

SİNAN - MEVCUT - YENİLENMİŞ, DEĞİŞMİŞ

CM 1

ABDÜLKADİR GEYLÂNÎ CAMII - BAĞDAD.

HLF-SC-B-1

1

TM (1-18)

KUBBELİ - SİNAN DEĞİL  
ONARIMDIR.



THE MOSQUE OF ABD EL KADER EL GILANI: BAGHDAD.

(See page 71.)

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Resim 1

Abdül hādî Beylânî -

Bağdattaki camirini yapım tarihi, yaptırın kim.

(?) 1165-6 / AH 561 / doğumu 1077-8 / 470

Bir ribat bina edildi

His tomb, over which Sultan Sulayman had a beautiful turba built in 941 / 1534, has remained to the present day one of the most frequented sanctuaries of Islâm in Bağdad.

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**Suzan ile Mustafa'yı evlendiriyoruz.**

*Kutlama kokteylinde birlikte olmaktan mutlu olacağız.*

**Sylvia Aptullah Kuran  
Hale İsmail Dilber**

Boğaziçi Üniversitesi  
Öğretim Üyeleri Merkezi  
29 Ağustos 1979 Çarşamba 19:30

Ceylânî

Evveldi küçük bir cemaate vâzediyordu, cemaat çoğalınca  
vâzlarına Bağdad'ın Halba hapsi yanındaki mesitte  
vermeğe başladı. Cemaat çoğaldı çoğaldı. Orada bir  
ribat hâna edildi ve 528/1133-4 de halben icâneni  
ile Mubarek al-Muharrimî'nin medresesi etrafındaki  
binaların işgal ettiği yerler de ilâve edilerek, geniş-  
letilip başına Abd al-Kadir geçirildi.

İslâm Ansiklopedisi, C. I, ss. 80-81.

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**Suzan ile Mustafa'yı evlendiriyoruz.**

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# BOĞAZIÇI ÜNİVERSİTESİ

REKTÖRLÜK

(Şeyh Abdul kâdir Geylânî câmiî) Sultân  
Süleyman'ındır. Kubbeli ve minareli, cemaati  
bol olan bir câmi'dir.

Evlîya Çelebi (Zillîoğlu) c. 3-4. s. 1405-6.

(Şeyh Abdülkadir-i Geylânî camî'i) Sultân  
Süleyman'ındır. Kubbeli ve minareli, cemaat-i  
kesîreyi hâvi bir camî-i pür-nûrdur.

C. IV, s. 419

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Abd-el-Qadir el-Gilânî

x, xi, 45, 73, 83, 109, 131

## BOĞAZIÇI ÜNİVERSİTESİ

REKTÖRLÜK

Il y a dans la ville de nombreux couvents de derviches. Le plus célèbre est celui qui contient le tombeau du fondateur de l'ordre religieux des Qâdiriyyés, Abd-el-Qâdir el-Gilânî, situé dans le sud-est. La mosquée est recouverte d'une coupole aplatie, percée d'une multitude de petites ouvertures. Un dôme plus élégant, revêtu de faïences colorées, dans le style persan du temps des Çafawis, est accolé à cette lourde masse; c'est lui qui recouvre le tombeau du saint. La grande cour est entourée d'arcades, et plus loin se trouve une école, bâtie depuis peu d'années, comme les deux minarets élevés à l'entrée de l'enceinte.

Huart. p. x-xi.

Histoire de Bagdad (Paris, 1901)

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# BOĞAZIÇI ÜNİVERSİTESİ

REKTÖRLÜK

En cette même année (1673/1084), l'intendant particulier du gouverneur Moustafo-aga, surnommé Djerrâh 'le chirurgien', homme célèbre, éprouvé par la fortune et l'infortune, fit orner la mosquée et mausolée d'Abd-el-Qâdir el-Gilânî par la construction d'une kiosque élevé (târim) et en y dressant, à différentes places, des estrades et des oratoires.

Huart. p. 131.

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# BOĞAZIÇI ÜNİVERSİTESİ

REKTÖRLÜK

Le même gouverneur (Ali-Pacha Elvënd-Zâde)  
construisit encore le mausolée du chéïkh  
Abd-el-Qâdir el-gilânî et la Mosquée  
des Purifiés (djâmi'-i Motakharîn).

Huart. p. 45.

Après la prise de la ville, Mourâd IV fit réparer  
la coupole et la mosquée du grand-Imam Abou-  
Hanîfa et fit inscrire sur des registres, les  
serviteurs de ce temple. De même il fit renou-  
veler la coupole et la mosquée d'Abd-el-Qâdir  
el-gilânî, fixa le nombre des serviteurs qui  
devaient y être attachés et détermina les  
conditions de cette fondation pieuse.

Huart. p. 73.

(1)

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# BOĞAZIÇI ÜNİVERSİTESİ

REKTÖRLÜK

Yine Bağdad'da meşhur Kadirî tarikatının  
kurucusu Şeyh Abdülkadir gılânî'nin türbesi  
yakınındaki camii de restore ettirmişti.

Joseph von Hammer, Osmanlı Tarihi (cev. Mehmed  
Ata) (İstanbul, 1966) C. II., s. 58.

TM 17 Camii şerifi Şeyh Abdülkadirî gılânî  
der Bağdad ve Tebye.

AKF-SC-B-1-6

# BOĞAZIÇI ÜNİVERSİTESİ

REKTÖRLÜK

Bağdat, Geylanî - türbe ve cami  
Sıman stilinde değil. avlulu.

"Most of the present structure dates from the eighteenth century when the Sultan Murad rebuilt it, but when at some recent period repairs were being done to the dome, they found a date proving that part of Sulyman the Magnificent's mosque of the sixteenth century was still standing."

E. S. Stevens, By Tigris and Euphrates,  
(London, 1923), p. 73.

(2)

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## BAGDAT

1406

EVLIYA CELEBI SEYAHATNAMESI

Seyh Abdülkadir Geylani

(2121064)

İlâni câmii) Sultan Süleyman'ındır. Kubbeli ve minareli, cemaatı bol olan bir câmidir.

Medreselerinin en mükellefi (Mercâniye medresesi)'dir. Saraçhâne-de (Hûlâfa medresesi)'dir ki, hâlen burada yeniçerilere at tayını verilir.

**Dâr - ül Kurrâları :** Altı adet dâr - ül kurrası kalmıştır. Birçok defa düşman eline geçtiğinden bir çokları yıkılmıştır. Amma Cağala - zâde dâr - ül kurrası, İmam - zâde dâr - ül kurrası mevcuttur.

Önceleri burada yetmiş kadar dâr - ül hâdis var idiyse de şimdi kırk tane kalmıştır.

**Tekkeleri :** Tekkelerinin tamamının sayısı yediyüzdür. Çünkü ziyâret-gâhta dinlenilecek bir tekke bulmak mümkündür. Bunlardan İmam-ı Âzam, İmam-ı Musa Kâzım, Şahabeddin Sühreverdi, Abdülkadir Geylâni, Mevlevihâne tekkeleri meşhurdur.

**Çeşmeleri :** İkiyüz adet can veren çeşmeleri var. Suları sakalarla Şat nehriinden gelir. Bunlardan At meydanında Murad ağa çeşmesi ve câmii yakınında yine Murad ağa çeşmesi meşhurdur.

**Sebilleri :** Yüz adet sebili vardır. Amma suları yine sakalarla Şat nehriinden gelir. Bunlar arasında Haydar Çelebi, Hüseyin Paşa ve Musa Paşa, Ebû Bekir Hoca ve Hasbullah Çelebi Sebilleri meşhurdur.

**Bağdad'ın mahalleleri :** Yirmidört adet mahallesi var. Başlıcaları : Meydan, Haydarhâne, Kanber Ali, Kadı Hacet, Vestî, Debbağlar, Karanlık kapı, Köprübaşı, Curca, Peyh Ali, Ekmekçiler, Kurnnabaşı, Balıkçılar, Cömert Kazası ve Yahudiler mahallesi.

**Eşraf ve âyânı :** Hepsî yüzelli adet âyânı vardır. Paşa sarayı burcu dışında hamamlı, bahçesinde cam fıstığı ağaçlı ikiyüz odalı saraydır. Yeniçeri ağası sarayı, Hasbullah sarayı, Sadır Çelebi sarayı başlıcalarıdır.

**Hanları :** Cağaloğlu hanı Saraçhâne başındadır. Murad Paşa hanı, İbrahim hanı sipahi pazarı başındadır. Kadı mahkemesi yakınında Hurmalı hanı, mahkeme karşısında Basralı hanı, bekâr hanları dahi kâgir. Hurmalı ve Kozabaşında Kereste hanı ve Halef câmii hanı.

**Çarşı ve pazarı :** İki bin adet dükkânlı işlek pazarıdır. İlk olarak bir kâgir bedestanı vardır. Uzun çarşı, Curcubaşı, Murad Paşa ve Saraçhâ-

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and changes his clothes if he comes into bodily contact with a stranger, so as to get rid of the polluting touch.

The shrine and mosque of Abd-el-Kader el Gilani is near the Bab-esh-Sheikh (the Sheikh is Abd-el Kader), in the city of Baghdad. Over the door are verses supposed to have been written by the great sheikh himself,

“ The sun of the ancients has passed, but our sun will never descend from the firmament on high.

“ I am the nightingale of joys, which fills souls with gaiety; I am the silver falcon in the heights of the sky.”

Abd el Kadir was known as the “ Baz al Ashhab,” the Silvered Falcon, the poetical Arab mind seeing in his soaring soul catching the rays of the Sun of suns on its silvery plumage, a likeness to the falcon shining aloft in the sunlight.

Europeans do not usually enter this mosque, but, sheltered by an aba and face-veil and accompanied by a Moslem friend, I made my way one day into the interior. The outer courtyard of the mosque is very large, and contains, beside the usual washing-place, an open-air mosalla, or praying-place, raised like a platform, and enclosed by a railing. In one corner of this stands a clock-tower, which chimes all the quarters. Around the courtyard are recesses containing rooms for the use of hodjas, hangers-on, pilgrims and others, an upper storey being entirely devoted to pilgrims, who get the rooms rent-free for the period of their stay. Hence the courtyard has a pleasantly domestic air.

We sat on a square of matting waiting for the attendant to open the tomb, and watched a man kindle a fire in the courtyard and kill a fowl to cook upon it; saw a woman hang out some clothes to dry, and a congregation of some five hungry cats begging from a cake-seller who wandered about peddling his wares. Close by, in the hot sunshine, an old man read the Quran to himself in a sing-song voice, his eyes never lifted from the page. Across the yard a number of small boys sat in a Quran school, the master being invisible. None had books, but they droned away in chorus, their eyes

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straying in all directions as they got the Holy Book by rote. Beggars sat and asked alms from those who entered ; a darwish, whose hair was long and matted and clothes in rags, squatted with his begging-bowl in somnolent contemplation. Above, the blue dome of the mosque lay like a jewel against the flower-blue sky, and grey pigeons circled and wheeled and settled struttingly on the pavement.

Tired of waiting, we bought some pickles steeped in vinegar and some pastries from some of the peddling boys who strolled about crying their wares, and distributed them to the little boys of the Quran school, some of whom began to fight over the tasty morsels, when the schoolmaster appeared and cuffed them into order.

At last we entered the long antechamber of the mosque, painted blue and white and laid with matting, left our shoes in the care of a small boy, and followed the guardian of the tomb as he unlocked the door and admitted us. The door to the sanctuary is of wood, most richly carved, and I afterwards learnt was an Indian gift to the shrine, as were the three other doors which, standing parallel to that of the shrine, admit worshippers into the three praying places, Shafite, Hanefite and Hanbalite, into which the mosque is divided ; for each sect has its separate section, so that prayers can be said according to the different rites. These mosques within the mosque are richly carpeted.

Within the sanctuary, an anteroom, or *tarma*, leads into the chamber, which contains the tomb itself, enclosed in a heavy, cage-like, solid silver grille. The tomb is covered with drapery, a large green turban being placed at one end, and above it hangs a silken canopy. Around the top of the silver grille is an inscription from the Quran. A couple of glass candelbra, and the inevitable ostrich eggs depending from them, are the only ornaments apart from the rich carpets and the grille.

My companion knelt and said a Fatihah. I knelt likewise, and then we went out past a row of extended hands, beginning with the guardians, for one is expected to be generous when on a pilgrimage to so celebrated a shrine. Worship is

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a very individual thing in these mosques apart from the hours of organised prayer. I watched an old blind man mumbling long and piously, but a second blind man dropped down beside him and the two were soon cracking some quiet joke.

The mosque is not very ancient, and is in good condition. Most of the present structure dates from the eighteenth century, when the Sultan Murad rebuilt it, but when at some recent period repairs were being done to the dome, they found a date proving that part of Suleyman the Magnificent's mosque of the sixteenth century was still standing. Few Moslems have much respect for the past, unless for reasons of piety, and one sighs over the vandalism which has left so little of mediæval Baghdad, and would sooner pull down than repair an ancient monument.

I have not touched yet upon the more modern mosques of Baghdad, though some of these, such as the Asafiyah, the Haidar Khaneh Mosque, the Ahmadiyah, which dominates the north of the town, and the Serai Mosque, where the king prays every Friday, lend Baghdad much of its beauty with their noble blue domes, and their minarets gay with the tile-maker's art. It is worth recording that, from the artist's point of view, the modern mosque carries out the old traditions, and is fair to look upon with its simple lines of brick masonry, its cool, wide spaces and sobriety of decoration.

In 'Iraq, religion has proved a worthy custodian of beauty, and the tawdry and meretricious does not enter her courts. A Scotsman is Adviser to the Minister of Waqf (or Pious Bequests), and he keeps a jealous eye over the administration of funds, seeing to it that mosques and shrines are kept in proper repair, and that such building as is undertaken may be carried out in the old spirit and with the old traditions. He has need of no architect, for the Arab builder, working like his forefathers, and the birds, according to ancient rules and instincts, produces something which is more characteristic of the country than a European architect could design and, if he only takes the trouble to do his work properly, quite suitable for its purpose.

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