed like the brush of a miniature painter.
Fashioning needed ornament, [Sultan Mahmud] made it such, that
All reason called it Hûmayunabad.
The space before it is a copy of the meadows of Paradise.
[With regard to] this [garden], concerning which [they ask], “Does it not resemble the palace of Şeddad—may he perish?”
People respond, “Compared with Farahabad it is a wonder. Go and see it!”
Well then, wherever it be, go see this Sa’dabad!

3259 The Tokat Bahçesi was located in the upper reaches of the meadow of the Tokat Deresi, about three kilometers from the Bosphorus shore. It consisted of a formal garden enclosed by high walls, with a long, narrow, rectangular pool at the center, fed by cascades and waterfalls in the west end and overlooked by a kiosk in the east. For a description of the garden, a plan, a view of the remains of the kiosk as it was in 1940 and a map of the Beykoz meadows and the valley of the Tokat Deresi, indicating the garden’s location, see Sedad Hakki Eldem, Türk Bahçeleri (Ankara, 1976), 6-7, 188-89; Muzaffer Erdoğan, “Osmanlı Devrinde İstanbul Bahçeleri,” Vakıflar Dergisi, 4 (1958), 179-80.
3260 For Irem, see Hadika, n. 3141 above.
3261 “Place of Joy,” the name of one of the seashore palaces built in the Kandilli Hasbahee during the Tulip Period of the early eighteenth century; see ISTA, X, 5653.
3262 “Abode of Auspiciousness,” the name of the renowned imperial summer palace and garden at Kağthane (Sweet Waters
A clever architect would be enamored of its charming plan.

Behzad would be confounded by its newly invented, many-colored ornament.

In comparison to its ceiling, the satin sky is unadorned.

Compared to its spacious esplanade, the expansive desert appears confined.

This new pavilion made Tokat the envy of Damascus.

It caused Süleyman Khan’s soul to be happy and his name to be remembered.

God, may the daily-expanding power of the star of his prosperity

Increase with his life and success!

Reaching a good stopping place, I composed two lines of poetry,

Such that people of refinement may tally [the garden’s date].

[150] In addition to each [line] separately producing a date,

That is neither deficient nor excessive, their letter and spirit stir the soul.

When one totals each of the two lines, they give the date.

Finally, transpose the ones, the tens and the hundreds.

Nevres, what need is there for a detailed explanation? In all there are eight [ways of computing the date].

The discriminating will understand its solution.

He said, “Here is the admired chronogram, which

Poets would deem incredible, were it written as a framed inscription.”

“May God bless it! Wonderful edifice! Embellished pavilion!”

“Joy-giving, pure palace! Palace of Hümâyunabad!”

Evlîya Çelebi affirms in his history that [the palace] was one of the works of the abovementioned

Paradise-dwelling Ebü'l-Feth Sultan Mehmed Khan. Because it was again held in high regard in the time

of Sultan Süleyman Khan, it was enlarged and embellished and a separate place of audience was built.

Subsequently, in the time of Sultan Mahmud Khan, because it was universally admired, it became
generally known by the name Hümâyunabad. But now, it has fallen from favor.
The Ak Baba Congregational Mosque near Yusa Dağ

Its builder was Canfeza Kadin, who was lady intendant (kethüda kadin) in the imperial harem during the sultanate of Sultan Ahmed Khan the First. It was noted and stated above that there is also a mosque of hers in Karagümüşük and a sebil of hers in Saraçhane. There is also a single hamam of hers in this village. The place of her burial is not known. The reason this village is known by this name [Akbaba] is because of Ak Baba Mehmed Efendi, whose grave is a magnificent tomb near the abovementioned mosque. His gravestone is devoid of a date. According to tradition, the aforesaid [Ak Baba] was one of the gazis who came with His Majesty the Paradise-dwelling Ebûl feth Sultan Mehmed Khan.

The Dereseki Mosque

Its builder was Molla Fenari Mehmed Efendi. He became şeyhülislâm in the year 949 [1542-43], following Abdülkadır Efendi. [151] He choose retirement in 952 [1545-46] and died in the year “Death’s glory,” 954 [1547-48]. After a time, a pious patron named Burnar Ibrahim Ağa installed its minbar. There are a great number of hazelnut trees and nightingales in this village. In a nearby garden there is a flowing stream known as the Kara Kulak Suyu. In point of fact, because it was an excellent stream, Giridli Yusuf Ağa, the steward of the sultan’s mother (valide sultan kethüdasi) in the period of Sultan Selim Khan the Third, caused it to be dammed up with marble stones and made it to flow from a lion-mouthed spout. He also built unpretentious kiosks on either side of [the stream].

The Hünkâr Iskelesi Mosque

This Hünkâr Iskelesi is a well-known pleasure ground. It has its own Janissary officer (usta), garrison of soldiers, and an unpretentious mosque without a minaret. The officer (usta) in charge of the nearby water-powered grist mills is known as the head miller (uncubasız). There is also a separate battalion of the bostancı there. It is generally known as the grist mill battalion (değirmen ocağı). This battalion has a mosque without a minaret. In the time of Mahmud Khan the First, the late customs commissioner
(gümüşçü) Ishak Ağa built a fountain and open air places for public worship (nisimengâh) at three sites in the abovementioned countryside. In the period of Sultan Selim Khan the Third, a paper mill was also built and brought to life [there], and, after it was farmed out to someone, paper was manufactured.

The Yahkây Mescidi near the Hûnkar İskelesi

Its builder was the head of the imperial gardeners (ser-bostaniyan-i hassa) Mustafa Ağa. The congregational mosque in Beykoz is also a charitable work of the aforesaid [Mustafa Ağa]. İzzet Paşa installed the minbar [of the Yahkây Mosque]. Uncubâşı Hacı Mehmed Ağa made the nearby hamam and water-powered grist mill (su degirmen) vakfs of the abovementioned mosque. The person named Gazi Yunus, who is buried in the cemetery in the abovementioned place, was one of the gazis present at the conquest of Istanbul. [152]

1. The Congregational Mosque of Beykoz

Its builder was Mustafa Ağa, the chief of the bostancı (ser-bostaniyan), who was also mentioned above in connection with the Yahkây Mosque. The [location of] the abovementioned ağâ's place of burial is not known. In addition to this, there is also a congregational mosque of his in a village named Sina Pınar. The mekteb which is contiguous to this congregational mosque is also [the work] of one of the chiefs of the bostancı (bostancıbaşı), the patron of charity named Ahmed Ağa, who was subsequently retired with [the rank of] paşa with] three tuğ. As was mentioned above, there is also a congregational mosque built by him at the Demir Kapi in Istanbul. The market caique (pazar kayığı) of Beykoz is one of the aforesaid's vakfs. [Mustafa Ağa] died at Kanije Kalesi. The great fountain located at the abovementioned place is one of the charitable works of Behruz Ağa, whose congregational mosque is in

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3275 A "place of assembly," that is a namazgâh.
3276 The Yahkây Mescidi, located at the intersection of Yahkây Çayı Sokağı and Gazi Yunus Sokağı in Yahkây. Although the date of its foundation is uncertain, it must antedate the mid-seventeenth century, since its founder, Mustafa Ağa, was also the founder of the Beykoz Camii (see below) mentioned by Evliya Çelebi. According to the inscription on the base of its minaret, it was renovated in 1269/1853 by the bâskadin of Sultan Mahmud II. Öz states that it underwent further repairs around 1940. The present mosque retains none of its original character; see IC, II, 70; ISTA, V, 2669-70. For location, see map, Eldem, Boğazici Yalılar, II, 14, 16.
3277 See Hadîka, 463-64.
3278 The Beykoz Camii, located at the Beykoz Boat Landing, at the intersection of Karaca Burun Caddesi (İbrahim Kelle Caddesi) and Beykoz Camii Sokak. As the congregational mosque mentioned by Evliya Çelebi (Travels, 1/2, 74) is presumed to be the same Beykoz Camii, its original foundation must antedate the mid-seventeenth century. The present structure is dated by an inscription commemorating a renovation carried out in 1224/1809-10; see DBIA, II, 195-96; ISTA, V, 2644. For location, see map, Eldem, Boğazici Yalılar, II, 15, 18.
3279 The Yahkây Mescidi; see Hadîka, 463.
3280 The Ahmed Paşa Camii; see Hadîka, 51.
3281 The fortress of Kaniza, south of Lake Balaton in western Hungary.
3282 The On Çeşmeler or Mahmud I Çeşmesi, so named for the fact that it was restored by Sultan Mahmud I; see Tanışık, Çeşmeler, II, 348-50.
the Otabaşı Çarşısı in Istanbul. The single hamam in its vicinity is one of the abovementioned fountain’s vakf properties. After some time, the mending and repair of the abovementioned fountain became the imperial desire of His Majesty Sultan Mahmud Khan the First, and it was rebuilt and renovated under the supervision of the customs commissioner (gümruk emini) Seyyid Ishak Ağa. Nevres Efendi composed this chronogram for its renovation:

Abounding source of justice, beneficent sea of munificence,  
Pride of the empire, most just khedive of the world,  
His Majesty Sultan Mahmud, emperor of destiny, whose  
Brow the lightning flash of spiritual power and numinous radiance strikes:  
His temperament is like the Mirror of Alexander, which at all times  
Makes manifest the abode of divine radiance.  
King experienced in justice, praiseworthy dispenser of justice, in comparison to whom  
The justice of Umar and the liberality of Ali are insignificant,
He delivered up his favors and his wrathful commands like rain and lightning.  
One of his hands is always on the sword, the other disburses kindness.  
Shahs give the servants of their courts belts for daggers.  
Yes, that strength, that visible power is the quality of the Caliphate.

[153] Disseminating kindness, he makes the desert a limitless sea.  
God, he makes the sea to flourish! Protector, preserve his power!  
In his reign, illusory ripples became a surging sea.  
The wellspring of his universal munificence seized the world from end to end.
One day, for instance, this fountain’s water ceased to flow.  
Withered, thirsty lips had become listless.  
Thus had its water, which had not been valued, failed.  
Neither its beginning nor its end, neither its start nor its finish,  
They could not find its fountain-of-life-like source, though  
The lantern of the sun was in Alexander’s hand.  
So little [water] remained, that they named it the dry fountain,  
With a handsome dome and several solid spigots.
May God, be He exalted, increase the padishah’s life, and  
May He totally eradicate his enemies, wherever they are!  
With zeal, he rebuilt [the fountain] more excellently than before.  
Its neglected and summary [form] became detailed and excellent.
So beautifully did he build it, that eyes had not beheld its equal,  
Since the great mill, the vault of heaven, turned.
Such was its cold water that in the days of summer  
The people of Beykoz would look forward to going to it.
It was like the fountain of life amongst the cruelties of the world.
With the zeal of Hızır, Mahmud Khan the Saint created it.
Seeing its completion, they composed a chronogram for it,  
The poets of the time, the perfect men of the age.
I also admired it and wrote last of all.
O Nevres, two bright chronograms in one pure couplet:

3283 The Otabaşı Camii in Macuncu in Şehremini; see Hadika, 33.
3284 'Umar b. al-Khattab (d. 644), the second of the Rightly Guided Caliphs, known for his strong will, for his direct and unambiguous manner and for his simple, puritan character.
3285 'Ali ibn Abi Talib (598-661), the cousin and son-in-law of the Prophet Muhammed, and fourth of the Rightly Guided Caliphs, renowned for his piety, courage, nobility and learning. He is remembered in particular as a model of chivalry, who acted toward his enemies with generosity and magnanimity.
3286 That is, since time’s beginning.
3287 Al-Khidr (“The Green One”); see Hadika, n. 29.
MOSQUES OF THE UPPER BOSPHORUS

"He built this heart-attracting fountain. Its waters reached Beykoz," 1159 [1746]. "Shah of exalted station, Sultan Mahmud the Saint," 1159 [1746].

[154] 2. The Meryemzade Mosque in Beykoz

Its builder was Mehmed Efendi. He died on the blessed hajj road. [The mosque] does not have a quarter.

The pleasure-ground known as Sultanîye near Beykoz has its own Janissary officer (usta) and there is a [garrison of] soldiers, an unpretentious barracks and a small mosque without a minaret. The refreshing stream celebrated as Gûmûşsuyu flows from the mountain near this place. Mehmed Bey Efendi, the son of the vizier Pir Mustafa Paşa, built a fountain of refreshing water near the abovementioned place. He also built raised terraces (sofa) of stone and was the cause of the abovementioned place’s distinction.

The abovementioned Mehmed Bey was the son-in-law of the former şeyhülislâm Pirizade Osman Sahib Efendi. He embarked on a teaching career on the seventeenth day of Muharrem of the year 1163 [27 December 1749]. After serving the customary period in medreses, he was appointed to the office of kadi of Galata in Muharrem 1186 [1772-73], to the rank of judge of Edirne in Receb 1193 [1779], to the honorary rank (paye) of Venerated Mecca on the first day of Şaban 1196 [12 July 1782], to the honorary rank (paye) of Istanbul in Şevval 1202 [1788], and again, in Şaban of the abovementioned year, to the office of kadi of Istanbul. After having been pleased with the honorary rank (paye) of Anatolia on the first day of Muharrem 1207 [19 August 1792], he died on the twenty-second day of blessed Ramazan 1209 [12 April 1795]. The poet Feyzi composed this chronogram for the fountain which he built in the abovementioned place:

Namesake of the Glory of the World [the Prophet Muhammed], son of Pir Mustafa Paşa, Honored emir, he is filled with joy. His family is esteemed.

He caused clear, pure water to flow in Sultanîye.

Drink the water for the love of Muhammed Mustafa. It is a spring like Zemzem.

Feyzi, its spigot’s tongue expressed the date to the thirsty.

"Pure water flowed. Drink! This is the fountain of the honored lord," 1177 [1763-64].
Subsequently, in the time of Sultan Selim Khan, a stone commemorative marker (nişantas) was set up [at Beykoz], the fences were repaired and the fountain was renovated. [155]

The Congregational Mosque of İncirköy near Sultanıye

It is an upper-story [mosque]. Its builder was Sinan Ağa, a chief of the bostancı (ser-bostaniyan). The grave of the abovementioned ağa is in the cemetery opposite [the mosque]. After a time, Derzi Hüseyin Ağa, another head of the bostancı (bostanecbaşı), rebuilt the abovementioned congregational mosque as an upper-story structure and built a mekteb beneath it. The grave of the abovementioned Hüseyin Ağa is in a spot opposite the meadow near Karacaahmed in Üsküdar. His death occurred in Receb of “River of Kevser of Paradise,” [157] 1179 [1765-66]. The abovementioned ağa also became steward of the grand vizier (kethuda-yı sadır-ı azam). The builder of the mekteb located in the village was the trader (muameleci) Şeyh Mustafa Efendi, whose biography was noted in connection with the mosque which is his charitable work located in Mesih Paşa in Istanbul. [158] But the abovementioned mekteb is now in ruins. The single hamam located in the abovementioned village is owned as private property. There is a great deal of malaria in this village. Although it produces much fruit, it is not cared for out of fear of malarial fever. Paşabahçesi adjoins this village.

The Congregational Mosque of Paşabahçe near İncirköy

Its builder was His Majesty Sultan Mustafa Khan the Third, who ordered it rebuilt and brought to life anew in the year 1177 [1763-64]. He also built a single hamam, a fountain of refreshing water, a mekteb and an unpretentious bazaar at the abovementioned place. At the end of the bazaar is a pleasant pool and, beside it, a sunken fountain. [159] The market caique (pazar kayığı), fountain, seaside mansions and hamam of İncirli Kariyesi are among the vakfs of this great congregational mosque.

The Çubuklu Ocağı Mosque

This mosque is the congregational mosque of the soldiers’ barracks, located in the abovementioned excursion spot. The head of the bostancı (bostanecbaşı), Halil Ağa, installed its minbar and assigned seven

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[155] The İncirköyün Camii, known also as the Sinan Ağa Camii, located at the intersection of Sahip Molla Caddeesi and Köy Önü SokAĞı at the İncirköy Boat Landing in Paşabahçe. In addition to the restoration carried out by Hüseyin Ağa in the eighteenth century, the mosque was also renovated in 1939; see IC, II, 32. For location, see map, DBIA, VI, 228.


[157] The Muameleci Mescidi; see Hadika, 225.

[158] The Paşabahçe Camii, known also as the Üççü Mustafa Camii, located at the intersection of the Paşabahçe-Çubuklu Caddeesi and the Paşabahçe Iskele Caddeesi at the Paşabahçe Boat Landing. The present mosque dates to 1971; see DBIA, VIII, 356; IC, II, 52. For location, see map, DBIA, VI, 228.

[159] The Çukur Çeşmesi of Mustafa III; see Tanıştık, Çemeler, II, 360-61.

[160] The Çubuklu Ocağı Mescidi (Mosque of [Bostanı] Corps of Çubuklu), located on Cami Sokağı in Çubuklu. The mosque was built for the soldiers of the barracks known as the Feyzabad Kaşlası in Çubuklu. The date of its original foundation is uncertain. The mosque fell into ruin in the early nineteenth century. It was completely rebuilt in 1964; see DBIA, VIII, 111-12; IC, II, 19; İSTA, VIII, 414-44. For location, see map, DBIA, II, 533.

The village of Çubuklu, on the Asian shore of the upper Bosphorus, is located between Paşabahçe and Kanlıca. In Byzantine times it was known as Irenaeon or “Peaceful” and was the site of a famous monastery of the order of the Akoimetai, the “Unsleeping,” in which monks prayed continuously day and night in relays. According to Janin, the monastery was still in existence as late as the thirteenth century. The Ottoman sultans used Çubuklu for hunting and built an imperial garden and kiosk there, which were known as Feyzabad. Evliya Celebi states that the name Çubuklu derives from the fact that when Bayezid II was bringing the young Selim I from Trabzon, he became angry with the prince and struck him on this spot eight times with a cane (çubuk), which was then stuck in the ground with the statement that the number of strokes would equal the number of years of Selim’s reign. In time, the cane miraculously took root and bore fruit, from which fact the spot came to be known as the Çubuklu Bahçe; see DBIA, II, 533-35; Evliya Celebi, Travels, I/2, 75; Inciçyan, Istanbul, 127-28; Janin, CB, 443; idem, Géographie ecclésiastique, 20-21.
akçe daily as a stipend for the office of its preacher. The pool, water spout and fountain of refreshing water in the abovementioned place are the charitable works of Maktul Ibrahim Paşa, the grand vizier and most generous son-in-law of His Majesty Sultan Ahmed Khan the Third. Beside [the fountain], there is a date stone, upon which is inscribed a chronogram composed by the famous poet Vehbi Seyid Hüseyin Efendi. The name Feyzabad was given to this place. The abovementioned chronogram is as follows:

His Majesty, the sovereign of the seven climes,
The axis of the world, the khedive of Chosroes-like munificence,
That is to say, Sultan Ahmed the Third—
May the Four Pillars favor him:
He was a padishah so sagacious that
Bayezid would have asked to be guided in the True Path by him.
His invocation of fortune and prosperity became
Glorifications of the inhabitants of Paradise.
His unspiring munificence becoming visible in the world,
The God of mankind made him successful.
Mercy-working and generous
Asaph, predisposed to thoughts of munificence,
Exalted son-in-law, unique in the world,
Source of learning, mildness, orthodoxy and rectitude,
The grand vizier Ibrahim,
Sea of charity, Asaph of munificent habit:
Because of the spring cloud of his kindness,
This ingenious garden became verdant.
Slave and free, they rejoiced at the wellspring of bountiful charity
In the garden of the world.
That is to say, he expended zeal in Çubuklu.
He built a source of pure and limpid [water],
A wonderful seat of incomparable beauty,
Commanding the envy of Khallukh and Nevşad!

Moreover, with a pool, he now made
To increase the beauty of that excursion spot.
A pool, but what a small sea!
A pool, but what a noble stream’s pool!
One day, that most excellent lion of the holy war
Came auspiciously to that exalted hilly spot.
Joyously, he arrived for an outing.
As soon as he reached the pool, he dismounted.
Said that Baykara-like vizier,

"[This spot’s] blessed abundance makes it auspicious.
Henceforth, let this private excursion spot’s
Name among mankind be Feyzabad."

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3302 Nevşehirli Damad Ibrahim Paşa, for whom, see Hadika, n. 22. For the fountain, see Tanşık, Şemeler, II, 304-6.  
3303 Feyzabad was a name by which Çubuklu was frequently referred to in the eighteenth century; see ISTA, X, 5728.  
3304 Evtad, the plural of veted, literally “pegs,” the third category of saints in the Sufi hierarchy of the abdāl after the kubā and the two imams. By their powerful influence, the evtad are believed to help maintain the order of the universe. Unknown to the masses, they are referred to as “the men of the mystery” (rical-i gayb). The evtad, referred to as well as imad, “the pillars,” each rule one of the four cardinal points, north, east, south and west.  
3305 Sultan Bayezid II (r. 1481-1512), often referred to with the epithet veli (saint), because of his narrow and dogmatic piety.  
3306 The source of abundant rain that nourishes the earth, like Ibrahim’s munificent generosity.  
3307 Legendary cities famous for the beauty of their inhabitants.  
3308 That is, like the Timurid prince Husayn Bâykarâ, renowned for his courage, intelligence and beauty.  
3309 Literally “Abode of Abundance.”
By his ardor, Baykara made a paradise.
I totaled up the year of its date.
O God, Who is without equal, the date is,
"Captivating place, abode of Feyzabad." \(^{3310}\) 1134 [1721-22].

In the grassy meadow adjoining this fountain, there is another fountain of refreshing water, which is again one of the charitable works of the abovementioned vizier, who built it one year before this [Çubuklu fountain]. Its chronogram is likewise by the aforesaid Vehbi Efendi.

Khedive of Jamshid\(^ {3311}\)-like pomp, Sultan Ahmed Khan Gazi, whose Equal among the clime-adorning kings has not come to the world:
His grand vizier, the minister of ministers, the prop of the state is
His honored son-in-law, his confidant in form and essence.
Even if we were not generous, we enjoyed [his] great charity and munificence.
We saw not the equal of his justice in the physical world, in dreams or in whimsy.
By his worldly effort, he made the earth to flourish.
How many works did he build in every exhilarating and beautiful place!

\(^{158}\) This place became like a great folio manuscript,
And this single, concluding couplet became a match for [this] abode of Chosroes.
O Vehbi, may he write a most beautiful chronogram!
“In the time of Ibrahim Paşa, Çubuklu acquired its source,” \(^{3312}\) 1133 [1720-21].

The Sinan Efendi Mosque\(^ {3313}\) in Kanlıca
Sinan Efendi, its builder, followed the way of the Sufis. There is a famous treatise on mysticism by him. There is also a mosque, mekteb and medrese of his in Istanbul.\(^ {3314}\) The aforesaid is buried in the enclosed cemetery of his mekteb. The date of his death is “May God have mercy on him,” \(^{3315}\) 974 [1566-67]. [The mosque] has a quarter.

The Congregational Mosque of Kanlıca\(^ {3316}\)
Its builder was İskender Paşa, who was the head of the bostanca (bostancabaşı) in the time of the Paradise-dwelling Sultan Süleyman Khan the First. He became governor of Egypt on the eleventh day of Rebiülâhir of the year 965 [23 February 1556], following the dismissal of Dukakin Mehmed Paşa. After his dismissal on the thirtieth day of blessed Recep of the year 967 [26 April 1560], Hadım Ali Paşa was appointed in his place. Subsequently, on arriving at the Exalted Threshold [Istanbul], he was favored with the eyalet of Anatolia. Later, in the year 978 [1570-71], he was charged, together with the soldiers

\(^{3310}\) Câyı dilecă makam Feyz-ábâd.
\(^{3311}\) Jamshid, mythic Iranian hero, one of the first four kings of the dynasty of the Pishdâdyân in Firdawsi’s Shah-Name.
\(^{3312}\) Suyun buldu Çubuklu devr-i İbrâhim Paşa da.
\(^{3313}\) The Sinan Efendi Mescidi, located in Kanlıca As the founder died in 1566, the mosque must date to the mid-sixteenth century; IC, II, 59. Kanlıca is itself a village between Çubuklu and Anadoluhisar on the Asian shore of the Bosphorus, at the northern end of the Narrows. Long held in high regard as an excursion spot, in the mid-seventeenth century it included, according to Evliya Çelebi, almost 2,000 houses with gardens and vineyards and was notable for its many yalıs along the water’s edge. There were, he adds, seven quarters in Kanlıca, all of them Muslim; see DBIA, IV, 415-17; Evliya Çelebi, Travels, I/2, 75; IA, II, 685-87.
\(^{3314}\) The Kepenekçi Sinan Mescidi and Kepenekçi Sinan Medresesi; see Hadika, 199.
\(^{3315}\) Allâh ide rahmeter.
\(^{3316}\) The Kanlıca Camii, known also as the İskender Paşa Camii, located on the Simavi Meydanı at the Kanlıca Boat Landing in Kanlıca. The mosque, which is dated by inscription to 978/1570, was built by Mimar Sinan and originally formed part of a complex including İskender Paşa’s tomb, a muvakkithane and a hamam; see DBIA, IV, 207-8; Evliya Çelebi, Travels, I/2, 75; IC, II, 35. For location, see map, Eldem, Boğaziçi Yaltları, II, 36, 39.
of the eyalet, with the conquest of the fortress of Famagusta on the island of Cyprus. He died in the abovementioned place from shortness of breath two days after the conquest of the fortress. It is [thus] written in histories.

There was another İskender Paşa in that time, who was of the Circassian tribe named Kabartay. While a slave of Divane Hüsrev Paşa, who became governor of Egypt in Şaban of the year 941 [1534-35] in place of Hadım Süleyman Paşa, he became [Hüsrev Paşa's] head gatekeeper (kapucbaşı). He was subsequently appointed head of the cavus (ser-cavuşan) and, still later, was made finance director (defterdar) of Ash-colored Aleppo. Coming to the Gate of Felicity [Istanbul] following his dismissal, he was appointed finance director (defterdar) of Anatolia, and, in the course of the campaign against Elkas Mirza in the year 955 [1548-49], the eyalet of Van was conferred [on him]. Subsequently, he was appointed beylerbeysi of Erzurum and governor of Diyarbakır. In 970 [1562-63], after having been governor in the abovementioned place continuously for ten years, he became governor of Baghdad in place of Hızır Paşa. During the rebellion at that time of the bedouin Arab tribe of the Ulyanzade in the region of Basra, the aforesaid was appointed commander (siphehsalar) of the soldiers dispatched from the Exalted Gate [Istanbul] and those other regions. He was dismissed after bringing the said nomad tribes into submission, and, in his place, the vizier Murad Paşa was appointed governor of Baghdad. This Murad Paşa built a blessed congregational mosque in the Meydan Quarter of Baghdad. The abovementioned congregational mosque's construction chronogram, which was composed by Fuzulizade Fazlı, was noted down in this place as a blessing.

Fortunate sultan, just shah, Selim the First:
Exalted destiny is the slave of his court.
That prince of Islam, lord of the nations,
Darius of the sanctuary of religion, refuge of the world,
Made governor of Baghdad a philanthropist,
Whose zeal caused the construction of this mosque.
Paşa of destiny, of most exalted dignity: from eternity
The Lord God favored him with power and eminence!
Fazlı correctly composed a chronogram for this mosque.
"O come to the mosque. Salute the purity of its intention," 978 [1570-71].

Following this, the abovementioned İskender Paşa became governor of Egypt, on the twenty-third of Cemaziylâhur 976 [13 December 1568], when Sinan Paşa, the governor of Egypt was commissioned to [re]conquer and recover the lands of the Yemen from the hands of Imamzade Mutahhar,339 who was invading the abovementioned countries. Later, when the abovementioned Sinan Paşa becoming governor of Egypt a second time, on the thirtieth of Muharrem of the year 979 [7 June 1571], following his conquest and subjugation of the lands of the Yemen, İskender Paşa returned to Istanbul in retirement and died. He was an intelligent, mature, courageous and brave person, inclined to friendship with the ulema. He was known as Çerkes İskender Paşa—may God have mercy on him.

[160] This is the date of the construction of the abovementioned congregational mosque:

Ridvan al-Ali composed its chronogram.
"We said, 'In the name of God, the Merciful, the Compassionate,'" 989 [1581].

337 Alkâş Mirza, the son of the Safavid Shah Isma’il (r. 1501-24); see Hadika, n. 1115.
338 The Murâdîiya Mosque, built in 978/1570; see EI², I, 904.
339 Gel mescide ey pâk-i murâd eyle temennâ.
340 Al-Mu'tahhar b. al-Mutawakkil ’alâ’illâh (d. 1572), the Zaydi imam of the Yemen.
341 Kulnâ bî’sm-illâh al-Rahmân al-Rahîm.
One of the Iskender Paasas who was mentioned [above] is buried in the courtyard of the congregational mosque [of Kanlica], in a private tomb with windows on three sides. Because Çerkes Iskender Paşa died in Istanbul, it is more reasonable to suppose that it is him. Gazi Iskender Paşa is written on the gravestone. And his son Ahmed Paşa is buried beside him. There are no numerical dates [on their gravestones]. In addition, his medrese and mekteb are contiguous to the congregational mosque. Although it is said that the famous Muhsi Lari is also buried in the courtyard of this congregational mosque, the abovementioned pious person, who died in 899 [1581], while he was mufti of Diyarbakur, was buried near the congregational mosque of Iskender Paşa in the abovementioned city. The market caique (pasar kayığı) of this village is one of the income-producing vakfs of this congregational mosque.

Şeyhülislam Yenisehirli Abdullah Efendi\footnote{For Yenisehirli Abdullah Efendi, see also Hadika, n. 829.} is buried on the right side of the congregational mosque. The aforesaid master came to Istanbul from Yenisehir. After entering the circle of the giver of fetvas, the late Şeyhülislam Ali Efendi,\footnote{Catalcavi Ali Efendi; see Hadika, n. 2296.} and through his efforts embarking on a teaching career, [Abdullah Efendi] was employed in various functions. After the customary period in medreses, he became kadi of Ash-colored Aleppo in Honored Şeval 1117 [1706], and kadi of Bursa in Zilkade 1123 [1711-12]. He was appointed kadi of the army (ordu kadısı) in the course of the campaign in the Morea, which came to pass near the end of 1126 [1714]. After being contented with the honorary rank (paye) of Anatolia on the fourth of Rebi‘ülâhur 1128 [28 March 1716], and subsequently with the honorary rank (paye) of Rumelia, he was appointed mufti of mankind\footnote{In other words, şeyhülislam.} on the sixth day of Cemaziyevel 1130 [7 April 1718], following the dismissal of Şeyhülislam Ebu Ishak Ismail Efendi.\footnote{Ebu Ishak Kara Ismail Naim Efendi; see Hadika, n. 227.} The line of poetry, “The fetva\footnote{That is, authority to dispense fetvas, which is to say, the office of şeyhülislam.} was bestowed on Abdullah Efendi and he attained the office,”\footnote{Mabûman buldâ ‘Abd-Allâh Efendi’yê gelêb fetvê.} gives the date [of his appointment]. He was subsequently dismissed at the time of the accession of Sultan Mahmud Khan in Rebi‘üleвлvel of the year 1143 [1730] and was exiled to Gelibolu. Mirzazade Şeyh Mehmed Efendi\footnote{Mirzazade Seyyid Mehmed Efendi; see Hadika, n. 2569.} was honored with his office. The length of the abovementioned master’s term in the office of şeyhülislam was thirteen years and two months.\footnote{Arzê du‘â.} Among the written works of the aforesaid is the esteemed book named Behçet al-Fetava (Splendor of Legal Decisions). In the year 1141 [1728-29], he gave permission for the printing and copying of Islamic books, with the exception of commentaries on the Qur’an, the Traditions of the Prophet (hadis) and books on Islamic law. The aforesaid [Abdullah Efendi] set out on the blessed hajj from his place of exile in Gelibolu, and, after returning again to his place of exile following the performance of the pious act, he came to the Exalted Gate [Istanbul] in 1155 [1742-43] and was permitted to dwell in his seaside mansion in Kanlica. He died in the year 1165 [1751-52], while dwelling in the abovementioned seaside mansion, and was buried in the enclosed cemetery of the abovementioned congregational mosque.

Bursah Mehmed Emin Efendi, who died after retiring from the office of kadi of Üskûdar, is also buried in this blessed congregational mosque’s enclosed cemetery. He died in the year “Offering prayer,”\footnote{Arzê du‘â.} 1186 [1772-73]. There are some written works by him and an edited divan of his poetry.\footnote{The printed text here includes an example of his poetry, a couplet which has been omitted from this translation.} The abovementioned gentleman was a person from whom laudable qualities were to be expected. His blessed grave it is well known because it is a place where prayers are accepted. This village’s water source is a vakf of the large barracks located in the residence of the head of the bostancı (bostancıbaşı).
The Dolayi Mosque on the Bahai Körfezi

Its builder was Muhasil Sinan Efendi, details of whose biography are noted in connection with his blessed mosque in the town of Anadoluhisar. At present the abovementioned mosque is in ruins. The quarter of this mosque consists of seaside mansions.

On this bay [Bahai Körfezi], there is a beautiful spot named Mirabad, which, being an esteemed locality in the time of Sultan Mahmud Khan the First, became a place of audience. After the time of the abovementioned padishah, visits were occasionally made by the glorious, magnificent, embellishment-increasing padishahs. The summit of the mountain named Kavacik, which is located behind the abovementioned place, is also an excursion spot. The Tekke of Kanlica Şeyh Ata Efendi is near this place. Following the death of the aforesaid [şeyh] in the year 1204 [1789-90], he was buried in his tekke.

The Congregational Mosque of Anadoluhisar

The abovementioned was built as an upper-story congregational mosque overlooking the sea in front of the fortress. Its builder was Ebülfeth Sultan Mehmed Khan Gazi. It has an imperial tribune (mahfil-i hūmayun). The salaries of its servants are provided from the vakf of the Great Aya Sofya. There is also an open air place for public prayer (namazgah) on the square (meydan), located on the canon side of the fortress. A lady named Yasemin, who was a patron of charitable works, built the mekteb located on the corner opposite the abovementioned congregational mosque. Her grave is also there. The double hamam located in [Anadoluhisar’s] bazaar and the single hamam located in Kanlica are among the vakf properties of this mekteb. The market caique (pazar kayği) of [Anadolu]hisar is a vakf of this lady. A person was appointed mütevelli under the supervision of the inhabitants of the village. In accord with the stipulation of the founder of the vakf, [its income] is expended to pay for the trousseaus of orphan girls and for the funeral expenses of the poor. Some of the houses located in the abovementioned village form the quarter of this blessed congregational mosque.

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335 The Dolayi Mescidi, thought to have been located on the present Mihrabad Caddesi in Kanlica. The mosque is no longer extant. Until the end of the nineteenth century, the Kanlica Körfezi was known as the Bahai Körfezi because of the location there of the splendid yah of Şeyhülislam Mehmed Bahai Efendi; see ISTA, IX, 4666.
335 The Sinan Efendi Mescidi; see Hadika, 472.
335 Mirhabad, located to the north of Kanlica, on the slopes overlooking the valley of the Kavacik Deresi; see map, Eldem, Boğaziçi Yalıları, II, 37.
335 The Anadoluhisar Camii, originally located at the Anadoluhisar Boat Landing, just north of the fortress. At the end of the nineteenth century, it was torn down together with a portion of the fortress wall and gates to make way for the construction of the road along the Bosphorus shore. The mosque was rebuilt on its present site north of the village on the Hisar-Kanlica Yolu, near the intersection with Pazar Sokagi. An inscription on the base of the minaret states that the mosque was rebuilt by Abdüllahim in 1301/1883; see DBIA, I, 258-59; IC, II, 5; ISTA, II, 818-20. For both the original and current locations, see maps, Eldem, Boğaziçi Yalıları, II, 77, 78.

The fortress known as Anadolu Hisar is also referred to as Güzeloce or Akça Hisar, and is located on the Asian shore of the Bosphorus opposite the Rumeli Hisar. It was originally built by Bayezid I in 797/1394-95 in order to cut off communication between Constantinople and the Black Sea. Improvements were made by Mehmed II in 856/1452, during the construction of the Rumeli Hisar, but, after the conquest of Constantinople, the two fortresses lost their military importance, and, when in the seventeenth century it became necessary to protect the Black Sea entrance to the Bosphorus, Murad IV built the fortresses of Rumeli Kavaği and Anadolu Kavaği further to the north. Although the fortifications of Anadolu Hisar had, by the seventeenth century, fallen into disrepair, Evliya describes the walls as still high and strong and says that it was garrisoned by some 200 soldiers. The surrounding village consisted of 1,080 houses and included large palaces and yahs. The population of the village, Evliya says, was entirely Muslim. Public buildings included the Congregational Mosque of Fatih Mehmed Khan (i.e., the Anadoluhisar Camii) and several mescids. In addition, there were seven mektebs, a small hamam and twenty shops; see DBIA, I, 256-58; Gabriel, Châteaux turcs, 9-28; ISTA, II, 802-18
The Sinan Efendi Mosque in Anadoluhisar

Its builder was Mühsin Sinaneddin Yusuf bin Hüsameddin Efendi, who arrived in the Exalted Threshold [Istanbul] from Amasya, and, after embarking on a teaching career and attaining some high offices, obtained the office of kadi of Istanbul in the year 954 [1547-48] and became kâdısasker of Anatolia in 958 [1551]. He subsequently chose retirement, and, with his death in auspicious Safer 986 [1578-79], while busy with acts of piety and worship, he was buried in the enclosed cemetery of the blessed congregational mosque, his own charitable work, known as the Yayla Congregational Mosque, located near the Yeni Odalar in Istanbul. The grave of his father-in-law, the late Sarı Muhimmeddin Efendi, is located near [his grave]. The abovementioned Sinaneddin Efendi died at the age of ninety-three. There is a commentary by him on Kadi Beyzavi’s blessed commentary on the Qur’an. He also built an upper-story mekteb adjoining the mentioned blessed mosque. Seyyid Mahmud Dede Efendi installed this mosque’s minbar. [163]

The abovementioned gentleman [Seyyid Mahmud Dede Efendi] was the son-in-law of Seyyid Feyzullah Efendi, the şeyhülislam and tutor of His Majesty the Paradise-dwelling Sultan Mustafa Khan, who was dethroned in Edirne in the [Janissary] revolt of 1115 [1703-4]. [Mahmud Dede] was kadi of Istanbul during the abovementioned revolt and was exiled to Bursa, and Ahmed Efendi, the tutor of the royal princes, was appointed in his place. Six months later, he too was exiled to Cyprus. The abovementioned Mahmud Dede Efendi, after residing in Bursa for thirty years in the utmost poverty, was appointed marshal of the descendants of the Prophet (nâkibüleşraf) on the twentieth day of blessed Ramazan of the year 1144 [18 March 1732], following the dismissal of Boluvižade Kıbrî al-Seyyid Mehmed Emin Efendi from the office of marshal. He was subsequently favored, one after the other, with the honorary ranks (paye) of Anatolia and of Rumelia. When, on the fourth day of CemaziyiilAhir 1147 [2 November 1734], Dürri Mehmed Efendi became şeyhülislam in place of Ishak Efendi, the office marshal of the descendants of the Prophet was conferred upon Ak Mahmudzade Zeynelabidin Efendi, who had been dismissed from [the office of kâdısasker of] Rumelia. The aforesaid [Mahmud Dede] died on the twenty-seventh day of Cemaziyülâhur of the year 1165 [12 May 1752].

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5935 The Sinan Efendi Mescidi, located at the intersection of Hisar Camii Sokağı and Setüştü Sokağı in Anadoluhisar; see IC, II, 59. For location, see map, ISTA, II, 804.
5936 For the Yayla Camii, see Hâdîka, 245, where the foundation is correctly attributed to Kanbur Mustafa Paşa. For an extended biography of Mühsin Sinaneddin Yusuf, see ibid., I, 134-35.
5937 şeyhülislâm Seyyid Mehmed Feyzullah Efendi; for details of his life see Hâdîka, n. 841.
5938 Dürri Mehmed Efendi (d. 1736), sixty-sixth Ottoman şeyhülislâm and founder of a famous family of Ottoman ulama, which flourished in the eighteenth and nineteenth centuries. According to some sources, he was born in Ankara and, after he was trained in the medreses of Istanbul, became the son-in-law of the kâdısasker of Anatolia, Babazade Abdülkadir Efendi. Following appointment to judgeships in Aleppo, Egypt, Mecca and Istanbul, and to the offices of kâdısasker of Anatolia and Rumelia, he was made şeyhülislâm upon the death of Ebu Ishak Ismail Efendizade Ishak Efendi on 31 October 1734. He was stricken with apoplexy in February-March, 1736, retired from office a month later, and died in the same year. Among his descendants, his son Dürrizade Mustafa Efendi, his grandsons Mehmed Atâullah Efendi and Mehmed Arif Efendi, and his great-grandson Dürrizade Abdullah Efendi all held at various times the office of şeyhülislâm; see Altunsu, Osmanlı Şeyhülislâmları, 125-26; El, II, 629-30; SO, II, 338.
5939 Ebu Ishak Ismail Efendizade Ishak Efendi; see Hâdîka, n. 314.
AFTER THIS, THERE BEGINS A DESCRIPTION OF THE CONGREGATIONAL MOSQUE OF FINDIKLI AND OF THE PLEASURE GROUNDS WHICH ARE IN AND AROUND THE ABOVEMENTIONED VILLAGE

Description of the Excursion Spot Known as Küçüksu

One or two pavilions (kasr) have survived in the abovementioned pleasure ground from an earlier period, and, as Sultan Mahmud Khan the First admired the abovementioned excursion spot, the grand vizier of the time, Divitdar Mehmed Paşa, exerted himself in the rebuilding of the abovementioned place. He appointed and assigned Yusuf Efendi, the dismissed commissioner of the city (şehir emini) and brother of Amedci, who was chief accountant of the finance department (muhasebe-i evvel), to be building commissioner (emin-i bina), and a great pavilion (kasr) was built on a piece of vacant land measuring eight hundred forty cubits. A stream was made to flow from the mountain to its south, and, with the construction of a pool, an ornamental water jet and a Paradise-like fountain, a most perfect beauty was given [to the site]. [This] is the chronogram which the poet Rasih Mehmed Efendi composed for its construction:

Great shah of shahs, most illustrious and generous padishah:
The world became the object of favor and munificence at his bountiful gate.

Foundation of justice, moon of pleasant countenance, Sultan Mahmud Khan:
The caliphate became more splendid with his magnificent person.

That felicitous architect made all the world flourish.
How many were the agreeable charitable works of his that appeared on every side!
As required for the delight of the sovereign’s pure disposition,
Many places became joyful with an abundance of cheer-giving works.
For example, a great affection for Küçükku became manifest.
And now it became the object of [his] discerning eye.
In gaiety it had no equal. Its air and water were truly matchless.
In all its aspects, whatever they be, it is most felicitous.
In the same way that the reflection of its green fields made the sea appear as land,
The graceful waves broke, and the deep green sea became a plain.
The meadow’s rose perfume is carried on each zephyr.
Gaily worked windows became passages for the eastern breeze.
Above all, of such a sublime building and incomparable pavilion,
The world has seen no equal. It became a wonderful seaside palace.
There are many imperial pleasure grounds on the Bosphorus, but
This new design was the distilled essence of them all.
Excellent, beautiful arrangement! Well-arranged, admirable place of repose,
The heart-attracting design of which was like a joy-increasing rose garden!
In profusely gilded paintings and inscriptions written entirely in gold,
Its designs manifest themselves. It became an alluring heart-ravisher.
Does gloom’s tarnish remain? The scene was enjoyed in the mirror of the heart!
Like a delightful road, this became an exhilarating place.
Because the musing pen was taken up by the hand of the inspired designer,

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3540 The meadow along the Asian shore of the Bosphorus, immediately south of Anadoluhisar, formed by the valleys of the Göksu and the Küçükku and referred to in European sources as the Sweet Waters of Asia. With its arcadian setting, it was a popular excursion spot and pleasure ground, especially in the eighteenth and nineteenth centuries, but was largely abandoned in the years following World War I; see Gönül Aslanoğlu-Ev Yap, Eski Türk Bahçeleri ve Özellikle Eski İstanbul Bahçeleri (Istanbul, 1972), 41-42; Çelik Gülersoy, Küçükku (Istanbul, 1985); DBIA, III, 411-12; Erdoğan, VD, 4 (1958), 178. For site plan, see Eldem, Türk Bahçeleri, 10.

3541 The present Empire style Küçükku Kasrı was built in 1856 for Sultan Abdülmeid by the imperial architect Nigoğos Balyan on the site of the earlier wooden palace of Mahmud I; see DBIA, V, 162; Pars Tuğlaci, Balyan Ailesi, 187-93; Eldem, Köşkler ve Kasırlar, II, 238-58. For Divitdar Mehmed Paşa (Aşçıbaşı Mehmed Emin Paşa), see Hadika, n. 1590.
This fresh plan appeared unique and was exemplary. May God by his favor make the world-protecting shah blessed!

This edifice was built in this place. In truth it is fitting.

[165] Independently, from the two pleasing hemistiches of this couplet, O Rasih, two brilliant chronograms appeared as divine bounty.

"Since its restoration by the august Sultan Mahmud Khan,"[334][165] [1751-52]

"Küçüksu became a vast pleasure ground, a mine of delight,"[334][1165] [1751-52].

In addition to all the other times when the abovementioned imperial pavilion was repaired, it was renovated by the imperial command of His Majesty the Paradise-dwelling Sultan Selim Khan the Third and by His Majesty, the padishah of the time, Our Lord Sultan Mahmud Khan. There is also an independent battalion (ocak) of the bostancı in the abovementioned pleasure grounds, and there is a blessed mosque[334] reserved for the battalion.

In the excursion spot named Gökṣu, located near this heart-adorning pleasure ground, there is a small mosque, a bridge and numerous fountains. There is a commemorative archery marker (nişantaş) on the summit of the hill, [indicating the distance] which was hit [by an arrow shot] from this palace by the padishah of the age, His Majesty Sultan Mahmud Khan. A grassy embankment and a fountain of delicious water[345] were also built for this place. There is also a commemorative archery marker (nişantaş) of His Majesty the deceased Sultan Selim the Third. A patron of charity built the little kiosk near the boat landing. With the passage of time, the mosque known as the Değirmen Mosque[356] located at the entrance to the bridge [over the Gökṣu] was on the point of falling into ruin, and Salih Ağa, the chief of the biscuit-makers (beksimatbaşı) in the biscuit factory in Bebek, rebuilt it and brought it to life. The grist mill (değirmen) belongs to the biscuit factory. Abdürrahim Efendi, the chief secretary (mektubcu) of Şeyhülislâm Dürrezade Mustafa Efendi,[357] installed the minbar [in the Değirmen Mosque] at the time he was dismissed from [office in] Bursa. The abovementioned Salih Ağa died in 1180 [1766-67].

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334 Cün ibyâ-sup担负 Sultan Mahmud Hán-s Cemeâhû.
335 Küçük-su bir büyûk nûzhetgeh kân-s safâ oldû.
334 Presumably a reference to the Küçüksu Camii, located on Küçüksu Caddesi, behind the hasr and adjoining the Küçüksu Kaslı or Barracks. Built by the valide sultan Mihrîşah Sultan, the wife of Mustafa III and mother of Selim III, who also built the Küçüksu Çeşmesi, it had masonry walls and a wooden roof. The mosque was torn down in 1956; see IC, II, 43; Konyah, Üsküdar, I, 207. For location, see Eldem, Köşkler ve Kasrler, II, 253. The mosque’s minaret is visible in the photographs in Gûlersoy, Küçüksu, 4, 8.
345 Küçüksu Çeşmesi, on the shore north of the Küçüksu Kasrı, built by the valide sultan Mihrîşah Sultan in 1221/1806-7; see Tansık, Çeşmeleri, II, 402; DBIA, V, 161. For location, see map, Eldem, Köşkler ve Kasrler, II, 253.
346 The Değirmen Mescidi (Mosque of the Mill), presumably at the south end of the bridge over the Gökṣu from Anadoluhisar, or at the west end of the bridge over the Gökṣu going to the ruins of the Sultan Mahmud Köşkü. The mosque is no longer extant. For its approximate location, see map, Eldem, Boğaziçi Yılları, II, 105.
347 For Dûrrizade Mustafa Efendi, see Hadika, n. 1163.
The abovementioned is an upper-story congregational mosque. Its builder was Sultan Mahmud Khan the First. The reason the abovementioned place is known by the name Kandilli Bahçe (Lamp-Illuminated Garden) is because His Majesty Sultan Murad Khan the Fourth ordered the construction of an exalted palace in the abovementioned place at the time he set out to conquer Yerevan. On his return from the abovementioned campaign in the year 1042 [1632-33], and following his move to the new palace which had been built there, [166] a festive illumination took place for seven nights to celebrate the birth of a fortunate prince named Mehmed. For this reason, the abovementioned place was celebrated as Kandilli (Illuminated). Later, in the time of the sultanate of His Majesty Sultan Mahmud Khan, the abovementioned palace was on the point of ruin. When His Majesty the abovementioned padishah ordered that it be rebuilt and renovated, the areas surrounding it on three sides were annexed to his imperial vakf following a survey. The areas on the water’s edge were rented out for double rents and the other areas for one rent. Shops, a hamam and a fountain were built in its market in response to need, and the abovementioned place was given the name Nevabad. At that time, orders were given for the abovementioned blessed congregational mosque to be rebuilt and revived. Nimet Efendi composed this chronogram for the completion of the abovementioned fountain:

With edifices, His Majesty the Sultan of praiseworthy nature
Made the Kandilli Bahçe a light-filled place.
“He built a heart-attracting fountain. He made clear water flow freely,”

The builder of the mekteb located near the hamam was Mehmed Efendi, the chief clerk (bashalife) of the office of the accountant of Anatolia, who, from the customs duties on coffee, assigned to it eighteen akçe for a teacher’s salary and six akçe for the cost of rush mats and charcoal. The builder of the well, located in the open space of the abovementioned mekteb, was Hadice Hatun. In addition to this, there are six other wells in the abovementioned place. Siyavuş Ağa,3350 the weapons bearer (silahdar) of His Majesty Sultan Murad Khan, built one of them. The aforesaid [Siyavuş Ağa] became grand admiral (kapudan-ı derya) with the rank of vizier in Cemaziyülевvel 1050 [1640], at the beginning of the reign of His Majesty Sultan Ibrahim Khan, following the second dismissal of Deli Hüseyin Paşa. Following his own dismissal on the fourth day of blessed Ramazan 1061 [21 August 1651], and the appointment of Küçük Piyale Kapudan, the steward of the naval arsenal (tersane kethidi), in his place, he became

3350 The Kandilli Camii, known also as the Birinci Sultan Mahmud Camii, located at the Kandilli Boat Landing in Kandilli. The mosque was first built in 1042/1632, and was renovated by order of Sultan Mahmud I in 1165/1751-52. The present mosque was built in 1931, following a fire which destroyed the earlier structure; see DBIA, IV, 410; IC, II, 34-35; Konyali, Uskudar, I, 176-77. For location, see maps, Eldem, Boğaziçi Yatıların, II, 110, 115.

The village of Kandilli is located on the Asian shore of the Bosphorus between Küçüksu and Vaniköy, astride the cape of the same name. The Bosphorus enters its most confined and deepest stretch off the Kandilli Burnu, around which flows a powerful current known to Bosphorus mariners as the Şeytan Akıncısı or Devil’s Current. Referred to in Byzantine sources as Brochthoi or Proochthoi, for the steep slopes that come down to the Bosphorus shore at this point, its Turkish name is said, according to some sources, to derive from the fact that, in earlier times, a lamp (kandil) was placed on the Kandilli Burnu to warn mariners of the dangers of the Şeytan Akıncısı. According to Ayvansaraylı, however, the name derives from Sultan Murad IV’s illumination of the Kandilli Palace to mark the birth there in 1043/1633 of Şehzade Mehmed.

Until the middle of the eighteenth century, the site seems to have been unoccupied save for the imperial garden of Kandilli, originally built by Murad III, but renovated and enlarged in the reigns of Murad IV, Mehmed IV and Ahmed III. Evliya describes the garden as being the like of İrem, with many kiosks on the slopes overlooking the cape. Inciçyan states that, at the beginning of the nineteenth century, the village of Kandilli was settled by Turks, Armenians and a small number of Greeks; see DBIA, IV, 408-10; Evliya Celebi, Travels, 1/2, 76; IA, II, 687-88; Inciçyan, Istanbul, 129-30; Janin, CB, 441.

3349 Yapdi dili kesme tıra eyledi abi safa.
grand vizier, succeeding Melek Ahmed Paşa. After his dismissal from that office on the fifth day of Zilkade of the abovementioned year [20 October 1651], [167] and Gürçü Mehmed Paşa’s appointment as master of the seal in his place, he was again appointed grand vizier in place of Süleyman Paşa on the second day of Cemaziyevel 1066 [28 March 1656]. Following his death fifty-seven days later, he was buried in the cemetery of the blessed Congregational Mosque of Ali Paşa-ı Atik. Boynu Eğri Mehmed Paşa, the governor of Damascus, was appointed [grand vizier] in his place. The abovementioned deceased caused the previously mentioned well to be dug during the period of his appointment as weapons bearer (silahdar) at the end of the reign of Murad Khan. [This] is the chronogram composed [for it] by the famous poet, the late Cevri Efendi:

Murad Khan the First, padishah of righteous temperament, whose
Pure disposition divine blessing made a source of delight:
   The good works of the weapons bearer of that king of kings, Siyavuş Ağa,
   Are always manifest.
And among them he built a cheer-giving well.
God, that which he built in this place is an astonishing gift and grant!
   An aquifer came to this well as if from the spring of Keşer.
   Thus, its water was desirable, delicious and soul-reviving.
Because this work was a manifestation of that generous one,
Let his prosperity and success continue until the Day of Judgment.
   May the ağas who after him are weapons bearers also
   Perform acts of generosity, and may they emulate him in their behavior!
Cevri described its pure water and composed its chronogram.
"Fountain of the water of life and joy-giving Zemzem well,"3351 1048 [1638-39].

Divitdar Mehmed Paşa built a fountain overlooking the sea in the abovementioned place. The water of the abovementioned fountain is drawn by a waterwheel from wells which were dug by the chief ağa (baş ağası) of Kósem Valide Sultan, the mother of Sultan Murad Khan the Fourth. Its date is inscribed on the columns of the waterwheel. [168] Following the repair of the abovementioned palace, [which was carried out] through the imperial zeal of His Majesty Sultan Mahmud Khan the First, the late writer of chronograms, İzzi Efendi, composed this date of two lines:

Izzi, an elegant line of poetry suffices to note down the date.
"Dilapidated Kandilli again became a blazing shore."3352

With the passage of time, the abovementioned palace again fell into ruin, and, at the beginning of the era of Sultan Abdülhamid Khan, its site was surveyed and sold to buyers, and [the income from the sale] was added to the imperial vakf.

3351 Câh-i zemzem menba'-i āb-1 hayât ve dilküşa.
3352 Yeniinden şu’le-bahr sâhiî oldu kânîne Kandilli.
The Vaniköy Mosque

Originally, this place called Vaniköy was referred to as the Papas Bahçe. Later, in the time of Mehem Khan the Fourth, the king of kings made the abovementioned place the freehold (temlih) of the imperial şeyh (şeyh-i sultani) Seyyid Mehmed Vanı Efendi, and the aforesaid built himself a seaside palace and some houses, together with the still extant blessed congregational mosque on the seashore and the medrese which is near it. When, subsequently, His Majesty Sultan Mustafa Khan the Second gained the Ottoman throne, he suspended a framed inscription written in his own noble calligraphy in the abovementioned mosque as a compliment. His Majesty Sultan Mahmud Khan the First honored the abovementioned blessed mosque with the construction of an imperial tribune (mahfil-i hümayun), and, later, in the year 1166 [1752-53], Divitdar Mehmed Paşa, one of the viziers of Sultan Mahmud Khan, renovated this blessed congregational mosque after restoring the palace of Kıcıkşu. It was again repaired when, subsequently, His Majesty Sultan Mahmud Khan made imperial sojourns to it in the summertime.

In the year 1072 [1661-62], Köprülü Mehmed Paşazade Fazıl Ahmed Paşa, who was grand vizier in the time of Sultan Mehmed Khan the Fourth, brought the abovementioned master, Vanı Efendi, from Van. Later, the aforesaid [Vanı Efendi] became connected to Şeyhülislam Minkarizade Yahya Efendi, and, little by little, he acquired fame and was assigned to give lessons in the imperial presence, both in the palace and while [the sultan] was traveling. [169] He was the first person appointed to the office of Friday preacher in the blessed Yeni Congregational Mosque, which had been built for the mother of His Majesty the aforesaid sultan near the Bahçe Kapi. He was also appointed tutor (hoca) of His Majesty Sultan Mustafa Khan the Second, while [the latter] was a prince. After the death of the aforesaid Şeyhülislam [Minkarizade Yahya Efendi], Seyyid Feyzullah Efendi was appointed tutor. The aforesaid Şeyh [Vanı Efendi], being an influential person, caused the prohibition in the year 1076 [1665-66] of the sema of the Melevi and the dancing of the Halvetis, and

3355 The Vaniköy Mescidi, located at the Vaniköy Boat Landing in Vaniköy; see DBIA,VII, 368; IC, II, 69; Konya, Üsküdar, I, 307-9. For location, see map, Eldem, Boğaziçi Yahşiları, II, 142. The village of Vaniköy is situated on the Anatolian shore of the Bosphorus between Kandilli and Çengelköy and takes its name from Vanı Efendi, the tutor of the princes of Mehmed IV, to whom the district was given in the late seventeenth century. Previously, the area had been a royal domain, its wooded slopes, known as the Papas or Papaz Korusu, being used for hunting and excursions. Selim I is said to have founded the Kuleli Bahçesi there, in which, according to Evliya Celebi, Süleyman I built an ornamented pavilion of several stories. According to Inciøy, at the beginning of the nineteenth century, the inhabitants of the village were exclusively Turks; see DBIA, V, 117-18, and VII, 367-68; Evliya Celebi, Travels, I/2, 76; Kımürçian, Istanbul Tarhı, 47, 275; Inciøy, Istanbul, 130.

3356 For Divitdar Mehmed Paşa (AŞÇBAŞI MEHMET EMİN PAŞA) and the restoration of the Kıcıkşu Kasrı, see Hadık, 473 and n. 1590.

3357 Köprülü Mehmed Paşazade Fazıl Ahmed Paşa; see Hadık, n. 790.

3358 Fazıl Ahmed Paşa, who had received an ilmîye education, met Vanı Efendi in Erzurum, where he was a scholar and preacher in the Lala Mustafa Paşa Camii. Fazıl Ahmed was impressed by the magnetic older man, and the two became friends. When Fazıl Ahmed became grand vizier, he invited Vanı to join him in the capital. Once at court, Vanı Efendi became Sultan Mehmed’s personal şeyh, offering him spiritual guidance and instruction, and served as well as Fazıl Ahmed’s spiritual counselor and confidant. Of a puritanical outlook, he enjoyed great influence because of his closeness to both the sultan and the grand vizier. He was particularly antagonistic toward the Sufi brotherhoods, which he accused of abetting unbelief and ignoring religious law, and managed to have at least one lodge destroyed and its brethren scattered. In 1655, he had public performances of Sufi music forbidden and dance rituals—the sema, raks and devran—banned. He also had the sale of wine prohibited within the walls of Istanbul and renewed the ban on smoking. Vanı was energetic in promoting the conversion of non-Muslims in the empire and was among the Muslim interlocutors of the Jewish false messiah Sabbetai Tesevi at Edirne prior to his conversion to Islam; see Madeline C. Zifli, The Politics of Piety: The Ottoman Ulema in the Postclassical Age (1600-1800) (Minneapolis, 1988), 146-59.

3359 For Şeyhülislam Minkarizade Yahya Efendi, see Hadık, n. 2397.

3359 The Yeni or Valide Sultan Camii in Emineönü; see Hadık, 22-24.

3360 Seyyid Mehmed Feyzzullah Efendi, who was briefly şeyhülislam for a first time in 1688, and for a second time between 1695 and 1703; for details of his life, see Hadık, n. 841.
he had the Bektasi tekke in the village of Babaeski near Edirne demolished. In the year 1081 [1670-71], he caused an imperial command to be issued banning the sale of wine in the lands of Islam. Following the death of the abovementioned Fazil Ahmed Paşa, Kara Mustafa Paşa, who had become kaimmakam of the grand vizier at the time he was first master of the stable (mirahur-evvel), was appointed master of the imperial seal on the twenty-fifth day of blessed Şaban 1081 [1 November 1677]. At the time of the campaign against Austria in the year 1094 [1683], the abovementioned Şeyh [Vani Efendi] was appointed şeyh of the army (ordu şeyhi). Following the crushing defeat ordained by the wisdom of God—be He exalted—at Vienna, he was banished and exiled by imperial decree to his estate in the village named Kestel, near Bursa. He died in the middle of Zilkade 1096 [1695], while dwelling there, and was buried in the enclosed cemetery of his blessed congregational mosque in the abovementioned [village]. There are also a medrese and an imaret of his near this congregational mosque. This couplet is a chronogram for his death:

Angels composed a chronogram for the death of that eminent one of high rank.

"Vani Efendi ascended to the Throne in Paradise," 1096 [1684-85].

The aforesaid deceased wrote the Arayisi Kur'an, (Adornment of the Qur'an), Hulasat al-Tefasir (Summary of Commentaries on the Qur'an) and other works.

The Saksoncular Mosque near the Kule Bahcesi

Its builder was Sultan Süleyman Khan the First. When he built the Saksonhane, he also built this blessed congregational mosque nearby. [170]

The Kuleli Bahçe Mosque

Its builder was Grand Vizier Ibrahim Paşa’s son-in-law, Kaymak Mustafa Paşa, who became grand admiral (kapudan-ı derya) in Zilkade 1133 [1721], while he was head of the imperial chancery (nişancı), following the death of Vizier Hoca Süleyman Paşa. Following [Mustafa Paşa’s] martyrdom in the Patrona and Musli Revolt of Rebiüllevvel 1143 [1730], he was buried together with his father-in-law in the cemetery of the medrese of his predecessor, Kara Mustafa Paşa, located near Parmakkapi on the Divanyolu. He also built and brought to life the fountain of delicious water near the abovementioned mosque. Celebizada Ismail Asim Efendi, who became şeyhülislâm at the beginning of Zilkade...
in the year 1172 [1759] and took leave of the Transitory World on the thirtieth day of Cemaziyülâhr 1173 [1760], composed its chronogram at the time he was its müdderris.

God, make the king of kings of the age, Sultan Mahmud Khan Gazi's Pure being secure from fault!

The Asaph-ranked regulator of the state, İbrahim Paşa:

To the whole of the rose garden of the world, his benevolence is like a rain-filled cloud.

That minister with the disposition of a Barmakid made his distinguished son-in-law, Kapudan Mustafa Paşa, his companion one day.

While journeying here and there upon the sea in a boat with a countenance like a bird-of-paradise,

He took happy shelter in this beautiful pleasure ground.

They rested a little, and, in the course of conversation, in astonishment, [Mustafa Paşa] asked, “How is it, I wonder, that although that world adorning minister Has everywhere built fountains during the time of Sultan [Ahmed’s] reign, He has not caused a [fountain of] pure water to flow in this pleasure spot?”

From that very moment, Mustafa Paşa resolved upon this charitable work.

With that life-giving speech and his great zeal, he brought [the fountain] to life.

He built this captivating fountain with [the sultan’s] noble consent, And quenched many a parched lip with the water of life.

[171] The most humble servant, the slave Asim, composed a chronogram.

“Kapudan Mustafa Paşa built this exalted fountain,”

Voyvoda Ahmed Ağazade Hattat Hasan Efendi installed the abovementioned mosque’s minbar.

The Mosque of Çengel Kariyesi

Its builder was a patron of charity named Ömer Efendi. His grave is also there. However, his time and epoch are not known since they were not recorded on either his gravestone or the arch of the gateway of his mosque. Subsequently, Saliha Hatun, the mother of His Majesty Sultan Mahmud Khan the First, installed the minbar, built a brick minaret and caused the abovementioned congregational mosque to be repaired. There are some houses in the abovementioned village that are among the vakfs of the abovementioned congregational mosque.

In the year one thousand two hundred thirty-four [1818-19], the grand admiral (kapudan-ı derya) Abdullah Paşa also built a blessed congregational mosque at the Çengel Karyesi Boat Landing and excellently provided for all of its needs. The aforesaid paşa was the son of an inhabitant of the above-

3560 That is, of exceeding generosity like the Barmakids; see Hadika, n. 212.
3570 Bu iðâ cemâneyi yapbî kapudan Mustafa Paşa.
3571 The Çengel Kariyesi Mescidi (Mosque of Çengel Village), known also as the Çengelköy or Haci Ömer Mescidi, located on the shore on Kaptan-ı Derya Seydi Ali Paşa (Kayñana) Sokağı in Çengelköy. In addition to the restoration and modifications carried out by Saliha Sultan, mother of Mahmud I, noted by Ayvansarayî, a ta’lik inscription on the base of the minaret states that the mosque burned to the ground in 1296/1878, and that it was rebuilt by the inhabitants of Çengelköy in 1312/1894; see DBIA, III, 478; IC, II, 17; ISTA, VII, 3831; Konyah, Üsküdar, I, 158-59.

Çengelköy, the village in which the mosque is located, is situated on the Asian shore of the Bosphorus between Vaniköy and Beylerbeyî. Evliya Çelebi describes it in the seventeenth century as a flourishing place of 3,060 stone houses, with a little mosque on the shore. Only a few of the inhabitants of Çengelköy were Muslims, the majority being Greeks. As a whole, the populace is described as noisy and quarrelsome, but the village was, nonetheless, a pleasant and charming place, with gardens and richly adorned palaces. As to its name, Evliya relates that at the time of the conquest of Constantinople, a set of anchors (çengel) from the time of Yanko b. Madyan were found there, and for that reason the village came to be known as the Çengelköy (Village of the Anchors); see DBIA, II, 485-87; Evliya Çelebi, Travels, 1/2, 76-77.

3572 The Çınarlı Mescid (Mosque with the Plane Tree), known also as the Hamdullah Paşa Camii, located near the Bosphorus shore between Çınarlı Cami Sokağı and Pazar Kayağı Sokağı in Çengelköy. It takes its name from the great plane tree which stands before it; see DBIA, VIII, 108; IC, II, 17; ISTA, VII, 3916-17. For location, see map, Boğaziçi Yabancı, II, 155.
mentioned village. He was subsequently included in the ranks of the sultan’s bodyguard (haseki), and later became chief of the bostancı (serbostaniyvan). Four or five years later, he became chief inspector of the finance department (baş baksı kulu) and, after that, commander of the corps of sipahi (sipahiiler ağası). Still later, he became grand master of the stable (mirahur-i kebir). On Monday, the twentieth day of blessed Ramazan 1234 (15 July 1819), he was appointed grand admiral (kapudan-i derya), and on Saturday, the twenty-seventh day of Safer 1238 (13 November 1822), following the dismissal of Hacı Salih Paşa, he was appointed grand vizier. He was dismissed on Monday, the twenty-seventh of Cemaziyülâhår of the abovementioned year [11 March 1833], and Silahdar Ali Paşa was appointed in his place. He died in İzmid. His name was Hamdullah, but he acquired fame as Abdullah.

The Blessed Congregational Mosque of Beylerbeyi

Its builder was His Majesty, the Paradise-dwelling Sultan Abdülhamid Khan—may God’s pardon and mercy be upon him. [172] He ordered it built with a single minaret on the site of the Chamber of the

Abdullah Hamdullah Paşa, Deli (d. 1825), Ottoman grand vizier of the reign of Mahmud II. He was appointed on 12 November 1822, but was dismissed three months later, on 4 March 1823, because of the great Cihangir fire of 11 March 1823, and exiled to İzmit. His nickname Deli (“Crazy”) was given him because of his violent temper. He was the builder of the Abdullah Ağâ Yalısı, located on the water’s edge near the Çınarlı Mescid; see SO, III, 394-95.

The printed text erroneously gives the date 1038.

Hacı Salih Paşa (d. 1858), Ottoman grand vizier of the reign of Mahmud II. Born in İzmir, he came to Istanbul and in time was appointed to a series of high offices including kapucbaşı and arpa emini. He served as sâdedet kaimmakamı to Grand Vizier Benderli Ali Paşa and, following the latter’s dismissal and execution, was himself appointed grand vizier (30 April 1821). Removed from that office a year and a half later (11 November 1822), he was exiled from the capital, first as governor of Gelibolu and then as governor of Damascus, after which he was made emir al-hac and sent to the Hijaz. He was later exiled a second time to Gelibolu, where he died; see SO, III, 213-14.

Silahdar Ali Paşa (d. 1829), Ottoman grand vizier of the reign of Mahmud II. The son of Rusuçu İzzet Ahmed Paşa, he was raised in the enderun and, after appointments as dilbend ağası and silahdar, was made grand vizier on 4 March 1822, but was dismissed less than a year later, on 13 January 1824. Following his dismissal, he was appointed to the governorship of Konya, and later, to the command of the Dardanelles forts; see SO, III, 561-62.

The Beylerbeyi Camii, known also as the Sultan Abdülhamid Han Camii, located at the point where the Beylerbeyi-Çamlıca Yolu comes down to the Bosphorus shore. The mosque occupies the site of the Chamber of the Mante of the Prophet (Hırka-i Şerif Dairesi) of the İstavroz Palace, which was torn down in the middle of the eighteenth century. According to an inscription over its outer gate, the mosque was built by Sultan Abdülhamid I for the soul of his deceased mother, the valide Şermi R比亚 Sultan. Actual construction was begun by the imperial architect Mehemd Tahir Aga, who worked in a Baroque style, on 3 April 1777, and the mosque was inaugurated on 15 August 1778. Sultan Mahmud II rebuilt the mosque’s porch and two minarets in 1810-11, and added a muvakkithane and fountain. In 1969 the mosque underwent a thorough restoration, but on the night of 13 March 1983, its wooden dome burned along with the adjoining İsmail Paşa Yalısı. Repairs were carried out in 1985 by the Vakf Administration, and, following their completion, the mosque was again opened to worship; see Mehemd Rebell Hâtemi Baraz, ed., Beylerbeyi, I, 110-18; DBIA, II, 203-5; IC, II, 12; ISTA, 2676-81. For location, see map, Bogaziçi Yabla, II, 184

Beylerbeyi itself is located on the Anatolian shore of the Bosphorus between Çengelköy and Kuzguncuk. The source and date for the first use of the name is uncertain. It is found in neither Evliya Qelebi nor in Emerya Qelebi Kâmarciyan, who refer to the area as İstavroz, but the name was in use by the second half of the eighteenth century. Evliya correctly notes that İstavroz is a corruption of the Greek stavor (cross), and mentions that the village contained many gardens as well as a mosque. Emerya Çelebi mentions the presence there of the İstavroz Palace, as well as a mosque, and says that it was a Turkish village. He also notes the ruins of a Greek church and a sacred spring (ayazma).

The earliest Ottoman building erected in İstavroz appears to have been a palace built by Gevher Sultan, one of the daughters of Selim II, on the summit of the hills overlooking the Bosphorus. In the seventeenth century the imperial garden of İstavroz (İstavroz Hasbahçe) was favored as an excursion spot, and Ahmed I built the Şevkabad Kasrı on the hills above the shore. Murad IV and Mehmed IV frequently used the spot for hunting and pleasure outings, and, in the reign of Ahmed III, Grand Vizier Nevşehirli Ibrahim Paşa’s son-in-law Mustafa Paşa is known to have built kiosks, fountains, pools and a yaht there in the garden known as Ferahhabad. Mahmud I built the Ferahfaza Kasrı in Beylerbeyi for his mother, Salîha Sultan, but in the reign of Abdülhamid I, with the exception of the sites of the congregational mosque and hamam of Beylerbeyi, the grounds of the İstavroz Palace were sold. At the beginning of the nineteenth century, however, Mahmud II reacquired the grounds of the old İstavroz Palace and between 1829 and 1832 built a new palace on the shore, south of the Beylerbeyi Boat Landing. Sultan Mahmud’s Beylerbeyi Sarayı burned in 1851 and its ruins were subsequently torn down to make way for a new Beylerbeyi Sarayı in a pompous Empire style, completed in 1864 by Agop and Sarkis Balyan for Sultan Abdülaziz; see Mehemd Rebell Hâtemi Baraz, Beylerbeyi (İstanbul, 1994), I, 153-56, 158-70; DBIA, II, 200-3, 206-10; Evliya Çelebi, Travels, 1/2, 77; ISTA, V, 2690-98; Tuğlaç, Balyan Ailesi, 207-32
Mantle of the Prophet (ḥurka-i serif) in the İstavroz Palace. As with the other imperial congregational mosques, all of its needs were provided for and two imams, a preacher, several müezzin, caretakers (kayyım), Qur'an readers (devirhan) and a Friday preacher (cumâ vaizi) were assigned to it. An upper-story mekteb was built next to it. Subsequently, His Majesty, the Paradise-dwelling Sultan Mahmud Khan the Just ordered the enlargement and repair of the abovementioned blessed congregational mosque, the addition and construction of another exalted minaret and the addition of a masonry boat landing and a timekeeper’s room (muvakkîthâne). Its renovation began on the first of Şevval 1235 [12 July 1820], and it was completed and inaugurated in the year 1236 [1820-21]. Among the chronograms which were composed at the time of its initial construction, [this] is the chronogram inscribed on its middle gate:

Spēnder of the throne of the shahs, ornament of the mihrab of religion,
Who unites all praiseworthy qualities, namely Abdülhamid Khan:

He is the king of kings of the age, before whose most fortunate court,
The rulers of the world are as servants.
Beneath his protecting canopy, all people, high and low, are at ease.
The world benefits from his exalted court.

[The mosque] emerged on the margin of the land from the sea of his liberality,
A matchlessly unique pearl, beloved, without equal.
That is to say, on the shore of the sea, he built this new congregational mosque,
Which, with this joy-giving plan, is unique in the world.
[Its] star-like lamps radiate light.
The gold and silver chandelier is like the gold and silver sun and moon.
The moon borrows light from the candle of its mihrab.
All the auspicious stars anoint their eyes with the smoke of its lamp.
Each time its doors and windows are opened, it is like the true dawn.
Glorious God, make the padishah of the world happy!

[173] May God—he be exalted—cause to flourish many such pious works!
May [the sultan’s] life increase in the capital of the sultanate!

From the garden of divine inspiration, my senses
Were given two lines of poetry, perfumed like the willow flower.
When each of them was totaled, the date of the [mosque’s] completion appeared.
God, chastely, they became a beautiful, polished couplet.

"It caused the Kaba to be remembered. Indeed, it became a captivating abode,"[3578] 1192 [1778].
"Abdülhamid Khan’s charming and newly built place of worship,"[3578] 1192 [1778].

From the following chronogram, written on the high arch of the outer gate, it is understood that His Majesty, the abovementioned sultan, ordered [the Congregational Mosque of Beylerbeyi] built for the soul of his mother, the Paradise-dwelling Şermi Rabia Sultan.

For the noble essence of the soul of the sultan’s mother (valide sultan),
His Majesty Abdülhamid, like a mansion of Paradise,
This pure congregational mosque built. Cause her to attain her reward,
Rabia Sultan, that shah’s mother, O Most Glorious One!

The tomb of the abovementioned [Şermi Rabia] Valide was described in connection with the description of the Yeni Congregational Mosque.[3580] [The following] is the chronogram above the door of the imperial tribune (mahfil-i hümâyûn):

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3577 Sultan Mahmud Han-i Adlı, i.e., Mahmud II.
3578 Ka’bei yâd ıdâhî dil-cû mekân oldû hele.
3579 Ma’bed-i matbû ve nev-bûrîyêd-i Hanî-i ‘Abd al-Hamîd.
3580 The Yeni Cami; see Hadîka, 22-24.
Exalted place of worship, most noble tribune of the sultan, 
Reaching full completion in accord with this pure plan, 
O Tevfik, the date was written on this gate in pointed letters (cevheri). 
“May this tribune be blessed for the fortunate king of kings.”  

And this chronogram is written on the arch of the abovementioned mekteb’s gateway, 

When, in his utmost goodness, the king of kings of the world, Abdülhamid, 
Enthusiastically completed this place for the study of the Qur’an, 
A sun-like chronogram of pointed letters (cevherdar) came to mind. 
“Illustrious new mekteb, place of the sunrise of the glories of the Qur’an.”  

[174] The date above the outer gate below the abovementioned mekteb is [as follows]: 

Guide to the Sunnis, just ruler, 
Munificent shah, Abdülhamid Khan, 
Generous sovereign, who 
Bestows good on the world by his bounty and righteousness. 
This, for example, is an instance of his kindness, 
This beloved, new and elegant congregational mosque. 
It brings joy to the soul. 
It is not far-fetched for us to call it a bit of Paradise. 
The lively reflection of the lamps of the two minarets 
Are like a string of unique pearls fallen into the water. 
For as long as this is a mosque for the Believers, 
O God, extend Your felicitous protection. 
O shah, there are two chronograms in the extended meter, 
And they were included in a couplet in which only pointed letters are tallied. 
“He resolved to perform charity on the Way of God,” 1192 [1778]. 
“In truth, [Abdül]hamid Khan brought to life a place of worship,” 1192 [1778]. 

This chronogram by Namik Efendi is inscribed on the upper part of the blessed congregational mosque’s gateway which opens onto the main road: 

Padishah of the seven climes, inclined to charitable works, 
That is to say, the justice-adorning Abdülhamid Khan, the Shadow of God: 
In that kindness-dispensing shah’s succor-filled age, 
It is now the world’s Night of Power and dawn of the feast day. 
Since he ascended the throne of the exalted destiny of Osman, 
He sincerely increased, time and again, goodness and righteousness. 
[175] This abode was brought to life with imperial zeal. 
[Beylerbeyi] became a new and flourishing city, when [before] it had been a valley of sighs. 
He built a new congregational mosque, from which the light of God 
Is seen to emanate by free and slave. 
Since the recording of the year is necessarily an important thing, 
The humble slave Mektubi Namik carefully considered [the matter]. 
An Unseen Voice came. It expressed its date in this manner. 
“Abdülhamid Khan’s newly built place of Muslim worship,” 1192 [1778]. 

An exalted hamam, a rare and unequaled work, was built and constructed on the [mosque’s] mihrab side. And the commissioner of the city (sehir emini) Hafiz Haci Mustafa Efendi was assigned as building explications.

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5381 Sa’adette şehinsahe hümeyûn ola bu mahfel. 
5392 Münver mekteb-i nev maşur-i enaî-i farkân. 
5393 Râh-i Hakk’da hayâr niyyet eşleyeb. 
5394 Ma’bed ıhyâ idi hakk Hân-i Hamid. 
5395 Ma’bed-i İslam-i nev-bûnyâd-i Hân-i ’Abd al-Hamid.
commissioner (*bina emini*) for the construction of the abovementioned congregational mosque. The aforesaid had been appointed and assigned the previous year to be the building commissioner (*emin-i bina*) for [Sultan Abdülhamid Khan’s] blessed tomb, medrese, *imaret* and *sebil* in Bahçekapi in Istanbul. The beautiful chronogram, which hangs on a wall of the room reserved for the *mütevellis* in the abovementioned [Congregational Mosque of Beylerbeyi], is by the late Fitnat Zübeyde Hanım, the sister of the late Seyyid Mehmed Şerif Efendi ibn Şeyhülislâm Esad Efendi, who was *şeyhülislâm* at that time. It recounts [the mosque’s] building and construction.

Guide of all the shahs, imam of the Muslims,
Candle of the mihrab of the caliphate, His Majesty Sultan [Abdül]hamid,
Who brings together kindness and generosity, defender of the True Religion,
Servant of the exalted Law and shadow of the Most Glorious God:
He acquired honor through his works of imperial pomp and glory.
He exults in his accession to the throne and his auspicious destiny.
It would be fitting if Harun Rashid became a slave to the illustrious court
Of such a sultan of Alexander-like majesty.
That king of kings of incomparable wisdom, that object of divine guidance,
Sincerely expended his means on charitable deeds.

[176] On the site, for the sake of God, he built
With sincerity of purpose, this manner of new and pure congregational mosque.
Wonderful, bright, new congregational mosque, the like of which exists nowhere else!
The radiance of faith and the light of mercy are manifest to those who prostrate themselves in it.
Whom amongst the pure-hearted who are suppliants in it
Rejects its hope-filled invitation?

Prayers for [the founder’s] prosperity are a duty at the five times of prayer.
God, prolong his life and the lives of his princes!
Eternal God, from the throne of the state
Let his shadow felicitously extend over the races of mankind until the Day of Judgment!
God, let his dominion be filled forever with joy and pleasure!
In his time, let not his tranquil countenance encounter any obstinate foe!
God, may he be honored and glorified, and may his enemies be defeated!
May his glorious person be always remote from sin!
Make his imperial eulogy be the occasion for a prayer for his success!
O pen, be not useless! That which was said and heard is enough!
May his life, glory and imperial majesty increase every moment!
May the Everlasting and Most Glorious One grant him success in such works of charity!
O Fitnat, I composed a chronogram for its completion with this hemistich.

“The mosque of Sultan Hamid is a place of mercy for the Believers,”

Another beautiful chronogram composed by the abovementioned Fitnat Hanım for the incomparable imperial *imaret* is noted in this place.

His Majesty Abdülhamid Khan, whose
Like and equal fate has not brought to the world,
To whoever one be, an Alexander or a mean beggar,
That glorious shah’s court is not closed.

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3386 The no longer extant Hamidiye or Abdülhamid İmaret, on the site today occupied by the Dördüncü Vakf Ham in Bahçekapi.
3387 Fitnat Zübeyde Hanım (d. 1780), regarded as the finest of Ottoman women divan poets; see *Hadîka*, n. 147.
3388 For Şeyhülislâm Seyyid Mehmed Şerif Efendi, see *Hadîka*, n. 3188.
3389 Harûn al-Rashid, the ’Abbasid caliph of the late eighth and early ninth centuries, renowned for his power and grandeur.
3390 Mî'mûnine câ-yi rûhnet ma'bed-i Sultân Hamîd.
3391 A soup kitchen for the poor.
His Milky Way-like table of charity, weighted with The signs of his munificence, contented all the people of the world.
The emperor of China is a bowl-in-hand beggar at his gate.
The Hakan is a scrap-picker of the bounty of his kitchen.
He is distinguished by purity of devotion to the Most Glorious God.
The glorious shah succeeded in dispensing astonishing charity.
When he built it, this exalted imaret of his made Happy the souls of his mother and pure forefathers.
May he be divinely guided to many charitable works like this!
May God protect his person from sin!
Cause him to endure on his throne with joy and happiness!
May his enemies be crushed, All-Bounteous Lord!
Fitnat, morning and evening, with purity of heart,
Repeats constantly a prayer for his prosperity and glory.

The abovementioned imaret [of Sultan Abdulhamid I in Eminönü] has two gates. One of them opens in the direction of Bahçekapi, and the other opens on the Hocapaşa side, behind the sebil. A fountain was built outside each of the two gates. A fountain was also built beside the sebil. The water for all of them is provided from the Kirkçeşme aqueduct. Snow is also supplied to the abovementioned sebil to be given to the thirsty on hot days. A Paradise-like tomb and heaven-increasing place of burial was built in the corner facing the open area opposite the sebil, around the three sides of which are the burial places of esteemed servants who passed away to the Abode of Eternity. For instance, Seyyid Mehmed Paşa, known as the Kara Vezir, is buried in the abovementioned place. The aforesaid became grand vizier at the time he was imperial weapons bearer (silahdar) and following Ağa Mehmed Paşa. The period of his vizierate was eighteen months and six days. His death occurred on Monday, the twenty-fifth of Safer 1195 [20 February 1781]. “He [God] is the Self-Sufficient, the All-Laudable” is a chronogram for his death. İzzet Mehmed Paşa was appointed grand vizier a second time in his place. The aforesaid deceased [Seyyid Mehmed Paşa] was from Kayseri. After coming to the Imperial Privy Chamber (has oda) via the Inside Service of the imperial palace (enderun-i hümayun), he attained the rank of weapons bearer (silahdar), and subsequently that of grand vizier. Following his death from jaundice on the abovementioned date, he was buried opposite the sebil outside the abovementioned tomb. Mustafa Paşa, the brother of the abovementioned [Seyyid Mehmed] Paşa, was mentioned in connection with the description of the tomb of Şah Sultan in Eyüp.

The abovementioned padishah’s oldest prince of exalted parentage, Sultan Mehmed, died of smallpox on the same day as the abovementioned [Seyyid Mehmed] Paşa’s death and was buried in the [same] blessed tomb. Şehzade Sultan Suleyman also died of smallpox and was buried in the abovementioned tomb. In addition to the several princes and princesses buried [there], [Abdülhamid Khan] was also buried in the perfumed earth in the middle of the blessed tomb when, on Tuesday, the eleventh of blessed Recep 1203 [7 April 1789], he took leave of the Transitory World. He ruled for fifteen years, seven months and three days, and his felicitous age was sixty-six [years]. One of [Sultan Abdülhamid Khan’s] glorious sons, His Majesty, the lord of the imperial throne Mustafa Khan the Fourth, was buried in the pure earth at the side of his illustrious father following his death on the thirtieth of

5992 Zihî 'imaret-i vádâyi pâdisâh-i zamân.
5993 Grand Vizier Seyyid Kara Mehmed Paşa, known as the Kara Vezir (d. 1781); for biographical details, see Hadîka, n. 2048.
5994 Hüve al-genîy al-hâmîd.
5995 The Şah Sultan Türbesi; see Hadîka, 260, 278. For Nişancı Seyyid Mustafa Paşa, who was the husband of Mustafa III’s daughter Şah Sultan, see ibid., n. 2060.
blessed Ramazan 1223 [19 November 1808]. The period of his sultanate was one year, two months, thirteen days, and the date of his birth was the twenty-fifth of Receb 1193 [8 August 1779]. He was thirty [years] of age. His death occurred four months after his dethronement. Following the death of the abovementioned sultan, a princess named Emine was born to him, and, following her death three or four months later, she was buried in the abovementioned tomb. Still later, a prince was born of him [by another wife]. [179] Following his death at that time, he also was buried in the abovementioned place.

Ebu Bekir Ağa, who entered the Inside Service of the imperial palace (enderun) by way of the office of head gatekeeper (baş kapı oğlans) of Hadice Sultan, and died on the twenty-sixth day of Zilkade 1240 [12 July 1825], while he was darıssaadə ağası, and Haci Mehmed Ağa, who died on the thirtieth of Receb of the next year [10 March 1826], while he was chief valet of the Imperial Privy Chamber (seçükadar-şehirvāri) and head of the bostana (bostancıbaşı), are also buried outside the tomb. Seyyid Yahya Tevfik Efendi, who was dismissed from the office of kadi of Venerated Mecca, composed this beautiful chronogram for the exalted medrese and unmatched library which were built and erected on the other side of the abovementioned blessed tomb:

Padishah of the House of Osman, Shadow of the Most Glorious God,  
His Majesty Abdülhamid Khan of well-guided judgment:
   His blazing state is like the first verse of a majestic collection of poetry.  
   His peerless person is like a polished couplet in the Shah Name.390  
A medrese, mekteb, imaret, sebil and library  
He built, and obtained the blessings of free and slave.  
   It is a medrese in form, but its charming aspect  
   Is like a most rare and pithy compendium.  
Wonderful! He caused a sublime medrese to be built,  
The piers of which he erected, the high arch of which he plastered.  
   He makes it without flaw. The abode and storeroom of books is ready.  
   Let students make abundant effort to acquire learning!  
Out of the love of God, he held blessed learning in high regard.  
He showed manifest honor to those who expound on the Sacred Law.  
   Tevfik composed a chronogram for its completion, hardly equaled by one in a thousand.  
“Shah Abdülhamid built a medrese for the learned,”391 1194 [1780].

This Seyyid Yahya Tevfik Efendi392 was known as Eyyub Efendizade. He embarked upon a teaching career on the ninth of Şevval 1149 [10 February 1737], [180] and after serving the customary period in medreses, the office of kadi of Salonika was conferred on him on the first day of Rebi‘ülvelvel 1180 [7 August 1766]. The judgesthip of blessed Damascus was conferred upon him in Zilkade 1186 [1773]; the office of kadi of Venerated Mecca on the first day of Muḥarram 1192 [30 January 1778]; the honorary rank (paye) of Istanbul in Ramazan 1199 [1785]; and the honorary rank (paye) of Anatolia in Zilkade 1200 [1786]. Eight and a half months later, on the death of his brother’s son, Yakub Efendi, who had been kadiasker of Rumelia for twenty days, the office of kadiasker [of Rumelia] was awarded him. Osman

390 The Book of Kings, the versified Persian national epic of Firdawsi.  
391 Ehl-i ilme medrese yapdırdı şeh-i ‘Abd al-Hamid.  
392 Seyyid Yahya Tevfik Efendi (1715-91), ninety-second Ottoman şeyhülislâm. Born in Istanbul, he was the son of the müderris Eyyub Efendi, and himself became a müderris after examination in 1149/1736. Following a series of judicial appointments, he was made şeyhülislâm on 14 March 1791, but died thirteen days later, and was buried in the medrese which he built in Kütük Karaman. Possessed of an encyclopedic knowledge of many branches of learning, he was particularly interested in mathematics and chemistry, and was an accomplished poet in Arabic, Persian and Turkish; see Altunsu, Osmanlı Şeyhülislamları, 163-64; SO, IV, 642-43.
Efendizade Seyyid Mehmed Kamil Efendi became his successor at the end of the year. Forty days later, when, following Mehmed Mekki Efendi's second term of appointment, the abovementioned Kamil Efendi was appointed şeyhülislâm, his offices of kadıasker and marshal of the descendants of the Prophet (nikabet) were conferred on Seyyid Mehmed Dervi Efendi. His Excellency Tevfik, the subject of this biography, became kadıasker a second time on the second day of Receb 1203 [29 March 1789], following the abovementioned Dervi Efendi, and after he completed his term, Mustafa Aşır Efendi became his successor. After the death of the abovementioned Dervi Efendi on the sixteenth day of Cemaziyülahun 1204 [3 March 1790], the office of marshal of the descendants of the Prophet (nikabet) was conferred on Seyyid Mehmed Dervi Efendi. His Excellency Tevfik, the subject of this biography, became kadıasker a second time on the second day of Receb 1203 [29 March 1789], following the abovementioned Dervi Efendi, and after he completed his term, Mustafa Agir Efendi became his successor. After the death of the abovementioned Dervi Efendi on the sixteenth day of Cemaziyülahun 1204 [3 March 1790], the office of marshal of the descendants of the Prophet (nikabet) was seen to be suitable for [Tevfik Efendi]. Subsequently, on the dismissal of Hamidizade Mustafa Efendi, [Tevfik Efendi] attained the highest of ranks with the office of şeyhülislâm. His predecessor was sent to Incirköy, and his office of marshal of the descendants of the Prophet (nikabet) was changed to the honorary rank (paye) of Illuminated Medina. Two days later, he conferred it on Bıçakcılar Imamzade Seyyid Mehmed Faiz Efendi, who had been honored with the honorary rank (paye) of Istanbul. With the death of the abovementioned Yahya Tevfik Efendi thirteen days later in 1205 [1790-91], Mekki Mehmed Efendi became şeyhülislâm for a second time. This is the chronogram composed by Lutfullah Efendi, which is written on the gateway arch of the mekteb located near the sebil outside the abovementioned imaret:

Gracious shah of shahs, Hakan of praiseworthy qualities, Jamshid-like sultan, Alexander-like worshiper of celestial gravity: [181] Obedient to divine command, he was guided by the Qur'an. And that unique imperial person was taken as a model. That padishah full of kindness seized the world. This time, he laid out a new plan and exerted himself in good works. Like Lutfi, the pen wrote a most pleasing chronogram for its completion. “Abdülhamid, the shah of the world, built his mekteb for children,” 1191 [1777].

The abovementioned tomb has three tombkeepers (türbedar), and each of them has a separate room.

The Congregational Mosque of İstavroz

Its builder was a patron of charitable works named Abdullah Ağa, a senior officer of the bostanca (ser-bostanıyan). The abovementioned ağa also built mosques in the quarters named Fistikh and Langa in Istanbul. His grave is in the enclosed cemetery of his mosque in Fistikh. This is the numerical date written on his gravestone: 1000 [1592-93]. After a time, the vakf of the abovementioned charitable

589 Osman Efendizade Seyyid Mehmed Kamil Efendi (1728-1800), niqetieth Ottoman şeyhülislâm. The son of the kadıasker of Rumelia, Osman Efendi and the daughter of Şeyhülislâm Feyzullah Efendi, he was born in Istanbul and, after being trained under the outstanding scholars of the period and taking the required examinations, became a müderris in 1155/1742. He was subsequently given judicial rank and became kadi of Galata in 1185/1771, followed by appointment to the judgeship of Egypt in 1191/1777. In 1201/1786, he became kadıasker of Anatolia, but was dismissed a year later. While in retirement in Istanbul, Şeyhülislâm Mekki Mehmed Efendi was dismissed, and Mehmed Kamil Efendi was appointed in his place (4 March 1788). He was removed from office on the accession, a year later, of Sultan Selim III (19 August 1789) and was exiled to Keşan, but was eventually allowed to return to the capital, where he passed his last days in his yalı in Üsküdar; see Altunsu, Osmanlı Şeyhülislâmları, 161; SO, IV, 67-68.

590 For Jamshid, see Hadika, n. 3311.

5901 Sibyana yapm mektebi sâh-i cihan Abd al-Hamid.

5902 The İstavroz Camii, known also as the Abdullah Ağa Camii, located opposite the Beylerbeyi Sarayı at the intersection of Abdullah Ağa Caddesi and Bey Bostani Sokak in Beylerbeyi. The mosque dates to the end of the sixteenth century. It was restored in the eighteenth century by Mahmud I and Abdülhamid I, and in 1248/1832 by Sultan Mahmud II; see Baraz, Beylerbeyi, I, 20-21; DBIA, IV, 256-57; IC, II, 53; ISTA, I, 54. For location, see map, Boğazıçlı Yayımlar, II, 181.

5903 The Bostan Camii in Langa and the Kiskkh Mescid in Fistikh; see Hadika, 64, 545.
foundations were annexed to the blessed Valide Congregational Mosque, known as the Yeni Congregational Mosque, in Istanbul. This mosque was completely renovated in the time of the Paradise-dwelling Sultan Mahmud Khan the First, and an imperial tribune (mahfil-i humayun) was introduced. The annexation of the abovementioned vakfs to the Valide Congregational Mosque was annulled in the time of Sultan Abdulhamid Khan, and, after they were annexed to His Majesty the abovementioned padisah's own blessed vakf, the blessed mosque was repaired and renovated. Yenişehirli Osman Efendi, a high state official of Sultan Mustafa Khan the Third, built and constructed a new open air place of public worship (namazgah) with a fountain with spigots on its two sides, at the entrance to the boat landing. The abovementioned gentleman was employed as chief secretary of the imperial council of state (reis[ilkuttab]), head of the imperial chancery (tevkii) and in other capacities. After going to Russia with an embassy at the beginning of the reign of Sultan Abdulhamid Khan, he was pleased with the office of vizier. He was subsequently executed. His severed head is buried near Zeyrek. Later, Hamdullah Paşa renovated and enlarged the abovementioned blessed congregational mosque. The abovementioned Hamdullah Paşa was celebrated as Deli Abdullah Paşa.\[182\] He was chief of the imperial bostanci (serbostaniyan-i hassa), commander of the corps of the sipahi (sipahiler ağası), chief of the heralds (ser-cavusan), first master of the stable (mirahuri evvel), and subsequently grand admiral (kapudan-i derya). Still later, he became grand vizier in place of Salih Paşa on Saturday, the twenty-fourth of auspicious Safer 1238 [10 November 1822]. He was dismissed three months later and died after three or four months, while living in retirement in Iznikmid. Ali Paşa, who was promoted from the office of imperial weapons bearer (silahdar), obtained the seal in his place. The abovementioned congregational mosque has a quarter.

Because Muslims do not live in the village named Kuzguncuk,\[3406\] there are no congregational mosques or small mosques [there]. The [inhabitants in] the abovementioned village are exclusively Jews.

The Congregational Mosque of Paşalimanı\[3406\]

Its builder was Abdurrahman Ağa, [who was] promoted from the office of His Majesty Sultan Mustafa Khan the Third’s weapons bearer (silahdar). The following chronogram was hung inside the congregational mosque:

Fehmi, the matchless chronogram was heard from the Unseen:

"Let this abode be a place of worship for the Community of the Prophet,"\[3407\] 1180 [1766-67].

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\[3404\] For Deli Abdullah Paşa, see Hadika, n. 3372.

\[3405\] A village on the Anatolian shore of the Bosphorus between Beylerbeyi and Paşalimanı. According to Evliya Çelebi, the name derives from a certain Kuzgun Baba, who lived there in the time of Mehmed II. The village seems to have been the first significant Jewish settlement in Istanbul’s Anatolian districts. The date of their first arrival in the village is uncertain, although by the seventeenth century Kuzguncuk is described by Eremya Çelebi Kömürçüyan as being a Jewish village. In addition, Kuzguncuk is said to have contained a Greek population in the seventeenth century, and, beginning in the eighteenth century, a number of Armenians settled there as well. According to Inciçyan, at the end of the eighteenth century, most of the wealthy Jews lived along the shore, but there were also Greeks and Jews living further inland. Because of its long Jewish associations, many Jews chose to be buried there, and a large Jewish cemetery grew up on the slopes above the shore. Although the village retained its large minority population into the 1930’s, most of them have since emigrated, and the village is today almost entirely Muslim and Turkish; see Cengiz Bektas, “Kuzguncuk,” Istanbul, 1 (1993), 105-15; DBIA, V, 145-46; Evliya Çelebi, Travels, 1/2, 77; Inciçyan, Istanbul, 133; Kömürçüyan, Istanbul Tarihı, 47, 277-78.

\[3406\] The Paşalimanı Camii, known also as the Öküz Limanı or Silahdar Abdurrahman Ağa Camii, located on Paşalimanı Caddesi between Nakac Sokağı and Hüseyin Baykara Sokağı in the Hace Hesna Hatun Quarter in Üsküdar; see DBIA, VI, 230; IC, II, 52; Ista, I, 156-57; Konyah, Üsküdar, I, 242-46. For location, see map, Eldem, Boğaziçi Yabancılar, II, 227.

\[3407\] Secdeghah olsun resûlüm ümmettine bu mekan.
The abovementioned builder is buried in a private enclosed cemetery situated in the vicinity of the Yanuk Ömer Kapı, near Dedeler in Üsküdar. His death [occurred in] “Glory of Paradise,” 1184 [1770-71]. Later, some patrons of charitable works built a fountain and an open air place of public prayer (namazgah) near the abovementioned congregational mosque. A Bektasi tekke was also established nearby. Subsequently, at the time of the destruction of the Bektashi lodges at the end of 1241 [1826], this lodge was also demolished. A granary with six chambers was built in the middle of the abovementioned site and a guardhouse for the New Order troops (Nizam-i Cedid) was also introduced. Twenty years after this, it was assigned to the Victorious Soldiers (Asakir-i Mansure). This blessed congregational mosque does not have a quarter.

508 Izzet-behişt

509 The new infantry force developed by Selim III and trained on European lines as a counterweight to the old Janissary corps. Its establishment constituted one of the key elements of the broader program of reforms which Selim III instituted at the end of the eighteenth century.

510 The Asakir-i Mansure-i Muhammediye, the Victorious Soldiers of Muhammed, the Western-style military units founded by Mahmud II in June 1826, which precipitated the Janissary revolt of the same month and led to the suppression of the Janissary corps in the episode known in Ottoman history as the Auspicious Event (Vaka-i Hayriye).
FOLLOWING THIS, THERE BEGINS AN ACCOUNT AND DESCRIPTION OF ALL THE CONGREGATIONAL MOSQUES, SMALL MOSQUES AND FAMOUS DERVISH LODGES LOCATED IN THE CITY OF ÜSKÜDAR.

1. The Valide-i Atik Congregational Mosque

Its builder was Nurbanu Sultan, the mother of His Majesty Sultan Murad the Third and a lady of the harem of Sultan Selim the Second. Originally, the abovementioned blessed congregational mosque was built with one dome, but after a person named Pir Ali became its mütevelli, two domes were added to each of its two sides. [Its dependencies] include a medrese, darülhadis, darülkura, imaret, darüşşifa, mekteb-i sibyan and a great khan for travelers. It has two minarets, each with one balcony, and bays around its fountain court. This is the chronogram on the arch of its gate:

Nurbanu, that person full of purity,
Resolved to perform charitable works.
She built this charming place of worship.
Wonderful sight, most beautiful and charming!
This peerless work of charity is an imperial foundation.
Its date was “Excellent, sublime paradise!”

Among its vakfs are the nearby double hamam, the Yeşil Direkli Hamam near the Valide-i Cedid Congregational Mosque in Üsküdar, the well-known Çifte Hamam on the Divanyolu in Istanbul and the single hamam with a pool, located inside the Yeni Kapı of Langa. The patroness of charitable works, the deceased sultana, is buried in the great tomb of His Majesty Sultan Selim Khan the Second near Great Ayasofya. The date of her death was in Zilkade 991 [1583]. His Excellency Şeyh Abdülkadir al-Hüseyni al-Nakşbendi—may his grave be hallowed—who died in 1151 [1738-39], while dwelling in one of the chambers around the fountain court of this blessed congregational mosque, was appointed a halife in the dervish order of the Kadiriye. He was a descendant of His Excellency Abdülkadir Geylanı—may
God sanctify him. Because he saw an apparition of Hizir—peace be upon him—on the right side of the abovementioned mosque’s porch (son cemaat yeri), near the door to the müezzin mahfeli and the mihrab, these couplets, inscribed in a framed inscription, are hung in that place:

This exalted place of worship became the abode of His Excellency Hizir.
It is a summons to abstinence and a place where prayers are accepted.
Men of God assembled here with the pole of poles.\(^{3415}\)
The Two Imams, the Forty and the Seven\(^ {3416}\) came.

[184] Sincerely address oneself to God in this delightful place!
May God be venerated in this world, and may He fill the wishes [of those who worship here]!
When in supplication hands are raised with heart and soul, first
Salute with prayer the pure soul of [Muhammed] Mustafa!
O Bahri, Come hither! Make obeisance and offer submission!
May that Lord of Mankind make your wishes come true in the Two Worlds!

The abovementioned şeyh is buried before the abovementioned congregational mosque’s mihrab. The commissioner of the smelter (küre emini), Haci İbrahim Ağa, caused this blessed mosque to be renovated during the time he was its mütevelli. Likewise, Kehhal Mehmed Efendi, who was one of those who dwelled in the abovementioned chambers [around the fountain court] and died in 1182 [1768-69], is also buried in the cemetery of the abovementioned congregational mosque. Kilisli Hüseyin Efendi, who died in 1179 [1765-66], the year he was dismissed from the judgeship of Edirne, is also buried [there]. [The mosque] has a quarter.

The abovementioned founder [Nurbanu Sultan], with the donation-related imperial assistance of His Majesty Sultan Murad Khan the Third, paid extraordinary attention to the vakf of this blessed congregational mosque, and all the needs of both its hospice (tabhane) and darüşşifa were excellently provided for. At the time the New Order Corps (Nizam-i Cedid Ocağı) was inaugurated during the reign of Sultan Selim Khan the Third, the hospice (tabhane), lunatic asylum (timarhane), khan (misafirhane) and kitchen (tabhane) were used as barracks for cavalry troops. Subsequently, in conformity with the demands of the time, the New Order Corps (Nizam-i Cedid) was abolished. Since the abovementioned place was vacant, when, fourteen months later, Alemdar Mustafa Paşa\(^ {3417}\) organized the Gihadiye Sekbani,\(^ {3418}\) it was reoccupied, and it was later repaired and renovated as an abode and shelter for the cavalry of the Imperial Order Soldiers (Asakir-i Nizamiye-i Şahane).\(^ {3419}\)

\(^{3415}\) Kutb al-Aktūb, in Islamic mysticism the cosmic pole, the head of the hierarchy of saints known as the Abdal (Substitutes) or Ehl-i Gayb (Hidden Ones), who, by their powerful influence, insure the preservation of the order of the universe.

\(^{3416}\) The Two Imams (iki imam), the two assistants of the kutb in the hierarchical order of the abdal. The Seven refers to the seven Efrad, the Incomparables, who are fourth in the same hierarchy, while the Forty are the Şüheyla, the Martyrs, in the hierarchy of abdal.

\(^{3417}\) Alemdar (Bayrakkdar) Mustafa Paşa (c.1750-1808), reforming Ottoman grand vizier, who deposed Sultan Mustafa IV and installed Mahmud II in his place. Born to a wealthy Janissary family in Rusçuk, he distinguished himself in the Russo-Turkish war of 1768-74 and later retired to his estates near Rusçuk. In 1806, he was promoted to the rank of paşa of Silistre and appointed serasker of the Danube frontier. A zealous supporter of the reforms of Selim III, he marched against the capital after the deposition of the sultan and, on 28 July 1808, overthrew Sultan Mustafa IV and the reactionary government of Grand Vizier Çelebi Mustafa Paşa. Recognizing Mahmud II as sultan, he initiated a brief regime as grand vizier with a great imperial conference of high officials in the capital and the formation of a new Western-style military corps, the Sekban-ı Cedid. Although the reforms gained the approval of the şeyhülislām, Mustafa Paşa’s haste and tactlessness gave rise to opposition, in particular from among the ulema and the Janissaries, who revolted on 14 November 1808. Surrounded in his residence, he perished in the fire set by the rebels. Although his brief regime was followed by a period of reaction, Mahmud II was ultimately able to initiate a cautious program of reforms that culminated in the suppression of the Janissaries in 1826; see Ef\(^ {2}\), VII, 719; SO, IV, 460.

\(^{3418}\) A typographical error in the printed text for Cedidiye Sekbani (Sekban-ı Cedid), the New Sekbans, the reformed and modernized infantry corps raised by Alemdar Mustafa Paşa in 1808. The corps was, in fact, a restoration of Selim III’s disbanded Nizam-ı Cedid army, abolished in May 1807, and was named after the extinct corps of sekban (Keepers of the Hounds), which
2. The Çinili Congregational Mosque near the Atik Valide Sultan

Its builder was Mahpeyker Sultan. She was the esteemed wife of Ahmed Khan the First, and His Majesty Sultan Murad Khan the Fourth and His Majesty Sultan Ibrahim Khan were born to her. She lived through both of their reigns and, following them, set out for the rose garden palace of Paradise at the beginning of the reign of her grandson, His Majesty Sultan Mehmed Khan the Fourth. [185] The abovementioned deceased, being the support of the abode of prosperity and good fortune for more than forty years, was, as described above, assisted by God in building a great many charitable works. She built and completed this blessed congregational mosque in 1050 [1640-41]. A chronogram composed by the poet named Himmet, one of the poets of the time, is inscribed on the arch of the abovementioned congregational mosque’s gate. It has a mekteb, fountain, darülhadis, double hamam, sebil and imperial tribunal (mahfil-i hūmayûn).

Her exalted Majesty the valide sultan always
Performed glorious acts of charity out of the sincere love of God.
She built this congregational mosque and made vakf for its many estates.
Divine guidance assisted her in her acts of charity.
O Himmet, the Unseen Voice composed its chronogram when it was completed.
"May those who worship in this congregational mosque be pleasing to God!"

This is the chronogram by the poet Fevzi recorded on the gate of the courtyard:

| Mother of Sultan Ibrahim Khan,                        |
| Her Majesty the Sultana, the most munificent mother of the sultan: |
| She constructed this divine edifice as an act of charity. |
| Lo, let it be a house of prayer for the servants of God! |
| May they be summoned to God’s mercy at the five times [of prayer]! |
| May it be a halting place for worshippers and ascetics! |
| She built a mekteb, fountain, hamam and sebil, |
| For which let God grant her favor and benevolence! |
| Philanthropists and those who worship in it,           |
| O God, take them into the eternal Paradises!          |
| O Fevzi, he composed the date in words and meaning.   |
| “The charitable work of the sultan’s mother was completed in one thousand fifty,” [1640-41]. |

had in earlier times been attached to the Janissary corps. In order to avoid resistance from the Janissaries, the new force was made part of the old order by attaching it organizationally to the kapı kulu army. Its existence, nonetheless, gave rise to conservative opposition, and their first public appearance at the evening meal breaking the fast on the last day of Ramazan (14 November) 1808 precipitated a revolt by the outraged Janissaries who saw this event as an open flaunting of their enemies. In the ensuing fighting, large areas of the Sultan Ahmed, Aya Sofya and Divanyolu quarters were destroyed by fire, thousands of civilians died, and Alemdar Mustafa Paşa was himself killed. By an agreement between the Sultan Mahmud II and the Janissaries, the Sekbans were disbanded, but their members were to be allowed to leave Istanbul without harm. Nonetheless, as they exited the palace, disarmed and without their uniforms, they were set upon by the mob waiting outside, while others attacked and destroyed their barracks, killing those inside as well as notables who had supported the military and other reforms of Alemdar Mustafa; see ibid. 319 The Cedidiye Sekbans were also designated the Nizamh Asakir or Asakir-i Nizamiye.

3420 The Çinili Cami (Tiled Congregational Mosque), located at the intersection of Çavuşdere Caddesi and Çinili Mescid Sokāği in the Murad Reis Quarter of Üskūdar. It forms part of a larger complex, including a medrese, sebil, sibyan mektebi, fountain and double hamam, and was presumably the work of Kasim Ağa, who was imperial architect at the time of its construction; see DBIA, II, 519-22; IC, II, 18; ISTA, VII, 4009-11; Nayir, Sultan Ahmet, 178-83. For location, see Pervititch map, Üskûdar, sheet 70, block 711.

3421 A allusion to the role in public affairs played by Mahpeyker Sultan from the reign of Ahmed I until her murder at the hands of Turhan Sultan, the mother of Mehmed IV, in 1651.

3422 Bu cami de olan tâ at ola makbûl-i Şâhînî.

3423 Oldu biril ettilde hayr al-valide.
The great khan known as the Valide Khan in Istanbul is one of the vakfs of this congregational mosque, and the mosque which is inside the khan is also one of the charitable works of the abovementioned sultana. Among the charitable works of the abovementioned mother of the sultan is the reading in the presence of the padishah of a verse from the glorious Qur’an by each of the imams and preachers of the imperial congregational mosques on the day the siirre sets off from Istanbul, and, for the Muslim pilgrims, the designation each year from the corps of halberdiers (teberdaran) of two persons, called the great water carrier (büyük saka) and the lesser water carrier (küçük saka), to offer and provide water and, in some places, sweetened sherbets to thirsty pilgrims on the road. She also provided abundant gifts for the inhabitants of the Two Holy Cities. As mentioned above, Kavak Kalesi, which is located on the Anatolian shore at the Black Sea end of the Bosphorus, and the blessed mosque outside it are [works] of the abovementioned deceased.

3. The Mihrimah Sultan Congregational Mosque

Its builder was Mihrimah Sultan, the honored daughter of His Majesty Sultan Süleyman Khan the First and the revered wife of Rüstem Paşa. She completed the abovementioned congregational mosque in 954 [1547-48], during Rüstem Paşa’s first grand vizierate. It is located on the seashore and has a medrese, mekteb, imaret, two single-balcony minarets and other requirements. This composition is inscribed on the gateway arch of the blessed congregational mosque:

The foundation was laid for the construction of this lofty-columned congregational mosque by the mistress of good deeds and benefactions, impeccable in matters secular and religious, Hanum Sultan—may God, the Exalted, distinguish her with the utmost beneficence—the daughter of the sovereign of sovereigns of the East and West, the sultan of sultans of the Orient and Occident, who causes the world to prosper with justice and benevolence, who lays the foundations of safety and security for those of the Faith, the Sultan, son of the Sultan, Sultan Süleyman Khan ibn Sultan Selim Khan—may his caliphate be eternal! It was completed by the grace of the God in the sacred month of Zilhicce in the year nine hundred fifty-four [1548].

The aforesaid [Mihrimah Sultan] also built a blessed congregational mosque inside the Edirne Kapı. Mention was made of it in its place. Her father passed away to the highest heaven in the year “Occurrence of death in his life,” 964 [1556-57]. [187] Her exalted father was buried in the pure earth in his tomb at the Süleymaniye. Her husband, the abovementioned [Rüstem] Paşa, died four years later, while in office as vizier. He is buried in his tomb at the Şehzade Congregational Mosque. [His son] Osman Bey, who was born to another of [Rüstem] Paşa’s wives, died at the beginning of the reign of Murad Khan the Third, and was buried at the foot of the right minaret of this blessed congregational mosque. The poet Hakemi composed a chronogram for his death.

Lord of pure lineage, His Excellency Osman Bey’s Soul, taking flight to the Gardens of Paradise,

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3424 The gift sent annually by the sultan to the serifs of Mecca with the pilgrim caravan.
3425 Mahpeyker Sultan’s Anadoluvağı Mescidi; see Hadika, 456.
3426 The Mihrimah Sultan Camii, known also as the iskele Camii, located on the Bosphorus shore at the Üsküdar Boat Landing in Üsküdar. The mosque, the work of the imperial architect Sinan, formed part of a complex that included a medrese, a mekteb, a no longer extant imaret and a khan; see DBIA, V, 456-57; IC, II, 47. For location, see Pervititch map, Üsküdar, sheet 66, block 643.
3427 For Rüstem Paşa, see Hadika, n. 101.
3428 The Edirnekapi Camii; see Hadika, 27.
3429 Hayâtında hudâ-i mevt.
3430 In fact, Sûleyman died in 974/1566.
3431 He died in 968/1561, that is, four years after the above date, and 6 years before the death of Sultan Süleyman.
Hakemi offered sincere prayers for his soul.
He composed a chronogram. "May the Paradises be Osman’s abode!" 5432 984 [1576-77].

The famous grand admiral (kapudan) Gazi Sinan Paşa, the date of whose death was "The captain plunged into the sea of divine mercy," 5433 961 [1553-54], is buried before the mihrab of this blessed congregational mosque. The aforesaid became grand admiral succeeding his brother Rüstem Paşa. Details of his biography were mentioned in connection with his blessed congregational mosque in Beşiktaş. 5434 Sancar Babazade Seyyid Abdürrahim Kayseri, who belonged to the Bayrami dervish order and was known as Abaza Seyhi, is buried at the abovementioned congregational mosque. He died a martyr in the year 1047 [1637-38]. [The mosque] does not have a quarter. The granary located near the abovementioned congregational mosque was built and erected in the time of Sultan Selim Khan the Third.

4. The Valide-i Cedit Congregational Mosque 5435

His Majesty the Paradise-dwelling Sultan Ahmed Khan the Third built [this mosque] for his mother Gülüş Emetullah Sultan. Her eldest son, His Majesty Sultan Mustafa Khan, 5436 also ordered built for the aforesaid a blessed wooden congregational mosque with one minaret. 5437 It is mentioned in its place. The two minarets, imperial tribune (mahfil-i hümâyûn), sebil, fountain, imaret, mekteb-i sibyan and other facilities of the abovementioned congregational mosque are excellent in all points. Poets composed a great many chronograms to mark its completion. [188] For example, Karamanizade Seyh Ahmed Efendi, the seyyh of the [dervish lodge of] Emir Buhari, composed this artistically fashioned chronogram, [from which] the date can be extracted in ten ways.

"The congregational mosque of the Valide Sultan is an astonishing, exalted work."
"It is an abode of the needy and halting-place of the supplicant." 5438 1120 [1708-9].

The abovementioned valide sultan, set out for Edirne with her son of exalted glory, His Majesty Sultan Ahmed Khan the Third, seven years after the completion of the abovementioned blessed mosque, that is in Rebiülavvel 1127 [1718]. She passed away to the Abode of Immortality at nine o’clock on the night of Tuesday, the eighth of Zilkade of the abovementioned year [5 November 1718]. Her noble corpse was carried to Istanbul and, following its burial at five o’clock on Friday, the eleventh of the abovementioned month [8 November 1718], in a separate tomb overlooking the main road near the abovementioned blessed mosque, [that place] was adorned with an excellent latticework—may God have mercy on her. The abovementioned queen mother lived through the reigns of her esteemed husband, His Majesty Sultan Mehmed Khan the Fourth, and her honored sons, Their Majesties Sultan Mustafa Khan the Second and Sultan Ahmed Khan the Third—may God have mercy on them all. Kaimmakam

5432 Cîmân ola makâm-i ’Osman.
5433 Istalı rahmet denizine kapıdân.
5434 The Beşiktaş Cami-i Kebir; see Hadika, 408-10.
5435 The Valide-i Cedit Camii (Congregational Mosque of the New Valide), known also as the Cedit Valide or Yeni Valide Camii, located on Hakimiyet-i Millîye Caddesi at the intersection with Balaban Caddesi on the Üsküdar Meydani in Üsküdar. The mosque forms part of a larger complex, including an imaret, sibyan mektebi, shops, a muvakkithane, a sebil and the tomb of Gülüş Emetullah Sultan, the mother of Ahmed III; see DBIA, VII, 468-70; IC, II, 15. For location, see Pervititch map, Üsküdar, sheet 64, block 619.
5436 Sultan Mustafa II (1695-1703).
5437 The Galata Yeni Camii; see Hadika, 357-58.
5438 Câmi-i Valide Sultan ‘aceb bâlâ eser./ Dâr-i ehl-i iktidâ ve mensûl-i ehl-i recâ. Although Ayvansarayı claims that the date can be extracted from the chronogram in ten ways, it appears possible to compute it in only four. Thus, each hemistich of the couplet gives the date 1120/1708-9. Likewise, both the dotted letters of the two lines and the undotted letters of the two lines, when totaled separately, also give the date.
Kayseriyeli Mehmed Paşa, who was promoted to the rank of vizier from the office of her steward (kethüda), is buried outside her tomb. He died in 1135 [1722-23]. [The mosque] does not have a quarter.

5. The Blessed Ayazma Congregational Mosque

Its builder was His Majesty, the Paradise-dwelling Sultan Mustafa Khan the Third ibn Ahmed Khan the Third. As with the other sultans’ mosques, the needs of the abovementioned blessed congregational mosque are excellently provided for. There is a separate timekeeper’s room (muwakkit hücresi), and a mekteb and single hamam were built nearby. In 1189 [1775-76], a year after the death of His Majesty the abovementioned padishah, another gate was added and appended to it on the side of the ablution spigots. His Majesty the abovementioned padishah ordered this blessed congregational mosque built for the victorious souls of his honored mother, the deceased and pardoned Mihrigah Emine Sultan—may she rest in peace—and his elder brother, His Majesty the late and deceased Prince Sultan Süleyman—on whom be mercy and pardon. [189] This Arabic composition is inscribed on the arch of its gate:

The construction of this magnificent monument took place in the year one thousand one hundred seventy-four of the hijra of he [the Prophet Muhammed] who embodies every fine quality.

Following the death in the year 1145 [1732-33] of Her Majesty the abovementioned queen mother, she was buried in her tomb at Istanbul’s Yeni Congregational Mosque. The fountain opposite [that tomb] is a charitable work of the abovementioned sultana. Şehzade Sultan Süleyman was buried inside the abovementioned tomb following his death on the twenty-third day of CemaziyelAhir 1145 [1732]. The abovementioned prince was born in CemaziyelAhir 1122 [1710]. He was twenty-three years of age. A chronogram composed by Grand Vizier Ragib Mehmed Paşa is inscribed on the upper part of the middle gate of the blessed congregational mosque.

Because he was a guide to the Sunnis, who united all charity,
He built this beautiful place of worship in good faith.
The minister of the age, the slave Ragib, composed a chronogram for it.
“Shah Sultan Mustafa’s edifice is a beautiful congregational mosque,” 1174 [1760-61].

Most of those who are buried in the cemetery of the abovementioned congregational mosque are high officials of the Inside Service of the imperial palace (enderun-i hümayun). [The mosque] has a quarter.

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5439 The Ayazma Camii (Congregational Mosque of the Sacred Spring), located between Mehmed Paşa Değirmeni Sokaği and Ressam Ali Riza Bey Sokaği in the Ayazma Quarter opposite the Kız Kulesi in Üsküdar. The mosque is built in the Ottoman Baroque style and is adjoined on the left by a large imperial kiosk (hünkar küşkü); see DBIA, I, 471-72; IC, II, 6-7; ISTA, 1505-11. For location, see Pervititch map, Üsküdar, sheet 59, block 564.

5440 For the fountain, which is no longer extant, see Hadika, 23.

5441 For Ragib Mehmed Paşa, see Hadika, n. 570.

5442 Câmi-i ra’î namâ-ı Şâh Sultân Muṣṭafâ.
6. The Selimiye Congregational Mosque

Its builder was His Majesty, the deceased Paradise-dwelling Sultan Selim Khan the Third ibn Sultan Mustafa Khan the Third. After renovating and restoring the blessed congregational mosque of His Excellency Our Lord Halid bin Zeyd—may God be well pleased with him—Uzun Hüseyin Efendi, a high official of the Exalted [Ottoman] State, who was its building commissioner (emin-i bina), was appointed building commissioner for this blessed congregational mosque. Construction was begun in the year 1216 [1801-2], and it was completely finished and the performance of obligatory prayer inaugurated on the fifth day of sacred Muharrem 1220 [5 April 1805]. As with other sultans' mosques, the abovementioned congregational mosque was excellently provided with all necessities: an imperial tribune (mahfil-i hûmayun), a mûezzin's tribune (mûezzin mahfili), a pair of excellently proportioned minarets, each with a single balcony, a fountain court, a separate timekeeper's room, a nearby mekteb-i sibyan, an exalted tekke reserved for the Nakebendiye, a single hamam, shops in the requisite number in the market and houses for the imams and preachers. Following ancient custom, His Majesty the abovementioned Sultan [Selim III] performed Friday prayer (selamlık) [in it] a few weeks after its inauguration.

The first şeyh of the abovementioned tekke was Kangirili Abdullah Efendi. He embarked upon a teaching career in the medrese of Ahmed Paşa on the fifth day of blessed Şaban 1222 [8 October 1807], following the dethronement of the abovementioned padishah, and was [later] awarded the judgeship of blessed Jerusalem, taking firm hold of it on the first day of Rebiulûlür 1238 [16 December 1822]. He died at the end of his period of tenure, while on the road returning [to the capital]. He was a person eminent among the ulema—may God have mercy on him.

The mansions, houses, textile workshops and other shops built on the four sides of the abovementioned congregational mosque were given to it as vakf properties. At that time, some unnecessary tracts of the Galata Saray were also sold for fifty gurûş a square cubit (zira) [and the incomes] were annexed to the abovementioned vakf. There are many other properties belonging to its vakf in other places.

Opposite the abovementioned congregational mosque was built and constructed a great barracks for the New Order Troops (Nizam-i Cedid Asakir). After the completion of the abovementioned congregational mosque, because its minarets were thick, their outer surfaces were shaved, and they were made slender. One of [the minarets] was broken at its mid-point, and the other was broken at its base, due to a violent southwesterly gale which blew at that time on Monday, the twenty-first of Cemâziyûlûlür 1238 [5 March 1823], and they breached the blessed congregational mosque. The minarets of thirteen other blessed congregational mosques inside and outside of Istanbul were broken by this [same] wind. Later, the abovementioned minarets and damaged parts of the blessed congregational mosque were repaired and restored by the vakf [to a condition] even more excellent than they were originally. [191] [The Selimiye Congregational Mosque] does not have a quarter.

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344 The Congregational Mosque of Sultan Selim, located on the east side of the Selimiye Barracks, on a site bounded by Çeşme-i Kebir Sokâğı, Selimiye Camii Sokâğı, Serif Kuyusu Sokâğı and Selimiye Köşisi Sokâğı in the Selimiye Quarter in Üsküdar. Built in the Ottoman baroque style, the mosque formed part of a complex which originally included a large imperial kiosk (hûnkar kûşû), mekteb, muvakkithane, fountain and sebil; see DBIA, VI, 512-15; IC, II, 58. For location, see Pervârîtch map, Üsküdar, sheet 51, block 402.

345 The Eyüp Sultan Camii; for Selim III's renovations, see Hadika, 275-76.

346 For a reference to these sales, see Hadika, 378.
7. The Adliye Congregational Mosque in Şemsi Paşa

Its builder was His Majesty, the Paradise-dwelling Sultan Mahmud Khan the Just. In the year 1232 [1816-17], at the moment the matchless pavilion named for Şemsi Paşa was being renovated by imperial command, the construction of a blessed congregational mosque nearby was also required by imperial decree, and this matchless congregational mosque was built and constructed on the seashore. As with the congregational mosques of bygone sultans, every one of its needs was excellently provided for, and it has an imperial tribune (mahfil-i hümâyün) and pulpit for sermons delivered after Friday prayer. It has a single minaret with one balcony. It does not have a quarter.

8. The Congregational Mosque of Şemsi Paşa

Its builder was Şemsi Ahmed Paşa. He was one of the companions and royal courtiers of His Majesty the Paradise-dwelling Sultan Süleyman Khan the First. His chain of genealogical descent goes back to His Excellency Halid bin Velid—may God be well pleased with him. Initially [Şemsi Paşa] was trained in the imperial harem, and, subsequently, he retired with the rank of head of the royal hunters (avçibaşı). Later still, he was attached to the ranks of commanders of the standing cavalry divisions (bölük ağası). Then, while serving in offices such as those of commander of the paid cavalry (ülufeciyân ağası) and commander of the landed cavalry (sipahiyân ağası), he was appointed mir-i miran of Damascus, with a lump-sum grant of ten times a hundred thousand akçe. After being satisfied with the offices of emir al-îmâra of Sivas and Anatolia, he became mir-i miran of Rumelia. Among the masters of science and spiritual knowledge, the aforesaid [Şemsi Paşa] was a person of accomplishment. Being skilled in prose and poetry, and being unusual for his love of hunting and his ability as a warrior, he was always present at the stirrup of the abovementioned Sultan [Süleyman], so
much so that the deceased Ali quotes the abovementioned pasa’s own words in his abridged history entitled *Mahasin al-Adab* (Beauties of Polite Observance)3492 to this effect: “His Majesty Sultan Suleyman Khan knew that I loved mushrooms very much. When one day mushrooms were found in many places in the hunting grounds, His Majesty the sultan ordered an imperial guard to collect them and put them in a bath towel embroidered with silver thread so as to protect them. When I saw that His Majesty the sultan liked mushrooms so much, [192] I regretted that I had not previously offered him the mushrooms which had fallen to my lot. When the time to return arrived, I rode at the side of the imperial stirrup and approaching the imperial palace, [the sultan] took out the mushrooms and presented them to this slave as a gift, saying, ‘Because I knew you loved mushrooms, I caused them to be kept for you.’ I at once humbly prostrated myself in the imperial presence, and when I asked the reason for my thus being the object of imperial favor, he said, ‘Recently, you made a gift worthy of a thousand such favors of mine. Earlier, while riding at my side during our hunt and chase, I was telling you a short story. After I ended, I said that today we had not come across any game animals, and we had not been able to find any prey. You said, “I saw game in such and such a place.” When you said this, I thought you were lying. In fact, returning to that place immediately afterwards, game was spotted in the location you described. We much appreciate that, in order not to interrupt our speech, you did not announce that there was game, and that you announced it following the completion of my discourse. Although between hunters it is beyond endurance not to shout out when game is seen, and despite the fact that a moment’s delay is not possible, you did not announce the location of the prey and did not interrupt me, but showed respect for my imperial speech.’”

The aforesaid was initially a boon companion to Sultan Suleyman Khan and was later a gentleman-in-waiting to Sultan Selim bin Suleyman Khan and Sultan Murad Khan ibn Selim Khan. His particulars are set forth in Ali’s history. The aforesaid pasa built the famous palace which bears his name for His Majesty the abovementioned sultan. In connection with it, he was also assisted by God in building the nearby blessed congregational mosque and exalted medrese. This is the chronogram for its completion on the arch of the abovementioned congregational mosque’s gateway. He passed away to the abode of immortality during the time the abovementioned congregational mosque was being built.

[193] Because Şemsi Paşa built this congregational mosque,
It is our hope that the Abode of Peace will be the deceased’s estate.
O Ulvi, as soon as the Unseen One saw it, he pronounced its date.
“May this abode be a place of worship for the Community of Lovers!”5455 988 [1580-81].

He is buried in a separate tomb in its vicinity. This is the date on the tomb:

His tomb on the seashore
Şemsi built for himself.
When they pass along this shore,
May friends remember him with a prayer.
O God, by the truth of the light of the Prophet,
Free that slave of Yours from hell-fire.

This is the date of his death: “Today, Şemsi Paşa passed from view,”5456 988 [1580-81]. This too is a chronogram for his death: “Eclipse of the sun of spiritual knowledge,”5455 988 [1580-81].3493 [195]

3492 An adapted translation by the sixteenth-century official and man of letters Gelibolu Mustafa Ali of a work attributed to Jahiz known as the *Kitâb al-Tâj* (The Book of the Crown), which was one of the earliest exemplars of Islamic “mirror for princes” literature. Ali reorganized the work, updating it to describe Ottoman usages, and giving it a topical arrangement; see Fleischer, *Bureaucrat*, 166.
3493 Sedefgâh olsun habibiîn ümmetiine bu makâm.
3494 Bugün gözen tulundu Şemsi Paşa.
3495 Küsüf-i şems al-ma‘ârîf.
9. The Congregational Mosque of Rum Mehmed Paşa

Its builder was Rum Mehmed Paşa, one of the viziers of Fatih Sultan Mehmed Khan. According to one account, he became grand vizier following Mahmud Paşa-yi Veli’s first dismissal from the grand vizierate, and, after his own dismissal and execution in the year 875 [1470-71], he was buried in a separate tomb located outside the abovementioned congregational mosque. After this, Ishak Paşa obtained the seal of the vizierate, and, after a lapse of two years, Mahmud Paşa again became grand vizier. This account is given in the history [entitled] the Takvim. However, the late Karacelebizade Abdülaziz Efendi does not make mention of the grand vizierate of the abovementioned vizier. He does mention Ishak Paşa in the middle of the grand vizierate of Mahmud Paşa. The abovementioned congregational mosque is unpretentiously built and has a medrese and, nearby it, a hamam, a sadirvan and other necessities. At present, its medrese is in ruin. [The mosque] has a quarter.

10. The Congregational Mosque of the Tekke of Hüdayi Aziz Mahmud Efendi

The abovementioned tekke, blessed congregational mosque and imaret for the dervishes of His Excellency Hüdayi Aziz Mahmud Efendi are his own charitable works. He ordered them built and constructed in 1007 [1598-99]. His Excellency the aforesaid [Hüdayi Aziz Mahmud Efendi] was initiated by Üßade Efendi and Üßade Efendi was authorized [as a deputy] by His Excellency Sünbul Sinan Efendi, one of the founders of the Halveti [dervish order in Anatolia]. [Mahmud Efendi] subse-
sequently meet His Excellency Hızır Dede, of the dervish order of the Bayramiye, and was also introduced to the spiritual influence of His Excellency Hacı Bayram Veli. They describe the initiation of Şeyh Mahmud Efendi as follows: First, he was a candidate for a post in the learned hierarchy (müalazm) as a protégé of Nazırzade Efendi, one of the official ulema. After his master Nazırzade Efendi had been satisfied with the judgeship of Egypt, Şeyh Mahmud Efendi was appointed deputy judge (naib), and, following his arrival in Egypt, he completed his study of mysticism’s most illustrious fundamental principles with Şeyh Kerimeeddin Halvetiye. He returned to Istanbul on the completion of his term in office, and, after his master Nazırzade Efendi attained the judgeship of Bursa, he was again employed in the office of deputy judge and executed the statutes of Muslim religious law in the lower court. He was sometimes present at the sermons of Üftade Efendi, who preached in the blessed Kaygan Congregational Mosque.  

He subsequently approached Üftade Efendi one day, and, exchanging the kaftan (kaba) for a woolen homespun cloak (aba), he began struggling for Islam. According to this account, he originally came from Koçhisar, a district of Aksaray. Later, he permanently settled in Üsküdar. His felicitous age (at death) was ninety-two years. There was no end to his miracles. His Majesty Sultan Murad Khan the Fourth’s girding of the sword of Osman (taklid-i seyf) at the tomb of His Excellency Halid may God be well pleased with him in conformity with the ancient state custom of the Ottoman Dynasty, which took place at his accession in 1032 [1623], was carried out by his Excellency Şeyh Mahmud Efendi, and he was employed in many exalted offices.

Mahmud Efendi also installed the minbar of his blessed congregational mosque. A pair of müezzins perform the call to prayer from its minaret, and every night the temcid is performed. A recitation of the Qur’an follows the Friday prayer. The blessed congregational mosque has a sadırvan in its courtyard, and high and low tribunes (mahfel) around it. There are several fountains at the tekke’s gate, and the rooms of the tekke are ranged around the congregational mosque. The residence of the şeyh is separate, and the complex also has separate hostel (menzil) as inalienable endowments. It is not stipulated that the head of the tekke come from among Mahmud Efendi’s descendants. There is a mütevelli. The şeyhs, who are also the mütevellis, are chosen from among the tekke’s dervishes, and they have supervision of the vakf. Its monies, given in trust for charitable use, are considerable. [The vakf] has separate clerks (hâtib) and rent collectors (cabı). Its dervishes are also always servants of the vakf.

Near the abovementioned tekke, there is another dervish lodge known as the Kapıcı Tekke, built by Vizier Halil Paşa, a dervish of His Excellency the Şeyh [Hüdayi Aziz Mahmud Efendi], which is annexed and joined to the property of the tekke. It consists of several rooms. The abovementioned pasa has a separate tomb, and his sebil is beneath his tomb. There is another tomb adjoining it, in which Mahmud Bey, the son of the abovementioned vizier, is buried.

The abovementioned vizier first passed out of the imperial palace with the office of head falconer (çakircbaşı). Subsequently, in 1016 [1607-8], he became ağa of the Janissaries, succeeding Maryol Hüseyin Ağa, and, in the year 1018 [1609-10] he became grand admiral (kapudan-ı derya), succeeding Hafiz Ahmed Paşa. Durak Mehmed Ağa became ağa of the Janissaries in his place. In the abovementioned year, he went out into the Mediterranean with the fleet. Following his arrival at Chios, [197] he

5464 The Kaygan Camii in Bursa, founded in the late fifteenth century by a merchant, Kaygan Musaoglu Mehmed; see Kazım Baykal, Bursa ve Anıtları, 2nd ed. (Istanbul, 1982), 126.

5465 Kaftan is used here as a metaphor for the Learned Establishment. The aba was a type of stout woolen homespun cloak worn by Sufis.

5466 A prayer glorifying God sung from the minarets of mosques after the early morning call to prayer during the months of Reçeb, Şaban and Ramazan.

5467 Kayserili Halil Paşa; see Hadika, n. 836.
received news that the infidel captain Kara Cehennem was off Cyprus with five galleons. He approached [Kara Cehennem] with the greatest of speed, and, after a great battle of two days, with God’s favor, all [the infidels] were conquered and more than five hundred prisoners were inscribed on the roll of captives. This time, as an honor, the rank of vizier was bestowed on him. Later, in the year 1019 [1610-11], he was dismissed, and Öküz Mehmed Paşa became grand admiral in his place. Still later, in 1022 [1613-14], he was appointed grand admiral a second time, and, after plundering and looting the island of Malta in the year 1023 [1614-15], he set out for the Maghrib and killed the tyrant named Sefer Dayi, who was the chief of the rebel Arabs. In the year 1026 [1617], he obtained the grand vizierate. Two years after this, in Safer 1028 [1619], he was dismissed from the office of vizier, and, in his place, his predecessor Kara Mehmed Paşa was made his successor. Subsequently, in Rebi’ülâhr 1036 [1626-27], while the imperial army was in winter quarters in Aleppo, he obtained the [grand] vizierate a second time, following Hafiz Ahmed Paşa. He was dismissed in the year 1037 [1627-28], and, on his death in the year 1038 [1628-29], he was buried in his private tomb—may God have mercy on him.

The felicitous spiritual guide of the aforesaid [Halil Paşa], His Excellency Şeyh Hüdayî Mahmud Efendi—may God sanctify him—passed away to the Abode of Eternity one year earlier, in Rebi‘ülevvel 1038 [1628]. He composed this chronogram for the death of His Excellency the Şeyh:

Adorned were the garden and palaces of Eden
With parks and accessible pools.
A passing stranger inquired about the owner.

Following His Excellency the abovementioned Şeyh [Mahmud], one of his halife, Bakkesirli Makad Ahmed Efendi, became head of the abovementioned tekke. He died in the year “Meeting death,” 1049 [1639-40], and was buried in a separate tomb near the blessed tomb of His Excellency the Saint—may God have mercy on him. He was initiated as a dervish and appointed as a halife by His Excellency Şeyh Ahmed Efendi. He died in the year “Death of the soul,” 1068 [1657-58]. He was buried beside his grandfather. The one who became head of the tekke in his place was Fenayî Mehmed Efendi ibn Ishak, known as Cennet Efendi, who was the carrier of His Excellency Hüdayî’s staff. He was initiated as a dervish and appointed as halife by His Excellency Şeyh Ahmed Efendi. He died in the year “Death of the soul,” 1075 [1664-65]. He is buried beside his grandfather. The one who became head of the tekke in his place was Fenayî Mehmed Efendi ibn Ishak, known as Cennet Efendi, who was the carrier of His Excellency Hüdayî’s staff. He was initiated as a dervish and appointed as halife by His Excellency Hüdayî Efendi. [198] He died in the year “Death of the soul,” 1075 [1664-65]. He is buried beside his grandfather. The one who became head of the tekke in his place was Fenayî Mehmed Efendi ibn Ishak, known as Cennet Efendi, who was the carrier of His Excellency Hüdayî’s staff. He was initiated as a dervish and appointed as halife by His Excellency Hüdayî Efendi. He died in the year “Death of the soul,” 1075 [1664-65]. He is buried beside his grandfather. The one who became head of the tekke in his place was Fenayî Mehmed Efendi ibn Ishak, known as Cennet Efendi, who was the carrier of His Excellency Hüdayî’s staff. He was initiated as a dervish and appointed as halife by His Excellency Hüdayî Efendi. He was initiated as a dervish and appointed as halife by His Excellency Hüdayî Efendi. He was transferred to the Grand Lodge (asitane) while he was Friday preacher in the blessed Congregational Mosque of Sultan Mahmud located [in Gelibolu]. The abovementioned poet, Nal Mehmed Efendi, composed this chronogram at his death: “Recite a Fatiha for the soul of Mahmud Efendi,” 1078 [1667-68]. He is buried in the tomb of Makad Efendi. He is the author of works of poetry. Devatsçade Şeyh Mehmed Talib Efendi became head of the tekke in his place. He was initiated as a dervish and appointed as a halife by Fidancî Şeyh Mehmed Efendi, who was the halife of his father, Devatsçî. His late father Devatsçî was made...
a halife by Şeyh Makad Ahmed Efendi. His given name was Mustafa. The blessed congregational mosque known as the Şeyh Congregational Mosque in Üsküdar is [the charitable foundation] of this Şeyh Mustafa Efendi, and his private tomb is situated near his congregational mosque. The above-mentioned Devátî Şeyh Mustafa Efendi died in 1070 [1659-60]. The above-mentioned Talib Mehmed Efendi built a blessed congregational mosque in the vicinity of the Ahmediye Congregational Mosque. As will be mentioned, it was ordered brought to life anew by His Majesty Sultan Mahmud Khan the First. [Talib Mehmed Efendi] was the author of some odes (hasıde) and some hymns. This couplet of his gives the date of his death:

A chronogram, beautiful in word and meaning, came to him.

"In one thousand ninety, the pole of the adepts set out for God," 1090 [1679-80].

[This] is the chronogram which Vahyi Efendi composed: “The pole of those joined to God in spirit departed in one thousand ninety reciting, ‘O God!’” Şeyh Selâmî Ali Efendi became head of the tekke in his place. The aforesaid came from among the ranks of the kadis. He was initiated as a dervish by Zakirzade Şeyh Abdullah Efendi while he was mufti of İstanbul. Later, he was also honored with appointment as a halife, and became head of the Grand Lodge of Hûdayî (Asitane-i Hûdayî). Following him, Şeyh Halîl Efendi was promoted to the office of its seyh and was appointed head of the lodge in his place, and, later still, with his appointment to the office of seyh, Erzincanî Şeyh Mustafa Efendi became head of the lodge in [Şeyh Halîl Efendi’s] place. He was initiated as a dervish and appointed halife by Devâtîzade Şeyh Mehmed Talib Efendi. Subsequently, the above-mentioned Şeyh Selâmî Ali Efendi was again made head of the lodge by imperial decree, and his predecessor, Mustafa Efendi, returned to his native country. Selâmî Ali Efendi died in 1104 [1692-93] and is buried in the tekke which he built in Fıstıklı. He built a congregational mosque and tekke in the place called Selamsız, and again, in Üsküdar, a blessed congregational mosque in Acıbadem, a mosque in the village named Bulgurlu and a dervish lodge in Bursa. He was a man of charity—may God have mercy on him.

Abdülhami Efendi ibn Sâlîh Ibrahim Efendi became head of the lodge in his place. There are some hymns and some blessed commentaries in Turkish on the chapters of the Qur’ân by this Şeyh Abdülhami Efendi, [and they were written] under the pen name Abdî. He died in blessed Recep of the year 1117 [1705] and is buried in the tomb of the abovementioned Halîl Paşaçade Mahmud Bey. Erzincanî Şeyh Mustafa Efendi again became head of the lodge in his place. Following his death in 1123 [1711-12], he was buried before the mihrab of the blessed congregational mosque of his spiritual guide, Davêtîzade Şeyh Mehmed Efendi. Şeyh Mehmed Sabûrî Efendi, known as Çelebi, became head of the lodge in his place. Nahîfî Sûleyman Efendi composed this chronogram on [Mehmed Sabûrî Efendi’s] death in 1130 [1717-18]: “May Dede Çelebi be gratified by nearness to God.” Şeyh Seyyid Osman Efendi became head of the lodge in his place. His came from Bilecik. He was initiated as a dervish and appointed as a halife by Selâmî

5477 The Şeyh Camii; see Hadîka, 528-29.
5478 The Ahemdiye Camii, known also as the Sultan Mahmud Camii; see Hadîka, 505-6.
5479 Azim-i Hakk oldâ biri tıksanda kubâ al’ârîfîn.
5480 Gidî biri tıksanda Yâ Hû dêyû kubâ al-ważîlîn.
5481 That is, he originally belonged to the Learned Hierarchy.
5482 The Selami Efendi Dergâhi in Çamlıca; see Hadîka, 545-48; Konyah, Üskûdar, 1, 258; ZSE, 78.
5483 The Selâmi Efendi Dergâhi; see Hadîka, 556-37.
5484 The Şîca Bağî Mescidi; see Hadîka, 531.
5485 The Sultan Mahmud Camii; see Hadîka, 506.
5486 Ola Dede Çelebi kâmîn-i kurb-i ֝udd.
Şeyh Ali Efendi. The aforesaid rebuilt and brought to life a blessed congregational mosque near the Atpazarı in Üsküdar.\textsuperscript{3485} The phrase, “Şeyh of the dervish convent,”\textsuperscript{3486} 1140 [1727-28], is the date of his death. He is buried beside Dede Çelebi in the tomb of Makad Ahmed Efendi. [\textsuperscript{200}] His son-in-law and proxy as preacher, Şeyh Yakub Gafuri Efendi ibn Şeyh Mustafa Efendi, became head of the lodge in his place. He was initiated as a dervish and appointed halife by his father-in-law, Osman Efendi. His father, Şeyh Mustafa Efendi, was initiated as a dervish and appointed halife by Selami Şeyh Ali Efendi. The date of his death was “Master who departs,”\textsuperscript{3487} 1149 [1736-37]. He is buried beside his mother, opposite the tomb of Karaca Ahmed. \textsuperscript{3488} Şeyh Yusuf Efendi, who was the Friday preacher of the Congregational Mosque of Sultan Selim in Edirne, became head of the lodge in his place. His spiritual guide was Saçlı İbrahim Efendi. The date of his death was “Repose of the spiritual guide,”\textsuperscript{3489} 1153 [1740-41]. He is buried in a raised embankment opposite the tomb of His Excellency Hüdayî. Fistükh Şeyhi Mehmed Efendi became head of the lodge in his place. He was initiated as a dervish and appointed as a halife by Selami Şeyh Ali Efendi, and his death occurred in “Death of the Sunni,”\textsuperscript{3490} 1159 [1746]. The Fistükh Tekke is the charitable foundation of Selami Efendi. He is buried beside his spiritual guide, the above-mentioned Selami Efendi. His son, Şeyh Mustafa Efendi, became head of the lodge in his place. He was from Bursa. He was appointed as a halife by his father. “May God make His Paradise Mustafa’s abode,”\textsuperscript{3491} 1188 [1774-75], is the date of his death. He is buried in the garden adjoining the tomb of His Excellency Hüdayî. Mudanyalı Şeyh Mehmed Rufen Efendi, the preacher of the Sultan Ahmed Congregational Mosque, became head of the lodge in his place. After ten years, however, the headship was taken away from him because of his sensual relations with the ser-cavuşan Nazif Efendi, and he was exiled to another country. By imperial decree, Bektashi Naccarzade Efendi was appointed in his place in 1198 [1783-84]. After a short time, [Şeyh Mehmed Rufen Efendi] was again set free and was again given the office of head of the tekke. He died in the year 1208 [1793-94], and Şehabeddin Efendi ibn Rufen Efendi became head of the lodge in his place. [Şehabeddin Efendi’s] teacher was his father. He abandoned the Transitory World in Rebi‘ulvel of the year 1233 [1818], and his son Abdurrahman Besim Efendi was appointed to the post of head of the tekke on Sunday, the thirteenth of the above-mentioned month [21 January 1818]. The abovementioned Şeyh Besim Efendi’s Erdebil Tekke,\textsuperscript{3492} located near Aya Sofya, was conferred on his paternal uncle, Şeyh Abdi Efendi, by order of the şeyhülislâm. [\textsuperscript{201}]

There are eloquent poems and other works by His Excellency Hüdayî Mahmud Efendi—may his grave be hallowed.\textsuperscript{3493} [\textsuperscript{203}] [At his death,] the noble age of His Excellency Hüdayî Mahmud Efendi—may his grave be hallowed—was ninety-two years. [\textsuperscript{204}] “Şeyh Mahmud Hüdayî,” 1038 [1628-29], is the date of his passing away.

The death in Bursa of His Excellency the abovementioned Üftade Efendi occurred in the year 989 [1581]. May God—be He exalted—sanctify him. He is buried in his private tomb.

\textsuperscript{3485} The Osman Efendi Camii, known also as the Atpazarı Mescidi, in the Atpazarı district in Üsküdar; see \textit{Hadika}, 516.
\textsuperscript{3486} Şeyhi-i dergah.
\textsuperscript{3487} Şeyhi-i râhil.
\textsuperscript{3488} In the Karacaahmed Cemetery in Üsküdar; see \textit{Hadika}, 514.
\textsuperscript{3489} Râhat-i mûrûd.
\textsuperscript{3490} Istitâk-i eh-i sünnet.
\textsuperscript{3491} Mustaфа’ya idê Hakî hulûdi makâm.
\textsuperscript{3492} See \textit{Hadika}, 10.
\textsuperscript{3493} Pages 201-3 of the printed edition include seven couplets of Hüdayî Mahmud Efendi’s poetry followed by a \\textit{tahmis} or commentary poem by Sari Abdullah Efendi, the commentator on the \textit{Mesnevi} of Celaleddin Rumi, and an extended biography of the same Sari Abdullah Efendi. They have been omitted from this translation.
11. The Isfendiyar Mosque near the Balaban Boat Landing

Its builder was a person named Isfendiyar. He provided it with vakf properties in a sufficient amount and assigned an imam and múezzen. After a time, in the reign of Sultan Mustafa Khan the Third, Şeyh Seyyid Ahmed Efendi, known as Yağcızade, who belonged to the dervish order of the Sadiye and became the imam and múezzen of the abovementioned mosque, began to perform the Sadi service (ayzn) in the mosque. It is [for that reason] known at present as the Sadiler Tekke. The [location of the] grave and date of the death of the original builder are not known. The death of the abovementioned Şeyh Ahmed occurred in the year 1191 [1777]. May God—be He exalted—have mercy on him. [The mosque] does not have a quarter.

12. The Geredeli Mosque near the Valide-i Cedid Congregational Mosque

This mosque is known as the Kızıl Mosque. Its builder, Geredeli Çelebi, died in the year “God-fearing reticence,” 998 [1589-90]. He is buried in a cemetery of Üsküdar.

13. The Congregational Mosque of the Babüssaade Ağası

Its builder was the kapı ağası Süleyman Ağa. This Arabic chronogram was inscribed on the arch of the abovementioned congregational mosque’s gate:

Seeking God’s mercy, the foundations were laid for the construction of this blessed place by Süleyman Ağa ibn Abdullah, and it was completed in Receb of the year nine hundred twelve, 912 [1506]. At the beginning of Cemaziyalâhur.

The abovementioned high official was kapı ağası in the time of Sultan Bayezid Khan the Saint, and he built the abovementioned congregational mosque at that time. [205] His grave is also there. [The mosque] has a quarter.

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504 The Isfendiyar Mescidi, known also as the Balaban or Yağcızade Tekkesi Mescidi, located at the intersection of Şemsi Paşa Caddesi and Doğançilar Caddesi in the Rumı Mehmed Paşa Quarter, between the Yeni Valide Complex and the Şemsi Paşa Complex in Üsküdar. The mosque was probably built in the first quarter of the seventeenth century by Şeyh Balaban Ahmed Baba (d. 1637). The adjoining Yağcızade Tekke was founded in 1177/1763-64 by a şeyh of the Sadi dervish order, Yağcızade Şeyh Seyyid Ahmed Efendi (d. 1191/1777). I.H. Konyah, who examined the tekke in 1941, describes it as a three-story wooden building, which, though still standing, was in a ruined state. Since then, it has completely disappeared, the only remaining traces of its existence being some graves in what was the tekke’s hazire, and a small fountain; see DBIA, VII, 396-97; IC, II, 33; Konyah, Üsküdar, I, 173; ZSE, 26. For location, see Pervititch map, Üsküdar, sheet 61, block 602.

505 The Geredeli Mescidi, known also as the Kızıl Mescid, located at the intersection of Imam Nasır Sokağı and Uncular Caddesi in the Güllem Hatun Quarter near the Yeni Valide Camii in Üsküdar. The mosque is described as having been in ruin in the middle 1930’s and was torn down in 1939; see IC, II, 26; ISTA, XI, 7012; Konyah, Üsküdar, I, 154. For location, see Pervititch map, Üsküdar, sheet 64, block 619a.

506 The Babüssaade Ağası Camii, known also as the Selman Ağa or Horhor Camii, located at the intersection of Hakimiyyet-i Milliye Caddesi and Selman-i Pak Caddesi in the Selman Ağa Quarter in Üsküdar; see IC, II, 8-9; Konyah, Üsküdar, I, 269-71. For location, see Pervititch map, Üsküdar, sheets 65, block 637.
14. The Congregational Mosque of Gülşem

Its builder was one of the female slaves in the imperial harem of His Majesty the Paradise-dwelling Sultan Süleyman Khan. Her tomb is located near the abovementioned congregational mosque and overlooks the main road, and her mekteb adjoins it. “Founder of charitable works, the fortunate witness, Gülşem Hatun, in the year nine hundred sixty-nine, 969 [1561-62],” is written on her gravestone. [The mosque] has a quarter.

15. The Congregational Mosque of Davud Paşa

Its builder was Davud Paşa, who was known as Kara Nişancı. He died in Geğibüz [Gebze] in the year “Virtuous,” 911 [1505-6], and was buried there. The courtyard of the abovementioned congregational mosque has two gates. The upper-story mekteb near the gate which opens toward [the mosque’s] quarter is the pious work of Türk Ahmed Paşa, who was a martyr in the Varadin campaign. [The Congregational Mosque of Davud Paşa] has a quarter.

16. The Ağā Mosque

Its builder was the babüssaade ağası Hüsrev Ağā. He is buried before its mihrab. Hacı Ahmed Ağā, who is known as Kahnoğlu, installed its minbar. He also added a mekteb. [The mosque] does not have a quarter.

17. The Yeni Çeşme Mosque

Its builder was the darüssaade ağası Mehmed Ağā. He died in the year 999 [1590-91]. It was mentioned above that he was buried in his tomb, which is located in the vicinity of his congregational mosque.

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3498 The Gülşem Camii, known also as the Gülşem Hatun Camii, located at the intersection of Gülşem Sokak and Üsküdar Mahkeme Arkası Sokak in the Gülşem Hatun Quarter in Üsküdar. The inscription over its entrance states that the mosque was restored in 1285/1868, having earlier been destroyed by fire; see DBIA, III, 438; IC, II, 27; Konyalı, Üsküdar, I, 154-57. For location, see Pervititch map, Üsküdar, sheet 62, block 612.

3499 The Davud Paşa Camii, known also as the Kara Davud Paşa or Üsküdar Aya Sofya Camii, located on Hakimiyet-i Millîye Caddeesi opposite the intersection with Tepsi Firını Sokak in the Inkilap Quarter in Üsküdar. The inscription, which according to various sources was built in 911/1505-6, bears inscriptions which mention restorations in 1233/1817 and 1285/1868. Restorations were also carried out in the 1960’s by the Directorate General of Vakıfs. By a typographical error, the mosque is numbered 16 in the printed text rather than 15; see DBIA, IV, 438; IC, II, 19; ISTA, VIII, 4296-99; Konyalı, Üsküdar, I, 137-39. For location, see Pervititch map, Üsküdar, sheet 62, block 611.

3500 Nişancı Kara Davud Paşa, Damad (d. 1505-6), Ottoman high official of the reigns of Mehmed II and Bayezid II. Raised in the enderun, he was appointed nişancı in 899/1493-94, became governor of a sancak in 905/1497-98, and kapudan-ı derya in 908/1502-3. He was appointed a vizier of the dome (kubbe vezirî) in the same year and died in Gebze, where he is buried, in 911/1505-6. In addition to his mosque in Üsküdar, he built a mosque and imaret in Üsküb in Macedonia; see Vefayat, 93, SO, II, 324.

3501 Füdll. The battle of Varadin in Croatia of 6 August 1716.

3502 The Ağā Mescidi, known also as the Hüsrev Ağā or Eski Hamam Mescidi, located on Hakimiyet-i Millîye Caddeesi opposite the intersection with Tepsi Firını Sokak in the Inkilap Quarter in Üsküdar. The mosque, which takes the name Eski Hamam Mescidi from the nearby bath of that name; see IC, II, 2; ISTA, I, 248; Konyalı, Üsküdar, I, 163. For location, see Pervititch map, Üsküdar, sheet 61; block 602.

3503 The Yeni Çeşme Mescidi (Mosque of the New Fountain), located on Hakimiyet-i Millîye Caddeesi near the intersection with Tavuşcu Bakkal Sokak in the Inkilap Quarter in Üsküdar. The mosque was torn down in 1935; see DBIA, VIII, 12 (where it is confused with the Ağā Mescidi, listed as 34 below); IC, II, 71; Konyalı, Üsküdar, I, 309. For location, see Pervititch map, Üsküdar, sheet 69, block 616.

3504 Habeşi Mehmed Ağā; see Hadika, n. 1704.
mosque in the Çarşamba Pazari. Although the administration of the [imperial] vakfs and the inspectorship of the Two Holy Cities were held by the kapı ağası until he came to the office of [darüssaade] ağası, they were assigned to the kuzlar ağaları in his time. The darüssaade ağası Haci Beşir Ağao installed its minbar. The abovementioned Beşir Ağao twice became darüssaade ağası. He died in the year 1159 [1746], and, as was mentioned in its place, he was buried in the vicinity of Hazret-i Halid—may God be well pleased with him. [206] [The Yeni Çeşme Mosque] does not have a quarter.

18. The Ahmediye Congregational Mosque

Originally there was on the site of this congregational mosque a[another] mosque built by Mehmed Dede, who is buried in its vicinity. Subsequently, in the time of the Paradise-dwelling Sultan Ahmed Khan the Third, a patron of charity, the commissioner of the naval arsenal (tersane emini) Ahmed Ağao, brought this district to life by rebuilding this blessed congregational mosque and introducing and adding a medrese, şebil, library and fountains. This is the chronogram inscribed on the arch of the congregational mosque’s gate:

May God reward Ahmed bin al-Emin.

“He has built anew for the devotees a mosque.”

The abovementioned Ahmed Ağao died in the year 1146 [1733-34], during the reign of Sultan Mahmud Khan. He is buried in the abovementioned congregational mosque. It has a quarter.

When the abovementioned [Ahmed] Ağao installed the abovementioned congregational mosque’s minbar and pulpit, he appointed Bursavi Şeyh Ismail Hakki Efendi to be its Friday preacher. He passed away to the Abode of Eternity at Bursa in the year 1137 [1724-25]. Following his death, one of his servants was awakened from a dream with the saying, “I sacrificed a marble ram to God,” and, on working out its numerical value, the date of [Ismail Hakki Efendi’s] death appeared. There is no doubt that this was one of his excellent miracles. The abovementioned şeyh set down his exalted lineage in one of his collected works in the following manner, and it is here noted down in the same way: “The Şeyh Ismail Hakki al-Celveti bin Mustafa bin Bayram Qavu ibn Şah Hudabende. According to what I heard from my late father, they descended originally from the seyyids. Then they were scattered during the great conflagration which broke out in Protected Constantinople.” The fire referred to was one of the fires which occurred in the time of Ahmed Khan the Third.

[208] The place of origin of His Excellency [Bursavi al-Şeyh Ismail Efendi]—may his grave be hallowed—was Protected Constantinople. He was initiated as a dervish by His Excellency Atapazari Şeyh Osman Efendi, one of the şeyhs of the Celvetiye. He immigrated to Bursa as a halife following completion of [instruction] in the rules and customs of the order, and, after a time, he went to Egypt. [There] he debated and studied the religious sciences and spiritual knowledge with the ulema of the age, [following which] he returned again to the abovementioned Protected [Constantinople].

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506 The Mehmed Ağao Camii; see Hadika, 218-19.
507 For Haci Beşir Ağao, see Hadika, n. 327.
508 The Ahmediye Camii, sometimes referred to as the Kefçe Dede Camii because the mosque of Mehmed (Kefçe) Dede (d. 947) formerly occupied its site. The mosque is part of a larger complex that includes a medrese, tekke, library, şebil, fountains, the tomb of the founder and a walled cemetery (hazine). It is located at the intersection of Gündoğumu Caddesi and Esavç (Ehram) Sokağı in the Kefçe Dede Quarter in Üsküdar; see DBIA, I, 136-37; IC, II, 2-3; ISTA, I, 378-82; Konyah, Üsküdar, I, 87-89. For location, see Pervititch map, Üsküdar, sheet 60, block 579a (Kefçe Dede Camisi).
509 Kadı beni cömür altı’ı tıkøjine müceddeden.
510 Keşiş-i rüşüm Hakka kurbân efledim.
511 There follows in the printed edition (206-8) an extended list of the titles of Ismail Hakki Efendi’s written works, plus seven couplets of his poetry. They have been omitted from this translation.
traveled to blessed Damascus in 1128 [1715-16], and, after dwelling there for a time, he returned to Üsküdar. A short time later, he again returned to Bursa. In the year 1134 [1721-22], following his return and settling down again in Üsküdar, he was ordered to reside in Tekfur Daği, because of his treatment of the subject of the Unity of Being. He returned to Üsküdar after his pardon and release and, after a time, was officially sent to Protected Bursa. Hastening to the Highest Heaven in Zilkade 1137 [1724-25], he was buried in the perfumed earth in a private tomb.

[209] 19. The Congregational Mosque of Sultan Mahmud near the Ahmediye

Its original builder was Devatçizade Mehmed Efendi, one of the şeyhs of the Grand Lodge (asitane) of Hüdâyı. In 1090 [1679-80], he was buried beside his father, Şeyh Mustafa Efendi, outside the congregational mosque known as the Şeyh Congregational Mosque, one of his father’s charitable works, located in Bülbüldereșesi. His father Devatç Şeyh Mustafa Efendi’s death occurred a little earlier [in 1070 (1659-60)]. When, after a time, the abovementioned blessed congregational mosque was on the point of ruin, His Majesty Sultan Mahmud Khan the First, the padishah of the time, was petitioned, and, after it had been built anew and brought back to life, Nimet Efendi composed this chronogram:

Zealous sovereign, hakan of auspicious character,
Munificence-filled padishah, sultan of the Faith, Mahmud Khan:
When hearing of this sublime, prosperity-filled place of worship’s
Decline into ruin, that king, the pivot of the court,
Ordered its matchless renovation and repair.
He made joyful the pure soul of Şeyh Devatç.
That gloriously burnished place with beautiful plan,
Became a pure, new congregational mosque, an abode of abundance.
Therefore, cause that generous king of kings’ many ever-new
Works to prosper, Everlasting Lord and God!

[210] The slave Nimet wrote its chronogram at one stroke,
“Mahmud Khan brought to life this embellished congregational mosque,” 1162 [1748-49].

This chronogram is inscribed on the arch of the abovementioned congregational mosque’s gate. [The mosque] does not have a quarter.
20. The Congregational Mosque of the Bandirmah Tekke

It is an upper-story mosque. Although it was originally the house of a person known as Bandirmah Şeyh Yusuf Nizameddin Celveti, Grand Vizier Hekimzade Ali Paşa rebuilt it as a tekke for the aforementioned şeyh during his first grand vizierate, and, installing a minbar in it, obligatory prayer is performed there. The abovementioned şeyh provided for the abovementioned congregational mosque’s needs and the stipends of its servants from the vakf of the blessed congregational mosque which he built in Istanbul. The date of its construction is recorded in this couplet by Bahri:

Two people come from one mouth. O Bahri, [this] verse gives the date.
“Ali Paşa brought to life the abode of Celveti,” [1732-33].

Later, the son of the abovementioned şeyh composed this chronogram for its reconstruction and renovation, carried out by Şehla Ahmed Paşa, who was promoted to kaimmakam from the rank of cavuşbaşı on the twenty-third day of Zilkade, one thousand one hundred fifty [14 March 1738]:

O Nazif, this chronogram is inspired by the [tekke’s] form.
“Joy-giving dervish lodge of the saints,” [1755-56].

The abovementioned [Şehla Ahmed Paşa] became ser-cavuşan when the second Silahdar Mehmed Paşa was grand vizier and commander-in-chief. Subsequently, in the year 1150 [1737], when Mehmed Paşa was dismissed and Yeşen Mehmed Paşa was appointed grand vizier, Ahmed Paşa became kaimmakam while [the latter] was away from the Exalted Threshold [Istanbul], traveling with the imperial army. In Cemaziyülâhür of the abovementioned year, he was ordered against the rebel known as Sari Beyzade, who had appeared in the region of Aydın, and the grand admiral (kapudan-i derya) Süleyman Paşa was appointed to the office of kaimmakam’s proxy. Later, in the year 1152 [1739-40], during the grand vizierate of Iyaz Paşa, [Ahmed Paşa] became head of the imperial chancery (tevkii). He obtained the imperial seal [and became grand vizier] following the dismissal of Iyaz Mehmed Paşa on the twenty-fourth day of Rebiülevvel 1153 [19 June 1740]. He was dismissed and his property was confiscated in the middle of Safer 1155 [1742], and he was sent to the island of Rhodes. In his place, Hekimzade Ali Paşa obtained the imperial seal a second time. His tuğs were

517 The Bandirmah Tekkesi Camii, known also as the Haşim Efendi Tekkesi or Inadîye Mescidi. It was located on Gündoğumu Cadessi at its intersection with Inadîye Mezarlık Sokak in the Taşan Hasan Âça Quarter in Inadîye in Uskudar. The mosque-tevhidhane was already in need of repair when tekkes were closed by the government in 1925, and it is said to have fallen down in 1930, and today no trace of them remain; see DBIA, IV, 15-16; IC, II, 10; ISTA, IV, 2102; Konyali, Uskudar, I, 168-69; Turnah, A. Bilgın and Esin Yücel Turnah, “Celvetilik ile Bektıgilği Birlestiren İ夜里phansı Bir Dal: Hâşimîy VOC Kolu ve Uskudar’da Bandirmah Tekkesi,” Türk Dünyası Araştırmaları, 66 (1990), 111-20. For location, see Pervititch, Uskudar, sheets 3, 57, block 521 ("ruines” and “türbe”)
518 Nuh Efendizade Ali Paşa, Hekimoğlu; see Hadika, n. 723.
519 The Hekimoğlu Ali Paşa Camii in the Kasap Ilyas Quarter in Istanbul; see Hadika, 93-96.
520 Makâm-i Celvetiîye evledi ihyâ’Ali Paşa.
521 Sehlagöz Haci Ahmed Paşa, who was grand vizier between 1740 and 1742; see Hadika, n. 5.
522 Hânibahâ-dil-küsâ-yâ evliyâ.
523 Silahdar Seyyid Mehmed Paşa, identified here as Silahdar Mehmed Paşa-yi Sani in order to distinguish him from the Silahdar Mehmed Paşa, who was grand vizier in 1730-31; for details, see Hadika, n. 2556.
524 For Yeşen Mehmed Paşa, see Hadika, n. 1903.
525 Haci Iyaz Mehmed Paşa (d. 1743), Ottoman grand vizier of the reign of Mahmud I. Born into an old Turkish family in Serbia, he held a series of posts, including cavuşbaşı (1732-33), kaimmakam (1735) and valî and serasker of Vidin before being appointed grand vizier on 22 March 1739. Dismissed fourteen months later (23 June 1740), he was almost immediately made valî of Jidda, and this was followed two months later by appointment to Hanya on Crete. Finally, at age 60 in 1743, he was made muhâfiz of Inebahî (Lepanto) in Aetolia in Greece, where he died a few months later. He was remembered for his courage and justice; see Veyvayat, 101; SO, III, 607-8.
526 That is, his appointment as paşa.
confirmed in Cemaziylâhur 1156 [1743], and [he was appointed] to the governorship of Rakka for the purpose of urging forward the army in the campaign against Persia. He was appointed to the office of commander-in-chief (serasker) of Erzurum in Muharrem 1157 [1744] and was made commander-in-chief in Iran following the death of commander-in-chief Yeğen Mehmed Paşa in Receb 1158 [1745]. At the end of the abovementioned year, Hekimzade Ali Paşa [was appointed] commander-in-chief, and the aforesaid [Ahmed Paşa] went to Ash-colored Aleppo as successor to his successor, [Hekimzade Ali Paşa]. Subsequently, in the middle of Zilkade 1159 [1746], he was appointed [governor of] the eyalet of Kandiye, and, in the middle of Cemaziylêvel 1160 [1747], he was appointed [governor of] the eyalet of Diyarbakir. With the arrival on the sixteenth day of Zilkade of the abovementioned year [19 November 1747] of news of the death of Ahmed Paşa, who had been governor of Baghdad and Basra for thirty years, the eyalet of Baghdad [was conferred on] the aforesaid, and Haci Ahmed Paşa, the ambassador to Iran, was appointed to the eyalet of Basra. Following [Şehla Ahmed Paşa’s] resignation, due to the disorders which broke out in Baghdad in Rebiiylevel 1161 [1748], the governorship of İç-il was given to him, and Baghdad was seen to be suitable for the governor of Basra, Kesiîyeli Haci Ahmed Paşa. [Şehla Ahmed Paşa was appointed governor of] the eyalet of Egypt in blessed Ramazan of the abovementioned year and was dismissed in the middle of Cemaziylâhur 1163 [1750]. In Zilkade of the abovementioned year, after the former grand vizier Abdullah Paşa became governor of Egypt in his place, he was granted [the governorship of] the eyalet of Adana. In the middle of Zilhicce 1165 [1752], he was honored with appointment [as governor of] the eyalet of Aleppo. Some time after that, he died.

Firari Hasan Paşazade Abdullah repaired and renovated the abovementioned tekke and the poet Nevres Efendi composed this chronogram:

By his sincerity, he made this abode a Kaba of the lovers:

"Grand vizier of exalted justice, noble Abdullah Paşa."

The abovementioned Abdullah Paşa was the son of the vizier Firari Hasan Paşa of Kirkuk [in Iraq]. [212] After having been honored as a guard in the imperial suite (silahşor), and with the offices of head of the gatekeepers (kapucibaşi) and steward of the gatekeepers (kapucalar kethudası), in Muharrem of the year 1151 [1738] he was employed in the office of master of the stable (mirahur) and other important duties. When, in Zilhicce 1158 [1745], he was assigned the rank of vizier and charged with the [governorship of the] eyalet of Cyprus, the late Nevres Efendi composed two chronograms, the last couplets of which are here recorded:

I called to the inhabitants of the abode of the soul as follows:

"With his luck and fortune, my lord became a paşa."

The other [is as follows]:

It is suitable that the graceful pen writes this chronogram after prayer.

"Abdullah Paşa came. He caused the divan to be exalted."

Subsequently, in Zilkade 1159 [1746], he was appointed to the [governorship of the] eyalet of Rakka and, one month later, to Cyprus again. After being honored with the governorship of Aydîn in Rebiû-
level 1160 [1747], he obtained the imperial seal on the tenth day of Šaban of the abovementioned year [17 August 1747], and the late İzzi Efendi composed this chronogram:

Thanks be to God that cheerfulness is the destiny of the world!
The seal [of the grand vizierate] was a divine gift to the vizier, son of a vizier.
It is good news, that delights the eyes like the first glimmerings of dawn,
A sun-like light of joy, bathing the world in splendor.
O İzzi, there is no need for a detailed explanation. Recite its date!
"Abdullah Paşa became a breath of life animating the grand vizierate."

He was subsequently dismissed on the second day of Safer 1163 [11 January 1750] and banished to Rhodes. Later, [he became governor] of Egypt and, still later, of Rakka and Diyarbakır. He set out for the Abode of Decision in Šaban 1174 [1761], while he was governor of Ash-colored Aleppo.

In addition to the cenotaphs of other şeyhs, Kâmil Ahmed Paşa built and brought to life, during the lifetime of the şeyh Yusuf Seyyid Nizameddin Efendi, the tomb in which the abovementioned şeyh Yusuf Efendi was buried. The abovementioned paşa’s vizierate was taken away while he was commander of Kandiye. [213] Subsequently, his vizierate was confirmed [again] following the death of Ragib Mehmed Paşa.354 After being favored with the sancak of Hanya, he set out for his appointment by sea from Resmo, which had been his place of exile. After traveling for several miles, he returned to Resmo again because of adverse winds and was ill for several days. He set out for the Abode of Decision in Cemaziyülevvel 1177 [1763]. The abovementioned deceased was a man always diligent in prayer and the recitation of the Qur’an and faithful to the state and religion. So much so, that Sultan Osman Khan the Third, during the time of his reign, while [Ahmed Paşa] was chief secretary of the imperial council (reisidkaittab), esteeming his pleasing manner, said, “He is a perfect (kâmîl) man,” and [Kâmil] became his nickname. When [Ahmed Paşa] became governor of Egypt in 1173 [1759-60], the late Nevres composed this chronogram.

O Nevres, what sort of poem does one compose on such an occasion?
What word did this Nizami535 desire and long for?
One [hemistich] is the date of his appointment, the other is of his taking possession [of the office].
In the two lines of poetry the pen issued a judgment.
“Ahmed Paşa received the name thanks to perfection,”533 1173 [1759-60].
“Kâmil bestowed this pomp and glory on Egypt,”535 1173 [1759-60].

The abovementioned Yusuf Efendi passed away to the Abode of Eternity in the year “Light of virtue,”538 1166 [1752-53]. He was survived by three of his sons. When his eldest son became head of the Selami Zaviyesi, his middle son, Seyyid Mehmed Haşim Efendi, known as Haşim Baba, became head [of the Bandirmali Tekke] in his father’s place. Because the tekke is located in the district in Üsküdar known as İnadiye, it is known today as the İnadiye Tekke. Its tomb is very old,330 and one of those buried within it is the person who performed the first Friday prayer and delivered the first sermon (hutbe) after the conquest of Istanbul. Those buried around it are the children and relatives of that person. This tekke’s congregational mosque does not have a quarter.

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353 Oldi ‘Abd-Allah pêşa sadrîn ihyâsna rîh.
354 Koca ‘Abd-Allah Paşa; see Hadîka, n. 570.
355 Nizamî Ganji, Persian poet whose life spanned the late twelfth and early thirteenth century, the author of several masterworks of Persian literature, most notably the five epic poems totaling some 30,000 couplets brought together in his Khamsa (Quintet) or the Panj Ganj (Five Treasures).
356 Sûkîr kim nâm olub kâmîle Ahmed Paşa.
357 Mûsûr’da dehdebe ve izzeti Kâmîl vîrdî.
358 Nûr-i fazl.
359 Presumably an otherwise unmentioned tomb in the vicinity of the tekke.
21. *The Hayreddin Mosque*[^5540]

[214] Its builder was Hayreddin Çavuş, who was a high state official and cavuş in the time of Sultan Suleyman Khan. He is buried beside the mosque. He died in the year 964 [1556-57]. [The mosque] has a quarter.

22. *The Mosque of the Kaymakçı Tekke*[^5541]

Its builder was Mehmed Efendi, who was employed as Janissary officer (efendi) and held other posts in the time of the sultanate of His Majesty Sultan Suleyman Khan. He died in the year “Glory of death,” 955 [1548-49], and is buried there [at the Kaymakçı Tekke]. The Sufi şeyh Iskender Baba is buried near him. In time, the abovementioned mosque became a Halveti tekke. Because a person known as Kaymakçı Şeyh became the head of the tekke, it is at present known as the Kaymakçı Tekke. [The mosque] does not have a quarter.

23. *The Ağa Congregational Mosque*[^5543]

Its builder was the white eunuch (ak ağası) Malatyah Ismail Ağası, who was ağası of the blessed Abode of Felicity.[^5544] A double hamam and exalted fountain of his[^5545] are near [the mosque]. There is also an imaret and a tekke of his near the Bab-ı Hümâyûn.[^5546] He founded these charitable works while he was ağası of the inner larder (iç-kilar ağası) in the Inside Service of the imperial palace. “For the gnostic, a hint is enough,”[^5547] 1045 [1635-36], is the date of the construction of this congregational mosque. The grave of the abovementioned ağası is located in his home province of Malatya.[^5548] [The mosque] does not have a quarter.

[^5540]: The Hayreddin Mescidi, known as the Hayreddin Çavuş Mescidi, located on Beygirciler Sokağı in the Inadiye Quarter in Üsküdar. The mosque is no longer extant; see IC, II, 30; Konyah, Üsküdar, I, 163. For location, see Pervititch, Üsküdar, sheet 69, lot 696.

[^5541]: The Kaymakçı Tekkesi Mescidi, known also as the Iskender Baba Dergâhi Mescidi, consisting of a mosque-tevhidhane, a tomb and a small cemetery. It was located at the intersection of Kabile Sokağı and Pınar Sokağı with Gündoğumu Caddesi in the Inadiye Quarter in Üsküdar. Although the mosque-tevhidhane continued in use for a short time in the early years of the Turkish Republic, it was soon abandoned and is no longer extant; see DBIA, IV 506; IC, II, 38; Konyah, Üsküdar, I, 187. For location, see Pervititch, Üsküdar, sheet 57, lot 514.

[^5542]: Izzet al-mevlüt.

[^5543]: The Ağa Camii, known also as the Malatyah Ismail Ağası Camii, part of a complex that originally included the mosque, hamam, and no longer extant tekke. The mosque is located at the intersection of Dönmedolap Sokağı and Sair Naili Sokağı in the Tavaşı Hasan Ağası Quarter in Üsküdar. An inscription states that it was restored by a certain Şevket Paşa in 1320/1902; see DBIA, V, 279-80; IC, II, 2; Konyah, Üsküdar, I, 83-84. For location, see Pervititch, Üsküdar, sheet 57, block 517.

[^5544]: That is, the darüşsaade ağası of the imperial palace.

[^5545]: The Cemal Ağası Çeşmesi; see Egemen, Çeşme, 439; Tanışık, Çeşmeler, II, 296.

[^5546]: The Kapı Ağası Malatya Ağası Tekkesi; see Hadıka, 10 and n. 41.

[^5547]: Al-ʾārifīʾiʾ seyhi fiʾl-işâre.

[^5548]: In fact, the founder was buried in the mosque’s cemetery, where his grave is marked by an inscribed stone; see Konyah, Üsküdar, I, 83.
24. The Tavası Congregational Mosque\textsuperscript{549}

Its builder was Tavası Hasan Ağ. He built it in the year “Permanent abode,”\textsuperscript{995} 1567-68. The tomb of Minkarızade Şeyhülislâm Yahya Efendi is located opposite the abovementioned mosque.\textsuperscript{550} His Excellency the aforesaid [Yahya Efendi] became şeyhülislâm on the ninth day of Rebiülhār 1073 [22 November 1662], in the time of the sultanate of Mehmed Khan the Fourth, following Sunızade Mehmed Efendi,\textsuperscript{551} and he was dismissed in the middle of Zilkade 1084 [1674]. He occupied the office of şeyhülislâm for a period of eleven years, and, after setting out for the Abode of Eternity in the year 1088 [1677-78], he was buried in the abovementioned tomb. It was mentioned that a wooden mosque of the abovementioned Ahmed Çelebi is also located in the capital. [The Ahmed Çelebi Mosque] has a quarter.

25. The Ahmed Çelebi Mosque\textsuperscript{551}

Its builder, a patron of charitable works named Ahmed Çelebi, is buried before its mihrab. The abovementioned mosque was built in 975 [1567-68]. The tomb of Minkarızade Şeyhülislâm Yahya Efendi is located opposite the abovementioned mosque.\textsuperscript{552} His Excellency the aforesaid [Yahya Efendi] became şeyhülislâm on the ninth day of Rebiülhār 1073 [22 November 1662], in the time of the sultanate of Mehmed Khan the Fourth, following Sunızade Mehmed Efendi,\textsuperscript{553} and he was dismissed in the middle of Zilkade 1084 [1674]. He occupied the office of şeyhülislâm for a period of eleven years, and, after setting out for the Abode of Eternity in the year 1088 [1677-78], he was buried in the abovementioned tomb. It was mentioned that a wooden mosque of the abovementioned Ahmed Çelebi is also located in the capital. [The Ahmed Çelebi Mosque] has a quarter.

26. The Mosque of the Nalçı Tekke\textsuperscript{554}

Its builder was Nalçı Seyh Halil Efendi. He was the halâfe of the saint named Vahhab Ümni, who lived in Antalya, and it is inscribed on his tombstone that he died in the year “Seal,”\textsuperscript{555} 1630-31. His grave is also there. Abdullah Paşa, who died on the seventh day of Receb 1169 [7 April 1756], while he was governor of Maraş, installed the minbar of the abovementioned mosque prior to [his] vizierate. The abovementioned paşa was born in the district of Kocamustafapaşa. After reaching the age of discretion, he was honored with the office of commissioner of mines (emanet-i maden) and the rank of senior clerk (hacegân) through the efforts of the defterdar of the time, Sadullah Efendi. He was subsequently distinguished with the offices of secretary of the sipahi (sipahi kâtipi), secretary of the silahdar (silahdar kâtipi),\textsuperscript{556} commissioner of the finance office (maliye emini), commissioner of the naval arsenal

\textsuperscript{549} The Tavası Camii (Congregational Mosque of the Eunuch), known also as the Tavası Hasan Ağ Camii, located at the intersection of Gündoğumu Cadde and Inadiye Sokagı in the Inadiye Quarter in Üskudar. An inscription over the entrance states that the mosque was restored by a certain Hatice Hatun in 1893/1310; see DBIA, VIII, 430; IC, II, 65; Konyah, Üskudar, I, 302-3. For location, see Perüvitç, Üskudar, sheets 3, 57, block 519 (where it is incorrectly marked as Inadiye Camii).

\textsuperscript{550} Hulâ-i əşâyân.

\textsuperscript{551} The Ahmed Çelebi Mescidi, located at the intersection of Hüdâyı Mahmud Sokagı and Açık Tınrbe Sokagı in the Ahmed Çelebi Quarter in Üskudar. The mosque has been many times restored and modified, and the present building dates to the second half of the nineteenth century; see DBIA, I, 121; IC, II, 2; ISTA, 347-48; Konyah, Üskudar, I, 86. For location, see Perüvitç, Üskudar, sheet 60, block 586.

\textsuperscript{552} For Minkarızade Şeyhülislâm Yahya Efendi, see Hadıka, n. 2397.

\textsuperscript{553} Sunızade Seyyid Mehmed Efendi (d. 1665), forty-first Ottoman şeyhülislâm. The son of the kadi of Aleppo, Kara Sunullah Efendi, he was trained for a learned career, and, following a series of medrese appointments, was given in succession between 1645 and 1648 the judgeships of Edirne, Bursa, Aleppo, Egypt and Istanbul. In 1653 he was made kaysassher of Anatolia and, a year later, was appointed to Rumelia. Dismissed in 1657, he retired into seclusion but was reappointed as kaysassher of Rumelia in 1659. On 3 February 1662, following the retirement of Esırı Mehmed Efendi, he was made şeyhülislâm but remained in office for less than a year. He was dismissed on 21 November 1662 as too old to serve; see Altunsu, Osmanlı Şeyhülislâmları, 92; 50, IV, 175.

\textsuperscript{554} The Nalçı Tekkesi Mescidi (Mosque of the Horseshoe Maker’s Tekke), located on Nalçı Hasan Sokagı in the Tabaklar (Debbâqlar) Quarter in Üskudar. The mosque served as the tesvîhane of the zaviye of the same name, but is no longer extant; see DBIA, VI, 41-42; IC, II, 49; Konyah, Üskudar, I, 257, 572-73. For location, see Perüvitç, Üskudar, sheet 57, block 524 (türkçe).\textsuperscript{555} 

\textsuperscript{555} Hâlem.

\textsuperscript{556} The sipahi kâtipi and the silahdar kâtipi were respectively the heads of the sipahi kâlemi and silahdar kâlemi and were responsible for keeping the financial accounts of the kapuçulu cavalry and of the silahdar; see Pakalın, OTD, III, 286.
(tersane emini) and commissioner of the mint (darphane emini). Although he was later, at the end of Zilhicce 1168 [1755], appointed to the office of steward of the grand vizier (vezir kethüdası), during the first grand vizierate of Mustafa Paşa, he was removed to theeyalet of Maraş with the honorary rank (paye) of beylerbeyi of Rumelia, and Hüseyin Ağâ, one of the dismissed bostancıbası, was made happy with the rank of steward of the grand vizier in his place. The aforesaid deceased was diligent each day in the reading of two sections (ciz) of the Qur’an and the Delâ’il al-Hayrat (Proofs of the Blessings), [which] serves to improve character, and he was a man skilled in fine calligraphy—may God’s mercy be upon him. [The mosque] does not have a quarter.

27. The Takiyeci Mosque

Its builder was a founder of charitable works named Mehmed Ağâ. Because his manumitted slave, [the skullcap maker] Cafer Ağâ, later renovated [the mosque], it became known as the Takiyeci Mosque. His grave is before its mihrab. [Mehmed Ağâ] died in 944 [1537-38]. A fief holder (zaim) named Seyyid Mehmed Emin Ağâ installed its minbar at the end of the reign of His Majesty the Paradise-dwelling Sultan Mustafa Khan the Third. [216] [The mosque] has a quarter.

28. The Tabaklar Mosque

Its builders were a person named Haci Ferhad and his brother Haci Mehmed. They were originally natives of Konya. Their arrival in Istanbul coincided with the time of the construction of the blessed Valide-i Atik Congregational Mosque in Üsküdar, and they were employed in various duties [relating to its construction]. After the abovementioned mosque had been completed, they requested its leftover materials, and, having gained the agreement of the abovementioned founder of charitable works, Her Majesty the deceased valide, they succeeded in building this mosque. The construction of the mosque occurred four years after the completion of the abovementioned [Valide-i Atik] Congregational Mosque, that is, in the year 990 [1582]. The graves of the abovementioned brothers are in a place known as the Seyyid Ahmed Deresi, outside Üsküdar. [The mosque] has a quarter.

29. The Murad Reis Mosque

Its builder Murad Reis, a warrior for the faith who was a naval commander, was a well-known person, so much so that following his dismissal from the sancak of Katîf, in Basra, during the reign of Sultan

5057 Bahir Köse Maktul Mustafa Paşa; see Hadika, n. 118.
5058 A popular collection of prayers by the fifteenth-century Maghribi mystic Abû ‘Abd Allâh Muhammad ibn Sulaimân al-Jazûlî (d. 869/1465), from whom sprang a devotional school based on intense concentration on the Prophet and the acquisition of power through the recitation of the Dâlî’ al-Khairât; see Mecmua, 15-16.
5059 The Takiyeci Mescidi (Mosque of the Skullcap Maker), known also as the Kör Bakkal or Arakiyeci Cafer Mescidi, located at the intersection of Kör Bakkal Sokağı and Divitciler Caddesi in the Haci Cafer Ağâ Quarter in Üsküdar; see IC, II, 64-65; ISTA, II, 962-63; Konuyah, Üsküdar, I, 300-1. For location, see Pervititch, Üsküdar, sheet 54, lot 484.
5060 The inscription on Cafer Ağâ’s gravestone states that he died in 1012/1603-4; see Konuyah, Üsküdar, I, 300.
5061 The Tabaklar Mescidi (Mosque of the Tanners), known also as the Konuyah Kardesler or Konuyah Biraderler Mescidi, located on Tabaklar Camii Sokağı opposite the intersection with Tabaklar Çıkmazi in the Tabaklar Quarter in Üsküdar; see IC, II, 19; Konuyah, Üsküdar, I, 297. For location, see Pervititch, Üsküdar, sheet 56, block 508.
5062 The Valide-i Atik Camii; see Hadika, 489-90.
5063 The Murad Reis Mescidi, located at the intersection of Çinili Mescid Sokağı and Tahurtavancı Sokağı in the Murad Reis Quarter in Üsküdar. The mosque was closed in 1935, but was rebuilt and reopened in 1973; see DBIA, VIII, 318; IC, II, 49. For location, see Pervititch, Üsküdar, sheet 55, block 475.
5064 Al-Katif, a large oasis on the southern shore of the Persian Gulf in what is today Saudi Arabia.
Süleyman Khan, he was favored with the office of admiral of the Egyptian fleet (kapudan-ı Mısır). In 959 [1551-52], Piri Reis, who was admiral of the Egyptian fleet before him, reached Jidda from the port of Suez with a total of thirty ships, [including] galleys, bastards, galliots and galleons, and proceeded to Aden via the Bab al-Mandab. Although the ships were scattered while passing Ra’s al-Hadd by way of Şihr and Zufar, there being much fog and haze along the route, and a large galley was broken into pieces near the island named Şihr, he reached the fortress named Muscat on the Persian Gulf. After conquering the abovementioned castle, imprisoning its inhabitants, and plundering the islands named Barhat and Hurmuz, he reached Basra. However, the enemy fleet arrived and seized the Strait of Hormuz when he was about to return from Basra, and since it would not let [the Ottoman ships] pass, Piri Kapudan left the fleet at Basra. In the course of returning to Egypt with only three galleys, one was wrecked near Bahrain, and he arrived in Egypt with two galleys. Because of this, Piri Reis was ordered punished, and his property was seized by the state treasury. The abovementioned Murad Reis was seen to be suitable to replace him as admiral of the Egyptian fleet, and, with orders to transfer the imperial warships remaining in Basra back to Egypt, the abovementioned admiral left Basra with fifteen galleys and two barks from among the remaining warships. When he arrived opposite Hurmuz, he encountered enemy ships. Although he was extremely energetic in the battle which followed, because the enemy ships were locked [to one another], he returned again to Basra and submitted an account of the events to the agreeable imperial presence. Subsequently, the office of admiral of the Egyptian fleet was conferred on a person named Seydi Ali Kapudan. At the end of the year 960 [1553], he set out for Basra by land with the commission. Let those who wish an explanation of his exploits refer to the books which the aforesaid wrote under the titles Fethiye (An Account of Conquest) and Muhit (The Ocean).

There are many other charitable works of the abovementioned builder Murad Reis in addition to this [mosque]. Originally, he came from the Maghrib, and he is buried in a private tomb on the island of Rhodes. At his death, the poet Şami Muhyi composed this phrase as a chronogram: “Murad Re’is died,”—may God have mercy on him. The abovementioned mosque has a quarter.

30. The Alaca Minare Mosque

Its builder was a naval captain (kapudan) named Hoca Murad. [The location of] his grave and the date of his death are unknown. In time, [the mosque’s] minaret fell into ruin, and Her Majesty Saliha Sultan, the mother of His Majesty Sultan Mahmud Khan the First, rebuilt and restored it. The tekke of the

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5365 Al-Shihr and Zufar, port towns on the South Arabian coast. Al-Shihr (misspelled in the printed text as Shijr), located c. 540 kilometers east of Aden, was after the latter the most important roadstead on the Hadramawt coast. Zufar (Dhofar), a port town some 550 kilometers east of al-Shihr, near Salalah in Oman, was the center of the horse trade to India. For accounts of the Ottoman fleet’s trip to Basra, see Longworth Dames, “The Portuguese and the Turks in the Sixteenth Century,” Journal of the Royal Asiatic Society (1921), 1-28; Cengiz Orhunlu, “Hind Kaptanlığı ve Piri Reis,” Belleten, 34 (1970), 235-54; Salih Özbaran, “XVI Yüzyılda Basra Körfezi Sahillerinde Osmanlılar Basra Beylerbeyliğinin Kuruluşu,” TD, 25 (1971), 51-72.

5366 The islands of Barkhat (Kishm) and Hormuz at the mouth of the Persian Gulf.

5367 That is, to Sultan Süleyman.

5368 Seydi Ali Reis, for whom see Hadika, n. 2996.

5369 Murad Re’is tereffâ.

5370 The Alaca Minare Mescidi (Mosque of the Variegated Minaret), known also as the Murad Kaptan Mescidi, located at the intersection of Bağlarbaşı Caddesi and Alaca Minare Sokakı in the Arakıyeci Mahmud Quarter in Üsküdar. Although portions of the walls and the base of the minaret of the mosque survived into the middle of the present century, there is today no longer any trace of its structure; see DBIA, VIII, 24-25; IC, II, 3; ISTA, I, 574; Konyah, Üsküdar, I, 90-91. For location, see Pervititch, Üsküdar, sheet 55, block 478 (minaret en ruins).
Haci Ibrahim Efendi of the dervish order of the Nakşbendiye, which is known as the Alaca Minare Tekke, is located opposite the abovementioned mosque. [The mosque] does not have a quarter.

31. The Pazarbaşı Mosque

Its builder was Pazarbaşı Ahmed Ağâ. [The location of] his grave is not known. [The mosque] has a quarter. [218]

32. The Arakiyeci Mosque

Its builder was the skullcap maker (arakiyeci) Mehmed Ağâ. He is buried before its mihrab. His death occurred in the year 950 [1543-44]. The reis[ülküttab] Abdullah Efendi installed its minbar. The abovementioned Abdullah Efendi was the seal keeper (mühürdar) of Grand Vizier Maktul Damad Ibrahim Paşa. After the death of the abovementioned vizier, [Abdullah Efendi was] employed in illustrious offices such as clerk of the Divan-i Hümâyun (tezkireci), defterdar and reis[ülküttab]. He imbibed the wine of death on the second day of auspicious Safer 1178 [1 August 1764], while drinking coffee in the sultan’s presence in the imperial palace. Mehmed Emin Efendi, the chief secretary (mektubi) of the grand vizier, was satisfied with his office. The abovementioned deceased died in the year “Helper” 1178 [1764], and was buried in Üsküdar. [The mosque] has a quarter.

33. The Congregational Mosque of Haci Bekir

It is an upper-story [congregational mosque]. Originally it was a small mosque (mescid). Its original builder was a patron of charitable works named Kurbaği Nasuh, and he is buried there. With the passage of time, the abovementioned mosque was on the point of ruin, and a patron of charitable works named Haci Ebu Bekir restored it. He installed a minbar, assigned a new vakf and restored the abovementioned mosque to life. He also built a mekteb. His grave is near that of Karaca Ahmed. [The mosque] does not have a quarter.

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571 Known also as the Pazar Tekkesi; see ZSE, 27, and Konyah, Üsküdar, I, 420-21.
572 The Pazarbaşı Mescidi, located on Kabzumal Sokağı in the Pazarbaşı Quarter in Üsküdar. Its builder was a certain Mirza Ahmed (d. 1109/1709-10), whose gravestone was, in fact, located in front of the mosque’s mihrab. No trace of the mosque remains; see DBIA, VIII, 357; IC, II, 53; Konyah, Üsküdar, I, 246-47. For location, see Pervititch, Üsküdar, sheet 55, block 767.
573 The Arakiyeci Mescidi (Mosque of the Skullcap Maker), known also as the Kapi Ağası Mescidi, located at the intersection of Topçası (Gündoğumu) Caddesi and Harmanlı Sokağı in the Arakiyeci Haci Mehmed Quarter in Üsküdar. At the end of the eighteenth century, the Cerrahi şeyh Seyyid Mehmed Arif Dede Efendi (d. 1813) was appointed şeyh of this mosque, and from that time it came to be known as the Kapi Ağası Tekkesi or the Arif Dede Tekkesi. The mosque burned early in the twentieth century and was later torn down. Its site is today occupied by apartments; see DBIA, IV, 431-32; IC, II, 5; Konyah, Üsküdar, I, 89-90. For the şeyhs of the tekke, see ZSE, 23-24. For location, see Pervititch, Üsküdar, sheet 55, block 481 (ruines).
574 Neyşehrli Damad Ibrahim Paşa; see Hadika, n. 22.
575 Al-muzahir.
576 The Haci Bekir Camii, known also as Kurbaga Nasuh, Kurban Nasuh or Çarşamba Tekkesi Mescidi, located at the intersection of Büyük Selim Paşa Caddesi and Ayn Sokağı in the Hayreddin Çavuş Quarter in Üsküdar. It was known as the Çarşamba Tekkesi Mescidi because, from the early nineteenth century, Rufai services (ayin) were conducted there on Wednesday. Following the government’s closing of the tekkes in 1925, the mosque-tevhidhane fell into disrepair. In 1974, a new mosque was built on its site; see DBIA, V, 125; IC, II, 28; Konyah, Üsküdar, I, 193-205. For location, see Pervititch, Üsküdar, sheet 56, block 511.
577 Legendary Bektashi Turkish warrior and saint, said to have been killed in the middle of the fourteenth century, in the course of the Ottoman conquest of Chrysopolis and Chalcedon. His grave, miraculously discovered in later times, became the site of a tekke and tomb and his name came to be connected with the vast Karacaahmed Cemetery, the oldest and largest Turkish cemetery in Istanbul, stretching across the hills behind Üsküdar. Chosen as a place of burial by many of the famous
34. The Ağa Mosque

This too is an upper-story [mosque]. Its builder is Mehmed Ağa, who was ağa of the blessed Abode of Felicity. There also exists a congregational mosque and tomb of his near the Çaharanba Pazari in Istanbul. He died in 999 [1590-91] and was buried in his tomb. Details of his biography were given in connection with the abovementioned congregational mosque. He was also a fountain of his near this mosque. Mustafa Efendi, an imam of the Valide-i Atik [Congregational Mosque], installed its minbar. [The mosque] does not have a quarter.

35. The Darüşşifa Mosque near the Valide-i Atik [Congregational Mosque]

Its builder was Nurbanu Sultan, known as the Valide-i Atik. Details of her biography were given in connection with her blessed congregational mosque. The stipends for the servants of this mosque are provided from the vakf of her great mosque. [The Darüşşifa Mosque] does not have a minaret.

36. The Salih Efendi Mosque near the Çınarlı Tekke

It is an upper-story [mosque]. It is near the Çınarlı Tekke in the district named Çavuşdere. Its builder, Salih Efendi, was the secretary of the person who was building commissioner (emin-i bina) while the Valide-i Atik Congregational Mosque was being built. He subsequently built and brought to life this blessed mosque. He was buried there following his death. He died in the year 1000 [1591-92]. [The mosque] does not have a quarter.
37. The Congregational Mosque of Osman Efendi near the At Pazan

Osman Efendi, its builder, was one of the şeyhs of the Grand Lodge (asitane) of His Excellency Hüdayi Mahmud Efendi. His noble qualities were mentioned in connection with the account of the abovementioned dervish convent. In addition to this [mosque], he also built a medrese. The aforesaid died in 1140 [1727-28] and was buried beside Dede Çelebi. The poet named Behiştî composed this chronogram for the construction of the abovementioned mosque:

His Excellency, the soul’s knowing guide, Osman Efendi,
One distinguished by true knowledge of the mystery of the Hidden Treasure,
Exerted himself on behalf of charity and built this joy-giving, exalted abode.
May he achieve divine success and be favored by God!
Thank be to God, a Kaba for the angels was built,
An abode of the pious, a stopping-place for the lovers of God.
Excellent! It produces ecstasy. It is a beautiful mosque filled with spiritual power.
Here, the travelers of the Way attain knowledge of Divine Providence.
Night and day appear like lamps in this tekke’s vault.
If one sees the stars and moon here, the continuing cycle of the cosmos would stop.
Lord, may the pious men of God always here
Be immersed in the spiritual power of Your existence and awareness of Your majesty.
[220] Behiştî, a man of God composed a chronogram for its completion.
“Abode of righteous obedience, station of God’s saints,” 1133 [1720-21].

At present this place is a tekke, and it does not have a quarter.

38. The Kavsara Mosque

Its builder was Kavsarazade Mustafa Dede. He is also known by the nickname Kavsara. Kavsara means “basket.” Later, when his grandson became its mütevelli, he repaired this blessed mosque, which was his grandfather’s work of charity, and hung these verses [in it] on an inscribed panel:

Just as you might imagine, as regards Mustafa Dede,
His grave is filled with the light of the truth.
The one who is buried here is that slave
Of God known as Kavsara.
In one thousand sixty-seven, he passed away
To the Abode of Eternity. Do not suppose that he is dead.
In one thousand one hundred seventy-five, a descendant of his
Restored [this mosque]. His grandfather was most great!

586 The Osman Efendi Camii, known also as the Atpazan Mescidi, located in the Hayreddin Çavuş Quarter of Üskûdar, probably in the vicinity of the At Pazari. The mosque served as the tevhidhane of the Çelebî tekke known as the At Pazari Tekkesi. A tabulation of the immovable vakfîs of Üskûdar compiled in 1924 states that, other than four walls, nothing remained of the mosque; see DBIA, VIII, 48 (Atpazan Tekkesi); IC, II, 52; Konyali, Üskûdar, I, 242. For the location of the At Pazari, see Perviitch, Üskûdar, sheet 56, lot 501.

587 See Hadîka, 501.

588 Kuntu kanza, i.e., God. The phrase comes from the famous Tradition which records that God, in answer to a question of David’s as to why He had created man, replies, “I was a Hidden Treasure and wanted to be known. Therefore I created the world;” see HOP, I, 16-17.

589 Mahâlî-i tâ’at al-ebrdr cdy-z evliyd’ Alldh.

590 The Kavsara Mescidi, located near the intersection of Çavuşedere Caddesi and Bağlarbaşı Caddesi in the Hayreddin Çavuş Quarter in Üskûdar. The tomb of its founder, Kavsarazade Mustafa Dede (d. 1656), was located beside it. According to an inscription over its entrance, the Kavsara Mosque was repaired by Bezmîâlem Valide Sultan, the mother of Sultan Abdülmecid, in 1257/1841. No trace of the mosque remains; see DBIA, VIII, 249; IC, II, 41 (where it is referred to as the Kosra Mescidi); Konyali, Üskûdar, I, 185-86, 369-70.
This blessed mosque does not have a quarter.

39. The Congregational Mosque of the Fenâî Tekke

Its builder was Şeyh Seyyid Ali Efendi of Kütahya, who, after having been initiated as dervish in Üskûdar by his namesake, Selamî Şeyh Ali Efendi, emigrated to Manisa, and, with the intention of dwelling in the abovementioned city, caused a blessed congregational mosque and charming dervish lodge to be built [there]. He also caused a well to be dug, which is at present known as the Şeyh’s Well (Şeyh Kuyusu). After a time, with the death in 1104 [1692-93] of his şeyh, Selamî Ali Efendi, Kütahyalı Şeyh Ali Efendi came back to Üskûdar [221] and became head of the Selami Tekke, one of the charitable works of his şeyh. After a time, he relinquished this tekke to someone from his order, and building this blessed congregational mosque opposite the Çavuşbaşi mekteb and constructing several rooms, it became a new Celvetî tekke. The date of its construction is 1126 [1714]. He was the first head of this new dervish lodge. He passed away to the highest heaven after remaining in the office of guide for thirty-two years, and was buried in a private tomb located in the abovementioned place. Kilisi Hüseyin Efendi, who died in the year one thousand one hundred seventy-nine [1765-66], having retired from the office of kadi of Edirne, and is buried in the cemetery of the [Valide-i] Atik Congregational Mosque, composed this chronogram for the death of the aforesaid and, inscribing it on a framed panel, hung it in his tomb.

Fenâî Şeyh Ali Celvetî, perfect spiritual guide,
Follower of the Way of Truth, exemplar to high and low:
He was not given to the ornaments of this transitory world.
Morning and evening, he passed his time praising God.
In seclusion from all but God, he renounced familiar companionship.
He disciplined himself with the adornment of his piety.
He withdrew from the banquet of abundance and became a recluse.
In solitude, he continually struggled with the mystery of annihilation.
Night and day, he spent his life in praiseworthy pious acts.
To the end he idled not his time away.
When the command “Return!” reached his ear, he gave up his life.
His wish was fulfilled, and the highest heaven became [his] place of burial.
May all his acts of piety be accepted at the Throne of God!
God, may the garden of the Abode of Peace be his place of repose!

[222] The Voice from the Unseen World communicated the good news and expressed the date.
“Şeyyid Fenayî made the abode of Paradise a dwelling place,” 1158 [1745].

There are poems and hymns written by the abovementioned Şeyh [Seyyid Ali Efendi] under the pen name Fenayî. The aforesaid fought in the war with Russia which took place in the year 1123 [1711-12], during the second grand vizierate of Baltaci Mehmed Paşa. The standard which he captured at the time of the war is at present installed and set up at his head in his tomb, and the flag covers his cenotaph. His halife, Şeyh Abdullah Rifki Efendi, became head of the lodge in his place and departed

501 The Fenâî Tekkesi Camii, known also as the Yaldızlı Tekke Mescidi, the mosque-tevhidhane of the Fenâî Tekkesi, located opposite the Çavuşbaşi (Seyyid Ahmed Paşa) Sibyan Mektibi on Boybeyi SokAĞI in the Pazarbaşı Quarter in Üskûdar; see DBIA, VII, 414-15; IC, II, 24; Konyah, Üskûdar, I, 151-52, 348-50. For location, see Pervititch, Üskûdar, sheet, 55, block 474. 502 The Selami Ali Efendi Tekkesi in Çamlıca; see Hadika, 345-48; ZSE, 78. 503 Kildi al-Şeyyid Fenayî dâr-i firdevsi makâm. 504 For Teberdar Baltaci Mehmed Paşa, see Hadika, n. 2237.
for the Abode of Eternity in the year 1184 [1770-71]. The period during which he held the office of şeyh spanned twenty-six years. His son, Şeyh Mehmed Nazif Efendi, became master of the tekke in his place.

In 1180 [1766-67], the minaret was cracked when it was struck by lightning and thunder. With the appointment of one of the senior clerks (hacegân) of the exalted divan, the late Tift Mehmed Emin Efendi, as building commissioner (emin-i bina), following a formal request to the padishah of the time, His Majesty Sultan Mustafa Khan the Third, the blessed congregational mosque, tomb, minaret and [tekke] rooms were renovated and brought back to life. In the year 1116 [1704-5], the vizier Türk Ahmed Paşa, while [still] cavuşbaşı and prior to his appointment as vizier, built the mekteb which is opposite the abovementioned blessed congregational mosque. At present, it is known as the Çavuşbaşı Mektebi. Later, following his promotion to the rank of vizier, he died together with the late Şehid Ali Paşa in the Varadin campaign of 1128 [1716].

40. The Kadiasker Mosque

Its builder was Muallimzade Ahmed Efendi, who became kadiasker of Anatolia in Rebi‘ülevvel 974 [1566] and kadiasker of Rumelia in Zilhicce of the same year [1567]. He was dismissed in Muharrem of [nine] seventy-nine [1571], and following his sudden death in the year 980 [1572-73], at the age of seventy, and performance of funeral prayers in the blessed congregational mosque of Fatih Sultan Mehmed Khan, he was transported to Bursa. He was buried beside the blessed grave of his father, His Excellency Şeyh Musliheddin Efendi, in Zeyniler. His son, the abovementioned Ahmed Efendi, also died in Rebi‘ülevvel of the abovementioned year [1572]. This hemistich was composed as a chronogram for his death: “May the highest Paradise be his dwelling place!”

Ahmed Ağâ, the commissioner of the naval arsenal (tersane emini), who built the Ahmediye Congregational Mosque, installed its minbar. Details of his biography were mentioned in connection with the description of the Ahmediye Congregational Mosque. [The Kadiasker Mosque] has a quarter.

41. The Asçibaşı Mosque

Its builder was Mehmed Ağâ, the chief cook of the imperial palace (reis-i tabbahin) in the time of Sultan Mehmed Khan the Fourth. His grave is in the enclosed cemetery of the abovementioned mosque. “Hour of liberation,” 1062 [1651-52], is the date of his death. Selim Ağâ, who was the chief cook of the imperial palace (ser-ascıyan) in the time of Ahmed Khan the Third, installed its minbar in the year

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595 For an extended list of the şeyhs of the Fenîyi Tekkesi, see ZSE, 22.
596 In which the Ottomans were disastrously defeated by the Austrians. For Damad Şehid Ali Paşa, see Hadika, n. 105.
597 The Kadiasker Mescidi, known also as the Kazasker or Diviçîler Mescidi, located on Diviçîler Sokağı in the Arakiyeci Hacı Çafır Quater in Üsküdar. The mosque burned in 1927. Although some gravestones remained in its enclosed cemetery, and its drafted stone minaret was still standing when the site was visited by Konyah in 1941, no traces of of the mosque remain today; see DBIA, VIII, 251; IC, II, 38; Konyah, Üsküdar, I, 64, 139-41. For location, see Pervititch, Üsküdar, sheet 54, block 461 (ruines d’un cami).
599 A mosque and quarter in the eastern part of Bursa.
600 Makarr olsun âına Firdaws-i a’lâ.
601 For Ahmed Ağâ and the Ahmediye Camii in Üsküdar, see Hadika, 505-6.
602 The Asçibaşı Mescidi, located at the intersection of Tunusbaşı Caddesi and Gündoğumu Caddesi in the İnadiye Quater in Üsküdar. The mosque was torn down in 1943; see IC, II, 6; ISTA, II, 1137; Konyah, Üsküdar, I, 95. For location, see Pervititch, Üsküdar, sheet 54, block 445.
603 Sâ nå-t seldmet.
"Abundance." His grave is in the Cemetery of the Indian Ambassador. The vakf of the abovementioned mosque is an inalienable trust of the chief cook of the imperial palace (aşçibaşı), and its mütevelli is the chief cook [of the time]. It has a quarter.

42. The Taşcilar Congregational Mosque

Its builder was Mehmed Ağa, who was appointed building commissioner (emin-i bina) for the construction of the blessed Congregational Mosque of Mihrimah Sultan at the Üsküdar Boat Landing. The numerical date on his gravestone is 955 [1548-49], and he is buried before the mihrab of his congregational mosque. There is a fountain beside this blessed congregational mosque, which was built by Rüstem Paşa, who was twice master of the seal [grand vizier] in the period of Sultan Süleyman Khan. The chronogram inscribed on the arch of its gate is [here] recorded as a blessing.

Patron of charitable works, Asaph of shining character,
His Excellency Rüstem, generous like Hatem:
He built this [fountain] for the sake of God.
God, let the Selsebil be his reward!
Thirsty lips composed its chronogram.
"Fountain of soul-reviving water of life," 952 [1545-46].

A person known as Himmet Dede is buried opposite this congregational mosque, in the tomb which he prepared for himself before his death. Hasımî composed this chronogram [for his death]:

[224] Exemplar of the pure of heart, His Excellency Himmet Dede, who
Caused his tomb to be built during his lifetime:
The supplicant Hasımî composed the date of his tomb.
"Pray for the soul and tomb of Himmet Dede," 1041 [1631-32].

His Excellency the abovementioned [Himmet] Dede passed away to the Abode of Eternity while dwelling in the Valide-i Atik Congregational Mosque. Selimzade Emin Çelebi composed this chronogram [for his death]: "Himmet Efendi set out for the Abode of Eternity." A person named Hoca Mikail bin Mahmud Şirvani is buried in the corner opposite his tomb. He died in 1041 [1631-32]. [The Taşcilar Congregational Mosque] does not have a quarter.

3603 Kecret, which gives the date 1120/1708-9.
3604 Hindelçisi Mezaristanı.
3605 The Congregational Mosque of the Stone Cutters, known also as the Eski Gazanfer Ağa Camii, apparently located on İnadiye Camii Sokak at its intersection with Aşçıbaşı Mektebi Sokak in the Aşçıbaşı Quarter in Üsküdar. The mosque is no longer extant; see DBIA, VIII, 429; IC, II, 65; Konyali, Üsküdar, I, 301-2. For location, see Pervititch, Üsküdar, sheet 54, block 455.
3606 The Mihrimah Sultan Camii at the Üsküdar Boat Landing; see Hadika, 492-93.
3607 The Rüstem Paşa Çeşmesi; see Egemen, Çeşme, 713; Tanışık, Çeşmeler, II, 256-58. For Rüstem Paşa, see Hadika, n. 101.
3608 The fabled paragon of generosity; see Hadika, n. 211.
3609 One of the rivers of Paradise, used here as a metaphor for Paradise itself.
3610 Mâ-i hayât-i cânfesâ.
3611 Canîle meşhed-i Himmet Dede'ye eyle du'â.
3612 Himmet Efendi öldü dâr-i bekâya 'ezim.
43. The Congregational Mosque of the Tazzicilar Ocağı in Haydarpasa

Its builder was His Majesty Sultan Süleyman Khan the First. It was built as an upper-story mosque. Petitions having been submitted during the first grand vizierate of Hekimzade Ali Paşa, an order was given to Bostancıbaşı Ömer Ağa, and he rebuilt it. The abovementioned ağa died in 1143 [1730-31] and was buried in the cemetery of Üsküdar.

44. The Kavak Saray Mosque

Its builder was His Majesty Sultan Ahmed Khan the First. The abovementioned congregational mosque has an imperial tribune (mahfil-i hümâyûn) and is provided with other necessities. Its vakf is attached to [that of] the abovementioned padishah’s great mosque in Istanbul.

45. The Kavak Iskelesi Mosque

Its builder was Lala Beşir Ağa, who was treasurer (hazineâdar) in the era of Sultan Mehmed Khan the Fourth. It was built in the year “Conclusion,” 1077 [1666-67]. Hacı Beşir Ağa, the darüşsaadedâ aşası and şeyhülharem, installed its minbar in the year “Abode of glory,” 1133 [1720-21], in the time of Ahmed Khan the Third. The abovementioned [Hacı Beşir] Ağa twice held the office of [darüşsaadedâ] aşası. Details of his biography were mentioned above in several places. The year 1159 [1746] is the date of his death. He is buried in his private tomb in the vicinity of Hazret-i Halid bin Zeyd [Eyyub]—may God be well pleased with him. There are also congregational mosques built by him in Istanbul.

46. The Harab Mosque near the Kavak Iskelesi

Its builder was the ağa of the blessed Abode of Felicity (darüşsaadedâ) Haci İbrahim Ağa, who is known as Çaçu İbrahim Ağa. He became [darüşsaadedâ] aşası in the year 1048 [1638-39], in the reign of Mahmud Khan the Fourth. He was dismissed two years later, and Şümbül Ağa was appointed in his place.

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5613 The Tazzicilar Ocağı Camii (Congregational Mosque of the Corps of Keepers of the Greyhounds). Attached to the bostancı, the tazzicilar ocağı was charged with care of the sultan’s greyhounds (taz). Their kennels (Tazzicilar Ahirî) were located in the vicinity of the present Veterinary School (Veteriner Sağlık Teknisyenliği Meslek Lisesi) and the Selimiye Barracks in Doğancilar. No trace of either their quarters or their mosque survives; see IC, II, 65; Konyalı, Üskûdar, I, 303; Pakalın, OTD, III, 427.

5614 Between 12 March 1732 and 14 July 1735. For Hekimzade Ali Paşa, see Hadika, n. 723.

5615 The Kavak Saray Mosque, located in the Kavak Saray on shore near the Harem Boat Landing in Üsküdar. Known also as the Uskudar Bahcesi, the Kavak Saray was, after the Eski Saray and Topkapı Sarayi, the third large imperial palace of the city. It was originally built in the sixteenth century but was torn down at the end of the eighteenth century to make way for the Selimiye Barracks, the quarters of Selim III’s new Nizam-i Cedid troops. No trace of either the palace or the mosque remains; see DBIA, IV, 494-95; Erdoğan, VI 4 (1958), 171-73; IC, II, 37; Konyalı, Üskûdar, II, 265-72.

5616 The Sultan Ahmed Mosque, for which, see Hadika, 21-22.

5617 The Kavak Iskelesi Mescidi (The Mosque of the Kavak Boat Landing), known also as the Kavak Iskelesi Camii, located on the shore at the no longer extant Kavak Boat Landing to the south of Kavakburnu. The mosque was torn down in 1959 and the shore road now passes over its site; see DBIA, VIII, 249; IC, II, 37; Konyalı, Üskûdar, I, 182-84. For location, see Pervititch, Üskûdar, sheet 3, block 388.

5618 ‘Alî-ḥâtime.

5619 ‘İzdet-hâne.

5620 See Hadika, 55-56 and n. 327.

5621 The Beşir Ağa Camii in the Alemdar Quarter near the Bab-ı Ali, and the Darûlhadis Medresesi Mescidi in the Düğmeciler Quarter in Eyüp; see Hadika, 55-56.

5622 The Harab Mescidi (Ruined Mosque). As the name implies, the mosque was already in ruins at the time of Ayvansarayi’s writing in the eighteenth century. No trace of the mosque survives. Although its precise location cannot be established, it was apparently situated near the Selimiye Barracks and Kavak Boat Landing; see IC, II, 29; Konyalı, Üskûdar, I, 161.
Sünbül Ağa was dismissed in the year 1054 [1644] and, on being banished to Egypt, he set out with the kadi of Venerated Mecca, Mehmed Efendi. Attacked en route by Maltese pirates, the abovementioned ağa was martyred along with his dependants, and Mehmed Efendi was taken prisoner. These events were the cause of the campaign against Crete, and the next year Kapudan Yusuf Paşa, who had been promoted from the rank of imperial weapons bearer (silahdar), was designated [its] commander-in-chief (serasker). He set out with a vast fleet with the apparent intention of a campaign against Malta. It subsequently became clear that the sultan’s desire was that the island of Crete be conquered, and, with soldiers being transported by other boats from Rumelia and Anatolia, combat was begun immediately. Within one or two months, by the grace of God—be He exalted—many districts were conquered, and the fortress of Hanya asked for quarter and passed into Muslim hands. The office of commander-in-chief of Crete was [subsequently] given to Deli Hûseyin Paşa, who had been dismissed from Budin, and in Zilhicce of the abovementioned year, after the abovementioned Kapudan Yusuf Paşa had returned to the Exalted Threshold [Istanbul] with the imperial fleet in Şevval, he met with the imperial wrath because of jealous intrigue. Possession of the whole of the abovementioned island was facilitated by God in the twenty-seven years between the abovementioned date and one thousand eighty [1669].

In time, this abovementioned mosque fell into ruin. With but one mihrab and one of its gates remaining on the small public square between the [quarters of the] corps of tazzczla and the [quarters of the] zagarcilar, the chronogram on it was copied and recorded.

[226] Ibrahim Ağa of exalted rank, patron of charitable works, Watchman of the Abode of Felicity, that one distinguished by generosity, Built for God this place of worship. Let the Faithful come to prayer at the time of the call to Friday prayer! Cevri, the Divine Voice expressed its date. “Exalted mosque, excellent, meritorious abode of the worshipers,” 1049 [1639-40].

The salaries of the servants of this mosque are provided from the vakf of the Great Aya Sofya. The potters’ workshop located next to it was originally built for the abovementioned founder’s grooms. The nearby fountain is the charitable work of the late Sultan Ahmed Khan the First. The open-air place of public worship (namazgâh) on the other side of the road and the fountain beneath it are the work of a patron of charity named Hazinedar Ali Ağa.

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523 War came in September 1644, when a ship carrying a number of high-ranking pilgrims on their way to the Hijaz was seized by Christian pirates, who brought their captives and booty to the island of Kerpe (Karpatos) northeast of Crete. In retaliation, the Ottomans assembled a huge fleet of some 400 ships and over 100,000 soldiers, which began landings on Crete on 24 June 1645. The conquest of the island from the Venetians was to drag on over the next twenty-four years and was only concluded with the occupation of Candia in September 1669 following a long siege.

524 Buda in Hungary.

525 The tazzcilar ocağı, (keepers of the greyhounds), whose kennels (the Tazicilar Ahir) were located in Doğanclar; see Hadika, n. 3613.

526 The zagarcilar ocağı (keepers of the imperial hounds), the 64th orta of the Janissary corps. They received their name from the fact that they were charged with the care and breeding of the sultan’s hunting hounds. Since, beginning in the eighteenth century, the sultans ceased to go out on the hunt, the keepers of the imperial hounds lost their earlier importance; see Pakahn, OTD, III, 645-46.

527 Mescid-i vâdî zihî dâr al-sevâb-‘âbidîn.

528 The Birinci Ahmed Han or Sultan Ahmed Çeşmesi; see Egemen, Çeşme, 70

47. The Şerefağa Mosque at the Palace of the Harem Iskelesi

The abovementioned mosque was built prior to the construction of the Kavak Saray, known as Şerefağa. Because it was located next to the abovementioned palace, the salaries of the servants were provided by the corps of bostanca.

48. The Salacak Mosque

Its builder was the master of ceremonies (tografía) Akif Mehmed Bey Efendi. He died in the year “Work’s end,” 1181 [1767-68]. He is buried beside the dervishes of His Excellency Hüdayi Mahmud Efendi near Fistikli.

49. The Congregational Mosque of Sinan Paşa

Its builder was the famous Sinan Paşa, conqueror of Yemen, who was grand vizier five times and whose grand vizierates lasted a total of eight years. He died in the year 1004 [1595-96], during the time of Sultan Mehmed Khan the Third, and was buried in his private tomb near Sedefciler on the Divanyolu. [The mosque] has a quarter.

50. The Fatih Mosque

Its builder was His Majesty Ebulfeth Sultan Mehmed Khan Gazi. His Excellency Hekimbağizade Ali Paşa installed its minbar during his first grand vizierate. [The mosque] has a quarter.

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5630 The Şerefağa Mescidi, the earlier name for the Adliye Camii, located immediately south of the no longer extant Şerefağa Sarayı in the Rumi Mehmed Paşa Quarter in Üsküdar. In manuscript versions of the text, it is stated that the mosque adjoined the Şerefağa Sarayı, which is mistakenly conflated in the entry below with the Kavak Sarayı at the Harem Boat Landing. In fact, there is no connection whatsoever between the two palaces. The confusion can probably be attributed to Ali Satt, who was responsible for revising and expanding the original manuscript text. In this connection, it is noteworthy that the entries for the Şerefağa Mescidi in manuscript versions of the texts contain no mention of the Kavak Sarayı or Harem Boat Landing. Thus, for example, in the Vienna manuscript (fol. 149b) the mosque is described as follows: “46. Şerefağa Mescidi. It is an old mosque and its incomes and servants are provided by the corps of the bostanca. In time the adjoining imperial seaside palace known as the Şerefağa was built and in this manner it acquired the name by which it is known.” For the mosque’s precise location and mapping, see Hadika, n. 3446 above; also IC, II, 63 (where its relationship to the Adliye Camii is not mentioned); Konyali, Üsküdar, I, 922-24; II, 255-56.

5631 For the Kavak Sarayı and Şerefağaki Kasrı, see Hadika, nn. 3448 and 3615. For Ali Satt confusion of the two, see Hadika, n. 3630 above.

5632 The Salacak Mescidi, known also as the Tografía Mescidi, located on the shore at the entrance to the Salacak Boat Landing in the Salacak Quarter in Üsküdar; see DBIA, VIII, 378-79; IC, II, 37; Konyali, Üsküdar, I, 252. For location, see Pervititch, Üsküdar, sheet 59, block 551.

5633 Hitam-ı ‘amel.

5634 The Sinan Paşa Camii, located at the intersection of Halk Dershanesi Sokağı and Topraklı Sokağı in the Sinan Paşa Quarter in Üsküdar. The mosque was restored in 1975; see DBIA, VIII, 399; IC, II, 57; Konyali, Üsküdar, I, 271-74. For location, see Pervititch, Üsküdar, sheet 58, block 546a (tekke).

5635 For Sinan Paşa, see Hadïka, n. 1090.

5636 The Fatih Mescidi, located on Salacak Iskelesi Arka Sokağı in the Salacak Quarter in Üsküdar. According to a long inscription by the poet Şehrizarade Mehmed Said Efendi, the mosque was renovated by Sultan Mahmud I in 1166/1752; see DBIA, III, 270-71, IC, II, 23; OMD, III, 407 (all of which confuse the Fatih Mescidi with the Defterdar Tahir Efendi Camii dated 1242/1826-27 located on Selimiye Iskele Caddesi at the Harem Boat Landing); also IKS, III, 1718, and Konyali, Üsküdar, I, 149-51 (which correctly locate the mosque on Salacak Iskelesi Arka Sokağı). For location, see Pervititch, Üsküdar, sheet 59, block 553a.

5637 That is, between 1732 and 1735; for Hekimbağizade Ali Paşa see Hadïka, n. 723.
51. The Mirahur Mosque

Its builder was Haci Mehmed Ağa, Grand Vizier Çağalazade Sinan Paşa’s master of the stable (mirahur). [The location of] his grave is not known. Ayşe Sultan’s darülkura is opposite it. A mekteb built by Mihrimah Sultan, the founder of the congregational mosques, is also opposite it. The abovementioned Sinan Paşa became master of the seal following the first dismissal of Damad Ibrahim Paşa at the beginning of Rebiülevvel, 1005 [1596], following the conquest of Eğri. He was in turn dismissed at the end of the abovementioned month, however, and his predecessor was reappointed. Before and after his grand vizierates, [Sinan Paşa] held the rank of grand admiral (kapudan). He subsequently died in Diyarbakır in Ramazan 1013 [1604], while he was commander-in-chief [of the army sent] against Iran. [The mosque] has a quarter.

52. The Congregational Mosque of the Kapudan Paşa

Its original builder was a person named Hamza Fakih. Following the death of the abovementioned expert in canon law (fakih) in 905 [1499-1500], he was buried before the mihrab of the abovementioned congregational mosque. Later, with the passage of time, because the blessed congregational mosque was on the point of ruin, Kaymak Mustafa Paşa, the son-in-law of Maktul Ibrahim Paşa, the son-in-law and most great minister of the sultanate of His Majesty Sultan Ahmed Khan the Third, rebuilt it from its foundations and installed a minbar. The abovementioned vizier [Kaymak Mustafa Paşa] became grand admiral (kapudan-i derya) in Zilkade 1133 [1721]. He acquired the rank of martyr during the Patrona Revolt of Rebiülevvel 1143 [1730] and was buried in the cemetery of the medrese of Merzifoni Kara Mustafa Paşa, one of his glorious ancestors, located on the Divanyolu. In the year 1140 [1727-28], he succeeded, with God’s help, in the repair of the abovementioned congregational mosque. It has a quarter. [228]

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3638 The Mirahur Mescidi (Mosque of the Master of the Stable), located at the intersection of Doğancilar Caddesi and Öğdül Sokağı in the İmrahor Quarter in Üsküdar. Although there is no inscription on the mosque giving the date of its foundation, Öz writes that it was built in 1006/1597. Konyalı found it to be in ruins in 1941, but it was restored in 1966 by the Üsküdar Islam Abidelerinin Koruma Cemiyeti; see DBIA, IV, 168-69; IC, II, 48; Konyalı, Üsküdar, I, 166-68. For location, see Pervititch, Üsküdar, sheet 59, block 560.

3639 The Mihrimah Sultan Camii at Üsküdar Boat Landing and the Mihrimah Sultan Camii at the Edirne Kapısı; see Hadika, 26, 492-93.

3640 For Çağalazade Sinan Paşa, see Hadika, n. 584.

3641 The Kapudan Paşa Camii (Congregational Mosque of the Grand Admiral), known also as the Kaymak Mustafa Paşa Camii, located on a sloping site at the intersection of Kaptan Paşa Sokağı and Kaptan Paşa Camii Sokağı in the Ahmed Çelebi Quarter in Üsküdar. According to the inscription over its entrance, the Kapudan Paşa Camii was originally built by a certain Hamza Fakih. Restored by Kaymak Mustafa Paşa, it burned in 1305/1887, but was repaired in 1308/1890 by a certain Şerife Nefise Hanım; see DBIA, IV, 506-7; IC, II, 35; Konyalı, Üsküdar, I, 45, 177-81. For location, see Pervititch, Üsküdar, sheet 59, block 591.

3642 For Maktul İbrahim Paşa and Kaymak Mustafa Paşa, see Hadika, 191, 339, 478-79 and n. 22.
53. The Tunusbağı Mosque

Its builder was a patron of charitable works named Hoca Bali. He is buried by the side of the road opposite the mosque. The date of his [death] is not recorded on his gravestone. [The mosque] does not have a quarter.

54. The Ihsaniye Congregational Mosque

Its builder was His Majesty the Paradise-dwelling Sultan Osman Khan the Third. It was erected [by him] along with the buildings in the district known as Ihsaniye. This chronogram was composed for its completion:

When his Majesty the Sultan, magnanimous in the manner of the Ottomans,  
Honored the destiny of the Ottoman throne with his presence,  
He first faced the Holy Land, the kible.  
He made manifest the mysteries of mankind.  
He bestowed favor and built a flourishing new city.  
His heart sprinkled [the earth with] pious edifices.  
Here is a monument auspicious until the Day of Judgment, which  
Causes the account book of divine mercy never to close.  
[Ihsaniye] became an quarter with various sorts of shops.  
Together, they make the coral markets envious.  
May God—be He exalted—make it flourish in outward appearance and inward quality!  
This charitable work of his calls to mind all the Ottoman shahs.  
The pen’s tongue inscribed a chronogram in the Ottoman manner.  
“Sultan Osman built Ihsaniye for the sake of God,” 1169 [1755-56].

55. The Ihsaniye Mosque near the abovementioned congregational mosque

This too is one of the charitable works of the abovementioned padishah, His Majesty Sultan Osman Khan the Third. It was built together with the abovementioned congregational mosque in 1169 [1755-56]. The salaries of the servants of this blessed mosque and the abovementioned congregational mosque are taken from [the vakf of] the blessed Osmaniye Congregational Mosque in Istanbul. The buildings in this quarter are vakfs of the mekteb, sebil, and nearby blessed congregational mosque built by Hadice Sultan, the daughter of Sultan Mehmed Khan the Fourth and paternal aunt of the abovementioned...
tioned Sultan Osman Khan, located near her seaside mansion outside Ayyansaray. Details of the abovementioned sultana’s biography were mentioned in connection with the account of her charitable works. His Majesty the abovementioned padishah and the abovementioned [Hadice] Sultan are buried in a tomb at the Cedid Congregational Mosque located near the customs house in Istanbul.

56. The Congregational Mosque of Süleyman Paşa in Doğançalar

Its builder, the abovementioned vizier, was one of the [grand] viziers of His Majesty Sultan Mehmed Khan the Fourth. He was executed in Zilhicce 1098 [1687] and is buried in the enclosed cemetery of this blessed congregational mosque. Siyavuş Paşa became grand vizier in his place. The abovementioned Süleyman Paşa was grand vizier for close to two years. This chronogram is written on the wall of his tomb:

That Süleyman Paşa, renowned for justice and mildness:
What a pity that he moans with abundant wrongs!
He had pity for the Believers in the fortress of Eğri.
He ordered the army to transport stocks of provisions [to it].
His command fell harshly on the soldiers of evil intention.
All of them had designs against their chief. They became his enemies.
At the Feast of Sacrifice, they put that modest one to death as a martyr.
He attained God’s mercy and obtained God’s pardon.
The compassionate vizier departed the world without sin.
O! Alas! To the iniquitous world, he was like flashing lightning!
People of understanding expressed the date of his [death].
"He arrived in the Paradise of Eden and there became a Solomon,"

[230] Maktul Receb Paşa, who died in 1041 [1631-32], is buried beside the abovementioned Süleyman Paşa. The abovementioned Receb Paşa was promoted to the rank of vizier from the office of:

3648 For Hadice Sultan and her mosque, the Sultan Camii in the Defterdar Quarter of Eyüp, see Hadika, 306.
3649 The Cam-i Cedid (New Mosque), i.e., the Yeni Cami of Turhan Valide in Eminönü; see Hadika, 22-23.
3650 The Süleyman Paşa Camii, located at the intersection of Halk Caddesi and Viran Saray Sokaki in the Kefee Dede Quarter in Üsküdar. According to the 1924 list of immovable vakfs published by Konyah, it was at that time in need of repair. Öz states that it was restored in 1957-58; see IC, II, 61-62; Konyah, Üsküdar, I, 70, 277-79. For location, see Pervititch, Üsküdar, sheet 60, block 579.
3651 San Bosnak Süleyman Paşa (d. 1687), Ottoman grand vizier of the reign of Sultan Mehmed IV. Born in Herzegovina, he was taken into the imperial palace and in time became the kethfäda of the sultan’s musahib, Tavan Ağä. In 1080/1669, he was appointed cavgusbapz and subsequently became kethfäda of Fazıl Ahmed Paşa. Following the latter’s death, he was made mirahuri evvet (1676), and, because of his service seizing and registering the property of Grand Vizier Merzifoni Kara Mustafa Paşa, following the latter’s execution, he was given the post of kaimmakam in March 1684. He was appointed commander-in-chief in the war against Poland, in the course of which he successfully scattered the Polish army, and, on returning to Istanbul, was designated grand vizier on 18 December, 1685, following the dismissal of Kara İbrahim Paşa. As commander-in-chief of the war against Austria, however, he was unable to prevent the loss of Buda (1686) or an Austrian victory at Siklós in southern Hungary (the so-called second battle of Mohács) in August 1687. A revolt of the army at its headquarters at Varadin following this setback caused Süleyman Paşa to flee to Belgrade and then to Istanbul, where he was dismissed (18 September 1687) and strangled a few days later by command of the sultan. Contemporary sources describe him as sly, underhanded and avaricious; see SO, III, 69.
3652 Cemnet’i’ adne varub anda Süleymn oldı.
bostancbaş. And on Kapudan Halil Paşa’s departure for the Mediterranean Sea in the year 1031 [1621-22], he was appointed to the Black Sea with the rank of deputy to the grand admiral (kapudan paşa). Because of his prior good service in the war, he became grand admiral in 1032 [1622-23]. He subsequently became kaimmakam and still later, following the execution of Hafiz Ahmed Paşa, he became grand vizier. One month later, he too was executed. Details of Receb Paşa’s biography are set forth in Naima’s history and of Süleyman Paşa in Raşid’s history. The mosque has a quarter.

57. The Çakırcabası Congregational Mosque in Ihsaniye

Its builder was Mirmiran Hasan Paşa, who, having procured a tug, became a mir-i miran after having been head falconer (çakırcabaş) and was assisted by God in the construction of this blessed congregational mosque. With the passage of time, the mekteb which he built nearby was on the point of ruin, and they made an anteroom of the abovementioned congregational mosque a mekteb. Although the roof of the blessed congregational mosque was originally covered with lead, one of its mütevellis, a person named Celebi Feyzi, caused it to be covered with tiles during the time of his administration of the vakf. The abovementioned Hasan Paşa is buried near the medrese which he built in Edirne. This blessed congregational mosque was built in 966 [1558-59]. Koca Mehmed Paşa, one of the viziers of His Majesty Sultan Mehmed Khan the Third, who was a participant in the Eğri campaign together [with Hasan Paşa], is buried before the mibrab of the abovementioned congregational mosque, and the severed head of İzmirlı Ali Paşa is buried near the gate of the blessed congregational mosque which opens in the direction of Ihsaniye. The abovementioned paşa twice occupied the office of governor of Egypt. The first time was following the dismissal of Rami Mehmed Paşa in Cemaziyülevvel 1118 [1706], and the second time was after the dismissal of Abdi Paşa in Receb 1129 [1717]. He was executed in 1132 [1720], following his dismissal on the sixth day of Zilka 1132 [9 September 1720] and the appointment of Receb Paşa. This is the chronogram written on his gravestone: “Ali Paşa became a martyr. May God make Eden his abode!,” 3605 1133 [1720]. He also built a fountain in the vicinity. The builder of the hamam opposite the blessed congregational mosque [231] was Hacı Ahmed Paşa. He is buried in his private tomb in the abovementioned place. The abovementioned hamam was built in 993

deposed and strangled on 18 May 1682, following which order was restored by the sultan and a new grand vizier, Tabanyassı Mehmed Paşa; see EI, VIII, 480; SO, II, 370.

3601 The Tarhi-i Raşid by the Ottoman historian and poet Raşid Mehmed Efendi (d. 1735). Raşid was born into an ulema family in Istanbul around 1670 and was trained for a learned career, following which he held a series of medrese appointments and was finally assigned to the Süleymaniye in 1718. In 1723-24 he served as kadi of Aleppo, but because of his close ties to the grand vizier, Nevşehirli Ibrahim Paşa, his later career came to diverge from the normal course associated with the learned career path. Thus, in 1828-29 he was dispatched to Isfahan on a diplomatic mission. He was made kadi of Istanbul following his return, but was dismissed after the rebellion of Patrona Halil of 1730 and was exiled to Bursa and later to Lemnos. He returned to favor in 1735, when he was made kâdüşker of Anatolia, but died the same year. His significance derives from his appointment in 1714 as court historiographer (vak’anvis), under the terms of which he was charged with writing a continuation of the history of his predecessor, Mustafa Naima. His work, which deals with the period from 1071/1660-61 to 1134/1721-22, is particularly important as a source for the reign of Ahmed III; see EI, VIII, 441; GOW, 268-70. For the Tarhi-i Naima, see Hudika, n. 60.

3602 The Çakırcabası Camii, known also as the Doğancılar Camii, located on Doğancılar Caddesi at the intersection with Halk Caddesi opposite the Doğancılar Parkı in the Keçiye Dede Quarter in Üsküdar. An inscription over the mosque’s entrance states that the mosque was rebuilt in 1276/1859 by Abdülmecid’s ikbal, Şayeste Hammi. The tomb of Doğancıbaşı Hacı Ahmed Paşa, built by Mimar Sinan, stands before the mosque’s north facade; see DBIA, II, 461-62; IC, II, 16; ISTA, VIII, 464-64; Konyaltı, Üsküdar, I, 70, 124-26. For location, see Pervititch, Üsküdar, sheet 60, block 575.


3605 The İzmirlı Ali Paşa Çeşmesi; see Tamış, Çeşmeler, II, 290-92.
[1585], during the time of Sultan Murad Khan the Third. Its builder died a few years after this. [The Çakırbaşı Congregational Mosque] has a quarter.

58. The Congregational Mosque of the Nasuhi Tekke

Its builder was Damad Hasan Paşa, the husband of Hadice Sultan, the esteemed daughter of His Majesty Sultan Mehmed Khan the Fourth. The abovementioned vizier was originally from the Morea. He entered the imperial palace in his youth and, after duly attaining the rank of imperial weapons bearer (silahdarlıktı), became [a vizier with] three tug in Muharrem 1099 [1687] and was favored with the office of beylerbeyi of Egypt in place of the steward of the the imperial favorite (hasıki sultan kethûda), Hasan Paşa. He was dismissed in Muharrem 1101 [1689], and, with the dispatch of the steward (kethûda) Ahmed Paşa in his place, he returned to the Exalted Threshold [Istanbul]. Upon his marriage to the abovementioned [Hadice] Sultan in 1102 [1690-91], during the time of the sultanate of His Majesty Sultan Süleyman Khan the Second, he was honored with the rank of imperial son-in-law (damad). He was assigned to the defense of Chios in the year 1105 [1693-94], and later to the island of Azov. Following the accession of Sultan Mustafa Khan the Second in CemaziyâlAhir of the abovementioned year [1694], he was summoned to Edirne and in Ramazan was made happy with the rank of kaimmakam of the imperial presence. In Rebiüllâhır 1109 [1697], he was appointed governor of Ash-colored Aleppo in place of Osman Paşa. Subsequently, in blessed Receb 1115 [1703], during the time of Sultan Ahmed Khan the Third, he was appointed grand vizier following Nişancı Ahmed Paşa. He was dismissed in Cemaziyûlevvel 1116 [1704], and was pensioned off with the fief (arpaltı) of Iznikmid. Kalaylı Ahmed Paşa became grand vizier in his place. Following the first dismissal of Maktabül Paşa in Cemaziyûlevvel 1119 [1707], he became governor of Egypt. In Šaban 1121 [1709], Tripoli in Lebanon was conferred [on him], and Egypt was given to Kapudan İbrahim Paşa. Eğribozlu Mehmed Paşa became grand admiral (kapudan-ı derya) in the latter’s place. In Zilkade 1123 [1711-12], he was sent to Küthaya, and Kara Mehmed Paşa was appointed in his place. [232] When, in Sevval 1124 [1712], the [governorship of the] eyalet of Rakka was bestowed [on him] replacing Topal Yusuf Paşa, his predecessor was appointed in his place. He passed away one year later. His governorship was given to Çerkez Mehmed Paşa, the governor of Aleppo, and his office was given to Köseç Halil Paşa, who had been retired on pension on the island of Lemnos. The phrase “Entering paradise,” 3 65 9 1125 [1713], is the date of his passing away.

Details of the biography of his esteemed wife, Her Majesty Hadice Sultan, were mentioned in connection with the blessed congregational mosque which she ordered renovated near her seaside mansion located near Ayvansaray. 360 She passed away in 1156 [1743-44], during the reign of her brother’s son, Sultan Mahmud Khan the First. Hacı Ismail Efendi, the father of the late Hafiz Hüseyn

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605 The Nasuhi Tekkesi Camii, the mosque-tevhidhane of the Nasuhi Tekke on Tunusbağ Caddesi, opposite the intersection with Belediye Önü Sokâğı in the İhsaniye Quarter in Üsküdar. This tekke was the asitane and pir mahami of the Nasuhi branch of the Halveti dervish order and was built in 1099/1687-88 by Grand Vizier Damad Morah Hasan Paşa for the order’s founder, Şeyh Nasuhi Mehmed Efendi (d. 1713). The principal tekke of the order, it was originally built of wood but, following a fire, was rebuilt in masonry construction in 1280/1863-64 by one of the important officials of the period, Ebubekir Rüstem Paşa (d. 1863). It was renovated again in 1320/1902, but was closed by the government in 1925 at the time of the suppression of the dervish orders. Nonetheless, the mosque-tevhidhane continued to function as a mosque. The tomb was closed as a ziyaret, but the harem and selamlik sections of the tekke continued to be used as dwellings for the Nasuhiçade, the descendants of Nasuhi Mehmed Efendi; see DBIA, VI, 50-51; IC, II, 49; Konyah, Üsküdar, I, 239-41; 373-75; ZSE, 21-22; Ayvansarayi, Mevmud, 64; Lifchez, Dervish Lodge, 153. For location, see Pervîtitch, Üsküdar, sheet 58, block 542.

606 Dihul al-cennet.

609 See Hadika, 306.
Efendi, who first composed this book, was the steward (kethüda) of the abovementioned [Hadiçe] Sultan’s halberdiers (baltacılar).

The abovementioned Şeyh Nasuhi Hacı Mehmed Efendi was a descendant of Kastamonulu Şeyh Şaban Efendi, who died in Kastamonu in the year 977 [1569-70]. He was appointed as a halife by His Excellency Ümumi Sinan. Following his death in the year 976 [1568-69], Şüca Efendi, another halife of the abovementioned Şaban Efendi, became head of the tekke in his place. Upon his passing away to the Abode of Eternity in the year 996 [1587-88], Veli Efendi, the son of his spiritual master, became şeyh. This chain of spiritual succession comes to an end with the abovementioned Şeyh Haci Mehmed Efendi. The abovementioned Şeyh Haci Mehmed Efendi was a halife of the Qur’an reciter Karabâş Şeyh Ali Efendi, who died in 1097 [1685-86]. He belonged to the Halved dervish order. The aforesaid vizier [Damad Hasan Paşa] built the abovementioned tekke for the aforesaid Haci Mehmed Efendi. This Mehmed Efendi died in the year “Traveler of the Way,” 1130 [1717-18]. He is buried in a private tomb located next to his tekke, and his wife is buried beside him. Subsequently, his son, Şeyh Ali Efendi, became head of the tekke in his place, and, following his death in the year 1165 [1751-52], he rested in his father’s tomb. His son Şeyh [Mehmed Fazlullah] Efendi became head of the tekke in his place.

59. The Şeyh Congregational Mosque

Its builder was the keeper of the inkwell (devatci) Şeyh Mustafa Efendi. He was appointed as a halife by Makad Efendi, who became şeyh of the tekke of Hûdâyî Aziz Mahmud Efendi in place of His Excellency Hûdâyî Şeyh Aziz Mahmud Efendi. It was recorded in the appropriate spot that his son, Şeyh Mehmed Talib Efendi, became şeyh of the Hûdâyî Asitanesi in his place. The abovementioned Şeyh Mustafa Efendi died in the year “Rest,” 1070 [1659-60], and is buried in his private tomb. His son, the abovementioned Talib Mehmed Efendi, is buried beside him. Erzincani Mustafa Efendi, who was also one of the şeyhs in the Hûdâyî Efendi Asitanesi, is buried before the mihrab of the abovementioned congregational mosque. Beyazızade Ahmed Efendi is buried in the separate, ruined tomb adjoining [Şeyh Mustafa Efendi’s] tomb.

The aforesaid [Beyazızade Ahmed Efendi] became kadɔskeser of Rumelia in Muharrem 1091 [1680], following Hamid Efendi, and he was dismissed in Rebiil Ahir 1094 [1683]. On the third day of Muharrem of the year in which he became kadɔskeser, the wife of a shoemaker was stoned to death in the Meydan-i Esb because of his proof and sentence. His death occurred in the year “Way of glory,” 1098 [1686-87]. His father, Beyazı Bosnavi Hasan Efendi, is also buried in the abovementioned tomb. Following his dismissal from the office of kadi of Istanbul on the twenty-second day of blessed Ramazan

567 Rehrev-i tarikat.
568 The Yeni Cami of Turhan Hadiçe in Eminönü; see Hadıka, 22-24.
569 For an extended list of the şeyhs of the Nasuhi Tekkesi, see ZSE, 21-22.
570 The Şeyh Camii, the mosque-tevhidhane of the Devati Mustafa Efendi Tekkesi (known also as the Şeyh Camii Tekkesi), located at the intersection of Selman-i Pak Caddesi and Şeyh Camii Sokâğı in the Selman Ağa Quarter in Bülüçleresi in Üskûdar. The tekke was built in 1061/1650 by Kethüda Arslanagazade Mustafa for the Celveti şeyh Devatı Mustafa Efendi (d. 1657). Although it was closed by the government in 1925 along with other zaviyes, the mosque-tevhidhane continued to function as a mosque; see DBIA, III, 42-43; IC, II, 63; Konyah, Üskûdar, I, 294-96, 344-47. For location, see Pervititch, Üskûdar, sheet 68, block 667.
572 The Hippodrome or At Meydani in Istanbul.
573 Târîki ‘izzet.
1062 [8 September 1651], İsmeti Efendi was honored with the abovementioned office. Mustafa Efendi, the steward (kethûda) of the valide sultan [Turhan Hadice], the founder of the Istanbul Yeni Congregational Mosque, and his son, Mehmed Munir Efendi, known as Kethûdâzade, are buried in the cemetery near this tomb. The abovementioned Mehmed Efendi became kadi of Istanbul in Cemaziyülevel 1138 [1726], succeeding the imperial imam (imam-i sultanî) Abdurrahman Efendi. He was dismissed at the end of the year, and Vardarî Şeyhzade Mehmed Efendi was appointed [in his place].

Tekeli Mustafa Paşa is buried near the tomb of Şeyh Mustafa Efendi. The formulation, "May God overlook his sins," is a chronogram for his death. The abovementioned Mustafa Paşa came to Istanbul from the region named Teke and entered the corps of the imperial stable (ahas ocağ). In time, he became steward of the imperial stable (ahur kethûdası), and subsequently, in the year 1048 [1638-39], at the end of the sultanate of His Majesty Sultan Murad Khan the Fourth, [234] when İbşişr Mustafa Ağâ, who was second master of the imperial stable (mirahur-i sani) became first master of the imperial stable (mirahur-i evvel), he [Mustafa Paşa] became second master of the imperial stable. Still later, he became ağâ of the Janissaries. The aforesaid built the pavilion at the Ağâ Kapısı known today as the Tekeli Köşkü. [This is the building’s chronogram, composed by Cevri [İbrahim Efendi], the author of [the work entitled] Mühlime (The Revealer):]

Exalted is God! What success! The beautiful palace mansion!
Only in the highest Paradise is there such a palace!
That layout and arrangement is heart-attracting and delight-increasing, such that
Those looking upon it are amazed by its architect’s craft.
The heavens would acquire sublime knowledge from its exalted canopy,
Should the angels circuit the border of its roof.
Its tiles were adorned with various of flowers,
As though an ode to spring were inscribed on its walls.
Every round, crystal window pane, in its exalted aspect,
Is a luminous moon in the night, a world-illuminating sun in the morning.
God, bless its founder with fortune and prosperity!
Let fortune make him joyful as long as he dwells in this house!
Cevri composed a chronogram for its renovation in the form of a prayer.
"May this exalted house be always prosperous and flourishing," 3670 1050 [1640-41].

Again:

Tekeli Mustafa Ağâ, who
Administers the court with sublimity and glory,
Built this joy-giving pavilion.
God, make him prosper until the Day of Judgment!
Cevri composed its chronogram with this eulogy.
"Captivating pavilion, charming place of rest," 3672 1050 [1640-41].

When subsequently, in Zilkade, 1051 [1642], he was honored with the eyalet of Erzurum, the sekbanbaşi Bektaş Ağâ was appointed ağâ of the Janissaries in his place.

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3656 Técâvez-Allâhî ‘an seyyi’ âtihi.  
3659 The region on the southern Anatolia coast incorporated in the fourteenth century into the Turkoman principality of the Tekeoğlu. It consisted of the territories Finike, Elmalı, İstanoz, İstavroz and the ports of Antalya and Alanya.  
3670 Incorrectly given as Melhame (Slaughter) in the printed edition. For the poet and his works, see HOP, III, 297-301; also Mecmua, 187.  
3671 Ola bu beyt-i ‘âli dâ’imâ ma’mûr ve âbadân.  
3672 Kasr-i dil-e’âlu nûçehâgâh.
60. The Çingene Fırını Mosque

Its builder was Kadi Alaeddin. His grave is also there. He died in 1000 [1591-92]. A person named Mustafa Efendi, known as Imamzade, installed its minbar. Hacı Ismail Ağa, the steward of the fodder gatherers of the imperial stable (arpacılar kethüdası), subsequently built a mekteb nearby. Still later, Diyarbakır Seyyid Feyzullah Efendi made the abovementioned mosque into a dervish lodge (zaviye). And he is buried there. He died in 1051 [1641-42]. There are some poems and hymns written by this person. [The mosque] has a quarter.

61. The Toygar Hamza Mosque

Its builder was Hamza Çelebi, known by the nickname Lark (toygar). He is buried before the mosque’s mihrab. Because of this, the area surrounding it is called Toygar Tepesi. Hacı Hafız Halil Efendi, the commissioner of the imperial kitchen (matbaah emini) in the time of Sultan Mahmud Khan the First, installed its minbar. Following the death of the aforesaid in the year 1167 [1753-54], while he commissioner of the register (defter emini), he was buried in the cemetery of the Congregational Mosque of Aşık Paşa, located opposite his house. [The Toygar Hamza Mosque] has a quarter.

62. The Fatma Hatun Mosque

Its builder was Fatma Hatun. [The location of] her grave is not known. Subsequently, after it burned, a halberdier (teberdar) from the zülfişlî ocâği named Hacı Mustafa, who was known as Sırma Büyük, built it anew. A commander of the solaks (solakbaşları), Hacı Mehmed Ağa, known as Samur Kaş, built anew a [congregational mosque and] darülhadis in the environs of Parmakkapi in Istanbul, and he is buried there [at the Fatma Hatun Mosque]. The abovementioned congregational mosque was described among the mosques of Istanbul. [The Fatma Hatun Mosque] does not have a quarter.

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5673 The Çingene Fırını Mescidi (Mosque of the Gypsy Bakery), known also as the Kara Kadi Mescidi or Kara Kadi Alaeddin Camii, located on Selamsız (Selami Ali Efendi) Caddeesi at the intersection with Kassam Çeşmesi Sokāği in the Tembel Hacı Mehmed Quarter in Üsküdar; see IC, II, 17; ISTA, VII, 4001-2; Konyali, Üsküdar, I, 55, 130. For location, see Pervititch, Hancılar, sheets 3, 68, block 684 (incorrectly labeled Kara Kadın Camii on sheet 3).

5674 The Toygar Hamza Mescidi, located at the intersection of Selamsız (Selami Ali Efendi) Caddeesi and Toygar Hamza Sokāği in the Toygar Hamza Quarter in Üsküdar. Konyali states that, at the time of his visit in 1941, it was no longer functioning, and describes it as being in a state of decay. The mosque is no longer extant; see IC, II, 67; Konyali, Üsküdar, I, 54, 304. For location, see Pervititch, Üsküdar, sheet 68, block 682.

5675 The Fatma Hatun Mosque, located at the intersection of Selamsız (Selami Ali Efendi) Caddeesi and Hatmi Sokāği in the Selami Ali Quarter in Üsküdar. An inscription dated 1176/1762, commemorating the mosque’s renovation by a certain Hacı Mustafa Ağa, is at present set into the facade of the Selami Ali Efendi Çeşmesi, opposite the mosque at the intersection of Selamsız (Selami Ali Efendi) Caddeesi and Tekke leçi Sokāği. The mosque was rebuilt in 1967; see DBIA, VI, 491; ISTA, X, 5578; Egemen, Çeşme, 788; Konyali, Üsküdar, I, 59; II, 85. For location, see Pervititch, Üsküdar, sheet 3, block 725 (Tekke Kapısı).

5676 The zülfişlî baltalar or corps of lock-wearing wood-cutters, a company of guards attached to the Inside Service of the imperial palace. Before the conquest of Constantinople, it had been employed in the construction of roads, the draining of swamps and the felling of trees. After the conquest, although it continued to discharge these duties when the sultans were on military campaigns, the corp’s primary responsibility was the guarding of the harem. The corps took its curious name from the fact that its members wore long thin locks of hair on either side of the face, the term zülfiş from the Persian zulf, meaning a curling lock of hair.

5677 The Solakbaş Camii; see Hadika, 153.
63. *The Şüca Bağı Mosque* in Acıbadem

Its builder was Selami Şeyh Ali Efendi. It was noted in an appropriate place that he was twice head of the Grand Lodge (asitane) of His Excellency Hûdayî Mahmûd Efendi, and that he was assisted by God in numerous charitable works. On his death in the year 1104 [1692-93], he was buried in his dervish lodge in Fistuklı.

64. *The Serçe Mosque* in Bülbul Deresi

[236] Its builder was Serçe Hoca Mehmed Efendi. [The location of] his grave is not known. [The mosque] does not have a quarter.

65. *The Kumru Mosque* near Küçük Yokuş

Its builder was Kumru Mehmed Ağâ. His grave is in a cemetery outside Üskûdar. [The mosque] does not have a quarter.

66. *The Tenbeller Mosque*

Its builder was Haci Mehmed Efendi. His grave is also there. [The mosque] has a quarter.

67. *The Mumcubaşı Mosque* in Sultantepe

Its builder was Mumcubaşı Mehmed Ağâ. [The location of] his grave is not known. The abovementioned [Mumcubaşı] Mosque was built as an upper-story mosque. It does not have a quarter.

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567 The Şüca Bağı Mescidi, the mosque-tekke known also as the Selami Ali Efendi, Bülbülderesi or Acıbadem Tekkesi, located in the Selami Ali Quarter in Üskûdar. In the 1924 enumeration of immovable vakfs in Üskûdar published by Konyah, its site is described as vacant land (arsa); see DBIA, VI, 492; IC, II, 64; Konyah, Üskûdar, I, 60.

568 Hadîka, 501.

569 The Serçe Mescidi, known also as the Şerçe Hatun Mescidi, located on Bülbülderesi Caddesi at the intersection with Topkâplenîçlu Sokağı in the Selman Ağâ Quarter in Üskûdar. Although it is described in the 1924 enumeration of Üskûdar's immovable vakfs as still flourishing, it is today no longer extant; see IC, II, 59; Konyah, Üskûdar, I, 56, 271. For location, see Pervititch, Üskûdar, sheet 68, lot 674.

570 The Kumru Mescidi, located at the intersection of Şeyh (Küçük) Yokuşu and Şeyh Camii Sokağı in the Selman Ağâ Quarter in Üskûdar. The mosque was torn down in 1941; see DBIA, VIII, 267; IC, II, 42; Konyah, Üskûdar, I, 193. For location, see Pervititch, Üskûdar, sheet 68, block 662 (camii).

571 The Tenbeller Mescidi, known also as the Tenbel Haci Mehmed Mescidi, in the Tembel Haci Mehmed Efendi Tekkesi, founded in the late seventeenth or early eighteenth century by Tembel Halimi Şeyh Haci Mehmed Efendi (d. 1721) of the Nakşbendi dervish order, but belonging by the late nineteenth century to the Celveti order. It was located on a site, today occupied by a primary school, at the intersection of Tenbel Haci Mehmed Sokağı and Selami Ali Efendi Caddesi in the Tenbel Hacı Mehmed Quarter in Üskûdar. The site is described in the 1924 list of Üskûdar's immovable vakfs as vacant land (arsa); see DBIA, VIII, 434; IC, II, 65; Konyah, Üskûdar, I, 55, 304. For location, see Pervititch, Üskûdar, sheet 65, block 633.

572 The Mumcubaşı Mescidi, located in Sultantepe in Üskûdar. The mosque is no longer extant. Its site cannot be established with certainty; see IC, II, 48; Konyali, Üskûdar, I, 237.
68. The Hadice Hatun Mosque\textsuperscript{684} in Sultantepe

The name of its builder is Hacce Hadice Hesna Hatun. She was of slave origin. Her grave is before its mihrab. [The mosque] has a quarter.

69. The Solak Sinan Mosque\textsuperscript{685}

Its builder was Solakbaşi Sinan Ağă. This phrase is written on an inscribed plaque suspended inside the blessed congregational mosque: "Blessed congregational mosque, edifice of Solak Sinan."\textsuperscript{3666} The numerical date of the building's final completion is 955 [1548-49]. A patron of charitable works named Mehmed Ağă, a market superintendent (ihtisab ağă) in the time of Sultan Mahmud Khan the First, installed its minbar in 1166 [1752-53]. [The mosque] has a quarter.

70. The Durbali Mosque\textsuperscript{687}

Its builder was a patron of charitable works named Ali Bali, who is one of those who came with the Father of Battles and Conquests, His Majesty Gazi Sultan Mehmed Khan. Although his blessed tomb was [originally] a place of pious visitation (ziyaretgâh) in a private place in Kavakcilar, in time it came to be surrounded by shops. [The mosque] has a quarter.

71. The Evliya Mosque\textsuperscript{688}

[237] Its builder was Evliya Hoca Mehmed Efendi. His grave is also there. [The mosque] has a quarter.

72. The Bulgurlu Mosque\textsuperscript{689}

The name of its builder and [the location of] his grave are unknown. In the documents of the Üskûdar tax levy and the \textit{vakf} office of the finance department (küçük evka\text高等院校) it is registered as the Bulgurlu Mosque. A patron of charitable works named Mehmed Ağă built the nearby \textit{mekteb} in the year 1090 [1679-80]. After a time, Ragib Mehmed Paşa rebuilt the abovementioned congregational mosque as an...
upper-story [structure]. The biography of the aforesaid was noted in connection with his library in Istanbul. [The mosque] has a quarter.

73. The Congregational Mosque of Baki Efendi

Its builder is a patron of charitable works named Abdülbaşı Efendi. [The location of] his grave and the date of his death are not known. This chronogram, composed for its completion by Cevri Efendi, the author of the Mülhime (The Revealer), is inscribed on the arch of the abovementioned congregational mosque’s gate:

With sincere purpose, a philanthropist
Was guided by the Prophet’s command.
He exerted himself in the construction of this place of worship,
And built it. May God approve of it with felicity!
Let the angels always proclaim,
“This congregational mosque became an enduring work of charity!”
May God give its builder a magnificent reward
For as long as the five obligatory prayers are performed!
Cevri, pondered and composed its date.
“House of piety, place of worship of the Community of God,” 1054 [1644-45].

There is also a mekteb of his nearby. [The mosque] does not have a quarter. There is an edited divan of the abovementioned Cevri Efendi’s poetry. He died in the year 1065 [1654-55]. His name was Ibrahim. He belonged to the dervish order of the Bayramiye.

74. The Mirzazade Congregational Mosque in the District of Hacce Hatun

Its builder was Mirzazade Seyh Mehmed Efendi. His own name, that is “Seyh Mehmed Efendi,” 1147 [1734-35], is a chronogram for his death. The father of the aforesaid gentleman was Mirza Mehmed Efendi, who was dismissed from the judgeship of Istanbul and took leave of the transitory world in 1093 [1682]. [Mirzazade] was the son-in-law of Seyhîlislim Seyyid Feyzullah Efendi. He was awarded the honorary rank (paye) of Seyhülislim Seyyid Feyzullah Efendi. He was awarded the honorary rank (paye) of Istanbul in the year 1114 [1702-3], the office of kadi of Venerated Mecca in the year 1119 [1707-8], and the office of kadi of Istanbul on the first day of Safer 1122 [1 April 1710].

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3609 Koca Ragib Mehmed Paşa; see Hadika, 198-99 and n. 570.
3610 The Baki Efendi Camii, known also as the Abdülbaşı Efendi Camii, located on Servilik Caddesi near the intersection with Yeşilbaş Bayır Sokağı in the Haci Hesna Hatun Quarter in Üsküdar. Although Ayvansarayi gives the date of the mosque’s foundation as 1054/1644-45 and states that the builder was a certain Abdülbaşı Efendi, the marker on the grave of the person of the same name in the mosque’s cemetery gives his date of death as 1142/1729-30, which would seem to call the date of the mosque’s construction into question. An inscription over the mosque’s entrance states that the Baki Efendi Camii was restored in 1292/1875; see DBLA, II, 2-3; IC, II, 9; Konyah, Üsküdar, I, 108-9. For location, see Pervititch, Üsküdar, sheets 4, 67, 68, block 665.
3602 See Hadika, n. 3670.
3603 Beyi-i ta’at ma’bed-i ehâ-i Hûdâ.
3604 The Mirzazade Camii, known also as the Seyhülislim Camii, located on Servilik Caddesi at the intersection with Kırıç Sokağı in the Haci Hesna Hatun Quarter in Sultanetepe in Üsküdar. Mirzazade Mehmed Efendi had a farm and vineyard in Sultanetepe, and the mosque and nearby Mirzazade Kütûphanesi must have been built on its grounds. Accoding to a versified composition of the west wall of the mosque’s sanctuary, Mirzazade built the mosque after seeing a dream. The mosque has undergone numerous repairs. Many of the tiles of the mihrab wall were stolen during the occupation of Istanbul following the First World War; see DBLA, V, 475; IC, II, 48; Konyah, Üsküdar, I, 232-34. For location, see Pervititch, Üsküdar, sheets 4, 68, block 754.
3605 For Seyhülislim Mirzazade Seyh Mehmed Efendi, see Hadika, n. 2569.
3606 Ebûsâîzade Feyzullah Feyzi Efendi, forty-seventh şeyhülislim; see Hadika, n. 2293.
Requesting retirement sixteen months later, he was satisfied with the rank of *kadıASKER* of Anatolia in Safer 1125 [1713], and was dismissed [from it] fourteen months after that. In Rebi‘ül-Ahır 1129 [1717], he was gratified with the office of *kadıASKER* of Rumelia for one year, and, in Zilkade 1132 [1720], he became *kadıASKER* of Rumelia for a second time. Following the imperial accession of Mahmud Khan in the year 1143 [1730] and the dismissal of Şeyhülislâm Yenidoğan Abdullah Efendi,³⁹⁰⁷ the author of the *Behçet al-Fetava* (Splendor of Legal Decisions), he was seen to be deserving of the rank of *şeyhülislâm*. The hemistich, “In my opinion he is a sea of wisdom and legal decision follows his precedent,”³⁹⁰⁸ is the date of his appointment. Because he was overcome at that time by weak eyesight, however, he requested dismissal in Şevval of the abovementioned year. Paşmakçizade Seyyid Abdullah Efendi³⁹⁰⁹ became his successor, and [Mirzazade Mehmed Efendi] set out for the Abode of Eternity in the abovementioned year [1147/1734-35], while busy with prayer and acts of piety in his house near the abovementioned blessed congregational mosque in Üsküdar. He was buried in the perfumed earth beside his parents near the Tunus Bağ. His term as *şeyhülislâm* lasted seven months.

At the time of his death, his son Seyyid Mehmed Said Efendi was dismissed from [his office in] Bursa. He subsequently became *şeyhülislâm* following the death, in the year 1183 [1769-70], of Şeyhülislâm Pirizade Osman Sahib Efendi. On the fifth day of Cemaziyül-Ahır 1187 [24 August 1773], he too forsook the office and went to the mansion which he had inherited from his father located in the district named Sultanıbey in Üsküdar. He set out for the next world on the eighteenth day of Zilkade 1188 [20 January 1775], after having settled [there], and was hidden in the perfumed earth beside his mother.²²⁹ [Seyyid Mehmed Said Efendi] occupied the office of marshal of the descendants of the Prophet (nikabet) two times and the office of *kadıASKER* [of Rumelia] three times—may God have mercy on him.

It is mentioned in a detailed poem on an inscribed panel hung in the blessed congregational mosque that, prior to its construction, the abovementioned late Mirzazade Mehmed Efendi saw this blessed mosque in his dream, that he was subsequently assisted by God in its construction, and that the performance of Friday prayer [in it] was authorized [by imperial command]. This is the text of the petition, drawn up as an imperial decree, which was submitted to the sultan and is inscribed at its top, “It has my imperial permission.” This too was hung in the form of an inscribed panel as a blessing.

“This is the petition of the suppliant of the sovereign: In the district of Hacce Hatun, a quarter in Protected Üsküdar, guarded from affliction in the Exalted [Ottoman] State, this suppliant was assisted by God in the construction of a blessed mosque. And a minbar was installed in the abovementioned mosque in order to facilitate the performance of Friday prayer and the prayers of the two Ids.³⁷⁰⁶ It is the request of him who supplicates the sovereign that the foregoing part of the petition be honored and graced with a most august imperial mandate conveying imperial permission for the performance of the Friday sermon (hutbe), Friday prayer and the prayers of the two Ids. Evermore, command belongs to my generous, brave, pious, majestic Lord. The suppliant Şeyh Mehmed—may he be forgiven.”

The text of the abovementioned poem:

Mirzazade, deceased man of virtue,
Mutlu of the world, savant of the Community,
Saw one night the Bearer of Good News, in whom are found all the good things of the Two Worlds.

That is, on this blessed spot

The Lord of Creation, Master of the Celestial Garment

Was in an instant manifest.

It filled with illumination. It became full of light.

From that eloquent, divine tongue

The subject of divine love was expounded upon.

He asked the meaning of divine love.

That Master of Divine Union talked of ecstatic love for God.

This dream went on for a long time.

The Guide of the Ways created a state of mystic excitement.

For [Mirzazade Mehmed Efendi] this act was the result.

He diligently built a mosque on this site.

Alemi, when he heard of this dream,

That poor dervish and humble servant

Made allusion to this story

Without delay. Although the rhyme was weak,

He composed a chronogram with enlightenment and divine inspiration.

“Illuminated congregational mosque, celestially garbed mosque.”

The late Hekimzade Ali Paşa, who was grand vizier at the time of the completion of the above-mentioned congregational mosque, provided the salaries for the müezzin, imam and preacher (hatib), each of whom receives ten akçe [a day], from the blessed vakfs of the congregational mosques of Sultan Selim, Sultan Mehmed and the Süleymaniye. The appointment of a mütevelli to carry out necessary repairs with revenues from escheated properties is entrusted to [the founder’s] direct descendants. [Mirzazade Şeyh Mehmed Efendi’s] son, the abovementioned Seyyid Mehmed Said Efendi, became mütevelli after him. The date of death of the abovementioned Said Efendi was “Seal of the ulema,” 1188 [1774-75]. [The mosque] does not have a quarter.

75. The Mosque of the Tekke of Hacı Hoca of Sultantepe

Its builder was the commissioner of the mint (darbâne emini) Abdullah Paşa, who became governor of Maraş with the rank of mir-i miran in Zilhicce of the year 1167 [1754], having [first] held the office of steward of the grand vizier (sadır azam kethûdastı). He died in the abovementioned city in the year 1168 [1754-55]. His biography was noted in connection with the mosque of the Naççaci Tekke, one of the mosques of Üsküdar. Rebuilding this tekke and bringing it to life again in the year 1166 [1752-53], he gave it as freehold (temlik) to Şeyh Seyyid Abdullah Efendi, known as Hacı Hoca, of the Nakşbendi dervish order. After a person named Çeprastlı Hasan Ağâ examined its expenses in 1171 [1757-58], the

5701 The Prophet Muhammed.

5702 Câmi-i nur mescit al-hulle.

5703 Nuh Efendizade Ali Paşa, Hekimoğlu; see Hadîka, n. 723.

5704 Hâtime-i ‘ulêmî.

5705 The Hacı Hoca Tekkesi Mescidi, known also as the Özbekler Tekkesi, located on Servili Köşk (Mûnir Erteğün) Sokağı in the Hacce Hesna Hatun Quarter in Sultantepe in Üsküdar. Like two other establishments in Istanbul which are known by the name Özbekler Tekkesi (the Buhara Tekkesi in Sultan Ahmed and the Kalenderhane Tekkesi in Eyüp) this tekke had nominal links with the Nakşbendi order and was used by dervishes who came to Istanbul from Central Asia; see DBIA, VI, 199-202; IC, II, 52; Konya, Üsküdar, I, 57-58, 354-56, 424-27; G.M. Smith, “The Özbek Tekkes of Istanbul,” Der Islam, 57/1 (1980), 130-37; Th. Zarcone, “Histoire et croyances des derviches turkestanais et indiens à Istanbul,” Anatolia Moderna, 2 (1991), 147-50. For location, see Pervütiç, Üsküdar, sheets 4, 73, block 756.

5706 See Hadîka, 511-12.
abovementioned şeyh, for the love God—he exalted—made the abovementioned tekke a vakf of the Nakşbendi dervish order. He installed a minbar and the abovementioned şeyh assumed the offices of its imam (imamet) and preacher (hitabet). Subsequently, its area was extended as a result of numerous annexations, and it became a great dervish lodge. The abovementioned tekke, located on an elevated site adjoining the Mirzazade Bağî in the district named Sultantepe, overlooks the sea. At present, a person from the Nakşbendi dervish order is the guiding master of the tekke, and it continues to be used for the initiation of novices into the Nakşbendi order. It is a beautiful tekke.

76. The Haydar Dede Mosque

Its builder was Şeyh Haydar Buhari. It is an exalted dervish lodge, restricted to members of the Nakşbendi dervish order. [The founder’s] grave is also there. The word “Pardoned,” is a chronogram for his death. His poems, written under the pen name Resa, are admired by the poets. [241] The late Hekimzade Ali Paşa安装 the abovementioned mosque’s minbar. Following the abovementioned Resa Şeyh, a person named Şeyh Mehmed Ni yaz became the master of the tekke. Upon his death, he was buried in the perfumed earth beside Şeyh Haydar. A person named Galatah Hafiz Efendi composed this chronogram in the form of a hemistich for his death: “Shah Ni yaz prayed submissively and went to God in glory,” [1704-5]. [The mosque] does not have a quarter.

77. The Selamiye Congregational Mosque

Its builder was Selamî Şeyh Ali Efendi, one of the şeyhs of the Grand Lodge (asitane) of Hüdâyî Mah mud Efendi. It was mentioned time and again that he was repeatedly the master of the abovementioned Grand Lodge. The shops, hamam and houses located in the abovementioned locality were all built by the abovementioned şeyh and are amongst the income-producing properties of his vakf.

In all, there are in Üsküdar, respectively, in the manner related, thirty-one small mosques without minbars and forty-six blessed congregational mosques in which the Friday prayer is performed. In sum, they total seventy-seven. However, of the imperial palace famed as Şerefacebad and referred to as the Kavak Sarayı, only the pavilion known as the Mehmed Paşa Kôşkû is at present extant. The other buildings of the abovementioned palace fell down and barracks and other buildings were erected in their places. Originally, there were numerous palaces of the sultan and flower gardens between the Üsküdar Boat Landing and Kavak Sarayı. The exalted palace named Şerefacebad immediately behind the Harem Boat Landing was built in the time of His Majesty Sultan Ahmed Khan the Third. Now, at present, not a trace remains of the congregational mosques and small mosques around these palaces,

5707 For a list of its şeyhs, see ZE, 76.
5708 The Haydar Dede Mescidi, a part of the Haydar Dede Tekkesi, the site of which is today occupied by the Haydarpaşa railroad station in the Rasim Paşa Quarter of Kadıköy. The mosque and zaviye were torn down when the railroad terminal was built at the end of the nineteenth century. However, a tomb, said to be that of Haydar Dede, still stands between the the railroad tracks to the east of the terminal; see DBIA, VIII, 194; IC, II, 30; Konyah, Üsküdar, I, 162, 357-59; Semavi Eyice, “Istanbul –Şam–Bagdad Yolu Üzerindeki Mimari Eserler, TD, 9 (1958), 86.
5709 Mağfir.
5710 Grand Vizier Hekimzade Ali Paşa; see Hadika, n. 723.
5711 Niyyâ idlib Hakka’ nâz ile gitdi sâh Ni yaz.
5712 The Selamiye Camii, the mosque-tekke of the Selami Ali Efendi Tekkesi, located on Kübîm Aziz Bey (Tekke Içi) Sokaği in the Selami Ali Quarter in Üsküdar. The registration of its vakfiye is dated 1092/1681. Except for some of the graves formerly in its hazire, no traces of the mosque-tekke remains; see DBIA, VI, 492; IC, II, 58; Konyah, Üsküdar, I, 60. For the şeyhs of the tekke, see ZE, 74.
5713 Concerning Ali Sat’s mistaken conflation of the Şerefacebad Kasrı with the Kavak Sarayı, see Hadika, n. 3630 above.
some of which were mentioned in passing. However, in the manner related, there are at present in the abovementioned district [of the Kavak Sarayı] the blessed Selimiye Congregational Mosque,\textsuperscript{3714} one of the charitable works of His Majesty Sultan Selim Khan the Third, together with a blessed mosque, built by a charitable donor in the year 1122 [1710-11], at the Harem Boat Landing.

The Congregational Mosque of Haydar Paşa\textsuperscript{3715}

Its builder was Mehmed Efendi. His father was Ömer Efendi. It was built for the soul of Ömer Efendi, an official of the corps of armorers (cebehane ocağı) and a high official of the period of His Majesty Sultan Mustafa Khan the Third. \textsuperscript{[242]} At the end of the sultanate of Abdülhamid Khan, a person named Topal Mahmud Ağa, a slave trader, built a pavilion near the boat landing with a fountain in its lower story. There are other charitable foundations made by this man as well. Originally, this district was one of the imperial gardens. Because it passed into the possession of the vizier Haydar Paşa, it is at present referred to by his name.

The Mosque of the Ibrahim Ağa Çayırı\textsuperscript{3716}

Its builder, the abovementioned [Ibrahim] Ağa, became babuussaade ağaşi in the reign of the Paradise-dwelling Sultan Murad Khan the Third. This is the numerical date which is on the arch of [the mosque’s] gate: 888 [1483]. The grave of the aforesaid [Ibrahim Ağa] is also there. After the construction of the blessed mosque, he built ten rooms for married people (müteehlid odalari) and ten rooms for unmarried people (micerred odalari). Subsequently, Şeyh Mustafa Efendi, one of the şeyhs of the Kadıriye order, made the abovementioned mosque a dervish lodge. Still later, in the time of Mahmud Khan the First, Haci Veliyeddin Ağa, a groom of the late Haci Beşir Ağa, ağa of the blessed Abode of Felicity, installed its minbar. The abovementioned Veliyeddin Ağa died in the year “Passage to the Last Judgment,”\textsuperscript{3717} 1161 [1748], and was buried in the public square near the abovementioned place. Detailed accounts of the late Haci Beşir Ağa were given in several places.\textsuperscript{3718} He died in the year 1159 [1746]. The gift sent annually by the Ottoman sultan to the Two Holy Cities (süre) is blessed each year on being sent off from the abovementioned place, and there is a vast gathering [of people to see it off]. Because the majority of the travelers [who go on the hajj] take leave of their friends and relatives at this

\textsuperscript{3714} The Selimiye Camii of Sultan Selim III; see Hadika, 495.

\textsuperscript{3715} The Haydar Paşa Camii, located on the site of the Haydarpaşa Railroad Station in Haydarpaşa. The mosque was torn down in 1873, when the old Haydarpaşa terminus of Anatolian Railroad was being built. Construction of a new Haydarpaşa Camii was begun on the shore at Haydarpaşa in 1991; see DBIA, VIII, 195; IC, II, 30; Konyah, Üsküdar, I, 162.

\textsuperscript{3716} The Ibrahim Ağa Çayırı Mescidi (Mosque of the Ibrahim Ağa Meadow), located at the intersection of Dr. Eyüb Aksoy Caddesi (İbrahim Ağa Çeşmesi Sokagi) and Dinlenç Sokagi in the Ibrahim Ağa Quarter in Kadıköy. The mosque was part of a complex that included a mekteb and fountain. DBIA, IV, 125-24; IC, II, 32. For location, see Pervititch, Haydarpaşa, sheet 2, block 380.

\textsuperscript{3717} İstikâl al-mahfer.

\textsuperscript{3718} See Hadika, 55-56.
place, it is known as Aynlık.\footnote{Literally “Place of Parting,” located at the intersection of what is today İbrahim Ağası Çeşmesi Sokak (the old Bağdat Yolu), Saray Ardi Sokak and Haydarpaşa Çayır Sokak. Known also as Aynlık Çeşmesi, it takes its name from the fountain of the same name, and in earlier times was a large, open meadow which marked the end of the first stage of the Istanbul–Damascus–Baghdad highway across Anatolia to the Holy Cities of the Hijaz and Iraq. In the life of Muslim Istanbul, it was a place rich in memories as the spot where each year family, relatives and friends took leave of the pilgrim caravan setting out on the hajj. It was also the place where travelers departing with caravans for the east said their last prayers in the capital before leaving Istanbul, and where high officials taking up posts in Anatolia and the army setting out on eastern campaigns passed in review. For the fountain itself, see DBIA, I, 488; Semavi Eyice, “Istanbul- am-Bagdat Yolu Uzerindeki Mimari Eserler,” TD, 13 (1958), 90-92; ISTA, III, 1653; Tanıpk, Çesmeler, II, 346.} The place known as Söğütlü Çeşme, located a quarter stage beyond the abovementioned place, is also referred to as Aynlık Çeşmesi. The abovementioned congregational mosque includes a separate mekteb. However, because it is at present on the point of ruin, they made the entrance portico of the blessed congregational mosque the mekteb-i sibyan.

There is an imperial pavilion in the famous garden known as Ağā Bağı, which is located near this place, and the sultan sometimes rides to it in state. The grave of His Excellency the second imperial imam (imam-i sani-i hazret-i şehriyari), the late Zilevi Hacı Seyyid Osman Efendi, is also near this place.\footnote{Topkapı Salih Efendizade Mehmed Emin Efendi, known as Cam Gazi, eighty-first şeyhülislâm; see Hadika, n. 3187.} His noble male and female descendants and some relatives are buried beside him. Because the aforesaid gentleman was the grandfather of myself, the humble Seyyid Ali Sati, the editor of [this] book, his biography is given with the hope of God’s mercy.

At the beginning of Rebi’ul’Avval 1172 [1758-59], following the dismissal of the first imperial imam (imam-i evvel-i şehriyari) Hasan Efendi and the appointment of Çavuşzade Mehmed Efendi, who had been second imperial imam (imam-i sani) to the office of first [imperial imam], the aforesaid [Osman] Efendi, who was head imam of Aya Sofya, became second imperial imam. He filled the office of imam for His Majesty Sultan Mustafa Khan the Third for nearly sixteen years, and subsequently His Majesty Sultan Abdülhamid Khan also retained him in the office of imam, and he was honored by the most perfect imperial kindness, so much so, that at the beginning of [Sultan Abdülhamid’s] sultanate, with permission being granted by imperial command for him to organize a feast in Haydarpaşa, he instantly expended great effort to prepare the abovementioned feast. His Majesty the padishah, the Refuge of the Universe, with a perfection of pomp and magnificence, honored his imperial tent, which was set up in the abovementioned excursion spot [the Ibrahim Paşa Meadow], with a visit and gave other royal audiences. Following the state ceremony, after first communicating his wish to take early lunch, Seyyid Mahmud Esad Efendi, the son of the abovementioned gentleman and the father of this weak slave [Seyyid Ali Sati Efendi], brought prepared food to his trays. He led the way, despite the fact that he was only ten years old, and, upon nearing the front of the imperial tent, was admitted into the imperial presence on a sign from the imperial weapons bearer (silahdar āğa) and obtained the honor of rubbing his face in the dust of the king’s foot.

After the şeyhülislâm Şeref Efendizade Mehmed Molla Efendi received an imperial command that he be admitted to a teaching career, [Seyyid Mahmud Esad Efendi] received his teaching diploma. My late father was the first müdderis of the [medrese of] His Majesty Sultan Abdülhamid Khan. Subsequently, one of the distinguished ulema acted with spite and enmity toward the aforesaid deceased, my grandfather, so much so, that when, on the thirteenth day of Cemaziyevvel 1189 [12 July 1775], Topkapı Salih Efendizade Mehmed Efendi\footnote{Izav Paşazade İbrahim Bey Efendi (1719-97), eighteenth Ottoman şeyhülislâm. The son of the grand vizier Izav Mehmed Paşa and the brother of Grand Vizier Izavzade Halil Paşa, he was born in Istanbul and was trained for a learned career. After a number of medrese appointments, he was made kadi of Yenişehir Feneri in 1740, and this was followed by the judgesships of Bursa (1749), Medina (1751) and Istanbul (1752 and 1759) and appointments as kadişer of Anatolia (1761) and of Rumelia} became şeyhülislâm in place of İzav Paşazade İbrahim Bey Efendi,\footnote{Izav Paşazade İbrahim Bey Efendi (1719-97), eighteenth Ottoman şeyhülislâm; see Hadika, n. 3187.} he petitioned the sultan to banish him to Famagusta.\footnote{Topkapı Salih Efendizade Mehmed Emin Efendi, known as Cam Gazi, eighty-first şeyhülislâm; see Hadika, n. 3187.} But because His Majesty the
appreciative padishah did not give permission [for Zilevi Haci Seyyid Osman Efendi’s exile to Famagusta], the abovementioned [Mehmed] Efendi again entreated the sultan to banish him to Bursa. Imperial approval was likewise not given for this, but [Osman Efendi] was banished to reside in Beykoz, and Mehmed Said Efendi, the imam of Şeyhüislâm Dürriżade Mustafa Efendi, who had entered the teaching hierarchy on the third day of Şaban 1184 [22 November 1770], was appointed second imperial imam (imam-i sani) in his place, while he was a müderris of the higher haric grade (hareket-i haric müderrisi).

It is said that the aforesaid [Mehmed Said Efendi] had perfect skill in the science of music. Subsequently, in the middle of blessed Şaban [1779], following the dismissal of first imperial imam (imam-i evvel) Çavuşzade Mehmed Emin Efendi, who obtained the rank of kadıusker of Anatolia, he became first imperial imam, and Mehmed Derviş Efendi was appointed from the Inside Service of the imperial palace (enderun) to be second imperial imam (imam-i sani). On the first day of Safer 1195 [27 January 1780], the abovementioned Mehmed Said Efendi obtained the office of kadi of Eyüp. Following his death in the middle of Şaban of the abovementioned year, however, the aforesaid Derviş Efendi was satisfied with [the office of] first imperial imam, and Mehmed Nurullah Efendi, who again came from the Inside Service of the imperial palace and was originally a professor in the haric [medrese] of Sinan Paşa, was satisfied with the office of second [imperial imam]. The abovementioned Derviş Efendi served as imam for nearly thirty years, and Nurullah Efendi was imam until the accession of His Majesty Sultan Selim Khan.

The subject of the biography, my grandfather Seyyid Haci Osman Efendi, was set free by imperial command after four months. While residing in his seaside mansion located near [the mosque of] His Excellency Halid [Eyyub]—may God be well pleased with him—His Excellency Vassaf Abdullah Efendizade Mehmed Said Efendi 777 conferred on him the rank of kadi of Galata, which he took possession of at the beginning of Muhamarrem 1191 [1777]. Having reached the age of sixty-seven, he abandoned the transitory world on the twenty-third day of Zilhicce 1196 [1782], after completing his term [as kadi of Galata] and while dwelling now in his mansion located near Kazganç in Istanbul and then again in his abovementioned seaside mansion near [the mosque of] His Excellency Halid—may God be well pleased with him. He was buried in the perfumed earth in a place which he had earlier readied and prepared. The aforesaid deceased was a person of righteous behavior and character, who was familiar with the science of Qur’anic commentary, with the art of recitation of the Qur’an and with the fundamentals of Tradition. [245] I heard from my late father that he twice requested a judgeship from His Majesty the Paradise-dwelling Sultan Mustafa Khan, and that both times [the sultan] bestowed forty purses [on him]. Deeming it improper to break the heart of the poor müderris, [the sultan] said “It is the money desired from a judgeship. I have favored you because it is not proper to cause people melancholy. May you attain your desire in your career!”

1766. Although dismissed from this latter office for a time, he was reappointed to Rumelia in 1771 and finally made Şeyhüislâm by Sultan Abdülhamid I on 29 September 1774. He was dismissed ten months later due to a falling out with Grand Vizier Izzet Mehmed Paşa, after which he resided in his yali in Beykoz until a second posting as Şeyhüislâm on 31 March 1785. This second appointment lasted less than three months, however, for he was dismissed on 22 June of the same year because of differences in temperament and character between himself and the sultan. Following his dismissal, he was exiled first to Ankara and later to Bursa, but was allowed to return to the capital after the accession in 1789 of Selim III. Upon his death in 1797, he was buried in the cemetery of the Sultan Bayezid Camii in Istanbul. As the son of a paşa, he was addressed as bey, while his membership in the ulema is the reason for his being referred to as efendi. He is described in contemporary sources as being a person of difficult temperament, egotistical, obstinate and conceited; see Altunsu, Osmanlı Şeyhüislâmileri, 148-49; SO, 1, 143-44. 777 Vassaf Abdullah Efendizade Mehmed Esad Efendi (d. 1778), the son of Şeyhüislâm Vassaf Abdullah Efendi and eighty-second Şeyhüislâm; see Hadika, 446-47 and n. 3186.
My late father took possession of the judgeship of the city of İzmir in blessed Şaban 1215 [1800-1]. He was dismissed at the end of the year, and Ispanakçı Mustafa Paşazade Tahir Bey Efendi became his successor. His predecessor was İsmail Beyzade Mehmed Suada Bey Efendi, who was the grandson of [Grand Vizier] Hekimzade Ali Paşa. In blessed Şaban of [twelve] twenty-four [1809] my father, Mahmud Molla Efendi, took possession of the judgeship of Edirne, succeeding Ahishavi Süleyman Bey, and, on completing the customary term of office, was awarded an extension of four months as acting judge. The reason for this had to do with the fact that, in consequence of his personal military operations against the Russians, Our Lord, His Majesty the mighty and noble Sultan Mahmud Khan Gazi had, by imperial decree, assigned allowances for four months to the şeyhülislâm for all senior judgeships, allowances for four months to the kadıvasker of Rumelia for each of the kadis of Rumelia, and to the kadıvasker of Anatolia for the kadis of Anatolia. For various reasons, the imperial campaign was later abandoned. After these four months, [Mahmud Molla Efendi] took an extension of three more months, which had been granted earlier, and after he had occupied [the judgeship of Edirne] for nineteen months, Yusufzade Şeyh Yusuf Efendi became his successor. Subsequently, in 1228 [1813], with the Wahhabi war concluded, the judgeship of Venerated Mecca was conferred on Mehmed Siddik Efendi, the grandson of Tevfik Efendi, and the judgeship of Illuminated Medina was conferred on my father, Mahmud Efendi, for eighteen months, beginning on the first day of blessed Receb of the abovementioned year [30 June 1813]. After performing the sacred obligation of the blessed hajj in the abovementioned year, [246] he set out for the Next World in the second month after his arrival in that city [Medina], worthy of respect and attention, which was the place of his jurisdiction. May God, be He exalted, have mercy on him! He was buried in the perfumed earth, in the blessed place named Baki, near the felicitous remains of His Excellency Our Master Osman bin Affan—may God be well pleased with him. The aforementioned deceased, in addition to being endowed with worthy qualities, handsome, dignified and being of good company, was more excellently acquainted than his peers with every science, and, in particular, he was unique in all ages with regard to the science of music. He had attained the age of fifty-three years. May God have mercy on them all! Amen!

The abovementioned congregational mosque [of the Ibrahim Ağa Çayıri] has a quarter.

The Dedeler Mosque

It is known as the Miskinler Mosque. Its builder was His Majesty Sultan Selim Khan the First, the conqueror of Egypt. It was built in 920 [1514-15]. This term miskin does not mean “pauper,” but rather refers to a particular disease, which occurs in a group of people such as a family—God forbid! If [the disease] should manifest itself in someone, if the mark of that disease appears, they quarantine him in

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3726 The reconquest of the Hijaz from the first Wahhabi state in 1813 by Muhammed 'Ali of Egypt and his son Ibrâhim Paşa; for the Wahhabis, see Hadîka, n. 3163.

3727 Bâki’, a well-known cemetery in Medina, in use since the seventh century.

3728 'Uthmân bin 'Affân, one of the earliest converts to Islam and the third of the Rightly Guided Caliphs, elected following the death of 'Umar in 644. He was assassinated in Medina in 656.

3729 The Dedeler Mescidi, known also as the Miskinler Mescidi, located on Doktor Eyüp Aksoy Caddesi south of Nuh Kuyusu Caddesi in the Karacaahmed Cemetery in Üsküdar. The mosque formed part of the complex known as the Miskinler Tekkesi, which included a number of dwellings (hiçre), a hamam, wash house (gamazhane) and fountain. Dead lepers were buried in the garden behind the tekke. Repairs are recorded as having been carried out in 1810 and again in 1843. The tekke continued in use until 1927, when it was closed. It later fell into ruin, although, according to Eyice, some traces of its walls and its ruined minaret still stood in the 1940's; see DBIA, II, 456; N. Ersoy, “Üsküdar Câzâhamanesi’nin Bugünkü Durumu,” I. Türk Tarihi Kongresi Bildirileri (Ankara, 1992), 207-10; Eyice, TD, 1958, 87-88; IC, II, 19; Konyah, Üsküdar, I, 235-37, 428; II, 74-75; S. Üner, “Türkçe Câzâz Tarihi” Üç Cilt Üzerine Araştırmalar (Istanbul, 1961), 1-14.

3727 The Miskinler Mescidi (Lepers’ Mosque).
[this mosque], and, otherwise, no one enters it. It is inevitable that all of them [who show symptoms], both males and females, become leprous. Neither divine benevolence nor charity is lacking! One of [the inmates of the mosque] acts as its şeyh, and they have their own religious services. Their wives and children are all in that place.

Yağlıkçı Mehmed Emin Paşa 5729 installed the mosque’s minbar in the year “Divine grace,” 5729 1172 (1758-59). The abovementioned vizier, the son of Hacı Yusuf Ağa, who was renowned as ambassador to India and known for his wealth, set foot in the World of Existence in the year eleven thirty-six [1723-24]. After reaching the age of discernment, he labored and exerted himself in pursuit of learning and knowledge. From time to time he visited [different] lands and engaged in trade along with his father, and he performed the sacred obligation of the blessed hajj five times. In eleven fifty-seven [1744-45], he went on a journey to India for purposes of trade. After traveling about there for six months, he returned to the port of Jidda and from there journeyed back to the Felicitous Threshold [Istanbul]. When subsequently Salim Efendi, who was sent by the Exalted [Ottoman] State on an embassy to India, requested that the abovementioned Yusuf Ağa accompany him on the journey, [247] [Yusuf] Ağa again made his son his attendant, and they reached the city named Awrangabad 5730 in the abovementioned clime. With the death of the abovementioned ambassador, Salim Efendi, at that time, [the Indian] grand vizier, a person named Nizam al-Mulk, 5731 transferred the ambassadorship to the abovementioned Yusuf Ağa. After carrying out the embassy as a proxy, he was obliged to reside there for a period of six years due to [the fact that the embassy] coincided in time with wars and struggles with the Indian Nadir Shah. 5732 Later, on his return to Jidda, the abovementioned Yusuf Ağa surrendered the things that had been entrusted to him into the hands of his son [Emin Mehmed Efendi]. He sent him on to the Exalted [Ottoman] State, and, as the aforesaid [Emin Mehmed] was approaching Egypt by sea, his ships broke up because of a change in the weather. Only by the grace of God was he able to save his life. He subsequently arrived in Egypt and from there reached the Exalted Threshold. After submitting the documents which he carried and reports which he had drawn up to the agreeable sultan, his merit became apparent and he was appointed to [the staff of] the chancery office clerks (mektubi kalemi hulefasi). He attained the rank of chief clerk (baş halifelik) on the tenth day of Cemaziyülevevel 1171 [1758], and in Safer 1175 [1761] he attained the rank of secretary of the grand vizier (sadr-ı azam mektubcu). In Safer 1178 [1764] he became chief secretary of the divan (tevüküt). In Zilhicce of the abovementioned year, he became the head of the imperial chancery (tevkii) with the rank of vizier and was also made happy with the office of revenue collector (muhasal) of the Morea. Following the

5729 Yağlıkçı Hacı Damad Mehmed Emin Paşa (d. 1769), grand vizier from 20 October 1768 until his execution by order of Mustafa III on 12 August 1769; for biographical details, see text below; also SO, I, 409.
5730 Fazl-i tahlînî.
5731 Awrangâbâd, city in west central India, named for the Mughal Emperor Awrangzib, who rebuilt it during his second viceroyalty of the Deccan. In the mid-eighteenth century, at the time of Salim Paşa’s embassy to India, it was one of the main cities of the nominally Mughal, but virtually independent, domains of the Nizams of Haydarabad.
5732 Nizâm al-Mulk, the title conferred by Awrangzib on the Mughal noble Kamar al-Dîn Çin Kîlî Khân, the Âsaf Jâh, who became governor of the Deccan in 1720. The title, later shortened to Nizâm, became in time that of the hereditary rulers of the Indo-Muslim state of Haydarabad.
5733 Nâdir Shâh Afshâr (1688-1747), Persian military conqueror and ruler of Iran from 1736 until his murder in 1747. Born into modest circumstances among the Afshâr Turkoman of Khurasan, he was in time able to make himself protector and later regent of the last of the Safavids and finally had himself proclaimed shah in 1736. In perhaps conscious emulation of Timur, he embarked on a career of conquest, restoring Persian lands seized earlier by the Ottomans, occupying Afghanistan and territories north of the Oxus, and, between 1738 and 1740, campaigning in northern India, in the course of which he decisively defeated the Mughal emperor Muhammad Shâh at Karnâl (24 February 1739) and occupied Delhi. Although he later reinstated Muhammad Shâh as ruler of Hindustân east of the Indus, his humiliation of the Mughals hastened the breakup of their empire and the creation of more or less independent Muslim states ruled by hereditary nawabs and the nizams in the Awadh, and the Deccan; see Ef', VII, 853-56.
dismissal of Tosun Mehmed Paşa as grand admiral (*kapudan-ı derya*) in Şaban 1180 [1767], he expended much effort in the capacity of proxy (*vekil*) arranging the affairs of the fleet, and, until the arrival [of] the grand admiral, he did not neglect his duties and showed the utmost zeal and perseverance. Upon the betrothal of Her Majesty the seven-year-old Şah Sultan to the abovementioned Emin Paşa on the tenth day of Şaban 1181 [1 January 1768], his dignity was further exalted with the title of imperial son-in-law (*damad*). Some months later, he was satisfied with the *eyalet* of Aleppo. Subsequently, on the twentieth day of Rebiülhîr [eleven] eighty-two [26 August 1768], he became *kaimmakam* of [Grand Vizier] Silahdar Hamza Paşa. In Cemaziyülhîr of the abovementioned year, he was made grand vizier and most noble commander-in-chief. Although he was sent off with the imperial army, he was dismissed due to conduct contrary to the imperial desire. While he was traveling to Dimetoka, [248] a decree ordering his execution was issued by the sultan, and the *kapzczbasz* Şirin Halil Ağa was commissioned by a secret order [to carry it out]. He was executed on his arrival at Edirne, and his entire corpse was brought to the Threshold [of the imperial palace]. The abovementioned vizier was a person grave in the highest degree, conceited in his own acumen and disparaging of others, devoted to his equals, opinionated and haughty. He wrote a book called *Gâlîn-i Hâyâl* (Rose Garden of the Imagination), which is admired by people of ability. Moldovani Ali Paşa755 obtained the imperial seal in his place. May God—be He exalted— have mercy on him!

*The Congregational Mosque of Kadıköy*754

Its builder was the *babussaade ağası* Osman Ağa. The matchless incense which is dispatched each year from the Exalted [Ottoman] State to the Two Esteemed Holy Cities with the person appointed *siître emini* was the innovation of the abovementioned ağâ. This chronogram by the late Vehbi Seyyid Hüseyin Efendi is inscribed on the arch of the abovementioned congregational mosque’s gateway:

In the just age of His Majesty Sultan Ahmed Khan,
The gatekeeper is the most favored of imperial slaves:
That Osman Ağâ, the keeper of the gate,
A patron of exalted charitable works, who brings together benevolence.
By order of the sultan of the world, he built this congregational mosque.
It is the reason for his pardon by the Lord God.
That fortunate deceased [Osman Ağâ] built during his lifetime a Kaba-resembling [mosque].
This is a place to worship the All-Merciful. May God accept it!
May God have mercy on its cause and founder!
Because of God’s grace, his abode is Paradise.
His pure name expressed the date of completion of his works
*Know that it is the mosque of Osman.*755 1021 [1612-13].

755 Moldovani Ali Paşa (d. 1773), Ottoman grand vizier of the reign of Mustafa III. Born in Kastamonu, he entered the *bostancı* in Istanbul and was in time appointed *bina emini* in charge of the construction of the Ağa Köşkü in the imperial palace. He received the nickname Moldovanî because of his personal rôle at the beginning of the grand vizierate of Sağb Paşa, when, like certain Moldavian merchants, he sold into concubinage a number of prostitutes he was charged with conveying from Istanbul into exile in Bursa. His appointment as *bostancıbaşı* in 1760 was followed by governorships of Rumeli, Bosnia, Diyarbakîr, Konya, Adana and Maraş. In 1768 he was given military commands in the northern Balkans. His victory over the Russians at Hotin on the Dniester in 1769 gained him renown and appointment as grand vizier on 12 August of the same year. But his lack of success against a Russian counterattack led to his dismissal and loss of vizierial rank four months later, on 12 December. He was pensioned off to Gelibolu, but in May 1770 he was again made a vizier and commander of the Dardanelles forts. In 1772, he retired to Tekirdağ, where he died a year later. He is described as brave, generous and energetic; see *SO*, III, 544-45.

The Kadıköy Camii, known also as the Osman Ağâ Camii, located on Soğütlü Çeşme Caddesi at the intersection with Üzerlik Sokağı in the Osman Ağâ Quarter in Kadıköy; see *Memnua*, 391-92; *DBIA*, VI, 159; Evliya Çelebi, *Travels*, I/2, 84; *IC*, II, 34. For location, see Pervititch, *Kadıköy*, sheet 8, block 156.

755 *Bil cami-i 'Omândir.*
It was built in the time of the sultanate of His Majesty Sultan Ahmed Khan the First. Another Osman Ağa, Mısırlı, again one of the babüşsaade ağas, built the spigots for the abovementioned mosque, and he built a fountain nearby and caused it to flow. This is the chronogram on the fountain's high arch:

Because Mısır Osman Ağa is predisposed to charitable works,
He built for God this place of abounding springs.
To every thirsty person who passes by and drinks [from it],
"May God give the water of Kevser in Paradise,"

The abovementioned [Mısır Osman] Ağa flourished in the time of His Majesty Sultan Osman Khan the Second. Originally, the blessed mosque of a patron of charity named Kadi Mehmed Efendi was on the site of this mosque. Now, the abovementioned village [of Kadıköy] is known by the title of the abovementioned kadi. In time, the abovementioned mosque fell into ruin, and in its place the abovementioned kapz ağası Osman Ağa built and brought to life this blessed congregational mosque. [The locations of] the graves of the abovementioned Kadi Mehmed Efendi and Osman Ağa are not known. [The Congregational Mosque of Kadıköy] has a quarter.

Fener Bahçesi

In addition to being a place of solitude, there is an unpretentious palace in the abovementioned locality. Although [the palace] flourished until the time of Sultan Mahmud Khan the First, it subsequently...
fell from favor, and at present [nothing but] two pools and two grassy raised terraces remain from
among its buildings. It has a separate Janissary officer (usta), garrison of soldiers, barracks and a
mosque for them. [250] There is a separate lighthouse, in the upper story of which a great lamp burns
for ships passing back and forth in the night.3741

[255] The Çakir Ağa Mosque3742 in the Abovementioned Village

The [location of the] grave of its builder, the abovementioned [Çakir] Ağa, is not known. [The
mosque] does not have a quarter.

The Cafer Ağa Mosque3743

[256] Its builder is the babûssaade ağası Cafer Ağa. His grave is also there. The date of his death is not
inscribed on his gravestone. [The mosque] does not have a quarter.

The Congregational Mosque of Sultan Mustafa3744

Its builder was His Majesty Sultan Mustafa Khan the Third. It was built as an upper-story [mosque].
“Glorious congregational mosque,” 3745 1174 [1760-61], is the date of its construction. A primary school
for boys (mekteb-i sibyan) was also added and joined [to it]. [The mosque] does not have a quarter.

The Bulgurlu Mosque3746

Its builder was a patron of charity named Mehmed Ağa, who was from the corps of the halberdiers
(teberdaran). [The location of] his grave is not known. The vizier Bayram Paşa installed its minbar. A
biography of the abovementioned vizier was included with the account of his tomb in Istanbul.3747 The
salaries of the servants of the abovementioned mosque are allocated from the abovementioned village.
In 1164 [1750-51], Süleyman Ağa, one of the imperial weapons bearers (silahdar) of His Majesty Sultan

3741 Following the account of Fener Bahçe, the printed text includes a poem of sixty-three couplets (250-55) entitled Sahil
Namesi (Mirror of the Shore) by the poet Istanbuli Mehmed Dede Efendi, known by the pen name Fenni (d. 1120/1708-9),
describing the shores of Istanbul from Galata to Fenerbahçe, followed by a biography of the poet. Because the poem derives its
meaning in large part from punning and word play, it loses its effect when rendered into English and has been omitted from
this translation.

3742 The Çakir Ağa Mescidi, located in Kadiköy. The mosque is no longer extant. Its precise location cannot be established;
see DBIA, VIII, 102; IC, II, 16.

3743 The Cafer Ağa Mescidi, located on Moda Caddesi near the intersection with Cafer Ağa Mescidi Sokâğı in the Cafer Ağa
Quarter in Kadiköy. The mosque is thought to have been built between 1760 and 1773. It was damaged by fire in 1298/1881,
but repaired by the vakf administration in 1900; see IC, II, 14; ISKA, III, 1331; ISTA, VI, 3332. For location, see Perviţitch,
Kadiköy, sheet 7, block 139.

3744 The Sultan Mustafa Camii, known also as the Mustafa III or iskele Camii, located on Tavus Sokâğı near the intersection
with Yasa Caddesi in the vicinity of the Kadiköy Boat Landing in the Cafer Ağa Quarter in Kadiköy. The mosque was built in the
Ottoman baroque style by the imperial architect Mehmed Tahir Ağa in 1174/1760 for Sultan Mustafa III. It was damaged by fire
in 1270/1853 and remained in ruin until restoration by Sultan Abdülmecid in 1275/1858. It was again restored in 1975 by the
Directorate-General of Vakfs; see DBIA, V, 554-55; IC, II, 61. For location, see Perviţitch, Kadiköy, sheets 6, 8, block 149.

3745 Câmi-i zâsin.

3746 The Bulgurlu Mescidi, located on the Kısıklı-Dudullu Yolu in Bulgurlu Village in Üsküdar; see DBIA, II, 333; IC, II, 13;
ISTA, VI, 3117-19; Konyah, Üsküdar, I, 120-21. The village of Bulgurlu lay southeast of Küçük Çamlıca and is said to have taken
its name from the stone mortar in the garden of the Bulgurlu Mescid used for the pounding of cracked wheat which was
presented to the village by Şeyh Aziz Mahmud Hübâyi. The village has today been engulfed by the urban sprawl of Üsküdar.

3747 See Hadika, 65 and n. 370.
Mahmud Khan the First, was assisted by God in the construction of the primary school for boys (mekteb-i szbyan) located in its vicinity. The single hamam located nearby and the greater part of Bulgurlu’s quarters are properties of the blessed vakf of His Excellency Aziz Mahmud Efendi. There are a number of small public squares as well as one or two plane trees in the abovementioned village, and a patron of charitable works also caused water to be brought to it. He also installed a large marble mortar for the inhabitants of the village for pounding [grain] in the making cracked wheat (bulgur).

The Ksikh Mosque

Its builder was Abdullah Ağâ. He was a bostancıbaşı of His Majesty Sultan Murad Khan the Third. He died in the year 1000 [1591-92] and was buried in the enclosed cemetery of this mosque. There are also blessed congregational mosques of his in both İstavroz and in Langa. They are described in their places. [The Ksikh Mosque] does not have a quarter. [257]

The Selami Efendi Mosque

Its builder was Şeyh Selami Ali Efendi, whose biography was given in connection with the description of the şeyhs of the grand lodge (asitane) of His Excellency Hüdayi Aziz Mahmud Efendi. Other charitable works of his were noted in various places. However, he did not live to assign incomes for this blessed mosque, and, renouncing the transitory world in 1104 [1692-93], he was buried in this blessed mosque and exalted dervish lodge. At present, it is a place of pious visitation (ziyaretgâh). Damad Mehmed Paşazade Izzet Ali Paşa subsequently installed a minbar in the abovementioned mosque and assigned incomes for it. The abovementioned vizier was the son of Mehmed Paşa, one of the sons-in-law (damad) of His Majesty Sultan Mehmed Khan the Fourth. He embarked on a career as a renowned high official of the Exalted [Ottoman] State in the era of Sultan Ahmed Khan the Third, and attained the office of defterdar in the year 1140 [1728-29]. He concealed himself during the Patrona Revolt, which occurred in Rebi[ı]velvel of the year [one thousand one hundred] forty-three [1730]. Subsequently, on the accession of Sultan Mahmud Khan, he continued to hold his high office, and, [on] Tuesday, the twenty-first of Rebiüvelvel of the following year [23 September 1731], he was invited to the vizierial palace after the hour of afternoon prayer and, in addition to the office of defterdar, obtained the rank of vizier. Following his dismissal on Thursday, the seventh of Zilkade of the above-mentioned year [2 May 1732], Mehmed Efendi, who was commissioner of the finance register (defter emini), was deemed worthy of the office of defterdar. The abovementioned vizier [Izzet Ali Paşa] was appointed to the defense of the fortress of Yerevan, and, following his death in Cemaziyülâhur 1147 [1734], while he was resident in the abovementioned fortress, he was buried in the pure earth in the enclosed cemetery of the blessed congregational mosque of Saliha Sultan [in Yerevan]. The abovementioned sultana was the mother of His Majesty Sultan Mahmud Khan, and she restored to life this
blessed congregational mosque in the abovementioned fortress. The late Münif Efendi composed this chronogram for the death of the abovementioned vizier. It was noted down in this place as a blessing.

The jeweled chronogram couplet came to mind.

O Münif, its dotted letters are like pearls.

"Glorious God, make Ali Paşa’s Grave a place where the sun of divine perfection appears!"

Receb Paşa, the commander-in-chief (serasker) of Iran, is buried beside the aforesaid [Izzet Ali Paşa]. This Receb Paşa became governor of Egypt in Zilkade 1132 [1720], following Kethũda Ali Paşa. After his dismissal in Receb the following year [1721], the former grand vizier Nişancı Mehmed Paşa became governor of Egypt in his place. Subsequently, the defense of Yerevan and the office of commander-in-chief (serasker) were conferred on his steward (kethũda) Ibrahim Paşa, and, following [Ibramim Paşa’s] death, he was buried beside his master, Receb Paşa. The vizier Beyli Mustafa Paşa was also buried there following his death.

In the year 991 [1583], during the sultanate of Sultan Murad Khan the Third, Ferhad Paşa seized and conquered the mentioned fortress of Yerevan from the hands of the Safavid Shah Muhammed Hudabende. Subsequently, in 1014 [1605-6], during the sultanate of Sultan Ahmed Khan the First, Shah Abbas ibn Hudabende besieged it for seven months [and] conquered it, and its defender, the mir-i miran Yusuf Paşa, became a victim of captive’s bonds. Ten years later, during the first grand vizierate of the noble commander Kara Mehmed Paşa, the abovementioned fortress was again besieged, but victory was not facilitated by God. Still later, in 1045 [1635-36], His Majesty Sultan Murad Khan the Fourth conquered it after a siege of seven days. In the same year, after the return of His Majesty the abovementioned padishah to the Exalted Threshold [Istanbul], and following the appointment of the vizier Murtaza Paşa to the defense of the abovementioned fortress, Shah Safi again besieged it. Reducing it to extremity [after] two and a half months, he reconquered it. Following his death at the time of the siege, the abovementioned commander was buried in the abovementioned fortress. Subsequently, in the year 1132 [1719-20], it was reconquered and subjugated by the hand of Arifi Ahmed Paşa, the commander-in-chief (serasker) of Iran. However, it again passed into the hands of the Red Heads (surh-seran) in the time of Sultan Mahmud Khan [the First].

575 Beyt-i murassa, a couplet in which only the dotted letters are totaled for the date.
576 Rabb-i ‘izzet ‘Art Psd’nifi ide/Melhedin cilvegdh-i mihr-i cemdl. The dotted letters of the couplet give the date 1137/1724-25.
574 Nişancı Mehmed Paşa, known also as Tevkii Mehmed Pasa (d. 1728), Ottoman grand vizier of the reign of Ahmed III. The son of a merchant from Kayseri, he settled in Istanbul and became a protégé of Abaza Sfileyman Paa, who had been appointed governor of Aleppo. He was subsequently assigned to a number of subordinate posts and, at the same time, became acquainted with Mevkufaçi Ibrahim Efendi (the future Nevşehirli Damad Ibrahim Paşa), who aided him in gaining appointment in February 1717 to the post nişancı with the rank of vizier. Following the loss of Belgrade to the Austrians in August 1717, he was appointed grand vizier and commander-in-chief of the army (26 August 1717), but the defeats in the north led to the ascendency of a peace party in the capital, led by Damad Ibrahim Paşa, who replaced Mehmed Paşa as grand vizier on 9 May 1718. Although briefly appointed governor of Van and muhafız of Kandiye, Mehmed Paşa was finally given the governorship of Egypt in 1721, where he succeeded in suppressing rebels and restoring order. In July 1728, he was transferred to the governorship of Jidda, where he died a few months later. He was buried in the Mualla cemetery in Mecca; see SO, IV, 223-24.
577 Shah Muhammad Khudâbanda, the weak, mild and somewhat unworldly son of the Safavid Shah Tahmâsp, who ruled from 1578 to 1588 as Sultan Muhammad Shâh.
578 Shah ‘Abbâs ibn Khudâbanda, the Safavid Shah ‘Abbâs I, who reigned from 1588 to 1629.
579 Shah Safi, the grandson and successor of Shah ‘Abbâs I, who reigned from 1629 to 1642.
580 A synonym for kizâl bas, a term used to denote supporters of the Safavid house, because of the distinctive scarlet or crimson hat (tac) with twelve gores commemorating the Twelve Imams of the Ithnâ-‘ashari Shi‘is worn by the murids of the Safavid seyhs.
Because the water of the fountain located in the abovementioned Kısıklı Village is most delicious, people carry it off to many places. His Majesty Sultan Mehmed Khan the Fourth caused a fountain to flow in the famous excursion spot called Büyük Çamlıca, near the abovementioned village. It is a fountain the equal of which cannot be found. However, [the water flow] is not abundant. The poet named Nafi, one of the poets of the time, composed this chronogram for the abovementioned fountain:

His Majesty Sultan Mehmed of Jemshid-like magnificence,
Defender of the Law of the Prophet, Shadow of God:
[259] Each morning, his noble disposition, like a rosebud,
    Manifests itself in this prosperous, joy-giving place.
He issued an imperial command. It flowed.
An exhilarating fountain fit for a shah!
    Its Kevser-adorning water is the envy of the Selsebil.
    Its paradise-of-Irem -resembling pool is a source of health.
May Jemshid’s elixir of life be the sultan’s in perpetuity!
    Lord God, preserve his person!
    May it always flow like wine until the Day of Judgment!
    May his order and command to the world be eternal.
I asked [its date] from Nafi. He said, the date is,
    “Fountain of the soul-reviving spring of life,” 1660-61.

Hafid Efendi, the son of Asır Mustafa Efendi, who was şeyhülislâm in the days of the sultanate of his Majesty Sultan Selim Khan, praised it in his Su Rısalesi (Epistle on Water), saying, “The sultan of fountains is the fountain of Çamlıca.” The aforesaid deceased Hafid Efendi also wrote a book named Galatat (Linguistic Barbarisms). There are at present at this Çamlıca a number of embankments and grassy terraces. Moreover, in the era of the abovementioned Sultan Selim Khan, Benlizade Ahmed Raşid Efendi caused another grassy terrace and a fountain to be built. But very little water flows [from it]. The year 1215 [1800-1] was the date of its construction. The abovementioned gentleman held the offices of kadi of Galata and of Egypt and obtained the rank of the Two Holy Cities (harameyn rütbesi). In the middle of Zilkade one thousand two hundred eighteen [1804], he was distinguished with the honorary rank (paye) of the Abode of the Caliphate [Istanbul], and subsequently, near the middle of Rebıfülevvel of the year [one thousand] two hundred thirty-one [1816], he was pensioned off

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579 The Mehmed Han Çeşmesi in Büyük Çamlıca; see Tanışık, Çemeler, II, 274; Egemen, Çeme, 562-64. Büyük Çamlıca, itself, located about 4 kilometers from the Üsküdar Boat Landing, was and remains a favored excursion spot on the Asian side of the Bosphorus. With an elevation of 267 meters, it is the highest point in Istanbul’s immediate environs and affords a magnificent view of the Bosphorus and city, particularly toward evening, when the sun sets almost directly behind Istanbul’s domes and minarets.

576 For Jemshid, see Hadika, n. 3311.

576 For İrem, see Hadika, n. 3141 above.

576 Çeşme-i ʾayn at-hayāt-i cān-festā.

576 Reisizade Asır Mustafa Efendi (1728-1804), ninety-third Ottoman şeyhülislâm. The son-in-law of the reisülküttab Tavukçubaşı, he was trained for a learned career and received his diploma (rius) following examination at the early age of fifteen. Between 1768 and 1785, he was given a series of judicial appointments, including Yenisehir Fenari, Bursa, Mecca and Istanbul, followed by promotion to kadusker of Anatolia. In 1789, he became kadusker of Rumelia, but was exiled to Kastamonu shortly after. Following the dismissal of Şeyhülislâm Mustafa Efendi in 1791, he was pardoned and restored to office, and was himself made şeyhülislâm on 30 August 1798. He was dismissed by Selim III two years later (11 July 1800) and retired to his yalı on the Bosphorus, where he died in 1804. He was buried beside the library which he founded in Bahçekapı. A skilled calligrapher, he wrote in Turkish, Arabic and Persian and had a reputation for politeness, philanthropy and virtue; see Altunsu, Osmanlı Şeyhülislamları, 166-67; SO, III, 281.

576 The Benlizade Ahmed Raşid Efendi Çeşmesi in Büyük Çamlıca; see Tanışık, Çemeler, II, 400-1; Egemen, Çeme, 188.
with a monthly allowance of 1,500 gurus, which is the income (arpalk) of the village of Şehir. Passing away to the Abode of Eternity a short time later, he was buried in his private tomb located near the Çarşamba Pazan. Three male children survived [him], and in 1242 [1826-27], at the time of our writing, one is kadi of Damascus and another is kadi of Aleppo. [260] One of them has already died.

There are some large houses and gardens in the abovementioned excursion spot. This place is also called Eski Çamlıca (Old Çamlıca). Opposite it is Çamlıca-i Cedid (New Çamlıca), which is known as Küçük Çamlıca (Little Çamlıca). Although this place was previously a tekke, His Majesty Sultan Mehmed Khan the Fourth ordered the construction of an unpretentious palace in its place, for the construction of the fountain of which the late Cevri Efendi composed this chronogram:

His Majesty Sultan Mehmed Khan of the Alexander-like throne:
He is the sun of the apogee of the sultanate, the Shadow of God.
To the garden of the world the blossoms of that shah of shah’s justice
Impart splendor. May he always be pleased!
Çamlıca was esteemed for its lushness.
This open place of pleasing clime met with the abundance of his favor,
This unequaled mansion of his was deemed worthy of his favor.
He built a hall and fountain. It was brought to life.
He created a rose garden of Paradise-resembling ornament in the world.
It became a royal excursion spot, a joy-giving place of pleasure.
Cevri composed a chronogram for this abode and fountain.
“Exhilarating Cennetabad, spring of soul-refreshing water,”[3766] 1064 [1653-54].

At present, however, not a trace of the abovementioned palace remains. There is an archery marker (nisangâh) of the padishah of the time, Our Lord, His Majesty Gazi Sultan Mahmud Khan, near this place. Because the abovementioned village of Kısıklı is situated between these two Çamlıca [hills], it was called “squeezed” (kısıklı). The garden known as Sari Kaya located near this village was built by Derviş Efendi, who was first imperial imam (imam-ı evvel) in the era of the Martyr Sultan Selim Khan.[3767] On orders of His Majesty the abovementioned sultan that it be rebuilt and renovated for his honored mother, Her Majesty the virtuous valide sultan, it subsequently became an exalted private palace. [261] Later, following the death of Her Majesty the abovementioned sultana, it was given to Her Majesty Esma Sultan, the sister of the padishah of the world.

There is a sweet-water [fountain] known as the Tophanelioglu Çeşmesi near this place,[3768] which on clear days has its own coffee house, and they provide coffee [there]. It is a place that resembles a mountain pass. In the era of Sultan Selim Khan, a person named Tahir Baba, who belonged to the Bektashi dervish order, rebuilt a Bektashi tekke behind the gardens which are opposite it. Subsequently, on the raising and demolition of the other Bektashi tekkes at the end of the year 1241 [1826], this too was demolished.[3769] A spring known as Kayış Pınar flows from beneath the mountain known as Kayış Dağı,[3770] one hour’s distance from the village of Kısıklı. Nowadays they bring [its water] to Istanbul and Üsküdar. At a distance of one hour from this place there is a mountain known as Alem Dağı,[3771] which is a place of pious visitation (ziyaretgâh) of the Armenian community.

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3766 Cennet-übûdes-ü müşerrîh ‘ayn-ü âbi cenn-fezd.
3767 Selim III, who was murdered by rebels in 1808.
3768 The Tophanelioglu Meydan Çeşmesi, dated by its inscription to 1140/1727-28; see Tamşük, Çeşmeler, II, 310-11; Egemen, Çeşme, 799.
3769 For the destruction of the Bektashi tekkes in 1826, an episode which accompanied the so-called Vak’a-ı Hayriye or Auspicious Event, see Hadika, n. 2475.
3770 A hill with an elevation of 438 meters, located about 10 kilometers east of Kadıköy and 5 kilometers north of Maltepe on the Sea of Marmara; see DBIA, IV, 504-5.
3771 A well-known excursion spot on the Asian side of the Bosphorus and the source of one of the most highly regarded springs...
The Mosque of the Sari Kadi Karyesi

This [Sari Kadi] is a village in the vicinity of Üsküdar, near the abovementioned Alem Dağ. The son of Şeyh Ilyas Bey of the dervish order of the Kübrîye and Mustafa Dede Efendi, the son of the late Sari Kadi Mehmed Dede Efendi, who was Ilyas Bey’s halife and a disciple of the same spiritual master, are buried in a private tomb in the abovementioned place. He died in the year “Longing for the divine,” 887 [1482-83]. He was one of the companions who fought along with His Majesty Gazi Ebûlfeхt Sultan Mehmed Khan at the seige of Constantinople. The abovementioned Şeyh Ilyas’s line of spiritual descent goes back through eight intermediaries to His Excellency the Great Şeyh Necmeddin. And His Excellency Necmeddin’s [spiritual lineage] goes back to His Excellency Şeyh Cüneyd Baghdadi —may his grave be hallowed—again through eight intermediaries. After a time, the patron of charitable works Nurbanu Sultan, the mother of Sultan Murad Khan the Third and builder of the Atik Valide Congregational Mosque in Üsküdar, enlivened this village with the construction of a blessed mosque. Later, Bosnavi Osman Efendi, the writing teacher of His Majesty Sultan Mustafa Khan the Third, installed its minbar while he was mütevelli of the [mosque’s] vakf. The abovementioned Osman Efendi died in the year “Osman is nonexistent,” 1181 [1767-68], while he was a müderris. He is buried before the mihrab of the blessed Ayazma Congregational Mosque, which is a charitable work of the abovementioned padishah. The abovementioned şeyh, His Excellency Mustafa Efendi, is buried alone in the abovementioned tomb. There is a turban-wrapped, conical cap (destarlı kilah) on his grave. His esteemed wife and noble sons are buried outside the blessed tomb. Isa Dede Efendi, the most noble brother of Şeyh Mustafa Efendi, is buried outside, near [Mustafa Efendi’s wife and sons] in a cemetery near a great tree. May the mercy of God be upon them all!

The spiritual lineage of His Excellency Necmeddin al-Kübra—hallowed be his supreme secrets—goes back to His Excellency Cüneyd in the following manner: His Excellency Necmeddin al-Kübra, His Excellency Ammar bin Yasir Bidlisi, His Excellency Ebu al-Necib Sühreverdi, His Excellency Ahmed Gazali, His Excellency Ebu Bekir Nessac, His Excellency Ebu Osman Magribi, His Excellency Ebu Ali Katib, His Excellency Ebu Ali Rudbari, His Excellency Cüneyd Baghdadi—hallowed be their secrets.

His Excellency Necmeddin al-Kübra died a martyr in 618 [1221-22]. The reason [for his death] had to do with the fact that some persons connected with him urged him to flee to a place of refuge when news of the invasion of the lands of Iran by the seditious Cengiz reached Gurgan. And [Necmed-
din Kübra] replied, “After we found pleasure together with so many Muslims in times of tranquility, shall we, on the other hand, in times of suffering, look back [from safety and watch] that infidel without religion annihilate thousands of the Faithful? For us such a life is not proper. To be joined together with all [the Community] is a great blessing.” He obtained the rank of martyr together with Sadreddin Hamavi, Radyeddin Ali Lala and other children, illustrious ones, disciples and friends—may God hallow their secrets.

The chain of spiritual descent proceeded from His Excellency Şeyh Necmeddin in this manner: Şeyh Ali bin Lala was initiated into dervish orders by the abovementioned şeyh; Şeyh Ahmed Zakir Curfanı received [initiation] from him; and Şeyh Nureddin Abdurrahman Isferani received it from him; [263] and Şeyh Ala al-Devlet al-Sennani received it from him; and Şeyh Mahmud Mezdifani received it from him; and Şeyh Seyyid Ali Hüdai received it from him; and Şeyh Hoca Ishak Hatläni received it from him; and Şeyh Seyyid Mehmed Nurbahaş received it from him; and Şeyh Mehmed bin Yahya bin Ali Ceylanishi Lahci received it from him. According to tradition, the abovementioned Şeyh Ilyas was also initiated into the dervish order [of the Nurbahaşiye] by His Excellency Şeyh Seyyid Mehmed Nurbahaş. The fact that this exalted dervish order is referred to as the Nurbahaşiye has to do with its descent from His Excellency Şeyh Seyyid Mehmed.781

From His Excellency Şeyh Cüneyd Bagdhadi back to His Excellency Our Master, [Muhammed], the Seal [of those] in whom the office of Prophet resides—may prayers and peace be upon him—the chain of spiritual descent is as follows: His Excellency Cüneyd received the grace of truth from His Excellency Sari al-Sakati; and he received it from Maruf Kehri; and he received it from His Excellency the Imam Ali Riza; and he received it from His Excellency the Imam Musa Kazim; and he received it from His Excellency the Imam Cafer-i Sadık; and he received it from His Excellency the Imam Mehmed Bakir; and he received it from His Excellency the Imam Zeyn al-Abidin; and he received it from His Excellency Our Master [the Prophet Muhammed]—upon whom be prayers and peace. And Our Master received the grace of truth from the Lord God.

The death of His Excellency Cüneyd occurred in the year 297 [909-910], during the reign of the Abbasid [caliph] Mu'tazid bi-llah Ebu 'Hüseyn Ahmed bin al-Muwaффak.782 My Lord, may the felicitous spiritual influence of His Excellency, Our noble Master [Muhammad] always be present and protect us! May he include [us] through his intercession among those saved in the Eternal World! Amen!

By the grace of God, be He exalted, this book came to completion at the village of Sari Kadi.

With the support of the royal delight in knowledge, this truthful book was printed and reproduced in the Imperial Printing Office on 7 Zilhicce of the year 1281 [3 May 1865], during the administration of the felicitous Lutfi Efendi.

781 The Nurbakhshiyya was a Shi'i offshoot of the Kubrawiya. Its origins are traced back to Sayyid Muhammad b. Muhammad Nurbakhsh (1392-1464), a charismatic figure who declared himself to be the Mahdi and tried several times to raise popular revolts and seize power in Iran. The order has lasted longest in Kashmir and Balistan. It has been erroneously claimed that the Bukharan saint Emir Sultan (d. 1429), who married the daughter of Bayezid I and is buried in Bursa, belonged to the Nurbakhshiyya. The order was virtually unknown in Turkey, where it was frequently misidentified as a branch of the Khatwalliya; see EI², VIII, 134-36.

782 Mu'tadid bi-llah Abu 'l-Abbâs bin al-Muwaффak was, in fact, Abbasid caliph between 279/892 and 289/902. Junayd (Cüneyd) died during the reign of the caliph Muktadir bi-llah, who reigned from 295/908 to 320/932.
GLOSSARY

*abdesthane*  
Place for ablutions.

*acemi ağâ*  
Commander of the *acemi oğlan* (q.v.).

*acemi oğlan*  
Foreign boy, the term applied to Christian youths enrolled through the *dev-şirme* (q.v.) for service in the sultan’s palace troops.

*ağâ*  
Chief or master; title used for ranking for persons of varying importance employed in government service, often of a military or non-bureaucratic character, including eunuchs of the imperial palace, pages of the privy chamber and commanders of the Janissary corps.

*ağâ kapısı*  
Residence of the commander of the Janissary corps.

*ahi*  
Member of one of the semi-religious fraternities or guilds organized in Anatolia in late Seljuk and early Ottoman times which adopted the ideals of chivalry and generosity.

*ak ağâ*  
See *babîssaade ağası*.

*akçe*  
A small Ottoman silver coin, often referred to in European sources as an asper.

*ailemdar*  
See *mir-i alem*.

*Anadolu ağası*  
Janissary officer responsible for the training of recruits conscripted from Asia.

*arpa emini*  
Literally barley commissioner, a high official of the *birun* (q.v.) in the imperial palace charged with maintaining the supply of fodder to the imperial stables and to some extent with the control of officials who purchased grain at fixed prices in the provinces for consumption in the capital.

*arpalsk*  
Barley money, an allowance made to the principal civil, military and religious officers of the Ottoman state in addition to their salary when in office or as a pension on retirement or while unemployed.

*asitane*  
Threshold; the grand lodge or principal tekke of a dervish order; also, the imperial capital, Istanbul, and the imperial court.

*asitane guumrügü baş kâtibi*  
Chief clerk of the Istanbul customs.

*aşçibaşı*  
The head cook in the kitchen of the imperial palace or in a tekke (*aşçı dede*).

*avcibaşı*  
Head of the huntsmen; the head of the thirty-third *orta* (q.v.) of the Janissary corps.

*ayazma*  
A sacred spring, usually of Greek Christian origin, although these have often evolved into Muslim sanctuaries as well. Their waters are often thought to possess curative properties and for that reason they are visited by the faithful throughout the year.

*azab*  
Literally unmarried or virgin, a term applied to several types of fighting men, especially naval marines, who were in theory (though not always in practice) forbidden to marry before retirement.

*baba*  
Elder, venerable man, *şeyh* of a religious order.

*bab-i ali*  
The name given to the *paşa kapısı* (q.v.) from the time of Sultan Abdül-hamid I.
babnaibi
Head deputy of a kadi; see naib.

babüssaade ağası
The ağa of the Gate of Felicity, known also as the kapı ağası (ağa of the gate) or ak ağa (white ağa), the chief white eunuch and overseer of the imperial palace. He was the sole mediator between the sultan and the world outside the palace and had authority to petition the sultan for appointment, promotion and transfer of palace servants.

bahçe
Garden, park.

baltaci
Ax men, halberdier, known also as teberdar (q.v.); members of various companies of palace guards, who were originally employed as engineers in the army, with duties such as felling trees, building roads and filling swamps.

baş ağa
Head ağa, the assistant to the chief eunuch of the apartments (daire) of the harem in the imperial palace.

baş baki külu
Inspector of the finance department (defterdarlık).

başçuhadar
Head of the sultan’s valets; see çuhadar.

başdefterdar
See defterdar-ı şik-ı ewvel.

başhalife
Chief clerk.

başkadin
The title of the eldest of the haske (q.v.) in the sultan’s harem.

basmuhasebe
The chief accountant and therefore the most important of the secretaries of the finance department or defterdarlık (q.v.).

başmusahib
Head gentleman-in-waiting; see musahib.

basyaza
The chief clerk of the Janissary corps, known also as the yeniceri efendisi or yeniceri kâtibi.

bazargânbaşı
Head merchant; the chief of the corporation of merchants.

bedestan
A covered market in which valuable goods are sold.

beşar odası
Lodgings for bachelors.

berat gecesi
The night between the fourteenth and fifteenth days of the month of Şaban, during which the revelation to Muhammed of his mission is celebrated.

bey
A military commander, governor of a sancak (q.v.), or hereditary ruler of an independent or autonomous principality.

beylerbeyi
Commander of the commanders, the governor-general of a province, vilayet or eyalet (q.v.).

beylikçi
The head of the divan kalemi, one of the chancery offices under the reisülküttab (q.v.), charged with the preparation of imperial orders called beylik (perhaps a corruption of bitik, meaning document) and the conservation of dynastic laws promulgated by the sultan (kanun).

bina emini
See emin-i bina.

birun
The Outside Service, the name given to the outer departments and services of the imperial household. The birun was, thus, the meeting point between court and the state.

bodrum
Subterranean vault, basement.

bostan
Garden.

bostancı
The corps of gardeners, one of the ocağ (q.v.) filled through the devşirme (q.v.) and charged with the maintenance of law and order on the shores of the Golden Horn, Bosphorus and Sea of Marmara and with care of the grounds of the imperial palace.

bostancıbaşı
Literally chief of the gardeners, the senior officer of the bostancı (q.v.).
GLOSSARY

bölüük
Literally a division. In the Janissary corps, each ocak (q.v.) of 1,000 was divided into ten bölük of 100 men each commanded by a bölükbaşi (q.v.) or yayabası (q.v.).

bölükbası
See yayabası.
cadde
A main road in a city, thoroughfare.
cami
A congregational mosque, Friday mosque.
cebeci
A member of the cebehane ocağı (q.v.).
cebecibası
Head of the corps of armorers; the commanding officer of the cebeci (q.v.).
cebehane ocağı
The corps of armorers, responsible for the manufacture and repair of arms and munitions for the Janissary corps.
celi
Name given to every large type of script, but used in particular for the large type of sülüs calligraphy found in monumental inscriptions on public buildings.
cemaat
A company or regiment of the Janissary corps.
cerid
A game popular in the Ottoman Empire between the sixteenth and nineteenth centuries in which mounted players fought mock battles by throwing wooden darts or javelins (cerid) at one another.
cerrahbaşi
Head imperial surgeon.
cüz
A section of the Qur’an for purposes of recitation.
cıdır mehterleri
Corps of tent pitchers; a company of grooms attached to the Outside Service of the palace and charged with the pitching and striking the sultan’s tents on campaign, and later, when the sultans no longer led their armies to battle, in the gardens of the palace or on excursions.
çakrabaşı
Literally head falconer, one of the non-military ağas of the Outside Service or birun (q.v.) of the imperial palace.
carşı
A bazaar or market quarter.
casnigibaşi
Head imperial taster, charged with the inspection of food prepared for the sultan and with the distribution of food from the palace kitchen. He was responsible for organizing and setting the tables for the sadrazam (q.v.) and viziers on the days when the divan-i hümâyûn (q.v.) met.
cavuş
The corps of messengers or heralds of the divan-i hümâyûn (q.v.), who also formed a part of the official ceremonial escort of the sultan and were used to convey and carry out the orders of the sultan and grand vizier.
cavuşbaşı
The head of the corps of cavuş (q.v.), an ağa of the Outside Service, who acted as a deputy to the grand vizier, particularly with respect to the administration of justice.
çesme
A fountain with a spout or spigot.
cilehane
The cell in a hanekâh (q.v.) in which novices undergo spiritual exercises for forty days prior to induction into a dervish order.
corbacı
Commander of a company in the Janissary corps.
cuhadar (çukadar)
The sultan’s valet, one of the most important ağas of the has oda (q.v.). He was charged with accompanying the sultan in processions and would scatter handfuls of newly minted silver coins among the crowd when the sultan rode to the mosque.
dahil
Inside, a medrese of the higher grade.
damad
Son-in-law, the husband of one of the daughters or sisters of the sultan.
darbhane
The mint.
darbhane emini
Commissioner of the mint, the functionary in charge of the imperial mint.
See darbhane emini.
darbhane-i amire emini
A school for instruction in Muslim Tradition (hadis).
darıülhadis
A school for the training of Qur'an readers.
darılkura
The ağa of the House of Felicity, known also as the kızlar ağası (aga of the women), the chief of the black eunuchs of the imperial palace, in charge of the sultan’s harem. He was in practice the chief officer of the entire palace and, from the last years of the sixteenth century, enjoyed the rank of vizier and came third in order of precedence, after the grand vizier and şeyhülislâm.
darüşsaade ağası
A hospital.
dayı
A child’s nurse, the title given to the wet nurses of the imperial household.
debbağ
Tanner.
defter emini
Commissioner of the register, known also as the defterhane emini, the functionary in charge of the government office in which the records of cadastral land surveys used for tax purposes (tahrir) were kept.
defterdar
Literally, register keeper, though often translated as finance director, the officials responsible for the sultan’s finances. The term was applied to three categories of functionaries: (1) defterdars of the Porte, i.e., those of Rumelia, Anatolia, the East and the Second Branch, with the finance director of Rumelia being the treasurer and chief financial officer of the empire (başdefterdar); (2) finance directors and representatives of the central treasury in the provinces (hazine defterdari, mal defterdar); and (3) the registrars of timars in each of the provinces (timar defterdar).
defterdar-ı sikk-i evvel
Chief finance officer of the first division, known also as the defterdar-ı sikk-ı ula, corresponding to Rumelia and hence the chief finance officer of the empire (başdefterdar).
defterdar-ı sikk-i sani
Chief finance officer of the second division, that is, of Anatolia.
dellalbaşi
Head of the public criers.
dergâh
A dervish convent or tekke.
devirhan
Qur’an reader.
devolet kethüdası
Steward of the grand vizier.
devran
A type of zikr (q.v.) performed to the accompaniment of music, practiced by members of the Halveti, Cerrahi and Kadiri dervish orders.
deviyâ
Judgeships held on a rotational basis in the larger towns by members of the judicial hierarchy.
devişirme
The periodic levy of Christian children, enslaved, converted and trained to fill the ranks of the Janissary corps and posts in the Ottoman administration. The term is also used to describe the recruits themselves.
divan
In literature, a collection of poetry or prose; the holding of a court, the public sitting of a governor, council or judge; see also the divan-ı hümâyün.
divan efendisi
The chief secretary of the grand vizier or of a beylerbeysi.
divan-ı hümâyün
The Imperial Council of State, presided over by the grand vizier.
divan kâtibi
Secretary to the imperial council of state (divan).
divan muhasebecisi
Keeper of the accounts of the imperial divan.
divanhane
Council hall, hall in which a divan (q.v.) meets.
divitdar  The keeper of the royal inkwell; also certain functionaries with scribal duties in the chancery.

dizdar  Fortress commander, warden of a fortress.

dökücübaşı  Head gun-caster in the Imperial Arsenal or tophane (q.v.).

dülbend ağası  The ağa of the turban, one of the superior pages of the has oda. He was the sultan’s deputy in charge of the Chamber of the Prophet’s Cloak (harka-i saadet odası) and followed the sultan in procession carrying the imperial turbans.

emin  Literally commissioner or intendant, an Ottoman administrative title given to salaried officers appointed by or in the name of the sultan to administer, supervise or control a department, function or revenue source.

emin-i bina  Building commissioner, a functionary who supervised imperial or state building projects. His role was not that of architect, involved in the design of a building and its actual construction, but rather he was concerned with overseeing a project’s finances.

emin-i matbah  Commissioner of the imperial kitchens.

emin-i süre  See süre emini.

emirülhac  The leader of the Pilgrimage caravan to Mecca.

enderun  The Inside Service, the name given to the personal and private services of the sultan in the imperial household, comprising the Privy Chamber, Treasury, Privy Larder and Great and Little Chambers.

enderun ağaları  Pages and officers of the Inside Service of the imperial palace.

enderun mevkufat hocası  Master of retained revenues of the Inside Service of the imperial palace.

etmekci  Baker in the imperial bakehouse.

etmekcibaşı  Head baker in the imperial bakehouse.

eyalet  The largest administrative division in the Ottoman Empire, governed by a beylerbeyi (q.v.). An eyalet was composed of a number of sancaks (q.v.).

fakih  An expert on canon law (fiqh).

fatiha  The Opening, the name of the first sura of the Qur’an. The term is often included in chronograms for the death of an individual or is inscribed on gravestones as a request that the reader recite the sura as a blessing for the deceased.

ferace  A type of cloak worn by members of the ulema.

fetva  A legal opinion on a point of law issued by the şeyhülislam (q.v.) or a müfti (q.v.).

fetva emini  Commissioner of fetvas, the head of the fetvahane, the records office in the şeyhülislam kapısı or residence of the şeyhülislam, charged with the preservation of judicial decrees. His duties also included the preparation of legal opinions on questions of religious law and answering questions on religious law raised in petitions submitted by private parties (as opposed to the government).

fetva sahibi  Master of legal opinion, i.e., the şeyhülislam.

gazi  A fighter for the faith; one who takes part in the Holy War against the infidels. In later times it became a title of honor used by the Ottoman sultans and other rulers.

guruş  The name of a small Ottoman coin, referred to in European sources as a piaster.
gümruk
Customhouse.
gümruk emini
Commissioner of the Istanbul customs.
gümrückü
Customs commissioner.
hace
See haceğân.
haceğân
Senior clerk, a chancery official.
haftancıbaşı
Keeper of the imperial wardrobe.
hadis
Tradition, an account of what the Prophet said or did.
hakan
Khan, sultan, emperor.
halife
Successor or deputy; an advanced initiate in a Sufi brotherhood and lieutenant of the head of a dervish lodge, who was authorized to propagate the teachings of the brotherhood.
halvethane
A place of retirement or cell used for private religious devotions; see also cilehane (q.v.).
halvetsera
A private palace.
hamam
A public bath.
han
Turco-Mongolian title for supreme ruler; khan
hanekâh
A dervish lodge or tekke (q.v.).
harem
Sacred territory; the precinct of a mosque; the women’s apartments in a house.
haremeyn muftişi baş katibi
Chief clerk of the inspector of the Two Holy Cities
haremeyn muhasebecisi
Accountant of the vakf of the Two Holy Cities.
harç
Outside; the lowest of the twelve medrese grades.
has oda
The Privy Chamber of the imperial palace.
has odabası
Head of the Privy Chamber, one of the five principal white-eunuch lieutenants of the babıssaade ağası (q.v.) in the Inside Service of the Imperial Palace. His duties included the guarding of the Prophet’s mantle (hrkka-i serif), waiting on the person of the sultan, and serving as master of ceremonies.
has odağı
A page in the Privy Chamber of the imperial palace.
haseki
The title of the four senior or favored consorts of the sultan in the harem.
hassa silahsor
See silahsor.
hatib
The mosque preacher who delivers the hutbe (q.v.) at Friday prayer in a congregational mosque.
hatm-i haceğân
The seal of the masters, a litany performed by the Nakşbendi.
havass-i ref’â kadıları
Kadis of the Exalted Domain, i.e., the kadis of Eyüp.
hazine-i amire katibi
Clerk of the State Treasury.
hazine kethüdası
The steward or lieutenant of the hazinedarbaşı (q.v.), the head treasurer of the sultan’s Inner Treasury in the imperial palace.
hazinedar
Treasurer; also title of the second black eunuch of the imperial household staff, charged with supervision of the expenditures of the harem.
hazinedarbaşı
Literally head treasurer, the head of the sultan’s Inner Treasury in the imperial palace.
hazire
An enclosed graveyard, especially on the grounds of a mosque or a tekke.
hekimbaşı
Head physician; the chief physician of the imperial court.
helvacıbaşı
Head of the halva cooks.
hilâr
A robe of honor presented by a ruler as a reward or mark of distinction.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Humbaracryan</td>
<td>The mortar corps, a unit of the <em>cebeci ocağı</em> (q.v.) charged with the production and use of mortars, grenades, bombs, portable mines and artificial fire.</td>
</tr>
<tr>
<td>Hutbe</td>
<td>The address delivered from the minbar in the mosque after Friday prayer.</td>
</tr>
<tr>
<td>Icazet</td>
<td>A license or diploma conferred on a medrese graduate declaring him fully conversant with whatever works he had been studying and authorizing him to teach those books.</td>
</tr>
<tr>
<td>Id</td>
<td>Literally feast or festival, referring to the two major celebrations of the Muslim religious calendar: (1) the <em>id-i adha</em> (Turk. <em>kurban bayramı</em>) or feast of sacrifice, celebrated on 10 Zilhicce, the day on which pilgrims sacrifice in the valley of Minâ outside Mecca; and (2) the <em>id-i fitr</em> (Turk. <em>seker bayramı</em>) or festival of the breaking of the fast, marking the end of the hardships of the month of Ramazan.</td>
</tr>
<tr>
<td>Id-i adha</td>
<td>See id.</td>
</tr>
<tr>
<td>Id-i fitr</td>
<td>See id.</td>
</tr>
<tr>
<td>Ilmiye</td>
<td>Men of Learning; the religious learned establishment, consisting of the educational and judicial organization of the ulema and comprising kadis, müderrises and müftis (q.v.)</td>
</tr>
<tr>
<td>Imam-i Sultanî</td>
<td>Imperial imam, the personal imam or prayer leader of the sultan.</td>
</tr>
<tr>
<td>Imam-i Şehriyari</td>
<td>See <em>imam-i Sultanî</em>.</td>
</tr>
<tr>
<td>Imaret</td>
<td>In Ottoman usage, a soup kitchen erected as a charitable foundation for the distribution of food to the needy.</td>
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<tr>
<td>Iskele</td>
<td>A boat landing, wharf, quay.</td>
</tr>
<tr>
<td>Kadiaskan</td>
<td>One of the two chief military judges (of Rumelia and Anatolia) in charge of all pedagogical and judicial appointments in their respective regions.</td>
</tr>
<tr>
<td>Kadilik</td>
<td>A judicial district overseen by a kadi.</td>
</tr>
<tr>
<td>Kadın</td>
<td>Consort of the sultan; lady.</td>
</tr>
<tr>
<td>Kadr gecesi</td>
<td>The Night of Power, 27 Ramazan, the anniversary of the date on which the Qur’an was revealed.</td>
</tr>
<tr>
<td>Kaimmakam</td>
<td>Known also as the <em>sadaret kaimmakamı</em> or <em>kaimmakam pasa</em>, an official who remained in the capital as deputy of the grand vizier when the latter was away on military campaign. He enjoyed almost all of the authority of the grand vizier, including issuing <em>fermans</em> (q.v.) and nominating functionaries for appointment.</td>
</tr>
<tr>
<td>Kalem</td>
<td>A financial or chancery office in the central or provincial administration.</td>
</tr>
<tr>
<td>Kalemiye</td>
<td>Men of the Pen, the financial and chancery bureaucracies of the central or provincial governments.</td>
</tr>
<tr>
<td>Kallavi</td>
<td>Vizier’s turban.</td>
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<tr>
<td>Kapı</td>
<td>Door, gate; government office.</td>
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<tr>
<td>Kapı ağası</td>
<td>See <em>babüssaadê ağası</em>.</td>
</tr>
<tr>
<td>Kapı kulü</td>
<td>Slave of the Porte; a <em>devşirme</em> (q.v.) or a slave employed in the administrative or standing military establishment of the sultan.</td>
</tr>
<tr>
<td>Kapıcı</td>
<td>Gatekeeper; the corps of guards placed at the main gates of the imperial palace.</td>
</tr>
<tr>
<td>Kapıbaşı</td>
<td>Head gatekeeper; the head of the <em>kapıcı</em> (q.v.) corps, the guards placed at the main gates of the imperial palace.</td>
</tr>
</tbody>
</table>
kapıcılar kethüdasi  Steward of the gatekeepers, one of the principal officers of the Outside
Service of the imperial palace, charged, among other things, with the
carrying of messages between the sultan and grand vizier.

kapudan-ı derya  See kapudan paşa.
kapudan kethüdasi  Steward or deputy of the kapudan paşa or grand admiral of the Ottoman
fleet.
kapudan paşa  The title of the commander-in-chief or grand admiral of the Ottoman navy,
known also as the kapudan-ı derya.
karcıbaşı  Chief of the ice provisioners of the imperial palace.
karye  A village.
kasababaşı  Head butcher of the imperial kitchen.
kaside  Purpose poem; an ode, usually of between 15 and 99 couplets, consisting of
several parts, including a lyric prologue (nesib) and an encomium or pance-
gyric (mehdiye).
kasr  A pavilion or palace.
kassam  Trustee charged with the division of estates.
kâtib  A secretary or clerk.
kâtib-i divan  See divan kâtibi.
kâtib-i harem-i beyt-i serif  Office of clerk of the sanctuary of the Kaba.
kayyım  The caretaker in a mosque.
kaza  A sub-district of a sancak (q.v.); district over which a kadi exercised admin-
istrative authority.
kazgancıbaşı  The head of the kettle makers.
kemhacıbaşı  Head of the imperial brocade makers.
kethüda  Steward, intendant or authorized deputy of an important government
official or influential person, who looked after that person's affairs.
kethüda bey  See kul kethüdasi.
kethüda hatun  See kethüda kadın.
kethüda kadın  Lady intendant, stewardess of the harem; one of the two principle female
office holders of the imperial harem, responsible for the discipline of its
occupants.
kethüda kâtibi  See Vezir-i azam kethüdasi.
kethüda-yi sadr-i ali  See vezir-i azam kethüdasi.
kable  The direction of Mecca (or more precisely the western corner of the Kaba),
toward which the worshiper orients himself in prayer; hence the wall of a
mosque with that orientation.
kızlar ağası  See darüşsaade ağası.
kılar ağası (kileri ağa)  The ağa of the imperial larder, one of the most important ağas of the
Inside Service of the imperial palace.
kılar kethüdasi  Steward of the kılar ağası in the imperial palace.
kiremidcibaşı  Head of the tile makers.
kisve  The black cover of the Kaba.
konak  Mansion.
köşk  A villa, summerhouse, pavilion.
köy  A village.
kubbe veziri  See vezir-i kubbe-nisin.
Glossary

kul kethüdasi
Chief lieutenant of the ağa of the Janissary corps, known also as the kethüda bey, ocak kethüdasi or yeniçeri ağası (q.v.).

culluk
Guardhouse.

củyumeçebaşı
Head of the goldsmiths.

külliye
A building complex.

kürkçübaşı
Head of the keepers of the sultan’s fur pelisses.

kürcü
A reading stand on which the Qur’an is placed in a mosque.

lakab
Nickname or honorific title.

lala
The tutor and regent of a prince during his minority.

leyle-i berat
See Berat gecesi.

leyle-i kadr
See kadr gecesi.

mahfil
A raised platform, tribune or gallery on the interior of a mosque used by müezzin or as an imperial tribune; see müezzin mahfili and mahfil-i hûmayun.

mahfil-i hûmayun
An imperial tribune or gallery on the interior of a mosque, usually screened off from the rest of the prayer hall and used by the sultan for worship.

mahkeme
Law court.

mahya
The lamps strung between the minarets of a mosque during the month of Ramazan to form words or pictures.

maliye kalemi halifesi
A clerk in the finance office (deftardarlık).

maliye tezkirecisi
See maliye kalemi halifesi.

matbah
A kitchen and, as regards the tekkes of the Mevlevî and Bektashî dervish orders, one of the basic components of their lodges.

matbah emini
Commissioner of the kitchen, a functionary of the birun (q.v.) of the imperial palace responsible for the palace kitchens.

matbah-i amire kâtihi
Clerk of the imperial kitchens.

mekteb
A Islamic primary school in which the elements of Arabic were taught.

mektubi-i sadr-i ali
See sadrazam mektubci.

mektubi kalemi
Chancery of the grand vizier.

mescid
A mosque; more specifically a small, neighborhood or quarter mosque not intended for Friday congregational prayer.

mevlidhan
Reciter of a mevlid, a panegyrical poem celebrating the birth of the Prophet Muhammed.

meydan
An open space, public square.

mimarbaşı
The head imperial architect.

mir-i alem
Commander of the standard, one of the ağas of the stirrup (ağayán-i rikab-i hûmayun), who was among the principal officers of the Outside Service of the imperial palace, charged with the care of the horse-tail standard and pennants carried before the sultan.

mir-i miran
See beylerbeyi.

mirahur
Master of the stable; one of the principle officers of the Outside Service of the imperial palace and chief equerry of the imperial household.

muallimhane
School for teachers.

muhaddis
A Traditionalist; an expert in the Traditions (hadis [q.v.]) of the Prophet.

muhsafiz
Warden, commander of a fortress.

muhsaâbe-i evvel
See başmuhsaâbe.

muhsâbeci
Accountant in the finance department.
muhassilliğe  Office of collector of revenues.
muhtesib  Market inspector.
muhzir  Summoner (of the Janissary corps or of a kadi).
muid  A recapitulator or tutor for medrese students.
mukassim  Water-distribution tank.
murid  A novice or disciple in a dervish order.
musahib  Gentleman-in-waiting (fem. musahibe), a royal companion or confidant of a sultan or prince, chosen from among the royal entourage for his elegance, wit, quickness at repartee and experience.
musalla  A prayer area.
musila  Introductory, or leading to; a teaching grade in the medrese hierarchy preparatory to appointment as a müderris (q.v.) in the medreses of the Suleymaniye.
mutasarrif  Governor of a sancak (q.v.).
muvakki  The inscriber of the royal seal, the chief of the imperial chancery; see nişancı.
muvakkit  The timekeeper in a mosque whose task it was to determine accurately the times of prayer.
muvakkit odası  See muvakkithanesi.
muvakkithanesi  The room of the timekeeper of a mosque, also referred to as the muvakkit odası.
müderris  A teacher or professor at a medrese (q.v.).
müezzin  A functionary of a mosque charged with the summoning believers to public worship at the five daily canonical times of prayer.
müezzin mahfili  The platform on the interior of a mosque used by the müezzin when pronouncing the call to prayer in the mosque at the Friday service.
müfti  A juroconsult or specialist in Islamic law.
mühürdar  Keeper of the seal, the private secretary of a high official.
mülazım  A medrese graduate admitted to candidacy for an ilmiye (q.v.) position, that is a candidate for office in the Ottoman learned hierarchy.
mülk  Private property.
mültüzim  A tax farmer.
müneccimbaşı  Chief court astrologer.
müteehhilin hucurati  Same as müteehhilin odaları (q.v.).
müteehhilin odaları  Quarters for married persons.
mütevelli  The administrator of a vakf (q.v.).
naihan  A singer of poems eulogizing the Prophet.
nahiye  A district; in Ottoman administration a subdivision of a vilayet or province.
naib  A deputy, especially of a judge or kadi.
nakib  See nakibülesraf.
nakibülesraf  The marshal of the descendants of the Prophet, an office instituted by Bayezid II in imitation of Abbasid and Mamluk usage. The office functioned as the head of a privileged corporation made up of the descendants of the Prophet Muhammed.
namazgah  Prayer place; an open air place for public prayer.
nazar  Superintendent, inspector.
nazar-ı darüşsaade  Superintendent of the House of Felicity; see darüşsaade ağası, above.
nazır-i harameyn: Superintendent of the Two Holy Sanctuaries, the title given to the administrator of the revenues of the Blessed Sanctuary (Harem-i Serif) in Mecca and the Tomb of the Prophet (Ravza-i Mutahhare) in Medina. This function was among the duties of the office of the darüssaade ağası.
nazire: A parallel poem; a poem written in emulation of one by another writer.
nesih: In calligraphy, a rounded, flexible script favored by scribes.
nevruz: The first day of the Persian solar year, marked by popular celebrations at the vernal equinox.
neyzenbaşı: Head flute player.
nisancı: Chancellor, the head of the imperial chancery, also responsible for inscribing the sultan’s tuğra or monogram on official documents.
nişangâh: An archery marker; see nişantaşi.
nişantaşi: Commemorative archery marker, indicating the distance of an arrow shot.
nisimengâh: Place of assembly; an open-air place for public worship, i.e., a namazgâh (q.v.).
nöbethane: Guardhouse.
ocak: Literally a hearth, but better translated as corps. In the Ottoman military establishment an ocak was a unit of recruitment.
ocak ağası: The name given to important ağas of the Janissary corps, including the yeniceri ağası (q.v.), sekbânbaşi (q.v.), kethûda bey (q.v.) and others.
ocak kethûdâsî: See kethûda bey.
oda: Barracks, lodgings.
okçubaşı: Head of the archers, the twenty-eighth ocak (q.v.) of the Janissary corps; also, the head of the guild of archers (known also as the okcular şeyhi) and of the Okcular Tekkesi in the Ok Meydam, the Archery Field, located above Kasimpasa.
ordu kadisi: Judge of the army.
orta: Literally center, a company or battalion of the Janissary corps.
ortabaşı: The head of an orta (q.v.) or battalion of the Janissary corps.
otakçabaşı: Head of the tent sellers.
örf: A type of turban worn by officials.
pasa: Title given military officers and administrators of the rank of beylere beyi or vizier.
pasa kapısı: The official residence and office of the grand vizier.
paye: An honorary rank.
pazar kayaği: Market caique; a large, heavy rowboat used to transport passengers and freight to the villages of the Bosphorus.
pir: Spiritual master, the founder of a dervish order.
pirdaş: One who traces his spiritual lineage to the same master as another; one who was trained by the same spiritual master as another.
reis-i etibba: Chief of the imperial physicians; see hekimbâsi.
reis-i sâtrân: Chief of the sultan’s running attendants; see sâtrbaşi.
reis kâlemi: Chancery office of the divan-i hümâyûn, overseen by the reisülküttab.
reisületibba: Chief of the imperial physicians; see hekimbâsi.
reisülkura: Chief of the Qur’an readers.
reisülküttab: Chief secretary of the imperial council or divan-i hümâyûn (q.v.) and director of the chancery under the nişancı (q.v.).
GLOSSARY

ribat
Originally a type of frontier fortress or stronghold used by gazis (q.v.) to fight the Holy War, but in later time a term which came to be synonymous with khan or caravansary.

rikabdar
Holder of the imperial stirrup, one of the ağas of the has oda (q.v.).

ruznamçe-i kebir
Head keeper of the daily accounts of the state treasury, known also as the büyük ruznameci; see ruznamçe kisedarı.

ruznamçe kisedarı
Keeper of the daily accounts, the official charged with keeping the daybook that recorded all transactions in the Outer or State Treasury (hazine-i amire).

ruznamçecî
Keeper of the daily account book in a government office; the clerk in charge of financial transactions.

sadaret kaimmakamı
See kaimmakam.

sadaret kethüdâsî
The steward of the grand vizier; see vezîr-i azam kethüdâsî.

sadrazam
The grand vizier.

sadrazam kethüdâsî
See vezîr-i azam kethüdâsî.

sadrazam mektubcû
Chief secretary of the grand vizier.

sahib-i mûhr
Master of the seal, i.e., the grand vizier.

sahîlhâne
Same as sahîlsaray (q.v.).

sahîlsaray
Seaside villa, seaside palace.

sahn-i seman
The Eight Courtyards, the eight medreses of the Fatih Mosque in Istanbul.

sakabaşî
Head of the imperial water carriers.

saman emini
Straw commissioner, the official charged with the provision of straw to the army.

sancak
Literally, flag or standard, a provincial unit governed by a sancakbeyi (q.v.), several of which joined together constituted an eyalet (q.v.) or beylerbeyilik.

sancakbeyi
The military governor of a sancak (q.v.).

sanduka
A cenotaph, usually in the form of a sarcophagus, on the interior of a tomb.

saray
Palace, mansion, government office.

saray ağası
The ağa of the palace, one of the five principle lieutenants of the babûsساade ağası (q.v.) in the Inside Service of the imperial palace.

saray hocası
Palace tutor.

sarayı
Palace woman, woman of the imperial harem.

sebil
A fountain house which provided free drinking water for public use.

sekban
The keepers of the hounds for the royal hunt; an ocak (q.v.) attached to the Janissary corps.

sekbanbaşî
The commander of the sixty-fifth orta of the Janissary corps as well as all thirty-four companies of the ocak of the seğmen or sekban (q.v.).

selamlık
The public procession of the sultan to one of the imperial mosques for noon prayer on Fridays.

semahane
Hall where the sema, the zikr (q.v.) performed by the Mevlevîs, takes place.

serasker
The commander-in-chief of the Ottoman army.

serbevvabin
Head gatekeeper; same as kapıçbaşî (q.v.).

serbostaniyân
Head of the bostancı; same as bostancbaşî (q.v.).

serçebeciyan
Head of the cebeci; same as cebecibaşî (q.v.).

serçavuşan
Head of the çavuş; same as çavuşbaşî (q.v.).

serçukadarı şehriyârî
The chief valet of the Imperial Privy Chamber; see çuhadar.
serdar
Field marshal or campaign commander; a military commander appointed to lead the army in a campaign in which the sultan did not take the field in person.

serhad ağası
Commander of a frontier garrison.

seyyid
A title of respect used for descendants of the Prophet through his daughter Fātima and 'Alī ibn Abī Ṭālib; a title of address, the equivalent of master.

sibyan mektebi
A mekteb (q.v.) for boys.

sır kâtibi
Confidential secretary of the sultan or a vizier.

silahdar
The sultan's personal weapons bearer, the highest ranking page of the Inside Service of the imperial palace after the has odabaşı (q.v.).

silâhsor
A guard in the imperial suite.

simkeş esnafiniñ kethâdası
Steward of the gold and silver thread-makers' guild.

simkeshane
The imperial workshop of gold and silver thread embroiderers, first located on the Divanyolu and later on Ordu Caddesi.

sipah
The kapı kulu (q.v.) cavalry corps, made up of the standing mounted units of the sultan's military establishment.

sipah kalemi başalifesi
Head clerk of the cavalry office.

sipah ocağı
The kapı kulu (q.v.) cavalry corps.

sipahi
A member of the sipah (q.v.) corps, the kapı kulu (q.v.) cavalry corps.

sipehsalar
Commander-in-chief, a commander of the army.

sitte
Six, the highest grade of kadi.

sofa
A bench; also a terrace.

sokak
Road, street, alley.

solak
Literally lefthanded, the four ortas (q.v.) belonging to the Janissary corps, specially charged with guarding the sultan.

son cemaat yeri
A narthex; the raised and covered porch or portico before the entrance of a mosque for use by those arriving late for prayer.

su naziri
Superintendent of the water supply, the chief lieutenant of the şehir emini (q.v.), responsible for the water supply of the capital.

subaşı
Literally head of the army, but in Ottoman usage a provincial administrator, usually under a sancakbeyi (q.v.), who commanded the sipahi (q.v.) of his district and preserved order there in peacetime.

sufi
A dervish, a practitioner of Islamic mysticism.

sülüs
Literally one third; in calligraphy a type of cursive script favored for monumental inscriptions.

sürrê
Purse; the sum sent annually by the Ottoman sultan as a gift to the şerifs of Mecca for distribution to the needy.

sürrê emini
Commissioner of the sürrê, the official charged with conducting the sürrê (q.v.) to Mecca.

sadîrvan
A tank or reservoir with spigots at its sides, usually in the courtyard of a mosque and used for ablutions.

şâtr
A running attendant, a member of the sultan's retinue in state ceremonies and processions.

şâtrbaşı
The head of the sultan's running attendants.

şehir emini
Commissioner of the city, an official of the Outside Service of the imperial palace charged in particular with control of the erection of new and the
repair of old buildings in the capital and with the maintenance of the city’s water supply.

sehzade Shah-born; royal prince.

serifs of Mecca Descendants belonging to the line of Abu Numayy, who ruled the Hijaz as sovereign dynasts under the suzerainty of the Ottoman sultans.

seyh Literally elder, shaykh, a general designation for a master in the scholastic community. Also a title used for Sufi elders and for the leaders of dervish brotherhoods.

seyhüislâm The chief juriconsuit or müfti (q.v.) of the Ottoman Empire, responsible to the sultan, who from the middle of the sixteenth century controlled the entire ilmiye hierarchy.

seyhûlkura Master of the Qur’an readers.

tahbrane A hostel or hospice, often part of a mosque complex.

tahrir Cadastral survey.

tahsildar A collector of taxes.

tahvîl kisedarı Head of the office of high appointments attached to the divan-i hûmayun.

taklid-i seyf The ceremonial girding of the Ottoman sultan with the Sword of Osman in the Eyüp Camii at the accession of a new ruler, the equivalent of a coronation ceremony.

talik Literally suspended; a Persian style of calligraphy characterized by sinuous letter forms and used in particular for the writing of books and letters and, in the chancery, for official correspondence.

tarîfhan A chanter of the praiseworthy qualities of the Prophet Muhammad.

teberdar See baltaci.

teberdarlar kethûdasi Steward of the halberdiers (teberdar [q.v.]).

tekbir The affirmation God is most great (Allahu ekber).

tekhe A dervish lodge belonging to a particular order, usually including residential, educational and ceremonial areas and supported by vakfs.

tersane emini Commissioner of the naval arsenal, the chief lieutenant of the kapudan paşa, charged with management of the naval dockyard in Kasimpasha on the Golden Horn.

tersane kethûdasi Superintendent of the naval arsenal, the keeper of accounts under the tersane emini (q.v.).

tesrifatçılık Office of master of ceremonies, originally attached to the divan-i hûmayun (q.v.), but transferred to the paşa kapısı (q.v.) in the time of Ahmed III. The official who held this office was known as the tesrifatçî efendî and was charged with overseeing protocol in official ceremonies in the palace, the divan-i hûmayun and paşa kapısı.

tetimme A preparatory school leading to admission to higher medrese education.

tevhid The formula of divine unity (There is no god but God).

tevhidhane The place in a tekke where the tevhid (q.v.) and other devotions are performed.

tekâr See nisansı.

timar A grant of agricultural revenue from a specified portion of state land which was made over to a sipahi (q.v.) in return for military service.

top arabacîlar ocağı Corps of artillery-wagon drivers.

top arabacîlar kârhanesi Workshop of the artillery-wagon drivers, located in Tophane.
GLOSSARY

**topçu**
The artillerymen; the corps of artillerymen in the sultan’s standing military establishment.

**topçubâşı**
Head of the artillerymen; the head of the corps of *topçu* (q.v.) in the sultan’s standing military establishment.

**tophane-i amire.**
The Imperial Arsenal, founded by Sultan Mehmed II on the European shore of the Bosphorus between Galata and Fındıklı.

**tophane nazir**
Superintendent of the Imperial Arsenal or Tophane.

**tuğ**
Horse-tail, an ancient Turkish emblem of rank, which was suspended from a standard surmounted by a golden ball. In the Ottoman service, varying numbers of *tuğ* indicated various ranks within the hierarchy. Thus, a *sancakbeyi* had the right to one *tuğ*, a *beylerbeyi* to two, viziers to three, the grand vizier to five and the sultan to as many as nine.

**tulumbacı ocağı**
The corps of pumpers, the fire brigade founded in the capital in 1722, during the grand vizierate of Damad İbrahim Paşa, by a renegade Frank, Gerçek Davud.

**turnacibası**
The commander of the *cemaat* (q.v.) of the *turnac*, the seventy-third regiment in the Janissary corps.

**tüütün gümüşü mukataası emini**
Commissioner of the tobacco customs tax-farm.

**ulema**
Scholars, especially men learned in the religious sciences.

**usta**
Master of a trade or craft; a minor officer in the Janissary corps.

**üsküf**
The knitted cap with tassels worn by Janissary officers.

**vaiz**
Preacher in a mosque.

**vakf**
A pious endowment, usually consisting of immovable property, established in perpetuity by an individual to maintain a pious foundation such as a mosque or medrese.

**vakfiye**
The deed establishing and describing the purpose, incomes and administration of a *vakf* (q.v.).

**vakif**
The founder of a *vakif* or pious endowment.

**vakıt-i iftar**
The time for breaking the fast of Ramazan.

**valide-i atik**
The mother of a deceased sultan and, hence, a former queen mother.

**valide sultan**
The mother of the reigning sultan and the ruler of the women’s portion of the harem; queen mother.

**veli**
A saint, a friend of God; one of the titles of Sultan Bayezid II.

**vezir-i azam kethüdasi**
Steward of the grand vizier, known also as the *sadaret kethüda*, *kethüda kâtibi*, *kethüda-yı sadr-i azam* or *kethüda-yı sadr-i ali*, the general deputy of the grand vizier, concerned particularly with home and military affairs.

**vezir-i kubbe-nişin**
Literally, vizier of the dome, the designation of a vizier of the *divan-i hümâyün* (q.v.), which met in a domed chamber on the west side of the second court of the imperial palace.

**vezir-i sani**
Second vizier, the vizier second in rank to the grand vizier in the *divan-i hümâyün* (q.v.), who was generally appointed *kâimmakam* (q.v.) or substitute for the grand vizier in the capital when the latter was absent.

**vezir kethüdasi**
See *vezir-i azam kethüdasi*.

**vilâyet**
A large province, also called an *eyâlet* or *beylerbeyi-lık*, governed by a *beylerbeyi* (q.v.) and made up of a number of *sancaks* (q.v.).
voivoada
Title given to the native princes of Walachia, Moldavia and Transylvania, who enjoyed autonomy under Ottoman suzerainty; also, the administrator of a mukataa or tax farm.

yali
A seaside villa.

yayabası
The commander of an Ottoman infantry units known as bölük (q.v.), a unit of 100 men in a Janissary division or ocak (q.v.) of 1,000 men.

yeniçéri ağası
The head of the Janissary corps.

yeniçeri efendisi
Chief clerk of the Janissary corps; see basyazeci.

yol
Road, path, street.

zaim
A holder of a zeamet (q.v.).

zakirbaşı
A devotional leader in a zaviye (q.v.).

zaviye
See tekke.

zeamet
A timar or grant of agricultural revenues valued at between 20,000 and 99,999 akçe (q.v.).

zikr
Invocations and remembrances of God performed by members of the dervish orders.

zikrhane
Devotional hall of a zaviye (q.v.) or tekke.

zimmet vekili
The head of the office charged with the collection of state debt under the chief accountant or başmuhasebeci (q.v.) of the defterdarlık (q.v.).

ziyâret (ziyaretgâh)
The blinkered halberdiers, an elite company of baltacı (q.v.) employed as guards in the imperial palace. They were distinguished by their literacy and had various special duties, including standing behind the sultan’s throne at his accession and on bayrams, guarding the Standard of the Prophet (sancak-i şerif) and taking charge of the belongings of harem ladies when they and the sultan journeyed to and from one of the sultan’s summer kôşks.
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