

THE KAABA COVER PRODUCED IN THE COURTYARD OF SULTANAHMET MOSQUE AND THE STATE CEREMONY ORGANIZED FOR THIS COVER

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ABSTRACT

Following the inheritance passed from the Mamluks to the Ottomans, the Kaaba cover was produced for centuries in Egypt according to its own unique organizational principles. However, in 1798, when the French army under the command of Napoléon Bonaparte entered Cairo, Egypt was officially occupied, and the production of the kiswa was interrupted. The Ottoman State reacted promptly, but as Egypt remained under occupation, the kiswa could not be produced there. In response, preparations began in the capital, Istanbul, and the courtyard of Sultanahmet Mosque was transformed into a kiswa production facility. During the period of French occupation in Egypt (1798–1801), the kiswa was produced four times in succession in Istanbul, ensuring that the Kaaba remained covered and that the ceremonial tradition was upheld. A grand ceremony, similar to those held in Egypt, was organized in Istanbul with large attendance, and this event was recorded in the Ottoman ceremonial registers.

Keywords: Kaaba Cover, Kiswa, Istanbul, Egypt, Sultanahmet Mosque, Ottoman State Ceremony

ÖZ

SULTANAHMET CAMİİ AVLUSUNDA ÜRETİLEN KÂBE ÖRTÜSÜ VE ÖRTÜYE YAPILAN DEVLET MERASİMİ

Memlûklerden sonra Osmanlılara geçen mirasla asırlar boyunca Kâbe örtüsü Mısır'da kendisine has teşkilat kaidelerince üretilmiştir. Ancak 1798'de Napoléon Bonaparte'ın kumandasındaki Fransa ordusunun Kahire'ye girmesi ile Mısır'ın işgali resmen başlamış ve örtü imali sekteye uğramıştır. Mevcut durumda Kâbe örtüsüz bırakılmayacağından başkent İstanbul'da hazırlıklara başlanmış, Sultanahmet Camii'nin avlusu kiske üretim atölyesine çevrilmiştir. Mısır'ın Fransız işgali altında bulunduğu süre boyunca (1798–1801) kiske-i şerîfe üst üste dört kez İstanbul'da üretilmiştir. Kâbe'yi örtüsüz bırakmayan devlet, örtüyü de merasimsiz bırakmamıştır. Mısır'dakini aratmayacak şekilde İstanbul'da gösterişli bir merasim düzenlenmiş ve bu merasim Osmanlı teşrifat kayıtlarında yerini almıştır.

Anahtar Kelime: Kiske-i şerîfe, Kabe Örtüsü, İstanbul, Mısır, Sultanahmet Camii, Osmanlı Devlet Merasimi.

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Introduction

The practice of covering the Kaaba, which functions as the Qiblah for Muslim believers, has been a sensitive issue throughout history. Controversial opinions have emerged regarding the identification of the individual who first placed a cover on the Kaaba. The sources differ in their assertions, with some attributing this act to Prophet Ismail, the son of Prophet Ibrahim, and some others ascribe this role to Esad Abu Karb or Adnan, a ruler of Yemen. Among the sources that identify Abu Karb as the first to do so, certain details are provided. According to these details, he initially used a rough cloth for this, but later, influenced by what he saw in his dream, he covered the Kaaba with the fine and beautiful “wasā’il” fabric of Yemeni origin. A critical aspect that emerges from these accounts is that the Kaaba was covered prior to the advent of Islam. Moreover, it is noteworthy that the Kaaba, regarded as sacred since its construction, was covered even during the pre-Islamic Jahiliyyah period. During this period, as a formal discipline had yet to be established, individuals could place a cloth on the Kaaba at their discretion. This practice, as recorded, involved the use of diverse fabrics, often in vibrant colors, which, at times, posed a hazard to the structure (Ebü'l-Velîd Muhammed b. Abdullah el-Ezrakî, p. 253; Ünal, 2001, p. 18; McGregor, 2009, p. 256; Tezcan, 2017, pp. 44-45).

During the era of Prophet Muhammad, the management of the Kaaba cover became more standardized. Following the Hijrah (622), Prophet Muhammad requested that the Kaaba firstly be purified of idols and images, and thereafter rebuilt by the Quraysh tribe. Following the completion of this reconstruction, the initial cover of the Kaaba was placed by Abu Rabia bin Makzum of Mecca, who had previously proposed to the Quraysh that they collaborate to cover the Kaaba together. Thereafter, the Quraysh and Abu Rabia bin Makzum exchanged responsibility for placing the Yemeni cloth known as “hubere” over the Kaaba. According to certain sources, during the

Farewell Pilgrimage, Prophet Muhammad is documented to have covered Kaaba with a Yemeni cloth (Atalar, 2015, p. 137; Tezcan, 2017, pp. 45-46).

Following the passing of Prophet Muhammad, the “Egyptian” era formally began in the Kaaba, marking a significant point in tradition. Caliph Abu Bakr’s practice of covering the holy building with an Egyptian fabric called Kibâtî/kabâtî was subsequently adopted by other caliphs. Notably, Caliph Umar (634-644) implemented a system where cloth for the Kaaba was specifically produced in Egypt (Porter, 2012, pp. 258-259), and its expenses were covered by the Beytûlmâl/Bayt-al-mal.² This cover, which was replaced annually, was modified to a biannual basis during the reign of Caliph Mu’awiya ibn Abu Sufyan. According to the caliph’s directive, on the Day of Ashura, which corresponds to the 10th of Muharram, the use of red silk, known as “dibac,” was mandated, and on the 27th of Ramadan, the traditional kibâtî was placed, as previously practiced. This tradition was continued by other Umayyad caliphs. Although the red silk fabric was temporarily imported from Khorasan, it was predominantly supplied from Damascus. Furthermore, it is noteworthy to mention that the practice of bringing the cover to Medina, displaying it for a while in the Masjid al-Nabawi, and then sending it to Mecca, also began during the Umayyad period (Ünal, 2001, p. 18; Tezcan, 2017, p. 46).

The practice of double covering continued under the Abbasids, who assumed control of the caliphate. However, in 821, during the reign of Caliph al-Ma’mun, the red silk cover that was traditionally placed on the Day of Ashura began to deteriorate before the arrival of Ramadan. In response, a white cloth was immediately sent, marking the inception of the practice of replacing the cover three times a year. During the reign of another Abbasid caliph, Nâsır-Lidînillâh, this third white silk cover was replaced with a black one, and this tradition persisted. Under the Mamluk sultanate, the Egyptian covering

² The Beytûlmâl is the institution that maintains the state’s assets and manages its treasury. This institution was established during the time of the Prophet Muhammad and was organized further under Caliph Umar. See: Erkal, 1992, p.90-94.

Figure 1:
The Inscription of the Kaaba Curtain
Presented by Sultan Selim I at the Great
Mosque of Bursa (Tezcan, 2017, p. 53).

became more organized. The method of funding the cover from the Beytûlmâl was terminated, and three villages from the Egyptian town of Al-Qalyubiyya were endowed to cover the costs. An officer was appointed to oversee the income of this endowment, and a workshop was established near the Al-Hussein Mosque in Cairo to produce the covers for both the Kaaba and the Ravza al-Mutahhara. Each year, the Kaaba cover produced at the Cairo workshop was sent off to Mecca with a grand ceremony attended by the public (Ünal, 2001, p. 18; Tezcan, 2017, pp. 47-48).

Ottoman Period in Kaaba Covering

Following the conquest of Egypt in 1517, Sultan Selim I became the caliph and assumed the service of Beytû'l-Haram and the responsibility for the Kaaba cover. This was a result of the lands he took from the Mamluks and the title that had preceded his name. The initial responsibility delegated to Hayır Bey by Sultan Selim I encompassed the preparation of the mahmal/mahmûl-i şerif, which contained the annual gifts sent from Egypt to Mecca and Medina, in addition to the provision of necessities for the pilgrims (Tezcan, 2017, p. 52). Furthermore, it was decreed that the production of the outer cover of Kaaba would be maintained in Egypt, while the inner cover would be annually supplied by Sultan Selim I (Porter, 2012, pp. 261-262). The sultan's commitment is further evidenced by his personal oversight of the production process, which took place in the summer of 1517 during his stay in Cairo. The Sultan showed great care in the production, personally overseeing all the details of the fabrics, including the gold embroidery (Emecen, 2017, p. 318). Additionally, Evliya Çelebi notes that the heavy gold-gilded Kaaba sash was also a benefaction of Sultan Selim I (Evliyâ Çelebi, p. 226). Another significant point to be highlighted here is that the name of the caliph was to be inscribed on the cover laid on the Kaaba. Along with the caliphate, the name of Ottoman Sultan Selim I was inscribed, and the curtain bearing his name, dated 1517, is currently located in the Great Mosque of Bursa (Tezcan, 2017, p. 52) (Figure 1).



In this regard, succeeding sultans also endeavoured to fulfil their duties, so much so that during the reign of Sultan Süleyman the Magnificent (1520-1566), when there were difficulties in meeting the costs of the cover, the sultan acquired seven more villages from Egypt and endowed them for this purpose (Muhammed el-Emîn el-Mekî, p. 43; Atalar, 2015, p. 138; Tezcan, 2017, p. 56). During the reign of Ahmed I (1603-1617), difficulties were encountered in the production of the cover, which had to be renewed due to a change in the caliph's name. Consequently, it became customary to send the Kaaba cover from Istanbul, particularly during the enthronement of the sultans, while the cover continued to be produced in Egypt under regular circumstances (Uzunçarşılı, 1972, p. 66).

This sacred cover, termed in Ottoman archival documents as sitâre and kisve-i şerîfe (sherife), was ceremoniously celebrated in Cairo. According to Evliya Çelebi, the kisve-i sherife, sash/nitak, curtain and key pouch of the Kaaba gate, and the cover of the Maqam-of-Ibrahim were first taken to Bab-ı Vezir when the time of pilgrimage approached

Figure 2:
Kaaba Door Curtain Dated 1709 (H.1204) with
the Name of Sultan Selim III (TSM n.24/44
Silahdar Treasury; Tezcan, 2017, p. 229).



(Evliyâ Çelebi, p. 224). Eyüb Sabri Pasha, in his work, mentions that these items were placed in a designated area in the muhafaza-i Mısriyye divan. He further notes that prominent members of the ulema were summoned there, and the night was spent reciting the Quran and works such as *Dala'il-i al-Khayrat* (Eyüb Sabri Paşa, pp. 1029-1030). The

next day, in a procession formed by dervishes, sheiks, and soldiers, the covers were carried on trays to Black Square, where they were displayed to the public. The sacred covers were then transported to the Hüseyin Mosque and placed in their designated location (Evliyâ Çelebi, pp. 225-227; Eyüb Sabri Paşa, pp. 1030-1031).

The Kaaba cover was produced in Egypt, while the Surre-i Hümâyûn was commissioned in Istanbul. The Ottoman State, like the other Islamic states (Porter, 2013, pp. 196-199; Gurulkan, 2014, p. 345), attributed great importance to the care of the Haremeyn, and annually deployed the Surre-i Hümâyûn to the holy lands. This included the mahmal, which comprised monetary gifts and other offerings. The Surre-i Hümâyûn, prepared under the responsibility of the dârüssaâde agha, who was the administrator of all the foundations belonging to the Haremeyn, was delivered to the Surre Emin and then ceremoniously sent off from Topkapı Palace. The Surre-i Hümâyûn was conveyed to the designated Amir al-Hajj, either by sea or by land, in a manner consistent with the established protocols of the pilgrimage (Faroqhi, 1994, pp. 58-62; Porter, 2013, p. 199; Ağca-Diker, 2016, pp. 65-67). The kisve-i sherife (kiswa), which accompanied the pilgrims from Egypt to Mecca, was replaced by the former covering in the presence of senior officials and the ulema. Following the Hajj, the old cover was returned to Istanbul in accordance with Ottoman protocol (Atalar, 2015, pp.139-140).

The Production of the Kisve-i Sherife in Istanbul upon the Occupation of Egypt

The kisve-i sherife had been produced in Egypt for centuries within its own institutional framework and was sent to the holy lands with its unique ceremonial protocol. However, 1798 marked a significant turning point in this process, as the occupation of Egypt officially took place on 21st July of that year, with the invasion of Cairo by French troops as a result of the military campaign led by Napoléon

Figure 3:
Archive record of production and materials used
in the Sultanahmet Mosque (EV.d, 38338) 5

Bonaparte.³ In response, the Ottomans promptly initiated a series of actions, forming an alliance with nations such as Russia and Britain, which culminated in the blockade of Egypt, thereby cutting off Bonaparte's supply line to France. Despite these efforts, the adverse conditions in Egypt remained unresolved, leading to delays in the production and shipment of the kisve-i sherife to the Kaaba in 1798. Moreover, the occupation of Egypt prevented the delivery of covers to the Kaaba in 1798 and in following years (İçaçan, 2020, p. 158), and even the holy pilgrimage could not be performed (Tezcan, 2017, p. 60). That being said, Ottoman historians and, notably, the state's official documents report contradictory claims, with the first of these records belonging to Cezzâr Ahmed Pasha.

In 1798, Cezzâr Ahmed Pasha, who had been appointed as the Serasker (Commander of chief) of Egypt (Emecen, 1993, p. 517), sent a letter to the central government, explaining the current situation and offering a solution. As Cezzâr Pasha emphasised, it was impossible to prepare and send the kisve-i sherife for "Beytullahu'l-Haram, which is the Qibla of the Islamic world", as the province was under occupation. Given the circumstances, there was no better place than Istanbul for the production of the cover (HAT, 112/4494). Since the Kaaba could not be left uncovered, preparations were initiated in Istanbul, as recommended by the Pasha. Seyyid Nâyilî Efendi, the Arabacılar Katibi (clerk), was appointed to manage the process, and the courtyard of the Sultanahmet Mosque, with its fountain, was designated as the production site for the cover (Halil Nûri Bey, vr. 468b; Ahmed Vasıf Efendi, p. 302; Ahmed Cevdet Paşa, pp. 10-11).

In order to transform the courtyard of the Sultanahmet Mosque into a workshop, the riwaqs were first covered with fabrics. According to the chronicler Halil Nuri Bey, these fabrics were brought from the Mehterhane for this specific purpose (Halil



Nuri Bey, vr. 468b-469a). An expenditure record from 1798 in the Ottoman archives provides detailed information about the production at Sultanahmet Mosque and the materials utilised.⁴ The initial setup comprised thirty-two looms; however, subsequent records indicate that ten of these were dismantled due to their prolonged inactivity. These looms were fully equipped for fabric production. The total cost for materials used to set up the looms, including tools and wages for the workers, amounted to 3,949.5 gurus. Furthermore, a total of 12,309 gurus was spent on various types of silk purchased for the production of the kisve-i sherife, in addition to the wages of the artisans, particularly the nakşbend (embroiderer) artisans (Figure 3).⁵

The production process also included the purchase of thread and sırma (silver gilt thread) for tying the kisve-i sherife to the sakıf (roof) and the rings on the ground when it was laid over the Kaaba. Large buttons and kulak (buttonhole) were made to connect the various fabric pieces, and the total expenditure for these materials, including the wages of the tentmakers and tailors working on these items, was 1,877 gurus. The looms utilised not only produced the kisve-i sherife but also the sash for the Kaaba cover, the curtain for its door, the key

3 See: Abd al-Rahman al-Jabarti's history of Egypt: *Aja'ib al-athar fi'l-tarajim wa'l-akhbar*, Ed. Thomas Philipp, Moshe Perlmann, Trans. T. Philipp, M. Perlmann, Franz Steiner Verlag, Stuttgart 1994, vol. III, pp. 12-14; Enes Kabakçı, "Napoléon Bonaparte'in Mısır Seferi (1798-1801)", Selim III and his Era from Ancien Régime to New Order, Ed. Seyfi Kenan, Istanbul 2010, pp. 343-344; Hüseyin Sarıkaya, "Mısır'ın İşgali (1798-1801) Karşısında Osmanlı İdaresi ve Toplumu", Birinci Dünya Savaşı Odağında Tarih Boyunca Savaş, Ed. Metin Ünver-Mustafa Tanrıverdi, Hiperyayın, Istanbul 2018, pp. 449-450.

4 The detailed account of this expense, recorded under number 38338 in the "Evkâf Nezareti Defterleri (EV.d)" series of the Ottoman Archives of the Presidency of the State Archives of the Republic of Turkey, is included in the appendix of this article.

5 See: Appendix.

pouch, and the cover for the Maqam-of-Ibrahim, all of which were replaced annually according to tradition. The materials used in the production of these coverings included heavy gold sırma, white sırma, yellow ibrişim (silk thread), Burusakarî kutnî, black harîr, and green and red atlas, with the total cost amounting to 13,528.5 guruş. This amount also covered the wages of artisans including serrâc, carvers, calligraphers, and painters, led by Serrâcbashî Seyyid and Dervish Ahmed Efendi, as well as their basic needs, including food. The total cost for the production of the kisve-i sherife, sash, and key pouch during the time of Dârüssaâde Agha Bilal Agha, with all expenses paid by the Haremeyn Accounting Office, amounted to 31,469 guruş.⁶ Following the completion of the manufacturing process, all tools and equipment were moved to a designated area within the mosque as per the hatt-ı hümayûn (decree) of Sultan Selim III (HAT, 1471/46).

Following the capture of Egypt, the Kaaba was not left uncovered, and the cover was not placed without a ceremony, which added another state ceremonial element to the Ottoman Istanbul traditions. On Wednesday, December 19th 1798 (11 Rajab 1213), a significant congregation of dârüssaâde and bâbüssaâde aghas, rikâb aghas, the Haremeyn group, and other state officers gathered at Sultanahmet Mosque. Following the prayers, the covers were placed in crates and conveyed to the palace in a stately procession. The following day, in the presence of Sultan Selim III, Surre Emini Memiş Efendi was granted the Surre-i Hümayûn and the kisve-i sherife, and proceeded to Üsküdar, bearing the sacred items (Eyüb Sabri Paşa, p. 1034). The Kaaba cover was subsequently taken to Damascus by Memiş Efendi⁷ and delivered to Amir al-Hajj Mehmed Pasha. Thereafter, it was carried to Mecca and placed upon the Kaaba the day before Eid al-Adha, in accordance with the “kanûn-ı kadim” (ancient law). Consequently, the cover of the Kaaba was replaced, as was customarily performed, on an annual basis, and Muslims proceeded with their

pilgrimage (HAT, 113/4507; HAT, 113/4507-A; Wasti, 2005, p. 194; Ayaz, 2014, p. 40).

In 1799, the army, under the command of Cezzâr Ahmed Pasha, achieved its first military victory over the forces of Napoléon Bonaparte at Acre (Sarıkaya, 2018, p. 451). Despite the successful military campaigns, Egypt remained under occupation. This ongoing circumstance compelled the production of the kisve-i sherife once again in the courtyard of Sultanahmet Mosque. The ceremony of delivering the cover to the palace had now become part of state protocol. Following the completion of the cover, an order was issued for state officials to gather at Sultanahmet Mosque on Thursday, November 28 (30 Jumada al-Thani 1214) to escort the Kaaba cover to the palace. The state dignitaries who received the kisve-i sherife proceeded to the palace in a formal procession, placing the Kaaba cover in the mosque within the Enderun, which was exclusively reserved for the harem aghas. In addition, the Dârüssaâde Agha’s yazıcı (scribe) and nazır (minister), who contributed to the production of the cover, were rewarded with furs and generous cuffs, while the others were honoured with hilats (Ahmed Vasîf Efendi, pp. 404-401). Sharif Galib, the ruler of Mecca, reported that the kisve-i sherife delivered to the holy land by the Surre Emini was placed on the Kaaba in line with tradition (HAT, 93/3795-A; HAT, 93/3795).

During the years of the Egyptian invasion that continued in 1800 (H.1215), the Kaaba cover was reproduced in the courtyard of the Sultanahmet Mosque. The state officials who were tasked with taking the kisve-i sherife to the palace arrived at the mosque for the ceremony on November 20 (3 Rajab). The state officials, including the Sheikhulislam, Kaimakam Pasha, Qadi of Istanbul, Dârüssaâde Agha, and Naqib al-ashraf, carried the kisve-i sherife to the palace in a cortage. On 29 November 1800 (12 Rajab 1215), the Surre-i Hümayûn, which included the cover, was delivered to the Emin of Surre Ahmed Agha, and

6 EV.d, 38338, 16 January 1799 See. Appendix 1; Ahmed Vasîf Efendi states that the expenses amounted to 34,469.5 guruş. See: Ahmed Vasîf Efendi, *Mehasinü'l-asar ve Haka'iku'l-ahbar*, p. 302.

7 Ahmed Vasîf Efendi asserts that Memiş Efendi subsequently fled, and as a consequence, Mustafa Efendi of Eğin was assigned this task by the Divan-ı Hümayûn. He further states that Mustafa Efendi arrived in Damascus and met the pilgrims there through the intermediary of the Sheikh of Harb. However, archival documents indicate that Memiş Efendi in fact traveled to Damascus and then onwards to Mecca in the entourage of Mehmed Pasha. See: Ahmed Vasîf Efendi, *Mehasinü'l-asar ve Haka'iku'l-ahbar*, p. 390.

the relics were on their way (Ahmed Vasıf Efendi, p. 499, 503). The kisve-i sherife, the door curtain, and the cover of the Maqam Ibrahim were taken to Mecca by Ahmed Agha and placed in their designated positions (HAT, 109/4340-A; HAT, 109/4340; HAT, 109/4340-B; HAT, 109/4340-C).

Concerning the kisve-i sherife, which had been produced in Istanbul for three sequential years and whose expenses had been financed from the Haremeyn Treasury (HAT, 1480/33), a warning was received from Sharif Galib, the Sharif of Mecca. In his letter dating to 11 May 1801, Sharif Galib stated that the kisve-i sherife brought from Istanbul quickly disintegrated and should be produced in a more durable and strong fabric, as it had been produced in Egypt in the past (HAT, 95/3856-A; HAT, 95/3856; Ayaz, 2014, p. 69).

Despite the French withdrawal from Egypt in August 1801, the territory did not fully revert to Ottoman control.⁸ Consequently, during the reign of Sultan Selim III, the kisve-i sherife was produced in Istanbul for the last time in 1801 (H.1216).⁹ As the kisve-i sherife nazır, the responsibility was bestowed upon Mehmed Efendi, who had previously served as the yazıcı of Dârüssaâde Agha and the Haremeyn accountant. As in previous years, state officials went to the Sultanahmet Mosque on the day of the procedure, since the produced cover had to be brought to the palace. Although Ahmed Vasıf Efendi states that the ceremony was held on Tuesday, September 12 (4 Jumada al-Awwal) (Ahmed Vasıf Efendi, p. 611), Ottoman archives records indicate the date as October 3 (25 Jumada al-Awwal). Furthermore, the ceremonial records provide a comprehensive detailed accounts of the ceremony for the kisve-i sherife that was manufactured in Istanbul (A.}d, 354, vr. 8b; A.}d., 355, vr. 57b).

Ceremony of Kisve-i Sherife

A preliminary analysis of ceremonial records reveals that the kisve-i sherife ceremony, as documented in the “Sadaret Defterleri” collection within the

Ottoman Archive, exhibited notable similarities with preceding ceremonies in 1798, 1799, and 1800. The records indicate that an invitation letter was prepared by the Çavuşlar Katibi (clerk) for the officials who would attend the ceremony and delivered to them by the Divan sergeants the day before. According to this schedule, the state officials were expected to arrive at the Sultanahmet Mosque at 3:00 PM, the sheikhulislam at 3:00-3:15 PM, the kaimakam pasha at 3:30 PM, and the dârüssaâde agha at 4:00 PM. On the specified day, the Anadolu and Rumeli Kazasker, Naqib al-ashraf, first and second defterdar (bookkeeper), nişancı (sealer), and kapukulu aghas (household division) were present at the mosque, as indicated by the invitation notices. Due to the absence of the grand vizier and the janissary agha, who were engaged in a military campaign, their offices were represented by their deputies, the kaimakam pasha and sekbanbashi.

This ceremony, documented in the ceremonial records as Rûsûm-ı Nakl-i Kisve-i sherife, occurred on the day when the covers were instructed to be transferred to the Enderun, and the Kaimakam Pasha arrived at the mosque in the company of the gate officials. Upon his arrival at the entrance of the mahfil-i hümayûn, he was greeted by the teşrifatî efendi, yazıcı efendi, nazır of kisve-i sherife, emin of Surre-i Hümayûn, sekbanbashi, and the Galata voivode, who was the trustee of the Sultanahmet Mosque. The Kaimakam Pasha dismounted from his horse and proceeded to the room in the mahfil, where he was joined by the sheikhulislam and dârüssaâde agha. After coffee was served in this room, the kisve-i sherife was placed in crates and the cortege was prepared. The Teşrifati Efendi notified those in the mahfil through his subordinates. Thereafter, the state dignitaries proceeded to the mahfil door and were positioned. Following the offering of prayers by the Ayasofya-i Kebir sheik and teberdaran havaces, the cortege departed from the Sultanahmet Mosque, with all participants mounted on their horses (A.}d., 355, vr. 57b-58a) (Table 1).

8 On August 30th 1801, Egypt was liberated from French occupation and was completely handed over to the Ottoman Empire in March 1803, following the Paris Peace Treaty signed on June 25th 1802. See: Sarıkaya, 2018, p. 452.

9 The most detailed information about the cover, which was produced four times in succession, is obtained from a record dated 1798. This record is unique in its level of detail and has not been surpassed by any other document found in the Ottoman Archive. However, a record from 1801 exists which details the costs of the yarn, workers and lining for the kisve-i sherife, which amounted to 70.5 gurus in total. See: C.EV, 131/6532.

Table 1: Procession Order of the Kısve-i Sherife
(A.ş.d., 354, vr.10a-b; A.ş.d., 355, vr.58b-59b)

Guide Sergeant's Apprentice and a few sergeants	Topcubashı Agha and Toparabacıbashı Agha
Çavuşân-ı Dîvân	Cebecibashı Agha
Guide Sergeant	Ulufeciyan and Gureba-ı Yemin Ulufeciyan and Gureba-ı Yesar
Serasercibashı and Serracbashı	Sipah and Silahdar Aghas
Haremeyn-i Tercümân	Haremeyn Inspector
Kisedârân and Ser-Hulefâ Efendi Kalem-i Mukataa-i Haremeyn and Muhasebe-i Haremeyn	Sultan Kethüdas: Şah Sultan's Kethüda Ahmed Aziz Efendi, Beyhan Sultan's Kethüda Arif Efendi, Hatice Sultan's Kethüda Hüseyin Agha, Sultan Abdülhamid's daughter Esma Sultan's Kethüda Ömer Agha
Sergeant Gediklis and Müteferrika Mehter	Miralem Agha and Kapıcıbashı Aghas
Müteferrika Agha Çavuşan Gedikli Agha	Bostancıbashı, Mirahur-ı Evvel, Mirahur-ı Sani and Kethüda-i Bevvabin
Müjdeci-i Evvel and Müjdeci-i Sanî	Çavuşlar Katibi (clerk) and Emin
Sakâ-i Evvel and Sakâ-i Sâni	Kethüda-i Bevvâbin Sadr-ı Ali and Selam Agha
Valide Sultan's Kahvecibashı and Second Kahveci Agha	Mektubi-i Sadr-ı Alî and Teşrifatî Efendi
Yazıcı Efendi Caliphs Gate Haseki Agha	Tezkire-i Evvel and Tezkire-i Sâni Efendi
Yazıcı Efendi Chief Caliph and Hasekibashı	Defter Emin and Çavuşbashı Agha
Selâtin Mosque Katib (clerks) and Müteveli from the Haremeyn-i Muhteremetn Foundations: Sultan Mahmud Han Foundation, Üsküdar Çinili Valide Sultan Foundation, Enderun Sultan Ahmed Han Library Foundation, Üsküdar Atik Valide Sultan Foundation, Şehzade Sultan Mehmed Foundation, Nûr-ı Osmanî Foundation, Eyyüb-i Ensarî Foundation, Galata Valide Sultan Foundation, Üsküdar Valide-i Sultan Ahmed Foundation, Haremeyn Foundation, Ayasofya-i Kebir Foundation, Sultan Ahmed Han Foundation (only the clerk of this foundation)	Grain Minister (Şıkkı Salis) and Tevkî Efendi
Voivode of Galata, who müteveli of the Sultan Ahmed Mosque and Haftan Agha	Reisülküttab and İrad-ı Cedid Defterdar (Şıkkı Sâni)
Nazır of Kısve-i sherife and Emin of Surre-i Hümâyûn	Sekbanbashı Agha, who deputy Janissary Agha and Şıkkı Evvel Defterdar
Haremeyn Accountant and Haremeyn Mukataacı	Qadi of Istanbul and Imam-ı Sâni Nakibüleşraf Qadi-asker of Anadolu and Rumeli and İmam-ı Evvel(with the muhızır and the çavuş of the nakib in front of them)
Reis-i Meşâyih: Ayasofya-i Kebîr Mosque Sheik, Sultan Ahmed Mosque Sheik, Sultan Süleyman Mosque Sheik, Sultan Bayezid Mosque Sheik, Fatih Sultan Mehmed Mosque Sheik, Nur-ı Osmanî Mosque Sheik, Sultan Selim Mosque Sheik, Eyüb Mosque Sheik, Laleli Mosque Sheik, İstanbul Valide Sultan Mosque Sheik, Şehzade Sultan Mehmed Mosque Sheik, Üsküdar Valide Mosque Sheik, Ayazma Sultan Mustafa Mosque Sheik, Beylerbeyi Sultan Abdülhamid Mosque Sheik, Hasköy Valide Sultan Mosque Sheik	Kaimakam Pasha and Sheik al-islam
Humbaracı Agha and Lağımcıbashı Agha	Kethüda of Baltacılar and his officers
	Kethüda of Saray-ı Hümâyûn, Saray-ı Hümâyûn Agha and Ser-Hazinedâr-ı Enderun
	Bâbüssaâde Agha
	Kozbekçi and Teberdaran
	Ağababası Agha and Tahterevancıbashı Agha
	Kısve-i sherife
	Dârüssaâde Agha
	Oda Lalası Agha
	Yedek-hâ

Map 1: Kisve-i Sherife Cortege Route.¹⁰



This majestic procession, in which muezzins and dervishes marched in front of the Kisve-i sherife with takbirs and tawhids, began at the Sultanahmet Mosque and proceeded along Divanyolu, passing in front of the Üçler Mosque and Peykhane. From there, the procession continued past the Valide Sultan Bath (Çemberlitaş). The cortege proceeded in front of the Nuruosmaniye Gate, passed by the Çaylak Lodge and Beyhan Sultan Palace, and turned down at the corner of Cigala Bey Palace. From this location, the procession advanced in the direction of Yusuf Efendi Sebil (Fountain), turning the corner at Beşir Ağa Mosque. The cortege proceeded beneath the Alay Kiosk, ascended the Soğukçeşme slope, and arrived at the Bâb-ı Hümayûn, the primary gate of Topkapı Palace (A.}d, 355, vr. 58a) (Map 1).

Eventually, the kisve-i sherife, accompanied by a magnificent cortege and observed by the populace of Istanbul, arrived at the gate of the Topkapı Palace. The cortege entered through the bâb-ı hümayûn, and as is customary, everyone dismounted when they reached the middle gate of the Topkapı Palace. The kisve-i sherife was then escorted by state officials to the harem-i hümayûn. Prayers were offered at this location, after which the kisve-i sherife boxes were removed from the procession. With the help of Yazıcı Efendi, the boxes were brought through the

harem gate and placed in the mosque reserved for the Harem Aghas. Finally, those who contributed to their production were ceremoniously dressed in hil'at and fur in the presence of the Dârüssaâde Agha (A.}d, 355, vr. 58a-b) (Table 2).

Following the distribution of rewards to individuals contributing to the production of the kisve-i sherife, the majority of those present departed for their residences. However, certain officials, including the SheikhuIslam, Kaimakam Pasha, Qadi-zasker of Anadolu and Rumeli, Naqibal-ashraf, Qadi of Istanbul, and Defterdar Efendi, proceeded to the divan room to repose in the company of the Dârüssaâde Agha. They were served coffee and subsequently dispersed to their respective households (A.}d, 355, vr. 58b).

A few days later, the kisve-i sherife, entrusted to Mehmed Efendi (Ahmed Vasıf Efendi, pp. 611-612), was transported to Alexandria aboard a ship chartered by Russian Captain Panayi.¹¹ According to the Târih-i Mısır, on October 25, the Kaaba cover brought from Istanbul was transferred to the "Meşhed-i Hüseyini" (Icacan, 2020, p. 257). This marked the fourth and final instance during Sultan Selim III's reign that the Kaaba cover was produced in Istanbul due to the French occupation of Egypt, before being delivered to Mecca.

¹⁰ The map was prepared by Assoc. Prof. Mustafa Kahraman.

¹¹ Panayi's ship was rented for 4,500 gurus to carry the kisve-i sherife. When 1,500 gurus was missing from the payment made to the captain who safely took the relics to Alexandria, the situation was reported to the administration by the Russian envoy extraordinary. Subsequently, the captain's incomplete payment was completed and the necessary information was recorded in the Başmuhasebe. See: C.A.S., 103/4668.

To Yazıcı Efendi erkân-ı semmur fur 1	To Nazır of Kisve-i Sherife erkân-ı semmur fur 1	To Teşrifatî Efendi erkân-ı semmur fur 1	
To Kisedâr-ı Teşrifât Efendi hil'at 1	To First and Second Katib of Nazır of Kisve-i Sherife hil'at 2	To Serasercibashı hil'at 1	To Serracbashı hil'at 1
To Kethüda of Teberdarân hil'at 1	To Kozbekchibashı hil'at 1	To Hasekibashı hil'at 1	To Haseki of Kapı hil'at 1
To Ser-Halîfe-i Yazıcı Efendi hil'at 1	To Teberdârân's Vekilharc hil'at 1	To Ser-Bölük-i Teberdârân hil'at 1	To Ser-Oda-i Teberdârân hil'at 1
To Ser-Kilerci-i Teberdârân hil'at 1	To Tahterevâncıbashı hil'at 1	To Aghababası hil'at 1	To Ser-mu'temed and Mutemed-i sani of Kisve-i Sherife hil'at 2

Table 2: Persons Rewarded for Their Labor in the Production of the Kisve-i Sherife.

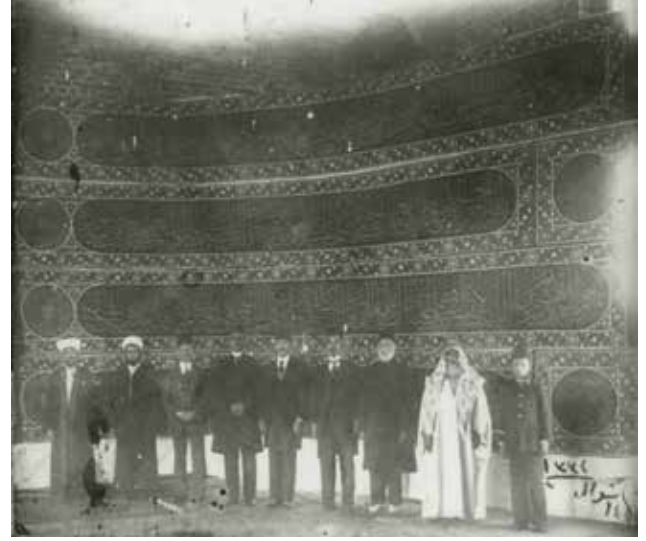
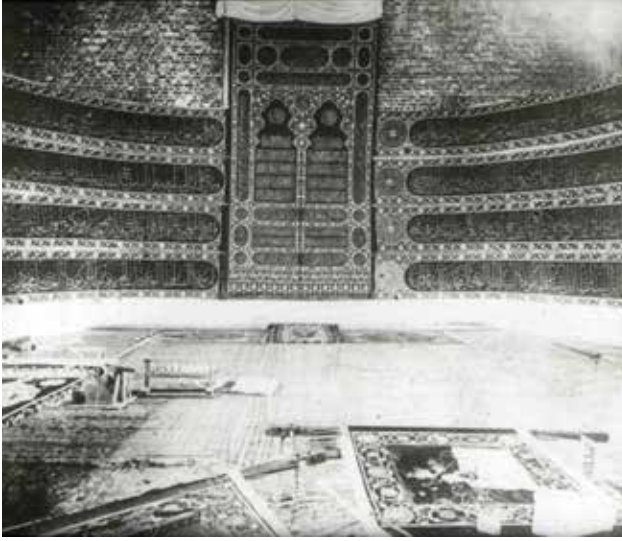
From this date on, while the kisve-i sherife continued to be prepared under Ottoman rule in Cairo, the situation changed after the occupation of Hejaz by the Wahhabis in 1806 and the sending of cover on behalf of the state was disrupted (TS.MA.e, 877/69; HAT, 344/19635-F). Moreover, until 1812, Emir of Wahhabi Imam Saud bin Abdulaziz had the cover made himself. As a matter of fact, even the cover that was supposed to be changed on the occasion of the accession of Sultan Mahmud II, who ascended to the throne at this date range, could not be sent (Uzunçarşılı, 1972, p. 66). After the Hijaz was taken back, in the sixth year of Sultan Mahmud II's reign (1814), a kisve-i sherife was prepared in Istanbul, this time in the palace, and sent with the Emir of Surre and the cover was replaced with the old one (TS. MA.e, 1256/7; HAT, 1301/50619; HAT, 346/19699-A; Uzunçarşılı, 1972, p. 66). Later, as a result of the region returning to Ottoman rule, the production and sending of the Kaaba cover continued in Cairo on behalf of the sultans. In 1817, the fabric factory established by the Governor of Egypt, Kavalalı Mehmed Ali Pasha, in Kharanfash, Cairo, was specialized for the production of kisve-i sherife (Porter, 2012, p. 263). While the Kaaba cover was regularly prepared here, years after Sultan Mahmud II, during the reign of Sultan Abdülhamid II, a cover was sent from Istanbul to Kaaba. Sent in 1908, the production of this kisve-i sherife was carried out

at the Hereke Fabric Factory (İpek, 2016, p. 119; Yavuz, 2018, p. 212-213). The last cover prepared in Istanbul is dated 1916 and belongs to the reign of Sultan Mehmed V. Although this cover, whose writings were prepared by the famous calligrapher of the period, Tuğrakeş İsmail Hakkı Altunbezer, (Figure 4-5) was shipped from Istanbul, it could not be taken further than Damascus due to the war and could not be laid on the Kaaba. (Derman, 1989, pp. 543-544; Ünver, 2010, p. 75; Derman, 2015, pp. 124-125). Thus, while the sending of the cover from Istanbul ended, the factory established by Kavalalı, in the name of Darü'l-Kiswa, maintained its operations until 1962, even after the dissolution of the Ottoman Empire, continuing the tradition of preparing covers for the Kaaba (Uzunçarşılı, 1972, p. 66; Porter, 2012, p. 263; Tezcan, 2017, p. 60).

Conclusion

The Kaaba, a structure that has been regarded as sacred and treated with profound respect since its construction, has been covered with a layer of tradition that dates back to the earliest periods of history. The fabrics utilized for this purpose have been meticulously selected, reflecting a commitment to preserving the integrity of the tradition. It is documented that even prior to the advent of Islam, individuals sought to have the honor

Figure 4-5: The Kaaba Cover Prepared by Ismail Hakki Altunbezer, Photograph Taken in Medresetü'l-Hattatîn (Prof. Dr. Çiçek Derman's Archive ¹²).



of covering such a sacred structure, competing for this privilege. Indeed, there were times when individuals sought to cloth the structure, and the weight of the overlapping fabrics threatened its stability.

Until Islam, there was no specific discipline in the matter of covering, but this situation changed during the time of Prophet Muhammed. The Kaaba, having been purified of idols and reconstructed, commenced the adornment with precious coverings provided by designated individuals, and the directive was issued that these coverings should be replaced at designated intervals. For the Islamic caliphs who succeeded him, the ritual of covering the Kaaba was accorded significant importance.

For instance, Caliph Umar implemented a system for manufacturing the Kaaba cover in Egypt and financing it through the Beytül-mâl. With the transition of the caliphate to the Mamluks, a specific organization was instituted for the management of the Kaaba cover. The financial underpinnings of the cover's procurement, formerly stemming from the Bayt al-Mal, underwent a shift, with the financial burden being shouldered by certain Egyptian villages. Concurrently, a production facility was established in proximity to the Imam Hussein Mosque in Cairo.

Following the conquest of Egypt in 1571, the responsibility for the Kaaba cover, in conjunction

with the services for the Haremeyn, was transferred to the Ottoman Empire. Sultan Selim I, who had assumed the title of caliph, played an instrumental role in all aspects of the Kaaba cover production during his reign in Cairo. This commitment to the Kaaba cover was also reflected in the actions of subsequent sultans, who continued to prioritize this important ritual.

The events that took place in 1798 were also a result of the Ottoman sensitivity on this issue. Because the entire production process of the kisve-i sherife, which had been manufactured in Cairo according to its own rules until that date, was disrupted due to the occupation of Egypt by French soldiers under the command of Napoléon Bonaparte. Although the Ottoman State made attempts to retake Egypt and some positive results were Obtained, the situation in Cairo did not show sufficient improvement for the production of the cover. The Ottoman administration, which considered it its duty to serve the Kaaba, was alerted immediately because it would not leave this sacred structure without a cover.

In a practice that defies historical precedent within the state, the colonnades of the Sultanahmet Mosque courtyard in Istanbul were adorned with fabric, thereby transforming the space into a workshop. The Kaaba cover, a unique specimen in terms of its production and design and its distinctive shape, was first produced in 1798 in Istanbul. This innovation led to the

¹² I would like to thank Prof. Dr. Çiçek Derman for allowing me to use these two photographs from her private archive.

integration of a new element into state ceremonies, as evidenced by Ottoman archival records. The cover, crafted in the courtyard of the Sultanahmet Mosque, was transported to the Topkapı Palace in a grand procession, accompanied by high-ranking state officials in their most ostentatious attire, witnessed by the populace of Istanbul. This cover, which was not sent from Egypt but from Istanbul, was carried to the Kaaba with the Hajj caravan and placed there in its designated position. Moreover, due to the ongoing

French occupation, the Kaaba cover was produced at the Sultanahmet Mosque for three more years in a row after 1798. As documented, the Ottoman Empire, which did not leave the Kaaba without a cover until Egypt was liberated from occupation, ensured that the covering was accompanied by ceremonies. For a period of four years, the completion of the Kaaba cover's production and its departure to Mecca were celebrated with ceremonies in Istanbul, the capital of the Ottoman Empire.

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APPENDIX

Transcript of the Expenditure Record of the Kiske-i sherife Produced in the Courtyard of the Sultanahmet Mosque in 1798 ¹³

Nesc ve i'mâli ba-fermân-ı âlî uhde-i çâkeraneme ihâle buyurulub bî-tevfîk-i te'âlâ tesviye ve ikmâl kılınan mübârek kiske-i şerife-i Beytullahu'l-harâm ve perde-i münîf bâb-ı mağfiret fercâm ve miftâh-ı şerîf kîsesi ve kuşak-hâ ve makâm-ı İbrahim Aleyhisselâm kıt'alarına sarf olunan mebâliğin defteridir ki ber-vech-i atî zikr ve beyân kılınur.

Masârifât-ı tanzim-i edevât ve levâzımât-ı destgâh-hâ berây-ı nesc kiske-i şerîfe 'adet 22

Guruş Para

788	13	Kiriş ez-a'zam levâzımât-ı destgâh-hâ mübâyâ'a şode gayr-ı ez-mevcûd-ı esnâf takım 20 beher takımı, 'adet 425 yekûn 'adet 8500 <u>100</u> 8600
748		Nakş-bendçün müşte ta'bîr olunur bükülmüş rişte-i penbe beher destgâh-hâ tahmînen kıyye 8 mübâyâ'a şode kıyye 176 kıymet 170 bu dahi kezâlik mevcûddur.
36		Virdlik ta'bîr olunur kirişlerin târ-ı meşdûde rabtiyçün rakîk rişte-i penbe deste 120 kıymet 12 bu dahi,
285		Nire ta'bîr olunur gücü i'mâliçün mübâyâ'a olunan bükülmüş ibrişim kıyye 7,5 kıymet 38 guruş gücileri mevcûddur.
76		Berüle? ta'bîr olunur kiske-i şerîfe kıt'alarının kenarı hemvâr olmak için târ-ı meşdûde ilâve olunan bir nev' kalın ibrişim kıyye 2, kıymet 38
8		(?) ta'bîr olunur bir nev' rişte-i penbe berây-ı rabt-târ destgâh-hâ, kıyye 2, kıymet 160
1.941		
32		Nakş kelekî ta'bîr olunur destgâhların fevkinde istihdâm olunan halifelerin nukuş-ı kiske-i şerîfeyi müşte riştelerinden temyîz ve tanzîm için isti'mâl eyledikleri ahen çenberli çatal gayr-ı ez-mevcûd 'adet 18 kıymet 80
55		Şerit kelekî ta'bîr olunur kiriş târlarının müşte riştelerine tatbikiçün beher destgâhda ikişer adet isti'mâl olunan şimşirden ma'mul lazıme-i gayr-ı ez-mevcûd, çift 17, kıymet 130
16,5		Nakş hamûdi? ta'bîr olunur müşte rişteleri rabt olunan beher destgâhda altışar adet bir nev' lazıme-i haşebi gayr-ı ez-mevcûd, 'adet 132, kıymet 5, bu dahi mevcûddur.
100		Şerit hamûdi ta'bîr olunur kiriş târları iki taraftan bend olunan şimşirden ma'mul kalın ağaçlar çift 20, gayr-ı ez-mevcûd kıymet 200 mevcûddur.
23		Nire şişi ta'bîr olunur gücü rişteleri bend olunmak için beher destgâha on dörder 'adet bir nev' çûb-ı ma'mul, yekûn 308, kıymet 3 bunlar dahi gücü üzerinde mevcûddur.
2.171		
40		Maymuncuk ve taraklık ta'bîr olunur destgâhların fevkinde tuğla âvihte olunan edevât gayr-ı ez-mevcûd, takım 20, kıymet 80 bu dahi mevcûddur.
22	2	Petahta ta'bîr olunur ayaklık edevâtı gayr-ı ez-mevcûd, takım 21, kıymet 42 mevcûddur.
16,5		Metit ta'bîr olunur kumaşın hemvâr olmasıçün üzerine rabt olunan ucu iğneli bir gûne lazıme, takım 22, kıymet 30 mevcûddur

9,5	19	Puşur nevredi ta 'bir olunur şimşirden ma'mul bir nev' lâzıme gayr-i ez-mevcûd, 'adet 21, kıymet 19 mevcûddur.
5,5	4	Makara-i çillekeş berây-ı lâzıme-i târhây-ı puşur beher destgâha, 'adet 3, gayr-i ez-mevcûd 'adet 56, kıymet 4 bu dahi.
2,5	10	Çûb makara-i çillekeş berây-ı kürdaniden makar-hâ, 'adet 22, kıymet 5 bu dahi.
2,5		Çûb çillekeş puşur berây-ı pîçîden târhay-ı puşur 'adet 66, kıymet 4,5 bu dahi.
2.271	<u>62</u> 2	
80	12	Tarak destgâh-hâ, 'adet 22, kıymet 146 mevcûddur.
0,5	12	İşni ta'bîr olunur târ-ı meşdûde arkırı vaz' olunan bir gûne alet gayr-i ez-mevcûd, 'adet 16, kıymet 2, mevcûddur.
1,5		Rahte ta'bîr olunur destgâhların tefesi âvihte olunan bir nev' lazıme-i gayr-i ez-mevcûd, takım 3, kıymet 20
0,5	5	Patat ta'bîr olunur nevrede vaz' olunan çûb gayr-i ez-mevcûd, 'adet 5
1		Düze çubuğu ta'bîr olunur kumaşın kat'ına karîb vaz' olunan mevûn ve ince cûb, 'adet 40, kıymet 1
10		Cehre-i berây-ı pîçîden harîr-i argaç, adet 100, kıymet 4
15		Buş ta'bîr olunur bir gûne haşebî mâsura, 'adet 1200, beher yüz danesi 50 para bir mikdarı mevcûddur ki.
9		Tuğla berây-ı âvihten ber-edevât destgâh-hâ, adet 900, kıymet 40 bunun dahi bir mikdarı mevcûddur.
2.379	31	
157,5		Ecnas (?) bend ü sed levâzımât ve edevât ve destgâh-hâ ve rabt perde-hâ ber-kıbâb ve sakf-ı camî-i şerîf ve pîçîden sahhar-yat?
9		Sanduk kıt'a berây-ı vaz'-ı harîr ve levazımat mevcûddur.
377,5		Bahâ-i ecnâs-ı keraste ve elvâh berây-ı inşa-yı destgâh-hâ ve levâzımât-ı muhafaza eş sarf şode gayr-i ez-bâz dâde-i kerasteciyân.
150,5		Bahâ-i mismâr-ı mütenevvia berây-ı inşa kerden-i destgâh-hâ edevât ve levazımateş.
490		Yevmiye-i neccerân ve amele berây-ı inşa ve nesc-i destgâh-hâ, 'adet 32 ve meremmat ve tanzîm-i levazımateş tesviye-i sûtün-hâ-i perde-hâ perde-hâ berây-ı muhafaza-i destgâh-hâ ibtidâ-i kârde otuz iki destgâh inşa olunub on adedi isti'mâl olunmadığından ol zaman fesh olundu.
80		Yevmiye-i mu'temedan ve ba'zı müstahdimîn-i hidemât-ı kisve-i şerîfe.
296		Masârif-i hammâliye-i keraste-i destgâh-hâ berây-ı nakl Sultan Ahmed ve baz be-dekâkîn-i kerasteciyân ve nakliyye-i mevâdd-ı sâire.
3.949,5		

Kıymet-i harîr mübâya'a şode berây-ı kisve-i şerîfe ve masârifât-ı imaliye-i harir ve nesciye ve mevadd-ı saire ez-müteferri'at

Guruş Para

1.878 Harîr-i hâm tefe 52 dirhem, 70 beher tefesi dirhem 600, kıymet 36 guruş.

179,5 Def'a harîr-i ham tefe 5, dirhem 15, kıymet 35,5 guruş.

517,5 Def'a harîr-i ham tefe 15, kıymet 34,5

1.370 Def'a harîr-i ham tefe 40 kıymet 34 guruş 10 para.
112 85

3.945

Mübâya'a olunan harîr yekûnu

Bi-hesab-ı kıyye

221 dirhem 180

206 kisve-i şerîfe kıt'alarının vezni

15

işbu harîr destgâhlarda meşdûd ve puşur bakiyesidir ki elyevm destgâhlar âlâtı üzeredir

168 Destgâhlara tiz-elden argaç irişdirilmesiçün kazzâz esnafından mübâya'a olunan bükülmüş harîr, tefe 4, kıymet 42

420 Def'a esnaf-ı mezkûrdan mübâya'a olunan yalnız nakadlanmış harîr, tefe 10, kıymet 42

117 Def'a esnaf-ı mezkûrdan mübâya'a olunan nakadlanmış harîr, tefe 3, kıymet 39

510 Çehre-i poti ta'bîr olunur beher destesi biner dirhem olarak mübâya'a olunan bükülmüş harîr, deste 6 kıymet 85 berây-ı lazime-i argac

192,5 Def'a çehre-i poti harîr, deste 2 dirhem 350, 82 kıymet

179,5 Kisve-i şerîfenin kenarına vaz' olunan fısdıkî boyalı harîr için kılabdancı poti ta'bîr olunur kezalik beher bin dirhemi bir deste olmak üzere mübâya'a olunan, 150 dirhem, deste 2,5

12 Beyaz harir berây-ı nesc-i bayrak, 96 dirhem, 5 guruş

5.544

199,5 Üstâdiye-i i'mâl-i meşdûd ve puşur berây-ı tar-ı kisve-i şerîfe, takım 22, be-hesâb-ı tefe 57, kıymet 3,5 guruş.

171 Ber-vech-i meşrûh meşdûd ve puşûrlara sarf olunan elli yedi tefe harîr-i ham bükülmek için cehrelere sarub nakd ve amâde eden nakkâdların iktizâ eden ücret-i nakkâdiyesi behr tefesi 3 guruş.

220 Ücret-i nakkâdine harîr pud ki argaç ta'bîr olunur der defa-i ula piş ez-pîçide şoden gayr-i ez mübâya'at bükülmüş, kıyye 110, beher kıyyesi 2 guruş.

286 Ücret-i nakkâdine harîr-i pud der-def'a-i sâniye ya'ni argaç harîri mukaddema bir def'a nakkadlanub ve dolabda bükülüb ba'dehu boyandıktan sonra kemhacı esnafın boyanmış harîri masuraya sarılmak için harîr-i mezkûr boyandıktan sonra tekrar cehrelere sarılub nakd olunmak san'at-ı mezkûr lazimesindendir kıyye 143, kıymet 2 guruş.

437,5 Üstâdiye-i dolab berây-ı pîçide şoden-i harîr gayr-i ez-mübâya'at bükülmüş tefe 125, kıymet 3,5

46	Meşdûd ve puşurların suhuletle i‘mâline vesiletten paçasuyu, nişasta ve sair edeviye ile terbiye ve tanzimiçün haşer ta‘bîr olunur bir nevî san‘at masârifâtı ve yevmiye-i sandalcıyân
6.904	
60	Kisve-i şerîfenin târî olan meşdûd ve puşurların tenkîh ve rabitası ve neverd ta‘bîr olunan edevata sarıb tanzîm eylemek içün bikâr esnafına verilen üstâdiye.
180	Beher destgâha yedişer aded nire i‘mâli ücreti ve sâlifü’z-zıkr meşdûd ve puşurların gücü ta‘bîr olunur i‘mâl olunmuş nireye rabt ve bendi üstadiyesi için (?) esnafına verilen,
60	İbtidâ-i kârde kılâbdâncı hanım oğlu nam zimmîden mübâyââ olunub badehu tar-ı meşdûde na-muvafık olduğundan mesfûre red-olunan kalın dürüş harîrin nakkâdiye ve mancınık masarifi
30,5	13 Berây-ı resm-i mîri-i meşdûd.
100	Üstâdiye-i nakşbend.
228	Nakşbendin bend ve i‘mâl edib ihtira‘ eylediği nakş müştelerinden sair destgâhlara nakş nakline kûre-çîn ta‘bîr olunur bir nevi san‘ât icra için kemhâcı halifelerin üstâdiyesi kûre-çîn alınan destgâh, ‘adet 19 kıymet 12
35	Kitre berây-ı sâyide-i rûy-ı kumâş, kıyye 10, 140 kıymet
3.710	Üstâdiye-i kisve-i şerîfe beher kıt‘ası yirmi dörder zirâ‘ hayyâtî tûl ve birer zirâ‘ ve ikişer rub‘ arz olarak nesc ettirilen altmış beş kıt‘a ve numûnelerin yekûnı zirâ‘ 1.570 beher zirâ‘ üstâdiye 3 guruş
12.309	

Mübarek kisve-i şerîfe nesc ve ikmâl kılındıktan sonra tanzîm olunan levâzımât-ı mükteziyesi masârifâtı ve heyvâtîye vesâ‘ir müteferri‘atı

Guruş

151	5	Kisve-i şerîfe kıt‘alarının bi-minne-te‘âlâ mahallinde gerek sakf-ı şerîfe avîhte ve gerek aşağıda olan halkalara rabtiçün iktiza eden penbenden bükülmüş kalın resen (zirâ‘ 163) ma‘a-tınâb lâzıme kıyye 46,5, kıymet 30
227,5		Kisve-i şerîfe kıt‘aları dikildikten sonra takviyet istihkâmı içün çâdırcı esnâfına i‘mâl ve tanzîm ettirilib sarf olunan enli penbenden ma‘mul kulak kıyye 70, kıymet 130
60		Etrâf-ı kıta‘ât-ı kisve-i şerîfenin birbirine rabtiçün kebir düğme çift 80, kıymet 30
18,5		İbrişim ve iplik ve masârifât-ı sâire berây-ı duhten-i kisve şerîfe
90		Yevmiye-i terziyân neferen (10) istihdâm şode eyyâm 7, leyâlî 2, kıymet 40
90		Yevmiye-i çâdırcıyân neferen (12) istihdâm şode eyyâm 5, leyâlî 1 kıymet 50
5		Masârif-i ütü berây-ı kisve-i şerîfe
703		Kirpas-ı Gedüs berây-ı astâr-i kisve-i şerîfe top 225, kıymet 125
1.345		
368		Sahhâre berây-ı vaz‘ kisve-i şerîfe ve perde-i münif ve kuşâk-hâ ve sair levâzımteş çift 7 kıymet 52,5 guruş 2 para

14	Kilid-hâ berây-ı sahhâriyat vesair ‘adet 16, kıymet 35
150	Berây-ı masârifât puşîde-i sahhâriyât ber-haml
1.877	
Masârifât-ı perde-i şerîfe-i kuşak-hâ ve makâm-ı İbrahim Aleyhisselâm küt‘aları ve kîse-i miftâh bâb-ı mübârek	
Guruş	Para
8.472	18 Ağır altunlu sırma miskâl 8.068 kıymet 32
329,5	12 Beyaz sırma miskâl 312 kırat 6 kıymet 32
2.120	10 Üstâdiye-i sırma berây-ı serrâcân miskâl 8.481 beher miskâli 10 para
252	Yevmiye-i oymacıyân berây-ı resm hutût neferen (5) istihdâm şode eyyâm ve leyalî 126 kıymet 80
29,5	Bazen hurdakârî küt‘alar için fi’at-ı maktû‘adan ziyâde tahammüli derece itâ olunan
11.214	40
132	Tosya şâlisi berây-ı zemîn-i kuşakhâ ve perde-i şerîf vesair top 22 kıymet 6 guruş
103,5	Kirpas-ı bâdbân berây-ı rabt ve tarsîs-i zemîn-i kuşakhâ ve perde-i mübârek ve sair top 23 kıymet 4.5
59,5	Kirpas-ı Haleb berây-ı astâr kuşakhâ ve ba‘zı levazımât sarf şode top 7 kıymet 8 guruş 10 para
7	Za‘ferân berây-ı sıbğ resm-i hutût dirhem 70 kıymet 4
160,5	7 Sarı ibrişim berây-ı duhtin-i sırma kıyye 3 dirhem 53 kıymet 50 guruş
55,5	Siyâh harîr şerit berây-ı etrâf-ı kuşakhâ vesâ’ir zirâ‘ 167 kıymet 40
82,5	Yeşil ve kırmızı atlas berây-ı tırâz-ı perde-i şerîf zirâ‘ 22 kıymet 3.5 guruş 10 para
75	Burusakarî kutnî berây-ı astâr perde-i şerîf top 5 kıymet 15
11.889,5	
45	Siyâh harîr-i kebîr püskül berây-ı ârâste şoden-i perde-i şerîf ‘adet 5
14	Harîr kebîr düğme berây-ı rabt-ı kuşakhâ çift 8 kıymet 70
1,5	Masarif-i püskül ve kaytân berây-ı kîse-i miftâh
28,5	Çirîş berây-ı sâyiden zahr-ı mukavvâ ve tarsis-i resm-i hutût ber-zemîn kıyye 27 kıymet 44
15	Masârifât-ı destgâh-ı serrâcân ve elvâh-ı ıhlamur berây-ı oymacıyân ve masârifât-ı saire-i berây-ı işân destgâh Sultan Ahmed Cami-i Şerifi’nde mevcûddur
130	Üstâdiye-i Serrâcbaşî Seyyid ve Derviş Ahmed Efendi
8,5	Masârifât-ı şilte berây-ı muhâfaza-i sırma der-numûne-i kuşâk

7,5		Kağıd mühresiz arslân berây-ı lazıme-i kuşâkhâ ve perde-i şerîf vesair deste 10 kıymet 30
5		Kağıd-ı battâl berây-ı lâzıme deste 2 kıymet 100
1		Kesme-i battâl deste 1
30,5	13	Telhis mukavvâsı berây-ı i‘mâl-i resm-i hutût ‘adet 137 kat 3 kıymet 9
3,5	10	Def‘a mukavvâ ‘adet 25 kat 2 kıymet 6
1,5		Battâl mukavvâsı ‘adet 5 kıymet 12
12.181,5	34 14	
8,5		Masârifât-ı heyyâtîye-i kuşakhâ ve perde-i şerîf
14		Masârifât-ı bayrak
13	8	Mum iskemlesi berây-ı serrâcân ki der-leyâlî istihdam şode ‘adet 33 kıymet 16 bir mikdarı mevcûddur
9,5	5	Mikrâs-ı som berây-ı işân ‘adet 35 kıymet 11 bir mikdarı mevcûddur
39,5		Kömür berây-ı huşk şoden-i resmhâ ve lâzıme-i kemhâciyân kıyye 85 kıymet 5
155	10	Mum berây-ı serrâcân kıyye 131 berây-ı kemhâciyân kıyye 76 yekûn kıyye 207 kıymet 30
8		Revgan-ı zeyt berây-ı ikâd kanâdîl-i ba‘zı mevzi‘-i cây-ı serrâcân kıyye 8 kıymet 40
12.429,5	37 17	
150		Berây-ı masârifât-ı ta‘am-ı serrâcân
47,5	10	Bahâ-i nân-ı azîz berây-ı işân
750		Berây-ı ücret-i hattât ve ressâm
150		Berây-ı masârifât-ı müteferrika
13.528,5	27 7	
3.949,5		Zahr-ı defterde yekûn-ı evvel
2.309		Yekûn-ı sâni
1.877		Yekûn-ı sâlis
31.664		
190		Baha-ı harîr bakıyye-i ez-nesc kisve-i şerîf
31.469		

Kayd şod defter-i kalem-i muhasebe-i Haremeynü’ş-şerîfeyn ba-kisvetü’l-şerîfe emr-i üslûb-ı be-marifet-i hazret-i Bilal Ağa ağa-i dâru’s-saâde el-nâzır fî 11 Ş[aban] sene 1213