

İSTANBUL

AĞALAR CAMII

15. 44.





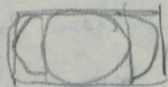
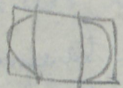
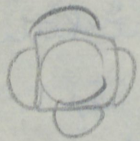
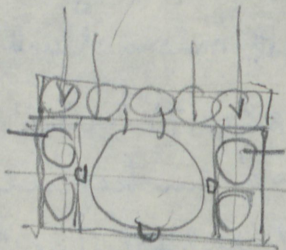
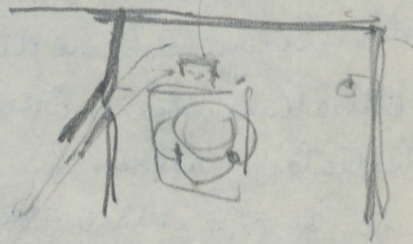
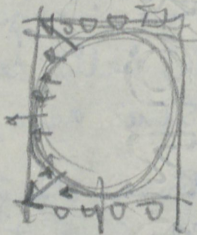
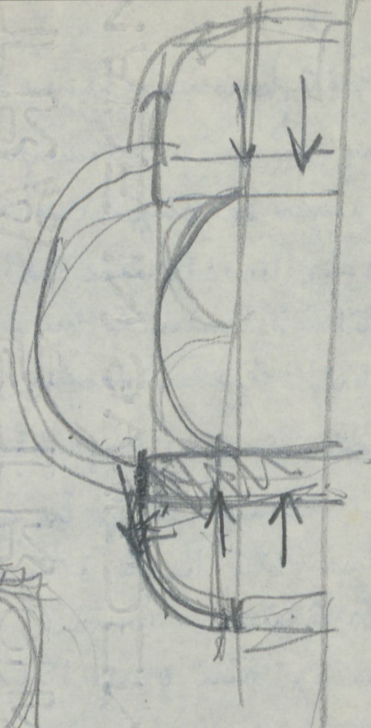
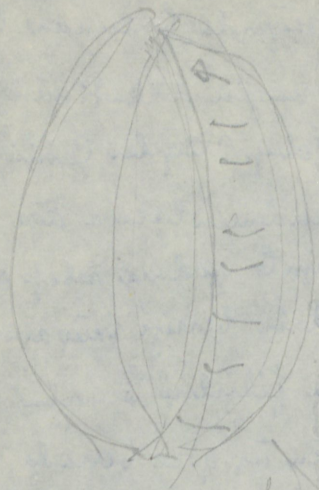
üzgündeki kuzgunlar da kaldırdığından artık  
kennilerin inhidama mahkûm edilmişti. Binanın  
kâinindeki duvarda bulunan kitabe de görüldüğü  
veçhile bu metin ve nefis bina 1925 senesinde eski  
kelime hâle gelmemek üzere esaslî bir surette  
tanır edilerek kütüphaneye tahvil edilmiştir. Bu  
suretle sarayda - Ahmet III. kütüphanesi müstesna  
olmak üzere - müteferrik bir surette bulunan  
kitaplar buraya vaz edilmiş ve (yeni kütüphane)  
nâmı verilmiştir. Hemî fihristleri tanzim ve  
müzelik olara âsar tefrik edilmeğe dir.

<sup>146</sup>  
Tophkapı Sarayı Müzisi Rehberi, Devlet  
Matbaası, İstanbul, 1933 pp. 145, 146.

Ahmed II kütüphanesinin kemur sağında bulunan bu cesim  
bina, tarzı mimarisi itibarıyla nazım dikkatini çelbeder.  
Esasen sarayın en büyük camii olup "Ağalar Camii" diye  
meşhur idi. Hasodalılara ve eudemlulara ağa diye  
hitap edilmesi caminin de bu isimle yadına sebep olmuştur.  
Yenicilerin kaldurulmasına dair berayî müşavere saraya  
çelbolunan ulema ve meşayihin fikirleri burada alınmış  
ve tenkil devanı ettiği üç gün üç gece burada alıkond-  
muşlardır. Üstü besik örtüsü tesmiye olunan kâzgir  
kemerle örtü lüdü. Burası, belki sarayın en eski  
ebniyesinden biri olup 15inci asra ait hatta Fatih  
Sultan Mehmedin inşa ettirmiş olduğu ağabî ihtimal-  
dir. Evliya Çelebi ve Ata Bey bunu teyit etmişlerdir.  
İttisalinde olmak üzere arka tarafında kâinindeki  
kadulara mahsus bir cami daha vardır. Kafesli pencere  
ile buraya itibati vardır. Bir de yine büyük camii  
müttasıl olarak avlu tarafında ufak bir mesceit vardır.  
ki şimdi kuraat salonu olmak üzere tertip edilmiştir.

<sup>145</sup>  
Duvarları 1608 (1017) tarihli nefis çinilerle kaplan-  
mıştır. Bu mesceidin kapısının üzerinde olan ve  
yakuz "Esseyit Mehmet Ağa" ismini harî bulunan  
1722 (1136) tarihli kitabe sonrakı konulmuştur.

1882 (1298) senesinde uauaz kâinan işku camilerden  
Ağalar camii bütünü metruk kalmış, kemur ve  
ferude eşya depone olmuş, Küçük Mesceit de Hasodalı-  
lara yemektehane ittihaz edilmiştir. Dikayet 1910 senesinde



This Gallery, of so fantastick and so extraordinary a Structure, is not far from that other, which is a continu'd afcent, and whereof I made mention in the precedent Chapter. Opposite to this last, there is a Mosquey, of the middle fort, as to the largeness, the length of it somewhat exceeding its breadth, and it stands North and South, a situation the Turks observe in all their Mosqueys, which are always turn'd towards Mecha, which place is Meridional to all the Provinces of the Empire. There is in the Wall, opposite to the South, a kind of Neech, which they call Mihrab, into which the Iman<sup>n</sup>, who is their Priest, gets up, to say Prayers at the accustomed hours, and the Grand Seignor is present thereat, with the forty Pages of the Haz-Oda, in a little Room, the Window whereof is opposite to the Neech. On both sides of the said Neech, there is a Gallery sustain'd by five Pillars, some whereof are of green Marble, and the rest of Porphyry. And in the Mosquey, and in the Chamber, or Room, into which the Grand Seignor comes to do his Devotions, and in the two Galleries, there's no going but upon rich Carpets, You are not to look for ought of painting there; nor have the Walls any other Ornament, than that of the whiteness of the Marble, whereof they are built. But there are a great many Writings, in large Arabick Characters, enchac'd in gilt Borders, hanging up in several places, and those Writings contain only things taken out of the Law of Mahomet

The Window of the Chamber, into which the Grand Seignor comes to do his Devotions, is six Foot in length, and three foot high, and has a Lattice, with a Curtain behind it, as

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it is in several Chappels, which our Christian Princes have in their Palaces. There is also opposite to the same Neech, before-mentioned, such another Window, and such another Chamber, for the Sultaneses, and when the Muezim, whose station is of one side of the Iman, and who is as it were his Clerk, hears the drawing of the Curtains, he immediately rings a small Bell; which is the signal, that the Grand Seignor and the Sultaneses are come into their several Rooms,

Upon their arrival, the foresaid Muezim begins to sing these two words, Allahu Ekber, which signifies, God is Great, repeating them four times: and afterwards, having added thereto some words, speaking as 'twere to himself, the Iman in his turn, sings these following; Elhamdu lillahi Rabbil alemijn, that is to say, The Grace of God is the Master of all things. He thus continues the Prayer, prostrating himself several times to the ground, and all the people present do also prostrate themselves as he does.

In the midst of the Dome of the Mosque, there is a Hoop of Iron, all about which there hangs a great number of Lamps, of Venice-Crystal, and there are also some dispos'd along the Galleries, of the same Metal, they being not permitted to have in their Mosques, either Gold or Silver. They do not light those Lamps, but only for the Prayers at night, and the fire casting a reflection on those Crystals, creates a most delightful Object to the sight,

The Chamber of the Sarai-Agasi, one of the four principal Eunuchs, is adjoining to that Mosque, and the least of all the Chambers, of the Officers, belonging to the Inner-part of the Seraglio. He has but little place more than is requisite for him to sleep in, and he is waited on by two Pages of the Couchouk-Oda, or the little Chamber.

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The Six Voyages of John Baptista Tavernier- A Noble Man of France now living - through Turkey into Persia and the East-Indies, Finished in the Year 1670, Giving an Account of the State of those Countries. London, 1678. (translated from the French by J. Phillips)

