

TURKISH JERUSALEM (1516-1917)

*Ottoman Inscriptions from Jerusalem
and Other Palestinian Cities*

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TURKISH JERUSALEM (1516-1917)

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Mehmet Tütüncü



Türkistan ve Azerbaycan Araştırma Merkezi
Turkestan and Azerbaijan Research Centre

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Mehmet Tütüncü
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Front Cover Image: Inscription in tiles from the time of Sultan Süleymans restorations above the Northern Entrance Gate of Qubbat al-Sakhra (Inscription 31)

Back Cover Image: Sabil of Mamluk Sultan Qaytbay restored by Sultan Abdülhamid II. (inscription 58)

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

*Glory be to He
Who carried His servant by night,
from the Holy Mosque (Al-Masjid-al-Harâm at Makkah)
to the Furthest Mosque, (Masjid al-Aqsa in Jerusalem)
the precincts of which
We have blessed.
so that We might show him
some of Our signs.
Surely He is the All-Hearing,
the All-Seeing.
Surat al-Isra Qur'an 17:1*

To the memory of Melik-el Alem, Sultan el-Rûm, w'al-Arab, w'al-Ajam, Süleymanî sanî, hadim-u harameyn-i sherifeyn,

To the memory of Şevketlu, Kudretlu, Azametlu, Sultan Abdülhamîd Han-ı Sanî Padişahımız Efendimiz Hazretleri,

And

To the memory of Max van Berchem.

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Fig. 10 Cat. 7. B 48 *Materiaux* T III, PL X no 49

Fig 11 Cat. 8. B. 52. *Materiaux* T III, PL XCI no 52

Fig 35 Cat. 24 B.112. *MJ* p. 97

Fig 47. Cat. 32 B196 *Materiaux* T III, PL CV no. 196

Fig 52 Cat. 40 B.49, *Materiaux* T III, PL. XC no. 49

Fig 67. Cat. 57 B 225 *Materiaux* T III, PL XX

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(*Materiaux*) Max van Berchem, *Materiaux Pour Un Corpus Inscriptionum Arabicarum*, Tome Troisieme, Jerusalem 'Planches', Geneva 2001;

And

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(OJ) *Ottoman Jerusalem the living city 1517-1917*.

Fig. 14 Cat. 9 B. 53 OJ I p. 517 Pl. 32.26

Fig. 43-44 Cat. 29 B238, OJ II p. 459 P. 28.1, 28.2 and 28.3

Fig 78 OJ I p. 460 PL. 28.6

Fig 82 Cat. 68, OJ II, p. 741 Pl. 13.5

Fig. 107 is taken from *ADAJ (Annual of the Department of Antiquities of Jordan)* 3: 1956

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FOREWORD

From the year 1071 until 1917 Turks ruled Jerusalem. First by Seljukids, Artuqids and Zangids, and after that Mamluks from (1250 to 1516) and lastly Ottomans (from 1516 to 1917). But despite this long rule, the Turkish heritage and contribution to Jerusalem is often overlooked or underestimated in the literature.

During the First World War, *Falih Rifki Atay*, a young Ottoman Officer in The Arab Provinces of Ottoman Empires described in his book *Zeytindağı* last days of the Ottoman sovereignty over Jerusalem. He writes:

Jerusalem was no more ours than Florence. We wander the streets like the tourists. The Church of the Holy Sepulchre is symbolic; every piece belongs to a different religious community and we hold the keys. Everything in these parts belongs to the Arabs or to foreign powers. Only the gendarmes are ours; not even the gendarmes' only uniforms. The Ottoman Sultanate is solidly bureaucratic, but the bureaucracy is here at least half Arab. I have not seen a single Turkicized Arab, and I have seen precious few Turks who were not Arabicized.... We have neither colonized this region nor made it part of our land. The Ottoman Empire here is the unpaid watchmen of the fields and streets.

Further he writes the sarcastic words:

Ölberg is the German for Mount of Olives. Jabal az Zeytun is the Arabic and Zeytindağı is just the name I gave my book. There never was a Turkish Jerusalem.

These bitter words are understandable against the background of a Turkish officer who was serving a dying empire.

I however completely disagree with the idea that there was never a Turkish Jerusalem. Of course there was a Turkish Jerusalem. And the most prominent marks of Turkish presence in Jerusalem are the

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numerous architectural works that are decorated with inscriptions. Today this Turkish Jerusalem is not easy to see. There was no Turkish Quarter, but Turkish was spoken in the streets of Jerusalem. It was the official language of decrees of court and the rulers, Kaymakam, Pashas, and Kadi's. Moreover, the soldiers were Turks and they defended Jerusalem as part of their homeland.

Ottoman Turks built the Walls and Citadel of Jerusalem and they decorated the Muslim holy Aqsa Mosque and the Qubbat as-Sakhra (Dome of the Rock) with tiles. The Mawlawi and Naqshibandi dervishes from Turkey and Central Asia built their lodges. These are all visible proof that there was a Turkish Jerusalem. This book is about the last 400 years of Turkish Rule in Jerusalem. And especially about the most visible aspect of Ottoman rule: the inscriptions.

The idea for this book was born during a visit to Israel in 2004. Between the Jews, Christians and all others who claimed Jerusalem as their holy city, the Turkish rule was longest but also the most neglected.

This book describes the Jerusalem inscriptions written during the Ottoman times mostly on stones, but also inscriptions on metals and wood are included. In the second part of this book inscriptions from other cities of Ottoman Palestine are published.

A Cd-rom accompanies the book where all the original pictures of the inscriptions are enclosed so that one can study in detail the inscriptions. Any amendments or corrections to my readings are welcome.

By writing this book I hope to encourage the research to the heritage of Turks in Jerusalem. With the accompanied maps one can discover and walk in the streets and monuments of Ottoman Turkish Jerusalem.

Mehmet Tütüncü

Haarlem, 10 Muharrem 1427 (8 February 2006)

1. JERUSALEM AND TURKS: AN INTRODUCTION

Jerusalem is praised because it is not only a holy city but also because it is also one of the best preserved medieval cities in the Middle East. The city was after the crusades ruled by two Turkish dynasties first by Mamluks from Cairo and later by Ottomans from Istanbul.

Ottoman Turks captured Jerusalem in the year 1516 from Mamluks, and they possessed the Holy City until 9 December 1917 more than 400 years.

Ottoman Sultan Selim captured peacefully the city on 4 Zulhijje 922 (28 December 1516).

Famous Turkish world traveller Evliya Çelebi describes this event as follows¹:

All the Ulama and pious men went out to meet Selim Shah. They handed him the keys of the Aqsa Mosque and the Dome of the Rock. He then made presents to all the notable people, exempted them from the onerous taxes and confirmed them Sultan Selim prostrated himself and exclaimed “Elhamdulillah I am the possessor of the first Qiblah”.

This cry of Selim *the possessor of the first Qiblah (praying direction)* is characteristic of the relation between the Turkish Sultans and Jerusalem. Jerusalem was a holy city for all, and therefore the people were exempted from taxes and received subventions (Surra) from Istanbul every year. The Ottoman Sultan was servant of the holy places of Mecca and Medina and also of the 3rd Haram and the first Qiblah (Jerusalem).

¹ Yücel Dağlı, Seyit Ali Kahraman and Robert Dankoff, *Evliya Çelebi Seyahatname 9th. Book*, Istanbul 2005, p. 230. English translation according to St. H. Stephan *Evliya Tschelebi's Travels in Palestine* in QDAP 4-9, 1935-1949.

The relation between the High Porte (as Istanbul was called) and Jerusalem was also important because Jerusalem was not only a Holy city for the Muslims (like Mecca and Medina) but it was also the Holy city of Christians and Jews. This multi-Holiness made otherwise strategically unimportant city very important for Turkish Rulers,.

Despite this importance only one Ottoman Sultan, *Sultan Selim* visited Jerusalem. But this was not uncommon. Because of power balances Sultans could not leave the capital. Even *Sultan Selim* did not visit the other two holy cities of Mecca and Medina. So it was only Jerusalem that was honoured with a Royal Visit of Turkish Sultan.

The First and only royal visit after Sultan Selim was by a Westerner and that was *Kaiser Wilhelm II* from Germany who visited it in 1898.

Until 9 December 1917 for more 400 years the city and Palestine lived peacefully under Pax Ottomana.

Despite this 400 year long rule of Turks in Jerusalem there are not many visible Turkish Architectural Works. No slender minarets or Royal Mosque as in Balkans was build. The reason for this was respect for the local traditions and because there was a congregational Mosque of Masjid el-Aqsa. No other Mosque could be built that could surpass the holy shrine. Never the less, the City of Jerusalem has still a visible Turkish Presence.

One of the best methods to mark a ruler's sovereignty over a city is by putting inscription on places where people gather. Inscription is a visible stamp of the ruler.

There are also many inscriptions in the city's strategic and prominent places.

Preservation of old City of Jerusalem as it survives today is the work of *Sultan Süleyman the Magnificent* as called by Westerners

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and Kanuni by Turks. He undertook great infrastructural works to make the city more secure.

Most important of his works is the rebuilding of the walls of the city. Jerusalem had in Mamluk times no walls. *Süleyman the Magnificent* remade the citadel and also he undertook efforts to bring water to the city where 6 Sabils are still witness of this. He decorated his infrastructural works with inscriptions.

There are/were 35 inscriptions in Jerusalem bearing the name of Sultan Süleyman. That is abundant compared to other cities even to the capital Istanbul, Jerusalem comes in the first place for containing so many well-preserved inscriptions of Sultan Süleyman.

Süleyman had a special relationship with Jerusalem. Evliya Çelebi describes Sultan Süleyman's special relationship with Jerusalem as follows²:

In the year 926/1520 Sultan Süleyman acceded to the throne and conquered the fortress of Belgrade 927/1521 and later on the island of Rhodes 928/1522 and accumulated thereby intense wealth. The prophet Muhammed appeared to him in a blessed night and told him:

“O Süleyman you will make many conquests You should spend these spoils on embellishing Mecca and Medina, and for the fortification of the citadel of Jerusalem in order to repulse the unbelievers, when they attempt to take possession during the reign of your followers. You should also embellish its sanctuary with a water basin and offer annual money gift to the dervishes there, and also embellish the Rock of Allah and rebuild Jerusalem.”

Such being the order of the prophet Süleyman sends from his spoils one thousand purses to Medina and another

² Yücel Dağlı, et al., *Evliya Çelebi Seyahatname 9th. Book*, Istanbul 2005, p. 235, (English translation by St. H. Stephan)

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thousand purses to Jerusalem. Together with required material he dispatched the master architect Koca Sinan and transferred Lala Mustafa Pasha from the governorship of Egypt to that of Syria, this latter having been ordered to carry out the restoration of Jerusalem, gathered all the master builders, architects and sculptors available in Cairo, Damascus and Aleppo and send them to Jerusalem to rebuild it and to embellish the Holy Rock.

Süleyman never visited the city but the works he implemented in the city and the inscriptions set on his behalf are proof of this relationship. Thanks to his imperial patronage the city has preserved its character and integrity. It is still a living city. Old City of Jerusalem could be without any doubt called *his* city, Süleyman city.

After these immense works of Sultan Süleyman, the city became less of a point of interest for the later Sultans. In the 18th and 19th. century when the western (mainly) christian powers showed interest in Jerusalem the city attracted again the attention of Ottoman Sultans.

To call a few examples of later works: There is the restoration of the Citadel by Sultan Mahmud I., and Abdülhamid II., renovation of Tile works of the Dome of The Rock in 1874 by Sultan Abdülaziz. In later times Sultan Abdülhamid II was active in modernizing the Arab provinces and trying to integrate the holy cities to the capital Istanbul; by building railways, and telegraph lines. His 25th year of accession was overall celebrated with building of clock towers in ottoman cities. The British demolished the Jerusalem Clock tower and sabil in 1922.

In 9 december 1917 Turkish army withdraw from the city which became a scene of change, violence, war and struggle that it never had seen in the thousand years before.

When one nowadays walks in the streets of Jerusalem one can hear the voice of the city desiring for the peaceful times of Pax Ottomana.

2. CHARACTERISTICS OF INSCRIPTIONS

In this chapter the characteristics of the inscriptions are highlighted.

2.1 Royal Inscriptions in Jerusalem (Table I and 2)

In Jerusalem there are 35 inscriptions of Sultan Süleyman (Table I). 26 are still in situ, 6 inscriptions are wholly or partly lost (numbers. 7, 8, 21, 28, 36 and 37). Of these nr. 7 is temporarily lost and can be dug out from the moat where it was buried in 1898. Nr. 8 Minbar of Citadel Mosque can be remade and put back in its place. Two inscriptions nrs. 28 and 36 were lost earlier but are replaced now by replicas. Inscriptions nr. 29(partly), 34 and 35 are stored in the Islamic Museum.

From the period after Sultan Süleyman's time, we have 26 Royal inscriptions (Table 2). 16 of them are still in the city, 4 inscriptions have been lost definitively (nr. 38, 46, 48 and 50), 2 are partly lost (nr. 40 and 55) and 4 inscriptions (nr. 39, 41, 43 and 52) are in the Islamic Museum along with a few remains of nr. 65.

2.2 Royal Inscriptions Outside Jerusalem (Table 3)

Outside Jerusalem we have 14 Royal inscriptions (Table 3), 1 is lost and 13 are still in situ.

2.3. Overview of Royal Inscriptions (Table 4)

After a rule of 400 years in Palestine we have 75 Royal Ottoman inscriptions. Table 4 gives an overview of these inscriptions. Of these inscriptions 8 are in museums, 12 are lost and 55 can still be observed in their original location.

	Museum	Lost	In Situ	Total
Jerusalem Sultan Süleyman	3 ³	6 ⁴	26	35
Other Royal in Jerusalem	6 ⁵	5 ⁶	16	26
Other places		1	13	14
<u>Total</u>	<u>8</u>	<u>12</u>	<u>55</u>	<u>75</u>

2.4 Inscriptions in Turkish (Table 5)

Overwhelming Majority of Ottoman Inscriptions in Palestine is in Arabic. There are a total 22 inscriptions in Turkish (Table 5). Only 2 of these inscriptions are Royal Inscription (nr. 59 and 117). Nr. 59 is Sultan Abdülhamid II's restoration of Citadel and nr. 117 is opening of Hejaz Railway (Station of Hayfa). There are also few Inscriptions of High Officials (nr. 6) (Citadel Musalla Mosque entrance), nr. 9 (Citadel Mosques Minaret), nr. 83A+B, nr.91, and nr. 43). Last inscription of Turkish rule is on the Golan Height it is dedicated to the first Turkish Pilot Fethi bey whose aircraft was crashed in the 1st World War during a trip from Istanbul to Cairo.

2.5 Inscriptions with Ottoman Tughra and Coat of Arms (Table 6)

Every sultan of the Ottoman Empire had his own monogram, called the tughra, which served as the signature of the Ottoman Sultans. It was inscribed on the official letters from the Sultan and also appeared on coins and later also in public buildings. During the centuries the outlines and the shape of the tughra remained the same. When a new sultan was appointed the written text that contained the name of the old Sultan was altered but this was done in such a way that the outlines and shape were not changed.

³ Inscriptions 29, 34 and 35

⁴ Inscriptions 7, 8, 21, 28, 36 and 37

⁵ Inscriptions 39, 41, 43, 50, 52 and 65

⁶ Inscriptions 38, 40, 49A, 48 and 55

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After the reign of Abdülhamid I, the Ottoman Sultans engraved the tughras also on buildings. This was done as a symbol of patronage. The earliest Tughra inscription is of Sultan Ahmed III (1703-1730) in Istanbul. Another early Tughra is from Sultan Mahmud I. (1730-1754) on the city gate Belgrad but which was transported by Austrian Field Marshall Laudon to Vienna as a war booty.

The Tughra served in those cases as a kind of State symbol (Coat of arms). A modern Coat of Arms, inspired by European ones such as the British Coat of Arms was created in the 19th century. Sultan Abdul Hamid II adopted the final shape on April 17, 1882. It includes two flags: one symbolizing the Ottoman dynasty which has a crescent and a star on red base and the flag of Islamic Caliph which has crescent and a star on a green base.

There are 16 inscriptions with a Tughra. The earliest Tughra is from the year 1224/1810 and is located in Jaffa and it bears the name of Sultan Mahmud II.

There are only 2 Coat of arms, these are located in Akka's Clock Tower and other one in a Hospital in Jerusalem. The coat of Arms in Akka is very beautiful and detailed.

2.6 List of Signatures of Tile Artisans in Haram al-Sharif (Table 7)

Qubbat as-Sakhra has been covered by tiles during the reign of Sultan Süleyman.

In 1233 (1817) during the renovation works of Sultan Mahmud II., the tiles were renewed. The artisans who have executed this works have put their signatures on tiles in different places; the tiles contain a short invocation and the name of the person who had made him and in most cases also a year. Most of these tiles were removed to the Islamic Museum during the renovations works in 1959-1964. Van Berchem has recorded nearly all of these tiles. Table 7 gives a list of these tiles.

2.7. Elqabs Religious Titles used by Turkish Sultans in Inscriptions

The use of Elqab (religious titles) ⁷ in inscriptions describing the Ottoman Sultan, is very important in understanding the relationship between the ruler and the city.

Next Honorary and Sacred Titles are used by Ottoman Sultans in the inscriptions.

2.7.1 Titles used by Sultan Süleyman Kanuni

*Hadimulbeytul Haram or Hameyn vel beka Kuds
(Servant of two sacred Harams)*

The first inscription (nr. 1) on his behalf describes him as the servant of the sacred house (at Mecca) and first in Citadel (nr. 3) as the servant two Harams and Holy Land. In two of his Sabils he is described as hami (defender) of el Hameyni Sherifeyn. (Two sacred Harams)

Second Salomon [Süleymaniy Saniiy]

The Sultan with title of Magnificent Grand Turk considered himself as second Salomon. In the inscriptions in Jerusalem he is twice called so. First one is in nr. 2 on a Sabil) in Haram area and the second instance is in (nr. 3) in Citadel. Outside Jerusalem he is only once referred to as Salomon on a fountain in Edirne. Edirne (nr. 34 of Dijkema) is an inscription in Persian language describing Süleyman as the “Salomon of his age”.

Süleyman ruled 46 years over the ottoman state, a comparison between King Salomon and Sultan Süleyman in which their governments were characterised by justice, wisdom, Wealth and building works.

⁷ The name of the Royal patron of a Foundation inscription is identified (Blair 1998, p. 36) as follows

1. Laqab (elqab) that is a list of honorific title(s)
2. The Kunya a patronymic, something like Abul Muzaffer (Abulfeth)
3. The ism a given or personal name
4. the nasab (genealogy)
5. the nisba (an epithet of origin or affiliation), like Ali Osman or Osmaniyye

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Halife (Caliph of Muslims)

Süleyman is referred to twice as Halife: (nr. 7) serir Halifet and in (nr. 31) who is ‘in word and truth the heir of the Caliphate’.

2.7.2 Titles used by Sultans after Sultan Süleyman

Hadim Harameyni Sherif ve hazal Masjid el Aqsa hamiy kibleteyn evvel 3 times by Sultan Mahmud II. (nrs. 45, 47, and 49) and by Sultan 1. Abdülaziz (nr. 56)

Halife

(nr. 40) by Sultan Murad I. and by Abdülhamid II (nr. 58) Hailfetulazam and (nr. 59) Halifeti Islamiyye

2.8 Non Royal Inscriptions (Table 8)

Table 8 is a list of other (Non Royal) inscriptions in and outside Jerusalem.

2.9 Other Tables

Beside an index we have summarized most names that are mentioned in the inscriptions in tables.

Table 9 gives a list of names of Government officials and other notables whose names are mentioned in the inscriptions.

Table 10 gives a list of builders (executors) of buildings and edifices whose names are mentioned in the inscriptions.

Table 11 is a list of scribes of inscriptions that have inscribed their names and signatures in the inscriptions.

Table 13 is a general overview according to ruling Sultan of all the inscriptions edited in this book.

Table 14 is a list of inscriptions with an ebed date. In our book there are 31 inscriptions with an Ebed date.

Table 15 is a correlating list of inscription with numbers of Van Berchem and our catalogue.

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3. MODE OF PUBLICATION

The inscriptions in this book are arranged in chronological and hierarchical order.

Jerusalem Inscriptions.

Inscriptions from Jerusalem are divided in 2 parts: **Royal Inscriptions and Other Inscriptions.**

Royal Inscriptions are also divided into 2 parts:

First the inscriptions by Sultan Süleyman (the magnificent) the so called Süleymanic inscriptions and then followed by inscriptions of other Ottoman Sultans.

1. Royal Inscriptions

I consider a Royal inscription as an inscription where the current Ottoman Sultan is called by his name and one or more of his titles.

2. Other Inscriptions

After the Royal inscriptions, the other inscriptions in Jerusalem from Ottoman time are described. These are mostly inscriptions from the lower officials of Jerusalem's notables.

Inscriptions from Other Cities of Palestine

After the overwhelming amount of 104 Jerusalem inscriptions come the inscriptions from other places in Palestine. They are not so numerous. I have included here all the Ottoman Royal Inscriptions, and samples of few other inscriptions: especially inscriptions in Turkish are included (epitaph in Kayseriya and Turkish Pilots (Golan) monument of Fethi bey).

From the famous crusader city of Akka (Acre) I have included only inscriptions that were not edited by Moshe Sharon in CIAP I. See Table 12 for a list of Inscriptions from Acre edited by Moshe Sharon.

Methodology:

The inscriptions in this book are recorded and described according to following rules.

Connected inscriptions:

If the inscriptions are connected in some way (like Sabils, Walls) or if in a particular building or construction (e.g. Coenaculum / Citadel) there are more than one inscription, then some information about this relationship/building and a summarizing table with all connected inscriptions is given.

For Example: Inscriptions from the Coenaculum

Coenaculum is located outside the city walls, near the David's Gate. There are 3 Ottoman Inscriptions in Coenaculum, Van Berchem recorded only one (nr. 1) inscriptions. The other 2 inscriptions (nrs. 46 and 53) are unpublished.

Catalogue	Berchem	Size =lines	Date	Place
1	109	70x35 =4	930(3)/1524	Coenaculum Floor East Wall
46	---		1225/1810	Coenaculum (Courtyard)
53	---		1266/1849	Coenaculum (Courtyard)

Inscriptions with catalogue numbers (1, 46 and 53) are not published after each other but according to their numerical/chronological order in the Corpus.

Individual Inscriptions:

The methodology of publication of every individual inscription is as follows:

EXAMPLE:

Inscription X
Foundation Inscription

Minaret (Tower of David)

Marble plaque on the Northern side of the Minaret. Inscription is in situ and is in good condition.

Catalogue	Berchem	Size	Date	Place	Language
9	53	50x40 = 4	1065**		Turkish

Bibl.: OJ II p. 858-863, p. 1079 (Inscription 26)

Fig.:

The order of the publication of every inscription is as follows:

1. Catalogue nr. The first line is our catalogue/identification number of the inscription. This is a continuous number for easy reference to an inscription.

2. Classification. In the second line the inscription is classified according to type of inscription.

Next types are distinguished.

Foundation inscription/ Restoration inscription⁸

Endowment/Waqf inscriptions

Funerary inscriptions (Tombs and Turbes)

Epitaphe/Cenotaphe

Commemorative inscription

⁸ Foundation inscription/ Restoration inscription has (Blair 1988, p. 29) next 5 basic elements:

1. (Besmele) or invocation to God
2. A verb indicating what was built
3. The Object of the work
4. The name of the Patron
5. The date of construction or restoration.

Mehmet Tütüncü

Signature (of architect artisans)

Religious Inscription (Quranic text)

3. Description. After the classification follows a description of the place of the inscription, and a description of the state of inscription in June 2004 and in January 2006, when I inspected the Jerusalem Inscriptions in situ. Moreover, all the inscriptions are marked by a plan of its site in the identification table Column 5.

4. Identification Table.

After the description follows a table of 5/6 columns where the characteristics of inscription are summarized and the inscription is identified.

1st Column is our **Catalogue number**.

2nd Column is **Van Berchems catalogue** numbering.⁹ The publications of a few inscriptions, which are not in Van Berchem, are referred in the Bibliography Part after the table.

3rd column gives the size of the inscription in centimetres and the numbers of lines, if there is no measurement then this is left blank.

4th Column is the date of the inscription with the Islamic month (in figures) if that is possible. Date: 930(3)/1524 means first the Islamic (AH) date Rebi'ul-evvel (3rd Month) of the year 930 and after / sign is given the (AD) Christian equivalent date. Mostly dates of the inscriptions are written in letters or in figures but Ebjed date or combinations are also possible. We refer to the years with next signs..

⁹ The Great scholar Max van Berchem has collected the Inscriptions of Jerusalem during his visits in 1894 and 1906 which were published posthumously in his Corpus Inscriptuorum Arabicarum in the years 1925-1927. This work is unsurpassed and remains the reference work for studying the regions Islamic past His book is also our guide and it should be no surprise that his name occurs in nearly every page in our Book. He has left an immortal heritage. I refer to Van Berchems book in giving his catalogue numbering beside my own numbering.

Date with * is a date given only in Ebjed,

Date with ** is a date given both in figures and in Ebjed.

Date with a ? is a date which is indeterminate and which is not inscribed or which is damaged and could not be read surely.

5th Column The **place** where the inscription is located is marked here.

We provide at the end of the book 3 maps to locate the inscriptions.

Map 1: General map of Jerusalem

Map 2: Map of Citadel

Map 3: Map of Haram al-Sharif area

If the inscription is on the original place, ● marker is used with the catalogue number inside it. If the inscription is lost or disappeared, ▲ marker is used with inside the catalogue number giving the former place of the inscription.

6th. Column (optional) gives information about the **Language** of the inscription. Because overwhelming majority of inscriptions is in Arabic, I have used this column only if the inscription is in Turkish language.

5. Bibliography: After the identification, a short Bibliography is given. It describes where the inscription is previously described or published with exception of Van Berchems Corpus, which is fully referenced in the table.

6. Fig. Each inscription, where possible, is accompanied by a photographic reproduction. The photos were all taken in June 2004 and January 2006 by the author. If the inscription could not be reached or was/is lost and disappeared I have reproduced an older Photo. If the inscription was recently published, I refer to this publication's illustration. In the cd-rom that is enclosed as an appendix to this book the original photo's in colour can be consulted.

7. Text. After the tables follows the Text of the Inscription: First the Arabic or Turkish text of Inscription is given in Arab letters. Turkish texts are also given in a Turkish version in Latin alphabet

transcription (current letters used in Turkey). Because of the variation of consonant and vowel signs in the inscriptions, not every sign or dot that is used in the inscription is given, but a method is used giving all the letters with some necessary vowel and consonant signs over them. For aspects of calligraphy and vowel or consonant markers one can look at the reproduction of the inscription.

8. English translation. An English translation of the text is given.

9. Commentary. The Description is closed with some comments and remarks on the content of the inscription.

10. Maps

At the end of the book are reproduced 3 maps to locate the inscriptions.

Map 1: General map of Jerusalem

Map 2: Map of Citadel

Map 3: Map of Haram al-Sharif area

See page 27 under *5th. Column* for more details of the Maps.

11 Appendixes

Appendix I

(p. 266 and 267) Is a list of newly discovered inscriptions in Jerusalem (from 1980 to 2005)

Appendix II

Is a Cd-Rom with the original photo's in colour of the inscriptions.

Turkish Jerusalem (1516-1917)

CATALOGUE OF INSCRIPTIONS

Mehmet Tütüncü

4.1 INSCRIPTIONS OF SULTAN SÜLEYMAN (1520-1566)

INSCRIPTIONS FROM THE COENACULUM

Coenaculum is located outside the city walls, near the David's Gate. There are 3 Ottoman Inscriptions in Coenaculum, Van Berchem recorded only one (nr. 1) inscription. Inscription 43 was published by *Al-'Arif* in 1961 (p.504). The other inscription (nr. 53) was not published earlier.

Catalogue	Berchem	Size =lines	Date	Place
1	109	70x35 =4	930(3)/1524	Coenaculum Floor East Wall
46	---		1233/1817	Coenaculum (Courtyard)
53	---		1266/1849	Coenaculum (Courtyard)

Coenaculum is the place where Jesus Christus is supposed to have had his last meal with his apostles, it is also next to tradition the place where Prophet David has been buried and is therefore known also as Maqam Nebi Da'ud a very holy place indeed. When Ottomans captured the city, this was in possession of Franciscans brothers. The Jews of Jerusalem have helped the Muslims to capture this place from the Franciscans and drive them out from the Mount Zion. The Portuguese Pantaleo de Aveiro tells us about the events¹⁰:

The Convent of Mount Zion is now being held by the Turkish Cadis of the Temple of Salomon, as a result of our sins. Some despicable Jews are the cause for that ... they envied our possession of this holy place, they contacted one of the chief cadis of the Temple of Salomon... and told him that this had been the tomb of prophet King David which belonged to them more than to the Christians.

¹⁰ This story of Aveiro is questioned by Amnon Cohen in his article *Expulsion of Franciscans from Mount Zion* in *Turcica* 18 (1986) p.147-157.

Inscription 1 Foundation Inscription

Inscription is located inside the Mosque of Coenaculum on the Eastern Wall and it is in good condition.

Catalogue	Berchem	Size =lines	Date	Place
1	109	70x35 =4	930(3)/1524	Map 1 nr. 1

Bibl.: OJ II p. 659-664, p. 1075 (Inscription 1),
Cohen 1986, p. 147-157.

Fig: 1

Text:

1. بسم الله الرحمن الرحيم أمر بتطهير هذا المكان وتنظيفه
من المشركين وعمل مسجد يذكر فيه
2. اسم الله سلطان الأنام ناصر دين الاسلام خادم البيت الحرام منشئ
العدل والأمان السلطان بن
3. إلسلطان السلطان سليمان بن عثمان أيدالله الاسلام بحيا ته على يد
مولانا شيخ الشمس محمد العجمي الواعظ
4. أجرالله الخيرات على يديه ورحم والديه بتاريخ نهار الخميس مستهل
ربيع الأول سنة ثلاثين وتسعمائة والحمد لله وحده

Translation:

In the name of Allah, the Compassionate the merciful.

The order to purify and to cleanse of polytheists from this place and to make (here) a mosque so that the name of Allah is celebrated in it, is by the Sultan of mankind, the defender of Islamic faith, the servant of the sacred house (at Mecca), the establisher of Justice and security, the Sultan, son of Sultan, the

Turkish Jerusalem (1516-1917)

*Sultan Süleyman son of the House of Osman, may Allah support him throughout his life,
by the hand of our Master leader of our Sheikhs, al Shams Muhammed al-'ajami the preacher, may Allah carry out blessings through his hands and have mercy upon his parents, on the day of Thursday at the beginning of the month of Rebiulevvel in the year 930 and praise to be Allah alone.*

Comment:

This is the earliest Royal Ottoman Inscription, it is dated in the year 930 (1524). It narrates the conversion of the Chapel or church of the Last supper on the Mount Zion into a Mosque.

The act of conversion has been carried out by The Grand Shaikh Shamsaddin Muhammed Ajami and he has put the first royal inscription in this new worship place of Muslims.

In the inscription, the conversion is described as purifying *bitahir hazel Mekan*. The act has been done by order of Sultan Süleyman The Sultan is described as *Hadimulbeytul Haram*, referring to his duty as the protector of the Holy places of Islam.



Fig. 1 inscription 1 Coenaculum



Fig. 2 inscription 2 Sebil Kasim Pasha

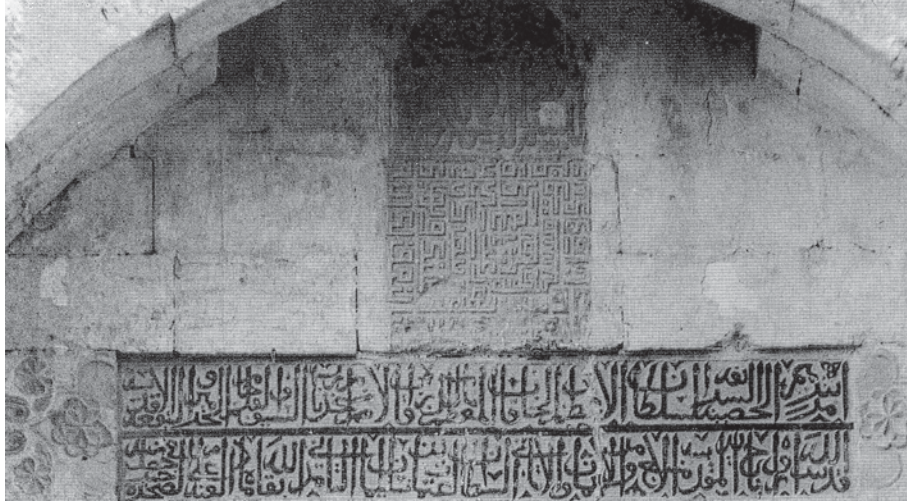


Fig. 3 inscription 3 Entrance Gate of the Citadel (Van Berchem)



Fig. 4 inscription 3 Entrance Gate of the Citadel (june 2004)



Fig. 5 inscription 4 Summer Mosque (Mihrab)



Fig. 6 inscription 5 Stone bridge Citadel entrance