

[TREATISE ON ARCHITECTURE]

[1a] HE [GOD]

Praise and thanks and unsurpassed glory upon that matchless Creator and all-powerful God—may He be honored and glorified—Who, in accord with the blessed verse of the Qur’an, “And [have We not] built for you the seven firmaments?,”¹ without architect or builder and without column or pier made apparent and manifest above the earth’s pure face the green vault and spreading canopy of the heavens. And kneading water and clay, [He] created humankind, and, by means of a cloak of excellence, rendered it more distinguished and superior than [His] other creations. And, in accord with the meaning of the truthful verse of the Qur’an “And We raise some of them above others in rank,”² He made them differ in esteem from one another. And pure prayers upon that lord of lords and quintessence of Creation, His Excellency Muhammad Mustafa, thanks to the fount of whose paradise-like, shining countenance the beautiful garden of thanksgiving and satisfaction grew and flourished. And because that Beloved of God was the cause of all Creation, on the Night of the Prophet’s miraculous ascent to the Throne of God, [that] seal of the seal ring, signet of intercession, and joyful crown was exalted and celebrated with the jeweled ornament, “But for thee, but for thee, verily the spheres had not been created!”³ May the blessings of God be upon him, his family, and his companions as long as the earth and the heavens endure!

Verse

O God, the glory of the crown and throne of the
House of Osman,
Shah, who is the conqueror of the nations, celebrated
ghazi, Sultan Murad,
Shah in the manner of Selim, of Solomon-like dig-
nity, in whose
Perfection of justice and benevolence neither equal
nor like is found,

[1b] May his sun-like star of fortune seize the world,
inasmuch as

He is the illustrious ruler, seizing provinces with his
saintliness!

May he gain dominion over the whole world and
create buildings in the lands of China!

May he bestow allotments upon his cavalry soldiers
from his fiefs and pious foundations!

Let his works in Istanbul be lofty and sun-like!

[And] his gifts and honors for those possessed of skill
be beyond limit!

Now, this servant of little renown, Sinan son of ‘Abdül-
mennan, celebrated as the humble chief architect
(*mi‘mārbaşı*), who is in truth a son of ‘Abdullah⁴ in
accord with Ottoman dynastic law and imperial custom,
came years ago to the Threshold of the State [Istan-
bul], together with the *devşirme*⁵ boys of the province
of Karaman and the lands of the Greeks. Thereafter,
I was employed in various capacities in the provinces
for some time, until I was promoted through the rank
of the *acemioğlan*⁶ and attained the rank of Janissary.
And while a member of that corps I took part in
the Rhodes and Belgrade campaigns as part of the
imperial retinue and attained the rank of *sekban*.⁷
And together with the aforesaid corps, I participated
in the Mohács campaign and became a *yayabaşı*⁸ of
the *acemioğlan*. After a time, I was favored with the
office of *kapuyayabaşı*⁹ and some time later joined the
German campaign with the rank of *zenberekçibaşı*,¹⁰
until I became a *haseki*¹¹ in the Baghdad campaign.
And returning as the result of good fortune, and fol-
lowing the Corfu and Apulia campaigns,¹² I set out
on the Moldavian campaign. And upon my return,
the office of chief imperial architect was committed
to my charge. And from that time until the present,
in the days of three most glorious padishahs, that is,
Sultan Süleyman Khan [I], Sultan Selim Khan [II],
and Sultan Murad Khan [III]...¹³

[2a] Of the buildings that came into being after

the felicitous accession of the deceased and departed lord of fortunate conjunction, Sultan Süleyman Khan [I], all of them, with the exception of the exalted complex¹⁴ built in the city of Istanbul for his nation-conquering father, His Majesty Sultan Selim Khan—may God's pardon and mercy be upon him—were created during the tenure of this servant. Listed in terms of eleven [building] types, they are truthfully made known and commented upon so as to be the cause of prayers of blessing!

[2b] HE [GOD]

If there were no architect to build the world,
With stone alone, no wall could be made.
Above all, a wise architect such as this,
A master engineer, pious and without defect:
Sinan of Kayseri is his celebrated name.
His diligence is abundant in architecture.
It would be fitting were he called most famous.
He was the servant of three illustrious kings.
During each of those three reigns he built many build-
ings
And attained in his art [great] skill.
And in the Friday mosque of the sainted Sultan
Süleyman
His abilities in this science he did perfect.
Fearlessly, with but the least of his art,
Many soaring columns did he dismantle and raise.
[Building] aqueducts resembling the Çekmece
Bridge,
He joined arch atop arch.
Seeing one of these [aqueducts], a wise person pos-
sessed of reason
Would the Arch of Ctesiphon¹⁵ forget!
If [the palace of] Khawarnaq¹⁶ was the wonder of
the age,
He like Khawarnaq many mansions built.
Men of wisdom who look at his buildings
Would surely say, "God's mercy upon the master [who
created them]!"¹⁷

[3a] The First [Building] Type: It sets forth the num-
ber of congregational mosques (*cevāmi'*) that
were built.
The Second [Building] Type: It sets forth the number
of maşjids (*mesācid*) that were built.
The Third [Building] Type: It sets forth the number
of madrasas (*medāris*) that were built.

The Fourth [Building] Type: It sets forth the number
of hospices (*'imārāt*) that were built.

The Fifth [Building] Type: It sets forth the number
of hospitals (*dārü's-şifā*) that were built.

The Sixth [Building] Type: It sets forth the number
of palaces (*sarāylar*) that were built.

The Seventh [Building] Type: It sets forth the number
of water channels (*şu yolu kemerleri*) that were
built.

The Eighth [Building] Type: It sets forth the bridges
(*cisrler*) that were built.

The Ninth [Building] Type: It sets forth the bath-
houses (*hammāmlar*) that were built.

The Tenth [Building] Type: It sets forth the ware-
houses (*mağzenler*) that were built.

The Eleventh [Building] Type: It sets forth the cara-
vansarays (*kārbānsarāylar*) that were built.

THE FIRST [BUILDING] TYPE

It sets forth the Friday mosques that were built.¹⁸

[29a]¹⁹ (And thus, in auspicious times, with) much
courage and in blessed moments, with countless ideas
and geometry (lives were consumed and with a thou-
sand bitter tears, with hitting and beating), auspicious
madrasas and exalted hospices were designed. And in
order that a memorial and record [of them] endure
through the pages of time, a blessed index, a pref-
ace, eleven [chapters listing building] types, and an
epilogue were prepared (...) It was given the name
Treatise on Architecture. And success is from God!

NOTES

1. Qur'an, 78:12.
2. Qur'an, 43:32.
3. Hadith.
4. *'Abdullāh oğlu*; see AR, translation, n. 2.
5. *değişirme*; see AR, translation, n. 3.
6. *'acemiöğlan*; see AR, translation, n. 6.
7. *sekbān*, same as *atlusekbān*; see AR, translation, n. 4.
8. *yayabaşı*; see AR, translation, n. 5.
9. *qapuyayabaşı*; see AR, translation, n. 7.
10. *zenberekçibaşı*; see AR, translation, n. 8.
11. *hāşekî*; see AR, translation, n. 9.
12. Of 1537.
13. The text of RM breaks off at this point with a long fragmen-
tary section that has been crossed out in revision. For trans-
lation, see n. 6 of the transcription.
14. The Selimiye complex in Istanbul.
15. *Tāq-ı Kısra* (the Arch of Khusraw), name given to the great
Sasanian palace built about 20 miles south of Baghdad, at

- al-Mada'in on the Tigris, which in literature and the popular mind assumed a mythic quality for its vast scale and the skill of its builders.
16. *Havermak*, the palace of the Lakhmid chief Nu'man near Najaf in southern Iraq, which among the pre-Islamic Arab poets was regarded as one of the wonders of the world and later became a metaphor for splendor and architectural ingenuity.
 17. A couplet is crossed out at the top of 3a. For translation, see n. 14 of the transcription.
 18. There follow several lines of text at the bottom of 3b and the top of 4a that have been crossed out. For translation, see n. 15 of transcription.
 19. Crossed-out passages are placed in parentheses.

[RİSĀLETÜ'L-Mİ' MĀRİYYE]

[1a] [1] HŪ

[2] Həmd ü sipās ve sənā-yi bī-qiyās ol Şāni' i bī-hemta ve Qādir-i tūvānā celle şānühü ve 'azuma bürhānühü [3] Həzretlerine ki hāk-i pāk üzre tēq-ı hāzrā ve rivāq-ı fərş-sā-yı 'arş-peymā-yı bilā-mi' mār ü bennā [4] ve bī-sütün u filpā naşş-ı şerif *wa banaynā fawqakum sab'an shidādan* tıbāqınca [5] peydā vü hüveydā eyledi. Ve təhmīr-i āb ü gilden nev'-i beşeri hālq idüp [6] ve hıl'at-ı kerāmetle sāyir maḥlūqātdan mümtāz ü ser-efrāz qılup *wa rafā'nā ba'dakum* [7] *fawqa ba'din darajāt* āyet-i vāfiyyü'l-hidāyesi mefhūmiyle birbirinden mütefāvitü[8]'l-i'tibār qıldı. Ve şalavāt-ı zākīyāt ol seyyid-i sādāt ve zübde-'i mevcūdāt [9] Həzret-i Muḥammed Muştāfā ki hədəyiq-ı zātü'l-behce-'i şükr ü rızā anuñ serçeşme-'i āb-ı rü-yı [10] cennet-āsālarıyle neşv ü nemā bulup hılqat-i mäsivāya ol Həbib-i Hüdā [11] bā'is olduğu için Leyletü'l-Mi'rācda hətem-i hətemiyyeti (nigın-i şefā'at ve təc-ı ibtihāci gevher-i)¹ *lawlāka lawlāka* [12] *lamā həlaqtu'l-aflāka* tarsi'² birle iştiḥār ü i'tilā buldı. [13] *Şalla'llāhu 'alayhi wa 'alā ālihī wa aşhābihī mā dāmāti'l-arḍu wa dārati's-samā'*.

Nəzm

[14] İlähī Āl-i 'Osmān taht ü təcnuñ ser-efrāzi Şeh-i kişver-güşā Sultān Murād-ı nāmver gāzi
[15] Selim-etvār bir şāh-ı Süleymān-menziletür kim
Kemāl-i 'adl ü ihsānda bulunmaz mişl ü enbāzi
[1b] [1] Güneş-mānend necm-i bahtı tutsun 'ālemi zirā
Velāyetle vilāyet almanuñdur hān-ı mümtāzi
(Cihānı hep açup yapsun 'imāret Çin ü Māçinde
Sipāhiye virüp tūmār ü evqāfından ifrāzi
Sıtānbül içre āsarı bülend olsun güneş-mānend
Füzün ḥadden³ hüner erbābına ikrām ü i'zāzi)⁴

[2] Ve ba'd bu bende-'i qalilü'l-i'tibār Sinān bin⁵ 'Abdü'l-Mennān eş-şehīr bi-mi'mārbaşı-yı [3] hāksār ki fi'l-

ḥaqıqa 'Abdullāh oğlu olmağla sinīn-i sābıqada qānūn-ı 'Osmāniyye [4] ve āyın-i Hāqāniyye üzre Vilāyet-i Qarāmān ve bilād-ı Yūnān devşirme oğlanlarıyle [5] der-i devlete gelüp ve andan birqaç zamān taşrada ba'zi ḥıdemāta qullanılup [6] tā ki 'acemioglanlığı pāyesin qat' idüp yeñiçeri olmaq rütbesine irişdüm [7] ve ol bölükde iken Rodös ve Belğrad seferlerinde rikāb-ı hümāyünda bulunup [8] sekbānlıq mertebesin buldum ve zümre-'i mezbüre ile Mohāc seferine irişüp [9] 'acemi-oğlanları yayabaşısı oldum. Ve niçe müddetdenşoñra qapuyayabaşılığı 'ināyet [10] buyurılup ba'dezamān zenberekci-başılığla Ālāmān seferine vardum tā ki [11] Bağdād seferinde ḥāşeki olup ve ḥayırla mürāca'at qılınup Körföz [12] ve Pūlya seferlerinin şoñında Qara-boğdān seferine varılup geldükde mi'mār[13]başılıq ḥidmeti tefvīz qılındı. Ve ol zamāndan bu āna dek üç pādīşāh-ı 'azimü's-şān [14] a'ni Sultān Süleymān Hān ve Sultān Selim Hān ve Sultān Murād Hān Həzretlerinin eyyām-ı hümāyünlerinde...⁶
[2a] [1] Vāqi' olan binālardan ancaq [2] merḥūm ve mağfürunleh Sultān Süleymān Hān-ı [3] şahib-quranuñ cülüs-i sa'adet-me'nūslandırāşoñra [4] vālid-i mācid-i kişver-sitān Sultān Selim Hān [5] 'alayhi'r-rahmatu wa'l-gufrān Həzretlerinin [6] üzerlerine nefsi İstanbulda yapılan [7] 'imāret-i 'aliyyeden gayrı bi'l-cümle bu bendelerinin [8] təhviline vāqi' olmuşdur ki on bir nev' üzre [9] fihrist bağlanup ḥaqıqatıle şerḥ ü beyān qılınur [10] ki bā'is-i du'a-'i ḥayr ola...

[2b] [1] HŪ

[2] Cihān ta'mirine olmasa mi'mār
[3] Yapılmaz yalnız taşile divār
[4] Ḥuşuşā şöyle bir mi'mār-ı 'āqil
[5] Mühendis zū-fünün dindār ü kāmil
[6] Sinān-ı⁷ Qayşeri meşhūr nāmı
[7] Füzün mi'mārılıqda ihtimāmı
[8] 'Azimü's-şān dinilürse yoldur
[9] Mu'azzam üç şehinşāhuñ qulhdur
[10] ⁸Her üç 'ahd içre yapmış çoq 'imāret

- [11] ⁹Ki buldı şan'atındaki mehâret
 [12] ¹⁰Veli Sultân Süleymân câmi'inde
 [13] Hünere qısmın tamâm¹¹ itdi bu fennde
 [14] ¹²(Bir ednâ şan'atıyla bi-tehâşi
 [15] Yıqup dikdi niçe dikilü taş
 [16] Su yolu Çekmece köprisi mânend
 [17] Kemer üzre kemerler itdi peyvend¹³
 [18] Birisin seyr iden dâna-yi zî-hüş
 [19] İderdi Tâq-ı Kisrâyı ferâmüş
 [20] Hâvernaqdur egerçi şöhr-e'î 'aşr
 [21] Hâvernaq gibi yapmışdur niçe qaşr
 [22] Yapısına baqan erbâb-ı hikmet
 [23] Dir elbette üstâdına rahmet)

- [3a]¹⁴ [2] Nev'ü'l-evveli / Binâ olman cevâmi'ün 'adedin beyân ider
 [3] Nev'ü's-sânî / Binâ olman mesâcidün 'adedin beyân ider
 [4] Nev'ü's-sâlis / Binâ olman medârisün 'adedin beyân ider
 [5] Nev'ü'r-râbi' / Binâ olman 'imârâtun 'adedin beyân ider
 [6] Nev'ü'l-hâmis / Binâ olman dârü's-şifânun / 'adedin beyân ider
 [7] Nev'ü's-sâdis / Binâ olman sarâyıların 'adedin beyân ider
 [8] Nev'ü's-sâbi' / Binâ olman şu yolu kemerlerin beyân ider
 [9] Nev'ü's-sâmin / Binâ olman cisrleri beyân ider
 [10] Nev'ü't-tâsi' / Binâ olman hammâmları beyân ider
 [11] Nev'ü'l-'âşir / Binâ olman mağzenleri beyân ider
 [12] Nev'ü'l-hâdi 'aşr / Binâ olman kârbânsarâyıların beyân ider

[13] NEV'Ü'L-EVVELİ

Binâ olman câmi'lerün 'adedin beyân ider¹⁵

[29a] [1]¹⁶ (Ve bu deñlü ezmân-ı hüceste) niçe diller ve avân-ı müteberreke de hezâr fikr ü hendese ile ([2] 'ömürler şarf olup hezâr hün-i cigerle [3] cerh ü darb) [4] şüret bulan medâris-i hüceste ve 'imârât-ı 'aliyyenün [5] bu şerh ü tafşili şahâyıf-ı rüzgârda [6] nümüne ü yâdgâr qalmağ için [7] fihrist-i müteberrikesi bir muqaddime [8] ve on bir nev' bir hâtime [9] ile tertib qılndı. [10] (... [11] ... [12]) *Risâletü'l-Mi'mâriyye* diyü ad qonuldu. [13] *Wa bi-llâhi't-tawfiq*.

NOTES

1. Written in left margin.
2. *tâc-ı zü'l-ibtihâc* (joyful crown) crossed out.
3. *füzün olsun* (be abundant) crossed out.
4. These two couplets are written in the top and right margins of the page.
5. 'Abdü'l-Kerim crossed out
6. Fragmentary passages beginning on the last two lines of 1b and continuing on the top of 2a are crossed out. They read as follows: ...olan [15] *binâları on bir nev' üzre fihrist bağlanup haqqatı ile şerh ve beyân* [16] *qılınur ki bâ'is-i zikr-i cemil ve mücib-i du'â-i hayr ola nütekim dinilmişdür.* [2a] [1] *Merhûm ve mağfürunleh Sultân Süleymân Hân Hazretlerinün cülüs-i sa'âdet-me'nûslarından soñra nefs-i İstanbulda vâlid-i mâcidleri üzre* [2] *binâlardan ancağ İstanbulda olan Sultân Selim bin Sultân Bâyezîd Hân* [3] *Vâqî' olan binâlardan ancağ İstanbulda yapılan Sultân Selim Hân 'alayhi'r-rahmatu* [4] *wa'l-gufrân Hazretlerinün üzerlerine yapılan 'imâret-i 'aliyye. Nefs-i İstanbulda yapılan 'imâret-i 'aliyye bu qulları ol zamân âher hüdmetde olduğuyçün* [5] *türbe-i şerif bu bendelerinün tahviline vâqî' olmayup* [6] *gayrı mi'mâr... ve andan mâ'adâ bi'l-cümle bu bendeleri vuqûfiyle tekmile irmişdür.* [7] *Ki on bir nev' üzre...* (...buildings are listed in terms of eleven types and are truthfully made known and commented upon so as to be, it is hoped, the cause of praiseworthy mention and a motive for prayers of blessing. [2a] After the felicitous accession of His Majesty the deceased and departed Sultan Süleyman Khan, but for the buildings for his illustrious father in the city of Istanbul... Sultan Selim son of Sultan Bayezid Khan in the city of Istanbul... Among the buildings that came into being, only the exalted complex for His Majesty Sultan Selim Khan—may God's mercy and protection be upon him—which was built in Istanbul... The exalted complex that was built in the city of Istanbul... Because this slave was [involved] in a different service at that time, the noble tomb had not come into being at [the time of] this servant's appointment... another architect... And except that one, all other [buildings] reached completion through the expertise of this servant... And they are in terms of eleven types...)
7. *ağadur* (he is the aga) crossed out.
8. *yapdı cümle 'ahdında* (in all of whose reigns he built) at the beginning of the line crossed out.
9. *Buluşdur* (he attained) at the beginning of the line crossed out.
10. *soñra* (subsequently) at the beginning of the line crossed out.
11. *itmiş* ([he] made) crossed out.
12. Lines 14–23 are written in the left margin. With minor variations they are incorporated into the text of TM (5b:5–7).
13. *Niçe 'âli kemer yapmış hünermend* (He built many noble [and] excellent arches) crossed out.
14. *Beyt Çüridi niçe bin mi'mârbaşı / Durur İstanbulun dikilü taş wa'llâhu a'lam bi's-sawâb* (Couplet: Many thousand a chief architect turned to dust, [but] Istanbul's columns endure, and God knows through good deeds) is written on folio 3a:1 and crossed out.
15. The text beginning with three lines at the bottom of 3a and continuing with the first two lines of 3b is crossed out. It reads as follows: *İttifâq-ı 'ahd-ı hümâyün-ı Sultân Süleymân Hân* [14] *'alayhi'r-rahmatu wa'l-gufrânda Hazretlerinün 'ahd-*

hümâyünlarında bu bendeleri mi' mārbaşı olduğundan aqdem ancaq cāmī-i şerīf ve 'imāret ve [15] medrese-i laṭīfe ve zāviye-²i mā'mūre-²i Sultān Selīm Hān nawwara'llāh madjā'a āḥir üstād mi'mār mübāşeretīyle [3b] [1] yapılmışdır Ve andan mā'adāsı bu qalilü'l-bizā' anuñ 'iqdām ve ihtimām-ı birle itmām ve [2] ihtitāma irişmişdür. Bi-'ināyeti'llāh ta'ālā wa tavfīqihī ki mücmelen taşıl qılınur. (Before this humble servant became chief architect in the imperial reign of His Majesty, in the imperial reign of Sultan Süleyman Khan—may God's mercy and protection be

upon him—only the noble Friday mosque and hospice and fine madrasa and flourishing convent of Sultan Selim Khan—may God illumine his grave—had been built under the supervision of the former master architect. And the rest reached completion and perfection through the sincere care and effort of this one of little ability. By the grace of God, be He exalted, and divine assistance, it is concisely explained.)

16. Words in parentheses are crossed out in this fragmentary draft.

[CHOICE GIFT OF THE ARCHITECTS]¹

[4a] HE IS THE HELPER

Praise and thanks and unsurpassed glory upon that matchless Creator and all-powerful God—may He be honored and glorified—Who, in accord with the noble verse of the Qur’an, “And [have We not] built for you the seven firmaments?,”² without architect or builder and without column or pier made apparent and manifest above the earth’s pure face the green vault and spreading canopy of the heavens. And kneading water and clay, [He] created humankind and, by means of a cloak of excellence, rendered it more distinguished and superior than [His] other creations. And in accord with the meaning of the truthful verse of the Qur’an, “And we raise some of them above others in rank,”³ He made them differ in esteem from one another. And pure prayers upon that lord of lords and quintessence of Creation, Muhammad Mustafa—praise and salutation upon him—thanks to the fount of whose paradise-like, shining countenance the beautiful garden of thanksgiving and satisfaction grew and flourished. And because he [i.e., the Prophet Muhammad] was the cause of all Creation, on the Night of the Prophet’s miraculous journey to the Throne of God, [that] ornament of the seal of the seal ring, bright signet of intercession, and adornment of the joyful crown of apostleship was exalted and celebrated with the declaration “We sent thee not save as a blessing for humankind,”⁴ which is the essence of [the Tradition] “But for thee, but for thee, [verily the spheres had not been created]!” [4b] May the blessings of God be upon him, his family, and his companions as long as the earth and heavens endure!

Verse

O God, the glory of the crown and throne of the
House of Osman
Shah, who is the conqueror of the nations, celebrated
ghazi, Sultan Murad,

Shah in the manner of Selim, of Solomon-like dignity, in whose
Perfection of justice and benevolence neither equal
nor like is found,
May his sun-like star of fortune seize the world, inasmuch as
He is the illustrious ruler, seizing provinces with his
saintliness!
May he gain dominion over the whole world and
create buildings in the lands of China!
May he bestow allotments upon his cavalry soldiers
from his fiefs and pious foundations!
Let his works in Istanbul be lofty like the heavens,
[And] his gifts and honors for those possessed of skill
be beyond limit!

Now, this servant of little renown, Sinan son of ‘Abdülmenannan, celebrated as the humble chief architect (*mi‘mārbaşı*), who is, in truth, the son of ‘Abdullah,⁵ in accord with the exalted Ottoman dynastic law and gracious imperial custom, came years ago to the Threshold of the State [Istanbul], together with the *devşirme*⁶ of the province of Karaman and the lands of the Greeks. Thereafter, I was employed in various capacities in the provinces for some time, until I was promoted through the rank of the *acemioğlan*⁷ and attained the rank of Janissary. And while a member of that corps I took part in the Belgrade and Rhodes [5a] campaigns as part of the imperial retinue and attained the rank of *sekban*.⁸ And together with the aforesaid corps, I participated in the Mohács campaign and became a *yayabaşı*⁹ of the *acemioğlan*. After a time, I was favored with the office of *kapuyayabaşı*¹⁰ and some time later joined the German campaign with the rank of *zenberekçibaşı*,¹¹ until in the Baghdad campaign, I became a *haseki*.¹² And returning in the imperial retinue with bounty and good fortune, and following the Corfu and Apulia campaigns,¹³ I set out on the Moldavian campaign. And returning from there with good fortune as well, the office of

chief imperial architect was committed to my charge. And from that time until the present, in the days of three most glorious padishahs, that is, Sultan Süleyman Khan [I] and Sultan Selim Khan the Second and Sultan Murad Khan [III], except for the noble edifice that was built, following his felicitous accession to the throne, by His Majesty Sultan Süleyman Khan—may God's pardon and mercy be upon him—for his father, the Paradise-dwelling padishah Sultan Selim Khan the First,¹⁴ most of the buildings that were laid out came into being under the supervision of this slave. May they be accepted by God, be He exalted!

Verse

[5b] If there were no architect to build the world,
With stone alone, no wall could be made.
Above all, a wise architect such as this,
A master engineer, pious and without defect:
Sinan of Kayseri is his celebrated name.
His diligence is abundant in architecture.
It would be fitting were he called most famous.
He was the servant of three illustrious kings,
During each of those three reigns he built many build-
ings
And attained in his art [great] skill.
And in the Friday mosque of the sainted Sultan
Süleyman
His abilities in this science he did perfect.
Fearlessly, with but the least of his art,
Many soaring columns did he dismantle and raise.
[Building] aqueducts resembling the Çekmece
Bridge,
He joined arch atop arch.
Seeing one of these [aqueducts], a wise person pos-
sessed of reason
Would the Arch of Ctesiphon¹⁵ forget!
Men of wisdom who look at his buildings
Would surely say, "God's mercy upon the master
[who created them]!"

The reason this treatise was caused to be written was in order that the magnificent buildings that were finished and completed under our supervision would remain an exemplar and souvenir on the pages of time, and it was given the name *Choice Gift of the Architects (Tuhfetü'l-Mi'mārīn)*. Its blessed contents were organized in terms of an introduction, twelve [building] types, and an epilogue, so that it be the occasion for prayers of blessing. And success comes from God!

Introduction

It sets forth the necessity of considering the principles of architecture, the foundations of buildings, and the firmness of the land [used for building].

[6a] The First [Building] Type: It sets forth the number and the dependencies of the Friday mosques (*cevâmi'*) that were built.

The Second [Building] Type: It sets forth the number and essence of the maşjids (*mesâcid*) that were built.

The Third [Building] Type: It sets forth the number and beauty of the madrasas (*medâris*) that were built.

The Fourth [Building] Type: It sets forth the number and elegance of the hospices (*'imârât*) that were built.

The Fifth [Building] Type: It sets forth the essence and number of the hospitals (*dârü's-şifâ*) that were built.

The Sixth [Building] Type: It sets forth the number and agreeableness of the palaces (*sarâyılar*) that were built.

The Seventh [Building] Type: It sets forth the aque-
ducts (*su yolu kemerleri*) that were built.

The Eighth [Building] Type: It sets forth the bridges
(*cisrler*) that were built.

The Ninth [Building] Type: It sets forth the villas
and pavilions in gardens (*bâğçelerdeki qaşr ve köşkler*)
that were built.

The Tenth [Building] Type: It sets forth the bath-
houses (*hammâmlar*) that were built.

The Eleventh [Building] Type: It sets forth the ware-
houses (*mahzenler*) that were built.

The Twelfth [Building] Type: It sets forth the cara-
vansarays (*kârbânsarâyılar*) that were built.

Epilogue: It sets forth this slave's artistic accomplish-
ments.

[6b] The introduction sets forth the necessity of
considering the principles of architecture,
the foundations of buildings, and the firmness
of the land [used for building].

It is obvious and proven to men of intelligence and wisdom and persons of understanding and vision that building with water and clay being an auspicious art, the Children of Adam felt an aversion to mountains and caves and from the beginning were inclined to cities and villages. And because human beings are by nature civilized, they invented day-by-day many types of buildings, and refinement increased. Not a moment

was lost by those striving to leave a memorial, and, in fact, a building such as Hagia Sophia, which is without equal in the world, was built in fourteen years through the effort of an architect named Agnados [Ignatius]. But a few years after its completion, the flat dome collapsed. And, in histories, it is set forth that it was rebuilt by the abovementioned architect-engineer (*mi'mār mūhendis*) with various apologies. [7a] In like manner no doubt, this slave, Sinan of Kayseri, too has suffered many troubles during the completion of each [of his] buildings, all of which, no doubt with the help of God, came into existence due to the auspicious government and lofty patronage of the kingdom-conquering Ottoman dynasty and the bountiful sincerity of our heart. In short, there is no art more difficult than architecture, and whosoever is engaged in this estimable calling must, to begin with, be righteous and pious. He should not begin to lay the foundations if the building site is not firm, and when he sets out to lay the foundations he should take great care that his work be free from defect and he reach the firm ground. And, in proportion to the abundance or paucity of piers, columns, and buttresses, he should close up the domes and half domes that are on top of them, and bind the arches together in an agreeable manner, without carelessness. And he should not hurry in important matters but should endure in accord with the import of the saying "Patience brings one victory!" in order that, with God's help, he find divine guidance for the immortality of his work. And in this there is no doubt!

[14a] HE (GOD)

THE FIRST [BUILDING] TYPE

It sets forth the Friday mosques (*cevāmi'*) that were built.

(1)¹⁶ First of all, in the city of Istanbul, the Friday mosque (*cāmi'*), hospice (*'imāret*), tomb (*tūrbe*), and madrasa of Sultan Selim Khan [I]: 1 madrasa, 1 elementary school (*mekteb*). The tomb of Sultan Selim Khan [I]. The tomb of Haseki [Hafsa] Sultan.

(2) The noble Friday mosque, tomb, madrasa, and hospice of Şehzade Sultan Mehmed Khan. The tomb of Şehzade Mehmed: 1 madrasa and 2 elementary schools, in Istanbul. The tomb of Rüstem Pasha. The tomb of Şehzade Sultan Mehmed. The tomb of the son of Rüstem Pasha's daughter.

(3) The noble Friday mosque of Şehzade Cihangir in Topthane.

(4) And in the year 958 [1551], an imperial decree was sent to [Semiz] Ali Pasha, the governor of Egypt. Kara Mustafa, the chief architect of Egypt, traveled to the Esteemed Ka'ba [and] repaired the defects of the gilt brass Rainspout of Mercy¹⁷ [and] the rest with timber, the abovementioned...the Kadi of Revered Mecca, Mevlana Mehmed Çelebi....

(5) The noble Friday mosque of Sultan Süleyman Khan in Istanbul: 4 madrasas, 1 elementary school, 1 hadith school, 1 medical school, 1 hospital. The tomb of Haseki [Hurrem] Sultan. The tomb of Sultan Süleyman.

(6) And in Çorum, the Friday mosque of the late Seljuk Sultan Alaeddin was renovated.

(7) The noble Friday mosque of Sultan Selim Khan [II] in Edirne: 1 madrasa, 1 Qur'an school, 1 elementary school.

(8) The noble Friday mosque, hospice, and khan of Sultan Selim Khan [II] in Karapınar.

(9) The noble Friday mosque of Sultan Süleyman Khan in Noble Damascus: 1 madrasa, 1 hospice.

(10) And in Istanbul, the noble Friday mosque of the late Sultan Bayezid [II] was strengthened by a new arch in the year 981 [1573-74].

(11) The noble Friday mosque of Haseki [Hurrem] Sultan in Avratpazarı: 2 madrasas, 1 hospital, 1 elementary school.¹⁸

(12) The noble Friday mosque of Valide [Nurbanu] Sultan in Üsküdar: 1 madrasa, hospice, khan, dervish convent.

(13) The noble Friday mosque of İmam-ı A'zam [Abu Hanifa] in Baghdad and a dervish convent [built by Sultan Süleyman].

(14) And the noble Friday mosque of Rüstem Pasha's sultana [Mihrümah Sultan] at the Edirne Gate: 1 madrasa. The tomb of the grand vizier [Güzelce] Ahmed Pasha is there.

(15) The noble Friday mosque of Rüstem Pasha's sultana [Mihrümah Sultan] in Üsküdar, and a hospice and a madrasa.

(16) And in the quarter of Aksaray, [there] is the noble Friday mosque of the mother of Osman Shah [Hanım Sultan], the sister of Sultan Süleyman Khan.

(17) And in Eyüp, the noble Friday mosque of Shah Sultan: 1 dervish convent.

(18) The noble Friday mosque of Shaykh 'Abdülkadir Geylani in Baghdad [built by Sultan Süleyman]. And a dervish convent.

(19) And near Yenibahçe, the noble Friday mosque of the sultana, the daughter of Sultan Bayezid.

(20) And in Manisa, the noble Friday mosque of Sultan Murad Khan [III]—long may he live!

(21) The esteemed mausoleums of Sultan Selim the Second and Valide [Nurbanu] Sultan near Hagia Sophia. A separate tomb was built for each.¹⁹

(22) And the cupolas of the Esteemed Ka'ba were completed in the reign of Sultan Murad Khan [III].

(23) The noble Friday mosque, madrasa, and hospice [of Haseki Hurrem Sultan] in Noble Jerusalem.

(24) In the Protected city of Gözleve [Yevpatoriya, in the Crimea], the Friday mosque of Tatar Khan [Devlet Giray I]. His tomb is there.

(25) In Kütahya, the Friday mosque of Sultan Orhan was renovated.

[14b] Continuation of the [inventory of] Friday mosques from those of the viziers and grandees.

(26) The noble Friday mosque of the late Rüstem Pasha in Tahtakale and 1 madrasa.

(27) A noble Friday mosque and hospice [of Rüstem Pasha] in Sapanca.

(28) A noble Friday mosque and madrasa [of Rüstem Pasha] in Rodosçuk [Tekirdağ].

(29) A noble Friday mosque [of Rüstem Pasha] in Samanlı.

(30) A noble Friday mosque [of Rüstem Pasha] in Bolvadin.

(31) And two khans [of Rüstem Pasha] in the place called Dibek near Bolu.

(32) And a noble Friday mosque [of Rüstem Pasha] in Bolu.

(33) The noble Friday mosque of the grand vizier [*sic* vizier, Çoban] Mustafa Pasha²⁰ (*crossed out*: in Gebze, and a hospice).

(34) The noble Friday mosque of Bosna [Sofu] Mehmed Pasha in Sofia.

(35) The noble Friday mosque of Pertev Pasha in İzmit. The tomb of Pertev Pasha in Eyüp.

(36) The noble Friday mosque of Hadım İbrahim Pasha at the Silivri Gate. The tomb of the aforesaid.

(37) The noble Friday mosque of Bali Pasha. The tomb of the aforesaid.

(38) The noble Friday mosque of the governor of Egypt, [Çoban] Mustafa Pasha,²¹ in Gebze, and a hospice, 1 madrasa, and a tomb.

(39) The noble Friday mosque of the grand vizier [Semiz] Ali Pasha in the town of Ereğli [near Tekirdağ]. [His] tomb in Eyüp.

(40) The noble Friday mosque of Dukakinzade

[Mehmed Pasha] in Ereğli near Adana. [His] tomb in Eyüp.

(41) The noble Friday mosque of the executed grand vizier, [Kara] Ahmed Pasha, inside the Cannon Gate (Top Kapı). Also, his tomb.

(42) The noble Friday mosque of the grand vizier [Sokollu] Mehmed Pasha in Kadırgalimanı: 1 madrasa, 1 dervish convent. His tomb [is] in Eyüp.

(43) The aforesaid's noble Friday mosque at the Azeb Gate in the neighborhood of Kasımpaşa.

(44) The noble Friday mosque, hospice, and madrasa of the aforesaid in Lüleburgaz [Burgaz].

(45) The noble Friday mosque of the vizier Nişancı Mehmed Pasha. His tomb. The tomb of Siyavuş Pasha's children in Eyüp.

(46) The noble Friday mosque of [Kapudan] (grand admiral) Piyale Pasha in Kasımpaşa.

(47) The noble Friday mosque of the grand vizier Mesih Pasha. His tomb.

(48) The noble Friday mosque of [the chief black eunuch] Mehmed Ağa. His tomb.

[15a] Continuation of [the inventory of] the Friday mosques of the grandees.

(49) The noble Friday mosque of Kasım Pasha, the son of the aforesaid [Sokollu] Mehmed Pasha, in Hafsa.

(50) The Friday mosque of [Bostancıbaşı] Iskender Pasha in Kanlıca.²²

(51) The noble Friday mosque of Kızıl Ahmedli Ahmed Pasha in Kayseri.

(52) The noble Friday mosque of Sofu Mehmed Pasha in Herzegovina.

(53) The noble Friday mosque of Cenabi [Ahmed] Pasha in Ankara.

(54) The noble Friday mosque of Kapudan (grand admiral) Sinan Pasha in Beşiktaş. His tomb.²³

(55) The noble Friday mosque of Kılıç Ali Pasha in Tophane. His tomb is there.

(56) The noble Friday mosque of [Çerkes] Osman Pasha in Kayseri.

(57) The noble Friday mosque of (*crossed out*: Mehmed Beg, the steward of Rüstem Pasha) Osman Pasha [Osman Shah] in Trikkala.

(58) The noble Friday mosque of Mehmed Beg, the steward of Rüstem Pasha, in İzmit.

(59) The noble Friday mosque of Zal [Mahmud] Pasha in Eyüp: 2 madrasas. His tomb is there, along with [that of] his sultana [Shah Sultan, the daughter of Selim II].

- (60) The noble Friday mosque of [Semiz] Ali Pasha, the grand vizier, in Babaeski.
- (61) The noble Friday mosque of the vizier Ferhad Pasha in Çatalca.
- (62) The noble Friday mosque of the abovementioned in Kastamonu.
- (63) In Buda, the Friday mosque of the executed [Sokollu] Mustafa Pasha. His tomb is there.
- (64) The Friday mosque of [Lala] Hüseyin Pasha in Kütahya. His tomb on the road to Eyüp.
- (65) The Friday mosque of Kasım Pasha in the quarter known as Kasımpaşa: 1 madrasa.
- (66) In Erzurum, the Friday mosque of [Lala] Mustafa Pasha.
- (67) In Diyarbakır [Amid], the Friday mosque of [Çerkes] İskender Pasha. [His] madrasa in Van.
- (68) In Diyarbakır [Amid], the Friday mosque of Sofu (?) Mehmed Pasha.²⁴ The tomb of [Özdemiroğlu] Osman Pasha. The tomb of the executed Ayas Pasha.
- (69) In Diyarbakır [Amid], the Friday mosque of Behram Pasha. His tomb in Üsküdar.
- (70) In Diyarbakır [Amid], the Friday mosque of Hadım Ali Pasha: 1 madrasa.
- (71) In Diyarbakır [Amid], the Friday mosque of Melek Ahmed Pasha.
- (72) In Van, the Friday mosque of [Köse] Husrev Pasha: 1 madrasa
- [15b] (73) In Basra, the Friday mosque of [Maktul] Ayas Pasha.
- (74) In Baghdad, the Friday mosque of Murad Pasha.
- (75) In Üsküdar, the Friday mosque of Şemsi [Ahmed] Pasha: 1 dervish convent, his tomb.
- (76) In Üsküdar, the Friday mosque of the Kadıasker (chief army judge) of Anatolia, Mevlana Ahmedi Efendi.
- (77) In Ahırkapı, the Friday mosque of Kapıağası (chief white eunuch) Mahmud Ağa. His tomb.
- (78) The noble Friday mosque of Odabaşı (chief of the royal privy chamber) [Behruz Ağa] in Yenikapı.
- (79) The noble Friday mosque of the mufti of the age, Muhiyüddin [Mehmed] Çelebi, in Tophane.
- (80) The noble Friday mosque of Kadıasker Molla Çelebi, near the shore on the road to Beşiktaş.
- (81) The noble Friday mosque of Kadıasker 'Abdurrahman Çelebi in Yenibahçe, near Molla Gürani. His tomb nearby.
- (82) The Friday mosque of Shaykh Emir Buhari, near the Edirne Gate.
- (83) The Friday mosque of Shah Sultan [sister of Sultan Süleyman], outside the New Gate (Yeni Kapı), [built] for the soul of Shaykh Merkez Efendi.
- (84) The noble Friday mosque of the late Başdefterdar (chief finance minister) Ebulfazl Efendi in Tophane. His tomb is there.
- (85) The Friday mosque of Defterdar (finance minister) Mustafa Çelebi in Edirne.
- (86) The noble Friday mosque of Mahmud Pasha [the grand vizier of Mehmed II] in Taşlık in Edirne, which was built with the surplus revenues of [his] pious foundations.
- (87) The Friday mosque of Koca Nişancı [Celalzade Mustafa] Pasha near Emir Buhari, south of Eyüp.
- (88) The Friday mosque of Ferruh Kethüda in Balat.
- (89) The Friday mosque of Husrev Pasha in Aleppo: 1 madrasa. His tomb in Istanbul.
- (90) The Adiliyye Friday Mosque in Aleppo of Duka-kinzade [Mehmed Pasha].
- (91) The Friday mosque of the chief architect Sinan Ağa in Kadıçeşmesi.²⁵
- (92) The Friday mosque of the dragoman Yunus Beg inside Balat.
- (93) The noble Friday mosque of Firdevs Beg in Isparta. The tomb of Yahya Çelebi above Beşiktaş.
- (94) The noble Friday mosque of Ahi Çelebi at the İzmir Landing [in] Istanbul.²⁶
- (95) The noble Friday mosque of Süleyman Subaşı near Unkapanı.²⁷
- [16a] Continuation of [the inventory of] the Friday mosques of the grandees.
- (96) The Friday mosque of Hurrem Çavuş in Yenibahçe.
- (97) The Friday mosque of Mahmud Çavuşbaşı in Söğütözü.
- (98) In the quarter of Kocamustafapaşa, the Friday mosque of Hoca Husrev.²⁸
- (99) In Sulumanastır, the Friday mosque of Hamamlı Hatun.
- (100) The Friday mosque of Ahi Çelebi near the [wholesale] vegetable market²⁹ burned and was built again.
- (101) And near Unkapanı, the Friday mosque of Süleyman Subaşı³⁰ burned and was built again.
- (102) And in İzmit, the Friday mosque of [the finance minister] 'Abdüselam. Being a masjīd, it was turned into a Friday mosque.

(103) And near the Üsküblü fountain, Süleyman Çelebi, who retired while he was the finance minister of Anatolia, converted a maşjid into a Friday mosque.

(104) In Kiremitçiler [Hasköy], the Friday mosque of Turşucuzade Hüseyin Çelebi was rebuilt.

(105) And in the village named Ulaş (Sivas), the Friday mosque of Memi Kethüda was rebuilt.

(106) And the Old Friday Mosque [Cami-i 'Atiq or Hagia Sophia] in İznik was rebuilt.

[16b] (107) And in Eyüp, the maşjid of the late Düğmecibaşı [Dökmecibaşı] later became a Friday mosque.³¹

(108) The Friday mosque of Mevlana Hocazade [Mustafa Efendi]³² near the Tetimmat-ı Semaniye.³³

(109) The Friday mosque of İskender Pasha, known as Bostancıbaşı, near Boğazhisar below Anadolu[hisar, Kanlıca].³⁴ His tomb is there.

(110) In Beşiktaş, the tomb of [Barbaros] Hayreddin Pasha.

(111) Near Yenibahçe, the tomb of Şah-ı Huban.³⁵

[18a] HE (GOD)

THE SECOND [BUILDING] TYPE

It sets forth the maşjids (*mesâcid*) and places of worship (*ma'âbid*) that were built.

(1) In Yenibahçe, the noble maşjid of Rüstem Pasha, built as a substitute for another maşjid.³⁶

(2) Built at the İsa Gate, the noble maşjid of [Hadım] İbrahim Pasha.

(3) And built in the neighborhood of Yenibahçe, the maşjid of [Kapudan] (grand admiral) Sinan Pasha.

(4) And built in Üsküdar, the Hacı Pasha [Kızıl Ahmedli Hacı Ahmed] maşjid.

(5) Built in Kumkapı, the maşjid of [Muhsine Hatun] the wife of [Maktul] İbrahim Pasha.

(6) Near the Cannon Gate (Top Kapı), the Mufti Çivizade maşjid.

(7) Outside the Edirne Gate, near Emir Buhari, the maşjid of the aga of the palace Davud Ağa.

(8) Near the bathhouse of Azebkapı [Azablar], the maşjid of Mufti Hamid Efendi, with rooms for madrasa graduates (*mülâzım*).

(9) In the environs of the Gümrükhane, the Emir Ali maşjid.

(10) And built in Yenibahçe, the maşjid of the chief architect Sinan Ağa.

(11) In Sötlüce, the maşjid of Hekimbaşı (chief physician) Kaysunizade.

(12) Near Gümrükhane and Zincirlikuyu, the Üçbaşı maşjid.

(13) The maşjid of Başdefterdar (chief finance minister) Şerifezade Mehmed Çelebi.

(14) Near Langa, the maşjid of Bezirganzade Bayram Çelebi.

(15) And the maşjid of the other finance minister of public revenues (*defterdâr-ı mâl*), Mehmed Çelebi.

[18b] (16) And near Yenibahçe, the maşjid of Yeniçeri Katibi (secretary of the Janissaries) Hafız Mustafa Çelebi.

(17) Near the Dere Bathhouse in Kasımpaşa, the maşjid of the Şehremini (city prefect) Hasan Çelebi.

(18) Near Ağaçayırı, the Hacı Hamza maşjid.

(19) Near the Silivri Gate, the maşjid of Takyeci (skullcap seller or maker) Ahmed.

(20) Outside the Cannon Gate (Top Kapı), the maşjid of the Defteremini (superintendent of registers) İlyazade.

(21) Near the Lutfi Paşa market place, the maşjid of Simkeşbaşı (chief of the silver wire drawers) İskender Ağa.

(22) In Eyüp, the Arpacıbaşı maşjid.

(23) Near Davudpaşa, the maşjid of the [Mufti] Çivizade.

(24) In Silivrikapı, near the Ağa Çayırı, the Çavuş maşjid.

(25) Inside the Fenar Gate, the Yayabaşı (chief of a janissary squadron) maşjid.

(26) In the direction of [the Friday mosque of] Sultan Selim [I], in Kuburbeli, the Abdi Subaşı (police superintendent) maşjid.

(27) In the direction of Langa, the Shaykh Ferhad maşjid.

(28) Near the Sultan Selim [I] complex, the maşjid of the Bezzazistan Kethüdası (market steward) Hüseyin Çelebi.

(29) In Eyüp, the Karcı (ice seller) Süleyman maşjid.

(30) In Istanbul, the maşjid of the above-mentioned Karcı Süleyman.

(31) In Kasımpaşa, the Yahya Kethüda maşjid.

(32) In Kasımpaşa, the maşjid of Kiremitçi (seller or maker of brick tiles) Ahmed Çelebi.

(33) In Kasımpaşa, the maşjid of the Pazarbaşı (market chief) of the Old Palace (*Eski Sarây*), Memi Kethüda.

(34) Near the Çukur Hamam, the maşjid of the Mufti Kadızade.

(35) The Sarı Nasuh maşjid.

- (36) The Kasab (butcher) İvaz maşjid.
 (37) The Tok Hasan maşjid.³⁷
 (38) Near Atik Ali Paşa, the Hacı İlyas maşjid.
 (39) Outside the city wall, the Tüfekhane (gun manufactory) maşjid.
 (40) The Kemhacılar Karhanesi (the silk brocade makers' workshop) maşjid.
 (41) The Kuyumcular Karhanesi (jewelers' workshop) maşjid.
 (42) In Hasköy, the maşjid that is a dependency of Saraçhane (the harness shop).

[19a] Continuation of the [inventory of] maşjids and places of worship.

- (43) Near Ayasofya, the noble maşjid located above the Hersek Bodrumu.
 (44) The maşjid [of Sokollu Mehmed Pasha] near the bridge in Büyükçekmece.
 (45) And, in Payas, on the road to Aleppo, the Friday mosque built by the grand vizier [Sokollu] Mehmed Pasha.³⁸

[20a] THE THIRD [BUILDING] TYPE

It sets forth the madrasas (*medāris*), hadith schools (*dārü'l-hadīs*), and Qur'an schools (*dārü'l-qurrā*) that were built.

- (1) The madrasa of Ghazi Sultan Süleyman Khan in Revered Mecca, 1 unit.
 (2) The madrasa of Sultan Selim [I] in Istanbul, 1 unit. Sultan Süleyman Khan had it built at the Halıcılar Köşkü.
 (3) The madrasa of Şehzade Sultan Mehmed in Istanbul, 1 unit. Sultan Süleyman Khan had it built.
 (4) The madrasas of Sultan Süleyman Khan near his own complex in Istanbul, 4 units.
 (5) The hadith school of the aforesaid, 1 unit.
 (6) The medical school [of Sultan Süleyman Khan], 1 unit.
 (7) The madrasa of Sultan Selim the Second in Edirne, 1 unit.
 (8) The madrasa of Ghazi Sultan Süleyman Khan in Çorlu, 1 unit.
 (9) The madrasa of the late Haseki [Hurrem] Sultan in Avratpazarı, 1 unit.
 (10) The Kahriyye Madrasa of the aforesaid, 1 unit.
 (11) The madrasa of the Valide [Nurbanu] Sultan in Üsküdar, 1 unit.

- (12) The madrasa of Rüstem Pasha's sultana [Mihrümah Sultan] in Üsküdar, 1 unit.
 (13) The madrasa of the above-mentioned [Mihrümah] Sultan in Edirnekapı, 1 unit.
 (14) The madrasa of [Sokollu] Mehmed Pasha in Kadırgalimanı, 1 unit.
 (15) The madrasa of [Sokollu] Mehmed Pasha's sultana [İsmihan Sultan] in Eyüp, 1 unit.
 (16) The madrasa of the mother of Osman Shah near Langa, 1 unit.
 (17) The madrasa of Rüstem Pasha in Istanbul, 1 unit.
 (18) The madrasa of [Semiz] Ali Pasha in Istanbul, 1 unit.
 (19) The madrasa of the executed [Kara] Ahmed Pasha in Topkapı, 1 unit.
 (20) In Istanbul, the madrasa of the vizier Haydar Pasha.
 (21) The madrasa of Sofu Mehmed Pasha, 1 unit.
 (22) The madrasa of İbrahim Pasha, 1 unit.³⁹
 (23) The madrasa of [Kapudan] (grand admiral) Sinan Pasha, 1 unit.
 (24) The madrasa of [Bostancıbaşı] İskender Pasha [in Kanlıca], 1 unit.
 (25) The madrasa of Kasım Pasha, 1 unit.
 [20b] (26) The madrasa of [Semiz] Ali Pasha in Babeski.
 (27) In Gebze, the [Çoban] Mustafa Pasha madrasa.
 (28) Near the İsa Gate (İsa Kapı), the [Hadım] İbrahim Pasha madrasa.
 (29) The Şemsi [Ahmed] Pasha madrasa.
 (30) The madrasa of the late Kapağası (chief white eunuch) Cafer Ağa in Istanbul.
 (31) The [Başdefterdar (chief finance minister)] Ahmed Ağa madrasa.
 (32) The Kapağası (chief white eunuch) Mahmud Ağa madrasa.
 (33) In Istanbul, the Mufti Hamid Efendi madrasa.
 (34) In the aforementioned protected city, the madrasa of the late [Mufti] Malulzade.
 (35) The Ümm-i Veled madrasa.
 (36) The Üçbaş madrasa.
 (37) The Kadasker (chief army judge) Perviz Efendi madrasa.
 (38) In Beşiktaş, the madrasa of the late Yahya Çelebi.
 (39) The Defterdar (finance minister) 'Abdüselam Beg madrasa.
 (40) The Hekim (physician) Mehmed Çelebi madrasa.

- (41) The Tuti Kadı madrasa.
 (42) The madrasa of the late Baba Çelebi.
 (43) And [he] repaired the madrasa of the late Molla Kirmasti.
 (44) The Hüseyin Çelebi madrasa.
 (45) The Sinan Emin madrasa.⁴⁰
 (46) The Şahkulu [Mehmed Çelebi] madrasa.
 (47) The Dragoman Yunus madrasa.
 (48) The Karcı (ice seller) Süleyman madrasa.
 (49) In Ankara, the Husrev Kethüda madrasa.
 (50) In Istanbul, the Husrev Kethüda madrasa, 2 units.
 (51) In Üsküdar, the Gülfem Kadın madrasa.
 (52) In Üsküdar, the Hacı Kadın⁴¹ madrasa.
 (53) The Sekban Ali Beg madrasa.
 (54) The Nişancı [‘Abdizade] Mehmed Çelebi madrasa.
 (55) Near Küçükkaraman, the Kadı Hekim Çelebi madrasa.
 (56) Near Sultanselim, the madrasa of the Bezzazistan Kethüdası (market steward) Hüseyin Çelebi.
 (57) Near Kadıçeşmesi, the Defterdar (finance minister) Şerifezade madrasa.
 [21a] (58) The Qur’an school of Sultan Süleyman Khan in Istanbul.
 (59) The Qur’an school of the Valide [Nurbanu] Sultan in Üsküdar.
 (60) The Qur’an school of Husrev Kethüda.
 (61) The Qur’an school of the grand vizier [Sokollu] Mehmed Pasha in Eyüp.
 (62) The Qur’an school of Sultan Selim Khan [II] in Edirne.
 (63) In Küçükkaraman, the Qur’an school of Mufti Sa’di Çelebi.
 (64) In Istanbul, the Qur’an school of Bosna [Sofu] Mehmed Pasha.
 (65) Near the Çukur Hamam, the Qur’an school of Mufti Kadızade Efendi.
 (66) The elementary school of Ghazi Sultan Selim Khan [I].
 (67) The elementary school of Ghazi Sultan Süleyman Khan.
 (68) The elementary school of Şehzade Sultan Mehmed.
 (69) The elementary school of Haseki [Hurrem] Sultan.
 (70) The elementary school of Valide [Nurbanu] Sultan.

[21b] THE FOURTH [BUILDING] TYPE

It sets forth the number of hospices (*‘imārāt*) that were built.

- (1) In [the environs of] the Esteemed Ka’ba, the hospice of the late Haseki [Hurrem] Sultan.
 (2) In Istanbul, the hospice of Sultan Selim Khan [I].
 (3) In Istanbul, the hospice of Şehzade Sultan Mehmed.
 (4) In Istanbul, the hospice of Ghazi Sultan Süleyman.
 (5) In Karapınar, the hospice of Sultan Selim the Second.
 (6) In the town named Çorlu, the hospice of Sultan Süleyman Khan.
 (7) In Üsküdar, the hospice of Rüstem Pasha’s sultana [Mihrümah Sultan].
 (8) In Üsküdar, the hospice of Valide [Nurbanu] Sultan.
 (9) In Manisa, the hospice of Sultan Murad Khan [III].
 (10) In Gebze, the hospice of [Çoban] Mustafa Pasha, who came from [the governorship of] Egypt.
 (11) In the town of Rodosçuk, the hospice of the late Rüstem Pasha.
 (12) In the town named Sapanca, the hospice of the aforesaid.
 (13) In the town of Lüleburgaz [Burgaz], the hospice of the late grand vizier [Sokollu] Mehmed Pasha.
 (14) In Hafsa, the hospice of the aforesaid [Mehmed Pasha’s] son [Sokollu] Kasım Pasha.
 (15) In Bosnia (near Vişegrad), the hospice of the aforesaid [Sokollu Mehmed Pasha].
 (16) In Noble Damascus, the hospice of the late Sultan Süleyman Khan.
 (17) And the hospice built by the grand vizier [Sokollu] Mehmed Pasha in Payas.
 (18) And in Bolu, the hospice of Şemsi [Ahmed] Pasha.
 (19) And in Konya, the hospice built over [the grave of] Molla Hüdavendigâr [Celaleddin Rumi] was renovated.

[22b] THE FIFTH [BUILDING] TYPE

It sets forth the number of hospitals (*dārü’s-şifā*) that were built.

- (1) In the city of Istanbul, the hospital built by the late Sultan Süleyman Khan.

- (2) In the aforesaid city, the hospital built by Haseki [Hurrem] Sultan.
 (3) And in Üsküdar, the hospital of Valide [Nurbanu] Sultan.

[23a] THE SIXTH [BUILDING] TYPE

It sets forth the number of palaces (*sarâylar*) that were built.

- (1) The Old Imperial Palace (*Sarây-ı Atîq-i Hümâyün*) was built after it burned, and it was repaired many times and augmented with other buildings.
 (2) The whole of the inner palace (*iç sarây*) of the New Imperial Palace (*Sarây-ı Cedîd-i Hâqânî*)⁴² was built by Sultan Murad Khan [III], and the imperial commissariat (*kilâr-ı amîre*) and its kitchen (*matbah*) were [re]built after they were burned.
 (3) The Üsküdar Palace was built in the reign of Sultan Süleyman Khan, in the year 958 [1551].
 (4) The Galata Palace was renovated in the reign of Ghazi Sultan Murad Khan [III].
 (5) And the [İbrahim Pasha] palace on the At Meydanı [Hippodrome] was restored.
 (6) And the palace in the Kandil Garden was built and restored.
 (7) The palace in the Fenar Garden.
 (8) The lofty palace⁴³ near the Silivri Gate [built for Valide Nurbanu Sultan].
 (9) The palace of Rüstem Pasha [in Kadırgalimanı].
 (10) The palace of [Sokollu] Mehmed Pasha in Kadırgalimanı was repaired.
 (11) The palace of [Sokollu] Mehmed Pasha in Ahırkapı.⁴⁴
[23b] (12) The palace of [Sokollu] Mehmed Pasha in İstavroz [near Üsküdar].
 (13) The palace of Siyavuş Pasha in İstanbul.⁴⁵
 (14) The palace of Siyavuş Pasha in Üsküdar.
 (15) The palace of Nişancı Mehmed Pasha in İstanbul.⁴⁶
 (16) The palace of Nişancı Mehmed Pasha in Üsküdar.
 (17) The palace of the grand vizier [Koca] Sinan Pasha.
 (18) The palace of the grand vizier [Güzelce] Ahmed Pasha on the At Meydanı.
 (19) The palace of Pertev Pasha on the Vefa Meydanı.
 (20) The palace of Serdar Ferhad Pasha.⁴⁷
 (21) The palace of Sofu Mehmed Pasha.⁴⁸
 (22) The palace of Kapudan (grand admiral) Sinan

Pasha, the brother of Rüstem Pasha, on the At Meydanı.

- (23) The palace of Mahmud Ağa, the protégé of Valide [Nurbanu] Sultan, in Yenibahçe.
 (24) The palace of the grand vizier [Sokollu] Mehmed Pasha on [his] agricultural estate near Halkalı Pınar.
 (25) And outside the walls [of İstanbul], grand vizier [Güzelce] Ahmed Pasha's palace and garden.
 (26) And the palace of Bosna [Sofu] Mehmed Pasha outside the city.
 (27) And the agricultural estate and palace of Zal [Mahmud] Pasha, outside the city.
 (28) And the agricultural estate and palace of Rüstem Çelebi, between those of [Sokollu] Mehmed Pasha's sultana [İsmihan Sultan] and Husrev Kethüda.
 (29) The palace of Şah-ı Huban Kadın near the fountain of Kasimpaşa.

[24a] THE SEVENTH [BUILDING] TYPE

It sets forth the water channels (*şu yolu kemerleri*) that were built.

- (1) The aqueduct of the First Dam.⁴⁹
 (2) And the Long Aqueduct (*Uzun Kemer*).⁵⁰
 (3) And the Güzelce Aqueduct, that is, the Kovuk Aqueduct.⁵¹
 (4) And the Mağlova Aqueduct.⁵²
 (5) And the great reservoir (*havz-i kebîr*), in which [various] streams collect.⁵³
 (6) In addition to those, there are several other aqueducts.
 (7) And in the environs of Müderrisköy, there is an aqueduct.
 (8) And the Mağlova Aqueduct and the Long Aqueduct (*Uzun Kemer*) were destroyed by a flood and were rebuilt.

[24b] THE EIGHTH [BUILDING] TYPE

It sets forth the bridges (*cisrler*) that were built.

- (1) The Büyükçekmece [Bridge] is a single bridge.⁵⁴ [It is carried] on piers. Some of its arches were carried away in a flood and were rebuilt.
 (2) And the Silivri Bridges.
 (3) The [Çoban] Mustafa Pasha Bridge over the Meriç.
 (4) And in Marmara, the [Sokollu] Mehmed Pasha Bridge.

- (5) And three bridges in Halkalı Pınar.
 (6) And over the Harami Dere, the Kapağası (chief white eunuch) Bridge.
 (7) And on the Gebze road, the bridges of Sultan Süleyman.

[25a] THE NINTH [BUILDING] TYPE

It sets forth the garden villa[s] (*qasr*) and pavilion[s] (*köşk*) that were built.

- (1) In the Üsküdar Garden, the Sultan Selim Khan [II] pavilion.
 (2) In the Üsküdar Garden, the Sultan Murad Khan [III] pavilion.
 (3) In the Old Palace (*Eski Sarây*), the Sultan Murad Khan [III] pavilion.
 (4) In the garden outside the Imperial Palace, the Sultan Bayezid [II] pavilion.⁵⁵ Sultan Murad Khan [III] renovated it.
 (5) And near Sütlüce, one of the districts of Eyüp, Sultan Murad Khan [III] renovated the pavilions of the [Defterdar] İskender Çelebi Garden.

[25b] THE TENTH [BUILDING] TYPE

It sets forth the bathhouses (*hammâmlar*) that were built.

- (1) In [the environs of] the Esteemed Ka'ba, the bathhouse of [Sokollu] Mehmed Pasha.
 (2) And likewise in Illuminated Medina.
 (3) In Istanbul, the bathhouse of the late Sultan Süleyman Khan.
 (4) And the bathhouse of Sultan Selim Khan [I].
 (5) And in the New Imperial Palace (*Sarây-ı Cedîd-i Hâqânî*),⁵⁶ three bathhouses were built.⁵⁷
 (6) And in the Üsküdar Palace, one bathhouse was built.
 (7) And the bathhouse of the late Haseki [Hurrem] Sultan.⁵⁸
 (8) And in Üsküdar, the bathhouse of Valide [Nurbanu] Sultan.
 (9) And again, in the above-mentioned town, [her] double bath.
 (10) And in Yenikapı in Istanbul, the aforesaid's bathhouse.
 (11) And in Dikilitaş [in the environs of Constantine's Column], near the [Atik] Ali Pasha complex, the aforesaid's double bath.⁵⁹
 (12) And in Karapınar, the bathhouse of Sultan Selim the Second.

(13) And near the Edirne Gate, the bathhouse of Rüstem Pasha's sultana [Mihrümah Sultan].⁶⁰

(14) And the bathhouse of the grand vizier Lutfi Pasha.⁶¹

(15) And at the Azeb Gate in Galata, the bathhouse of the grand vizier [Sokollu] Mehmed Pasha.

(16) And in Edirne, the bathhouse of the aforesaid Mehmed Pasha.

(17) And in the village named Dibek near Bolu, the bathhouse of Rüstem Pasha.

[26a] (18) And in Yenibahçe, the bathhouse of Koca Mustafa Pasha.⁶²

(19) And near the Silivri Gate, the bathhouse of [Hadım] İbrahim Pasha.

(20) And in Beşiktaş, the bathhouse of Kapudan (grand admiral) Sinan Pasha.

(21) And in the Zeyrek quarter in Istanbul, the bathhouse of the vizier Haydar Pasha.

(22) Near Kırkçeşme in Istanbul, the bathhouse of [Barbaros] Hayreddin Pasha.⁶³

(23) Near the Fenar Gate, the bathhouse of Kapudan [Kılıç] Ali Pasha.

(24) And in Tophane, the bathhouse of the late [Kılıç] Ali Pasha.

(25) And on the shore below Beşiktaş, the bathhouse of Kadıasker (chief army judge) Molla Çelebi.

(26) And in Sulumanastır, the bathhouse of Kapağası (chief white eunuch) Mahmud Ağa.

(27) And in Ortaköy on the road to Boğazhisar [Rumelihisar], the bathhouse of Husrev Kethüda.

(28) In the place named Macuncu Market in Istanbul, the bathhouse of the late Mufti Molla Ebussuud Efendi.

(29) In the town named Hafsa, the bathhouse of the son of the grand vizier, Mirimiran [Sokollu] Kasım Pasha.

(30) In Istanbul, the bathhouse of Odabaşı (chief of the royal privy chamber) [Behruz Ağa].

(31) And the bathhouse of Merkez Efendi.

(32) And the bathhouse of Nişancı [Celalzade Mustafa] Pasha.⁶⁴

(33) And the İzmit bathhouse of Pertev Pasha.

(34) And the bathhouse of Çatalca.⁶⁵

(35) And in Üsküdar, the bathhouse of Hüseyin Pasha.

(36) And the bathhouse of Hüseyin Beg.⁶⁶

(37) And the bathhouse of Sarı Gürz.⁶⁷

(38) In Tophane, the bathhouse of Yakub Ağa.

(39) Near the Gümrükhane, the bathhouse of (?), the son of [Barbaros] Hayreddin Pasha.

[26b] THE ELEVENTH [BUILDING] TYPE

It sets forth the warehouses (*maḥzenler*) that were built.

(1) The grain warehouse (*buğday anbārī maḥzeni*) that was built near the Karaköy Gate.

(2) And in the New Imperial Palace,⁶⁸ near the armory (*cebeḥāne*),⁶⁹ the imperial warehouse (*anbār-ı ʿāmiri maḥzeni*).

(3) And the imperial warehouse (*anbār-ı ʿāmiri maḥzeni*) that was built at the seaside mansion of the Has Bahçe [Royal Garden in the Topkapı Palace].

(4) And the warehouse of the imperial kitchen (*matbah-ı ʿāmiri*) and imperial commissariat (*kilār-ı ʿāmiri*) [in the Topkapı Palace] were rebuilt in the reign of Sultan Selim Khan [II] after they burned.

(5) And the great warehouse (*ümmü'l-meḥāzin*)⁷⁰ built in Unkapanı, which was rebuilt after a fire.

(6) Near the Imperial Arsenal (*Tershāne-i ʿĀmiri*), the Kurşunlu Warehouse for pitch.

[27a] THE TWELFTH [BUILDING] TYPE

It sets forth the caravansarays (*kārvānsarāylar*), cisterns (*bürkeler*), and inns with stables (*ribāṭü'l-hayller*) that were built.

(1) One caravansaray was built near the complex of the late Sultan Süleyman Khan.

(2) And likewise at the complex of Sultan Selim Khan [I].

(3) And likewise at the complex of Şehzade Sultan Mehmed.

(4) And the caravansaray built by the late Sultan Süleyman near Büyükçekmece.

(5) And the caravansaray and dervish convent that were built at the Bakras [Belen] pass [in Hatay] on the Aleppo road.

(6) And at Payas on the Aleppo road, the caravansaray that was built by the grand vizier [Sokollu] Mehmed Pasha.

(7) And in Aleppo, the khan built by the aforesaid [Sokollu Mehmed Pasha].⁷¹

(8) And in Rodosçuk, the caravansaray of the late Rüstem Pasha.

(9) And the caravansaray of the aforesaid [Rüstem Pasha] in the neighborhood of Galata.

(10) And the caravansaray of the aforesaid in the flea market (Bitpazarı). That is, Rüstem Pasha's.

(11) And the Sapanca caravansaray [of Rüstem Pasha].

(12) And the caravansaray that was built in Samanlı [by Rüstem Pasha].

(13) And in Ereğli of Karaman [Konya Ereğlisi], the Rüstem Pasha caravansaray.

(14) In Bosnia [near the Drina bridge at Višegrad], the [Sokollu] Mehmed Pasha caravansaray.⁷²

(15) In İpsala, the Husrev Kethüda caravansaray.

[27b] (16) And in Bursa, the caravansaray of the grand vizier [Semiz] Ali Pasha.

(17) And in several places along the noble hajj road [between Syria and the Hijaz], caravansarays with stables, fortresses (*qal'eler*) for protection, and cisterns were built by Sultan Süleyman Khan.

(18) And at Esteemed Mecca, a fountain of abundant blessings at [Mount] ʿArafat, and beside it a caravansaray with stables and its fountain.

(19) And in the village named Dibek, the caravansaray of Rüstem Pasha.

(20) In Karıştıran, the caravansaray of Rüstem Pasha.

(21) On the Vefa Meydanı, the caravansaray of Pertev Pasha.

(22) And a caravansaray [by Pertev Pasha] near Atik İbrahim Pasha.⁷³

(23) And in İlgin, the caravansaray of [Lala] Mustafa Pasha.

(24) And the caravansaray of Eskişehir.⁷⁴

[13b] EPILOGUE

It sets forth the artistic accomplishments of this servant of yours.

To the engineers of the age and overseers of auspicious monuments it is manifest and apparent that although [formerly] buildings constructed in the style of Hagia Sofia did not possess elegance, this servant perfected the noble Friday mosque of Şehzade Sultan Mehmed—may God illumine his tomb—which was the model for the noble building complex [and mosque] of His Majesty Sultan Süleyman Khan—may he rest in peace. Subsequently, in this lofty edifice [i.e., the Süleymaniye complex] various beautiful works of art were created, each of which took form with elegance. To begin with, in addition to the lofty flow and unique style of the courtyard fountain (*şadırvān*), in truth, spouts were placed in its four corners for the dispensing of water. And for ablution, seventeen fountain spouts were made to flow in the buttresses on each of the two sides of the noble Friday mosque, and each of them was matchlessly furnished. And doorways were

opened from the minarets around the noble dome, and several small, upper domes were provided for connoisseurs of works. Such artistry had not previously been accomplished by any master. And the balconies of the four mentioned minarets, being ten [in number], indicate that the patron of the edifice, that is, the shah of shahs of Solomon-like majesty, was the tenth vanquisher of kingdoms of the Ottoman dynasty. And choice marbles were repeatedly carved and cut until the unique style of its mihrab and minbar attained perfection. And pulpits with small marble columns were built in the corners, and four great columns, each worth the world's tribute, were raised and consolidated between the piers (*fîl pâyeler*). And each of the other marble columns outside and around it were dragged and set in place in accord with the science of statics. And although the preparation of its domes and half domes was work [fit] for demons, thanks be to God, all of them were feasible for humankind. And while water was flowing, the water channel experts in our corps continually inspected the subterranean conduits (*kârîzler*) in order to mend their breaks. Four hundred master workmen (*ser ulaq*) were procured for this work. And other unmentioned [works] are [even] superior to these examples. And God knows and judges what is true.

NOTES

1. The sequence of the text in the translation has been rearranged to conform to the arrangement described in the index at the end of the introduction; see TM, 5b–6a.
2. Qur'an, 78:12.
3. Qur'an, 43:32.
4. Qur'an, 21:107.
5. *ʿAbdullāh oğlu*; see AR, translation, n. 2.
6. *devşürme*; see AR, translation, n. 3.
7. *ʿacemioğlan*; see AR, translation, n. 6.
8. *sekbān*, same as *atlusekbān*; see AR, translation, n. 4.
9. *yayabaşı*; see AR, translation, n. 5.
10. *qapuyayabaşı*; see AR, translation, n. 7.
11. *zemberekçibaşı*; see AR, translation, n. 8.
12. *hāsekī*; see AR, translation, n. 9.
13. Of 1537.
14. I.e., the Selimiye Mosque in Istanbul.
15. *Tāq-ı Kivrā*; see RM, translation, n. 15.
16. Numbers in parentheses refer to the sequence of buildings in the enumeration.
17. The so-called Golden Gutter, the gilt waterspout that juts out just below the top of the northwest wall of the Ka'ba.
18. Avratpazarı has only one madrasa. The second madrasa is presumably the Kahriye Madrasa near Edirne Gate; see madrasas (10).
19. Nurbanu Sultan is buried beside her husband Selim II in

his mausoleum near Hagia Sophia. The second mausoleum mentioned here must be the Şehzadeler Türbesi, containing the remains of four daughters and four sons of Murad III; see Kuran, *Mimar Sinan* (Turkish ed.), 331, no. 195; 332, no. 199.

20. Repeats (38).
21. Repeats (33).
22. Repeats (109).
23. Although the entry implies that Kapudan Sinan Pasha's tomb is located near his mosque, it is, in fact, incorporated into the complex of his sister-in-law Mihrumah Sultan in Üsküdar.
24. There is no known mosque of Sofu Mehmed Pasha in Diyarbakır. Possibly the reference here is to the mosque of another Mehmed Pasha.
25. Although Sinan did build a masjid (10) in Yenibahçe, he is not known to have built a Friday mosque. Presumably the reference here is to the *binā emîni* Sinan and the title *mî'mārbāşı* is a scribal error; see Kuran, *Mimar Sinan* (Turkish ed.), 272, no. 8.
26. Repeats (100). The İzmir Landing (*İzmir İskelesi*) was another name for the Yemiş İskelesi, and was so named because materials like honey were shipped there from İzmir.
27. Repeats (101).
28. Built for Shaykh Ramazan Efendi.
29. Repeats (94).
30. Repeats (95).
31. Built by Dügmeçizade [Dökmeçizade] Mehmed Bahir Efendi. It is listed among masjids in TE; see TE, masjid (36).
32. Listed as a masjid in TE; see TE, masjid (12).
33. *Tetimmāt-ı Şemāniye*, the preparatory schools for the eight madrasas of Mehmed II's mosque complex in Istanbul.
34. Repeats (50).
35. Şāh-ı Hübān was a concubine of Murad III.
36. The masjid of Hacı Halil Ağa, demolished to make way for the construction of Rüstem Pasha's Friday mosque at Tahtakale. It was replaced by another masjid in Yenibahçe, no longer extant; see Kuran, *Sinan* (English ed.), 138.
37. Lacking in Kuran, *Mimar Sinan* (Turkish ed.), appendix 4.
38. In appendix I, below, Sokollu Mehmed Pasha's Payas foundation is included under Friday mosques.
39. The identity of the Ibrahim Pasha referred to here is uncertain.
40. The Kepenekçi Hoca Sinan Madrasa; see Kuran, *Mimar Sinan* (Turkish ed.), 336, no. 213.
41. Hacce Hatun, the daughter of İskender Pasha; see Kuran, *Mimar Sinan* (Turkish ed.), 337, no. 217.
42. I.e., the Topkapı Palace.
43. The Yenikapı Sarayı built for Valide Nurbanu Sultan; see Kuran, *Mimar Sinan* (Turkish ed.), 385, no. 391.
44. Near the At Meydanı (Hippodrome). It was demolished in the early seventeenth century to make way for the construction of the Sultan Ahmed Mosque; see Kuran, *Mimar Sinan* (Turkish ed.), 383, no. 384.
45. It was located near the Eski Saray and the Süleymaniye Mosque; see Kuran, *Mimar Sinan* (Turkish ed.), 382, no. 379.
46. Kuran believed this to be the palace of Sofu Mehmed Pasha, but this seems unlikely, since his palace is listed as (21); see Kuran, *Mimar Sinan* (Turkish ed.), 383, no. 383.
47. Kuran identifies this as the Damad Ferhad Pasha Palace near

- the Eski Saray and Bayezid Mosque, mentioned in TE, palaces (22); see Kuran, *Mimar Sinan* (Turkish ed.), 356, no. 376.
48. Kuran locates this in Hocapaşa; see Kuran, *Mimar Sinan* (Turkish ed.), 383, no. 382.
49. The Paşa Dere Kemer in Kağıthane; see Kuran, *Mimar Sinan* (Turkish ed.), 404, no. 472.
50. Located in Kemerburgaz; see Kuran, *Mimar Sinan* (Turkish ed.), 405, no. 477.
51. Located in Cebeciköy; see Kuran, *Mimar Sinan* (Turkish ed.), 404, no. 473.
52. The Müderrisköyü Kemer located in Kemerburgaz; see Kuran, *Mimar Sinan* (Turkish ed.), 405, no. 476.
53. Located in Kemerburgaz; see Kuran, *Mimar Sinan* (Turkish ed.), 405, no. 475.
54. I.e., it looks like several bridges joined together but is, in fact, a single bridge.
55. Better known as the Yalı Köşkü; see Kuran, *Mimar Sinan* (Turkish ed.), 385, no. 394.
56. I.e., the Topkapı Palace.
57. In AR, 1b (4), the entry for the Üsküdar Sarayı was originally written as *Ve Üsküdar Sarayında bir hammâm binâ olunmuşdur* (And one bathhouse was built in the Üsküdar Palace), but was later revised, *bir* being crossed out and the number 3 written below it.
58. AR, 1b (6) mentions two baths, one near Hagia Sophia and the other in Yahudiler (now Eminönü).
59. Curiously, bathhouses (8), (9), (10), and (11) are not mentioned in the inventory of bathhouses in AR, which was apparently composed at a moment prior to the composition of TM.
60. In AR, 2a (9), this is followed by a crossed-out entry, *Üsküdar'da merqûme sultânunî hammâmı* (The bathhouse of the aforesaid sultana in Üsküdar).
61. Located in Yenibahçe; see Kuran, *Mimar Sinan* (Turkish ed.), 394, no. 431.
62. Presumably the bathhouse of Koca Mesih Pasha, mentioned in TE, bathhouses (18). The confusion repeats the error made in AR, 2b (13); see Kuran, *Mimar Sinan* (Turkish ed.), 394, no. 430.
63. Known as the Çinili Hamam, described in AR, 2b (17) as being located in Zeyrek; see Kuran, *Mimar Sinan* (Turkish ed.), 389, no. 407.
64. Located in Eyüp; see Kuran, *Mimar Sinan* (Turkish ed.), 395, no. 435.
65. Built by Husrev Kethüda; see Kuran, *Mimar Sinan* (Turkish ed.), 392, no. 423.
66. Probably the bathhouse of Hüseyin Beg at Kayseri, mentioned in AR, 3b (31).
67. Patron unknown; see Kuran, *Mimar Sinan* (Turkish ed.), 397, no. 441.
68. I.e., the Topkapı Palace.
69. I.e., Hagia Irene.
70. *ümmü'l-meḥāzin*, literally “the mother of depots.”
71. Kuran misinterprets this building as the khan of Dukakinzade Mehmed Pasha in Aleppo; see Kuran, *Mimar Sinan* (Turkish ed.), 367, no. 325. However, Sokollu Mehmed Pasha's *waqfiyya* makes clear the fact that he built several khans in Aleppo.
72. The caravansaray is listed in Sokollu Mehmed Pasha's *waqfiyya*.
73. Located in Uzunçarşı, Istanbul. TE, caravansaray (8) states that its patron was Pertev Pasha; see Kuran, *Mimar Sinan* (Turkish ed.), 368, no. 329.
74. Of Çoban Mustafa Pasha; see Kuran (Turkish ed.), 367, no. 324.

[TUHFETÜ'L-Mİ'MARİN]¹

[4a] HÜVE'L-MU'İN²

[1] Hamd ü sipās ve şenā-yi bī-qıyās ol Şānī-i bī-hemta ve Qādir-i tüvānā [2] celle şānühü ve 'azuma bürhānühü Hāzretlerine ki hāk-i pāk üzre tāq-ı hadrā [3] ve rivāq-ı ferş-sā-yı 'arş-peymā-yı bilā-mi'mār ü bennā ve bī-sütün u filpā [4] naşş-ı şerif *wa banaynā fawqakum sab'an shidādan* tıbāqınca peydā vü hüveydā [5] eyledi. Ve taħmīr-i āb ü gilden nev'-i beşeri hālq idüp [6] ve hıl'at-ı kerāmetle sāyir maħlūqātdan mümtāz ü ser-efrāz [7] qılup *wa rafa'nā ba'dakum fawqa ba'din darajāt* āyet-i vāfiyyü'l-hidāyesi [8] mefhūmiyle birbirinden mütefāvitü'l-i'tibār qıldı. Ve şalavāt-ı [9] zākīyāt ol seyyid-i sādāt ve zübde-'i mevcūdāt [10] Hāzret-i Muħammed Muştafā 'alayhi't-taħiyyatu wa's-sanā Hāzretlerine ki hadāyiq-ı zātü'l-behce-'i [11] şükr ü rızā anuñ serçeşme-'i āb-ı rü-yı cennet-āsālariyle [12] neşv ü nemā bulup hılqat-i māsivāya bā'is olduğiyçün [13] Leyletü'l-İsrāda ziver-i hātem-i hātemiyyeti nigīn-i şefā'at-i tābnāk ve tarşi-'i [14] tāt-ı zü'l-ibtihāc-ı resāleti gevher-i *lawlāka lawlāka* olduğu *wa mā arsalnāka* [15] *illā rahmatan lil'ālamīn* menşürü birle iştihār ü i'tilā buldı. [4b] [1] *Şalla'llāhu 'alayhi wa 'alā ālihī wa aṣḥābihī mā dāmāti'l-arḍu wa dārati's-samā'*.

Nazm

[2] İlähī Āl-i 'Osmān taht ü tācınıñ ser-efrāzi
Şeh-i kişver-güşā Sultān Murād-ı nāmver gāzi
[3] Selīm-etvār bir şāh-ı Süleymān-menziletür
kim
Kemāl-i 'adl ü ihsānda bulunmaz mişl ü enbāzi
[4] Güneş manend necm-i bahtı tıtsun 'ālemi zīrā
Velāyetle vilāyet almanuñdur hān-ı mümtāzi
[5] Cihāni hep açup yapsun 'imāret Çin ü Māçin-
de
Sipāhiye virüp timār ü evqāfindan ifrāzi
[6] Sıtanbül içre āşarı bülend olsun sipihrāsā
Füzün hadden hüner ehline ikrāmīyle i'zāzi

[7] Ve ba'd bu bende-'i qalilü'l-i'tibār Sinān bin 'Abdü'l-Mennān eş-şehīr [8] bi-mi'mārbaşı-yı hāksār ki fi'l-hāqıqa 'Abdullāh oğlu olmağla sinīn-i [9] sābıqada qānūn-ı münif-i 'Osmāniyye ve āyin-i laṭif-i Hāqāniyye üzre [10] Vilāyet-i Qarāmān ve bilād-ı Yünānuñ devşirme oğlanları ile [11] der-i devlete gelüp ve andan birqaç zamān taşrada ba'zı hıdemāta [12] qullanılup tā ki 'acemī-oğlanlığı pāyesin qat' idüp yeñiçeri [13] olmaq rütbesine irişdüm ve ol bölükde iken Belğrad ve Rodōs [5a] [1] seferlerinde rikāb-ı hümāyünda bulunup sekbānlıq mertebesin buldum [2] ve zümre-'i mezbüre ile Moħaç seferine irişüp 'acemīoğlanları yayabaşısı [3] oldum. Ve niçe müddetdenşoñra qapuyayabaşılığı 'ināyet buyurılup [4] ba'dezamān zenberekçi-başılığıla Alāmān seferine vardum tā ki Bağdād [5] seferinde hāşeki olup ve mevkib-i hümāyünda saħāvet ü iqbālile [6] müraca'at qılınup ve Körfozla Pūlya seferlerinin şoñında [7] Qara-boğdan seferine varılup andan dahı hayrla geldükde mi'mārbaşılıq [8] hıdmeti tefvīz qılındı. Ve ol zamāndan bu āna dek üç pādīşāh-ı [9] 'azīmü's-şān a'nī Sultān Süleymān Hān ve Sultān Selim Hān-ı Şānī ve Sultān [10] Murād Hān Hāzretlerinin eyyām-ı hümāyūnlarında temhid olınan [11] ekşer binālardan ancaq Sultān Süleymān Hān 'alayhi'r-rahmatu wa'l-gufrān [12] Hāzretlerinin cülūs-ı sa'ādet-me'nūsılarındanşoñra babaları pādīşāh-ı cennetmekān [13] Sultān Selim Hān-ı Evel üzerine binā olan 'imāret-i şerīfedan gayrı [14] bi'l-cümle bu qullarınıñ mübāşeretīyle vāqı' olmışdur. *Taqabbala'llāhu ta'ālā*.

Nazm

[5b] [1] Cihān ta'mirine olmasa mi'mār
Yapılmaz yalnuz taşile dīvār
Huşuşā şöyle bir mi'mār-ı 'āqıl
[2] Mühendis zü-fünün dīndār ü kāmīl
Sinān-ı Qayşerī meşhūr nāmı
Füzün mi'mārılıqda ihtimāmı
[3] 'Azīmü's-şān dinilürse yolıdır
Mu'azzam üç şehinşāhuñ qulıdır
Ve ol üç 'ahd içinde çoq 'imāret

[4] Yapup buldı umūrında mehāret
Veli Sultān Süleymān cāmī'inde
Hüner qısmın tamām itdi bu fennde

[5] Bir ednā şan'atiyle bi-tehāşi
Yıqup dikdi niçe dikilü taşu

Şu yolu Çekmece köprisi mēnend

[6] Kemer üzre kemer çatdı hünermend

Birisin seyr iden dānā-yı zī-hüş

İderdi Tāq-ı Kistrāyı ferāmüş

[7] Yapısına baqan ehl-i başiret

Dir elbette üstādma rahmet³

[8] Mübāşeretümüzle itmām ü encām bulan 'azīm binālar şahife-i rüzgārda nümüne [9] ü yādgār qalmaq için işbu risālede yazdurulup *Tuhfetü'l-Mi'mārīn* diyü ad qonulup [10] fihrist-i müteberrikesi bir muqaddime ve on iki nev' ve bir hātīme birle [11] tertīb qılındı ki bā'is-i du'ā-ı hayr ola. *Wa bi'llāhi't-tawfiq*.

Muqaddime

[12] Mi'mārlıgūñ qavā'idi ve ebniyenūñ esāsı ve arāzīnūñ istiḥkāmı [13] mülāhāza olunmaq lāzımātdan idüginūñ beyānındadır.

[6a] [1] Nev'-i evvel / Binā olınan cevāmi'ūñ 'adedin ve tamāmātın beyān ider

[2] Nev'-i şānī / Binā olınan mesācidūñ 'adedin ve aşlın beyān ider

[3] Nev'-i şālīş / Binā olınan medārisūñ 'adedin ve hūbluğın beyān ider

[4] Nev'-i rābī / Binā olınan 'imārātūñ 'adedin ve zibālūğın beyān ider

[5] Nev'-i hāmīs / Binā olınan dārü's-şifānuñ / aşl ve 'adedin beyān ider

[6] Nev'-i sādīs / Binā olınan sarāylarıñ 'adedin ve maqbūllūğın beyān ider

[7] Nev'-i sābī / Binā olınan şu yolu kemerlerin / beyān ider

[8] Nev'-i şāmin / Binā olınan cisrleri beyān ider

[9] Nev'-i tāsi / Binā olınan bāğçelerdeki / qaşr ve köşkləri beyān / ider

[10] Nev'-i 'āşir / Binā olınan ḥammāmları beyān ider

[11] Nev'-i ḥādī 'aşr / Binā olınan maḥzenleri / beyān ider

[12] Nev'-i şānī 'aşr / Binā olınan kārbānsarāyları beyān ider

[13] Hātīme / Bu bendelerinūñ taşarrufātını beyān ider

[6b] [1] Amma muqaddime mi'mārlıgūñ qavā'idi ve

ebniyenūñ esāsı ve arāzīnūñ [2] istiḥkāmı mülāhāza olunmaq lāzımātdan idüginūñ beyānındadır.

[3] Erbāb-ı 'aql ü dāniş ve aşhāb-ı fehmi ü binışe rüşen ü müberhendür ki [4] binā-yı āb ü gil bir kār-ı muqbil olmağın Benī Ādem küh ve mağārātdan [5] nefret idüp evvelā bilād ü qurā ta'mirine meyl itmışlerdür ve insān [6] medeniyyü't-tab' olduqları için gündün güne envā'-i 'imāretler ihtirā' [7] olunup⁴ nezāket izdiyād bulmuşdur [8] ve herkesden bir yādgār qalmağa çalışılup daqıqa fevt [9] olmamışdur. Ḥattā Ayāşöfyā gibi 'imāret ki bi-nazīr-i 'ālem [10] olup Āğnādös nām mi'māruñ ihtimāmiyle on dört yılda [11] yapılup tarḥı itmām bulmuş iken girü birkaç yıldansōñra yaşsu qubbe yıqılup [12] ve mezbūr mi'mār mühendis envā'-i i'tizārele tekrār binā eyledüğü [13] tevāriḥde muşarraḥdur. [7a] [1] Eyle olsa⁵ bu qulları Sinān-ı Qayşerī daḥı her bir 'imāretūñ tekmilinde nedeñlü [2] meşaqqat çeküp ve bi-'avnillāh cümlesi Āl-i 'Oşmān-ı kişversitānuñ [3] yümni- devlet ve 'ālī himmetleriyle cihānnümā olduğı [4] şıdq-ı tavıyyetümüz berekātından idüginde şübhe qalmamışdur. [5] Ve'l-hāşıl mi'mārlıkdan müşkil bir şan'at olmayup [6] her kim bu ḥidmet-i ḥatīrde olursa gerekdür ki evvelā şalāh u diyānet ile [7] olup ve binānuñ yiri muḥkem olmayınca temele şurū' itmeye ve ol zamān ki [8] temele mübāşeret qıla temām-ı ihtimām ide tā ki meşāliḥine [9] ḥalel irişmeyüp istiḥkām yirin bula. Ve fil pāye [10] ve sūtün ve qoltuqlarıñ keşret ve qilletine göre yuqaruda olan [11] qubbe⁶ ve nīm-qubbeleri şarup ve kemerleri daḥı bir ḥōşca bağlayup gāflet [12] eylemeye ve mühimmātında isti'cāl itmeyüp *bash-shiri's-şabūra bi'z-zafar* [13] fehvāsiyle taḥammül ide ki bi-te'yidillāhi necāt-ı baqāsına Ḥaqqdan hidāyet bula. *Wa lā şakka fiḥ*.⁷

[14a] HÜ⁸

NEV'-İ EVVEL

Binā olınan cevāmi'i beyān ider (*in red ink*)

(1) Evvelā nefsi-İstanbulda / Sultān Selim Ḥān cāmī'i / ve 'imāreti ve türbesi / ve medresesi medrese 1 mekteb 1 (*in red ink*) Türbe-i Sultān Selim Ḥān Türbe-i Ḥāsekī Sultān

(2) Şehzāde Sultān Mehmed Ḥān cāmī-i şerifi ve türbe / ve medrese ve 'imāret / türbe-i Şehzāde Mehmed / medrese 1 ve mekteb 2 / İstanbulda (*in red ink*) türbe-i Rüstem Paşa / türbe-i Şehzāde Sultān Mehmed / türbe-i duḥterzāde-i Rüstem Paşa

- (3) Cāmi'-i şerif-i / Şehzāde / Cihāngir der Top-
hāne
- (4) (*Marginal note in red ink*) Ve sene 958'de Mısr Vālisi
'Alī Paşaya hük-m-i şerif vardır / Mısrda Mî'mārbaşı
olan Qara Muştafā Ka'be-i Mu'azzamaya / varup pirinci
muṭallādan Mizāb-ı Raḫmetüñ quşurun / tecdid itmiş
/ bāqī ağacıyla mezbür...Mevlānā Meḫmed Çelebi
Qādi-yi Mekke-i Mükerreme...
- (5) Cāmi'-i / şerif-i Sultān Süleymān / Hān der İstanbül
medrese 4 mekteb 1 dārü'l-ḫadīs 1 / dārü't-tubb 1 /
dārü's-şifā 1 (*in red ink*) türbe-i Hāşekî Sultān / türbe-i
Sultān Süleymān
- (6) (*Written in right margin at angle*) Ve Çorumda
merḫüm Sultān 'Alā'eddīn-i Selçuqî cāmi'i / tekrār
tecdid olunmuşdur
- (7) Cāmi'-i / şerif-i Sultān / Selīm Hān der Edirne
medrese 1 dārü'l-Qur'ān (?) 1 mekteb 1
- (8) Cāmi'-i / şerif / ve 'imāret / ve hān-ı Sultān Selim
Hān / der Qarapınar
- (9) Cāmi'-i şerif-i Sultān / Süleymān Hān der Şām-ı
/ Şerif medrese 1 'imāret 1
- (10) Ve İstanbülde merḫüm Sultān Bāyezidüñ / cāmi'-i
şerifi bir kemer-i cedidle istiḫkām / bulmuşdur fi sene
981
- (11) Cāmi'-i şerif-i Hāşekî Sultān / der 'Avretpāzārı
/ medrese 2, dārü's-şifā 1 / mekteb 1
- (12) Cāmi'-i şerif-i / Vālide Sultān / der Üsküdār /
medrese 1 'imāret hān / tekye
- (13) Cāmi'-i şerif-i İmām-ı A'zam / der Bağdād / ve
tekye
- (14) Ve Rüstem Paşa Sultānınuñ / cāmi'-i şerifi Edirne
Qapusında medrese 1 / (*in red ink*) türbe-i Aḫmed
Paşa Vezir-i A'zam andadur
- (15) (*In right margin at angle*) Cāmi'-i şerif-i Sultān-ı
Rüstem Paşa / der Üsküdār ve 'imāret ve medrese
- (16) Ve Aqşarāy maḫallesinde / 'Oşmān Şāhuñ
vālidesi / sultānuñ cāmi'-i şerifidür / hemşire-'i Sultān
Süleymān Hān
- (17) Ve Eyyüb-i Enşārīde Şāh Sultānuñ cāmi'-i şerifi
tekye 1
- (18) Cāmi'-i şerif-i Şeyḫ 'Abdü'l-Qādir Geylānī der
Bağdād ve tekye
- (19) Ve Yeñibāğçe qurbinde Sultān Bāyezid kerimesi
sultānuñ cāmi'-i şerifi
- (20) (*At angle in red ink*) Ve Mağnisāda Sultān Murād
Hān / ṭalebaqāhunuñ cāmi'-i şerifi
- (21) (*In left bottom margin at angle*) Türbe-i mu'azzama-yı
Sultān Selim-i Şānī ve Vālide Sultān / der qurb-i Ayā
Şöfyā – Her biri için daḫı başqa türbe yapılmışdur
- (22) (*In left bottom margin in red ink*) Ve Ka'be-i

- Mu'azzamanuñ qıbābı Sultān Murād Hān 'ahdında
temām olmuşdur
- (23) (*In left margin at angle*) Cāmi'-i şerif / medrese
ve / 'imāret der Quds-i / Şerif
- (24) Maḫmiyye-'i Gözlevede Tātār Hān cāmi'i / (*In
red ink*) türbesi andadur
- (25) (*In left bottom margin at angle*) Kütāhyada Sultān
/ Orḫān cāmi'i tecdid / olunmuşdur
- [14b] Tetimme-'i ebniyye-'i cevāmi'-i ez-ān vüzerā ve
hükkām⁹
- (26) Cāmi'-i şerif-i / merḫüm Rüstem Paşa / der
Taḫtaqal'e / ve medrese / 1
- (27) Cāmi'-i şerif / ve 'imāret / der Şabanca
- (28) Cāmi'-i şerif / ve medrese / der Rōdoscuq
- (29) Cāmi'-i şerif / der Şamanlu
- (30) (*In top left margin*) Cāmi'-i şerif / der Bolvadin
- (31) Ve iki hān / Dibek nām / maḫallde / Bölī qur-
binde
- (32) Ve cāmi'-i şerif / Bölida
- (33) Cāmi'-i şerif-i / Muştafā Paşa / vezir-i a'zam¹⁰
- (34) Cāmi'-i şerif-i / Bōsna Meḫmed Paşa / der Şöf-
ya
- (35) Cāmi'-i şerif-i / Pertev Paşa der İznikmit / (*in red
ink in right margin*) türbe-i Pertev Paşa / der Eyyüb
- (36) Cāmi'-i şerif-i Hādım / İbrāhīm Paşa / der
Silivriqāpūsı / (*in red ink*) türbe-i mezbür
- (37) Cāmi'-i şerif-i / Bālī Paşa / (*in red ink*) türbe-i
mezbür
- (38) Cāmi'-i şerif-i / Muştafā Paşa / Mirimirān-ı Mısr
/ der Gegbüze / ve 'imāret / ve medrese 1 (*in red
ink*) türbe¹¹
- (39) Cāmi'-i şerif-i Vezir-i A'zam / 'Alī Paşa der qaşaba-'i
/ Eregli / (*in right margin in red ink*) türbe der Ey-
yüb
- (40) Cāmi'-i şerif-i / Dūqākin-/zāde der Eregli / der
qurb-i Aṭana (*in red ink*) türbe der Eyyüb
- (41) Cāmi'-i şerif-i / Vezir-i A'zam Aḫmed Paşa-yı
maqtül / derün-ı Top Qapusı (*in red ink*) türbesi
daḫı
- (42) Cāmi'-i şerif-i Meḫmed Paşa / Vezir-i A'zam / der
Qadırğalimanı / medrese / 1 tekye / 1 (*in right margin
in red ink*) türbesi Eyyübde
- (43) Cāmi'-i şerif-i mezbür / der 'Azabqapusı / Qāsım-
paşa semtinde
- (44) Cāmi'-i şerif ve 'imāret / ve medrese der Burgöz /
ez-ān mezbür
- (45) Cāmi'-i şerif-i Vezir Nişāncı / Meḫmed Paşa /
türbesi

(*In right margin in red ink*) Türbe-i evlâd-ı Siyavuş Paşa / der Eyyüb

(46) Cāmi'î şerif-i Piyâle Paşa / der Qâsımpaşa

(47) Cāmi'î şerif-i Vezîr-i A'zam / Mesîh Paşa / (*in red ink*) türbesi

(48) Cāmi'î şerif-i / Mehmed Ağa / (*in red ink*) türbesi

[15a] Tetimme-î cevāmi'î hükkām¹²

(49) Cāmi'î şerif-i Qâsım Paşa / veled-i Mehmed Paşa el-mezbûr / der Hafsa

(50) Cāmi'î İskender Paşa / der Qaḥlca¹³

(51) Cāmi'î şerif-i Aḥmed Paşa / Qızıl Aḥmedlu der / Qayseriyye

(52) Cāmi'î şerif-i Şöfi / Mehmed Paşa der Hersek

(53) Cāmi'î şerif-i Cenābi Paşa / der Anqara

(54) Cāmi'î şerif-i Sinān Paşa / Qāpūdān der Beşiktaş / (*in red ink*) türbesi

(55) Cāmi'î şerif-i Qılıç 'Alî Paşa der Topḥāne (*in red ink*) türbesi andadur

(56) Cāmi'î şerif-i 'Osmān Paşa / der Qayseriyye

(57) Cāmi'î şerif-i 'Osmān Paşa¹⁴ / der Tırhāla

(58) Cāmi'î şerif-i Mehmed Beg / Kethüdā-yi Rüstem Paşa / der İznikmit

(59) Cāmi'î şerif-i Zāl Paşa der Eyyüb-i Ensārî medrese 2 / (*in red ink*) türbesi andadur / Sultāniyla

(60) Cāmi'î şerif-i / 'Alî Paşa Vezîr-i A'zam / der Bābāeskisi

(61) Cāmi'î şerif-i / Ferhād Paşa Vezîr / der Çatalca

(62) Cāmi'î şerif-i mezbûr / der Qastamōnî

(63) Būdinde maqtûl Muştafâ Paşa cāmi'î / (*in red ink*) türbesi andadur

(64) Cāmi'î Hüseyin Paşa / der Kütāhya / (*in red ink*) türbesi Eyyüb yolında

(65) Cāmi'î Qâsım Paşa / der maḥalle-yi Qâsımpaşa el-ma'rûf / medrese / 1

(66) Erzurūmda Muştafâ Paşa cāmi'î

(67) Āmidde İskender Paşa cāmi'î / medrese der Vān

(68) Āmidde Şöfi (?) Mehmed Paşa cāmi'î (*in red ink*) 'Osmān Paşa türbesi—maqtûl Ayās Paşa türbesi

(69) Āmidde Behrām Paşa cāmi'î / (*in red ink*) türbesi Üsküdārda

(70) Āmidde Hādım 'Alî Paşa cāmi'î / medrese / 1

(71) Āmidde Melek Aḥmed Paşa / cāmi'î

(72) Vānda Hüsrev Paşa / cāmi'î / medrese / 1

[15b] (73) (*In right margin at angle*) Başrada Ayās Paşa

cāmi'î

(74) (*In right margin at angle*) Bağdādda Murād Paşa cāmi'î

(75) Üsküdārda / Şemsî Paşa cāmi'î tekye / 1 (*in red ink*) türbesi

(76) Üsküdārda / Anatoli Qādi'askeri / Mevlānā Aḥmedî Efendi cāmi'î

(77) Aḥurqapusında / Qapusı Ağası / Maḥmūd Ağa cāmi'î / (*in red ink*) türbesi

(78) Cāmi'î şerif-i Odabaşı / der Yeñiqapu

(79) Cāmi'î şerif-i müftiyyü'z-zamān / Muḥyiüddin Çelebi / der Topḥāne

(80) Cāmi'î şerif-i / Mollā Çelebi-i Qādi'asker / yalı qurbinde Beşiktaş / yolında

(81) Cāmi'î şerif-i / Qādi'asker 'Abdu'r-raḥmān Çelebi / der Yeñibāğçe / der qurb-i Mollā Gūrānî (*in red ink*) türbesi aña qarîb

(82) Cāmi'î Şeyḫ Emîr Buḥārî / der qurb-i Edirne / Qapusı

(83) Cāmi'î Şāh Sultān / Yeñi Qapu ḥāricinde / Şeyḫ Merkez Efendi rūḥına

(84) Cāmi'î şerif-i merḥūm / Ebü'l-Fazl Efendi / Başdefterdār / der Topḥāne (*in red ink*) türbesi andadur

(85) Cāmi'î Muştafâ Çelebi / Defterdār / der Edirne

(86) Cāmi'î şerif-i Maḥmūd Paşa / der Taşlıq-ı Edirne / ki zevāyid-i evqāfdan / binā olunmuşdur

(87) Cāmi'î Qoca Nişāncı Paşa / der qurb-i Emîr-i Buḥārî / der taḥt-ı Eyyüb-i Ensārî

(88) Cāmi'î şerif-i Ferruḫ Kethüdā / der Balāt

(89) Cāmi'î Hüsrev Paşa / der Haleb / medrese 1 / (*in red ink in right margin*) türbesi / İstanbūlda

(90) Cāmi'î 'Ādiliyye / der Haleb / ez-ān Duqa-kinzāde

(91) Cāmi'î Sinān Ağa / mi'mārbaşı / der Qādi-çeşmesi

(92) Cāmi'î Yunus Beg / dırağōmān / derün-i Balāt

(93) Cāmi'î şerif-i Firdevs Beg / der İspārta / (*in red ink in right margin*) Beşiktaşdan yuqarı türbe-î / Yahyā Çelebi

(94) Cāmi'î şerif-i Aḫî Çelebi / der iskele-î İzmir / İstanbūl

(95) Cāmi'î şerif-i Süleymān Şubaşı / der qurb-i Unqapanı¹⁵

[16a] Tetimme-î cevāmi'î hükkām¹⁶

(96) Cāmi'î Hüsrem Çavuş / der Yeñibāğçe

- (97) Cāmi'-i Maḥmūd Çavuşbaşı / der Sütlüce
 (98) Der maḥalle-i Qocamuştāfāpaşa / Hoca Hüsrev cāmi'
 (99) Der Sulmānāstūr / cāmi'-i Hammāmlu Hātūn
 (100) Cāmi'-i Aḥi Çelebī / der qurb-i / Sebzeḥāne / iḥrāq olup tekrār ta'mīr / olinmışdır¹⁷
 (101) Ve Un-qapanı / qurbinde Süleymān Şubaşı / cāmi' iḥrāq / olup tekrār / binā olinmışdır¹⁸
 (102) Ve İznikmitde 'Abdü's-Selām / cāmi' i mescid iken tekrār / cāmi' olinmışdır
 (103) Ve Üsküblü Çeşmesi qurbinde / Anātōli defterdārı iken / müteqā'id olan Süleymān / Çelebī bir mescidi cāmi' / itmışdür
 (104) Kiremitçilerde Turşucızāde / Hüseyn Çelebī cāmi' i tekrār / binā olinmışdır
 (105) Ve Ulaş nām qaryede / Memī Kethüdā cāmi' i tekrār binā olinmışdır
 (106) Ve İznīqdeki Cāmi'-i 'Atūq tekrār binā olinmışdır
 [16b] (107) Ve Eyyüb-i Enşārīde merḥūm / Dügmeci-başı mescidi / soñra cāmi' / olmışdır
 (108) Cāmi'-i Mevlānā Hāceğizāde / der qurb-i Tetim-māt-ı Semāniyye
 (109) Cāmi'-i İskender Paşa eş-şehīr / bi-Bostāncıbaşı / der muqābil-i Boğazhişār / der taht-ı Anātōli¹⁹ / (in red ink) türbesi andadır
 (110) (In red ink) Beşiktaşda Ḥayreddīn Paşa türbesi
 (111) (In red ink) Yeñibāğçe qurbinde / Şāh-ı Hübān / türbesi²⁰

[18a] HŪ

NEV'-İ SĀNĪ

Binā olınan mesācid ü ma'ābidi²¹ beyān ider²²

- (1) Yeñibāğçede āḥar mescid[e] bedel / binā olınan²³ / Rüstem Paşa mescid-i şerīfi
 (2) 'İsāqapusunda binā olınan / İbrāhīm Paşa mescid-i şerīfi
 (3) Ve Yeñibāğçe semtinde / binā olınan / Sinān Paşa / mescidi
 (4) Ve Üsküdarıda / binā olınan Hācī Paşa / mescidi
 (5) Qumqapusu qurbinde / binā olınan İbrāhīm Paşa / zevcesi mescidi
 (6) Topqapusu qurbinde / Müftū Çivizāde mescidi
 (7) Edirneqapusundan / taşra Emīr Buḥārī / qurbinde Sarāy Ağası / Dāvud Ağa mescidi
 (8) 'Azebler Hammāmı qurbinde / Müftū Hāmīd Efendi / mescidi / mülāzımlara odalarıyle

- (9) Gümrükḥāne ḥavālisinde / Emīr 'Alī mescidi
 (10) Ve Yeñibāğçede binā olınan / Mi'mārbaşı Sinān Ağa / mescidi
 (11) Südlücede / Hekimbaşı Qaysünizāde / mescidi
 (12) Gümrükḥāne ve Zincirlü/quyu qurbinde Üçbaşı / mescidi
 (13) Başdefterdār Şerīfezāde / Meḥmed Çelebī mescidi
 (14) Avlānga qurbinde Bāzırgānzāde / Bayrām Çelebī mescidi
 (15) Ve Defterdār-ı Māl-ı / diger Meḥmed Çelebī mescidi
 [18b] (16) Ve Yeñibāğçe qurbinde / Yeñiçeri Kātibi / Hāfız Muştāfā Çelebī / mescidi
 (17) Qāsımpaşada Dere Hammāmı qurbinde / şehremīni Ḥasan Çelebī mescidi
 (18) Ağaçayırı qurbinde / Hācī Ḥamza mescidi
 (19) (In left margin) Silivri/qapusu / qurbinde / Taqyeci Aḥmed / mescidi
 (20) Topqapusu taşrasında / Defteremīni İlyāsāde / mescidi
 (21) Luṭfi Paşa Çārşüsü / qurbinde Sımkeşbaşı / İskender Ağa mescidi
 (22) Eyyüb-i Enşārīde / Arpacıbaşı mescidi
 (23) (In left margin) Dāvudpaşa / qurbinde / Çivizāde / mescidi
 (24) Silivriqapusunda Ağaçayırı / qurbinde Çavuş mescidi
 (25) Fenārqapusunuñ / dāḥilinde Yayabaşı / mescidi
 (26) Sulṭān Selīm cānibinde Quburbelinde / 'Abdi Şubaşı / mescidi
 (27) (In left margin) Avlānga cānibinde / Şeyḥ Ferḥād / mescidi
 (28) Sulṭān Selīm 'imāreti qurbinde / Bezzāzistān Kethüdāsı Hüseyn Çelebī / mescidi
 (29) Eyyübdə Qarcı Süleymān / mescidi
 (30) İstanbülde / mezbūr Qarcı / Süleymān mescidi
 (31) (In left margin) Qāsımpaşada / Yahyā Kethüdā mescidi
 (32) Qāsımpaşada Kiremitçi / Aḥmed Çelebī mescidi
 (33) Qāsımpaşada Eski Sarāy / pāzārbaşısı Memī Kethüdā / mescidi
 (34) Çuqurḥammām qurbinde / Müftū Qāḏizāde mescidi
 (35) (In left margin) Şarı / Naşūḥ / mescidi
 (36) Qaşşāb 'İvāz mescidi
 (37) Toq Ḥasan mescidi

- (38) 'Alî Paşa-yı 'Atîq qurbinde / Hâcî İlyâs mescidi
 (39) (*In left margin*) Hişârdan / taşra / Tüfekhâne / mescidi
 (40) Kemhâcılar Kârhânesi / mescidi
 (41) Quyumcılar Kârhânesi / mescidi
 (42) Hâşkoyde / Sarâçhâneye tâbi' mescid

[19a] Tetimme-²i mesâcid ve ma'âbid²⁴

- (43) Âyâ Söfyâ qurbinde / Hersek bodrümü / üstinde vâqi' olan / mescid-i şerif
 (44) Büyükçekmece köprü / qurbindeki mescid
 (45) Ve Payâşda Haleb yolında Mehmed Paşa Vezîr-i A'zam / binâ eyledügi câmi'²⁵

[20a] NEV'-İ SÂLİS

Binâ olınan medâris²⁶ ve dârü'l-hadîs ve dârü'l-qurrâ beyân ider²⁷

- (1) Medrese-²i Sultân Süleymân Hân-ı / Gâzî der Mekte-²i Mükerrreme / bâb / 1
 (2) Medrese-²i Sultân Selim der İstanbul bâb / 1 Sultân Süleymân Hân / binâ itdürmişdür / Hâlicılar Köşkinde
 (3) Medrese-²i Şehzâde / Sultân Mehmed İstanbulda / bâb / 1 (*in left margin*) Sultân Süleymân Hân binâ itdürmişdür
 (4) Medâris-i Sultân Süleymân Hân / der qurb-i 'imâret-i höd der İstanbul / bâb / 4
 (5) Dârü'l-hadîs-i / mezbür / bâb / 1
 (6) Dârü't-tıbb / bâb / 1
 (7) Medrese-²i / Sultân Selim-i Sâni / der Edirne / bâb / 1
 (8) Medrese-²i / Sultân Süleymân / Hân-ı Gâzî / der Çörlü / bâb / 1
 (9) Medrese-²i merhûme / Hâşekî Sultân / der 'Avret-pâzârı / bâb / 1
 (10) Medrese-²i / Qahriyye-i mezbûre / bâb / 1
 (11) Medrese-²i / Vâlide Sultân / der Üsküdâr / bâb / 1
 (12) Medrese-²i / Sultân-ı Rüstem Paşa / der Üsküdâr / bâb / 1
 (13) Medrese-²i / Sultân-ı mezbür / der Edirneqapusı / bâb / 1
 (14) Medrese-²i / Mehmed Paşa / der Qadırgalimanı / bâb / 1
 (15) Medrese-²i Sultân-ı Mehmed Paşa / der Eyyüb-i Enşârî / bâb / 1
 (16) Medrese-²i Vâlide-²i / 'Osmân Şâh / der qurb-i Avlânğa / bâb / 1

- (17) Medrese-²i / Rüstem Paşa / der İstanbul / bâb / 1
 (18) Medrese-²i / 'Alî Paşa / der İstanbul / bâb / 1
 (19) Medrese-²i maqtül / Ahmed Paşa / der Topqapusı / bâb / 1
 (20) (*In left margin at angle*) İstanbulda Vezîr Haydar Paşa medresesi
 (21) Medrese-²i / Söfi Mehmed Paşa / bâb / 1
 (22) Medrese-²i / İbrâhîm Paşa / bâb 1
 (23) Medrese-²i Sinân Paşa / bâb / 1
 (24) Medrese-²i / İskender Paşa / bâb / 1
 (25) Medrese-²i / Qâsım Paşa / bâb / 1
 [20b] (26) Medrese-²i 'Alî Paşa / der Babaeskisi
 (27) Gegbüzedede Muştafâ Paşa / medresesi
 (28) 'İsâqapusı qurbinde / İbrâhîm Paşa medresesi
 (29) ²⁸Şemsî Paşa medresesi
 (30) Qapuağası merhûm / Ca'fer Ağa medresesi / İstanbulda
 (31) Ahmed Ağa / medresesi
 (32) (*In left margin*) Qapuağası / Maḥmūd Ağa / medresesi
 (33) İstanbulda Müftü Hâmid / Efendi medresesi
 (34) Maḥmiyye-²i mezbûrede / merhûm Ma'lûlzâde / medresesi
 (35) Ümm-i Veled medresesi
 (36) (*In left margin*) Üçbaş medresesi
 (37) Qâdî'asker Pervîz Efendi / medresesi
 (38) Beşiktaşda merhûm / Yahyâ Çelebî medresesi
 (39) Defterdâr 'Abdü's-Selâm Beg / medresesi
 (40) (*In left margin*) Hekim Mehmed Çelebî / medresesi
 (41) Tütü Qâdî medresesi
 (42) Merhûm Baba Çelebî medresesi
 (43) Ve mollâ-i merhûm / Kirmâstî medresesini tecdid itmîşdür
 (44) (*In left margin*) Hüseyin Çelebî / medresesi
 (45) Sinân Emîn medresesi
 (46) Şâhqulı medresesi
 (47) Dırağomân / Yunus medresesi
 (48) Qarcı Süleymân / medresesi
 (49) Anqarada²⁹ Husrev Kethüdâ / medresesi
 (50) İstanbulda / Husrev Kethüdâ / medresesi / bâb / 2
 (51) Üsküdârda / Gülfem Qadın / medresesi
 (52) (*In left margin*) Üsküdârda / Hâcî Qadın / medresesi
 (53) Sekbân 'Alî Beg / medresesi
 (54) Nişancı Mehmed Çelebî / medresesi
 (55) Küçükqaraman qurbinde / Qâdî Hekim Çelebî / medresesi

- (56) Sultān-selim qurbinde / Bezzazistān Kethūdāsi / Hüseyn Çelebi medresesi
 (57) (*In left margin*) Qādiçeşmesi qurbinde / Defterdār / Şerifezāde medresesi
 [21a] (58) Dārü'l-qurrā-ʾi Sultān Süleymān Hān / der İstanbül
 (59) Dārü'l-qurrā-ʾi / Vālide Sultān / der Üsküdār
 (60) Dārü'l-qurrā-ʾi / Hüsrev Kethūdā
 (61) Dārü'l-qurrā-ʾi Mehmed Paşa / Vezir-i A'zam der / Eyyüb-i Enşārī
 (62) Dārü'l-qurrā-ʾi / Sultān Selim Hān / der Edirne
 (63) (*In left margin*) Küçükqaramanda Müftü / Sa'di Çelebi / dārü'l-qurrāsi
 (64) (*In left margin*) İstanbülde Bösna Mehmed Paşa / dārü'l-qurrāsi
 (65) (*In left margin*) Çuqurhammām qurbinde / Qādizāde Müftü Efendiniñ dārü'l-qurrāsi
 (66) Mekteb-i Sultān Selim Hān-ı Gāzi
 (67) Mekteb-i Sultān Süleymān Hān-ı Ğāzi
 (68) Mekteb-i Sultān Mehmed / Şehzāde
 (69) Mekteb-i Hāşekī / Sultān
 (70) Mekteb-i Vālide Sultān

[21b] NEV'İ RĀBİ'

Binā olınan 'imārātuñ 'adedin beyān ider³⁰

- (1) Ka'be-ʾi Mu'azzamada / merhūm Hāşekī Sultānuñ 'imāreti
 (2) İstanbülde / Sultān Selim Hānuñ / 'imāreti
 (3) İstanbülde / Şehzāde Sultān Mehmedüñ / 'imāreti
 (4) İstanbülde / Sultān Süleymān / Ğāzinüñ / 'imāreti
 (5) Qarapınarda / Sultān Selim-i Sāniniñ / 'imāreti
 (6) Çörlī nām qaşabada / Sultān Süleymān Hānuñ / 'imāreti
 (7) Üsküdārda / Rüstem Paşa Sultānınıñ / 'imāreti
 (8) Üsküdārda / Vālide Sultānuñ / 'imāreti
 (9) Mağnisada / Sultān Murād Hān / 'imāreti
 (10) Gegbüzede / Mışrdan gelen / Muştafā Paşa / 'imāreti
 (11) Qaşaba-ʾi Rodöscuqda / merhūm Rüstem Paşa 'imāreti
 (12) Şabanca nām / qaşabada / mezbürüñ / 'imāreti
 (13) Qaşaba-ʾi Burgözda / merhūm Vezir-i A'zam / Mehmed Paşa / 'imāreti
 (14) Hafşada / mezbürüñ oğlu / Qāsım Paşa 'imāreti

- (15) Bösna / mezbürüñ / 'imāreti
 (16) Şām-ı Şerifde / merhūm Sultān Süleymān / Hān 'imāreti
 (17) Ve Mehmed Paşa Vezir-i A'zam / Payāşda binā eyledüğü / 'imāret
 (18) Ve Bōlida / Şemsī Paşa / 'imāreti
 (19) Ve Qōnyada / Mollā Hüdāvendigāruñ / üzerine olan 'imāret / tecdid olunmuşdur

[22b] NEV'İ HĀMİS

Binā olınan dārü'ş-şifānuñ 'adedin beyān ider³¹

- (1) Nefs-i İstanbülde / merhūm Sultān Süleymān / Hān binā eyledüğü / dārü'ş-şifā
 (2) Nefs-i mezbürede / Hāşekī Sultānuñ / binā eyledüğü / dārü'ş-şifā
 (3) Ve Üsküdārda / Vālide Sultānuñ / dārü'ş-şifāsi

[23a] NEV'İ SĀDİS

Binā olınan sarāylaruñ 'adedin beyān ider³²

- (1) Sarāy-ı 'Atiq-i Hümāyün / ba'de'l-ihrāq binā olmışdur / ve niçe def'a dağı termim ve / aḥar binālarile izdiyād bulmuşdur
 (2) Sarāy-ı Cedid-i Hāqāni / iç sarāyı cümle Sultān Murād Hān / binā itmişdur ve kilār-ı 'āmire / ve maḥaḥ-ı hōd ba'de'l-ihrāq / binā olunmuşdur
 (3) Sarāy-ı Üsküdār / 'ahd-ı Sultān Süleymān Hānda / binā olmuşdur fi sene 958
 (4) Sarāy-ı Ğalaḥa / 'ahd-ı Sultān Murād Hān-ı / Ğāzide tecdid / olunmuşdur
 (5) Ve At Meydānında olan / sarāy tecdid olunmuşdur
 (6) Ve Qandilbāğçesi sarāyı / binā ve tecdid olunmuşdur
 (7) Fenārbāğçesi sarāyı
 (8) Silivriqapısı qurbinde olan / sarāy-ı 'aliyye
 (9) Sarāy-ı Rüstem Paşa
 (10) Sarāy-ı Mehmed Paşa / der Qādirgalımanı / tecdid olunmuşdur
 (11) Sarāy-ı Mehmed Paşa / der Aḥürqapısı
 [23b] (12) Sarāy-ı Mehmed Paşa / der İstavröz
 (13) Sarāy-ı Siyāvuş Paşa / der İstanbül
 (14) Sarāy-ı Siyāvuş Paşa / der Üsküdār
 (15) Sarāy-ı Mehmed Paşa / Nişāncı / der İstanbül
 (16) Sarāy-ı Mehmed Paşa / Nişāncı der Üsküdār
 (17) Sarāy-ı Sinān Paşa / Vezir-i A'zam
 (18) Sarāy-ı Aḥmed Paşa / Vezir-i A'zam der / At Meydānı
 (19) Sarāy-ı Pertev Paşa / der Meydān-ı Vefā

- (20) Sarây-ı Ferhâd Paşa / Serdâr
 (21) Sarây-ı Şofî / Mehmed Paşa
 (22) Sarây-ı Sinân Paşa / Qâpüdân birâder-i / Rüstem Paşa der At / Meydânı
 (23) Sarây-ı Mahmûd Ağa / perverde-î / Vâlide Sultân / der Yeñibâğçe
 (24) Sarây-ı Mehmed Paşa / Vezîr-i A'zam / der qurb-i Pınar-ı / Hâlqalu / der Çiftlik
 (25) Ve hâric-i sürda / Vezîr-i A'zam Ahmed Paşanuñ / sarâyı ve bâğçesi
 (26) Ve Sarây-ı Bôsna Mehmed Paşa / şehirden hâric
 (27) Ve çiftlik / ve sarây-ı Zâl Paşa / şehirden hâric
 (28) Ve çiftlik ve sarây-ı / Rüstem Çelebî / ez-ân Sultân-ı / Mehmed Paşa ez-qabl Husrev Kethüdâ
 (29) Sarây-ı Şâh-ı Hübân / Qadın der qurb-i / çeşme-i Qâsımpaşa

[24a] NEV'İ SÂBİ'

Binâ olunan şu yolu kemerlerin beyân ider³³

- (1) Evvel Bend Kemerî
 (2) Ve Uzun Kemer
 (3) Ve Gözlüce Kemer ya'nî Qavuq Kemer
 (4) Ve Muğlava Kemerî
 (5) Ve havz-ı kebir ki / şular anda cem' olur
 (6) Andan gayrı dağı kaç kemer / vardur
 (7) Ve Müderris Köyi / qurbinde dağı / kemer vardur
 (8) Ve Muğlava Kemerî ile Uzun Kemer / selden harâb olup tekrâr / yapılmışdur

[24b] NEV'İ ŞÂMİN

Binâ olunan cisrleri beyân ider³⁴

- (1) Büyükçekmece köprü tekdür / ve filpâ üzre / (At *angle*) Ba'zı gözlerin sel / alup tekrâr yapılmışdur
 (2) Ve Silivri köprüleri
 (3) Muştafâ Paşa / köprisidür / Merîc üzre
 (4) ³⁵Ve Marmarada Mehmed Paşa / köprisidür
 (5) Ve Hâlqalu Pınarda / üç pâre köprisidür
 (6) Ve Harâmî Deresinde / Qapuğası köprisidür
 (7) Ve Gegbüze yolında / Sultân Süleymân köprile ridür

[25a] NEV'İ TÂSİ'

Binâ olunan bâğçelerdeki qaşr ve köşki beyân ider³⁶

- (1) Üsküdâr bâğçesinde / Sultân Selim Hân köşki

- (2) Üsküdâr bâğçesinde / Sultân Murâd Hân / köşki
 (3) Eski Sarâyda / Sultân Murâd Hân / köşki
 (4) Sarây-ı 'Âmireden hâric / bâğçede Sultân Bâyezîd köşki / Sultân Murâd Hân teccid / itmişdür
 (5) Ve Eyyüb-i Enşârî / tevâbi'inde Südlüceye / qarîb İskender Çelebî / bâğçesinuñ köşkerin / Sultân Murâd Hân / teccid itmişdür

[25b] NEV'İ 'AŞİR

Binâ olunan hammâmları beyân ider³⁷

- (1) Ka'be-î Mu'azzamada / Mehmed Paşa hammâmı
 (2) Ve Medîne-î / Münevverede / kezâlik
 (3) İstanbulda / merhûm Sultân Süleymân / Hân hammâmı
 (4) Ve Sultân Selim Hân / hammâmı
 (5) Ve Sarây-ı Cedid-i / Hâqânide üç / bâb hammâmlar / binâ olınmışdur
 (6) Ve Üsküdâr / Sarâyında / bir hammâm / binâ olınmışdur
 (7) Ve merhûme / Hâşeki Sultân / hammâmı
 (8) Ve Üsküdârda / Vâlide Sultânıñ / hammâmı
 (9) Ve girü qaşaba-î mezbürede / çifte hammâmı
 (10) Ve İstanbulda / Yeñiqapuda / mezbürenüñ / hammâmı
 (11) Ve Dikilütaşda 'Alî Paşa / 'imâreti qurbinde mezbürenüñ / çifte hammâmı
 (12) Ve Qarapınarda / Sultân Selim-i Sâni / hammâmı
 (13) Ve Edirneqapusı / qurbinde Rüstem Paşa / sultânınuñ / hammâmı
 (14) Ve Luţfî Paşa Vezîr-i A'zam / hammâmı
 (15) Ve Ğalaçada 'Azabqapusında / Vezîr-i A'zam Mehmed Paşa / hammâmı
 (16) Ve Edirne / mezbür Mehmed Paşanuñ / hammâmı
 (17) Ve Dibek nâm qaryede / Bôli qurbinde Rüstem Paşanuñ / hammâmı
 [26a] (18) Ve Yeñibâğçede / Qoca Muştafâ Paşa / hammâmı
 (19) Ve Silivriqapusı qurbinde / İbrâhim Paşa hammâmı
 (20) Ve Beşiktaşda / Qâpüdân Sinân Paşa / hammâmı
 (21) Ve İstanbulda Zeyrek mahallesinde / Vezîr Haydar / Paşa hammâmı
 (22) İstanbulda / Qırççeşme qurbinde / Hayreddin Paşa hammâmı

- (23) Fenârqapusı qurbinde / Qâpüdân 'Alî Paşa / hammâmı
 (24) Ve Topḥânedede merqûm / 'Alî Paşa hammâmı
 (25) Ve yalı kenârında / Beşiktaş tahtında / Qâdî'asker Mollâ Çelebî / hammâmı
 (26) Ve Şulîmanâstırda / Qapuagası / Maḥmûd Ağa / hammâmı
 (27) Ve Ortaköyde Bogazhişâr / yolında Ḥusrev Ketḥüdâ / hammâmı
 (28) İstanbulda Ma'cûncı / Çârşüsü nâm maḥallde / müftü merḥûm Mollâ Ebû's-Su'ûd / Efendi hammâmı
 (29) Hafşa nâm / qaşabada Vezîr-i A'zam / oğlu Mirîmîrân / Qâsım Paşa / hammâmı
 (30) İstanbulda Odabaşı hammâmı
 (31) Ve Merkez Efendi / hammâmı
 (32) Ve Nişâncı Paşa / hammâmı
 (33) Ve hammâm-ı İznikmit ez-ân³⁸ / Pertev Paşa
 (34) Ve hammâm-ı Çatalca
 (35) Ve Üsküdüarda / Hüseyin Paşa hammâmı
 (36) (*In left margin*) Ve Hüseyin Beg hammâmı
 (37) Ve hammâm-ı Şarı Gürz
 (38) Topḥânedede Ya'qûb Ağa / hammâmı
 (39) Gümrükḥâne qurbinde Ḥayreddîn Paşa oğlu (Bek...?) hammâmı

[26b] NEV'İ HÂDÎ 'AŞR

Binâ olunan maḥzenleri beyân ider³⁹

- (1) Qaraköyqapusı qurbinde / binâ olunan buğday / anbârı maḥzenidür
 (2) Ve Sarây-ı Cedîd-i Hâqânîde / cebehâne qurbinde anbâr-ı 'âmire / maḥzenidür
 (3) Ve Hâşbâğçede / yaluda binâ / olunan anbâr-ı / 'âmire maḥzenidür
 (4) Ve maḥbah-ı 'âmire / ve kilâr-ı 'âmire / maḥzenleri Sultân / Selîm Ḥân 'ahdında / ba'de'l-iḥrâq / müceddeden yapılmışdur
 (5) Ve Un-qapanında binâ olunan / ümmü'l-meḥâzindür ki / ba'de'l-ḥarq / bir def'a daḥı yapılmışdur
 (6) Tersḥâne-i 'Âmire / qurbinde / qurşunlu/ zift maḥzenidür

[27a] NEV'İ SÂNÎ 'AŞR

Binâ olunan kârvânsarayları⁴⁰ ve bürkeleri ve rıbâtü'l-ḥaylleri / beyân ider⁴¹

- (1) Bir kârvânsaray / merḥûm Sultân Süleymân / Ḥân 'imâreti qurbinde / binâ olınmışdur
 (2) Ve Sultân Selîm Ḥân / 'imâretinde kezâlik

- (3) Ve Şehzâde Sultân Mehmed / 'imâretinde kezâlik
 (4) Ve merḥûm Sultân Süleymân / Büyükçekmece qurbinde / binâ eyledüğü kârvânsaray
 (5) Ve Haleb yolında / Bâqrâş derbendinde / binâ olunan kârvân/saray ve tekye
 (6) Ve Payışda / Haleb yolında / Mehmed Paşa Vezîr-i A'zam / binâ eyledüğü / kârvân/saray
 (7) Ve Halebde / mezbûruñ binâ eyledüğü / ḥân
 (8) Ve Rodöscuqda / merḥûm Rüstem Paşanuñ / kârvânsarayı
 (9) Ve mezbûruñ semt-i / Ğalaṭada kârvân/sarayı
 (10) Ve merḥûmuñ Bitpâzârında kârvânsarayı / (*In right margin*) Ya'nî Rüstem Paşanuñ
 (11) Ve Şabanca / kârvânsarayı
 (12) Ve Şamanluda binâ olunan / kârvânsaray
 (13) Ve Qaramân Ereğlisinde / Rüstem Paşa kârvânsarayı
 (14) Bösnaḍa Mehmed Paşa / kârvânsarayı
 (15) İpşâlada Ḥusrev Ketḥüdâ kârvân/sarayı
 [27b] (16) Ve Bürsada Vezîr-i A'zam / 'Alî Paşanuñ kârvânsarayı
 (17) Ve ḥacc-ı şerîf yolında Sultân Süleymân Ḥân / birkaç yirde rıbâtü'l-ḥayl / ve muḥâfaza için qal'eler / ve bürkeler yapılmışdur
 (18) Ve Mekke-i Mu'azzamada çeşme-'i 'Arafât-ı / fa'izü'l-berekât / ve yanında rıbâtü'l-ḥayl ve çeşmesi
 (19) Ve Dîbek nâm qaryede / Rüstem Paşanuñ / kârvânsarayı
 (20) Qarışdırında Rüstem Paşanuñ / kârvânsarayı
 (21) Vefâ Meydânında / Pertev Paşanuñ / kârvânsarayı
 (22) Bir kârvânsaray daḥı / İbrâhîm Paşa-yı 'Atîq / qurbinde
 (23) Ve İlğında / Muştafâ Paşanuñ / kârvânsarayı
 (24) Ve Eskişehrûñ kârvânsarayı

[13b] [1] HÂTİME

Bu bendelerinüñ taşarrufatını beyân ider

- [2] Mühendisân-ı rûzgâr ve mübaşîrân-ı 'amâyir-i ferḥunde-âşâra zâhir ü bâhirdür ki Ayaşöfya tarzında yapılan [3] binâlar nezâkete müteḥammil degil iken bu bendeleri Sultân Süleymân Ḥân *ṭaba tharâhu* Ḥazretlerinüñ [4] 'imâret-i şerîflerine nümüne olan Şehzâde Sultân Mehmed *nawwara'llâhu marqâdahûnuñ* câmi'-i [5] şerîfin tekmiñ idüp ba'de bu 'imâret-i 'aliyyede envâ'-i âşâr-ı cemile [6] zuḥûra getirilmışdur ki her biri nezâketle şüret bulmışdur. Evvelâ şadırvân-ı

[7] şahnuñ aqışı 'ulvi olup tarz-ı hâşş idüğinden gayrı el-ḥaqq siqāye içün [8] dört köşesinde oluqlar qonulmuşdur ve âbdest içün câmi'-i şerîfün [9] iki cânibinde olan qoltuqlarda onyedışer lüle çeşmeler aqıdilup [10] her biri bi-bedel döşenmişdür ve qubbe-i şerîfe etrâfında minârelerden [11] qapu açılıp birqaç fevqânî küçük qubbeler erbâb-ı te'lif içün tedârük [12] olınuş bu şan'atı bir üstâd itmemişdür ve zıkr olan dört minârelerün [13] şerefeleri on olduğı bânî-i 'imâret a'nî Şehinşâh Süleymân ḥaşmet-i Âl-i 'Osmân-ı [14] kişversitânun onıncusı olduğına 'işâret olup ve mihrâb ve minberi [15] işbu tarz-ı hâşşile tekmil bulıncâ birqaç kerre ruḥâmuñ güzide taşları oyup delinüp öylece itmâm [16] birle şüret bulmuşdur ve köşelerde küçük mermer direklerle kürsiler tedârüki (*in right margin*) ve fil pâyeler mâbeynlerinde vaz' olınan dört dâne a'zîm mermer direkler ki her biri 'âlem ḥarâcına deger irtifâc ve istiḥkâm bulması ve sâ'ir ḥâricde ve etrâfında olan mermeri sütunlar her biri cerr-i şaḡille qonulup qubbe ve nîm-qubbelerün tedârükünde güller yapısı iken bi-ḥamdillâh cümlesi insânlığa elvirüp (*in top margin*) ve bölüğü müzde olan şu yolcular kârizlerün şuları cârî iken⁴² her bâr yoqlayup şu yollarun şikâfların termim itmek içün bu kâre dörtyüz ser (?) ulaq peydâ idüp (*in right margin*) sâ'ir rümüzâtı bu nümüne te'âmüline râcihdür. *Wa'llâhu a'lamu wa aḥkamu.*

NOTES

1. In order that the sequence of material in the transcription conform to the arrangement spelled out in the index as found in the *Muqaddime* (Introduction) (6b), the sequencing of the material in the manuscript has been rearranged as follows: 4a–7a (77–78); 7b–13a (n. 7, 86–87); 14a–27b (78–85); 13b (85–86).
2. The following can be made out from the marginal note at top of folio 4a: 'Ameli...dür ki... olmamışdur ...rızâkâr(?)... olup... olınuşdan...
3. Two words, illegible, crossed out.
4. *günden güne* (day by day) crossed out.
5. *bu qulları daḡı* (and this slave) crossed out.
6. *künbed* (vault) crossed out.
7. Folios 7b–13a contain a partial draft enumeration, crossed out, of Sinan's buildings, which is repeated and elaborated on folios 14a–27b of the text. The draft includes headings for each building type but lacks lists of the actual buildings, except for some of the mosques, which are listed on 7b. The text of the draft in transcription and translation is as follows (numbers in parenthesis refer to the sequence of the buildings in the enumeration):

[7b] *Nev'-i evvel / Binâ olınan cevâmi'ün 'adedin ve temâmetin beyân ider*

(1) (note in top left margin) *Ve Ka'be-i Mu'azzamanuñ / ba'zı meremâtı / Sultân Süleymân 'ahdında*

- (2) (note in top right margin) *Ve Ka'be-i Mu'azzamanuñ qubâbi 'ahd-ı Sultân Murâdda*
- (3) *Merḥûm Sultân Selîm Ḥân / bin Sultân Bayezîd Ḥân / câmi'-i şerîfi / İstanbûlda*
- (4) *Merḥûm Şehzâde Sultân / Mehmed câmi'-i şerîfi / İstanbûlda*
- (5) *Merḥûm Sultân Cihângîr / câmi'-i şerîfi / Topḥânedede*
- (6) *Merḥûm Sultân Süleymân Ḥân / Hazretlerinün câmi'-i şerîfi / İstanbûlda*
- (7) *Merḥûm Sultân Selîm Ḥân bin Sultân Süleymân Ḥân / câmi'-i şerîfi / Edirnedede*
- (8) *Pâdişâhumuz Sultân Murâd Ḥân / a'zza-llâhu anşârahû Hazretlerinün / câmi'-i şerîfleri / Mağnisâda*
- (9) *Merḥûm Sultân Süleymân câmi'-i şerîfi / Şâm-ı Şerîfde*
- (10) *Merḥûm Sultân Selîm bin Sultân Süleymân Ḥân / câmi'-i şerîfi Qarapınardâda*
- (11) *Ve merḥûm Sultân Bayezîdüñ / câmi'-i şerîfinde bir kemer / ihdâs olındı / ki 'âlemde kândur*
- (12) *Ve merḥûm Sultân Süleymân Ḥânun / câmi'-i şerîfi İmâm-ı A'zam / 'alayhi'r-rahmat üzre*
- (13) *Ve merḥûm Sultân Süleymânun / câmi'-i şerîfi / Şeyḥ 'Abdül-Qâdir / Geylânî üzre*
- (14) *Ve merḥûm Sultân Süleymânun / câmi'-i şerîfi Güf'anber Qa'esinde / Şehr-i Zölde*
- (15) *Ve merḥûm Sultân Süleymânun / câmi'-i şerîfi / Vân Qa'esinde (in red ink) tekmil olındı*

[8a] *Nev'-i sâni / Binâ olınan mesâcidün 'adedin ve aşlın beyân ider*

[8b] *Nev'-i sâlis / Binâ olınan medârisün 'adedin ve ḥüblüğün beyân ider*

[9a] *Nev'-i râbi' / Binâ olınan 'imâratun 'adedin ve zibâluğün beyân ider*

[9b] *Nev'-i ḥâmis / Binâ olınan dârü's-şifânun aşlın ve 'adedin beyân ider*

[10a] *Nev'-i sâdis / Binâ olınan sarâyıların 'adedin ve maqbüllüğün beyân ider*

[10b] *Nev'-i sâbi' / Binâ olınan şu yolu kemerlerin beyân ider*

[11a] *Nev'-i sâmin / Binâ olınan cisrleri beyân ider*

[11b] *Nev'-i tâsi' / Binâ olınan bağçelerdeki qaşr ve köşkleri beyân ider*

[12a] *Nev'-i 'âşir / Binâ olınan ḥammâmları beyân ider*

[12b] *Nev'-i ḥâdî 'aşr / Binâ olınan maḡzenleri beyân ider*

[13a] *Nev'-i sâni 'aşr / Bina olınan kârbânsarayları beyân ider*

([7b] THE FIRST [BUILDING] TYPE

It makes known the number and complement of the Friday mosques that were built.

- (1) And some repairs of the Esteemed Ka'ba in the reign of Sultan Süleyman.
- (2) And the domes of the Esteemed Ka'ba in the reign of Sultan Murad [III].
- (3) The noble Friday mosque of the late Sultan Selim Khan the son of Sultan Bayezid Khan in Istanbul.
- (4) The noble Friday mosque of the late Şehzade Sultan Mehmed in Istanbul.
- (5) The noble Friday mosque of the late Sultan Cihangir in Tophane.
- (6) The noble Friday mosque of His Majesty the late Sultan Süleyman Khan in Istanbul.

(7) The noble Friday mosque of the late Sultan Selim Khan [II], the son of Sultan Süleyman Khan, in Edirne.

(8) The noble Friday mosque of His Majesty our padi-shah Sultan Murad Khan—may God glorify his helpers—in Manisa.

(9) The noble Friday mosque of the late Sultan Süleyman in Noble Damascus.

(10) The noble Friday mosque of the late Sultan Selim [II], son of Sultan Süleyman, in Karapınar.

(11) And in the noble Friday mosque of the late Sultan Bayezid [II] an arch was built that is a mine in the world.

(12) And the late Sultan Süleyman Khan's noble Friday mosque for the İmam-ı A'zam [Abu Hanifa]—may God's mercy be upon him.

(13) And the late Sultan Süleyman's noble Friday mosque for Shaykh 'Abdülkadir Geylani.

(14) And the late Sultan Süleyman's noble Friday mosque in the fortress of Gülanber [Kirkuk] in Şehrizer.

(15) And the late Sultan Süleyman's noble Friday mosque in the fortress of Van was completed.

[8a] The Second [Building] Type: It makes known the number and essence of the maşjids (*mesâcid*) that were built.

[8b] The Third [Building] Type: It makes known the number and beauty of the madrasas (*medâris*) that were built.

[9a] The Fourth [Building] Type: It makes known the number and elegance of the hospices (*'imâret*) that were built.

[9b] The Fifth [Building] Type: It makes known the essence and number of the hospitals (*dârü's-şifâ*) that were built.

[10a] The Sixth [Building] Type: It makes known the number and agreeableness of the palaces (*sarâylar*) that were built.

[10b] The Seventh [Building] Type: It makes known the aqueducts (*şu yolu kemerleri*) that were built.

[11a] The Eighth [Building] Type: It makes known the bridges (*cisrler*) that were built.

[11b] The Ninth [Building] Type: It makes known the vilas and pavilions in gardens (*bâğçelerdeki qaşr ve köşkler*) that were built.

[12a] The Tenth [Building] Type: It makes known the bath-houses (*hammâmlar*) that were built.

[12b] The Eleventh [Building] Type: It makes known the warehouses (*mahzenler*) that were built.

[13a] The Twelfth [Building] Type: It makes known the caravansarays (*kârbânsarâylar*) that were built.)

8. The section heading (*Hü Nev'-i evvel: Binâ olman cevâmî'i*

beyân ider) appears as lines 1 and 2 of folio 14a. Because the writer arranged the list of buildings like a tax register, in block entries rather than in lines, the numbering placed in parentheses before each entry here and in subsequent sections of the inventory refers to the sequence of the block entry in the inventory section rather than to a line number.

9. Section heading appears as 14b:1.

10. *Der Gegbüze / ve 'imâret* (In Gebze, and a hospice) crossed out. Repeated in (38).

11. Repeats (33).

12. Section heading appears as 15a:1.

13. Repeated in (109).

14. *Mahmûd Beg / Kethüdâ-yi Rüstem Paşa* (Mehmed [*sic* Mahmud] Beg, the steward of Rüstem Pasha) crossed out.

15. Repeated in (101).

16. Section heading appears as 16a:1.

17. Repeats (94).

18. Repeats (95).

19. Repeats (50).

20. Not listed here are two congregational mosques that are included on 7b of the draft list of Sinan's mosques: 1) the Sultan Süleyman cami'i in Gül'anber Qal'e; 2) the Sultan Süleyman cami'i in Van.

21. *ve dârü'l-qurrâyı beyân ider* (and makes known the Qur'an schools) crossed out.

22. Section heading appears as 18a:1–3.

23. Two words, illegible, crossed out.

24. Section heading appears as 19a:1.

25. Belongs in inventory of Friday mosques.

26. *beyân ider* (it makes known) crossed out.

27. Section heading appears as 20a:1–2.

28. Two words, illegible, crossed out.

29. *Qarçı* (ice seller) crossed out.

30. Section heading appears as 21b:1–2.

31. Section heading appears as 22b:1–2.

32. Section heading appears as 23a:1–2.

33. Section heading appears as 24a:1–2.

34. Section heading appears as 24b:1–2.

35. *Vize* crossed out.

36. Section heading appears as 25a:1–2.

37. Section heading appears as 25b:1.

38. *Muştafâ Paşa* crossed out.

39. Section heading appears as 26b:1–2.

40. *ve bürkeleri beyân ider* (and it makes known the cisterns) crossed out.

41. Section heading appears as 27a:1–2.

42. *yoqlayup* crossed out.

[RECORD OF BUILDINGS]

(TRANSLATION FROM COPY TEXT BASED ON S)¹

[VERSIFIED INTRODUCTION]

[1b] VERSIFIED PRAYER

1. Thanks be to God! He made manifest [His] favor.
When the universe was nonexistent, He caused it to exist.
2. He built the earth upon water,
And layered the seven heavenly spheres.
3. Without columns He caused these nine domes to stand.²
And hung suspended the solar sphere.
4. He kneaded clay with [His] hand of power.
[And] constructed Adam's body.
5. Eyes and mouth, ear and tongue gave He.
He made us noble human beings.
6. He brought [us] forth from the people of the Friend of God,³
From the community of the Beloved Mustafa.⁴
7. [2a] We attained the service of the Ottomans,
In particular, the Chosroes of fortunate conjunction,
8. Selim [I] son of Bayezid Khan [II], shah of the world,⁵
Saber of the holy war (*gazā*), sword of the House of Osman.
9. He waged war against the Persian shah.
With his sword he opened East and West.
10. I am his humble *devsirme*.⁶
He showed this pitiful one astonishing favor.
11. He departed the earthly garden.
May the Garden of Paradise be his abode!
12. That hidden treasure made the grave a dwelling.
Süleyman Shah ascended the throne in his place.
13. During his reign, I performed countless services.⁷
[2b] And the notables of the state took heed of me.
14. I became a Janissary and endured suffering.
As a foot soldier I fought in many ghazas.
15. They say talent is a gift from God.
I strove to perfect my art.
16. May God make joyful his living soul!
May his abode be the highest heaven!
17. A blessing upon my master, who
Made me a master carpenter.
18. With my career, with my art and service,⁸
With my zeal, to a degree greater than my peers,
19. I applied myself diligently from childhood.
I attained maturity in the hearth of Hacı Bektaş.
20. [3a] To Rhodes and Belgrade I set out,
And returned safe and sound.
21. I was advanced to the cavalry.
The shah of the age campaigned against Mohács.
22. Some time later I returned and became a *yaya-başı*.⁹
And the rank of *zenberekçibaşı*¹⁰ was given to me.
23. Then the shah set out again against the Germans.
The field of battle became an affliction to the eyes of the enemy.
24. We returned and, setting out for Baghdad,
Against the *Kızılbaş*¹¹ we fought many battles.
25. When the shah and grandees returned from the campaign,¹²
I was favored with the rank of *haseki*.¹³
26. And we set out for Corfu and Apulia.
[3b] Returning from there, we went to Moldavia.
27. Serving in war and peace,
I was in attendance at the shah's stirrup¹⁴ in many a place.
28. In short, I was promoted to higher ranks,
And held many high offices.
29. I wished to become an architect,¹⁵
To leave with my perfect skill works of art in the world.

30. I used to say, "May God grant
That I build a great house of God."
31. So fate has willed. Wisdom is God's.
One day [that idea] befell the padishah's heart.
32. At that point, he appointed me imperial architect
and also commanded that
I build an edifice for the Şehzade.
33. [4a] At once, I designed a graceful Friday mosque.¹⁶
It was much applauded by the shah.
34. I laid its foundation with consummate care,
And spent endless effort and exertion completing it.
35. By the grace of God, I worked for many days.
Its completion with blessings became facilitated by God.
36. That shah bestowed upon me his commendations.
He bestowed upon me many un hoped-for gifts.
37. Now that auspicious [shah] commanded¹⁷
That I build for him a beautiful mosque.
38. Immediately, I tore down the Old Palace¹⁸
And set about building the Süleymaniye.
39. On it as well I spent endless effort and exertion.
[4b] In short, art reached its limit in it.
40. Men of talent, from beginning to end, understand
The arts manifested in it.
41. There was in Istanbul a scarcity of water.
The Kırkçeşme reservoir was greatly depleted.
42. But again streams were found in those regions.
Orders were given for the construction of water conduits.
43. Building arches like rainbows,
We brought with them water to the city.
44. And that pure, limpid water flowed,
And more than three hundred fountains were built.
45. Then, the shah again commanded that
I build a bridge across the sea to carry a road.
46. [5a] Its foundations were laid on the seabed.
Its structure reached the heavens' zenith.
47. With God's help, it was completed:
The great bridge of Büyükçekmece.
48. And I built many other buildings.
The master [poet] is unable to describe them.
49. Sultan Süleyman reached old age,
Passed away, and set out for eternity.
50. That shah bestowed many favors on me.
May God illumine his place of repose!
51. Ascending the throne, the shah of celestial station,
The just Selim [II] son of Süleyman Khan
52. Gazed upon the city of Edirne.
[5b] He bestowed an auspicious work upon the world.
53. He built there an excellent Friday mosque.
May he be remembered with blessings as long as the world endures!
54. Since the Master¹⁹ the earth's face laid out,
An edifice of such design had not been built.
55. In truth, beneath the [heavenly] vault, unsupported by columns,
That dome became a suspended sphere.
56. Never can a dome like that of Hagia Sophia [Again] be built, the people of the world used to say.
57. [But] its dome is greater than that [of Hagia Sophia].
God knows, it has no equal!
58. God's favor was to me a guide.
Its completion was auspiciously facilitated by God.
59. [6a] Sultan Selim passed away to the next world.
The throne of the state passed to Murad Khan.
60. He made the world flourish with justice,
And vanquished all the enemies of the Faith.
61. O God, increase his good fortune,
His victories and successes over his enemies!
62. May the life of [Prince] Mehmed Khan increase!
May he attain [his] desires with good fortune!
63. In his [Murad's] time, I erected numerous buildings:
Many mosques and many palaces.
64. Thanks be to God! To this humble servant it became an art,
To serve in so many a house of God.
65. This disciple of Habib, the Patron Saint of the Carpenters,
[6b] Your servant the architect Yusuf son of 'Abdullah,²⁰
66. Becoming the spiritual master (*pîr*) of this transitory dervish convent (the world),
I lived to see the reigns of four padishahs.
67. I looked upon all creation as a lesson,
And completely understood it has no permanence.
68. I laid the foundations of many buildings.
[Doomed to] annihilation, man does not endure.

69. The pavilion of my body began to crumble.
I suffered pain in its fetters.
70. The sorrows of fortune my beard turned gray.
My body trembles from fear of God.
71. Think not that my bended form is an arch.
It is a bridge of passage to grief and sorrow.
72. [7a] Brother, in order to pass to the next world,
To this vault of fate's pavilion I bowed my head.
73. Thanks be to God that I am a righteous man!
In my art, I am upright and firm.
74. This is my wish: from men of skill,
When they these couplets consider,
75. May they pray to the pillar of the Faith,
With which the pavilion of the world stands.
76. And let them remember me too with blessings.
Making joyful my saddened heart.
77. O Sa'i, lift up your hands in prayer!
Bestir your tongue in praise of God,
78. Oh God! For the veneration of Your thousand and
one names,
[7b] For the glorification of Your Beloved, Mus-
tafa,²¹
79. For the prophets who are close to Your presence,
For the sake of the secret treasures of the saints!
80. Upon all of the faithful Muslims,
Upon the whole of the Community of Muham-
mad,
81. O God, may You compassion have!
Make Paradise the abode of them all!

THE TREATISE CHARMINGLY NAMED RECORD OF BUILDINGS

Boundless thanks to that Architect of the palace of nine vaults, who, without measure or plumb line, without rule or compass, by His hand of creation, made firm its arched canopy! And endless thanks to that Master of the seven-storied workshop, who, with His hand of power, kneaded the clay of Adam [8a] and in him displayed His art and novelty. And endless blessings upon that Self-Existent One, whose munificence, like the waves of the sea, brought forth humankind into the plain of existence from the hidden world of nonbeing and made [Adam, who is] worshipped by the angels and those who sit upon exalted thrones. And numberless prayers to that physician of the sickness of sin, that beloved of God, Muhammad, the Apostle of God, who made the light of the lamp of the True Way a guide to sinners and brought them to the desired end.

Couplet

What a sultan of the assembly of apostleship,²²
 Rose of the family of the garden of apostleship,
 Chief of those accepted into the [divine] court,
 Moon of the private palace of God,
 [8b] Guide to this world and the next,
 Generous prince of the prophets, sultan of the Two
 Worlds.

Prose

May the prayers of God be upon him, his family, his descendants, and his Companions, [and] may God—be He exalted—be pleased with them all!

IN PRAISE OF THE PADISHAH OF ISLAM

After thanks to God and praises for the Prophet,
 It is right and necessary to pray for the chosen shah,
 Shadow of God, ruler of the seven climes,
 That is to say Sultan Murad son of Selim,

Thwarted of blasphemy, defender of Islam,
 Repeller of oppression, disseminator of just decrees.

May he be happy in power and glory!

May he endure on the throne of the state!

Then, [9a] in the time of the sultanate of His Majesty, the late and deceased sword of Islam, Sultan Selim Khan [I] the son of Bayezid Khan [II]—upon whom be God’s mercy and pardon—this mean and sinful slave who hopes for the mercy of the All-Compassionate, the chief of the architects, Sinan son of ‘Abdülmenan, arrived as a *devşirme*,²³ and I was honored with the glory of Islam and faith, and service to the great and notable. I became a Janissary in the reign of the late and deceased Sultan Süleyman Khan Ghazi and fought in the campaigns of Rhodes and Belgrade.²⁴ After I became an *atlusekban*,²⁵ I went on the Mohács campaign²⁶ and attained the rank of *acemioglan yayabası*.²⁷ In time and with perfect service, I was favored with the rank of *kapu yayabası*,²⁸ and some time later God facilitated my departure [for the lands of] [9b] the wicked Germans²⁹ as a *zenberekçibası*,³⁰ followed by my setting forth for the land of Baghdad.³¹ Returning from there, they appointed me a *haseki*.³² Yet again, I set out with the Shah of the World on the Corfu and Apulia, and the Moldavian campaigns,³³ and many conquests were facilitated [by God]. At that time this humble servant was seen to be worthy, with the help of God, the Lord Most High, and was made chief of the architects of the Exalted Threshold.³⁴

Since then, I have worked in the service of the padishah and it has fallen to my lot to construct buildings admired by persons of skill. Thanks be to God, Lord of the Worlds!

Now it has occurred to me that I should set down in twelve sections [a list of] the Friday mosques, masjids, and other exalted edifices that I designed and built, and write an incomparable treatise, [10a] and I have called it the *Record of Buildings*. It is hoped that those pure friends who until doomsday and the end

of time look upon my work will, when my efforts and diligence become known to them, regard me with esteem and pity and remember me with blessings. May God's will be done!

The First Section: It sets forth the names and number of the noble Friday mosques that were built.

The Second Section: It sets forth the names and number of the masjids that were built.

The Third Section: It sets forth the names and number of the madrasas that were built.

[10b] The Fourth Section: It sets forth the names and number of the Qur'an schools (*dārū'l-qurrā*) and tombs (*tūrbe*) that were built.³⁵

The Fifth Section: It sets forth the names and number of the hospices (*'imāret*) that were built.

The Sixth Section: It sets forth the names and number of the hospitals that were built.

The Seventh Section: It sets forth the names and number of the aqueducts that were built.

The Eighth Section: It sets forth the names and number of the bridges that were built.

The Ninth Section: It sets forth the names and number of the palaces that were built.

The Tenth Section: It sets forth the names and number of the caravansarays that were built.

[11a] The Eleventh Section: It sets forth the names and number of the warehouses that were built.

The Twelfth Section: It sets forth the names and number of bathhouses that were built.

[FRIDAY MOSQUES]

THE FIRST SECTION

It sets forth the names and number of the noble Friday mosques that were built.

(1) In Protected Istanbul, the Friday mosque of the late Sultan Süleyman Khan.

(2) And the Friday mosque of the late Şehzade Sultan Mehmed Khan.

(3) In Avratpazarı, the Friday mosque of the late Haseki [Hurrem] Sultan.

(4) At the Edirne Gate, the Friday mosque of the late Mihrumah Sultan.

(5) In the environs of Aksaray, the Friday mosque of the mother of Osman Shah [Hanım Sultan].

(6) In the environs of Yenibahçe, the Friday mosque of the daughter of Sultan Bayezid.

(7) In the environs of the Cannon Gate (Top Kapı), the Friday mosque of the late [Kara] Ahmed Pasha.

[11b] (8) In the environs of Tahtakale, the Friday mosque of the late Rüstem Pasha.

(9) In Kadırgalimanı, the Friday mosque of the late [Sokollu] Mehmed Pasha.

(10) At the Silivri Gate, the Friday mosque of the late [Hadım] İbrahim Pasha.

(11) Near the tomb of Husrev Pasha, the [Hüma Hatun] Friday mosque of the late Bali Pasha.

(12) In the environs of the Yedikule, the Friday mosque of the late Hacı Evhad.³⁶

(13) In the environs of Molla Gürani, the Friday mosque of Kadıasker (chief military judge) 'Abdurrahman Çelebi.

(14) In the environs of Ahırkapı, the Friday mosque of Kapıağası (chief white eunuch) Mahmud Ağa.

(15) In the environs of the New Gate (Yeni Kapı) the Odabaşı (chief of the royal privy chamber) Friday Mosque.

(16) In the environs of Kocamustafapaşa, the Friday mosque of Hoca Husrev [Ramazan Efendi].

(17) In Sulumanastır, the Friday mosque of Hamami Hatun.

(18) Near the Üsküblü Fountain, the Friday mosque of Defterdar (finance minister) Süleyman Çelebi.

(19) Inside the Balat Gate, the Friday mosque of Ferruh Kethüda.

(20) At the side of the Balat Gate, the Friday mosque of Dragoman Yunus Beg.

(21) In the environs of Yenibahçe, the Friday mosque of Hurrem Çavuş.

[12a] (22) Near the Kadı Fountain (Kadı Çeşmesi), the Friday mosque of the building supervisor (*binā emīni*) Sinan Ağa.

(23) At the İzmir Landing, the Friday mosque of Ahi Çelebi.

(24) In Unqapanı, the Friday mosque of [Karcı (ice seller)] Süleyman Subaşı.

(25) In Eyüp, the Friday mosque of the late Zal Mahmud Pasha.

(26) In Eyüp, the Friday mosque of Shah Sultan [the sister of Sultan Süleyman Khan].

(27) In Eyüp, the Friday mosque of Nişancı [Celalzade Mustafa] Pasha.

(28) Outside the Edirne Gate, the Friday mosque of Emir Buhari.

(29) Outside the New Gate (Yeni Kapı), the Friday mosque of the late [Shaykh] Merkez Efendi [built by Shah Sultan].

- (30) In Sütlüce, the Friday mosque of Çavuşbaşı Mahmud Ağa.
- (31) In Kiremitlik, the Friday mosque of Turşucuzade Hüseyin Çelebi.
- (32) Near the naval arsenals (*tersâhâneler*), the Friday mosque of [Güzelce] Kasım Pasha.
- (33) At the Azeb Gate, the Friday mosque of the late [Sokollu] Mehmed Pasha.
- (34) In Tophane, the Friday mosque of the late Kılıç Ali Pasha.
- [12b] (35) In Tophane, the Friday mosque of Muhiyüddin Çelebi.
- (36) Between Tophane and Beşiktaş, the Friday mosque of Molla Çelebi.
- (37) Above Tophane, the Friday mosque of Ebulfazl.
- (38) In Tophane, the Friday mosque of the late Şehzade Cihangir.
- (39) In Beşiktaş, the Friday mosque of the late [Kaptan] (grand admiral) Sinan Pasha.
- (40) In Üsküdar, the Friday mosque of the late wife of Rüstem Pasha, Mihrümah Sultan.
- (41) In Üsküdar, the Friday Mosque of the late Valide [Nurbanu] Sultan.
- (42) In Üsküdar, the Friday mosque of Şemsi Ahmed Pasha.
- (43) In Kanlıca, the Friday mosque of [Bostancıbaşı] İskender Pasha.
- (44) In Gebze, the Friday mosque of [Çoban] Mustafa Pasha.
- (45) In İzmit, the Friday mosque of the late Pertev Pasha.
- (46) In Sapanca, the Friday mosque of the late Rüstem Pasha.
- (47) In Samanlı, again a Friday mosque of the late [Rüstem Pasha].
- [13a] (48) In Bolu, the Friday mosque of the late Mustafa [*sic* Rüstem] Pasha.³⁷
- (49) In Bolu, the Friday mosque of the late Ferhad Pasha.³⁸
- (50) In İzmit, the Friday mosque of the late Mehmed Beg [the *kethüda* of Rüstem Pasha].
- (51) In Kayseri, the Friday mosque of Osman Pasha.
- (52) And again in the abovementioned place, the Friday mosque of [Kızıl Ahmedli] Hacı [Ahmed] Pasha.
- (53) In Ankara, the Friday mosque of Cenabi Ahmed Pasha.
- (54) In Erzurum, the Friday mosque of the late [Lala] Mustafa Pasha.
- (55) In Çorum, the Friday mosque of Sultan Alaeddin, renovation.
- (56) In İzmit, the Friday Mosque of [Defterdar] 'Abdüsselam, renovation.
- (57) In İznik, the Old Friday Mosque [Hagia Sophia] burned and was rebuilt.
- (58) In Aleppo, the Friday mosque of Husrev Pasha.
- (59) In Manisa, the Friday mosque of the late Sultan Murad Khan [III].
- (60) In Kütahya, the Friday mosque of Orhan Ghazi, renovation.
- [13b] (61) The domes of the Noble Ka'ba were repaired.
- (62) In Kütahya, the Friday Mosque of [Lala] Hüseyin Pasha.
- (63) In the town named Bolvadin, the Friday mosque of Rüstem Pasha.
- (64) In Karapınar, the Friday mosque of Sultan Selim Khan [II].
- (65) In Noble Damascus, in the place named Qasr-ı Ablağ on the Gök Meydanı, the Friday mosque of the late Sultan Süleyman Khan.
- (66) In Edirne, the Friday mosque of the late Sultan Selim Khan [II].
- (67) In Edirne, a Friday mosque [was built] for the soul of the late Mahmud Pasha with the surplus revenues [from his pious foundation].
- (68) And also [in Edirne] another Friday mosque of Defterdar (finance minister) Mustafa Çelebi.
- (69) In Babaeski, the Friday mosque of the late [Semiz] Ali Pasha.
- (70) In Hafsa, the Friday mosque of the son of [Sokollu] Mehmed Pasha.
- (71) In Lüleburgaz (Burgaz), another Friday mosque of the late [Sokollu Mehmed Pasha].
- (72) In the town named Ereğli [near Tekirdağ], the Friday mosque of [Semiz] Ali Pasha.
- (73) In Sofia, the Friday mosque of Bosna [Sofu] Mehmed Pasha.
- [14a] (74) In Herzegovina, the Friday mosque of Sofu Mehmed Pasha.
- (75) In Çatalca, the Friday mosque of the late Ferhad Pasha.
- (76) In Buda, the Friday mosque of the late [Sokollu] Mustafa Pasha.
- (77) In the town named Isparta, the Friday mosque of Firdevs Beg.
- (78) In the village named Ulaş, the Friday mosque of Memi Kethüda.

- (79) In Gözleve [Yevpatoriya, in the Crimea], the Friday mosque of Tatar Khan [Devlet Giray I].
- (80) In Rodosçuk [Tekirdağ], the Friday mosque of the late Rüstem Pasha.
- (81) In Trikkala, the Friday mosque of the vizier Osman Paşa.
- (82) In Trikkala, the Friday mosque of Mehmed Beg, the steward of Rüstem Pasha.³⁹
- (83) The Friday mosque of the grand vizier Mesih Pasha [in Istanbul].⁴⁰
- (84) In Edirne, at the head of the [Çoban] Mustafa Pasha Bridge over the River Meriç, the Friday mosque of the late Haseki [Hürrem] Sultan.⁴¹

[MASJIDS]

[14b] THE SECOND SECTION

It sets forth the number of the masjids and places of worship that were built.

- (1) In İsa Gate (İsa Kapısı), the [Hadım] İbrahim Pasha masjid.
- (2) In Yenibahçe, as a substitute for another masjid, the masjid of the late Rüstem Pasha.
- (3) Again in Yenibahçe, the (grand admiral) Sinan Pasha masjid.
- (4) Again in the environs of Yenibahçe, the masjid of this humble servant [i.e., Sinan].
- (5) Again in the environs of Yenibahçe, the masjid of Yeniçeri Katibi (secretary of the Janissaries) Hafız Mustafa Çelebi.
- (6) Near the Cannon Gate (Top Kapısı), the Mufti Çivizade masjid.
- (7) In the environs of Gümrükhane, the Emir Ali Çelebi masjid.
- [15a] (8) In the environs of Gümrükhane, the Üçbaşı masjid.
- (9) The masjid of Defterdar (finance minister) Şerifezade Efendi.
- (10) The masjid of Defterdar (finance minister) Mehmed Çelebi Efendi.
- (11) In the environs of the Lutfipasha Market, the masjid of Simkeşbaşı (chief of the silver wire drawers) [İskender Ağa].
- (12) Near the *tetimmat*⁴² of Sultan Mehmed Khan [II], the Hocazade masjid.
- (13) Near the Silivri Gate, the Çavuş masjid.
- (14) In the environs of Davudpaşa, the masjid of the daughter of [the mufti] Çivizade.
- (15) Near the Silivri Gate, the Takyeci (skullcap seller or maker) Ahmed masjid.
- (16) In the environs of Sarı Gürz, the Hacı Nasuh masjid.
- (17) In the environs of the abovementioned place, the Kasab (butcher) Hacı İvaz masjid.
- (18) In the environs of Ağaçayırı, the Debbağ Hacı Hamza masjid.
- (19) And the Tok Hacı Hasan masjid.
- (20) Near the Sand Gate (Kum Kapısı), the masjid of the wife of [Maktul] İbrahim Pasha.
- [15b] (21) Near the Langa Gate (Langa Kapısı), the Bazirganzade Bayram Çelebi masjid.
- (22) In the environs of the abovementioned place, the Shaykh Ferhad masjid.
- (23) Outside the Sand Gate (Kum Kapısı), the Kürkçibaşı masjid.
- (24) The Kemhacılar Karhanesi (the silk brocade makers' workshop) masjid.
- (25) The Kuyumcular Karhanesi (jewelers' workshop) masjid.
- (26) At Hagia Sophia, the masjid atop the Hersek Bodrumu.
- (27) Inside the Fenar Gate, the Yayabaşı (chief of a janissary squadron) masjid.
- (28) In the environs of [the Friday mosque of] Sultan Selim [I], the Abdi Subaşı (police superintendent) masjid.
- (29) Again in the environs of the Friday mosque of Sultan Selim, the masjid of the *bezzazistan kethüdası* (market steward) Hüseyin Çelebi.
- (30) Near the bathhouse of Atik Ali Pasha, the Hacı İlyas masjid.
- (31) Near the Friday mosque of Koca Mustafa Pasha, the Duhanizade masjid.
- (32) Near the Çukur Hamam, the masjid of Mufti Kadızade.
- (33) Near the Azablar Hamam, the masjid of Mufti Hamid Efendi.
- [16a] (34) Outside the city walls, the Tüfenkhane [gun manufactory] masjid.
- (35) Outside the Edirne Gate, the masjid of the aga of the palace Davud Ağa.
- (36) In Eyüp, the Dügmeçibaşı [Dökmecibaşı] masjid.
- (37) In the same place, the Arpacibaşı masjid.
- (38) In Südlüce, the masjid of Hekim (physician) Kaysunizade.
- (39) And in Istanbul, the Kaysunizade masjid.⁴³

- (40) The maşjid of Karcı (ice seller) Süleyman Subaşı in Eyüp.⁴⁴
- (41) And inside Istanbul, his [Karcı Süleyman Subaşı's] two maşjids.
- (42) In Kiremitlik, the Ahmed Çelebi maşjid.
- (43) In Kasımpaşa, the Yahya Kethüda maşjid.
- (44) And again the maşjid of Şehremini (city prefect) Hasan Çelebi.
- (45) In Tophane, the Süheyl Beg maşjid.
- (46) Outside the Cannon Gate (Top Kapısı), the maşjid of the Defteremini (superintendent of registers) İlyaszade.
- (47) And the Sarraf Maşjid [outside the Cannon Gate].
- [16b] (48) In Kasımpaşa, the maşjid of the *paazarbaşı* (market chief) Memi Kethüda.
- (49) In Büyükçekmece, the maşjid of the late [Sokollu] Mehmed Pasha.
- (50) In Üsküdar, the [Kızıl Ahmedli] Hacı [Ahmed] Pasha maşjid.
- (51) In Hasköy, the Sarachane [saddlers' workshop] Maşjid.
- (52) In Sulumanastır, the maşjid of Ruznameci Abdi Çelebi.

[MADRASAS]

[17a] THE THIRD SECTION

It sets forth the names and number of the madrasas that were built.

- (1) In Revered Mecca, the madrasa of the late Sultan Süleyman Khan.
- (2) In Istanbul, the [above-mentioned] deceased's six madrasas.
- (3) At the Halıcılar Köşkü, the madrasa of Sultan Selim the First.
- (4) In Edirne, the madrasa of the late Sultan Selim the Second.
- (5) In Çorlu, the madrasa of Sultan Süleyman Khan.
- (6) In Istanbul, the madrasa of Şehzade Sultan Mehmed.
- (7) In Avratpazarı, the Haseki [Hurrem] Sultan madrasa.
- (8) Near Sultanselim, the Haseki [Hurrem] Sultan's madrasa named Kahriye.
- (9) In Üsküdar, the Valide [Nurbanu] Sultan madrasa.
- (10) In Üsküdar, the Mihrümah Sultan madrasa.
- (11) At the Edirne Gate, the madrasa of the above-mentioned sultana.

- [17b] (12) In Kadırgalimanı, the madrasa of the late [Sokollu] Mehmed Pasha.
- (13) In Eyüp, the [above-mentioned] deceased's madrasa.
- (14) In the environs of Aksaray, the madrasa of the mother of Osman Shah.
- (15) In Istanbul, the madrasa of the vizier Rüstem Pasha.
- (16) In Istanbul, the madrasa of the vizier [Semiz] Ali Pasha.
- (17) At the Cannon Gate (Top Kapısı), the madrasa of the executed [Kara] Ahmed Pasha.
- (18) In Istanbul, the Sofu Mehmed Pasha madrasa.
- (19) In Istanbul, the İbrahim Pasha madrasa.
- (20) The madrasa of the late [Kapudan] (grand admiral) Sinan Pasha.
- (21) The madrasa of the late [Bostancıbaşı] İskender Pasha [in Kanlıca].
- (22) The madrasa of the late Kasım Pasha.
- (23) In Babaeski, the madrasa of the late [Semiz] Ali Pasha.
- (24) In Gebze, the Mısırlı [Çoban] Mustafa Pasha madrasa.
- [18a] (25) In İzmit, the Ahmed Pasha madrasa.
- (26) At the İsa Gate (İsa Kapısı), the [Hadım] İbrahim Pasha madrasa.
- (27) In Üsküdar, the madrasa of the late Şemsi Ahmed Pasha.
- (28) The madrasa of Kapıağası (chief white eunuch) Cafer Ağa.
- (29) The madrasa of Kapıağası Mahmud Ağa.
- (30) The madrasa of the late [Başdefterdar] Ahmed Ağa.
- (31) The madrasa of the late Mufti Hamid Efendi.
- (32) The Malul Emir Efendi madrasa.
- (33) The madrasa named Ümm-i Veled.
- (34) The Üçbaş madrasa.
- (35) The Kadıasker (chief army judge) Perviz Efendi madrasa.
- (36) In the environs of the Friday mosque of Sultan Mehmed [II], the Hocazade madrasa.
- (37) The Ağazade madrasa.
- [18b] (38) In Beşiktaş, the Yahya Efendi madrasa.
- (39) The madrasa of Defterdar (finance minister) 'Abdüselam Beg.
- (40) The madrasa of the late Tuti Kadı.
- (41) The Hekim (physician) Mehmed Çelebi madrasa.
- (42) The madrasa of the late Hüseyin Çelebi.
- (43) The Emir Sinan Efendi madrasa.

- (44) The madrasa of the late Şahkulu [Mehmed Çelebi].
- (45) The Dragoman Yunus Beg madrasa.
- (46) The Karcı (ice seller) Süleyman Beg madrasa.
- (47) In Istanbul, the madrasa of the late Hacı Hatun.
- (48) [In Kadıçeşmesi] the Defterdar (finance minister) Şerifezade Beg madrasa.
- (49) In Küçükkaraman, the Kadı Hekim Çelebi madrasa.
- (50) The madrasa of the late Baba Çelebi was rebuilt.
- [19a] (51) The madrasa of the late Kirmastı, renovation.
- (52) At the Gümrükhane, the Sekban Ali Beg madrasa.
- (53) In Altımermer, the Nişancı Mehmed Beg madrasa.
- (54) In Sultanselim, the madrasa of Bezzazistan Kethüdası (market steward) Hüseyin Çelebi.
- (55) In Üsküdar, the Gülfem Hatun madrasa.
- (56) In Ankara, the Husrev Kethüda madrasa.
- (57) The Mehmed Ağa madrasa.⁴⁵

[QUR'AN SCHOOLS]

[19b] THE FOURTH SECTION

It sets forth the names and number of the Qur'an schools (*dār-i qurrā*) that were built.⁴⁶

- (1) The Qur'an school of the late Sultan Süleyman Khan.
- (2) In Üsküdar, the Qur'an school of the Valide [Nurbanu] Sultan.
- (3) The Qur'an school of Husrev Kethüda.
- (4) In Eyüp, the Qur'an school of the late [Sokollu] Mehmed Pasha.
- (5) In Küçükkaraman, the Qur'an school of Mufti Sa'di Çelebi.
- (6) The Qur'an school of Bosna [Sofu] Mehmed Pasha.
- (7) The Qur'an school of Mufti Kadızade Efendi.

[TOMBS]

[THE FIFTH SECTION]

It sets forth the names and number of the tombs that were built.

- [20a] (1) The tomb of the late Sultan Süleyman Khan.
- (2) The tomb of the late Sultan Selim Khan [II].
- (3) The tomb of the late Şehzade Sultan Mehmed.

- (4) Near the tomb of Sultan Selim [I], the Tomb of the Princes (Şehzadeler Türbesi).
- (5) Near the tomb of Şehzade [Mehmed], the tomb of Rüstem Pasha.
- (6) The tomb of the late Husrev Pasha.
- (7) At the Cannon Gate (Top Kapısı), the tomb of the late [Kara] Ahmed Pasha.
- (8) In Eyüp, the tomb of the late [Sokollu] Mehmed Pasha.
- (9) In the abovementioned place, the tomb that he built for his sons.⁴⁷
- (10) In the abovementioned place, the tomb that His Excellency Siyavuş Pasha built for his children.
- (11) In Eyüp, the tomb of the late Zal Mahmud Pasha.
- (12) In Üsküdar, the tomb of Şemsi Ahmed Pasha.
- (13) In Beşiktaş, the tomb of the late Kapudan (grand admiral) Hayreddin Pasha.
- [20b] (14) In Beşiktaş, the tomb of the late Yahya Efendi.
- (15) [In Fındıklı] the tomb of Arab Ahmed Pasha, who was *beglerbegi* (governor general) of Cyprus.
- (16) In Tophane, the tomb of Kılıç Ali Pasha.
- (17) In Eyüp, the tomb of Pertev Pasha.
- (18) In the environs of Yenibahçe, the tomb of Şah-ı Huban Hatun.
- (19) At the Edirne Gate, the tomb of [Güzelce] Ahmed Pasha.
- (20) In Üsküdar, the tomb of [Kızıl Ahmedli] Hacı [Ahmed] Pasha.
- (21) In the environs of Hagia Sophia, the tomb of the late Sultan Selim the Second.⁴⁸
- (22) [In the environs of the Süleymaniye Mosque], another tomb of the Haseki [Hurrem] Sultan.⁴⁹

[HOSPICES]

[21a] THE [SIXTH] SECTION

It sets forth the names and number of the hospices (*imāret*) that were built.

- (1) In Istanbul, the hospice of the late Sultan Süleyman Khan.
- (2) In [the environs of] the Esteemed Ka'ba, the hospice of the late Haseki [Hurrem] Sultan.
- (3) In Karapınar, the hospice of the late Sultan Selim [II].
- (4) In Istanbul, the hospice of the late Şehzade Sultan Mehmed Khan.
- (5) In Çorlu, the hospice of the late Sultan Süleyman.

- (6) In Üsküdar, the hospice of the Valide [Nurbanu] Sultan.
- (7) In Üsküdar, the hospice of Mihrumah Sultan.
- (8) In Manisa, the hospice of Sultan Murad Khan.
- (9) In Rodosçuk [Tekirdağ], the hospice of Rüstem Pasha.
- (10) In Sapanca, again a hospice of the late [Rüstem Pasha].
- (11) In Lüleburgaz (Burgaz), the hospice of the late [Sokollu] Mehmed Pasha.
- [21b]** (12) In Hafsa, the hospice of the late [Sokollu] Mehmed Pasha.
- (13) In Gebze, the hospice of [Çoban] Mustafa Pasha.
- (14) In Bosna [Višegrad], the hospice of the late [Sokollu] Mehmed Pasha.
- (15) In Illuminated Medina, the hospice of the late Haseki [Hurrem] Sultan.⁵⁰
- (16) Another hospice [of hers] in Edirne is located at the head of the [Çoban] Mustafa Pasha Bridge over the Meriç River.⁵¹
- (17) In the place named Qasr-ı Ablaq on the Gök Meydanı [in Damascus], Sultan Süleyman built a hospice. The year 962.⁵²

[HOSPITALS]

THE [SEVENTH] SECTION

It sets forth the names and number of the hospitals (*dārü's-şifā*) that were built.

- (1) In Istanbul, the hospital of the late Sultan Süleyman Khan.
- (2) In Avratpazarı in Istanbul, the hospital of the late Haseki [Hurrem] Sultan.
- [22a]** (3) In Üsküdar, the hospital of the Valide [Nurbanu] Sultan.

[AQUEDUCTS]

THE [EIGHTH] SECTION

It sets forth the names and number of the aqueducts (*şu yolları kemerleri*) that were built.

- (1) The aqueduct of the First Dam. It is at a place near the beginning of the water conduit.
- (2) And the Long Aqueduct (*Uzun Kemer*).
- (3) And the Mağlova Aqueduct.
- (4) And the Güzelce Aqueduct.

- (5) And an aqueduct near Müderrisköy.
- (6) And the reservoir in which the streams were collected.
- (7) The Mağlova and Long Aqueducts were built again.

[BRIDGES]

[22b] THE [NINTH] SECTION

It sets forth the names and number of the bridges (*cisrler*) that were built.

- (1) At Büyükçekmece, the bridge that was built.
- (2) And in Silivri, the bridge that was built.
- (3) Over the Meriç River, the [Çoban] Mustafa Pasha bridge.
- (4) In Marmara, the bridge of the late [Sokollu] Mehmed Pasha.
- (5) In Halkalı Pınar, the Odabaşı (chief of the royal privy chamber) bridge.
- (6) In Harami Dere, the Kapiğası bridge.
- (7) In Sinanlı, the [Sokollu] Mehmed Pasha bridge.
- (8) In the town named Višegrad in Bosnia, the bridge of the late [Sokollu] Mehmed Pasha.

[CARAVANSARAYS]

[23a] THE [TENTH] SECTION

It sets forth the names and number of the caravansarays that were built.

- (1) In Istanbul, the caravansaray of the late Sultan Süleyman near his hospice.
- (2) Again a caravansaray of the late [Sultan Süleyman] at Büyükçekmece.
- (3) In Rodosçuk [Tekirdağ], the Rüstem Pasha caravansaray.
- (4) In the Bit Pazarı, the Kebeciler caravansaray of Rüstem Pasha.
- (5) In Galata, again the Rüstem Pasha caravansaray.
- (6) In the Bit Pazarı, the Ali Pasha caravansaray.
- (7) In Bursa, the caravansaray of the aforesaid [Ali Pasha].
- (8) In Vefa, the Pertev Pasha caravansaray.
- (9) In Ilgın, the [Lala] Mustafa Pasha caravansaray.
- (10) In Sapanca, the Rüstem Pasha caravansaray.
- [23b]** (11) In Samanlı, the Rüstem Pasha caravansaray.

- (12) In Akbıyık, again a caravansaray of the aforesaid [Rüstem Pasha].
 (13) In Karaman [Konya] Ereğlisi, again a caravansaray [of Rüstem Pasha].
 (14) In Karışdırın, again a caravansaray [of Rüstem Pasha].
 (15) In İpsala, the Husrev Kethüda caravansaray.
 (16) In Hafsa, the [Sokollu] Mehmed Pasha caravansaray.
 (17) In Lüleburgaz (Burgaz), the [Sokollu] Mehmed Pasha caravansaray.
 (18) In Edirne, the Rüstem Pasha caravansaray.
 (19) In Edirne, the [Semiz] Ali Pasha market and caravansaray.
 (20) In Istanbul, the İbrahim Pasha caravansaray.⁵³

[PALACES]

THE [ELEVENTH] SECTION

[24a] It sets forth the names and number of the palaces (*sarâylar*) that were built.

- (1) The Old Palace (*Sarây-ı 'Atîq*) burned and was rebuilt.
 (2) The New Imperial Palace (*Sarây-ı Cedîd-i Hümayûn*) was built anew.
 (3) The Üsküdar Palace was built.
 (4) The Galata Palace was built anew.
 (5) The At Meydanı Palace was rebuilt.
 (6) The Yeni Kapı Palace was newly built.
 (7) The Kandil[li] Palace was newly built.
 (8) The Fenarbahçe Palace was newly built.
 (9) The İskender Çelebi palace was newly built.
 (10) The Halkalı Pınar Palace was newly built.
 (11) The Rüstem Pasha palace.
 (12) In Kadırgalimanı, the [Sokollu] Mehmed Pasha palace.
 [24b] (13) In the environs of Hagia Sophia, the [Sokollu] Mehmed Pasha palace.
 (14) In Üsküdar, the [Sokollu] Mehmed Pasha palace.
 (15) And the Rüstem Pasha palace.
 (16) And in Üsküdar, the Siyavuş Pasha palace.
 (17) In Istanbul, the Siyavuş Pasha palace.
 (18) Again, in Üsküdar, the Siyavuş Pasha palace.⁵⁴
 (19) The Ali Pasha palace in Istanbul.
 (20) On the At Meydanı (Hippodrome), the Ahmed Pasha palace.
 (21) Again in the above-mentioned place, the İbrahim Pasha palace was [re]built.⁵⁵

- (22) In the environs of [the Friday mosque of] Sultan Bayezid [II], the Ferhad Pasha palace.
 (23) On the Vefa Meydanı the Pertev Pasha palace.
 (24) The [Koca] Sinan Pasha palace on the At Meydanı (Hippodrome).
 (25) The Sofu Mehmed Pasha palace in Hocapaşa.
 (26) In Yenibahçe the Mahmud Ağa palace.
 (27) In the environs of Halkalı, the Mehmed Pasha palace.
 [25a] (28) In the environs of the fountain of Kasım Pasha, the palace of Şah-ı Huban Kadın.
 (29) Outside the city, the Pertev Pasha palace.
 (30) And on [his] farm outside [the walls of Istanbul], the Ahmed Pasha palace.
 (31) In Eyüp, again the Ahmed Pasha palace.
 (32) In Eyüp, the Ali Pasha palace.
 (33) On the farm of Rüstem Çelebi, the Mehmed Pasha palace.
 (34) In Bosnia, the Mehmed Pasha palace.
 (35) On the farm of İskender Çelebi, the Rüstem Pasha palace.

[WAREHOUSES]

THE [TWELFTH] SECTION

It sets forth the warehouses (*mağzenler*) that were built.

- [25b] (1) At the corner of Galata, the wheat warehouse (*buğday mağzeni*).
 (2) In the Imperial Naval Arsenal (*Tersâne-i 'Âmire*), the pitch warehouse (*ziift mağzeni*).
 (3) In the Imperial Palace (*Sarây-ı Sultânî*), an imperial storehouse (*anbâr-ı 'âmire*).
 (4) At the shore in the Imperial Garden (Has Bahçe) [in the Topkapı Palace], an imperial warehouse.
 (5) In the Imperial Palace (*Sarây-ı Sultânî*), the imperial kitchen (*mağbah-ı 'âmire*) and commissariat (*kilâr*) were rebuilt because they burned in the time of Sultan Selim [II].
 (6) And the Unkapanı warehouse.
 (7) And near the Cebehane (imperial armory),⁵⁶ two additional imperial warehouses were built.⁵⁷
 (8) In Tophane, the Kurşunlu Warehouse for pitch was built.⁵⁸

[BATHHOUSES]

THE [THIRTEENTH] SECTION

It sets forth the names and number of the bathhouses (*hammāmlar*) that were built

- (1) [In Istanbul], the bathhouse of the late Sultan Süleyman Khan.
- (2) In the Imperial Palace (*Sarāy-i ʿĀmire*), three bathhouses were built.
- (3) In the Üsküdar Palace, three bathhouses were built.
- [26a] (4) The bathhouse of Haseki [Hurrem] Sultan.⁵⁹
- (5) Inside Yahudiler, the bathhouse of Haseki [Hurrem] Sultan.
- (6) In Üsküdar, the bathhouse of the Valide [Nurbanu] Sultan.
- (7) In Karapınar, the Sultan Hamam [of Selim II].
- (8) At the Cebe Ali Gate, the bathhouse of the Valide Sultan.⁶⁰
- (9) At the Edirne Gate, the bathhouse of Mihrümah Sultan.
- (10) In Yenibahçe, the bathhouse of the late vizier Lutfi Pasha.
- (11) In Galata, the bathhouse of [Sokollu] Mehmed Pasha.
- (12) In Edirne, the bathhouse of the late [Sokollu] Mehmed Pasha.
- (13) In Yenibahçe, the bathhouse of Koca Mustafa Pasha.
- (14) At the Silivri Gate, the bathhouse of [Hadım] İbrahim Pasha.
- (15) In Sulumanastır, the bathhouse of Kapıağası (chief white eunuch) Yakub Ağa.
- (16) In Beşiktaş, the bathhouse of (the grand admiral) Sinan Pasha.
- [26b] (17) In Fındıklı, the bathhouse of Molla Çelebi.
- (18) In Tophane, the bathhouse of Kapudan [Kılıç] Ali Pasha.
- (19) At the Fenar Gate, the bathhouse of Kapudan (grand admiral) [Kılıç] Ali Pasha.
- (20) In the Macuncu Market, the bathhouse of Mufti Ebussuud Efendi.
- (21) In Hafsa, the bathhouse of [Sokollu] Mehmed Pasha.
- (22) Outside the Yeni Kapı, the bathhouse of Merkez Efendi.
- (23) In Eyüp, the bathhouse of Nişancı [Celalzade Mustafa] Pasha.
- (24) In Ortaköy, the bathhouse of Husrev Kethüda.

- (25) [His] bathhouse in İzmit.
- (26) [His] bathhouse in Çatalca.⁶¹
- (27) In Sapanca, the bathhouse of the late Rüstem Pasha.
- (28) In Kayseri, the bathhouse of Hüseyin Beg.
- (29) The bathhouse of Sarı Gürz.
- [27a] (30) In Zeyrek, the bathhouse of [the grand admiral] Hayreddin Pasha.
- (31) In Gümrükhane, the bathhouse of the son of Hayreddin Pasha.
- (32) In Tophane, the bathhouse of Yakub Ağa.
- (33) In Kefe, Sultan Süleyman Khan built a double bathhouse.⁶²
- (34) In the environs of Hagia Sophia, the bathhouse of Haseki [Hurrem] Sultan.⁶³
- (35) And also in Revered Mecca, a bathhouse [of the Haseki Sultan] was built.
- (36) And at the Cebe Ali Gate, the bathhouse of Rüstem Pasha was built.
- (37) In Akbaba, Kethüda [Canfeda] Kadın built a bathhouse.
- (38) In Zeyrek, the bathhouse of Haydar Pasha was built.
- (39) In Kemeraltı, the bathhouse of (the grand admiral) Hayreddin Pasha was built.⁶⁴
- (40) The bathhouse of Odabaşı (chief of the royal privy chamber) [Behruz Ağa] was built.
- (41) In Yeniköy, the bathhouse of the son of Salih Pasha was built.
- (42) The bathhouse of [Bostancıbaşı] İskender Pasha was built [in Kanlıca].
- (43) In Beykoz, another of his bathhouses was built.
- (44) Outside the Edirne Gate, the bathhouse of Emir Buhari was built.
- (45) In the environs of the tomb of Eyüp, another of his bathhouses was built.
- (46) Again in the abovementioned place, the Dere bathhouse was also built.
- (47) In Tophane, the bathhouse of Hayreddin Pasha.⁶⁵

NOTES

1. The numbering of buildings in version S has been removed from the translation.
2. With minor variations, couplets 3–4 are repeated in TB; see collations, Hm 4911, 1a:8–11
3. Abraham.
4. The Prophet Muhammad.
5. With minor variations, couplets 8–12 and 15–17 are repeated in TB; see collations, Hm 4911, 2b:18–23.
6. *değişirme*; see AR, translation, n. 3.

7. With minor variations, couplets 13–14 are repeated in TB; see collations, Hm 4911, 3a:9–10.
8. With minor variations, couplets 18–24 are repeated in TB; see collations, Hm 4911, 3a:10–15.
9. *yayabaşı*; see AR, translation, n. 5.
10. *zenberekçi başı*; see AR, translation, n. 8.
11. The Shi'ite Safavids of Iran.
12. With minor variations, couplets 25–27 are repeated in TB; see collations, Hm 4911, 3b:4–5.
13. *hāšekî*; see AR, translation, n. 9.
14. *rikābında bulundum*, meaning “I attended the Shah.”
15. With minor variations, couplets 29–31 are repeated in TB; see collations, Hm 4911, 4b:2–4.
16. The Süleymaniye Mosque in Istanbul. With minor variations, couplets 33–36 are repeated in TB; see collations, Hm 4911, 5a:4–7.
17. With minor variations, couplets 37–38 and 40 are repeated in TB; see collations, Hm 4911, 9a:13–15.
18. The Eski Saray, built by Sultan Mehmed II, on the site today occupied by Istanbul University and the Bayezid II and Süleymaniye complexes.
19. *Üstād*, in this case God.
20. The same name occurs in one of the inscriptions on Sinan's bridge at Büyükkçekmece, which contains the phrase, “The work of Yusuf, son of ‘Abdullah” (*‘Amel-i Yusuf bin ‘Abdullāh*). Although it has been argued on the basis of the inscription that Yusuf was perhaps the stone mason who constructed the bridge, this hemistich from the TE lends conclusive support to Konyalı's contention that the name Yusuf son of ‘Abdullah refers to Sinan himself; see Konyalı, *Mimar Koca Sinan*, 145–47; Kuran, *Sinan* (English edition), 161, n. 54; Orhan Bozkurt, *Koca Sinan'ın Köprüleri* (Istanbul: İstanbul Teknik Üniversitesi Mimarlık Fakültesi, 1952), 58–63.
21. The Prophet Muhammad.
22. The Prophet Muhammad.
23. *değişirme*; see AR, translation, n. 3.
24. August 1521 and January 1522 respectively.
25. *atlısekbân*; see AR, translation, n. 4.
26. The campaign in Hungary of August 1526.
27. *yayabaşı*; see AR, translation, n. 5.
28. *qapıyayabaşı*; see AR, translation, n. 7.
29. The campaign against Austria of 1531.
30. *zenberekçi başı*; see AR, translation, n. 8.
31. The campaign in the Two Iraqs of 1534–35.
32. *hāšekî*; see AR, translation, n. 9.
33. Süleyman's conquest of Corfu and raid into southern Italy of July 1537.
34. I.e., chief imperial architect.
35. In S and Group III versions of TE, section four contains an enumeration not only of Qur'an schools (*dārü'l-qur'ā*) but of tombs (*türbe*) as well. With the exception of Group IV manuscripts, in which tombs are listed in a separate section 6, and of F and An, where tombs are enumerated in a section 13, all other versions of TE list tombs under a separate heading, as section 5, with subsequent building types numbered sequentially (hospices as section 6, hospitals as section 7, etc.). Because this latter arrangement seems to us the most logical, we have arbitrarily decided to use it for the numbering of section headings in our translation and collations of the TE, despite the fact that it conflicts with the numbering found in S. Thus, in the actual enumeration of monuments (below), tombs will be found in a separate section 5 (as in the majority of Group I and II versions), hospices will be listed in section 6, hospitals in 7, aqueducts in 8, bridges in 9, caravansarays in 10, palaces in 11, warehouses in 12, and bathhouses in 13.
36. Unlisted in S.
37. Apparently the same as the Friday mosque of Rüstem Pasha in Dibek/Bolu (TM 14b:32). Its attribution here to Mustafa Pasha is presumably a scribal error.
38. Apparently the same as the Friday mosque of Ferhad Pasha in Kastamonu listed in TM (15a:62).
39. Unlisted in S. Probably a scribal error.
40. Unlisted in S.
41. Although totals for each building type are given at the end of each section in some versions of TE, they are omitted from S and, in those versions where they are given, they are often inaccurate and inconsistent. They have therefore been omitted from the translation of TE, although they are transcribed in the collations.
42. *tetimmāt*, a preparatory school for higher madrasa education.
43. Unlisted in S. Same as (38).
44. Unlisted in S. Possibly referred to in (41).
45. Unlisted in S.
46. As noted above, S, which served as the copy text for this edition, enumerates both Qur'an schools and tombs (*türbe*) in section 4. In the other Group II versions of the TE as well as in Group I versions (with the exception of F and A), tombs are listed in a separate section 5 and subsequent building types are numbered sequentially (hospices in section 6, hospitals in section 7, etc.). Since S forms the basis of our translation, we have retained its order, placing tombs after Qur'an schools, but have inserted a separate section heading [The fifth section. It sets forth the names and number of tombs that were built] as found in Group I and II versions of TE (other than F, An, and S), since we believe this reflects the original divisions in the text as found in the common ancestor. From this point on, therefore, the numbering of the section headings in the translation will arbitrarily follow the arrangement in Group I and II manuscripts (excepting F, An, and S); for further explanation, see n. 35, above.
47. Unlisted in S. He is buried in the same tomb as his sons; probably a scribal error. Same as (8) above.
48. Unlisted in S.
49. Unlisted in S.
50. Unlisted in S.
51. Unlisted in S.
52. Unlisted in S.
53. Unlisted in S.
54. Unlisted in S.
55. Unlisted in S.
56. Formerly the Church of St. Irene in the Topkapı Palace.
57. Unlisted in S.
58. Unlisted in S.
59. Presumably a reference to Haseki Hürrem Sultan's bathhouse near Hagia Sophia mentioned in AR 1b:6; repeated in (34).

60. In versions H, F, An, and EH, the *valide* is identified as Mihrümah Sultan, the wife of Rüstem Pasha. Probably this bathhouse is repeated in (36).
61. Bathhouses (25) and (26), in İzmit and Çatalca, repeat (28) and (29) in AR.
62. Bathhouses (33) through (47) are unlisted in S. For a discussion of the discrepancies between the inventories of bath-
- houses found in AR, TM, and TE, see Introduction, 30–31.
63. Repeats (4), above.
64. Probably repeats (30), above.
65. The inventory of bathhouses in NA is followed by the colophon, “With the help of God, the Lord, the Provider, the book was completed in the month of Jumāda’l-āhira, [one thousand] two hundred six [1791–92].”

(TEZKİRETÜ'L-EBNİYE)

Based on S; variants inserted into S from other versions of TE are enclosed in parentheses.

(Note numbers refer to TE collations, 159–250, below.)

[VERSIFIED INTRODUCTION]

[1b] DU'ĀNĀME-İ MAN' H M¹

1. Şükür Mevlāya² qıldı³ luṭfın izhār⁴
Yogıken kā'nātu eyledi var
2. Urup āb üzre bünyād-ı zemini
Muṭabbaq⁵ qıldı çarḥ-ı heftümını⁶
3. Direksiz ṭurdurup⁷ bu nüh (qıbābı)⁸
Mu'allaq aşdı ṭob-ı āftābı⁹
4. Yed-i qudretle taḥmır itdi lāy¹⁰
Vücüd-ı Ādeme urdı bināy¹¹
5. Virüp çeşm ü dehān güş u lisān hem¹²
Ol itdi bizi insān-ı mükerrem¹³
6. Getürdi hem Ḥalilüñ milletinden¹⁴
Ḥabīb-i Muṣtafānuñ ümmetinden¹⁵
- [2a] 7. İrişdüκ ḥizmet-i 'Osmāniyyāna¹⁶
Ḥuşuşā Ḥusrev-i şāhib-qırāna¹⁷
8. Şeh-i 'ālem Selim bin Bāyezid Ḥān¹⁸
Gazā qılıcı seyfi Āl-i 'Osmān¹⁹
9. 'Acem şāhı ile ol itdi harbi²⁰
Qılıcı ile açdı şarq ü ġarbi²¹
10. Anuñ devşirmesiyem ben kemine²²
'Aceb luṭf eylemişdür bu ḥazine²³
11. İdüp rıḥlet qodı bāġ-ı cihām²⁴
Gülistān-ı cinān ola mekān²⁵
12. Qılup ḥākı maqarr ol genc-i pinhān²⁶
Cülüs itdi yirine Şeh Süleymān²⁷
13. Anuñ 'ahdinde itdüm²⁸ niçe²⁹ ḥizmet³⁰
[2b] Nazar qıldı baña a'yān-ı devlet³¹
14. Olup yeñiçeri çekdüm cefāy³²
Piyāde eyledüm niçe ġazāy³³
15. Ḥaquñ bir luṭfi imiş qābiliyyet³⁴
Qılup cehd eyledüm tekmil-i şan'at³⁵
16. Ḥudā şād eyleye rüh-i revānın³⁶
İde Firdevs-i a'lāda mekānın³⁷
17. Benüm üstādumuñ kim āferin-bād³⁸
Beni neccārḥqda qıldı üstād³⁹
18. Yolumla şan'atımla⁴⁰ ḥizmetümle⁴¹
Daḥı aqrān içinde ġayretümle⁴²

19. Çalışdum tā ṭufüliyyet çağından⁴³
Yetişdüm Ḥācī (Bektaş) ocağından⁴⁴
- [3a] 20. Rodösile Beligrāda 'azimet⁴⁵
İdüp geldüm yine şaġ u selāmet⁴⁶
21. Yolumla eylediler atlu sekbān⁴⁷
Sefer qıldı Moḥāca şāh-ı devrān⁴⁸
22. Gelüp oldum yayabaşı niçe dem⁴⁹
Virildi zenberekçi-başılıq hem⁵⁰
23. Yine şāh eyledi 'azm-i Alāmān⁵¹
Gözine düşmenün⁵² teng oldı meydān
24. Gelüp Bağdāda itdük soñra 'azmi⁵³
Qızılbaşile itdük niçe rezmi⁵⁴
25. Seferden geldi çün şāhile a'yān
Yolumla ḥāşekilik oldı iḥşān⁵⁵
26. Daḥı Körföz ve Pülya⁵⁶ 'azmin itdük⁵⁷
[3b] Gelüp andan Qara-bogdāna gitdük⁵⁸
27. İdüp ḥizmet seferde ve ḥazerde⁵⁹
Rikābında bulundum⁶⁰ niçe yirde⁶¹
28. Muḥaşşal eyleyüp qaṭ'-i merātib⁶²
Taşarruf eyledüm niçe menāşib⁶³
29. Murād idindüm olam tā ki mi'mār⁶⁴
Kemālümle qoyam 'ālemde āşār⁶⁵
30. Dir idüm ki müyesser eylese Ḥaq⁶⁶
Baña bir 'ālī beytu'llāh yapmaq⁶⁷
31. Olacaq var imiş ḥikmet İlähuñ⁶⁸
Düşer qalbine bir gün pādişāhuñ⁶⁹
32. Beni mi'mār idüp⁷⁰ buyurur oldem⁷¹
Yapam şehzāde için bir binā hem⁷²
- [4a] 33. O dem resm eyledüm bir cāmī-i ḥüb⁷³
Ḥuzūr-ı şehde düşdi ḥaylī mergüb⁷⁴
34. Şalup bünyād qıldum diqqat-i tām⁷⁵
İdüp itmāmına çoq sa'y ü iqdām⁷⁶
35. Çalışdum fazl-ı Ḥaqla niçe günler⁷⁷
Tamāmı oldı⁷⁸ ḥayrile⁷⁹ müyesser⁸⁰
36. Baña ol şāh istiḥşānlar itdi⁸¹
Niçe ummaduġum iḥşānlar⁸² itdi⁸³
37. Buyurdı bu kez ol ferḥunde ṭālī⁸⁴
Yapam kendülere bir ḥüb cāmī⁸⁵

38. O dem tarh eyleyüp Eski Sarâyı⁸⁶
Süleymâniyye(ye) urdum binâyı⁸⁷
39. Aña da eyledüm biñ sa'y ü diqqat⁸⁸
[4b] Muhaşşal hatm⁸⁹ olupdur anda şan'at⁹⁰
40. Bilür ehl-i hünerler evvel âhîr⁹¹
Ne şan'atlar olupdur anda zâhîr⁹²
41. Sitanbülde çekilüp şuya qillet⁹³
Azaldı Qırq-çeşme başı gâyet⁹⁴
42. (O semtlerde yine) şular bulındı⁹⁵
Şu yolları yapıлмақ emr olındı⁹⁶
43. Yapup qavs-ı quzah gibi kemerler⁹⁷
Çıqarduq şuları şehre berâber⁹⁸
44. Olup câri ol âb-ı pür-şafa da⁹⁹
Yapıldı çeşme üç yüzden ziyâde¹⁰⁰
45. Pes andan sonra¹⁰¹ emr itdi yine şâh¹⁰²
Yapam deryâya bir k[ö]pri ola râh¹⁰³
- [5a] 46. Şalındı qa'r-ı (deryâya) esâsı¹⁰⁴
İrişdi evc-i a'lâya binâsı¹⁰⁵
47. Haquñ 'avnı ile buldı kemâli¹⁰⁶
Büyük Çekmededeki cîsr-i 'âlî¹⁰⁷
48. Dağı niçe binâlar qıldum âbâd¹⁰⁸
Anı vaşf itmede qâşırdu¹⁰⁹ üstâd¹¹⁰
49. Olup Sultân Süleymân pîr-i gâyet¹¹¹
Fenâdan eyledi (bâqîye) rihlet¹¹²
50. Niçe ihsânlar itdi baña ol şâh¹¹³
İde yatduğı yiri nür Allâh¹¹⁴
51. Geçüp tahta şeh-i gerdün-menâzil¹¹⁵
Selim ibn-i Süleymân Hân-ı 'âdil¹¹⁶
52. Edirne şehrine qıldı nazar ol¹¹⁷
[5b] Qodı 'âlemde hayr ile eşer ol¹¹⁸
53. Bir (a'lâ) câmi' itdi anda bünyâd¹¹⁹
Cihân turduqça¹²⁰ ola hayr ile¹²¹ yâd¹²²
54. Basit-i hâki tarh idelden üstâd¹²³
O resme bir binâ olmadı bünyâd¹²⁴
55. Direksiz künbedün altında el-haq¹²⁵
O qubbe oldu bir top-ı mu'allaq¹²⁶
56. Ayâ Şöfiyya gibi qubbe aslâ¹²⁷
Yapılmaz dirler idi halq-ı dünyâ¹²⁸
57. Olupdur qubbesi andan mu'azzam¹²⁹
(Nazîri) yoqdurur vallâhu a'lem¹³⁰
58. Baña oldu Hudânuñ luftı¹³¹ rehber¹³²
Tamâmı oldu hayr ile müyesser¹³³
- [6a] 59. İdüp Sultân Selim 'uqbâya rihlet¹³⁴
Yetişdi Hân-ı Murâda taht-ı devlet¹³⁵
60. Cihânı eyledi 'adlile ma'mür¹³⁶
İdüp a'dâ-yı dîni cümle maqhûr¹³⁷
61. Ziyâd it yâ İllâhî devletini¹³⁸
'Adüya fırsatını nuşretini¹³⁹
62. Mehemmed Hânun 'ömrin¹⁴⁰ qıl ziyâde¹⁴¹
İrişün devletile ol murâde¹⁴²
63. Anuñ devrinde yapdum çoq binâlar¹⁴³
Niçe câmi'ler ve niçe serâlar¹⁴⁴
64. Bi-hamdi'llâh faqîre oldu şan'at¹⁴⁵
Cihânda bunca beytu'llâha¹⁴⁶ hizmet¹⁴⁷
65. Bu tilmîz-i¹⁴⁸ Habîb-i Pîr-i Neccâr¹⁴⁹
[6b] Quluñ Yûsuf bin 'Abdullâh-ı mi'mâr¹⁵⁰
66. Olup pîri bu fânî tekyegâhuñ¹⁵¹
Yetişdüm¹⁵² devrine¹⁵³ dört pâdişahuñ¹⁵⁴
67. Görüp 'ibret göziyle (kâ'inâtı)¹⁵⁵
Temâmet anladdum yoqdur sebâtu¹⁵⁶
68. Niçe bünyâdına şaldum esâsı¹⁵⁷
Fenâdur âdemün gelmez beqâsı¹⁵⁸
69. Vücüdum qaşrı tutdı yüz harâba¹⁵⁹
Anuñ kaydında düşdüm ıztırâba¹⁶⁰
70. Ağartdı¹⁶¹ şaqalum¹⁶² âlâm-ı devrân¹⁶³
Tenüm havf-ı Hudâdan oldu lertzân¹⁶⁴
71. Qad-ı ham-geştemi¹⁶⁵ şanmañ kemerdür¹⁶⁶
Gam u endüha cîsr-i¹⁶⁷ rehğüzerdür¹⁶⁸
- [7a] 72. Güzer qılmağičün¹⁶⁹ 'uqbâya qardaş¹⁷⁰
Bu tâq-ı qaşr-ı çarha egmişüm¹⁷¹ baş¹⁷²
73. Bi-hamdi'llâh ki merd-i râst-kârum¹⁷³
Fenümde müstaqim¹⁷⁴ ü üstüvârum¹⁷⁵
74. Murâdum budurur¹⁷⁶ ehl-i hünerden¹⁷⁷
Geçürdükde bu ebyâtı nazardan¹⁷⁸
75. 'İmâd-ı dine ideler du'âyı¹⁷⁹
Ki anuñla¹⁸⁰ turur dünyâ sarây(ı)¹⁸¹
76. Beni de hayr ile yâd¹⁸² eyleyeler¹⁸³
Dil-i maḥzûnumı şâd¹⁸⁴ eyleyeler¹⁸⁵
77. Du'âya qaldur ey Sâ'î elüñi¹⁸⁶
Hudânuñ hamdine depret¹⁸⁷ dilüñi¹⁸⁸
78. İllâhî biñ bir aduñ hürmetiçün¹⁸⁹
[7b] Habîbün Muşafânun 'izzeti(y)çün¹⁹⁰
79. Tapuña qurbeti(y)çün enbiyânun¹⁹¹
Künüz-ı sırrı içün evliyânun¹⁹²
80. Cemî'-i mü'mininün müsliminün¹⁹³
Muḥammed ümmetinden ecma'inün¹⁹⁴
81. Hudâyâ cümlesine rahmet eyle¹⁹⁵
Qamusınun¹⁹⁶ maqâmın cennet eyle¹⁹⁷

RİSĀLE-’İ LAṬĪFÜ’L-MÜSEMMĀ Bİ-TEZKİRETÜ’L-EBNİYE¹⁹⁸

Ḥamd-i bî-ḥadd¹⁹⁹ ol bennā-yı binā-yı sarāy-ı²⁰⁰ nüh revāqa ki²⁰¹ ṭāq-ı nıṭāqını yed-i şun‘ile bi-lā mīzān ü²⁰² hencār²⁰³ ve bî-mistar ü perkār üstüvār eyledi.²⁰⁴ Ve şükr-i bî-‘add²⁰⁵ ol üstād-ı kārḥāne-’i seb‘ ṭabaqa ki²⁰⁶ dest-i qudret ile ḥāk-ı Ādemi taḥmīr idüp²⁰⁷ [8a] şanāyi‘ (vü) bedāyi‘ini²⁰⁸ anda izhār eyledi.²⁰⁹ Ve dūrūd-ı nā-ma‘dūd ol Vācibü’l-Vücūda ki²¹⁰ emvāc-ı biḥār-ı cūd-ı nev‘-i insānı²¹¹ ketm-i ‘ademden²¹² şahrā-yı vücūda getürüp²¹³ mescūd-ı melā’ik²¹⁴ ve sükkān-ı ‘ale’l-erā’ik eyledi.²¹⁵ Ve şalavāt-ı nā-maḥdūd²¹⁶ ol ṭabīb-i ‘illet-i günāh²¹⁷ ve ḥabīb-i Ḥazret-i İlāh²¹⁸ Muhammed Resül-Allāha ki²¹⁹ mışbāḥ-ı nūr-ı hidāyetini²²⁰ rehnümün-ı ‘uşāt-(ı²²¹ ümmet²²²) eyleyüp ser-menzil-i maqşūda²²³ sālīk eyledi.²²⁴

Beyt²²⁵

Zihī Sultān-ı dīvān-ı risālet²²⁶

Gül-i āl-i gülistān-ı risālet²²⁷

Ser-i ser-ḥayl-i maqbülān-ı dergāh²²⁸

Meh-i ḥalvet-sarāy-ı lî-ma‘-Allāh²²⁹

[8b] İmām-ı rehnümā-yı mülk-i dāreyn²³⁰

Hümām-ı enbiyā Sultān-ı kevneyn²³¹

(Neşr)²³²

*Şalawātu’llāhi ‘alayhi wa ‘alā ālihi*²³³ (wa awlādihī)²³⁴ wa aṣḥābihī²³⁵ riḍwānu’llāhi²³⁶ ta‘ālā²³⁷ ‘alayhim ajma‘ın.²³⁸

MAḤĀMİD-İ PĀDİŞĀH-I İSLĀM²³⁹

Ba‘de ḥamd-i Ḥudā²⁴⁰ ve na‘t-ı Emīn²⁴¹

Farz u vācib du‘ā-yı²⁴² Şāh-ı güzīn²⁴³

Zill-i Haqq pādīşāh-ı heft-iqlim²⁴⁴

A‘nī Sultān Murād ibn-i Selīm²⁴⁵

Mānī‘-i küfr ü²⁴⁶ ḥāmī-’i İslām²⁴⁷

Dāfi‘-i zulm ü nāşir-i aḥkām²⁴⁸

‘İzz ü rif‘atle kāmkar olsun²⁴⁹

Taḥt-ı devletde ber-qarār olsun²⁵⁰

Ba‘dehū bu ‘abd(-i)²⁵¹ ḥaqīr²⁵² ve keşirü’t-taqşir²⁵³ [9a] rācī-’i²⁵⁴ rahmet-i Raḥmān re’is-i²⁵⁵ mi‘mārān²⁵⁶ Sinān bin ‘Abdü’l-Mennān²⁵⁷ merḥūm ve mağfürunleh seyfü’l-İslām²⁵⁸ Sultān Selīm Ḥān²⁵⁹ (ibn-i Bāyezīd Ḥān)²⁶⁰ ‘alayhi’-rahmatu wa l-gufrān²⁶¹ ḥazretlerinün²⁶² zamān-ı saltanatlarında²⁶³ devşürme gelüp²⁶⁴ şeref-i İslām²⁶⁵ ü imān²⁶⁶ ve ḥizmet-i²⁶⁷ ekābir ü a‘yānla²⁶⁸ müşerref olup merḥūm²⁶⁹ ve mağfürunleh²⁷⁰ Sultān Süleymān Ḥān-ı Gāzī²⁷¹ devrinde yeñiçeri olup²⁷² Rodös ve Belgrād²⁷³ seferlerin idüp²⁷⁴ atlu sekbān olduqda²⁷⁵ Moḥāc seferine varup²⁷⁶ ‘acemioglanlar²⁷⁷ yayabaşılığ²⁷⁸ müyesser oldı.²⁷⁹ Ḥizmet-i tām²⁸⁰ ve mürür-ı eyyāmla²⁸¹ qapu-yayabaşılığ²⁸² iḥsān olunup²⁸² ba‘de zamān zenberekcibaşılığ²⁸³ tariqiyile ‘azimet-i²⁸⁴ [9b] Alāmān-ı bed-nihād ve şoñra²⁸⁵ ‘azm-i diyār-ı Bağdād müyesser oldı.²⁸⁶ Andan geldükde²⁸⁷ ḥaşekī eylediler.²⁸⁸ Yine şāh-ı cihānla²⁸⁹ Körföz ve Pūlya ve Qarabogdān seferleri olup niçe feth ü fütüh müyesser oldı.²⁹⁰ Ol tariḥde bu ḥaqiri²⁹¹ müsteḥaq görüp²⁹² re’is-i mi‘mārān-ı²⁹³ Dergāh-ı ‘Āli eylediler.²⁹⁴ *Bi-‘awni’llāhi’l-Maliki’l-Muta‘āl.*²⁹⁵ Bu zamāna gelince ḥizmet-i²⁹⁶ pādīşāhiye iştiğāl gösterüp niçe²⁹⁷ manzūr-ı ehli hüner olacaq²⁹⁸ binālar²⁹⁹ bünyād eylemek naşib oldı.³⁰⁰ *Al-ḥamdu li’llāhi Rabbi’l-‘ālamīn.*³⁰¹ Hāliyyā ḥātır-ı fāṭıra³⁰² hutūr eylediki³⁰³ resm idüp binā eyledüğüm³⁰⁴ cevāmī‘ ve mesācidi ve sā’ir³⁰⁵ ebniye-’i³⁰⁶ ‘āliye³⁰⁷ düvazdeh bāb³⁰⁸ üzerine³⁰⁹ inşā idüp bir [10a] risāle-’i³¹⁰ bî-hemta eyleyüp³¹¹ *Tezkiretü’l-Ebniye*³¹² diyü tesmiye³¹³ (eyledüm).³¹⁴ Me’müldür ki³¹⁵ ilā intihā’i’z-zamān³¹⁶ ve³¹⁷ inqirāzi’d-devrān nazar iden³¹⁸ ḥullān-ı şafāya cidd ü ceḥdüm³¹⁹ ma’lūm olduqda³²⁰ inşāfla nazar eyleyüp³²¹ du‘ā-’i ḥayr ile yād ideler.³²² *İnshā’llāhu’l-‘aziz.*³²³

Evvelki bāb:³²⁴ Binā olınan cevāmī‘-i şerīflerün³²⁵ esāmī ve a‘dādın³²⁶ beyān ider.³²⁷

İkinci bāb:³²⁸ Binā olınan mesācidün³²⁹ esāmī ve a‘dādın³³⁰ beyān ider.³³¹

Üçüncü bāb:³³² Binā olınan medārisün³³³ esāmī ve a‘dādın³³⁴ beyān ider.³³⁵

Dördüncü bāb:³³⁶ [10b] Binā olan dār-ı qurrālaruñ ve türbeleruñ³³⁷ (esāmī ve)³³⁸ a'dādın beyān ider.³³⁹
 Beşinci bāb:³⁴⁰ Binā olan 'imāretleruñ³⁴¹ (esāmī ve)³⁴² a'dādın beyān ider.³⁴³
 Altıncı bāb:³⁴⁴ Binā olan³⁴⁵ dārü'ş-şifālaruñ³⁴⁶ (esāmī ve)³⁴⁷ a'dādın beyān ider.³⁴⁸
 Yedinci bāb:³⁴⁹ Binā olan³⁵⁰ şu yolu³⁵¹ kemerlerinüñ³⁵² (esāmī ve)³⁵³ a'dādın beyān ider.³⁵⁴
 Sekizinci bāb:³⁵⁵ Binā olan cisrleruñ³⁵⁶ (esāmī ve)³⁵⁷ a'dādın beyān ider.³⁵⁸
 Toquzuncı bāb:³⁵⁹ Binā olan³⁶⁰ sarāylaruñ³⁶¹ (esāmī ve)³⁶² a'dādın beyān ider.³⁶³
 Onuncı bāb:³⁶⁴ Binā olan kārban-sarāylaruñ³⁶⁵ (esāmī ve)³⁶⁶ a'dādın beyān ider.³⁶⁷
 [11a] On birinci bāb:³⁶⁸ Binā olan maḥzenleruñ³⁶⁹ (esāmī ve)³⁷⁰ a'dādın beyān ider.³⁷¹
 On ikinci bāb:³⁷² Binā olan hammāmlaruñ³⁷³ (esāmī ve)³⁷⁴ a'dādın³⁷⁵ beyān ider.³⁷⁶

[CEVĀMİ']

EVVELKİ BĀB³⁷⁷

Binā olan cevāmī'-i şerifleruñ³⁷⁸ (esāmī ve)³⁷⁹ a'dadı³⁸⁰ beyānındadır³⁸¹

(1) (Maḥmiyye-'i)³⁸² İstānbūlda³⁸³ (merḥūm ve mağ-fürunleh)³⁸⁴ Sultān Süleymān³⁸⁵ (Hān)³⁸⁶ cāmī'³⁸⁷
 (2) Ve merḥūm Şehzāde Sultān (Meḥmed)³⁸⁸ cāmī'³⁸⁹
 (3) 'Avret³⁹⁰ Bazarında³⁹¹ (merḥūm)³⁹² Hāşeki Sultān³⁹³ cāmī'³⁹⁴
 (4) Edirne Qapusında³⁹⁵ (merḥūme)³⁹⁶ Mihrümāh Sultān cāmī'³⁹⁷
 (5) Aqsarāy³⁹⁸ qurbinde³⁹⁹ 'Osmān Şāh vālidesi cāmī'⁴⁰⁰
 (6) Yeñi Bāğçe qurbinde⁴⁰¹ Sultān Bāyezid qızı⁴⁰² cāmī'⁴⁰³
 (7) Top Qapusı qurbinde⁴⁰⁴ merḥūm⁴⁰⁵ Aḥmed Paşa⁴⁰⁶ cāmī'⁴⁰⁷
 [11b] (8) Tahte'l-qal'e qurbinde⁴⁰⁸ merḥūm⁴⁰⁹ Rüstem Paşa⁴¹⁰ cāmī'⁴¹¹
 (9) Qadırğa Limānında⁴¹² merḥūm⁴¹³ Meḥemmed Paşa⁴¹⁴ cāmī'⁴¹⁵
 (10) Silivri Qapusında⁴¹⁶ merḥūm⁴¹⁷ İbrāhīm Paşa⁴¹⁸ cāmī'⁴¹⁹
 (11) Hüsrev Paşa türbesi qurbinde⁴²⁰ merḥūm⁴²¹ Bālī Paşa⁴²² cāmī'⁴²³
 (12) (Yedi)⁴²⁴ Qule qurbinde⁴²⁵ merḥūm⁴²⁶ Hācī Evḥad⁴²⁷ cāmī'⁴²⁸

(13) Monlā Gürānī qurbinde⁴²⁹ (qādī 'asker olan)⁴³⁰ 'Abdu'r-Raḥmān⁴³¹ Çelebi⁴³² cāmī'⁴³³
 (14) Āḥūr Qapusı⁴³⁴ qurbinde⁴³⁵ qapu ağası⁴³⁶ Maḥmūd Ağa cāmī'⁴³⁷
 (15) Yeñi Qapu⁴³⁸ qurbinde⁴³⁹ Oda-başı⁴⁴⁰ cāmī'⁴⁴¹
 (16) Qoca Muştafā Paşa qurbinde⁴⁴² Hoca Hüsrev⁴⁴³ cāmī'⁴⁴⁴
 (17) Şūlī Manāsturda⁴⁴⁵ Hammāmī Hātūn⁴⁴⁶ cāmī'⁴⁴⁷
 (18) Üskübli⁴⁴⁸ Çeşmesi qurbinde⁴⁴⁹ Defterdar⁴⁵⁰ Süleymān Çelebi⁴⁵¹ cāmī'⁴⁵²
 (19) Balāt Qapusı dāhilinde⁴⁵³ Ferruḥ⁴⁵⁴ Kethüzā⁴⁵⁵ cāmī'⁴⁵⁶
 (20) Balāt⁴⁵⁷ cānibinde⁴⁵⁸ Dırāğmān⁴⁵⁹ Yūnus Beg⁴⁶⁰ cāmī'⁴⁶¹
 (21) Yeñi Bāğçe⁴⁶² qurbinde⁴⁶³ Hürrem⁴⁶⁴ Çavuş⁴⁶⁵ cāmī'⁴⁶⁶
 [12a] (22) Qādī Çeşmesi qurbinde⁴⁶⁷ binā emīn(i)⁴⁶⁸ Sinān Ağa⁴⁶⁹ cāmī'⁴⁷⁰
 (23) İzmir⁴⁷¹ İskelesinde⁴⁷² Aḥi Çelebi⁴⁷³ cāmī'⁴⁷⁴
 (24) Un-qapnında⁴⁷⁵ Süleymān Şubaşı⁴⁷⁶ cāmī'⁴⁷⁷
 (25) Eyyüb-i Enşārīde⁴⁷⁸ merḥūm⁴⁷⁹ Zāl⁴⁸⁰ (Maḥmūd)⁴⁸¹ Paşa cāmī'⁴⁸²
 (26) Eyyüb-i Enşārīde⁴⁸³ Şāh Sultān⁴⁸⁴ cāmī'⁴⁸⁵
 (27) Eyyüb-i Enşārīde⁴⁸⁶ (Nişāncı Paşa cāmī'⁴⁸⁷
 (28) Edirne Qapusı ḥāricinde⁴⁸⁸ Emīr Buḥārī⁴⁸⁹ cāmī'⁴⁹⁰
 (29) Yeñi Qapu⁴⁹¹ ḥāricinde⁴⁹² (merḥūm)⁴⁹³ Merkez Efendi⁴⁹⁴ cāmī'⁴⁹⁵
 (30) Sütlücede⁴⁹⁶ Çavuş-başı⁴⁹⁷ (Maḥmūd Ağa)⁴⁹⁸ cāmī'⁴⁹⁹
 (31) Kiremidlikde⁵⁰⁰ Turşücü-zāde⁵⁰¹ Hüseyn Çelebi⁵⁰² cāmī'⁵⁰³
 (32) Tersāḥāneler qurbinde⁵⁰⁴ Qāsim Paşa⁵⁰⁵ cāmī'⁵⁰⁶
 (33) 'Azeb Qapusında⁵⁰⁷ merḥūm⁵⁰⁸ Meḥemmed Paşa⁵⁰⁹ cāmī'⁵¹⁰
 (34) Topḥānede⁵¹¹ (merḥūm)⁵¹² Qılıç 'Alī Paşa cāmī'⁵¹³
 [12b] (35) Topḥānede⁵¹⁴ Muḥyiddīn⁵¹⁵ Çelebi⁵¹⁶ cāmī'⁵¹⁷
 (36) Topḥāne ile Beşiktaş mābeyninde⁵¹⁸ Monlā Çelebi⁵¹⁹ cāmī'⁵²⁰
 (37) Topḥāne üzerinde Ebū'l-faiz cāmī'⁵²¹
 (38) Topḥānede⁵²² merḥūm⁵²³ Şāhzāde⁵²⁴ Cihāngir⁵²⁵ cāmī'⁵²⁶
 (39) Beşiktaşda⁵²⁷ merḥūm⁵²⁸ Sinān Paşa⁵²⁹ cāmī'⁵³⁰
 (40) Üsküdārda⁵³¹ (Rüstem Paşa hātūm)⁵³² merḥūme⁵³³ (Mihrümāh)⁵³⁴ Sultān⁵³⁵ cāmī'⁵³⁶
 (41) Üsküdārda⁵³⁷ (merḥūme)⁵³⁸ Vālide Sultān⁵³⁹ cāmī'⁵⁴⁰
 (42) Üsküdārda⁵⁴¹ Şems(i) Aḥmed Paşa⁵⁴² cāmī'⁵⁴³
 (43) Qāñlicada⁵⁴⁴ İskender Paşa⁵⁴⁵ cāmī'⁵⁴⁶

- (44) Gîbüzedde⁵⁴⁷ Muştafâ Paşa⁵⁴⁸ câmi'i⁵⁴⁹
 (45) (İznikmidde)⁵⁵⁰ merhûm⁵⁵¹ Pertev Paşa⁵⁵² câmi'i⁵⁵³
 (46) Şabançada⁵⁵⁴ merhûm⁵⁵⁵ Rüstem Paşa⁵⁵⁶ câmi'i⁵⁵⁷
 (47) Şamanluda⁵⁵⁸ yine merhûmuñ bir⁵⁵⁹ câmi'i⁵⁶⁰
 [13a] (48) Bōlida⁵⁶¹ merhûm⁵⁶² Muştafâ Paşa⁵⁶³ câmi'i⁵⁶⁴
 (49) (Bōlida)⁵⁶⁵ merhûm⁵⁶⁶ Ferhād Paşa câmi'i⁵⁶⁷
 (50) İznikmidde⁵⁶⁸ merhûm⁵⁶⁹ Mehemmed⁵⁷⁰ Beg⁵⁷¹ câmi'i⁵⁷²
 (51) Qayseriyede 'Osmān Paşa câmi'i⁵⁷³
 (52) Bir daħı mezbūrda⁵⁷⁴ Hācī Paşa⁵⁷⁵ câmi'i⁵⁷⁶
 (53) Anqarada⁵⁷⁷ Cenābī⁵⁷⁸ Aħmed Paşa⁵⁷⁹ câmi'i⁵⁸⁰
 (54) Erzürümda⁵⁸¹ merhûm⁵⁸² Muştafâ Paşa câmi'i⁵⁸³
 (55) Çorumda⁵⁸⁴ Sultān 'Alāeddīn câmi'i tecdid⁵⁸⁵
 (56) İznikmidde⁵⁸⁶ 'Abdü's-selām⁵⁸⁷ câmi'i tecdid⁵⁸⁸
 (57) İznıqde⁵⁸⁹ Cāmi'i-i 'Atıq ihrāq olup⁵⁹⁰ (tecdiden)⁵⁹¹ yapıldı⁵⁹²
 (58) Halebde⁵⁹³ Hüsrev Paşa⁵⁹⁴ câmi'i⁵⁹⁵
 (59) Mağnīsāda⁵⁹⁶ (merhûm)⁵⁹⁷ Sultān⁵⁹⁸ Murād Hān⁵⁹⁹ câmi'i⁶⁰⁰
 (60) Kütāhyada⁶⁰¹ Orhān⁶⁰² Gāzī câmi'i tecdid⁶⁰³
 [13b] (61) Ka'be-i Şerīfūñ⁶⁰⁴ qubbeleri⁶⁰⁵ ta'mir olındı⁶⁰⁶
 (62) Kütāhyada⁶⁰⁷ Hüseyñ Paşa⁶⁰⁸ câmi'i⁶⁰⁹
 (63) (Bolvadīn)⁶¹⁰ nām qaşabada⁶¹¹ Rüstem Paşa⁶¹² câmi'i⁶¹³
 (64) Qara-bıñarda⁶¹⁴ Sultān⁶¹⁵ Selīm⁶¹⁶ câmi'i⁶¹⁷
 (65) Şām-ı Şerīfde⁶¹⁸ (Gök Meydānda Qaşr-ı Ablaq demekle ma'rûf maħallda)⁶¹⁹ merhûm Sultān Süleymān câmi'i⁶²⁰
 (66) Edirnedde⁶²¹ merhûm⁶²² Sultān Selīm⁶²³ (Hān)⁶²⁴ câmi'i⁶²⁵
 (67) Edirnedde⁶²⁶ (merhûm)⁶²⁷ Maħmūd⁶²⁸ Paşa⁶²⁹ (rühıçün)⁶³⁰ zevāyidinden bir câmi'i⁶³¹
 (68) Bir daħı⁶³² Defterdār⁶³³ Muştafâ Çelebī⁶³⁴ câmi'i⁶³⁵
 (69) Baba Eskisinde⁶³⁶ merhûm⁶³⁷ 'Alī Paşa⁶³⁸ câmi'i⁶³⁹
 (70) Hāfsada⁶⁴⁰ Mehemmed⁶⁴¹ Paşa oğlı⁶⁴² câmi'i⁶⁴³
 (71) Būrgāzda⁶⁴⁴ merhûmuñ⁶⁴⁵ yine bir câmi'i⁶⁴⁶
 (72) Ereğlī nām qaşabada⁶⁴⁷ 'Alī Paşa⁶⁴⁸ câmi'i⁶⁴⁹
 (73) Şöfyada⁶⁵⁰ Bosna⁶⁵¹ Mehemmed Paşa⁶⁵² câmi'i⁶⁵³
 [14a] (74) Hersekde Şöfī Mehemmed Paşa câmi'i⁶⁵⁴
 (75) Çatalcada⁶⁵⁵ merhûm⁶⁵⁶ Ferhād Paşa câmi'i⁶⁵⁷
 (76) Būdinde⁶⁵⁸ merhûm⁶⁵⁹ Muştafâ Paşa câmi'i⁶⁶⁰
 (77) İspārta nām qaşabada⁶⁶¹ Firdevs Beg⁶⁶² câmi'i⁶⁶³
 (78) Ulaş⁶⁶⁴ nām qaryede⁶⁶⁵ Memī⁶⁶⁶ Kethūzā⁶⁶⁷ câmi'i⁶⁶⁸
 (79) Gözlevede⁶⁶⁹ Tātār Hān⁶⁷⁰ câmi'i⁶⁷¹
 (80) Rodōsçuqda⁶⁷² merhûm⁶⁷³ Rüstem Paşa⁶⁷⁴ câmi'i⁶⁷⁵
 (81) Tırhālada Vezīr 'Osmān Paşa câmi'i⁶⁷⁶
 (82) (Tırhālada Rüstem Paşa kethūdāsı Mehemmed Beg câmi'i)⁶⁷⁷
 (83) (Vezīr-i a'zam Mesīh Paşa⁶⁷⁸ câmi'i)

(84) Edirnedde Meriç Suyı üzerinde vāqi⁶⁷⁹ Muştafâ Paşa köprüsü başında⁶⁸⁰ merhûm⁶⁸¹ Hāşekī Sultān câmi'i⁶⁸²

('Aded-i cevāmi'i şerīf-i mezkūr 80)⁶⁸³

[MESĀCİD]

[14b] İKİNCİ BĀB⁶⁸⁴

Binā olınan mesācid ve ma'ābidūñ a'ādān⁶⁸⁵ beyān ider⁶⁸⁶

- (1) 'İsā Qapusında⁶⁸⁷ İbrāhīm⁶⁸⁸ Paşa mescidi⁶⁸⁹
 (2) Yeñi⁶⁹⁰ Bāğçede⁶⁹¹ (āh[er] Mescide bedel)⁶⁹² merhûm⁶⁹³ Rüstem Paşa mescidi⁶⁹⁴
 (3) Yine Yeñi Bāğçede⁶⁹⁵ Sinān Paşa mescidi⁶⁹⁶
 (4) Yine Yeñi⁶⁹⁷ Bāğçe⁶⁹⁸ qurbinde⁶⁹⁹ bu faqīrūñ⁷⁰⁰ mescidi⁷⁰¹
 (5) Yine Yeñi Bāğçe qurbinde⁷⁰² (yeñiçeriler kātibi)⁷⁰³ Hāfız Muştafā⁷⁰⁴ Çelebī⁷⁰⁵ mescidi⁷⁰⁶
 (6) Top Qapusu qurbinde⁷⁰⁷ Müftī⁷⁰⁸ Çivī-zāde⁷⁰⁹ mescidi⁷¹⁰
 (7) Gümrük-hāne⁷¹¹ havālīsinde⁷¹² Emīr 'Alī⁷¹³ (Çelebī)⁷¹⁴ mescidi⁷¹⁵
 [15a] (8) Gümrük-hāne⁷¹⁶ qurbinde⁷¹⁷ Üç-baş⁷¹⁸ mescidi⁷¹⁹
 (9) Defterdār Şerife-zāde⁷²⁰ Efendi⁷²¹ mescidi⁷²²
 (10) Defterdār⁷²³ Mehemmed⁷²⁴ Çelebī Efendi⁷²⁵ mescidi⁷²⁶
 (11) Luţfi-paşa çārşusu qurbinde⁷²⁷ Simkeş-başı⁷²⁸ mescidi⁷²⁹
 (12) Sultān Mehemmed⁷³⁰ (Hān)⁷³¹ tetimmātü⁷³² qurbinde Hāceğī-zāde⁷³³ mescidi⁷³⁴
 (13) Silivrī Qapusu⁷³⁵ qurbinde⁷³⁶ Çavuş⁷³⁷ mescidi⁷³⁸
 (14) Dāvud-paşa qurbinde⁷³⁹ Çivī-zāde⁷⁴⁰ (qızı)⁷⁴¹ mescidi⁷⁴²
 (15) Silivrī Qapusu qurbinde⁷⁴³ Taqyeci⁷⁴⁴ Aħmed⁷⁴⁵ mescidi⁷⁴⁶
 (16) Şarı⁷⁴⁷ Gürz⁷⁴⁸ qurbinde⁷⁴⁹ Hācī⁷⁵⁰ Naşūh⁷⁵¹ mescidi⁷⁵²
 (17) Mevzi'-i mezbūr qurbinde⁷⁵³ Qaşşāb⁷⁵⁴ Hācī⁷⁵⁵ 'İvāz⁷⁵⁶ mescidi⁷⁵⁷
 (18) Ağa Çayırı qurbinde⁷⁵⁸ (Debbāğ)⁷⁵⁹ Hācī Hāmza⁷⁶⁰ mescidi⁷⁶¹
 (19) Ve Toq⁷⁶² Hācī Hasan⁷⁶³ mescidi⁷⁶⁴
 (20) Qum Qapusu qurbinde⁷⁶⁵ İbrāhīm⁷⁶⁶ Paşa⁷⁶⁷ zevcesi⁷⁶⁸ mescidi⁷⁶⁹
 [15b] (21) Avlānqa⁷⁷⁰ qurbinde⁷⁷¹ (Bāzırgān-zāde)⁷⁷² Bayrām Çelebī mescidi⁷⁷³

- (22) Mevzi'-i mezbür⁷⁷⁴ qurbinde⁷⁷⁵ Şeyh Ferhād⁷⁷⁶ mescidi⁷⁷⁷
- (23) Qum Qapusu hāricinde⁷⁷⁸ Kürkçi-başı mescidi⁷⁷⁹
- (24) Kemhâcılar Kārḥānesi⁷⁸⁰ mescidi⁷⁸¹
- (25) Quyumcılar⁷⁸² Kārḥānesi⁷⁸³ mescidi⁷⁸⁴
- (26) Ayāşöfyada⁷⁸⁵ Hersek⁷⁸⁶ Bodrumı üzerinde⁷⁸⁷ mescid⁷⁸⁸
- (27) Fenār Qapusu⁷⁸⁹ dāhılinded⁷⁹⁰ Yaya-başı mescidi⁷⁹¹
- (28) Sultān Selim qurbinde⁷⁹² 'Abdī Şubaşı mescidi⁷⁹³
- (29) Yine⁷⁹⁴ Sultān Selim⁷⁹⁵ cāmi'i⁷⁹⁶ qurbinde⁷⁹⁷ (bezzā-zistān⁷⁹⁸ kethūdāsi⁷⁹⁹) Hüseyn Çelebi⁸⁰⁰ mescidi⁸⁰¹
- (30) ('Atıq)⁸⁰² 'Alī Paşa ḥammāmı⁸⁰³ qurbinde Hāci İlyās⁸⁰⁴ mescidi⁸⁰⁵
- (31) Qoca Muştafā⁸⁰⁶ Paşa cāmi'i qurbinde⁸⁰⁷ Duḥānī-zāde mescidi⁸⁰⁸
- (32) Çuqur⁸⁰⁹ Hammāmı qurbinde⁸¹⁰ (Müfti)⁸¹¹ Qādī-zāde⁸¹² mescidi⁸¹³
- (33) 'Azepler Hammāmı qurbinde⁸¹⁴ Müfti Hāmid Efendi⁸¹⁵ mescidi⁸¹⁶
- [16a] (34) Hişārdan⁸¹⁷ taşra⁸¹⁸ Tüfenk-ḥāne⁸¹⁹ mescidi⁸²⁰
- (35) Edirne Qapusından⁸²¹ taşra⁸²² Sarāy Ağası⁸²³ (Dāvud Ağa)⁸²⁴ mescidi⁸²⁵
- (36) Eyyüb-i Enşārīde⁸²⁶ Dügmeci-başı [Dökmecebaşı]⁸²⁷ mescidi⁸²⁸
- (37) Mevzi'-i mezbürda⁸²⁹ Arpacı-başı⁸³⁰ mescidi⁸³¹
- (38) Südlücede⁸³² Hekim⁸³³ Qaysūnī-zāde⁸³⁴ mescidi⁸³⁵
- (39) (Ve İstānbūlda⁸³⁶ Qaysūnī-zāde mescidi⁸³⁷)
- (40) Qarcı⁸³⁸ Süleymān Şu-başımuñ Eyyüb-i Enşārīde⁸³⁹ (mescidi)⁸⁴⁰
- (41) Ve İstānbūl⁸⁴¹ içinde⁸⁴² iki mescidi⁸⁴³
- (42) Kiremidlikde⁸⁴⁴ Aḥmed Çelebi⁸⁴⁵ mescidi⁸⁴⁶
- (43) Qāsım-paşada Yahyā⁸⁴⁷ Kethūzā⁸⁴⁸ mescidi⁸⁴⁹
- (44) Bir daḥi⁸⁵⁰ şehremīni⁸⁵¹ Hasan⁸⁵² Çelebi⁸⁵³ mescidi⁸⁵⁴
- (45) Topḥānede⁸⁵⁵ Süheyl Beg⁸⁵⁶ mescidi⁸⁵⁷
- (46) Top Qapusından⁸⁵⁸ taşra⁸⁵⁹ (defter emīni)⁸⁶⁰ İlyās-zāde⁸⁶¹ mescidi⁸⁶²
- (47) Bir daḥi⁸⁶³ Şarrāf⁸⁶⁴ mescidi⁸⁶⁵
- [16b] (48) Qāsım-paşada⁸⁶⁶ Bāzārbaşı⁸⁶⁷ Memi Kethū-zā⁸⁶⁸ mescidi⁸⁶⁹
- (49) Büyük⁸⁷⁰ Çekmedede⁸⁷¹ merḥūm⁸⁷² Meḥemmed Paşa mescidi⁸⁷³
- (50) Üsküdārda⁸⁷⁴ Hāci⁸⁷⁵ Paşa mescidi⁸⁷⁶
- (51) Hāş-köyde⁸⁷⁷ Sarrāc-ḥāne⁸⁷⁸ mescidi⁸⁷⁹
- (52) Sülū⁸⁸⁰ Manastırda Rūznāmecī⁸⁸¹ 'Abdī⁸⁸² Çelebi⁸⁸³ mescidi⁸⁸⁴
- ('Aded-i mesācid 25)⁸⁸⁵

[MEDĀRİS]

[17a] ÜÇÜNCİ BĀB⁸⁸⁶

Binā olan⁸⁸⁷ medārisūñ⁸⁸⁸ (esāmī ve)⁸⁸⁹ a'dādın⁸⁹⁰ beyān ider⁸⁹¹

- (1) Mekke-'i Mükerrerede⁸⁹² merḥūm⁸⁹³ Sultān Süleymān⁸⁹⁴ (Hān)⁸⁹⁵ medresesi⁸⁹⁶
- (2) İstānbūlda⁸⁹⁷ merḥūmuñ⁸⁹⁸ altı bāb⁸⁹⁹ medreseleri⁹⁰⁰
- (3) Hālicılar⁹⁰¹ Köşkinde⁹⁰² Sultān Selim-i⁹⁰³ (Evvel)⁹⁰⁴ medresesi⁹⁰⁵
- (4) Edirne⁹⁰⁶ merḥūm⁹⁰⁷ Sultān Selim-i⁹⁰⁸ Sānī⁹⁰⁹ medresesi⁹¹⁰
- (5) Çörlhda⁹¹¹ Sultān Süleymān⁹¹² Hān⁹¹³ medresesi⁹¹⁴
- (6) İstānbūlda⁹¹⁵ Şehzāde Sultān⁹¹⁶ Meḥemmed⁹¹⁷ medresesi⁹¹⁸
- (7) 'Avret Bāzārında⁹¹⁹ Hāşekī⁹²⁰ Sultān medresesi⁹²¹
- (8) Sultān Selim qurbinde⁹²² (Hāşekī)⁹²³ Sultānuñ⁹²⁴ Qahriyye⁹²⁵ nām⁹²⁶ medresesi⁹²⁷
- (9) Üsküdārda⁹²⁸ Vālide⁹²⁹ Sultān⁹³⁰ medresesi⁹³¹
- (10) Üsküdārda Mihrümāh Sultān medresesi⁹³²
- (11) Edirne Qapusında⁹³³ mezbür⁹³⁴ sultānuñ⁹³⁵ medresesi⁹³⁶
- [17b] (12) Qadırga Limanında⁹³⁷ merḥūm⁹³⁸ Meḥemmed Paşa medresesi⁹³⁹
- (13) Eyyüb-i Enşārīde⁹⁴⁰ merḥūmuñ⁹⁴¹ medresesi⁹⁴²
- (14) Aqsarāy qurbinde 'Oşmān⁹⁴³ Şāh⁹⁴⁴ vālidesi medresesi⁹⁴⁵
- (15) İstānbūlda⁹⁴⁶ (vezir)⁹⁴⁷ Rüstem Paşa medresesi⁹⁴⁸
- (16) İstānbūlda⁹⁴⁹ (vezir)⁹⁵⁰ 'Alī Paşa medresesi⁹⁵¹
- (17) Top Qapusında⁹⁵² (maqtül)⁹⁵³ Aḥmed Paşa medresesi⁹⁵⁴
- (18) İstānbūlda⁹⁵⁵ Şofī Meḥemmed Paşa medresesi⁹⁵⁶
- (19) İstānbūlda⁹⁵⁷ İbrāhīm⁹⁵⁸ Paşa medresesi⁹⁵⁹
- (20) Merḥūm⁹⁶⁰ Sinān Paşa medresesi⁹⁶¹
- (21) Merḥūm⁹⁶² İskender Paşa medresesi⁹⁶³
- (22) Merḥūm⁹⁶⁴ Qāsım Paşa medresesi⁹⁶⁵
- (23) Baba Eskisinde⁹⁶⁶ merḥūm⁹⁶⁷ 'Alī Paşa medresesi⁹⁶⁸
- (24) Gibüzede⁹⁶⁹ Mısrılı Muştafā Paşa⁹⁷⁰ medresesi⁹⁷¹
- [18a] (25) İznikmide⁹⁷² Aḥmed Paşa medresesi⁹⁷³
- (26) 'İsā Qapusında⁹⁷⁴ İbrāhīm⁹⁷⁵ Paşa medresesi⁹⁷⁶
- (27) Üsküdārda⁹⁷⁷ merḥūm⁹⁷⁸ Şemsi⁹⁷⁹ (Aḥmed)⁹⁸⁰ Paşa medresesi⁹⁸¹
- (28) Qapu ağası Ca'fer Ağa⁹⁸² medresesi⁹⁸³
- (29) Qapu ağası Maḥmūd Ağa⁹⁸⁴ medresesi⁹⁸⁵
- (30) Merḥūm⁹⁸⁶ Aḥmed Ağa medresesi⁹⁸⁷
- (31) Merḥūm⁹⁸⁸ Müfti⁹⁸⁹ Hāmid Efendi medresesi⁹⁹⁰
- (32) Ma'lul Emir⁹⁹¹ Efendi⁹⁹² medresesi⁹⁹³

- (33) Ümm-i Veled⁹⁹⁴ nām⁹⁹⁵ medrese⁹⁹⁶
 (34) Üç-baş⁹⁹⁷ medresesi⁹⁹⁸
 (35) Qādi 'asker⁹⁹⁹ Perviz Efendi¹⁰⁰⁰ medresesi¹⁰⁰¹
 (36) Sultān Mehemmed¹⁰⁰² cāmi'i¹⁰⁰³ qurbinde¹⁰⁰⁴ Ha-
 cegī-zāde¹⁰⁰⁵ medresesi¹⁰⁰⁶
 (37) Ağa-zāde medresesi¹⁰⁰⁷
[18b] (38) Beşik-taşda¹⁰⁰⁸ Yahyā Efendi medresesi¹⁰⁰⁹
 (39) Defterdār¹⁰¹⁰ 'Abdü's-selām Beg¹⁰¹¹ medresesi¹⁰¹²
 (40) Merhūm¹⁰¹³ Tütü¹⁰¹⁴ Qādi medresesi¹⁰¹⁵
 (41) Hekim Mehemmed Çelebi¹⁰¹⁶ medresesi¹⁰¹⁷
 (42) Merhūm¹⁰¹⁸ Hüseyin Çelebi¹⁰¹⁹ medresesi¹⁰²⁰
 (43) Emīr¹⁰²¹ Sinān Efendi¹⁰²² medresesi¹⁰²³
 (44) Merhūm¹⁰²⁴ Şah Qulı¹⁰²⁵ medresesi¹⁰²⁶
 (45) Dirāgmān¹⁰²⁷ Yunus Beg medresesi¹⁰²⁸
 (46) Qarcı¹⁰²⁹ Süleymān Beg medresesi¹⁰³⁰
 (47) (İstānbūda)¹⁰³¹ merhūm¹⁰³² Hāci¹⁰³³ Hātūn¹⁰³⁴
 medresesi¹⁰³⁵
 (48) Defterdār Şerife-zāde¹⁰³⁶ (Beg)¹⁰³⁷ medresesi¹⁰³⁸
 (49) (Küçük Qaramānda)¹⁰³⁹ Qādi¹⁰⁴⁰ Hekim Çelebi¹⁰⁴¹
 medresesi¹⁰⁴²
 (50) Merhūm¹⁰⁴³ Bābā Çelebi¹⁰⁴⁴ medresesi¹⁰⁴⁵ (tecdi-
 den binā olındı)¹⁰⁴⁶
[19a] (51) Merhūm¹⁰⁴⁷ Kirmāstī medresesi¹⁰⁴⁸ tecdid¹⁰⁴⁹
 (52) Gümrük-hānede¹⁰⁵⁰ Sekbān 'Alī Beg medresesi¹⁰⁵¹
 (53) Altı Mermerde¹⁰⁵² Nişancı Mehemmed¹⁰⁵³ Beg¹⁰⁵⁴
 medresesi¹⁰⁵⁵
 (54) Sultān Selimde¹⁰⁵⁶ Bezzāzistān¹⁰⁵⁷ Kethüzāsi¹⁰⁵⁸
 Hüseyin Çelebi¹⁰⁵⁹ medresesi¹⁰⁶⁰
 (55) Üsküdarıda¹⁰⁶¹ Gülfem¹⁰⁶² Hātūn¹⁰⁶³ medresesi¹⁰⁶⁴
 (56) Anqarada¹⁰⁶⁵ Husrev¹⁰⁶⁶ Kethüza¹⁰⁶⁷ medresesi¹⁰⁶⁸
 (57) (Meḥmed Ağa medresesi)¹⁰⁶⁹

(Yekūn 'aded-i medāris 46)¹⁰⁷⁰

[DĀR-I QURRĀLAR]

[19b] DÖRDÜNCİ BĀB¹⁰⁷¹

Binā olınan¹⁰⁷² (dār-ı qurrālaruñ¹⁰⁷³ esāmī ve¹⁰⁷⁴)
 a'dādın¹⁰⁷⁵ beyān ider¹⁰⁷⁶

- (1) Merhūm Sultān Süleymān Hān¹⁰⁷⁷ (d)ār-ı qurrāsi¹⁰⁷⁸
 (2) Üsküdarıda¹⁰⁷⁹ Vālide Sultān¹⁰⁸⁰ dār-ı qurrāsi¹⁰⁸¹
 (3) Husrev¹⁰⁸² Kethüda¹⁰⁸³ dār-ı qurrāsi¹⁰⁸⁴
 (4) Eyyüb-i Enşāride¹⁰⁸⁵ merhūm Mehemmed Paşa¹⁰⁸⁶
 dār-ı qurrāsi¹⁰⁸⁷
 (5) Küçük Qaramānda¹⁰⁸⁸ Müftü (Sa'di) Çelebi¹⁰⁸⁹
 dār-ı qurrāsi¹⁰⁹⁰
 (6) Bösna¹⁰⁹¹ Meḥmed Paşa¹⁰⁹² dār-ı qurrāsi¹⁰⁹³
 (7) Müftü¹⁰⁹⁴ Qādi-zāde Efendi¹⁰⁹⁵ dār-ı qurrāsi¹⁰⁹⁶

(Cem'an yekūn 'aded 7)¹⁰⁹⁷

[TÜRBELER]

(BEŞİNCİ BĀB)¹⁰⁹⁸

(Binā olınan¹⁰⁹⁹ türbeleruñ¹¹⁰⁰ esāmī ve¹¹⁰¹ a'dādın
 beyān ider¹¹⁰²)

- [20a]** (1) Merhūm Sultān Süleymān¹¹⁰³ Hān¹¹⁰⁴ tür-
 besisi¹¹⁰⁵
 (2) Merhūm¹¹⁰⁶ Sultān Selim¹¹⁰⁷ Hān¹¹⁰⁸ türbesi¹¹⁰⁹
 (3) Merhūm¹¹¹⁰ Şehzāde Sultān Mehemmed¹¹¹¹ tür-
 besisi¹¹¹²
 (4) Sultān Selim türbesi qurbinde¹¹¹³ Şehzādelər¹¹¹⁴
 türbesi¹¹¹⁵
 (5) Şehzāde¹¹¹⁶ türbesi¹¹¹⁷ qurbinde¹¹¹⁸ Rüstem Paşa¹¹¹⁹
 türbesi¹¹²⁰
 (6) Merhūm Husrev Paşa¹¹²¹ türbesi¹¹²²
 (7) Top¹¹²³ Qapusında¹¹²⁴ merhūm¹¹²⁵ Aḥmed Paşa
 türbesi¹¹²⁶
 (8) Eyyüb-i Enşāride¹¹²⁷ merhūm¹¹²⁸ Mehemmed Pa-
 şa¹¹²⁹ türbesi¹¹³⁰
 (9) (Mevzi'-i mezbürda evlādları için binā eylediği
 türbe)¹¹³¹
 (10) Mevzi'-i mezbürda¹¹³² evlādları için¹¹³³ binā eyle-
 düğü¹¹³⁴ Siyāvüş Paşa¹¹³⁵ Hazretlerinüñ¹¹³⁶ türbesi¹¹³⁷
 (11) (Eyyüb-i Enşāride¹¹³⁸ merhūm¹¹³⁹) Zāl Maḥmūd
 Paşa¹¹⁴⁰ türbesi¹¹⁴¹
 (12) Üsküdarıda¹¹⁴² Şemsi¹¹⁴³ (Aḥmed)¹¹⁴⁴ Paşa tür-
 besisi¹¹⁴⁵
 (13) Beşiktaşda¹¹⁴⁶ merhūm¹¹⁴⁷ (Qapudān)¹¹⁴⁸ Hay-
 reddin Paşa¹¹⁴⁹ türbesi¹¹⁵⁰
[20b] (14) Beşiktaşda¹¹⁵¹ merhūm¹¹⁵² Yahyā¹¹⁵³ Efendi
 türbesi¹¹⁵⁴
 (15) (Qıbrıs¹¹⁵⁵ Beglerbegisi olan¹¹⁵⁶) 'Arab Aḥmed¹¹⁵⁷
 Paşa¹¹⁵⁸ türbesi¹¹⁵⁹
 (16) Tophānede¹¹⁶⁰ Qılıç 'Alī¹¹⁶¹ Paşa¹¹⁶² türbesi¹¹⁶³
 (17) Eyyüb-i Enşāride¹¹⁶⁴ Pertev Paşa¹¹⁶⁵ türbesi¹¹⁶⁶
 (18) Yeni Bağçe qurbinde¹¹⁶⁷ Şah-ı Hübān¹¹⁶⁸ Hātūn¹¹⁶⁹
 türbesi¹¹⁷⁰
 (19) Edirne Qapusında¹¹⁷¹ Aḥmed Paşa türbesi¹¹⁷²
 (20) Üsküdarıda¹¹⁷³ Hāci Paşa türbesi¹¹⁷⁴
 (21) (Ayā Sofya civārında¹¹⁷⁵ merhūm¹¹⁷⁶ Sultān Selim-i
 Şāni türbesi¹¹⁷⁷)
 (22) (Diger¹¹⁷⁸ Hāşeki Sultān türbesi¹¹⁷⁹)

(Cem'an yekūn türbe-i mezkūr 'aded 19)¹¹⁸⁰

[‘İMĀRETLER]

[21a] (ALTINCI BĀB)¹¹⁸¹

Binā olman¹¹⁸² ‘imāretlerün¹¹⁸³ (esāmī ve)¹¹⁸⁴
a‘dādın¹¹⁸⁵ beyān ider¹¹⁸⁶

- (1) (İstānbūlda)¹¹⁸⁷ merhūm¹¹⁸⁸ Sultān Süleymān Hān¹¹⁸⁹ ‘imāreti¹¹⁹⁰
- (2) Ka‘be-’i Mu‘azzamada¹¹⁹¹ merhūm¹¹⁹² Hāşeki¹¹⁹³ (Sultān)¹¹⁹⁴ ‘imāreti¹¹⁹⁵
- (3) Qara-piñarda¹¹⁹⁶ merhūm¹¹⁹⁷ Sultān Selim¹¹⁹⁸ ‘imāreti¹¹⁹⁹
- (4) (İstānbūlda)¹²⁰⁰ merhūm¹²⁰¹ Şehzāde Sultān Mehmed¹²⁰² (Hān)¹²⁰³ ‘imāreti¹²⁰⁴
- (5) Çörlhda¹²⁰⁵ merhūm¹²⁰⁶ Sultān Süleymān¹²⁰⁷ ‘imāreti¹²⁰⁸
- (6) Üskūdārda¹²⁰⁹ Vālide Sultān ‘imāreti¹²¹⁰
- (7) Üskūdārda¹²¹¹ Mihrümāh¹²¹² Sultān¹²¹³ ‘imāreti¹²¹⁴
- (8) Mağnişāda¹²¹⁵ Sultān Murād¹²¹⁶ Hān¹²¹⁷ ‘imāreti¹²¹⁸
- (9) Rōdosçuqda¹²¹⁹ Rüstem Paşa ‘imāreti¹²²⁰
- (10) Şabancada¹²²¹ yine merhūmuñ¹²²² ‘imāreti¹²²³
- (11) Burgūsda¹²²⁴ merhūm¹²²⁵ Mehemmed Paşa ‘imāreti¹²²⁶
- [21b] (12) Hāfsāda¹²²⁷ merhūm¹²²⁸ Mehemmed Paşa¹²²⁹ ‘imāreti¹²³⁰
- (13) Geyübzede¹²³¹ Muştafā Paşa ‘imāreti¹²³²
- (14) Bōsnada¹²³³ merhūm¹²³⁴ Mehemmed Paşa¹²³⁵ ‘imāreti¹²³⁶
- (15) (Medīne-’i Münevverede merhūm Hāşeki Sultān ‘imāreti)¹²³⁷
- (16) (Bir ‘imāret dağı¹²³⁸ Edirne¹²³⁹ Meriç Suyı üzerinde Muştafā Paşa köprüsi¹²⁴⁰ başında¹²⁴¹ vāqi‘ olmuştur¹²⁴²)
- (17) (Gök Meydānda¹²⁴³ Qaşr-ı Ablaq¹²⁴⁴ dimekle ma‘rūf maħalde Sultān Süleymān¹²⁴⁵ bir ‘imāret binā eylemişdür. Sene 962¹²⁴⁶)

(Cem‘an yekūn ‘imāret a‘dādı 14)¹²⁴⁷

[DĀRÜ’Ş-ŞİFĀLAR]

(YEDİNCİ BĀB)¹²⁴⁸

Binā olman dārü’ş-şifaların¹²⁴⁹ (esāmī ve)¹²⁵⁰
a‘dādın¹²⁵¹ beyān ider¹²⁵²

- (1) (İstānbūlda)¹²⁵³ merhūm¹²⁵⁴ Sultān Süleymān Hān¹²⁵⁵ dārü’ş-şifası¹²⁵⁶
- (2) (İstānbūlda ‘Avret Pāzārında)¹²⁵⁷ merhūm Hāşeki Sultān¹²⁵⁸ dārü’ş-şifası¹²⁵⁹

[22a] (3) Üskūdārda¹²⁶⁰ Vālide Sultān¹²⁶¹ dārü’ş-şifası¹²⁶²

(‘Aded-i dārü’ş-şifā 3)¹²⁶³

[ŞU YOLLARI]

[22a] (SEKİZİNCİ BĀB)¹²⁶⁴

Binā olman şu yolları kemerlerinin¹²⁶⁵
(esāmī ve)¹²⁶⁶ a‘dādın beyān ider¹²⁶⁷

- (1) Evvel Bend Kemer¹²⁶⁸ (Şu yolu¹²⁶⁹ başına qarīb yirdedür¹²⁷⁰)
- (2) Ve Uzun Kemer¹²⁷¹
- (3) Ve Muğlaq¹²⁷² Kemer¹²⁷³
- (4) Ve Gözlüce¹²⁷⁴ Kemer(i)¹²⁷⁵
- (5) Ve Müderris Köy qurbinde¹²⁷⁶ kemer¹²⁷⁷
- (6) Ve havuz ki şular anda cem‘ oldılar¹²⁷⁸
- (7) Muğlava¹²⁷⁹ ve¹²⁸⁰ Uzun Kemer tekrār binā olındı¹²⁸¹

(Cem‘an yekūn ‘aded 6)¹²⁸²

[CİSRLER]

[22b] (TOQUZUNCİ BĀB)¹²⁸³

Binā olman cisrlerün¹²⁸⁴ (esāmī ve)¹²⁸⁵ a‘dādın¹²⁸⁶
beyān ider¹²⁸⁷

- (1) Büyük¹²⁸⁸ Çekmecede binā olan¹²⁸⁹ köpri¹²⁹⁰
- (2) Ve Silivride binā olan¹²⁹¹ köpri¹²⁹²
- (3) Meriç Suyı üstünde¹²⁹³ Muştafā Paşa köprüsi¹²⁹⁴
- (4) Marmarada merhūm¹²⁹⁵ Mehemmed Paşa¹²⁹⁶ köprüsi¹²⁹⁷
- (5) Hālqalu-biñarda¹²⁹⁸ Oda-başı¹²⁹⁹ köprüsi¹³⁰⁰
- (6) Hārāmī Deresinde¹³⁰¹ Qapu Ağası köprüsi¹³⁰²
- (7) Sinānluda¹³⁰³ Mehemmed Paşa¹³⁰⁴ köprüsi¹³⁰⁵
- (8) Bōsnada¹³⁰⁶ Vişāgrād nām¹³⁰⁷ qaşabada¹³⁰⁸ merhūm¹³⁰⁹ Mehemmed Paşa¹³¹⁰ köprüsi¹³¹¹

(Cem‘an yekūn ‘aded 8)¹³¹²

[KĀRBĀN-SARĀYLAR]

[23a] (ONUNCİ BĀB)¹³¹³

Binā olman kārban-sarāylarun¹³¹⁴ (esāmī ve)¹³¹⁵
a‘dādın¹³¹⁶ beyān ider¹³¹⁷

- (1) (İstānbūlda)¹³¹⁸ merhūm Sultān¹³¹⁹ Süleymān¹³²⁰ (‘imāreti qurbinde)¹³²¹ kārban-sarāy¹³²²

- (2) Yine¹³²³ merhūmuñ¹³²⁴ Büyük Çekmecede¹³²⁵ kârbân-sarây(1)¹³²⁶
 (3) Rodos(ç)uqda Rüstem Paşa¹³²⁷ kârbân-sarây(1)¹³²⁸
 (4) Bit Bâzârında¹³²⁹ Rüstem Paşanın¹³³⁰ Ke(b)eciler¹³³¹ kârbân-sarây(1)¹³³²
 (5) Ğalaçada yine Rüstem Paşa¹³³³ kârbân-sarây(1)¹³³⁴
 (6) Bit Bâzârında 'Alî Paşa¹³³⁵ kârbân-sarây(1)¹³³⁶
 (7) Bûrsada mezbûruñ¹³³⁷ kârbân-sarây(1)¹³³⁸
 (8) Vefâda¹³³⁹ Pertev Paşa¹³⁴⁰ kârbân-sarây(1)¹³⁴¹
 (9) İlgında¹³⁴² Muştafâ Paşa¹³⁴³ kârbân-sarây(1)¹³⁴⁴
 (10) Sabancada Rüstem Paşa¹³⁴⁵ kârbân-sarây(1)¹³⁴⁶
[23b] (11) Şamanl(1)da¹³⁴⁷ Rüstem Paşa¹³⁴⁸ kârbân-sarây(1)¹³⁴⁹
 (12) Aq-bıyıqda¹³⁵⁰ yine mezbûruñ kârbân-sarây(1)¹³⁵¹
 (13) Qaramân Ereğlisinde¹³⁵² yine bir¹³⁵³ kârbân-sarây(1)¹³⁵⁴
 (14) Qarışdıranda¹³⁵⁵ yine bir¹³⁵⁶ kârbân-sarây(1)¹³⁵⁷
 (15) (İpşâlada)¹³⁵⁸ Hüsrev Kethüdâ¹³⁵⁹ kârbân-sarây(1)¹³⁶⁰
 (16) Hafşada¹³⁶¹ Mehemmed Paşa¹³⁶² kârbân-sarây(1)¹³⁶³
 (17) Burgâzda¹³⁶⁴ Mehemmed Paşa¹³⁶⁵ kârbân-sarây(1)¹³⁶⁶
 (18) Edirne Rüstem Paşa¹³⁶⁷ kârbân-sarây(1)¹³⁶⁸
 (19) Edirne 'Alî Paşa¹³⁶⁹ çârşüsü ve¹³⁷⁰ kârbân-sarây(1)¹³⁷¹
 (20) (İstânbûlda¹³⁷² İbrâhîm Paşa kârbân-sarây(1)¹³⁷³)
 ('Aded-i mezkûr 19)¹³⁷⁴

[SARÂYLAR]

(ON BİRİNCİ BÂB)¹³⁷⁵

[24a] Binâ olman¹³⁷⁶ sarâyıların¹³⁷⁷ (esâmî ve)¹³⁷⁸ a'dâdın¹³⁷⁹ beyân ider¹³⁸⁰

- (1) Sarây-ı 'Atîq¹³⁸¹ ihrâq¹³⁸² olup¹³⁸³ cedîden¹³⁸⁴ binâ olındı¹³⁸⁵
 (2) Sarây-ı Cedîd-i¹³⁸⁶ Hümâyûn¹³⁸⁷ cedîd binâ oldı¹³⁸⁸
 (3) Sarây-ı Üsküdâr¹³⁸⁹ binâ olındı¹³⁹⁰
 (4) Sarây-ı Ğalaça¹³⁹¹ cedîd binâ olındı¹³⁹²
 (5) At Meydânı¹³⁹³ Sarây(1)¹³⁹⁴ tecdîd¹³⁹⁵ olınmışdur¹³⁹⁶
 (6) Yeñi Qapu Sarây(1)¹³⁹⁷ cedîden binâ olınmışdur¹³⁹⁸
 (7) Qandîl Sarây(1)¹³⁹⁹ cedîden binâ olındı¹⁴⁰⁰
 (8) Fenâr¹⁴⁰¹ Bâğçesi Sarây(1)¹⁴⁰² cedîden binâ olındı¹⁴⁰³
 (9) İskender Çelebî sarây(1)¹⁴⁰⁴ cedîden¹⁴⁰⁵ binâ olındı¹⁴⁰⁶
 (10) Hâlqalu¹⁴⁰⁷ Biñar¹⁴⁰⁸ Sarây(1)¹⁴⁰⁹ cedîden¹⁴¹⁰ (binâ)¹⁴¹¹ olınmışdur¹⁴¹²

- (11) Rüstem Paşa sarây(1)¹⁴¹³
 (12) Qadırğa Limânında¹⁴¹⁴ Mehemmed Paşa sarây(1)¹⁴¹⁵
[24b] (13) Ayâ Şofya qurbinde¹⁴¹⁶ Mehemmed Paşa¹⁴¹⁷ sarây(1)¹⁴¹⁸
 (14) Üsküdârda Mehemmed Paşa sarây(1)¹⁴¹⁹
 (15) Ve¹⁴²⁰ Rüstem Paşa sarây(1)¹⁴²¹
 (16) Ve¹⁴²² (Üsküdârda)¹⁴²³ Siyâvuş Paşa sarây(1)¹⁴²⁴
 (17) İstânbûlda Siyâvuş Paşa sarây(1)¹⁴²⁵
 (18) (Üsküdârda def'a Siyâvuş Paşa sarây(1)¹⁴²⁶
 (19) 'Alî Paşa¹⁴²⁷ sarây(1)¹⁴²⁸ (İstânbûlda)¹⁴²⁹
 (20) At Meydânında Ahmed Paşa sarây(1)¹⁴³⁰
 (21) (Mağall-i mezbûrda İbrâhîm Paşa sarây(1) binâ olınmışdur)¹⁴³¹
 (22) Sultân Bâyezîd qurbinde Ferhâd Paşa sarây(1)¹⁴³²
 (23) Vefâ Meydânında Pertev Paşa¹⁴³³ sarây(1)¹⁴³⁴
 (24) Sinân Paşa¹⁴³⁵ sarây(1)¹⁴³⁶ (At Meydânında)¹⁴³⁷
 (25) Şofî Mehmed Paşa¹⁴³⁸ sarây(1)¹⁴³⁹ Hâce Paşada¹⁴⁴⁰
 (26) Yeñi Bâğçe içinde¹⁴⁴¹ Mahmûd Ağa¹⁴⁴² sarây(1)¹⁴⁴³
 (27) Hâlqalu qurbinde¹⁴⁴⁴ Mehemmed Paşa¹⁴⁴⁵ sarây(1)¹⁴⁴⁶
[25a] (28) Qâsım-paşa Çeşmesi qurbinde¹⁴⁴⁷ Şâh-ı Hübân¹⁴⁴⁸ Qadın¹⁴⁴⁹ sarây(1)¹⁴⁵⁰
 (29) Şehirden taşra¹⁴⁵¹ Pertev Paşa sarây(1)¹⁴⁵²
 (30) Ve taşra çiftlikde¹⁴⁵³ Ahmed Paşa¹⁴⁵⁴ sarây(1)¹⁴⁵⁵
 (31) Eyyüb-i Enşâride¹⁴⁵⁶ yine¹⁴⁵⁷ Ahmed Paşa sarây(1)¹⁴⁵⁸
 (32) Eyyübde¹⁴⁵⁹ 'Alî Paşa sarây(1)¹⁴⁶⁰
 (33) Rüstem Çelebî çiftliğinde Mehemmed Paşa sarây(1)¹⁴⁶¹
 (34) Bôsna Mehemmed Paşa sarây(1)¹⁴⁶²
 (35) İskender¹⁴⁶³ Çelebî¹⁴⁶⁴ çiftliğinde Rüstem Paşa sarây(1)¹⁴⁶⁵

(Yekûn 'aded 33)¹⁴⁶⁶

[MAHZENLER]

(ON İKİNCİ BÂB)¹⁴⁶⁷

Binâ olan¹⁴⁶⁸ mahzenleri¹⁴⁶⁹ beyân ider¹⁴⁷⁰

- [25b]** (1) Ğalaça¹⁴⁷¹ köşesinde¹⁴⁷² buğday mahzeni¹⁴⁷³
 (2) Tershâne-i 'Âmirede¹⁴⁷⁴ zift mahzeni¹⁴⁷⁵
 (3) Sarây-ı¹⁴⁷⁶ Sultânide¹⁴⁷⁷ anbar-ı 'âmire¹⁴⁷⁸
 (4) Hâş Bâğçe¹⁴⁷⁹ yalusında¹⁴⁸⁰ anbar-ı 'âmire¹⁴⁸¹
 (5) Sarây-ı Sultânide¹⁴⁸² maţbağ-ı 'âmire¹⁴⁸³ ve kiler¹⁴⁸⁴ (Sultân Selim zamânında ihrâq olmağın müceddiden binâ olınmışdur)¹⁴⁸⁵
 (6) Ve Un¹⁴⁸⁶ Qapânı¹⁴⁸⁷ mahzeni¹⁴⁸⁸
 (7) (Ve Cebe-hâne qurbinde dağ¹⁴⁸⁹ iki qıt'a anbar-ı 'âmire binâ olmışdur)¹⁴⁹⁰

(8) (Top-hānede Qurşunlu Maḥzen binā olinmışdur)¹⁴⁹¹

(‘Aded 6)¹⁴⁹²

[HAMMAMLAR]

(ON ÜÇÜNCÜ BĀB)¹⁴⁹³

Binā olınan¹⁴⁹⁴ (hammāmlaruñ esāmī ve a‘dādın)¹⁴⁹⁵ beyān ider¹⁴⁹⁶

- (1) Merḥūm Sultān Süleymān Ḥān¹⁴⁹⁷ hammāmı¹⁴⁹⁸
 (2) Sarāy-ı ‘Āmirede¹⁴⁹⁹ üç bāb hammām binā olmışdur¹⁵⁰⁰
 (3) Üsküdār Sarāyında¹⁵⁰¹ üç bāb¹⁵⁰² hammām binā olmışdur¹⁵⁰³
 [26a] (4) Ḥāsekī Sultān¹⁵⁰⁴ hammāmı¹⁵⁰⁵
 (5) Yahūdiler¹⁵⁰⁶ içinde¹⁵⁰⁷ Ḥāsekī¹⁵⁰⁸ Sultān¹⁵⁰⁹ hammāmı¹⁵¹⁰
 (6) Üsküdārda¹⁵¹¹ Vālide¹⁵¹² Sultān¹⁵¹³ hammāmı¹⁵¹⁴
 (7) Qara-piñarda¹⁵¹⁵ Sultān¹⁵¹⁶ hammāmı¹⁵¹⁷
 (8) Cebbe ‘Āli Qapusında¹⁵¹⁸ Vālide¹⁵¹⁹ Sultān¹⁵²⁰ hammāmı¹⁵²¹
 (9) Edirne Qapusında¹⁵²² Mihrümāh Sultān¹⁵²³ hammāmı¹⁵²⁴
 (10) (Yeñi Bağçede)¹⁵²⁵ merḥūm¹⁵²⁶ (vezir)¹⁵²⁷ Luṭfī Paşa¹⁵²⁸ hammāmı¹⁵²⁹
 (11) Ğalaṭada¹⁵³⁰ Meḥemmed Paşa hammāmı¹⁵³¹
 (12) Edirne¹⁵³² merḥūm¹⁵³³ Meḥemmed Paşa¹⁵³⁴ hammāmı¹⁵³⁵
 (13) Yeñi Bağçede¹⁵³⁶ Qoca¹⁵³⁷ Muştafā Paşa¹⁵³⁸ hammāmı¹⁵³⁹
 (14) Silivrī Qapusında¹⁵⁴⁰ İbrāhim Paşa¹⁵⁴¹ hammāmı¹⁵⁴²
 (15) Şūli Manāstırda Qapu Ağası¹⁵⁴³ (Ya‘qūb Ağa)¹⁵⁴⁴ hammāmı¹⁵⁴⁵
 (16) Beşiktaşda¹⁵⁴⁶ Sinān Paşa hammāmı¹⁵⁴⁷
 [26b] (17) Fındıqluda¹⁵⁴⁸ Monlā¹⁵⁴⁹ Çelebi¹⁵⁵⁰ hammāmı¹⁵⁵¹
 (18) Topḥānede¹⁵⁵² Qapūdān ‘Āli Paşa hammāmı¹⁵⁵³
 (19) Fenār Qapusında¹⁵⁵⁴ Qāpūdān (‘Āli) Paşa¹⁵⁵⁵ hammāmı¹⁵⁵⁶
 (20) Ma‘cūncı Çārşūsında¹⁵⁵⁷ Müftī (Ebū Su‘ūd Efendi)¹⁵⁵⁸ hammāmı¹⁵⁵⁹
 (21) Hafşada¹⁵⁶⁰ Meḥemmed Paşa¹⁵⁶¹ hammāmı¹⁵⁶²

(22) Yeñi Qapu¹⁵⁶³ ḥāricinde¹⁵⁶⁴ Merkez Efendi¹⁵⁶⁵ hammāmı¹⁵⁶⁶

(23) Eyyüb-i Enşāride¹⁵⁶⁷ Nişāncı Paşa¹⁵⁶⁸ hammāmı¹⁵⁶⁹

(24) Orta köyde¹⁵⁷⁰ Husrev Kethüzā¹⁵⁷¹ hammāmı¹⁵⁷²

(25) İznikmid¹⁵⁷³ hammāmı¹⁵⁷⁴

(26) Çatalca¹⁵⁷⁵ hammāmı¹⁵⁷⁶

(27) Sabancada¹⁵⁷⁷ (merḥūm)¹⁵⁷⁸ Rüstem Paşa¹⁵⁷⁹ hammāmı¹⁵⁸⁰

(28) Qayşeriy(y)ede¹⁵⁸¹ Hüseyñ¹⁵⁸² Beg¹⁵⁸³ hammāmı¹⁵⁸⁴

(29) Sarı Gürz¹⁵⁸⁵ hammāmı¹⁵⁸⁶

[27a] (30) Zeyrekde Ḥayreddin Paşa¹⁵⁸⁷ hammāmı¹⁵⁸⁸

(31) Gümrük-hānede¹⁵⁸⁹ Ḥayreddin Paşa-zāde¹⁵⁹⁰ hammāmı¹⁵⁹¹

(32) Topḥānede¹⁵⁹² Ya‘qūb Ağa hammāmı¹⁵⁹³

(33) (Kefede¹⁵⁹⁴ Sultān Süleymān Ḥān¹⁵⁹⁵ bir çifte hammām binā eylemişdür¹⁵⁹⁶)

(34) (Ayā Şöfyada¹⁵⁹⁷ Ḥāsekī Sultān hammāmı¹⁵⁹⁸)

(35) (Mekke-²i Mükerrerede daḥı bir hammāmları binā olinmışdur)¹⁵⁹⁹

(36) (Ve Cebbe ‘Āli Qapusında Rüstem Paşa hammāmı binā olinmışdur)¹⁶⁰⁰

(37) (Aq-bābāda Kethūdā Qadın bir hammāmı binā olinmışdur)¹⁶⁰¹

(38) (Zeyrekde Ḥaydar Paşa hammāmı binā olinmışdur)¹⁶⁰²

(39) (Kemeraltında Ḥayreddin Paşa hammāmı binā olinmışdur)¹⁶⁰³

(40) (Oda-başı hammāmı binā olinmışdur)¹⁶⁰⁴

(41) (Yeñi Köyde Şālih Paşa-zāde hammāmı binā olinmışdur)¹⁶⁰⁵

(42) (İskender Paşa hammāmı binā olinmışdur)¹⁶⁰⁶

(43) (Begqözda bir hammāmları daḥı binā olinmışdur)¹⁶⁰⁷

(44) (Edirne Qapusından taşra Emir Buḥārī hammāmı binā olinmışdur)¹⁶⁰⁸

(45) (Ḥazret-i Eyyübdde türbe qurbinde bir hammāmı daḥı binā olinmışdur)¹⁶⁰⁹

(46) (Diğer maḥall-i mezbürda Dere Hammāmı daḥı binā olinmışdur)¹⁶¹⁰

(47) (Topḥānede Ḥayreddin Paşa hammāmı)¹⁶¹¹

(‘Aded 36)¹⁶¹²

(Temmetü'l-kitāb¹⁶¹³ bi-‘awnillāhi'l-maliki'l-wahhāb¹⁶¹⁴ sana sitta wa mi'atayn min şehri Jumāda'l-āḥir[a]¹⁶¹⁵)

[RECORD OF CONSTRUCTION]

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

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

Metaphysical Poem

How wondrous the Creator, who, from concealment,
made Himself manifest
And, from the letters *kāf* and *nūn*,² laid out this
pavilion!
Without columns He caused these nine vaults to
stand,
And hung suspended the solar sphere.
Kneading clay with [His] hand of power.
He constructed Adam’s body.
The eye became the window of the pavilion of the
body.
And inscription[s] became its eyebrows.
When the pavilion of Adam’s body was built up,
The Friend of God³ constructed the Ka‘ba.

And countless blessings and endless prayers upon that architect of the Ka‘ba of the hearts of the virtuous,⁴ who, with the Law of the eternal Creator, guided the broken spirits and the infirm travelers on the path of God and wayfarers on the stages of existence and eternity across the bridge of Sīrat⁵ to the garden of Paradise and made the lamp of faith a guide [to them].⁶

Metaphysical Poem

How wondrous a perfection of munificence is the
creation of God,
Whose works in this world are exemplars of the
next.
The bridge of Sīrat⁷ is the *shari‘a* of the Most Noble
Beloved.⁸
He who from it falls, his station is hell.

IN PRAISE OF THE LORDS OF THE WORLD
AND FAITH, THE FOUR CHOSEN FRIENDS⁹—
MAY THE BLESSINGS OF GOD, BE HE EXALTED,
BE UPON THEM ALL!

The First of the Friends is that mihrab of the Ka‘ba of truth and that lamp of the gate of the Way, the compendium of purity and truth, the Friend of the cave of the Lord of the Prophets,¹⁰ the rock of the Ka‘ba of faith, the choicest of the Four Chosen Friends, the deputy of the Messenger of the Lord of the Worlds, munificent imam, old Friend, Abu Bakr-i Siddik¹¹—may God, be He exalted, be well pleased with him.

Verse

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

The Second Friend [1b] is that minbar of the mosque of justice and equity, and [that] support of the sincere and righteous, the pillar of the House of Islam, excellent among men, who discriminates¹² between truth and falsehood, lord of justice, brick maker of the wall of the pure faith, he who blinded the eye of Caesar,¹³ ‘Umar Faruk—may God, be He exalted, be well pleased with him.

Verse

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

The Third Friend is that tribune (*mahfil*) of the mosque of grace and virtue, and compiler of the Word of God,¹⁴ the All Knowing, the chief of the martyrs, adornment and ornament of the horizon of religion's firmament, 'Uthman son of 'Afvān, husband of the two lights¹⁵—may God, be He exalted, be well pleased with him.

Verse

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

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

Verse

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

IN PRAISE OF HASAN AND HUSAYN

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

Quatrain

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

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

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

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

Couplets

Who is that exalted sultan,
That chosen one and honored padishah?
He is the shadow of God, ruler of the seven
climes,
That is to say, Sultan Murad son of Selim.²³
[2a] He urged a horse forward toward the schismatic
shah,²⁴
Imprisoned him in his square and checkmated him.
One of his army columns conquered the domains
of Shirvan.
The lion cut Van off from the enemy.
[The shah] suffered the blow of the Rumi.²⁵
He deemed it the claw of an iron dog.
Think not that he lost [but] Kars and Yerevan!
He lost his goods. He lost his life.
While [the shah] was sovereign of the world, alas,
They [the Ottomans] made his crown too tight for
his head.
Those who blaspheme the Friends²⁶ are hypocrites.
[They] deserve whatever suffering is inflicted on
them.
Long live the sultan, refuge of the world!
May the celestial sphere be to him an imperial tent!

IN PRAISE OF THE FORTUNATE YOUNG
PRINCE

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

world, Şehzade Sultan Mehmed Khan²⁷ —may he be under the shadow of protection of the shah of the world for the sake of the truth of *nûn* and *şâd*.²⁸

Couplet

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

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

That exalted and honored vizier, illustrious commander and wise helper in the affairs of humankind, who possesses firm judgment and sound opinion, supervisor of the court of the shadow of God, great and most generous vizier Siyavuş Pasha²⁹—God facilitates that which He wills!

Couplet

Asaf³⁰ of the age, Siyavuş³¹ of the time, royal vizier,
The sovereign's influence made him unique in the
world.

INTRODUCTION TO [THIS] PLEASING TEXT
WITHOUT PARALLEL

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

COMPLAINT AGAINST THE AGE

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

Words that are both meaningful and well-scanned

Charm whosoever hears them.

These are the words of men of fairness.

The perfect one understands the value of perfection.

Knowledge is a limitless sea.

Its outcome is a gleaming pearl.

Some garner mother-of-pearl from its depths.

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

If divers to the bottom of the sea descend,

May they fill their pockets with pearls,

Sometimes only bright pearls are extracted,

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

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

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

There is no poem devoid of blemish,

No rose in the garden of the world without thorns.

The whole world seeks constantly to fault.

There is no currency spent in vain like skill.

The ignorant and uneducated are greatly valued.

The possessors of talent are trampled underfoot.

None respect the masters of the soul.

In truth, skill has now become a fault.

THE QUALITIES OF [SİNAN'S] EXALTED
BUILDINGS THAT ARE SPOKEN OF AMONG
PEOPLE HAVE BEEN WRITTEN DOWN, EACH
IN ITS OWN PLACE, AS THEY HAVE BEEN
DESCRIBED BY [SİNAN'S] OWN BLESSED
TONGUE OF LOKMAN-LIKE³² WISDOM. [THIS
IS] WHAT HE SAID:

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

Metaphysical Couplets

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

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

[3a] Prose

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

Poem

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

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

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

When the felicitous Sultan Süleyman Khan—mercy and blessings be upon him—campaigned against the land of the Persians⁴⁶ and it became certain that there would be a battle with the *kızılbaş* rabble on the shore of the sea known by the name Tatvan Sea⁴⁷ in the direction of the fortress of Van, His Excellency the vizier⁴⁸ Lutfi Pasha,⁴⁹ wishing to have boats on the Sea of Tatvan in order to learn news of the situation of the *kızılbaş* soldiers on the other shore, summoned this humble one and ordered with emphasis, “Be diligent in the construction of ships!” [Although] supplies in that place were not favorable since we were on campaign, by the grace of God, be He exalted, with my fellow Janissaries I attended diligently [to the task] and within a short time had built three galleys. We procured their sails, anchors, and oars and prepared their cannons and guns and all supplies for war. His Excellency the abovementioned pasha ordered, “Now, you serve as captain!” [3b] And as a result of his order and noble wish, I set out with my fellow Janissaries. In accord with his noble wishes, I obtained information about the situation of the *kızılbaş* soldiers. [Lutfi Pasha] was pleased to the utmost degree and distinguished this humble servant with his favors.

Poem

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

Serving in war and peace,
I was in attendance at the shah's stirrup⁵³ in many
a place.

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

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

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

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

Quatrain

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

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

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

This humble servant was greatly troubled, since the late Lutfi Pasha had been offended by my contradiction of his views and my action in opposition to his will, [and] I worried that at some point I might deservedly suffer his harm. [But] by the grace of God, the architect 'Acem 'Alisi⁵⁷ passed away, and the office of [chief] architect fell vacant. At that time the late grand vizier Ayas Pasha also passed away to the next world. When the notables of the time, discussing a tomb for the deceased, said, "There is no architect. If only there were an accomplished master who possessed this art!" Lutfi Pasha said, "The architect must be the *haseki* Sinan Subaşı. There is no one capable of this work other than him." [The notables] asked, "Would he accept? Is it right that he abandon his career?" Upon that, the aga of the Janissaries summoned this humble servant and said, "His Excellency [Lutfi] Pasha has decided to appoint you [chief] architect. Are you agreeable? If not, find an excuse!"

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

Poem

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

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

*Praise be to God, who guided us to this. Had God not guided us, we had surely never been guided.*⁵⁸ I was thus able to serve many padishahs of the Ottoman state and I built their many great, paradise-like mosques. And for a long time, in war and peace, I walked and ran at the side of the imperial stirrup⁵⁹ and was honored with their conversation.

Couplet

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

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

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

Couplet

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

Prose

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

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

Poem

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

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

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

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

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

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

Couplet

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

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

The dewdrop-like gaze of the felicitous padishah, refuge of the universe, fell upon this pure water. At first glance it appeared to his world-seeing eyes that it would be simple to bring it to the city of Istanbul. With auspicious resolve to bring this fugitive to heel⁶⁶ and sate the thirsty of the world, he spurred the Rakhsh of his zeal⁶⁷ to the valley of commencement.⁶⁸ Arriving at the imperial palace, he gathered together the high officials of state and ordered an investigation and inquiry into the ways in which the pleasant, flowing water, which was in former times the cause of the city’s growth and increase, had reached it.⁶⁹ According to the accounts of historians, it appeared from the legends of men of old that when Yanko son of Madyan,⁷⁰ the builder of the city of Constantinople, founded this city, he enclosed its seven hills within walls and gave it the name Peninsula of the Seven Hills (*Cezire-i Heft Cebel*). At that time, he built cisterns to collect the rainwater from its high buildings. The present-day sunken gardens⁷¹ are remains of them, and the Binbirdirek⁷² beneath the At Meydanı⁷³ is one of these. [The people of Constantinople] are said to have subsisted on rainwater that was collected in them. Subsequently, a ruler built the Kırkçeşme Aqueducts⁷⁴ and brought water from that direction. In time [however], they were cut off from their source by silt and [the water] disappeared.

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

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

Couplet

I joined together the aqueducts in many places like a pipe

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

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

Hemistich

But for the favor of You Who are our protector!

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

Quatrain

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

Prose

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

Verse

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

Prose

Then [the sultan] applauded this plan of this weak ant, and he was happy and pleased because of this charitable work of auspicious joy. And it fell to the lot of 'Ali Ağa, one of the agas of the time, who later became the pasha of Egypt and is known as Keylun 'Ali Pasha, to be appointed building supervisor.⁷⁹ Many skilled masters from among the servants of the imperial palace and trustworthy intimates of the padishah⁸⁰ were gathered, and, at an auspicious time and pleasant hour, they set to work on the aforesaid water channels, clearing their surroundings and repairing them.

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

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

Couplet

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

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

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

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

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

Poem

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

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

[7b] Poem

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

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

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

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

Verses

My padishah, may all that the world contains flow
 always
 Into your presence⁸² like water!
 May your words, like the fountain of life,
 Always give joy to those yearning for delight.
 May God, Enduring and Everlasting, give you
 Eternal life like the immortal Hızır!
 May you be blessed on the throne of the state!
 May glory and good fortune always be your com-
 panions!

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

Couplet

At the [Mount] Bisutun of fortune that Khusraw⁸³ was
 sweet-speaking (*şivîn-sûhan*).
 And the slave risked his life in his service to cleave
 the mountains.⁸⁴

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

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

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

Poem

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

Prose

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

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

Poem

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

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

Prose

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

Verses

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

Prose

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

Then the felicitous grand vizier expressed the desire that reservoirs like the Kırkçeşmebaşı⁹³ be built in many places in the city so that from them water car-

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

Couplet

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

Prose

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

Poem

Wondrous sultan, father of pious works, ghazi,
Glory of the sultans of the world:
Sultan Süleyman brought fountains.
There was no end or limit to his pious deeds.
The surveyors of the time say,
Water is an enduring gift.
That shah poured out riches for the water channels.
Let those who drink pray [for him] morning and evening!
Just as the Nile perpetually [refreshes] the people of Egypt,
He freed from thirst the people of Istanbul.
He drew his sword and endeavored to slay the unbelievers.
Alas, he gave his life in the course of a ghaza.
He penetrated the lands of the Bulgar, Franks, and Russians.
He seized all the fortresses of Hungary.
He built enduring hospices and madrasas
And erected mosques and hospitals.
[9a] Let rich and poor enjoy his bounty⁹⁴
As long as the world endures, until the Day of Judgment!
For the sake of his soul, that shah for every water carrier,

For rich and for poor, a fountain built.
Love mad, barefoot Sa'di [i.e., Sinan]
For the love of Karbala's Husayn⁹⁵ a water carrier became.

Attaining the rank of Hızır, a skilled master he became.⁹⁶

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

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

Build a fountain for the sake of God!

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

Should the poor architect in prayer recall.

O God! May Your help be a companion!

Make his abode near the Messenger!⁹⁷

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

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

Poem⁹⁸

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

Immediately, I tore down the Old Palace⁹⁹

And set about building the Süleymaniye.

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

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

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

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

Verse

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

A maiden lavished a treasure upon men and
jinns,

And, to insure her memory, erected a memorial.
A master craftsman like the underminer of mountains¹⁰³
came.

He made it a pillar of this columnless vault.

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

made and favors bestowed on the needy. Then the demons of Solomon¹⁰⁴ mounted [the column] on boat chocks¹⁰⁵ and brought it to the noble building. By order of the shah, the excess [of the column] was cut down, and it became uniform with the other columns. And they brought one of its columns from Alexandria with a barge. And they transported another of its columns down to the seashore from Ba'albek and brought it by barge. And yet another column was found standing ready in the imperial palace.¹⁰⁶

Poem

This well-proportioned mosque became a Ka'ba.
Its four columns became [like] the Four Friends.¹⁰⁷
The House of Islam on four pillars
Was strengthened by the Four Friends.
It is the hope of the wretched slave that
He will find succor thanks to them.

Prose

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

Verse

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

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

[Its] windows the world-viewing mirror [of
Alexander].¹¹¹

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

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

Couplet

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

Prose

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

Poem

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

Prose

When the beautiful dome of the noble Friday mosque was closed and the construction of the other parts was completed, the late pole¹¹⁷ of the calligraphers, Hasan Karahisari,¹¹⁸ inscribed in majuscule script (*hatt-ı müşennâ*) on the heavenly dome the entire noble verse "God holds the heavens and the earth."¹¹⁹ And he sought out suitable [texts] for the inscriptions of

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

[10b] Poem

Some say that Hasan¹²⁰ *thuluth* and *nashh*¹²¹
Surely writes better than Hisari.¹²²
Some say that in *müşennâ* [i.e., monumental *thuluth*]
Hasan
Became a second Yakut¹²³ in the world.

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

Poem

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

Prose

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

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

[11a] Verses

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

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

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

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

Upon this, men came to this humble servant and

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

Quatrain

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

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

Prose

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

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

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

Quatrain

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

Swiftly as well as with charm and beyond compare.

Master craftsmen know that such works are rare.

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

Poem

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

For the glory of Your beloved, Mustafa,

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

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

Make solid the foundations of this edifice!

Let it endure as long as the spheres revolve!

Prose

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

Poem

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

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

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

Prose

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

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

Verse

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

Until from my heart and soul I many times shouted,
"O, Revealer!"¹²⁹

Prose

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

Poem

I, who am the blessed chief architect,

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

God knows how many mosques¹³⁰ I built,

How many thousand mihrabs I turned into places
of worship.

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

I have handed down my commands with justice.

Do not count as hypocrisy that which I say.

My hope is that prayers of blessing be said.

Those who have wealth build mosques.

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

This servant hopes to be close to them.

May the mercy of God be upon them all.¹³¹

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

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

Mihrûmah Sultan, the wife of Rûstem Pasha,¹³³ and wandering about its flowery margin with delight, he examined its plantings and flowerbeds. Seeing that his own garden¹³⁴ was neither as luxuriant nor as elegant, he asked the garden overseer, “Why is this garden not luxuriant and pleasant like that garden? Especially since this garden’s servants are more skilled, and its site is pleasant and charming?”

Poem

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

Prose¹³⁶

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

Poem

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

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

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

Couplet

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

Because [my words] were contrary to his wishes, the noble feelings of the late and forgiven [sultan], consistent with his sovereign pride, were hurt. But because fact was on the side of this weak slave, he gave his consent, saying, “There are none who have seen water flow upward. If no water is to be found in this spot, the architect will have to answer for it!” and felicitously returned to the palace.¹³⁸ Then some Ferhad-like *acemi* slaves¹³⁹ from among the servants of the imperial palace¹⁴⁰ began, with the strength of iron, to undermine the mountains,¹⁴¹ and with picks they excavated the waterwheel’s well chamber. When they had dug down into the earth to the depth of a man, [13a] they came across a large masonry well chamber, which was the remains of a waterwheel well from the time of the unbelievers.¹⁴² Its stones were in ruin and had collapsed down into it. But water appeared among the stones and this humble servant’s soul was relieved. Then I thanked God, and, as soon as this happy news reached the felicitous padishah, he set out and came with his servants and attendants. Seeing the waterwheel revolve like the celestial sphere and the delight-giving water flow to both the high and low parts of the garden, he satisfied and satiated this weak being with a robe¹⁴³ of imperial favor. Then the late [sultan’s] chamberlain¹⁴⁴ prayed and said, “My felicitous padishah, this humble servant of yours, the architect, is no empty-headed man. He seems to be possessed of saintly abilities! What an astonishing thing has come to pass!”

Couplet

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

Poem

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

But, in fact, it is also a miracle.

If a person is a master of his art,

Let the gate of happiness be open to him.

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

CONCERNING THE BEAUTIFUL BRIDGE OF
ÇEKMECE-İ KEBİR (GREAT ÇEKMECE) OF THE
REIGN OF SULTAN SÜLEYMAN KHAN—MAY
GOD'S MERCY AND BLESSING BE UPON HIM¹⁴⁵

Early one morning, while that sultan of land and sea, that celebrated padishah [and] fortunate sovereign, the Solomon of men and jinns, the sultan, son of a sultan, Sultan Süleyman Khan—may God's mercy and pardon be upon him—journeyed through the environs of the city of Istanbul, intending to make an excursion through its hills and plains, his route felicitously passed through Büyükçekmece, and he saw the difficulty the needy had crossing that place of passage with boats. Seeing that there had formerly been a bridge¹⁴⁶ that the waves of the sea had destroyed and demolished, out of his perfect compassion for the Muslims he resolved to build an exalted bridge in that place once again, so as to tend the sorrowful hearts [of the believers].

Poem

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

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

All who received his kindness glorified him.

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

Couplets

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

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

Prose¹⁴⁷

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

When his imperial command was issued as such, this humble servant thoroughly investigated conditions, and I answered in this manner: "First of all, my padishah, the reason its structure collapsed is that sufficient care was not taken in the expenditure of treasury money. They positioned the bridge away from the sea and placed [it] in a marshy area by the shore. For this reason, its foundations collapsed and it fell into ruin. In sum, since the water is shallow and [the ground is] firm, it is best that it be built in the sea." And I prepared a plan (*resm*) for the bridge and submitted it. The felicitous padishah was most delighted, and upon imperial command, with several hundred carpenters and stone workers, I set to work. A cofferdam (*sanduka*) like a galleon was constructed for each of the piers (*ayak*), and the demons of Solomon¹⁴⁹ drew out the seawater with pumps and large skin sacks and emptied them. And piles made from fine, strong columns the length of two or three men were driven into the foundations with a pile driver, large stones¹⁵⁰ were clamped over them with strong iron clamps (*kened*), lead was poured between them, and they were joined together as a single piece.¹⁵¹

Poem

His Majesty the shah commanded his humble servant

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

Arches like the rainbow were built,

So that for people land and sea became as one.

Its foundations were laid on the seabed.

Its structure soared to the heavens.

With the help of God, it attained perfection:

The sublime bridge at Büyükçekmece.

A cause for prayer, day and night,

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

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

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

Prose

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

When on the seventeenth day news reached the unbelievers that the Caesar¹⁵⁵ had built his bridge and crossed over it, their evil king was distraught and bewildered, and severing the fruit of hope from his throne and life, he placed his soldiers in fortresses and drove his subjects into the woods. The late and forgiven [shah] besieged the fortress of Szigetvár. Pot-bellied iron cannons were set up and trenches prepared beside one another, [14b] and they began to bombard it. Many times, from morning till night,

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

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

Poem

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

Prose

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

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

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

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

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

Poem

O heart, this transitory world is without permanence.

A lifetime is but a moment.

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

Youth, like a breeze, passes away.

Prose

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

Couplet

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

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

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

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

"For you know the world remained not Solomon's kingdom."¹⁶²

Prose

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

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

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

Because he [Selim, who was] felicitously settled upon the throne of fortune,¹⁶⁴ had for the city of Edirne the highest affection and esteem, he gave an imperial command that a Friday mosque be built, the like of which had never been [built] before. This humble servant prepared such a [wonderful] drawing (*resm*) for a sublime Friday mosque in Edirne, that it is worthy of the admiration of humankind. Its four minarets are situated on the four sides of the dome. All of them have three balconies and three staircases, and the staircases of the two of them are separate from one another.¹⁶⁵ [The minaret] of the previously built Üç Şerefeli [Mosque]¹⁶⁶ is like a tower. It is very thick. However, people of discernment know that it was very difficult to build [the Selimiye] minarets both slender and with three [separate] staircases. And one [reason] the people of the world said [such a construction] was beyond human capability was that no dome as large as that of Hagia Sophia had been built in the lands of Islam. [Thus] those who passed for architects among the sinning unbelievers used to say, "We have scored a victory over the Muslims." Their statements, in accord with their perversely false views, to the effect that, "The construction of a dome such as that is very difficult. Were it possible to build one like it, they [the Muslims] would have done it," pained and endured in the heart of this humble servant. I exerted myself in the construction of the above-mentioned Friday mosque, and, with the help of God, the Lord, the Judge, showed my capabilities during the reign of Sultan Selim Khan, [15b] and made this exalted dome to exceed that one¹⁶⁷ by six cubits (*zîrā'*) in height and by four cubits (*zîrā'*) in circumference.

Poem

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

THE DATE OF THE IMPERIAL ACCESSION
 TO THE THRONE

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

ENCOMIUM FOR THE NOBLE FRIDAY
 MOSQUE¹⁶⁹

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

Countless stonemasons' lives it exhausted
 To make the water of beauty flow to this [Mount]
 Bisutun.¹⁷²
 Its exalted dome is like the highest heavenly
 sphere.
 To the seeing eye it appears an exemplar of the
 nine spheres.
 A dome such as this on earth never was nor ever will
 [again] be built.
 Its like does not exist in the spheres except for the
 azure sky.
 Its dome seems suspended from the mosque of the
 spheres with the Milky Way.
 The world is visible within it like a spherical mir-
 ror.
 The silken canopy of the minbar to the spheres a
 gift presented,
 When this dome was trussed complete and with bro-
 cade and satin draped.
 The Divine Voice heard of its completion and com-
 posed a date:
 "At this moment, the exalted dome was secured
 and completed."¹⁷³
 The four minarets are like the Four Friends of the
 Glory of the World.¹⁷⁴
 The finial on that dome hints at the divine light of
 the Prophet.
 When the beautiful cherubim with David-like
 voices¹⁷⁵ are assembled,
 And take shelter like the turtledove atop the cypress
 trees,
 Continually, from the four minarets, in the *neva* and
peṅçgah [modes],¹⁷⁶
 They, like nightingales, the world to this rose garden
 invite.
 In truth, its four columns are pillars of the House
 of Islam.
 That dome between the four minarets is a wise
 spiritual guide.
 They think the angels in the heavens became minarets
 to the mosque of the spheres.
 Since those minarets rise higher than the nine vaults
 of heaven.
[margin 15b] The luster of its golden crescent-finial,
 which sends forth to humankind light,
 Is luminous; the world thinks this the dawn's bright-
 ness.
 If in the morn, from the revolving spheres the sun
 its roof illumines,
 They say, "Jesus sent a finial. He sent down gold."

When it enters the sign of Aquarius or Capricorn,
 The world-adorning sun appears like Joseph in the well.¹⁷⁷
 Above all, his excellency, the aga of architects, that patron saint of masters
 As all the world says, builds with saintliness that which he builds.
 He took great pains with his wondrous art.
 It is hardly among the things that can be described.
 They say that Hızır Hagia Sophia designed.
 Do not think this Hızır-like man¹⁷⁸ a mere mason to be.
 The lofty minbar and *mahfil* (tribune) were built through the zeal of the sultan.
 One is higher than the Ninth Heaven; the other is taller than the Throne of God:
 The *Fatiha* was written on all its open doors.¹⁷⁹
 That exalted mihrab is the confidant of the names of God.
 Its every corner is a rose garden of Paradise with adornments of the springtime.
 The linked calligraphies in it are like the River Selsebil.¹⁸⁰
 The scribe [and] well-wisher Hasan, heir and superior successor [of his predecessor, i.e., Ahmed Karahisari],
 With majuscule letters¹⁸¹ designed its peerless calligraphy.
 Should all humankind assemble in one place, they could not add to its letters a single dot.
 Truly, he put into practice the precepts of beautiful writing.
[margin 15a] Its beautiful mihrab is of pure aqueous jade.
 And the world-adorning royal tribune is of pure mineral.
Hatayi, Rumi, islimi and *Iraki* [ornaments] are there inscribed.¹⁸²
 Many peerless masters eye-straining effort did expend on it.
 Those who its marbles' decorations see would think [themselves] in a sea of elegance,
 The waves truly born of the wind of God's omnipotence.
 Each of those variegated arches resembles a rainbow,
 A sign of the shower of God's blessings, say the wise.

Those lamps and spherical mirrors suspended there are
 Like leaves and fruit of the Tuba tree in the Garden of Paradise.¹⁸³
 The celestial spheres are a bottle stamped with the new moon.
 The world-adorning sun and moon are two golden lamps.
 The heavenly doors of this rose garden are open like [those of] Paradise.
 All the world comes there to win God's blessing.
 They who enter here are from hellfire secure,
 This is the word of God. We declare and confirm it without doubt.
 Circling the rose garden of the sanctuary is pleasing like the rite of Safa and Merve.¹⁸⁴
 Is it not wonderful that this haven is for high and low a place of worship?
 Enchanted, surely the most desirous one becomes on seeing it.
 You would think a pool of Kevser¹⁸⁵ that matchless fountain to be.
 Think not that the columns planted in the courtyard are [mere] marble.
 They stand watch like so many jasmine-faced cypresses.
[margin 14b] The arches of its courtyard are like iron-strung
 Bows. Do not the columns resemble arrows of prayer?
 The discerning behold this plan and say,
 In truth, it is a matchless marvel! Its like does not exist!
 The Tunca river¹⁸⁶ is the pride of the city of Edirne, but
 This high-domed mosque is its crown.
 O Shah! In this way you have favored the people of Edirne, who
 By reason of this joy are bursting with affection.
 How can you presume to sing the praises of its qualities?
 You know, O bewildered heart, that the sea cannot in an earthen jar be contained.
 Pray for the shah who here this building built!
 His just decrees are with his name inscribed!
 Shah of Rum¹⁸⁷ and Persia, noble lord of Mecca and Zemzem,
 Who became the builder of the Ka'ba and Aksa Mosque [i.e., Selimiye],¹⁸⁸

NOTES

First among the illustrious rulers, shadow of God on earth,
 Selim son of Süleyman Khan, of beautiful countenance and excellent judgment.
 He is the sum of maturity, virtue, beauty, morality, benevolence, and justice.
 In truth, God has made his six [aspects] flourish!
 Night and day, from the great drum, the ear of the world
 Hears allusion to the verse, "We have given thee [Muhammad] a signal Victory."¹⁸⁹
 Should a foe the gilded crescent of his flagstaff see, he would be lost.
 He would vanish and disappear like the stars¹⁹⁰ at the dawn.
 In his time, enemies were completely stymied.
 The best they could do was to vainly struggle.
 In his reign, save for the iris, none has two tongues.
 But for the two-faced rose, none do hypocrisy exhibit.
 He makes his foes bow their heads to the strength of his sword.
 As the wild plant bows its head to the rays of the sun.
 Should the Khusraw of the East place a tray of gold upon his head,
 He could, thanks to his justice, go from East to West with neither fear nor dread.
 When the people come to watch, upon the rose garden of the stirrup¹⁹¹
 They spread meadows of green satin and glittering brocade.
[margin 14a] May the Omnipotent Builder make his sublime building strong!
 That is humankind's request of God the Creator.
 The well-wisher Sa'î consoles his wasted heart.
 He is the Abraham-like¹⁹² builder of the Ka'ba of the heart.
 May it soar to the furthest limit like a lofty Ka'ba!
 May high and low share in its perfection.
 May the Matchless Creator make enduring the foundations
 Of that building and its builder for as long as the spheres do turn.
 May this beautiful and pure abode be a place of worship for the Muslims,
 For as long as the adepts pray in the celestial mosque!

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

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

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

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

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

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

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

TEZKİRETÜ'L-BÜNYÂN

Based on Hm 4911

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

[1a] HAZĀ KĪTĀB-I TEZKİRETÜ'L-BÜNYÂN¹
HASB-İ HĀL-İ ĀN² ÜSTĀD-I KĀRDĀN SER-
MĪ'MĀRĀN SİNĀN BİN 'ABDÜ'L-MENNĀN³

DER-VASF-I³⁹ ĀN HĀCEGĀN-I DÜNYĀ VÜ DĪN⁴⁰
ÇEHĀRYĀR-I GÜZİN⁴¹ RIDWĀNU'LLĀHİ TA'ĀLĀ
'ALAYHİM AJMA'İN⁴²

Hamd u sipās ol mü'essis-i esās-ı seb⁴⁴ t̄bāqa⁵ ve ḡenā-yi
bī-qiyās ol bānī-²i mebnā-yı⁶ t̄āq-ı sipihr-i nūh revāqa ki⁷
bu kārḡhāne-²i āb⁸ u gilde⁹ bī-hencār ü pergār¹⁰ ḡalvet-
sarāy-ı cān u dil olan qaşr-ı vüçüd-i Ādemi bünyād
idüp¹¹ naqş (ü)¹² nigār-ı aḡlāq-ı ḡasene ile cāmi-²i
qalblerin ābād eyledi.¹³

Yār-ı evvel ol⁴³ mihrāb-ı Ka'be-²i ḡaḡiqat ve ol qandil-i
bāb-ı tarīqat cāmi-²i sīd̄q u ṡafā ve yār-ı ḡār-ı server-i
enbiyā⁴⁴ ḡacer-i Ka'be-²i dīn ber-güzide-²i⁴⁵ çehāryār-i
güzin⁴⁶ qā'im-maqām-ı Resül-i Rabbü'l-'Ālemīn⁴⁷
imām-ı ḡümām yār-ı 'atīq ḡazret-i Ebü Bekr-i Şiddīq⁴⁸
*raḡiya'llāhu ta'ālā 'anh.*⁴⁹

Meşnevī-i Ma'nevī¹⁴Nazm⁵⁰

Zihī Şāni' k'idüp zāhir kümūndan
Bu kāḡı t̄arḡ qıldı¹⁵ kāf (u) nūndan¹⁶
Direksiz t̄urgurup bu nūh qıbābı
Mu'allāq aşdı t̄ob-ı āfitābı¹⁷
Yed-i qudretle¹⁸ t̄aḡmir itdi lāyi
Vüçüd-ı Ādeme urdı bināyi
Nazar qaşr-ı vüçüda manzar oldı
Kitābe aña ol ebrūlar oldı
Çü kāḡ-ı cism-i Ādem oldı¹⁹ ābād²⁰
ḡalīlu'llāh qıldı²¹ Ka'be bünyād²²

Yār-ı ḡār-ı Resüldür⁵¹ Şiddīq
Ġamgūsār-ı Resüldür Şiddīq⁵²

Yār-ı ṡānī [1b] ol minber-i⁵³ cāmi-²i 'adl ü dād⁵⁴ ve ol
zahīr-i ehl-i⁵⁵ sīd̄q u sedād⁵⁶ sūtün-ı ḡāne-²i⁵⁷ İslām güzīn-i
enām fārūq-ı ḡaqq u bāḡıl sultān-ı 'ādil⁵⁸ ḡışt-zen-i⁵⁹
dīvār-ı dīn-i muḡahhar ve ḡür-künende-²i⁶⁰ dāde-²i⁶¹
qayşer⁶² ḡazret-i 'Ömer⁶³ Fārūq⁶⁴ *raḡiya'llāhu ta'ālā*
*'anh.*⁶⁵

Nazm⁶⁶

Ve dūrūd-ı nā-ma'cūd²³ ve ṡalavāt-ı nā-maḡdūd²⁴ ol
mi'mār-ı Ka'be-²i²⁵ dil-i aḡyāra ki²⁶ hencār-ı²⁷ şer-²i
qavīm-i Şāni-²i qadīm ile²⁸ sālikān-ı meslek-i rāh-ı
ḡudā²⁹ ve rāh-revān-ı menāzil-i ḡayāt ü beqā olan³⁰
ümme-i şikeste-bāl ü za'ifü'l-ḡāl(ı)³¹ qantāra-²i şırāt-ı
müstaqimden³² sarāy-ı riyāz-ı³³ na'ime sālik qılup ol
sirāc-ı dīni rehnümā eyledi.³⁴

'Āleme gelmemişdi⁶⁷ mişl-i 'Ömer
Reh-i dīn içre bir mücāhid er⁶⁸

Yār-ı ṡālīs⁶⁹ ol maḡfil-i cāmi-²i ḡüsn ü aḡlāq⁷⁰ ve ol cāmi-²i
Kelāmü'llāhī'l-Meliki'l-'allām⁷¹ ser-ḡayl-i şühedā⁷² āfāq-ı
saqf-ḡāne-²i dīne⁷³ zīb ü zeyn ḡazret-i 'Osmān⁷⁴ bin
'Afvān zī'n-nüreyn⁷⁵ *raḡiya'llāhu ta'ālā 'anh.*⁷⁶

Meşnevī-i Ma'nevī³⁵

Nazm

Zihī kemāl-i kerem şun-²i Haqq ta'ālāda³⁶
Getürdi āḡirete hep³⁷ mişāl dūnyāda
Şırāt köprüsi şer-²i ḡabīb-i ekremdür
Şu kimse kim dūşe andan yiri cehennemdür³⁸

Şarf idüp nūr-ı dīdesin 'Osmān
Oldı fazlile cāmi-²i'l-Qur'an⁷⁷

Yār-ı rābī⁷⁸ ol bāb-ı⁷⁹ medīne-²i 'ilm ü 'irfān⁸⁰ ve ol
şāḡib-i şecā'at ve⁸¹ 'ilm-i iqān⁸² qātıl-i⁸³ 'Amr-i⁸⁴ 'Antar

qâmi'-i bâb-ı⁸⁵ Hayber⁸⁶ rûkn-i rekîn-i⁸⁷ hâne-'i dîn⁸⁸
imâm-ı güzîn ibn-i 'amm-i Nebî 'Alî-yi Velî⁸⁹ *radiya'llâhu*
*ta'âlâ 'anh.*⁹⁰

Nazm

Esedu'llâh ol İmâm 'Alî
Şu'le-'i şem'-i bezm-i Lem-yezeli⁹¹

DER-VAŞF-I HASAN VE HUSAYN⁹²

Ol imâmân-ı muqtedâ nûr-ı dide-'i Fâtımatü'z-Zehrâ⁹³
ve ol şemere-'i cinân-ı cenân-ı⁹⁴ Faḫr-ı kevineyn u
Ḥabîbü's-şaqaleyn ma'sümeyn ü mazlûmeyn⁹⁵ İmâm-ı
Müctebâ ve İmâm Hüseyin şehîd-i deşt-i Kerbelâ⁹⁶
*ridwânu'llâhi ta'âlâ 'alayhim ajma'in.*⁹⁷

Qıt'a⁹⁸

Sebzler her bahârda Ḥasanuñ
Zehrden geçdügin beyân eyler
Lâleler hem Hüseyin-i mazlûmuñ⁹⁹
Qanlı¹⁰⁰ pîrâhenin 'ayân eyler¹⁰¹

DER-MAḤÂMİD-İ PÂDİŞÂH-I MU'AZZEZ
Ü MÜKERREM¹⁰² ZILLU'LLÂHİ Fİ'L-
'ÂLEM¹⁰³ ABADA DAWLATUHÛ WA ABADA
SALTANATUHÛ¹⁰⁴

Ḥamd-i Ḥudâ¹⁰⁵ ve na't-ı Nebî¹⁰⁶ oldı çün edâ
Lâyıq budır ki pâdişâha eyleyem du'¹⁰⁷
Sultân-ı şarq u garb¹⁰⁸ u şehinşâh-ı bahr ü berr¹⁰⁹
Ol âfîtab-ı evc-i kerem sâye-'i Ḥudâ¹¹⁰

Ol mümtâz-ı selâtin-i rû-yi zemîn¹¹¹ ve ol fâtiḫ-i diyâr-ı
a'dâ-'i dîn¹¹² ol zâbit-i memâlik-i Şîrvân¹¹³ ve âbâd-
künende-'i qılâ'-ı Qarş u Revân¹¹⁴ hâmi-'i Qaytâq u
Derbend¹¹⁵ ve mü'essis-i Tebrîz-i bi-mânend selâtin-
i 'Osmâniyyenüñ¹¹⁶ dilber ü (serefrâzı) Ebü'l-Feth
Ġâzî Murâd Ḥân bin Selîm Ḥân bin Süleymân
Ḥân¹¹⁷ *abada'llâhu saltanatahû ilâ*¹¹⁸ *yawmi'l-ḫaşr wa*
*'l-mizân.*¹¹⁹

Beyt¹²⁰

Kimdür ol şehriyâr-ı 'alî-qadr¹²¹
Pâdişâh-ı güzîn ü şâhib-i şadr¹²²
Zıll-ı Haqq pâdişâh-ı heft iqlim¹²³
A'nî Sultân Murâd ibn-i Selim¹²⁴
[2a] Râfîzî şâhına sürüp bir at¹²⁵
Ḥaps idüp¹²⁶ hânesinde eyledi mât¹²⁷
Bir qolı açdı mülk-i Şîrvân¹²⁸
Kesdi düşman qolına şîr Vâni

Yedi Rümilerün şapancasını¹²⁹
Kelp-i âhen şanurdu¹³⁰ pencisini¹³¹
Şanma Qarş u Revânın aldurdu¹³²
Mâlin aldurdu cânın aldurdu¹³³
Tâcdâr-ı cihân iken nâ-çâr¹³⁴
Eylediler başına tâcını dar¹³⁵
Sebb-i aşhâb iden münâfiqdur¹³⁶
Ne cefâ olursa lâyıqdur¹³⁷
Şâh-ı 'âlempenâh sağ olsun¹³⁸
Çarḫ-ı gerdün aña otağ olsun¹³⁹

DER-MAḤÂMİD-İ ŞEHZÂDE-'İ CIVÂN-BAḤT¹⁴⁰

Ol nevr-i nihâl-i gülbün-i devlet¹⁴¹ ve ol nev-bâve-'i
şecere-'i saltanat¹⁴² gül-i bâğ-ı Murâd Şehzâde-i nigü-
nihâd¹⁴³ manzûr-ı pâdişâh-ı cihân¹⁴⁴ Şehzâde Sultân
Mehmed Ḥân¹⁴⁵ der sâye-'i himâyet-i şâh-ı cihân-bâd¹⁴⁶
*bi-ḫaqqi'n-nûn wa ş-şâd.*¹⁴⁷

Beyt¹⁴⁸

'İlm ü ma'ârifden olup behre-ver
Olsun o manzûr-ı şeh-i nâmver¹⁴⁹

DER-VAŞF-I VEZİR-İ A'ZAM-I SULTÂN MURÂD
ḤÂN ḤALLADA'LLÂHU MULKAHÛ¹⁵⁰

Ol düstür-i mu'azzez ü mükerrem müşîr-i mufahḫam¹⁵¹
ve mu'in-i cumhûr-ı müdebbirân-ı¹⁵² umûr-ı benî
Âdem¹⁵³ ve ol¹⁵⁴ şâhib-'i re'y-i rezîn ü fikr-i metîn¹⁵⁵
emin-i bârgâh-ı zıll-ı Ḥudâ vezîr-i a'zam ü ekrem¹⁵⁶
Ḥazret-i Siyâvuş Paşa¹⁵⁷ *yassara'llâhu mâ-yashâ'.*¹⁵⁸

Beyt¹⁵⁹

Âşaf-ı devrân Siyâvuş-ı zamân düstür-i ḫâşş¹⁶⁰
Qıldı ḫâşsu'l-ḫâşş-ı 'âlem anı te'sîr-i ḫavâşş¹⁶¹

İBTİDÂ-YI TAHRİR-İ¹⁶² İNŞÂ'-İ BÎ-NAZİR
Ü DİLPEZİR¹⁶³

Sebeb-i tahrîr-i kitâb-ı müstetâb ve ziver-i cemâl-i¹⁶⁴
şâhid-i müşkin-niqâb budur ki¹⁶⁵ meger bir gün ser-
mî mârân-ı pâdişâh-ı kâmrân¹⁶⁶ Sinân bin 'Abdü'l-Men-
nân pîr-i nâ-tüvân olup¹⁶⁷ şâhife-'i rüzgârda nâm u
nişâmı qalup¹⁶⁸ du'a-'i ḫayr ile¹⁶⁹ yâd olmasına bâ'is
olmaq için¹⁷⁰ bu ḫaqîr-i şikeste-zâmîr¹⁷¹ fütâde-'i
(bî-)destgîr Sâ'i-'i dâ'idin¹⁷² ḫasbi ḫâllerin¹⁷³ nazm
u nesr¹⁷⁴ tahrîr ü taqrîr¹⁷⁵ murâd idindiler.¹⁷⁶ Bi-
ḫasebi'l-maqdûr¹⁷⁷ beyân u 'ayân idüp¹⁷⁸ 'izz ü ḫuzûr-ı
müstevcibü'l-ḫubûrlarına¹⁷⁹ şikeste-beste¹⁸⁰ bir¹⁸¹ tuḫfe

ile irdüm.¹⁸² Ve bu risâle-'i münife(ye)¹⁸³ *Tezkiretül-Bünyân* diyü ad virdüm.¹⁸⁴ Bu dâstâna nazar iden döstândan¹⁸⁵ [2b] mercü ve mutazarri'dur ki¹⁸⁶ 'aybını 'alâ 'arîqî'l-ımkân¹⁸⁷ dâmen-i 'afv birle¹⁸⁸ setr idüp¹⁸⁹ bu haqîri¹⁹⁰ ğarazla¹⁹¹ *man şannağa*¹⁹² *faqad istahdafa* meydânına nişâne¹⁹³ eylemeyeler.¹⁹⁴

ŞİKÂYET-İ RÜZGÂR¹⁹⁵

Meyve-'i bāğ-ı ma'ânîdür suhan¹⁹⁶
 Cüybâr-ı zindeğânîdür suhan¹⁹⁷
 Söz ki¹⁹⁸ ma'nî-dâr u hem meyzün ola¹⁹⁹
 Anı kim güş²⁰⁰ eylese²⁰¹ meftün ola²⁰²
 Ehl-i inşâfuñ qavlidür hâşılı²⁰³
 Kâmil añlar yine qadr-ı kâmilî²⁰⁴
 Ma'rifet bir baħr-i bî-pâyândur²⁰⁵
 Zeyli anuñ bir²⁰⁶ dürr-i²⁰⁷ rahşândur²⁰⁸
 Lüccesinden²⁰⁹ aħz ider kimi şadef²¹⁰
 Cem' ider kimi kenârında hazef²¹¹
 İnseler qa'r-i mâ'a ğavvâşlar²¹²
 Qılsalar hemyânlarını pür-güher²¹³
 Kâh olur hep lü'lü-'i lâlâ çıkar²¹⁴
 Kâh olur hâr u has-ı deryâ çıkar²¹⁵
 Dâd-ı Haqqdur hâşılı bu şî'r-i ter²¹⁶
 Ola mı her qatre-i nisân güher²¹⁷
 Qâbili-ı daħl olmaduq eş'âr yoq²¹⁸
 Bâğ-ı 'âlemde gül-i bî-hâr yoq²¹⁹
 'Ayb-bîn olmışdurur²²⁰ halq-ı cihân²²¹
 Yoq hüner gibi metâ-'ı râyğân²²²
 Câhil ü nâ-dânlaruñ qadri celil²²³
 Ma'rifet ehli ayaqlarda zelil²²⁴
 Kimse aşhâb-ı dile qılmaz nazar
 Fi'l-haqîqa şimdi 'ayb oldu hüner²²⁵

EVŞÂF-I BİNÂHÂ-YI 'ÂLİ²²⁶ MECLİS-İ AHÂLİDE
 MEZKÜR VE HER BİRİNİ²²⁷ MAHALLİYLE²²⁸
 MESTÜR İDÜP²²⁹ HİKMET-İ LOQMÂNDAN DİYÜP
 KENDİLERÜÑ²³⁰ MÜBÂREK LİSÂNLARINDAN²³¹
 NAQL OLINAN ÜZRE ŞÖYLE BUYURLAR KI²³²

Bu dâ'i-yi senâ-hân²³³ pîr-i kârdân²³⁴ Sinân bin 'Abdü'l-Mennân²³⁵ *bi-hamdi'llâhi'l-Maliki'd-Dayyân*²³⁶ Devlet-i 'Osmaniyyede dört pâdişâh-ı 'âlempenâhuñ²³⁷ hizmet-i²³⁸ şerifleri ile müşerref olup²³⁹ şan'atımla ve hizmetümle²⁴⁰ mi'mâr-ı kâr-güzâr ve meşâhir-i şehri²⁴¹ ü diyâr olmaq naşib oldu.²⁴² Ve ol dört pâdişâhuñ evvelâ biri²⁴³ seyfi-Âli 'Osman şahbâz-ı sipihr-âşiyân fâtih-i memâlik-i²⁴⁴ 'Arab ü 'Acem şahib-qırân-ı 'âlem sultân²⁴⁵ bin sultân Sultân Selim Hân²⁴⁶ bin Bâyezid Hân²⁴⁷ *nawwara'llâhu marqadahû min*²⁴⁸ *ğurafi'l-jinândur*.²⁴⁹

Meşnevî-i Ma'nevî²⁵⁰

Şeh-i 'âlem Selim bin Bâyezid Hân²⁵¹
 Ğazâ qılıcı seyfi-Âli 'Osman²⁵²
 'Acem şahı ile ol qıldı harbi²⁵³
 Ol açdı²⁵⁴ tîği²⁵⁵ ile şarq u ğarbi²⁵⁶
 Anuñ devşirmesiyem ben kemine²⁵⁷
 'Aceb lutf eylemişdür bu hazîne²⁵⁸
 İdüp riħlet qodı bāğ-ı cihânı
 Gülistân-ı cinân ola mekânı²⁵⁹
 Qıluq hâki maqarr ol genc-i pinhân²⁶⁰
 Cülüs itdi yirine Hân Süleymân²⁶¹
 Haquñ bir lutfi imiş qâbiliyyet²⁶²
 Qıluq ceħd eyledüm tekmil-i şan'at²⁶³
 Hüdâ şad eyleye rûh-i revânın²⁶⁴
 İde firdevs-i 'âlâda mekânın²⁶⁵
 Benüm üstâdumuñ kim âferin bād²⁶⁶
 Beni neccârlıqda qıldı üstâd²⁶⁷

[3a] Nesr²⁶⁸

Bu haqîr²⁶⁹ Sultân Selim Hân²⁷⁰ gülistân-ı saltanatuñ devşirmesi olup²⁷¹ Qayseriyye sancagından²⁷² ibtidâ oğlan devşirmek²⁷³ ol zamânda vâqî' olup devşirilen ğilmân²⁷⁴ ibtidâsı vâqî' olmışdum.²⁷⁴ Ğulâm-ı 'acemiyyândan²⁷⁵ hencâr-ı²⁷⁶ tab'-ı müstaqim ile neccârlıq semtine râğıb u tâlib olup²⁷⁷ üstâd hizmetinde²⁷⁸ pergârvâr sâbit-qadem olup²⁷⁹ merkez ü medâr gözledüm.²⁸⁰ Âħir pergârvâr kenâr çizüp²⁸¹ seyr-i diyâr özledüm. Bir zamân²⁸² hizmet-i²⁸³ pâdişâhi ile²⁸⁴ 'Arab u 'Acemi ğešt ü güzâr²⁸⁵ eyleyüp²⁸⁶ her küngüre-'i evvândan²⁸⁷ bir ğüşe ve²⁸⁸ her zâviye-'i²⁸⁹ vîrândan bir tüşe peydâ²⁹⁰ eyleyüp yine²⁹¹ şehri-ı Sitanbula²⁹² dönülüp²⁹³ hizmet-i 'âyân-ı zamâna meşğul olup²⁹⁴ qapuya çıqdum.²⁹⁵

Meşnevî²⁹⁶

İrüp 'ahdi Süleymân-ı zamânuñ
 Açıldı baħtı mür-ı nâ-tüvân²⁹⁷
 Anuñ devrinde itdüm niçe hizmet²⁹⁸
 Nazar qıldı baña a'âyân-ı devlet²⁹⁹
 Olup yeñiçeri çekdüm cefâyı³⁰⁰
 Piyâde eyledüm niçe³⁰¹ ğazâyı³⁰²
 Yolumla şan'atımla hizmetümle³⁰³
 Daħı aqrân içinde ğayretümle³⁰⁴
 Dürüşdüm tâ ki tıfliyyet çağından³⁰⁵
 Yetişdüm Hâci Bektaş ocağından³⁰⁶
 Rodös ile Belğrâda 'azîmet³⁰⁷
 İdüp geldük yine şağ u selâmet³⁰⁸
 Yolumla eylediler atlu sekbân³⁰⁹

Sefer qıldı Mohāca şāh-ı devrān³¹⁰
 Gelüp oldum yaya-başı niçe dem³¹¹
 Virildi zenberekçibaşılıq hem³¹²
 Yine şāh eyledi 'azm-i Alāmān³¹³
 Gözine düşmenüñ teng oldı meydān³¹⁴
 Gelüp Bağdāda itdük soñra 'azmi
 Qızılbaş ile itdük niçe rezmi³¹⁵

SEBEB-İ Mİ'MĀR-ŞUDEN-İ HAQİR DER-BİNĀ-YI
 KEŞTĪHĀ-YI BĪ-NAZİR DER-MAHALL-İ CENG-İ³¹⁶
 DÜŞMEN BE-ĀHENG-İ DĀRUGİR³¹⁷

Sa'adetlü³¹⁸ Sultān Süleymān Hān *'alayhi'r-rahmatu wa'r-riḍwān*³¹⁹ diyār-ı 'Aceme sefer eyleyüp Vān Qal'esi³²⁰ tarafında³²¹ Tātvdān Deñizi³²² nāmı ile ma'rūf deryā kenārında³²³ Qızılbaş-ı evbāşla ceng muqarrer olunca³²⁴ vezir³²⁵ Lutfi Paşa ḥazretleri³²⁶ Deryā-yı Tātvdān³²⁷ üzre³²⁸ gemiler olup deryānuñ³²⁹ öte yaqasından³³⁰ Qızılbaş 'askerinüñ aḥvālinden ḥaber bilmek murād-ı şerifleri olmağın³³¹ bu ḥaqiri da'vet idüp "Gemiler bināsına muqayyed³³² ol" diyü³³³ te'kid ile sipariş buyurdılar.³³⁴ *Bi-'ināyeti'llāhi ta'ālā* ol maḥallde sefer üzerinde³³⁵ espābi³³⁶ müsā'id degil iken³³⁷ yoldaşlarum ile muqayyed olup az zamānda³³⁸ üç qadırğa binā idüp tamām³³⁹ yelkenin ve³⁴⁰ demürlerin³⁴¹ ve küreklerin tedārik idüp³⁴² top³⁴³ ve tüfenkle³⁴⁴ ve espāb-ı³⁴⁵ cengle³⁴⁶ müheyyā itdükde³⁴⁷ mezkūr³⁴⁸ paşa ḥazretleri³⁴⁹ "Qapūdānlığın [3b] yine³⁵⁰ sen eyle" diyü emr idüp ber-müceb-i emr murād-ı şerifleri muqtezāsınca³⁵¹ yoldaşlarumla³⁵² revāne olup murādlarınca Qızılbaş 'askerinüñ³⁵³ aḥvāliline vuqūf³⁵⁴ ḥāşıl idüp³⁵⁵ kemāl mertebe³⁵⁶ şafā eyleyüp³⁵⁷ bu ḥaqiri³⁵⁸ iltifātları ile mümtāz eylediler.³⁵⁹

Mesnevi³⁶⁰

Seferden geldi çün şāhile a'yān³⁶¹
 Yolumla ḥāşekilik oldı iḥsān³⁶²
 Daḥı Körfozla Pūlya 'azmin itdük³⁶³
 Gelüp andan Qara-bogdāna gitdük³⁶⁴
 İdüp ḥizmet seferde ve ḥazerde³⁶⁵
 Rikābında bulundum niçe yirde³⁶⁶

DER-BEYĀN-I SEFER-İ KÜFFĀR VE
 Mİ'MĀR-ŞUDEN-İ³⁶⁷ 'ABD-İ HĀKSĀR³⁶⁸

Oldemki³⁶⁹ Sultān Süleymān Hān³⁷⁰ Qara-bogdāna revāne oldılar³⁷¹ Āb-ı Pīrūt³⁷² kenarına geldüklerinde 'asker³⁷³ geçmege³⁷⁴ köprü³⁷⁵ lāzım oldı.³⁷⁶ Niçe kimesneler muqayyed olup bir³⁷⁷ niçe gün köprü bināsına³⁷⁸ muqayyed oldılar.³⁷⁹ Yapduqları³⁸⁰

köprü³⁸¹ āb (u) gilde batup bi-nişān oldı.³⁸² Bataq yir olmağın³⁸³ köprü³⁸⁴ bināsında³⁸⁵ 'aciz ve müteḥayyir qaldılar.³⁸⁶ Merḥūm Lutfi Paşa ḥazretleri "Sa'adetlü Pādişāhum³⁸⁷ bu cisir binā³⁸⁸ (olması)³⁸⁹ Sinān Şubaşı³⁹⁰ dinilen quluñuzuñ³⁹¹ qadr u i'tibāriyle olur.³⁹² Ḥāşeki bendeñüzdür.³⁹³ Emr eyleñ yoldaşları ile muqayyed olsun.³⁹⁴ Ğāyet üstād-ı cihān ve mi'mār-ı kārđandır³⁹⁵ didükleri gibi³⁹⁶ bu ḥaqire emr-i 'alişānları vārid olup ol āb-ı mezkūr üzre³⁹⁷ bir cisir-i laṭife³⁹⁸ mübāşeret idüp³⁹⁹ on gün içinde⁴⁰⁰ bir 'ālī⁴⁰¹ köprü binā eyledüm.⁴⁰² 'Asker-i İslāmla⁴⁰³ şāh-ı enām sa'adetle geçdiler.⁴⁰⁴ Muḥaşşal Lutfi Paşa ḥazretleri⁴⁰⁵ köprüye⁴⁰⁶ kemāl-i ta'alluqlarından⁴⁰⁷ "Bu cisri⁴⁰⁸ biz gitdükden soñra kāfir ḥarāb itmese⁴⁰⁹ bir qulle⁴¹⁰ binā olnup⁴¹¹ ḥıfz u ḥırāsetçüm⁴¹² bir miqdār ādem qonsa" diyü tedārik itdiler.⁴¹³ Ol zamānda⁴¹⁴ vezir-i kebīr müşir Ayās Paşa⁴¹⁵ bu ḥaqire⁴¹⁶ "Qulle⁴¹⁷ yapılmaq tedbiri niçedür"⁴¹⁸ diyü istifsār buyurduqlarında⁴¹⁹ iken⁴²⁰ "Münāsib degildür. Kāfire ḡayret düşüp⁴²¹ bir qaç ādemle⁴²² bir qulle⁴²³ alursa⁴²⁴ nāmı bir qal'e almış olur.⁴²⁵ Belki köprüye iltifāt cā'iz degildür.⁴²⁶ Pādişāh⁴²⁷ devletinde ne maḥallde lāzım⁴²⁸ olursa⁴²⁹ bināsı mümkündür" didüm.⁴³⁰ [4a] Lutfi Paşa⁴³¹ muqābele itdügümden rencide olup⁴³² "Senüñ ḥavfuñ qal'ede ağa olup qalmaqdandır."⁴³³ Ḥaqir daḥı⁴³⁴ "Ḥizmet-i⁴³⁵ pādişāhuñ qullarıyuz. Emr-i şerifleri olnca⁴³⁶ ḥizmetden⁴³⁷ dönüşümüz yoqdur"⁴³⁸ didüm.⁴³⁹

Rubā'ı⁴⁴⁰

Pādişāhuñ qadimī çākeriyüz
 Qal'e ḥıfz itmenüñ daḥı eriyüz⁴⁴¹
 Eskiden quliyuz yeñiçeriyüz⁴⁴²
 Yanar oda girer semenderiyüz⁴⁴³

Ol zamānda⁴⁴⁴ Rüm-ili beglerbegisi olan⁴⁴⁵ Şofī Mehmed Paşa⁴⁴⁶ gerüde idiler. Ḥayli şāhib-tedbīr kimesne⁴⁴⁷ idi.⁴⁴⁸ "Hele ol daḥı gelsün" diyü buyurdılar.⁴⁴⁹ Muḥaşşal bir⁴⁵⁰ zamāndan soñra⁴⁵¹ anlar da Rüm-ili⁴⁵² 'askeri ile⁴⁵³ geldiler.⁴⁵⁴ Anlaruñ ḥuzūrında daḥı⁴⁵⁵ qulle binā⁴⁵⁶ olnmaq⁴⁵⁷ ve cisir ḥıfz⁴⁵⁸ olnmaq⁴⁵⁹ tedāriki⁴⁶⁰ yād olduqda⁴⁶¹ "Sābıqan 'Osmāniyyān Rüm-iline geçdüklerinde⁴⁶² gemilerin yaqmışlar.⁴⁶³ Biz köprüyi⁴⁶⁴ kendümüz kesmek lāzım iken⁴⁶⁵ varalum qal'e yapup⁴⁶⁶ qaçqınlarumuza⁴⁶⁷ girizgāh mı ḥazır idelüm" diyü⁴⁶⁸ qulle⁴⁶⁹ binā olmasından⁴⁷⁰ ferāgat itdürdiler.⁴⁷¹ Andan diyār-ı düşmenden⁴⁷² feth ü zafer müyesser olup bu ḥaqir Lutfi Paşa merḥümü⁴⁷³ qarşulayup⁴⁷⁴ ḥilāfında ḥareket itdügüme⁴⁷⁵ muztarib olmışdur⁴⁷⁶ diyü⁴⁷⁷ ḡāyetde⁴⁷⁸ elem-zede idüm.⁴⁷⁹ Bir maḥallinde cā'iz ki⁴⁸⁰ zararı doqına diyü endişe

eylerdüm.⁴⁸¹ Hikmet Haqqıñdur,⁴⁸² mi'mâr⁴⁸³ 'Acem 'Alisi fevt olup mi'mârlıq mañlıl olur.⁴⁸⁴ Oldemlerde merhûm⁴⁸⁵ vezir-i a'zam Ayâs Paşa dañı âhirete rihlet⁴⁸⁶ eyler.⁴⁸⁷ Merhûmuñ mezârı huşuşında a'yan-ı rûzgâr⁴⁸⁸ "Mi'mâr yoqdur. Bu fenne⁴⁸⁹ mâlik⁴⁹⁰ üstâd-ı kâmil olsa"⁴⁹¹ dirken⁴⁹² Luţfi Paşa "Mi'mâr hâşekî olan Sinân Şubaşı olmaq gerekdür.⁴⁹³ Andan ğayrı bu kâra qâdir⁴⁹⁴ kimesne olmaz" diyü⁴⁹⁵ "Ol qabûl eyler mi? Tarıqından ferâgat itmek câ'iz midür?" dimişler.⁴⁹⁶ Ol zamânda⁴⁹⁷ yeñiçeri ağası⁴⁹⁸ haqiri çağırdup⁴⁹⁹ "Paşa hazretleri⁵⁰⁰ seni mi'mâr itmegi⁵⁰¹ muqarrer itdi.⁵⁰² Yanuñda câ'iz midür?⁵⁰³ Degilse⁵⁰⁴ bir tedârik⁵⁰⁵ eyle" didiler.⁵⁰⁶ Haqir dañı gerçi⁵⁰⁷ tarıqumdan⁵⁰⁸ devr olmaq hâtırası⁵⁰⁹ elem virüp⁵¹⁰ ve yine şoñında⁵¹¹ [4b] niçe câmi'ler binâ idüp⁵¹² dünyevî ve uhrevî niçe⁵¹³ murâdâta vesile olmasun mülâhaza idüp qabûl⁵¹⁴ itdüm.⁵¹⁵

Meşnevi⁵¹⁶

Murâd idindüm olam tâ ki mi'mâr⁵¹⁷
Kemâlümle qoyam 'âlemde âsar⁵¹⁸
Dir idüm kim⁵¹⁹ müyesser eyleye Haq⁵²⁰
Baña bir 'âli beytu'llâh yapmaq⁵²¹
Olacaq varımış hikmet İlâh⁵²²
Gelüp manzûrı oldum pâdişahuñ⁵²³

*Al-hamdu li'llâhi'l-ladî hadanâ li-hâdâ wa mâ kunnâ li-nahtadi lawlâ an-hadanâ'llâh.*⁵²⁴ Devlet-i 'Osmâniyyede bunca pâdişahlaruñ⁵²⁵ hizmet-i şerifleri⁵²⁶ müyesser olup⁵²⁷ niçe⁵²⁸ 'âli cennet-âsa⁵²⁹ câmi'lerin binâ eyledüm.⁵³⁰ Ve bir niçe zamân⁵³¹ rikâb-ı hümâyünlerinde seferde ve⁵³² hâzarda revân u⁵³³ püyân olup müşâhabetleriyle müşerref oldum.⁵³⁴

Beyt⁵³⁵

Şükr ü minnet⁵³⁶ Hudâ-yı Mennâna⁵³⁷
Ki qulın mazhar itdi ihsâna⁵³⁸

DER-BEYÂN-I BİNÂ-YI CENNET-NİŞÂN-I⁵³⁹
ŞEHZÂDE SULTÂN MEHEMMED HÂN⁵⁴⁰
'ALAYHI'R-RAHMATU WA'R-RIDWÂN⁵⁴¹

Bir gün⁵⁴² ol şems-i sipihri kâmkârı⁵⁴³ pâdişahân-ı rû-yi zeminüñ nâmdârı⁵⁴⁴ merhûm⁵⁴⁵ ve mağfürunleh sultân-ı kâmrân Sultân Süleymân Hân⁵⁴⁶ bin Selim Hân⁵⁴⁷ 'alayhi'r-rahmatu wa'l-gufrân hazretlerinüñ⁵⁴⁸ mañbübü'l-qulûb olan şehzâde-i mu'azzez ü⁵⁴⁹ mükerremi⁵⁵⁰ ya'nî Sultân Mehemmed Hân⁵⁵¹ rûh-ı şerifleri için⁵⁵² şehri Sitanbûlda⁵⁵³ Eski Odalar qurbinde⁵⁵⁴ bir câmi'i 'âli binâsına emri hümâyünları olup mañall-i türbede

mübâşeretine fermân-ı şerifleri⁵⁵⁵ vârid olmağın⁵⁵⁶ oldem bennâlar ve⁵⁵⁷ sengtırâşlar⁵⁵⁸ cem' idüp⁵⁵⁹ bir vaqt-i şerifde⁵⁶⁰ ve sâ'at-ı münifde binâya temel urulup⁵⁶¹ yap yap⁵⁶² binâ yirden götürülüp⁵⁶³ qıbabları deryâ-yı leţâfetün⁵⁶⁴ habâbları gibi baş götürdi.⁵⁶⁵ Ve mülevven kemerleri⁵⁶⁶ qavs-i quzağ gibi âsumâna pey-veste oldı.⁵⁶⁷

Beyt

Dikilmiş şanmañuz mermer direklerdür⁵⁶⁸ harî-
minde
Temâşâ itmege tırmuş⁵⁶⁹ niçe serv-i semen-sîmâ⁵⁷⁰

Nesr⁵⁷¹

Ve her şuffe-î dilgüşâsı⁵⁷² bir mesîre-î [5a] şafâ-efzâ olup⁵⁷³ ve iki minâresi⁵⁷⁴ qubbe ile güyâ⁵⁷⁵ bir pîri rûşen-zamîr öninde qıyâma gelmiş iki qıyâmet-qadd civân-ı zibâ⁵⁷⁶ maqâm-ı hizmetde⁵⁷⁷ ber-pâ idi.⁵⁷⁸ Ve harem-i muhteremi taraf-ı şâh-râhda⁵⁷⁹ mişâl-i râh-ı şafâ idi.⁵⁸⁰ Bi-hamdî'llâh⁵⁸¹ 'avn-i ilâhî ile⁵⁸² itmâm⁵⁸³ müyesser oldı.^{ii 584}

Meşnevi⁵⁸⁵

Zihî 'âli binâ-yı cennet-âsa
Havâsî cânfezâ âbî muşaffâ⁵⁸⁶
Olup maqbûl-ı 'âlem câmi'i hüb⁵⁸⁷
Huzûr-ı şehde düşdi hayli mergüb
Şalup bünyâd qıldum diqqat-i tam⁵⁸⁸
İdüp itmâm⁵⁸⁹ biñ sa'y ü iqdâm⁵⁹⁰
Çalışdum fazl-ı Haqqla niçe günler⁵⁹¹
Tamâmı oldı⁵⁹² hayr ile müyesser⁵⁹³
Baña ol şâh istihsânlar itdi⁵⁹⁴
Niçe ummaduğum ihsânlar itdi⁵⁹⁵

Muhaşşal pâdişah-ı devrân⁵⁹⁶ ve⁵⁹⁷ vüzerâ' (vü) a'yanuñ⁵⁹⁸ bu haqir resm eyleyüp⁵⁹⁹ binâ itdügüm⁶⁰⁰ seksen yirde⁶⁰¹ câmi'i şerif ve dörtyüzden ziyâde mes-cid-i⁶⁰² münif⁶⁰³ vâqi' olup⁶⁰⁴ altmış yirde medâris⁶⁰⁵ ve otuz iki sarây⁶⁰⁶ ve on çoquz⁶⁰⁷ türbe ve yedi dârü'l-qurrâ ve on yedi 'imâret ve⁶⁰⁸ üç dârü's-şifâ⁶⁰⁹ ve yedi yirde köprü⁶¹⁰ ve on beş yirde şu yolu kemerleri⁶¹¹ ve altı mañzen ve on çoquz hân⁶¹² ve otuz⁶¹³ üç⁶¹⁴ hammâm⁶¹⁵ binâ olımmışdur.⁶¹⁶

DER-BEYÂN-I BİNÂ-YI TÂQHÂ-YI FELEK-NİŞÂN
BERÂ-YI ÂMEDEN-İ⁶¹⁷ ÂB-I REVÂN-I
ÇEŞMEHÂ-YI⁶¹⁸ MAQBÛL-İ ŞEHR-İ İSTÂNBÛL
VE⁶¹⁹ HAYR-İ LATİF-İ ÂN⁶²⁰ SÜLEYMÂN-I İNS Ü
CÂN PÂDİŞÂH-I CİHÂN 'ALAYHI'R-RAHMATU
WA'R-RIDWÂN⁶²¹

Hân Süleymân⁶²² o ser-çeşme-'i cüd u ihsân⁶²³
İtdi maqşüd ki sir-âb ola lutfiyle cihân⁶²⁴
Ebr-i feyziyle ire teşnelere âb-ı revân
Nüş idüp⁶²⁵ haşre⁶²⁶ degin ide du'â pîr (ü) ci-
vân⁶²⁷

Bir seher-gâh⁶²⁸ ol mihr-i sipihr-i⁶²⁹ saltanat u cihân-
bânî-i⁶³⁰ şadr-nişîn-i evreng-i husrevânî şehbâz-ı hü-
mâyün-bâl-ı ferruḥ-fâl sa'âdet-nişân u felek-âşiyân⁶³¹
merhûm ve mağfûrunleh⁶³² Sultân Süleymân bin Selim
Hân⁶³³ 'alayhi'r-rahmatu wa'l-ğufrân âfitâb-ı cihântâb⁶³⁴
mişâl cemâl-i bâ-kemâli ile⁶³⁵ cihânî nûrânî eyleyüp
seyr-i kenâr iderken⁶³⁶ etrâf-ı şehri Sitânbûlda⁶³⁷ Kâğıd-
hâne yazuların⁶³⁸ geşt ü güzâr iderek sa'âdet ile⁶³⁹ yol-
ları bir hurrem sebze-zâra ve bir⁶⁴⁰ dilkeş çemenzâra⁶⁴¹
irüşür ki⁶⁴² âb-ı⁶⁴³ revânî⁶⁴⁴ serâb-âsâ⁶⁴⁵ hâr u hâşâk
içinde nihân olup câbecâ yolları⁶⁴⁶ harâb u yebâb⁶⁴⁷
olup zulmet-i hâk-i siyâhda⁶⁴⁸ çeşme-'i hayvân-mişâl⁶⁴⁹
'ayn-ı⁶⁵⁰ 'âlemde(n)⁶⁵¹ nihân olmuş.⁶⁵²

Beyt⁶⁵³

Qaçgın gibi bozup meger ol âb bendini⁶⁵⁴
[5b] Qılmış nihân hâr u has içinde kendini⁶⁵⁵

Çünkü sa'âdetlü pâdişâh-ı 'âlempenâhuñ⁶⁵⁶ bu âb-ı
muşaffâya habâb-âsâ⁶⁵⁷ nazarı düşdi bâdi-i nazarda
bu âb-ı revânun⁶⁵⁸ şehri⁶⁵⁹ Sitânbûla⁶⁶⁰ gelmesini
çeşm-i cihân-binine âsân görünüp⁶⁶¹ bu kaçqını yola
getürüp⁶⁶² teşne-gân-ı 'âlemi⁶⁶³ sir-âb itmege⁶⁶⁴ niyyet-i
hayr ile⁶⁶⁵ rahş-ı himmeti vâdi-'i 'azimete sürüp sarây-ı
hümâyûna⁶⁶⁶ geldüklerinde⁶⁶⁷ a'yân-ı saltanatı cem⁶⁶⁸
idüp bu şehrun⁶⁶⁹ sâbıqan bâ'îş-i neşv (ü) nemâsı⁶⁷⁰
olan âb-ı revân-baḥş u dilgüşâsı⁶⁷¹ ne tarîqle geldüğün⁶⁷²
tecessüs ü tefahhuş buyurduqlarında aşhâb-ı tevâriḥ
qavli⁶⁷³ üzre hikâyet-i seلفden qışsa buña müncer
olurⁱⁱⁱ ki "Sâbıqan bânî-'i şehri Qostantiniyye⁶⁷⁴ olan⁶⁷⁵
Yânqo bin Mâdyân bu şehri⁶⁷⁶ bünyâd eyledükde yedi
tağı qal'enün içine alup Cezire-i Heft Cebel diyü ad
virmişler.⁶⁷⁷ Ol zamânda 'âli binâlarun⁶⁷⁸ âb-ı bârânın
cem' itmege⁶⁷⁹ hâliçler⁶⁸⁰ binâ eylemişler.⁶⁸¹ Hâlen
çuqur bostânları⁶⁸² anlardan nişânedür. Ve At Meydânı
altında⁶⁸³ Binbirdirek anlardandır.⁶⁸⁴ Anlarda cem'
olınan⁶⁸⁵ yağmur şularıyla⁶⁸⁶ geçinürler imiş.⁶⁸⁷ Şoñra

bir pâdişâh daḥı⁶⁸⁸ Qırq Çeşme kemerlerin binâ idüp
ol cânibden⁶⁸⁹ şu getürmüş. Ba'dehü⁶⁹⁰ âmiziş-i âb u
hâkle⁶⁹¹ merkezinden ayrılıp nâ-büd olmuşdur." diyü⁶⁹²
pâdişâh-ı 'âlempenâha 'arz olınuqda⁶⁹³ merhûm ve
mağfûr⁶⁹⁴ "Her şan'atun üstâdı⁶⁹⁵ ve her Bi-sütünun⁶⁹⁶
Ferhâdı vardır.⁶⁹⁷ Bu kârı mi'mâr ile müşâvere
lâzımdur.⁶⁹⁸ Bunuñ lâzım olan⁶⁹⁹ 'amelisidür 'ilmisi
degildir."⁷⁰⁰ diyüp⁷⁰¹ ol Süleymân-ı ins ü cân bu⁷⁰² mür-ı
nâ-tüvânı⁷⁰³ haqqında emri 'âlişânları bu vechle⁷⁰⁴ vârid
olur ki⁷⁰⁵ "Mi'mâr-ı kâr-güzâr bu âb-ı revânun⁷⁰⁶ şehri
Sitânbûla⁷⁰⁷ gelmesi bâbında diqqat u ihtimâm⁷⁰⁸ itsün
ki⁷⁰⁹ bu hayr-i bî-naẓîr⁷¹⁰ tamâm olması⁷¹¹ maqşüd-i
şerîf-i 'âlem-gürümdür"⁷¹² diyü bu bendelerine⁷¹³ şu
yolları⁷¹⁴ ahvâlin sipâriş eylediler.⁷¹⁵

Beyt

Bağladum⁷¹⁶ künk gibi bir niçe yirden kemeri⁷¹⁷
Olmağičün bu şafâ-baḥş⁷¹⁸ şuyun râhberi⁷¹⁹

Bu⁷²⁰ haqîr daḥı⁷²¹ Allâha tevekkül eyleyüp⁷²² havâyî
terâzû ile⁷²³ vâdilerün⁷²⁴ bülend ü pestin yoqlayup⁷²⁵
[6a] ol eski şu yolların⁷²⁶ gubegü cüst-ü-cüda⁷²⁷ bu⁷²⁸
emri 'azimün fikrinde ol Cenâb-ı⁷²⁹ Qâdi'l-hâcâta
münâcât idüp⁷³⁰ dir idüm ki⁷³¹ "Ey Sâni-'i perverdgâr
ve ey Qâdir u Cebbâr.⁷³² Bu mür-ı hâksâr-ı⁷³³ bî-dil ü
bî-kârün ne miqdârı ola ki⁷³⁴ hizmet-i⁷³⁵ Süleymân-ı
zamânda qavline i'tibâr ola."⁷³⁶

(Mısrâ')⁷³⁷

Meger 'inâyet-i tu destgîr-i⁷³⁸ mâ bâşed

diyüp⁷³⁹ muḥaşşal ol giriverlerde⁷⁴⁰ girizân olan⁷⁴¹ âb-ı
revânun rehğüzârı harâb u yebâb olup nihân [ü]
girizân olan âb çemenzâr arasından cânib-i şahrâya⁷⁴²
revân⁷⁴³ olmuş idi.⁷⁴⁴ Muḥaşşal⁷⁴⁵ pıñarı⁷⁴⁶ başından⁷⁴⁷
avlayup⁷⁴⁸ cânib-i kühdan⁷⁴⁹ bir ḥendeq kesüp
şahrâya yayılan şuyı⁷⁵⁰ 'aynı ile ol dereden⁷⁵¹ getürüp
bende çeküp⁷⁵² 'ilm-i hendese⁷⁵³ tarîqınca tahtalara
lüleler taqup⁷⁵⁴ qaç lülele taḥammüli olduğun⁷⁵⁵
bildükdenşoñra⁷⁵⁶ hemân ol qiyâs üzre sâ'ir⁷⁵⁷ dere-
lerün de⁷⁵⁸ sebze vü neşv (ü) nemâsından⁷⁵⁹ 'ayn-ı
hendese ile⁷⁶⁰ taqrîbi yazup⁷⁶¹ pâdişâh-ı 'âlempenâh
hâzretlerine⁷⁶² bu vechle⁷⁶³ beyân itdümki⁷⁶⁴ "Sa'âdetlü
Pâdişâhum bu zulmet-i hâkda⁷⁶⁵ ol çeşme-'i cândan
nişân ve bu⁷⁶⁶ hazrâ-yı Hızr-ı zamândan⁷⁶⁷ aḥbâr-ı âb-ı
hayvân⁷⁶⁸ 'uqalâ-yı üli'l-ebşâra günden⁷⁶⁹ 'ayândur.
Ve bu⁷⁷⁰ vâdilerün⁷⁷¹ şuyı zâhir ve yolları daḥı öylelik
yola degin⁷⁷² hâzır. Hemân⁷⁷³ bunuñ tamâm olması⁷⁷⁴
himm-i şehinşâhiye dâ'irdür."⁷⁷⁵

Qıt'a

Ey Süleymân-ı zamân taht-ı sa'âdetde budur
 'Arzı⁷⁷⁶ bu mür-ı za'îfün ayağın toprağına
 Himmet eyleñ⁷⁷⁷ kim şu⁷⁷⁸ aqduğı yire⁷⁷⁹ yine
 aqar
 Aqa gelmişdür⁷⁸⁰ Sitanbulun o bağ u rāğına⁷⁸¹

Nesr⁷⁸²

Ol Süleymân-ı ins ü cān⁷⁸³ bu mür-ı nā-tüvānla⁷⁸⁴
 meşveret idüp⁷⁸⁵ sa'âdetle buyurdılar ki⁷⁸⁶ "Bu şularun
 gelmesi⁷⁸⁷ ne tariqle⁷⁸⁸ mümkün ola?"⁷⁸⁹ Ben dağı
 "Pādişāhum bunda iki tariq vardır. Biri oldur ki⁷⁹⁰
 bendelerünüzün⁷⁹¹ hadd u haşrı yoq.⁷⁹² Buyuruñ her
 biri⁷⁹³ hizmete⁷⁹⁴ cān virirler.⁷⁹⁵ Biri dağı⁷⁹⁶ budur ki⁷⁹⁷
 ücretle⁷⁹⁸ herkese dest-müzd ta'yin olma.⁷⁹⁹ Hāzine
 şarf olunup⁸⁰⁰ üstādiyye ile işlene."⁸⁰¹ Merhūm ve
 mağfürunleh⁸⁰² "Evvelki tedbirünün⁸⁰³ bize fā'idesi
 olmayup⁸⁰⁴ el-hayrı olur⁸⁰⁵ tedbir şoñra olan tedbirdür
 ki kendü mālumuzdan⁸⁰⁶ ücret ile getürevüz.⁸⁰⁷ Kim-
 senün zerre miqdārı hātırı rencide⁸⁰⁸ [6b] olmaya"
 diyü buyurdılar.⁸⁰⁹

Nazm⁸¹⁰

Zihî sultān-ı gāzi şāh-ı 'ādil
 Ki andan olmaya āzürde bir dil⁸¹¹

Nesr⁸¹²

Pes bu mür-ı nā-tüvānuñ⁸¹³ bu güne tedbirine āferin
 idüp⁸¹⁴ bu hayr-i meserret eşerden⁸¹⁵ ferhān u şādān
 olup⁸¹⁶ ol zamānda⁸¹⁷ ağalardan 'Alî Ağa ki şoñra Mısr
 paşası olmışdur Keylün 'Alî Paşa dimekle ma'rūfdur⁸¹⁸
 emīn-i binā naşb olup hūddām-ı⁸¹⁹ āsitāne-'i sa'âdet-
 penāhdan⁸²⁰ ve mu'temedān-ı pādişāhdan⁸²¹ niçe
 üstād-ı kārđān cem' olup⁸²² bir vaqt-i şerif⁸²³ ve sâ'at-i
 laţifde ma'hūd olan şu yollarına⁸²⁴ el urup etrāfin açup
 ta'mire mübāşeret olındı.⁸²⁵ Bir qaç gündenşoñra⁸²⁶
 qıssa-'i āb-ı revān her lisānda cereyān⁸²⁷ idüp⁸²⁸ hālıq
 arasında vāqi' olan raṭb u yābis⁸²⁹ kelimāti emīn-i
 binā⁸³⁰ ittifāq-ı a'yān ile⁸³¹ Süleymān-ı zamāna 'arz
 idüp⁸³² ferāğatı⁸³³ cānibin evlā ve ahrā göstermek
 qaşdına⁸³⁴ vüzerā-yı nigū-rāy vāfir⁸³⁵ māl u hazāyin⁸³⁶
 hıfz u hırāseti⁸³⁷ lāzımdur diyü⁸³⁸ bu kārūñ ref'ini
 murād idünürler.⁸³⁹ 'Arzlarında dirler ki⁸⁴⁰ "Sa'âdetlü
 Pādişāhum bu hayr-ı āb-ı revān⁸⁴¹ şadaqāt-i cāriye⁸⁴²
 meşābesinde⁸⁴³ bir feyz-i 'amīm⁸⁴⁴ ve hayr-i 'azımdür.⁸⁴⁵
 Lākin⁸⁴⁶ 'uqalā ortasında şu peydā u hüveydā değil
 iken⁸⁴⁷ yalnūz⁸⁴⁸ mi'mār söziyle mübāşeret-i⁸⁴⁹ kār ü
 hazine⁸⁵⁰ dökmek ile şehre şu gelmesin kim bilür.⁸⁵¹
 Hūşüşā bunca kühsārî hāke⁸⁵² berāber itmege⁸⁵³ māl-ı

bī-şümār şarf olunmaq lāzım gelür.⁸⁵⁴ Bu mi'mār⁸⁵⁵
 'ilm-i gaybden⁸⁵⁶ haberdār midür ki⁸⁵⁷ bu miqdār⁸⁵⁸
 lüle şu vardır diyü⁸⁵⁹ ta'yin eyler.⁸⁶⁰ Bunı bilmez mi
 ki⁸⁶¹ hazine döküp⁸⁶² niçe çeşme-sārūñ⁸⁶³ rehğüzārın
 ihzār iderler⁸⁶⁴ şuyı⁸⁶⁵ gayrı cānibine⁸⁶⁶ firār eyler.⁸⁶⁷
 Bu rüşendür ki her şu yolu⁸⁶⁸ şuya delil⁸⁶⁹ ve her sebze-
 zārda çeşme-'i selsebil olmaz."⁸⁷⁰

Beyt⁸⁷¹

Şu değil bu hayāl-i hāb⁸⁷² ancaq
 Ser-i ābı qamu serāb ancaq⁸⁷³

diyü merhūmı bir mertebe şafā-yı ābdan⁸⁷⁴ mehcür u
 pürtāb iderler ki⁸⁷⁵ āteş-i gāzabla mihr-i⁸⁷⁶ cihāntāb-
 girdār⁸⁷⁷ qaşd-ı āzār-ı dil-i zār u⁸⁷⁸ bī-qarār ile yola
 giderler.⁸⁷⁹ Faqir bu ahvālden⁸⁸⁰ [7a] gāfil⁸⁸¹ ibtidādan
 bu derelerün⁸⁸² yuqaruların⁸⁸³ kesdirüp her derecede⁸⁸⁴
 ne miqdār⁸⁸⁵ şu var ise cem⁸⁸⁶ idüp lüleler ile aqıtmaq⁸⁸⁷
 tedārikinde[n]⁸⁸⁸ eñ şoñrağı⁸⁸⁹ dere ki şehirden⁸⁹⁰
 cānibe⁸⁹¹ vāqi' olur⁸⁹² aña el urmaq şadedinde iken⁸⁹³
 sa'âdetlü pādişāhum⁸⁹⁴ sâ'ir zamānda seyr tariqiyle⁸⁹⁵
 şikār iderek gelürler idi⁸⁹⁶ bu def'a gāyet⁸⁹⁷ 'acele ile
 tenhā⁸⁹⁸ çıqageldiler. Emīn-i binā ile⁸⁹⁹ bu haqir dağı
 selāmlayup turduq.⁹⁰⁰ Pādişāh hazretleri "Mi'mār⁹⁰¹ bu
 derecede⁹⁰² nemiqdār şu var?"⁹⁰³ didükleri maḥallde⁹⁰⁴
 bende dağı⁹⁰⁵ "Sa'âdetlü Pādişāhum⁹⁰⁶ tahmīn olunan
 üzre yazılmışdur⁹⁰⁷ beş lüle añların"⁹⁰⁸ didüğümde⁹⁰⁹
 emīn-i binā ta'arruz⁹¹⁰ veçhiyle⁹¹¹ "Pādişāhum mi'mār
 ağa⁹¹² bendeñüz⁹¹³ 'aceb fenninde⁹¹⁴ māhir üstād-ı
 kāmildür.⁹¹⁵ Zir-i zeminde nihān olan⁹¹⁶ şuyı⁹¹⁷ rü-yi
 zemindeki⁹¹⁸ gibi bilür. Bu bābda hālıq-ı 'ālemün⁹¹⁹
 hilāfında⁹²⁰ bir özge ma'nāya vāşıldur"⁹²¹ didüğü
 maḥallde⁹²² bildüm ki bu bābda niçe⁹²³ güft (ü) gū
 olmuşdur.⁹²⁴ Lāzım geldi ki⁹²⁵ sa'âdetlü pādişāha⁹²⁶
 cevāb-ı bā-şavāba⁹²⁷ müteveccih olam. Pes du'ā
 eyleyüp⁹²⁸ eytdüm:⁹²⁹

Meşnevi⁹³⁰

Pādişāhum müdām var olasın
 Taht-ı devletde⁹³¹ ber-qarār olasın
 Ben ne hākum ki hem-çü Hızr-ı zamān
 İdem izhār çeşme-'i hayvān
 Lık fennümde hayli üstādum⁹³²
 Hüsrevā⁹³³ hizmetünde Ferhādum⁹³⁴
 N'ola olsa bu mür-ı zār ü zelil⁹³⁵
 Sen Süleymāna böyle hayra delil
 Vire mennā-'ı hayra Haqq⁹³⁶ inşāf⁹³⁷
 İrişür menzile bu çeşme-'i şāf⁹³⁸
 Nüş idüp şubh u şām⁹³⁹ bay u gedā
 İdeler pādişāha hayr du'ā⁹⁴⁰

Çünkü pâdişahuñ⁹⁴¹ geldügin gördüm⁹⁴² yuqaruda şu olan derelere⁹⁴³ âdemler gönderüp lülelerin⁹⁴⁴ tertib itmege⁹⁴⁵ muqayyed olmışdum.⁹⁴⁶ Pâdişâh-ı 'âlempenâh⁹⁴⁷ hazretleri⁹⁴⁸ "Qanı⁹⁴⁹ 'arz olunan şular nirededür? Gel göster!"⁹⁵⁰ didüklerinde⁹⁵¹ yola düşüp ikinci dereye varınca⁹⁵² üftân u hizân mürde-'i bî-cân gibi nâ-tüvân olup⁹⁵³ cenâb-ı Meliki'l-Mennâna⁹⁵⁴ her ân niyâzdan hâlî olmayup⁹⁵⁵ ol Qâdi'l-hâcâta⁹⁵⁶ münâcât idüp dir idüm.⁹⁵⁷

[7b] Meşnevi⁹⁵⁸

Yâ İlâhî 'alim ü dânasın⁹⁵⁹
Cümle ezdâddan⁹⁶⁰ müberrâsın⁹⁶¹
Beni vâdi-'i gamda⁹⁶² zâr itme
Şeh yanında zelil ü hor itme⁹⁶³

Pes ol dereye⁹⁶⁴ varduq ki otuz lüle şu 'arz⁹⁶⁵ olınmışdur.⁹⁶⁶ Tahtalar ile lüleleri⁹⁶⁷ qonmuş⁹⁶⁸ otuz lüle şu aqduğından mâ'adâ üzerinden⁹⁶⁹ ziyâdesi on lüle miqdârı⁹⁷⁰ şu taşup aqar.⁹⁷¹ Sa'âdetlü pâdişâh⁹⁷² ol âb-ı muşaffâyı⁹⁷³ gördükde bir miqdâr şafâ hâşıl⁹⁷⁴ idüp⁹⁷⁵ "Mi'mâr gel berü! Şu hemân bu mıdur?"⁹⁷⁶ Gayrı yirlerde⁹⁷⁷ dağı⁹⁷⁸ var mıdur?" didüklerinde⁹⁷⁹ "Belî⁹⁸⁰ sa'âdetlü⁹⁸¹ pâdişâhum,⁹⁸² iki derede dağı⁹⁸³ bunlaruñ emsâli şular⁹⁸⁴ hâliyyâ pâdişâh devletinde câridür.⁹⁸⁵ Pâdişâhum 'arz olunan⁹⁸⁶ yüz lüle ammâ ziyâdesi⁹⁸⁷ elli lüle dağı⁹⁸⁸ olmaq⁹⁸⁹ muhaqqaqdur.⁹⁸⁹ Huşûşâ⁹⁹⁰ eyyâm-ı bâhürdur⁹⁹¹ aslâ şular⁹⁹² bundan eksik olmaz" diyü du'â eyledüm.⁹⁹³

Nazm⁹⁹⁴

Pâdişâhum revân ola her dem
Şu gibi hâk-i pâyuña 'âlem⁹⁹⁵
Kelimâtuñ mişâl-i çeşme-'i cân⁹⁹⁶
Vire dilteşneye şafâ her ân⁹⁹⁷
Umarın vire saña⁹⁹⁸ Hayy (u) Şamed⁹⁹⁹
Hızr-ı zinde gibi hayât-ı ebed¹⁰⁰⁰
Taht-ı devletde kâmrân olasun¹⁰⁰¹
Baht u 'izzetle hem 'inân¹⁰⁰² olasun¹⁰⁰³

Andan¹⁰⁰⁴ sa'âdetlü¹⁰⁰⁵ pâdişâhumla¹⁰⁰⁶ bir dereye dağı 'azimet¹⁰⁰⁷ müyesser olup¹⁰⁰⁸ anda dağı kemâkân¹⁰⁰⁹ bir niçe lüle şu¹⁰¹⁰ revân olmuş görüp ol¹⁰¹¹ (âb-ı)¹⁰¹² muşaffâdan¹⁰¹³ şafâyla nüş eyleyüp¹⁰¹⁴ bu hayra cân u dilden 'azimeti¹⁰¹⁵ muqarrer eyleyüp¹⁰¹⁶ bir dereye dağı¹⁰¹⁷ revâne oldılar.¹⁰¹⁸ Anda dağı âb-ı muşaffânun¹⁰¹⁹ le'tâfet ile cereyanın¹⁰²⁰ müşâhede eyleyüp¹⁰²¹ mübârek qaşlarının¹⁰²² çini¹⁰²³ gidüp mevc-i deryâ-yı gâzabları¹⁰²⁴ bi't-tamâm teskin olup¹⁰²⁵ bu

haqîri¹⁰²⁶ hıl'at ü in'âm-ı kâmkârile¹⁰²⁷ ser-firâz¹⁰²⁸ idüp¹⁰²⁹ bir niçe¹⁰³⁰ veçhile aqrânundan mümtâz¹⁰³¹ eylediler.¹⁰³²

Beyt

Bî-sütün-ı dehrde ol Hüsrev-i şîrin-sühan¹⁰³³
Bende de cân oynamaqda¹⁰³⁴ hizmetinde kühken¹⁰³⁵

Ammâ¹⁰³⁶ ol ser-hayli ehl-i nifâquñ hâr ü¹⁰³⁷ hâşâk-ı¹⁰³⁸ küdüret âb-ı hayâtın¹⁰³⁹ bî-nâm u nişân itmek maqâmına vardı.¹⁰⁴⁰ Sa'âdetlü pâdişâh¹⁰⁴¹ aslâ emîn-i mezkûra¹⁰⁴² iltifât eylemeyüp¹⁰⁴³ bu haqîri el'tâf-ı 'amîmeleri ile¹⁰⁴⁴ [8a] şādān eyleyüp¹⁰⁴⁵ taht-ı devlete¹⁰⁴⁶ 'azîmet maħallinde hikmet-i İlâhiyye ile lisânuma câri oldiki¹⁰⁴⁷ "Sa'âdetlü Pâdişâhum bu bendeñün¹⁰⁴⁸ şu yolları binâsında¹⁰⁴⁹ niçe taşarruf-ı hâşşum vardur. Cümleden beri bu¹⁰⁵⁰ derelerün her birinde¹⁰⁵¹ havzlar ve kâfirî mermer oluqlar¹⁰⁵² olmaqdur.¹⁰⁵³ Mürür-ı eyyâmla¹⁰⁵⁴ yıqılıp zir-i zemînde¹⁰⁵⁵ bî-nişân olmışdur.¹⁰⁵⁶ İnşâ'allâhu ta'âlâ pâdişâh-ı¹⁰⁵⁷ cihân-penâh¹⁰⁵⁸ devletinde 'an-qarib zühür itmek ümîd olmur" didüm.¹⁰⁵⁹ Bu¹⁰⁶⁰ cevâb-ı bâ-şavâba teslim idüp¹⁰⁶¹ tamâm şafâ ile¹⁰⁶² sarây-ı hümâyünlarına¹⁰⁶³ revâne¹⁰⁶⁴ oldılar.^{iv} *Al-fâlu 'alâ mâ-jarâ.* Hikmet-i Hudâ¹⁰⁶⁵ ile¹⁰⁶⁶ ol derelerün her birinde kârgir 'âlî havzlar ve zibâ yekpâre¹⁰⁶⁷ mermerden oluqlar bir¹⁰⁶⁸ niçe yirde¹⁰⁶⁹ zâhir oldu.¹⁰⁷⁰ Mezkûr emîn-i binâ her birinde¹⁰⁷¹ sa'âdetlü pâdişâha¹⁰⁷² müjdeciler gönderdi.¹⁰⁷³ Yine bir müddetdensoñra¹⁰⁷⁴ sa'âdetlü pâdişâh¹⁰⁷⁵ devletle gelüp¹⁰⁷⁶ çıkan havzları¹⁰⁷⁷ ve mermer nâvdânları¹⁰⁷⁸ seyrân eyleyüp¹⁰⁷⁹ bu haqîri¹⁰⁸⁰ hıl'at-ı ihsân u iltifât-ı i'tibâr ile¹⁰⁸¹ kâmkâr¹⁰⁸² eylediler ki¹⁰⁸³ maħsûd-ı a'yân-ı rüzgâr oldum.¹⁰⁸⁴

Nazm¹⁰⁸⁵

Mazhar düşünce lutf-i şeh-i dâd-güstere¹⁰⁸⁶
Ol demde¹⁰⁸⁷ himmeti ile¹⁰⁸⁸ el urduq kemerlere¹⁰⁸⁹
Dökdük o yolda şu yirine simle zeri¹⁰⁹⁰
Eflâke irdi qavs-ı quzah-veş kemerleri¹⁰⁹¹
Yolından eyledük şuları çeşmeye revân¹⁰⁹²
Qıldı¹⁰⁹³ du'â-yı hayrı¹⁰⁹⁴ bize şâh-ı ins ü cân¹⁰⁹⁵

Nesr¹⁰⁹⁶

Cümle kemerlerden birisi Uzun Kemer dimekle¹⁰⁹⁷ meşhûr olmuşdur.¹⁰⁹⁸ Qâmeti yigirmi zirâ^c ve tûli biñ ikiyüz¹⁰⁹⁹ yigirmi zirâ^cdur.¹¹⁰⁰ Ve biri dağı Qovuq Kemerdür ki qaddi yetmiş zirâ^cdur¹¹⁰¹ temeliyle.¹¹⁰² Ve Güzelce Kemer dağı¹¹⁰³ bir kaç 'âlî kemerlerdür.¹¹⁰⁴ Ve Mağlova Kemerî¹¹⁰⁵ üç tabaqadur.¹¹⁰⁶ Tabaqasunuñ

köprü mişâlinde¹¹⁰⁷ yolu vardır. Atlu geçer.¹¹⁰⁸ Qaddi altmış beş zirâ¹¹⁰⁹ ve temeli on sekiz zirâ'dur.¹¹¹⁰ Ve Müderris Köy¹¹¹¹ Kemerleri dağı¹¹¹² bir kaç kemerdür.¹¹¹³ Ve ol havz-ı 'âli ki mecma'u'l-enhârdur.¹¹¹⁴ zir-i zeminde binâsı temeliyle¹¹¹⁵ (şöyle)¹¹¹⁶ mülâhaza oluna ki¹¹¹⁷ Galata Qullesincedür.¹¹¹⁸

Meşnevî¹¹¹⁹

O râh-ı dil-keş ü âb-ı muşaffâ¹¹²⁰
Olur 'aynen tüsemme Selsebilâ¹¹²¹
O havz-ı mehves-i¹¹²² hûb-ı müdevver¹¹²³
Olur bâğ-ı cinânda havz-ı Kevşer¹¹²⁴

Nesr¹¹²⁵

Andan şoñra¹¹²⁶ tamâm yollarını ta'mir idüp¹¹²⁷
niçe¹¹²⁸ (mâl-i firâvân ve)¹¹²⁹ zahmet-i bi-pâyânla¹¹³⁰
bir gün ol âb-ı revâmı¹¹³¹ Qırq Çeşme [8b] semtine¹¹³²
revân eyledük.¹¹³³ Cenâb-ı şâh-ı cihâne¹¹³⁴ müjdeciler
revâne oldı.¹¹³⁵

Nazm¹¹³⁶

Didiler ey şâh-ı 'âlem Hüsrev-i encüm-şaşem¹¹³⁷
Baht u 'izz ü devletün olsun ziyâde dem-be-dem¹¹³⁸
Hamdüli'llâh pâdişâhum¹¹³⁹ geldi ol âb-ı revân
Oldı âsüde devâm-ı devletünde ins ü cân¹¹⁴⁰

Nesr¹¹⁴¹

Meger oldem¹¹⁴² sa'âdetlü pâdişâh âdem gönderüp
tâze gelen şudan Sarây-ı 'Âmireye¹¹⁴³ getürmişler.¹¹⁴⁴
Ba'zılar¹¹⁴⁵ "Bunda yeñi şu râyihası yoq.¹¹⁴⁶ Dağı
eski şudur" diyü¹¹⁴⁷ mu'araza olunmuş.¹¹⁴⁸ Bu haqır
dağı gubâr-ı maqdemlerine¹¹⁴⁹ şafâ-yı âbla¹¹⁵⁰
revâne olduğumda¹¹⁵¹ ağalar bu şuyuñ râyihası
olmaduğumuñ¹¹⁵² sebebin su'âl¹¹⁵³ itdüklerine¹¹⁵⁴
binâ'en cevâb virüp eyitdüm¹¹⁵⁵ "Sa'âdetlü pâdişâha
ma'lümdür ki¹¹⁵⁶ bu şuyı künk ile¹¹⁵⁷ getürmedük.¹¹⁵⁸
Bu bir ırmağdur ki¹¹⁵⁹ kârgîr yollar ile¹¹⁶⁰ revâne eyledük
ki¹¹⁶¹ gill u gışşden¹¹⁶² pâk bir 'ayn-ı tâbnâkdur"¹¹⁶³
diyüp du'â eyledüm.¹¹⁶⁴ Oldemde dağı¹¹⁶⁵ hıl'at u
in'âmla¹¹⁶⁶ serfirâz oldum.¹¹⁶⁷ Ol zamânda¹¹⁶⁸ vezir-i
a'zam olan şâhib-i sa'âdet¹¹⁶⁹ murâd idindiler ki¹¹⁷⁰
şehr içinde Qırq Çeşme Başı gibi bir niçe¹¹⁷¹ yirde
ser-çeşmeler peydâ olup¹¹⁷² andan saqqâlar¹¹⁷³ her
maħalleye irişdüreler.¹¹⁷⁴ Merhûm pâdişâh-ı cihân-
penâh buyurdılar ki¹¹⁷⁵ "Benüm maqşüdüm¹¹⁷⁶ bu şu
her maħalleye revâne ola.¹¹⁷⁷ Çeşme binâ olunacaq
yirde¹¹⁷⁸ çeşme ve çeşmeye qâbiliyyet olmayup yük-
sek yirlerde¹¹⁷⁹ tatlu quyular ola ki¹¹⁸⁰ şu yolu içine

uğraya¹¹⁸¹ tâ kim¹¹⁸² her yirde pirlir¹¹⁸³ ve za'ife tul
hâtunlar¹¹⁸⁴ ve uşacuç oğlanuçlar¹¹⁸⁵ destilerin ve
bardaqların¹¹⁸⁶ taldurup¹¹⁸⁷ devâm-ı devletüme du'â
eyleyeler."¹¹⁸⁸

Beyt¹¹⁸⁹

İdüp Haqq destgiri¹¹⁹⁰ her esirün¹¹⁹¹
Mu'ini oldılar bay u faqirün

Nesr¹¹⁹²

*Bi-ħamdi'llâhi'l-Maliki'l-Mannân*¹¹⁹³ ol Süleymân-ı za-
mâna bu qadar¹¹⁹⁴ ins ü cânuñ¹¹⁹⁵ du'ası yeter ki ilâ-
intihâ'i'z-zamân¹¹⁹⁶ şâm u seher pîr (ü) civân şenâlarını
vird-i zebân¹¹⁹⁷ ve hîrz-ı (cân)¹¹⁹⁸ idinürler.¹¹⁹⁹

Mesnevî

Zihî sultân-ı ebu'l-ħayrât gâzi
Selâtin-i cihânüñ ser-firâzi
Getürdi çeşmeler Sultân Süleymân
Anuñ ħayrâtına yoq ħadd¹²⁰⁰ u pâyân¹²⁰¹
Dimişler seyr idenler rûzgârı
Olur bir ħayr-ı cârî¹²⁰² mâ'i cârî¹²⁰³
Ĥazîne dökdi şu yolına¹²⁰⁴ ol şâh¹²⁰⁵
Du'â ide içen şâm (u) sehergâh¹²⁰⁶
Nitekim ehl-i Mışrı Nil her ân¹²⁰⁷
Sitanbül ħalqını ol qıldı reyyân¹²⁰⁸
Çeküp şemşîr qıldı qaşd-ı küffâr
Ĥazâ üstünde virdi¹²⁰⁹ cânı nâ-çâr
Açup Bulğâr ile¹²¹⁰ Efrenc (u) Rûsî¹²¹¹
Tamâm aldı qılâ'-i Engürüsü¹²¹²
'İmâretle medâris qıldı muħkem
Binâ-yı câmi' ve dârü's-şifâ hem¹²¹³
[9a] Yiye andan¹²¹⁴ gedâ¹²¹⁵ vü bay ni'met¹²¹⁶
Tura turduqça 'âlem tâ qiyâmet¹²¹⁷
O şâhuñ rûhiyçün¹²¹⁸ her saqqâya
Sebil eyler turup bay u gedâya¹²¹⁹
Bürehne-pâ¹²²⁰ olur¹²²¹ Sa'dî-i şeydâ
Ĥüseyn-i Kerbelâ 'aşqına saqqâ¹²²²
İrüp Ĥızra olur pîr-i hünerver¹²²³
Şu gibi ħayr olmaz¹²²⁴ ey birâder¹²²⁵
Olup¹²²⁶ her¹²²⁷ çeşme saqqâ yolda güyâ¹²²⁸
Turup dir herkese¹²²⁹ Allâh için mâ¹²³⁰
Tariq-i dostda ħayr isteyen¹²³¹ zâd¹²³²
İde Allâh için bir çeşme bünyâd¹²³³
Umarın bu şudan¹²³⁴ ide şafâyı¹²³⁵
Du'adan aña mi'mâr-ı gedâyı¹²³⁶
Ĥudâyâ 'avnüni hemrâh eyle¹²³⁷
Yirin qurb-i Resûli'llâh eyle¹²³⁸

ŞİFAT-I¹²³⁹ BİNÂ-ŞÜDEN-İ CÂMİ'-İ SULTÂN
SÜLEYMÂN HÂN DER-ŞEHR-İ¹²⁴⁰ İSTÂNBÛL¹²⁴¹
Bİ-İHTİMÂM-I¹²⁴² (TÂM-I)¹²⁴³ O ŞEREF-
QABÛL-YÂFT¹²⁴⁴

Bir şubh-dem ol şems-i sipihr-i 'irfân ve ol¹²⁴⁵ maḥbûb-ı
qulûb-i ins ü cân¹²⁴⁶ pâdişâh-ı kâmrân merḥûm ve¹²⁴⁷
mağfürunleh¹²⁴⁸ Sultân Süleymân Hân¹²⁴⁹ bin Selim
Hân¹²⁵⁰ 'alayhi'r-rahmatu wa'l-güfyrân¹²⁵¹ ḥâzretlerinün¹²⁵²
mübârek qalb-i şeriflerine¹²⁵³ binâ-yı câmi'-i (şerife)¹²⁵⁴
mübâşeret fikri güzêrân eyleyüp bu 'abd-i ḥâqir-i nâ-
tûvân¹²⁵⁵ Mi'mâr Sinân bin 'Abdü'l-Mennân¹²⁵⁶ bende-
sini da'vet idüp câmi'-i şerif ḥuşûşunda meşveret olmuş
resm-i binâ¹²⁵⁷ ta'yin¹²⁵⁸ ve maqâm-ı câmi'-i münif¹²⁵⁹
tebyin olındı.¹²⁶⁰

Meşnevi¹²⁶¹

Buyurdu ol şeh-i ferḥunde tâlî'
Yapam kendülere bir ḥûb câmi'¹²⁶²
O dem tarḥ eyleyüp Eski Sarâyı
Süleymâniyyeye urdum binâyı
Bilür ehl-i hünerler evvel âḫir¹²⁶³
Ne şan'atlar olupdur anda zâhir¹²⁶⁴

Pes bir vaqt-i şerif¹²⁶⁵ ve bir¹²⁶⁶ sâ'at-i sa'd u latîfde¹²⁶⁷
ol câmi'-i münife¹²⁶⁸ temel urulup¹²⁶⁹ qurbânlar ke-
silüp¹²⁷⁰ fuqarâya ve şuleḥâya¹²⁷¹ bî-nihâye in'âm u
iḥsânla mübâşeret olındı.¹²⁷²

ÂVERDEN-İ¹²⁷³ SÛTÛNHÂ-YI MERMERÂN-I¹²⁷⁴
CÂMİ'-İ ḤUCESTE-MANZAR¹²⁷⁵

Evvelâ ol çâr mermer sûtûn ki¹²⁷⁶ maqâm-ı çehâryâr-ı
güzinde her biri bir¹²⁷⁷ serv-i ser-efrâz-ı riyâz-ı dîndür¹²⁷⁸
her biri bir diyârdan gelmişdür.¹²⁷⁹ Cümleden biri ol
sûtûn ki Qıztaş maḥallesi didükleri¹²⁸⁰ maḥalde¹²⁸¹
kâfir zamânında bir kız dikmiş¹²⁸² Qıztaş dîmekle
ma'rif bir 'amûd-ı yekpâre-'i minâre-mişâl ve bir mîli-
Tübâ-mişâl idi.¹²⁸³

Nazm

Meger kim ol sûtûn-ı pâk mermer¹²⁸⁴
Sipihrün çarḫına olmuşdı miḥver¹²⁸⁵
Döküp bir qız ḥazîne ins ü câne¹²⁸⁶
Anı yâd olmağa qılmış nişâne¹²⁸⁷
İrüp bir kühken-ves zû-fünûna¹²⁸⁸
Sûtûn itmîş bu tâq-ı bî-sûtûna¹²⁸⁹

Muḥaşşal¹²⁹⁰ pâdişâh-ı 'âlempenâhuñ¹²⁹¹ emr-i
hümâyûnlarıyla¹²⁹² [9b] büyük qalyön¹²⁹³ direklerinden
sûtûnlar¹²⁹⁴ diküp¹²⁹⁵ qat qat muḥkem¹²⁹⁶ iskele peydâ
itdük. Ve¹²⁹⁷ 'azîm mâvna qomânelerin bir yire cem'¹²⁹⁸
eyleyüp âdem gövdesi¹²⁹⁹ gibi palâmâr¹³⁰⁰ ile demürlü
bekrelere bağlayup¹³⁰¹ ve sûtûn-ı mezbûruñ¹³⁰² turduğı
yirde gövdesin serâpâ qadırğa¹³⁰³ direkleri ile¹³⁰⁴
(şarup)¹³⁰⁵ muḥkem bend eyleyüp iki yirden¹³⁰⁶ ol
âdem gövdesi¹³⁰⁷ gibi qomâneleri¹³⁰⁸ pülâd bekrele
taqup ve niçe¹³⁰⁹ yirde muḥkem ırğâdlar¹³¹⁰ ve çarḫ-ı
felek-girdâr¹³¹¹ tolâblar qurup¹³¹² niçe biñ 'acemi¹³¹³
oğlanlar tolâba¹³¹⁴ girüp ve üsârâ-yı Efrençden
niçe biñ¹³¹⁵ Süleymânî dîve¹³¹⁶ bir uğurdan "Qoma
hay!" diyüp¹³¹⁷ mezkûr¹³¹⁸ qomâneye bir muḥkem
yedik¹³¹⁹ daḫı taqup "Allâh Allâh" ile¹³²⁰ 'amûd-ı
mezkûr¹³²¹ miḥver-i gerdün gibi qoparduqları¹³²² sâ'at
bekrelerden¹³²³ yıldırımlar gibi âteşler saçılıp ol¹³²⁴
'azîm qomâne¹³²⁵ tâqat getüremeyüp top gibi çatlayup
bir qaç qatı ḥallâc yayımdan penbe atılır gibi atıldı.¹³²⁶
Muḥaşşal¹³²⁷ tedârik olınan yedeğe¹³²⁸ alındı.¹³²⁹
"Allâh Allâh" ile¹³³⁰ devlet-i pâdişâhîde âsânlığa¹³³¹
indirüp qurbânlar kesilüp fuqarâya iḥsânlar¹³³² oldu.¹³³³
Oradan¹³³⁴ Süleymân dîvleri felenke¹³³⁵ bindirüp¹³³⁶
binâ-yı şerife getürdiler.¹³³⁷ Emr-i şâhiyle¹³³⁸ ziyâdesi
kesilüp sâ'ir direkler ile berâber oldu.¹³³⁹ Ve bir sûtûn
daḫı¹³⁴⁰ İskenderiyyeden mâvna¹³⁴¹ ile getürdiler. Ve bir
sûtûn¹³⁴² Ba'albekden deryâ kenârına¹³⁴³ indirüp¹³⁴⁴
mâvna ile getürdiler. Ve bir¹³⁴⁵ sûtûn¹³⁴⁶ daḫı Sarây-ı
'Âmirede ḥâzır bulundu.¹³⁴⁷

Meşnevi¹³⁴⁸

Oldı Ka'be bu câmi'-i mevzûn
Çaryâr oldu anda çâr sûtûn
Çâr rûkn üzre ḥâne-'i İslâm¹³⁴⁹
Çaryâr ile buldı istihkâm¹³⁵⁰
Umarın ola bende-'i zâre¹³⁵¹
Bunlaruñ yüzi şuyına çäre¹³⁵²

Neşr

Pes¹³⁵³ bir niçe¹³⁵⁴ rûzgâr leyl ü nehâr bir¹³⁵⁵ niçe
üstâd-ı kâr-güzâr¹³⁵⁶ hencâr-ı 'aql-ı tamâm-'ayâr ile bir
ân¹³⁵⁷ ve bir sâ'at qarâr eylemeyüp her¹³⁵⁸ küşesine
ihtimâm-ı tām idüp qavs-i felek-mânend tâqhâ-yı¹³⁵⁹
dilpesendin¹³⁶⁰ ebrû-yı ḥübân mişâl seyrinde 'ayn-ı
erbâb-ı kemâl¹³⁶¹ ḥayrân¹³⁶² ve mülevven mermerle-
rinün her biri şöhre-i âfâq olup bir diyârdan yâdigâr¹³⁶³
gelmiş.¹³⁶⁴ Ekşeri ehl-i tevâriḥ¹³⁶⁵ qavli ile¹³⁶⁶ sarây-ı
Belqis-ı Ḥazret-i Süleymândan¹³⁶⁷ qalmış idi. Ve aq
mermerlerin¹³⁶⁸ Marmara nâm cezire ma'deninden

kesüp ve yeşil mermerleri 'Arabistândan ve¹³⁶⁹ somâqı¹³⁷⁰ şemseler ve qıt'alar [10a] ki her birinün nazîri rûzgârda yoqdur¹³⁷¹ dinse sezâdur ki kâni mâma'lûm¹³⁷² gevher-i girân-bahâdur.¹³⁷³

Nazm¹³⁷⁴

Mermeri mevcî virirdi her zamân¹³⁷⁵
Mevc-i deryâ-yı melâhatden nişân
Şuffalar menzilgeh-i ehl-i şafâ
Câmlar âyîne-'i 'âlem-nümâ¹³⁷⁶

Ve her bâb-ı muşanna'¹³⁷⁷ ve künde-kârîsi 'âc u abanöslâ¹³⁷⁸ şedefkârî bir şafha-'i Erjeng-i¹³⁷⁹ pür-naqş u nigârdur ki¹³⁸⁰ manzûr-ı a'yân-ı rûzgâr¹³⁸¹ ve maqbûl-ı ehâlî-'i dâr ü diyâr vâqî' olmuş ve ol¹³⁸² kürsî-i 'arş-sâye¹³⁸³ ve kürsî-pâye yâdigâr-ı üstâd-ı kâr-güzârdur, dehre nümüne qalmış. Anuñ nazîri¹³⁸⁴ felek-i devre¹³⁸⁵ ne gelür ve ne gelecekdür.¹³⁸⁶

Beyt

Qılsa o kürsîyi n'ola 'uşşâq pây-büs¹³⁸⁷
Mânend-i şubh u şâm aña 'âc u abanös¹³⁸⁸

Nesr¹³⁸⁹

Ve ol câmi-'i şerîfün qıbâbları deryâ-yı letâfetün hûbâbları gibi zeyn olup qubbe-'i 'âlisi âsumân-ı girdâr ve 'âlem-i zer-nigârı üzerinde¹³⁹⁰ mihr-i pür-envâr¹³⁹¹ gibi rûşen ü pedîdar¹³⁹² ve minâreler ile qubbe qubbetü'l-İslâm¹³⁹³ olan Hâbîb-i muhtâr ile mişâl-i çehâryâr vâqî'¹³⁹⁴ olmuş idi.¹³⁹⁵ Ve munaqqaş câmları bî-nazîr ü¹³⁹⁶ bî-'adîl¹³⁹⁷ mânend-i şehper-i Cibrîl ne¹³⁹⁸ gûn ki tâb-ı âftâb¹³⁹⁹ ile mûnevver ü rûşen¹⁴⁰⁰ olsa her dem-i¹⁴⁰¹ bahâr müzeyyen gülşen olur. Ve şu 'â-'i minâ-yı gûn-â-gûmı¹⁴⁰² naqş-ı bûqalemün¹⁴⁰³ gösterüp zemîn ü zamânın nümüne-i naqş (ü) nigâr için¹⁴⁰⁴ la'l u şengerf ü¹⁴⁰⁵ lâciverd¹⁴⁰⁶ ü jengâr şarf eyleyüp bir¹⁴⁰⁷ naqş-ı dilkeş¹⁴⁰⁸ ü zîbâ gösterir ki¹⁴⁰⁹ 'ayn-ı üli'l-ebşâr anuñ letâfetine hayrân olur.¹⁴¹⁰

Mesnevi¹⁴¹¹

Oldı câmi' mecma'-ı ehl-i şafâ
Cennet-âsâ bir maqâm-ı dilgüşâ¹⁴¹²
Câmlar çün şehper-i Rûhü'l-emîn
Resminün hayrânı naqqâşân-ı Çîn¹⁴¹³

Nesr¹⁴¹⁴

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

küttâb Hasan Qaraşîrî hatt-ı müşennâ ile¹⁴¹⁵ qubbe-'i semâ-simâsına¹⁴¹⁶ *Allâhu yumsiku's-samâwâti wa'l-ard*¹⁴¹⁷ âyet-i şerifesini *ilâ-âhîrihî* tahrîr¹⁴¹⁸ ve her bâb-ı cennet-mişâlinün kitâbesine¹⁴¹⁹ münâsib-i tâlib ü râğıb olup niçe dilkeş¹⁴²⁰ (hütüt)¹⁴²¹ tahrîr idüp sengtrâşlar¹⁴²² ve naqqâşlar anı şahîfe-'i rûzgârda târîh idüp yazdılar.¹⁴²³ Anuñla nâm u nişân şahîbi olup sikkeyi mermerde qazdılar.¹⁴²⁴

[10b] Mesnevi¹⁴²⁵

Ba'zılar dir ki şülş ü neshî Hasan¹⁴²⁶
Yek yazar şubhesüz Hişâriden
Ba'zılar dir Hasan müşennâda
Oldı Yâqût-ı şânî dünyâda¹⁴²⁷

Ve sa'âdetlü¹⁴²⁸ pâdişâh Edirne de iken Ferhâd Paşa Sarâyı binâ olındı. Ümenâ ü küttâb her biri binâ bahânesiyle¹⁴²⁹ kendü gamhânelerin ta'mir¹⁴³⁰ eyledüklerin¹⁴³¹ binânun¹⁴³² geç olması şadedinde erbâb-ı nifâq¹⁴³³ ittifaq ile¹⁴³⁴ garaş-âmiz tahrîr idüp bu binâ zamânında binâ olan hâneler câmi-'i şerîf tetimmâtındandır dirlir.¹⁴³⁵ Ol ma'nâdan su'âl¹⁴³⁶ emîn-i binâ olan kimesneden olur.¹⁴³⁷ Lâkin bu haqir için "Binâyı¹⁴³⁸ qaraçavdan¹⁴³⁹ çıqarmağa qâdir degildir. 'Aybı zâhir ola" diyü ba'zı¹⁴⁴⁰ ahmaqlar¹⁴⁴¹ "Qubbenün tırmasında¹⁴⁴² şubhe vardır. Herif aña hayrândur. Hemân günün¹⁴⁴³ geçürür.¹⁴⁴⁴ Tedârikden qalmışdur.¹⁴⁴⁵ Sevdâ galebesiyle cünün vâdisine varmışdur"¹⁴⁴⁶ dirlir.¹⁴⁴⁷

Mesnevi¹⁴⁴⁸

Oldı efkârile meger şeydâ¹⁴⁴⁹
Qıldı muhtel dimâgını sevdâ
Pâdişâhdan ki ihtimâm olmaz
Şubhe yoqdur bu iş tamâm olmaz
Bu durur şimdi cümle qavl-i enâm¹⁴⁵⁰
İki yılda be-cehd ola tamâm
Diqqati olur ise ser-kârün¹⁴⁵¹
Bâqi fermân cenâb-ı Hünkârün¹⁴⁵²
Çünkü şeh bu cevâbı güş eyler¹⁴⁵³
Dili deryâ-mişâl cüş eyler
İsteyüp at gazabla şâh-ı cihân¹⁴⁵⁴
Hiddet ile olur binâya revân¹⁴⁵⁵

Nesr¹⁴⁵⁶

Bu haqir dahı bu ahvâlden¹⁴⁵⁷ gâfil¹⁴⁵⁸ mermerciler kârhânesi olan maħalde mihrâb-ı şerîfün ve minber-i münifün¹⁴⁵⁹ tarh u taqsiminde iken sa'âdetlü pâdişâh geldi.¹⁴⁶⁰ Edeble¹⁴⁶¹ selâmlayup maqâm-ı hizmetde¹⁴⁶²

turdum. Merhûm ve mağfürunleh¹⁴⁶³ rû-yi celâl ile¹⁴⁶⁴ bu haqir-i za'ifü'l-hâlden ol binâlaruñ¹⁴⁶⁵ ahvâlin¹⁴⁶⁶ su'âl eyledi ve¹⁴⁶⁷ “Nedür bu benüm câmi'üm ile muqayyed olmayup¹⁴⁶⁸ gayrı¹⁴⁶⁹mühim olan nesnelere ile¹⁴⁷⁰ ta'cil-i evqât eylersün! Ceddüm Sultân¹⁴⁷¹ Mehemmed¹⁴⁷² Hân mi'mârî saña nümüne yitmez mi?” didi.¹⁴⁷³ “Baña bu binâ ne¹⁴⁷⁴ zamânda¹⁴⁷⁵ tamâm olur, tiz haber vir!¹⁴⁷⁶ Yoqsa¹⁴⁷⁷ sen bilürsün!” didi.¹⁴⁷⁸ Çünkü bu şiddet ü hiddet ile pâdişâh-ı¹⁴⁷⁹ cihân-penâhda¹⁴⁸⁰ kemâl-i gâzabı¹⁴⁸¹ müşâhede eyledüm bu¹⁴⁸² mür-ı za'ifü'l-hâl mebhût¹⁴⁸³ ü lâl oldum.¹⁴⁸⁴ Âhîr qudretü'llâh ile lisânuma bilâ-ru'yet bu câri¹⁴⁸⁵ olur ki “Sa'âdetlü¹⁴⁸⁶ pâdişâhumuñ¹⁴⁸⁷ devletinde iki ayda inşa'allâh tamâm olur” didüm.¹⁴⁸⁸

[11a] Meşnevi¹⁴⁸⁹

Qulna lutfi olsa Mevlânuñ¹⁴⁹⁰
Her işine mu'in olur anuñ
Sözde te'sir şanma sendedürür¹⁴⁹¹
Ol sözi saña¹⁴⁹² (söyledendedürür)¹⁴⁹³

Oldem sa'âdetlü¹⁴⁹⁴ pâdişâh rikâb-ı hümâyünlerinde¹⁴⁹⁵ olan ağalara “Bre şuña su'âl idüñ¹⁴⁹⁶ cümleten bu binâ ne¹⁴⁹⁷ zamâna dek¹⁴⁹⁸ tamâm olur” diyü buyurduqlarında ağalar dağı “Mi'mâr Ağa!¹⁴⁹⁹ Sa'âdetlü pâdişâh ne buyururlar¹⁵⁰⁰ işidür misin? Bu binâ qaçan qapusu¹⁵⁰¹ qap(a)yu¹⁵⁰² tamâm olur?” didüklerinde yine “İki ay tamâm olunca bu binâ¹⁵⁰³ da¹⁵⁰⁴ tamâm olur” didüm. Hâzır olan ağaları¹⁵⁰⁵ merhûm¹⁵⁰⁶ şahid tutup “Mi'mâr hele iki ay¹⁵⁰⁷ olunca tamâm¹⁵⁰⁸ olmaz ise senüñle söyleşevüz!”¹⁵⁰⁹ diyüp sarây-ı hümâyünlerine revâne oldılar.¹⁵¹⁰ Sarâya varduqlarında¹⁵¹¹ hâzinedâr-başıya ve sa'ir ağalara buyururlar ki “Mi'mârüñ cününi zâhir oldı.¹⁵¹² Hiç iki ayda bir niçe yıllık kâr¹⁵¹³ mümkün midür?¹⁵¹⁴ Herif başı qorqusından¹⁵¹⁵ 'aqlını aldurdı. Çağırup siz de su'âl¹⁵¹⁶ eyleñ.¹⁵¹⁷ Görün ne cevâb virür. Eger¹⁵¹⁸ hâlt-ı kelâm eylerse binâ¹⁵¹⁹ ahvâli müşkil olur” diyü¹⁵²⁰ buyururlar.¹⁵²¹ Ol maħallde haqire âdemler¹⁵²² gelüp,¹⁵²³ sarây ağaları da'vet iderler¹⁵²⁴ diyüp¹⁵²⁵ 'ale'l'acele sarâya vardum. Yine ağalar¹⁵²⁶ “Binânuñ ne zamânda tamâm olması mümkündür?”¹⁵²⁷ diyü su'âl buyurdılar.¹⁵²⁸ “Muħaşşal Pâdişâh¹⁵²⁹ hâzretlerine iki ayda tamâm olur diyü cevâb virdüm. Şahidler tutdılar.¹⁵³⁰ İnşâ'allâhu ta'âlâ¹⁵³¹ iki ayda tamâm idüp şahife-i rûzgârda bir nâm qoyam”¹⁵³² didüm.¹⁵³³

Qıt'a¹⁵³⁴

'Aşq-ı Şîrin ile başa eledüpdür kârı¹⁵³⁵
Kesdügi tağ u taşı seyr idüñüz Ferhâduñ¹⁵³⁶

Cân virüp miñnet ile cân eridür şan'atına¹⁵³⁷
Her qaçan iş başına düşse eger üstâduñ¹⁵³⁸

Nesr¹⁵³⁹

Bu nev'a cevâb virince¹⁵⁴⁰ yine pâdişâh-ı 'âlem-penâha¹⁵⁴¹ ağalar 'arz idüp dirler ki¹⁵⁴² “Sa'âdetlü pâdişâh¹⁵⁴³ herife gayret düşmiş.¹⁵⁴⁴ İnşâ'allâh¹⁵⁴⁵ 'aql-ı evveldür. Bu ihtimâm ki bunda vardur 'an-qarib câmi'-i şerifüñüzde namâz qılınmaq naşib ola.”¹⁵⁴⁶ Haqir dağı neqadar¹⁵⁴⁷ bennâ u sengtrâs-ı bikâr u evbâş var ise¹⁵⁴⁸ muħkem te'dib idüp yarar mu'temedler qoyup¹⁵⁴⁹ ve götürüye qâbil olan işleri küşe küşe¹⁵⁵⁰ qâbil olan üstâdlara götürü virüp¹⁵⁵¹ her birine qol qol [11b] yarar.¹⁵⁵² kâr-güzâr âdemler¹⁵⁵³ qoyup leyl ü nehâr bir ân ve bir sâ'at qarâr eylemeyüp¹⁵⁵⁴ demürlü¹⁵⁵⁵ 'aşâ ile per-kârvâr qubbenüñ merkez ü medârın devvâr¹⁵⁵⁶ idüm.¹⁵⁵⁷ Bir haftadan soñra yine¹⁵⁵⁸ bir gün sa'âdetlü hünkâr¹⁵⁵⁹ seyr-i binâya gelüp “Mi'mâr¹⁵⁶⁰ niçe qavl u¹⁵⁶¹ qarârında ber-qarâr mısın?”¹⁵⁶² diyü istifsâr buyurduqlarında “Bi-'awnillâhi'l-Maliki'l-Gaffâr ol günden iki ay¹⁵⁶³ âhîr olunca sa'âdetlü pâdişâhumuñ himmeti ile câmi'-i şerifüñ¹⁵⁶⁴ bi't-tamâm qapusın qapayup mefâtiħ-i ebvâbın¹⁵⁶⁵ dest-i şerif-i kâmyâblarına vâsil idem” didüm. Yine¹⁵⁶⁶ ağalar cem' idüp şahidlerin tecdid¹⁵⁶⁷ eyleyüp¹⁵⁶⁸ sarây-ı hümâyünlerine revâne oldılar.¹⁵⁶⁹

Qıt'a

Pâdişâhuñ devletinde cehd idüp¹⁵⁷⁰
Eyledüm her küşesin naqş u nigâr¹⁵⁷¹
Hem seri' ü hem laţif ü bi-bedel
Az olur anı bilür üstâd-ı kâr¹⁵⁷²

Dâ'imâ¹⁵⁷³ Haqq sübhânehü ve ta'âlâ dergâhına tazarru' ve niyâz idüp şâm u seher pür-süz u güdâz ol cenâb-ı Qâdi'l-hâcâta münâcât idüp dir idüm.¹⁵⁷⁴

Meşnevi¹⁵⁷⁵

İlâhî biñ bir aduñ hürmetiyçün
Hâbibüñ Muştâfanuñ 'izzetiyçün¹⁵⁷⁶
Tapuña qurbetiyçün enbiyanuñ¹⁵⁷⁷
Künüz-ı sırrı için evliyanuñ¹⁵⁷⁸
Ziyâd it pâdişâhuñ devletini¹⁵⁷⁹
'Adüya furşatını nuşretini¹⁵⁸⁰
Esâsın bu binânuñ üstüvâr it¹⁵⁸¹
Felek devr eyledükçe ber-qarâr it¹⁵⁸²

Nesr¹⁵⁸³

Pes Haqq¹⁵⁸⁴ sübhānehū ve ta'ālānuñ 'avn u¹⁵⁸⁵ 'inā-yeti¹⁵⁸⁶ ve pādīšahuñ himmeti ile¹⁵⁸⁷ iki ay tamām olunca aslā bir kūşe qalmayup¹⁵⁸⁸ qapusım qapayū¹⁵⁸⁹ bi't-tamām binā tamām oldı.¹⁵⁹⁰ Bir şubh mihr-i cihāntāb¹⁵⁹¹ mişāl maṭla¹⁵⁹² sa'ādetlü¹⁵⁹² pādīšāh-ı cihān-penāh zāhir olup¹⁵⁹³ miftāh-ı münif-i bāb-ı şerifin¹⁵⁹⁴ du'ā eyleyüp¹⁵⁹⁵ mübārek dest-i şeriflerine virdüm.¹⁵⁹⁶

Mesnevi¹⁵⁹⁷

Hamdū li-llāh pādīšahum Haqq saña¹⁵⁹⁸
Eyledi bir cāmi'i 'ālī binā¹⁵⁹⁹
Al bunı miftāh-ı beytu'llāhdur
Rehnümā-yı sālīk-i āgāhdur
Bābinuñ her mısrā'idur bir kitāb
Bundan olur saña lā-budd fetḥ-i bāb¹⁶⁰⁰

Nesr¹⁶⁰¹

Sa'ādetle miftāhı¹⁶⁰² dest-i mübāreklerine¹⁶⁰³ virdüm.
Du'ā eyleyüp¹⁶⁰⁴ el qavşurup ṭurdum.¹⁶⁰⁵ Sa'ādetlü pādīšāh¹⁶⁰⁶ oda-başı tarafına müteveccih olup¹⁶⁰⁷ "Fetḥ-i bāb-ı cāmi'e¹⁶⁰⁸ elyaq u ahrā kim ola"¹⁶⁰⁹ didüklerinde¹⁶¹⁰ müşārünileyh¹⁶¹¹ "Pādīšāhum mi'mār āga bendeñüz bir pīr-i 'azizdür.¹⁶¹² Hikmet-i Loqmāndan bu bābda¹⁶¹³ 6 [12a] ol emekdārdur"¹⁶¹⁴ deyince pādīšāh-ı ins ü cān merḥūm ve mağfürunleh Sultān Süleymān Hān¹⁶¹⁵ 'alayhi'r-rahmatu wa 'r-riḍwān "Gel 'azizüm,¹⁶¹⁶ binā eyledügün¹⁶¹⁷ beytu'llāhı¹⁶¹⁸ sıdḳ u şafā ve du'ā ile yine sen açmaq evlādur"¹⁶¹⁹ diyüp¹⁶²⁰ du'ā u şenāyla miftāhı bu bendelerine virdiler.¹⁶²¹ 7

Nazm¹⁶²²

Bulmadum qufl-ı der-genc-i gināya miftāh¹⁶²³
Cān u dilden dimeyince niçe kez Yā Fettāh¹⁶²⁴

Nesr¹⁶²⁵

Muḥaşşal ol pādīšahuñ in'ām u ihsānına¹⁶²⁶ hadd u gāye¹⁶²⁷ yoqdur. Haqq ta'ālā¹⁶²⁸ anuñ evlād u etbā'ınuñ¹⁶²⁹ dünyā vü āhiretin ma'mūr eyleyüp qā'im-maqām-ı Süleymān olan Sultān¹⁶³⁰ Murād Hānı mu'ammer eyleye.¹⁶³¹

Mesnevi

Ben ki mi'mār-ı mübārek-i muqaddemüm¹⁶³²
Ben ki pīr-i ḥānqāh-ı 'ālemüm¹⁶³³
Haqq bilür yapdum niçe beyt-i ilāh¹⁶³⁴
Niçe biñ mihrāb qıldum secdegāh¹⁶³⁵

Hamdū li-llāh şaqlayup İslāmumu¹⁶³⁶
'Adlile ḥükm eyledüm aḥkāmumu¹⁶³⁷
Hasb-i ḥālüm añlamañ qaşd-ı riya¹⁶³⁸
Umarın kim ideler ḥayr du'ā¹⁶³⁹
Mālī olanlar ider cāmi' binā¹⁶⁴⁰
Bir du'ā muḥtācdur bay u gedā¹⁶⁴¹
Bende umar anlara ola yaqın¹⁶⁴²
Raḥmatu'llāhi 'alayhim ajma'in¹⁶⁴³

DER-BEYÂN-I BÜNYÂN-I ÇĀH-I TOLĀB-I

BĀĞÇE¹⁶⁴⁴ DER-PĀDİŞĀH-I KĀMYĀB¹⁶⁴⁵Bİ'AWN-I HUDĀYİ'L-MALIKI'L-WAHHĀB¹⁶⁴⁶ viii

Bir gün merḥūm ve mağfürunleh Sultān Süleymān Hān¹⁶⁴⁷ bin Selim Hān 'alayhi'r-rahmatu wa 'l-guḫrān sa'ādetle¹⁶⁴⁸ şehir-i Sitānbūluñ¹⁶⁴⁹ sū-yı ğarbisinde¹⁶⁵⁰ İskender Çelebī Bāğçesi olan¹⁶⁵¹ riyāz-ı cennet-ni-şāna¹⁶⁵² sa'ādetle seyre¹⁶⁵³ varurlar. İttifāq ol yaqında Rüstem Paşa¹⁶⁵⁴ ḥātüm¹⁶⁵⁵ Mihrümāh Sultān bāğçesine yolları uğrayup geşt¹⁶⁵⁶ (ü) gūzār¹⁶⁵⁷ u gül-geşt-i kenār şafasıyla¹⁶⁵⁸ bostānım ve gülistānım seyr idüp¹⁶⁵⁹ kendülerinüñ bāğçesinde ol mertebe letāfet ve¹⁶⁶⁰ sebze-zārında¹⁶⁶¹ çendān tarāvet müşāhede itmeyüp bostān ustasına su'āl iderler ki¹⁶⁶² "Niçün¹⁶⁶³ bu bāğçe ol bāğçe gibi ḥurrem ü dilgüşā olmaya. Ḥuşūşā¹⁶⁶⁴ ki bu¹⁶⁶⁵ (bāguñ) ḥüddāmı andan¹⁶⁶⁶ şerif ve fezāsı şafā-baḫş¹⁶⁶⁷ u latīfdür."¹⁶⁶⁸

Mesnevi¹⁶⁶⁹

Anuñ şahını serāser sebze-ı ter
Bu bāguñ sebzesi ḥāşāke beñzer¹⁶⁷⁰
Anuñ naḫli¹⁶⁷¹ şüküfe ile müzeyyen¹⁶⁷²
Açılmış gülleri bir taze gülşen¹⁶⁷³
Bunuñ eşcārı¹⁶⁷⁴ hep bi-berg ü 'üryān¹⁶⁷⁵
Meger qahr-ı Ḥudādan oldı lertzān¹⁶⁷⁶
Anuñ her küşede āb-ı revāni¹⁶⁷⁷
Virür çün āb-ı ḥayvāndan nişāni¹⁶⁷⁸ ix
[12b] Bunuñ ter sebzesi çün Hızr-ı pinhān¹⁶⁷⁹
Şuyı zulmetde maḫfi çeşme-ı cān¹⁶⁸⁰

Nesr¹⁶⁸¹

Muḥaşşal^x a'yān-ı salṭanat ve muqarrebān-ı der-i devlet bu veçhle¹⁶⁸² cevāb-ı bā-şavāb¹⁶⁸³ virirler ki "Pādīšāhum bir bāğçede mā-i cārī olmayıcaq sebze-zārı ḥurrem olmaz."¹⁶⁸⁴

Mesnevi¹⁶⁸⁵

Āteşi gör ki oldı rāḫat dey¹⁶⁸⁶
Puḫte olur anuñ ile her şey¹⁶⁸⁷

Âbdan irişür nebâta hayât¹⁶⁸⁸
*Wa mina'l-mâ'i kulli shay'in hayy*¹⁶⁸⁹

Pes oldem¹⁶⁹⁰ sa'âdetlü pâdişâh mübârek¹⁶⁹¹ dest-i şerifleri ile¹⁶⁹² ol bâğçenün bir latîf küşesinde nişân eyleyüp¹⁶⁹³ "Bir tolâb-ı gerdün-¹⁶⁹⁴ nişân bünyânına¹⁶⁹⁵ mübâşeret eylesünler" didiler.¹⁶⁹⁶ "Ol maħallda mi'mârı da'vet¹⁶⁹⁷ itsünler.¹⁶⁹⁸ Görsün mümkün midür ve her fenni üstâdına tefvîz lâzımdur"¹⁶⁹⁹ diyüp¹⁷⁰⁰ bende-²i nâ-tüvânı ihzâr itdiler.¹⁷⁰¹ Sa'âdetlü¹⁷⁰² pâdişâhuñ huzûrında du'â idüp eyitdüm¹⁷⁰³ "Sa'âdetlü pâdişâh güzel fikr¹⁷⁰⁴ itmişler. Bu maħallda¹⁷⁰⁵ tolâb qâbildür. Ve¹⁷⁰⁶ lâkin tolâbuñ a'lâ yiri¹⁷⁰⁷ bâğuñ¹⁷⁰⁸ gâyet a'lâsında olmaqdur ki her maħalle şu carî ola.¹⁷⁰⁹ Ammâ pâdişâhum¹⁷¹⁰ buyurduğı üzre ba'zı yirlere şu¹⁷¹¹ çıqmamaq¹⁷¹² lâzım gelür." Pâdişâh-ı 'âlem-penâh hazretleri¹⁷¹³ "Yüksekde şu olur mı?" didiler¹⁷¹⁴ "Belî Pâdişâhum¹⁷¹⁵ pınarlar ekşer tağlar başındadır.¹⁷¹⁶ Şu alçağa yükseğe göre olmaz."¹⁷¹⁷

Beyt

Yir yüzinde alçağa aqmaqdadır âb-ı revân¹⁷¹⁸
 Lîk bâlâya aqar hâk içre olduqça nihân¹⁷¹⁹

Merhûm ve mağfûrunleh kendü taşarruflarınun hîlâfi olmağın¹⁷²⁰ kibriyâ-yı salţanat muqtezâsınca¹⁷²¹ hâtır-ı şeriflerine iztirâb geldi. Ammâ haqq¹⁷²² bu bendeleri cânibinde olmağın rızâ virdiler.¹⁷²³ "Kimseler görmüş degildür aqduğın bâlâya âb.¹⁷²⁴ Eger¹⁷²⁵ bu maħallda şu çıqmaz ise mi'mâr ile¹⁷²⁶ söyleşevüz!"¹⁷²⁷ diyüp sa'âdetle taht-ı devlete revâne oldılar. Ol demde ta'yin olınan huđdâm-ı sidre-maqâmdan bir niçe¹⁷²⁸ gulâm-ı 'acemiyyân-ı Ferhâdvâr¹⁷²⁹ metün-i âhenin ile kühkenlige¹⁷³⁰ âğâz idüp ol tolâb¹⁷³¹ dâ'iresin qazma ile açdılar. Bir âdem qâmeti miqdârınca zemini¹⁷³² qazdıqları gibi bir a'lâ^{xi} [13a] kârgir¹⁷³³ tolâb dâ'iresine¹⁷³⁴ râst geldiler¹⁷³⁵ ki kâfir zamânından qalmış¹⁷³⁶ bir tolâb quyuşu bulundı.¹⁷³⁷ Taşları harâb olup içerişine yıkılmış. Henüz şuyı taş arasında nümâyân.¹⁷³⁸ Haqîrün cânına şu sepildi. Ol dem Cenâb-ı Kibriyâya hamd eyleyüp¹⁷³⁹ sa'âdetlü¹⁷⁴⁰ pâdişâha bu müjde-²i şafâ-bağş vâsıl olduğı gibi sa'âdetle¹⁷⁴¹ hadem ü (haşemle)¹⁷⁴² 'azîmet idüp geldiler.¹⁷⁴³ Tolâbı çarh-ı felek gibi ser-gerdân ve âb-ı şafâ-bağşı bâğuñ¹⁷⁴⁴ zîr ü bâlâsında revân görüp¹⁷⁴⁵ bu za'îfi hîl'at-ı eltâf-ı şehinşâhî ile¹⁷⁴⁶ sir-âb u reyyân eylediler.¹⁷⁴⁷ Ol maħallda merhûmuñ oda-başısı du'â¹⁷⁴⁸ idüp eyitdi.¹⁷⁴⁹ "Sa'âdetlü Pâdişâhum¹⁷⁵⁰ bu mi'mâr ağa bendeñüz hâlî âdem¹⁷⁵¹ degil.¹⁷⁵² Velâyeti var gibi. Ne 'aceb hâlet vâqî' oldı."¹⁷⁵³

Beyt

Meger Hızr-ı zamândur mâ-ħaşal bu pîr-i nürânî¹⁷⁵⁴
 Nümâyân itdi şâha zûlmet içre âb-ı hayvânî¹⁷⁵⁵

Meşnevî

Didi şeh zâhiren bu şan'atdur¹⁷⁵⁶
 Lîk ma'nide hem kerâmetdür¹⁷⁵⁷
 Olsa fenninde bir kişi üstâd¹⁷⁵⁸
 Aña bâb-ı sa'âdet ola küşâd¹⁷⁵⁹
 Şükr ü minnet Hudâ-yı Mennâna¹⁷⁶⁰
 Mâliküz böyle kâmil insâna¹⁷⁶¹

DER-BEYÂN-I CİSR-İ LATİF-İ ÇEKMECE-İ KEBİR
 DER-'AHD-İ SULTÂN SÜLEYMÂN HÂN 'ALAYHI'R-
 RAHİMATU^{xii} WA'R-RİDWÂN¹⁷⁶²

Bir şeher yine ol sultân-ı baħr ü berr¹⁷⁶³ ve ol pâdişâh-ı nâmver-i şehriyâr-ı kâmrân¹⁷⁶⁴ Süleymân-ı ins ü cân¹⁷⁶⁵ sultân bin sultân Sultân Süleymân Hân 'alayhi'r-rahmatu wa'l-gufrân şehri Sitânbûluñ etrâfında seyr-i küh u deşt¹⁷⁶⁶ niyetiyle¹⁷⁶⁷ etrâf-ı 'âlemi gülgeşt iderken yolları sa'âdetle Büyük Çekmeceye uğrayup fuqarânun ol¹⁷⁶⁸ ma'berden gemiler ile geçmesi¹⁷⁶⁹ iztirâbın görüp sâbıqan köprü olup deryânun¹⁷⁷⁰ mevciyle¹⁷⁷¹ harâb u yebâb olduğın müşâhede eyleyüp yine ol mevzi'de bir cisr-i 'âlî binâsına niyyet idüp Müslümânlara kemâl-i şefqatlerinden hâtır-ı hazinlerin ri'âyet¹⁷⁷² qasd iderler.¹⁷⁷³

Meşnevî

Niçe du'â ile yâd itmeyem o sultânî¹⁷⁷⁴
 Dilinde vird idi *al-mu'minün ihwânî*¹⁷⁷⁵
 Baqardı hâl-i re'âyâya 'ayn-ı şefqatle¹⁷⁷⁶
 Olurdı her biri lutfın görüp senâ-hânî¹⁷⁷⁷

Pes sa'âdetlü pâdişâhuñ¹⁷⁷⁸ bu (hayra)¹⁷⁷⁹ mübâşeretin a'yân-ı devlet¹⁷⁸⁰ ve erkân-ı sa'âdet¹⁷⁸¹ gâyet müvecceh görüp kemâl-i keremine tahşin ü âferin itdiler.¹⁷⁸²

Beyt¹⁷⁸³

[13b] Cihân-ı bi-beqâ seyl-i fenâ üstinde bir puldur
 Bugün andan geçen âzâde-dil ehl-i tevekküldür¹⁷⁸⁴
 Gerek a'lâ gerek ednâ gerek şâh ü gerek qul-
 dur¹⁷⁸⁵
 Cihânda hayra sa'y itmek gerek kim ölmez oğul-
 dur¹⁷⁸⁶

Nesr

Sa'âdetle bu¹⁷⁸⁷ dâ'ilerine buyurdılar ki "Büyük Çekmecedeki kâfir¹⁷⁸⁸ zamanından¹⁷⁸⁹ köprü binâ idenler ne tārîqle eylemişler¹⁷⁹⁰ ve hārâbına sebep ne olmuş.¹⁷⁹¹ Ve hâlen cısr binâ olunmaq lâzım gelmişdür. Birrile¹⁷⁹² teccüs idüp¹⁷⁹³ der-i devlete 'arz eylesün" diyü fermân-ı hümâyünları¹⁷⁹⁴ vârid olmağın¹⁷⁹⁵ haqir dağı tamâm ahvâlin tetebbu' eyleyüp bu¹⁷⁹⁶ resme¹⁷⁹⁷ cevâb virdüm.¹⁷⁹⁸ "Evvelâ pâdişâhum bunuñ binâsı bi-bünyâd olmasınuñ sebebi¹⁷⁹⁹ mâl-ı hazîne¹⁸⁰⁰ şarfında tamâm mertebe ihtimâm it(me)mişler.¹⁸⁰¹ Köprüyi deryâdan qaçırıp kenârdan yaña bataq içine düşürmişler. Ol¹⁸⁰² cihetden temeli¹⁸⁰³ devrilüp¹⁸⁰⁴ hārâb u yebâb olmuş. Muhaşşal deryâdan cânibi hem şığ ve hem sağ¹⁸⁰⁵ yir olmağın¹⁸⁰⁶ deryâdan tarafa yapılmaq ahsendür" diyü köprüyi resm idüp 'arz eyledüm. Sa'âdetlü pâdişâh¹⁸⁰⁷ gâyet ile¹⁸⁰⁸ hazz eyleyüp emr-i hümâyünları ile¹⁸⁰⁹ niçe yüz neccâr ve sengtrâşlarla¹⁸¹⁰ muqayyed olup her ayağına¹⁸¹¹ bir qalyön¹⁸¹² mişâlinde şandüqa çatılup âb-ı deryâyı¹⁸¹³ tulumlar¹⁸¹⁴ ve büyük tulumlar ile¹⁸¹⁵ Süleymân divleri¹⁸¹⁶ çeküp¹⁸¹⁷ boşatdılar. Ve zibâ muhkem sütünlardan iki üç âdem boyı qazıqları şâh-merdi ile¹⁸¹⁸ temellerine qaqup¹⁸¹⁹ anuñ üzerine arşun taşların¹⁸²⁰ muhkem demür kenedler ile kenedleyüp aralarına qurşun aqidup¹⁸²¹ yekpare şeklin bağlattırıldı¹⁸²²

Mesnevi^{xiii}

Buyurdu bendesine hazret-i şâh¹⁸²³
Yapam deryâya bir köprü ola râh¹⁸²⁴
Çeküp qavs-ı quzah gibi kemerler¹⁸²⁵
Ki yeksân oldu hâlqa baħr ile berr¹⁸²⁶
Şalındı qa'r-ı deryâ(y)a esâsı¹⁸²⁷
İrişdi evc-i a'lâya binâsı
Haqquñ 'avni ile buldı kemâli¹⁸²⁸
Büyük Çekmecedeki cısr-i 'âlî¹⁸²⁹
Dün (ü) gün oluban bâ'ış-i du'âya¹⁸³⁰
Güzergâh^{xiv} oldu hep bay u gedâya¹⁸³¹
[14a] 'Aceb cısr-i laţif u bi-bedeldür¹⁸³²
Hilâl-i ebrû ser-âmed bir güzeldür
Ayağı irişüp taht-ı serâya
Kemer bendi irer evc-i 'alâya¹⁸³³
Dönüp her tıqı çarh-ı bi-sütüna¹⁸³⁴
Döner ol baħr-ı 'ummân içre nûna
Tevâzu' ehli olsa n'ola muhkem¹⁸³⁵
Başup geçmekde anı hâlq-ı 'âlem¹⁸³⁶

Nesr

Ol¹⁸³⁷ cısr-i felek-bünyân u'cûbe-i zamân vâqî' olup şâh-ı cihân bu haqire tahsîn ü âferin idüp sa'âdetle Sigetvara revâne¹⁸³⁸ oldılar.¹⁸³⁹ Ol dem ki Sultân Süleymân Hân '*alayhi'r-rahmatu wa'l-gufrân* âhir 'ömürlerinde fi-sebîli'llâh gazâ niyyeti ile¹⁸⁴⁰ cânib-i küffâr-ı bed-girdâr-ı Sigetvara¹⁸⁴¹ 'asker-i İslâm-ı zafereñcâm-ı şafâ-¹⁸⁴²fercâmıla revâne oldılar. Bî-gümân kemân mişâl qadd[-i] düta ile tir-i murâdı menzili maqşûda irgürüp yayların yaşdılar. Muhaşşal meydân-ı kârzârda merdânelikle qılıçların 'arşa aşdılar. Himmet-i pâdişâh-ı İslâmla on altı günde¹⁸⁴³ nehr(-i Sâva) üzerine¹⁸⁴⁴ bir cısr-i felek (binâ) olınup on yedinci gün 'asker-i İslâm ile¹⁸⁴⁵ ol Süleymân-ı zamân cısrden¹⁸⁴⁶ 'ubür ü mürür müyesser oldu.¹⁸⁴⁷ Kefere-i fecere şâh-ı nîk-nâmuñ qudüm-ı hümâyünün haber aldıqda "N'ola gelsünler. Bizüm¹⁸⁴⁸ sedd-i Sikenderlerümüzden¹⁸⁴⁹ görelim ne tārîqle geçerler. Gemiler ile geçerlerse üç ayda geçilmez. Eger köprü binâ iderlerse ağacın kesüp ihzâr itmek üç ayda olmaz. O zamâna dek şitâ u berf ü bārân 'asker-i perrânla anları gürizân eyler. Meterisleri yağmur şuyiyle pür-âb olup illeri garq-ı seylâb eyler. Bu cüy-bârda Süleymân divleri zebün olur" diyüp aslâ muqayyed olmadılar. Çünkü on yedi günde Çasâr köprü yapup geçdi diyü küffâra haber oldu qıral-ı bedfi'âli münkesirü'l-bâl ve¹⁸⁵⁰ perişân-hâl¹⁸⁵¹ olup kendü taht u hayâtından meyve-'i ümîdi qaţ' idüp 'askerin qılâ'a qoyup re'âyâsın mişe-zâra sürdi. Merhûm ve mağfürunleh Qal'e-i Sigetvarı hişâr idüp top-ı âhen küplerile qol qol meterisler ta'yin¹⁸⁵² [14b] olınup¹⁸⁵³ döğmege başladılar. Her şubh u şâm bir niçe nevbet tob-ı ejder-demler ile düşmeni dem-beste ve düdi âhların âsumâna peyveste eyleyüp tamâm¹⁸⁵⁴ qal'e alınmağa¹⁸⁵⁵ qarîb olınca merhûmuñ za'fî ziyâde olup haber-i fetih ü zafer ile¹⁸⁵⁶ mürğ-i rûh-i pür-fütühî¹⁸⁵⁷ berâber 'arş-ı maqarr eyledi. *Innâ li'llâhi wa innâ ilayhi râji'un*. Ol dem vezîr-i kebir müşîr-i rüşen-zamîr şâhib-i tedbir vezîr-i a'zâm u ekrem olan Mehmed Paşa hâşşân-ı harem-i muhteremden bu esrâra mahrem olanlara pend idüp eyitdi.¹⁸⁵⁸

Mesnevi

Ey bu esrâra mahrem olanlar
Keremiyle mükerrem olanlar
Geçdi şâh-ı cihân diyüp zinhâr
Eylemeñ mâtem ü keder izhâr¹⁸⁵⁹
Şaqlayun râzî cân gibi tende¹⁸⁶⁰
Çıqmasun nefesi rû-yi düşmende¹⁸⁶¹
Olmaya açasız bu râzî ele¹⁸⁶²
Şaqlun başunuz gerekse hele¹⁸⁶³

Nesr

“Āgāh oluñ kim pâdişâh-ı cihân ‘azm-i ravza-’i cinân¹⁸⁶⁴ eyleyüp¹⁸⁶⁵ şehzâde-’i e‘azz ü ekrem Selim Hâna âdemler revâne oldu. ‘An-qarib taht-ı devlete sa‘adetle gelüp cülüs-ı hümâyün naşib ola. Sizlere lâzım olan oldur ki¹⁸⁶⁶ pâdişâhuñ¹⁸⁶⁷ dirliginde niçe sa‘y u iqdâm iderseñüz dañı zeyl-i ğayret-i İslâm ile¹⁸⁶⁸ cenge ihtimâm idesiz. Ve hem ketm-i esrâr¹⁸⁶⁹ ile muqayyed olasız tâ ki düşmen yüzinde zelil u ħor olmayavuz” didi.¹⁸⁷⁰ Andan soñra qal‘e feth olup¹⁸⁷¹ pâdişâha dilâverlik idenleri ‘arz eyleyüp her birini yolu ile¹⁸⁷² behre-mend ü ber-murâd idüp niçe ‘âli menâşib¹⁸⁷³ tevzî‘ olup ve eṭrâfda niçe qılâ‘ feth olunup¹⁸⁷⁴ müstahfazân ta‘yîn olup tamâm ‘izzetle döndiler. Qalbleri ğonca-şıfat elem-i ħâr-ı firâq ile pür-ħün u pür-cerâhat ammâ zâhirleri gül gibi ħandân¹⁸⁷⁵ ca‘li şaṭâretle¹⁸⁷⁶ ve vüzerâ ‘araba-’i pâdişâha¹⁸⁷⁷ yanaşup muşâhabetler idüp niçe şüretler ile ħalqı eglediler. Tâ ol ğüne gelince ki Belğrada gelindi ve¹⁸⁷⁸ maq-dem-i hümâyün-ı şâh-ı cihân¹⁸⁷⁹ Sulṭân Selim Hân muqarrer oldu¹⁸⁸⁰ âsumân u zemîn ğiriv¹⁸⁸¹ ü feryâd u fiġânla ṭoldı.¹⁸⁸² Vüzerâ ve mevâlî-’i ‘izâm ve a‘yân-ı ahâli-’i kirâm¹⁸⁸³ libâs-ı mâtem ile pür-ġam ‘araba önince revâne oldılar.¹⁸⁸⁴ Ol ğün âftâb-ı [15a] ‘alemtâb zalâm-ı şehâbdan libâs-ı mâtem giyüp mâh-ı çâr-deh başına topraq qoyup ‘âlem cümle mâtem eylediler.¹⁸⁸⁵ Huffâz-ı büleñd-âvâz tîlavet-i Qur‘ân iderek ve şeyḫ-i ğüzin¹⁸⁸⁶ Ħazret-i Nüreddin-zâde Efendi ‘araba önince fuqarâsıyla mülk-i tevḫid iştigâlinde¹⁸⁸⁷ (oldılar).¹⁸⁸⁸

Meşnevi¹⁸⁸⁹

Dilâ bî-beqâdur bu dünyâ-yı fânî
Hemân bir nefesdür dem-i zindeġânî
Aqar şu gibi bâġ-ı ‘ömrüñ bahârî
Geçer yel gibi rûzgâr-ı civânî¹⁸⁹⁰

Nesr

Ol şubḫ pâdişâh-ı felek-cenâb Sulṭân Selim Hân-ı kâm-yâp gelüp a‘yân u¹⁸⁹¹ erkânla mülâqî oldılar.¹⁸⁹²

Beyt

Görenler didiler ol meh-cemâlî¹⁸⁹³
Olur her bir firâquñ bir vişâlî¹⁸⁹⁴

TÂRİḤ-İ VEFÂT-I MERḤÛM

Cihândan intiqâl itdükde böyle naql iderler kim
Dimiş Sulṭân Süleymân Hân¹⁸⁹⁵ ħâbda oġlı Selim
Hâna¹⁸⁹⁶

Selimüm ‘adl u dâd eyle saña bizden bu yeter
târiḫ¹⁸⁹⁷
Bilürsün çünki qalması cihân mülki Süleymâna¹⁸⁹⁸

Nesr¹⁸⁹⁹

Cisri ‘âli ki binâsına tamâm diqqat u ihtimâm¹⁹⁰⁰ olunup¹⁹⁰¹ nâ-tamâm iken merḥûm ve maġfürunleh¹⁹⁰² vefât eyleyüp¹⁹⁰³ Sulṭân Selim Hân sa‘adetle taht-ı devlete cülüs eylediler. ‘Asker-i İslâmıñ ardınca¹⁹⁰⁴ ġazâ-yı küffâra¹⁹⁰⁵ cânib-i Sigetvara ‘azîmet eyledüklerinde cisri mezkûruñ binâsından külli şafâ idüp itmâmına iqdâm u ihtimâm¹⁹⁰⁶ eylediler. Geldüklerinde¹⁹⁰⁷ cisri mezbûrdan sa‘adetle ‘ubür müyesser olup ol ‘aşruñ¹⁹⁰⁸ şu‘arâsından Hudâyî itmâmına târiḫ-i bî-nazîr bu mişrâ‘ı dil-pezirî didiler:¹⁹⁰⁹ Eyledi kâmil Süleymân köprüsin Sulṭân Selim¹⁹¹⁰ xv

İBTİDÂ-YI BİNÂ-YI CÂMİ-’İ ŞERİF-İ SULṬÂN
SELİM HÂN¹⁹¹¹

Sa‘adetle çünki taht-ı devletde qarâr eylediler şehri Edirneye kemâl mertebede¹⁹¹² nazarı ve şefqatleri olmaġın¹⁹¹³ bir câmi‘ binâsına emri hümâyünları oldu ki rûzgârda mişâl olmaya.¹⁹¹⁴ Bu faqîr dañı bir resm-i câmi‘-i ‘âli¹⁹¹⁵ eyledümki Edirne içinde manzûr-i ħalq-ı ‘âlem olmaġa lâyıqdur. Dört minâresi qubbenüñ dört¹⁹¹⁶ cânibinde vâqî‘ olmuşdur.¹⁹¹⁷ Ve hep üçer şerefelüdüv ve üçer yollu¹⁹¹⁸ ve ikisinüñ yolları başqa başqa vâqî‘ olmuşdur.¹⁹¹⁹ Ol eskiden binâ olunan Üç Şerefelü¹⁹²⁰ bir qule gibidür.¹⁹²¹ Ğâyet qalıñdur¹⁹²² ammâ bunuñ minâresi hem nazik ve hem üçer yollu olmaq ġâyet müşkil olduġı ‘uqalâya ma‘lumdur. Ve ħalq-ı cihân dâ‘ire-’i imkândan ħâric didüklerinüñ¹⁹²³ birisi¹⁹²⁴ “Aya Şöfyâ qubbesi gibi büyük qubbe devlet-i İslâmiyyede binâ olinmamışdur” diyü kefere-’i fecerenüñ¹⁹²⁵ mi‘mâr geçinenleri¹⁹²⁶ Müslümânlara ġalebe-müz vardur¹⁹²⁷ dirler idi.¹⁹²⁸ Zu‘m-ı fâsıdlerince “Ol qadar qubbe¹⁹²⁹ ṭurgurmaq¹⁹³⁰ ġâyet müşkildür. Nazîre mümkün olsa¹⁹³¹ iderler idi”¹⁹³² didükleri bu ħaqîrüñ qalbinde ‘uqde¹⁹³³ olup qalmış idi. Mezbûr câmi‘ binâsında himmet idüp¹⁹³⁴ *bi-‘awni’llâhi’l-Maliki’d-Dayyân* devlet-i Sulṭân Selim [15b] Hânda¹⁹³⁵ izħâr-ı qudret idüp bu qubbe-’i ‘âlinüñ¹⁹³⁶ andan¹⁹³⁷ altı zirâ‘ qaddin ve dört zirâ‘ devrin ziyâde eyledüm.¹⁹³⁸

Meşnevi¹⁹³⁹

Zihî sulṭân-ı ‘adil şâh-ı devrân¹⁹⁴⁰
Şeh-i ‘âlem Selim Hân bin Süleymân¹⁹⁴¹
Edirne şehrine qıldı nazar ol¹⁹⁴²
Qodı ‘âlemde ħayr ile eşer ol¹⁹⁴³

Bu 'âlî câmi'i ol qıldı bünyâd¹⁹⁴⁴
 Cihân turduqça ola hayr ile yâd¹⁹⁴⁵
 Nezâket-i diqqat ü hem-resm-i hey³et¹⁹⁴⁶
 Muhaşşal hâtm olupdur anda şan³at¹⁹⁴⁷
 Direksiz qubbenüñ altında el-ḥaqq
 O qubbe oldı bir top-ı mu'allaq¹⁹⁴⁸
 Aya Şofya gibi qubbe aşlâ¹⁹⁴⁹
 Yapılmaz diyü bahş eyledi dünyâ¹⁹⁵⁰
 Bu 'âlî qubbe andan oldı a'zam¹⁹⁵¹
 Qalanın bilmez in vallâhu a'lem¹⁹⁵²

TÂRİHİ-CÛLÛS-I HÛMÂYÛN¹⁹⁵³

Hamdü li'llâh eyledi 'adlile gün gibi zühür¹⁹⁵⁴
 Bir meh-i gerdün-serir ü bir şeh-i 'âlî nijâd¹⁹⁵⁵
 Nev-civân-ı pîr-i tedbir ü civân-baht-ı zamân¹⁹⁵⁶
 Tâcdâr-ı pâk-gevher Hüsrev-i nigû-nihâd
 Geldi şadr-ı 'izzete devlet ile qıldı cülûs¹⁹⁵⁷
 İtdiler ḥalq-ı cihân emrine anuñ inqiyâd¹⁹⁵⁸
 Bülbül güyâ olup Sâ'î didi târiḥini¹⁹⁵⁹
 Pâdişâh-ı 'âlem oldı gül gibi Sulṭân Murâd¹⁹⁶⁰ xvii
 Sene 982¹⁹⁶¹ xvii

QAŞİDE-İ CÂMI'-İ ŞERİF¹⁹⁶²

Ta'âlâ'llâh nedür bu cây-i zibâ câmi'-i a'lâ
 Binâ-yı Mescid-i Aqşâ mişâl-i Ka'be-i 'ulyâ
 Esâsı yir yüzindeydi ezel bu beyt-i mâ'mürün
 Çekildi göge Tûfân-i ḥavâdişden qaçup güyâ
 Eritdi câni niçe kühken-i seng-tıraşına
 Letâfet âbımı bu Bî-sütûna qılmağa icrâ
 Hemân qubbe-i 'âlisi anuñ çarḥ-ı a'zamdur
 Nümüne añlar anı nüh felekden dide²i binâ
 Yapılmadı yapılmaz yir yüzinde böyle bir qubbe
 Felekde mişli yoq illâ meger kim dârem-i mînâ
 Aşılmış kehkeşânla qubbesi şan câmi'-i çarḥa
 Mişâl-i top-ı âyine içinde seyr olur dünyâ
 Sipihri atlas-ı minber felekde pîş-keş qıldı
 Bu qubbe bağlanup aşduqlarında atlas u kemhâ
 İşidüp hâtif-i qudsî didi itmâmına târiḥ
 Qarârın buldı bend oldı bu demde qubbe-i a'lâ
 Minâr-ı çâr güyâ çaryâr-ı Faḥr-ı 'âlemdür
 O künbedde 'âlem nür-i Nebiyye olmur imâ
 Olinca ḥaşr Dâvudî nefesle ḥüb muqarrebler
 Ser-i serv üzre qumrı gibi her dem eyleyüp me'vâ
 Minâr-ı çârdan dâ'im nevâ u pençgâhiyle
 Bu gülzâre cihânı ide da'vet 'andelib-âsâ
 Sütün-ı çâr rûkn-i ḥâne²i İslâmdur el-ḥaqq
 Minâr-ı çâr beyninde o qubbe mürşid-i dâna

Minâr oldı şanur gökde melâ'ik câmi'-i çarḥa
 Minârı olmağile nüh qıbâb-ı çarḥdan bâlâ¹⁹⁶³
[margin 15b] Şu'a³-i mehçe-i zerrini kim pertev
 şalur ḥalqa^{xviii}
 Bu rüşendür şanur 'aksini 'âlem gurre²-i garrâ
 Seherde tâb-ı hürşid bâmına düşse çarḥ-ı câriden
 Zer indürdi 'âlem gönderdi dirler Ḥazret-i 'İsâ
 Qaçankim burc-ı delve ya cüdeyye gelse farqın-
 dan
 Görinür çahda Yûsuf gibi mihr-i cihân-ârâ
 Ḥuşuşâ ḥazret-i mi'mâr ağa ol pîr-i üstâdan
 Velâyetle yapar yapduğunu dirler qamu dünyâ
 'Acâ'ib ihtimâm itmişdürür fenn-i bedi'inde¹⁹⁶⁴
 Beyânı qâbil-i ta'bir olanlardan degil aşlâ
 Aya Şofya resmin Ḥazret-i Ḥızr eyledi dirler¹⁹⁶⁵
 Bu âdem Ḥızr irişdi bu binâyâ şanmañuz bennâ¹⁹⁶⁶
 Olupdur himmet-i 'âlî²-i şöhre minber ü maḥfil¹⁹⁶⁷
 Birisi 'Arşdan a'lâ birisi Kürsiden bâlâ
 Yazılmış *Fâtîha* ser-cümle ebvâb-ı fütûḥında
 O mihrâb-ı mu'allâ râz-dâr-ı *allama'l-asmâ*
 Gülistân-ı cinân her küşesi naqş-ı bahâristân
 Müselsel ḥatlar anda Selsebil ırmağıdur güyâ
 Baqiyye²-i selef ḥayrû'l-ḥalef kâtib Ḥasan dâ'î
 Müsennâ ḥatlar ile eyledi bir derc-i bî-hemtâ
 Qoyamaz ḥarfine bir noqta dünyâ bir yire gelse
 Muḥaqqaq ḥüsn-i ḥatt aḥkâmını ol eyledi icrâ¹⁹⁶⁸
[margin 15a] Muşaffâ yeşm-i âbidendür anuñ ḥüb
 mihrâbı^{xix}
 Safâ kânidurur ol maḥfil-i şâh-ı cihân-ârâ¹⁹⁶⁹
 Ḥatâyî Rûmî islîmî 'İrâqî anda derc (itmiş)
 Aña göz nûrı ḥarc itmiş niçe üstâd-ı bî-hemtâ¹⁹⁷⁰
 Gören mermerleri naqşın şanur baḥr-ı letâfette¹⁹⁷¹
 Nesim-i qudret-i Ḥaqqile emvâc eylemiş peydâ
 Mülevven ol kemerler her biri qavs-ı quzâḥ
 mânend¹⁹⁷²
 Diye bârân-ı eltâf-ı Ḥudâya dâl her dâna¹⁹⁷³
 Qanâdil ile top âyineler âviḥte anda¹⁹⁷⁴
 Cihân bâğında mişli berg ü bâr-ı devḥa-i Tübâ¹⁹⁷⁵
 Meh-i nev ile anda na'llenmiş şişedür eflâk
 İki qandil-i zerdür mihr ile mâh-ı cihân-ârâ
 Behişt-âsâ güşâde behişt bâbı bu gülistânun¹⁹⁷⁶
 Gelür 'âlem Ḥudânuñ (ḥân) luṭfın qılmağa
 yağmâ¹⁹⁷⁷
 Emin ola buña dâhil olanlar nâr-ı düzaḥdan
 Ḥudânuñ qavlidür bî-reyb *amannâ wa şaddaḡnâ*
 Safâ-vâr Merve ḥaqqı tavf-ı gülzâr ḥarîminde
 'Aceb mi qiblegâh-ı ḥâşş u 'âm olursa bu me'vâ
 Görenün ağzunuñ şuyı aqar bi't-tab³ olur mâ'il
 Şanasın ḥavz-ı Kevşerdür o şadırvân-ı bî-hemtâ
 Dikilmiş şanmañuz mermer direkledür ḥarîminde

Temâşâ itmege tûrmiş niçe serv-i semen-simâ¹⁹⁷⁸

[margin 14b] Harîminde olan qavs-ı kemerler
âhenin zihle^{xx}

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

Temâşâ eyleyüp bu resmi erbâb-ı nazar dirler¹⁹⁷⁹

‘Aceb bî-mişl olmışdur nazîri yoqdurur ciddâ¹⁹⁸⁰

Bu ‘âlî qubbelü câmi‘de baş tâcîdur el-ħaqq¹⁹⁸¹

Edirne şehrînuñ Tunca yüzi şuyıydı ammâ¹⁹⁸²

Edirne ħalqına bir luft qıldıñ kim maħallinde

Sıgışmaz tenlerine cânları bu zevqden Şâhâ

Ne ħaddüñdür sentün evşâfına anuñ dehân açmaq¹⁹⁸³

Bilürsün ey dil-i âşüfte ki sığmaz küzeye deryâ¹⁹⁸⁴

Du'â it bu binâyı bunda bünyâd eyleyen Şâhâ

‘Adâlet-nâmesi nâmiyla olmışdur anuñ mümzâ¹⁹⁸⁵

Şeh-i Rûm u ‘Acem mîr-i şerîf-i Mekke vü Zem-
zem¹⁹⁸⁶

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

Ser-i şâhân-ı a‘zam a’nî zıllu’llâhi fi’l-‘âlem¹⁹⁸⁷

Selim bin Süleymân Ĥân nigû-rüy ü nigû-rây¹⁹⁸⁸

Kemâl u fazl u ħüsn ü ħulq u cüd ‘adle câmi‘dür

Ĥaқиqat şeş cihâtın eylemiş ma‘mûr anuñ Mevlâ

Şimâĥ-ı ‘âleme rüz u ‘ışâda şayıtı kûsinden

Rûmüz-ı âyet-i Innâ fataĥnâ olunur işgâ

Yitürür kendüyi görse livâsı mehçesin düşmen¹⁹⁸⁹

Sühâ gibi olur gün toğcaq nâ-büd u nâ-peydâ¹⁹⁹⁰

Degil ‘ahdinde taşı taş üzre qomağa mâlik

Şu ħadde taşı başa başını taşa urur a‘dâ

İki dillü degil ‘ahdinde ferd illâ meger süsen

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

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

Egerler başını tîğ-i âftâba sebze-‘i şahrâ

Başına tabla ile zer qoyuban Ĥusrev-i ĥâver

Gider ‘adlînde şarqdan ġarba bî-pâk ü bî-pervâ

Qaçankim seyre gelse şehr gülzâr-ı rikâbına¹⁹⁹¹

Çemenler atlas-ı ĥazrâ döşerler tâb-ı ĥor dibâ¹⁹⁹²

[margin 14a] Binâ-yı rif’atın bennâ-yı quđret üstüvâr
itsün^{xxi}

Cenâb-ı ĥazret-i Bârîden oldur ĥalqa istid‘â

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

Göñüller Ka‘besin bünyâd iden oldur Ĥalîl-âsâ

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

Kemâliyle olalar behre-mend a‘lâ eger ednâ

Felek devr eyledikçe ber-qarâr ide esâsını

Binâsınuñ ve hem bânîsînuñ ol Ĥâlîq-i yektâ

Bu cây-ı pâk u zibâ ma‘bed olsun ehl-i İslâma¹⁹⁹³

‘İbâdet eyledükçe câmi‘-i gerdünda âşinâ.¹⁹⁹⁴

NOTES

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