

**SHEYHULISLAMS DURING THE
REIGN OF MAHMUD I
(1730-1754)**

Thesis submitted to the
Institute of Social Sciences
in partial fulfillment of the requirements
for the degree of
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in
History

by
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1. The material included in this thesis has not been submitted wholly or in part for any academic award or qualification other than that for which it is now submitted.

2. The program of advanced study of which this thesis is part has consisted of:

- i) Research Methods course during the undergraduate study
- ii) Examination of several thesis guides of particular universities both in Turkey and abroad as well as a professional book on this subject.

Elif ÖZSARI

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ABSTRACT

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January 2012

SHEYHULISLAMS DURING THE REIGN OF MAHMUD I

The foregoing dissertation includes the biographies of the twelve sheyhulislams during the period of Mahmud I (1730-1754) who ruled the Ottoman Empire for twenty-four years. The aforementioned twelve sheyhulislams of the eighteenth century *ulama* have a particular significance among the Ottoman *ulama* and they have not only been explored individually but addressed in the foregoing dissertation along with their achievements, works and their family members who were also their predecessors and successors in the educated class.

During the preparation of the dissertation; archive documents, fatwa issued by sheyhulislams, publications of the official and private historians of the period, postgraduate and doctoral dissertations of the present day and published articles have been used as sources. The first part of the dissertation explores the period of Mahmud I with an overall analysis. The second part of the dissertation addresses the institution of sheyhulislam with an eighteenth century perspective. The third part of the dissertation deals in detail with the lives, periods and achievements of the twelve sheyhulislams of the period of Mahmud I. In the Conclusion, all sheyhulislams and overall characteristics of the period have been analysed.

Keywords: Sheyhulislams during the reign of Mahmud I, Mahmud I period, the institution of sheyhulislam in the Ottoman Empire.

KISA ÖZET

Elif ÖZSARI

Ocak 2012

I. MAHMUD DÖNEMİ ŞEYHÜLİSLAMLARI

Bu tez Osmanlı devletinde yirmi dört yıl hükümdar olan I. Mahmud'un döneminde (1730-1754) şeyhülislamlık yapmış on iki kişinin biyografilerini içermektedir. Osmanlı devletinin genel uleması içinde ayrı bir öneme sahip On sekizinci yüzyıl ulemasının bu on iki şeyhülislamı tez içinde tek başlarına incelenmelerinin yanı sıra kendilerinden önce ve sonra ilmiye sınıfında yer alan aile fertleriyle de ele alınmış yaptıkları icraatlar ve eserler tezin konusunu oluşturmuştur.

Bu tezin hazırlanmasına olanak sağlayan kaynakların başında arşiv belgeleri gelmektedir. Diğer yardımcı kaynaklar ise şeyhülislamlara ait fetva mecmuaları, dönemin resmi tarihçilerinin ve özel tarihçilerinin yayınları, günümüzde mevcut yapılmış yüksek lisans ve doktora tezleri, yayınlanmış makalelerdir. Tezin birinci bölümünde I. Mahmud dönemi genel bir analizle incelenmiştir. İkinci bölümünde ise Osmanlı Devleti'nde şeyhülislamlık kurumu incelenmiş ve on sekizinci yüzyıl perspektifinden ele alınmıştır. Tezin üçüncü bölümde ise, bu on iki şeyhülislamın hayatı, şeyhülislamlık dönemi, yapmış oldukları eserleri çerçevesinde detaylı olarak anlatılmıştır. Sonuç bölümünde tüm şeyhülislamlar ve dönemin genel özellikleri analiz edilmiştir.

Anahtar Kelimeler: I. Mahmud dönemi şeyhülislamları, I. Mahmud dönemi, Osmanlıda şeyhülislamlık kurumu.

LIST OF CONTENTS

Approval Page.....	ii
Author Declarations.....	iii
Abstract.....	iv
Kısa Özet.....	v
List of Appendices.....	vi
Acknowledgements.....	viii
INTRODUCTION:.....	1
Sources and Researches about the Sheyhulislams Of The Mahmud I Period.....	3
Institution of Sheyhulislam.....	8
The Period of Mahmud I.....	18
CHAPTER I	
1. SHEYHULISLAM DURING THE REIGN OF MAHMUD I..	34
1.1 Mirzazâde Şeyh Mehmed Efendi.....	34
1.2 Paşmakçızâde Abdullah Efendi.....	47
1.3 Damadzâde Ebul Hayr Ahmed Efendi.....	55
1.4 Ebu İshak Efendi.....	64
1.5 Dürri Mehmed Efendi.....	74

1.6 Seyyid Mustafa Efendi.....	80
1.7 Pîrîzâde Mehmed Sahib Efendi.....	87
1.8 Hayatizâde Mehmed Emin Efendi.....	98
1.9 Zeynel Abidin Efendi.....	104
1.10 Mehmed Esad Efendi.....	109
1.11 Karahalilefendizâde Mehmed Said Efendi.....	119
1.12 Feyzullahefendizâde Seyyid Murtaza Efendi.....	124
Conclusion.....	130
Bibliography.....	135
Appendices.....	141

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INTRODUCTION

SHEYHULISLAMS DURING THE REIGN OF MAHMUD I

The institution of sheyhulislam in the Ottoman Empire is quite unique compared to other Islamic countries. The Ottoman *ulama* became a fully institutionalized class during the foundation and rise of the Ottoman Empire which had a centralized structure and the sheyhulislam was the top representative of this institutionalisation. The institution of sheyhulislam which emerged as a characteristic merely peculiar to the Ottoman Empire has become history with the fall of the Empire. Therefore the institution of sheyhulislam has gained a particular significance and brought a different perspective to the history of sheyhulislam. The sheyhulislam which existed as a strong institution for a long while is not easy to be included in any generalisation due to the particular characteristics of each period. The sheyhulislams who were at the top of the educated class which included many state officials of the Ottoman Empire became very strong at times although they were occasionally shadowed by the the Sultan or even the grand vizier. Sheyhulislams were not primary members of the imperial council (*divan-ı hümayun*) in order to conserve the spiritual power and the authority of their positions as men of law and religion however they sometimes were more effective than some of the primary members of the imperial council.¹

The analysis of the period also bears great importance for the foregoing work which explores the sheyhulislams during the reign of the Sultan Mahmud I, who came to the throne as a result of a riot and reigned the empire in the eighteenth century for twenty-four years which is a

¹ Esra Yakut, *Şeyhülislamlık. Yenileşme Döneminde Devlet ve Din*, (İstanbul: Kitabevi Yayınları 2005) p.16.

particularly long time. While initially he was busy trying to eliminate the traces of the riot during the first years of his reign, later he had to fight wars with countries such as Persia, Russia and Austria for a long while. Thanks to the treaties he signed following these wars, he managed to ensure a period of peace in the Ottoman Empire even though it did not last long. The scientific activities which were accelerated during the Tulip Era were interrupted due to the Patrona Riot, however they regained significance with the incentives of Mahmud I. Along with the effects of all these phases, the Ottoman *ulama* has taken its place within this new period with a new identity. With an overall view, the *ulama* came to have a stronger position than ever in the eighteenth century within Ottoman history. As many titles were descended from father to son in this century, it led to the emergence of tradition.² During the reign of Mahmud I between the years 1730-1754 which is a considerable period in the eighteenth century, twelve men served as sheyhulislams. Mahmud I who wanted to change the course of the educated class with all the appointments he carried out, even assigned some of the sheyhulislams he appointed with the task of re-ordering the corrupted parts of the organisation. These sheyhulislams who in general were from renowned *ulama* families also served as pioneers for their sons or grandsons for their future positions. Therefore the sheyhulislams of this period which requires an individual field of work constitute the primary subject of the foregoing dissertation.

Each Sultan of the Ottoman Empire created a distinct period with the policies they followed and the competencies they had. In this sense, their policies affected the government of the empire and their actions have always been remembered in relation to their own period. The exploration of the statesmen they appointed and the means they enabled for them have led to

²Madeline C. Zilfi, *the Politics of Piety: the Ottoman Ulema in the Post Classical Age: 1600-1800*, (Minneapolis: Bibliotheca Islamica, 1988) p.20.

a better understanding of the the Sultans. The need to explore the statesmen of each Sultan within the framework of a particular field of work emerges from this fact. When considered from this perspective, we can see that there are not many examples of works which address the sheyhulislams during the reign of a single Sultan among all the works of the present day exploring the Ottoman sheyhulislam.³ Certain sheyhulislams such as Ebusuud Efendi and Feyzullah Efendi who are considered to be profoundly important in the history of the Ottoman Empire have been the exclusive subjects of some dissertations. Other works deal with the classical Ottoman period and choose to address this institution with an overall analysis. Therefore the sheyhulislams during the period of Mahmud I bear a significant place as they have been explored in terms of their characteristics, their periods and their Sultan.

Sources and Researches About the Sheyhulislams of the Mahmud I Period

The primary resource used to research the sheyhulislams during the reign of Mahmud I is the Prime Ministry Ottoman Archives in Istanbul. The first source is the manuscript catalogue of Ali Emiri which has not been translated into the Latin alphabet. In the catalogue which is arranged with reference to the the Sultans, the period of Mahmud I constitutes exactly four volumes of 21.516 documents. While researching these catalogues; the names, the sobriquets and the functions of the sheyhulislams have been regarded. This research has resulted in the identification of 352 documents. Using the

³ The only example known at present is; İhsan Süreyya Sırma, *L'institution Et Les Biographies Des Sayh Al-İslam Sous Le Renge Du Sultan Abdülhamid II (1876-1909)*, (Strasbourg, Le Fevrier: Universite Des Sciences Humanies De 1973)

computer system in the archives, other catalogues have been researched with reference to names and they have been classified accordingly. 102 other documents have been reached thanks to this research.

On the other hand, manuscript and printed Ottoman chronicles have also been used within the context of the subject of the dissertation. In this regard the state chroniclers (vakanüvis) and private chronicles have played an important role in the preparation of the foregoing dissertation. In this context, the priority has been attached to the analysis and review of the official historians of the Mahmud I period who are Mehmet Suphi and Süleyman İzzi⁴. Another important name is Şemdanizâde Fındıklı Süleyman Efendi who bears noteworthy characteristic chronicles. The work of *Vakanüvis* Mehmet Suphi Efendi⁵ addresses the events between the years 1730 and 1744. The İzzi Chronicles printed in the printing house in the Ottoman language which managed to last until present day have also been reviewed by reading according to the names of the sheyhulislams. The chronicles by Şemdanizâde Fındıklı Süleyman Efendi which is called *Mürî't- Tevârih* is on the other hand not a vakanüvis chronicle⁶. It has been addressed as it particularly indites the period of Mahmud I and has been handled with its aspect of recording the period without bearing any official identity whatsoever. The subject period of *Mürî't- Tevârih* is the years between 1730 and 1777. *Mürî't- Tevârih* has an important part within the dissertation as it has been indited differently from the official chronicles and describes the period with its respective interpretations. Other notable historic sources of the period are the works on the Patrona Halil Riot which took

⁴ İzzi Süleyman Efendi, *Tarih-i İzzi*, (İstanbul: Raşid ve Vasıf Efendiler Matbası, 1784)

⁵ Mustafa Subhi Efendi, *Subhi Tarihi: Sami ve Şakir Tarihleri İle Birlikte 1730-1744 (inceleme ve karşılaştırma metin)*, Prepared by: Mesut Aydınlar, (İstanbul: Kitabevi, 2007)

⁶ Şemdanizâde Fındıklı Süleyman Efendi, *Mürî't-Tevarih*, Prepared by: Münir Aktepe, (İstanbul: İstanbul Üniversitesi Edebiyat Fakültesi, 1976) Vol 1.

place right before the throne of Mahmud I. These are; Abdi chronicles⁷ prepared for printing by Faik Reşit Unat and chronicles by Destarî Salih Efendi⁸ prepared by Bekir Sıtkı Baykal. These sources enlighten the period before the throne of Mahmud I. As written by Faik Reşit Unat, the writer of the Abdi chronicles is anonymous. Although it is deduced from a number of poems in Abdi's work that he was engaged in poetry, it is not surely known which of the Abdis he was who are referred to in the poets memorials of the time.⁹ The writer of the chronicle printed by Bekir Sıtkı Baykal is known as Destarî Salih Efendi who is from a close circle of the the Sultan. Among the sources about the Patrona Riot of 1730, the primal characteristic of the Destarî chronicles is that it has been indited by a person who actually witnessed the events and is acquainted with the interior of the palace. The Abdi Chronicles, on the other hand, has been written by an outsider and therefore describe in detail the attitudes and actions of the nobility. Considering all these facts, it can be concluded that these two sources are complementary to each other.¹⁰ The contribution of these two important sources to the dissertation is undeniable, especially in explaining how the luminaries of the *ulama* (who then became sheyhulislam during the reign of Mahmud I) affected the course of the riot and how they were affected as this is all described in these works. The most important source among the biographic works is *Devhatü'ül Meşayih* by Müstakimzâde Saadeddin Efendi which addresses the period between the years 1425 and 1785 and primarily explores the lives of sheyhulislams.¹¹ This work includes short family histories

⁷ Abdi Paşa, *Abdi Tarihi: 1730 Patrona İhtilali Hakkında Bir Eser*, Prepared by: Faik Reşit Unat, (Ankara: Türk Tarih Kurumu, 1943)

⁸ Destarî Salih Efendi, *Destarî Salih Tarihi: Patrona Halil Ayaklanması Hakkında Bir Kaynak*, Prepared by: Bekir Sıtkı Baykal, (Ankara: Ankara Üniversitesi Dil ve Tarih Coğrafya Fakültesi, 1962)

⁹ Abdi Paşa, *Abdi Tarihi*, p.IX.

¹⁰ Destari, *Destari Tarihi*, p.V.

¹¹ Müstakimzâde Saadettin Efendi, *Devhatü'l-Meşayih*, (İstanbul: Çağrı Yayınları, 1978)

and information such as dates of birth and death, appointment and dismissal of sheyhulislams.

Another part of the sources include the fatwas by sheyhulislams. Among the works reviewed in this context is "Neticetül Fetava Maa'n Nukul"¹² organised by Es Seyyid Ahmed Efendi.¹³ It is a fatwa publication indited in the name of Dürriizâde Mehmed Arif Efendi who was assigned as the sheyhulislam for two times. It includes the fatwas by sheyhulislams between Mirzazâde Şeyh Mehmed Efendi who became the sheyhulislam in the year 1730 and Karahalilefendizâde Mehmed Said Efendi, in addition those by Dürriizâde are included.

Another fatwa publication is *Tuhfetü'l Fetava*. This publication has been used as it contains the fatwas by sheyhulislams since the year 1730. This publication was organised by Ömer b. Salih el Kırımı (1159/1746) who served as a clerk between the years 1730 and 1746 and contains the fatwas by five sheyhulislams of the Mahmud I period. In this publication we can see that each fatwa has the sobriquet of sheyhulislams at the end and narrations of them on the side.¹⁴ Another important source about the sheyhulislams is the scholarship yearbooks¹⁵ (İlmiye Salnamesi) published by the Department of Sheikhdome (Meşihat Dairesi) between the years 1334 and 1915. This work includes the short life stories of the twelve sheyhulislams of the Mahmud I period and one fatwa of each of them. One of the leading works which have the biggest amount of information that ensures the understanding of the institution of sheyhulislam is the "Osmanlı Devletinin İlmiye Teşkilatı"¹⁶

¹² Dürriizâde Mehmed Arif Efendi, *Neticetül Fetava Maa'n Nukul*, (İstanbul: Matbaa-i Amire, 1265), İstanbul Müftülüğü Kütüphanesi nr; 332.

¹³ Şükrü Özen (2005), *Osmanlı Döneminde Fetva Literatürü*, *Türkiye Araştırmaları Dergisi*, 3 (5): p.249, 378.

¹⁴ Ömer B. Salih el- Kırımı, *Tuhfetü'l Fetava*, (İstanbul: Süleymaniye Kütüphanesi, Esad Efendi nr: 589, 112vr)

¹⁵ İlmiye Salnamesi, *İlmiye Salnamesi Birinci Defa: Osmanlı İlmiye Teşkilatı ve Şeyhülislamlar*. Prepared by: Seyit Ali Kahraman, Ahmed Nezih Galitekin, Cevdet Dadaş, (İstanbul: İşaret Yayınları, 1998)

¹⁶ İsmail Hakkı Uzunçarşılı, *Osmanlı Devletinin İlmiye Teşkilatı*, (Ankara: TTK, 1965)

(Scholarship Organisation within the Ottoman Empire) by İsmail Hakkı Uzunçarşılı. Another work of İsmail Hakkı Uzunçarşılı is the "Ottoman History." This work contains biographical information about the twelve sheyhulislams between pages 467 and 481 *İzahlı Osmanlı Kronolojisi*¹⁷ (Annotated Ottoman Chronology) by İsmail Hami Danişmend'in (1889-1967) includes the dates of appointment and dismissal of all the sheyhulislams of the Ottoman Empire since its foundation until 1927.¹⁸ In a similar sense, *Osmanlı Şeyhülislamı* (Ottoman Sheyhulislams) by Abdülkadir Altunsu also contains short life stories of all the sheyhulislams of the Ottoman Empire. The researches exploring the institution of sheyhulislam within the Ottoman Empire are the work by Mehmet Aksoy prepared within the framework of the history of the Presidency of Religious Affairs, the article on sheyhulislam in the Islamic Encyclopaedia by J. H. Kramers, the work that explores the renovation period of the institution of sheyhulislam starting from a certain period (1789-1922) until the fall of the Ottoman Empire by Esra Yakut and the doctoral dissertation by Murat Akgündüz called "sheyhulislam in the Ottoman Empire" up until the beginning of the nineteenth century.

Other than the aforementioned sources on Mahmud I and the institution of sheyhulislam which contributed to the dissertation, publications, articles and dissertations about each of the twelve sheyhulislams have also been used as primary sources. As a result of the research conducted, it has been established that there is an encyclopaedic article for each of the sheyhulislams and all these articles have been used. In particular, the independent articles about each sheyhulislam in the Religious Affairs Islamic Encyclopaedia and the bibliography at the end have been very informative.

¹⁷ İsmail Hakkı Uzunçarşılı, *Osmanlı Tarihi IV. Cilt II. Kısım*. (Ankara: TTK 1965) p.467-81.

¹⁸ İsmail Hami Danişmed, *İzahlı Osmanlı Tarihi Kronolojisi: m. 1258-1512: h. 656-918*, Vol.4, (İstanbul: Türkiye Yayınevi, 1971)

The Institution Of Sheyhulislam

It is not clear exactly when the term "sheyhulislam" emerged within the Islamic countries. The concept of sheyhulislam evolved in time as a title for religious functionaries, in particular the word "sheikh" has come to define religious functionaries and put them into a different position. In the Memluk Empire which had profound religious institutions, the term sheyhulislam was used to describe fatwa giving scholars of Islamic law but it never turned out to be an official title. This term which developed within a structure for religious functionaries in the Islamic countries eventually gained a form where it could eventually be used for mufti positions.¹⁹ In this context, the Institution of Sheyhulislam was not immediately transformed into what it is as we know it within the Ottoman Empire. Before the Ottoman Empire, the Muslim countries had their own sheyhulislams however they were different from the structure that evolved Ottoman Empire.

It is not known when exactly the title of sheyhulislam was first used in the Ottoman Empire, nevertheless there are certain assumptions that can be made based on certain findings. We can see the term sheyhulislam in a statute book (kanunnâme) prepared under the rule of Fatih (Mehmed II) during a period when the centralization in the Ottoman Empire was accelerated. This person referred to as both the mufti and the sheyhulislam is described as the representative of the *ulama*. In the aforementioned statute book, the teachers of the the Sultan are also referred to as the leaders of the *ulama* after the grand vizier along with the sheyhulislam.²⁰ As

¹⁹ J.H. Kramers, "Şeyhülislam", *IA*, IX, p.484.

²⁰ "Şeyhülislam ulemanın reisidir. Ve muallim-i sultani dahi serdar-ı ulemadır. Vezir-i azam onları riayeten üstüne almak münasibdir. Ama müfti ve hoca vüzeradan bir nece tabaka yukarıdır ve tasaddur dahi ederler" Kanunnâme-i al-i Osman. Uzunçarşılı, *İlmiye Teşkilatı*, p.175.

is known, there were people who were referred to as sheyhulislam in other Islamic countries before the Ottoman Empire however these people did not have the same position as the sheyhulislams in the Ottoman Empire and were not leaders of any kind of *ulama* whatsoever. The institution of sheyhulislam emerged as peculiar to the Ottoman Empire and became history following the fall of the Empire. There are various opinions on who the first sheyhulislam in the Ottoman Empire was. If the position of sheyhulislam is defined as the person who gives fatwas on the religious matters of the society and settles religious arguments then Şeyh Edebali is the first sheyhulislam, as he was the first person to carry out such tasks.²¹ There are a number of people who interpret the emergence of sheyhulislam as an institution according to an ordinance addressed to Evrenos Bey who was a commander at the Rumelia province at the time of Murad I. This ordinance stresses that the sheyhulislam appointed for the Rumelia province must be obeyed. The title of "sheyhulislam" referred to in this ordinance means the leader of the *ulama* in the Rumelia province. However, the term used in this ordinance cannot be used as evidence of a sheyhulislam who is the top representative of an institution since the Ottoman Empire requested fatwas regarding the important matters of the empire from the scholars of other Islamic countries for a long while.²² The Ottoman Empire took up centralisation policies along with the expansion of their borders and initiated the efforts to form new institutions as required. In this sense, the Ottomans who adopted the Sunni understanding of Islam began to lay the groundwork for a new institution needed for the religious knowledge required to carry out state affairs. They acknowledged people whose religious knowledge and experience they trusted as consultants and integrated their actions with fatwas. The institution of sheyhulislam which came to be an authority that

²¹ *Ibid*, p.9.

²² Murat Akgündüz, *XIX. Asır Başlarına Kadar Osmanlı Devletinde Şeyhülislamlık*, (İstanbul: Beyan Yayınları, 2002) p.39.

gives fatwas eventually gained a unique position as top and ultimate authority in terms of fatwa.

When we review the fatwas given by the institution of sheyhulislam, we see that there are two kinds of fatwa: public law (hukuk-i umumiye) and private law (hukuk-i hususiye). The Hukuk-i umumiye fatwas were for the state, these fatwas included: Law declaration, signature of peace agreements, amendment of the military law, and performance of reforms, riot of the non-Muslim community, decisions on those who commit brigandage and the execution of a grand vizier. Fatwas of *hukuk-i hususiye*²³ were written on a piece of paper with a length of nine fingers and width of four fingers using slim letters and was subject to payment in return.²⁴ The fatwas given by some of the Ottoman sheyhulislams during their Office were compiled in a publication by the officials who worked for them or their fellows.

In the Ottoman empire, great care was made to ensure that the person to be appointed as the sheyhulislam for the religious rules that constituted the basis for almost all the state affairs had certain qualifications. In the earlier periods, the person awarded with the title of sheyhulislam used to serve as the mufti in the capitals of the Empire in places such as Bursa and Edirne and continued to carry out educational activities at madrassas. The qualifications deemed necessary for a person to take up the position of sheyhulislam was to have served as Rumelia and Anatolia *Kazasker*. It was thought that the the experience gained during the time between being a professor at the madrassa and becoming a *Kazasker* would assist the person

²³ An example of fatwa on private matters granted by Damadzâde Ebulhayr Ahmed Efendi who is the third sheyhulislam of the Mahmud I period; "Bir hamam kuyusuna kelp düşüp helak oldukda ol kuyunun cümle suyunun ... mümkün olmayacak ol kuyudan üç yük kovayla su alınsa şer'ân kuyunun taharetine hüküm olunur mu"? El cevab; olunur Ebul Hayr." Ömer B. Salih el- Kırımı, *Tuhfetü'l Fetava*, 112vr 3)

²⁴ Uzunçarşılı, *İlmiye Teşkilatı*, p.198.

in carrying out the responsibilities of the position of sheyhulislam.²⁵ The person to become the sheyhulislam had to not only be equipped in terms of scientific knowledge but also be devoted to an Islamic life. Even though the Grand vizier seemed to be superior –as required by his position- to the sheyhulislam, the sheyhulislam was superior in spiritual matters in the eye of the The Sultan. As he was entitled to give fatwas against the The Sultan, he was well treated especially when the government was weak.

When we look at the appointment of sheyhulislams in the Ottoman Empire, we see that the practice is not always the same. Although the Grand Viziers had primary responsibility in the appointment of sheyhulislams, sometimes sheyhulislams were proved to be effective in the dismissal of grand viziers. Usually the Grand Vizier would choose a person with whom he could get along with from among the *Kazaskers* or from those who used to be *Kazaskers* for the position. Sometimes though the the Sultan would appoint a sheyhulislam on his own initiative from among the *Kazaskers* or a former *Kazasker* without consulting the Grand vizier.²⁶ In general, the appointment of sheyhulislam would be carried out via a note from the The Sultan (Hatt-ı Humayun) after the Grand vizier had submitted his suggestion to the The Sultan and approval was awarded as in the same manner as other important positions. Occasionally, the the Sultan would notify the person appointed as the sheyhulislam in confidence via various palace servants.²⁷ Although the sheyhulislam who is the top representative of the *ulama* was appointed by the the Sultan he had the authority to decide on the validity or invalidity of the the Sultan. These decisions by the sheyhulislams were very effective when the authority of the Sultan was weak.²⁸

²⁵ *Ibid*, p.112.

²⁶ *Ibid*, p.119.

²⁷ Akgündüz, *Şeyhülislamlık*, p.30.

²⁸ Osman Özkul, *Gelenek ve Modernite Arasında Ulema*, (İstanbul: Bir Harf Yayınları, 2005) p.24.

The tasks carried out by the sheyhulislam that was the leader of the scholar organisation varied according to the period. The first duty of the sheyhulislam among the ones in the field of scholarship was the appointment of scholars.²⁹ The appointments of *kadis* who were the top authorities in the Ottoman cities were carried out by the sheyhulislam.³⁰ The act of appointment was completed by submitting an offer to the Grand vizier and receiving a *Hatt-ı Humayun* by the the Sultan. In the Ottoman Empire, the appointment of a person for the position of *nâkibüleşraf* which was established during the rule of Yıldırım Beyazıd, was also one of the duties of the sheyhulislam as in the case of kazaskers since the seventeenth century.³¹ Another important duty was the appointment of supreme doctors (hekimbaşı) who were the head doctors of the palace in which the the Sultan resided among the scholars. In the Ottoman Empire, as the appointment and salaries of religious functionaries such as *imam hatibs*, *müezzins*, *orators*, *duagüys*, *cüzhans*, *fatihahans*, were up to their respective foundations (vakıf), their appointments were carried out by the trustees in Istanbul. If the position was in the country, the apointments first needed to be approved by the sheyhulislam and submitted to the Grand Vizer before being submitted to the Sheikhs. The appointments of sheikhs to lodges and hermitages which were members of the various cults were also the responsibility of the sheyhulislam as these were among the religious services.³² Another important duty of the sheyhulislams was the inspection, punishment and testing of the members of the scholar organisation where

²⁹ See appendices for an example of archive document about Mardin Kasımpaşa Madrassa appointment of Mustafa Efendi in 1147 granted by Dürri Mehmed Efendi who is the Sheyhulislam of the Mahmud I period. (BOA, Ali Emiri Catalogue, Gömlek Number; 1121)

³⁰ See appendices for an example of appointment on kadı at Suriye and Edirne in 1151 granted by Seyyid Mustafa Efendi who is the sheyhulislam of the Mahmud I period. (BOA, Ali Emiri Catalogue, Gömlek Number: 6820)

³¹ See appendices for an example of appointment on nâkibüleşraf in 1151 granted by Seyyid Mustafa Efendi. (BOA, Cevdet Adliye Catalogue, Gömlek Number: 559)

³² See appendices for an example of appointment on zâvidar in 1145 granted by İshak Efendi who is the sheyhulislam of the Mahmud I. period. (BOA, Ali Emiri Catalogue, Gömlek Number:5648)

necessary.³³ Some sheyhulislams joined the war campaigns along with the the Sultan and they were present at the engagement and wedding ceremonies of the the Sultans. In the demise of the Sultans or their sons (*şehzâdes*), they led the *namaz* (prayer) during the funerals.³⁴ In addition to all this, they took part in the preparation of the statutes books of the empire. The Sheyhulislam also acted as a control authority in the legal field to prevent incongruities with Islamic law during the enactment of new laws which the empire needed. Sheyhulislams bore the responsibility to protect the *şeriat* (shariah) which is regarded as the constitution of the Ottoman Empire and took great care to ensure that the laws of custom did not contradict with *şeriat*.³⁵

The sheyhulislam as the head of the scholar organisation which was a unique institution used various people for assistance. One of these was the sheyhulislam *kethüda* (chamberlain). Sheyhulislam *kethüdas* were responsible for the administrative and financial affairs of the authority of sheiks (*meşihat*). They were selected from among the members of the scholar organisation as in the case of fatwa trustees despite their administrative and financial responsibilities. Another official employed in the residence of the sheyhulislam was the clerk called the epitomist (*telhisçi*) who ensured the liaison between the sheyhulislam and almost all government institutions. *Telhisçi*, the executive assistant of the sheyhulislam in present day language, was assigned with the task of carrying out all kinds of correspondence in the department of *meşihat*. This means that the orders by the sheyhulislam, appointment documents (*rüus*), warrants (*berat*) and diplomas (*icazetname*) awarded to the madrasa scholars (*müderris*) were issued by the *telhisçi*. Other officials working under the sheyhulislam were

³³ See appendices for an example of archives document concerned with madrasahes in 1147 granted by İshak Efendi. (BOA, Cevdet Maarif Catalogue, Gömlek Number; 3144)

³⁴ Uzunçarşılı, *İlmiye Teşkilatı*, p.207.

³⁵ Akgündüz, *Şeyhülislamlık*, p.172.

the inspectors who carried out the controls of the foundations under the supervision by the sheyhulislam. In addition to these officials there was the office of fatwa which employed a fatwa trustee. These different officials who worked under the sheyhulislam carried out their activities in their respective residences as no individual governmental department was allocated for the sheyhulislam until the nineteenth century.³⁶

The salaries of the sheyhulislams who were one of the top authorities of the empire were relatively low in the early periods and there was almost no change in their salaries until the rule of Kanuni (Suleiman the Magnificent). After Ebussuud Efendi presented a part of his renowned interpretation work called *İrşad-ü Akli Selim* to Kanuni Sultan Süleyman in 1564 there was a three hundred *akçe* rise in the salary of the mufti. It reached five hundred *akçes* along with the salary of the Beyazid scholarship and this amount was suddenly equal to the salaries of *Kazaskers*. When Ebussuud Efendi completed and presented his work next year, there was another hundred *akçes* rise in the salary bringing the total to six hundred.³⁷ Thereafter the salaries of sheyhulislams were no longer low. In addition to their salaries, sheyhulislams had other sources of income such as the *cülus* baksheesh awarded to all state officials when a Sultan came to the throne and various other presents.

Originally the sheyhulislams were commissioned for life (*kayd-ı hayat*) and therefore they were not dismissible (*la-yen'azil*). Because of this, of the first 19 sheyhulislams, other than those who resigned gratuitously, all of them passed away during their term of office.³⁸ However, later this exclusive characteristic of theirs was eliminated and they were also dismissed like all other state officials due to various reasons. Dismissals of sheyhulislams was

³⁶ *Ibid*, p.143.

³⁷ Uzunçarşılı, *İlmiye Teşkilatı*, p.177.

³⁸ Bilgin Aydın, İlhami Yurdakul, İsmail Kurt, *Bab-ı Meşihat Şeyhülislamlık Arşivi Defter Kataloğu*, (İstanbul: İsam Yayınları, 2006) p.14.

enacted via a head sergeant (Çavuşbaşı). Occasionally, the sheyhulislams who were disposed on the request of the Grand vizier without losing the favour of the Sultan were notified by the *reisülküttübs*.³⁹ The dismissals of sheyhulislams were generally based on their relations with the the Sultan and the Grand vizier and sometimes it was due to actions that were not regarded as appropriate for people in their positions. Another common cause of dismissal was inability to meet the demands of their position due to health conditions and old age. Sheyhulislams also had to leave their positions as a result of riots. In the Ottoman Empire, reappointment of a dismissed sheyhulislam first took place with Bostanzâde Mehmed Efendi and the first sheyhulislam executed was Ahizâde Hüseyin Efendi (in 1633) during the rule of Murad IV between the years 1623 and 1640. One of the heaviest punishments after the death penalty for the dismissed sheyhulislams was banishment from Istanbul.

Sheyhulislams dismissed due to all the aforementioned reasons were not very welcome to reside in Istanbul, the capital of the Empire. Especially those dismissed on the ground of certain troublesome cases would be sent on exile outside Istanbul. When we look at the banished sheyhulislams in the Ottoman Empire, we see that they were most frequently sent to Aegean islands such as Sakız, Rhodes, Lesbos and cities like Bursa, Manisa and Tire. Sheyhulislams who had to spend the rest of their lives in these places would live on the taxes collected from that region and other incomes. When we review the sheyhulislams of the Mahmud I period from this angle, we see partly similar practices. Sheyhulislams were treated according to the reason for their deposal and as they were old when they were dismissed they did not live for a long time where they were obliged reside. Nine of the twelve sheyhulislams managed to stay in Istanbul and spent the rest of their lives in

³⁹ Uzunçarşılı, *İlmiye Teşkilatı*, p.93.

their respective residences while the remaining three were compelled to move to Bursa, Konya and Damascus and passed away in these cities.

The Ottoman Empire had different practices for different state officials and it attached utmost importance to the sheyhulislams who had a religious position and regarded them as superior to many statesmen. Within the framework of all these methods and rules, the practices for their assignments, dismissals and eventual deaths were always clear and with a developed order. For the sheyhulislams who passed away during their term of office, official funeral ceremonies would be organised and The Sultan and other important officials were notified about the demise. The funeral prayer for the deceased sheyhulislam would be performed following the midday prayer most of the time with the presence of the the Sultan, viziers, *kazaskers* and the leading members of the army. After the funeral ceremony, the participants would go back to their homes, no particular mourning cortege was organised. In the event of the demise of a former sheyhulislam no official funeral ceremony would be held.⁴⁰ Of the sheyhulislams of the Mahmud I period, nine sheyhulislams apart from Mirzazâde Şeyh Mehmed Efendi, Ebu İshak Efendi and Seyyid Mustafa Efendi were dismissed on the request of the The Sultan. Mirzazâde Mehmed Efendi was resigned from his assignment which lasted only for seven months and seventeen days while Ebu İshak Efendi and Seyyid Mustafa Efendi passed away after a year and ten days; and eight years, ten months and twenty one days in office respectively.

The institution of sheyhulislam in the Ottoman Empire has been handled with an overall approach above, however when reviewed within the framework of the period which is the subject of the foregoing work, the institution of sheyhulislam has a particular significance. This is because the

⁴⁰ Mehmet Aksoy, *Şeyhülislamlıktan Diyanet İşleri Başkanlığı'na Giriş*, Doktora Theses (Kayseri: Erciyes Üniversitesi, 1997) p.24.

ulama had reached such a strong position in the 18th century that it was stronger than ever before in Ottoman history. In the eighteenth century, the institutions that were the source of wealth and reputation for the city were generally controlled by the *ulama*. While the scholar organisation flourished thanks to treasured individuals at the beginning, the *ulama* of the 18th century came to be selected from within the families. From that point on, the children of the leading *ulama* families were raised based on the knowledge that they would replace their fathers in the future, along with their relatives and fellows. During the period between the years 1703 and 1839, 29 of the 58 people who became sheyhulislam came from only 11 families. During the same period, 21 men coming from the same families served as Rumelia or Anatolia *Kazaskers*.⁴¹ The *ulama* who were waiting in line to be assigned expressed their dissatisfaction of this situation and Mahmud I took some initiatives to reorder the scholar organisation. First the The Sultan ordered Feyzullahefendizâde Mustafa Efendi who became sheyhulislam in 1736 to directly inform him about the appointments to be carried out excluding the grand vizier as the messenger.⁴² Later the the Sultan sent a *Hatt-ı Humayun* to Seyyid Murtaza Efendi who he appointed as the sheyhulislam in 1750 regarding the amendment and reformation of madrassas and tax farming, and assignment of those who lack the necessary qualifications as scholars and farm tax collectors. Although many actions were taken about this case, the influence of the *ulama* families was impossible to eliminate. Within the scope of the foregoing work, the *ulama* problems in the eighteenth century have been enlightened with reference to the lives, assignment and dismissal of twelve sheyhulislams of the Mahmud I period. The peculiar institution of sheyhulislam in the Ottoman Empire which managed to last for six hundred years based on its strong institutions shall be considered in this regard as it has a particularly significant place in this century when it was the strongest.

⁴¹ Zilfi, *Ottoman Ulama*, p.30.

⁴² *Ibid*, p.30.

The Period Of Mahmud I

The Ottoman Empire needed reforms in the fields of economy and finance in the eighteenth century. Some of the necessary reforms were planned to be carried out during the early period of Ahmed III and the rest were left for the period of Damad İbrahim Paşa of Nevşehir who was appointed as the grand vizier. Although Damad İbrahim Paşa of Nevşehir wanted to find a solution to the complaints of the public who were dissatisfied with the heavy taxes, the Persian wars he fought and the debauchery he was drawn into and the extravagancy it led to prevented the actions he took from being effective. In addition, although the town planning in Istanbul and the pavilions, mansions and gardens Damad İbrahim Paşa built to please the Sultan did not cost too much, the deduction made on the salaries of the soldiers and the additional taxed imposed on the public created great unrest.⁴³ In this period called the Tulip Era, the people of the palace were busy with organising festivals and parties. The expenditures made on these festivals were met by imposing new taxes on the public. Apart from these factors, the wars fought with several countries created a need for even more taxes, putting the Ottoman society in a very difficult position.

In this period, the financial problems were not regarded as the only ones confronting the country. The appointment of Damad İbrahim Paşa as the Grand vizier created dissatisfaction among the members of the scholar organisation. Both the sheyhulislam position and other sub-positions were occupied by the same people for such a long time that it caused discontent among the members of the *ulama* who were waiting to be promoted. For instance, Ebu Hayr Ahmed Efendi who left his position as the Rumelia *Kazasker* for the first time in 1715 was assigned as the Rumelia *Kazasker* on

⁴³ Münir Aktepe, *Patrona İsyanı (1730)*, (İstanbul: İstanbul Edebiyat Fakültesi Basımevi, 1958) p.110.

two separate times in February 1718 and March 1724 though he was only assigned as the sheyhulislam in 1732 after waiting for eight years. Similarly, Mirzazâde Şeyh Mehmed Efendi left his position as the Rumelian *Kazasker* twice in 1718 and in 1721 before being assigned as the sheyhulislam in 1730, one of the most serious years of the Patrona Riot.⁴⁴ It was due to these reasons Damad İbrahim Paşa came to be unpopular in almost all circles. The irregularities he was engaged in started to draw the attention from both the public and the statesmen.

Due to all these reasons, the public began to support the riot movement and eventually gathered around Patrona Halil and his fellows in Etmeydanı. This group managed to behead the Grand Vizier Damad İbrahim Paşa after negotiations with Ahmed III and later they also demanded the dethronement of Ahmed III. In response to this Ahmed III invited Şehzâde Mahmud to the palace, the eldest son of his nephew Mustafa II, and passed the throne to him on the 2 October 1730 after giving him some advice.⁴⁵ When we examine the period of Mahmud I, we can assume that he took the advice he was given since Mahmud I never fully acknowledged neither the sheyhulislams nor the Grand viziers and he frequently changed the holders of these positions.⁴⁶

In the early days of the reign of Mahmud I the control remained in the hands of the nobility, therefore Patrona Halil managed to place his own men

⁴⁴ *Ibid*, p.119.

⁴⁵ "Sultan Ahmed Han hazretleri, Sultan Mahmud Han hazretlerine azim-i pend-ü nasihat eyledi. İptidası vezirine teslim olma ve daima ahvalini teccessüs eyle ve beş on sene birini vezarette müstakil istihdam eyleme ve kelam-ı duruglarına asla itimad etme ve sahib-i merhamet ol ve sahaveti elden koma ve gayet tasarruf üzere ol. Hâlâ hazinelerde olan malı izaat eyleme ve işini kendin gör, ele itimad eyleme, işte benim ahvalim san pend ü nasihat kifayet eder. Hemen say ü ihtimam eyle ve umurunu akil ve dindar ve ihtiyar, umur görümüş ve bu fena dünyada uzun ömür geçirmiş ve bu rüzgârın nice türlü türlü derd ü belasını çekmiş pirlere ile daima meşveret eyle ve daim hak subhanehu ve taala hazretlerinden ruz u şeb niyaz ve arzuhal eyle kim, yaramaz hizmetkar şerrinren emin eyliye. Sen dahi daima ülema ve süleha ve ukala ile meşveret eyle ve sırrını asal her âdeme ve hatta evladına dahi zinhar ifşa eyleme." Abdi Paşa, *Abdi Tarihi*, p.41.

⁴⁶ Uzunçarşılı, *Osmanlı Tarihi IV./I*, p.332.

in the state institutions. The group succeeded in having Silahdar Mehmed Paşa assigned as the Grand vizier however they did not agree to undertake any assignment and preferred to remain as a force over the government. Mahmud I decided to have a negotiation with Patrona Halil, the leader of the riot, to ensure that the riot reached a conclusion. After the first negotiation he held some of the taxes imposed during the term of Damad İbrahim Paşa were lifted as this was the first demand of Patrona. This was also the first action taken by Mahmud I as the the Sultan. The demand by the rebels to demolish the mansions in Kâğıthane and Sadabad which had been the venue for the pleasure parties was also accepted by Mahmud I.⁴⁷ By this stage Mahmud I had become putty in the hands of the rebels and was forced to do whatever they asked.

Although Patrona Halil became very influential in many areas shortly after the riot he wanted to have even more power and directed his supporters to become more effective in the administration. Patrona Halil brought Kaplan Giray who was in Bursa at the time to Istanbul and had him assigned as the khan of Crimea, planning to take sanctuary with him if required. He also had Kasap Yanki appointed as the Prince of Moldova (Boğdan) without the consent from the The Sultan. Mahmud I did not want to have such a powerfull group overshadow his rule but had no trust in the statesmen who took office upon the riot. Mahmud I felt he needed reliable people in order to solve this problem and decided to deal with this issue using chief eunuch (Kızlar Ağası) Beşir Ağa and Kaplan Giray who came from Bursa. Kaplan Giray brought Pehlivan Halil Ağa, an enemy of Patrona Hilal from Bursa to Istanbul and together they tried to bring about the demise of Patrona Hilal's group. At the same time Beşir Ağa was trying to organise how to do the same thing together with Kabakulak İbrahim Ağa who served as *kethüda* for

⁴⁷ " Bugünden sonra üç güne dek hedm edesiz" deyü kol kol münadiler nida edüp "Sadabad üç gün içinde harb oldu". Abdi Paşa, *Abdi Tarihi*, p.45.

the governors of Egypt.⁴⁸ Meanwhile Patrona Halil and his supporters continued to be effective on the state however they could not foresee how long their influence would last.

Eventually Patrona Halil and his fellows began to draw attention and lose influence. Finally the rebels started to lose the support their support and began to think about what would happen to them. When they understood that they could no longer have influence on the state they tried to make the Ottoman Empire declare war on one of its neighbouring countries and get assigned to these wars so they could get away from Istanbul. When it was concluded that the public was in favour of the government, an atmosphere was created where wars were going to be declared both on Russia and Persia. In the imperial council where Patrona Halil himself was also present, no decision was reached on the war declaration against Russia and Persia. Pehlivan Halil Ağa secretly placed his men in the Revan Kasrı and Sunnah room (sünnet odası) the previous night. Patrona Halil, Musli, Janissary Ağa Mehmed, Sekban Murtaza, Zülâli Hasan Efendi and İbrahim Efendi the *Kadi* of Istanbul arrived in the palace along with their guardians. The guardians waited in the outer yard of the palace, Patrona and his friends were taken inside. Following a short assembly, Patrona and his fellows were informed that they had been assigned in the wars to be fought. However, as they did not agree to wear their robes of honours (hilat) in front of the Grand vizier, they were transferred to the adjacent room to wait until they appeared before the the Sultan. When there was a ruction, the men secretly placed by Pehlivan Halil Ağa, Canım Mehmed Paşa and Kaplan Giray Han trapped Patrona Halil and his men easily.⁴⁹ As a result of this incident which was described in detail by Abdi Paşa in his chronicle, Mahmud I sentenced the

⁴⁸ Münir Aktepe, "I Mahmud", *IA*, Vol 7, p.159.

⁴⁹ Destarı, *Destari Tarihi*, p.22-27.

leaders of the riot to death in the palace.⁵⁰ Patrona Halil and his supporters who were seen as a danger to the reign of Mahmud I were taken care of quite simply. However the government of Mahmud I was not fully recovered from the influence of the rebels. He finally managed to wipe the centre out of the rebels by punishing a group of them who were part of the administration. Meanwhile, some measures were taken against a possible riot by the Albanians who were supporters of Patrona Halil and therefore the start of a greater riot was prevented.

When Mahmud achieved partial peace in the centre, he began to review the Ottoman – Persian relations which had been a trouble for the Ottoman Empire for a long time. Before the reign of Mahmud, the Persian Shah had fought a war with the Ottoman Empire and right before an agreement was signed, he had changed his mind and re-attacked. Thereupon, Ahmed III wanted to go to Üsküdar to start the campaign, however Patrona Riot had started right at that moment. Meanwhile, a messenger named Veli Mehmed Han from the Persian Shah had come to congratulate Mahmud I on his rule and he made new offers which contradicted with the conditions of the previous agreements. Now there was a need for reconsideration. In April 1731, it was decided that the Persian messenger would negotiate with the Governor of Baghdad and *Irak-ı Acem* Serasker Ahmed Paşa and be sent there.⁵¹ Before the Persian messenger Veli Mehmed Han was sent to Diyarbakır, they were informed that Shah Tahmasb had left Tabriz to attack Revan making it clear that the reason why the shah had sent the messenger was to deceive the Ottoman government. In response to this Veli Mehmed Han and his fellows were imprisoned in the

⁵⁰ “nice oldu ol kâfir patna, ro gâvur patrona” dedikte mesfur arnabut dahi “ne yabana söyler bu âdem?” deyince birkaç yerinden vurup mecruh, ahir-i kar köpek gibi tepeledi. Muslı çünkim bu ahvali gördü hemen kürkünü başına çeküp yüz üstüne kapandı. Anın dahi kaydını gördüler ve yeniceri ağasını kaptan paşa bir Cezayir palasile sefere yolladı ve taşrada olan serdengeçti ağalarını gayri birer birer sefere mukarredir deyü kapıdan içeri alup hil’at-i fahire ilbas olunacak deyü aldıkça menzil ile ahrete yolladılar”. Abdi Paşa, *Abdi Tarihi*, p.58.

⁵¹ Uzunçarşılı, *Osmanlı Tarihi*, p.218.

castle of Mardin. In order to ensure that the Ottoman forces could attack in two lines from the area of *Irak-ı Acem*, Ordinances were sent to the Governor of Baghdad and Persian Serasker Ahmed Paşa and Governor of Erzurum Serasker of Revan Hekimoğlu Ali Paşa.⁵² The Ottoman forces began their attacks from Iraq and Azerbaijan against the Persian forces who had offered to sign a peace agreement and then began to attack. As a result of this attack, Ahmed Paşa captured Kirmanşah and then moved on to Hemedan. Even though the Persian government offered to sign a peace agreement at the time, it was declined and the Persian forces were defeated in the fight under the command of Ahmed Paşa which took place in the desert of Kürican six hours away from Hemedan on 15 September 1731. Meanwhile, Hekimoğlu Ali Paşa who commanded the Azerbaijan operation captured Ürmiye and Tabriz. When Hemedan and Kirmanşah were lost, Tahmasb requested a new peace agreement and in 1732 a new agreement was signed between Ahmed Paşa and Mehmed Rıza Kulu. Pursuant to the aforementioned agreement; Tabriz, Erdelan, Kirmanşah, Hemedan, Huveyze and Luristan regions would be left to Persia whereas Gence, Tbilisi, Revan Şirvan, Şamah Dağıstan regions would be given to the Ottomans.⁵³ However, Mahmud was strongly opposed to the idea of leaving Tabriz to Persia and dismissed the grand vizier Osman Paşa and Sheyhulislam Paşmakçızâde Abdullah Efendi who were in favour of this idea in March 1732.⁵⁴ Upon the advice of Beşir Ağa, he appointed Hekimoğlu Âli Paşa who was in favour of fighting with Persia as the new grand vizier and declared a new war on Persia.⁵⁵ Shah Nadir who had become the new Persian Sultan after Shah

⁵² *Ibid*, p.219.

⁵³ Aktepe, "I. Mahmud" p.160.

⁵⁴ "... netice ve meali hilaf-ı ayn-ı mukaddem olan kazayı bi-mezayayı musalaha-i Acem hususunda mugayir-i rıza-yı Hümayun taraf-ı hakk-guyan-ı nik hahan-ı din ü devlete ızhar-ı itirazat-ı bihude-i gayr-i varide ve serdi-i makalat-ı na- münasib ve kelimet-ı baridesi ba'is-i tahdiş-i samî'a-i şehriyari ve sebep-i iğbirar-ı kalb-i saf-ı cihandari olmağla..." Subhi, *Subhi Tarihi*, p.142.

⁵⁵ Aktepe, "I.Mahmud" p.160.

Tahmasb did not recognize the agreement signed with the Ottomans by his predecessor. Nadir Shah, after a short while, attacked the Ottomans through Kirkuk and occupied Baghdad, as well. 8 months later, the Osman Paşa the Governor of Erzurum defeated Nadir around Baghdad on 19 July 1733 and ended the occupation in Baghdad. He went on to Tabriz and managed to regain the city. As a result of this victory, the sheyhulislam of the time, Damadzâde Ebul Hayr Ahmed Efendi, awarded Mahmud with the title of veteran.⁵⁶

The victories proved to be short lived though and after a while Nadir defeated Osman Paşa who had returned to Kirkuk with a small group of soldiers upon a sudden attack. Nadir went on to capture Tabriz and besiege Baghdad. Mahmud I tried to act cautiously during this war and focused all his attention there by paying strict attention to ensure that the war did not turn out to advance against the interest of the Ottomans. To this end, he constantly changed the soldiers. He dismissed some members of the *ulama* who were a bad influence on the course of the war or made negative comments on it. When Abdullah Paşa who had recently been assigned as the serasker was defeated and martyred on 14 June 1735 during the war of Arpa Çayı which took place around Revan, the Sultan relieved the grand vizier Hekimoğlu Ali Paşa of his duty. On 13 July 1735 Gürcü İsmail Paşa the governor of Baghdad was assigned as the grand vizier and Ahmed Paşa the Governor of Rakka was reassigned as the Persian serasker. The Kahn of Crimea was ordered to attack Persia over the Caucasus. This created a new problem for the Ottomans who were unable to settle the Persian question. Now there was fall out between the Ottomans and Russia. Therefore, although Nadir Shah had occupied Gence, Tbilisi and Yerevan, the decision was to sign a new agreement with Persia and Ali Paşa the Guardian of Gence

⁵⁶ Yılmaz Öztuna, *Devletler ve Hanedanlar*, (Ankara: Kültür Bakanlığı Yayınları, 1989) p.228.

was appointed as the negotiator (murahhas).⁵⁷ As Nadir Shah was also in favour of an agreement, Ahmed Paşa was sent to Erzurum to set the principles of the agreement along with Genç Ali Paşa.

Nadir Shah had to immediately agree to the offer that the borders pursuant to the Treaty of Kasr-ı Şirin which was signed in 1639 would be put into effect in order to be released as soon as possible. However, in return, he demanded that his reign would be recognized, the Shiah Caferi Sect would be acknowledged as the fifth sect, an *emirülhacc* would be sent to the Kaaba each year by Persia, the captives would be returned and both sides would appoint a permanent ambassador for each other. No conclusion could be reached at the end of these negotiations. In the early meetings, the Ottoman scholars and negotiators with emergency authorities had to make do with being informed about the content of the letters sent by the Shah to the Sultan, the Grand Vizier and Sheyhulislam and concluded that they had better negotiate these the following day.⁵⁸ The Ottomans suggested that they must primarily get the opinion of the *ulama* as some of Persia's proposals were related to religious matters. Nadir Shah sent some of the leading members of the Persian *ulama* to Istanbul in order to get religious advice. After long discussions, the demand to acknowledge the Caferi Sect as the fifth sect was rejected however the remaining conditions were agreed following reconsideration. The Persian ambassadors who observed that the Ottomans were busy with the Russian war declined this agreement and demanded that the rejected articles be discussed by the Ottoman *muftis*, *kadis* and madrassa scholars who were regarded to have the necessary competency on the matter and that the agreement be signed. The Ottoman government agreed to send a delegation to Persia for reconsideration of these articles.

⁵⁷ Akgündüz, *Şeyhülislamlık*, p.228.

⁵⁸ Joseph Freiherr Von Hammer Purgstall, *Büyük Osmanlı Tarihi*, Prepared by: Erol Kılıç, Mümin Çevik, (İstanbul, Milliyet Yayınları v. 7) p.2106.

Upon the letter sent by the The Sultan Mahmud I via the Ambassador Mustafa Paşa, it was reiterated that agreement to these conditions was not possible. The case was supported with elaboration in the letters regarding this issue sent by the grand vizier and the sheyhulislam. Mahmud I sent Kara Mehmed Paşazâde and Mustafa Bey to Persia as ambassadors to ratify the reign of Nadir Shah who he recognized as the Shah of Persia. The Ottoman Empire did not acknowledge the Caferi Sect but welcomed the official declaration by Nadir acknowledging the Sunni Sect and was now in favour of reaching an agreement with this country. When the agreement was signed Nadir Shah attempted to send his military forces which were ready in case of a fight with the Ottomans to Afghanistan and India in the east and did not want to be at war with the Ottoman Empire at least for a while.

Austria and Russia had attacked in two lines taking the opportunity that the Ottomans were combating with the Persians on the east. The Russians captured the Azak Castle and occupied Gözleve, Kılburun and Urkapı without letting the Ottomans muster their forces. On 12 July 1737, the Austrian army started a campaign and set foot in Bosnia, Serbia and Walachia (Eflak). Upon these defeats, Mahmud I sent Muhsinzâde Abdullah Paşa whom he had appointed as the grand vizier on campaign to Russia and Hekimoğlu Ali Paşa on Austria. While Muhsinzâde swiftly captured the castles of Özi and Kılburun, Hekimoğlu Ali Paşa stroke a major blow to the Austrian forces that had besieged Banyaluka. During the war, the number of Austrian casualties reached six thousand. This victory by Hekimoğlu Ali Paşa was recieved with great pleasure in Istanbul. Due to these defeats, Austria and Russia were forced to request a peace agreement. Finally upon the Belgrade Treaty signed on 18 September 1739, the rivers Danube and Sava were set as borders. The Russians had to return the Hotin Castle and the regions they

had occupied around Moldova and agree to not to have naval forces in the Sea of Azov.⁵⁹

On the other hand, the Russians wanted invade the Ottoman border via Besarabya but were worried about the Swedish-French agreement upon which France sent naval forces in the Baltic Sea and the imminence between the Ottomans and Prussia. The commercial agreement signed between the Ottoman government and Sweden on 10 January 1737 created discomfort for Russia. On the grounds of the developments in Europe, the Russians had to make peace with the Ottomans although they had captured Hotin as their ally had withdrawn from the war. In accordance with this agreement signed on 12 December 1739, the Azak Castle would be left to the Russians on condition that it would not be fortified and the Kabartay region would remain impartial. French Ambassador Villeuneve who played a crucial role in the ratification of this agreement, managed to renew and broaden the scope of capitulations in 1740. On 4 January 1740, a defence agreement was signed with Sweden and a commercial agreement was also signed with Spain with the efforts of the same ambassador. Thereby a balance was set between the Ottoman Empire and the European countries and, a long period of peace until the year 1768 commenced.⁶⁰ With the war atmosphere was cleared, a small scale riot caused by the heavy winter conditions of 1740 was easily quelled.

After some time Nadir Shah came back from his campaign in India and reopened the Caferi question, requesting that this sect be acknowledged as the fifth sect. however the Ottoman government reiterated its final decision. As the Ottomans did not have confidence in Nadir Shah who seemed to be in favour of peace, they wanted to act cautiously and started war preparations against Persia. At this point, Nadir Shah demanded the surrender of the city

⁵⁹ Abdülkadir Özcan, "I. Mahmud" *DIA*, Vol. 27, p.349.

⁶⁰ *Ibid*, p.350.

from Ahmed Paşa the Governor of Baghdad and occupied Bagdad and Kirkuk after a short while. In July 1743, following the occupation, Nadir Shah captured Kirkuk. No conclusion was reached after these wars between Nadir Shah and the Ottoman forces, Nadir Shah requested to make peace however it was declined by the Ottoman Empire. The Ottomans experienced conflicts about this matter, some organizations were in favour of peace whereas others believed that war should continue. Despite all these developments, Mahmud I was determined to continue to fight the war and eventually the war was re-launched. It continued until the year 1744 and in this period the army of Nadir Shah was profoundly constrained. Yeğen Mehmed Paşa who replaced Ahmed Paşa as the Commander of the Persian war followed the retreating Persian army and caught them in Revan but was killed during the fights which led to dispersion of the soldiers and fall of Kars.

The state of war which left both countries in a difficult position lasted about three years. Nadir Shah was distressed by the turbulences in Persia sent a messenger to Istanbul withdrawing the proposal about the acknowledgement of Caferi Sect, and requested a new agreement.⁶¹ When it was understood that Nadir Shah who demanded the possession of Mosul and Basra was determined to reach a peace agreement, an agreement was signed by Ahmed Paşa the Governor of Bagdad, within the framework of the principles of Kasr-ı Şirin Treaty after consideration of the new proposals by the Ottomans. Apart from the Persian wars, during his reign Mahmud I also had to deal with the *Saray Ağaları* (Palace Aghas) incident which took place during the term of Morali Beşir Ağa the *Dârüssaâde Ağa*, the incident of Sarıbeyoğlu who became semi independent in Aydın, the small-scale riots in Istanbul and the Vehabbi incident in Necd.

Although Mahmud had to fight with Persia, Russia and Austria for a long time during his reign, it is suggested by the sources that no economic

⁶¹ Faik Reşit Unat, *Osmanlı Sefirleri ve Sefaretnameleri*, (Ankara: TTK, 1968) p.85.

depression was experienced within the country. In addition, unlike most of the Ottoman Sultans, Mahmud identified the military problems of the state during the wars and chose to follow the example of European armies however he could make any major changes.⁶² He invited İbrahim Müteferrika to the palace and asked him the reasons of the defeats they confronted in the wars and what actions could be taken. He also promoted the translation of an Italian piece of work into Turkish under the name "Usûlü'l-hikem". In this period, Humbaracı Ahmed Paşa opened a military post and school in Uskudar in 1734 called "humbarahane". This school set the example for engineering schools (mühendishane) to be opened in the future.⁶³ Meanwhile, the artillery organization was re-ordered and new cannonballs were produced. In 1732, a new law was enacted regarding the timar holders (tımarlı sipahi) which would constitute the basis for the following laws. Apart from all these reforms, Mahmud I called for the re-opening of the print house which had been closed after the demise of İbrahim Müteferrika in 1747 (h.1160) and with the linked increase in the need for paper he ensured that a paper mill was established in Yalova.⁶⁴ Mahmud I strived to disseminate the power of the central government in the country side but could not prevent the strengthening of the communities called the "ayan". In response he issued a special kind of circular (adâletrnâme) in 1740 with a view to protecting the public from the administrative pressures in the country. Financial payments made according to the hijri calendar then began to be made according to the Persian calendar with a new practice introduced to avoid the losses the state confronted. The Sultan, who had golden, silver and copper coins cast throughout his reign, forbade coin casting in Anatolia and Rumelia while it

⁶² Uzunçarşılı, *Osmanlı Tarihi*, p.325.

⁶³ Özcan, "I. Mahmud" p.350.

⁶⁴ Uzunçarşılı, *Osmanlı Tarihi*, p.332.

was only allowed in the provinces far from the centre such as Egypt, North Africa, Baghdad and Tbilisi.

Mahmud I frequently replaced many statesmen during his long-term reign and did not let them influence him. In the sources, this is explained by stating that the The Sultan kept track of all operations in person without relying on the sheyhulislam like his father or on the grand vizier. Nevertheless, although Mahmud frequently replaced sheyhulislams and grand viziers, he was influenced by the Hacı Beşir Ağa the *Darusaade Ağa* and performed many of his actions on his advice. According to a number of sources Mahmud I was constantly criticised for being influenced by Hafız Beşir Ağa as Hafız Beşir Ağa exploited this by playing an effective part in the state administration, even having a say in the selection of grand vizier who is the second most important man of the state.⁶⁵

As Mahmud I had to deal with the Patrona Riot in the early years of his reign and wars Persia, Russia and Austria, for a while he did not have the chance to engage in the scientific activities which were accelerated during the Tulip Era. Three major libraries he opened in this period have a significant place in the early history of librarianship. In addition to the libraries of Ayasofya, Fatih and Galatasaray, Mahmud I managed to open libraries in the most remote castles of the empire. During his reign, statesmen, scholars and members of other classes established many libraries

⁶⁵ "Hafız Beşir Ağa, elde ettiği paralarla padişaha hediyeler takdim ediyordu. Bu arabin padişaha yakınlığı sebebiyle onun dışarıdaki soygunculuğunu ve adamların ahlaksızlıklarını hiç kimse Sultan Mahmud'a söylemeye cesaret edemiyordu. Hafız Beşir Ağa ve veziriazam bulunan Divitdar Mehmed Paşa'nın arası açılmış olup Hafız Beşir Ağa bunun azline çalışıyorsa da padişahı muvafakat etmiyordu. Ağa sadrazamın azline muvaffak olamayınca Yeniçeri Ağası Macar Hasan Ağa'yı teşvik edip İstanbul'da yangın çıkarttırmış ve bu suretle sadrazamın azline muvaffak olarak yerine yine kendisinin tavsiyesiyle birinci Mirahor Bahir Mustafa Bey veziriazam olmuştu. Divitdar Mehmed Paşa'nın kapıkulu ocaklarına paşa kapısında maaş verdiği sırada birden bire sadarettten azli ve yangın çıkarma işi yeniçeri ağasına ağır gelip dedi kodu başladığı gibi rüşvet sözleri de halkın dilinden düşmüyordu. Bu sözleri nihayet padişah da duydu ve bir gün tebdil-i kıyafetle Şeyhülislam Murtaza Efendi'ye gidip görüşürken kızlar ağasının ahvalini sordu: şeyhülislam "su-i halini işitiyoruz, teftiş ettirin" dedi, padişah da öyle yaptı ve ağa ile adamlarının bütün halleri meydana çıktı". Şemdanizâde, *Mürî't- Tevarih*, Vol 1, p.334.

both in Istanbul and in other cities. As suggested by Historian Şemdanizâde, he was personally engaged in the process of opening libraries and the selection of books they would contain.⁶⁶ In addition, the mosque and its social complex built in Istanbul in the name of the grand vizier Hekimoğlu Ali Paşa that was completed in 1734-35 is one of the most significant pieces of work of the time. Next to the mosque, another library was built. One of the libraries built for the benefit of the students studying in the madrassas nearby is the one built by the Sheyhulislam Damadzâde Ebul Hayr Ahmed Efendi under the gathering venue of the Sultan Selim Mosque.⁶⁷

Mahmud I, thanks to whom the Ottoman Empire experienced its last bright era and who ensured a long period of peace for his successors, passed away on 13 December 1754. (h. 27 Safer 1168) He died in the Demirkapı entrance of the Palace on the way back from the Friday prayer to which he had gone although he was sick.⁶⁸ İsmail Hakkı Uzunçarşılı suggests that he had had stomach illness fifteen days prior to his demise. The mosque he started to build in 1748 around Çemberlitaş could only be completed in 1755, one year after his demise during the term of his brother and successor Osman III. The Mosque was named Nuriosmaniye. Mahmud was not buried in the tomb prepared for him near the Mosque; rather he was buried near his father Mustafa II in the Valide Turhan Sultan Tomb near Yeni Mosque on the

⁶⁶ "Ayasofya Camine, kitabhane bina edüp, derununa dört bin cild nefis kitab ile hazreti Osman'ın Mushaf-ı Şerifi ve Hazreti Ali hazretlerinin kezalik kendü hattı ile Mushaf-ı Şerif ve Hatt-ı Yakut ve Hatt-ı İbn Şeyh ve Hatt-ı Hafız Osman ile mesahif-i şerife vaz buyurup, Buhari kıraetine on nefer muhaddis tayin buyurdu ki, ayda bir kere zikr olunun kitabhanenin Ayasofya derununda kapısı kurbüne tunc kafesli şebekede Buhari hatmi oluna deyü şart ve vakf eyledi". *Ibid*, p.96.

⁶⁷ İsmail E. Erünsal, *Türk Kütüphaneleri Tarihi*, (Ankara: Atatürk Kültür Merkezi Yayınları, 1988)

⁶⁸ "Padişah-ı zaman Sultan Mahmud Han birkaç haftadan berü mizacsız ve gayetle zaif iken saferin yirmi sekizinci Cuma günü yine gayret edüp, Demirkapı'da vaki Ağa Camii'ne çıkup, badalcuma Demirkapı'dan, Saray-ı Hümayun'a dâhil oldukda dabbesinde sukut eder gibi olucak, akrebi-i hüddan kucaklarına aldıklarında teslim-i ruh eylediğini müşahede ettiklerinde enva hüzn ve elem ile rahat döşeğine isal eylediler. Veli-eber karındaşı Sultan Osman Han'ı taht-ı saadete iclas ettiklerinde erbab-ıhall ü akd gelüp biat ettiklerinde toplar atılıp, dellaller nida etmekle cülüs-ı Osman Han ilan olundukda "Sultan Gazi" tarih vaki oldu." Şemdanizâde, *Mürî't- Tevarih*, p.177.

request of The Sultan Osman III. He was born on 2 August 1696 (3 Muharrem 1108) as the eldest son of Mustafa II. He was thirty-five years old when he came to the throne and fifty eight years old when he died. He was a thin, short man with a soft nature who liked doing favours. Mahmud I always pursued a policy of balance regarding domestic and international matters, strived to prevent discomfort within the palace by frequently replacing the grand viziers and put his signature on successful agreements in the field of foreign policy. It is suggested that he took close interest in state matters, listened to the problems of the public by participating in the *Divan-ı Hümayun* meetings, and was interested in sports such as javelin throwing, horse racing and swimming. Mahmud liked playing chess and enjoyed engraving seals on agate whenever he had time. The interest in the Bosphorus which emerged during the period of Ahmed III peaked during Mahmud's reign; beaches were decorated with residences. He loved the Beşiktaş area and went there each year.⁶⁹ Mahmud I is described in the sources as a religious, intelligent, wise, soft natured, patriotic, peace-loving, just and dignified man. He wrote poems using the pseudonym "Seb-katî" which was his mother's name and was interested in music. Moreover, one of the odalisques he raised turned out to be a musician. Sheyhulislam Esad Efendi would present him his compositions of various modes and tempos. It is suggested that he was fond of flowers, mostly tulips. Mahmud I and his brother Osman III never had children.⁷⁰ This meant that during the reigns between the years 1730 and 1757 no *şehzâdes* or Sultans were born. "He

⁶⁹ Uzunçarşılı, *Osmanlı Tarihi IV/I*, p.335.

⁷⁰ "Gerek merhum Ahmed alud Sultan Mahmud Han hazretlerinin gerek mağfur cennet mekan Sultan Osman hazretlerinin lüle-i serçeşme-i reculiyetleri isale-i selsal-i tenasül etmede huşkide ve atıl ve bu iki padişah *lemyettehizu veleden* sırrına vasil olmağla zükür ve inasdan mahrum olmağla". Top. Ktp.Yaz. Veladetname-i hibetullah sultan". M. Çağatay Uluçay, *Padişahların Kadınları ve Kızları*, (Ankara: TTK, 1980) p.97.

was regretful of not having had any children; in his last days he even said: "I could not get enough of two things; a child and the moon".⁷¹

A verse from Mahmud I;

*Varalım kuy-i dıllaraya gönül hu diyerek
Kokalım güllerini gonca-i hoşbu diyerek
Şerbet-i lal-i hayali bizi öldürdü meded
Gidelim kuyine yarın bir içim su diyerek.*

⁷¹ Uzunçarşılı, *Osmanlı Tarihi IV/I*, p.335.

CHAPTER I

1. SHEYHULISLAM DURING THE REIGN OF MAHMUDI

1. 1. Mirzazâde Şeyh Mehmed Efendi

Life; Mirzazâde Şeyh Mehmed Efendi⁷² was the first sheyhulislam of the Mahmud I period. He was the eldest son of Mirza Mehmed Efendi who in a number of sources, is referred to as Mirza Mustafa and was the son-in-law of Sheyhulislam Seyyid Feyzullah Efendi.⁷³ The title "Mirza" came from his father's title "bey". The meaning of Mirza which is a Persian word is "descendent of the the Sultan". This title was also awarded to the nobles and other toplineers. It is also known that those coming from the eastern cities in the Ottoman Empire were also referred to using this title.⁷⁴ Mirzazâde Şeyh Mehmed Efendi's mother is Abdullah Binti Safiye Hanım. Although his date of birth is not included in the sources, Mirzazâde Şeyh Mehmed Efendi is known to be born in Istanbul. According to the records of Fındıklı İsmet Efendi, he was over the age of seventy when he died in April 1734 (H.1147 Zilhicce). Because of this, we can assume that he was born sometime between the years (H.1165- 1168).

⁷² At the end of searching of various catalogues at Ottoman archives of the prime minister's Office, totally 31 pieces documents had been discovered which are belonging to Mirzazade Mehmed Efendi. Number of documents which have been in Ali Emiri's catalogue are 4359, 4360, 5039, 12133, 6418, 6419, 6420, 15416, 15962, 15964, 15982, 16643, 16802, 16895, 17212, 17636, 17637, 17639, 17642, 17829, 12582, 9276, 10568, 10569, 10570, 13449, 20312. Other documents of him are registered at Cevdet Adliye's catalogue 3743, İbnülemin's catalogue 329, Cevdet Tımar's catalogue 5235, Cevdet Maarif's catalogue 180 with numbers.

⁷³ What is written on the Tombstone of father of Mirzazâde Şeyh Mehmed Efendi is; 1093 (1682)

"Hüve'l-Hallakü'l-Bâkî merhum

ve mağfurleh sabıka İstanbul Kadısı olan

Mirza Mehmed Efendi ruhuna el-Fatiha." Mehmet Nermi Haskan (2001), "Yüzyıllar Boyunca Üsküdar", (*Üsküdar Araştırmaları Merkezi*, v3, c2)

⁷⁴ Atabey Kılıç, *18.yy Meşhur Ailelerinden Mirzazâdeler*, (Kayseri: Lâçin yayınları, 2001) p.25.

As Mirzazâde Şeyh Mehmed Efendi's father was a member of the *ulama*, he had a sound madrassa education which was a common practice for the children of *ulama* members at the time. After a while, he obtained the degree of Mûsile-i Süleymâniyye. Mirzazâde had a distinctive status as he was the son of a sheyhulislam and managed to swiftly advance in his career as a scholar. He was also helped by Sheyhulislam Erzurumlu Seyyid Feyzullah Efendi, father of his wife Seyide Ayşe Hanım. His first official duty within the scholar organisation was scholarship in Şah Huban Madrassa in his early twenties upon the demise of Siyavuş Paşa İmam Mahmud Efendi in September 1687 (h.1099 Zilhicce).⁷⁵ Some time later Mirzazâde was assigned to Bali Efendi Madrassa. Later he was appointed first to Ahmed Paşa Madrassa around Topkapı and then to Haydar Paşa Madrassa. He also served, although for a short period of time, as a scholar in Sheyhulislam Yahya Efendi and Sahn-ı Semân Madrassas and finally in Kara Mustafa Paşa Madrassa and Şehzâde Madrassa with the Hamis-i Süleymaniye degree.

Şeyh Mehmed Efendi reached an expert position in madrassas later became a kadi which is the next occupation in the line following scholarship. His father-in-law Sheyhulislam Feyzullah Efendi appointed Mirzazâde as the *Kadi* of Izmir which is one of the "mevliyets" far away from Edirne in November 1700 (h.1112 Cemaziyelahir), one month after he left *Şehzâde* Madrassa. In 1702, he served as the *Kadi* of Mecca and later as the *Kadi* of Edirne. During the times when he was between assignments, sub-districts such as Maraş, Prevadi, Karaburun, Balya, Kuşadası, Gelibolu and İznik were awarded to him as allowances. In 1707 (h.1119) and 1710 (h. 1122) he served as the *Kadi* of Istanbul and eventually in 1713 (h. 5 Safer 1125) he was assigned as the Anatolian *Kazasker*. About one year later, in 1714 (h. 1126), he was relieved of his duty.⁷⁶

⁷⁵ *Ibid*, 26.

⁷⁶ Mehmet İpşirli, "Mirzazâde Şeyh Mehmed Efendi" *DIA*, Vol.30 p.170.

Sheyhulislam Feyzullah Efendi who was the teacher of Mustafa II attracted attention due to the favouritisms he made, especially for his relatives, in the appointments and dismissals of state officials and caused distress among the *ulama*. He not only appointed his twenty-five year old son as the *Kadi* of Thessaloniki and as the *Kazasker* shortly after that, but also wanted to make his son the next Sheyhulislam by being granted with the "paye" of sheyhulislam for his son, which is a first in the Ottoman history. He also accelerated the career of his son-in-law Mirzazâde Şeyh Mehmed Efendi and appointed him as the Rumelian *Kazasker* after he served as the *Kadi* of Istanbul, which caused negative reactions from the *ulama* who were waiting in the line.⁷⁷ As a consequence of this dissatisfaction that emerged due to his long-term favouritisms, about two hundred Cebecis gathered in Istanbul on the night of 17 July 1703 (h. 4 Rebiyülevvel 1115) on the excuse that they were unable to receive their service pays (*ulufe*), which shortly after turned into a riot. As a result of this riot, referred to as the Edirne Incident in the Ottoman history, Sheyhulislam Feyzullah Efendi and his son Fethullah Efendi were tortured and slaughtered. After the riot, the Sultan Mustafa II was dethroned and associates of Feyzullah Efendi were taken into custody. Former *Kadi* of Edirne Mirzazâde Şeyh Mehmed Efendi who was appointed as the *Kadi* of Istanbul had set out for Istanbul four or five days before the Edirne Incident and was near the Çorlu district when the riot occurred. Upon learning about the riot that sprung in Istanbul, he decided to wait there for a few days. When the rebels in Istanbul learnt that Mirzazâde Şeyh Mehmed Efendi had been appointed as the *Kadi* of Istanbul and was in Çorlu he was caught, brought to Istanbul, and imprisoned in one of the janissary chambers.⁷⁸ After this riot, Ahmed III came to the throne to replace Mustafa II. Mirzazâde Şeyh Mehmed Efendi, like other family members of Feyzullah

⁷⁷ Uzunçarşılı, *Osmanlı Tarihi IV/I*, p.16.

⁷⁸ Kılıç, *Mirzazâdeler*, p.31.

Efendi remained in suspension and was not assigned to any post for some time.

After about five years, in 1708, he was deemed qualified for the post as *Kadi* of Mecca again. Mirzazâde was assigned as the *Kadi* of Istanbul in April 1710 replacing Sheyhulislam İsmail Efendi. When the term for this post expired, he was relieved of duty and appointed as the Anatolian *Kazasker* on 17 March 1713 (H.19 safer 1124). While he served as the Anatolian *Kazasker*, Mirzazâde Şeyh Mehmed Efendi was present in the imperial meetings where a potential war declaration on Austria by the The Sultan Ahmed III was discussed. Since he opposed the opinions of the grand vizier Şehid Ali Paşa during the meeting, he was dismissed from his post by Ali Paşa and appointed as the *Kadi* in Prevadi Village which had previously been granted to him as his allowance.⁷⁹ However this period of banishment did not last long. In 1713 (h. 1125) he was forgiven upon the advice by Mirahor Ağa and was granted the position of Rumelian *Kazasker*. Although he could have reached this position within the normal process of promotion, we can consider this as a reward for acting far-sightedly by opposing a war against Austria.⁸⁰ On 22 February 1717 (h. 10 rebiyülevvel 1129), he officially took office as the Rumelian *Kazasker*. When the one-year period was expired, he was relieved from the position of Rumelian *Kazasker* on 21 February 1718 (h. 20 Rebiyülevvel 1130) and was re-assigned as the Rumelian *Kazasker* on 15 September 1720 (h. 12 Zilkade 1132). In 1721, when his term of office ended, he was relieved of duty again. After being employed in such important positions, Mirzazâde did not serve in any public posts for a long time. On 27 July 1729 Wednesday (h. Muharrem 1142), due to a fire in Eyup

⁷⁹ "Arpalık sahibi olan ulema bizzat arpalık olarak tahsis edilen kazaya gitmeyerek oraya kendisi tarafından bir naib gönderirdi; bazen mazul mevalinin naib göndermeyerek kendi arzusuyla arpalığına gittiği görüldüğü gibi bazı arpalık Sahibleride ceza olarak arpalığına gönderilerek kadılık etmesi vaki ise de nadiren olurdu." Tarih-i Raşid Vol IV, p. 220, Uzunçarşılı, *Osmanlı Tarihi IV/I*, p.119.

⁸⁰ The archive document about dressing of the custume Rumeli Kazaskeri Mirzazâde Şeyh Mehmed Efendi. (BAO, İbnülemin tasnifi Hilat, Gömlek Number: 329)

Sultan District of Istanbul, his house near Öküz Mehmed Paşa Mosque was burnt down. The fire had started at one o'clock in the afternoon and was put out on the following day around the same time after burning many places.⁸¹

Service as the Sheyhulislam: Şeyh Mehmed Efendi was not assigned to any posts for about ten years after his last position as the Rumelian *Kazasker*. In 1730, with the Patrona Riot, Patrona and his supporters attempted to take down the Grand Vizier Damad İbrahim Paşa and those assigned by him and also dismissed the Sheyhulislam Yenişehirli Abdullah Efendi who, according to them, was a friend of İbrahim Paşa. While the turbulences of the riot continued, vacant positions were being filled with appropriate people. Vakanüvis Subhi Efendi suggests that although Mirzazâde Şeyh Mehmed Efendi was the most appropriate person for the position of sheyhulislam in such a difficult period of the country, Damadzâde Ebul Hayr Ahmed Efendi was the first person to be considered for this position; however it was difficult for people to accept him due to his manners. Another name on the agenda for the position, apart from Damadzâde was Mustafa Efendi, the *Kadi* of Medina. Despite the competition for the position Mirzazâde Şeyh Mehmed Efendi was assigned as the sheyhulislam. It has been suggested that advice from the Rumelian *Kazasker* Paşmakçızâde Seyyid Abdullah Efendi played an important role in him gaining the position.⁸²

⁸¹ Kılıç, *Mirzazâdeler*, p.32.

⁸² "Pes, efendiler ekseri müfti-i enamın tefevvüh eylediği kelimadan ser-be-ceyb-i tahayyür ü ıztırab ve bazıları dahi "vera-yı süradık-ı takdirden ne güne nakş-ı garib suret-yab olacaktır" deyü müterakkıb-ı inkılab iken, Sadriazam İbrahim Paşa mall-i merkuma gelüp, ayağı üzerinde cümle ile sitilam-ı ahval ve "ben ölüm eri olmuşumdur. Ancak veliyi-nimetimizin halasına bir çare tedarük itmek cümlemize lazımdır" deyü irad-ı makal itdiğinin akabinde müfti efendiye, "padişahımız seni ve kapudanı ve kethüdayı azl ve nefiyelerinizi ferman buyurdular" deyü hitab ile hasekileri mezkûrları bostancılar odasına götürmek üzere emr idüp, badehu Damadzâde Efendi'nin illet-i mizacından naşi, âdem-i kabulleri mansus u meczun olduğundan Mirzazâde Efendi'ye, "buyurun" deyüb huzur-ı hümayun revane oldular. Lakin Mevlana-yı müşarünileyh bu esnada kabul-i fetvadan suret-i istiğna ızhar ve "taşrada Medine-i

Mirzazâde had not served in any post for a long time but was well-known and respected by the *ulama*. At first he did not want to be the sheyhulislam in such a complex period due to his old age. However, upon insistence by the circles of *ulama* with whom he had been familiar with for a long time and by the Rumelian Kazasker Seyyid Abdullah Efendi he accepted the position.⁸³ On 30 September 1730 (h.17 rebiyülevvel 1143) he was assigned as the sheyhulislam.⁸⁴ In the Ottoman Empire, an official ceremony would be organised for the new sheyhulislam before his inauguration and during this ceremony he would be dressed with "Ferve-i Beyza" which is an outfit peculiar to sheyhulislams. As there was no *Ferve-i Beyza* present in the state treasury at the time, Mirzazâde Şeyh Mehmed Efendi had to wear a plain zibeline.⁸⁵ On the most dreadful day of the riot, Mirzazâde Şeyh Mehmed Efendi obtained the highest degree within the scholar organisation and made various decisions and gave fatwas regarding the riot which had ended an era. Meanwhile his predecessor Yenişehirli Abdullah Efendi was sent on exile to Tenedos Island (Bozca Ada). Upon the discussion among the *ulama*, Mirzazâde, decided on the execution of Damad İbrahim Paşa and on their own request gave a fatwa that the rebels should not be harmed. According to an archive record dated H. 22 Rebiülevvel 1143 and signed by him, Mirzazâde Şeyh Mehmed Efendi performed *kadi* appointments to Aleppo, Manisa, Kayseri, Bosnia and Konya although he had only been the sheyhulislam for four days.⁸⁶

According to the Şemdanizâde, who was a historian at the time, Ahmed III invited Sheyhulislam Mirzazâde Şeyh Mehmed Efendi, Rumelian *Kazasker*

Münevere Kadısı Mustafa Efendi'yi müfti eyledikleri mesmu ve mezkûr olur. Ve mumaileyh daileri hadd-i zatında vakur ve cihan dide bir makul âdemdir" deyü itizar eyledüklerinden sonra, sadr-ı Rum olan Seyyid Abdullah Efendi'nin tavassutuyla hah -na-hah, bar-ı hilat-i fetvayı ziver-i duş-ı tahammül idüp, ber mutad-ı kadim beyaz çuka tedarüki imkânda tefhim kılındı." Subhi, *Subhi Tarihi*, p.26.

⁸³ İpşirli "Mirzazâde Şeyh Mehmet Efendi" p.170.

⁸⁴ Danişmed, *Kronoloji*, p.138.

⁸⁵ Akgündüz, *Şeyhülislamlık*, p.116.

⁸⁶ BAO, Cevdet Tımar, Gömlek no: 5235.

Damadzâde Ahmed Efendi and other officials within the palace and told them he was aware that the rebels did not want him as the the Sultan and had to leave the throne to his nephew Mahmud I.⁸⁷

Some sources suggest that Patrona Halil and his supporters had placed their own men in the important positions of the state such as grand vizier, sheyhulislam, Rumelian and Anatolian *Kazaskers*, *Kadi* of Istanbul, Janissary Aga and *Ocak Ağası* during the early days of the reign of Mahmud I, and chose not to undertake any assignment remaining as a power over the government.⁸⁸ The important point here is that Mirzazâde Şeyh Mehmed Efendi who was made the sheyhulislam was seen as a supporter of the rebels. However, the works of the official and private historians of the day do not contain any information pointing out that Mirzazâde Şeyh Mehmed Efendi was made sheyhulislam upon the request by Patrona Halil and his supporters. What is interesting here is that, as suggested by the article regarding Şeyh Mehmed Efendi in the Religious Affairs Encyclopaedia by Mehmet İpşirli, the fact that Şeyh Mehmed Efendi did not cause any reactions among the rebels when he became the sheyhulislam and that they evacuated Etmeydanı and received the promise that they would not be sentenced, can make one think that he had had previous contact with them.⁸⁹ The effects of the Patrona Riot on the empire lasted for a long time. This phase only came to an end when Mahmud I had the leaders of the riot executed. Mahmud I, after this difficult period, dismissed a number of statesmen including the Janissary Aga and *Kul Kethüda* suggesting that they did not give the necessary support for the suppression of the riot and that they acted negligently. Hammer, the writer of the Ottoman History, includes Sheyhulislam Mirzazâde Şeyh Mehmed Efendi in the aforementioned group of

⁸⁷ Şemdânîzâde, *Mürî't-Tevarih*, p.11.

⁸⁸ Aktepe, "I. Mahmud"

⁸⁹ İpşirli, "Mirzazâde Şeyh Mehmed Efendi" p.170.

statesmen who were dismissed by Mahmud I.⁹⁰ However, no other source suggest these dismissals include Mirzazâde. On the contrary, the sources point out that Mirzazâde acted calmly and confidently during the meetings held on those problematic days and played an important part in the elimination of Patrona Halil and other leading members of the riot. İlmiye Salnamesi suggest that Şeyh Mehmed Efendi was exhausted in this period and resigned at his own accord.⁹¹ According to Suphi Efendi, the *vakanüvis* of the time, Mirzazâde Şeyh Mehmed Efendi expressed this wish to resign on the grounds that he was exhausted and desired to rest at his house and therefore Paşmakçızâde was assigned as the sheyhulislam to replace him.⁹² As can be understood from these statements, Mirzazâde Şeyh Mehmed Efendi was not dismissed as historian Hammer suggests.

Examples of fatwas on various matters by Mirzazâde Şeyh Mehmed Efendi during his service as the sheyhulislam;

Bir karye ahalsinin meralarından olub memeri hayvanat olan mevzi'de Zeyd'in bila izn-i sultani hafr etdiği kuyuya ahalsinden Amr'ın bir su sığırı ineği düşüb helak olsa Zeyd'e zaman lazım olur mu?
El cevab olur. (Şeyh)⁹³

⁹⁰ Hammer, *Osmanlı Tarihi*, p.386.

⁹¹ "Ve nihayetinde de cismen duçar olduğu zaaf hasebiyle ifa-yı vazifeye muvaffak olamadığından affını istirham eyledi. O sene kuşe-i inzivayı ihtiyar ederek Üsküdar'da Sultantepe'sindeki hanesine çekildi." İlmiye Salnamesi, p.413.

⁹² "Azl-i Şeyhülislam Mirzazâde Efendi ve nasb-ı Seyyid Abdullah Efendi; revnak-ı efza-yı makam-ı vacibül-ihiram-ı fetva olan Mirzazâde Şeyh Mehmed Efendi hazretleri bit-tab tahammül-i meşgal-i enamdan muarraz, hususa dide-i dekayık binlerine gayetle zaf arız olup eşgal-i amme ile iştigalden istinkâf ve pey-der-pey ol cah-ı mualla-i paygahtan saadet hanelerinde ikamet itmek üzere isitfa ve rikab-ı müstetab-ı padişahiden istitaf itmeleriyle recaları karin-i kabul ve Üsküdar'daki saadet-hanelerinde meks ü aram itmek üzere, mah-ı zilkadenin onuncu Perşembe günü mazul kılınup, sadr-ı celil-i kadr-i itfaya bil istihkak iki defa Rumeli sadaretini ihraz ve Paşmakçızâde Merhum Ali Efendi hazretlerini mahdum-ı pesendide-i rüsumları olup, hadeset-i sinn ü sallerinden berü devlet-i aliye de mahrem-i esrar ve umur-ı külliyyeden müsteşar olmağla, emsal-i kiramları miyanında tahsil-i kemal-i imtiyaz iden Seyyid Abdullah Efendi hazretleri terfi vü ila ve birkaç gün mukaddem nakl buyurdıkları fındıklı da vaki emn- abad'a muttasıl miri sahil-saraydan Kozbekçibaşı Ağa vesatiyle huzur-ı hümayuna davet buyrulup, ilbas-ı semmur ve makam-ı mevruslarının kendülerine tayini ile sadır-ı vala-kadr-i fetvanın revnak u şanı dü-bala kılındı". Subhi, *Subhi Tarihi*, p.84.

⁹³ Dürrizâde Mehmed Arif Efendi, *Neticetü'l Fetava*, p.573.

Bu mesele beyininde e'imme-i hanafiyyeden cevab ne vechiledir ki?

Zeyd Amr'ın mülk dükkânını Amr'ın izinsiz Bekr'e Bey' u teslim eylese Amr'a bey'i muhayyer olmayıp ol dükkânı Bekr'den almağa kadir olur mu beyan buyurula?

El- cevab: Allahu a'lem, olur.

Ketebehu el-fakir Şeyh Mehmed ufiye anh.⁹⁴

Demise: After long years of service and meetings, Şeyh Mehmed Efendi deemed that he was no longer capable to fulfill such a big responsibility that being a sheyhulislam requires. Mirzazâde Efendi eventually began to experience health problems as well and felt he had to reign. Upon the assent from Mahmud I, Mirzazâde was relieved from duty and retired to his residence on Sultantepe in Üsküdar to spend the rest of his life. Four years later, when he was over the age of seventy, he passed away in 1734 (h. Zilhicce 1147).⁹⁵ His tomb is next to his father's in their family grave, in Tunusbağı, KaracaAhmed. Mehmed Said Efendi who became the sheyhulislam in the Ottoman Empire in the following years is the son of Mirzazâde Şeyh Mehmed. Scientist and Poet Ahmed Neyli Efendi, one of the prominent figures of the 18th century is the younger brother of Mirzazâde. One of the daughters of Şeyh Mehmed Efendi married Sheyhulislam Mehmed Esad Efendi and Mehmed Şerif Efendi who would be the sheyhulislam for two times in 1778 and 1789 was their son.

⁹⁴ İlmiye Salnamesi, p.413.

⁹⁵ "Vefat-ı Şeyhülislam-ı Sabık Mirzazâde Eş Şeyh Mehmed Efendi: rütbe-i samiye-i meşihat-i islamiyeyeden azl ile Üsküdar'da Sultantepeşi nam mahal-i mürtefi de vaki kendü mevayı dirin ve iffet seza yı pişinde halvet Güzin-i peygüle-i aram ve kenar-ı seccade-i taabbüd ü pişinde halvet Güzin-i peyguli-i aram ve kenar-ı seccade-i taabbüd ü teheccüdde subh uşam pa ber ca yı kıyam olup, unvan-ı şebabından evan-ı sinn-i vukuf u şeyhuhete münthehi olunca, nakd-i vakt-i ömr-i azizi neşr-i ulum-ı diniyyeye masruf ve enfas-ı madude-i zindeganisi, huzuzat-ı dünyeviyeden mücanebet birle semt-i zühd ü takvaya matuf olan, allame-i yegane ve fehame-i bi- bahane Mirzazâde Şeyh Mehmed Efendi hazretleri tair-i ruh-ı cennet aşıyanı azim-i nehzat saray-ı makamında mesned nişin-i darünniam-ı cihan oldu". Subhi Efendi, *Subhi Tarihi*, p.248.

Tombstone of Mirzazâde Şeyh Mehmed Efendi;



What is written on the tombstone is;

1147 (1734).

*Hüve'l Hallakü'l-Bâkî merhum
ve mağfurleh sabika şeyhü'l-islâm Müfti'l-
enam Mirzazâde Şeyh Mehmed
Efendi ruhiçün el-Fatiha.*⁹⁶

Personality: Historian Subhi Efendi, contemporary of Mirzazâde Şeyh Mehmed Efendi, especially underlined his religious character and praised him using beautiful adjectives when he described him following his demise.⁹⁷ In general, sources mostly dwell upon Mirzazâde Şeyh Mehmed Efendi's

⁹⁶ Haskan, *Üsküdar*.

⁹⁷ "Merhum-ı müşarün-ileyh elhak tahammül-i aba-i perhiz ü afafda duş-i berduş-ı arif-i bistami ve neşr-i fevaic ve nezahet ile etraf ü eknafta nefha riz-i şöhret-i atar u cami olup, pişgah-ı ifadesinde üdeba-yı zaman zanuzede-i istifade ve darül-ulum-ı fazl-ı karardadesinde danışveren-ı cihan hizmet-güzar-ı danışmendi vü iade olduğundan maada, terazu-yı nazar-ı itibarında dirhem ü dinar hemkefe-i gubar-ı kem mikdar ve mevleviyyet ü sadaretlerinde iktisab-ı rızayı huda dan gayri pişe vü derun-ı feyz meşhununda haşyetullahtan özge fikr ü endişesi olmayup, çerağ-ı halvet hane-i hayatları püf kerde-i tünd bad-ı memmat olunca her şeb ta-be-seher cebhe-i Nuran-i taat ü münacatı kandil-i pür ziya-yı seccade-i teheccüd ü ibadet ve her günde bir hatm-i kuran-ı kerim ile müteveccih-i dergah-ı kabilüt- davat olup, meşayih-ı kura fenn-i celil-i kıraatda kendülerinden reca mend-i hall-i müşkilat olurlar idi. Sinleri idad-ı sebini güzar idicek vasıl-ı Ahmed-i perver diğar ve Üsküdar'da validleri cenbinde mukim-i mesned-i mezar oldular". Subhi, *Subhi Tarihi*, 248-49.

religious background. There is a consensus that he was a beloved person and was closely interested in the problems of the society. The adjectives used for him have a religious origin such as asceticism (züht) and God-fearing (takva). Moreover, Suphi Efendi chronicles used the 90th verse of Şuara surah in the Holy Quran " ve üzlifetil- cennetü lilmüttakin" (which means "that heaven is closer to those who fears the God") for him in reference to his God-fearing behaviours. Mirzazâde Şeyh Mehmed Efendi read the Holy Quran every three days from the beginning to the end, avoided sins, helped those who came to him with problems and was a noble and honourable person. One of the adjectives used for him was "muhyi's sünne" which means, the person who follows and honours the acts of the Prophet Mohammad.⁹⁸ Mirzazâde Şeyh Mehmed Efendi would only say what he believed was true. During the meeting where the decision about a war declaration on Austria by Ahmed III would be made, although he was only a retired Anatolian *Kazasker*, he opposed the idea of a war declaration although he knew that the The Sultan was in favour of it and dared to bear the consequences. He conserved this characteristic of his throughout his life and in all his posts. In particular he brought these characteristics to the sheyhulislam, although he only held the post for a short while. When he gave fatwas he was only influenced by the fear of God.⁹⁹

Works: Sources do not refer to any piece of work written or translated by Mirzazâde Şeyh Mehmed Efendi. Mirzazâde Şeyh Mehmed Efendi had a mosque built on Sultantepeci in Üsküdar under the influence of dream he had. İsmail Hakkı Konyalı, who wrote a book on the historical artefacts in Üsküdar, describes the aforementioned mosque in detail based on personal observation in his book he wrote in 1941. This mosque is on Kirişçi Lane in Sultantepeci, Üsküdar. The Mosque described by İsmail Hakkı Konyalı has been renovated many times to this date. He also wrote about the pieces of

⁹⁸ Kılıç, *Mirzazâdeler*, p.52.

⁹⁹ Altunsu, *Şeyhülislamlar*, p.119.

work which were present in the Mosque. One of these is a metal plate on which the dream Mirzazâde Efendi had is described. This plate was produced in the year 1730 and engraved by the calligrapher Ahmed Rakım Efendi in 1899 and was hung inside the mosque. Thanks to this metal plate, we learnt about Mirzazâde's intention in having this mosque built. Mirzazâde Efendi had his dream interpreted and decided to have this mosque built here. He also requested that Friday prayer be performed in this mosque via a petition he wrote.¹⁰⁰

In the book published in the year 2001 by Atabey Kılıç who conducted research on the Mirzazâdes family, the aforementioned mosque is also referred to along with the observations of the writer in those years. He suggests that there have been many changes to the mosque based on the observations and descriptions of İsmail Hakkı Konyalı at the time. Although there is a reference in the book to a fountain near the mosque with a scratched tablet above, there is no sign of the fountain now. İsmail Hakkı

¹⁰⁰ "what is written on the plate is;

Mirza-zâde fazıl-ı rahle
Müfti-i dehr-i alem-i mille
Gördi bir gice bir mübeşşire kim
Hayr-ı dareyn andadır cümle
Yani bu buka-i mübarekede
Seyyidü'l halk sahibü'l hulle
Oldu bir demde cilve-ger amma
Nur ile toldı oldı pür-şule
Ol lisan-ı fasih-i hak-gudan
Cereyan itdi mebbas-ı halle
Mani-i hulleti su'al itmiş
Halin anmış o sahibü'm vusla
Oldı haylı zaman bu rüya
Halet engiz o hadi-i sübüle
Akıbet oldı ana ol halet
Vaz-ı mescid bu buk'aya ille
İşidince bu manayı alemler
Ol fakir ü hakir zevkıla
Eyleyüp iş bu kıssıya ima
Kafiye teng iken bila mühle
Feyz ü ilhamıla didi tarih
Cami-i nur u mescidü'l halle

Sene 1144 Ketebehu Ahmed Rakım havec-i saray-ı hümayun 1317." İsmail Hakkı Konyalı, *Abideleri ve Kitabeleri İle Üsküdar Tarihi*, (İstanbul: Ahmed Sait Matbaası, 1976) p.132.

Konyalı, expresses his assumption in his book that this fountain he saw in 1941 must have been built by Şeyh Mehmed Efendi in 1730 (h. 1143), he also states that the library of Mirzazâde Mehmed Efendi described is not there anymore.¹⁰¹ Inside this historical artefact which managed to last to this date, unfortunately we are unable to see the pieces referred to by İsmail Hakkı Konyalı or even by Atabey Kılıç at a very recent date. Only the outer architectural structure of the mosque is partially preserved. According to what the regular attendants of the mosque say it was reorganised three years ago. Now it does not have any marks from the past and is a small ordinary one stuck among the houses of the district. The plate engraved by Calligrapher Ahmed Rakım Efendi which depicts the dream of Mirzazâde Şeyh Mehmed Efendi as described by İsmail Hakkı Konyalı and other artefact are no longer in the mosque but preserved by a foundation in favour of the mosque according to the people of the district. Although I made a special request to see these artefacts to the imam of the mosque, he insisted that it could only be possible upon certain official incentives.

¹⁰¹ Kılıç, *Mirzazâdeler*, p.57.

1. 2. Pařmakçızâde Abdullah Efendi

Life: Pařmakçızâde Abdullah Efendi¹⁰² is the second sheyhulislam of the Mahmud I period. Pařmakçızâde Abdullah Efendi's father Seyyid Ali Efendi had been assigned as the sheyhulislam by Mustafa II to replace Sheyhulislam Feyzullah Efendi during the Edirne Incident however this lasted only for three days. Later he was made the sheyhulislam two times during the reign of Ahmed III. Therefore Seyyid Ali Efendi, who was assigned as the sheyhulislam for three times, played an important role in the consultancy meetings of the empire. He insistently underlined the need for the Prut War for the reputation and welfare of the Ottoman Empire at the time and proved to be an effective person within the state as the member of the *ulama* with the highest authority.

Pařmakçızâde Abdullah Efendi was born in Istanbul in 1680 (h. 1091). As his father was one of the leading members of the *ulama*, he grew up within this circle. He successfully completed his education quickly by also taking courses from other scholars. Pařmakçızâde, also thanks to the influence of his father, served as a scholar at various madrassa after completing a number of degrees. His transfer from scholarship to the position of *kadi* was easy. It is remarkable that his first post as a *kadi* was the *Kadi* of Egypt, which is a very high position. This appointment was performed after the demise of his father.¹⁰³ He was assigned as the *Kadi* of Yeniřehir at the age of thirty three and was relieved from this duty after a short while. In 1713 (h.1124), right after this post, Pařmakçızâde Abdullah Efendi was assigned

¹⁰² At the end of searching catalogue of Ali Emiri's at Ottoman archives of the prime minister's, 3 pieces documents had been fixed which are belong to Pařmakçızade Abdullah Efendi. Two of them are called as *iřareti aliyes*, the other is *arz* and they are about promotions and appointments of he had done. The documents which their subject are interested with about him career are not encountered. Number of documents which have been Ali Emiri's catalogue are like this; 15735, 6320, 8859.

¹⁰³ Mehmet İpiřirli, "Pařmakçızâde Abdullah Efendi", *DIA*, (2007), Vol.34, p.185.

as the *Kadi* of Egypt although it also lasted for a short time. Paşmakçızâde was not assigned to any post for a while until in 1715 (h. 1127) when he was assigned as the *Kadi* of Istanbul from which he was relieved within the same year.

The Ottoman Empire, within its social structure, would only acknowledge people who are assigned as the head of a group or a community as the answerer and the authority rather than individuals. One of these groups was the "sadat-ı kiram" composed of "seyyid" and "şerif"s. The Ottoman Empire assigned the most competent people as the head of "sadat-ı kiram" who were known to be descendants of the Prophet Mohammad and therefore highly respected by the public, under the name of "hâkibüleşraf".¹⁰⁴ Paşmakçızâde Seyyid Abdullah Efendi was assigned as the *nâkibüleşraf* in 1718 (h.1130), immediately after his service as the *Kadi* of Istanbul. Paşmakçızâde's father had also served as the *nâkibüleşraf* for about two years. Paşmakçızâde Abdullah Efendi remained in this position for about two years as in the case of his father.

Paşmakçızâde Abdullah Efendi was assigned as the Anatolian *Kazasker* during the term of Grand Vizier Damad İbrahim Paşa. Although he was relieved of duty within one year, he was immediately appointed as the Rumelian *Kazasker* in 1724-25 (h.1137). When his term of office expired he was relived from duty only to be reassigned after a short while, in 1728-1729 (h.1141).¹⁰⁵ During the period of Grand Vizier Damad İbrahim Paşa disregard of the waiting line was considered a huge problem and caused outrage. It is

¹⁰⁴ "El Mevlana-yı müşarün ileyh hazretleri 1130 senesi zilkadesinin yirmi altıncı günü mansıb-ı nikabete şeref-efza olup ba'de'l-azl 1143 de makam-ı vala-yı meşihat-i islamiyye ye revnak bahşa ve 1145 tarihinde azim-i dar-ı beka ve vasıl-i Ahmed-i cenab-ı huda olmuşlardır. İbtida-yı hallerinden intiha-yı ömrüne değin geçen eyyamı meşayih-i islamiyye nin terceme-i halleri sırasında tafsilen yazılmış olmağla işbu mahalde tekrarından sarf-ı nazar kılındı. Rahmedullahi aleyh." Ahmed Rıf'at, "Devhatü'n-Nukaba" Osmanlı Toplumunda Sadat-ı Kiram ve nâkibüleşraflar", preperad by; Hasan Yüksel, M. Fatih Köksal, (Sivas: Dilek Matbaası, 1998) p.93.

¹⁰⁵ İlmiye Salnamesi, p.413-14.

also remarkable that Pařmakçızâde was assigned as the Rumelian *Kazasker* for a second time although Uřřakızâde Abdullah Efendi was four years superior to him in terms of rank.¹⁰⁶ Historian Subhi Efendi suggests that Pařmakçızâde resigned from his position as the Rumelian *Kazasker* as he no more regarded himself worthy for it which is an example of his humility; and let Dürri Mehmed Efendi, who was one of the most senior members of the *ulama*, get the position.¹⁰⁷

Pařmakçızâde, who served as a *Kazasker* during the Patrona Riot, managed to be a prominent figure thanks to his certain opinions. He was present at the meetings held during the riot and in the early days of the riot he prevented Damad İbrahim Pařa from explaining his opinions in detail and the measures he was planning to take in front of the Sultan Ahmed III. Moreover, Pařmakçızâde advised the Sultan to immediately relieve İbrahim Pařa of duty. During a meeting, he fiercely opposed the idea of Damad İbrahim Pařa eliminating the rebels that had just began to gather as soon as possible. As a result of such advice, the Sultan did not allow such an initiative to be taken.¹⁰⁸ Pařmakçızâde Abdullah Efendi, one of the leading members of the *ulama*, played a significant part in changing the course of the riot. Apart from this, he proved influential within the centre of the palace and as suggested by certain rumours, he built a communication network between the Grand Vizier İbrahim Pařa and Ahmed III insisting that Ahmed III must immediately relieve the grand vizier of duty.¹⁰⁹ Thanks to his courage and self-confidence, Pařmakçızâde Abdullah Efendi managed to be effective in such important decisions and change the course of events.

¹⁰⁶ İpřirli, "Pařmakçızâde Abdullah Efendi" p. 185.

¹⁰⁷ " Abdullah Efendi müddet-i mansıpları on sekiz aya baliğ olmakla nimet-i řirin- güvar-ı sadarettten hazz-ı derunları istifa ve hususa illet-i mizacı kendilerini hareketten alıkoyup muhtac-ı tedbir ü ilac itmekle istifa itmeliyle, Anadolu mazullerinin akdemi olup kudemayı sudur-ı ulemadan olan Dürri Mehmed Efendi, mukteza-yı tariki üzre Rumeli sadaretiyle mahzar-ı ikram seleflerine Konya ve Tatar Bazarı ve Plevne ve Bergama arpalıkları ihsan-ü inam buyruldu". Subhi, *Subhi Tarihi*, p.48.

¹⁰⁸ *Ibid*, p.139.

¹⁰⁹ Aktepe, *Patrona İsyanı*, p.148.

Serving as the Rumelian *Kazasker* which is a crucial position in such a difficult period, Paşmakçızâde Abdullah Efendi had to leave this post to which he had been assigned to for a second time after the Patrona Riot. It was not long before when Paşmakçızâde Abdullah Efendi was appointed as the sheyhulislam, the most senior position of the scholar organisation, to replace Mirzazâde Şeyh Mehmed Efendi on 17 May 1731 (h.10 Zilkade 1143).

Service as the Sheyhulislam: After Mirzazâde Şeyh Mehmed Efendi resigned from his position as the sheyhulislam on his own request, Paşmakçızâde Seyyid Abdullah Efendi was appointed as the sheyhulislam in 1731 (h. 1143) by Mahmud I. Historian Subhi Efendi describes him as a person who was already involved in state affairs and highly privileged due to his education and suggests that he was invited to the palace by the the Sultan for the position of sheyhulislam from his residence in Fındıklı at the time, via *Kozbekçi Ağa*.¹¹⁰

Although Paşmakçızâde Seyyid Abdullah Efendi was much more effective during his services as a *kadi*, he was not given the chance to be an active sheyhulislam when he obtained the position. Paşmakçızâde could only stay in that position which was the most senior position available to him for around ten months. In general, the resources refer to his nature as the reason for his dismissal. As he was courageous enough to stand up to the The Sultan Mahmud I, he lost favour in the eyes of The Sultan and the *ulama*.¹¹¹ Şemdanizâde, one of the significant historians of the time, elaborates on his personality while explaining the reasons why he was dismissed. He suggests

¹¹⁰ "Sadr-ı celil-i kadr-i itfaya bil istihkak iki defa Rumeli sadaretini ihraz ve Başmakçızâde Merhum Ali Efendi hazretlerini mahdum-ı pesendide-i rüsumları olup, hadeset-i sinn ü sallerinden berü devlet-i âliye de mahrem-i esrar ve umur-ı külliyyeden müsteşar olmağla, emsal-i kiramları miyanında tahsil-i kemal-i imtiyaz iden Seyyid Abdullah Efendi hazretleri terfi vü ila ve birkaç gün mukaddem nakl buyurdıkları fındıklı da vaki emn- abad'a muttasıl miri sahil-saraydan Kozbekçibaşı Ağa vesatiyle huzur-ı hümayuna davet buyrulup, ilbas-ı semmur ve makam-ı mevruslarının kendülerine tayini ile sadır-ı vala-kadr-i fetvanın revnak u şanı dü-bala kılındı". Subhi, *Subhi Tarihi*, p.83-84.

¹¹¹ Altunsu, *Şeyhülislamlar*, p.120.

that Paşmakçızâde implied whenever he could during the meetings that he played a crucial part in the formation of the new government to The Sultan, and that The Sultan began to feel irritated by his attitude and dismissed Paşmakçızâde.¹¹² Ahmed Rifat Efendi, the writer of *Devhatü'l Meşayih* which we deem as a significant source and which depicts the lives of sheyhulislams, explains the reason why Paşmakçızâde was dismissed so soon; "As Paşmakçızâde Abdullah Efendi (d. 1145/1733), one of the sheyhulislams of the Mahmud I period, opposed the agreement to be signed with Persia he spoke to the the Sultan in anger during the council and was dismissed from his position on 7 Şaban 1144/4 February 1732".¹¹³ The essential issue pointed out by Ahmed Rifat Efendi is the way Paşmakçızâde talked to the the Sultan and his opposing attitude during the meeting. The opinions of different people are almost the same at regarding this issue. Subhi Efendi, the *vakanüvis* of the time, who is regarded as the most competent historian, also explains the dismissal process using similar expressions.¹¹⁴

¹¹² "Şeyhülislam olan Paşmakçızâde Abdullah Efendi müşaverelerde huzur-ı hümayuna dâhil oldukça kelamı mülûka itiraz ve tahakkümene edasında, güya ben zülâli ile yaranlık ederdim, İbrahim Paşa def diyerek Sultan Ahmed'in haline ve senin cülusuna ruhsat vermiştik yollu edası için on ay içinde azil edildi. Yerine Damadzâde Ebul Hayr Ahmed Efendi oldu". Şemdanizâde, *Mürî't- Tevarih*, p.26.

¹¹³ Akgündüz, *Şeyhülislamlık*, p.89.

¹¹⁴ "Başmakçızâde Seyyid Abdullah Efendi (73 çocuk babasının sırrı ve yolu üzeredir" şeklinde manalandırılabilir Arapça bir söz) medlülünce, nihad ve cibiliyyetinde ifrat-i kibr ü nahvet ve natika vü ibaretinde sathi vü ru'ünet der- kar olup gerek mecalis-i müşavere ve gerek evkat-ı aharda huzur-ı hümayuna duhul itdikçe mahal-i tavr-ı edeb-i saltanat ve mümill-i tab-ı nazenin-i hidiv-i sahib-i şevket olan evza-ı na- seza ile pirane vü tahakkümane mu'amele ve padişah-ı alem penah hazretlerinin gevher-i yekta-yı güftar- iksir-i asarlarının hazef pare-i cevab-ı dürüşti- na-be-ca ile mukabelede ısrar u imrar itdğinden ma'ada, mukaddema Yenişehir kadısı iken veziriazam Osman Paşa hazretleri ile sabika-i ülfet ü mahabbetlerine binaen vezir-i müşarün-ileyh sadaret-i uzma ile kamreva oldukça müfti-i vakt bulunmağın, bilcümle teşmiyet-i umur-ı mühime-i devlet-i aliyye'de kendi ile müşarik ve hem-pa ve te'ati-i mesalih-i sa'ire-i külliyyede müsteşar u mü'temen ve vizri-i aşına eyleyüp, bu dahi hareket u sekenatındı muktez-yı fitratı üzre miktar-ı hatve hata itmeyüp, (74 ben varım sadece, başkası yok) vadilerinde cilve-nüma-yı tebahtür ü ihraz ve kebg-i şikeste-hıram-ı meydan-ı re'y-i na-saz iken, zu'munca best ü güşad-ı evc-gah-ı hükümet-ranide hem cenah-ı şahbaz-ı bülend-pervaz olmuşıdi. (75 bununla beraber) netice ve me'ali hilaf-ı 'ayn-ı mukaddem olan kazayayı bi-mezayayı musalaha-i acem hususunda mugayir-i rıza-lı hümayun taraf-ı hakk-guyan-ı nik-hahan-ı din ü devlete ızhar-ı i'tirazat-ı biduhe-i gayr-i varide ve serdi-i makalat-ı na- münasib ve kelimet-ı baridesi ba'is-i tahdiş-i sami'a-i şehriyari ve sebep-i iğbirar-ı kalb-i saf-ı cihandari

Within the framework of the commentaries of the aforementioned historians, it can be inferred that the reason for Paşmakçızâde's dismissal was his arrogance and pride, the way he caused resentment with his words, his excessive courage to stand up to the the Sultan and his self-conceit which can even be described as "menem diğ̈er nist" (I am greater than the rest).¹¹⁵ According to the sources, his personality was the main reason for his dismissal.

Examples of fatwas on various matters by Paşmakçızâde Abdullah Efendi during his service as the sheyhulislam include;

Başına darb almağ̈la akıl baliğ̈i zail olan Zeyd ol halde zevcesi Hind'e dokuz talak boş ol dese talak vaka olur mu?

El cevab olmaz.¹¹⁶

Zeyd-i sipahinin timarı toprağ̈ında tarlası olan Amr, tarlanın toprağ̈ından bardak ve çömlek işlese Amr toprağ̈ın kıymetini Zeyd'e zamin olurken Zeyd ol bardak ile çömlek öşürünü almağ̈a kadir olur mu, beyan buyurula?

El-cevab: Allahu a'lem, olmaz.

Ketebehu el-fakir Es seyyid Abdullah ufiye anh.¹¹⁷

Demise: Paşmakçızâde Seyyid Abdullah Efendi who for a short time held one of the most important positions within the empire went on a pilgrimage to Mecca after his dismissal. Following a three-month stay there he resided in Damascus until he was allowed to reside in Konya later.¹¹⁸ As suggested by Abdulkadir Altınsu, the writer of Biographies of the Ottoman Sheyhulislams, after Sheyhulislam Paşmakçızâde Abdullah Efendi went to

olmağ̈la, mah-ı merkumun yirmi yedinci ehad günü sadr-ı vala-yı meşihat-i islamiyye'ye telebbüs-i hilat-ı Beyza-yı teşrif ü ihtiram ile Damadzâde Ebul Hayr Ahmed Efendi hazretleri pa nihade oldukda." Subhi, *Subhi Tarihi*, p.141-42.

¹¹⁵ Danişmend, *Kronoloji*, p.138.

¹¹⁶ Dürriçâde Mehmed Arif Efendi, *Neticetü'l Fetava*, p.62.

¹¹⁷ İlmiye Salnamesi, p.414.

¹¹⁸ "Azline müteakib bera-yı hacc Mekke-i mükerreremeye mütevaccihen hareket etti. İfa-yı haccı müteakib Şam'da ihtiyar-ı ikamet eyledi. Üç ay Şam'da kaldıktan sonra istiası üzerine Konya'da ikametine müsaade olundu ve orada vefat etti 1732 (h.1145).", *Ibid*, p.414.

Mecca on pilgrimage, and requested to reside in Damascus on his return which was turned down until he was allowed to reside in Konya upon his application three months later.¹¹⁹

Personality: Paşmakçızâde Seyyid Abdullah Efendi was a prominent figure of his time due to his distinctive personality. His nature had always been influential in the positions he was assigned to. His most dominant characteristic was his excessive self-confidence. Seyyid Abdullah Efendi describes Paşmakçızâde Seyyid Abdullah Efendi was person who never refrained from speaking out what he believed was right during the Ottoman imperial councils at the time, had great self-confidence and succeeded in having what he wanted done. His presence in the important meetings was always felt. Destarî Salih Efendi, one of the historians of the time, who comprehensively depicts the Patrona Riot as a distinctive issue within his book suggests that Paşmakçızâde Seyyid Abdullah Efendi actively participated in the political and administrative meetings during the early years of Mahmud I's reign and proved to be very influential.¹²⁰ In most of the sources by the historians of the time, the effort by Paşmakçızâde Seyyid Abdullah Efendi to be effective on state affairs is referred to and there is a consensus that he was an arrogant person. He talked to people in a disdainful manner and did not give up on this attitude even when he was speaking to the the Sultan. In addition, Damad İbrahim Paşa asked the permission of the the Sultan to eliminate the rebels who had began to gather in Etmeydanı by attacking them in the early days of Patrona Riot, however Paşmakçızâde prevented such an action to be taken.¹²¹ Although he was described by the sources as a person with a tough temperament who is difficult to understand, the reason why he opposed to the idea of eliminating

¹¹⁹ Altunsu, *Şeyhülislamlar*, p.120.

¹²⁰ Destarî, *Destari Tarihi*, p.46.

¹²¹ Aktepe, *Patrona İsyani*, p.139.

the rebels without listening to them is that he thought it would be wrong and contradict with the principals of Islam. By looking at the event with a religious perspective he managed to prevent the shedding of Muslim blood.

Works: The sources do not refer to any works by him.

1. 3. Damadzâde Ebul Hayr Ahmed Efendi

Life: Damadzâde Ebul Hayr Ahmed Efendi¹²² was the third sheyhulislam of Mahmud I period. He was the son of the Anatolian *Kazasker* Çankırlı Mustafa Rasih Efendi. He was born in 1076 (h.1665-66). As his father Mustafa Rasih Efendi was married to the daughter of Minkarizâde Yahya Efendi who served as the sheyhulislam for about eleven years during the term of The Sultan Mehmed IV and was highly respected and appreciated by the the Sultan, he was referred to as Damadzâde (the son of the son-in-law) and this title became the name of a family which proved to be very significant among the Ottoman *ulama*. Whereas the scholar organisation in the Ottoman Empire used to advance in line with the educational statuses of respective individuals in its early years, in the eighteenth century this was changed and the members of the scholar organisation were now mostly the children of significant families of *ulama*. In this period, the sons of leading *ulama* families were raised knowing that they would replace their fathers in the future. Damadzâde Ebul Hayr Ahmed Efendi whose father was a retired Anatolian *Kazasker* and grandfather was one of the most significant sheyhulislams of an era and commenced his education within such an atmosphere. He completed his madrassa education quickly which was enriched by the renowned scholars of the time.

¹²² At the end of searching catalogue of Ali Emiri's at Ottoman archives of the prime minister's, 27 pieces documents had been fixed which are belong to Damadzade Ebul Hayr Ahmed Efendi. The documents which their subject are interested with about him career are not encountered. Number of documents which have been Ali Emiri's catalogue are like this 1302, 9359, 9605, 17173, 17238, 3210, 18015, 9463, 9606, 10449, 2995, 3206, 8485, 8959, 9187, 9301, 6584, 7575, 7576, 17100, 20794, 14516, 14600, 3153. Other documents of him are registered at Cevdet Adliye's catalogue 3600, 3598, 6225 with numbers.

After he served as a scholar in various madrassas, Damadzâde Ahmed Efendi became a *kadi*. He served as a *kadi* in the various cities of the empire and was relieved of his duty in 1700 (h. 1112) when he was the *kadi* of Thessalonica. In 1701 he was appointed as the *Kadi* of Bursa. Six years later, in 1706 he was assigned as the *Kadi* of Istanbul. When the term of office for his last service as a *kadi* expired, Damadzâde was relieved of duty and assigned as the Anatolian *Kazasker* in 1710-1711 (h.1122). Damadzâde remained in this position for fifteen months, and four years later he was appointed as the Rumelian *Kazasker* in 1714 (h.1126). However he was relieved of duty due to an anonymous poetic petition submitted to Ahmed III which was inspired by Sheyhulislam Mirza Mustafa Efendi who regarded Damadzâde Ebul Hayr Ahmed Efendi and the Anatolian *Kazasker* Hâmîdzâde Abdullah Efendi as competitors. When it was found out that Mirza Efendi played a part in the inditing of this petition, he was dismissed in 1715. Damadzâde only could be reassigned as the Rumelian *Kazasker* in 1718. After being appointed as the Rumelian *Kazasker* for the third time in 1724, he was relieved of duty in 1725 again and districts of Maraş, Menemen and Bayındır were awarded to him as an allowance.¹²³

Service as the Sheyhulislam: Damadzâde participated in many official ceremonies both when he served as a *Kazasker* and when he was out of duty. In the meetings held in the early days of Patrona Riot he managed to prove effective. When Paşmakçızâde Seyyid Abdullah Efendi dismissed as sheyhulislam after only ten months, Damadzâde Ebul Hayr Ahmed Efendi was regarded as the most competent person to replace him.¹²⁴ Indeed, it can

¹²³ Mehmet İpşirli, "Damadzâde Ahmed Efendi", *DIA*, Vol 8, p.449.

¹²⁴ "Azl-i müfti-i asr Başmakçızâde Seyyid Abdullah Efendi ve nasb-ı Damadzâde Ebulhayr Ahmed Efendi; Başmakçızâde kendini beğenmiş padişahla bile konuşurken yersiz ve uygunsuz tavırları ile Yenişehir kadısı iken Veziri Azam Osman Paşa ile muhabbetleri gereği istediği fetva makamına ulaşan Başmakçızâde, ben varım başka kimse yok edalarında bir insan olması ve İran (acem) hususunda karşı görüşleri nedeniyle; mah-ı merkumun yirmi yedinci ehad günü sadr-ı vala-yı meşihat-i islamiyye'ye telebbüs-i hilat-ı Beyza-yı teşrif ü ihtiram ile Damadzâde Ebulhayr Ahmed Efendi hazretleri pa nihade oldukda Müfti-i ma'zul

be inferred that Damadzâde Ebul Hayr Ahmed Efendi could easily reach the highest position in the scholar organisation, as he was one of the most prominent figures of the *ulama* during the Patrona Riot. As also suggested by Subhi Efendi, the *vakanüvis* of the time, during the most difficult days of the riot it was already on the agenda that Damadzâde Ebul Hayr Ahmed Efendi could be assigned as the sheyhulislam when Yenişehirli Abdullah Efendi was dismissed. However it was decided that he was not competent enough for the position and therefore Mirzazâde Şeyh Mehmed Efendi was chosen.¹²⁵

Damadzâde Ahmed Efendi was made the sheyhulislam in 1732 (h. 1144). He was 66-67 years old when he became the sheyhulislam. Damadzâde Ahmed Efendi's health was not convenient enough for this position. When his health deteriorated after a short while, he was unable to fulfil his duty as necessary. Damadzâde's hands shook so much that he was unable to sign his fatwas and he was allowed to use seals on fatwas upon a special ordinance.¹²⁶ "Although it is suggested that he was allowed to use seals on his fatwas as his hands shook so much due to his old age, his signature is present on a fatwa whose copy is in the *Meşihat Salnamesi* dated 1134."¹²⁷ The first sheyhulislam in the Ottoman Empire to put seal on fatwas rather than signature in 1714 (h. 1126) was Sheyhulislam Mirza Mustafa Efendi. After him, we can see seals on some fatwas by Mirzazâde Şeyh Mehmed Efendi, Dürri Mehmed Efendi, İvazzâde İbrahim, Salihzâde Mehmed Kamil and Yahya Tevkif Efendi. Although Şem'î Molla suggests in his work *Esmâü'l-Hadayk* that the first person to put a seal on a fatwa rather than signature was Damadzâde Ebul Hayr Ahmed Efendi who became the sheyhulislam in

dergah-ı kerem-i dest- gah-ı husrevaniden zuhur-ı avtîf-u inayet me'mulü ile ziyaret ve tavaf-ı beytullahi'lharam için istizan ü istirahat itmekle, sudur-ı izn-i hümayun-ı sultani birle tertibi bisat-ı kast u niyet ve suy-ı deryadan taraf-ı ka'be-i ulya-ya tahrik-i sükkân-ı keş-i azimet eylediler". Subhi, *Subhi Tarihi*, p.142.

¹²⁵ "Badehu Damadzâde Efendinin illet-i mizacından naşi, âdem-i kabulleri mansus u meczun olduğundan Mirzazâde Efendi'ye, "buyurun" deyüb huzur-ı hümayun revane oldular." *Ibid*, p.26.

¹²⁶ İpşirli, " Damadzâde Ahmed Efendi" p.449.

¹²⁷ Danişmend, *Kronoloji*, p.138.

1731 (h. 1144), as is mentioned previously, there were sheyhulislams who used seals prior to him.¹²⁸ Damadzâde Ebul Hayr Ahmed Efendi was relieved from the position of sheyhulislam in 1733 (h.1146) in which he had remained for about a year and seven months. Although some sources suggest that Damadzâde Efendi was deposed only because he used a seal rather than signature, it cannot be referred to as the only reason, as can it be inferred from the comments above. Other sources indicate that the original reason was that he was unable to accept applicants for about four days due to his old age and illness. In addition to his long illness, some practices he carried out were not welcomed by the *ulama* which resulted in his eventual fall from grace.

Another factor that worked against him was his treatment of Ebûishakzâde İshak Efendi, who issued deeds and documents for free during his service as the *Kadi* of Istanbul and therefore was highly appreciated by the public and was the strongest candidate for the position of sheyhulislam. Damadzâde Efendi sent Ebûishakzâde İshak Efendi to Kütahya which was his own allowance, upon the ordinance by Mahmud I although he was expecting to become the Rumelian *Kazasker*. However, when it was understood that İshak Efendi was innocent, he was transferred to İzmit upon a *Hatt-ı Hümayun*, and then assigned as the Rumelian *Kazasker*.¹²⁹ Damadzâde Efendi's act caused negative reactions from the *ulama* who felt he was simply trying to force his competitor from Istanbul. During his reign Damadzâde Ahmed Efend appointed *kadis* to significant places such as Istanbul, Mecca, Medina, Edirne and Baghdad in addition to others like

¹²⁸ *Ibid*, p.138.

¹²⁹ "Şeyhülislam şuden-i İshak Efendi; şeyhülislam olması için bir ay kadar Rumeli payesi verilen İshak Efendi. Damadzâde hazretleri büyükdere nam mahalde vakı sahilhanelerinde mezun-ı ikamet-ü aram ve meşgul-i dua-yı daver-i İslam oldular". Subhi, *Subhi Tarihi*, p.216.

Bursa, Yarhisar, Pazarcık, Urmiye, Hayrabolu, Domaniç as shown by the records.¹³⁰

Examples of fatwas on various matters by Damadzâde Ahmed Efendi during his service as the sheyhulislam;

Zeyd ve Amr akd-i şirket-i inan etdiklerinden sonra Zeyd cünun-u mutbık ile mecnun olub ba'dehu Amr mal-ı şirketi i'mal edüb şu kadar faide hasıla olsa Amr mal-ı şirketten Zeyd'in hissesini vasisi Bekir'e verirken Bekir kanaat etmeyüb faideden dahi hisse almağa kadir olur mu? El cevab: olmaz

Ebul Hayr.¹³¹

Bir belde ahalisinden Zeyd Amr'ın bargirini felan mahalle varub gelince binmek için şu Kadar akçeye Amr'dan isticar edüb badehu al bargir ile mahal-i mezbure vardıklarından sonra ol mahalli tecavüz ve birkaç konak baid ahar diyara varub badehu belde-i mezbureye gelüb bargir ile ecr-i müsemmayı Amr'a verirken Amr razı olmayub ecr-i müsemmadan ziyade nesne almağa kadir olur mu? Elcevab olmaz.

Ebul Hayr.¹³²

Zeyd, sadat-ı kiramdan Amr'a bire şeytan-ı mel'un deyü şetm eylese Zeyd'e ta'zir lazım olur mu, beyan buyurula?

El-cevab: Allahu a'lem, olur

Ketebehu Ebül'hayr Ahmed el-fakir ufiye anh.¹³³

Demise: Following his dismissal, Ebul Hayr Ahmed Efendi resided in his house in Büyükdere. When the beach-facing part of his was burnt, he resided in Rumeli Hisarı for a while and finally in his house in Sütlüce. He passed away in 1741-24 (h. 1154) in his residence in Sütlüce. Damadzâde Ebul Hayr Ahmed Efendi, like his predecessors Mirzazâde Şeyh Mehmed Efendi and Paşmakçızâde Abdullah Efendi during the reign of Mahmud I did not have the chance to remain in the position of sheyhulislam for a long

¹³⁰ BOA, Cevdet adliye, Gömlek no: 3600 and the other achives document granted by Damadzâde Ahmed Efendi BOA, Cevdet Adliye, Gömlek no: 3598.

¹³¹ Dürrizâde Mehmed Arif Efendi, *Neticetü'l Fetava*, p.154.

¹³² *Ibid*, p.463.

¹³³ İlmiye Salnamesi, p.415.

time. Damadzâde's son Feyzullah Efendi, born in Bursa when he served as the *Kadi* there, became the sheyhulislam between the years 1168 and 1170 on two separate occasions. Damadzâde Ebulhayr Ahmed Efendi's tomb is on the right facing the tomb of sheikh Murad, in the yard of Şeyh Murad Lodge in Eyüp Nişanca which is the lodge of the sheikh he was bound to. In this yard where many of the tombs of the Ottoman *ulama* are present, the following is the tomb of Sheyhulislam Damadzâde:



The following is engraved on the tombstone;

Hüvallahü'l-Bâkî
Müfti'l-enâm hazret-i Dâmâd-zâde kim
Olmuştu fazl u iffeti memdûh hâss u âmm
Üç defa Sadr-ı Rumeli'ne zîb ü fer virüp
İ f â makamına dahi virmişdi özge nâm
Şeh-i Nakşibend'e olmagın ez cân u dil mürîd
İrdi murâda buldı tarîkinde nâm-ı kâm
Dâr-ı bekaya nakl idicek âsım nizâr
Târîh-i rihletin didi bir beyt ile tamam
Dâmâd-zâde Ahmed Efendi'ye ide Hakk
İhsân u lütfi ile cinân mülkünü makam
Fisene 1154/1742

Personality: Damadzâde Ebul Hayr Efendi's service as the sheyhulislam during the reign of Mahmud I did not last long. If we know something about his personality today, it is thanks to his active role he played within the *ulama* before he became the sheyhulislam. Within the framework of the sources, we can say that he had an active personality. We see that his speeches were also recorded especially in the meetings where Mahmud I was present. Damadzâde Ahmed Efendi was always actively engaged in something. He made significant contributions to the print house which was opened on the efforts of İbrahim Müteferrika and Yirmisekiz Mehmet Çelebi's son Sait Efendi. We can infer from these activities that he was fond of science.¹³⁴ Thanks to his far-sighted personality, Damadzâde Ahmed was one of the people who made important contributions to the development of the print house.¹³⁵

Ebul Hayr Ahmed Efendi acted wisely by sending Ebu İshak Efendi to Kütahya upon the rumours that he would be made the sheyhulislam. He sensed the danger in advance and made an effort to conserve his position and duties. Damadzâde Ahmed Efendi knew a lot about cults. Sheyhulislams established good relations with the sheiks of cults just like the Ottoman Sultans. According to Müstakimzâde, until the term of Ak Mahmudzâde Efendi who served during the reign of Mahmud I, sheyhulislams had led the funeral prayer of 17 cult sheiks. Ebul Hayr Ahmed Efendi became of the most significant followers of Şeyh Murad Efendi, the sheikh of the nakşibendî cult

¹³⁴ "Matbaanın kurulmasından sonra basılan kitaplar arasında olan Katip Celebi'nin Cihannüma; İbrahim Müteferrika'nın daha bir çok tezyilleri ile kitap, hakikaten zamanın nisbeten hayli yenilenmiştir. Kitabın tabı büyük bir itina ile hazırlanmış olduğu gibi, haritalar ve şekilleri de ilave olunmuştur. Bunlardan bir kısmı, tabi tarafından yapılmış ve bir kısmı da asıl eserden naklolunmuştur. Şekil ve haritaların bazısı haritanın da Tophaneli İbrahim isiminde biri tarafından hak edilmiş olduğunu imzalarından anlıyoruz. İbrahim Müteferrika, Şeyhülislam Damadzâde Ebul Hayr Ahmed Efendi'nin Katip Çelebi'nin yazısı ile olan, müsveddeleri kendisine verdiğini ve tabına teşvik ettiğini mukaddimede şükranla kayıt etmektedir."Adnan Adıvar, *Osmanlı Türklerinde İlim*, (İstanbul: Remzi Kitabevi, 1982) p.150

¹³⁵ Veli Ertan, *Tarihte Meşihat Makamı İlmiye Sınıfı ve Meşhur Şeyhülislamlar*, (İstanbul: Bahar Yayınevi, 1969) p.89-90.

at the time, and built a lodge in Eyup in his name and established a foundation with rich resources of income to meet the needs of this place.¹³⁶

Works: There is pious foundation in Büyükdere Kefeliköy and a fountain in the square of Sütlüce Port in Damadzâde Ebul Hayr Efendi's name.¹³⁷ In Istanbul *Şer'iyye Sicilleri* Archive, there is an agenda of Damadzâde which belonged to the term when he served as the Rumelian *Kazasker*.¹³⁸ The research on the demises of sheyhulislams conducted by Şükrü Özen suggests that Damadzâde Ebul Hayr Ahmed Efendi has a fatwa publication called the Fetava and it was recorded by Mehmed Tahir of Bursa under the name "Mecmua-i Ebü'l-Hayr".¹³⁹ It is also suggested that this piece of work is registered in the Konya local manuscript library under the numbers 312, 32 in Topkapı Revan Köşkü and in Burdur provincial public library under the numbers 1840, and 214.

In addition, Ebul Hayr Ahmed Efendi built a lodge in his sheikh Murad Efendi's property in Eyüp, and established a foundation with rich sources of income to support the needs of this lodge.¹⁴⁰ The lodge was referred to using names such as "Şeyh Muhammed Murad-ı Buhârî, Şeyh Murad-ı Buhârî, Şeyh Murad Efendi" and was originally built as a madrassa by the Anatolian *Kazasker* Çankırlı Damad Mustafa Efendi (d. 1096/1684), father of Damadzâde, in the mid-seventeenth century. Later, it was turned into a lodge by his son Sheyhulislam Damadzâde Ahmed Efendi (d. 1154/1742) and was put into the service of Şeyh Muhammed Murad-ı Buhârî. The lodge was repaired and a number of extensions were also built from time to time. It is known that the groundwork for the Müceddidiyye leg of *nakşibendî* cult in

¹³⁶ Akgündüz, *Şeyhülislamlık*, p.210.

¹³⁷ İlmiye Salnamesi, p.415.

¹³⁸ İpşirli, "Damadzâde Ahmed Efendi" p.450.

¹³⁹ Özen, *Fetva Literatürü*, p.302.

¹⁴⁰ Akgündüz, *Şeyhülislamlık*, p.210.

Anatolia was laid by Sheikh Murad Efendi.¹⁴¹ Damadzâde Ahmed Efendi and his son Feyzullah Efendi carried out profound services for this lodge and its sheikhs. Damadzâde Ebul Hayr Ahmed Efendi set up a foundation for this lodge to meet its needs. Although some sources suggest that Damadzâde Ahmed Efendi had this lodge, more precisely this madrassa built, detailed research shows that it was built by his father. Damadzâde put this lodge in the service of his sheikh with a view to facilitating his lectures. Şeyh Murad Lodge which was personally visited and seen by me is open to visits between the hours 9:00 am and 5:00 pm. This lodge is now only used as a tomb; the classrooms and prayer rooms are closed and seem to have been neglected. In the yard of the lodge there are 83 tombs including those of Veliyyüdün Efendi, Ottoman *Kazaskers*, Damadzâde Ahmed Efendi and his family members, sheikhs of the lodge after Sheikh Murad Efendi, his followers and *Vakanüvis* İzzi Efendi.¹⁴²

Although the sources suggest that there is not an academic piece of work by Damadzâde, a web search came back with a piece of work translated by him. This is the Turkish translation of *Çay Risalesi* by Yûsufî, which was written in Persian language, by Dâmâdzâde Ahmed Efendi, during the term of Nevşehirli Damad İbrahim Paşa. Damadzâde indited this work between 1717-1718 (h.1130) and 1730-31 (h.1143). It was translated into present day Turkish by Ahmed Aciduman who is a deontology expert at Ankara University Medical School. The book is about the features and definition of the tea plant which was not widely known but used as a medicine at the time. The origin of tea plant, its types, the countries it is grown, its effects on people and the ways to cook it are explained in detail in this booklet.¹⁴³

¹⁴¹ Ahmed Semih Torun, "Şeyh Muhammed Murad-ı Buhari Tekkesi Haziresi Üzerine Bir Değerlendirme." *Vakıflar Dergisi*, Vol.34, (Aralık 2010) p.34.

¹⁴² For more information: *Ibid*.

¹⁴³ 'Damadzâde eserine yaratıcıya ve peygambere dua ederek başlamıştır. Ahmed Efendi yazısının devamında uzun süredir tıp ilmiyle meşgul olduğunu ve çağdaş hekimler tarafından yaratılışı itibarıyla yararlı ilaçlardan kabul edilen çay yapraklarının yararlarını ve niteliklerini

1. 4. Ebu İshak Efendi

Life: Ebu İshak Efendi¹⁴⁴ was the fourth sheyhulislam of the Mahmud I period. His father was Ebu İshak İsmail Efendi who was one of the sheyhulislams during the reign of Ahmed III. His grandfather was İbrahim Efendi of Alanya who served as a *kadi* in most of the Rumelian territory. As his father was the son of Kara İsmail Naim Efendi, he is referred to as "Ebu ishak zâde" (son of Ebu Ishak).¹⁴⁵ His father Ebu İshak İsmail Efendi, after serving as a scholar in a number of madrassas and as a *kadi* became the sheyhulislam in 1715 (h. 1128) following his assignments as the Anatolian and Rumelian Kazasker.

Ebu İshak Efendi was born in Istanbul in 1679 (h.1090). As his father and grandfather were members of the *ulama*, he received an excellent education. He had an extensive knowledge equalling the pundits of the time. İshak became a lieutenant in 1685 (h.1097) under Müfti Ankaravi Mehmed Efendi.

denediğini, çok zaman kullandığını ve çağdaş hekimlerin sözleriyle uygunluk bulduğunu söyleyerek, Câmi 'ü'l-Fevâ'id sahibi Yûsufî'nin çay hakkında yazdığı Farsça müstakil kitapçığın çevirisini, "Latin" ve "Frenk" dillerinden çevrilmiş bazı tıp kitaplarında söylenen yararlarını ve özelliklerini ekleyerek, baş vezir İbrahim Paşa hazretlerinin huzurlarına eller havada dua ederek sunduğunu belirtmektedir." Osmanlı İmparatorluğu'nda bilimin yayılması ve gelişmesi konusundaki katkılarını bildiğimiz Dâmadzâde Ebû'l-Hayr Ahmed Efendi hakkında kitapçıkta yer alan küçük bir bilgi ise onun bilimsel denebilecek deneysel bakış açısını, aldığı ve aktardığı bilgilerin doğrulunu sınıadığını göstermesi bakımından önemlidir:Nakil olunur ki çayın kuvveti tabiatların değişmesinde o derecededir ki, eğer bir kaç yaprağı üç ukiyye piring ve et tencerede kaynarken içine konup, bir saat süre ile ağzı kapatılarak, bir saatten sonra tencerenin kapağı açıldığında adı geçen tencerenin için de olan nedir bilinmez. Bu derece başkalık vererek şekil değiştirtir. Ama bu fakîrdeki böyle kuvvetli ve etkisi büyük çay görülmemiştir." Ahmed Aciduman, "Damadzâde Ebul Hayr Ahmed Efendi ve Çay Risalesi Üzerine Bir Çalışma", Türkiye klinikleri J Med Ethic, 2008; 16.

¹⁴⁴ At the end of the searching of classifications being firstly catalogue of Ali Emiri at Ottoman archives of The prime minister's Office 40 piece document had been fixed which are belong to Ebu İshak Efendi. The documents which their subject directly interested about him career are less. Number of documents which have been in Ali Emiri's catalogue are 102, 4416, 4535, 5134, 5302, 3082, 2595, 2605, 470, 2620, 3687, 8827, 9922, 10156, 10171, 10173, 10243, 10460, 10468, 2611, 2236, 3687, 4540, 7432, 7434, 2091, 16271, 20209, 20436, 8118, 8209, 14792, 14946, 16006, 5648, 6249, 8095, 10751. Other documents of him are registered at Cevdet Adliye's catalogue 3743 Cevdet Maarif catalogue ise 6871 with numbers.

¹⁴⁵ Danişmend, *Kronoloji*, p.38-39.

He attracted the attention of pundits in the examination conducted before the Sheyhulislam Seyyid Hacı Feyzullah Efendi and was awarded with the title of scholar in 1699 (h.1111).¹⁴⁶ He also served as an inspector during his service as a scholar in the various madrassas of Istanbul. Following these services, he was awarded with the title of *Kadi* of Izmir in 1715-1716 (h.1128) and later the *Kadi* of Edirne and of Mecca. About seven years later in 1723 (h.1135), he replaced his close friend and biography writer Salim Efendi as the *Kadi* of Istanbul. His assignment as the *Kadi* of Istanbul coincided with the period of Ahmed III as the the Sultan and Nevşehirli Damad İbrahim Paşa as the Grand Vizier.¹⁴⁷ "İshak Efendi performed his duty with chastity and honour".¹⁴⁸

According to the biographies in the divan literature dictionary of names, the biography of Sheyhulislam Ebu İshak Efendi suggests that after he completed his education he became the head of "sikke zen". However the research conducted has been unable to confirm the accurateness of such piece of information and the chances for the information to be true are very low.¹⁴⁹ In the Ottoman Empire, the Sultans, Grand Viziers, viziers and members of the palace requested the translation of widely known and popular pieces of works of the Islamic world from certain scientists or they rewarded them for the pieces of works they translated and presented.¹⁵⁰ As is known, the Tulip Era (1718-1730) was a turning point in the Ottoman Empire in terms of innovations and significant strides were made in this period in dissemination of science and knowledge in vast masses. İbrahim Müteferrika paid strict attention to ensure that the books to be printed in the

¹⁴⁶ Muhammed Nur Doğan, *Lale Devri Şairlerinden Şeyhulislam İshak Efendi ve Divanı'ndan Seçmeler*, (Ankara: Kültür Bakanlığı, 1990) p.44.

¹⁴⁷ Muhmamed Nur Doğan, "İshak Efendi Ebuishakefendizâde", *DIA*, Vol. 22, p.530.

¹⁴⁸ İlmiye Salnamesi, p.416.

¹⁴⁹ Haluk İpekten, *Tezkirelere Göre Divan Edebiyatı İsimler Sözlüğü*, (Ankara: Kültür ve Turizm Bakanlığı, 1988) p.228.

¹⁵⁰ Mehmet İpşirli, "Lale Devrinde Teşkil Edilen Tercüme Heyetine Dair Bazı Gözlemler", *Osmanlı İlmî Ve Meslekî Cemiyetleri*, (Ed); E. İhsanoğlu, (İstanbul, 1987 33-42)

print house were defect-free and especially called for the efficiency and full competence of people who would work in this field. Müteferrika primarily set out a number of names from among the ulama for this task. These were the retired *Kadi* of Thessaloniki Pirizâde Sahib Mehmed Efendi, retired *Kadi* of Galata Yanyalı Esad Efendi and the Sheikh of Kasımpaşa Mevlevi Lodge Musa Efendi. In addition to these prominent scientists, there was also İshak Efendi, the former *Kadi* of Istanbul, who was one of the leading members of the *ulama* and was engaged in several scientific activities.¹⁵¹

During the Tulip Era when scientific activities were encouraged, the Grand Vizier of the time, Nevşehirli Damad İbrahim Paşa, requested the formation of a translation committee for the translation of major foreign works so that the Ottoman society could benefit from them. The committee established also included the former *Kadi* of Istanbul, İshak Efendi. Most of the translators who worked on Arabic texts were retired kadıs or scholars whereas those who translated Persian texts were men of letters, clerks and sheikhs. The reason for this was that they had to have necessary qualifications and education. They were also required to be retired so that they could have the necessary free time.¹⁵² Ebu İshak Efendi who was retired at the time took part in the revision of *Vankulu Lügati* which was the first book printed in İbrahim Müteferrika's print house.

Ebu İshak Efendi was assigned as the Anatolian *Kazasker* in 1728 (h. 1141). After serving in this position he was relieved of duty upon the expiration of his term of office and the districts of Gelibolu, Karahisar, Bursa, Yenişehir and Yeni Zağra were awarded to him as allowances in 1730 (h. 22 Ramadan 1143) by the Sheyhulislam of the time, Mirzazâde Şeyh Mehmed Efendi.¹⁵³ İshak Efendi had a decent relationship with the the Sultan of the

¹⁵¹ Osman Ersoy, *Türkiye'ye Matbaanın Girişi ve İlk Basılan Eserler*, (Ankara: Güven Basım Evi, 1959) p.33.

¹⁵² İpşirli, "Lale Devrinde Teşkil Edilen Tercüme Heyetine Dair Bazı Gözlemler"

¹⁵³ BAO, Cevdet Adiliye, Gömlek no, 3743.

period, Ahmed III and the Grand Vizier Damad İbrahim Paşa. As he also had a literary background, he wrote a number of eulogies and historic poems for The Sultan. However, as a consequence of the Patrona Riot which broke out in 1730, the The Sultan Ahmed III was dethroned and Damad İbrahim Paşa was executed. Affected by these unfortunate events, İshak Efendi did not accept any assignments and lived in seclusion for some time.¹⁵⁴

In 1732 (h.1145) Ebu İshak Efendi expressed his opinions frankly without paying attention to his tone in a meeting chaired by the sheyhulislam of the time Ebul Hayr Ahmed Efendi and was sent on exile to Kütahya which had been granted to him as allowance previously. This was almost an unprecedented practice in the Ottoman Empire.¹⁵⁵ Although it is suggested that he was banished on the grounds of his attitude during the meeting, this was interpreted differently by the ulama of the time. Rather it was perceived to be an action taken by the sheyhulislam to drive Ebu İshak Efendi away from the centre and his position as Damadzâde was worried that he would be replaced by Ebu Ishak Efendi. Suphi Efendi also suggested, by expressing the common opinion of the *ulama*, that Damadzâde banished Ebu İshak Efendi in Kütahya as he suspected that Ebu İshak Efendi could be assigned as the sheyhulislam.¹⁵⁶

¹⁵⁴ Doğan, " İshak Efendi Ebuishakefendizâde" p.530.

¹⁵⁵ Altunsu, *Şeyhulislamlar*, p.121.

¹⁵⁶ "Memuriyet-i ikamet şüden-i İshak Efendi der- Kütahiyye; mah-ı merkurda sabıka sadr-ı Anadolu'da mesned-tıraz ve beyne's sudur iffet ü takva ile menduh u ser-firaz olan sudur-ı devlet-i aliyy'nin mümtaz u ercmendi sheyhulislam-ı fazlı İsmail Efendizâde İshak Efendi hazretleri, bi'l-kadr-ı ve'l-istihkak bala-yı sadaret-i Rum'a irtika ve iltihakları çeşm-dašte-i ayan-ı afak olmağla, müşarün-ileyh hazretlerine süretnümayı mirat-ı zuhur olan nukuş-ı teveccühat-ı haseneden Sheyhulislam Damadzâde Efendi hazretlerinin züca-ı kalbine gubur-ı hased tari ve sadr-ı müşarünileyhin sadaret-i Rum bir kere cay-ı kararı olup, iffet ü diyanet-i âlem giri kema hüve hakkıhi ma'lum-ı hümayun-ı cihangir oldukda harekât-ı müstahseneliri ayine-i ilham-ı rabbani olan zamir-i abadar-ı sultanide rünüma oldukda, bişai-be-i iştibah makam-ı celil-i fetva zat-ı mehmed simatların cilve gah olacağı (gündüz vakti gökyüzünün ortasındaki güneş kadar apaçık belirgin, inkarı imkânsız dipnottan) aşikar olmağla, tebdil-i sadreyn akabinde bu nevbet-i sadaret-i Rum un tahallüfi sürisinden müşarünileyh cenablarına uruz u infial belki lisan-ı hallerineden nakl-i kil ü kal bahenesiyle çend ruze arpalıkları olan kütahiyye tarafına tenhiye vü tebidlerin işaret ve badehü berhetün min ez zaman (bir müddet için bile müfadı nümayan oldu". Subhi, *Subhi Tarihi*, p.170.

Historian Şemdanizâde also made a similar comment on this issue. Şemdanizâde suggests that Ebu İshak Efendi was admired by the public since the time he served as the *Kadi* of Istanbul and was regarded to be worthy of the position of sheyhulislam. Damadzâde, being aware of this, sent him to Kütahya in an attempt to reduce his influence.¹⁵⁷ After remaining in banishment in Kütahya for some time, Ebu İshak Efendi was transferred to İzmit upon an *Hatt-ı hümayun* by Mahmud I when he was notified about the underserved action taken against Ebu İshak Efendi and ensured that he was assigned as the Rumelian Kazasker in 1733 (h. 1146). This is how Ebu İshak Efendi turned back to the centre after a ten-year banishment.¹⁵⁸

Service as the Sheyhulislam: Upon the dismissal of Damadzâde, Ebu İshak Efendi was rewarded with the title of Rumelian Kazasker and all obstacles in front of his becoming the sheyhulislam was eliminated. He was assigned as the sheyhulislam in October 1733 (h. Cemaziyülevvel 1146) after serving only one month as the Rumelian *Kazasker*. İshak Efendi learnt the news from *Haseki Ağâ*, one of Enderun servants. After being notified via *Haseki Ağâ*, İshak Efendi waited for one day in Mehmed Paşa Kasrı on the coast of Üsküdar then sailed to Sarayburnu in a boat and appeared before the the Sultan to wear his robe of honour (hilat).¹⁵⁹

Ebu İshak Efendi was appreciated by the the Sultan Mahmud I during his service as the sheyhulislam. As indicated by the Historian Şemdanizâde, Mahmud I was very pleased with the new sheyhulislam he appointed and

¹⁵⁷ "Çünkü Anadolu'dan mazul İshak Efendi İstanbul kadısı oldukda, harc-ı ilam ve harc-ı hüccet ve narh umurundan bir para almağla nas beyinde iffet ile mevsuf olup, bu gün sheyhulislam olur, yarın denildiğinden naşi, bir sene mukaddem hala sadr-ı fetva olan Ebulhayr Ahmed Efendi, Kütahya arpaliğına nefy etmiş idi". Şemdanizâde, *Mürî't- Tevârih*, p.35.

¹⁵⁸ "İhsan-ı rütbe-i sadaret-i Rumeli be İshak Efendi; bir müddetten berü Kütahya'da olan (sürgüne gönderilen) ve oradan Iznikmid'e gönderilek gönülü hoş edilen İshak Efendi, şeyhülislam olunmak için rütbe-i sadaret-i Rumeli ihsan olundu". Subhi, *Subhi Tarihi*, p.215.

¹⁵⁹ Akgündüz, *Şeyhulislamlık*, p.116.

probably planned to hold him in this position for a long time.¹⁶⁰ The the Sultans and statesmen used to exchange presents from time to time. The Sultan Mahmud I rewarded Sheyhulislam İshak Efendi with a palace just outside of Bahçekapı in Eminönü as he deeply admired his personality and his work. This palace is known to be the most precious gift ever given by an the Sultan to a sheyhulislam up until that time.¹⁶¹

Examples of fatwas on various matters by İshak Efendi during his service as the sheyhulislam;

Zeyd sagir oğlu Amr'ı hitan için Bekr-i hatana emr etmekle Bekir Amr'ı hitan ederken hataen Amr'in haşefesini bi'l külliye kat' edüb ba'dehu Amr'a ber'-i tam hâsil oldukda asla haşefesi kalmasa Bekir'e diyet lazıme olur mu? El cevab olur. Bu suretde diyet-i kâmile gümüşden on bin dirhem olur mu? El cevab olur. İshak.
162

Amr bir cihete mutasarrıf iken Zeyd fevt oldu deyü hilaf-ı vaki' i'lam itmekle Zeyd'in fevti vaki' ise Amr mutasarrıf ola deyü berat virilse Zeyd'in fevti gayr-ı vaki olacak Amr mücerred beratın vardır deyü cihet-i mezbureyi zabta kadir olur mu? Beyan buyurula!

El cevab: Allahu âlem olmaz

Ketebehu el- fakir İshak ufiye anh.¹⁶³

Demise: Ebu İshak Efendi was strongly admired by the circles of *ulama* and the public during his services as a kadi and also gained the fondness of the the Sultan during his service as the sheyhulislam. However, after only a year and nine days as Sheyhulislam he passed away, on 31 October 1734 (h.3 Cemâziyelâhir 1147) in Istanbul at the age of fifty five. As suggested by a number of sources of the time, The Sultan Mahmud I was very pleased with Ebu İshak Efendi and did not plan to relieve him of duty. "As can be

¹⁶⁰ "Ebu İshak Efendi padişah Sultan Mahmud'un sevgisini kazandı. Şeyhülislam İshak Efendi ve Sultan Mahmud Han baba oğul olup madam ki sen sağı ben sağım, sana azl yoktur." Şemdanizâde, *Mürî't- Tevârih*, p.35.

¹⁶¹ Murat Akgündüz, *Padişah ile Şeyhülislam Arasındaki Hediyeleşmeler*" Hediye Kitabı, (ed); Emine Gürsay Naskali, Aylin Koç.

¹⁶² Tahsin Özcan, *Fetvalar Işığında Osmanlı Esnafı*, (İstanbul: Kitabevi, 2003) p.179.

¹⁶³ İlmiye Salnamesi, p.416.

Personality: Sheyhulislam İshak Efendi came from a family among whose members there were many scientists and statesmen and this was reflected in his personality. As indicated by the resources, he was engaged in science and the pursuit of knowledge since his early life.¹⁶⁵ In addition to being a sheyhulislam of the Mahmud I period in the Ottoman Empire, İshak Efendi attracted the attention of the literary world with his works as a poet. "His close friend Salim the biographer describes İshak Efendi as the following in his biography that starts with his short background in line with his appreciation and fondness for him";

Ebu İshak Efendi came from a leading and renowned family of *ulama* and spoke Arabic and Persian. He wrote poems in Turkish, Persian and Arabic and also made translations in these languages. He was especially skilled in a type of writing called *Nestalik* (refinement). He learnt this style from Arif Efendi who was one of the calligraphers of the time.¹⁶⁶ Ebu İshak Efendi was skilled in many fields and he never hesitated to use his knowledge in service of the society. He was actively engaged in scientific activities by making translations in various languages during the early years of the print house and made efforts to present the translations to the benefit of the Ottoman society. Müstakimzâde Sadettin Efendi who indited the biographies of sheyhulislams speaks highly of İshak Efendi in his book called *Devhatü'l Meşayih*.¹⁶⁷

Having grown up in the Ottoman madrassas that strictly followed the Sunni Islamic understanding and reaching the highest rank of this understanding, İshak Efendi's conception of the world was undoubtedly based on the Islamic worldview. Muhammed Nur Doğan who was a man of

¹⁶⁵ "... ahd-i şebabından beri miyane-i mehadim-i sudur-ı bülend-itibarda hasail-i pesendide ve cem-i eştat-ı fûnun-ı adide ile şöret-şî'ar olup...". Müstakimzâde, *Devhatü'l-Meşayih*, p.90.

¹⁶⁶ Ertan, *Meşhur Şeyhülislamlar*, p.90.

¹⁶⁷ "Her silsilesi selis ve her tevcihi müselleme ve nefis, sahib-i tevazu ve vakar, muhibb-i dost ve düşman-azar, kerimü't-tab, pak-i tikad, müstehik-nevaz, derviş nihad, istiğna-i'ar, ali-cenab bir zat-ı melek-haslet ve na-yab idi." Müstakimzâde, *Devhatü'l Meşayih*, p.91.

letters describes İshak Efendi in his poems as having a great fear of god, sense of commitment and trust in god in addition to morals that were as strong as those of the prophet.¹⁶⁸ İshak Efendi was a member of the *nakşibendî* cult and also had deep appreciation for Mevlana Celaleddin-i Rumi. "He indirectly expressed his admiration of Mevlana and the mevlevi lodge occasionally by using words such as whirling (sema), double drum (kudum) and reed (ney) which are references to mevleviyeh in his odes."¹⁶⁹ The sources frequently underline his morals and suggest that İshak Efendi endeavoured to do his job as a kadi the best way he could and did not charge those who applied to him for trials even paying for some of the costs from his own pocket.

Works: The sources indicate that Sheyhulislam İshak Efendi had two book translations, a divan (collection of poems) and a poem called *Bisetnâme*. İshak Efendi also contributed to the acknowledgements part of the first printed book at the time, *Vankulu Lugati*.

1. El- istişfa; İshak Efendi translated the book called *El İstişfa* written by *Kadı İyaz* who was an Andalusian expert of Islamic law and hadith in the early periods of 12th century and indicated in the first pages of the book that he translated this book to acquire happiness in both worlds (life and afterlife) and to get şefa'at (intercession) by the Prophet Mohammad. He presented this translation to the the Sultan of the time, Ahmed III. The copy of the book registered in the Süleymaniye Library has the acknowledgements written by the sheyhulislam of the time Yenişehirli Abdullah, former Rumelian *Kazasker* Ebul Hayr Ahmed, former Rumelian *Kazasker* Mirzazâde Şeyh Mehmed and former *Kadı* of Bursa Mestçizâde Abdullah Efendi on its first page. It is highly probable that some hand-written notes on the side of the

¹⁶⁸ Doğan, *İshak Efendi ve Divanı*, p.55.

¹⁶⁹ *Ibid*, p.59.

pages of the other copy registered in Istanbul Museum of Archaeology belong to İshak Efendi.¹⁷⁰

2. Translation of *Bustânü'l-âri-fîn*: This book was called *el-Kas-rü'l-metîn* by İshak Efendi. It is translation of the book *Bustânü'l-ârifîn* by *Ebü'l-Leys es-Semerkandî* and it was presented to the Grand Vizier Damad İbrahim Paşa.

3. Divan: In the second part of the doctoral dissertation by Muhammet Nur Doğan on İshak Efendi's life, personality and works, peer review conducted on five copies of the divan indicate that İshak Efendi wrote *Bi'setnâme mesnevi*, eleven special type eulogies (*n'at*), twenty one odes, fifty annals, 165 gazelles of which fourteen are in Persian, thirteen verses, a wordbook and six hymns. Some selections from the divan were published by M. Nur Doğan.¹⁷¹

4. *Bi'setnâme*: Is a poem recorded as a distinctive work by İshak Efendi in the sources and it is in the early pages of some copies of the divan. The number of verses in this poem which depicts the prophecy of Mohammad is 278 which equals the number of months of Mohammad's prophecy which lasted for 23 years. The text of the poem which is not registered in any libraries independently was transferred into prose by M. Nur Doğan with commentaries.

¹⁷⁰ İshak Efendi bu eseri tercüme ediş nedenini şöyle ifade eder; "(...) me'muldür ki bu tekâpu-yı muhaleset-i iştimal bi- tevfi'ki'llahi'l mute'al kıfl-güşa-yı der-i vüsul-i saadet-i dareyn ve delalet-piray-ı müsal-i şefaati seyyid-i kevnayn ola alıntı İshak Efendi el-istişfa fi-tercümeti'ş-şifa, v.2.v.2. *Ibid*, 62.

¹⁷¹ *Ibid*, 62.

1. 5. Dürri Mehmed Efendi

Life: Dürri Mehmed Efendi¹⁷² is the fifth sheyhulislam of the Mahmud I period. The sources indicate no information about his father or other elders of the family. It is only suggested that he the son of İlyas Efendi. The *Salnâme* dated 1334, *Devhatü'l Meşayih* or other sources of the time do not refer to his date and place of birth. According to the Türk Encyclopaedia he was born in Istanbul whereas, Türk Meşhurları Encyclopaedia indicated that he was born in Ankara.¹⁷³ After completing his madrassa education in Istanbul, Dürri Mehmed Efendi became a scholar in Devriye Madrassa. He was married to the daughter of *Reisululema* Abdülkadir Efendi who served as a *Kazasker* during the reign of Mehmed IV. He began to study Islamic law and became a *kadi* following his service as a scholar in Süleymaniye. He was primarily appointed to a number of cities as a *kadi* however he only had the chance to make himself known when he was the *Kadi* of Aleppo.¹⁷⁴ Later he was assigned as the *Kadi* of Cairo, and then the *Kadi* of Mecca in 1717 (h.1130) and finally the *Kadi* of Istanbul in 1720 (h. 1132).

As *kadis* also served as mayors, he was relieved of duty as the *Kadi* of Istanbul by the Grand Vizier Damad İbrahim Paşa since he was held responsible for the rise in the price of bread in Istanbul. After a while he was appointed as the Anatolian *Kazasker* in 1726 (h. 1130) until he was deposed after one year when there were complaints about him. He received Tatarpazarıcı as allowance. According to an archive document (dated h. N 1139), the appointments performed by Dürri Efendi who had previously served as the Anatolian *Kazasker*, were regarded to conflict with the *Hatt-ı*

¹⁷² At the end of searching catalogue of Ali Emiri's at Ottoman archives of the prime minister's, 16 pieces documents had been fixed which are belong to Dürri Mehmed Efendi. Number of documents which have been Ali Emiri's catalogue are like this; 1121, 15695, 7536, 7582, 1860, 2610, 7582, 5578, 14698, 4366. Other documents of him are registered at Cevdet Adliye's catalogue 2121, 2123, 2720, 1305, Cevdet Maarif's catalogue 6690, Cevdet Belediye's catalogue 6770 with numbers.

¹⁷³ Altunsu, *Şeyhulislamlar*, p.125.

¹⁷⁴ *Ibid*, p.125.

Hümayun; therefore they were cancelled and amended.¹⁷⁵ In H. Z 1139 Tatarpazarı was granted to Dürri Efendi as the former Anatolian *Kazasker*.¹⁷⁶

Following his service in Tatarpazarcığı, he was given the title of Rumelian *Kazasker* in 1730 when Patrona Riot broke out. Official state historian Subhi Efendi suggests that as the Rumelian *Kazasker* Paşmakçızâde Abdullah Efendi was unable to work, the most appropriate person for the position of Rumelian *Kazasker* was Dürri Mehmed Efendi who served as the Anatolian *Kazasker* previously.¹⁷⁷ Dürri Mehmed Efendi remained in this new position for nine months. After not being assigned with any position, he was reassigned as the Rumelian *Kazasker* in 1734 for the second time.

Service as the Sheyhulislam: When Sheyhulislam İshak Efendi who was deeply appreciated and admired by Mahmud I passed away during his term of office, Dürri Mehmed Efendi was regarded as the most senior and experienced of the *ulama* and was assigned as the sheyhulislam on 31 November 1743 (h. 1147).¹⁷⁸ Since Dürri Mehmed Efendi had a stroke during his service as the sheyhulislam and was unable to sign documents, he was allowed by the The Sultan Mahmud I to use a seal.¹⁷⁹ Subhi Efendi suggests that Mahmud I did not turn him down when Dürri Mehmed Efendi requested

¹⁷⁵ BAO, Cevdet Adliye gömlek no, 2121.

¹⁷⁶ BAO, Cevdet Adliye gömlek no, 2123.

¹⁷⁷ "Tevcih-i sadaret-i Rumeli ba- Dürri Mehmed Efendi; sadr-ı ali-i kadr Başmakçızâde es Seyyid Abdullah Efendi hazretlerinin müddet-i mansıbları on sekiz aya baliğ olmağla, ni'met-i şirin-güvar-ı sadarettten hazz-ı derunların istifa ve hususa illet-i mizacı kendülerinin harekitten alıkoyup muhtac-ı tedbir ü ilac itmekle isti'fa itmeleriyle, Anadolu ma'zullerinin akdemi olup kudema-yı sudur-ı ulemadan olan Dürri Mehmed Efendi, mukteza-yı tariki üzre Rumeli sadaretiyle mazhar ı ikram ve seleflerine Konya ve Tatarbazarı ve Plevne ve Bergama arpalıkları ihsan ü in'am buyruldu." Subhi, *Subhi Tarihi*, p.48.

¹⁷⁸ "İntikal-i müfti'l-enam İshak Efendi ve Şeyhülislam-ı şuden-i Dürri Mehmed Efendi; sene-i mezbure cemaziye'l ahırasının üçüncü günü sadaret-i samiye-i meşihat-i islamiyye ile meslek-i huda-refik-ı bahirü't tevfiği manend-i beyt-i atik kible-gah-ı reh- neverdan-ı fecc-i amik ve veche-i tahrim-i bendan-ı bülend sehik olan ishak efendi'nin kevkeb-i ikbal-i hayatı metevari-i perde-i ulul ve yerine bi'kadri ve'l-istihkak efdal- terin-i sudur-ı afak olup, matla'ül-envar sadaret-i Rumeli'ye şeref-i 'uluvv-i şaniyla hem kevkebe-i neyyir-i Rahşan olan Dürri Mehmed Efendi hazretleri lem'a-tab-ı teşrif ü vuzul ve huzur-ı fayizü'n-nur-ı şehriyaride iksa-yı ferve-i Beyza-yı fetva ile nail-i me'mul oldular." (*Ibid*, p.242).

¹⁷⁹ Altunso, *Şeyhulislamlar*, p.125.

to use a seal. After all, when we look into the lives of other sheyhulislams, we see similar practices.¹⁸⁰ In the Ottoman Empire, sheyhulislams were only honoured with this position after serving as *kadis* and *Kazaskers* for long periods. Therefore, they tended to be old when they were assigned as sheyhulislams and sometimes their health conditions proved to be an obstacle preventing them from doing their job properly. Like most other sheyhulislams who were assigned in this position at an old age, Dürri Mehmed Efendi got ill shortly after his inauguration. He was relieved of duty as he could not do his job due to his illness.¹⁸¹ Dürri Mehmed Efendi served as the sheyhulislam for one year, five months and thirteen days until he was deposed on 13 April 1736 (h.1148).¹⁸²

Sheyhulislams, the most seniors of the scholar organisation in the Ottoman Empire also had to act as jurists. As they were also assigned with the task of dealing with the sociological problems of the public, Sheyhulislams were accountable to take certain initiatives for settlement of such arguments where necessary. The following is an incident from the time of Dürri Mehmed Efendi as the sheyhulislam: The Voivodina of Uşak, acting together with the *Kadi*, raided the house of several members of the Saraç fellowship; killing two people and attempting to abort four children.¹⁸³ In view of such a tragic event, Sheyhulislam Dürri Efendi felt the need to

¹⁸⁰ "Ruhsat-ı temhir-i fetava-yı şerife ve işaret-i hazreti-i şeyhülislam; semahatlü Şeyhulislam Dürri Mehmed Efendi hazretlerinin arıza-i nezleden mizacları münharif olmağla, zat-ı meali-simatları tahsil-i bür ü tam indince medar-ı hall-i umur-ı ibad olan fetava-lı şerife ve tevcihat-ı ulema ve sair işaret-i hazret-i şeyhülislamiye mevkuf umur u husus da beca-yı imza kendü mühr-i mahsusları ile temhir hususu, rikabı inayet me'ab-ı hüsrevaneye arz u telhis olundukda, tashih-i mizac idince işaret-i âliyyelerine mevkuf umur u hususun küllisinde beca-yı imza kendü mühr-i mahsuslarıyla temhire müsa'ade-i aliye-i cihanbani erzani buyurulmağla terfi ü terkim buyuruldu." Subhi, *Subhi Tarihi*, p.272.

¹⁸¹ Dürri Mehmed Efendi, alil ve namizac olmak hasebiyle umur-ı fetvayı hakkıyla ifa edemedi. Ma'amafih bu suretle idare-i umura muktedir olamadığı anlaşıldığından, makam-ı fetvadan affedildi. Bakıyye-i haytını Üsküdar'da ka'in hanesinde imar etdi. İlmiye Salnamesi 417.

¹⁸² Danişmend, *Kronoloji*, p.139.

¹⁸³ BOA, Cevdet Adliye, Gömlek no; 1305.

intervene and take official initiative. Most of the documents by Dürri Mehmed Efendi we presently have are signed by the the Sultan and are about the assignments and promotions he made. The most distinctive example of *kadi* assignment during the term of Sheyhulislam Dürri Mehmed Efendi is the document regarding the assignment of Ahmed Efendi, the former *Kadi* of Izmir as the *Kadi* of Bursa.¹⁸⁴

Examples of fatwas on various matters by Dürri Mehmed Efendi during his service as the sheyhulislam;

Hind-i sađirenin vasi-yi muhtarası Zeyneb'in mal-i sađireye hıyaneti sabite olsa hâkim Zeyneb'i asl ve yerine sađirenin kız karındaşı Hadice-i müstakimeyi vasi itmeđe kadir olur mu? Beyan buyurula!
El cevab: Allahu âlem, olur.
Ketebehu el- fakir Dürri Mehmed ufiye anh.¹⁸⁵

Demise: After being relieved of duty Dürri Mehmed Efendi retreated to his house in Üsküdar to rest as he had been exhausted by long official assignments. He could fight with the stroke only for a while. He passed away in his residence in Üsküdar the same year he was relieved of duty. Dürri Efendi was buried in the Yeşilkapı cemetery near Karaca Ahmet Miskinler Lodge. Dürri Mehmed Efendi is the first member of the Dürri-zâdes family which has a significant place among the Ottoman *ulama*. He is the founder of a family which became a leader in the field of Islamic law for 200 years in the Ottoman times. Sheyhulislam Dürri-zâde Mustafa Efendi is his son and Sheyhulislam Atullah Efendi and Sheyhulislam Mehmed Arif Efendi are his grandsons. Mehmed Nurullah Efendi, younger son of his son Mustafa Efendi passed away in 1779 as the Rumelian *Kazasker*. Of the grandsons of Dürri-zâde Mehmed Efendi; Hidayetullah Efendi became the *Kadi* of Istanbul in 1808, Mehmed Abid Efendi became the Anatolian *Kazasker* in 1894,

¹⁸⁴ BOA, Cevdet Adliye, Gömlek no; 2720.

¹⁸⁵ İlimiye Salnamesi, p.418.

Mehmed Dürri Efendi became the Anatolian *Kazasker* in 1894, and Mehmed Şerif Efendi became the Rumelian Kazasker in 1860. The last man of law from this family is the Sheyhulislam Dürrizâde Abdullah Efendi.¹⁸⁶



Personality: The sources available do not give much information about the personality of Dürri Efendi. However, in most of the sources, Dürri Efendi is criticised for using his position for his own interest and for the means he enabled for his family members. As suggested by most of today's sources on the Ottoman *ulama*, in the Ottoman Empire in the eighteenth century most of the members of the *ulama* were from certain families and there was a tradition that titles passed from fathers to sons. The Dürrizâde family constitutes the best example for this case. The development of the position of sheyhulislam can be traced until the beginning of the nineteenth century along with the aforementioned family which was started by Dürri Mehmed Efendi. In the doctoral dissertation by Murat Akgündüz, this was explained by using an example as follows: Sheyhulislam Dürrizâde Mustafa's (d.1755) younger son Mehmed Ataullah was awarded by his grandfather Durri

¹⁸⁶ Altunsu, *Şeyhulislamlar*, p.126.

Mehmed (d.1736) with the degree of scholarship (rü'us-u tedris) when he was only six years old which indicates the extent to which he was forced to learn the slightest points of the Arabic syntax. Eleven year-old Dürrizâde Nurullah Mehmed was awarded with a diploma (icazetnâme) thanks to the same grandfather who was very fond of his grandchildren. In addition to granting diplomas to his grandchildren who had just reached puberty, Dürri Mehmed ensured that his son Mustafa reached high positions.¹⁸⁷

Dürri Mehmed Efendi is criticised by the sources for the irregular *icazets* he granted and the means he enabled for his family members. However there is no information indicating any problems he had with Mahmud I. As is known, Dürri Mehmed Efendi had a stroke during his service but Mahmud I authorised him to use a seal rather than signature and did not dismiss him on the ground of his bad health conditions.

Works: Sources do not refer to any works by him.

¹⁸⁷ Zilfi, *Osmanlı Uleması*, p.46.

1. 6. Seyyid Mustafa Efendi

Life: Seyyid Mustafa Efendi¹⁸⁸ is the sixth sheyhulislam of the Mahmud I period. Mustafa Efendi was born in Istanbul in 1679 (h. 1090). Seyyid Mustafa Efendi was the son of Seyyid Feyzullah Efendi who was the sheyhulislam during the reign of Mustafa II and executed following the Edirne Incident which ended tragically. He is also the elder brother of I. Murtaza Efendi who was the last sheyhulislam of the Mahmud I period. Mustafa Efendi and the other members of the family were also referred to as the Feyzullahefendizâdes. He was around twenty four years old when his father and brother were killed during the Edirne Incident and despite his age he had reached important positions within the scholar organisation thanks to his father. He was assigned as the *Kadi* of Mecca in 1701 when he was only twenty three years old. It is rumoured that the dignitaries of the scholar organisation and civil service competed with each other to present treats and gifts to him on his way back to Istanbul after the expiration of his term of office. Immediately after he came back from Mecca, Mustafa Efendi was

¹⁸⁸ At the end of searching of various catalogues at Ottoman archives of the prime minister's Office, totally 119 pieces documents had been discovered which are belonging to Mustafa Efendi. Many of these documents are *işareti aliye* and these are about appointments and dismissing of him which he had done to members of scholarship classes. Number of documents which have been in Ali Emiri's catalogue are 1562, 2023, 2024, 429, 465, 466, 2396, 2493, 2512, 3857, 4249, 2512, 3857, 4249, 4553, 15202, 6820, 636, 1619, 1019, 2035, 3102, 2609, 2196, 2389, 2390, 2651, 2652, 2653, 2789, 6972, 7201, 7319, 7328, 7330, 7365, 8207, 8333, 9018, 9410, 9787, 9897, 9928, 10105, 10254, 10495, 11978, 10731, 10732. 2031, 3257, 3715, 4702, 4877, 5283, 5640, 5837, 6008, 6131, 6132, 6134, 6137, 6138, 6139, 6140, 6370, 8258, 17240, 18698, 18706, 19519, 20413, 20560, 20585, 20958, 4228, 4827, 10803, 14840, 16891, 16892, 16930, 17174, 17469, 17470, 17645, 17846, 17995, 17990, 18451, 18708, 19278, 19564, 19565, 19574, 19577, 19595, 19597, 19603, 19643, 19723, 19811, 19885, 19886, 19887, 21505, 21192. Other documents of him are registered at Cevdet Adliye's catalogue 3779, 6213, 1832, 558, Cevdet Askeriye's catalogue 43603, Cevdet Maarif's catalogue 5593, 76, Cevdet Saray's catalogue 1930, 2412, Cevdet Bahriye's catalogue 7122, ibnülemin Saray's catalogue 3293, Hatt-ı Hümayun's catalogue 93 with numbers.

assigned as the Anatolian *Kazasker* in April 1703 (Zilkade 1114) which caused distress among the *ulama* who had been waiting in line to become *Kazaskers*. In June 1703 (Muharrem 1115) he was awarded with the title of Rumelian *Kazasker*. Historian Raşid suggest that this position was granted to him by his father to please his son.¹⁸⁹ When around this time the Edirne Incident broke out, Mustafa Efendi who had had the chance to quickly advance in the scholar organisation was dismissed and imprisoned in Yedikule. After a while, his imprisonment was turned into banishment and he was sent to Cyprus initially and then to Bursa where he had to live in exile for about 28 years.

Although the Grand Vizier Damad İbrahim Paşa pardoned many of the statesmen who had been sentenced or banished during the term of the grand viziers before him and assigned them with new positions, almost all of Sheyhulislam Feyzullah Efendi's surviving sons and sons-in-law remained banished at the time. The family members who were sent to Bursa during the early days of Ahmed III's reign, were only freed and reassigned in 1730 after the Patrona Riot.¹⁹⁰ Only when Mahmud I who came to the throne in 1730 (h.1143) to replace his uncle Ahmed III, pardoned the members of this family, could Seyyid Mustafa Efendi return to Istanbul.¹⁹¹ Shortly after his arrival in Istanbul, Mustafa Efendi was assigned as the Rumelian *Kazasker* on 2 August 1732 which placed him in a significant position within the scholar organisation.

¹⁸⁹ Mehmet İpşirli, "Mustafa Efendi Feyzullah Efendizâde" *DIA*, Vol.31, p.297.

¹⁹⁰ Aktepe, *Patrona İsyanı*, p.111.

¹⁹¹ "İtlak-ı seyyid Mustafa Efendi ve Seyyid Mahmud Efendini ez- kayd u nefy; bin yüz on beş tarihinden berü mahruse-i Bursa'da ikamete me'mur ve ehibba vü akrabalarından meçhur olan Anadolu sadaretinden mazul müfti seyyid Feyzullah Efendi merhumun mahdumu, Seyyid Mustafa Efendi ve İstanbul kazasından mazul Seyyid Mahmud Efendi ye Şeyhulislam Efendi hazretlerinin işaret ü iltimasların binaen asitane-i sa'adet'e da'vetlerini mutazammın hatt-ı hümayun-ı inayet-makrun mu'cebince emir-i şerif tahrir ve Rumeli sadaretinden ma'zulen bursa da ikamet üzre iken çelevi Sultan Mehmed Han Medresesi'ne arpalık bedeli olmak üzere ızhar-ı rağbet ve müdareseye müda'vemet iden Seyyid Mehmed Dedeefendi merahim-i alem-şümül-i padişahiden şevki var ise İstanbul a gelip, rağbeti olmadı surette Bursa'da ikamet beyninde tahyir olundu." Subhi, *Subhi Tarihi*, p.273.

Service as the Sheyhulislam: Seyyid Mustafa Efendi, who managed to rejoin the scholar organisation by becoming the Rumelian *Kazasker*, after long years in banishment, was relieved of this duty and assigned as the sheyhulislam on 13 April 1736 (h. 1 Zilhicce 1148 Friday) to replace Dürri Mehmed Efendi.¹⁹² Mahmud I was very dissatisfied with the problems experienced within the scholar organisation and was looking forward to the correction of matters which he deemed problematic. He ordered Seyyid Feyzullah Efendizâde Mustafa Efendi who he had assigned as the sheyhulislam to directly report to him about the appointments to be made without the intercession of the Grand Vizier.¹⁹³

When Sheyhulislam Seyyid Mustafa Efendi was inaugurated, the Ottoman Empire was in conflict with Persia. Nadir Shah, the Persian Sultan, insisted that Caferism which is regarded as the closest sect to Sunnism be acknowledged as the fifth sect in the Ottoman Empire and that it be granted a separate place within the Kaaba. The Ottoman Empire felt that the opinion from the *ulama* must be sought as this proposal by Persia was related to religion. Therefore Nadir Shah sent some of the leading members of the Persian *ulama* to Istanbul to settle this matter. The Ottoman government organised several meetings on this issue at the time and discussed it with the prominent figures of the *ulama*. The Sheyhulislam of the time, Seyyid Mustafa Efendi, participated in all these meetings and declined the proposal upon a number of fatwas. Primarily, in 1742 (h. 29 Zilhicce 1154) he wrote a letter addressed to the Head Trustee of Nadir Shah and sent it via the Ottoman Ambassador suggesting their proposal was completely unacceptable according to Islamic law.¹⁹⁴ When Nadir Shah continued to insist, Sheyhulislam Seyyid Mustafa Efendi wrote a long letter to Vizier Ahmed Paşa, the Governor of Bagdad, on 12 May 1744 (h. 28 Rebiyülevvel 1157). Seyyid

¹⁹² Danişmed, *Kronoloji*, p.139.

¹⁹³ Uzunçarşılı, *İlmiye Teşkilatı*, p.187.

¹⁹⁴ BOA, İESM, Gömlek no; 3293.

Mustafa Efendi indicated in his letter that the Caferi Sect was not in line with the Sunni understanding of Islam and reiterated that it was impossible to agree to the proposal.¹⁹⁵

Sheyhulislam Seyyid Mustafa Efendi remained in his position for 8 years 10 months and 21 days which placed him in the first place among the sheyhulislams of the Mahmud I period with regards to the length of term of office. It can be inferred from that The Sultan Mahmud was satisfied with him as he did not consider dismissing him.

Examples of fatwas on various matters by Seyyid Mustafa Efendi during his service as the sheyhulislam;

Zeyd'in babası Amr-ı müteveffanın zevcesi Hind,
Zeyd'e mahrem olur mu beyan buyurula?
El cevab: Allahu âlem, olur.
El fakir Es seyid Ahmed ufiye anh.¹⁹⁶

Hind malının zekâtını zevci Zeyd-i fakire vermek caiz
olur mu?
El cevab olmaz.¹⁹⁷

Zeyd bir kılıcını kın yapmak için kıncı olan Amr'a
verdikten sonra kılıc Amr'ın yedidnden taaddi ve
taksirinsiz serika olunub zayi olsa Amr'a zaman lazım
olur mu? El cevab olmaz.¹⁹⁸

Demise: Seyyid Mustafa Efendi passed away in Istanbul on 4 March 1745 (h. 30 Muharrem 1158) during his term of office due to a stroke he had. His tomb is in his family cemetery, next to those of his uncle and Mirzazâde Şeyh Mehmed Efendi, the first sheyhulislam of the Mahmud I period, in Karaca Ahmet Tunus Bağı, Üsküdar.

¹⁹⁵ BOA, Hatt-ı Hümayun, no; 93.

¹⁹⁶ İlmiye Salnamesi, p.419.

¹⁹⁷ Dürriizâde Mehmed Arif Efendi, *Neticetü'l Fetava*, p.19.

¹⁹⁸ *Ibid*, p. 49.



The following is engraved on his tombstone;

Şeyhülislâm iken veda'-i âlem-i fânî
Eden merhum mağfurleh
Es-Seyyid Mustafa Efendi ibn-i el-merhum
Es şehid es-sa'îd şeyhülislâm
Es-Seyyid Feyzullah Efendi ruhlarına el-Fatiha.
Fî evahir-i Muharrem sene 1158.¹⁹⁹

Personality: Although the sources suggest that Seyyid Mustafa Efendi quickly and unfairly advanced in the scholar organisation at a young age thanks to his father, he stayed far from this circle for a long time after his father's demise and fulfilled his assignments the best way he could on his return. Due to his father, all his family members were deeply disapproved of by the *ulama* and they were always criticised. However, apart from these criticisms which are about the unfair actions of Feyzullahzâde Seyyid Mustafa Efendi's father within the Ottoman *ulama*, the sources do not refer to any criticisms directly about his personality or his actions. *İlmiye Salnamesi* suggests that he honourably and honestly performed his duty. Abdülkadir

¹⁹⁹ Haskan, *Üsküdar cd.*

Altunsu refers to him in his bibliography on sheyhulislams as a helpful person with a poetic and kind spirit and indicates that he was a member of the *nakşibendî* cult. In general the sources introduce him as person with fear of God and a docile nature. Historian Süleyman İzzi refers to him in his historic record that he created upon Mustafa Efendi's demise as a respectable, capable, god fearing and knowledgeable person.²⁰⁰ Mustafa Efendi never ignored the complaints from the public and did not hesitate to take action in line with their opinions for cases he was sure about. For instance, in 1742 (h. 29 Cemaziyelahir 1155) he dismissed Ziyaeddin Abdürrahim Efendi, the *Kadi* of İzmir, due to the complaints by the public and sent him on exile in Manisa.²⁰¹

Works: Although the resources do not point out any academic work by him, he had a fountain built in Saraçhane başı in Istanbul around Eyüp Sultan near the nakşibendî lodge which was called Sheyhulislam Mustafa Efendi Fountain (h.1152- g.1739): This fountain is next to the yard entrance on the Kızıltaş (previously Saraçhane) lane of Amcazâde Hüseyin Paşa Madrassa. It is made of face stone in a classical style. Its slab is plain and simple and its tub is in good condition though it has no water. The inscription

²⁰⁰ "Vefat-ı Şeyhülislam Es seyyid Mustafa Efendive meşru fevzi makam fetva-yı Pîrîzâde Sahib Mehmed Efendi imam-ı evveli sultani; kırk sekiz senesi gurre-i şerh-i zilhicce de revnak necsa-yı mesned fetva-ı olup zaman-ı mezkûrdan beru bin ilm-i afet takva ile memduhulnam ve dirayet zat-ı nesafet semat ile makbul has ve ilm olan Seyyid Şeyh Mustafa Efendi hazrettarı evahiri halinde ilet-i külce itla nice müddet hanelerinden teşri harekete mefkudulkudret iken akıbet-i sebeb ada-yı ruhlet olacak arz-u maruz aher istiklasiyla sene-yi merkume-ı muharrem sulhunde tair-i ruhu revani cenabı cevlenekah kudsi tiran ve terk-i aşıyan na bisa man fena bir le neda-yı ercayıye lebin koyan ve dai cah ve hatmen etmekle meşihat-ı islamiye hususun veziri azim ve vekil mutlak iftiham hazrettarı huzur-ı kaiz ül nuz huzreti huzuruna davet ve badelmezkûre bundan akdem şükrü istihsan tarikiyle iki defa maniyat hurşid rişan matlu sadaret Rumdan leman hala imam-i evvel hazret sultan cihan olan fazıl amak-ı ilm ila talik sahibül mecidül'kadirül istikak ... sadru Rum mesned teşin-i mantuk mağhum ilm-i kah diyanet ve afetmendi Pirizâde semahatleri Sahib Mehmed Efendi hazretlerinin cah valayı fetvaya ve cah ile layık ve ahiri ve evveli emanet-i kebirıye ehliyet ile ehak ve evveli oldukları kadar dan erbab-ı ilmi kemiyet-i meşnas-ı zemur-u kazail-i Rum cenabı padişah rui meskun ide... .. kuran hazretlerinin ... kah şahid olan ... irfan olan zamirülhampezir hidyu inalarından ca yekir olup." İzzi, *Tarihi İzzi*, p. 23.

²⁰¹ BOA, Cevdet Adliye, Gömlek no; 1832.

on its arch is written in *Celi Nesta'lik* style and is ruined making it illegible at some points. This inscription is by Katipzâde who although had a medical training, was assigned in significant positions within the scholar organisation such as Rumelian *Kazasker*.²⁰²

The inscription on Seyyid Mustafa Efendi's fountain;



"Şeyh.. nâm-dâş-ı Mustafa"
" Umde-i evlâd-ı fahr-ül-enbiyâ âli-makam"
" Âb-ı rû-yi mesned-ârayân-ı fazl-ü cûd"
".....zatını Rabb-ül-enâm"
" Kurb-i Kabr-i kurnet-ül aynda icrâ eyledi"
" Fisebilillah bu ab-ı sâfî ol fahr-ül-kerem"
".....çeşem bünyad itdi kim"
" Tarh-ı dil cûsun-gören hayran olur... kelâm"
" Zâtını Mevlâ hemişe maksem-i erzak idüb"
".....hayr ile yâd ola tâ rûz-i kıyam"
" Her biri âb-ı hayat-âsâ müselleme Şâkirâ"
" Eyledim gencîde bir beyte iki târih-i tam"
" İç bu vâlâ çeşmeden ayn-ı hayat-ı can-feza"
" Gel gel al iç zezem icrâ eyledi Müft-il-enam"
(1152)²⁰³

²⁰² www.hatvesanat.com/.../katipzâde_mehmed_refi_efendi.html, (20.05.2010)

²⁰³ www.suvakfi.org.tr/detay.asp?id=484&menu=çeşmeler, (18.08.2010)

1. 7. Pirizâde Mehmed Sahib Efendi

Life: Pirizâde Mehmed Sahib Efendi²⁰⁴ is the seventh sheyhulislam of Mahmud I period. He was born in Istanbul in 1674 (h.1085). He is the son of Piri Ağa, one of the janissary officers, and the Pirizâde family continued via Mehmed Sahib Efendi's daughter.²⁰⁵ Pirizâde Mehmed Sahib Efendi was promoted to learn to read the Quran in his very early ages and improved his knowledge by taking lessons from the pundits of the time such as Ayasofya Sheikh Fazıl Süleyman Efe, Tahir, İshak and Ahmed Efendis.²⁰⁶ In 1674 he completed his *Sıbyan* (primary) education and started his madrassa education. In the course of his madrassa education he also served under the Sheyhulislam Mirzazâde. When the Sultan Mustafa II was enthroned, Mehmed Sahib Efendi was assigned to the position of *mülazamet* (assistant) in 1695 (h.1106) when the fatwa trustee Gelibolulu Mehmed Efendi was appointed as the *Kadi* of Jerusalem.²⁰⁷ While advancing in his education, Pîrizâde became the bookkeeper of the sheyhulislam of the time Erzurumlu Seyyid Feyzullah Efendi. Pirizâde was frequently assigned under the high members of the ulama and was appointed as the private imam of the grand vizier of the time, Daltaban Mustafa Paşa, upon encouragement by Feyzullah Efendi and then the İmam Rami Mehmed Paşa. Some sources indicate that Sheyhulislam Feyzullah Efendi performed these assignments to hold the activities of grand viziers under control.²⁰⁸ Upon completing his madrassa

²⁰⁴ At the end of searching of various catalogues at Ottoman archives of the prime minister's Office, totally 19 pieces documents had been discovered which are belonging to Pirizade Mehmed Sahib Efendi. Number of documents which have been in Ali Emiri's catalogue are; 113, 2406, 15399, 15736, 2205, 8412, 8429, 8432, 8588, 21215, 1186. Other documents of him are registered at Cevdet Adliye's catalogue 1223, 558, 3445, Cevdet Evkaf's catalogue 11300, 15680, 1630, 27946, Cevdet Maarif's catalogue 5950 with numbers.

²⁰⁵ Danişmend, *Kronoloji*, p.139.

²⁰⁶ Altunsu, *Şeyhulislamlar*, p.128.

²⁰⁷ *Ibid*, p.128.

²⁰⁸ Türk Dünyası Ortak Edebiyatı; Türk Dünyası Edebiyatçıları Ansiklopedisi, c.VII, (Ankara, 2007)

Pirizâde was assigned as a scholar in Ali Can Madrassa in Edirne in 1701, however after the Edirne Incident, he was also suspended as in the case of all others who happened to be around Feyzullah Efendi. He served as a scholar in İbrahim Ağa Madrassa in 1708 (h.1120), in Abdullah Ağa Madrassa in 1711 (h.1123) and in Hafız Paşa and Koca Mustafa Paşa madrassas in 1712 (1124) with the degree of musile-i sahn and in 1715 (1127) in Haydar Paşa and later in Kılıç Ali Paşa in Tophane, and in 1719 (1131) in Kalenderhane and Şehzâde madrassas.²⁰⁹

During Pirizâde Mehmed Sahib Efendi's service as the "Dar'ül Hadis" scholar in Süleymaniye Madrassa and also the Haremeyn Inspector in 1722 (h. 29 Rebüilahir 1135), he was assigned with his first post as a kadi in Thessalonica.²¹⁰ Pieces of works in the Arabic, Persian or Latin languages that were admired by the Ottomans were translated by the *ulama* of the time in order that who did not speak these languages could benefit. Translations made by those with a great knowledge of these languages were presented to the palace which gave them a distinctive status. Pirizâde Efendi started translating the famous work called *Mukaddime* by İbn-i Haldun into Turkish in 1725 for the benefit of the Ottoman society. In 1727 a council which included the leading members of the ulama was formed to publish books in the first print house that was established by İbrahim Müteferrika. This council

²⁰⁹ Tahsin Özcan, " Pirizâde Mehmed Sahib Efendi" *DIA*, Vol.34, p.288-89.

²¹⁰ "Sadrazamın ilmiye tevcihiyle ilgili telhisi, padişahın işaretleri mücibince amel eylesin ibareli Hatt-ı Hümayunu.

"İşaretleri mücibince Amel eylesin

Padişahım

Arz-ı bendelerindir ki şevketlü kerametlü, mehabetlü, kudretlü velinimetim efendim Selanik ve İzmir ve Kayseri kadılıklarının tevcihlerinin vakti gelmekle Selanik kadısı hala darül hadis-i Süleymaniye müderrisi olup Haremeyn-i şerif müfettişi olan Pirizâde Mehmed Sahib dailerine ve yerine Haremeyn-i şerif müfettişi Raşid Efendi dailerine ve İzmir kadısı Süleymaniye müderrisi Mustafa Efendi dailerine ve Kayseri kadısı malullerinin sabık kadısı Mustafa Efendi dailerine ihsanı hümayunları buyurulmak ricasına faziletli şeyhülislam efendi daileri işaretleri ve müderrisine dahi Tertib edib göndermeleriyle manzur-u humayunları üzere merfu pişigah şevket penah cuyunları kılmışdır malumu mülükaneleri Emri ferman şevketlü kerametlü mehabetlü kudretlü velinimetim efendim padişahım hazretleridir." (BOA, Cevdet Adliye, Gömlek no; 3545)

constituted of Pirizâde, İshak Efendi the former *Kadi* of Istanbul, Yanyak Esad Efendi the former *Kadi* of Galata and Mustafa Dede Efendi the sheikh of Kasımpaşa mevlevi lodge.²¹¹ Pirizâde who managed to be around the members of the palace thanks to his expansive knowledge and experiences was assigned as the secondary imam of the The Sultan Ahmed III and the teacher of şehzâdes in 1727. Pirizâde Efendi, despite being assigned with many duties, continued to serve as a kadi in compliance with the necessary course. In 1729 he was assigned as the *Kadi* of Bursa and later in the same year as the *Kadi* of Mecca. After this he became the *Kadi* of Galata. According to the records of Historian Şemdanizâde, after Mahmud I was enthroned, Pirizâde Efendi who was regarded to have a great knowledge and strict morals was assigned as the primary imam of the the Sultan and the *Kadi* of Istanbul. Pirizâde was assigned in these positions in the year 1731 and was referred to as the imam of the the Sultan for the rest of his life. According to Subhi Efendi, another historian at the time, Abidin Efendi who was the *Kadi* of Istanbul was dismissed due to the changes he made on the prices of food and drinks and therefore replaced by Pirizâde.²¹²

Among the archive records, we can see a document regarding an appointment carried out by Pirizâde Mehmed Efendi during his service as the *Kadi* of Istanbul for the library of a foundation in Gedikpaşa in h. Zilhicce 1144.²¹³ Pirizâde, the son of a soldier, quickly advanced among the *ulama* thanks to his competence and knowledge. He served as the *Kadi* of Istanbul which is one of the most important *kadi* positions in the Ottoman Empire, for

²¹¹ İbni Haldun, *Mukaddime: Osmanlı Tercümesi*, Prepared by; Yavuz Yıldırım, Sami Erdem, Halit Özkan, Cüneyt Kaya,(İstanbul: Klasik, 2008), 1.c, p.XXI.

²¹² "Azl-i kadı-i İstanbul Abdurrahman Efendi ve nasbı imam-ı benam-ı sultani Pirizâde; İstanbul kadısı olan Abidin Efendi yiyecek ve içecek fiyatlarında geçerli olan fiyatların alış ve satışlarıyla alakalı olarak beklenenin tersine fiyatlar yaptığı değişikliği sadriazam ve gerekli birimlere danışmadan, müzakere etmeden zam koyması sebebiyle zilkadenin yirmi yeksenbih günü tayin olunan arpalık ile mazul olundu. Yerine Mekke i mükerreme payesi ile Bursa kazasından münfasıl imam-ı evveli sultani Pirizâde Mehmed Sahib Efendi fazıl ve kâmil kadı-ı İstanbul kılındı". Subhi, *Subhi Tarihi*, p.85.

²¹³ BAO, Ali Emiri Kataloğu, Gömlek no; 113.

a short period. Subhi Efendi suggests that he resigned from this position after six months and twenty three days before the expiration of his term of office at his own request and was awarded with four districts as allowances and an the title of Anatolian *Kazasker*, as he regarded the length of his service sufficient for his scholar degree.²¹⁴ Although he served as the *Kadi* of Istanbul for a short while, the archive records indicate many documents he signed on various issues.²¹⁵

After serving as a *Kadi* in various regions, he was appointed as the Anatolian *Kazasker* in 1734 (h.1146) which was to date the highest position he had reached. He was subsequently assigned as the Rumelian *Kazasker* in 1736. In 1737, he was officially inaugurated as the Rumelian *Kazasker*. In 1738 the Sheyhulislam of the time, Seyyid Mustafa Efendi relieved Pirizâde Mehmed Efendi of his position and awarded him the Tokat district as an allowance. (h. 29 Şevval 1151) He was reassigned as the Rumelian *Kazasker* for the second time in 27 February 1743 upon the demise of Zeynel Abidin Efendi who was the Rumelian *Kazasker* at the time.

Service as the Sheyhulislam: When Sheyhulislam Seyyid Mustafa Efendi passed away, Pirizâde Mehmed Sahib Efendi was assigned as the sheyhulislam replacing him on 6 March 1745 Saturday (h. 2 Safer 1158).²¹⁶ The Ottoman Empire mostly tended to select its sheyhulislams from among Turkish people on the ground that the devshirmeh who were not Turkish in

²¹⁴“İmam-ı evvel-i hazret-i şehriyari olan Pirizâde Sahib Mehmed Efendi'nin bilfil İstanbul kazasına imamet ile ma'an meyl ü rağbetlerinden matlab-ı a'la vü maksad-ı aksaları tarika-i ulema-i 'izam ve ol silsile-i müzehhebe-i vala-nizamda ancak ihraz-ı mertebe-i seniyye-i ilmiye ve ibraz-ı kabale-i imtiyaz hem payegan-ı resmîye olmağla mahfel-i kaza-i belde-i tayyibede altı ay yirmi üç gün seccade-pıra-yı şer'at ve tekye-zen-i visade-i sadr-ı hükümet olup, müddet-i mu'tadesin tekml itmeden kendi niyaz ü isti'faları hasebiyle dört kaza arpalık ta'yin ü in'am ve Anadolu sadareti payesi inzimamiyle mah-ı mekumun on üçüncü Perşembe günü Mevlana-yı muma-ileyh ma'zul ve hocazâde seyid ömer efendi ka-dıyı İstanbul oldu.” Subhi, *Subhi Tarihi*, p.116.

²¹⁵ BOA, Cevdet Evkaf Katoloğu, Gömlek no; 27315.

²¹⁶“Vefat-ı Şeyhülislam Es Seyyid Mustafa Efendi; kırk sekiz (1735\36) salisinden berü on sene sheyhulislam olan esseyyid Mustafa Efendi illet-i feladan merhum olmağla yerine Pirizâde Mehmed Sahib şeyhülislam oldu.” Şemdanizâde, *Mürî't- Tevârih*, p.116.

terms of origin tended to be engaged in scientific activities; however Pirizâde Mehmed Sahib Efendi was an exception as he was the son of a devshirmeh family. Sheyhulislams were also accountable for finding solutions for the society's problems on the religious matters and where necessary gave fatwas regarding the questions in various fields they received. An interesting incident came through during the term of Pirizâde Mehmed Efendi as sheyhulislam. According to an archive record dated h. 29 Cemaziyelahir 1158, a man named İbrahim who originally resided in Cyprus, came to Istanbul and told people that Jesus was the son of the God and that he was commissioned by God to spread this truth. As proof he had letters written in a Latin language. This caused distress among the people of the Ottoman Empire and Sheyhulislam Pirizâde was asked to give a fatwa on this matter. Pirizâde gave a fatwa on this issue and another one suggesting that this person must be executed if he continued to insist and in addition he sent an order to the Molla of Cyprus to interrogate this person before a court.²¹⁷ Pirizâde could remain in this position which he reached thanks to his scientific knowledge and his activities only for a year and one month. This term of office was very short considering his knowledge and actions. However his dismissal can be explained based on the comments by the historians of the time. Şemdanizâde who was a private historian at the time, suggests that the reason for Pirizâde's dismissal is that it caused discomfort among the society when the sheyhulislam appointed his son, Osman Molla as the *Kadi* of Istanbul although he was competent and knowledgeable enough for this position and it created a reaction no matter how quickly he was deposed.²¹⁸ The Ottoman *vakanüvis* Süleyman İzzi Efendi, on the other hand,

²¹⁷ BOA, Cevdet Adileye, Gömlek no; 1223.

²¹⁸ "Şeyhulislam olan Pirizâde âlim ve fazıl-ı bi nazir amma oğlu Osman Molla'yı İslambol kadısı edüp azl etmişidi. Gerçi Osman Molla Efendi dahi okuryazar ve marifetlü, lakin miras yedi meşreb, günagün sefahetleri şayi olmağla babası azl ve ikisi birden kabeye irsal olundu ve halkın lisanî kat olundu ve hayatizâde şeyhülislam oldu." Şemdanizâde, *Mürî't- Tevârih*, p.124.

interprets the reason for Pirizâde's dismissal differently and indicates that he was unable to perform his duties as necessary due to his old age and ill health.²¹⁹

Examples of fatwas on various matters by Pirizâde Mehmed Sahib Efendi during his service as the sheyhulislam;

Zeyd Amr-ı neccara benim şu menzilimi hedm ve naksına kendi kerastenden bir mikdar keraste zam edü. Arasında bana şu makule bir menzil eyle sana beş yüz guruş vereyim demekle Amr daha menzili hedm ve nakızına kendi keratesinden bir mikdar keraste zam edüb arsa-i mezburede Zeyd için ol makule menzil bina eylese Zeyd Amr'a amelinin ecr-i misliyle zam eylediği keratesinin yevm-i idhalde olan kıyletini verirken Amr kanaat etmeyüb beş yüz guruşu tamamen Zeyd'den almağa kadir olur mu? El cevab olmaz. (Mehmed pirizâde) bu suretde Amr amelinin ecr-i misliyle zam etdiği kerastenın yevm-i idhalde olan kıymetinden

²¹⁹ "Azil ve nasb meşihatı islamiye; ... şehir merhum ul harami selhinde piraye -i makam-ı fetva - yı olan pirizâde mevlana Sahib Mehmed Efendi hazretleri müddeti meşihatlarında bikaza-i allahu teallayı bazı ikdarru zikare mübtela olduklarından mada vucud kazail araları dahi ilmi arz istilasıyla zaaf kuvverunema olub mazuriyeti zahir ve taidiye emri lazımede zaaf halleri baher olmak hesebıyla badezin hidmat davet -i saltanatı aliyeye hasr evkat etmek ve tedbir medavat ile küşe nişanı ferağ olmak istidasında olduğunu lisan hali güya ve beyan mentuk misalli bu manayı ima etmekle kadrden erbab-ı fazıl ve itkan kemiyet şinas kuher ilmi ve irfan cenab-ı halifeyi duran şehinşahi cihan ve cihanıyan lezalet sir-u feta talatiyle ahir-i zaman hazretlerinin nihai... .. ilham aralarında bu keyfiyet ru nema olduğundan ... şehri rebiülevvel on üçüncü salasa günü masıb ı fetvadan azil ve Beşiktaş gurbunda vaki sahalhanelerinde ikamet etmek üzere şer... sadr olan emri hümayun cihetiyle mahal i merkume nakil buyurulduğu esnada öteden beri mazhur haza-i itifat... Ve manzurun inayet mülükane olmadıktan naşi hitiyat zat .. sematı meşhurdu malum ve muhasin ilhak müsali sıfatı sed ed sed akd iyat ile musuf ve musum olub sabıkasında arayı sadareti Rum hala ser etıbbayı eflatun Rum olan hayatızâde semahatli mehmed emin efendi hazretleri emri hatır fetvaya zata ve zemata liyakat ve libakat ile sahip istikak ve ilm ila talik-i ilm ve fazilet ve afiyet ve dirayetleri mislim afak olduğundan gayri haber hevah din ve devlet ve rıza ceva hazreti zib efzayı dihim hilafet oldukları dahi az kadim olmağla emanet kübraya meşihatı islamiyeye emin mşaraleye hazretlerinin ahd i kifayet ve emanetlerine ehliye ... olmak olan kalayı valayı fetva ile kalmak vuhuhile almak ve .. alub Seniyyeye meşrut kasıd ile sadrazim vekil mütalık ... hazretlerine .. Hümayuna da davet ve hin Müzakerede rui cihanarayı mülükaneleri üzere." İzzi, *Tarih-i İzzi*, p.55.

ziyade Zeyd'den şu kadar akçe olsa Zeyd ziyade-i merkumeyi istirdada kadir olur mu? El cevab olur.²²⁰

At beygir ile ilgili fetvası; Zeyd Amr'ın bargirini felan diyara varub gelince binmek için rakibi tayin etmeksizin şu kadar akçeye isticar edüb ba'dehu Zeyd ol bargire mu'tad üzre binüb giderken esna-i tarikda bir kasaba kurbunda bargir Zeyd'in taaddi ve taksirinsiz yorulub meşye kadir olmamağla Zeyd ol bargiri ol kasaba ahalisinden Bekir'e ida' ve teslim ve bargiri malından infak eyle deyü emr edüb kendi ol diyara gitdikden sonra bargir Bekir'in yedinden hatf-i anife helak olsa Zeyd'e zaman lazım olur mu? El cevab olmaz

Zeyd Amr'ın yedinde olan menzil arası için meşruiyet üzere mütevellisi olduğu vakfın müsakkafatından deyü dava ve Amr benim mülkümdür deyü inkâr eylese Zeyd müddeasin vech-i şeri üzere isbat idicek arsa-yı merkumeyi vakf için zabta kadir olur mu, beyan buyurula?

El cevab: Allahu âlem, olur.

Ketebehu el-fakir mehmed Pirizâde ufiye anh.²²¹

Demise: Mehmed Sahib Efendi who served as the sheyhulislam for only a year and one month during the reign of The Sultan Mahmud I was relieved of duty on 5 May 1746 (h.1159) due to old age and illness and returned to his residence in Beşiktaş to rest. He went to Mecca on pilgrimage with his son Osman Molla, the former *Kadi* of Istanbul and he was allowed to reside in Gelibolu on his return. After a while in 1748 (h.1161) he was permitted to reside in Tekirdağ and four months later permission was given for him to reside in his house in Üsküdar upon his request. Pirizâde Efendi passed away two years after his deposal, in 1748, and was buried next to his father.²²² His tomb is in Karaca Ahmed Cemetery in Üsküdar and it is right across from the Selimiye lodge. Pirizâde Efendi was around the age of seventy four when he died.

²²⁰ Özcan, *Osmanlı Esnafi*, p.147.

²²¹ İlmiye Salnamesi, p.420.

²²² Altunsu, *Şeyhulislamlar*, p.129.



Personality: In general, resources speak highly of Pirizâde Mehmed Sahib Efendi. Although he was the son of a soldier, Pirizâde Mehmed Sahib Efendi received a good education and spoke Arabic and Persian, He proved his knowledge in this field by his translations. In the introduction part of the translation of *Mukaddime* by İbn-i Haldun Pirizâde indicated that he translated that book for the Ottoman people who did not speak Arabic.²²³ Pirizâde Efendi always managed to be a prominent figure thanks to his works and scientific activities in this period and quickly advanced within the *ulama*, where he had no family member whatsoever, by virtue of his own efforts and endeavours.

Today, there are a number of researches that have been carried out on the works of Pirizâde Mehmed Sahib Efendi, one of which being his *divan*. Meral Topal who studied Pirizâde's *divan* as a part of her post-graduate dissertation, tried to understand Pirizâde's personality by analysing his poems. Pirizâde reflected his inner world via the *divan* he wrote. In this context, it is inferred that Pirizâde did not like temporary pleasures or

²²³ "bu telif-i mergub arabiyyül- lisan olmakla nef'i havassa mahsup olup kelim-i arab'ı fehmü idrakte racil olan rical intifadan mahRum olmaktan mukaddime-i mezkûrenin uslub-i Türkî üzere tercüme ve inşası." İbni Haldun, *Mukaddime*, p. introduction.

passion for posts and positions. He had a simple and plain personality and a sufistic approach to life which highlighted pain and agony.²²⁴ However the aforementioned dissertation includes misleading information about Pirizâde's life due to careless research as it suggests that Pirizâde served as the grand vizier for a while.

According to İsmail Hakkı Uzunçarşılı, the writer of the Ottoman History Encyclopaedia which is a valuable work in terms of Ottoman history, Pirizâde was a poet who spoke thirteen languages and was highly competent in Turkish, Arabic and Persian. Uzunçarşılı also suggests that Pirizâde took many notes on the side of the pages of the books he read and translated and therefore presented his vast knowledge with a neat style. *Vakanüvis* İzzi Efendi describes Pirizâde as the most virtuous and conscientious sheyhulislam of all times. As can be inferred from his poems, Pirizâde was deeply involved in public and social life and was engaged in activities that would serve society. He never gave up on science and innovation and made efforts to this end.

Works: Pirizâde's works are; translation of Mukaddime by İbni Haldun, the appendix he wrote for the booklet called "el- lum'a fi ahvalil- mut'a" by Hamid el- imadi'nin and his divan comprising of poems in Arabic and Persian. To our knowledge, there is no other work by him. Bursalı Mehmed Tahir Bey suggests in his book called the Ottoman Authors that Pirizâde has a work in the form of an annotation on ten articles of "kaamus" in the Library of Revan Chamber.

1. Translation of Mukaddime: The most important work by Pirizâde Mehmed Sahib Efendi is the Turkish translation of Mukaddime which was a very popular book amongst the Ottoman society written by İbni Haldun who was an Islamic scholar in the fifteenth century. Pirizâde, started his

²²⁴ Meral Topal, *Pirizâde Mehmed Sahib Hayatı, Edebi Kişiliği, Eserleri ve Divanı'nın Tenkitli Metni*, Master Theses, (Firat Üniversitesi, 2004) p.14.

translation of *Mukaddime* in 1725 (h.1138) during the reign of Ahmed III and completed five chapters in 1730 which means he worked on this for five years. After presenting his translation to Mahmud I who had come to the throne recently, without writing the sermon and the foreword, he indited these parts upon the approval from the the Sultan.²²⁵ Pirizâde Mehmed Efendi translated this book for the Ottoman society who did not speak Arabic. Upon the opening of the print house, leading members of the *ulama* began to translate many important works in Arabic and Persian and Pirizâde Mehmed Efendi was commissioned with the translation of such an important book as *Mukaddime* by the encouragement of the *ulama*. However, Pirizâde was unable to translate the entire book; he could only translate five chapters. The remaining chapters were later translated by Cevdet Paşa who was a scholar in the nineteenth century. The translations by the scholars of different centuries reflect the understanding of translation peculiar to their characters and periods. The review on the translation by Pirizâde indicates that the translation includes many notes by Pirizâde. Pirizâde added his own scientific knowledge and comments to the book and gave up-to-date information regarding his own period where necessary. In addition he occasionally expressed his disagreements with İbni Haldun, the author of the book.

2. The Appendix he wrote for the booklet called "el- lum'a fi ahvalil- mut'a" by Hamid el- imadi (1103-1171\1692-1758): Pirizâde wrote this appendix for the work called "el kum'a fi ahvalil mut'a" which is about provisional marriage written by Hamid B. Ali İbrahim ed Dimaşki (1103-1171\1692-1758), one of the hanefi scholars. The book was written upon consulting many primary resources such as interpretation (of the Holy Quran), hadiths, books about Islamic law and history, biographies and various stories that were not limited to the Hanefi sect. The reason why he

²²⁵ İbni Haldun, *Mukaddime*, p.XXII.

wrote this book is a verse from the Muminun Surah which reads; 'The believers who abstain from sex except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, - for (in their case) they are free from blame, but those whose desires exceed those limits are transgressors.'" Mehmed Sahib wrote the booklet upon this verse and suggested that it was the proof that provisional marriage was forbidden by the religion. He completed his book right before he decided to he set out on a pilgrimage.²²⁶

3. His Divan: Pirizâde Mehmed Efendi's divan analyses within the scope of the post-graduate dissertation by Meral Topal and is crucial in terms of Turkish literature by virtue of its idiosyncratic structure. Although Pirizâde is not regarded as one of the great divan poets, the poems in his divan bear significance in view of his period. The poems within Pirizâde Mehmed Sahib Efendi's divan are deemed to have been written in compliance with the classical Turkish poetry and they are mostly written in ideational style. Pirizâde regarded Nabi, the famous poet of the eighteenth century, as his mentor and mater. Pirizâde regarded himself as successful especially in the field of ode writing. He expressed his opinions about state administration.²²⁷ As in the case of other poet sheyhülislams, Pirizâde's poems were mostly about ethical advice, sufistic and religious subjects. Pirizâde who liked to be active in many fields managed to be prominent in this area as well.

²²⁶ Saffet Köse, "Şeyhülislam Pirizâde Mehmed Sahib Efendi'nin (1085-1162\ 1674-1749) Hamid El- İmadi'nin (1103-1171\1692-1758) El- Lum'a Fi Ahvalil- Mut'a Adlı Risalesine Yazdığı Tekmile", (İslam *Hukuku Araştırmaları Dergisi*, Konya 5, 2005) p.421-432.

²²⁷ For more information; Topal, *Ibid*, p.5, 8, 14.

1. 8. Hayatizâde Mehmed Emin Efendi

Life; Hayatizâde Mehmed Emin Efendi²²⁸ is the eighth sheyhulislam of the Mahmud I period. The sources do not refer to any information about Hayatizâde Mehmed Emin Efendi's date or place of birth. However, the fact that most of his family elders lived around Istanbul indicates that he might have been born in Istanbul. The information about the identity of Hayatizâde's varies in different sources. According to the İlmiye Salnamesi, İsmail Hami Danişmed's chronology, Abdulkadir Altunsu's biographic work and Fındıklı Süleyman Efendi's *Devhatü'l Meşayih*, Hayatizâde is the son of Hayatizâde Mustafa Fevzi Efendi who served as the supreme doctor during the reign of Ahmed III. However the Ottoman History Encyclopaedia by İsmail Hakkı Uzunçarşılı and Religious Affairs Islamic Encyclopaedia by Mehmet İpşirli suggest that Hayatizâde was not the son but the brother of supreme doctor Mustafa Fevzi Efendi. According to the historic records by the official historian of Mahmud I period Subhi Efendi, when the supreme doctor Mustafa Fevzi Efendi got ill, his younger brother Hayatizâde Mehmed Efendi temporarily undertook his assignment.²²⁹ Therefore, the information that he was the son of Mustafa Fevzi Efendi must be wrong. Hayatizâde Mehmed Emin Efendi's father was Ahmed Efendi who was a scholar. After the founder of the family Mustafa Fevzi Efendi who was originally Jewish became a Muslim, he began to serve as a doctor in the Ottoman palace and

²²⁸ At the end of searching of various catalogues at Ottoman archives of the prime minister's Office, totally 6 pieces documents had been discovered which are belonging to Hayatizade Mehmed Emin Efendi. Number of documents which have been in Ali Emiri's catalogue are 14768, 405, 1905, 2066, 2011. Other document of him are registered at Cevdet Adliye's catalogue 1392 with number.

²²⁹ "Tebdil-i re'is-i etibba-i sultaniye ve ser- cerrahan-ı hassa; zamani-ı medid riyaset-i etibba-yı sultaniye mesnedinde haiz-i izz ü ikbal olan hayatizâde Mustafa Efendi be-hikmetillahi te'ala nikris misillü illet-i müzmineden elemzede olmakdan naşi, ruh-ı cism-i cihaniyan olan vücud-ı mes'ud-ı alem-sud-ı hümayunun iktiza ettikçe tedbir ü terbiyesinde âdem-i kudret özüyle, makamlarına küçük biraderleri Bu ali hikmet ve Aristo dikkat olan sabika Edirne Kadısı Hayatizâde Mehmed Efendi'nin" Subhi, *Subhi Tarihi*, p.273.

was made the supreme doctor by The Sultan Mehmed IV. Mustafa Fevzi Efendi who was the supreme doctor during the time of Ahmed III was his grandson.²³⁰

After Hayatizâde Mehmed Efendi completed his madrassa education, he was awarded with a scholarship diploma. Following his service as a scholar in a number of madrassa, he was appointed to Yenişehir as a *Kadi* for the first time in 1734 (h. 1147). Hayatizâde Mehmed Efendi was later relieved of this duty and was appointed as the *Kadi* of Edirne within the same year (h. 18 Ra 1147), replacing İmadzâde.²³¹

Vakanüvis Subhi Efendi also recorded in his chronicle shortly that former *Kadi* of Yenişehir, Hayatizâde was appointed as the *Kadi* of Edirne to replace İmadzâde Seyyid Mehmed Efendi.²³² Hayatizâde Mehmed Emin Efendi was assigned as the *Kadi* of Mecca in March 1736 (h. Zilkade 1148) following his service as the *Kadi* of Edirne and was assigned as the supreme doctor when his brother Mustafa Fevzi Efendi had to retire due to his illness.²³³ In the

²³⁰ <http://www.nedirbilelim.com/dizin3/hayatizâdeler.html>, (15.09.2010)

²³¹ BAO, Cevdet Adliye, Gömlek no, 1392.

²³² "Tevcih-i kaza-i Edirne ve dimişkü'ş Şam; ba- rütbe-i Edirne Selanik kazasından infisal ile teng-na-yı azl ü hamulde kuşegir-i inziva ve esna-yı vak'a-i müdhışede ber-mukteza-yı haşimiyyet ihraz-ı şeref-i nekabet ile, meydan-ı emelde çevgan-zen-i kuy-i murad olan imadzâde Es-Seyyid Mehmed Efendi Edirne kadısı iken kazayı nahb itmekle ba-rütbe-i mezkûre Yenişehir'den ma'zul Hayatizâde Mehmed Emin Efendi ve hem-çünan şam-ı şerif kazasına hemedan'dan münfasil alizâde Mustafa Efendi nasb olundu". Subhi Efendi, *Ibid*, p.232.

²³³ "Tebdil-i re'is-i etibba-i sultaniye ve ser- cerrahan-ı hassa; zamanı-ı medid riyaset-i etibba-yı sultaniye mesnedinde haiz-i 'izz ü ikbal olan hayatizâde Mustafa Efendi be-hikmetillahi te'ala nikris misillü illet-i müzmineden elemzede olmakdan naşi, ruh-ı cism-i cihanıyan olan vücud-ı mes'ud-ı âlem-sud-ı hümayunun iktiza ettikçe tedbir ü terbiyesinde âdem-i kudret özüyle, makamlarına küçük biraderleri Bu ali hikmet ve Aristo dikkat olan sabıka Edirne kadısı Hayatizâde Mehmed Efendi'nin ehliyeyeti zahir ve matbu-ı hatır-ı hidiv-i kerem-me'asir olmağla mah-ı zilka'de-i şerifenin ikinci günü riyaset-i etibba'-i sultaniye tevcihi ile evvela huzur-ı sadr-ı alide, ba'dehu piş-i ağa-yı darüssa'adet'ş şerifede semmur kürkler ilbas olunup, ser-cerrahan-ı hassa nuh efendizâde Süleyman Efendi'nin dahi müddet-i vafireden berü galebe-i illet ile mizacı muhtell ve hidmeti-i me'muresini rü'yete iktidardan mu'attal olmağla, mehere-i cerrahan-ı hassadan elhac Mustafa Ağa'ya dahi yevm-i merkumda hassa cerrahbaşılık ile vech-i mu'tad üzre iksa-yı hil'at olunup Gelibolu sancağından ber-vech-i arpalık Hekimbaşı Efendiye ve aydın sancağında cerrahbaşılara mahsus olan ze'ametleri selefleri ref'inden ba-hatt-ihümayun-ı şevket makrun ihsan ve beratları i'ta buyuruldu". (*Ibid*, 273)

Ottoman Empire, the supreme doctor is the chief of the doctors within the palace where the the Sultan resides. Supreme doctors were appointed by the sheyhulislam from among the members of the scholar organisation. The supreme doctors referred to as "ser-etibba-i hassa" were also responsible for the supervision of all doctors within the borders of the country. As these people were engaged in medicine and therefore mostly members of the scholar organisation, their appointment was naturally the job of the sheyhulislam who was regarded as the most senior person in the scholar organisation.²³⁴ Hayatizâde Mehmed Efendi was considered as the most competent person at the time in the field of medicine and was accordingly appointed to this position just like his grandfather and brother.

Hayatizâde who bore the title of *Kadi* of the reverend Mecca (Mekke-i mükerreme) was granted with position of Kadi of Istanbul in 1736 (h. 1149) by the sheyhulislam of the time Seyyid Mustafa Efendi.²³⁵ He was officially inaugurated as the *Kadi* of Istanbul on 17 March 1738 (h. Zilkade 1152). Hayatizâde accordingly advanced in the degrees of Kadi position. His service as the *Kadi* of Istanbul was short as he was relieved of this duty within the same year of his appointment. He was commissioned as the Rumelian *Kazasker* on 11 February 1740. He was also relieved from this duty when his term of office expired.²³⁶

Service as the Sheyhulislam: Hayatizâde Mehmed Emin Efendi was assigned as the sheyhulislam on 5 April 1746 (h. 13 Rebüülevvel Tuesday 1159) when Pirizâde Mehmed Sahib Efendi was relieved of this position due to his illness. It is suggested by the Historian İzzi Efendi that The Sultan Mahmud I invited his Grand Vizier Seyyid Hasan Paşa to his palace and asked his opinions about Hayatizâde Mehmed Efendi and performed the

²³⁴ Akgündüz, *Şeyhulislamlık*, p.195.

²³⁵ BOA, Ali Emiri Katoloğu, Gömlek no; 2011

²³⁶ Mehmet İpşirli, "Hayatizâde Mehmet Emin Efendi " *DIA*, Vol. 28, p. 462.

appointment upon the positive opinion of his grand vizier.²³⁷ With this assignment, Hayatizâde was the first and only person to be transferred from the post of head doctor to the position of sheyhulislam.

Hayatizâde Mehmed Emin Efendi could remain in his position as the sheyhulislam only for six months and twenty days.²³⁸ Hayatizâde was engaged mostly in the European issues which intensified day by day during his short service as the sheyhulislam. He acted in unison with Humbaracı Ahmed Paşa who was a supporter of the French policy in the Ottoman Empire's relations and negotiations with France, Austria and Prussia.²³⁹ Sources indicate that Hayatizâde was deposed as he was unable to perform his duty properly. In addition, İlmiye Salnamesi suggests that Hayatizâde did not get along well with the circles of the *ulama* and made them uncomfortable; moreover he had adopted a pretentious life style which led to negative reactions.²⁴⁰

Examples of fatwas on various matters by Hayatizâde Mehmed Emin Efendi during his service as the sheyhulislam;

At hamalı taifesinden Zeyd bargirini bir tarik-i amda sevk edüb giderken esna-i tarikda bargiri Amr-ı hamalın üzerine sürüb Amr'ın düşürmekle Amr'ın arkasında olan yağ destisi kırılıb içinden olan şu kadar ukiyye yağ mayı' olmağla zayı'ı olsa ol yağı Zeyd'e zaman lazım olur mu? El cevab olur.²⁴¹

Duyunu terekesinden ezyed olduğu halde fevt olan Zeyd-i zımmının dayinleri Amr ve Bekr-i Müslimler ile Bişr ve Halid-i zımmiler şahadetleriyle isbat eyleseler Amr ve Bekr, Bişr ve Halid'e biz deynimizi terekeden istifa idüp maadayı siz iktisam eylesen dirlerken Bişr ve

²³⁷ İzzi, *Tarih-i İzzi*, vr 55 b. 115.

²³⁸ Danişmend, *Kronoloji*, p.140.

²³⁹ İpşirli, "Hayatizâde Mehmet Emin Efendi" p.462.

²⁴⁰ "Mehmed Emin Efendi, za'af-i pîriye mübtela olmak hasebiyle vazife-i fetvayı hakkıyla ifa edemedi. Hususiyle ulımayı dilgir edecek ahvale tasaddisi, debdebe ve tantanayla ısrar-ı hayat etmesi, beyne'l-halk kil ü kali mücib oldu". İlmiye Salnamesi, p.421.

²⁴¹ Özcan, *Osmanlı Esnafı*, p.254.

Halid raziler olmayup cümlemiz deynimize göre iktisam
edelim demeğe kadir olurlar mı beyar buyrula?

El cevab: Allahu alem, olmazlar

Ketebuhu el-fakir Mehmed Emin ufiye anh.²⁴²

Demise: Mehmed Emin Efendi was relieved of duty on 25 October 1746 and sent to Bursa to reside. However Hayatizâde Mehmed Efendi wanted to be reassigned as a *kadi* and requested the *Kadi* of Mecca position from The Sultan Mahmud I. Upon the approval of The Sultan and positive opinion by Sheyhulislam Ak Mahmud Efendizâde Zeynel Abidin, his successor, he was commissioned as the *Kadi* of Mecca in January 1747 (h. Muharrem 1160). Nevertheless, on the way to his place of assignment Hayatizâde fell ill in Damascus and asked to be excused from this post and resigned as he would be unable to perform his duty. Although his resignation was accepted and allowed to reside in Bursa again upon an ordinance dated September 1747 (h. Ramadan 1160) Hayatizâde passed away in Damascus before he could receive the ordinance in the same month.²⁴³ The resources do not refer to any information about his tomb or its whereabouts in Damascus.

Personality: Hayatizâde was a tolerant, kind person. It is not true that he was the only person to be appointed as the sheyhulislam despite originally being a doctor; it is known that Sheyhulislam Mehmed Zeynel Abidin Efendi also served as a doctor although he came from the ulama class.²⁴⁴ The sources point out that Hayatizâde Mehmed Efendi was dismissed from the position of sheyhulislam due to his fondness for a pretentious lifestyle and his rough tone. On the other hand though he wanted to be on the holy land and asked to be assigned there despite his illness but passed away on his way there. The sources do not include much information regarding

²⁴² İlmiye Salnamesi, p.422.

²⁴³ Uzunçarşılı, *Osmanlı Tarihi IV/I*, p.475.

²⁴⁴ Altunsu, *Şeyhulislamlar*, p.130.

Hayatizâde Mehmed Emin Efendi and there are almost no comments on his personality.

Works: Sources do not refer to any works by him.

1. 9. Zeynel Abidin Efendi

Life: Zeynel Abidin Efendi²⁴⁵ is the ninth sheyhulislam of Mahmud I period. He is the son of a former *Kazasker* Ak Mahmud Efendi of Manisa. He was born in Istanbul in June 1667 (h. Cemaziyelevvel 1078). When he was born, his father was serving as a scholar prior to becoming a *kadi*. Two years later, during his father's service as the *Kadi* of Aleppo, and then 1683 (1094) *Kadi* of Istanbul, Zeynel Abidin Efendi continued his madrasa education. Zeynel Abidin Efendi married Sheyhulislam Ebezâde Abdullah Efendi's daughter during the course of his madrasa education.²⁴⁶ After completing his madrasa education, he served as a scholar in many madrassas. In February 1687 (h. Rebûlâhir 1098) during the term of Sheyhulislam Ankaravi Mehmed Efendi he received the rank of "hariç".

After serving in a number of madrassas as a scholar, Zeynel Abidin Efendi started his career as a *kadi*. In November 1704 (h. Recep 1116) he was commissioned as the *Kadi* of Thessalonica. Following this post, in 1710 March (h. Muharrem 1122) he was appointed as the *Kadi* of Egypt. He advanced in this profession very quickly partly due to the efforts of his family who were members of the *ulama*. Following his service as the *Kadi* of Egypt, he was assigned as the *Kadi* of Istanbul in 1715 (h. 1127). Zeynel Abidin Efendi was a descendent of the Prophet (Seyyid) and therefore had been assigned as the *nâkibüleşraf* four times during his services as a *kadi*. In

²⁴⁵ At the end of searching of various catalogues at Ottoman archives of the prime minister's Office, totally 18 pieces documents had been discovered which are belonging to Zeynel Abidin Efendi. The documents which their subject directly interested about him career are less. Number of documents which have been in Ali Emiri's catalogue are; 1811, 1516, 2666, 18074, 20757, 7818, 8896, 9231, 9054, 9704, 16899, 16902, 17300, 3798, 4409, 5637, 7151. Number of documents which have been in Cevdet Adliye's catalogue are 1301, 559 with numbers.

²⁴⁶ Mehmet İpşirli, "Zeynel Abidin Efendi" *DIA*, Vol.28, p.41.

1721, he was commissioned as the Anatolian *Kazasker*²⁴⁷. He was assigned as the Rumelian *Kazasker* within four years on two occasions; the first in May 1728 (h. Şevval 1140) and the second in July 1732 (Muharrem 1145). In 1735 Zeynel Abidin Efendi decided to rest for a while went on pilgrimage. After he returned, he was reassigned as the Rumelian *Kazasker* in 1738 (h. 29 Şevval 1151) by Sheyhulislam Seyyid Mustafa Efendi and his position as the *nâkibüleşraf* was granted to Es Seyyid Mahmud Efendi who was replaced as the Rumelian *Kazasker*.²⁴⁸ In August 1746 (h. Recep 1159) he was assigned as the Rumelian *Kazasker* for the fourth and last time.²⁴⁹ After being relieved of duty within the same year, Zeynel Abidin Efendi was assigned as the Hemsürmen'e.²⁵⁰ Until being assigned as the sheyhulislam, Zeynel Abidin Efendi took office in many units of the state. He was assigned as the *nâkibüleşraf* for four times and as the Rumelian *Kazasker* for another four times. Finally he was deemed appropriate for the position of sheyhulislam which is the highest rank within the scholar organisation.

Service as the Sheyhulislam: Zeynel Abidin Efendi was assigned to the position of sheyhulislam in October 1746 (h. 25 teşrinievvel 1159) replacing Hayatizâde Mehmed Emin Efendi who had remained there about seven months. When we compare Zeynel Abidin Efendi's date of birth and date of appointment as the sheyhulislam we see that he was around 78-79 when he became the sheyhulislam. Although a number of sources suggest that he was a hundred years old when he was appointed, this does not seem to be correct.²⁵¹

²⁴⁷ An example of the document on granted by Zeynel Abidin Efendi in the time of his Anatolian *Kazasker*. BOA Cevdet Adliye Gömlek no; 1301.

²⁴⁸ BOA, Cevdet Katoloğu, Gömlek no: 559.

²⁴⁹ İpsirli, "Zeynel Abidin Efendi" p.41

²⁵⁰ BOA, Ali Emiri Katoloğu, Gömlek no; 17300.

²⁵¹ "Şeyhülislamın azillerinin diğer önemli bir sebebidir, sağlık durumu ve yaşlılık halinin görev yapmaya engel olmasıdır. Mesela Akmahmudzâde Seyyid Mehmed Efendi (ö. 1164/1751)'de yüz yaşına erişmiş olduğu için sheyhulislamlık makamının ağır yükünü kaldıramıyordu. Bu durumdan haberdar olan padişah I. Mahmud, 24 receb 1161/ 20 Temmuz 1748'de azil işlemini gerçekleştirmek zorunda kaldı. İzzi, *Tarih-i İzzi*, vr 175 b.

Zeynel Abidin Efendi was very old and his health was bad. When he got so bad that he was unable to perform his duty on his own, Zeynel Abidin Efendi needed an assistant, as suggested by Historian Şemdanizâde.²⁵² After remaining in this position for about a year and eight months, Zeynel Abidin Efendi was deposed in July 1748 (h. 24 Recep 1161 Saturday).

Examples of fatwas on various matters by Zeynel Abidin Efendi during his service as the sheyhulislam;

Zeyd bir vafık hana icare ile mutarassıf iken Amr zuhur edüb ol hanın mütevellisi Bekir ol hanı sana icra etmezden mukaddem bana müddet-i maluma tamamına dek icare-i sahiha ile icar ve teslim edüb ba'dehu sen ol hanı benden kalbe temami'l müdde gasben ahz eyledin deyü dava etdikde Bekir'in huzuru lazım olur mu? El cevab olmaz. Bu suretde Amr Bekir'in gıyabında vech-i muharrer üzre olan davasına ikamet-i beyine edecek ol hanı Zeyd'den alub müddet-i mezbure tamamına dek zabta kadir olur mu? El-cevab olur.²⁵³

Zeyd amr'dan zimmetinde kalan cihetle şu kadar akçe hakkım vardır deyü dava etdikde Amr meblağ-ı mezburun şu mikdarı üzerine sulh olalım deyü mebağ-ı mezburdan sulha talib olsa Amr deyn-i mezburu ikrar etmiş olur mu beyan buyurula?
El cevab: Allahu âlem olur.
Harrerehu es seyyid Mehmed el-fakir ufiye anh.²⁵⁴

Demise: After being deposed, Zeynel Abidin Efendi retreated to his residence in Kanlıca, Istanbul to rest. He passed away in 1750 in his residence when he was over the age of eighty. Zeynel Efendi Eyüp was buried next to his father in Küçük Emir Efendi Tomb.²⁵⁵

²⁵² Şemdanizâde, *Mürî't- Tevarih*, p.160.

²⁵³ Özcan, *Osmanlı Esnafı*, p.432.

²⁵⁴ İlmiye Salnamesi, p.422.

²⁵⁵ "Ve sabıka Şeyhülislam Ak Mahmudzâde Es Seyyid Zeynel Abidin Efendi 1140 salinden (1728) berü 4 defa sadr-ı Rum ve 4 defa nakibüleşraf olarak 59 şevval (1746) Ekiminde müfti ve 21 ay sellemhüs selam fetva verdikten sonra azl ile kanlıca da yalısında uzlet etmiş idi. Sini 85 sali tekml eylediği halde merhum olmağla Eyyübe defn olundu ve hüsn-i hatime

The following is the script engraved on Zeynel Abidin Efendi's tombstone:

Şu merkadin sahibi
Ak Mahmud Efendizâde
Es-Seyyid Mehmed Zeynelabidin
Efendi ruhiçün el- Fatiha. 1164.
Ayak taşı üzerindeki yazı ise şudur:
Asrında şeyhülislam
Olub irtihal-i dar-ı beka
İden merhum ve mağfurünleh
Ak Mahmud Efendizâde
Es-Seyyid Mehmed Zeyni Efendi
Ruhiçün el- Fatiha

Personality: In general, the sources point out his compassionate and merciful personality. He was appreciated by the society of Istanbul as his relations with the public were good.²⁵⁶ He was a member of the Kâdiri cult and he was devoted to Kasabzâde Şeyh Mehmed Efendi who was the sheikh of Kâdirî Lodge in Edirne. Moreover, he kept company with Nûreddin Efendi who was the Sheikh of Sünbül Efendi Lodge in Kocamustafapaşa for many years and they had long conversations about the style and mystery of the cult.²⁵⁷ Abdulkadir Altunsu suggests in the biography he wrote that Zeynel Abidin Efendi was a benevolent person who protected the poor and the dervish.²⁵⁸

Works: Sources do not refer to any work by Zeynel Abidin Efendi. However Zeynelabidin Efendi's wife Saliha Hanım, one year after her husband's demise, in accordance with his will, built a school and a fountain next to the school. The school was between Alçahane Lane and Mektep Lane and near Mesih Paşa Mosque which was generally referred to as Bodrum Mosque according to the map of 1882. The fountain built on a triangle plot

lafzı tarih vaki olmağla hüsn-i hatimesine delalet eyledi". Şemdanizâde, *Mürî't- Tevârih*, p.160.

²⁵⁶ Uzunçarşılı, *Osmanlı Tarihi IV/I*, p.476.

²⁵⁷ İpşirli, "Zeynel Abidin Efendi" p.41.

²⁵⁸ Altunsu, *Şeyhülislamlar*, p.131.

was on Abalı Hasan Efendi Lane. The school and the fountain were built on one part of the plot that belonged to Zeynelabidin Efendi's residence. Saliha Hanım who was Sheyhülislam Ebezâde Abdullah Efendi's daughter built a library within the school, as well. It is suggested that the books belong to her husband, Sheyhülislam Zeynelabidin Efendi. Saliha Hanım had this school built with a certain amount of money she inherited from her husband and also established the library with 162 books she bought. Saliha Hanım's father Sheyhülislam Ebezâde Abdullah Efendi was deposed since he criticized everyone and turned this into a habit and was banished to Trabzon in 1714 (h.1126) where he lived in his residence in Rumelihisarı. Stroke by a storm, his boat sank near Karasu and he drowned. Ayvansarayi Hüseyin Efendi engraved the following on the tablet above the fountain as he also indicated in his work *Mecmu-i Tevarih*:

Şeyhülislam Ak Mahmudzâde Zeynelabidin anı kim
Seyyid Mehmed kıldı ukbada sebat
Ruh-ı pakiçün bu aynı çünki icra etdiler
Eylese sirab-ı Kevser anı tahr-ı kâinat
Geldi bir aştan dedim ben ana tarih için
Besmeyleyle iç a'la çeşmeden ma-i hayat
1162 (1752).

Saliha Hanım passed away in 1757 (h.1171) and was buried next to her husband.²⁵⁹

²⁵⁹ Mehmet Nermi Haksan " Eyüplü Meşhurlar 2", p.224-26.

1. 10. Mehmed Esad Efendi

Life: Mehmed Esad Efendi was the tenth sheyhulislam of Mahmud I period. Esad Efendi²⁶⁰ was born in 1685 (h. Zilkade 1096) in Istanbul.²⁶¹ Esad Efendi was the son of Sheyhulislam Ebu İshak İsmail Efendi and brother of Ebu İshak Efendi, the fourth sheyhulislam of Mahmud I period. Mehmed Esad Efendi received his education from his family members who were leading members of the *ulama* and Mutavvelci Mehmed Efendi, since a very early age. He completed his madrassa education successfully and became a scholar with the rank of "hariç" in 1710 (h.1122). Thanks to this degree, Esad Efendi started his career as the Galata Palace sâlisesi. During his father's service as the sheyhulislam, he was awarded with the degree of 17 *Musile-i Sahn* serving in Abdüsselem Madrassa between the years 1716/17 and during Yenişehirli Abdullah Efendi's service as the sheyhulislam he was awarded with the degree of *Sahn-ı Seman* between the years 1718/1730. As Esad Efendi had been serving as the *Sahn-ı Seman* when Salim Efendi wrote his memorandum (1720/1723), it can be inferred that his appointment as the *Sahn-ı Seman* was performed between 1718 and 1723.²⁶²

Esad Efendi later served as the Haremeyn Inspector and *Emanet-i Fetva* (fatwa trustee) and was finally appointed as a *kadi*. Initially he was commissioned as the *Kadi* of Edirne before being appointed as the *Kadi* of Thessalonica. Upon the expiration of his term of office, Esad Efendi was

²⁶⁰ At the end of searching of various catalogues at Ottoman archives of the prime minister's Office, totally 8 pieces documents had been discovered which are belonging to Mehmed Esad Efendi. Number of documents which have been in Ali Emiri's catalogue are; 1117, 1116, 5936, 2025, 1138, 5469. Other documents of him are registered at Cevdet Adliye's catalogue 5464 Cevdet Zabtiye's catalogue 1238 with numbers.

²⁶¹ "Mevla müşarunileyh bin doksan altı zilkade'sinde Şeyhülislam İsmail Efendi'nin sulbünden zib-ara-yı şühur ve piraya-bahş-ı gehvare-i vücud olup..." Müstakimzâde, *Devhatü'l Meşayih*, p.96.

²⁶² Cavit Baysun, "Esad Efendi" *IA*. p.359-362.

appointed as the *Kadi* of Medina in 1733.²⁶³ Next year he became the *Kadi* of Mecca upon being assigned by Istanbul.

According to a document we came across among the archive records, while serving as the *Kadi* of Mecca Esad Efendi experienced an interesting incident. In 1735 (h. 29 Rebülevvel 1148) three crates of Esad Efendi's belongings were stolen when he was in Eskişehir and the thieves were found.²⁶⁴ The other archive document about this event was written seven months later.²⁶⁵ During the Ottoman-Russian and Austrian wars which broke out in 1736 he was relieved of the position as the *Kadi* of Mecca to be assigned as the Anatolian *Kazasker*. When the Ottoman Sultans went on campaign, the *Kadis* of the military classes and the Rumelian and Anatolian *Kazaskers* would go with The Sultan to deal with the religious affairs. After the the Sultans stopped going on campaigns, the grand viziers went on campaigns instead, with the title of *Serdar-ı Ekrem* and the sheyhulislams stayed with the Sultans. Instead of *Kazaskers*, former kadis with high reputation were assigned as the *Kadi* of the army upon a ceremony organised in the residence of the sheyhulislam.²⁶⁶ During the Ottoman campaign on Austria in the year 1736, The Anatolian *Kazasker* Esad Efendi was assigned as the *Kadi* of the Army (*Ordu Kadısı*) and joined the campaign next to the *Serdar-ı Ekrem*. Thanks to his courage and significant ideas, Esad Efendi performed this duty in the most successful manner.²⁶⁷

During this campaign, the Grand Vizier İvaz Mehmed Paşa was not on good terms with the Serdarı Ekrem Yeğen Mehmed Paşa and the Grand Vizier was relieved of his position as the *Serasker* to be replaced by Genç Ali Paşa. When some Ottoman forces were defeated upon an attack by Austria,

²⁶³ Uzunçarşılı, *Osmanlı Tarihi IV/I*, p.476.

²⁶⁴ BOA, Cevdet Zabtiye Katoloğu, Gömlek, no; 1238.

²⁶⁵ BOA, Cedet Adilye Katoloğu, Gömlek no; 5464.

²⁶⁶ Uzunçarşılı, *İlmiye Teşkilatı*, p.131.

²⁶⁷ "Sabıka Mekke-i mükerreme kadısı Esad Efendi hazretlerine Anadolu kadı askerliği payesiyle orduyu hümayun kazası taklidü ikram ..." Subhi Efendi, *Ibid*, p.437.

the Grand Vizier, worried about the situation, wanted to give the title of *Serasker* back to İvaz Mehmed Paşa however İvaz Mehmed Paşa declined this offer. Esad Efendi expressed his worries by saying "if you refrain from accepting this offer, I myself will cross over as the *Serasker* together with Çatal Destar" and persuaded him to accept it.²⁶⁸ Esad Efendi also took part in the meetings held after the war. The Ottoman Empire appointed him as the negotiator in the peace negotiations to be held regarding the occupation of Belgrade and sent him to Belgrade.²⁶⁹ During the negotiations the Ottoman, Russian and Austrian Embassadors sided with Reisülküttap Ragıb Mehmed Efendi.²⁷⁰

As the post of *Kadi* of the Army was regarded as a difficult one in the Ottoman Empire due to its complexity and confidentiality, those who were assigned in this position would be appointed to high positions after their service.²⁷¹ After the Belgrade Treaty, Esad Efendi was awarded with the title of Rumelian *Kazasker* and after a short while on 27 March 1744 (h.1157 Muharrem) he officially replaced Pirizâde Mehmed Sahib Efendi who had been in that position. He remained in this position for about seventeen months. On 29 October 1746, he was appointed as the Rumelian *Kazasker* for a second time. He was relieved of duty before the expiration of his term of office and was forced to reside in his house between Hisar and Bebek upon an ordinance dated 1747 (h. 29 Recep 1160).²⁷²

Service as the Sheyhulislam: After having been deposed as the Rumelian *Kazasker*, during his stay at his residence, Esad Efendi was assigned as the Sheyhulislam on 20 July 1748 (h.24 Recep 1161) replacing Zeynel Abidin

²⁶⁸ Uzunçarşılı, *Osmanlı Tarihi IV/I*, p.8.

²⁶⁹ Muhammed Nur Doğan, "Esad Efendi", *DIA*, Vol. 11, p.338.

²⁷⁰ Baysun, "Esad Efendi" p.560.

²⁷¹ Uzunçarşılı, *İlmiye Teşkilatı*, p.131.

²⁷² BOA, Cevdet Adliye, Gömlek no; 4498.

Efendi.²⁷³ Sheyhüislam Mehmed Esad Efendi remained in this position for one year and twenty two days. The reason for his dismissal varies in the sources. According the chronicles by Süleyman İzzi, he was relieved of duty as his nature was not appropriate for the position of sheyhüislam. However, another historian Şemdanizâde suggests that Esad Efendi gave the The Sultan Mahmud I a clock in which there was a whirling dervish figure, as a gift. When the dervish figure stopped whirling after a while, The Sultan Mahmud, upon a witty expression meaning that the Mevlevi dervish completed his cycle, implied that the term of office for Esad Efendi was over.²⁷⁴ Another reason suggested by sources is that Esad Efendi would present his compositions of various tones and tempos to the The Sultan Mahmud who himself was a composer and an expert in the field of music. One day, Mahmud I asked Esad Efendi about his recent compositions and Esad Efendi sang one of his new compositions. As those around could have taken it like the the Sultan was singing along with the sheyhüislam and therefore create rumours, it is suggested that the the Sultan dismissed Sheyhüislam Esad Efendi.²⁷⁵

²⁷³ "Şeyhüislam olan Ak- Mahmudzâde Efendi'nin sini mie yi tecavüz edüp, hallü akde şürekâya muhtaç olmağla azl olunup ve Rumdan munfasıl Esad Efendi'yi Padişah binış tarikası ile defterdar burnu yalısında olmağla getirdüp, hilat-ı beyzayı ilbas buyurdu ve sadrazama dahi seraskere kaplı samur ilbas olunup bile paşa kapısına geldiklerinde yeşil şala kaplı samur dahi vezirden bohça ile sadr-ı fetvaya ihda kılındı. Sahibülfetva Mehmed Esad sadüsuud elfazı tarih vaki oldu ve selefi İstinye yalısında sakin olmak emir olundu." Şemdanizâde, *Mürî't- Tevârih*, p.143.

²⁷⁴ "Esad Efendi her ilimde maharetine binaen sadr-ı fetvaya istihkakı mümayan olunduğundan başka behçetül lüğat... muvaffak olması evla bit-tarik ve ordu kadılığında ve geldikten sonra din-i mübine ve devlet-i aliyyeye eylediği hizmet fazla iken ve meşihatı islamiye tamam erbabını bulmuş iken, bir piştahda satına malik olmuş piştahda resminde, üzeri bahçe şeklinde ve vasatında yani bahçe içinde bir Mevlevi temure ile devran eder idi. Padişaha medh olunduğun haber alıp, yevm-i mezburda saati padişaha hediye götürmüş idi. Hikmet ki, Mevlevi bir miktar devran edüp, duracak, efendi, mevlevinin devran tamam oldu buyurdu. Bu nükteden bir nesne tefehhüm olunmayup, hakikatı beyan zannolundu. Meğer padişah-ı nükteden Esad Efendi azlini işrab etmiş. Dışarıya çıktıkda, Üsküdar'a irsal olunmağla nükte ibraz olundu. Bir nükte kaçmamak için feda olundu. Lakin maksudu bir zaman istirahat etsün yine o benimdir zımında idi. Lakin gözden ırağ olanı ağyar gönülden ırağ eder, Üsküdar'dan Sinop'a yolladılar. Yerine Kara Halilefendizâde Mehmed Said Efendi oldu". (*Ibid*, 148)

²⁷⁵ Uzunçarşılı, *Osmanlı Tarihi IV/I*, p.335.

Examples of fatwas on various matters by Mehmed Esad Efendi during his service as the sheyhulislam;

Zeyd ođlu Amr'ın ruzaa anası Hind'i tezevvücu caiz olur mu?

El cevap olur. ²⁷⁶

Sakanın beygiri tarafında çiğnenen çocuđun diyeti hakkında burada ölüme sebebiyet verdiđi için sakanın diyet ödemesi hükmedilmektedir.

Zeyd ve Amr Bekir ile alel işitirak icareteyn ile tasarrflarından olan vakıf dükkânı bir müddet tegallüben müstakillen zabt eylese Bekr ol dükkândan hissesini aldıkd müddet-i mezburede dükkândan hisseinin ecr-i mislini tevkil-i mütevellî ile Zeyd ve Amr'dan almađa kadir olur mu?

El-cevab: Allahü âlem olur

Ketebehu el-fakir Mehmed Esad ufiye anh. ²⁷⁷

Demise: After being deposed as the sheyhulislam, Esad Efendi was going to be forced to reside in Mecca upon the advice of his replacement Sheyhulislam Halilefendizâde Mehmed Said Efendi, however the The Sultan sent him to Sinop. He was transferred to Gelibolu after a short while and resided there for three years until he was allowed to return to Istanbul on the 4 March 1752. Esad Efendi bought a residence in İncirköy, Bođaziçi, Istanbul however he got ill after some time. He passed away on Friday the 9 August 1753 at the age of 68. Esad Efendi was buried in the yard of the mosque built by his father Ebû İshak Efendi near Sultan Selim, Çarşamba, next to his father and his brother Ebu İshak Efendi. Esad Efendi built a madrassa, a school, a water tank with a fountain (şadırvan) and a number of classrooms next to the mosque his father had had built. He was married to Sheyhulislam Mirzazâde Şeyh Mehmed Efendi's daughter and had a son and a daughter. His son Mehmed Şerif Efendi was assigned as the sheyhulislam for two times. His daughter was Poet Fitnat Zübeyde Hanım.

²⁷⁶ Dürri Arif Efendi, *Netüçet'ül Fetava*, p.50.

²⁷⁷ İlmiye Salnamesi, p.424.



The inscription on Esad Efendi's tombstone is:

"Hüve'l-bâki,
Sabıka pîrâye-bahş-ı sadr-ı fetva
Merhum ve mağfurun-leh
Mehmed Esad Efendi ruhiçün
El-Fâtiha, fîsene 1166".²⁷⁸

Personality: Esad Efendi has a significant place among the eighteenth century Ottoman scholars and attracted attention owing to his courageous attitude in many military and political issues, especially during his service as the *Kadi* of the army. He never gave up on his knowledge and personality during his various services. Esad Efendi spoke Arabic and Persian very well and he wrote poems in these languages. Esad Efendi is also one of the greatest figures of Turkish musical history and a famous composer of his

²⁷⁸ Doğan, "Esad Efendi" p.339.

time. He composed many works in the forms of hymn, composition, *nakış*, *semaj*, *kâr* and song which had religious themes in addition to others. Almost all of his compositions whose lyrics can be found on hand-written and printed music magazines are now forgotten; only a few of them were put into musical notes. "Kâr-ı nâtık" whose lyrics were written by Poet Sami is one of his forgotten works.²⁷⁹ Esad Efendi is known to have been interested in horse riding, rifles, archery and hunting.²⁸⁰ He was a just, generous person with great religious and scientific knowledge according to his contemporary historians. It is also suggested that Esad Efendi known for his knowledge, his artistic skills and morals among the Ottoman sheyhülislams was dismissed as he did not knuckle down for anybody during his service as the sheyhülislam. Although Esad Efendi is not regarded as one of the primary poets of his time and even not as good as his brother Sheyhülislam İshak Efendi, he has a significant place within the divan literature thanks to his style, some of his odes and eulogies.²⁸¹ The page about Esad Efendi of the booklet called *Teracim-i Ahali-i Fetva* by Müstakimzâde Saddettin has the following verse on the side which include the year h. 1166 in each line;

Geldi kadr-i ilme hürmet
Menba'-ı cem'î fütüvvet
Müfti-i kâmil-fetanet
Şeyhülislam-ı halim."²⁸²

Works: The sources indicate that Esad Efendi was knowledgeable in many fields and has works in various areas. Some of his works in the form of dictionaries, interpretations and music have been the subject of a number of researches under post-graduate and doctoral dissertations. These works are:

²⁷⁹ Ibid, p.340.

²⁸⁰ Nurullah Yılmaz, M. Sadi Çöğenli (2005), "Ebu İshakzâde Şeyhülislam Esad Efendinin Ka'b B. Zuheryr'in "Banet Su'ad" Kasidesine Yaptığı Tahmis" *Nüsha*, V (16): p.7- 19.

²⁸¹ Baysun, "Esad Efendi" p.561.

²⁸² Muhammed Nur Doğan, *Şeyhülislam İshak Efendi ve Şeyhülislam Esad Efendi Divanından Seçmeler*, (İstanbul: Enderun Kitabevi, 1997) p.9.

1. Lehcetü'l-lugât: This dictionary from Turkish into Arabic and Persian is the first Turkish dictionary after dictionaries such as *Dîvânü Lugâti't-Türk* and *Terceman* which were produced in early ages. *Lehçeti'l Lügat* was reorganised by Ali Kâşif B. Ömer el Üsküdar in 1775 and it is an average sized book with 230 silver leaves with 19 lines to each leaf. This dictionary prepared by Sheyhulislam Esad Efendi between the years 1725 and 1732 and presented to The Sultan Mahmud I was only printed in 1795. Libraries have different copies of the dictionary. The dictionary which only has Turkish words is referred to as the first Turkish dictionary written in a long time. Esad Efendi, while he prepared his work, chose a different style than his predecessors and recorded the words the way they were pronounced by the people. Therefore it can be inferred that Esad Efendi had an understanding of language that was ahead of his time.²⁸³ *Lehçetü'l-Lugât* was presented with the name *Behçetü'l-Lügat*. Upon the reorganisation of the dictionary by Ali Kâşif el-Üsküdârî, vowel points were put on the words and Arabic proverbs were included along with Turkish explanations.²⁸⁴

2- Atra-bü'l-âsâr fi tezkireti urefâi'l-edvar: Esad Efendi indited this piece of work and dedicated it to Damad İbrahim Paşa, the Grand Vizier of the Tulip Era. This work comprises of the biographies of some musicians of the seventeenth century and the first quarter of the eighteenth century. Veled Çelebi İzbudak simplified and curtailed the book and published it in the School Magazine (Mektep Mecmuası) along with some additions. Moreover, Hüseyin Sadeddin Arel published it in the Musical Magazine with present day Turkish excluding the expressions that are not related to history. Esad Efendi, who was also engaged in music, recorded the biographies of many artists in this work and ensured that they are not forgotten.

²⁸³ For more information; Latif Beyreli, *Lehçetü'l- Lügat*, Master theses, (İstanbul: Marmara Üniversitesi Sosyal Bilimler Enstitüsü, 1988)

²⁸⁴ Doğan, "Esad Efendi" p.339.

3- Divan: His *divan*, five copies of which have been found in various libraries in Istanbul was analysed by Muhammet Nur Dođan and it is set out that the divan is comprised of five paises, seven odes, one *terkibibend*, one *müsemmen*, five *tahmises*, three *murabbas*, forty seven chronicles, 206 eulogies, thirty eight *nazıms*, fifteen verses, eleven *rubâîs*, fifteen couplets, nineteen lügazes and twenty five muammas (mysteries). Apart from the poems by Esad Efendi in his *Divan*, there are a number of his famous eulogies in Arabic, some of his *tahmis* poems in various hand-written publications and three eulogies in Arabic called "*Lâ-miyye*", "*Mîmiyye*" and "*Nûniyye*" in his own handwriting.

2. Interpretation Works: Risalatun nasriyye is the Turkish interpretation of the verses from the Holy Quran that are about "the help of the God and victory" and it was given by Esad Efendi to The Sultan Mahmud I as a gift. The interpretation of *Ayetül- Kürsi*, which was discovered by a research carried out by Mustafa Özel for the Islamic research magazine, is very significant for the Ottoman interpretation history. Some sources do not refer to any interpretation resources for Esad Efendi; they just indicate that he was engaged in the interpretation of the Holy Quran in general. According to Mustafa Özel this interpretation was published anonymously however, upon a new research, he compared these two pieces of work and prepared them for publishing. The interpretation has an introduction part written in a heavy language and style using both Arabic and Persian words. Esad Efendi indicates in this part that he indited this work upon the requests of some of his friends. However, as he suggests himself, the style and language of the interpretation is very heavy making it difficult to identify the place and date of its inditing.²⁸⁵

²⁸⁵ Mustafa Özel, "Şeyhülislam Esad Efendi'nin Ayetül- Kürsi Tefsiri", *İslam Araştırmaları Dergisi*, 2003, 10: p.81-105.

Moreover, Esad Efendi also interpreted certain verses of the Holy Quran. These are; interpretation of *Hulasatüt- Teybin Fi Surati Yasin*, interpretation of verses *Rabbena surah*, interpretation of *Ayetin- Nasr*, interpretation of *Ayeti Vel Kamera Kaddernahü* and interpretation of *Süratin- Nebe*. Interpretation of *Süratin-Nebe* is between the pages 1b-10b of the booklet number 56 in the *Hamidiye* section of Süleymaniye library. Each page includes 19 lines and almost all of the lines include nine words. The introduction part of the work indicates that it was written in dedication of Mahmud I.²⁸⁶

²⁸⁶ *Ibid*,

1. 11. Karahalilefendizâde Mehmed Said Efendi

Life: Kara Halilefendizâde Mehmed Said Efendi²⁸⁷ is the eleventh sheyhulislam of Mahmud I period. Although his date of birth is unknown, he is known to have been born in Istanbul. His father is Birgili Kara Halil Efendi who served as the Anatolian *Kazasker* two times and passed away in September 1711 (h. Şaban 1123) during his post as the Rumelian *Kazasker*. His father played an important role in the education of Kara Halilefendizâde Mehmed Said Efendi. After completing his madrassa education, he became a scholar. Mehmed Said Efendi served, starting from 1706 (h. 1118') as a scholar in İbrahim Paşa, Hoca Hayreddin, Dâvud Paşa, Sahn-ı Semân and Süleymaniye madrassas respectively. After being assigned as the Yenişehir *Bab Nâibi* following these posts, two years later Said Efendi became the Yenişehir Mevlevisi.

During the reign of Sultan Ahmed III, he was assigned as the *Kadi* of Bursa in 1728 (h.1141). When Said Efendi was a former Anatolian *Kazasker*, his plot and building in Fındıklı Quarter in Galata was passed on to someone else.²⁸⁸ Mehmed Said Efendi was the addressee for many problems in the regions where he served as the *Kadi*. He Took official initiative for the settlement of a problem regarding a Russian captive during his service as the *Kadi* of Bursa, according to an archive record dated R. 1155.²⁸⁹

²⁸⁷ At the end of searching of various catalogues at Ottoman archives of the prime minister's Office, totally 17 pieces documents had been discovered which are belonging to Mehmed Said Efendi. The documents which their subject directly interested about him career are less. Number of documents which have been in Ali Emiri's catalogue are; 9524, 9525, 1877, 4311, 17339, 18268, 19525, 19617, 20602, 21134, 20950, 20961 7022. Other documents of him are registered at Cevdet Evkaf's catalogue 26588, Cevdet Hariciye's catalogue 9122, Cevdet Maliye's catalogue 6952, Cevdet Maarif's catalogue 5955 with numbers.

²⁸⁸ BAO, Cevdet Maliye, Gömlek no; 6952.

²⁸⁹ BAO, Cevdet Hariciye, Gömlek no, 9122.

Later he was awarded with the title of *Kadi* of Mecca.²⁹⁰ In 1734 (h. 1147), he was commissioned as the *Kadi* of Istanbul upon a *Hatt-ı Hümayun*.²⁹¹ Although he was relieved of this position upon the expiration of his term of office, he was reassigned as the *Kadi* of Istanbul in 1739 (h.1152) as he was regarded to have understood the needs of the public very well and taken necessary actions and remained in this post for four years. Said Efendi was assigned as the Anatolian *Kazasker* on 11 February 1740 (h.13 Zilkade 1152). Upon the expiration of his term of office, he was relieved of duty in June 1741 (h.Rebîülâhir 1154). In November 1746 (h. Şevval 1159) he was awarded with the title of Rumelian *Kazasker* and on 28 March 1748 (h.28 Rebiyülevvel 1161) he was officially inaugurated in this position. Both of his services as *Kazasker* lasted for sixteen months each.²⁹²

Service as the Sheyhulislam: When his term of office expired as the Rumelian *Kazasker* and he was relieved of duty, he was assigned as the sheyhulislam within the same year, on 22 August 1748 (h.26 Şaban 1163) by Mahmud I replacing Esad Efendi. No separate governmental office was allocated for sheyhulislams in the Ottoman Empire during the eighteenth and beginning of the nineteenth century; they would perform their tasks at their own residences along with their servants. The residences of Sheyhulislams were generally in the districts around Fatih and Cağaloğlu. Fires broke out in some of these residences at various dates and some of them were burnt down. The Sultans built new residences to replace the burnt ones or awarded new one to console sheyhulislams. In 1749 (h.1163), the residence in Bahçekapı which belonged to Mehmed Said Efendi who had recently become the sheyhulislam, was completely destroyed by a fire which broke

²⁹⁰ "kaza-i Mısır-ı Kahire zümre-i mehadim-i fezail ruusumdan Bursa'dan mazul fazl-ı karardade Kara Halil Efendizâde Mehmed Said Efendi'ye inzimam-ı rütbe-i Mekke ile inayet ü tevcih ve Kudüs'ten mazul vali kaynı Mehmed Emin Efendi Bursa ve Seyyid Feyzullah Efendizâde Osman Efendi... kazalarıyla terfih olunup 40 adet müderrisin ittihaz-ı ruus-u humayun ile kabin ve herkes meşgul-i duayı daver idin oldular". (Subhi Efendi, *Ibid*, p.178)

²⁹¹ BOA, Ali Emiri, Gömlek no; 21134.

²⁹² Mehmet İpşirli, "Mehmed Said Efendi Halilefendizâde" *DIA*, Vol. 28, p.523.

out in the evening.²⁹³ As a consequence of this incident, as suggested by the Historian Şemdanizâde, the Sultan allocated a new residence for Said Efendi however he had lost all of his belongings and books.²⁹⁴

Mehmed Said Efendi did not have the chance to remain in his position as the sheyhulislam for long. He was deposed in 1750 (h. 27cemaziyelahir 1163) together with his son Abdurrahim Efendi who was the *Kadi* of Thessaloniki and was sent to Bursa. Five months after his deposal, Mehmed Said Efendi was assigned to a new post. The sources suggest that Kara Halilefendizâde Mehmed Said Efendi was dismissed due to his harsh tone which caused bad relations between him and the *ulama*, in addition to a feeling that he was engaged in irregularities.²⁹⁵ Mahmud I sent a *Hatt-ı Hümayun* to Seyyid Murtaza Efendi who he made the sheyhulislam to replace Mehmed Said Efendi and requested in particular that new arrangements be made regarding the irregular appointments which awarded positions to incompetent people. Mehmed Said Efendi remained as the sheyhulislam for nine months and twenty two days.

Examples of fatwas on various matters by Mehmed Said Efendi during his service as the sheyhulislam;

Hind sıhhatinde altun ve gümüşden masnu olan yüz miskal hullisini anası Zeyneb'e bila ecel üçyüz guruşa bey' ve teslim ve semeninden Zeyneb'i ibra edüb lakin Zeyneb ibrayı kabul etmese ibra-i mezbur sahih olur mu elcevab olmaz. (Mehmed Said) Bu suretde semen-i merkumdan nesne kabz olunmadan Hind ve Zeyneb

²⁹³ Akgündüz, *Şeyhulislamlık*, 134.

²⁹⁴ "Ve defterdar Behçet Efendi, ali konak binasını tekml ettikde, hüssad mal-ı miriyi itlaf ediyerek azl ve nefy ettirüp zimmet halifesi, memiş efendi defterdar oldu. Şeyhülislam Kara Halil Efendizâde Mehmed Said Efendi bahçe kapısında vaki sakin olduğu konaktan ateş zuhur ve hemen civaralırna zararı isabet etmeksizin muntafi oldu. Amma eşyadan ve kütübden ve tuhafdan bir şey halas olmadı". Şemdanizâde, *Mürî't- Tevârih*, p.148.

²⁹⁵ "Ve cumadelahire (mayısta) sheyhulislam Kara Halil Efendizâde Mehmed Said Efendi, gerçi fazıl ve alim lakin adetten ziyade mülazemet verüp fazla vusıya bakmayup paraya nazır olduğu için azl olunup Selanik kadısı olan kebir oğlu Abdurrahim Molla ile bile Bursa ya nefy olup. Sadr-ı Anadolu münfasıl zühd-ü takva ile maruf olup. Rumeli payesini iktisab eden Esseyyid Murtaza Efendi nasb olundukda. (*Ibid*, p.154)

müteferrika olsalar akd-i mezbur batıl olur mu? El cevab, olur. Bu suretde Hind ve ol hulliyi almadan fevt olsa sair verese ol hulliden hisselerini Zeyneb'den almağa kadir olurlar mı? El-cevab: olurlar ²⁹⁶

Zeyd, içinde mai cari olan mülk menzilimin suyu sekiz masaradır deyü Amr'a menzil-i mezbur ile ol suyu şu kadar akçeye bey ve kabz-ı semen idüp badehu menzili teslim itmeden ol su ahârın mülkü olduđu şeran sabit olup badel hümk ol su ahz olsunsa Amr beyi fesh idüp semen-i merkumu Zeyd'den istirdada kadir olur mu? Beyan buyurula!

El cevab: Allahü âlem olur.

Ketebehu el fakir Mehmed Said ufiye anh. ²⁹⁷

Demise: Mehmed Said Efendi was forced to reside in Bursa with his family after his short service as the sheyhulislam and passed away on 12 March 1755 (h. 28 Cemaziyülevvel 1168), about five years after his deposal. The information about the place of his tomb varies in the sources. Although one source suggests that his tomb is near Emir Sultan Mausoleum another record indicates that it is in Üftâde Mosque Cemetery. ²⁹⁸

Personality: The sources refer to Mehmed Said Efendi as a person with a harsh tone. The consensus on the reason for his deposal is that he was not on good terms with the *ulama*, and that he made assignments irregularly and unnecessarily. However, the sources also suggest that he remained as the *Kadi* of Istanbul for four years upon his reassignment for a second time thanks to his good performance and his good relation with the society of Istanbul. Moreover, the importance Mehmed Said Efendi attached to science is proven by the works he carried out in this field. He was a member of the science committee formed by Nevşehirli Damad İbrahim Paşa and was intrusted with an important task by the committee. Mehmed Said Efendi was a knowledgeable and just man however he was disliked due to his rudeness

²⁹⁶ Özcan, *Osmanlı Esnafı*, p.155.

²⁹⁷ İlmiye Salnamesi, p.425.

²⁹⁸ İpşirli, "Mehmed Said Efendi Halilefendizâde" p.523.

and rigidity. Thanks to his writing skills, he managed to be a distinctive figure in the fields of science and literature among his contemporaries. Many scientists were descendants of his family.²⁹⁹

Works: 1. Tercüme-i Şerhu'l-uyûn û Şerh-i Risâle-i İbn Zeydûn is the translation of the annotation indited by İbn Nübâte el-Mısırî for the book by İbn Zey-dûn (Istanbul 1257).

2. Tercüme-i Sülûân-ı Muta' is the Turkish translation of the book called *Sûlvânü'l-mutâ fî 'udvânî'l-etbâ* by İbn Zafer which is comprised of legends and stories. (Istanbul 1285).

3. Translation of Aynî Chronicle. Within the translation activities led by the efforts of Damad İbrahim Paşa who was the Grand Vizier of the Tulip Age, the Turkish translation of "târîhi ehli'z-zamân" by the commission has a very significant place. The part which depicted the events between the years 387-430 (997-1039) of this book was translated by Mehmed Said Efendi who was also a member of the commission. Although the introduction part of the copy registered in Topkapı Palace Museum Library which comprises of hadiths beginning with the *Halil Kıssası* (anecdote) until Yahya b. Zekeriyâ *kıssası* suggest that it had been written by Mehmed Said, it can be inferred from the content that it was not. The sources suggest that there is an interpretation by Mehmed Said Efendi; however they do not give sufficient information.³⁰⁰

²⁹⁹ *Ibid*, p.523.

³⁰⁰ *Ibid*, p.523.

1. 12. Feyzullahefendizâde Seyyid Murtaza Efendi

Life: Murtaza Efendi³⁰¹ was born in 1694 (h. 1106) in Istanbul. Seyyid Murtaza Efendi is the twelfth and last sheyhulislam of Mahmud I period. He is the son of Sheyhulislam Feyzullah Efendi who had been assigned as the sheyhulislam three times and was executed as a result of a riot, and brother of Seyyid Mustafa Efendi who is the sixth sheyhulislam of Mahmud I period. His father Feyzullah Efendi was very influential on Mustafa II. Exploiting this, he began to intervene in state affairs and assign his sons and relatives in high positions at very young ages. He even managed to get an ordinance from the the Sultan to ensure that his son Fethullah Efendi would replace him as the sheyhulislam, which was a first in the Ottoman history. His inappropriate actions and interventions on appointments and dismissals to expand his influence caused negative reactions. Already affected by the bad political and economic situation, the *ulama*, the soldiers and finally the people of Istanbul who were agitated by the rumours that Edirne would be made the capital of the Empire started a riot (1703).³⁰² As a consequence of this riot which is referred to as the Edirne Incident in the history, Seyyid Murtaza Efendi's father Feyzullah Efendi was killed in Edirne and his body was thrown in River Tunca. Murtaza Efendi remained unharmed during these events as he at the time very young. After this incident, all family members

³⁰¹ At the end of searching of various catalogues at Ottoman archives of the prime minister's Office, totally 41 pieces documents had been discovered which are belonging to Seyyid Murtaza Efendi. The documents which their subject directly interested about him career are less. Number of documents which have been in Ali Emiri's catalogue are; 472, 2606, 2649, 8521, 9079, 1197, 1852, 2607, 2608, 2872, 3208, 2872, 3208, 6826, 6918, 7094, 7095, 10361, 10367, 10371, 10378, 4395, 5198, 5421, 6724, 17046, 2985, 2727, 2728, 2729, 2730, 2731, 2732. Other documents of him are registered at Cevdet Evkaf's catalogue 18645, 27771, 27777, 27828, 28161, Cevdet Maarif's catalogue 5926, 6288, 6671, 7621, 8839 with numbers.

³⁰² Mehmed Serhan Tayşi, "Feyzullah Efendi" *DIA*, Vol. 12, p.527.

most probably including Murtaza Efendi were banished to Bursa and were not allowed to return to Istanbul until the year 1730 (h.1143).³⁰³

Murtaza Efendi was around nine years old when his father was killed. Although his father proved to be effective in his education until then, he received the most important part of his education from his father's friends. He became a scholar at the age of twenty two in 1725 (h. 1138) after receiving private lessons from Sheyhulislam Yenişehirli Abdullah Efendi. Murtaza Efendi served as a scholar in many madrassas and began to advance within the scholar organisation degree by degree. After graduating from Galata institution Murtaza Efendi received first the *Kadi* of Mecca title and then the *Kadi* of Istanbul title. On 19 July 1741 (h.5 Cemaziyülevvel 1154) he replaced Dürri-zâde Mustafa Efendi as the *Kadi* of Istanbul.

His father Feyzullah Efendi was very active during his service as the sheyhulislam; although his practices were not welcome by certain people, some of his activities proved to be very significant for the Ottoman Empire. In particular, the madrassa and the library he had built in 1700 had great scientific value. The responsibility regarding this piece of work which managed to last until present day belonged to a foundation in the Ottoman Empire. An archive record dated 1745 (h. 29 Ramadan 1158) suggests that all foundation affairs of this madrassa and library were undertaken by Feyzullah Efendi's son Seyyid Murtaza Efendi.³⁰⁴ This establishes the bounds between the aforementioned foundation and Murtaza Efendi. Following his service as the *Kadi* of Istanbul, on 4 December 1747 (h.1 Zilhicce 1160), he was assigned as the Anatolian *Kazasker*. Among the archive records, we can see his signature on the documents he signed during this assignment. In the Ottoman Empire, *Kazaskers* were also accountable for various affairs of foundations. An example of this is the signature of a document regarding an

³⁰³ Tahsin Özcan, "Seyyid Murtaza Efendi" *DIA*, Vol. 37, p.72.

³⁰⁴ BOA, Cevdet Maarif, Gömlek no; 7621.

issue about the lessons taught in the foundation of his father, Feyzullah Efendi who was one of the former sheyhulislams.³⁰⁵ Upon completing his service as the Anatolian *Kazasker*, Murtaza Efendi now almost met all the prerequisites for reaching the position of sheyhulislam. The only position between him and becoming a sheyhulislam was the position of Rumelian *Kazasker*. Finally Murtaza Efendi was commissioned as the Rumelian *Kazasker* in November 1748 (h. Zilkade 1161).

Service as the Sheyhulislam: When Mahmud I deposed Karahalilzâde Mehmed Said Efendi he wanted to make innovations within the scholar organisation which had become a source of complaints. He planned to reorder this organisation which he deemed distorted upon a new sheyhulislam appointment. In this context, Sultan Mahmud considered Seyyid Murtaza Efendi who had just become the Rumelian *Kazasker* and deemed him appropriate for the position of sheyhulislam.³⁰⁶ Seyyid Murtaza Efendi was assigned as the sheyhulislam in June 1750 (h. 28 Cemaziyelahir 1163-4) replacing Mehmed Said Efendi. His predecessor was dismissed due to the favouritisms he made and the excessive number of incompetent people he assigned in important positions. Mahmud I was primarily interested in to solving these problems of the institution of sheyhulislam. He ordered that the appointment process be amended and corrected and that people appointed as scholars and *mülazıms* have the necessary qualifications. To this end, he sent a hattı hümayun to the new Sheyhulislam Seyyid Murtaza Efendi.³⁰⁷ Murtaza Efendi had to take office as the sheyhulislam with such an important responsibility. He remained in his position as the sheyhulislam for a long period of time compared to his predecessors within the Mahmud I period and

³⁰⁵ BOA, Cevdet Maarif, Gömlek no; 6288.

³⁰⁶ Uzunçarşılı, *Osmanlı Tarihi IV/I*, p.480.

³⁰⁷ İzzi, *Tarih-i İzzi*, p.227.

we can see his signature on the *kadi* appointments he made to many privileged cities within the Ottoman Empire.³⁰⁸

Seyyid Murtaza Efendi served as the sheyhulislam for four years seven months and twelve days.³⁰⁹ The sources suggest that he managed to remain in his position for such a long time as he acted in accordance with the conditions of the empire. It is indicated that Mahmud I heard the rumours about the Darüssade Ağa Moralı Beşir Ağa who committed bribery and favouritism within state offices, insulted viziers and other state officials and caused great distress within the Empire. Mahmud asked Murtaza Efendi in whose morals and justice he trusted about the rumours and received the answer "su-i halini işitiriz" (I heard about his misconduct).³¹⁰ Mahmud I must have been satisfied with Seyyid Murtaza who he assigned during the last years of his reign as he did not depose him and kept him on duty longer than most of the sheyhulislams he had previously appointed. In addition, Murtaza Efendi tried to perform his task the best way he could in order not to lose the trust of the Sultan. He took many actions to heal the corrupted scholar organisation, though despite this he was unable to prevent the favouritism for the children of high rank *ulama* families.³¹¹

The sheyhulislams would from time to time talk to scholars and sometimes they would be present at the scholar examinations to review the competency of the candidates. Müstakimzâde Sadettin Efendi, the writer of *Devhatü'l Meşayih*, appeared before Seyyid Murtaza Efendi during an examination in 1167/1748 to become a scholar and according to Müstakimzâde Sadettin Efendi, although he was competent in every aspect he failed the examination as his beard was not sufficiently abundant and therefore he was not

³⁰⁸ BOA, Cevdet Adliye, gömlek no: 5172.

³⁰⁹ Danişmend, *Kronoloji*, p.141.

³¹⁰ Özcan " Seyyid Murtaza Efendi" p.72.

³¹¹ Uzunçalışlı, *Osmanlı Tarihi*, p.52.

recruited as a scholar.³¹² Murtaza Efendi was still serving as the sheyhulislam when Mahmud I passed away on 14 December 1754. The sources suggest that during his service as the sheyhulislam, he performed his duty as necessary and did not commit any activities that would require his dismissal. However, he was not present at the funeral of Mahmud I and the enthronement ceremony of Osman III due to his bad health which stemmed from his old age. As a consequence, Murtaza Efendi could remain in his position only for one month during the reign of Osman III and was dismissed upon the order of the new the Sultan.

Examples of fatwas on various matters by Seyyid Murtaza Efendi during his service as the sheyhulislam;

Zeyd, mütevellisi olduğu vakfın galesinden şu kadar akçe-yi bi gayrı hakkın kendi mesafirine safla itlaf etdikden sonra zamin olmadan Zeyd fevt olsa yerine mütevellisi olan Amr meblağı mezburu tereke-i Zeyd'den tazmin idüp vakf için hıfza kadir olur mu? Beyan buyurula.

El cevab: Allahu âlem, olur.

Ketebehu el- fakir Es seyid Murtaza ufiye anh.³¹³

Demise: Murtaza Efendi Rested in his residence in Istanbul after his deposal and passed away in 1757. His tomb is next to his mother's which is right next to the left wall of Ebu Eyyup El- Ensari Mausoleum in Eyüp.

Personality: Seyyid Murtaza Efendi is described in the sources as a person who feared God, was fond of praying and had a honourable, complacent and morally justified nature. He was contented with his salary and did not get any allowance, as he had a sufistic personality.³¹⁴ Mahmud I trusted Seyyid Murtaza Efendi and asked his opinions for solving some problems. As Şemdanizâde suggests in his book, the The Sultan Mahmud I asked

³¹² Akgündüz, *Şeyhülislamlik*, p.111.

³¹³ İlimiye Salnamesi, p.426.

³¹⁴ Akgündüz, *Şeyhülislamlik*, p.133.

Sheyhulislam Seyyid Murtaza Efendi to confirm the truthfulness of the rumours about Hafız Beşir Ağa who was the Harem.³¹⁵

Murtaza Efendi, who was referred to with title "Seyyid" as he came from the family of Husayn ibn Ali, is described as an honourable, merciful, complacent person known for his fear of God, piety and morals. Murtaza Efendi's daughter Azize Hanım was married to Sheyhulislam Dürrizâde Mehmed Ataullah Efendi. Some of their grandchildren served as *kadis* and scholars.³¹⁶

Works: "He is known for his dialectic dictionary, interpretations of Yasin surah and *Ayetü'l Kürsi*, a *nazire* (parallel poem) for *Zemahşeri's El-Mümini'z-Zeheb*, a piece of work in the style of *Isfehani* by Abdülmü'min, a *Bülbülname*, a tezkire-i hanedegan and many eulogies".³¹⁷

³¹⁵ See footnote, 64.

³¹⁶ Özcan, "Seyyid Murtaza Efendi" p.72.

³¹⁷ İlimiye Salnamesi, p.424.

CONCLUSION

This work on the sheyhulislams of Mahmud I period primarily reviews the institution of sheyhulislam within the Ottoman Empire. In this context, it addresses the emergence of the institution of sheyhulislam in a form that is different from other Islamic countries and the way it evolved as an idiosyncratic entity within the Ottoman Empire. It has been also underscored that the aforementioned institution formed by the Ottoman Empire since its foundation gained a different momentum when the central structure of the empire reached its peak and in certain periods. It came to a climax in terms of strength with a number of sheyhulislams. As each period has its respective peculiarities, this work which provides an overall review includes a summary of the working conditions of sheyhulislams, their co-workers, their status within the state, their salaries, appointments, dismissals and demises.

Within the framework of the dissertation, a distinct chapter for the Mahmud I period has been required. In the chapter commencing with the period right before the enthronement of Mahmud; the events in the Ottoman Empire (between the years 1730-1754) have been discussed. This part was needed considering the subject of the foregoing dissertation. The political and social structure of the empire have been analysed with an overall perspective and in this context, the 24-year reign of Mahmud I has been addressed by giving a priority to his process of enthronement. The point which has been highlighted in this part is that the Sultan who came to throne following the riot had to pay the price for this process. Although Mahmud I was compelled to rule the country along with a group of rebels during his first days as the the Sultan, he managed to solve this problem without delay. He also had to deal with international matters which had not been settled before his enthronement. He had to fight with strong countries of the time such as Russia, Persia and Austria for a long time and finally managed to conclude the wars thanks to which Mahmud I gained a peacefull period

during his reign. He pioneered many innovations by supporting scientific activities towards the end of his rule. The chapter on the Mahmud I period also endeavours to depict the personal aspects of Mahmud I, within the framework of the information obtained from the sources.

Addressed within the scope of its original subject, the dissertation looks into twelve sheyhulislams who were commissioned in the highest position after the Grand Vizier in the Ottoman Empire between the years 1730-1754, which consists of a twenty four year period in the eighteenth century and who had a say on the government of the empire as owners of such a high authority. Another perspective, on the other hand, reveals that these people who are regarded as the representative of the eighteenth century *ulama*, had distinctive statuses by virtue of their families. In this part which addresses the original subject of the dissertation, each sheyhulislam has been analysed independently in a chronological order. Supported with archival sources, the dissertation is enriched by the documents regarding the appointment and dismissal of sheyhulislams, their respective fatwas, and decisions on their careers. Examples of fatwas of that period are also included in the study thanks to two available fatwa publications.

This part of the study commences with the first sheyhulislam of Mahmud I period, Mirzazâde Şeyh Mehmed Efendi. Mirzazâde Şeyh Mehmed Efendi had become the sheyhulislam during the Patrona Riots, shortly before the enthronement of Mahmud I and he put his signature on certain fatwas which affected the course of the riot. However, after a while, he did not want to remain in this position any more due to his old age and he retired to rest when his request was accepted. The second sheyhulislam was Paşmakçızâde Abdullah Efendi. He served as the sheyhulislam when the empire was busy with war policies. Paşmakçızâde was unable to get the necessary support from Mahmud I as a consequence of the tough period they were going through, and was relieved of duty after a short while as he also could not get

along with the *ulama* of the time. Damadzâde Ebul Hayr Ahmed Efendi, who was assigned as the sheyhulislam replacing Paşmakçızâde, was on the other hand a leading member of the *ulama* and frequently participated in the official meetings of the empire. Damadzâde was profoundly active during Patrona Riot, but caught the attention by the *ulama* due the appointments he made by favouring the people close to him during his service as the sheyhulislam and therefore was relieved of duty after one year and seven months. Mahmud I encouraged scientific activities but was unable to find the sheyhulislam he was looking for during the early years of his rule. However, he was substantially satisfied with Ebu İshak Efendi who he appointed as the forth sheyhulislam and he established a sound relation with him. Mahmud I even rewarded him a palace as a sign of his appreciation. İshak Efendi who passed away during his service as the sheyhulislam is a prominent scientist of the eighteenth century. He has a distinct place among the Ottoman sheyhulislams and he has been analysed along with his background as a poet and his works. The fifth sheyhulislam Dürri Mehmed Efendi is known for his attitude of favouring his family members within the Ottoman *ulama*. Dürri Mehmed Efendi who is criticised by the sources for his cunningness and favouritism for his family members also fell from the grace of Mahmud I and was unable to keep his position as the sheyhulislam. Seyyid Mustafa Efendi who replaced Dürri was not overshadowed by his father Feyzullah Efendi and managed to be the sheyhulislam who remained on duty for the longest time in that period, thanks to the appreciation of Mahmud I. Seyyid Mustafa Efendi who remained in his office for over eight years, performed many activities in many fields. He was particularly interested in healing the corrupted parts of the scholar organisation in line with the request of the the Sultan. He was the second sheyhulislam who passed away during his term of office. Another figure which comes to the forefront thanks to his knowledge and excellence among the twelve sheyhulislams, who are all distinctive, is

Pirizâde Mehmed Sahib Efendi: the seventh sheyhulislam of the period. Pirizâde did not come from an *ulama* family but managed to be prominent thanks to his peculiar characteristics and reached the highest position within the scholar organisation after quickly advancing in terms of degree despite being the son of a soldier. However he was unable to remain in this position for a long time. Among the sheyhulislams of the period, Hayatizâde Mehmed Emin Efendi who is known for his background as a poet and a scientist was engaged in medicine. He served as the supreme doctor (*hekimbaşı*) in the Ottoman Empire for a long time and he performed this family profession in the best way. He was deemed appropriate for the position of sheyhulislam replacing Pirizâde, however he was relieved of duty within six months. Hayatizâde was engaged mostly in the European issues which intensified day by day, during his short service of six months as the sheyhulislam.

Mahmud, who had completed half of his reign by this time, did not drag the Ottoman Empire into unnecessary adventures thanks to his pro-peace policies and made an effort to achieve peace throughout the country. He constantly kept those he had appointed under supervision and immediately relieved them of duty where he deemed necessary. Zeynelabidin Efendi, who had a Seyyid origin and had served as the *nâkibüleşraf* in the Ottoman Empire for a while, was the ninth sheyhulislam of Mahmud I period. Nevertheless, as the health conditions of Zeynelabidin Efendi who had served as a public servant for long years deteriorated due to his old age, he was relieved of duty after only seven months, due to his illness. The tenth sheyhulislam within this study is Mehmed Esad Efendi who was a valuable member of the Ebuishakefendizâde family. Esad Efendi who is known for his background as a poet, served as the sheyhulislam for a very short while and his service as the sheyhulislam is dominated by his identity as a poet. Moving towards the end of Mahmud I's rule, we see Mehmed Said Efendi in the position of sheyhulislam, who is the son of a former Anatolian *Kazasker*.

Mehmed Said was appointed as the *Kadi* of Istanbul for two times as he was well aware of the needs of the public and took the necessary actions to this end. However, as the sources suggest, he could remain in his position as the sheyhulislam only for about ten months since he had a hard tone and was unable to get along with the *ulama*. Feyzullah Efendi's younger son Murtaza Efendi was the last sheyhulislam appointed by Mahmud I. Murtaza Efendi ranked second after his elder brother Seyyid Mustafa among the sheyhulislams of this period in terms of length of service as he served for about five years. He was not deposed by Mahmud I and witnessed the enthronement of Osman III.

These sheyhulislams whose original responsibility was to Grant fatwas were accountable for answering the questions by anyone – from an ordinary citizen to the the Sultan – and undertook the responsibility of many other tasks in the fields of law and religious affairs. This dissertation has addressed the sheyhulislams who took office in a very important 24 year period of the Ottoman Empire in accordance with the records of the historians who are their contemporaries. It bears the peculiarity of being a first within the field of academic dissertations as it has discussed the sheyhulislams along with the official documents and fatwas signed by them.

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Cevdet Evkaf Tasnifi; 27315.

Cevdet Hariciye Tasnifi; 9122.

Cevdet Maarif Tasnifi; 7621, 6288, 3144.

Cevdet Maliye Tasnifi; 6952.

Cevdet Tımar Tasnifi; 5235.

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APPENDICES

1. Mirzazâde Sheikh Mehmed Efendi Mosque in Üsküdar.



2. Mirzazâde Sheikh Mehmed Mosque Minaret



3. Insider's View in Mirzazâde Sheikh Mehmed Mosque



4. The lodge of the Sheikh Murad Efendi in Eyyüp



5. The Yard of Sheikh Murad Efendi Lodge



6. The Madrassa in Sheikh Murad Efendi Lodge



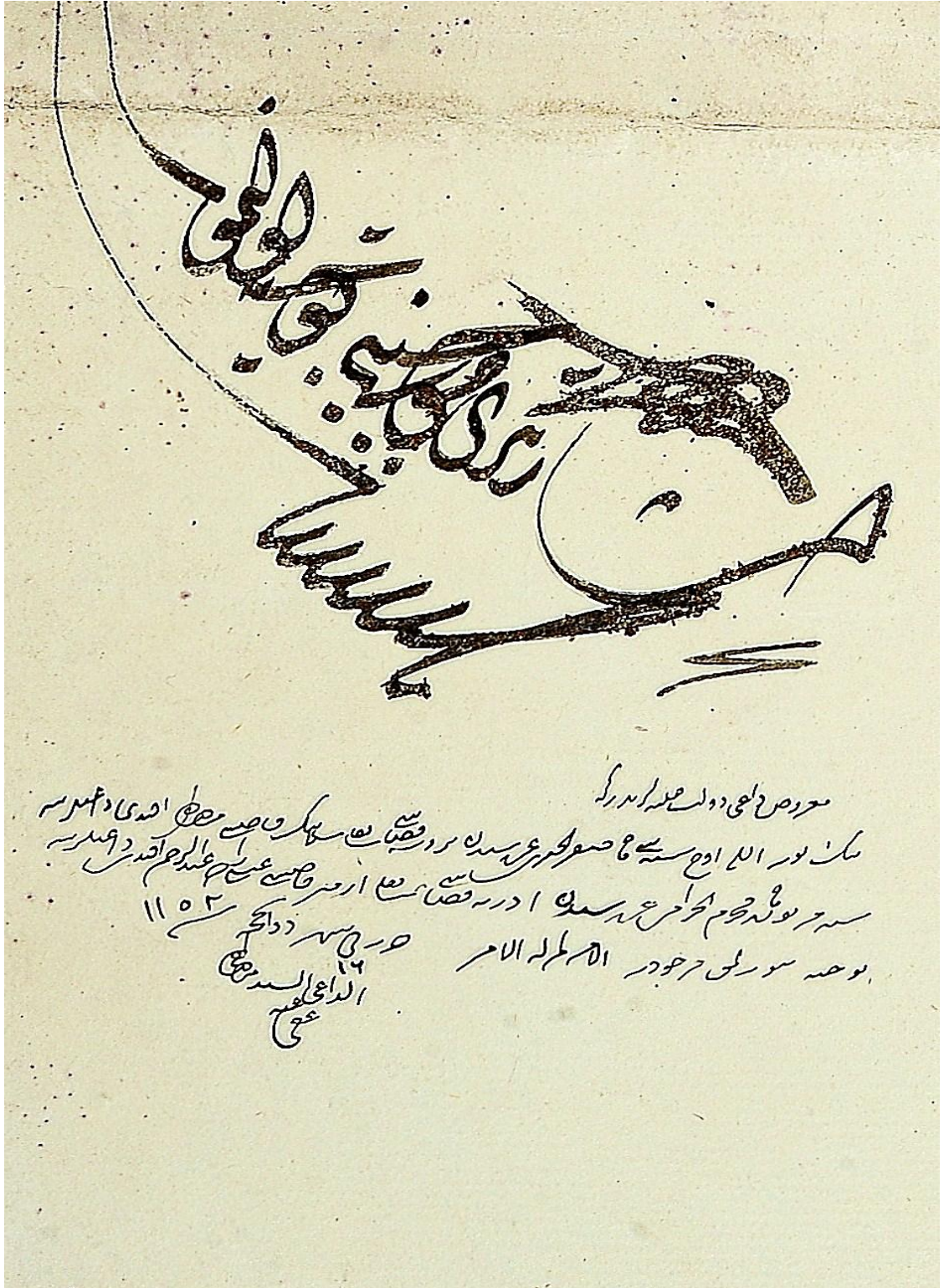
**7. In the Lodge along with some family members of Damadzâde
Ebul Hayr Ahmed Efendi's tomb**



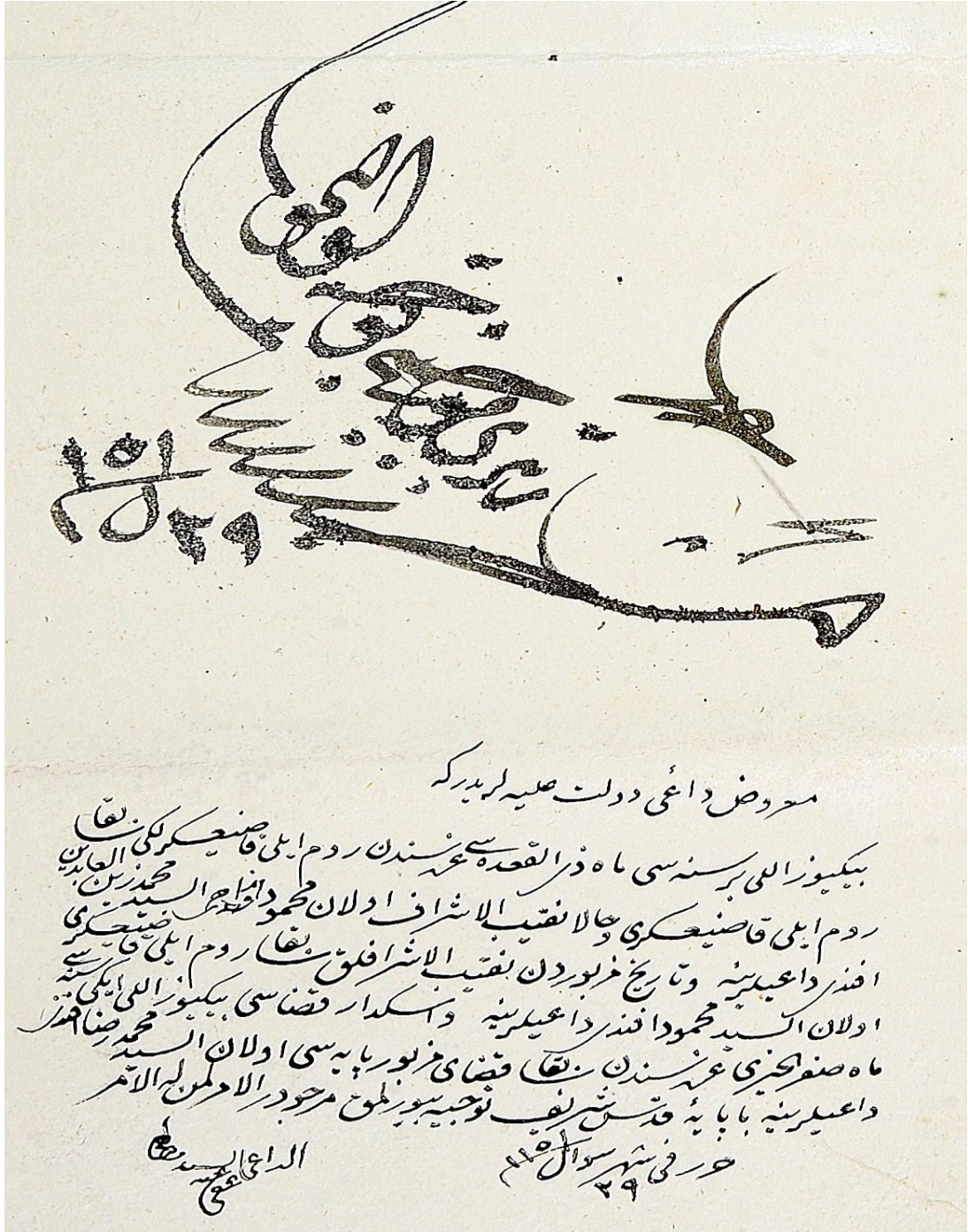
8. The Tombs of Ebu İshak İsmail Efendi and his sons Ebu İshak, Mehmed Esad Efendi in the İsmailağa Mosque



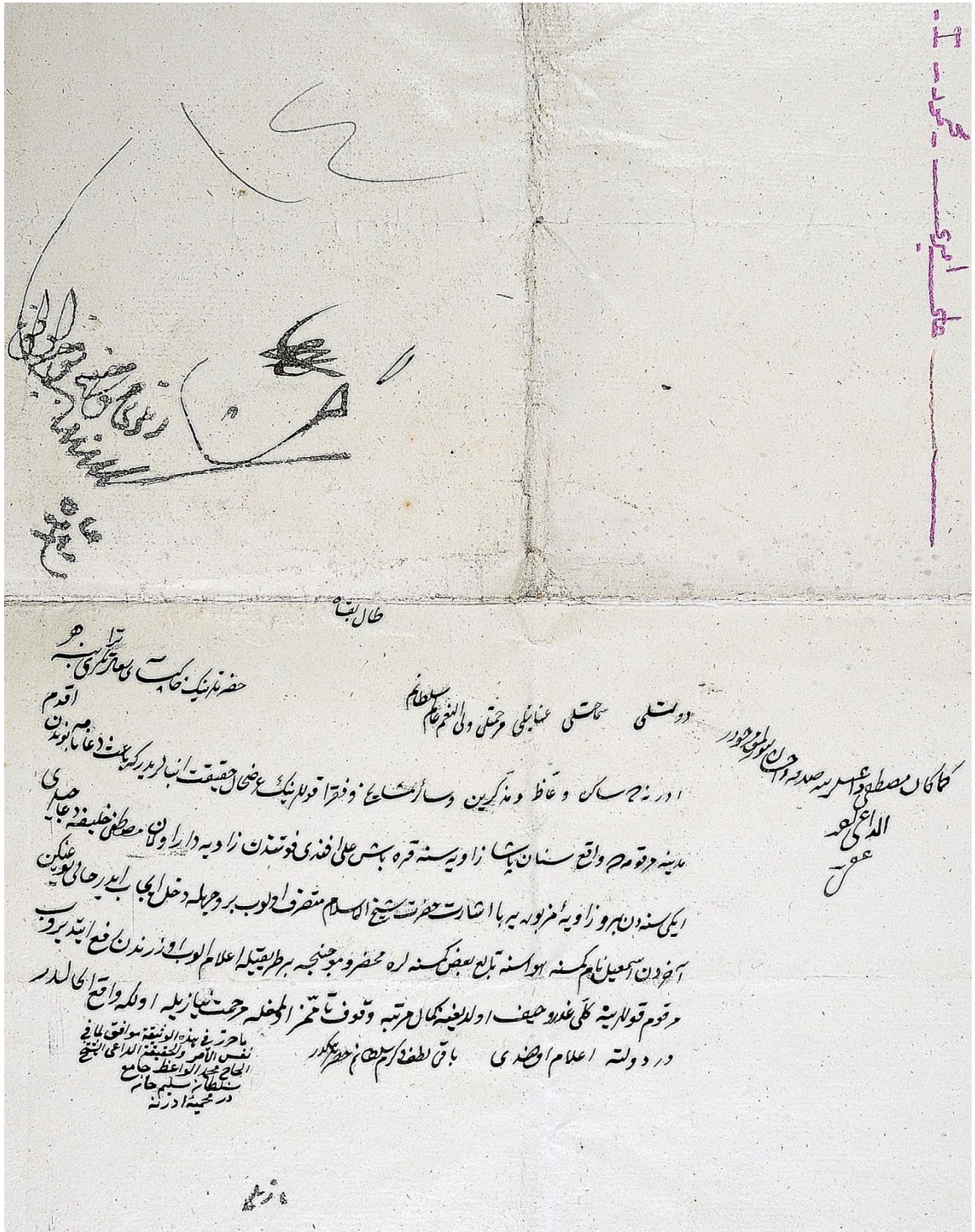
10. Ali Emiri Catalogue Gömlek Number; 6820 "The Document about appointment on kadı at Suriye and Edirne in 1151 granted by Seyyid Mustafa Efendi."



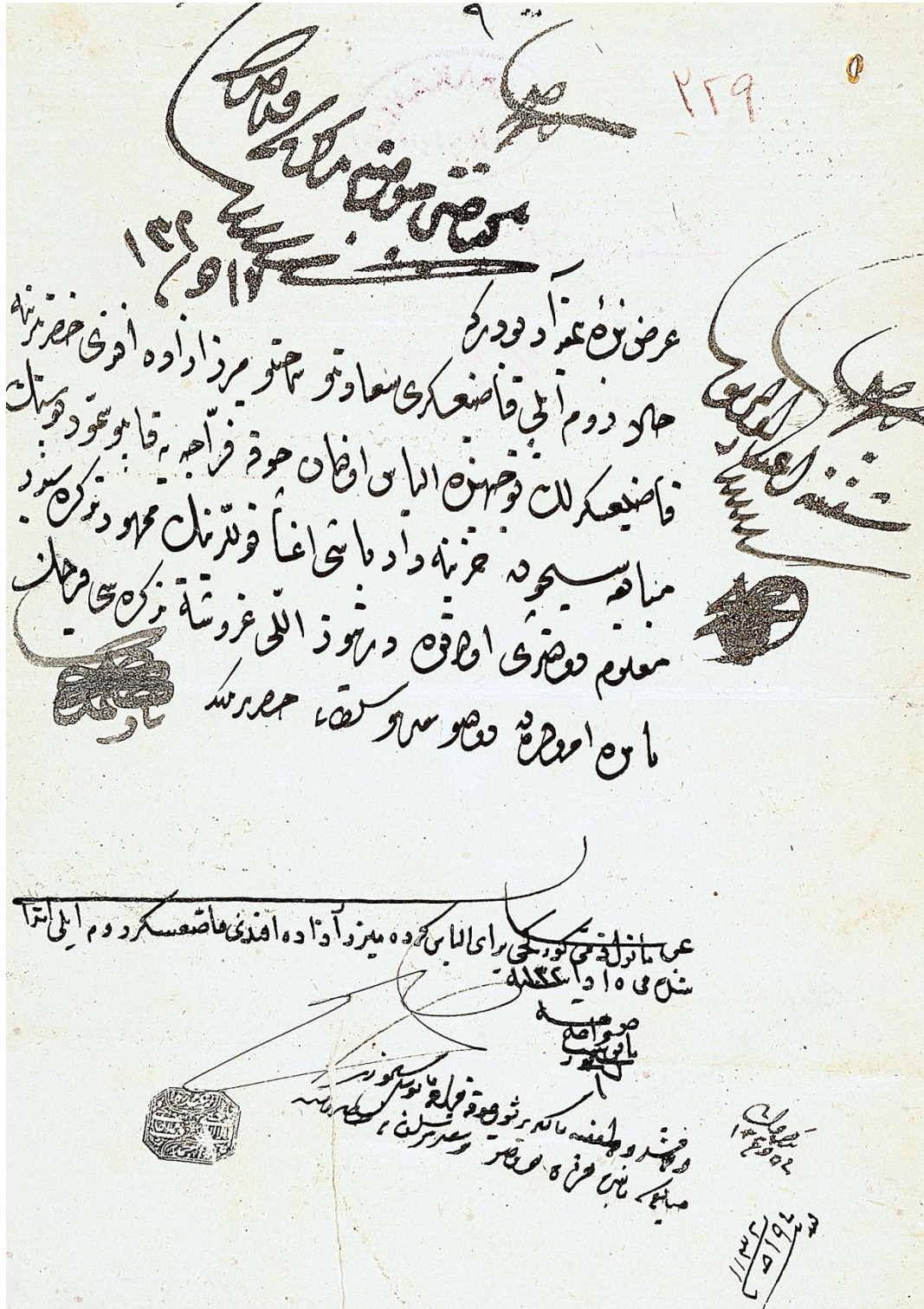
11. Cevdet Adliye Catalogue Gömlek Number; 559 "Zeynel Abidin Efendi was reassigned as the Rumelian *Kazasker* in 1738 (h. 29 Şevval 1151) by Sheyhulislam Seyyid Mustafa Efendi and his position as the *nâkibüleşraf* was granted to Es Seyyid Mahmud Efendi who Seyyid Mustafa Efendi replaced as the Rumelian *Kazasker*."



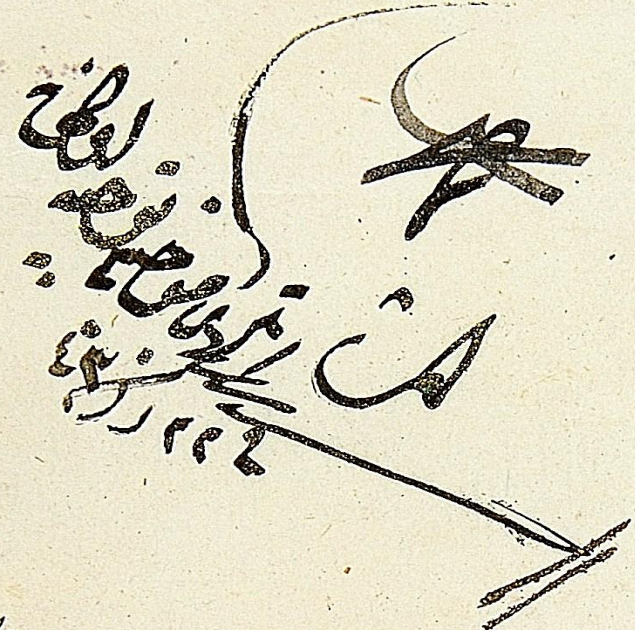
12. Ali Emiri Catalogue Gömlek Number; 5648 "The Document about appointment on zâvidar in 1145 granted by İshak Efendi.



13. İbnül Emin Hilat Gömlek Number; 329 "The document about appointment of Rumelian kazaskeri Mirzazâde Efendi."



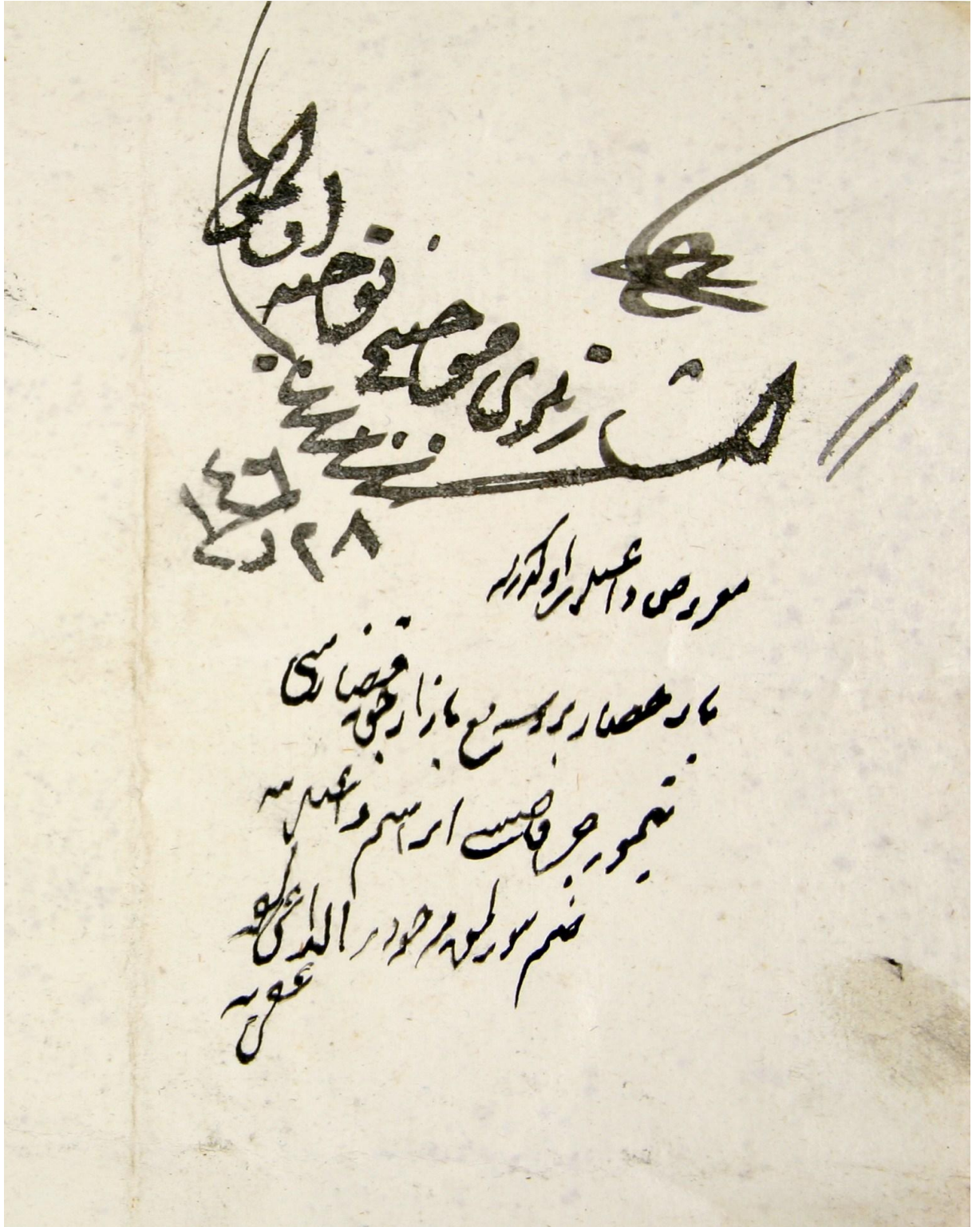
14. Cevdet Tımar Catalogue Gömlek Number; 5235
 "Mirzazâde Şeyh Mehmed Efendi performed *kadi* appointments to Aleppo, Manisa, Kayseri, Bosnia and Konya although he had been the sheyhulislam only for four days."



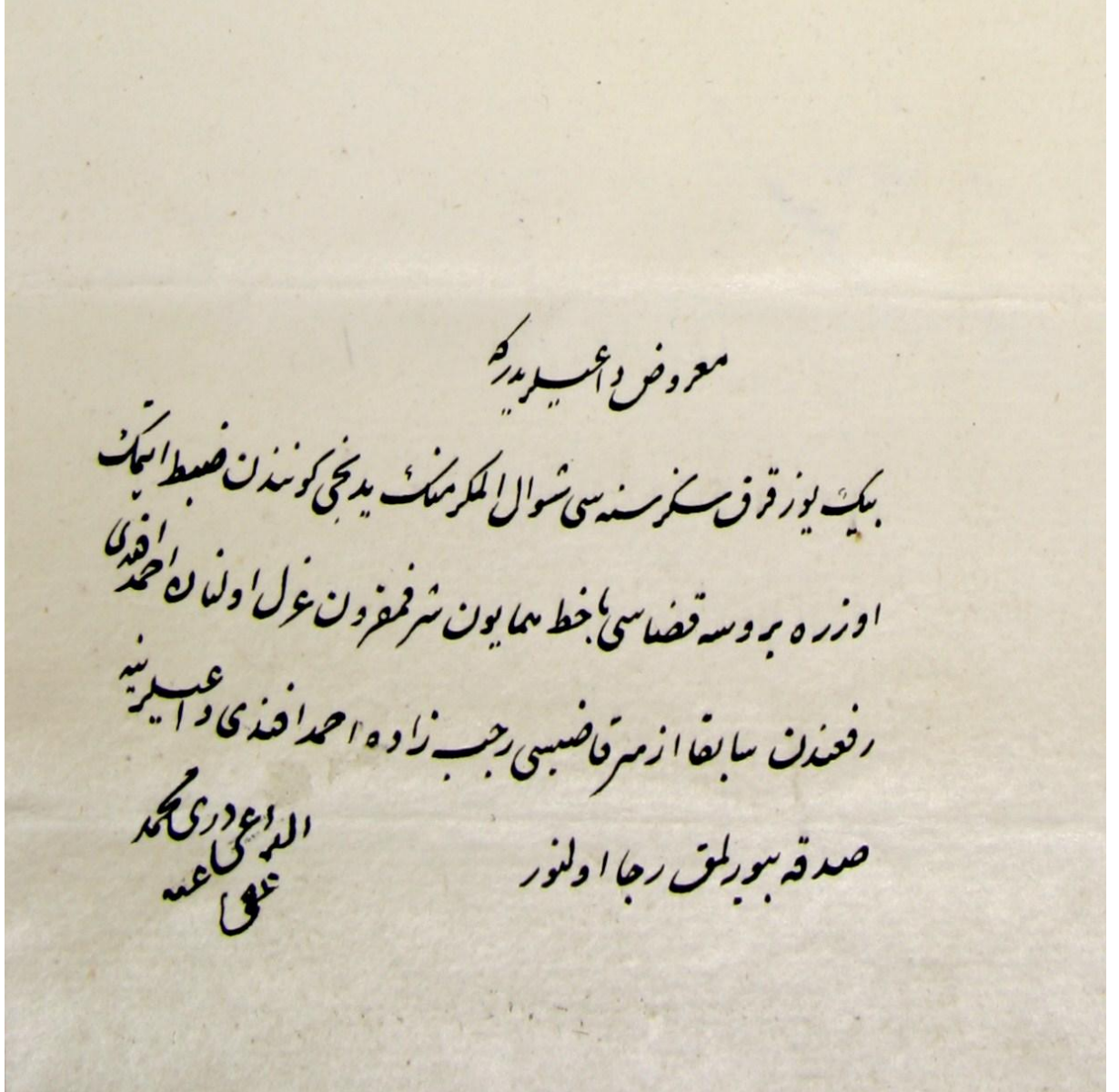
مودع دا محمد بر که
 بدسته مبارکه که جا در الال و لیس غره سندن حلب قصه سر سلی بنیه مد لیس احمد قصه سر سلی بنیه
 جا در الال و لیس غره سندن معدسا قصه سر قیصریه احسان اولی ان نغان افندریه دیار بکر یایه
 دینه تاریخ فروردن قیصریه قصه سر صوفیه دن مغزول فیض ابد افندریه و لیس بنیه
 تاریخ فروردن زال پاش مد سر مصطفی افندریه و دینه تاریخ فروردن قیصریه
 ساقا قیصریه قاضی علیه الرحمن افندریه قوجیه بیور ملن مین قرعان حضرت ولی الامر

العصر محمد
 عو عیبه


15. Cevdet Adliye Catalogue Gömlek Number; 3598
"Sheyhulislam Damadzade Ahmed performed *kadı*
appointments to Yarıhisar and Pazarcık."



17. Cevdet Adliye Catalogue Gömlek Number; 2720 "The most distinctive example of *kadi* assignment during the term of Sheyhulislam Dürri Mehmed Efendi is the document regarding the assignment of Ahmed Efendi, the former *Kadi* of Izmir as the *Kadi* of Bursa."



18. Cevdet Adliye Catalogue Gömlek Number; 1305 "The following is an incident from the time of Dürri Mehmed Efendi as the sheyhulislam: The Voivodina of Uşak, acting together with the *Kadi*, raided the house of several members of the Saraç fellowship; killed two people and attempted to abort four children."



مؤسسہ دارالعلوم علی محمدی
 الداعی ابراہیم
 علی محمدی

سید محمد رفیع

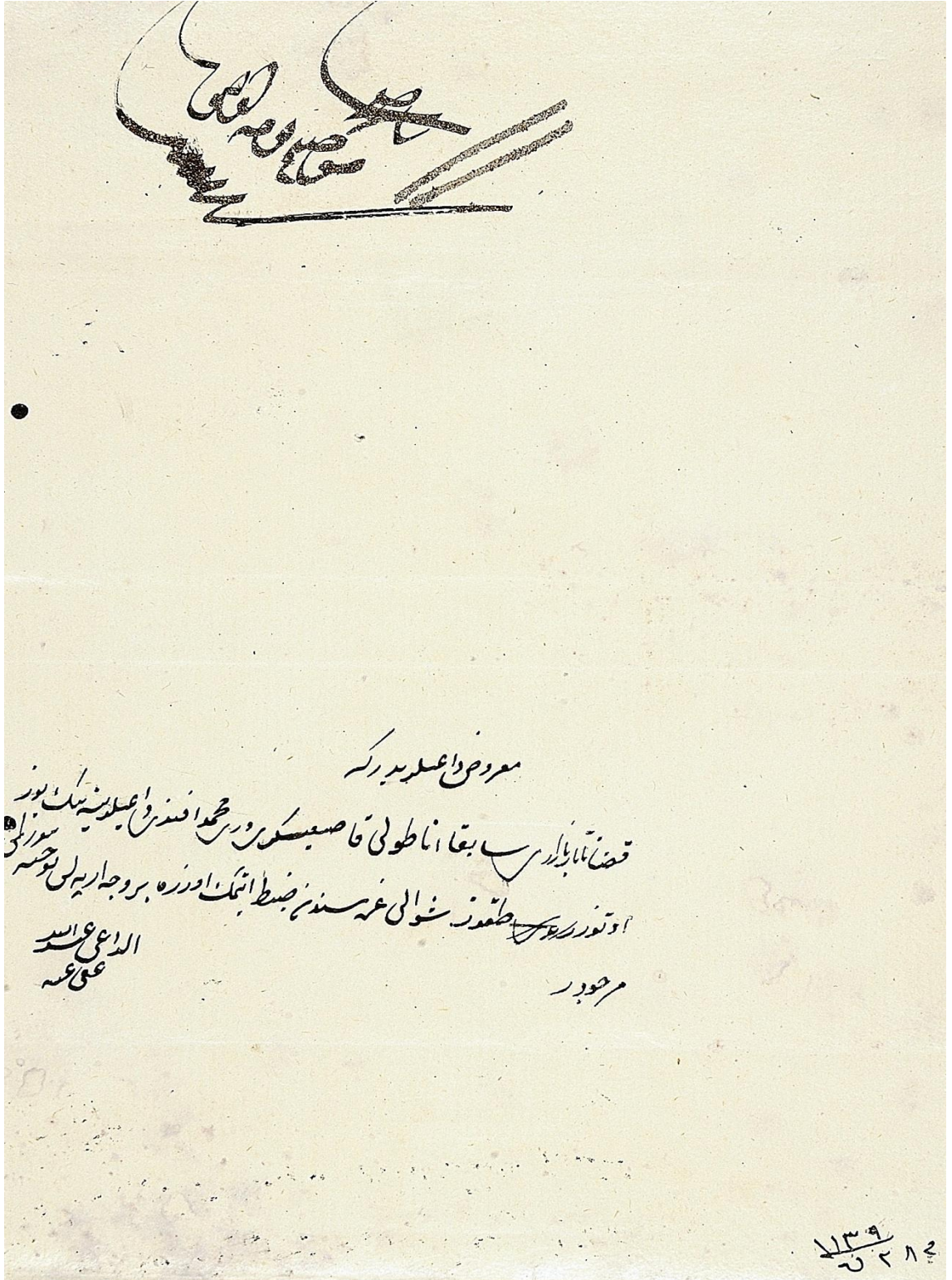
عنایتی طاہری رحمتی

حضرت صاحب اولاد
 بوفوق کورعت و قضا سنده ساکن سراچ چھانندن اولوب کندی حال لرین ایلہ مقید و برحق و بتجدید
 بیخبرک حال عتاق و یوه جم سرا اولان ابراهیم غا بوفوق اولورندن حجر و جلب مال سودا سله باشه بیخبر
 اشقیای جمع و مدینه فریورہ قاضی علی بیکدل و بیکت و سردارینز و حق کند و بی بیجیت ایتدروب بوجیک
 اولرینزی باہوب مالک اولدینغ اموال و اشیا فری نہب و غارت و ایکی نفر اولرینزی قتل و درت تریز
 حامل وضع صل ایروب بونک اشالی ظلم تقدیرینک نہایت اول اولخل احوالینر دیکر کون اولرینغده خاک سر
 عرضا کہ اجتر اولندر عامہ مخالفا نہ منبول اولان لطف کرسدن نزن و خود رکہ حال کونا ہینہ نابہ سولم
 مہا شرتیلہ احضار و حجاج و لنتوج با بنہ اشاست علیہ لرسنیا زیدہ عرضا کہ جبارت اولندر ساقی (نصف دوم)

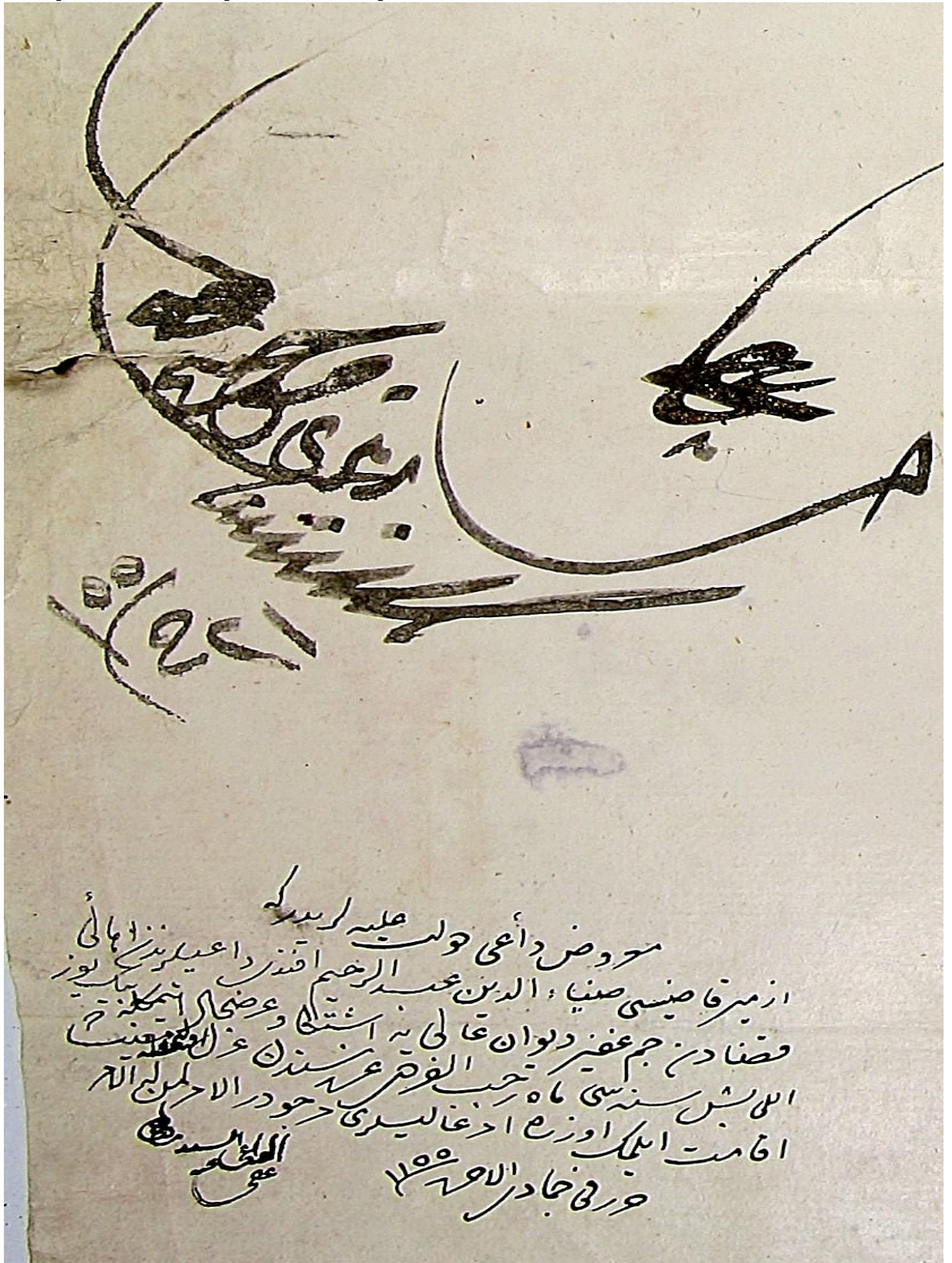
اخذم سید محمد حضرت نکر

عواد سراچ

19. Cevdet Adliye Tasnifi Gömlek; 2123 "In H. Z 1139 Tatarpazarı was granted to Dürri Efendi as the former Anatolian Kazasker."



22. Cevdet Adliye Tasnifi Gömlek; 1832 "According to the document Seyyid Mustafa Efendi dismissed Ziyaeddin Abdürrahim Efendi, the Kadi of İzmir, due to the complaints by the public and sent him on exile in Manisa in 1742 (h. 29 Cemaziyelahir 1155) ."



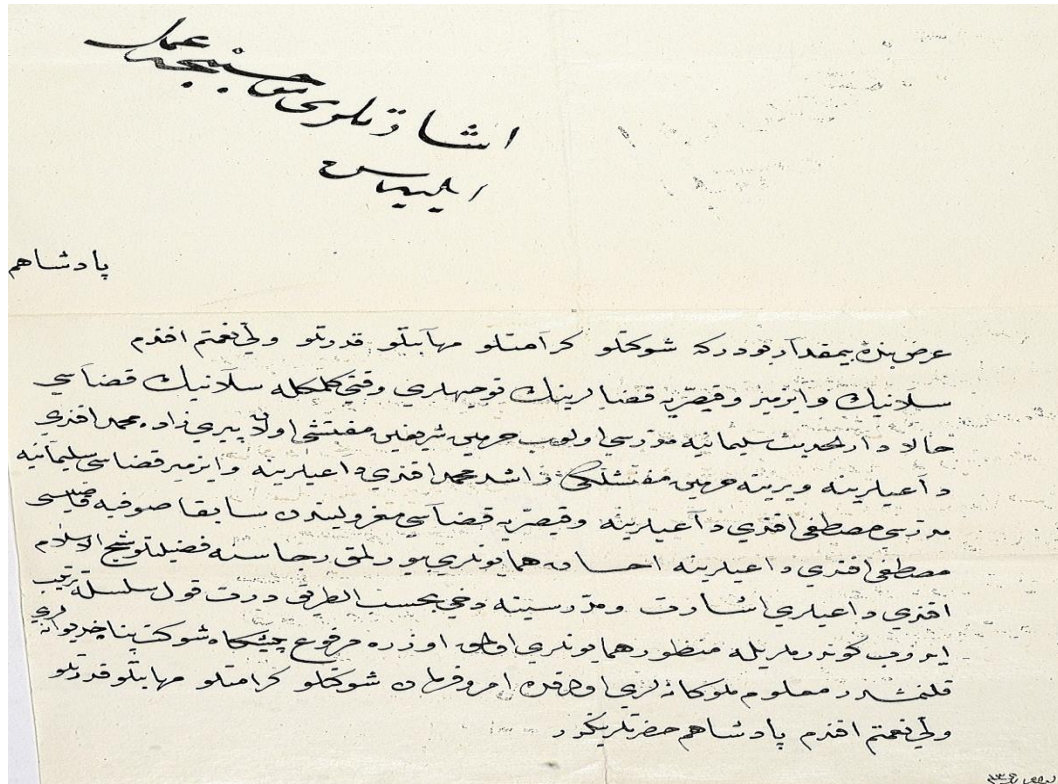
23. Cevdet Adliye Catalogue Gömlek Number; 3545

"Sadrazamın ilmiye tevcihiyle ilgili telhisi padişahın işaretleri mücibince amel eylesin ibareli Hatt-ı Hümayunu.

"İşaretleri mücibince Amel eylesin

Padişahım

Arz-ı bendelerininidir ki şevketlü kerametlü, mehabetlü, kudretlü velinimetim efendim Selanik ve İzmir ve Kayseri kadılıklarının tevcihlerinin vakti gelmekle Selanik kadısı hala darül hadis-i Süleymaniye müderrisi olup Haremeyn-i şerif müfettişi olan Pirizâde Mehmed Sahib dailerine ve yerine Haremeyn-i şerif müfettişi Raşid Efendi dailerine ve İzmir kadısı Süleymaniye müderrisi Mustafa Efendi dailerine ve kayseri kadısı malullerinin sabık ... kadısı Mustafa Efendi dailerine ihsanı hümayunları buyurulmak ricasına faziletli sheyhulislam efendi daileri işaretleri ve müderrisine dahi ... Tertib edib göndermeleriyle manzur-u humayunları ... üzere merfu pişgah şevket penah cuyunları kılmışdır malumu mülükaneleri ... Emri ferman şevketlü kerametlü mehabetlü kudretlü velinimetim efendim padişahım hazretleridir."

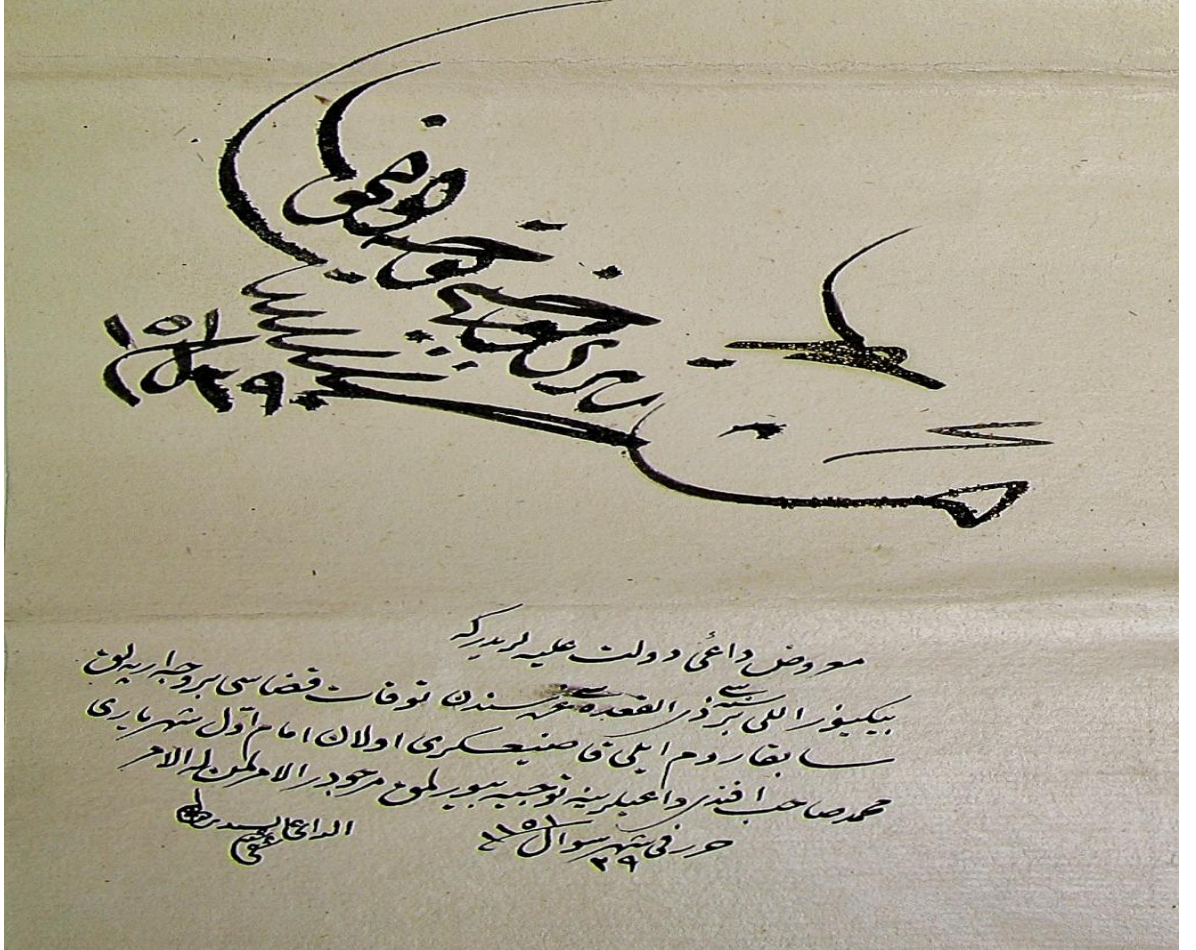


25. Cevdet Adliye Catalogue Gömlek Number; 558
"Berveche arpalık verilmesi konusunda Seyyid Mustafa Efendi
işaret-i aliyesi üzerine sadrazamın işaretleri mucibince tevci
olunan buyruldu.
İşaretleri mucibince buyruldu 1151

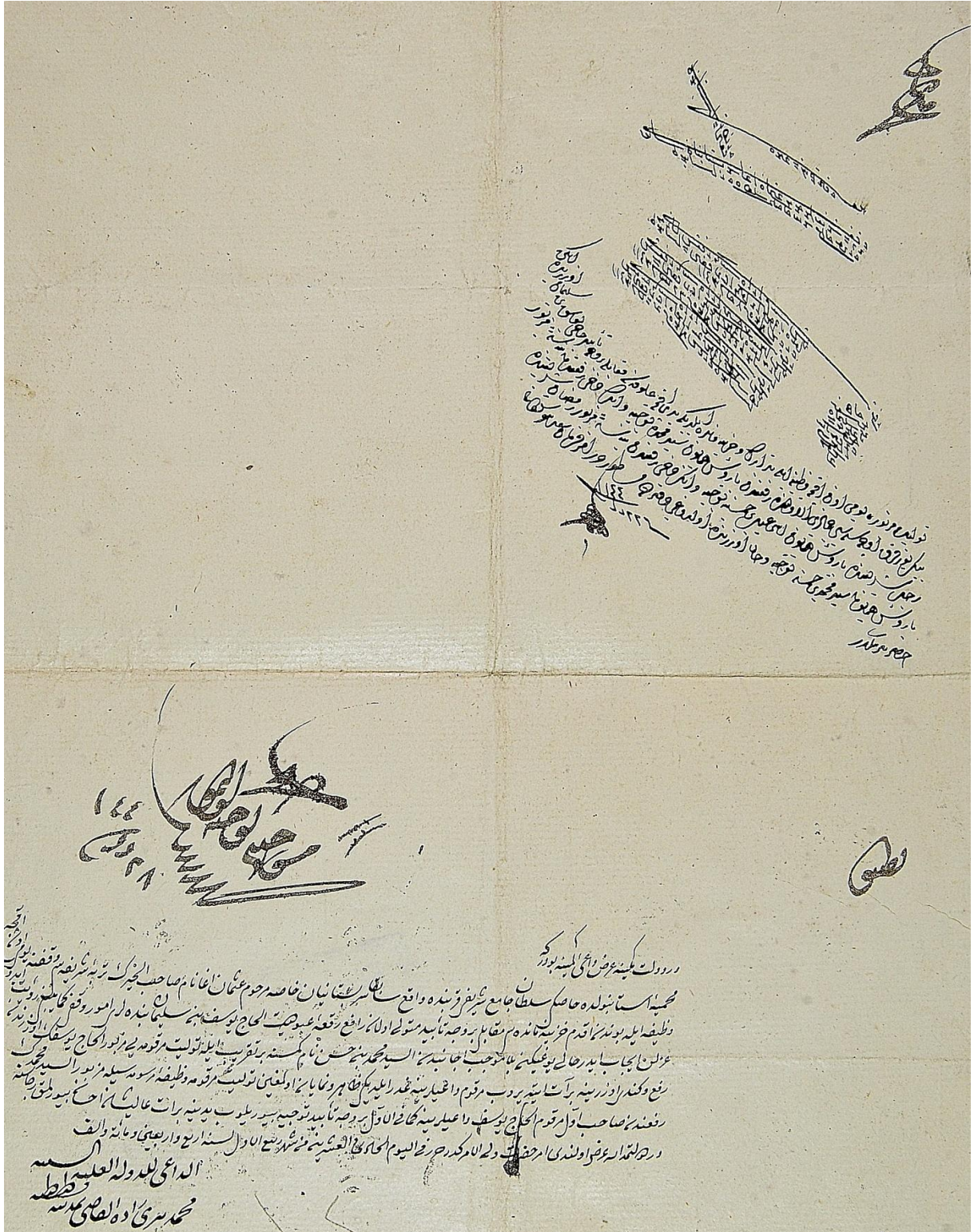
Maruzu dai devleti âlileridir ki

Bin yüz elli bir senesi zilkade-yi guresinden Tokat kadısı
berveche arpalık sabıka rum ili kazaskeri olan imam-ı evveli
şehriyari Mehmed Sahib Efendi dailerine tevcih buyrulmak
mercudur el emrüllimelehül emr

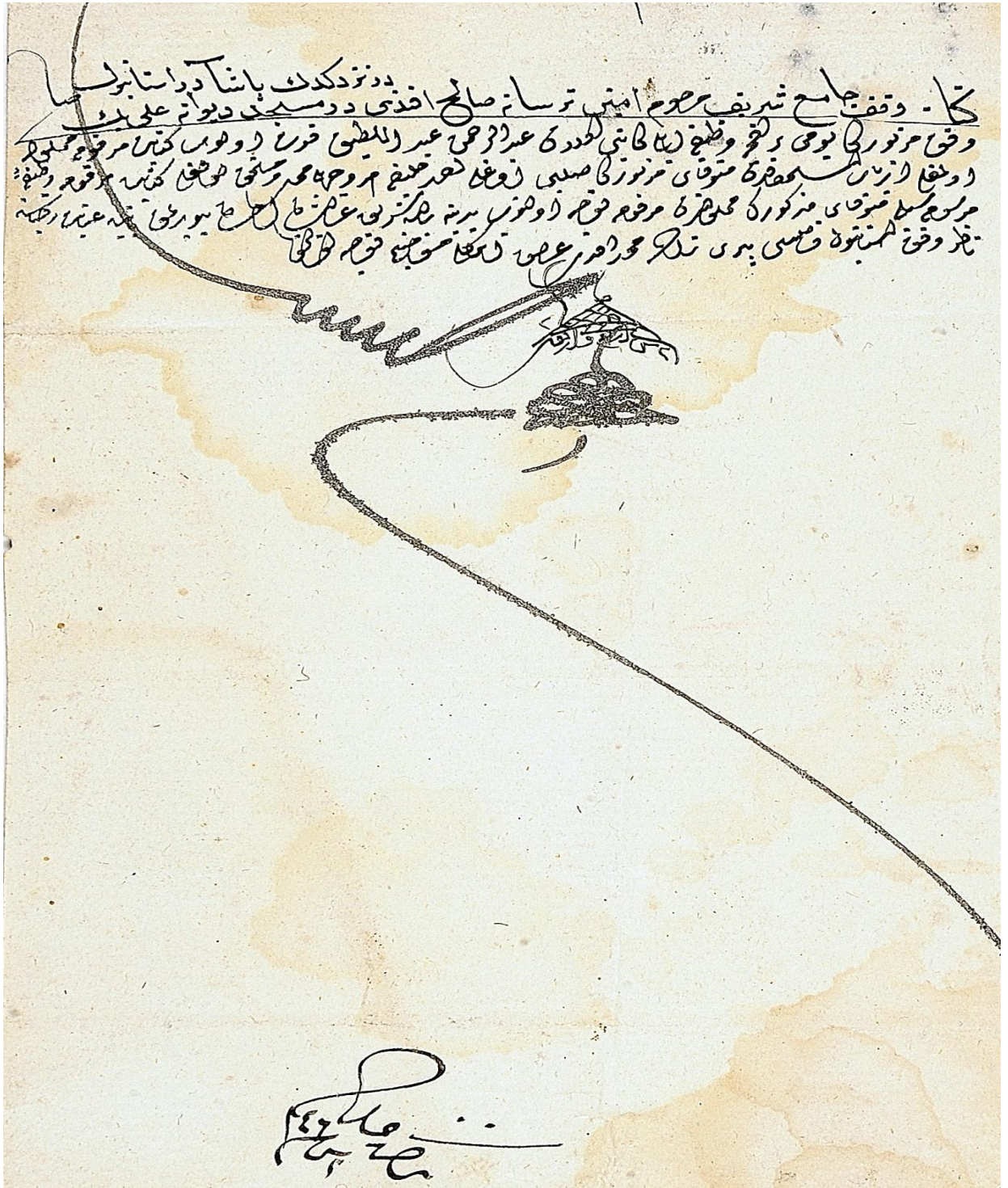
hurre fi 29 şehri şevval 115 ed dai seyyid Mustafa"



26. Cevdet Evkaf Catalogue Gömlek Number; 27315 "The Document about an appointment of Osman Ağa Türbesi Vakfı granted by kadı of Istanbul Pirizâde Mehmed Efendi."



27. Ali Emiri Tasnifi Gömlek; 113 " The Document regarding an appointment carried out by Pirizâde Mehmed Efendi during his service as the Kadi of Istanbul for the library of a foundation in Gedikpaşa in h. Zilhicce 1144."

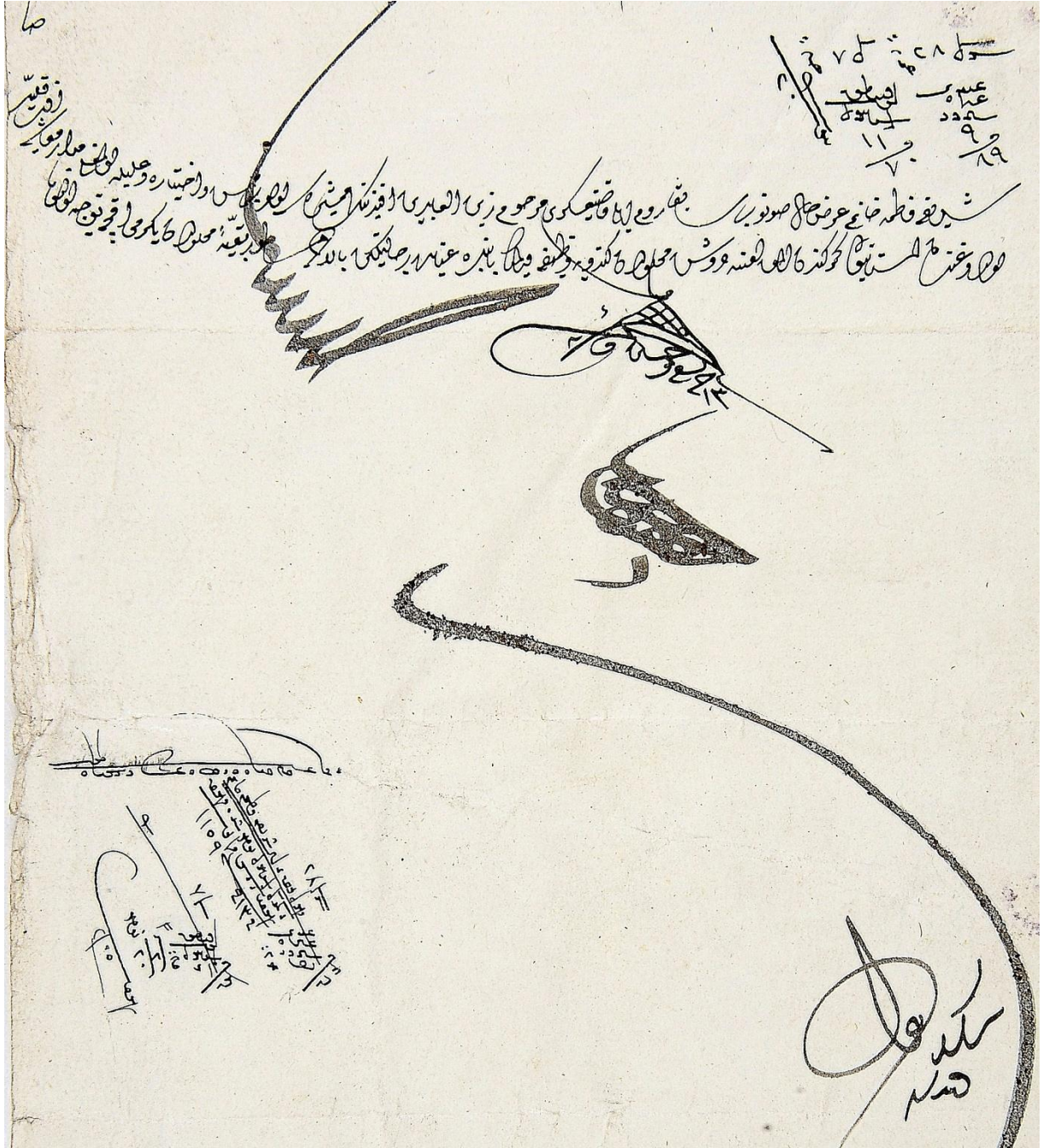


28. Ali Emiri Catalogue Gömlek Number; 2011 "According to the document Hayatizâde who bore the title of Kadi of the reverend Mecca (Mekke-i mükerreme) was granted with position of Kadi of Istanbul in 1736 (h. 1149) by the Sheyhulislam Seyyid Mustafa Efendi."

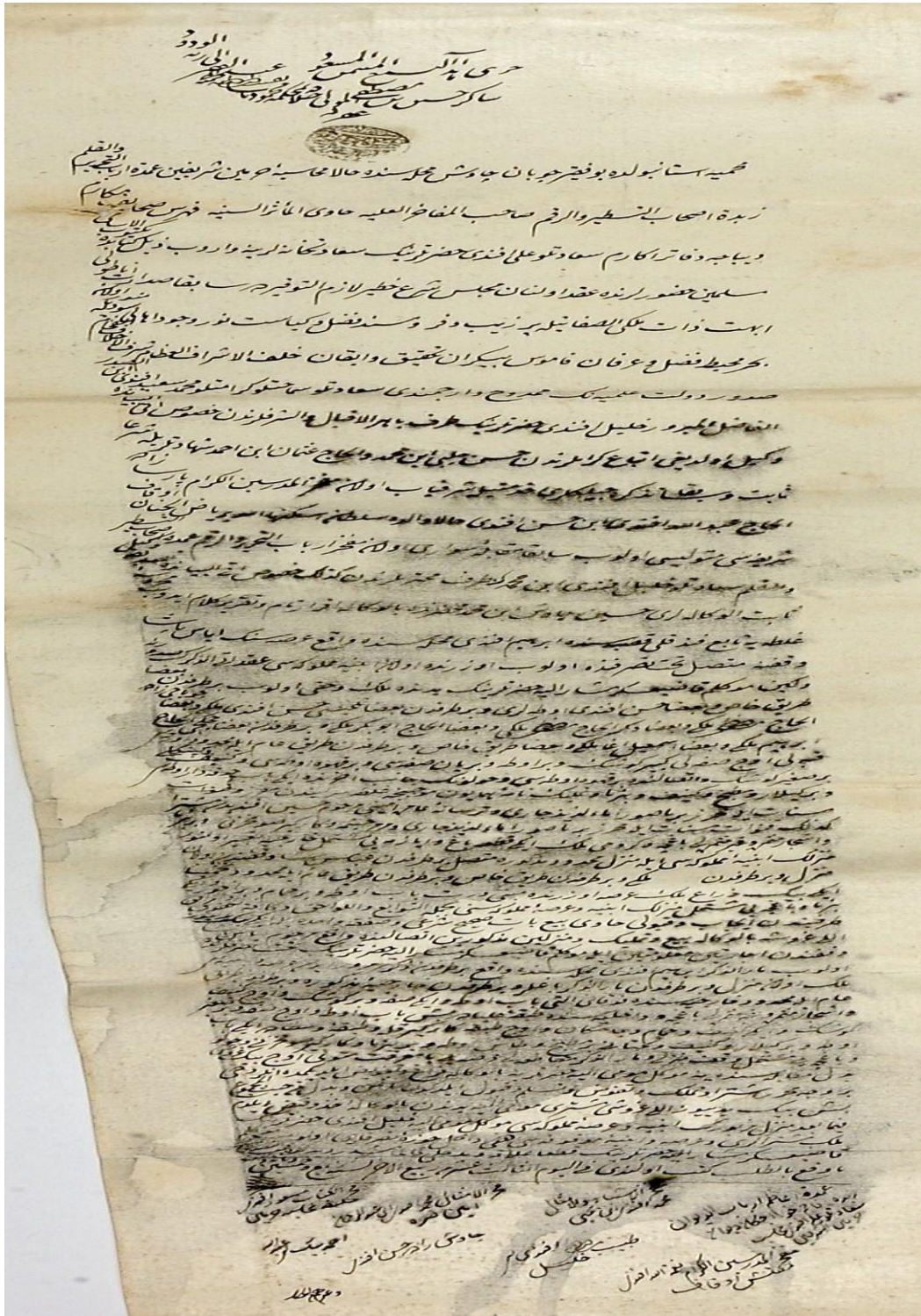
باشاهم
 اشارتاری موصیحه عمل افندی
 توفیق صدر لودیه خواجه محمد تقی قزوینی
 شیخ فضیل
 بیورق بن بقیدار بود که شکرلو کرامتو مهابتو کورتنو ولی نعمتم اقدم

استانول قضای مکّه مکته پابری اولوب سابقا مصر قاهره قاضی اولون السيد عبدالباقي افندی داعیدرینه و مدینه منوره
 پابری اولون سابقا شام قاضی محمد افندی داعیدرینه استانول پابری و مکّه مکته پابری اولون سابقا ادرنه قاضی
 دینی الاطبا محمد امین افندی داعیدرینه استانول پابری و یوسه ده مرادیه مدرسه سندن منفصل صالح افندی ^{اصل}
 استانول مدرسئون اولوب مرادیه مدرسه سندن نقل و مدت مدینه مکّه ایله اقرافی کزوی سبقت اعلیٰ مریور داعیدرینه
 بغداد قضای و بغداد پابری اولون سابقا قاضی حسن افندی داعیدرینه غلطه قضای پابری و فیه قضای
 پابری اولوب سابقا اولون قاضی اولون مفتی داده ابراهیم افندی داعیدرینه کزاک غلطه پابری توجیه و عنایت بیورق
 فضیلتو ماضی شیخ الاسلام افندی داعیدرینه اشارت اجمیده معروف حضور الام مع التور خسروانه کزوی قاضی معلوم هایدون ملکاتری
 بیورق امر اولون شکرلو کرامتو مهابتو کورتنو ولی نعمتم اقدم باشاهم صبر کورتنو

29. Ali Emiri Catalogue Gömlek Number; 17300 "The Document about appointment of Zeynel Abidin Efendi as kadı in Hemşirmen."



32. Cevdet Maliye Catalogue, Gömlek Number; 6952
 "According to the document when Mehmed Said Efendi was a former Anatolian *Kazasker*, his plot and building in Fındıklı Quarter in Galata was passed on to someone else."



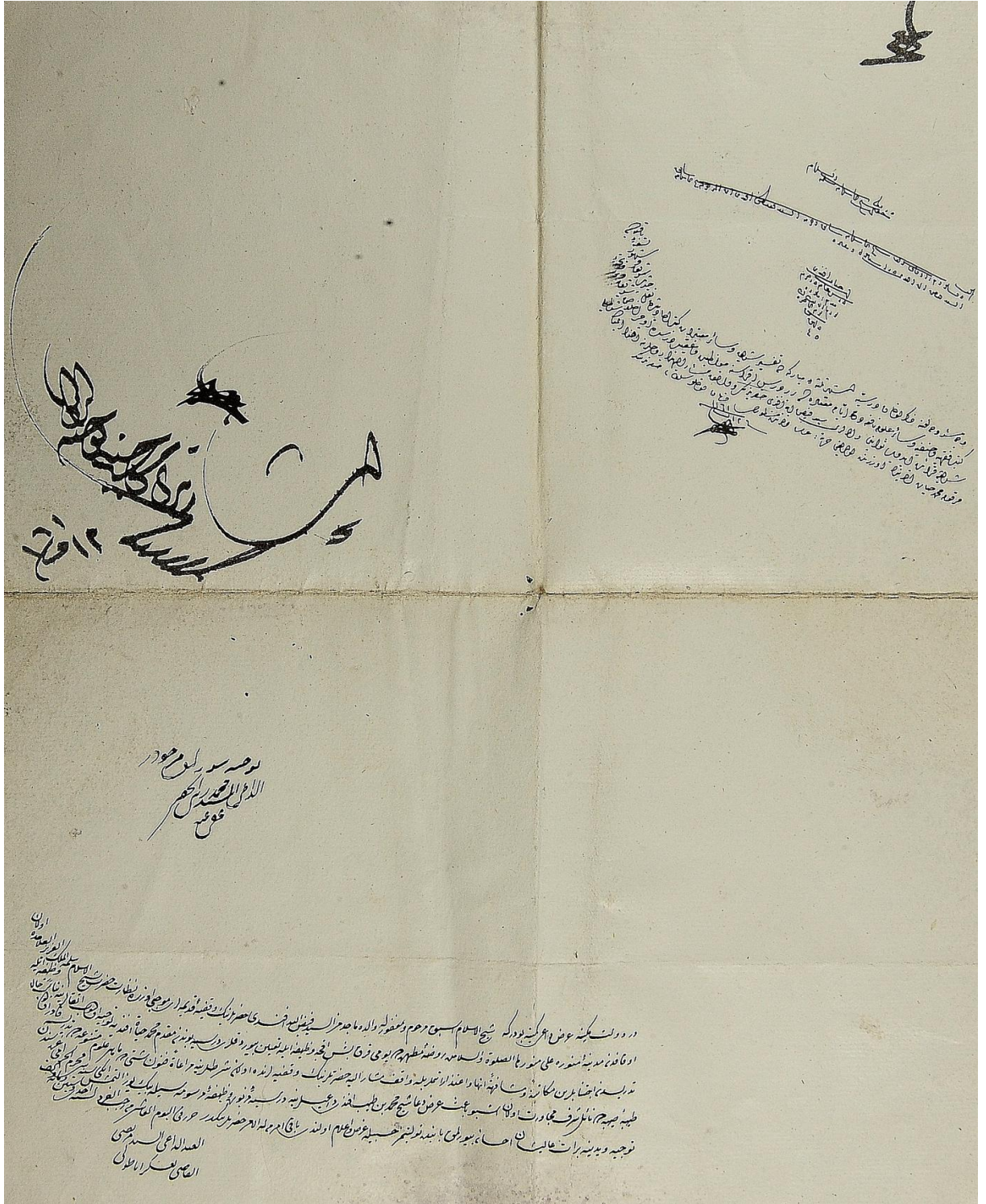
34. Ali Emiri Catalogue, Gömlek Number; 21134 "According to the document Mehmed Said Efendi was commissioned as the *Kadi* of Istanbul upon a *Hatt-ı Hümayun* in 1734 (h. 1147)."

فضلا احسان هابونم المشد ربابه وصی
افندی داعیزایه کورخجه نوقفاهن

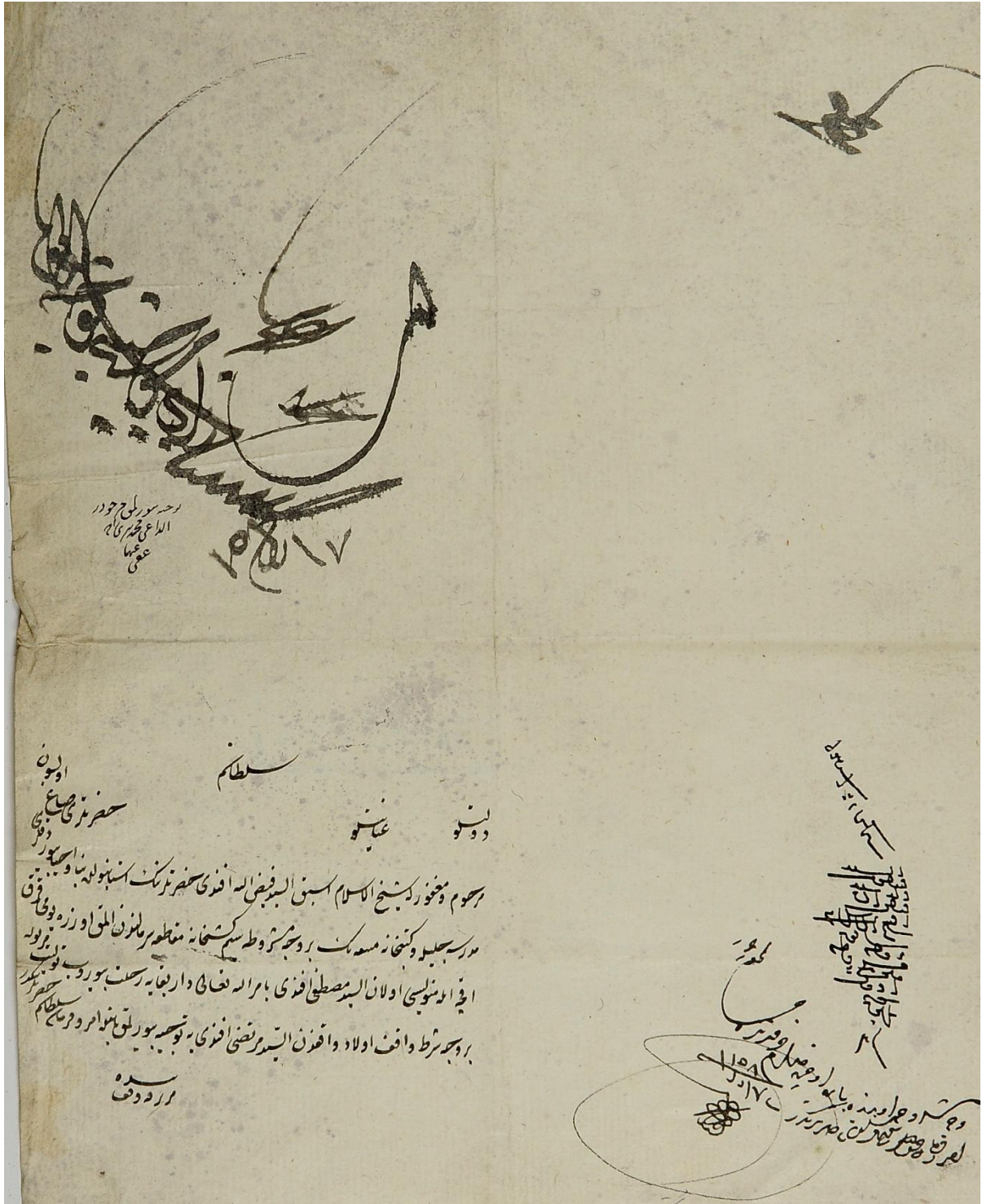
پادشاه

عرض بنده بمقدار بودر که شوکتو کرامتو مهابتو قدتلو ولی نعمتم افدم
استانبول قاضی داعیزایه مدق تمام اولغله مقتضای طریق اوزره استانبول قضای مکة مکرمه
پایه سیله سابقا مص قاضی اولون خلیل افندی زاده محمد سعید افندی داعیزایه احسان هابونم
بیورلق ایچون فضیلتو افندی داعیزایه شارح و کندی محمد ملری مصطفی افندی داعیزایه دخی استانبول
پایه سی احسان هابونلری بیورلمسی التماس ورجا سیله غلطه دن عزل و موثقی علی زاده مصطفی افندی به
تجیز اولون اوزره ترتیب ایتمکله معروض حضور لامع النور خدیوانلری قلمشدر منظور هابون خسرواند لری
اشتباهی قولدرینک اوزرینه اشارت لری بوجنجه عمل اولنه دیو مبارک خط هابونلری کشیدم بیورلوق با
اوزمان شوکتو کرامتو مهابتو قدتلو ولی نعمتم افدم پادشاه حضرتلرینکدر

35. Cevdet Maarif Catalogue, Gömlek Number; 6288
"According to the document dated regarding an issue about
the lessons taught in the foundation of Feyzullah Efendi who
was one of former sheyhulislams."



36. Cevdet Maarif Catalogue, Gömlek Number; 7621
 “According to the archive record dated 1745 (h. 29 Ramadan
 1158) suggests that all foundation affairs of this madrasa
 and library were undertaken by Feyzullah Efendi’s son Seyyid
 Murtaza Efendi.”



40. Paşmakçızâde Seyyid Abdullah Efendi Fatwa

زید سبباً هفتک نمازین طبر اعنذہ
 اولاً عمر و تارلاک طبر اعنذہ باروق
 دھو ملک اشکے عمر و طبر اعنذہ
 ضامن اولورکن زید اول باروق اعلم
 هو ملک عتبرنی النفس قادر اور کور
 فیما اولمار
 کتبه محمد عبد الله
 کتبه محمد عبد الله
 کتبه محمد عبد الله

« یلدیز کتبخانه سنده »

[*] جواب قسمی ایله امضا مشارالیک ال یازیسیدر .

فتاویٰ شریفہ وخط دستاری نمونہ لری : [*]

مسند سیدنا
 احمد زوجی زید متوفی فادون اولوب حضرات
 اولیٰ صغیرہ قوز زینب و صبی عمود
 پندہ اولیٰ مالذین زینب ایچون حاکم قدر
 معروفون زیاده یوم سوزدر اچی نفقہ تیار
 ایتدیرک عمودر یاکره یچاکه حتما ایتدیرک
 اولدر حرم سوره
 اولدر
 اولدر
 اولدر

[*] جواب قسم، ایله امضا مشار الیهک ال یازیسیدر .

43. Seyyid Mustafa Efendi Fatwa

فتوای شریفه و خط دستاری نمونه سی: [*]

زیدک بیایسی نر و متوفانک روجه سی شنند
زیده حکم اولوری
ادور
اصلام
ادور

*
* a

« شیخ الاسلام و مفتی الانام »

44. Pirizâde Mehmed Sahib Efendi Fatwa

فتوای شریفه و خط دستلری نمونه سی: [*]

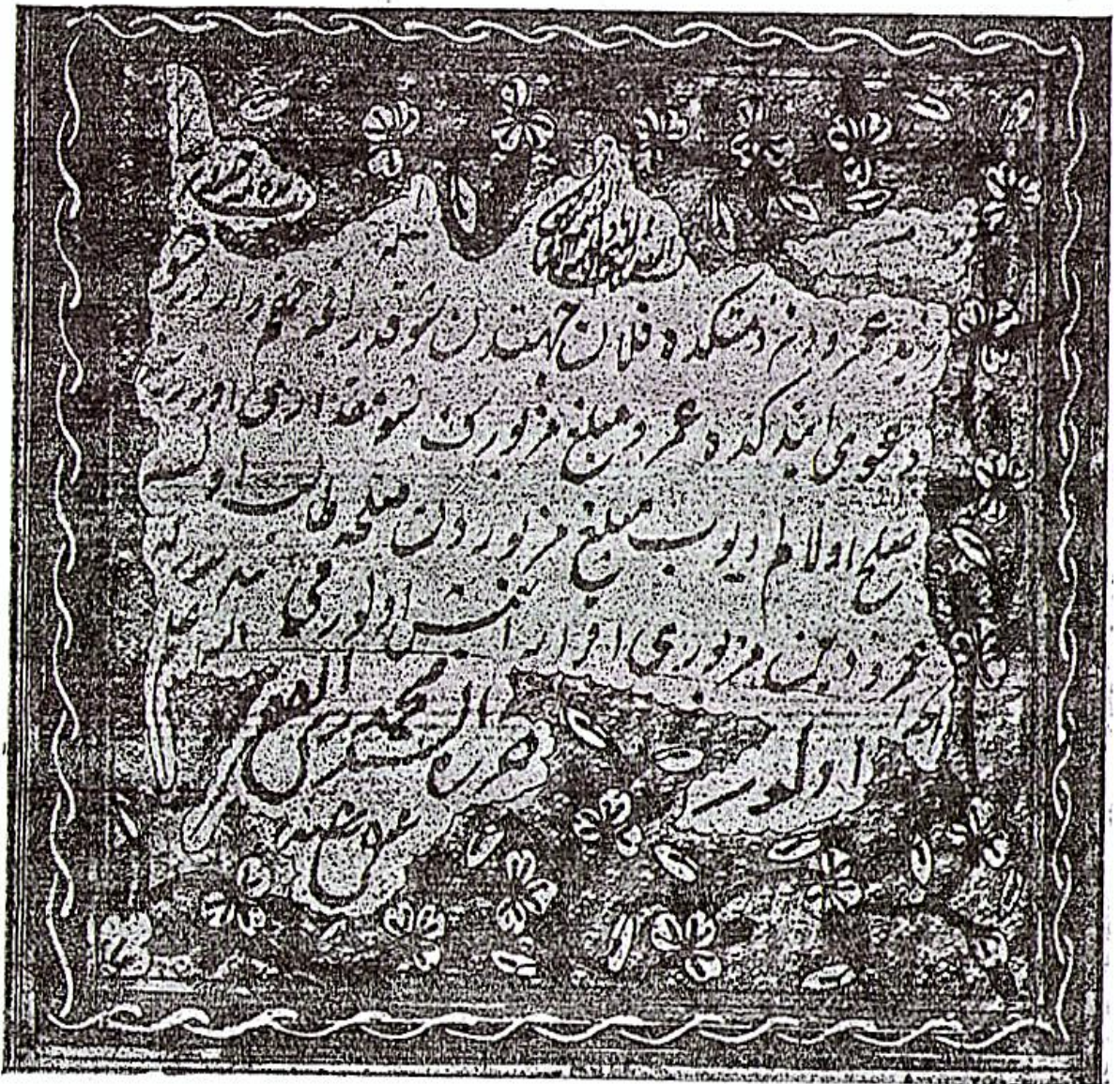
بسم الله الرحمن الرحيم
 زید عمر و کت بدین اولاً منزل عرصه ایچون مشرف
 اوزن منویس اولدیم و نفک مستفاد نندنه رجو دعوی
 و عمر و بنم ملکه رجو استکار ایلب زید مدعا سزوجه ساری
 اوزن اثبات ایدی یک عرصه اوقوتیه بی وقف ایچون ضبط
 قاور اولور
 اولور
 کماله کبری
 عظمی

« یلدیز کتبخانه سنده »

[*] جواب قسمی ایله امضا مشار الیه کال یازیسیدر .

46. Ak Mahmudzâde Zeynelabidin Efendi Fatwa

زقوای شریفه و خط دستری نمونه سی : [*]



« ییلدیز کتبخانه سنده »

[*] جواب قسمی ایبه امضا مشارالیهک آل یازیسیدر .

*
* *

47. Feyzullah Efendizâde Murtaza Efendi Fatwa

فتوای شریفه و خط استاری نمونه سی : [*]

بسم الله الرحمن الرحيم
 زید مستولی بی او دینی وقتک علی سندم
 صوت قدر اقبه بی بغیر حق کندی مصارفه صرفه
 اطلاق ایند کدم صکره ضامن اولدین با
 فوت اولسه برینه مستولی اولان عمر
 صبیح مزوری ز که از بدو تمسک ابدوب
 وقف ایچون حفظه قاور اولور فی سبب
 احکام اولور
 کلمه الیه
 معصیه

[*] جواب قسمی ایله امضا مشار الیهک ال یازییدر .

48. An example of Fatwa granted by Ebu İshak Efendi from the Tuhfetül Fetava

۱۱
کلمه نذر عیالنده اولمان زید بر منزله ساکن ایکن بعد ایوم
بمنزله ساکن اولورسم زویم هند اوج طلاق بوش اولور بیدکن
صکره یا کز کندی هیفوب اهل و عیال و متاع اول منزله نذر
ایله هندیدون اوج طلاق بوش اولور من الجواب اولور
اسمه

49. Examples of Fatwas granted by Seyyid Mustafa Efendi and Karahalilzâde Mehmed Said Efendi from Tuhfetül Fetava

و او کجه سی موجود اولسه زید اول وجود اولان موضعه
 مست کیوب او زوبنه مسح اتمک جائز اولودمی **للجواب**
 اولماز **ابولین**
 بوسورده زبلیح اولان ایاغنه مست کیوب او زوبنه مسح
 اتمک جائز اولودمی **للجواب** اولماز **سمص**
 برصوقیوسی قریبده واقعه اولان بئر بالوعه نلک اول صوقیوسنه
 یدی ذراع مقدار دی بعدی اولوب ارضنک صداتی اولغله اثر
 نجاست اولان لون و طعم و ریحه دن بری نفوذ اتماسه اول
 قیونک صوبی متنجس اولمش اولودمی **للجواب** اولماز **سعب**
 عشرانی عشر اولان کبیر حمام قیوسنه بار کیردوشوب هلاک
 اولدقدن صکره اخراج اولنه اول قیونک صوبی ترخ اولغوی
 لازم اولودمی **للجواب** اولماز **سعب**
 عشرانی عشر اولمان بر قیویه کلب دوشوب صوبی متنجس اولغله

المعترضین بئر بالوعه و سلاله
 نمسه اززع نه رواه سلیمان و بنیه
 نه رواه حفصه مال الحلو از الطعم
 و طهون و الراجح فان لم یقصر
 و الا لا یلزم ان یقصر اززع نه
 فتح القدر فی البزج

و اصل التی آذ او نعمت نه حیض
 ان کان کبراً فهو بمنزلة البزج لا ینجس
 الا ان یقصر لعمه لو نوره او ریح و حی
 القناری حیض الکبیر معبده اززع
 نه عشره و صورته ان یكون نه کل
 جانب الموضع عشره اززع و حواله
 او یعود ذراعاً و یقضه المائتة ذراع
 بهذا مقدار الطول و الغرض و اما العقی
 ان کان بحیث لا یتنجس الا غرض
 نه هذه القدر کیف و غیبه العتوی
 نه طهارة الخلاصه

وان کان الواقع قیاز ارضه
 جباله من حیوان و من وقع الاطیاف
 نه طهارة الخلاصه

وان کان البزج معیناً لا یکن نهها ذوقاً
 مندره کان قیازه سلاله بهانه بئر الطهارة

50. Examples of Fatwas granted by Damadzâde Ahmed Efendi and Mirzazâde Sheikh Mehmed Efendi from Tuhfetül Fetava

مطعونه اولدغی وجه شرعی اورزه ثابت اولغی زید عمره و تقاضای ایله
 مراجعته قادر اولورسی **الجواب** اولور **ابوالخیر**
 زید شو قد کچله صار قاری عمره ثمن معلومه بیع و تسلیم ایتدکر نکره زید
 آخر دیاره کیدوب بعده بکری ثمن مزبور قبضه توکیل اتمکله بکری مبلغ
 مزبور دی عمره دن طلب ایتدکن عمره اول صار قاری رد نیی ایجاب
 ایدر عینده مطلع اولدم بیعی و در مراد ایدرم دیو و عوی و مد
 اقامت بینده ایدر کن عمره و مبلغ مزبور بکری تسلیم ایله دیو و عوی و مد
الجواب اولتامان **شیخ**
 زید ک توکیل ایله عمره ک توکی بکری بشره ثمن معلوم بیع و تسلیم قبضه ثمن ایتدکن
 صکره بشر بکری رد نیی ایجاب ایدر عیب قدیمی وار دیو و عوی و مد عوی ایتدکن
 زید اعتراف ایدوب رضایله حکم حاکمه بکری قبول ایلشه اول عمره و مبلغ
 زید دن طلب ایتدکره زید بکری ال دیوب مبلغ مزبور بکری طلب
 بیع وجه ویرمه قدر اولورسی **الجواب** اولتامان

الوکیل بقض الدین بملکها ای المحصونه
 عزایته حتی انعام المدعی علیه بان الدین
 استوفاه منه او بره نقضل بینته
 در رت باب الوکاله بالحصونه والبقض

الوکیل بالبیع اذا باع ثم خر من عیب قبضه ای المحصونه
 لزیم الوکیل ولا یزیم الموکل و یجوز المبیع للموکل ولا یجوز
 للموکل ان یشتم الموکل فان خصمه واقام البینه
 علی ان هذا العیب کان للموکل لا یقبل بینته لان
 الرد بالعیب بینه قضای بمنزله الاقاله یجوز فی حق
 الموکل کان الوکیل اشتراه من المشتري هذا اذا کان سببا
 یحدث مثله ذکرته بعض الروايات بالسویح والرضی
 والوکاله والمأذون انه یزیم الوکیل دون الموکل وهو
 الصیح **فی بیان رد فعل الرد والعیب ووجه المحصونه**
 تم کتاب بالسویح

51. Examples of Fatwas granted by Mirzazâde Sheikh Mehmed Efendi and Paşmakçızâde Seyyid Abdullah Efendi from Tuhfetül Fetava

