

Books as Career Shapers

The Reading Activities of Şahhāflarşeyhizāde Es'ad Efendi (1789-1848) at the Rise of His Career

Nazlı Vatansever

Universität Wien, Österreich

Abstract This paper focuses on a book list that was recorded by Şahhāflarşeyhizāde Es'ad Efendi, who occupied an important place as a scholar and as a chronicler in both cultural and political life of the Ottoman Empire in the nineteenth century, in one of his personal manuscript notebooks. This type of personal manuscript notebook was called *mecmū'a* in Turkish and consisted of a variety of selected texts (e.g. poems, lines of prose, chronograms, correspondence, calculations, prayers). Generally, a compiler or several compilers selected texts and gathered their own *mecmū'a* with these texts – this was a very common habit among Ottoman scholars. Es'ad Efendi started to compile his own at the beginning of his official career, collecting parts of the various books he had read and copying them into his *mecmū'a*. In addition, Es'ad Efendi's *mecmū'a* contains uncompleted first drafts of his works and a list of books that he used during his researches. Considering together the book list and the works written by Es'ad Efendi in the following years, it is possible to see the relationship between the texts compiled into his *mecmū'a*, the readings he made and his career trajectory. Thus, this paper aims to uncover the details of these relations through an examination of Es'ad Efendi's reading practices.

Keywords Ottoman book history. Ottoman reading culture. Ottoman Mecmū'a. Şahhāflarşeyhizāde Es'ad Efendi. Ottoman scholars' reading practices.

Summary 1 A Short Overview of Es'ad Efendi's Career Line and of His Works. – 2 Es'ad Efendi's Book List. – 3 Concluding Remarks.



1 A Short Overview of Es'ad Efendi's Career Line and of His Works

Es'ad Efendi was an exceptional personality who made considerable, various and lifelong contributions to the fields of culture, politics and education in his numerous roles as a poet, author, translator, literary critic, book collector, owner of a public library, court-historiographer, director of the Imperial Publishing House, education minister, and the first Ottoman ambassador to Iran.¹ Moreover, he had a unique title in the whole of Ottoman history: *Şahhâflarşeyhizâde* (son of the shaykh of booksellers),² which sums up his métier and his relationship with books, reading and writing. Es'ad Efendi was born on December 6, 1789 in Istanbul in the district of Hagia Sophia.³ His family was originally from Malatya, as he repeatedly mentioned in his *mecmû'as*, and had the title of *seyyid*,⁴ which are known to have had an important place in the Ottoman bureaucratic hierarchy; *seyyids* were educated as scholars and respected by state officials, which certainly helped Es'ad Efendi's career journey.⁵

In 1738, Es'ad Efendi's grandfather and father came to Istanbul, and after that, they brought the rest of the family from Malatya to Istanbul.⁶ Es'ad Efendi's father, Aḥmed Efendi, started his education in the *madrassa* of Hagia Sophia as soon as he came to Istanbul but did not become a *müderriş*⁷ immediately after his *madrassa* education; he had

This article is entirely based on my dissertation research that I am about to complete. I would like to thank Élise Franssen for giving me the opportunity to publish my research; my Supervisor Gisela Prochazka-Eisl who never left my questions unanswered; Ali Emre Özyıldırım who read my article and drew my attention to important points; and Sıla Okur for his help in the writing process of this article.

1 Abu-Manneh, s.v. "Mehmed Es'ad, Sahaflar Şeyhizade".

2 *Şahaflarşeyhi*: the person responsible for the second-hand bookseller's activities in the Ottoman Empire, and the head of the second-hand bookshop guild. See Erünsal 2013.

3 This information was first given by Joseph von Hammer-Purgstall, who wrote the biography of Es'ad Efendi while Es'ad Efendi was still alive. This biography contains information about his life and career that Es'ad Efendi himself had written to Hammer in a letter. See Hammer-Purgstall 1938, 463.

4 A term that refers to the descendants of the Prophet Muḥammad.

5 As a matter of fact, Es'ad Efendi served as *Nākibü'l-eshrāf* in the later years of his career. *Nākibü'l-eshrāf* was the title given to the officials who dealt with the descendants of the Prophet Muḥammad in the Ottoman Empire. This duty was institutionalised in the Ottoman Empire around 1494 and over time, it gained an important place in the Ottoman hierarchy. *Nākibü'l-eshrāfs* took part in the ceremonies near the *şayḥ al-islām*, in the first line. See Buzınar 2006.

6 Süleymaniye Manuscript Library (SK) Es'ad Efendi Collection MS 3847, on a paper between 17a-18b.

7 *Müderriş*: high-ranking lecturer in higher education institutions (*madrassa*) in the Ottoman Empire, where Islamic law and various other sciences were taught, especial-

begun his career by selling books around Hagia Sophia when he was a *madrassa* student, and it seems that he continued with this after finishing school.⁸ During this time he gained the official title: *Şahhâflarşeyhi*. In 1769, after Aḥmed Efendi had passed the *ru'ûs* exam,⁹ he became a *müderris* and worked at the different levels of *madrassa* ranks such as *şahn-ı şemân*, *ibtidâ-i altmışlı* and *müşile-i Süleymâniyye*¹⁰ in different *madrassas*. After his duties as a *müderris*, he was then appointed as judge in Jerusalem, Egypt and Mecca, which were important Ottoman provinces, indicating his success in his job. At the age of 74, Aḥmed Efendi died on the way to Medina, when his boat sank in the Red Sea.¹¹

Es'ad Efendi had been with his father during his tenure in Jerusalem and Egypt, so not only did he have the opportunity to receive a good education, but he also learned about bureaucracy and government work from his father. Es'ad Efendi survived the accident, returned to Istanbul and continued his education with Hodja Emîn Efendi for a long time. Sources containing information about Es'ad Efendi's life indicate that he was patronised by Hâlet Efendi (d. 1822),¹² who had helped secure Es'ad's first appointment as a *müderris* with the rank of *ibtidâ-i hâric* in May of 1808, as was claimed.¹³

Before holding high-level positions, like court-historiographer, director of the Imperial Publishing House, journalist and minister of education, Es'ad Efendi started his career as a *müderris* in 1808.¹⁴ After that, because he had trouble supporting his family, Es'ad Efendi decided to switch from *müderris* to a judge's regency; he was hence assigned in Kütahya (a city in Western Anatolia) as regent of judge in 1821 and, in 1822, he was sent to Birgi (a town in Western Anatolia) with the same title, staying there until 1824. From then on, Es'ad Efendi's career was on the rise, and this rise lasted until his death in 1848.¹⁵ In 1825, he returned to Istanbul as the clerk of the Istanbul Court and, in 1827, he was appointed as a chronicler (*vaḳ'a-nüvis*) and remained at this post for the rest of his life.

ly graduating students as high-ranking judges and scholars.

8 Yılmaz 2000, XXXVIII.

9 The test that must be passed in order to get acquittal and the title *müderris* after completing the education of the *madrassa* and the seven-year period of employment.

10 *Şahn-ı şemân*, *ibtidâ-i altmışlı* and *müşile-i Süleymâniyye*: all names of ranks for *madrassas* in the Ottoman education system, which were determined by prestige and curriculum. See İpşirli 2003.

11 Aktı 2019, 7-12.

12 Hâlet Efendi is one of the most famous grand vizier of Sultan Mahmud II. See Kuran, s.v. "Hâlet Efendi".

13 Bond 2004, 217.

14 Yılmaz 2000, XXXIX-XL.

15 Yılmaz 2000, XXXIX-XL.

The most striking point is that Es'ad Efendi was the person brought to the head of the new practices of the Empire, as well as very high positions such as the judge of Istanbul (*Istanbul kâdısı*),¹⁶ the *Nâkıbü'l-eshrâf*¹⁷ and the chief military judge of Rumelia (*Rumeli kâz'askeri*).¹⁸ He was appointed in the census held for the first time in the Empire in 1831 and was appointed as the director of the Imperial Printing House (*Tab'hâne-i Âmiri*) and the chief editor of the first official newspaper (*Takvîm-i Vekâyî*) in 1831 as well;¹⁹ the first Ottoman Ambassador to Iran in 1833;²⁰ a member of the Quarantine Council in 1838;²¹ a member of the Supreme Council of Judicial Ordinances (*Meclîs-i Ahkâm-ı Dâhiliyye*) in 1839; and Minister of Education in 1846 – the first Minister of Education in the Ottoman Empire and Turkey's history. Finally, just before his death, he was brought to the Presidency of the General Assembly of Education (*Meclîs-i Ma'ârif-i 'Umûmiyye*), in 1848. Although Es'ad Efendi aspired throughout his life to become *şayh al-islâm*²² as the peak of his career, he never achieved this goal; Es'ad Efendi died on January 11, 1848 in his mansion on the Bosphorus in Kanlıca in Istanbul. He was buried in the garden of his library, which he had ordered built in 1845 in the Yerebatan district of Istanbul,²³ following a funeral in the Sultan Ahmed Mosque where almost all of the scholars in Istanbul, state officials and the *şayh al-islâm* were present.²⁴

16 Es'ad Efendi was appointed as the judge of Istanbul with a document dated 29 December 1834, see: BOA-HAT, 464-22741. (BOA is the abbreviation of the Office of the Prime Minister's Ottoman Archives).

17 *Nâkıbü'l-eshrâf*: chief of the prophet's descendants. See fn. 6.

18 Es'ad Efendi was appointed judge of Rumelia with the document: BOA-HAT, 695-33538.

19 He stayed in this position until 1837. His appointment, like many other appointments of his, also appeared in the international press. For some coverage, see: *Münchener politische Zeitung* on Sunday 18 September 1831; *Nürnbergischer Friedens und Kriegs-Kurier* on Monday 19 September 1831; *Bayreuther Zeitung* on Friday 2 September 1831; *Der Österreichische Beobachter* on Wednesday 14 September 1831; *Regensburger Zeitung* on Monday 19 September 1831; *La voce verita* on Tuesday 27 September 1831; *Giornale Italiano* on Thursday 29 September 1831.

20 See BOA, A.DVNSNMH. 11-43; 44-12; dated: 10.03.1837. For documents on Es'ad Efendi's mission as the embassy in Iran, see BOA-HAT, 835 - 37155, 37677, 37681; BOA-C.HR., 16-773; BOA-HAT, 804-37134, 37137; BOA-HAT, 637-31421; BOA-HAT, 805-37155; BOA-HAT, 785-36658;

21 BOA-HAT, 523-2555.

22 *Şayh al-islâm*, the highest authority of the Islamic law and the top of the scholar ranks.

23 Es'ad Efendi is one of the most distinguished figures in the history of Ottoman books and book collectors, whose personal library still provides resources to numerous academic studies. His personal library, which lives up to his name Şahhâflarşeyhizâde (son of the shaykh of the booksellers) distinguishes him both as a collector and a reader. Es'ad Efendi established his library near his mansion in Istanbul in the Yerebatan neighbourhood and donated nearly 4,000 books collected throughout his life to this library. Çavdar in *TDVIA*.

24 Ed. Rifat Efendi 1998, 122-3.

During his life-time Es'ad Efendi produced many works in across diverse fields. Sometimes the disciplines he worked on were very different from each other in terms of content, although the topics he worked on share several characteristics. It is possible to categorise Es'ad Efendi's original works under the three general headings: historical, literary and religious works. In addition to these categories, Es'ad Efendi translated works as well. Undoubtedly, the most important of his works in the field of history is his chronicle, generally known as *Tārīḥ-i Es'ad*, detailing in two volumes the events between October 1821 and July 1826.²⁵ One of the most important indicators of Es'ad Efendi's support for the Sultan's reforms is undoubtedly his work *Üss-i Zafer* ('The Bases of Victory', published in 1828 by the Imperial Publishing House in Istanbul), which explains the reasons for the abolition of the Janissaries and how this decision was based on verses of the Qur'ān, *ḥadīṡs* and quotations from various Islamic textual sources.²⁶ Like most Ottoman bureaucrats, scholars and intellectuals, Es'ad Efendi was deeply interested in literature and he compiled a *Dīvān* of his poems and a *Tezkire* named *Bāḡçe-i şafā-endüz*, which is an addendum (*zeyl*) to the *Tezkire of Sâlim*.²⁷ Aside from his works in these two genres of typical classical Ottoman literature, the most original works of Es'ad Efendi in the field of literature are *Şâhidü'l-Müverriḥîn* (The Testimony of the Chronogramers) and *Sürürî Mecmū'ası* (The Miscellany of Sürürî).²⁸ The *Sürürî Mecmū'ası* came into being as a collective effort and hence is not a work belonging to Es'ad Efendi alone. The poet Sürürî (d. 1814) only collected chronograms for his *mecmū'a* and, after his death, the manuscript was passed on to his student Keçecizâde 'İzzet Mollâ (d. 1829), and later, following Keçecizâde's death, to Es'ad Efendi; all three of them added chronograms, and so the *mecmū'a* was completed as a collective effort. At the same time, Es'ad Efendi penned his work *Şâhidü'l-Müverriḥîn* with the inspiration given to him by Sürürî's *mecmū'a*. Es'ad Efendi explains, in the *Şâhidü'l-Müverriḥîn*, the features and types of the art of the genre of chronogram, evaluates and discusses various verses in each section of the work and recommends the most appropriate chronogram for each genre of chronogram. Moreover, he uses these explanations and evaluations to elaborate on the orthography rules in Ottoman-Turkish. With these practices, it seems that

25 An addition (*zeyl*) to his chronicle was written by the clerk of the ministry of interior (*dâhiliyye nâzırı*), 'Abdürrezzâk Bâhir Efendi (d. 1860), in one of the copies of Es'ad Efendi's chronicles. See Millet Library in Istanbul, History (Tarih) Collection, MS 50.

26 Heinzelmann 2000.

27 Sâlim (d. 1743) was an Ottoman poet and calligrapher. He wrote a bibliographical work called *Tezkire-i Sâlim* that includes the biographies of the poets who lived between 1688-1722.

28 Vatansever 2014, 8-9.

Es'ad Efendi was the first in the entire history of Ottoman literature to write a theory of a literary genre and express his own views as a poet, thereby acting as a literary critic.²⁹

He also wrote many treatises on different topics of religion. Es'ad Efendi engaged with these issues within the boundaries of the Sunni branch of Islam, which was the doctrine of the state and of the majority of the Ottoman population, and never stepped outside these boundaries. In addition, translations occupy a large part of Es'ad Efendi's scholarly activities as he worked on translation and on its theory; his best-known translation is the *Mustaṭraf*, the translation of Muḥammed b. Aḥmed İbṣihī's (d. 1446) *El-Mustaṭraf min külli fennin mustaṭraf* (A Quest for Attainment in Each Fine Art)³⁰ which earned Es'ad Efendi the title 'Mustaṭraf's Translator'. In addition to some of the works mentioned above, Es'ad Efendi has compiled so many *mecmū'as* that it is currently impossible to determine their number. He also wrote treatises on various subjects that appear to be lost. Their titles are mentioned in his *mecmū'as* but the actual manuscripts cannot be located in his own or other's libraries.³¹

2 Es'ad Efendi's Book List

When Es'ad Efendi was appointed the regent of judge in Kütahya, he made a list of the titles of the books he took with him from Istanbul to Kütahya, added those he later bought in Kütahya, and recorded this list in his *mecmū'a*.³²

The *mecmū'a* (ms 3847), which includes the book list discussed in this paper, is found within Es'ad Efendi's own collection in the Istanbul Süleymaniye Manuscript Library. The *mecmū'a* has mixed content, with no special/systematic inner organisation, and is a 161-leaf,

²⁹ Of course, it has to be noted that the literary critics in the biographical dictionaries (*tezkires*) of the poets and art of poetry are not ignored. However, *tezkires* are generally biographical works and focus on the lives of poets and their poetic aspects rather than a particular literary genre.

³⁰ Marzolph 2013, 35; Vadet 1979; Marzolph 1992, 60.

³¹ Yilmazer 2000, LXXXI-II.

³² *Mecmū'as* stand in the world of Ottoman manuscripts as a very special and complicated genre. One of the main reasons of this speciality and complication is that, as mentioned above, *mecmū'as* consisted of a variety of selected texts. Occasionally, some were produced systematically and professionally for one discernible purpose like anthologies. On the obverse of this systematic production, some *mecmū'as* are characterised by dissimilarity, multiplicity and assortment of texts. These are mixed-content *mecmū'as* that compilers have made for their own use, and do not have consistency of subject or genre throughout. These are often called 'personal *mecmū'as*' to emphasise the compiler's motives for selection and intended use. Es'ad Efendi compiled a personal *mecmū'a* while he was in Kütahya and Birgi. He copied his original texts, as well as various texts from the books he read, into this manuscript.

large-size manuscript (193 × 123 mm). There is no particular layout, nor frame, and the MS is generally written in black ink. The texts in the manuscript, which were written in Turkish, Arabic and Persian, depending on the source-text read, sometimes have a heading, especially if they were copied from other books. There is not any note-taking discipline readily apparent. For instance, there are many folios that have different directions of writing on a same page. Moreover, it is possible to see many entries on a single page, while sometimes only one couplet is the sole content of the folio. Following the marginal notes is also difficult: for instance, notes on different pages are connected to each other by lines. Pages were not numbered by Es'ad Efendi himself. Although correspondences were specifically dated by Es'ad Efendi, the other texts have no dates. Es'ad Efendi used to write "Hüve'l-Mu'in" (He-God-is the Helper) at the beginning of the texts he created himself. This habit is seen frequently, in this *mecmū'a* and in the other *mecmū'as* he compiled in later years. The content of *mecmū'as* can be categorised as follows.

Copies of official correspondence: in his *mecmū'as*, Es'ad Efendi made copies of letters he wrote to other bureaucrats, as well as copies of letters sent to him by others. Although mostly official in content, some letters contain biographical information about Es'ad Efendi.

Excerpts from various books: Es'ad Efendi noted the references of most of the excerpts he included in his *mecmū'as*. This provides an opportunity to learn about the books he has read and to profile him as a reader, and it illustrates the relationship between the works he wrote and those he read.

Essays: the *mecmū'as* contain a number of essays written by Es'ad Efendi on the topics of Turkish spelling and punctuation, language reforms and poetic prose. These essays will serve as the primary source for describing his personality as an intellectual.

Poem quotations and notes: these contain verses written by other poets as well as the chronograms composed for his new appointments. They also contain annotations and dates Es'ad Efendi wrote regarding the works of other poets.

Drafts: Es'ad Efendi's *mecmū'as* contain the drafts of some of his works that have since then been published in final form. The drafts provide a glimpse into the way the work was created, and reveal the methods Es'ad Efendi used in his work.

Biographies of other authors: as a writer of a bibliographical anthology, Es'ad Efendi was keenly interested in biographical information.

In addition to the general categories cited above, his *mecmū'as* contain selections from Qur'ānic verses and *ḥadīths*, drug recipes, date calculations and his financial sheets.

The book list is found on ff. 140b-142a in the *mecmū'a*. Es'ad Efendi's list starts with the heading "It is the books I have brought from Istanbul to Kütahya which are mentioned [here]"³³ and contains 169 titles. The second part of the list, entitled "Books Acquired in Kütahya",³⁴ consists of 29 volumes. As it can be inferred from these titles, Es'ad Efendi had made meticulous records in his *mecmū'a* of the volumes he took to Kütahya when he was posted there for an assignment, and of the books he purchased there. With respect to the properties of Es'ad Efendi's list, although he has sometimes listed books on *fiqh* and *fatwā* or history and literature together, no further effort at classification can be observed, and, predictably, abridged titles of books have been used, especially for Arabic volumes, rather than their full titles.³⁵ Nevertheless, he has taken note of the names of the authors of the books, and sometimes of the copyists or calligraphers as well. In the case of *mecmū'as* or booklets including a known author or copyist, these names have been given; however, some *mecmū'as* are described by their content or appearance.³⁶

In this list, which runs for about one and a half folio, the titles of the books are written side by side and there are usually five of them in a row. The information contained in Es'ad Efendi's detailed lists would have helped him keep track of his inventory and prevented loss during his subsequent moves. It is Es'ad Efendi's care for his books and his efforts to record them that have enabled his extensive collection to survive to the present day.³⁷ Nevertheless, as explained

33 The original Turkish title in Es'ad Efendi's *mecmū'a* is: *Āsitāneden Kütahya'ya götürdüğüm kütübdür ki zikr olunur*.

34 The original Turkish title in Es'ad Efendi's *mecmū'a* is: *Kütahya'dan tedārik olunan kütüb*.

35 For example, instead of *Ravzatü'l-Aḥbāb fī Siyeri'n-Nebī ve-l-Āl ve-l-Aḥḥāb*, he writes *Ravzatü'l-Aḥbāb* for short.

36 Such as *Mecmū'a-i Eṣṣār*, *Mecmū'a ez-Fıkh*, *Mecmū'a -i Tülānī* or *Sıgır Dili Mecmū'a ez-Fıkh*. These examples and similarly-described *mecmū'as* probably have unknown compilers, otherwise Es'ad Efendi, whose attention to citing the names of authors, copyists or calligraphers is notable, would have noted them down as he has done in other *mecmū'as*.

37 Today, the Es'ad Efendi book collection in the Süleymaniye Manuscript Library still contains one or more copies of many volumes recorded in this list. It is not possible to know whether Es'ad Efendi took any of these volumes with him, and if he did, which ones. Although the online catalogue has been checked for each book, only the catalogue numbers assigned to them in the Süleymaniye Manuscript Library are provided here as needed; however, this does not mean that the corresponding volume has been taken to Kütahya or acquired there.

above, while Es'ad Efendi has not explicitly classified the books on his list, he has made a systematic recording of them and added details like appearance, price and the persons the books were sold or lent to. The notes Es'ad Efendi has written next to some of the book entries shows that he did not collect books solely out of personal preferences as a reader or as requirements for his government job, but that he was also engaged in book circulation and trade. In addition, some books were marked with the letter *mīm* written in red ink and Es'ad Efendi explains the *mīm* as follows: "The ones marked in red were trusted to Allah's care and shipped to Istanbul in the custody of my wife. May Allah protect, 1821-22".³⁸ As the note explains, Es'ad Efendi sent some 90 of the volumes he either brought from Istanbul or acquired in Kütahya with his wife, who left Kütahya before he did. He made a mark next to the volumes he sent to ensure that they all arrived safe and sound.

His first list begins with the entries *Qur'ân* and *Tafsir al-Beyzâvî*, and continues with Münâvî's (d. 1467) annotation of *Câmi'ü's-Şağîr* (two volumes). Es'ad Efendi has recorded three *Qur'âns* in his list, two of which he took to Kütahya, and one he acquired there. One of the volumes is recorded as "Holy Qur'ân written on 60 folios". Together with the *Qur'ân* copies, there are four *tafsirs* (al-Suyûtî's *tafsir Itkân fî 'ulûm al-Ķur'ân*, *Tafsir al-Beyzâvî*, *Risâletü't-tenzihât* by Saçaklızâde, al-Râğib al-Işfahânî's *Durrat al-ta'wîl fî mutaşâbih al-tanzîl*), all of which Es'ad Efendi had brought from Istanbul and not acquired in Kütahya.

The complete Es'ad Efendi's Library collection has an extensive Qur'ânic exegesis selection counting 222 volumes, some of which are primary sources in interpretation, and others secondary sources, written across the Ottoman territory. Besides the obvious purposes of reading the *Qur'ân* for worship and Qur'ânic interpretations for better understanding of the *Qur'ân*, these books had a special importance for Es'ad Efendi. As Es'ad Efendi was assigned to Kütahya as a regent, he would be responsible for adjudicating cases related to the study of *fiqh* based on the *Qur'ân*.³⁹ Therefore, he also needed interpretations to do his job properly.

Of course, regents made extensive use of legal resources as well. This is why, in addition to books on *fiqh* and Islamic inheritance, there were almost 100 volumes on calculation, *hadîth* and theology, which were also resources to support the study of *fiqh*. This wealth of knowledge on Islamic studies, comprising almost half of the books on the list, suggests that Es'ad Efendi took nearly the entire Ottoman

³⁸ *Mecmû' şurh ile işâret olunan kitâblar mütevekkilen 'ale'l-Allâhi te'âlâ harem yeddiyle Âsîtaney'e irsâl olundu. Allahümme sellemnâ fî ğurre-i Rebî'ü'l-âhîr* 1237.

³⁹ For a definition of regency, see: İpşirli in TDVIA.

madrasa compendium with him to Kütahya. The volumes acquired in Kütahya are of similar nature to those brought from Istanbul, and are mostly on *fiqh*, *fatwā* and *hadīṭ*. Furthermore, with the exception of the *Qur'ān* and Mūnāvī's comments on Şeybanī's (d. 805) famous works *Cāmi'ü's-Şağīr*, mentioned above, there are no recurring entries for books acquired in Kütahya, which means that Es'ad Efendi only bought the books he had not brought from Istanbul, did not have on hand or felt the need to buy during his assignment.

Continuing to look closely at Es'ad Efendi's lists, books on *fiqh* make up a sizeable number of the books on the list, and include almost all resources read and studied in the Ottoman Empire as well as *Ḥanafī* literature. Among the primary resources of *fiqh* and the *Ḥanafī* school, *el-Cāmi'ü's-Şağīr* is one of the most reliable.⁴⁰ In Es'ad Efendi's list, Mūnāvī's comments on *Cāmi'ü's-Şağīr* is in the fourth position after *Qur'āns*. The list also shows that the book was sold by Es'ad Efendi, but then acquired again in Kütahya. In other words, the *fiqh* books on the list begin with this key resource, which was still current at the time. Another resource in the *Ḥanafī fiqh* literature is al-Ḳudūrī's (d. 428/1037) *el-Muḥtaşar*.

Cited together with this work by Ḳudūrī is 'Alāeddīn es-Semerḳandī's (d. 539/1144) *Tuḥfetü'l-Fuḳaḫā*, which is noted as being based on Ḳudūrī's *el-Muḥtaşar*, but having a different systematic approach than the works written up to that time. On Es'ad Efendi's list, one also finds books that are known to be popular among *Ḥanafī* scholars: Burhāneddīn al-Merġinānī's (d. 593/1197) *al-Hidāye*, Tācüşşerī'a's (d. eighth/fifteenth century) *Vikāyetü'r-Rivāye*, Mollā Ḥüsrev's (d. 885/1480) *Dürerü'l-Ḥükkām* and *Ġurerü'l-aḥkām*, and İbrāhīm al-Ḥalebī's (d. 956/1549) *Mülteḳā'l-Ebhūr*.⁴¹ The fact that he took with him all of these resources and a number of other books to Kütahya leads one to think that Es'ad Efendi did a vast amount of reading and analysis for his position. To support sources in *fiqh* with studies in Islamic inheritance, calculation, *hadīṭ*, theology, prophetic biography, morality and politics, and logic, Es'ad Efendi's list contains fundamental works like *Maḳāşidü'l-Maḳāşid* (by al-Taftāzānī, d. 1390), *Ḳırk Ḥadīş Tercümesi* (Translations of Forty *hadīṭs*) by an Ottoman scholar Vaḫdetī (d. 1723) and *Şerḫ-i Sirāciye* (by al-Curcānī, d. 1413). One of the most extensive areas in Es'ad Efendi's list is books on *fatwā*. Most of the *fatwā* books written either by *Ḥanafī* jurists or in the Ottoman territory that were part of Es'ad Efendi's collection were taken with him to Kütahya. Es'ad Efendi added this list to his *mecmū'a* to ensure that he had all the resources he may need while performing his duty as a regent in Kütahya. Es'ad Efendi's close in-

40 Özel 1996; 1997.

41 Hızlı 2003, 329; Erünsal, Aydın 2019.

terest in *fiqh* and *fatwā* literature may be the result of his professional needs and interests, as well as his career plans; Es'ad Efendi aspired to become *şayh al-islām* one day, and could have been working towards this objective from the early days of his assignment.

In his history as well as *Üss-i Zafer*, Es'ad Efendi often referenced Qur'ānic verses and *hadīts*, and cited almost all scholarly Islamic references known in the Ottoman territories.⁴² Es'ad Efendi's grasp of Islamic sources, owing to his father being a judge (*qādī*) and partly responsible for educating Es'ad Efendi, proved to be a great advantage in his career. Being pro-modernisation, Sultan Mahmud often commissioned Es'ad Efendi to produce propaganda against the opponents of modernisation and, for this, Es'ad Efendi used *hadīts*, verses and Islamic sources; in this light, being well-versed in Islamic literature boosted Es'ad Efendi's career. Furthermore, after 1835, which may be considered his late career, Es'ad Efendi wrote treatises on faith, worship and conversion, and used such a variety of sources to substantiate his arguments. There is no doubt that Es'ad Efendi's treatises are the culmination of the readings he did in his early career.

Es'ad Efendi's list also contains 12 history books, four of which were acquired in Kütahya and all of which are noteworthy. In 1827, six years after being posted to Kütahya, Es'ad Efendi was appointed chronicler (*vak'a-nüvis*) and the history books on his list show that he had started reading about history far in advance of his appointment. All of the history books on Es'ad Efendi's list are in Turkish and include chronicles by Ottoman court chroniclers like Peçevî, Na'imâ, Râşid, and 'Âsım Efendi. The chronicles by Peçevî, Sa'âdeddîn Efendi and Na'imâ in particular are known to be read among Pashas and Ottoman bureaucrats.⁴³ However, Es'ad Efendi diversified into subjects like Albanian history and started translating Muḥammed Muşliḥiddîn al-Lâri al-Anşâri's Persian-language world history titled *Mer'ât al-edwâr wa merkât al-akbâr* (A Mirror for the Eras and the Staircase of Narratives) while he was in Kütahya, giving it the title *Zibâ-yı Tevâriḥ* (The Ornament of Chronicles).⁴⁴ It is possible to consider Es'ad Efendi's studies in history and this translation as evidence that he considered history or being a historian a step in his career.

⁴² There are references to Münâvî's comments on *Câmi'ü's-Şağîr*, which is found in Es'ad Efendi's list, in *Üss-i Zafer* as well, see Es'ad Efendi 1828, 170-4.

⁴³ Sievert 2013, 189-91.

⁴⁴ See MS 3847 (in Es'ad Efendi Library Collection in Süleymaniye Library), 30a-34b. Es'ad Efendi intended to translate the book into Turkish by referring to its previous translation by Sa'âdeddîn Efendi and other resources, taking its timeline from creation to the reign of Yavuz Sultan Selim and extending it to the Mahmud II era, but he was only able to translate the text to the chapter on the Daylamis. See Süleymaniye Manuscript Library (Istanbul), Es'ad Efendi Collection, MS 2410 (holograph).

The list also contains a geography and a logic book, as well as three books on morals and politics. The geography book on the list is *Cihān-nümā*, which was written by the famous Ottoman scholar and encyclopaedist Hāğğī Hālīfa. Therefore, it is possible that Es'ad Efendi used this work while translating Muḥammed Muşliḥiddin al-Lāri al-Anşāri's world history. Books on morality and politics that Es'ad Efendi read, such as *Naşīhatu'l-Mülük* (by the Ottoman scholar Şarı 'Abdullāh), *Şerhu'l Aḥlākü'l-Adūdiyye* (by the Ottoman scholar İsmā'il Müfid İstanbuli) and *Aḥlāk-ı 'Alāi* (by the Ottoman scholar Kınalızāde)⁴⁵ introduced another perspective to his identity as a historian, and served as a source for the treatises on 'amel (deeds) that he would later write.⁴⁶

In the case of Es'ad Efendi, for whom reading and writing were a major part of life, it is difficult to place hard boundaries between his professional and personal interests. However, it makes sense to consider the books of literature on the list as reflective of Es'ad Efendi's personal reading habits. Es'ad Efendi took 16 volumes that may be considered books of literature (such as *Dīvāns*, *maşnawīs*) and rhetoric books. Obviously, the books on rhetoric and the dictionaries, including one of key terms in Islamic studies, particularly *Qur'ān* and *ḥadīṭ*, entitled *el-Külliyāt*, a dictionary of terms entitled *et-Ta'rīfāt* and *Fıkhü'l-Luğā ve Sırrü'l-'Arabiyye*, are books that Es'ad Efendi probably used as sources while reading or working on the *Qur'ān* or Arabic interpretations and *fiqh* texts. Meanwhile, if we consider that Es'ad Efendi began his work on Turkish spelling at around this time, the fact that he brought dictionaries such as *ed-Dürerü'l-Münteḥabāti'l-Menşüre* (*Ġalaṭāt-ı Hafīd Efendi*), *Luğat-ı Vanḳulu*, *Deşīşe*, *Burhān-ı Kāt'ı*, *Tuḥfe-i Vehbī* makes sense for his researches about the spelling.⁴⁷ Es'ad Efendi's *mecmū'a* also contains his short work on Turkish spelling rules, and the definitions and etymologies of some words. Es'ad Efendi's knowledge of these matters must have helped him considerably during his tenure as director of the first Imperial publishing house, where he was in charge of choosing the books to be printed. One of his successors as chronicler, Lütfi Efendi, even argues that Es'ad Efendi's proofreading performance in the printing of *Üss-i Zafer* was what brought him the directorship.⁴⁸

The key sources that draw Es'ad Efendi's portrait as a reader are the compendia and collected works on his lists. For pleasure reading,

⁴⁵ Es'ad Efendi has cited Kınalızāde's *Künhü'l-ahbār* in *Üss-i Zafer* as well. See Es'ad Efendi 1828, 200.

⁴⁶ For example, his short treatise *Naşru'n-Azīz* (The Sacred Help). See Yılmaz 2000, LXXV.

⁴⁷ These are all the dictionaries that were often used by the Ottoman scholars.

⁴⁸ Ahmed Lütfi Efendi, edition of 1999, 1257.

his preferences are poetry like *divan* and *mesnevi*; in fact, the prevalence of poetry for pleasure reading among Ottoman readers continued until printed books became common and Western genres like the novel gained currency. In this respect, it can be said that Es'ad Efendi acted like a typical pre-print Ottoman scholar in his personal reading. Es'ad Efendi brought variety into the poetry he read by expanding to the *mesnevi* genre, and he chose the works of Atayî, which was very popular in the Ottoman territories. On the other hand, he preferred poets closer to his time for *divan* readings. *Külliyyât-ı 'Aṭâ'î* (Complete Works of 'Aṭâ'î),⁴⁹ *Şerḥ-i Gülistân* (Annotation of Gülistân), *Külliyyât-ı Sürürî* (Complete Works of Sürürî),⁵⁰ *Divân-ı Sâmi* (*Divân* of Sâmi), *Divân-ı 'Aşım* (*Divân* of 'Aşım), *Külliyyât-ı Nâbi* (Complete Works of Nâbi)⁵¹ are some of the other books than the *mecmû'as* that reflect his 'personal reading' habits, and so a discussion of these books within his library collection is warranted in order to better grasp Es'ad Efendi as a reader. In addition, as mentioned above, Es'ad Efendi worked on Sürürî's *mecmû'a*, and we can thus imagine that Es'ad Efendi was interested in his other works, too.

As explained above, the largest section in Es'ad Efendi's personal library, apart from his *mecmû'as*, is literature, comprised of 426 books and second only to the number of books on *fiqh*. One-third of the library, or 135 out of 426 books, are compendia of poetry and many books classified under literature are in verse; it is natural that, as a court poet himself, Es'ad Efendi was interested in poetry. Even if, as a classical Ottoman literate, Es'ad Efendi had to write texts in prose (correspondences) and to read prose (resources, books on *fiqh*), poetry occupied a major part of his personal reading, as already mentioned. Es'ad Efendi also compiled a *Divân*, in which he used plain language, a way to implement the linguistic reform movement of the era in his own poetry. Since Es'ad Efendi was also a writer of biographical dictionaries (his *Bâğçe-i şafâ-endüz*), it is natural to come across books on Prophetic biography and other biographies, such as *Ravzatü'l-Aḥbâb*, or *Süleymännâme*, on his list. It is certain that Es'ad Efendi made use of the biographies on his list as resources, but it is also reasonable to think that he was inspired by the way information was compiled and books were written.

Es'ad Efendi's list also includes books on mysticism, such as *Şerḥ-i Risâle-i Nakşibendiyye* (by Ḥâdimî), or *Kitâbü'l-Ḥiṭâb* (by İsmâ'il Haḳḳî); five of them were brought from Istanbul and three were ac-

49 'Aṭâ'î (d. 1635), known as Nev'î-zâde 'Aṭâ'î, is an Ottoman poet. The collected works include 'Aṭâ'î's biographical dictionary and various letter examples. Es'ad Efendi makes references to 'Aṭâ'î in *Üss-i Zafer* as well. Es'ad Efendi 1828, 256.

50 Sürürî (d. 1814) is an Ottoman poet.

51 Nâbi (d. 1712), Sâmi (d. 1734), 'Aşım (d. 1760) are Ottoman poets.

quired while in Kütahya. Es'ad Efendi's interest in the Nakşibendî Order is clear since his father was close to it; nevertheless, Es'ad Efendi never revealed himself as a mystic, which leads one to wonder whether his interest in this subject was limited to its professional application.

Finally, *mecmū'as* merit particular attention, as these hold a special place in both Es'ad Efendi's library and book list: Es'ad Efendi's book collection features 557 *mecmū'as*, forming the largest category in his library. *Mecmū'as* can be thought of as 'the sidelines' of library collections in Ottoman book culture in that they always make up for a shortcoming of a collection. For a statesman like Es'ad Efendi, *mecmū'as* were both an instrument for his reading and writing activities, as well as a convenient form that contained texts written by various authors about different topics, saving him the burden of taking many other books to Kütahya when he was assigned there. Therefore, *mecmū'as* take up a considerable part of his library and, thus, of his book list. Es'ad Efendi took 14 *mecmū'as* from Istanbul to Kütahya, and these *mecmū'as* are like the table of contents or the summary of his list: there are *mecmū'as* on *fiqh* and *fatwā*, as well as poetry, and a *mecmū'a* entitled *Mecmū'a-i Edebiyye*, which contains prose.

3 Concluding Remarks

Although *madrassa* literature lies at the core of the reading practices of Ottoman scholars, the latter personalised their readings according to their interests, scholarly and professional aspirations, and other activities. Es'ad Efendi focused on Islamic studies and law, supplementing these subjects with history, literature and mysticism. The books Es'ad Efendi read on Islamic studies were usually in Arabic, except for *fatwā* books, and these were mostly by Ottoman compilers, although there are a few Arabic examples too. The predominance of Arabic in Islamic sources can be observed in Es'ad Efendi's book list as well as in his library. Among the almost 4,000 books, the most numerous are *Kütübü'l-Fıkh* (The Books of *fiqh*) with 552 books. Adding 267 *Kütübü'l-ḥadīt* (The Books of *ḥadīths*), 222 *Kütübü'l-Tefāsīr* (The Books of *tafsīr*), and 64 *Kütübü'l-Fetāvā* (Books of *fatwā*) brings the total of nearly a thousand, making up a significant portion of the books he owned. As I mentioned in several footnotes above, there are references to Islamic sources in Es'ad Efendi's historical writings, but they are more often found in the religious treatises, Es'ad Efendi's focus on towards the end of his career.

The Persian-language books on the list are mostly on literature and history. The majority of the books are in Turkish and cover a wide range of subjects, from *fatwā* to biography, rhetorics, literature and history. Es'ad Efendi's knowledge of Persian and familiar-

ity with works written in Persian must have played a part in his assignment as the first ambassador to Iran. Archive documents suggest that Es'ad Efendi was closely involved in the cultural scene. His personal library contains books that may have been bought from Iran. In other words, Es'ad Efendi did not simply carry out an official duty in Iran, but was a close follower of books and cultural activities as well.

The book list and the works written by Es'ad Efendi in the following years reveal the relationship between the texts compiled into his *mecmū'a*, the readings he made, and the career path he followed. As such, this study attempted to show how the reading practices of an Ottoman scholar shaped his career by drawing attention to the relationship between *mecmū'as* and reading practices – an area that has not been studied in detail yet. A comparison of the books on the list and the texts copied into his *mecmū'a* shows that the parallels between them are limited to a few citations and notes. The reading that Es'ad Efendi undertook, starting from his time in Kütahya until his return to Istanbul, deeply influenced his later career, his activities, and the ideas surrounding them.

Appendix

Es'ad Efendi's Book Lists (with translation of his notes)

List 1 Books he brought from Istanbul to Kütahya⁵²

	Title of the book	Language	Subject
1	<i>Tefsir-i Beyzâvi</i> with calligraphy by Hıyâlî. It was loaned to eş-Şeyh İbrâhîm Karahisârî who is residing in Birgi ⁵³	Arabic	Islamic Theology (<i>Tafsir</i>)
2	The exquisite ⁵⁴ <i>Muşhaf-ı Şerif</i> written in sixty leaves	Arabic	Coran
3	Printed <i>Muşhaf</i>	Arabic	Coran
4	<i>Şerh-i Câmî'ü's-Şağîr</i> by Munâvî, sold to Mollâ - two volumes ⁵⁵	Arabic	Islamic Theology (<i>Hadît</i>)
5	<i>Hadîs-i Erba'in</i> [Translation of Forty <i>Hadît</i>] by Vaḥdetî, with calligraphy by the commentator ⁵⁶	Persian	Islamic Theology (<i>Hadît</i>)
6	<i>Ravzatu'l-Ahbâb</i> on Prophetic Biography, exquisite ⁵⁷	Arabic	Prophetic Biography (<i>Siyer</i>)
7	<i>Hâşiye-yi Durer</i> by Şurunbulâlî ⁵⁸	Arabic	Islamic Law (<i>Fiqh</i>)
8	<i>Siyer-i 'Abdul'aziz Efendi der Tercüme-i Kâzerünî</i> ⁵⁹ [Prophetic biography by 'Abdul'aziz Efendi, translation of Kâzerünî's work]	Turkish	Prophetic Biography (<i>Siyer</i>)
9	<i>Siyer-i Veysi</i> ⁶⁰ - new [<i>Prophetic Biography</i> by Veysi]	Turkish	Prophetic Biography (<i>Siyer</i>)
10	<i>Fatâwâs</i> of 'Alî Efendi, with <i>nesih</i> calligraphy ⁶¹	Arabic	Islamic Law (<i>Fatwâ</i>)
11	Other <i>Fatâwâs</i> of 'Alî Efendi, dispersed	Arabic	Islamic Law (<i>Fatwâ</i>)
12	<i>Neḥcu'n-Necât</i> ⁶²	Arabic	Islamic Law (<i>Fatwâ</i>)
13	<i>Behcetü'l-Fatâwâ</i> with calligraphy by Şiddîkizâde ⁶³	Turkish	Islamic Law (<i>Fatwâ</i>)

52 In order to clearly explain the many abbreviations used by Es'ad Efendi, I have translated his notes directly into English, instead of giving the full Ottoman Turkish transcription, and preferred to give the original terms in footnotes, where clarification is required. My own translations for the book titles are given in square brackets.

53 Today, the Es'ad Efendi book collection in the Süleymaniye Manuscript Library (SK) in Istanbul still contains one or more copies of many volumes recorded in this list. It is not possible to know whether Es'ad Efendi took any of these volumes with him to Kütahya, and if he did, which ones. Therefore, all the copies of the books in the list in Es'ad Efendi's book collection today are mentioned in the footnotes. SK Es'ad Efendi Collection, MSS 3, 38, 39, 40, 41, 43, 42, 43, 97.

54 Exquisite is *nefis* in Turkish.

55 Two other *Şerh-i Câmî'ü's-Şağîr*, by Munâvî, are still part of Es'ad Efendi's book collection. SK Es'ad Efendi Collection, MSS 364, 368.

56 SK Es'ad Efendi Collection, MS 340.

57 SK Es'ad Efendi Collection, MS 2112.

58 SK Es'ad Efendi Collection, MS 651.

59 SK Es'ad Efendi Collection, MS 2286.

60 SK Es'ad Efendi Collection, MSS 2285, 2288, 2289, 2290, 2291.

61 SK Es'ad Efendi Collection, MSS 1065, 1067, 1068, 1069, 1070, 1071, 1072, 1081, 1082.

62 SK Es'ad Efendi Collection, MS 1033.

63 SK Es'ad Efendi Collection, MSS 558, 559.

Title of the book	Language	Subject
14 <i>Durretü't-Te'vîl</i> by al-İşfahâni. ⁶⁴ It was loaned to Gürcü Aĥmed Efendi who is residing in Birgi	Arabic	Islamic Theology (<i>Tafsîr</i>)
15 <i>Bezzâziyye</i> ⁶⁵	Arabic	Islamic Law (<i>Fatwâ</i>)
16 <i>Ķâdîhân</i> ⁶⁶	Arabic	Islamic Law (<i>Fatwâ</i>)
17 <i>Durer wa Ķurer</i> ⁶⁷	Arabic	Islamic Law (<i>Fatwâ</i>)
18 <i>Mecmû'a</i> with calligraphy of Dursunzâde ⁶⁸	Multilingual	Miscellany
19 <i>Durr-i Muĥţâr</i> gifted to Muftî ⁶⁹	Arabic	Islamic Law (<i>Fiqh</i>)
20 <i>Şerĥ-i Manzûmeti Muĥibiyye</i> by al-Nâblusî ⁷⁰	Arabic	Islamic Law (<i>Fiqh</i>)
21 <i>Fatâwâs</i> of Timurtaşî ⁷¹	Arabic	Islamic Law (<i>Fatwâ</i>)
22 <i>Fatâwâs</i> of Ĥayriyye ⁷²	Arabic	Islamic Law (<i>Fatwâ</i>)
23 <i>Treatise</i> ⁷³ of Timurtaşî ⁷⁴	Arabic	Islamic Law (<i>Fiqh</i>)
24 <i>Ķayd-ı Cedîd</i> , exquisite ⁷⁵	Turkish	Islamic Law (<i>Fatwâ</i>)
25 <i>Şerĥ-i Tarîkat-ı Muĥammediyye</i> by Ĥadimî ⁷⁶	Arabic	Misticism ⁷⁷
26 <i>Şerĥ-i Şaĥâ'if</i> ⁷⁸	Arabic	Islamic Theology (<i>Kalâm</i>)
27 <i>Şerĥ-i the Treatise of Nakşibendiyye</i> by Ĥadimî ⁷⁹	Arabic	Misticism
28 <i>Şerĥ-i Menâr</i> by Ibn-i Melek ⁸⁰	Arabic	Islamic Law (<i>Fiqh</i>)
29 <i>Baĥr-i Râ'ik</i> with <i>Tekmîle</i> four volumes ⁸¹	Arabic	Islamic Law (<i>Fiqh</i>)
30 <i>Fatâwâs</i> of Seyyid Rızâ ⁸²	Turkish	Islamic Law (<i>Fatwâ</i>)
31 <i>Treatise</i> on calculation in Turkish ⁸³	Turkish	Calculation
32 <i>Sakĥ</i> by Şânizâde [<i>Miscellany</i> on Islamic Law] ⁸⁴	Turkish	Miscellany

⁶⁴ SK Es'ad Efendi Collection, MS 176.

⁶⁵ SK Es'ad Efendi Collection, MSS 1089, 1090, 1091.

⁶⁶ SK Es'ad Efendi Collection, MS 856.

⁶⁷ SK Es'ad Efendi Collection, MS 3663.

⁶⁸ It is possible that he was the calligrapher Dursunzâde 'Abdullâh Feyzî (d. 1610).

⁶⁹ SK Es'ad Efendi Collection, MS 687.

⁷⁰ SK Es'ad Efendi Collection, MS 1555.

⁷¹ SK Es'ad Efendi Collection, MS 1114.

⁷² SK Es'ad Efendi Collection, mss 1118-1119.

⁷³ *Treatise/treatises* is *risâle/resâ'il* in Turkish.

⁷⁴ This treatise is probably *Risâle fi'n-Nuĥûd*.

⁷⁵ SK Es'ad Efendi Collection, MSS 586, 853-854.

⁷⁶ SK Es'ad Efendi Collection, MS 1529.

⁷⁷ Misticism is *Taşavvuf* in Turkish.

⁷⁸ SK Es'ad Efendi Collection, MSS 1253, 1254, 1272.

⁷⁹ SK Es'ad Efendi Collection, MS 3543.

⁸⁰ SK Es'ad Efendi Collection, MS 456.

⁸¹ SK Es'ad Efendi Collection, MS 563.

⁸² SK Es'ad Efendi Collection, MS 1111.

⁸³ It is not clear which treatise is meant.

⁸⁴ This miscellany could not be found in Es'ad Efendi's current book collection.

	Title of the book	Language	Subject
33	<i>Furūḳ</i> by İsmā'īl Ḥaḳḳı ⁸⁵	Arabic	Islamic Law (<i>Fiqh</i>)
34	<i>Ġalaṭāt-ı Ḥafid</i> , lost ⁸⁶	Arabic- Turkish	Dictionary
35	<i>Tārīḫ-i Ḥasan Paşa</i> [the Chronicle of Ḥasan Paşa] ⁸⁷ Ḥasan Paşa is the governor of Bağdād, the book is lost	Arabic	History
36	<i>Külliyât-ı 'Atâyi</i> [the Complete Works of Atâyi] ⁸⁸	Turkish	Literature
37	<i>Tārīḫ-i Vâsıf</i> [the Chronicle of Vâsıf] ⁸⁹	Turkish	History
38	<i>Miscellany</i> by Ḥafid-i Taftâzânî ⁹⁰	Arabic	Miscellany
39	<i>Ḥadis-i Erba'in</i> by Aḳkirmânî [Forty <i>Ḥadîts</i>] ⁹¹	Arabic	Islamic Theology (<i>Ḥadîṭ</i>)
40	' <i>Al-e'l-ḳâfiye</i> by Câmî ⁹²	Arabic	Syntax
41	<i>Tārīḫ-i Na'imâ</i> [The Chronicle of Na'imâ] printed, two volumes ⁹³	Turkish	History
42	<i>Tārīḫ-i Râşid</i> [The Chronicle of Râşid] printed, three volumes ⁹⁴	Turkish	History
43	<i>Tārīḫ-i Aġvan</i> [The History of Albania] ⁹⁵	Unknown	History
44	<i>Tārīḫ-i Timur</i> [The History of Timurlenk] ⁹⁶	Arabic	History
45	<i>Cihânnümâ</i> ⁹⁷	Turkish	Geography
46	<i>Vankulî</i> , two volumes ⁹⁸	Arabic- Turkish	Dictionary
47	<i>ed-Deşîşe</i> ⁹⁹	Persian- Turkish	Dictionary
48	<i>Tıbyân-ı Nâfi'</i> ¹⁰⁰	Persian- Turkish	Dictionary
49	<i>Kulliyât-ı Ebi'l-Bekâ</i> [The Complete Works of Ebi'l-Bekâ Kefeî] ¹⁰¹	Arabic	Dictionary
50	<i>Târîfât-ı Seyyid</i> ¹⁰²	Arabic	Dictionary

85 SK Es'ad Efendi Collection, MSS 3244, 3245, 3681.

86 Two copies of this book are preserved in Es'ad Efendi's book collection today. SK Es'ad Efendi Collection, MSS 2862, 3207.

87 He may be Eyüplü Ḥasan Paşa (d. 1723) who was the governor of Bağdād.

88 SK Es'ad Efendi Collection, MS 2872.

89 SK Es'ad Efendi Collection, MS 2190.

90 SK Es'ad Efendi Collection, MS 3742.

91 This book could not be found in Es'ad Efendi's current book collection.

92 SK Es'ad Efendi Collection, MSS 162, 3075, 3076, 3077.

93 SK Es'ad Efendi Collection, MSS 2187, 2439.

94 SK Es'ad Efendi Collection, MSS 2130, 2132, 2133, 2134, 2135.

95 This book could not be found in Es'ad Efendi's current book collection.

96 SK Es'ad Efendi Collection, MS 2092.

97 SK Es'ad Efendi Collection, MS 2046.

98 SK Es'ad Efendi Collection, MSS 3286, 3288.

99 SK Es'ad Efendi Collection, MSS 3210, 3211.

100 SK Es'ad Efendi Collection, MS 3189.

101 SK Es'ad Efendi Collection, MSS 3255, 3256, 3257.

102 SK Es'ad Efendi Collection, MSS 3198, 3199, 3200, 3201, 3202, 3203.

Title of the book	Language	Subject
51 <i>Zeyl-i 'Aṭāyī</i> ¹⁰³	Turkish	Biography
52 <i>Mecmū'a</i> on Islamic Law ¹⁰⁴	Unknown (possibly Arabic)	Islamic Law (<i>Fiqh</i>)
53 <i>Mecmū'a</i> on <i>Fiqh</i> with my own humble calligraphy	Unknown (possibly Arabic)	Islamic Law (<i>Fiqh</i>)
54 <i>Kitābu'l-Ḥiṭāb</i> by İsmā'il Ḥaḳḳı ¹⁰⁵	Turkish	Mysticism
55 <i>Şerḥ-i Hadīs-i Erba'in</i> by Şeyh Ḥaḳḳı ¹⁰⁶	Turkish	Islamic Theology (<i>Hadīṭ</i>)
56 <i>Şerḥ-i Şalavāt-i Meşşiyye</i> by Ḥaḳḳı ¹⁰⁷	Arabic	Prayer Book
57 <i>Mecmū'a</i> by Ḥaḳḳı, two volumes ¹⁰⁸	Multilingual	Miscellany
58 <i>Mecmū'a</i> ¹⁰⁹ (with my own humble calligraphy) [includes]: <i>el-Keşkül / el-Musemmā</i> [bound with] <i>Intihābu'l-'Ulūm</i>	Multilingual	Miscellany
59 <i>Fatāwās</i> of 'Alī Efendi Aḳkirmānī ¹¹⁰	Turkish	Islamic Law (<i>Fatwā</i>)
60 <i>Eşbāh ve'n-Nezā'ir</i> ¹¹¹	Arabic	Islamic Law (<i>Fiqh</i>)
61 <i>Devḫatu'l-Meşşāyih</i> with the <i>Zeyl-i Munīb</i> ¹¹²	Turkish	Biography
62 <i>Şerḥ-i Gulistān</i> by Siyāhizāde and with his calligraphy ¹¹³	Turkish	Literature
63 <i>Şadru'ş-Şerī'a</i> ¹¹⁴	Arabic	Islamic Law (<i>Fiqh</i>)
64 <i>Multekā</i> ¹¹⁵	Arabic	Islamic Law (<i>Fiqh</i>)
65 <i>Süleymānnāme</i> by 'Aziz Efendi ¹¹⁶	Turkish	Biography
66 <i>Ḥizānetu'l-Fatāwā</i> ¹¹⁷	Arabic	Islamic Law (<i>Fiqh</i>)
67 <i>Zeyl-i Eşbāh</i> by İbni'l-Muşannif ¹¹⁸	Arabic	Islamic Law (<i>Fiqh</i>)
68 <i>Mecmū'atu'l-Fatāwā</i> [includes] <i>Resā'il-i uḥrā</i> ¹¹⁹	Unknown	Miscellany

103 SK Es'ad Efendi Collection, MSS 2309, 2310, 2341, 2342, 2343, 2344.

104 It was not possible to find the manuscripts recorded in the list as *Mecmū'a* in the library catalogue.

105 SK Es'ad Efendi Collection, MSS 1608, 1621.

106 SK Es'ad Efendi Collection, MS 341.

107 SK Es'ad Efendi Collection, MSS 352, 3580,

108 SK Es'ad Efendi Collection, MSS 3572, 3767.

109 SK Es'ad Efendi Collection, MS 1144.

110 This book could not be found in Es'ad Efendi's current book collection.

111 There are more than ten copies of *Eşbāh ve'n-Nezā'ir* (by İbn Nuceym) in Es'ad Efendi's library.

112 SK Es'ad Efendi Collection, MSS 2265, 2441.

113 This book could not be found in Es'ad Efendi's current book collection.

114 It is not clear which book is meant. Es'ad Efendi gave only the author's name here, it may refer to *al-Vikāye*, which was frequently read among Ottoman scholars.

115 SK Es'ad Efendi Collection, MS 1047.

116 SK Es'ad Efendi Collection, MS 2284.

117 This book could not be found in Es'ad Efendi's current book collection.

118 This book could not be found in Es'ad Efendi's current book collection.

119 SK Es'ad Efendi Collection, MS 698.

Title of the book	Language	Subject
69 <i>Fatāwās</i> of Feyzullāh Efendi ¹²⁰	Turkish	Islamic Law (<i>Fatwā</i>)
70 <i>Işlāh-i İzāh</i> ¹²¹	Arabic	Islamic Law (<i>Fiqh</i>)
71 <i>Siyālkūti 'ale'l Ḥayālī</i> ¹²²	Arabic	Islamic Theology (<i>Kalām</i>)
72 <i>Sefinetu'r-Rāğīb</i> ¹²³	Turkish	Miscellany
73 (Compendious) <i>Ḥayātu'l-Ḥayevān</i> by 'Alī el-Ḳārī ¹²⁴	Arabic	Zoology
74 <i>Ramażān Efendi 'ale'l-Ḥayālī</i> ¹²⁵	Arabic	Islamic Theology (<i>Aḳā'id</i>)
75 (Compendious) <i>Maḳāşid</i> on Kalām ¹²⁶	Arabic	Islamic Theology (<i>Kalām</i>)
76 <i>Naşihatü'l-Mülük</i> by Sarı 'Abdullāh ¹²⁷	Turkish	Morals
77 (Compendious) <i>Me'ānī</i> by Me'sūd ¹²⁸	Arabic	Arabic Language (<i>Me'ānī</i>)
78 <i>Mesālik</i> about meanings ¹²⁹	Arabic	Arabic Language (<i>Me'ānī</i>)
79 <i>Zeyl-i Risāle-i Mu'arreb</i> about meanings, by Mevlevī Aḥmed Efendi ¹³⁰	Arabic	Arabic Language (<i>Me'ānī</i>)
80 <i>Risāle fi't-Taşavvuf</i> [Treatise on Mysticism] with calligraphy by Musannifeş, Nevres Efendi ¹³¹	Unknown	Mysticism
81 <i>Kitābu'l-Ḥudūd</i> by Musannifek ¹³²	Arabic	Islamic Law (<i>Fiqh</i>)
82 <i>Mesālik</i> about meanings ¹³³	Arabic	Arabic Language
83 <i>Fatāwās</i> named <i>Tuḥfetu'l-fuḳahā</i> - two, one of them is sent ¹³⁴	Arabic	Islamic Law (<i>Fatwā</i>)
84 <i>Me'tālī' fi Şerḫi Tavālī'</i> ¹³⁵	Arabic	Islamic Theology (<i>Kalām</i>)
85 <i>Ravzati'l-Ḥaṭīb</i> - two, small one is sent ¹³⁶	Arabic	Mysticism
86 <i>Ankaravī</i> ¹³⁷ with calligraphy of my father - May God relieve his soul	Arabic	Islamic Law (<i>Fatwā</i>)
87 <i>Kuhistānī</i> ¹³⁸	Arabic	Islamic Law (<i>Fiqh</i>)
88 Another <i>Kitābu'l-Ḥudūd</i> - exquisite ¹³⁹	Arabic	Islamic Law (<i>Fiqh</i>)

- 120** SK Es'ad Efendi Collection, MS 1112.
- 121** SK Es'ad Efendi Collection, MS 70.
- 122** SK Es'ad Efendi Collection, MSS 224, 1165, 1166.
- 123** SK Es'ad Efendi Collection, MSS 1203, 1204, 1382.
- 124** SK Es'ad Efendi Collection, MSS 2579, 2566, 2567, 2568.
- 125** *Ḥāşiyetu'l Ḥayālī 'alā Şerḫi'l-Aḳā'id* is meant here. SK Es'ad Efendi Collection, MS 1230.
- 126** SK Es'ad Efendi Collection, MSS 1244, 1245.
- 127** SK Es'ad Efendi Collection, MSS 3430.
- 128** This book could not be found in Es'ad Efendi's current book collection.
- 129** SK Es'ad Efendi Collection, MSS 3000, 3001, 3679.
- 130** Since this addendum is probably also a treatise that it is probably in a *Mecmū'a*.
- 131** This treatise is probably in a *Mecmū'a*.
- 132** SK Es'ad Efendi Collection, MSS 668, 669, 879, 992, 3631, 3808.
- 133** *Evḫadu'l-Mesālik* could be meant.
- 134** This book could not be found in Es'ad Efendi's current book collection.
- 135** SK Es'ad Efendi Collection, MSS 1224, 1225, 1226, 1227, 1242.
- 136** This book could not be found in Es'ad Efendi's current book collection.
- 137** It is not clear which book is meant. Es'ad Efendi gave only the author's name here.
- 138** Probably Kuhistānī's (d. 1554) work *Cāmi'u'r-rumūz* is meant. SK Es'ad Efendi Collection, MSS 612, 794, 872.
- 139** SK Es'ad Efendi Collection, MSS 668, 669, 879, 992, 3631, 3769, 3808.

Title of the book	Language	Subject
89 <i>Ādābu'l-Evsiyā</i> ¹⁴⁰	Arabic	Islamic Law (<i>Fiqh</i>)
90 <i>'Ale'l-Eşbāh</i> by Hamevī ¹⁴¹	Arabic	Islamic Law (<i>Fiqh</i>)
91 <i>Risāle-i Şurunbulāliyye</i> ¹⁴²	Arabic	Islamic Law (<i>Fiqh</i>)
92 <i>Risāle-i Ibn Nuceym</i> ¹⁴³	Arabic	Islamic Law (<i>Fiqh</i>)
93 <i>Mecmū'a</i> of poems, with calligraphy by Mustakīmzāde Another <i>Mecmū'a</i> with calligraphy by Mustakīmzāde	Unknown (probably Turkish)	Miscellany
94 <i>Mecmū'a</i> on <i>fiqh</i> , with calligraphy by 'Atāyī	Unknown (probably Arabic)	Miscellany
95 <i>Mecmū'a</i> on <i>fiqh</i> , with calligraphy by Şeyhu'l-İslām Bostānzāde ¹⁴⁴	Unknown (probably Arabic)	Miscellany
96 <i>Şerḥ-i İzhār</i> by Adalī ¹⁴⁵	Arabic	Arabic Language (<i>Syntax</i>)
97 <i>Fatāwā</i> , named with Kırmızı ¹⁴⁶	Turkish	Islamic Law (<i>Fatwā</i>)
98 <i>Muştemilu'l-Ahkām</i> ¹⁴⁷	Arabic	Islamic Law (<i>Fiqh</i>)
99 <i>Şerḥ-i Ahlākū'l-Adudiyye</i> by Ahmed Mevlevī, May God bless his secret ¹⁴⁸	Turkish	Morals
100 <i>Ahlāk-ı 'Alā'ī</i> ¹⁴⁹	Turkish	Morals
101 <i>Dekā'iku'l-Ḥakā'ik</i> by Ibn Kemāl - exquisite ¹⁵⁰	Persian- Turkish	Dictionary
102 <i>Şakāyık-ı Nu'māniyye</i> - exquisite ¹⁵¹	Arabic	Biography
103 <i>Halebī's-Şağir</i> ¹⁵²	Arabic	Islamic Law (<i>Fiqh</i>)
104 <i>Munşe'at</i> of Çelebizāde ¹⁵³	Turkish	Miscellany
105 <i>Mecmū'a-i Tevāriḥ</i> , with calligraphy by 'İsmetī, Hafid-i Birgivī	Turkish	Miscellany
106 <i>Mecmū'a</i> of Kadri Efendi on <i>Fiqh</i>	Arabic	Islamic Law (<i>Fiqh</i>)
107 <i>Fiqhu'l-Luğa</i> by Seālibi ¹⁵⁴	Arabic	Dictionary

140 SK Es'ad Efendi Collection, MS 2003.

141 SK Es'ad Efendi Collection, MS 667.

142 This treatise could be in a *Mecmū'a* now.

143 There are many treatises belonging to Ibn Nuceym in Es'ad Efendi Collection.

144 SK Es'ad Efendi Collection, MS 997.

145 SK Es'ad Efendi Collection, MSS 3065, 3066.

146 Bursalı Mehmed Tahir, *Osmanlı Müellifleri*, ed. A. Fikri Yavuz and İsmail Özen, vol. 1 (İstanbul: Meral Yayınevi, 1972), 480. This book could not be found in Es'ad Efendi's current book collection.

147 SK Es'ad Efendi Collection, MS 977.

148 SK Es'ad Efendi Collection, MSS 1231, 1414, 3702.

149 SK Es'ad Efendi Collection, MSS 1804, 1805.

150 SK Es'ad Efendi Collection, MSS 2589, 3212.

151 SK Es'ad Efendi Collection, MS 2308.

152 SK Es'ad Efendi Collection, MSS 629, 630, 631, 632.

153 SK Es'ad Efendi Collection, MS 3312.

154 SK Es'ad Efendi Collection, MS 3247.

Title of the book	Language	Subject
108 <i>Ṭilbetu'l-Ṭalebe</i> by Nesefî ¹⁵⁵	Arabic	Islamic Law (<i>Fiqh</i>)
109 <i>Külliyât-ı Surûrî</i> , with my own calligraphy ¹⁵⁶	Turkish	Literature
110 <i>Divân</i> of Sâmi, given to Selîm Beg ¹⁵⁷	Turkish	Literature
111 <i>Mecmû'a</i> on Literature	Unknown	Miscellany
112 <i>Nevâbigü'l-Kelîm</i> ¹⁵⁸	Arabic	Literature
113 <i>Muntehâb-ı Tatarhâniyye</i> by İbrâhîm el-Ḥalebî ¹⁵⁹	Arabic	Islamic Law (<i>Fatwâ</i>)
114 <i>Ḳudûrî – [al-Muḥtaşar]</i> ¹⁶⁰	Arabic	Islamic Law (<i>Fiqh</i>)
115 Another <i>Fatâwâs</i> of 'Alî Efendi, with calligraphy of my father ¹⁶¹	Arabic	Islamic Law (<i>Fatwâ</i>)
116 <i>Fatâwâs</i> of Mu'eyyedzâde	Arabic	Islamic Law (<i>Fatwâ</i>)
117 <i>Treatise</i> on calculation with calligraphy of this humble [Es'ad Efendi]	Unknown	Calculation
118 <i>Câmi'u'l-Fatâwâ</i> ¹⁶²	Arabic	Islamic Law (<i>Fatwâ</i>)
119 <i>Cevâhiru'l-Fiqh</i> ¹⁶³	Arabic	Islamic Law (<i>Fiqh</i>)
120 <i>Vakf-ı Haşşâf</i> ¹⁶⁴	Arabic	Islamic Law (<i>Fiqh</i>)
121 <i>Târîh-i Hezârfen</i> [The Chronicle of Hezârfen] ¹⁶⁵	Turkish	History
122 <i>Mecmû'a-i Fatâwâ</i> in Turkish, bigger one	Turkish	History
123 <i>Fatâwâs</i> of Seyyid 'Abdullâh Efendi ¹⁶⁶	Turkish	Islamic Law (<i>Fatwâ</i>)
124 <i>Muşkilât-ı Durer</i> ¹⁶⁷	Unknown	Islamic Law (<i>Fiqh</i>)
125 <i>Hilâfiyât</i> on Kelâm by Mestcizâde ¹⁶⁸	Arabic	Islamic Law (<i>Kalâm</i>)
126 <i>Treatise</i> on İrâde-i Cuz'îyye by Gümülcinevî ¹⁶⁹	Arabic	Islamic Law (<i>Ferâ'iz</i>)
127 <i>el-Ḥaṭar ve'l-İbâhe</i> by Ḳudûrî ¹⁷⁰	Arabic	Islamic Law (<i>Fiqh</i>)
128 <i>Muḥtârâtü'n-Nevâzil</i> ¹⁷¹	Arabic	Islamic Law (<i>Fiqh</i>)
129 <i>Damânât</i> by Fudayl Cemâlî ¹⁷²	Arabic	Islamic Law (<i>Fiqh</i>)

155 SK Es'ad Efendi Collection, MS 816.

156 SK Es'ad Efendi Collection, MS 3849.

157 SK Es'ad Efendi Collection, MSS 2643, 2644.

158 SK Es'ad Efendi Collection, MSS 3331, 3724, 3766, 3782.

159 SK Es'ad Efendi Collection, MS 1008.

160 SK Es'ad Efendi Collection, MSS 860, 861, 862, 863.

161 SK Es'ad Efendi Collection, MSS 1065, 1067, 1068, 1069, 1070, 1071, 1072, 1081, 1082.

162 SK Es'ad Efendi Collection, MS 617.

163 SK Es'ad Efendi Collection, MSS 873, 874, 875, 876, 877.

164 SK Es'ad Efendi Collection, MSS 1043, 1044.

165 SK Es'ad Efendi Collection, MS 2239.

166 SK Es'ad Efendi Collection, MSS 558, 559.

167 It is not clear which book is meant.

168 SK Es'ad Efendi Collection, MSS 1175, 1192.

169 SK Es'ad Efendi Collection, MS 3570.

170 This book could not be found in Es'ad Efendi's current book collection.

171 SK Es'ad Efendi Collection, MS 3570.

172 SK Es'ad Efendi Collection, MS 812.

Title of the book	Language	Subject
130 <i>Şerh-i Sirâciyye</i> by Ibn Kemâl ¹⁷³	Arabic	Islamic Law (<i>Ferâ'iz</i>)
131 <i>Şerh-i Sirâciyye</i> by Seyyid ¹⁷⁴	Arabic	Islamic Law (<i>Ferâ'iz</i>)
132 <i>Elğâz-ı Fiqh</i> , Ibnu'ş-Şihne ¹⁷⁵	Arabic	Islamic Law (<i>Fiqh</i>)
133 <i>Mecmû'a</i> with calligraphy by Sarâçzâde Hasan Hâtifi el-Bursevî	Unknown	Miscellany
134 <i>al-Muntehâb</i> on grammar ¹⁷⁶	Arabic	Lexicography
135 <i>Sakḳ-ı Receb Efendi</i> [<i>Miscellany</i> on Islamic law]	Unknown (probably Turkish)	Islamic Law (<i>Fiqh</i>)
136 <i>et-Tehzîb fi Elğâzi'l-Fiqhiyye</i> ¹⁷⁷	Arabic	Islamic Law (<i>Fiqh</i>)
137 <i>Le'âlî</i> ¹⁷⁸	Arabic	Islamic Theology (<i>Ahlâk</i>)
138 <i>Tuhfe-i Vehbî</i> ¹⁷⁹	Turkish	Dictionary
139 <i>Resâ'il-i Fiqh</i> by Çivizâde ¹⁸⁰	Arabic	Islamic Law
140 <i>Risâletu't-Tenzihât</i> by Saçaqlızâde ¹⁸¹	Turkish	History
141 <i>Kânûnnâme</i> , two volumes ¹⁸²	Turkish	Islamic Law
142 <i>Ğazavât-ı Mesleme</i> by Nergisizâde ¹⁸³	Turkish	History
143 <i>Hâşiyeye-i Mukaddemâti'l Erba'a</i> by Siyâlkütî with calligraphy of this humble [Es'ad Efendi] ¹⁸⁴	Arabic	Islamic Law (<i>Fiqh</i>)
144 <i>Mecmû'atu Mudevvene</i> on <i>Fiqh</i> ¹⁸⁵	Unknown	Islamic Law (<i>Fiqh</i>)
145 <i>Mecmû'a-i Maḥlûṭa</i>	Unknown	Miscellany
146 <i>al-Ḳavl</i> [translated] by 'Aṭâyi ¹⁸⁶	Arabic	Islamic Law (<i>Fiqh</i>)
147 <i>Risâle-i Şeyḥ Beşîr</i> about <i>devrân</i> ¹⁸⁷	Turkish	Misticism
148 <i>Vesiletu'l-'Uzmâ</i> [translated] by my Father - God rest him ¹⁸⁸	Turkish	Islamic Theology (<i>Kalâm</i>)
149 <i>Câmi'ü'l-İcâreteyn</i> ¹⁸⁹	Turkish	Islamic Law (<i>Fatwâ</i>)

173 SK Es'ad Efendi Collection, MSS 1123, 1125.

174 SK Es'ad Efendi Collection, MS 1129.

175 SK Es'ad Efendi Collection, MSS 529, 711, 712.

176 This book could not be found in Es'ad Efendi's current book collection.

177 SK Es'ad Efendi Collection, MS 929.

178 SK Es'ad Efendi Collection, MS 3782.

179 SK Es'ad Efendi Collection, MS 3695.

180 SK Es'ad Efendi Collection, MSS 697, 924, 695, 3754.

181 SK Es'ad Efendi Collection, MS 1184.

182 It is not clear which *Kânûnnâme* is meant. Es'ad Efendi gave only the author's name here.

183 SK Es'ad Efendi Collection, MS 2412.

184 SK Es'ad Efendi Collection, MSS 1164, 1457.

185 It should be a *Mecmû'a* which contains texts from Saḥnûn's (d. 854) work, *al-Mudevvetu'l Kubrâ*.

186 SK Es'ad Efendi Collection, MS 547.

187 *Devrân* is a mystic ritual among *şūfis*. SK Es'ad Efendi Collection, MS 1352.

188 SK Es'ad Efendi Collection, MS 3624.

189 SK Es'ad Efendi Collection, MS 614.

	Title of the book	Language	Subject
150	<i>Fatāwā-yı Uskübî</i> ¹⁹⁰	Arabic-Turkish	Islamic Law (<i>Fatwā</i>)
151	<i>Mir'ātu'l-Usūl</i> by Mollā Hüsrev ¹⁹¹	Arabic	Islamic Law (<i>Fiqh</i>)
152	<i>Res'ā'il-i Mes'ā'il</i> by Muftī - bigger one ¹⁹²	Arabic	Islamic Law (<i>Fiqh</i>)
153	<i>Şerh-i Nuḥbe</i> by Munāvi ¹⁹³	Arabic	Islamic Theology (<i>Ḥadīth</i>)
154	<i>Şerh-i 'Aḳā'id</i> ¹⁹⁴	Arabic	Islamic Theology (<i>Kalām</i>)
155	<i>Bahāyye fi'l-Ḥesāb</i> ¹⁹⁵	Arabic	Calculation
156	<i>Dīvān</i> of 'Āsım - borrowed ¹⁹⁶	Turkish	Literatur
157	<i>İtkān</i> by Suyūtī ¹⁹⁷ - exquisite	Arabic	Islamic Theology (<i>Tafsīr</i>)
158	<i>Mecmū'a</i> [in Jong form] on <i>Fiqh</i>	Unknown	Islamic Law (<i>Fiqh</i>)
159	<i>Şerh-i Lāmiyye</i> by Şafedī ¹⁹⁸	Arabic	Literatur
160	<i>Metn-i Miftāh</i> ¹⁹⁹	Arabic	Arabic Language (<i>Syntax</i>)
161	<i>Şağīr</i> by Munāvi ²⁰⁰ - two volumes, sold to Mollā	Arabic	Islamic Theology (<i>Ḥadīth</i>)
162	<i>Netāyicu'l-Funūn</i> ²⁰¹	Turkish	Encyclopaedia

List 2 Books Acquired in Kütahya

	Title of the book	Language	Subject
1	<i>Kulliyāt-i Nābī</i> [The Complete Works of Nābī] ²⁰²	Turkish	Literature
2	'Alī Efendi - given to Mollā ²⁰³	Arabic	Islamic Law (<i>Fatwā</i>)
3	<i>Tārīḫ-i Çelebizāde</i> 'Āsım Efendi ['Āsım Efendi] ²⁰⁴	Turkish	History
4	<i>Tārīḫ-i Peçevī</i> [The Chronicle of Peçevī] ²⁰⁵	Turkish	History
5	<i>Şerh-i Ta'līm-i Asker-i Cedīd</i> ²⁰⁶	Turkish	History

190 SK Es'ad Efendi Collection, MSS 1094, 1117.

191 SK Es'ad Efendi Collection, MSS 480, 500.

192 SK Es'ad Efendi Collection, MS 1186.

193 SK Es'ad Efendi Collection, MS 258.

194 It is not clear which *Şerh-i 'Aḳā'id* is meant.

195 SK Es'ad Efendi Collection, MSS 3164, 3165.

196 SK Es'ad Efendi Collection, MS 2661.

197 SK Es'ad Efendi Collection, MS 31.

198 This book could not be found in Es'ad Efendi's current book collection.

199 SK Es'ad Efendi Collection, MSS 2999, 2999.

200 There are still *Şerh-i Cāmi'u's-şağīr* by Munāvi in Es'ad Efendi Collection, today.

201 SK Es'ad Efendi Collection, MS 3612.

202 SK Es'ad Efendi Collection, MS 3324.

203 *Fatāwās* of 'Alī Efendi is meant. SK Es'ad Efendi Collection, MSS 1065, 1067, 1068, 1069, 1070, 1071, 1072, 1081, 1082.

204 SK Es'ad Efendi Collection, MSS 2105, 2135.

205 SK Es'ad Efendi Collection, MS 2094.

206 It may be meant to refer to the *'Asker-i Cedīd* of Vak'a-nuvis Aḫmed Vāşif. This book could not be found in Es'ad Efendi's current book collection.

Title of the book	Language	Subject
6 <i>Ḥōca Tārīḫi</i> [The Chronicle of Ḥōca] - two volumes ²⁰⁷	Turkish	History
7 <i>Behcetü'l-Fatāwā</i> ²⁰⁸ - 80 ²⁰⁹	History	Islamic Law (<i>Fatwā</i>)
8 <i>Delā'ilü'l-Ḥayrāt</i> ²¹⁰ - 50	Arabic	Prayer Book
9 <i>Muṣḥaf-ı Şerīf</i> , printed	Arabic	Coran
10 <i>Şerḫ-i Munāvi</i> ²¹¹ two volumes - 200	Arabic	Islamic Theology (<i>Ḥadīṭ</i>)
11 <i>Hidāye</i> ²¹² - 50	Arabic	Islamic Law (<i>Fiqh</i>)
12 <i>Tebyīnu'l-Mehārim</i> ²¹³ - 50	Arabic	Islamic Law (<i>Fiqh</i>)
13 (Compendious) <i>Tezkire-i Ḳurṭubī</i> ²¹⁴ - 40	Arabic	Islamic Theology (<i>Ḥadīṭ</i>)
14 <i>Resā'il-i Kazvīnī</i> ²¹⁵	Arabic	Logic
15 <i>Şerḫ-i Meşārīḳ</i> ²¹⁶ - 50	Arabic	Islamic Law (<i>Fiqh</i>)
16 <i>Muzīlu'l-Ḥafā</i> ²¹⁷ - 6	Arabic	Prophetic Biography (<i>Siyer</i>)
17 <i>Şerḫ-i Şifā</i> by Hanīf Efendi ²¹⁸ first classification - 50	Turkish	Prophetic Biography (<i>Siyer</i>)
18 <i>Fatāwā-yı 'Abdurrahīm</i> . ²¹⁹ The book was copied	Turkish - Arabic	Islamic Law (<i>Fatwā</i>)
19 Another 'Abdurrahīm, with translations - did not arrive yet	Turkish - Arabic	Islamic Law (<i>Fatwā</i>)
20 <i>Şerḫ-i Vikāye</i> ²²⁰ - 30	Arabic	Islamic Law (<i>Fiqh</i>)
21 Altıparmak - exquisite ²²¹	Turkish	Prophetic biography (<i>Siyer</i>)
22 <i>Evrād-i Şeyḫ Muḫyiddīnu'l-'Arabī</i> ²²² May God bless his secret - 15	Arabic	Prayer Book
23 <i>Ḥiṣn-i Ḥaşīn</i> ²²³ - 3	Arabic	Unknown
24 <i>Risāle-i Muceddīdīn</i> by Minkārīzāde ²²⁴ - 5	Turkish	Unknown
25 <i>Mecmū'a-i Şeyh Hakkı</i> ²²⁵ It was bought from Bursa, after that the book was found, weird	Turkish	Miscellany

- 207** SK Es'ad Efendi Collection, MS 2149.
- 208** SK Es'ad Efendi Collection, MSS 558, 559.
- 209** In this second and shorter list, Es'ad Efendi also recorded the prices of some books.
- 210** SK Es'ad Efendi Collection, MSS 19, 21, 25.
- 211** It may be meant to refer to the *Şerḫ-i Cāmi'u's-şagīr* by Munāvi.
- 212** SK Es'ad Efendi Collection, MSS 1050, 1051, 1052, 1053, 1054, 1055, 1056, 1057.
- 213** SK Es'ad Efendi Collection, MS 3589.
- 214** SK Es'ad Efendi Collection, MS 284.
- 215** SK Es'ad Efendi Collection, MS 3144.
- 216** SK Es'ad Efendi Collection, MSS 379, 1240.
- 217** SK Es'ad Efendi Collection, MSS 429, 430.
- 218** SK Es'ad Efendi Collection, MS 356.
- 219** This book could not be found in Es'ad Efendi's current book collection.
- 220** SK Es'ad Efendi Collection, MSS 738, 799.
- 221** It is not clear which book is meant. Es'ad Efendi gave only the author's name here.
- 222** SK Es'ad Efendi Collection, MS 1442.
- 223** It is not clear which book is meant. There are several books which have the title: *Ḥiṣn-i Ḥaşīn*.
- 224** This book could not be found in Es'ad Efendi's current book collection.
- 225** SK Es'ad Efendi Collection, MS 3572.

Bibliography

- Abu-Manneh, B. s.v. "Mehmed Es'ad, Sahaflar Şeyhizade". *Encyclopaedia of Islam*, THREE. Ed. by K. Fleet, G. Krämer, D. Matringe, J. Nawas, E. Rowson. http://dx.doi.org/10.1163/1573-3912_ei3_COM_24967.
- Akti, Y. (2019). *Ahmed Nazif Efendi ve Nakibüleşraflara Dair Eseri: Riyâzu'n-Nukabâ -Tahlil ve Metin* [MA dissertation]. Istanbul: Fatih Sultan Mehmed University.
- Aydın, B.; Erünsal, İ.E. (2019). "Tereke Kayıtlarına Göre Osmanlı Medrese Talebelerinin Okuduğu Kitaplar (XVII.-XX. Yüzyıllar)". *Osmanlı Medreseleri: Eğitim, Yönetim ve Finans*. Istanbul, 93-120.
- Buzpinar, Ş.T. (2006). "Nâkıbü'l-eşraf". *TDVIA*, vol. 32, 322-4.
- Çavdar, T. (2003). "The Library of Es'ad Efendi". *TDVIA*, vol. 27, 32-5.
- Erünsal, İ.E. (2013). *Osmanlılarda Sahaflık ve Sahaflar*. Istanbul: Timaş Yayınları.
- Es'ad Efendi (1828). *Üss-i Zafer*. Istanbul: Tabhane-i Amire.
- Es'ad Efendi (2005). *Üss-i Zafer*. Ed. by M. Aslan. Istanbul: Kitabevi Yayınları.
- Heinzelmann, T. (2000). "Die Auflösung der Janitscharentruppen und ihre historischen Zusammenhänge: Sahaflarşeyhizade Mehmed Es'ad Efendis Üss-i Zafer". *Asiatische Studien: Zeitschrift der Schweizerischen Asiengesellschaft = Études asiatiques: revue de la Société suisse - Asie*, 54(3), 603-75.
- Hızlı, M. (2008). "Osmanlı Medreselerinde Okutulan Dersler ve Eserler". *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi*, 1, s. 1, 37-28.
- İpşirli, M. (2003). "Medrese". *TDVIA*, vol. 28, 333-8.
- İpşirli, M. (2006). "Nâib". *TDVIA*, vol. 32, 312-13.
- Kuran, E. "Hâlet Efendi". *Encyclopédie de l'Islam*. 2ème éd. http://dx.doi.org/10.1163/9789004206106_eifo_SIM_2644.
- Marzolph, U. (1992). *Arabia Ridens: Die humoristische Kurzprosa der frühen adab-literature im internationalen Traditionsgeflecht*. Frankfurt: Vittorio Klostermann.
- Marzolph, U. (2013). "Coining the Essentials: Arabic Encyclopaedias and Anthologies of the Pre-Modern Period". Goeing, A.-S.; Grafton, A.T.; Michel, P. (eds), *Collector's Knowledge: What is Kept, What is Discarded*. Brill, 31-40. https://doi.org/10.1163/9789004262164_004.
- Özel, A. (1996). "Fıkıh (Literatür/Klasik Dönem)". *TDVIA*, vol. 13, 14-22.
- Özel, A. (1997). "Hanefi Mezheb (Literatür)". *TDVIA*, vol. 16, 21-7.
- Osmanlı Toplumunda Sâdât-ı Kirâm ve Nakibüleşraflar: Devhatü'n-nukabâ by Rifat Efendi* (1998). Ed. by Hasan Yüksel, M. Fatih Köksal. Sivas.
- Sievert, H. (2013). "Eavesdropping on the Pasha's Salon: Usual and Unusual Readings of an Eighteenth-Century Bureaucrat". *The Journal of Ottoman Studies / Osmanlı Araştırmaları*, 41, 159-96.
- Vadet J.-C. (1979). "al-Ibshihî". *Encyclopaedia of Islam*, vol. 3. Leiden; London: Brill.
- Vatanserver, N. (2014). *Sürûrî'nin Tarih Mecmûası: Metin Tesisi-İnceleme* [MA Dissertation]. Istanbul: Mimar Sinan Fine Arts University.
- von Hammer-Purgstall, J. (1838). *Geschichte der osmanischen Dichtkunst bis auf unsere Zeit*, vol. 4. Pesth: Konrad Adolph Hartsleben's Verlag.
- Yılmaz, Z. (2000). *Vak'a-Nüvîs Es'ad Efendi Tarihi: Bâhir Efendi'nin Zeyl ve İlâveleriyle: 1237-1241/1821-1826*. Istanbul: Osav.