INVENTORY
of Ottoman Turkish Documents about Waqf Preserved in the
Oriental Department at the St St Cyril and Methodius
National Library

Part 1 — Registers
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PREFACE

For more than a century Ottoman scholarship (and particularly that branch of it which deals with the socioeconomic history of the empire) has deemed TİMAR the basis of Ottoman agrarian system. The timar was – and still is, the object of numerous studies, more and more detailed and exhaustive. Summarised in the general courses on Ottoman history, they have led to the understanding that timar landholding was the most representative of the agrarian structure of the empire, and that all its other components, as far as they existed at all, were of less importance. The reason for such a widespread belief lay mainly with the accessible source basis – the numerous and very detailed kanunnames which regulated the relations among the central authority, the spahis and the reaya, the equally numerous timar registers, and the kadi sicills. Thus, the very sources directed research towards the “timar theme”, and indeed exhausted it as a problem.

Another topic, however, much more important and turning upside down our ideas about Ottoman socioeconomic history, remained in the deep shade, that is, the WAQF. It is difficult to say that the sources for the study of the waqf have been sparse. Suffice it to mention the impressive body included in the Vakıflar Dergisi, of which so far twenty-one volumes have been issued. The pilot works of İ. H. Uzunçarşılı and Ö. L. Barkan, sometimes lacking in conclusions due to the fact that their object had not been sufficiently studied, should have led us to the thought that the waqf institution was hiding an entire socioeconomic universe that had remained outside the scope of the Ottoman secular legislation while the Sheriat discusses it in only most general terms. Even the theoretical study of J. Krčmarik published in 1891 and based in particular on the Sheriat regulations about waqf according to the Hanefite school does not form a true idea about the real place and role of this institution in the world of Islam. The categorical view of Marx about the Ottoman empire as a “military-feudal” state, that is timar in its essence, also contributed to the divergence of research interest from the waqf topic. Some early attempts to treat the waqf at least
on an equal basis with the *timar* in the Ottoman agrarian system were not adopted and not only in Bulgaria. This is proven again and again by the latest courses on the history of the Ottoman empire and of the Balkan peoples under Ottoman rule.

Indeed, we witness a very promising turn, even a leap forward in our understanding of the socioeconomic history of the Ottomans – the introduction of the waqf as an essential component of the Ottoman structure. In the course of the research it may even turn out that waqf had been the determinant element in real Ottoman macroeconomy, or at least during the 15th-17th centuries, the so-called “classical period”. Even at that time the empire had not been “military-feudal”, not to speak of later times when it became simply feudal. Within the context of the entire imperial life waqf was what today we term as the “private sector”, “free initiative”, or “market economy”.

The future research on waqf will be carried out thanks to some positive changes in the field of Ottoman studies. First, with the emergence of a new generation of specialists the Bulgarian school in the Ottoman studies, which enjoys international recognition, has evolved further. Second, the relations between the Chief Directorate of the Archives and the Oriental Department at the National Library in Sofia on the one side, and the Turkish Directorate of Archives on the other, have improved. This allowed the acquisition of thousands of documents which would permit the further research into the waqf. Now no obstacles exist in front of the broad research work on the problem, there are also qualified specialists.

Their significant contribution is this *Inventory of Ottoman Turkish Documents about Waqf Preserved in the Oriental Department at the St St Cyril and Methodius National Library*, compiled by the senior research fellows Svetlana Ivanova, Rumen Kovachev and Evgeniy Radushev. As usual, research begins with the investigation into and announcement of the material. This has been carried out with a commendable competence by the authors, who have concentrated their efforts on the so-called “mass material”, the registers and series of waqf documents compiled in the form of *deste* and two specialised *kadi waqf sicills*. However precious the single documents are, even when in a great number, it is the mass material that provides possibilities for reliable conclusions on the subject.

The word ‘inventory’ in the title does not fully correspond to the contents of the volume. In the first place, in it the listing of the archival units and their call marks, usually sufficient for an inventory, is accompanied by a detailed annotation of each unit. Such an approach would allow access to the data contained in the registers even to a non-specialist in Ottoman studies. And these are really abound in
information, especially about the location of the land waqfs on the territory of the Balkans and Anatolia, about their founders, the types of waqf properties, about toponyms and onomastics, the salaries of the waqf functionaries, market prices and the enterprises of various waqfs, drawing a really broad and detailed picture of life in the empire and providing information about a number of earlier unelucidated problems.

The material is also of marked importance about local history. As is well known, until recently the history of a given settlement was very difficult to reconstruct for lack of reliable data about its belonging to one or another type of agrarian structure, about the number and composition of the urban population, the means of livelihood or religious affiliation of the inhabitants. The waqf registers, and the Ruse waqf sicill in particular, shed light on numerous still open questions in the field of microhistory, and, in the final analysis, about Balkan and Anatolian realities of the 15th through the 19th centuries. The material offered here is invaluable in this respect. We may only envy the scholars that would embark upon it.

We should also point to yet other advantages for future researchers that we owe to the authors of the Inventory. Among the appendices the volume contains an index of the personal names of the founders, trustees of waqfs, as well as of some of the officers. Thus, those who want to know would learn in which places they and their descendants had functioned as real, not appointed by the centre, stewards, which is again very important for local history. These biographical data are in themselves important for the “inner” history of the Empire, revealing the role of a great number of Ottoman aristocrats and notables for the development of various towns or regions. This index may well also become an entertaining reading for lovers of history as it contains short lives of military commanders, religious functionaries, sultans’ wives, eunuchs and other exoticism.

Not as entertaining but still very useful is the index of geographic places where the reader finds the identified Ottoman and modern names of villages and mahalles. Specialists know very well what efforts requires such an otherwise small in volume index and what information it provides. Not less labour-consuming has been the compilation of the subject matter index which considerably facilitates the utilisation of the material for a given theme. The number of the realia included in it is exhaustive and strikes with its diversity. By a tradition, brought about by necessity, the volume concludes with a glossary of terms. It saves time to anyone who wants to use the material, but also allows avoiding the numerous, not always precise translations or explanations put in brackets. This glossary may be of use in the reading of any work in the field of Ottoman studies.
Finally, I should add that the *Inventory* is being published in English which will make it accessible to the whole international community of Ottoman specialists. We hope that it will soon earn its deserved place among the sources on the socioeconomie history of Turkey.

*Vera Mutafchieva*
INTRODUCTION

The waqf, the Islamic pious charitable foundation, is a classical Islamic institution widely spread in the Ottoman state during its entire history and in the Turkish Republic. The history of Ottoman waqf is a focus of lasting research interest. The Oriental Department at the St St Cyril and Methodius National Library houses a considerable stock of documents about the waqf institution and this paved the way for the preparation of the present Inventory of Ottoman Turkish Documents about Waqf Preserved in the Oriental Department at the St St Cyril and Methodius National Library. Its purpose is to bring out the archival wealth and to serve the specialists as a focal point in the thematic archival groups.

It is well known that the Oriental Department preserves exclusively official state Ottoman Turkish documents. For the present Inventory we have selected only specific diplomatico-palaeographical types of material from among them, that is, registers, more voluminous office correspondence on waqf issues, as well as series of waqf documents compiled by the Ottoman bureaus themselves and preserved in the form of destes, that is quires of documents, which reflected the financial and administrative practice on waqf issues kept during relatively longer chronological periods. The single documents, called “loose sheets” by Prof. L. Fekete will be included in a second volume of the Inventory.¹

The pious foundations are both socio-economic and cultural institutions and it is not surprising that the waqf documentation concerns a wide variety of themes, requiring familiarity with diverse terminology, various institutions and phenomena during a long period of the Islamic and Ottoman history. In order to help the users of the documents included in the Inventory of Ottoman Turkish Documents about Waqf,

¹See Радушев, Е. Концепция за изготвяне на “Опис на османските документи за вакъфа” [Radushev, Е. A concept for the compilation of an Inventory of the Ottoman Turkish Documents about Waqf], 15.11.1993, discussed at a meeting of the Scientific section in book studies, palaeography, archival studies, Oriental studies, restoration and conservation at the Centre for Manuscripts and Archives, St St Cyril and Methodius National Library (NBKM).
here we shall dwell upon in short on the definition of waqf as a legal and social institution as well as on the “Ottoman history” of the waqf. Thus, we reveal the relationship between waqf as a “private” institution and the state documentation, which sheds light on the history of the institution in the Ottoman empire. Also outlined are the main characteristic features of the documentary types included in this volume of the Inventory. The Preface also traces back the work on the Inventory in terms of the formulation of the theme and the stages in the work of the archival workers. The purpose is not just to personify the efforts involved in the volume but also, and this we deem more important, to elucidate the specifics of its contents and the place of the documents included in it within the entire archival fund of the Oriental Department. No less important is also the representation of the archaeographical principles followed by the compilers of the volume in their work on its constituent parts.

* * *

The waqf (vakf, vakıf, evkaf)* is an established legal and social institution of traditional Islamic society. The pious donation is an object excluded from the circulation of the plain property (rakabe), which by the time of the donation has been in full possession of the founder (vakf sahip, sahib-i hayrat, vâkaf), and whose revenues are being used in a way and for a purpose specified by the donor (meşrutuiyet). The aim of the waqf should be pious and charitable. Hanafites define waqfs as sadaka, one of the principal religious obligations of Muslims to carry out charity, and through it, relate it to the institutions of the allowance (nafaka) and alms (zekât). Sadaka, zekât and waqf are the three legal institutions in the network supporting the destitute in Islamic society, the Islamic religion, education and public works, and everything that comprises the Islamic way of life. But while

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sadaka and zekât remained mainly an object of moral debate, the waqf became a well-established legal institution.4

Islamic pious foundations functioned along the lines of the Sharia legal rules5, guaranteeing the perpetuity of waqfs, that is, their unchanging existence and exploitation according to the conditions of the bequeather. This was expected to ensure their autonomy in relation to the central authority. However, the concept of the supreme state command over land, which was predominant in the Ottoman state, triggered a constant tension, determining the specifics of waqf in Ottoman history6 which is reflected in particular in the vast amount of the state documents about the “private” foundations.

The waqf combines two types of activities: it finances the foundation of pious charitable projects; but the very foundation providing the means for the functioning of these institutions is also a waqf, that is, it acts also as an economic enterprise.7

There are several principles of classifying waqfs, which complement the definition of the institution with a view specifically to the Ottoman state.8 Waqfs in the Ottoman state can be classified according to the source of the property which is being donated. There are two major types – “true” (sahih) and “false” (gayr-i sahih) waqfs, depending on whether the donated property had been full property of the donor, a mülk, or had been acquired from the miri lands with a temlikname,

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through an endowment from the sultan, that is, “false” mülk, a practice witnessed in the Ottoman Empire as late as the 18th century. A considerable part of the waqf revenue sources and particularly the land waqf in the Empire are of the second type, which allowed state intervention in waqf affairs. According to the objective of the waqf, we distinguish between charitable (hayri) waqfs the income of which was spent exclusively for pious deeds; waqfs “of persons” (ahli) where the income served the maintenance of certain persons determined by the bequeather, such as the employees of religious establishments, but also descendants of the bequeather, in the latter case this being a family or evlâtlık waqf. From the point of view of their objectives waqfs can be classified as foundations maintaining the religious cult (construction and maintenance of mosques and mescids, tekkes, namazgâhs, etc.); educational institutions (mektebs, medreses, libraries); civil and military establishments (houses, sarays, barracks, cannon works, gardens); of particular importance are the elements of the economic infrastructure, built or maintained by a waqf (bedestens, arastas, hans, kapans, mills, dolaps, numerous dükkan, including equipped ones); waqfs had no alternative in providing society with social institutions (hospitals and public health stations, kervansarays, the latter belong to this group because they served travellers for free, imarets), and ones dedicated particularly to water supply (çeşmes, sebils, şadırvans, water conduits, baths). Foundations can be distinguished also on the basis of the revenues they received – whether immovable or moveable property (despite some juridical objections


10 An Economic and Social History..., 128-129; Мутафчиева, В. Ор. cit.; Радушев, Е. Аграрные институции в Османской империи през XVII-XVIII в. [Radushev, E. Agrarian Institutions in the Ottoman Empire in the 17th-18th centuries], С., 1995, 206-220.

11 Yediyıldız, B. Institution du Vaqf au XVIIIe siècle..., 171-207.
to the legality of the cash waqf donations). Besides, there are also different types of foundations according to the method of collection of the waqf revenues – waqfs whose revenue-yielding properties are being rented for a short term by the management of the foundation (icare-i vahideli) or waqfs rented for a long term where this right can be inherited (icare-i vahide-i kadimeli). This was done in conformity with the juridical principle of the divided property right adopted in the Empire. Many foundations collected rent only for the plot of land whose lessee was also hereditary holder of a property constructed on it. In these cases, the waqf received mukataa (mukataa-i zemin). Another case is provided by the large waqfs usually managed by high-ranking functionaries, whose revenues could form mukataa or malikânes.

The trustee of the foundation (mütevelli) was nominated by the waqf founder and he was to manage it as stipulated in the founding document, the waqfiye. Very often the founder himself and his descendants would become mütevellis who governed the foundation and received in return a remuneration (usually 10% of the revenues) and/ or yield of the waqf properties in kind, or lived in such places, etc. In such a case we have a waqf with an inherited tevliyet (the very office of the mütevelli is a tevliyet). Numerous smaller donations-waqfs were added to larger ones and after the exhausting of the inherited tevliyet were subjected to the management of the “central” waqf. Sometimes waqfs were managed by persons appointed with the intervention of the Sharia kadı and with the active participation of the Muslim community, which was the direct user of the charity of a given foundation.

The management of the imperial waqfs, founded by members of the sultan’s family, or of high dignitaries, that is, of the foundations possessing the larger part of the waqf property in the Ottoman state, was delegated to high state functionaries, who stood at the head of the management of this group of waqfs, the nazarets. The revenue sources and the very objects of maintenance at these large waqfs were frequently located in different settlements scattered in a large territory. Respectively, these were superintended by agents – kaymakam-mütevellis. During the 19th cen-

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tury, according to the type of management of the imperial waqfs included in nazarets, there emerged the following types: waqfs belonging mainly to sultans and the Ottoman elite and those whose tevliyet was exhausted, all governed directly by the Ministry of waqfs and the nazarets that preceded it; waqfs with mütevellis who received remuneration but did not really interfere with the management of the foundation (idaresi mazbuta/ zaptedilen waqflar); waqfs governed by their mütevellis but supervised by the Ministry of Waqfs (mülhak); the most autonomous were waqfs with whose management and supervision nobody interfered (müstesna). The latter were a multitude of smaller foundations in the Empire as well as the old foundations of gazis like the legendary Evrenos Bey, Gazi Mihal, Ali Bey, Süleyman Bey and of great personalities, such as Abdülkadir Geylānī in Baghdad and Mosul, Mevlâna Celâl-eddîn Rumi, Hacı Bektaş Vahib in Ankara and Kırşehir, Hacı Bayram Veli in Konya and Ankara and other of the kind.15

Juridical studies and Ottoman historiography consider two factors as the leading prerequisites for the unceasing donation and foundation of waqfs. On the one hand, the waqf provided a way to safeguard the property from expropriation and tax levies imposed by the Ottoman state, and, on the other, to avoid the restrictions laid down by the Islamic inheritance law. The evlâtlık waqfs and those with an inherited tevliyet allowed the appointment of one single heir, who could “step in the shoes of his predecessor” circumventing the rest (tanzil). According to the Hanafite interpretation, even with the asl waqfs the vakfsahibi could dedicate the usage of the property for his own purposes during his lifetime. This accent, however, does not belittle the fact that in Islamic society it was the Islamic pious foundations which supported the religious cult and social life, the whole cultural sphere, education and numerous social and urbanising activities, channelling Islamic charity as a religious imperative and necessity of the religious individual. Indeed, even the family waqfs and those with inherited tevliyet, became real and had charitable functions, partly at the time of their foundation and, with the passage of time, entirely. The

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Ottoman state itself conceded parts of the miri land fund to waqfs and thus reinforced the role of the foundations as religious, cultural and social institutions.\textsuperscript{16}  

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The history of waqf in the Ottoman state\textsuperscript{17} began as early as the time of the expansion of the Ottoman beylik, when it was closely linked to the military elite, the gaziş and the derviş colonisers, as an essential mechanism in the establishment of the religious Islamic and the Ottoman state institutions in the conquered territories. The waqf is also an important mechanism ensuring the “reviving” of the uncultivated territories (the possessors of müllks holding them with a temlikname could colonise war captives there and attract reaya without fixed residence by a more favourable tax status) and the regional transport and production infrastructure. It is considered that the waqf status of certain settlements, including ones with a predominantly Christian population, was a good basis for their demographic development, and hence, for their economic prosperity, eventually transforming them into centres of more important cultural activities.\textsuperscript{18}  

Ottomans adapted the waqf institution and its nature of a financial institution to the miri status of land. This determined the emergence, development and introduction into practice of the concept of the separation of the property


on the land from that on the buildings and trees and vines on it, allowing the long-term existence and maintenance of the land and urban waqf. The juridical concepts of the cash waqf and the waqf based on moveable property, includ-

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ing cattle\textsuperscript{21}, the family waqf (evlātlık)\textsuperscript{22} and so called christian waqf\textsuperscript{23} were also worked out and applied in practice. The history of waqf in the Ottoman state is defined by some authors as an “Ottomanisation of the waqf”, stressing in particular upon the policy of Mehmed II the Conqueror to the foundations,\textsuperscript{24} the working out of the above-mentioned legal issues related to the waqf, the inclusion of the waqf properties - revenue-sources, in the \textit{tapu tahrir defters} or in specialised waqf registers, which was one of the main means of state con-


\textsuperscript{24}Cvetkova, B. Sur certaines réformes du régime foncier au temps de Mehmet II. – JESHO, Vol. 4, P. 1, 1963; Mutaфчиева, V. De la politique interieure de Mahomet II le Conquerant. – In: Eadem. \textit{Le vakif - un aspect...}, 222-240.
trol. Historiography even raises the question of whether waqfs in the Ottoman state were indeed unalienable. It is pointed out that a number of waqfs “disappeared” as is revealed by the re-registrations of waqfs. This happened because of the sale of waqf property by the mütevelli who acted as their owners to different people, mainly high dignitaries. The disbanding of waqfs and their transformation into hases farmed out as mukataas to farmers, as well as the fact that the state collected cizye or ziyade-i cizye and avarız from the waqf reaya are considered in the same vein, as are the reforms gathering speed during the 19th century when we witness periods of almost yearly changes in the methods of the centralised management of the foundations. All these Ottoman “innovations” enhanced the state tutelage over the foundations and aimed at the adaptation of the institution to the changing politico-economic reality.

We shall dwell upon some of the major stages in the institutional evolution of Ottoman waqf. This is necessary for the purposes of an inventory which comprises exclusively official state documents as this will directly define the types of documents related to the functioning of waqfs, the offices issuing them, the formal procedures to which the documents were subjected, even the correct reading of the official terms used in them.

The contours of the phenomenon, which is probably decisive in the “Ottoman history” of the waqf, the concentration of the waqfs in the large imperial foundations, began to take shape during the 16th century. It started with the conquest of Hejaz under Selim I (1512-1520) when the Haremeyn waqfs dedicated to Mecca and Medina, were administered by the chief black eunuch of the harem, in 1586. Other foundations of rulers as well as numerous “ordinary” ones were added to this waqf. Most of them were based on the inherited tevliyet but, with the expiring of all possible heirs, they were subjected to the management of the Haremeyn waqfs. Even more revealing is the practice with the so-called family waqfs dedicated to the upkeep of the bequeather and his descendants. The waqfname usually indicated that, in the event of the family of the founder dying out, they turned into truly charitable ones while their revenues or part of them almost invariably were to be spent on the “poor” in Mecca and

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26 Мутафчиева, В. Аграрные отношения ..., 120-126.
Medina, that is, they, too, were subjected to the management of the *Haremeyn* waqfs. It was these practices in particular that concentrated vast possessions in the *Haremeyn* waqfs.²⁹

Such an amalgamation was also achieved through the merge of foundations of sultans and high dignitaries. The imperial waqfs were a peculiar symbiosis of a charitable foundation and a *miri* institution governed by state officers who stood at the head of the supervising bodies of the classical waqfs, *nazaret*. The financing of imperial waqfs was controlled by the fisc and these foundations functioned as a constituent element of the state machine and finances. The merge of the management of waqfs of different sultans and the addition of “private” waqfs to them “nationalised” the administration of the waqf allowing the state to interfere with the finances of the foundations, to support them at various times but also to make use of the waqf funds for its own military and budget objectives. This state intervention respectively led to a change in the aims of the bequeathal, the way of treating the waqf property, and hence, in the status of the waqf *reaya*, which was no longer governed autonomously by the management of the foundations and did not enjoy tax exemptions, but was treated as an ordinary one by the fiscal bodies; there emerged the state *mukataaas* and even *malikânes* based on the revenues from the waqf properties.³⁰ Towards the end of the 18th and the beginning of the 19th century there existed in Istanbul several independent bureaus (*nazaret*) of such “assembly”, consolidated waqfs governed by high state dignitaries: the *nazaret* of the şeyhülislâm, of the *kadısı* of Galata, Üsküdar and Eyyub in the capital, the *nazaret* of the *kapudan paşa* (the commander of the fleet), of the ağa of the yeniçeris, of the bostancıbaşı, the *nazaret* of the segbanbaşı. They carried out transactions with waqf property such as sale, purchase, exchange, leasing, etc. Indicative in this respect is the incorporation of the huge *Haremeyn* waqfs into the State Mint in 1758, which farmed them out, the revenues being divided between the waqf and the state. Actually the Mint acted as a second Treasury which re-allocated waqf revenues to meet state needs. Here we may also cite the pawn of waqf revenues


for a national debt, the first bonds dating from the second half of the 18th century. Following the establishment of the Ministry of Waqfs in 1826 there functioned a Mansure hazinesi at the standing army, the Asakir-i Mansure-i Muhammediye, farming waqf revenues from the Ministry of Waqfs on a wholesale basis in return for the right to collect the revenues from waqf lands through its own tax agents or further farming them out. The process actually led to the limitation of the autonomy of the administrations of the imperial waqfs and of the Haremeyn waqfs in particular, and to their centralisation. This was carried out through the so-called evkaf-ı mazbuta (waqfs which, being imperial or whose mütevelli line had died out, were governed by the Ministry of Waqfs); mülhak waqfs (still governed by their mütevellis), and, finally, the establishment of a central bureau for waqf management in the Empire, Evkaf-ı hümayun nazareti, described by contemporaries as secularisation of the waqfs in the Ottoman empire. This caused the reaction of the ulema who saw, and with good reason, their positions threatened.

From the beginning of the 19th century the Ottoman state experienced serious financial problems. This was why the further centralisation of the management of the Muslim foundations in order to drain resources from them could not be stopped. The incessant organisational changes only gave a concrete form to this intervention. Thus, in 1839-1842, the mazbuta waqfs in the provinces and the newly established ones were to be governed by the town kadıs and the meclis. The waqf revenues were sent to the Ministry of Waqfs and were collected in the miri sandık. In 1842, the unsatisfactory work of the kadıs caused their removal from the waqf affairs and other officers (müşir, vali, defterdar, kaymakam) were entrusted with them. Every three months they were to send the revenues from the imperial waqfs to the Evkaf-ı nazaret, along with the documents (sened) concerned with the transfer and inheritance of waqfs without mütevelli. This “management of the local officials” was replaced in 1845 by appointed autonomous waqf müdürs, whose status is described in details in

32 В-к (newspaper) Напредък [Advance], № 51, 19.07.1875; в-к (newspaper) Турция [Turkey], № 39, 13.10.1871, № 33, 11.10.1863; Levant Times, № 1, 2, 3, 4, 19, 26, January- February 1874.
the Waqf Law of 1863, in force till 1936. All these transformations actually allowed the re-allocation of funds from the activities subsidised by the foundations to other sectors. Historiography has described a multitude of such violations, while the Ministry of Waqfs itself was regarded as personification of the destruction of the influence of the ulama, of the religious and educational institutions related to the waqf.

All this meant a change in the waqf management and created additional corruption possibilities but not a liquidation of the waqf as an institution providing the material basis for important cultural and religious spheres in society. New foundations were constantly founded by the Muslims and the landed waqf continued its existence also in the new categorisation of land in the Ottoman Empire according to Arazi Kanunnamesi of 1858.

With a view to the specific features of the documents included in this Inventory, it is important that the imperial waqfs were governed as state bureaus, and, consequently, their consolidation and amalgamation expanded the share of the waqf property and the cultural and charitable activities in state hands. This comes to explain the vast amount of state documentation in the Ottoman archives shedding light on the history of the waqf.

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34 Öztürk, N. Osmanlılar’da Vakıfların Merkezi Otoriteye Bağlanması ve Sonuçları. – Le waqf dans le monde…, 21-23.
Independently and in parallel to these processes of centralisation of the waqfs and their direct binding with the state finances, there existed also foundations governed according to the conditions laid down by their founders and the waqfname, functioning as private and autonomous.\textsuperscript{37} By definition and in practice, in their activities, the autonomous, “private” foundations should have been based on “private” documentation, which today could have been inaccessible to researchers.\textsuperscript{38} However, there is a considerable amount of state documentation about them and in the Inventory we reveal some of it, directly linked to the history of “private” foundations, taking us to the context in which existed the “private” waqf in the Ottoman empire. Let us here try to trace some of the reasons for such a development.

In the course of their existence Islamic pious charitable foundations were confronted with two major problems: to ensure the durability of the waqf revenues and to control the management of the waqfs in order to avoid violations and embezzlement.

Sharia protects the perpetuity of waqf. The immutability of its form, status and the manner of the economic exploitation of the waqf property are guaranteed. Despite the variety of economic and financial changes in the course of time, despite the simple fact of the ageing of the property and of the forms of its management determined by the donors, the “perpetuity” of the waqf required its running without any changes. No sale and even leasing of waqf property for more than three years was allowed, no sale or purchase of even one property item in order to buy more lucrative ones was permitted in the case of the reduction of the profit, that is, the liquidity of the waqf capital was limited. No less a problem was the operating maintenance of the waqf property. Quite a few vakfname provide assets for reconstruction, there even are provisions in some of them that all expenditures of the foundation were to be cancelled in case of need for repairs. Despite this, in the course of time the waqf properties were ruined or were devastated because of natural disasters (conflagrations, earthquakes, etc.). The waqf might remain the possessor of the plot, but there was no longer on it a building providing income. If the waqf lacked its own means

\textsuperscript{37} Faroqhi, S. Osmanlı Sultanlarının Hususî Şahıslar Tarafından Tesis Edilen Vakıflara Çeşitli Müdahaleleri. – In: Milletler Arası Tariholoji Kongresi. İstanbul, 1979, s. 52; Kazıcı, Z. İslâm ve Sosyal ..., 59-60.

\textsuperscript{38} Мутафчиева, В. Основни проблеми в изучаването..., 404-405. The author believes that the difficulties came from the fact that waqf registers in all probability did not include the evlätık waqfs as well as those with inherited tevliyet; Мутафчиева, В. За чифлиците върху поземления вакъф на Гази Евренос Бег в началото на нашия век [On ciftliks on the landed waqf of Gazi Evrenos Beg at the beginning of this century]. – ИДА, Т. 63, 1992, 55-56.
for new construction, private persons were not quite interested in doing it either, because of the prohibition on the lease of waqf plots for more than one to three years. That is, there were insurmountable juridical obstacles in front of the immobilisation of the waqf capital and its re-investment. Hence, the history of the Muslim foundation went along with the contradiction between the vast economic resource of the waqf and the legal difficulties for its realisation.39

One of the Ottoman innovations in the legal interpretation of the waqf property related to the activity of Ebussuud Efendi, is the introduction of a double rent40 on waqf immovable assets. The differentiation between the property over land and over the roofed property or the trees and vines on it allowed the renting of waqf land in perpetuity where the leaseholders might construct a building or plant trees and vines, regarded as the latter’s property. Thus, the leaseholder could buy up the right of usage of waqf land including inheritance, sale, renting or pawning, and with a special permission, even donating in waqf his part of the “shared property”. The leaseholder paid a rent to the waqf only for the plot, and disposed of the trees and vines or buildings, planted or built by him, that is, guaranteed to himself the possession of the usufruct from the land while the latter remained the property of the waqf. The tax paid to the waqf is called mukataa, mukataa-i zemin. With the waqf land and in particular with the urban sites this practice is known as icareteyn or icare-i vahide, double rent, introduced at the end of the 16th century. İcare-i muaccele was an initial sum which gave the right on reconstructing the property, a sort of buying the holding of waqf land; icare-i müeccele was a relatively small sum payable annually, some kind of an annual rent which was also treated as an annual renewal of the contract for the hiring of waqf land which also corresponded to the rule that the waqf might not be rented for a longer period.41 Leaseholders of such waqf properties with a double rent might transfer it, with the permission of the mütevelli (ferağ), to a third party in return for payment. It is only in the 20th century that a bill was passed according to which after 60 years of usage of such land it became the property of the leaseholder.42 With the “agrarian waqfs” this type of hiring was accomplished through the so-called landed mukataa: an annual land rent received by the waqf in return for the renting of the waqf agricultural land. The value of the mukataa, the “rent”, coincided with the land rent collected by the waqf sahibs. The practice

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allowed the *reaya*-leaseholders to conclude contracts with the waqf without enjoying the status of waqf *reaya*, but it also guaranteed durability to the land holding for life and for the inherited transfer of the usufruct on the land by the *reaya* as well as all lasting improvements done meanwhile by the lessees; in cases of transactions with such land the waqf received a percent on them.\(^{43}\)

The practice with this type of *mukataa* allowed the waqfs to receive revenues from properties, which had suffered from some disaster but they were not allowed to sell. This guaranteed a kind of re-investment in the waqf property.\(^{44}\) Besides, through the waqf *mukataas* the waqf property was in fact involved in a free trade circulation, because waqf property was being sold, that is, there was a transfer of the holding of the buildings and trees and vines on waqf land together with obligations for the waqf land to the waqf.\(^{45}\)

The purpose of the practices related to the *gedik* were of a similar type – for life, a sold and inherited right on the holding of a particular *dükkân* in the case of the exercise of a particular craft and membership in the respective guild.\(^{46}\)

The classical *mukataa*, too, entered the waqf sphere, that is the renting of a particular revenue source at an auction. In this case it was a matter of a rent for the right to collect waqf revenues for a fixed period. Such *mukataas* were formed out of revenues from imperial waqfs and thus the waqf land was reduced to the fiscal operations with *miri* land. In the course of the amalgamation of numerous other family waqfs and those remaining without inherited mütevelli with the imperial foundations the practice became more widespread, and with the emergence of the Ministry of waqfs it included nearly all waqfs. The revenue from the waqf land, *bedel-i iltizam*, was shared out, depending on the type of the waqf, between the state (initially represented by the treasury of the new army of Mahmud II, and from 1843 onwards – by the bureaus of the *Maliye* fisc) and the mütevelli of the waqfs. This allowed the waqfs to receive a limited amount of revenues while the bulk was taken by the state and the waqf property actually entered the commodity turnover.\(^{47}\)

The legal treatment of the shared property made possible yet another practice which in its turn on the one hand bound together the *miri* land fund and the waqf, and on the other, invariably determined the participation of the state in the
life of the “private” foundations. By the will and with the permission of the sultan represented actually by the kadi it was possible to donate possessions and trees and vines on lands that did not belong to waqf but were miri. Henceforward all problems related to the management of such waqfs had to be dealt with with the participation of the kadi.48

To go back to where we started, we have to point out that all innovations and practices we have mentioned so far, allowed wider and wider state intervention or, at the least, participation with the management of the waqf as co-owner or through its high functionaries governing the foundations without mütevelli. This meant also the accumulation of an enormous number of official Ottoman state documents relating to all aspects of the existence of the waqfs which by definition had to be “private”.

At the same time, the above-mentioned practices aimed not only at adapting the waqf to the miri status of land in the Empire, but also at ensuring its economic stability. The vitality of waqf was provided for by yet another practice which generally remains unnoticed in specialised studies because it complied with one of the main obligations of Muslims and, correspondingly, the generation-long practice among Muslims of making pious donations, that is, donating as waqf. Here we mean what I call “secondary” waqf donations to an already existing foundation. There are two groups of “secondary” donations. In the one case a secondary donation was made to an already existing important foundation which in the course of time had lost its possibilities to maintain the waqf properties – revenue-sources and thus could no longer carry out its pious charitable tasks. A new founder might make a considerable by its financial value donation to that waqf, he could even “renovate” (carry out overhaul or construct anew) the buildings of the pious charitable institution supported by the waqf. Thus the basic, the pious charitable, task continued being carried out, but not infrequently the name of the old foundation, and of its founder, died out at the expense of the new donor.

The second type of “secondary” waqf donation was made in the form of minor donations by members of all strata in Ottoman society, including some very modest people, by men and women, who made their small waqfs to save their souls or to ensure through it an inherited rent. These donations were made in favour of existing institutions and their functions, that is, they merged into already existing foundations. In this sense, the majority of the waqfs were associations of private foundations. In the documents related to their establishment these “secondary” small waqfs exist

under the name of their founders but they contain also information about the older foundation they were joined to. Thus an “assembly” waqf came into existence, known under the name of the main, the primary waqf. This practice is illustrated by the records in the “waqf part” of the mufassal defter, by the registers and balance sheets of individual foundations as well as the by sicills included in this Inventory whose detailed annotations shed additional light on this widespread in the empire phenomenon.\footnote{Ivanova, С. Християнска и мюсюлманска благотворителност по българските земи в XVI-XVIII в. (документи, участници, институции) [Ivanova, S. Christian and Muslim charity in Bulgarian lands during the 16th-18th centuries (documents, participants, institutions)]. – In: Дарителство и взаимопомощ в българското общество през XVIII-XIX в. Съставител П. Митев. С., 2003.}

We should remind here that the above traced history of imperial waqfs demonstrates also the existing procedural possibilities making possible the incorporation of various small waqfs but also larger foundations of members of the Ottoman elite under the management of the imperial waqfs and transforming the latter into “assembly” ones. This brought about the practice of appointments in the numerous waqfs with inherited tevliyet sanctioned by the darüşsaade ağa. As mentioned above, vakfnames usually stipulate that in case of exhaustion of the descendants the waqf revenues were to be re-allocated to the destitute in Mecca and Medina, that is, to be governed by the Haremeyn foundation. Its management was given supervisory prerogatives, carried out through the participation in the said appointments, even before the actual transformation of the waqf into a real one.\footnote{Radushev, Е. Op. cit., 246-249.}

Thus, sooner or later, the activities of the majority of waqfs in the Empire came to be governed or at least controlled by official institutions and, hence, were reflected in state documents. Those of them included in the present Inventory in particular reveal the history of the “private” waqf in the Ottoman Empire.

While tracing the channels of state intervention in the waqf we should again turn our attention to the other great problem in the history of waqf, which, as mentioned above, was the ensuring of its proper management and avoiding misappropriations of waqf property by the management of the foundation.\footnote{Barnes, J. Op. cit., p. 66, 118-153; Marcus, A. Op. cit.; Мутафчиева, В. Основни проблеми в изучаването…. p. 405; Радушев, Е. Op. cit.; Yediyildiz, B. Institution du Vaqf au XVIIIe siècle…., 147-163.} Considerable attention is paid in historiography to the difficult control over the functioning of each foundation in conformity with the will of the donor.\footnote{On some early attempts in this respect undertaken by the sultans see: Kazıcı, Z. İslâmî ve Sosyal Açidan …, s. 72.} According to the Sharia, supervision on
the waqf had to be carried out by the Sharia judge. It should be added that the kadi participated in the management of the foundation by authorisation as a representative body of the sultan engaged in the control over the miri land fund. The establishment of a waqf was performed in front of the kadi who compiled the vakfname and legalised it by recording it in the sicill. His signature legalised also the copies of vakfnames, may of which have reached us, sometimes compiled long after the original. Sometimes they are our unique source providing the original text. In court was divided shared inherited property in order to donate part of it (according to the Sharia regulations only one third of the property can be donated). Due to his competencies and discretionary prerogatives the kadi could in all probability “direct” the will of the donor. Mütevellis and other waqf employees were appointed in court and kadıs prepared reports to the higher authorities for their berats. Kadıs recommended for appointment managers of waqfs with exhausted inherited tevliyet, religious, educational and other functionaries, supported by the waqf, who, too, were appointed with berats by the central authority. Renting waqf property, registration of money lending operations of the so-called cash waqfs, paying back loans, sale or acquisition by the waqf of pawned property of debtors, were all contracted in front of the kadi. Kadıs were obliged to examine the waqf accounts in order to attest that the management of the foundation was being carried out in conformity with the will of the testator. They could even receive special remuneration from the waqf for this activity. Kadıs had to verify the need and, respectively, the expenditures for the repairs of waqf structures. They did not dispense of levers for the sanctioning and punishing of violators but could send a petition (arz, arzuhal) to the centre on occasion of a complaint of local interested Muslims or on their own initiative when some breaches of the mütevellis were ascertained; recommendations for a more efficient management of a given foundation were made in front of the kadi who could report them to the centre, etc.

The principle of the shared property allowed for the sultan’s intervention in the waqf activities in his capacity of co-owner and proprietor of the land of numerous landed (false) waqfs. But it was the kadi in particular as a representative of the sultan who was authorised to represent him in all transactions with waqf property (beginning from 1544), while all waqf officials had to act in cooperation with the

kadi (from 1547).\textsuperscript{55} Other forms of kadi involvement with the waqf activities, which were also forms of state control, are, too, described in historiography. They are seen in his mediation with the confirmation of the waqfs at the accession of each new sultan to the throne and the re-issuance of the berats of waqf officials and mütevellis, which were to be registered also with the local kadi and with the administration of the Haremeyn waqfs at the darüssaade ağa, in the inspection of the landed waqfs through their registration in the state register carried out again by the kadi, etc.\textsuperscript{56}

During the Tanzimat period the functions of kadıs were considerably limited. But at the same time the majority of the properties and the revenues of the waqfs in the empire were subjected to state control and to the state officialdom, which were to govern them justly. The failures and the search for new solutions reflected in the frequent changes in the provincial institutions engaged with the waqf and in the attempts at the regulation of the participation of local Muslim communities in the supervision of the waqfs through the above-mentioned acts of the 1840s-1860s: the authorisation of kadıs and the provincial meclises to manage the mazbuta and the newly established waqfs; their replacement by the regional müşirs, valis, defterdars, kaymakams; the appointment of autonomous waqf müdürs.

All said above on the role of the kadi as a Sharia body and as a representative of the sultan in all stages in the evolution of the foundations is reflected in a variety of documents: the specific documents of the institution – sicills, hüccets, arzuhalıs of kadıs; the vakfiyes compiled by kadıs, annual revenues, expenditures and balances of individual foundations or of foundations in a given region, registers compiled for waqf repairs, registers of waqfs compiled by kadıs (as part of general tapu tahrir defters or as separate vakf defters), certificates for financial operations with waqf mukataas and many others. In the Ottoman state, the documentation produced by the kadi institution was official, belonging to an essentially state institution. Hence, the authorisation of kadıs over waqfs and their specific position of a state body in the Ottoman empire is another significant factor connecting the “private” by definition waqf with the state, and hence with the state documentation.

Behind the names of famous sultans, high functionaries and the omnipresent kadi, the role of the Muslim communities and the individual Muslims, the real users of the waqf funds and the activities subsidised by the waqfs, in the management of the foundations seem to have remained unnoticed. They are, however, indicated in

\textsuperscript{56} Радушев, Е. Op. cit., p. 185.
the statutes of the foundations as their users and superintendents (nazirs), as mütevelli of waqf property; they are present in the proceedings of various judicial procedures with waqfs. They were particularly active in the management of the so-called avarz or mahalle waqfs. The small waqfs donated by local Muslims did not always have salaried mütevelli, but their testament acts usually prescribed it as a moral obligation to the local ulema, to kadis or to the entire cemaat of the Muslims, to see to the correct management of the donation in the capacity of unsalaried mütevelli or nazir from the very emergence of the foundation or upon the exhaustion of the inherited tevliyet. These were the Muslims living in the neighborhood of their religious and educational institutions who took care of the management of local waqfs. In the documents, they were indicated as the inhabitants of a village or town mahalle, the rich and the poor, the cemaat of the given Islamic cult building, and not infrequently were represented by the local notables (eventually ayan). Particularly active were also the officers at the waqf (mürtezika, hizmetkâr), that is, the functionaries, performing the activities set as the purpose of the waqf. We see them as witnesses at all “waqf” acts, as initiators of the latter, that is, in the position in which we would most often encounter the mütevelli. The documents do not always make it clear whether in such cases the waqf officers acted on behalf of the mütevelli or because of the lack of one. However, even without a specific authorisation the Muslims, users of a waqf, were a socially recognised moral supervisor of the waqf activities and could raise in court or in front of high state institutions various issues related to the better management of the waqf, to the changes in the governing body, concerning the correct performance of the tasks by the waqf officers – cult or educational functionaries, to the repairs of the waqf structures or prevention of misuse, with the better allocation of revenues, solving problems related to decayed revenue-sources of the waqf and many other. They undertook such initiatives without specifically proving their powers following the standard Sharia stipulations about the Muslim communities as the real bearers of a moral imperative in Islamic society. This is particularly evident with the “assembly” waqfs, which brought together the donations of numerous local Muslims. The aims of such donations and of the assembly waqfs invariably included the maintenance of the religious and social activities directly favouring the local Muslims. Particularly frequent were the so-called avarz waqfs, that is, means for the payment of the extraordinary taxes, sometimes of the resm-i ağnam tax, the ispenc and other, of the members of the community. The assembly waqfs introduced the local factor in the management of the foundations.

Thus, since the vakf sahibi of the assembly waqfs, who also brought together the efforts of rank-and-file Muslims, was collective, the management and the supervision of the waqfs in the provinces, too, could not take place without the participation of the local Muslim community and notables. They were important factors ensuring not just the renewal of the waqf property but also stimulating, under the pressure of social interest, the search for opportunities for the maintenance of the functions of cult, cultural and charitable nature provided by the waqf. Thus, the local Muslim communities interested in the waqf functions and bearers of authority and moral corrective invariably fulfilled basic supervising functions over the waqf in place till modern time. We find their participation from the earliest documents till the last document included in the Inventory – the register of the waqf properties in the Tsardom of Bulgaria dating from the beginning of the 20th century.

As mentioned above the thus outlined “history of Ottoman waqf” is associated in historiography with the problem of the role of the Ottoman state in Islamic almsgiving. Despite the negative features of the Ottoman innovations and of the state intervention in the foundations it should be pointed out that they contributed to the preservation of the waqf’s role as the most representative institution subsidising the religious, educational, cultural and social spheres in the Ottoman state.\(^58\) The state intervention itself cannot be judged entirely negatively if not from the point of view of the legal “correctness” of the waqf, at least from the point of view of the realisation of the functions of the foundations. The state was in fact the most powerful financial subject, which was able not just to initiate various religious, cultural-educational and charitable enterprises, but also to support similar ones whose “private” waqfs had difficulties in fulfilling their role, including through the large donations of “false” mülks, of miri revenues in the form of malikânes and mukataas.\(^59\)

The large share of the waqf in the management of the public wealth raises also the issue of its economic efficiency. Historiography has analysed all those economic and financial needs of the Ottoman economy met primarily by the waqf: the possibility for a flexible exploitation of the land and the reaya by the waqf, which was not available for the possessors of conditional holdings; the interestedness of the hereditary holders of the waqfs (usually in their capacity of mütevelli) in the intensification of the agricultural production in the large landed waqfs, which allowed their

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\(^{58}\) Imber, C. Op. cit., p. 139;

\(^{59}\) Faroqhi, S. Osmanlı Sultanlarının Hususu…; Мутафчиева, В. По някои спорни въпроси на османската …. p. 413; Kiel, M. Remarks on the Administration of the Poll Tax (Cizye) in the Ottoman Balkans and Value of Poll Tax Registers (Cizye Deftleri) for Demographic Research.— Et balk, 1990, 4, p. 71.
transformation eventually into large-scale commodity-producing market-oriented farms. The vast surpluses realised in the waqfs in particular and brought as a commodity to the market by them were an important stimulus for the development of the market economy while in some manufacturing branches the waqf was the exclusive trader. This means that the waqf had an important role in the emergence and expansion of the internal market in the Empire. To this we should add the specific feature of the waqf as a major credit institution and the fact that it was the largest-scale proprietor of urban property, builder and exploiter of the urban producers. Given the limited state construction and the restricted private initiative the waqf was the unique institution in command of sufficient capital for investment, especially in the first centuries of the Ottoman history. It was from this that, according to V. Mutafchieva stemmed the objectively positive role of waqf in town life. These conclusions are reached in the context of the evaluation of the waqf as a decisive factor in the development of the “private” or the “aristocratic trend” in the Ottoman socio-economic structure.\(^\text{60}\)

On the other hand, the waqf is also the object of negative evaluations. It entirely corresponded to the economic institutions of the medieval inefficient Ottoman economy. Despite the enormous material resources, mobilised by the waqf, it could not become a dynamic factor in the economy. Particular accent in this respect is laid on the negative role of state intervention with the foundations.\(^\text{61}\) As H. Inalcik puts it, waqf was in its essence a consumer institution all the more so that the state expanded its supervising functions over it\(^\text{62}\) and the main purpose of the management of the foundations was not the economic initiative but the attempts to avoid the law. Given its wide spread the “conservative to an absurdity institution”, as defined by V. Mutafchieva, had a disastrous effect on the entire socio-economic life of the Ottoman state. However, according to her, this conclusion needs chronological qualification. During the 14th-16th centuries the waqf was still adequate to the social and economic reality and had a positive role in the development of economy being unconditional property with flexible organisation of the economic activity.\(^\text{63}\) During the next centuries most of the foundations fell into decay\(^\text{64}\) and the waqf, without losing

\(^{60}\) *An Economic and Social…*, 120-124; Мутафчиева, В. Основни проблеми в изучаването…, 383-389; 426-427, 432.


\(^{63}\) Faroqhi, S. Vakif Administration…; Мутафчиева, В. За ролята на вакъфа в градската икономика …, p. 397.

this role, could not be as important a credit institution and unique investor in the economic infrastructure as before. The landed waqf lost most of its advantages to organise more freely its economic activities. The status of the waqf reaya was already reduced to that of the ordinary reaya. However through the “great sale” of waqf property or confiscation of waqfs by the state the foundations emerged as a major means in the transformation of miri land into private property. Thus the waqf was the Ottoman institution which ushered the market relations not only in the sphere of the circulation but also led to the transformation of the main means of production, land including, into commodity. The transformation of the waqf property accomplished through the market did not change its nature of a private holding, but in it, the development of new production relations was blocked by the state intervention in the economy. Henceforward the waqf seemed more and more dedicated to religion, culture and charity.

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The preserved vast documentation related to the functioning of the waqf in the Ottoman state is a building material for its study as a legal phenomenon and social institution in the Ottoman empire. But the usage of the informational fund practically

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INTRODUCTION

in all thematical fields of Ottoman studies is even more impressive. The waqf may be regarded as an alternative to state property and centralism, equally active in the agrarian relations and economy (according to various calculations one fifth to one third of the land in the classical sancaks was donated as waqf), in the town production and trade, and even more in the sphere of manufacture and credit, in the functioning of communications, in the tax farming system, state provisioning. It turned into an important lever in the Ottoman domestic policy, as the large foundations had certain functions in the governing of the population in the provinces but also in the


68 Barkan, Ö. Edirne ve Livasındaki Bazi İmaret Tesilserinin…, p. 237; Mutaфчиева, В. Основни проблеми в изучаването на вакъфа…, 408-410.
spread of the cultural and ideological models of Islam.²⁰ It is because of this symbiosis of the waqf with all major political and economic spheres that the waqf documentation is constantly in use in the studies of the foundations of Ottoman society. On the other hand, the so-called history of everyday life, the history of family relations, the status of women and slaves are all problems that are closely related to the waqf institution. This is reflected in its documentation and it is not surprising that they have focused a research interest that is satisfied predominantly on the basis of waqf institutions. This is reflected in its documentation and it is not surprising that they have focused a research interest that is satisfied predominantly on the basis of waqf documentation.²¹ The dominant role of waqf in the maintenance of the cult, including in the so-called heterodox Islam, the culture and education, charity, makes practically impossible the study of these spheres in the Ottoman state without the waqf documentation.²²

The archive at the Oriental Department of the National Library in Sofia preserves a considerable stock of documentation, related to the waqf, which is known to the academic community mainly through the publications of the documents, but also from the studies of Bulgarian and foreign scholars based on these sources.73

73 Without attempting at exhausting the subject we shall mention some publications based on waqf documents from the Oriental Department and others archives in Bulgaria: Велков, А. Видове османотурски документи [Velkov, A. Types of Ottoman Turkish documents]. C., 1986 (documents...
Having initially concentrated on the landed waqf and its place in the organisation of the socio-economic relations during the classical period of the Ottoman history, Bulgarian historiography has directed its interest also to the role of waqf in urban economy, in the construction of the economic and communicational infrastructure. A growing number of studies have been published more recently linking the waqf institution and its documentation related to culture, religion, education, art, in the Ottoman state.

The Inventory of Ottoman Turkish Documents about Waqf includes 472 documents only from the funds of the Oriental Department at the National Library in Sofia. They are written primarily in Ottoman, while several archival units are in the Arabic. Chronologically they range between the 15th and the 20th centuries. The documents are presented in a chronological order. One register containing the basic conditions of the waqfname of the period 1274-1544 elucidates the time before the emergence of the Ottoman state and reveals the waqf as a fundamental institution in classical Islamic society. Though only one, the document from the 15th century has a high scientific value. The so-called Karaman register of waqfs in the newly-conquered territories in Anatolia, which is well known to Ottoman scholarship, shows the pre-Ottoman Islamic and Turkic tradition.

There are Ottoman and other types of documents on waqf in another archival department within the National Library - the Bulgarian Historical Archive (BHA): see for example: IIB 2814-2838, IIB 2588, F. 183, a.u. 199 etc. We have also to add the materials, both archival and printed, dating from the period after the independent Bulgarian state came into being, part of which is also preserved in the BHA. See for example: F. 200, a.u. 170, f. 5-49; F. 331, a.u. 5, f. 13A etc. The National Library also contains a good collection of newspapers published in the Ottoman Empire dating from the 19-20th c. where normative documents, official announcements on the administration of waqfs as well as materials reflecting the functioning of the waqf institution can be found. On the waqf in the press in the Ottoman Empire see in Bulgarian language: Българска възрожденска книжнина. Аналитичен репертоар. (Bulgarian Literature of the Revival. An Analytical Repertory of Bulgarian Books and Periodicals, 1806-1871.) Compiled by M. Stoyanov, Vol. 1-2, Sofia, 1957, 1959. For the more important legislative documents concerning land reforms in the second half of the 19th c. and especially on the waqf properties, published in the newspaper of the Danube vilayet “Дунав/ Tuna” see: Турски извори за българската история [Turkish Sources about Bulgarian History], T. 1, C., 1959. The Inventory does not include such materials as well as Ottoman documents on the waqf which are preserved in other Bulgarian archives. See: Ivanova, S. and Ivanova, Z. Op. cit., p. 187.

Naturally, this Inventory does not reveal also the manuscripts kept at the Oriental Department the majority of which originate from waqf libraries. (See: Стайнова, М. Османските вакъфски библиотеки ...; Иванова, З., Кендерова, С. Из собръките на османските библиотеки...; Kenderova, S. Bibliothéques et livres...) Thus, very interesting information can be drawn from a handwritten catalogue of the Samokov library (OrO, Op. 1121), probably compiled in 1840-1841 and endowed to the library by a Zeyneb Hatun. It offers important information on the founding and the functioning of a waqf library from an institutional, cultural and religious point of view mainly due to the notes on the possessions, the making a waqf etc. - see: Ivanova, S. and Ivanova, Z. Op. cit., p. 197.

On the basis of historical data included in it, prof. V. Mutafchieva refers the date of compilation of the monument to 1520. See: Mutafčieva, V. Die Wakfe in Karaman (XVe-XVIe Jahrhundert). – In: Eadem. Le vakif...; Dr. Nina Vutova, National Library-Sofia, has studied the water marks of the defter and established the following:1/ Ox’ head - very similar Mares No 264 (1514); 2/ Hat (I variant) - very similar Dečani No 175/6 (1515-1525); 3/ Hat (II variant) - very similar Briquet No 3502 (1518), very similar Mares No 1408 (1521); 4/ Cross-bow - very similar Briquet No 744 (1518); 5/ Anchor within circle - similar Briquet No 508 (1529). Last five folios: Hand - similar Mares No 1625 (1554-1557) On
The material for the subsequent centuries can be grouped in the following way: 40 annotations are of documents from the 16th century; 283 – from the 17th century. Only 10 date from the 18th century which can probably be explained with the disruption in the functioning of the state institutions supervising the waqf during that century. Actually, we must point out that this gap is compensated by some valuable documents in the second volume of the Inventory of the waqf documentation such as wakfınames and other, and we have also to bear in mind the abundance of information about waqfıs in the sicılls kept at the Oriental Department. The annotations dating from the 19th century amount to 136. Of the same century are also the two registers compiled by the kadıs of Ruse and Vidin, as well as a special record-book (cedvel) of the Chief Müftülük in Bulgaria from the first two decades of the 20th century, included in a separate part at the end of the Inventory. Generally, the documents from the 19th century are the largest stock in the archive at the Oriental Department. As for the waqf documentation its considerable number for that century is a logical consequence of the evolution of the institution during the reform age in the empire. It was then that the central institutions governing the foundations as well as the practices related to the penetration of the state in the management of the “private” waqf took their final form. This is why a great variety of documentary types produced by the state bureaucratic machine were created during the 19th century. One single document from the first two decades of the 20th century has a high informative value for the history of the Turkish population in Bulgaria, its religious and cultural life. It offers a representative picture of the property of the Muslim foundations and the sites they supported in Bulgaria at that time as well as evidence about the role of the Muslim communities and the central Islamic religious institutions in this respect.

The geographical area covered by the documents included in the Inventory comprises in fact all territories of the Ottoman state during the respective period of its existence. The majority of the documents were compiled in Constantinople/Istanbul (which following the established practices at the Oriental Department is not mentioned in the annotations), but also quite a few – in the provinces. The latter


76 The document is published in: Bulgaristan’daki Osmanlı Evrakı..., 139-170; see also: Uzunçarşılı, I. Gazi Orhan Bey Waqfiyesi. – VD, 5, 1941.

77 Some of these documents have been used in: Иванова, С. Христианска и мюсюлманска.…

reflects the level of autonomy of the waqf institution and the considerable role of the provincial bodies, the kadı in the first place, in its management.

The large imperial and vizier waqfs were in Istanbul, Edirne and several other important cities, among which we should mention the Islamic religious sanctuaries in Mecca and Medina. The Ottoman sultans who pretended on the caliphate directed their particular attention to the latter places. However, these waqfs collected their revenues from all regions of the empire, which made the geography of the waqf very large. The wide spread of the practice of donating among all strata of Ottoman society contributed to the same ends.

The efforts of the waqf founders were directed to the “provincial capitals” of the ucbey, the territories conquered during the 15th-17th centuries, the Ottoman frontier, which needed ideological reinforcement and which started shrinking during the 18th century. The activities of the rising local Ottoman notables in the provinces, Rumili including, was motivated by the models of social benefaction but also by local “patriotism”. Ordinary people, men and women, made their donations usually adding them to foundations already in existence, in order to fulfil their religious duty or to make use of the legal advantages waqfs provided for an easier operation with private property. Indeed, every period contributed to a further diversification in the geography of the waqf documentation, relating it to even the smallest villages.

Those who donated and used the waqfs belonged to all layers of Ottoman society. Despite the state intervention in the Ottoman waqf, its essence of an individual donation, forming a foundation governed according to the will of the founder remained inviolable. Thus the name of the founder which became also the name of the foundation stayed invariably at the basis of the institution. This is why the waqf documentation connects the history of the waqf with a representative sample of Ottoman social structure, with very rich personalia reflected in our Inventory, and in a most concentrated way, in the name index.79

The diversity of the documentary types in the Inventory of Ottoman Turkish Documents about Waqf is in advance limited by the definition of the terms register,80 office correspondence and quires of documents. The single documents on the subject will be represented in a future second volume of the Inventory. The arguments for such a selection are the high informative value of the registers and the office correspondences, of no less importance is also the wide geographical range of the material in this type of documents which allows the localisation and identification of numerous waqf sites on vast

79 Мутафчиева, В. Аграрните отношения …, 74-75; Eadem. За ролята на вакъфа…, с. 379, 394-5; Yediyıldız, B. Institution du Vaqf..., 127-141.
80 Недков, Б. Османотурска дипломатика и палеография [Nedkov, B. Ottoman Turkish Diplomatics and Palaeography]. T. 1, C., 1961, p. 168.
territories related to rich personalia and the comparison of the development of the institution at different periods of time and in different corners of the Empire.\textsuperscript{81} Despite the above-described limitation, here we have presented a variety of diplomatic types and their variants, that is, in most general terms, defters, more voluminous office correspondence on waqf issues, quires, as well as two sicills and one cedvel.

If we have to lay stress on a particular type of defter, that can be representative for the \textit{Inventory}, these should probably be the accounting books of waqfs and their varieties – debit records, registers of revenues and expenditures of one foundation or a group of foundations as well as the expenditure accounts of some foundations compiled on a specific occasion, such as the repairs of a structure maintained by a waqf, pay-roll ledgers, cash allowances, food, and other.\textsuperscript{82} To our knowledge this \textit{Inventory} is the first edition related to documents on the waqf containing such a considerable number of this documentary type in a wide chronological and territorial range (about one fourth of the annotations in the inventory): 17 for the 16th century, 51 for the 17th, and 42 for the 19th. Here we should also add a multitude of such balances in the \textit{kadi} registers dedicated to waqf issues.\textsuperscript{83} The waqf registers of revenues and expenditures represent single foundations or groups of them from a region. Apart from the \textit{waqfname} these are probably the documents that contribute most to the comprehensive elucidation of the waqf – its status, objects of charity, revenue sources. These documents provide unique information about the history of each foundation in the course of time as well as about the dynamic of its functioning.

The subjection of a given foundation to state control and under the unified management of the \textit{darüssaade ağa}, of the State Mint and the later unification of the so-called \textit{mazbuta} and \textit{mülkhak} waqfs under the Ministry of the Waqfs necessitated the compilation of complex balances of waqfs. There arose the need for the preparation of general balances and such of single waqfs subject to the management of one of the above-mentioned institutions. After the introduction of the Land Law in

\textsuperscript{81} Радушев, Е. Концепция за изготвяне на “Опис на османските документи за вакъфа”....


1858 there functioned also documents such as vakf muhasebe, muhasebe-i vakf, muhasebe-i hazine-i vakf-i hümayun. The forms incorporated in quires for the foundations in one region are represented in the Inventory in independent annotations for each waqf. Thus, the waqfs in the Plovdiv and Sliven districts whose registers of revenues and expenditures were certified by the local kadi are represented in the Inventory with 15 annotations each.

There is diverse information about the functioning of one or several foundations in the course of relatively long periods in the two kadi sicills of the 19th century that are annotated at the end of the Inventory – of the Yahya Paşa mosque in Vidin and of the waqfs in Ruse. The two are formally separated from the rest, on the grounds of their being related to the kadi institution and in conformity with the prerogatives of the Ottoman kadi in overseeing the functioning of the Islamic religious-charitable foundations. These are documents that have been kept in the course of long periods and their existence was determined by the specific autonomy of the waqf institution. Apart from the accounting balance books of the respective foundations which are quite close to the above-mentioned annual forms of the registers of revenues and expenditures here we find also additional donations to the waqf, kadi records concerning appointments, restorations, transactions with waqf property, usurious operations and the variety of practices related to the existence of the waqf. It is interesting that these two monuments have a different level of representativeness. One of them comprises the annual balance sheets and documents of only one foundation, that of the Yahya Paşa waqf in Vidin, while the other reflects the same aspects of the life of the waqf foundations and their control on the part of the kadi but within the framework of one town, Ruse. The vakf sicills reflect the activities of the local

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Sharia court bodies related to the management of the actual waqfs which really maintained structures in the province and were governed with the help of the Muslim community and the kadi. It is these sicills, indeed, that permit us peep into the everyday functioning of a waqf, even in the secrets of its management, the ways of diverging from the will of the donors and the legal basis for the financial operations of the waqf which not simply adapted the foundations to the changeable and not always favourable situation but also allowed the personal enrichment of the waqf employees. This is why the sicill is approached as a complex corpus where each of the documents is represented with an individual annotation. Here we should remember that actually all other monuments of the Sicill Collection at the Oriental Department of the National Library contain numerous documents related to the waqf institution but they, following the adopted practice, are not included in the Inventory.  

The Inventory represents the well known tapu tahrir defters where the foundations of a given region are included among the timar structures or as separate parts of the defter for the waqfs and mülks in the area. Thus, the principles of the tahrir defters are followed where various revenue-yielding sources are represented according to their territorial location while for each of them the form of the expenditure is indicated (seven of the 16th century). A variety of these are registers of the waqfs and mülks in a given district as well as the specialised waqf registers in a given region, called by Ö. Barkan vakıflar tahrir defter (11 annotations). These documents are the waqf version of the timar registers of the classical period, only their life was longer and we see them as late as the 17th century when the docu-
ments corresponded to the avarz ones. These defters contain in a summarised form all the basic conditions and the statutes of the foundations, sometimes even the very process of the formation of the waqf property has been outlined, including on miri land and with a temlikname; the status of the waqf reaya whose preservation was important for the welfare of the foundation but which was constantly encroached upon by the central authority; the methods of “recycling” of the waqfs, particularly the accumulation of numerous donations around one waqf. During the 19th century waqf registers were already compiled on occasion of the “nationalisation” of the foundations and their subjecting to the government of the Ministry of waqfs. The land reforms of the 19th century, which affected the waqfs as well, caused a series of property registrations, waqf including, during the 1860s-1870s. They make it clear that most of the independent waqfs (mi lhak) maintained religious sites, ç e ş mes, schools, etc., and received their revenues from dükkâns and agrarian plots in the suburban areas such as gardens, vineyards, etc. Of similar type is also the information in the latest document in the Inventory, dating from the beginning of the 20th century and compiled in the Bulgarian state. Despite that it was compiled by the Müftülük, this in its essence is a waqf register – waqf property in Bulgarian settlements belonging to foundations, governed and used by the local Muslim cemaats, and which had a specified religious-charitable purpose, that is the maintenance of religious or educational institutions.

The fiscal pressure on the waqf institution found expression in the widely practised during the 17th century collection of the augmentation of the cizye tax initially granted to the waqfs, that was called ziyade-i cizye. The registers compiled on that occasion (60 of the 17th century) reveal the geography of the waqfs, the foundations themselves and the non-Muslim taxpayers.88

Also dating from the 17th century and in connection with the intervention of the state and the fisc in the waqfs is the practice of the collection of the so-called caize, that is the sums received by the darüssaade ağa as caize (a present, payment) for

operations carried out with the Haremeyn-i Şerifeyn waqfs under his management, recorded in special registers. Of similar type are also the documents related to the collection and allocation of the resm-i cülüs-i hümâyûn for the renewal of the berats of waqf officials (seven annotations). From the 19th century we also have documents concerning the collection of the waqf tithes by the fisc and their redistribution towards the respective waqfs under the form of the so-called eşar bedeli (33 annotations).

Though not numerous, of particular interest are the registers containing land waqfs where the boundaries of the waqf landed properties held by the villagers are delineated in a similar way as the mirî land, the so-called sunurnames and hududnames. The documents allow the relatively rare opportunity to look not only into the details of the waqf land holding but also of the individual farm of the reaya peasants holding waqf land and land in general in the Ottoman state.89

Very high is also the informative value of the more voluminous office correspondences on waqf issues compiled by the central bureaus administrating foundations. Being documents with many components these office correspondences are sometimes defined in diplomatics as a kind of defters,90 containing some defters of the waqf, excerpts or their synoptic versions (icmal). However, it can also be regarded as a single document. Thus, in a correspondence on waqf issues between the Ministry of Waqfs and the governors of the waqf of Karlzade Ali Bey dating from 1845 we find among the obligatory additional notes also references on issues raised in arzuhals, defters of the revenues of the waqf from various tithes on cereals, a list of the waqf villages and so on (No 375). A lot more documents of this type with a simplified structure and reduced content will be included in Part 2 of the Inventory.

The Inventory contains also quires of documents. In the archive of the Oriental Department we may also find single sheets similar to those included in them, which shall be included in the second volume of the Inventory of Ottoman Turkish Documents about Waqf. In the present volume, however, we have included different documentary types bound in quires which in their aggregate reproduce essential parts of the informative part of a given defter. We have included quires of petitions (arzuhals) dating from one period sent by the darüssaade ağa to the Grand Vizier...

89 Дмитрив, С. Социология и классы болгарского общества в XVIII-XIX веках [Dimitrov, S. Social Estates and Classes in Bulgarian Society in the 18th-19th centuries]. – In: Социальная структура общества в XIX в. стран Центральной и Юговосточной Европы. Москва, 1982; Idem. За аграрние отношения в България през XVIII в….; 133-135; Мутафчиева, В. Към въпроса за статута на българското население в Чепинско... (incl. a hudutname); Eadem. Опись хассов великого везира Синан-паши...; Първеева, С. За вакъфите в Източна Тракия...
90 Недков, Б. Оп. cit., p. 25.
concerning the appointment of people to vacant offices in various foundations indicated by their names, in the respective settlements or of officials holding waqf mukataas by way of the tax farming system (iltizam). Similar are the quires of orders for the appointment of men suggested by the şeyhülislâm and the darıssaaade ağâ. The content of such archival units is rendered in a summarised form in the annotations of the Inventory with only the most significant information about the waqf – the name of the foundation and the office in it. The excerpted data is confirmed by those among the registers of waqf employees or by the waqf registers in their expenditure part, in the item of the salaries of the waqf officials.

Another group of documents is formed by the tahvils and the suret-i tahvils containing information from single tahvils. Thus, a suret-i tahvil of 1668 is arranged in the following way: the beginning of the document elucidates the accounting procedure - depositing the revenues from ziyade-i cizye of the non-Muslims at the waqf of Sultan Süleyman I in kaza Drama carried out by Mehmed, proxy of Mehmed Bey. Then follows its tabular representation in numbers in two deposits under the rubric an tahvil. In a suret-i tahvil of 1626/27 for the annual revenues for the state treasury from the waqf hases in Taland at the waqf of Sultan Ahmed I under the rubric an tahvil there follows a table with the deposits of various tax-farmers of parts of the waqf revenue sources. Before entering them into the suret-i tahvil the individual deposits were certified with individual tahvils which were collected in quires in the chancelleries. Then the summarised information from the tahvils, eventually collected in quires was registered in the general register of revenues and expenditures of the waqf as is the case with that of the hases of Yeni il at the waqf of Valide Sultan in Üsküdar for the 1649/50 annotated by us where the deposits of the tax farmers for each revenue source were accounted for. In a similar way all deposits from the iltizam of mukataas, grouped as waqf revenues, are accounted for in an accounting book for the sums entering the hazine-i amire-i Tuna from mukataas and waqfs for deposits from various taxes for the 1621/2. Thus, a register of the revenues from ziyade-i cizye (muhasebe-i ziyade-i cizye) reveals the deposits of various tax-farmers. At the same time we find the certified deposits of one tax farmer for various waqfs indicated by name in separate rubrics in a suret-i tahvil. It is the formal appearance and the content correspondence between the quires of separate tahvils, the suret-i tahvil and a register of expenditures and revenues that determined the inclusion of revenue-expenditures receipts in the Inventory.

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Along with the primary archival processing of Ottoman Turkish documents the specialists at the Oriental Department in the National Library in Sofia also prepare
thematic annotated inventories on specific important subjects. Documents about a particular geographical area have been revealed, such as documents about Cyprus; documents written in Arabic and related mainly to the Arabic provinces of the Empire; about the relations between the Ottoman state and Russia, the Czech lands and Poland. Represented are also documentary stocks related to fundamental problems of the Ottoman economy and society such as the timar system, the cizye tax, trade and crafts. Separate inventories are dedicated to the documents about Bulgarian national liberation struggles during the 19th century, education in the Empire and ecclesiastical problems. The present *Inventory of Ottoman Turkish Documents about Waqf* is a continuation of this series of the Oriental Department revealing its collections.91

The theme of this *Inventory* was determined at a representative collegium organised by the Centre for Manuscripts and Archives of Oriental department in 1986 where the perspectives for the development of the Oriental Department for the next

20 years were discussed. It was decided on the grounds of the outlined thematic circles but also of the importance of the waqf and the documentation related to it. In this forum participated specialists from the Institute of History and the Institute of Balkan Studies, Bulgarian Academy of Sciences, and from St Kliment Ohridski Sofia University, among whom V. Mutafchieva, S. Dimitrov, S, Andreev, M. Kalicin, A. Velkov, C. Gueorguieva, and others. The collegium agreed around the proposal of V. Mutafchieva who argued the importance of the “waqf issue” as the subject of the next thematic inventory of Ottoman documents from the Oriental Department. Consequently Prof. V. Mutafchieva undertook the project supervision.

The selection of the documents related to the subject from the archival collections of the Oriental Department was carried out in two stages.

First, in 1989-1991 were selected the documents related to waqfs from the fund of the Oriental Department (A. Minkov, B. Gueorguieva, E. Silyanova, Z. Ivanova, N. Robev, R. Kovachev, R. Tomova, S. Ivanova, S. Kenderova). This was done on the basis of the reference materials (inventory books and card-indices) for the following collections and funds:

- Oriental Archival Collection (OAK) – on the basis of the annotated inventory of the collection in an Inventory book;
- Newly Acquired Turkish Archives (NPTA or НПТА) – on the basis of a card-index of annotations of the documents in the collection;
- Sicill Collection – on the basis of a card-index of the monuments;
- Defter Collection – on the basis of a card-index of the monuments;
- Settlement Funds – the main series and the fund series A – on the basis of the Fund Books. According to the thematic rubricator of these funds have been selected the documents from the rubric waqfs. The documents from the rubrics “timars”, “zeamets”, “hases”, “other types of land”, as well as “cultural and educational issues”, “religion, Mohammedan” and the documents from the settlement funds without any identified subject were consulted de visu. The documents where the waqf institution is unambiguously mentioned were selected. Documents where the relationship to foundations is indirectly understood were not included in the selection (such as when it is not explicitly said that the revenue-sources of an imperial mosque have been shaped into waqfs).

Ottoman documents at the Oriental Department are being classified on the basis of only one theme of their content as included in the current scheme of

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classification. This means that during the classification the connection to the foundations in materials related both to the waqf problematic or some other subject might not have been indicated. This entails the omission of these documents from the selection for the *Inventory*. It follows then, that the selection of documents about waqf does not exhaust all existing documents on the subject in the Oriental Department.

Due to the large amount of selected documents it was first planned that the inventory consisted of two parts where documents were to be divided chronologically, those from the period up to the 18th century in the first, and the rest – in the second. Meanwhile, in the course of work this concept was reconsidered following a suggestion by St. Andreev, and the waqf documentation was divided into two thematic groups: registers and single “textual” documents. Respectively, the thus defined thematic groups had to be revealed consequentially in two parts of the *Inventory of Ottoman Turkish Documents about Waqf*, which were to be published separately. This suggestion was caused by the following circumstances: the existing practice at the Oriental Department according to which registers concerning the functioning of the *timar* system and the fiscal activities related to the levy of the *cizye* tax were published in separate inventories; the large amount of documents about the waqf in the fund of the Oriental Department as well as the fact of the variety of their diplomatic types. The single, so-called “loose sheets” prevail (for example only in Fund 1 A consists of 1006 archival units with 3435 folios about the waqf, mostly of the *arzuhal* type). The processing of this material would have delayed the publication immensely. Besides, the single documents have a less informative value and eventually the form of their representation in the future second part of the *Inventory* may be rationalised.93 After the adoption of St. Andreev’s suggestion by the collegia engaged in the preparation, the *defters*, quires and correspondence were detached from the stock of the already selected documents which were to be included in the first part of the Inventory (S. Ivanova, Z. Ivanova, R. Kovachev, E. Radushev).

The core of the work on the Inventory consists of the preparation of annotations of the selected documentary stock (E. Radushev – 355 annotations; R. Kovachev – 51; S. Ivanova – 64 annotations, as well as the annotations of the *kadi* registers related to the waqf at the end of the inventory, and the annotation of the *cedvel* from the 20th century). E. Radushev has carried out the final editing and unification of the annotations. Respectively, the authors have prepared also the ref-

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93 See Радушев, Е. Концепция за изготвяне на “опис на османските документи за vakъфа”.
erence part for the edition: an index of personal names (E. Radushev); index of geographical names (R. Kovachev); index of subject matters (S. Ivanova) and a glossary of terms (S. Ivanova)

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The description of each document in the Inventory of Ottoman Turkish Documents about Waqf is in line with the practice established at the Oriental Department and consists of the following elements: date, type of the document, eventually the institution that has compiled it and the addressee, annotation and key. Separate annotations have been prepared in the cases when one archival unit comprises several detached parts concerning specific regions or foundations.

The date of the document is first given in accordance with the Christian system of chronology, and then as in the original, that is, according to the Muslim system or the dating of the Ottoman bureaucratic practice in the respective office. Rarely the original dating would include the month according to the Christian system and the year according to the Hegira. In these cases we have adapted the day and the month in the original according to the new style in the Christian system. The documents are arranged chronologically. Within one century we have put first the documents with an exact date; those dated in decades and trimesters are put in the place determined by the ending/ beginning date of the envisaged period. The documents without dating, dated according to their palaeographic and historical features, are arranged at the end of each century.

The place of issuance of the documents is not specifically indicated as it usually coincides with the seat of the person or institution which has issued it.

The structure of the annotations is relevant to the practice at the Oriental Department and the specific features of the documents. Our purpose has been to allow the adequate usage of the annotations by all specialists and a wider circle of people with interests in the field who are unable to work with the originals. The accent is laid on the information about the waqf in the respective monuments.

At the beginning of each annotation the type of the document has been identified: register (which is used instead of defter), detailed or synoptic; the fragments are indicated, but the modifier “draft” is missing because unlike other inventories we have included here only originals. The quires of arzuhalıs are identified as written applications and in brackets we have put the number corresponding to the number of documents included in the respective archival unit, and respectively in the annotation. We have proceeded in the same way when representing archival units consisting of quires, that is with more than one document of one type such as tahvil, formular annual balances of waqfıls and other.
In the first sentence of the annotation the type of the registers is represented following the original introductory formula of the monuments. Then follows an annotation of the content of the monument in line with the original structure of the monument. The geographical areas included are also identified, for Bulgarian lands in particular they are specified to a village level. The foundations themselves are also named, as well as the revenue sources attached to them and eventually, the structure of the expenditures. We may give as an example one of the documents that is most frequently found in the Inventory – the registers of revenues and expenditures of a given waqf. These usually have the following rubrics structuring the text of the original in terms of contents and visually, and which are immediately reproduced in the annotation. The register for the foundation of Sofu Mehmed Paşa in Sofia of 1620-22 begins with the following text: *Muhasebe-i mahsulât ve ihracat evkaf-i* … Then follow the rubrics representing revenues and expenditures. In each of them the revenue sources of the waqf are described in groups – *dükkâns*, *hans*, and other, with their respective revenue. In the rubric for the expenditures are included the salaries of the waqf employees, religious and educational functionaries, expenditures for the maintenance and exploitation of the institutions supported by the waqf or of the waqf revenue sources (No 97). In the annotation these rubrics and sub-rubrics are reproduced “textually” along with the information about their concrete content: summarised listing of the revenue sources in the rubric “revenues” (*mahsulât*); the main expenditure items (*ihracat*) such as salaries of waqf and religious functionaries, repairs and maintenance, purchase of provisions etc.; also indicated are the major amounts deduced as a result of the drawing of the balances. The register of expenditures and revenues of the mosque, *imaret* and *medrese* at the waqf of Sultan Mehmed II in Istanbul is structured in the following way: the heading of the register – *Muhasebe-i mahsulât ve ihracat-i*..., then follows the rubric – *icmal* of the Greeks (*Rum*) with the total number of the full *hane* of taxpayers and widows; rubric – salary of the employees at the *medrese* where the names of the respective functionaries are included with their positions and salaries; a separate rubric is dedicated to the expenditures for the purchase of particular foodstuffs for the *imaret*, etc. (No 10). Respectively, in the Inventory the document is represented in the following way “Register of the revenues and expenditures of the mosque, *imaret* and *medrese* at the waqf of Sultan…”; “Revenues from waqf *mukataas*”, “Expenditures for salaries”, “for maintenance and repairs”, “Inventory of the arrears from the *cizye* of the Greeks”.

In some cases we had to group together materials from different archival units at the Oriental Department as in the course of our work it turned out that they
belonged to one single document. And on the contrary, documentary material from one archival unit were included in different annotations to allow a better representation of those fragments that have some relationship to the waqf problematic.

Where possible and expedient in the text of the annotations the terms have been translated. Those left in the original version are rendered in italic according to the Ottoman Turkish transliteration of the Redhouse dictionary. We have proceeded in a similar way with the personal and geographic names which we have rendered according to their form in the document but written in Turkish Latin script.

The key contains archaeographical data of the documents represented in the Inventory and bibliographical details for those translated in extenso. The call marks of the sources are also provided. The elements of the key are as follows:

1. Number of folios, described in one annotation, and their size in centimetres. When the folios are more than one and are of different size, we have indicated that. Damages are only indicated in cases when the paper of the documents is torn and parts of the text are missing.

2. Colour of the ink and usage of pencil; the forms are indicated; type of the script.

3. Bibliographic data about translations in extenso of the respective document, but not of those cited in studies or represented in annotated form. Besides, there are bibliographic data about those documents already included in the published inventories of the Oriental department and particularly those included in the inventory of the cizye registers, the timar registers and the documents in the Arabic language.

4. Call mark of the document at the Oriental Department. When the waqf problematic is concentrated only in parts of voluminous monuments, bringing together separate documents in one corpus, we have also indicated the respective pages. The folio and the number of the document are indicated, invariably after the annotation of each document from the two sicills, but no pages have been provided for the last document in the Inventory, the cedvel.

The work on the reference part includes the specifications of annotations done by each author as well as the final shaping of the respective indices and glossary. The indices and the glossary do not deal with words and terms used in the Preface and in the key to each annotation.

In the index of personal names, these are rendered as they are in the original, respectively in the annotation. After each name all known information about the person in terms of position, rank, profession is provided. Muslim names are not
inverted. The index is arranged in an alphabetical way, there are references to the name of the person where (s)he is called by nickname in the document. The honorary rank *elhac* and *seyyid* do not determine the place of the name in the index, although they remain in front of the name of the person. The name index is also enriched with information about people we find in the accessible reference books which lends it the features of a dictionary.

The geographical index includes the names of settlements, states, seas, rivers and administrative units as they are in the original. The individual settlements are also defined by their administrative position in the Ottoman Empire as indicated in the documents. The modern identifications of the places are referred to the old ones. In brackets are put the states where these places belong when outside Bulgaria; the settlements in Bulgaria are referred to the current administrative division. All forms of rendition of the old names in more than one document are referred to one, where the current identification is also provided in the Latin script. The geographical places only in Bulgarian lands are specified to village level.

The index of subjects represents major themes and objects, administrative units and positions. The terms are translated where possible in the text of the annotation but the specific ones and those which cannot be subjected to a one-word and one-meaning translation are rendered in the original following the phonetic of modern Turkish language.

The numbers in the indices correspond to the number of the annotation in the *Inventory*.

The glossary lays an accent on the meaning of the term relevant to the text of the document where it is used, and respectively, of the annotation, and with a view to the waqf problematic. In brackets after the terms in the index of subjects and in the glossary are also rendered the variants, which are referred to the form adopted as the basic one.

In the course of the work on the *Inventory* two meetings were held in order to adapt its content to the requirements of the Ottoman specialists and those from the Centre for Manuscripts and Archives to whom we owe gratitude. It is a particularly pleasant obligation to express our gratitude to the scientific leader of the project, Prof. V. Mutafchieva. Finally our thanks go to IMIR-Sofia and IRCICA-Istanbul for their support for the publication of this volume.

Svetlana Ivanova
List of abbreviations:

ГИНИ – Гласник на Институтот за Национална историја, Скопје
ИБИ – Извори за българската история
ИДА – Известия на Държавните архиви
ИИД – Известия на (Българското) Историческо дружество (в София)
ИНБКМ – Известия на Народната библиотека “Св. Св. Кирил и Методий”
ИП – Исторически преглед
М – Минало
ПСп – Периодическо списание на БАН
ТИБИ – Турски извори за българската история
AAS – Asian and African Studies
BHR – Bulgarian Historical Review
BS – Balkan Studies, Thessaloniki
BSOAS – Bulletin of the School of Oriental and African Studies
Dečani – Гроздановић – Пајић, М., Р. Станковић. Рукописне књиге манастира Високи Дечани. Београд, 1995
EI2 – Encyclopaedia of Islam, New Edition
EtBalk – Etudes Balkaniques, Sofia
IJMES – International Journal of Middle Eastern Studies
JEH – Journal of Economic History
JESHO – Journal of Economic and Social History of the Orient
POF – Prilozi za Orijentalnu Filologiju, Sarajevo
St. isl. – Studia islamica
VD – Vakıflar Dergisi
INVENTORY OF THE DOCUMENTS
I. REGISTERS, INVENTORIES, CORRESPONDENCE

1. 859 / 22. 12. 1454 – 10. 12. 1455
Register of revenues and expenditures of the waqf of Sultan Orhan in Bursa. Detailed inventory of the population in waqf villages in Southwestern Anatolia. Waqf revenues from harac and taxes on the economic activities of the population, from rent on dükkâns in the town of Bursa, from gardens and vineyards. Expenditures for salaries of the waqf employees and for the maintenance of the imaret of Sultan Orhan.

13 f., 11 x 29; black; nesih with elements of talik.
OAK 27/34

2. 1 Şaban 941 – 28 Ramazan 944 / 5. 02. 1535 – 28. 02. 1538
Fragment of a register of revenues and expenditures of the mosque, imaret and medrese at the waqf of Sultan Bayezid II in İstanbul. Income from waqf property in İstanbul, Galata, Kâğıthane, Kumburgaz, Selânik, in the kazas of Siroz and Silivri. Incomings from rent on dükkâns, houses, hans, kervansarays, odas, plots of land, mills, dolaps, gardens, meadows and vineyards. Expenditures for salaries of waqf employees, for administration, purchase of provisions and equipment.

79 f., 12.5 x 34; black; siyakat.
D 375, Parts I-II

3. 941 / 13. 07. 1534 – 1. 07. 1535
Fragment of a register of revenues and expenditures of the waqf of Sultan Mehmed II in İstanbul. Income from the cizye tax levied on Greeks, Armenians and Jews living in İstanbul and Galata, and from the ispenc and cizye of the waqf reaya in villages of the kazas of Ereğli, Silivri, Çorlu and Rodosçuk; from waqf mukataas in Silivri, Çorlu, Rodosçuk and Tenedos; from saltworks in Silivri and Ereğli. Expenditures for the salaries of teachers at the waqf medreses and other employees, for the purchase of foods and for the maintenance of the waqf baths.

18 f., 12 x 34; black; siyakat.
D 379

Registers of revenues and expenditures of vakfs: Revenues and expenditures of the waqf at the Aya Sofya mosque in İstanbul. Incomings from rent on dükkâns and odas, kervansarays, baths, boza shops, hans and mukataas in İstanbul and Galata. Expenditures for salaries, for supply of equipment and for the maintenance of the waqf properties. List of the names of the employees at the Aya Sofya mosque and their due daily payment. Register of revenues and expenditures of the mosque, medrese, hospital and imaret at the waqf of Sultan Mehmed II in İstanbul. Incomings from rent on dükkâns, from mukataas in Silivri and Rodosçuk, from the ispenc and ziyade-i cizye taxes of the waqf reaya. Expenditures for the salaries of waqf employees, for the supply of equipment and for the maintenance of waqf properties.

26 f., 12 x 34; black; siyakat.

F. 1A, a. u. 65936

5. 1 Rebiülevvel 944 – 29 Safer 945 / 8. 08. 1537 – 27. 07. 1538

Register of revenues and expenditures of the mosque, imaret, hospital and the medreses at the waqf of Sultan Mehmed II in İstanbul. Incomings from baths, from the cizye tax of the Greeks, Armenians and Jews living in İstanbul, from the cizye and ispenc taxes of the waqf reaya in Silivri, Ereğli, Çorlu, Rodosçuk, Fikle, Terkos. Revenues from waqf structures included in mukataas. Expenditures for salaries of waqf employees, for administration and for the supply of provisions and equipment.

20 f., 14 x 35.6; black; siyakat.

D375, Part III

6. 5 Şevval 944 / 7. 03. 1538

Fragment of a register of the waqfs in the vilâyet of Tiflis. The foundations were established at mosques, mescids, zaviyes and medreses. Inventory of the revenues from waqf villages and dükkâns, spent on the salaries of the waqf employees and the maintenance of the charitable institutions.

11 f., 11.5 x 33.2; black; ince divani, siyakat.

F. 1, a. u. 15126

7. 1 Rebiülevvel – 29 Cemaziyel’ahır 946 / 17. 07. – 11. 11. 1539

Register of revenues and expenditures of the mosque, imaret and the medrese at the waqf of Sultan Mehmed II in İstanbul. Incomings from waqf mukataas, baths and rent on dükkâns in İstanbul, Ereğli, Çorlu, Rodosçuk, and Bergos. Expenditures for salaries of the waqf employees, for maintenance and repairs of waqf prop-
erties and for the food supplies of the *imaret*. Inventory of the arrears of the *cizye* tax of the Greeks, Armenians and Jews in İstanbul due to the wakf.

20 f., 11.5 x 34.5; black; *siyakat*.

**F. 1, a. u. 15127**

**8. 1 Ramazan 946 – 29 Şaban 948 / 10. 01. 1540 – 18. 12. 1541**

Register of revenues and expenditures of the waqf of Sultan Mehmed II at the Aya Sofya mosque in İstanbul. Incomings from waqf *mukataas*, rent on *dükkâns*, *odâs*, ice houses, barns, baths in İstanbul and Galata. Expenditures for salaries of waqf employees, for the maintenance and repairs of waqf buildings and properties. Means allotted by the waqf for the maintenance and repairs of some mosques in the capital.

24 f., 11.5 x 33; black; *siyakat, ince divani*.

**F. 1, a. u. 15125**

**9. 1 Receb 947 – 29 Cemaziye’l’ahır 948 / 1. 11. 1540 – 20. 10. 1541**

Register of revenues and expenditures of the mosque, *imaret* and the *medrese* at the waqf of Sultan Mehmed II in İstanbul. Revenues from baths, rent on *dükkâns* and *hans*, from the *cizye* of the Greeks, Jews, Armenians and Frenks living in İstanbul, from the *cizye* of Rodosçuk, Silivri, Terkos and of the waqf villages. Incomings from waqf *mukataas* in Silivri, Çorlu, Rodosçuk and waqf villages included in *mükataas*. Expenditures for the maintenance of the *medrese* at the wakf, for salaries of waqf employees and for the purchase of products.

17 f., 13.5 x 36.5; black; *siyakat*.

**F. 1, a. u. 15128**

**10. 947 – 953 / 8. 05. 1540 – 20. 02. 1547**

Register of arrears from the revenues of waqfs of [Koca] Davud Paşa in İstanbul. Recorded were arrears from waqf revenue sources in the *kaza* of Brusa, Timur Hisari and Üskülb.

4 f., 10.5 x 31.5, black; *siyakat*.

**HIITA XVI, 1/6**

**11. 673 – 950 / 7. 07. 1274 – 24. 03. 1544**

Fragment of a register of *evlâtlık* waqfs located in the regions of the towns of Beyrut, Hama and Sayda. The foundations consisted of arable land, mills, and others on condition of inherited position of the *mütevelli*. At the exhaustion of the line of descendants of the founder the income from the waqf property was to be re–allocated for the maintenance of the Holy Cities of Mekka and Medina.
2 f., 16.7 x 36.5; black; nesih, in Arabic.
F. 278, a. u. 1

12. 1–10 Cemaziyel’evvel 965/ 19–28. 11. 1556
Fragment of a detailed register of the waqf at the mosque and imaret of Sultan Murad II in Edirne, at the mosque of Üç Şerefeli and at the waqf of Sultan Murad Yıldırım Bayezid in Edirne. Number of the villages at the waqf of Sultan Murad II in the kazas: Edirne – nine villages, one mezraa, one cemaat; Baba eskisi – three villages, Vize – five villages, one mezraa; Hayrebolu – one village, one mezraa; İpsala – four villages; Gümülcine – 24 villages, four cemaats; Filibe – four villages, one mezraa, one cemaat; Zağra-i Eskihisar – one village, one mezraa; Yanbolu – six villages, six cemaats and reaya from the villages in the kaza of Siroz. Lawbook of the waqfs of Sultan Murad II. Detailed inventory of the population of the waqf villages, inventory of the revenues from the levies on its agricultural activities.

8 f., 16.5 x 47, black, divani, siyakat
OAK 154/14

13. 1 Receb 975 / 1. 01. 1568
Register of the waqfs and mülks in the vilâyet of Karaman, compiled after the conquest of the Karaman Beylik by the Ottomans. Waqfs in the kazas of: Konya, Larende, Akşehir, İlgun, Beyşehir, Kayseri, Kara Hisar-i Develii, Kuş hisar, Aksaray, Ereğli, Anduğu, Eski il; in the towns of Konya, Bey şehri, Niğde. Inventory of the waqf property, revenues from taxes on the agricultural produce of the waqf villages, from mezraas, plots of land, vineyards, mills, baths and dükâns. Expenditures for salaries of waqf employees. List of derviş cemaats settled in waqf properties.

162 f., 10.5 x 31; black; ince divani, siyakat
D 713

14. 6 Cemaziyel’aHR 985 / 21. 08. 1577
Fragment of a detailed register of villages in the nahiye of Ayandon belonging to the waqfs of: Bayram Gazi, Şeyh Sadık, Dede Sultan, Şeyh Çoban, Derviş
and Ismail, son of İbrahim Bey. Revenues allocated to the allowances of waqf employees.

8 f., 15 x 40; black and red; ince divani, siyakat.

F. 1A, a. u. 65935

15. 1–10 Ramazan 989 / 29. 09. – 8. 10. 1581

Fragment of a detailed register of settlements belonging to the mosque, türbe and imaret at the waqf of Eby Eyyub Ansari in İstanbul. Villages in the kazas of Filibe and Yanbolu, the nahiyes of Göpseler, Lofça, Akça Kazanlık, Urusa Kesri, Aydos, Pilevne, Servi, Zıştovi, Rusçuk, Tatar Pazarı and in liva Hüdavendigâr. Detailed inventory of the population in the waqf villages and of the incomings from taxes on their economic activities.

10 f., 15 x 43, black; siyakat, ince divani.


ОАК 265/69

16. 1 Muharrem 994 – 30 Rebiülevvel 995 / 23. 12. 1585 – 10. 03. 1587

Register of revenues and expenditures of the waqf at the mosque and imaret of Sultan Süleyman I in Çorlu. Revenues from rent on waqf properties in the town. Expenditures for salaries of the waqf employees, for the supply of the imaret with provisions and for repairs of the waqf property.

3 f., 15 x 42; black; siyakat, nesih.

F. 1, a. u. 15 129

17. 1 Receb 997 – 29 Cemaziyel’ahır 998 / 16. 05. 1589 – 5. 05. 1590

Register of revenues and expenditures of the Haremeyn-i Şerifeyn waqfs in İstanbul, Rumili and Anadolu. Income: 4,206,102 akçes. As stipulated, part of the sum went for Mekka, another was spent on the salaries of palace officers and to meet administrative expenses.

2 f., damaged, restored, illegible at places; black; nesih, siyakat.

ОАК 104/5

18. 8 Zilkade 997 – 3 Şaban 999 / 18. 09. 1589 – 27. 05. 1591

Register of the incoming correspondence of the Accounting Office of Rumili on financial and administrative issues related to the maintenance and exploita-
tion of waqfs and *mukataas*. Dispatches concerning various problems related to waqfs in Belgrad, Diyarbakır, Bagdad, İstanbul, settlement of problems arising around the *tevliyets* of the royal waqfs in İstanbul, Bursa and Edirne, conceded to the soldiers of the *sipah* corps of the *Altı Bölük Halkı*, dispatches concerning malpractices in the maintenance and exploitation of royal vakfs.

47 f., 17.5 x 28.5 – 20.5 X 31; black; nesih, *ince divani*.

D 381

19. 1 Muharrem 1001 – 30 Zilhicce 1008 / 8. 10. 1592 – 12. 08. 1600

Register of revenues and expenditures of the waqf of Münevvere Hatun in İstanbul. Incomings from rent on houses, *odas* and a slaughterhouse in the town. Expenditures for salaries of waqf employees.

2 f., 10 x 30.5; black; *siyakat* and *ince divani*.

F. 1A, a. u. 17521


Register of the primary revenues and expenditures of the waqf of Müşfiike Hatun in İstanbul. Income from usurious operations, expenditures for salaries of waqf employees

2 f., 11 x 32.5; black; *siyakat*.

F. 1A, a. u. 57935

21. 1 Mart 1003 / 1. 03. 1595

Register of the revenues of the waqf at the mosque of Nişancı Mehmed Paşa in the *kazas* of Güynük, Göl Pazarı and Bilecik in *liva* Hüdavendigâr. Inventory of the incomings from the agricultural produce of 20 villages and three mills.

2 f., 27.5 x 43; black; *siyakat*.

F. 231A, a. u. 2054

22. 1 Rebiülahır 1004 / 4. 12. 1595

Detailed list-payroll of payments in cash conceded gratuitously by the waqf of Sultan Mehmed II to employees at the mosque of Aya Sofya in İstanbul. A list of waqf *mukataas* whose revenues were recorded together with those from Sultan Mehmed’s vakfs.

13 f., 14.5 x 40.3; black, *siyakat*.

F1A, a. u. 17513
23. 1 Receb 1004 – 29 Zilhicce 1007 / 1. 03. 1596 – 23. 07. 1599
Fragment of a register of revenues and expenditures of the waqf of Mustafa Paşa in Kıbrıs. Income from rent on waqf çiftlikleri, summer pastures, gardens, mills, baths, bedestans and dükkânlar.
1 f., damaged; black, siyakat.
F. 275A, a. u. 964

24. 1 Muharrem – 29 Zilhicce 1008 / 24. 07. 1599 – 12. 07. 1600
Register of revenues and expenditures of the waqf at the mosque of İbrahim Paşa in kaza Hezargrad. Incomings from the taxes on the agricultural produce of the population of the waqf villages and the ispenc. Expenditures for the salaries of the waqf employees. Villages at the waqf of İbrahim Paşa: Hasanlar, Sofular, İnebegçi, Deşterak, Ada, Kayacık Pinarı and Dibrava.
6 f., 15.5 x 42; black and red, siyakat.
F. 117A, a. u. 58

25. 20–30 Receb 1008 / 5. 02. – 15. 02. 1600
Fragment of a register of sums spent by the waqf at the mosque and imaret of Hasan Paşa in the town of Akşehir. Expenditures for salaries of waqf employees.
1 f., 10,5 x 30,5; black, divani.
F. 255A, a. u. 915

26. Beginning of the 16th century
Fragment of a detailed inventory of the population of villages in waqfs and mülks in the kazas of Zihna, Gelibolu and Siroz. Waqfs of Saruca Paşa, Turhan Bey, Ömer Bey son of Turhan, Evrenos Bey, Bahaeddin Paşa, Ali Paşa, Mevlâna Muhiddin. Inventory of the waqfs at the mahalle mosques and mescids to which was bequested immovable property – dükkânlar, kervansarays, gardens, and vineyards. Expenditures for the maintenance of the charitable institutions and for salaries of the employees.
10 f., 15.5 x 44; black, siyakat, ince divani.
F. 122A, a. u. 427

27. First half of the 16th century
Fragment of a register of waqfs in Hama, compiled on occasion of the preparation of a new cadastre of the land possessions in the region after its conquest by the Ottomans. The pre-Ottoman waqfs were confirmed.
10 f., 16 x 35, restored; black, siyakat with elements of divani.
F. 1, a. u. 15124
28. First half of the 16th century

Fragment of a register of *hases* and *timars* in the *kaza* of Taş köprü, *vilâyet* Kastamonu. Inventory of revenues from rice-fields, detailed list of *Yürük cemaats*, settled in the *timars* and *hases*. Part of the revenues were allocated for salaries of waqf employees and for the maintenance of the waqf at the Muzafereddin medrese.

36 f., 15 x 43; black and red, *siyakat*, *ince divani*.

D 383

29. First half of the 16th century

Fragment of a register of *timars*, *zeamets*, waqfs and *voynuks* in *sancak* Sofia. Waqfs of: Zağanos Paşa in the village of Bane; of Hasboğa Bey in Sofia; the *zaviye* of Balaban Bey [in İhtiman]; the *muallimhane* of İlyas Bey in Sofia; Hacı Murad [in İhtiman]; Mahmud Bey son of Mihal Bey in İhtiman. Synoptic inventory of the population in the villages at the waqf of Mahmud Bey son of Mihal Bey. Inventory of the waqf revenues from rent on *dükkâns* and taxes on the agricultural produce of the waqf *reaya*.

4 f., damaged, restored; black, *ince divani*, *siyakat*.


Сф 26/30, ff. 4v–7v

30. First half of the 16th century

Fragment of a detailed register of waqfs in the *kazas* of Tîrnovi, Hezaragrad-ı cedid, Loфça, Černevi with Rus, Şumnu and Niğbolu. Waqfs of: Firuz Bey, villages at his *imaret* in the town of Tîrnovi – Pavlikân, Mihaliçe-ı büzürg, Murad Bey, Umur Bey and Mihaliçe-ı küçük; of Kasım Paşa in the village of Diranova; of İbrahim Paşa in the town of Yenice with another name Hezaragrad-ı cedid; of Maktul Mustafa Paşa in the village Doyran obası; of Abdüsselâm Bey in the village of Novasel; of Bali Bey, son of Yahya Paşa in the village of Sirneva; waqfs at *mescids*, *muallimhanes* in the towns of Tîrnovi, Loфça, Černevi with Rus; income from donated properties, bequeathed for the reading of prayers for the dead.

40 f., 38.5 x 16, damaged, the text is also affected, restored; black, *siyakat*, *ince divani*.

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ОАК 217/8
31. First half of the 16th century
Fragment of a detailed register of waqf villages in the kazas of Silivri and İncegiz. Villages in the waqfs of Sultan Bayezid I, Ali Paşa [Hadım], Baba Nakkaş Muhiddin, Hüseyin Ağa and Şeyh Sinan. Detailed inventory of the waqf population and the revenues from taxes on the agricultural activities.
6 f., damaged; black, siyakat, ince divani.
F. 109A, a. u. 37

32. Middle of the 16th century
Fragment of a detailed register of the landed properties of the waqf foundations in eyalet Şam. Inventory of courtyards, mezras, bostans, arable plots of land and mills. The revenues from the properties were allocated to the descendants of the founders and to the maintenance of waqf mosques, medreses, baths and tekkes.
8 f., 15.5 x 43; black, siyakat.
F. 279A, a. u. 26

33. Middle of the 16th century
Fragment of a detailed register of timars and zeamets. The customary taxes from some of the villages in kaza Taş köprü were collected for the timar holders while the tithes and rent on dükkan in the town – for the waqf of the medrese and the mosque of Muzaffereddin.
10 f., 15.5 x 42cm.; black and red, siyakat.
F. 244A, a. u. 20, F. 244A, a. u. 881

34. Middle of the 16th century
Fragment of a detailed register of royal hases, timars and waqfs in the region of the town of Hit, vilâyet Bagdad. Waqf baths in the town, served by persons holding waqf dolaps at a reduced fiscal burden. The waqfs in the region had revenues from tithes, tax on irgats, ispenc and other, levied on the households attached at the respective dolaps. At the time of the registration the revenues from some waqf dolaps were transferred to the royal hases.
8 f., damaged; black, siyakat.
F. 265A, a. u. 1903, ff. 1–8

35. Second half of the 16th century
Fragment of a synoptic (icmal) register of sancak Izvornik. Inventory of timars, fortress garrisons and waqfs in the sancak. Waqfs of: Hacı Mehmed,
Hacı Sinan and at the zaviye of Yahya Bey in the fortress of İzvornik.
5 f., 15.5 x 45; black, siyakat.
F. 1, a. u. 14759

36. Second half of the 16th century
Fragment of a register of revenues and expenditures of waqfs in the kaza of Homs and vilâyet Haleb. Inventory of incomings from plots, arable land, dükkâns and baths. Expenditures for salaries of waqf employees.
3 f., 16 x 43, damaged; black, siyakat.
F. 279A, a. u. 2057

37. Second half of the 16th century
Fragment of a register of waqfs in the nahiyes of Blagay and Gîble, kaza Novasin, in the kazas of Nove and Prepoliye, liva Hersek, in the town of Taşluca and the fortress of Klüç. Waqfs at the mosques of Sultan Bayezid II in the fortress of Nove and of Sultan Süleyman I in kasaba Blagay. Waqfs at mosques, mescids and muallimhanes, cash donated to religious functionaries to read prayers for the dead.
5 f., 17 x 32; black, ince divani, siyakat.
F. 1, a. u. 15130

38. Second half of the 16th century
Fragment of a register of waqfs in liva Ana. Inventory of waqf revenues from dolaps for the irrigation of gardens and from taxes on agricultural produce.
8 f., 15 x 42; black, siyakat.
F. 265A, a. u. 10

39. Second quarter of the 16th century
Fragment of a register of hases, timars and waqfs in liva Kır şehri. Waqfs at mosques, medreses and zaviyes, based on revenues from malikânes. Inventory of revenues from malikânes donated to the zaviye of Ahi Evren, the mosque in the village of Bazarcik and the medrese of Çaça Bey.
10 f., 17 x 40; black, siyakat.
F. 255A, a. u. 896

40. End of the 16th century
Fragment of a detailed register of waqfs in kaza Miğalkara, compiled on occasion of the new registration of the structures belonging to the waqf founda-
tions. Properties in the same kaza belonging to the waqfs of: Mustafa Paşa in İstanbul – a village and çiftlik in the nahiye of İbri; Şehabeddin Paşa in Filibe – a village, çiftlik and dükkân in Mğıalkara; Şeyh Süleyman Halife in İbri; Sultan Murad II in Ergene – villages and çiftlik in the nahiyes of İbri and Harala; Mahmud Bey son of Kassab in İbri; Hacı Ahmed in the nahiye of Harala; Selçuk Hatun in Mğıalkara; Rüstem Bey in Mğıalkara; Ahi Musa in Mğıalkara – dükkân and çiftlik.

10 f., 17 x 46; black, siyakat and ince divani.  
F. 1A, a. u. 17502

41. 16th century

Fragment of a register of waqf landed property. Inventory of revenues from landed properties transformed into an inherited waqf by the mother of İsfendiyar Bey. The documents of the descendants confirming their property rights were lost during an inflagrations in the town of Sinop and restored following an application by the local kadi.

1 f., damaged; black and red, ince divani.  
F. 258A, a. u. 89

42. 16th century

Fragment of a register of waqfs in kaza Niğde. Inventory of waqfs in the town of Niğde with their revenue sources. Revenues from baths, markets, hans, dükkân, rent on waqf plots and from villages held as malikâne.

1 f., 10.5 x 31; black, ince divani, siyakat.  
F. 255A, a. u. 123

43. 16 Safer – 15 Rebiülahrı 1011 / 5. 08. – 2. 09. 1603

Register of the current tax revenues in the State Treasury from the livas of Paşa, Küstendil and Üsküb. Income of the waqf of Sultan Süleyman I from the wine tax and ziyade-i cizye in kaza Razlık.

4 f., 14.4 x 39.7, black, siyakat.  
D 31, f. 2r

44. 1012 / 11. 06. 1603 – 29. 05. 1604

Fragment of a register of the waqfs of sultans, royal wives and vezirs, located in İstanbul, Edirne and the vilâyet of Rumili and Anadolu. The register was prepared following a complaint by the Christian population in the waqfs about malprac-
rices in the collection of the cizye and the wine tax. A total of 95,006 hanes of taxpayers were registered.

2 f., damaged; black, nesih, siyakat.

**F. 1, a. u. 15115**

**45. 1013 / 30. 05. 1604 – 18. 05. 1605**

Fragment of a register of sureties who stood bail with cash guarantees in a transaction for the farming out of the revenues from nahiye İnebolu of the waqf of Sultan Bayezid II in Amasya. Detailed list of the names of the guarantors and the sums of the cash guarantees.

2 f., damaged; black, ince divani.

**F. 224A, a. u. 162**

**46. 1 Şaban 1014 – 30 Receb 1017 / 12. 11. 1605 – 9. 11. 1608**

Register of the revenues and expenditures of the cash waqf of Cenane Hatun in İstanbul. Income from interest on waqf money, expenditures for salaries of waqf employees.

6 f., different sizes; black, siyakat and divani.

**F. 1A, a. u. 17553, ff. 1–6**

**47. 28 Cemaziel’evvel 1015 / 1. 10. 1606**

Inventory of 18 villages in kaza Menlik belonging to the waqf at the türbe of the sultans Selim II, Murad III and Mehmed III in İstanbul. The population was obliged to send beewax to the capital enjoying some tax concessions in return. An excerpt for the village Boboşeva, kaza Dupniçe, of the waqfs of ismihan Sultan. The fifty avarız hanes of the village were replaced by the obligation to supply beewax for the storerooms of the royal palace.

2 f., 11 x 31; black, siyakat, ince divani.

**F. 125, a. u. 15**

**48. 4 Rebiülahur 1016 / 29. 07. 1607**

Register of villages belonging to the waqf at the türbe of Sultan Selim I in İstanbul located in liva Niğbolu, kazas Tınovi, Pilevne, Rahova, Loşça, Hotalić and Hezargrad. The register was compiled with a view to the collection of beewax from the waqf villages for the needs of the palace kitchen. The quantities were allotted according to the avarız hanes – a total of 116 hanes, 6 okkas of wax from each.

1 f., 10.1 x 30.3; black, nesih, divani, ince divani, siyakat.

**F. 1, a. u. 15135, f. 1 r–v**
49. 19 Zilkade 1016 – 30 Zilhicce 1017 / 15. 03. 1609 – 5. 04. 1609
Register of revenues and expenditures of the waqf at the mosque and imaret of Sultan Selim I in Sultaniye. Income from the taxes of the population of the town of Sultaniye and the adjacent villages, from waqf villages in the kazas of Sultaniye, Larende, Konya, Bayburd and nahiye Karacadağ. The revenues were collected on the basis of the emanet system. Expenditures for salaries of waqf employees and for the purchase of products.
6 f., 14.2 x 41; black, siyakat.
F. 1, a. u. 15133

50. 15 Zilhicce 1017 – 28 Felvar 1018 / 22. 03. 1609 – 28. 02. 1610
Register of the expenditures of the waqf of Mahmud Paşa in the town of Çatalca. Expenditures for salaries and the maintenance of the installations heating the water in the waqf bath.
2 f., 10.4 x 30; black, siyakat.
F. 183A, a. u. 21

51. 1 Şaban 1019 – 30 Zilhicce 1021 / 19. 10. 1610 – 20. 02. 1613
Register of revenues and expenditures of the cash waqf of Cenane Hatun in İstanbul. Income from interest on waqf money, expenditures for the salaries of waqf employees.
6 f., different sizes; black, siyakat and divani.
F. 1A, a. u. 17553, ff. 7–12

52. 1 Şaban 1020 – 30 Receb 1021 / 9. 10. 1611 – 26. 09. 1612
Register of revenues and expenditures of the mosque, medrese and bath at the waqf of Mahmud Paşa in kaza Hasköy. Income from rent on waqf land, from the waqf bath and dükkâns, from a mill, from the cizye and ispenc of the waqf reaya. Expenditures for salaries of the waqf employees and for the maintenance of the mosque, the bath and the mill.
2 f., 15.5 x 43; black, siyakat, ince divani.
Xc 3/4

53. 1020 – 1021 / 16. 03. 1611 – 20. 02. 1613
Register of revenues from the ziyade-i cizye tax from the waqfs of Isa Bey, Ishak Bey, Mustafa Paşa, Mehmed Paşa and Mehmed Çelebi in Üsküb. Income: 88,070 akçes from 800 hanes.
2 f., 10.4 x 30.2; black, siyakat.
See also: Опис на джизие регистри, запазени в Ориенталския отдел на НБКМ. Съст. А. Велков, П. Груевски, С. Кендерова, Ц. Николова. С., 1983, р. 26, № 17.

F. 129А, а. и. 205

54. 1020 – 1021 / 16. 03. 1611 – 20. 02. 1613
Register of revenues from the ziyade-i cizye tax from the waqfs of Sultan Bayezid I in Edirne, of Turhan Bey, of Ali Paşa-i Atik and from waqfs whose revenues were allocated for Medine-i Münevvere. Income: for 1020 / 16. 03. 1611 – 3. 03. 1612 – 127,930 akçes from 1,163 hanes; for 1021 / 4. 03. 1612 – 20. 02. 1613 – 129,580 akçes from 1,178 hanes.
2 f., 10.6 x 30.5, siyakat.
See also: Опис на джизие регистри ..., р. 25, № 11.
F. 145, а. и. 14, f. 2v–3v

55. 6 Rebiülahir 1021 / 6. 06. 1612
Receipts of revenues and expenditures (suret-i tahvil) for salaries paid to members of the yeniçeri corps from the revenues from the ziyade-i cizye collected in the villages belonging to the waqf of Gedik Ahmed Paşa.
5 f., different sizes; siyakat.
F. 1А, а. и. 17560

56. 1021 / 4. 03. 1612 – 20. 02. 1613
Register of revenues from the ziyade-i cizye tax from the population in villages at the waqf of Sultan Selim II in Edirne. Income: 54,210 akçes from 461 hanes with the newly appeared ones.
2 f., 10 x 30; black, siyakat.
F. 79А, а. и. 1110

57. 1021 / 4. 03. 1612 – 20. 02. 1613
Register of revenues from the ziyade-i cizye tax from the waqf of Sultan Süleyman I in İstanbul collected in the kazas of Dirama, Pravişte, Kavala, Nevrekob, Zihna, Timur Hisar, Selânik and from waqfs of Mehmed Bey and Gedik Ahmed Paşa in Nevrekob. Income: 471,460 akçes from 4,286 hanes.
Also with the same document: a tahvil at the name of İbrahim Ağa, mütevelli of the waqf of Sultan Süleyman I in İstanbul, and at the name of Yusuf Abdullah of the sipah corps, emin of the cizye of the infidels at the same vakf. Ziyade-i cizye
INVENTORY

from the kazas of Dirama, Zihna, Filibe, Razlık, Aydos, the island of Ağrıboz, Semenderek, Parakin, Pravişte, Kavala, Nevreko, Timur Hisar and Selânik.

4 f., different sizes; siyakat.

See also: Опис на джизие регистри ..., p. 25, 27, № 13 and 20.

F. 1A, a. u. 22171

58. 1021 / 4. 03. 1612 – 20. 02. 1613

Register of revenues from the ziyade-i cizye tax from the waqf of Gazi Ali Bey [son of] Mihal Bey in Pilevne, of Sofu Mehmed Paşa in Pilevne, from the village of Diranova at the waqf of Evliya Kasım Paşa in Edirne, from the waqf of Rakkas Sinan Bey [in Karinabad], from two villages in kaza İslamiye at the Üç Şerefeli waqf of Sultan Murad II in Edirne, and from the village Beşpinar at the waqf of Kadi İvaz.

Income: 163,350 akçeş from 1,485 haneş.

2 f., 10.7 x 31; black, siyakat.

See also: Опис на джизие регистри ..., p. 26, № 16.

F. 179A, a. u. 195

59. 1021 / 4. 03. 1612 – 20. 02. 1613

Register of revenues from the ziyade-i cizye tax from the waqfs of Sultan Murad II in Cisr-i Ergene. Income: 122,901 akçeş from 1,117 haneş. From this sum were paid pensions of former members of the sipah corps.

2 f., 11 x 31; black, siyakat.

See also: Опис на джизие регистри ..., p. 25, № 15.

Од 19/13, ff. 7–8

60. 1021 / 4. 03. 1612 – 20. 02. 1613

Register of revenues from the ziyade-i cizye and ispenc taxes of the Jews in the waqf of Sultan Mehmed Han Gazi in İstanbul. Income: 344,101 akçeş from 5,569 cizye and ispenc haneş.

2 f., 10.2 x 31, black, siyakat, nesih.

See also: Опис на джизие регистри ..., p. 26, № 18.

F. 1A, a. u. 22169

61. 1021 / 4. 03. 1612 – 20. 02. 1613

Register of revenues from the ziyade-i cizye tax from the kazas of Selânik, Timur Hisar, Dimetoka, Bergos, Zağra-i atik, Ahıyolu and Köprülü at the waqf
2 f., 10.2 x 30.4; black, siyakat, ince divani.
See also: Опис на джизие регистри ..., p. 26, № 19.
F. 93A, a. u. 73

62. 1021 / 4. 03. 1612 – 20. 02. 1613
Register of revenues from the ziyade-i cizye tax from the waqfs of Müselleh Ali Paşa in Tophane. Income: 117,150 akçes from 1,065 hanes.
2 f., 10.4 x 31; black, siyakat.
See also: Опис на джизие регистри ..., p. 27, № 22.
F. 1A, a. u. 22170

63. 1021 / 4. 03. 1612 – 20. 02. 1613
Register of revenues from the ziyade-i cizye tax from the waqfs of Sultan Selim II in Edirne. Income: 280,390 akçes from 2,549 hanes.
2 f., 10.7 x 29.8; black, siyakat, ince divani.
F. 79A, a. u. 1176

64. 1021 / 4. 03. 1612 – 20. 02. 1613
Register of revenues from the ziyade-i cizye tax from the kazas of Bergos and Dimetoka at the waqf of [Sokollu] Mehmed Paşa in Galata. Income: 157,750 akçes from 1,435 hanes.
2 f., 10.6 x 30.8; black, siyakat.
See also: Опис на джизие регистри ..., № 21.
F. 123A, a. u. 41

65. 13 Şaban 1022 / 28. 09. 1613
Register of revenues from the ziyade-i cizye tax from the Armenian population in kaza Ergene at the waqf of Sultan Murad II in the town of Ergene. The register was compiled according to the new cadastre of the waqf cizye – a total of 23 hanes.
1 f., 10.5 x 29; black, ince divani, siyakat.
F. 82A, a. u. 27

66. 3 Rebiülhâr 1022 / 23. 05 1613
Register of villages located in the kazas of Cuma Pazarı, Çibri, Tınovi, Pilevne, Rahova, Şumnu, Hezargrad, Lofça, Hotaliç, Prevadi, Hacıoğlu Pazarı, Kratova,
Zihna, Dirama, Radovişte, İştib, Menlik, Sidrekapsi and Selânik belonging to the waqf at the türbe of Sultan Selim I in İstanbul. The register was compiled with a view to the collection of beeswax from the waqf villages for the needs of the palace kitchen. The amounts were allocated among the avarız hanes – a total of 252 hanes.

2 f., 9.7 x 30.5; black, siyakat.

F. 1, a. u. 15135, f. 5

67. 1022 / 21. 02. 1613 – 10. 02. 1614
Register of revenues from the ziyade-i cizye, avarız taxes and from vineyards in villages belonging to the waqf of Şehzade Sultan Mehmed Han in İstanbul. Villages in the kazas of Çirmen and Nevrekob and nahiye Terkos. Income: 671,385 akçes from 6,040 hanes.

2 f., 10.5 x 31, black; siyakat.
See also: Опис на дживие регистри ..., p. 28, № 25.
F. 1A, a. u. 22174

68. 1022 / 21. 02. 1613 – 10. 02. 1614
Register of revenues from the ziyade-i cizye tax from the waqfs of Mihal Bey in Edirne and the waqfs of Hoca Hayreddin, Hatice Sultan, Hekim Yakub, Turhan Bey, Piri Paşa, Fatma Hatun and Gülşan Hatun. Income: 218,459 akçes from 1,986 hanes.

2 f., 10.3 x 30.6; black, siyakat.
See also: Опис на дживие регистри ..., p. 27, № 23.
НПТА XVII, a. u. 3/60

69. 1022 / 21. 02. 1613 – 10. 02. 1614
Register of revenues from the ziyade-i cizye tax from the waqfs of Şah Sultan, Şehabeddin Paşa, Yahya Paşa and Fadlullah Paşa in kaza Filibe. Income: 258,874 akçes from 2,653 hanes.

2 f., 10 x 30; black, siyakat.
F. 88A, a. u. 757

70. 1022 / 21. 02. 1613 – 10. 02. 1614
Register of revenues from the cizye, ziyade-i cizye and adet-i ağnam taxes from the waqf of Rüstem Paşa in İstanbul. Income: 296,696 akçes from 1,866 hanes.

2 f., 10.7 x 30.5; black, siyakat.
See also: Опис на дживие регистри ..., p. 27, № 24.
F. 1A, a. u. 22176
71. 1022 / 21. 02. 1613 – 10. 02. 1614
Register of revenues from the ziyade-i cizye tax allocated for the Dar ül-Hadis waqf of Sultan Murad II in Edirne. Income: 228,142 akçe from 2,074 hane with the newly arrived ones.
2 f., 10 x 30; black, siyakat.
F. 79A, a. u. 1905

72. 1022 / 21. 02. 1613 – 10. 02. 1614
Register of revenues from the ziyade-i cizye tax from the waqfs of [Valide-i] Sultan Süleyman Han in Yanbolu, of Sultan Murad II at the Üç Şerefiyye mosque in Edirne, of Sultan Murad II in İslimiye and of Mahmud [Paşa-i Veli]. Income: 187,340 akçe from 1,184 hane.
2 f., 11.6 x 30.5; black, siyakat.
F. 138A, a. u. 227

73. 1022 / 21. 02. 1613 – 10. 02. 1614
Register of revenues from the ziyade-i cizye tax from the waqfs in Edirne of the sultans: Selim II – 308,440 akçe from 2,804 hane with the newly appeared; Yıldırım Bayezid – 128,700 akçe from 1,170 hane with the newly appeared; Murad II – 344,410 akçe from 3,131 hane with the newly appeared.
2 f., 10 x 30.5; black, siyakat.
F. 79A, a. u. 1907

73a. 1022 / 21. 02. 1613 – 10. 02. 1614
Register of documents of financial and administrative nature on various issues related to the maintenance and exploitation of wakfs. Documents concerning the waqfs of: Sultan Orhan in Brusa, Yenişehir and İznik; of Sultan Murad II in Edirne, Brusa, Alaca Hisarı, Ustrumce, Erkene, Ostroviçe and Mağnisa; of Sultan Bayezid I in Edirne, Amasya, İstanbul, Ujiçe, Aydos; of Firuz Bey in kaza Üsküdar; Sultan Mehmed II in Brusa, İskenderiye, Bagdad, Ohri, Küstendil, Kara Hisar; of Ebu Eyyub Ansari in kaza Filibe; of Şehabeddin Paşa in kaza Filibe; of Sultan Selim II in Edirne and İstanbul; of Sultan Süleyman I in kaza Edirne, İstanbul, in the villages of Gradişte, kaza Tırnovi, and Podgor, kaza Pravište; villages in the kazas of Gelibolu, Razlık and Filibe, the island of Rodos, Şam-i Şerif, Morihova, Tokad, Ladik and Belgrad; of Ishak Bey, in Üsküb and kaza Selânik; of Maktul İbrahim Paşa in Kavala; of Gazi Süleyman Paşa in Bolayır and Uzunca ova; of Mihrimah Sultan in kaza Filibe, Tatar Paşa and Üsküdar; of Hayreddin Paşa in Brusa; of Asporca Hatun; of
Fadlullah Paşa in *kaza* Filibe and Tatar Pazarı; of Şehzade Sultan Mehmed Han in İstanbul; of Hanım Sultan in *kaza* Çirme; of İbrahim Paşa in Hezargrad; of Davud Paşa in İstanbul; of Şah Sultan in *kaza* Filibe and Aydın; of Haseki Sultan in İstanbul; of [Gazi] Mustafa Paşa in İstanbul and Geybüze; of Selçuk Sultan in *kaza* Siroz; at the waqfs in the Holy Cities of Mekka and Medina; from the waqf settlements in the *kazas* of Hotaliç, Edirne, Ereğli, Tırhala, Edirne, Ferecik, Karaağaç, Bosna, Saray-i Bosna, Brasu, Dimetoka, Gelibolu, Kalkandelen, Trapezun, Bahk Hisari, Hatun ili, Söğüd, İstanköy, Zonğuldak, Manisa, Fere, Kastamonu; Tatar Pazarı, Uzunca ova, İstanbul, Köprülü, Mosul, Kuds-i Şerif, Kızıl ağaç, Şam-i Şerif, Selânik, Dukakin, Taraklu, İzmit, İne göl, Ahad, Ladik, Kefe, Zağra-i atik, Bolu, Modom, Baniçe, Sivas, Aydın and Amasya.

ff. 16v – 95v passim, 10.3 x 31.5, black, *siyakat*.

**D 631**

**74. 1 Muharrem 1023 – 30 Zilhicce 1026 / 11. 02. 1614 – 28. 12. 1617**

Register of revenues and expenditures of the cash waqf of Cenane Hatun in İstanbul. Income from interest on waqf money, expenditures for salaries of waqf employees.

4 f., different sizes; black, *siyakat* and *divani*.

**F. 1A, a. u. 17553, ff. 13–16**

**75. 6 Safer 1023 / 18. 03. 1614**

Register of villages belonging to the waqf of Sultan Murad II in Edirne prepared on the basis of an excerpt from the main register of the *Mevkufat* bureau at the Chief accounting office. Contains information which waqf villages obliged to pay *avarız* and those exempt from it.

2 f., 10 x 30; black, *siyakat*, *ince divani*.

**F. 79, a. u. 127**

**76. 1–10 Zilkade 1023 / 3–12. 12. 1614**

Register of revenues from the *avarız* tax from villages in *nahiyes* Aydos and Ahıyolu and from the town of Mesevri belonging to the waqf of Valide Sultan, the mother of Şehzade Sultan Mehmed. The population possessed a royal decree exempting them from the *avarız* tax, but this was not recorded in the central cadastre.

1 f., 20 x 30; black, *ince divani*, *siyakat*.

**Πγ 19/39, f. 2**
77. 2 Zilhicce 1023 / 3. 01. 1615

Register of the villages belonging to the waqf of Haseki Sultan in the kazas of Mesevri and Ahinyolu prepared on occasion of the collection of the avarız tax. The population claimed to be exempt but a check-up with the central cadastre revealed that the villages belonging to this waqf were subject to the levy of avarız. This, however, was not reflected in the documentation of the local administration.

1 f., 21.2 x 30.5; black, siyakat, ince divani.

Цг 19/39, f. 1

78. 1023 / 11. 02. 1614 – 30. 01. 1615

Register of the revenues from the ziyade-i cizye tax of the infidels in the waqf of Haseki Sultan in Istanbul. Income: 318,780 akçes from 2,277 hanes.

2 f., 10 x 30; black, siyakat.

Цг 19/39, f. 3

79. 1023 / 11. 02. 1614 – 30. 01. 1615

Register of the revenues from the ziyade-i cizye tax from villages belonging to the waqf of Sultan Murad II in Edirne. Villages in the kazas: Edirne, Bergos, Enos, Zağra-i atik, İslimiye, Hayrebolu, Filibe, Gümülcine, Dimetoka, Çirmen and Hasköy with Uzunca ova. A total of cizye hanes: 2,189 in 62 villages.

2 f., 15 x 41; black, siyakat.

See also: Опис на джизие регистри ..., p. 30, № 37.

F. 79, a. u. 988

80. 1023 / 11. 02. 1614 – 30. 01. 1615

Register of the revenues from the ziyade-i cizye tax from the waqfs of Ali Paşa-i Atik, Valide-i Sultan Süleyman Han, Rakkas Sinan Bey and from the Üç Şerefeli vakf. Income: 115,195 akçes from 820 hanes.

2 f., 10.5 x 30.5, black; siyakat.

See also: Опис на джизие регистри ..., p. 29, № 32.

F. 1А, a. u. 22181

81. 1023 / 11. 02. 1614 – 30. 01. 1615


2 f., 10.6 x 30.9; siyakat, ince divani and divani;

Published in: ИБИ/ТИБИ, Т. 16/3, pp. 195–196.

F. 88А, a. u. 243
82. 1023 / 11. 02. 1614 – 30. 01. 1615

Register of the revenues from the ziyade-i cizye tax from the waqfs of: Ali Paşa-i Atik in Yanbolu – two çiftlik, 67 hanes; Rakkas Sinan Bey in Karinabad – two mahalles in the village of Bey[köy], 301 hanes. The income was assigned to Medine-i Münevvere; Üç Şerefeli Sultan Murad Han – two villages in kaza İslimiye, 190 hanes; Valide-i Sultan Süleyman Han in Yanbolu – three villages, 249 hanes. Income: 115,195 akçes.

2 f., 10.5 x 30.5; black, siyakat, ince divani.

See also: Опис на джизие регистри ..., p. 30, № 35.

F. 119, a. u. 1545, f. 1, 8

83. 1023 / 11. 02. 1614 – 30. 01. 1615

Receipt of revenues and expenditures with an excerpt from the main register for revenues from the ziyade-i cizye tax from kaza İslimiye at the Edirne waqf of Sultan Murad II. Income: 64,186 akçes from 633 hanes.

1 f., 9.4 x 14.5; black, siyakat, ince divani.

See also: Опис на джизие регистри ..., p. 29, № 31.

F. 138, a. u. 64

84. 1023 / 11. 02. 1614 – 30. 01. 1615

Detailed register of the revenues from the ziyade-i cizye tax from villages belonging to the waqf of Sultan Selim II in Edirne. Ziyade-i cizye from the villages: Dede viran, with other name Yenice, in kaza Zağra-i cedid – 91 hanes; Gremnik, in kaza Aydos – 228 hanes; İçme Deresi – 54 hanes as a lump sum; Korahinovo – 101 hanes.

4 f., 10.5 x 30.5; black, siyakat, divani.

Бр 4/5

85. 1023 – 1025 / 11. 02. 1614 – 8. 01. 1617

Register of the revenues from the ziyade-i cizye tax from towns and villages belonging to the waqfs of Mahmud Paşa and Şehabeddin Paşa. It is noted that the waqf villages were subject to the payment of avarz. At the waqf of Mahmud Paşa: the villages Mihlij, Radogoşte, kasaba Çatalca and the town of [Mahmud Paşa-i] Hasköy. At the waqf of Şehabeddin Paşa: the villages of Kuklene, Banişte, Panakie, Vodene-i balâ with Vodene-i zir, Markova, Leskova, Dobrahik, Giren, Kaağagç, Novasel, Beliçe, Zabırde, Katuniçe, Voyvodine, Dedova, Kurd köy and Değirmen deresi. Income from the villages in the two vakfs: 286,046 akçes.

2 f., 10 x 30; black, siyakat.

F. 88A, a. u. 180
86. 15 Şaban 1024 / 9. 09. 1615
Fragment of a register of the revenues from the ziyade-i cizye tax from the waqfs of Sultan Süleyman I. Ziyade-i cizye from kaza Pirlepe: a total of 1,073 hanes in the varoş of the town of Pirlepe and 27 villages in the kaza.
1 f., 10.5 x 15, black, torn across; siyakat, nesih and ince divani.
See also: Опис на джизие регистри ..., р. 31, № 39.
F. 16A, а. а. 60

87. 1025 / 20. 01. 1616 – 8. 01. 1617
Fragment of a detailed register-payroll of those receiving allowance from the waqfs of: Sultan Bayezid II in Amasya; Mevlâna Celâleddin Rumi in Konya; Sultan Selim I in Konya; Fadlullah Paşa in Geybuze, Sultan Süleyman I in Şam-ı Şerif and the Hatuniye waqf in Trapezun. List of those who enjoyed the privilege, their daily allowance and changes in their membership taking place in the period 1022 – 1025/21. 02.1613 – 8. 01.1617.
6 f., 14.5 x 41; black, siyakat.
F. 224А, а. в. 560

Register of revenues and expenditures of sums spent by the waqf of Sultan Murad III for provision of food for the functionaries of the Islamic cult and for students at the religious schools in the Holy Cities of Mekka and Medina. Income from the capitation tax of the waqf reaya. Expenditures for provision of food and its transportation to its destination
12 f., 15.5 x 42.5; black, siyakat.
F. 1А, а. в. 17597

89. 1–30 Cemaziel’evvel 1026 / 7. 05. – 5. 06. 1617
Applications (23) to the Grand Vezier’s office concerning appointments of officers to vacant positions at the waqfs of: Sultan Selim I in İstanbul; the türbe of Sultan Selim II in İstanbul; the türbe of Şehzade Sultan Mehmed in İstanbul; the türbe of Ağa Hasan Paşa in İstanbul; Sultan Süleyman I in İstanbul; Sultan Mehmed II in İstanbul; Sultan Selim II in Edirne; Sultan Bayezid II in Edirne; Sultan Murad II in Brusa; Sultan Bayezid II in İstanbul and the Hatuniye waqf in Tokad.
23 f., different sizes; black, ince divani.
Цг 30/16
90. 13 Zilhicce 1026 / 12. 12. 1617
62 f., 10 x 15; black, siyakat.
F. 1A, a. u. 17594

91. 1 Muharrem 1027 – 30 Zilhicce 1031 / 29. 12. 1617 – 4. 11. 1622
Register of revenues and expenditures of waqfs of cash and rent at the mosque and medrese of Kasım Paşa [Güzelce] in Galata. Income from rent on dükkân, houses, odas, mills, ice houses, baths, bostans, urban plots, bakeries, coffee houses and usurious operations with waqf money. Expenditures for salaries of waqf employees and for the maintenance of the waqf immoveable property.
6 f., 14.3 x 41.5; black, siyakat.
D 62, f. 57v – 62r

92. 1 Ramazan 1027 – 29 Şaban 1028 / 2. 08. 1618 – 11. 08. 1619
Register of revenues from the cizye tax from the waqfs of Sultan Bayezid II in Amasya. Income: 135,095 akçes from 659 hanes. Revenues of the same waqf from the [taxpayers] detached [from the register] in Amasya. Income: 80,155 akçes from 391 hanes. The revenues were collected along with the amounts due to the Treasury on occasion of the ascension to the throne (cülus-u hümâyûn) of Sultan Osman II.
2 f., 10.5 x 30.5; black, siyakat.
HPITA XVIII, a. u. 9/16
93. 1 Şaban 1028 / 14. 07. 1619

Fragment of a register of revenues allocated to cover financial expenses related to the maintenance of the yeniçeri corps and the palace. Inventory of waqf revenues from the waqf of Hanım Sultan in nahiye Palatimne; the cizye tax of the Christian population in the waqfs of İbrahim Paşa in Hezargrad, of Sekban Kara Ali in kaza Ziştovi, of Şehzade Sultan Mehmed in İstanbul, of the sultans Yıldırım Bayezid and Mehmed II, of Yakub Paşa in the town of İznikmid; of the waqf of Sultan Selim II in İstanbul, used for state needs.

7 f., damaged; black, siyakat, ince divani.

F. 213A, a. u. 420

94. 12 Şaban 1029 – 30 Zilhicce 1030 / 13. 07. 1620 – 15. 11. 1621

Register of revenues and expenditures of the waqfs of Sultan Süleyman I, Sultan Kaytbay and Sultan Çakmak. The revenues came from the taxation of the producing population in the waqf and were allocated for the supply of food for the population of the Holy Cities of Mekka and Medina. Expenditures for the purchase of foodstuffs and their transportation to the Holy Cities.

6 f., 15.5 x 42; black, siyakat.

F. 1A, a. u. 17613

95. 1 Ramazan 1029 – 29 Şaban 1030 / 31. 07. 1620 – 19. 07. 1621

Register of revenues from the cizye tax of the population belonging to the waqf of Sultan Süleyman I in Morihova. Income: 200,223 akçes from 953 hane.

2 f., damaged; black, siyakat.

F. 11A, a. u. 350


Register of revenues from the ziyade-i cizye tax from the waqf of Mustafa Paşa in Gelgit. Income: 69,246 akçes.

2 f., 10.5 x 29.5; black, siyakat.

See also: Опис на джизие регистри..., p. 34, № 58.

F. 1A, a. u. 22191

97. 1030/ 26. 11. 1620 – 15. 11. 1621

Register of revenues and expenditures of the mosque, medrese and imaret at the waqf of Sofu Mehmed Paşa in Sofia. Income from rent on hans, dükkâns, baths, bakeries, mills, from villages in kaza Dimetoka, odas in Selânik, from waqf
mukataas in Dirama and the village of Dolna Diseviçe, kaza Pilevne, from the mineral bath in Küstendil. Expenditures for salaries of the waqf employees, for the supply of equipment, products and current repairs.

5 f., 14.5 x 41.8; black, siyakat.

D 62, f. 127r – 131r

98. 1030 / 26. 11. 1620 – 15. 11. 1621
Register of revenues from the ziyade-i cizye tax from the reaya without permanent residence in Gelibolu, the islands of Ağriboz and Semenderek, and kaza Aydos at the waqf of Sultan Süleyman I in İstanbul. Income: 628,660 akçes from 4,354 hanes.

1 f., 10 x 28; black, siyakat.

D 62, f. 98v

99. 1 Ramazan 1031 – 29 Şaban 1032 / 10. 07. 1622 – 28. 06.1623
Register of revenues from the ziyade-i cizye tax from the population belonging to the waqf of Sultan Bayezid II. Income: 204,371 akçes from 916 hanes.

2 f., 10.2 x 29.4; black, siyakat.

See also: Опис на джизие регистри..., p. 37, № 73.

F. 1A, a. u. 22197

100. 1031 / 16. 11. 1621 – 4. 11. 1622
Receipt-book of sums received at the Hazine-i Amire-i Tuna from mukataas and vakfs. Waqf revenues from: the cizye tax of the infidels at the waqf of Ebu Eyyub Ansari; the ziyade-i cizye tax from the infidels at the waqf of Rakkas Sinan Bey in Karinabad; the cizye tax of the infidels at the waqf Sultan Selim II in Edirne; the ziyade-i cizye tax of the infidels at the waqf of Piyale Paşa in kaza Hezargrad; the ziyade-i cizye tax of the infidels at the waqf of İbrahim Paşa in kaza Hezargrad; the ziyade-i cizye tax of the infidels at the waqf of Kasım Paşa in kaza Tırnovi; the ziyade-i cizye tax of the infidels at the waqf of Ali Bey in Pilevne; the cizye tax of the infidels at the Üç Şerefeli waqf of Sultan Murad II in Edirne

2 f., 14 x 42; black, siyakat.

D 62, f. 194r – 195r

101. 1031 / 16. 11. 1621 – 4. 11. 1622
Register of waqfs of deceased sultans, vezirs, dignitaries and royal wives whose tevliyets were granted to members of the sipah and silâhdar corps.
Register of provisions — wheat, oats and barley distributed among religious and administrative employees at the waqf of Şehzade Süleyman Paşa son of Sultan Orhan in Bolayır. A total of the allotted quantities: wheat – 2,228 müds; oats – 737 müds; barley – 400 müds.

2 f., 15.5 x 41; black, siyakat.

F. 1A, a. u. 17630

Register of revenues and expenditures of the mescid at the waqf of Sultan Murad III in İstanbul. Income from rent on odas, expenditures for salaries of waqf employees and for the provision needs of the mescid.

2 f., 10.5 x 31; black, siyakat and divani.

F. 1A, a. u. 17631

Receipts (tahvils and suret-i tahvils) for sums paid to the State Treasury from the revenues of hases in Galata and Talandra at the waqf of the türbes of the sultans Selim II, Murad III and Mehmed III, located near the Aya Sofya mosque in İstanbul; at the waqf of the mosque of Sultan Ahmed I in İstanbul and at the waqf of the mosque of Şehzade Sultan Mehmed in İstanbul.

20 f., different sizes; black, siyakat.

F. 1A, a. u. 17647
105. 1034 / 14. 10. 1624 – 2. 10. 1625
Detailed register of revenues from the ziyade-i cizye tax of 74 cemaats of Armenians, Greeks, Karamans and Efrenciyan at the waqfs of Sultan Mehmed II in Istanbul.
8 f., 10.3 x 30; black, siyakat.
See also: Опис на джизие регистри..., р. 42, № 97.
F. 1А, а. u. 22224

106. 1 Muharrem – 30 Zilhicce 1035 / 3. 10. 1625 – 21. 09. 1626
Register of revenues and expenditures of the waqf at the mosque and imaret of Sultan Süleyman I in Istanbul. Income from rent on dükkâns, baths, houses, odas and from waqf mukataas. Expenditures for salaries of the waqf employees, for repairs, for the purchase of food provisions and equipment for the needs of the imaret.
18 f., 14 x 41.5; black, siyakat, ince divani.
OAK 204/18

107. 1035 / 3. 10. 1625 – 21. 09. 1626
Receipts (tahvils and suret-i tahvils) for sums paid to the State Treasury from hases in Atina, Galata, Lundor, Alasonye, Kasandra, Mudunec and Menemen belonging to the waqfs of: Sultan Ahmed I in Istanbul, of the darüssaade ağa Gazanfer and of Handan Sultan.
22 f., 10 x 15; black, siyakat.
F. 1А, а. u. 17652

108. 20 – 29 Şaban 1036 / 5 – 15. 05. 1627
Register of the expenses for the repairs of a mutafçi workshop, candle workshop and a public kantar at the waqf of Hasan Paşa in Sofia. An inventory of various building materials – roof tiles, stone, lime, the sums for the salaries of the masters – carpenters and bricklayers, of the trgats, and for hire of carts. The value of the repair works: 10,878 akçes.
2 f., 21 x 30; black, ince divani.
Сф 26/50

109. 24 Receb 1036 – 3 Receb 1037 / 10. 04. 1627 – 9. 03. 1628
Register of revenues and expenditures of the mosque and imaret at the waqf of Sultan Murad II in Brusa. Income from waqf mukataas in Söğüt, Edremid, Tavşanlı and Mihaliç, from rent on dükkâns and odas. Expenditures for salaries of the employees at the mosque and the imaret, and for the purchase of equipment and provisions.
8 f., 15 x 42; black, siyakat.
F. 231, а. u. 112
110. 1036 / 22. 09. 1626 – 11. 11. 1627
Register of revenues from the cizye tax from villages belonging to the waqf of Sultan Ahmet I in the vilâyets of Belgrad-ı Arnavud and Malakas. A total of 340 hanes in 12 villages.
2 f., restored, 10.5 x 30.5; black, siyakat.
See also: Опис на джизие регистри ..., p. 43, № 100.
OAK 244/21

111. 1036 / 22. 09. 1626 – 11. 09. 1627
Receipt for the annual revenues for the State Treasury from the waqf hases in Talandı belonging to the waqf of Sultan Ahmed I in İstanbul. Total annual income: 693,931 akçes.
1 f., 10.6 x 30.5; black, siyakat.
F. 1A, a. u. 17661

112. 8 Cemaziyel’ahır 1037 / 14. 02. 1628
Synoptic register of revenues from the cizye tax for 1035 / 3. 10. 1625 – 21. 09. 1626 from the waqfs of Sultan Süleyman I in Morihova. Included are the town of Morihova, the varoş and 27 villages in the region. Total: 953 hanes.
2 f., 10.2 x 30.3; black, siyakat, ince divani and nesih.
See also: Опис на джизие регистри ..., p. 44, № 105.
F. 16, a. u. 95

113. 1037 / 12. 09. 1627 – 30. 08. 1628
Receipt for the annual revenues from the waqf hases in Talandı belonging to the waqf of Sultan Ahmed I in İstanbul going for the State Treasury. Total annual income: 698,093 akçes.
1 f., 10.5 x 29.5; black, siyakat.
F. 1A, a. u. 17659

114. 1 Muharrem 1037 – 30 Zilhicce 1038 / 12. 09. 1627 – 20. 08. 1629
Register of revenues and expenditures of the waqf at the mescid of Firuz Ağa in İstanbul. Income from rent on odas, dükâns and houses. Expenditures for salaries of waqf employees.
2 f., 10 x 29.5; black, siyakat and divani.
F. 1A, a. u. 17657
115. 1 Receb 1038 – 29 Cemaziyl’ahur 1041 / 24. 02. 1629 – 22. 01. 1632
Register of revenues and expenditures of the waqf of Safiye Hatun in İstanbul. Income from rent on *odas*, expenditures for salaries of waqf employees.
2 f., 10.6 x 30.5; black, *siyakat*.  
İr 35/4

116. 1039 / 21. 08. 1629 – 9. 08. 1630
Receipts (*tahvils* and *sures-i tahvils*) for sums from the income of the waqf *hases* in Atina belonging to the waqf of the mosque of Sultan Ahmed I in İstanbul paid to the State Treasury.
32 f., different sizes; black, *siyakat*.  
F. 1A, a. u. 17682

from 1,242 hanes; ispenc from Greeks and Armenians and from the reaya at the waqf of Sultan Mehmed II in İstanbul. Income: 8,884 akçes from 584 hanes. 6 f., 10 x 25, damaged, restored; black, siyakat, ince divani.


F. 116, a. u. 151

118. 1 Muharrem 1040 – 30 Zilhicce 1041 / 10. 08. 1630 – 18. 07. 1632
Register of revenues and expenditures of the waqf of Hasan Paşa, vezir and former kapudan, in İstanbul. Income from rent on odas, dükkanı, houses and built-up plots; from vineyards and gardens; from taxes on transactions with waqf property. Expenditures for salaries of waqf employees and for the repairs of waqf buildings.

4 f., 14.5 x 42; black, siyakat.

F. 1, a. u. 15085

119. 5 Zilkade 1041 – 29 Cemaziyel’ahır 1042 / 24. 05. 1632 – 11. 01. 1633
Fragment of a register of revenues and expenditures of the waqf at the mosque and imaret of Sultan Süleyman I in Şam. Income from waqf villages, expenditures for the needs of the mosque.

2 f., damaged; black, siyakat.

F. 279A, a. u. 1455

120. 1–10 Ramazan 1041 – 29 Şaban 1042 / 22–31. 03. 1632 – 2–11. 03. 1633
Register of revenues from the cizye tax from the waqfs of Hanım Sultan in kaza Çırmen. Income: 137,382 akçes from 600 hanes.

2 f., 10.5 x 30.6; black, siyakat, ince divani.

See also: Опис на джизие регистри..., p. 46, № 114.

F. 87A, a. u. 34

121. 1041 / 30. 07. 1631 – 18. 07. 1632
Synoptic accounting register (icmal-i muhasebe) for the income from the hases in [kaza] Atina belonging to the waqf of Sultan Ahmed I. Income: 1,656,067 akçes;
the collection of the tax was assigned to members of the bostancı and sipah corps of the paid royal army.

2 f. 10.8 x 31; black, siyakat, divani and ince divani.

F. 1A, a. u. 17704

122. 1041 – 1045 / 30. 07. 1631 – 4. 06. 1636
Credit receipts (tahvîls and suret-i tahvîls) for sums from the income of the waqf hases in Alasonye, Atina, Ergerikasrî and İzdiin at the waqf of Sultan Ahmed I in İstanbul and from the waqf hases of Gazanfer Ağa, ağa-i bab-ı saadet, in Seferi Hisarı and Kasandra paid to the State Treasury.

12 f., 10 x 14.5; black, siyakat, ince divani.

F. 1A, a. u. 17710

123. 1 Ramazan 1042 – 29 Şaban 1043 / 12. 03. 1633 – 28. 02. 1634
Register of revenues from the cizye tax from the waqf of Sultan Bayezid II in Amasya. These were parcelled out (ifraz) from the total tax revenues from Amasya. Income: 110,000 akçes from 500 hanes. The revenues were used for salaries and pensions of military men.

6 f., 10 x 30; black, siyakat.

See also: Опис на джизие регистри..., p. 50, № 133.

F. 224A, a. u. 189

124. 4 Zilhicce 1043 / 1. 06. 1634
Synoptic register of revenues from the ziyade-i cizye tax for 1042 / 19. 07. 1632 – 7. 07. 1633 from the waqfs of Sultan Süleyman I in the town of Serfice and the kazas of Alasonye, Tîrhala, Naselic, Hurpiştte and Karaferiye. A total of: 1,077 hanes in 12 urban mahallels and 20 villages.

2 f., 11 x 30; black, siyakat, nesih.

See also: Опис на джизие регистри..., p. 51, № 142.

F. 152, a. u. 1

125. 12 Şevval 1044 / 31. 03. 1635
Register of revenues from the cizye tax from the population in settlements belonging to the waqf of Sultan Selim Han in İstanbul. The register was compiled taking into account the newly appeared taxpayers in the kazas Aydos, Rusokasrî, Varna and Karinabad.

2 f., 10,5 x 30; black, siyakat, divani.

F. 213A, a. u. 418
126. 29 Zilhicce 1044 – 1 Şevval 1045 / 16. 06. 1635 – 9. 03. 1636
Fragment of a register of revenues and expenditures of the waqf at the mosque of Sultan Süleyman I in Çorlu. Income from a bath in the town of Çorlu, rent on dükkâns, waqf mukataas and from rice fields in the kaza of Çorlu. Expenditures for salaries of the waqf employees, for the purchase of provisions and for food for the employees at the mosque and for the students at the medrese in the waqf complex.
3 f., 15 x 41; black, siyakat.
F. 111A, a. u. 27

127. 1 Zilkade 1044 – 29 Zilhicce 1046 / 18. 04. 1635 – 25. 05. 1637
Register of revenues and expenditures of the waqf of Vezier Hasan Paşa in İstanbul. Income from rent on houses, odas, dükkâns, baths, mills, gardens, dairy farms, vineyards, gardens and meadows, from the sale of sheep and goats. Expenditures for the salaries of the waqf employees, for the maintenance of the waqf property, for the purchase of products and equipment.
4 f., 15 x 40; black, siyakat.
F. 1A, a. u. 17721

128. 1044 / 27. 06. 1634 – 16. 06. 1635
Synoptic register for the levy of the cizye tax from the waqfs of Sultan Süleyman I in Serviçe and villages in the kazas of Alasonye, Tırhala, Naseliç, Karaferiye and Hurpişte. A total of: 1,079 hanes in 12 urban mahalles and 20 villages.
2 f., 10.6 x 30.3; black, siyakat, ince divani.
See also: Опис на джизие регистри..., p. 55, № 159.
F. 17A, a. u. 44

Fragment of a register of revenues and expenditures of the mosque, imaret and hospital at the waqf of Sultan Süleyman I in İstanbul. Income from: waqf mukataas in Filibe, Şam, Gelibolu, Aydos, Đirema and Ace abad; from rent on waqf land and taxes on the transfer of waqf property to new holders. Expenditures for salaries of waqf employees, for the maintenance of waqf properties, for the purchase of products and equipment.
10 f., 14 x 42.3, black, siyakat.
F. 1A, a. u. 17724
130. 1045 / 17. 06. 1635 – 4. 06. 1636
Synoptic register of revenues from the cizye tax from the waqfs of Hanım Sultan in kaza Çirmen. Included are 11 villages with a total of 600 hanes.
2 f., 10.3 x 29.8, siyakat and ince divani.
See also: Опис на джизие регистри..., p. 59, № 178.
F. 87A, a. u. 36

131. 1 Muharrem 1048 – 30 Cemaziel’evvel 1049 / 15. 05. 1638 – 28. 09. 1639
Register of revenues and expenditures of the waqf of Sultan Mehmed III founded with the purpose to provide food for the poor Muslims in the Holy City of Medina [deşişe-i şerif vakf]. Income from the taxation on waqf villages. Expenditures for the purchase of grain, for the payment of its transportation to the Holy City and for salaries of the waqf employees.
10 f., damaged; black, nesih.
F. 328A, a. u. 13

132. 1048 – 1053 / 15. 05. 1638 – 9. 03. 1644
Register of arrears from cizye, ispenc and adet-i ağnam. Arrears from cizye from the waqfs of Mustafa Paşa in Zadrime for 1050 – 1051 / 23. 04. 1640 – 31. 03. 1642 – 34,623 akçes as a lump sum; of Ahi Çelebi in kaza Yenice-i Karasu for 1051 / 12. 04. 1641 – 31. 03. 1642 – 45,000 akçes as a lump sum; of Sultan Bayezid II in Amasya for 1053 / 22. 03. 1643 – 9. 03. 1644 – 857 hanes.
2 f., 10.5 x 30; black, siyakat, ince divani and nesih;
See also: Опис на джизие регистри..., p. 67, № 216.
F. 89A, a. u. 15

133. 1 Receb 1049 – 29 Cemaziye’l’ahır 1050 / 28. 10. 1639 – 16. 10. 1640
Register of revenues and expenditures of the waqfs and imaret of Şehabeddin Paşa in kaza Filibe. Income from cizye, ispenc, adet-i ağnam, from tithes on the agricultural produce of the waqf villages in kaza Filibe. Revenues of the waqf from rent on dükkâns, baths, urban plots and an ice house in the town of Filibe, and from trade with grain. Expenditures for salaries of waqf employees, for the repairs and maintenance of the waqf immoveables and for the purchase of provisions.
6 f., 10.5 x 30; black, siyakat.
Пд 17/12
134. 1 Şaban 1049 – 30 Receb 1050 / 27. 11. 1639 – 15. 11. 1640

Register of revenues and expenditures of the mosque, hospital and imaret at the waqf of Sultan Selim I in kaza Sultaniye. Income from rent on dükkâns and a bath; from the taxes resm-i çift, bennak, adet-i ağnam, arusane, bad-i hava and resm-i otlak from the waqf villages, from tithes of the waqf villages farmed out at iltizam. Expenditures for salaries of the waqf employees, for the supply with provisions of the warehouse at the imaret and for the maintenance of the waqf properties.

4 f., 15.2 x 43.2; black, siyakat.

Цг 46/13

135. 1 Zilkade 1049 – 29 Şaban 1050 / 23. 02. – 14. 12. 1640

Register of revenues and expenditures of the two mosques and the medrese at the waqf of Şah Sultan in İstanbul. Income from: the mukataas of Dağardı and Sultan yeri; rent on houses, odas, dükkâns and baths in İstanbul. Expenditures for salaries of the waqf employees. A list of the arrears of the waqf management from earlier years.

4 f., 15.5 x 42.2; black, siyakat.

F. 1A, a. u. 17756

136. 15 Zilkade 1049 – 30 Zilkade 1051 / 17. 03. 1640 – 2. 03. 1642

Register of revenues and expenditures of the waqf and imaret at the mosque and türbe of Şehzade Gazi Süleyman Paşa in kaza Bolayıır. Income from waqf mukataas, from the cizye and ispenc of the waqf reaya, from the taxation on the residents in the town of Bolayıır. Expenditures for salaries of the waqf employees and for the purchase of products for the needs of the waqf and the imaret.

12 f., restored, 15 x 31.5; black, siyakat.

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137. 8 Şaban 1050 – 30 Ramazan 1051 / 23. 09. 1640 – 2. 01. 1642

Register of revenues and expenditures of the waqf at the mosque and imaret of Sultan Süleyman I in kaza Çorlu. Income from a bath in the town of Çorlu, from rent on dükkâns, from rice fields and waqf mukataas. Expenditures for salaries of the waqf employees, for the supply with provisions of the kitchen at the imaret of the waqf and for the food of the cult functionaries at the mosque and the medrese in the imaret.

5 f., 15 x 42.3; black, siyakat.

F 111A, a. u. 28
138. 1 Ramazan 1050 – 29 Şaban 1051 / 15. 12. 1640 – 3. 12. 1641
Register of revenues from the *cizye* tax from the *vilâyet* of Selânik, Avret Hisarî, Karaferiye, Çitroz, Vodane, Yenice-i Vardar, Serfîce, Kesriye, Nevrekob, Morihova, Maleşeva, Alasonye, Manastrî, Üskûb, İştîb, Siroz, Tîrhalâ and Yeni şehir. Revenues from *cizye* from the waqfs of Sultan Süleyman in Pirlepe. Income: 207,840 *akçes* from 708 *hane*s; from the waqfs of Mustafa Paşa in *nahiye* Aya Katrin. Income: 43,700 *akçes* as a lump sum.
2 f., 15.5 x 42; black, *siyakat*.
See also: Опис на джизие регистри..., p. 69, № 228.
F. 146, a. u. 569, ff. 1, 3

139. 1 Ramazan 1050 – 29 Şaban 1051 / 15. 12. 1640 – 3. 12. 1641
Register of revenues and expenditures of the waqf of Büyük Davud Ağâ in İstanbul. Income from rent on *odas* and *dükkâns*. Expenditures for salaries of waqf employees, for the purchase of products and equipment.
2 f., 11 x 30.5; black, *siyakat*.
F. 1A, a. u. 57944

140. 1–30 Muharrem 1052 / 1. 04. – 30. 04. 1642
Applications (54) to the Grand Vezier’s office concerning the appointment of officers to vacant positions at the waqfs of: Kara Mustafa Paşa in İlgun; Sultan Selim I in Sultanîye; Daye Hatun in İstanbul; Sultan Orhan in İznik; Sultan Mehmed II in Brusa; Sultan Ahmed I in İstanbul; Gülsem Hatun in Üsküdar; Mahmud Paşa in Akça Kazanlık; Sultan Bayezid II in Amasya; Sultan Selim I in Konya; Mevlâna [Celâleddin Rumi] in Konya; Sultan Mehmed II in İstanbul; Mahmud Paşa in İstanbul; Sultan Murad II in Edirne; Şehzade Sultan Mehmed in İstanbul; Valide Sultan in Üsküdar; Ebu Eyyub Ansari in İstanbul; Sultan Selim I in İstanbul; Bizeban Süleyman Ağâ in Yakova; Sultan Mehmed I in Merzifon; Müstedam Hatun in İstanbul; Sultan Bayezid II in İstanbul; İbrahim Paşa [Gazi, Damad] in İstanbul; Sultan Süleyman I in İstanbul; Periruh Hatun in İstanbul; Elhac Mustafa, *darüssaade ağâ*, in İstanbul; Gazi Davud Paşa in İstanbul.
54 f., different sizes; black, *divani, siyakat*.
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141. 1 Şevval 1052 – 29 Zilhicce 1053 / 23. 12. 1642 – 9. 03. 1644
Register of revenues and expenditures of the mosque and *imaret* at the waqf of Sultan Süleyman I in Çorlu. Income from waqf *mukataas* and *çiftliks*, from rent on

dükkâns and a bath in Çorlu. Expenditures for salaries of the employees at the mosque and the imaret and for the purchase of provisions.

4 f., 15 x 41; black, siyakat.

F. 1A, a. u. 17751, ff. 1–4

142. 1 Zilkade 1052 – 30 Zilkade 1053 / 21. 01. 1643 – 9. 02. 1644

Register of revenues and expenditures of the mosque, medrese and imaret at the waqf of Sultan Bayezid II in İstanbul. Income from: waqf mukataas in İstanbul, Selânik, Dimetoka, Aydincık; from immovable in Selânik; rent on houses, odas, hans, baths, barns and dükkâns; vineyards in İstanbul and Galata; rent paid for the cultivation of waqf land and for the issuance of tapus for the usage of waqf property. Expenditures for salaries of the waqf employees, for the maintenance of the waqf property and for the purchase of products and equipment. An inventory of sums of money from the waqf revenues paid to the State Treasury.

10 f., 15 x 41.5; black, siyakat.

F. 1A, a. u. 17742

143. 1052 / 1. 04. 1642 – 21. 03. 1643

Register of the sums deposited in the State Treasury by Mehmed Çelebi on behalf of Ahmed Ağa Turnacizade as a prepayment for the collection of the ziyade-i cizye tax from the waqfs of Sultan Murad II in Cisr-i Ergene, Azine and from the reaya at the Dar ül-Hadis waqf in Edirne, from the waqfs of Sultan Selim I in Prevadi and of Haseki Sultan.

1 f., 10.2 x 30; black, siyakat and ince divani.

F. 25, a. u. 62

144. 1052 – 1053 / 1. 04. 1642 – 9. 03. 1644

Register of revenues from the ziyade-i cizye tax from the waqf of Mustafa Paşa in nahiye Zadrime. Income: 69,528 akçes as a lump sum.

2 f., 10.5 x 31; black, siyakat.

See also: Опис на джизие регистри..., p. 71, № 235.

F. 1A, a. u. 22373

145. 1 Muharrem – 29 Zilhicce 1053 / 22. 03. 1643 – 9. 03. 1644

Register of revenues and expenditures of the waqfs of Ayşe Sultan and of Gazi İbrahim Paşa in İstanbul. Income from rent on houses, odas, a candle workshop
and diükkâns in İstanbul and Galata; from waqf mukataas in the kazas of Hırsovo and Filibe. Expenditures for salaries and for the maintenance of the waqf property.

5 f., 15 x 42; black, siyakat.
F. 1A, a. u. 17751, ff. 5–10

146. 1 Ramazan 1054 – 29 Safer 1056 / 1. 11. 1644 – 16. 04. 1646
Register of revenues and expenditures of the waqf at the mescid of Sultan Murad III near Meydan-i Esb in İstanbul. Income from rent on odas and a bakery. Expenditures for salaries of waqf employees.

4 f., 10.5 x 30.5; black, siyakat.
F. 1A, a. u. 17770, ff. 1–4

147. 1 Muharrem 1055 – 30 Zilhicce 1056 / 27. O2. 1645 – 5. 02. 1647

2 f., damaged; black, nesih.
F. 1A, a. u. 17769

Register of revenues from the cizye tax from the waqf of Sultan Selim Han Atik in vilâyet Varna. Income: 541,807 akçes from 1,933 hanes.

2 f., 10.4 x 26; black, siyakat, divani and ince divani.
See also: Опис на джизие регистри..., p. 85, № 309.
F. 20A, a. u. 273

149. 1 Ramazan 1055 – 29 Şaban 1056 / 21. 10. 1645 – 10. 10. 1646
Register of revenues from the cizye tax from the waqfs of Sultan Bayezid II in Edirne and in İstanbul. Income: 803,624 akçes from 2,594 hanes. Sums spent on salaries of waqf employees and on pensions.

2 f., 10.5 x 29.5; black, siyakat.
F. 1A, a. u. 17771

150. 1055 / 27. 02. 1645 – 16. 02. 1646
Register of revenues from the cizye tax in vilâyet Amasya and from the ifraz of the cizye from the waqf of Sultan Bayezid II in Amasya for the period 1
Ramazan 1054 – end of Şaban 1055 / 1. 09. 1644 – 20. 10. 1645. Pensions and salaries of military men and functionaries of the Islamic cult were paid from the revenues.

4 f., 11 x 31; black, siyakat, ince divani.

See also: Опис на джизие регистри..., p. 69, № 288.

F. 224А, a. u. 192

151. 1055 / 27. 02. 1645 – 16. 02. 1646

Inventory of the waqfs in kaza Kara Yaka prepared on occasion of the collection of the part of the revenues of the waqf foundations in eyalet Rum due to the State Treasury. Share of the fisc from the revenues from waqf villages in the kaza.

2 f., 10.6 x 31; black, ince divani.

F. 1А, a. u. 17760

152. 1056 / 17. 02. 1646 – 5. 02. 1647

Registers (24) of sums spent on reconstruction, construction and town-development activities in the waqfs of Sultan Süleyman I in Istanbul. Expenditures for the supply of building materials and for wages of the workers.

42 f., different sizes; black, siyakat, divani.

F. 1А, a. u. 17763

153. 1 Ramazan 1057 – 30 Cemaziel’evvel 1058 / 30. 09. 1647 – 22. 06. 1648

Register of revenues and expenditures of the waqf at the mescid of Sultan Murad III near Meydan-i Esb in İstanbul. Income from rent on odas and a bakery. Expenditures for salaries of waqf employees.

2 f., 10.5 x 30; black, siyakat.

F. 1А, a. u. 17770, ff. 3–4

154. 1 Safer 1059 – 30 Ramazan 1061 / 15. 01. 1649 – 16. 09. 1651

Register of revenues and expenditures of the waqf at the mosque of Kethüda Canfeda Hatun in İstanbul. Income from rent on houses, odas and diţkâns in İstanbul. Expenditures for salaries of waqf employees, for maintenance of the foundation, for the rent of plots hired from other vakfs.

5 f., 15 x 41.5; black, siyakat.

F. 1, a. u. 17798
155. 1059 / 15. 01. 1649 – 3. 01. 1650

Synoptic accounting register of the hases Yeniil at the waqfs of Valide Sultan in Üsküdar. The position of voyvoda of the hases was farmed out for a year to Hasan Ağa. Expenditures for palace needs and salaries of waqf employees..
2 ff., 10 x 30; black, siyakat.
F. 1А, а. u. 17770, ff. 7–8

156. 8 Rebiülevvel 1060 – 18 Rebiülevvel 1061 / 11. 03. 1650 – 11. 03. 1651

Register of revenues and expenditures of the mosque and imaret at the waqf of Sultan Bayezid II in Istanbul. Income from rent on waqf immovable property in Istanbul, Brusa, Selânik; from waqf mukataas in Hayrebolu, Dimetoka, Ferecik and Aydincik; from taxes on agricultural produce on waqf land; from issuance of tapus for holding waqf land. Expenditures for salaries of employees, for supply of provisions and repairs of waqf buildings.
8 ff., 14.5 x 41; black, siyakat, nesih.
F. 1, а. u. 15089


Register of revenues and expenditures of the waqfs of Daye Hatun, Nafise Hatun and of Rüstem Baba in Istanbul. Income from rent on houses, hans, odas and dükkâns. Expenditures for salaries of the waqf employees and for ensuring the functioning of the foundations.
4 ff., 14.5 x 41.3, damaged; black, siyakat.
F. 1А, а. u. 17797, ff. 3–6

158. 1 Muharrem 1061 – 30 Zilkade 1062 / 25. 12. 1650 – 2. 11. 1652

Register of revenues and expenditures of the waqf of Elhac Firuz Ağa in Istanbul. Income from rent on odas, dükkâns and a han. Expenditures for salaries of the waqf employees, for maintenance, purchase of provisions and equipment.
2 ff., 15 x 41.1; black, siyakat.
F. 1А, а. u. 17797, ff. 1–2

159. 22 Cemaziel’evvel 1061 – 29 Cemaziye’l’ahûr 1063 / 13. 05. 1651 – 27. 05. 1653

Register of revenues and expenditures of the mosque, imaret and the hospital at the waqf of Sultan Bayezid II and the Üç Şerefeli waqf of Sultan Murad II in
Edirne. Income from taxation on the agricultural produce of the waqf settlements in 
nahiye Üsküdar, from rent on dükkâns and baths, from the cizye of the waqf popula-
tion. Expenditures for salaries of the employees, for maintenance and repairs of 
the waqf buildings and properties.
12 f., 15 x 42; black, siyakat.
F. 1, a. u. 15090

160. 1 Ramazan 1061 / 18. 08. 1651
Register of revenues and expenditures of the waqf at the mescids of Çakır Ağa 
in İstanbul. Income from rent and other transactions with urban properties—dükkâns,
houses, plots. Expenditures for salaries of the employees at the mescids.
4 f., torn across; black, siyakat.
F. 1, a. u. 26055

161. 1 Rebiülevvel 1061 / 22. 02. 1651
Register of revenues and expenditures of the mosque and imaret at the waqf of 
Sultan Murad II in Brusa. Income from rent on dükkâns, baths, odas, landed waqf 
mukataas in Edremid and Bergama, from the mukataa on the saltworks in Tavşanlu,
from waqf villages in the kazas of Mihaliç and Manâs, and from taxes on Yürük 
cemaats. Expenditures for salaries of waqf employees, wages of those serving in 
the kitchen of the imaret, for supply of equipment and food products.
11 f., 15 x 42; black, siyakat.
F. 1, a. u. 664

162. 1 Mart 1062 – 28 Felvari [1063] / 1. 03. 1652 – 28. 02. 1653
Register of revenues and expenditures of the mosque, türbe and imaret at the 
waqf of Emir Sultan in Brusa. Income from rent on dükkâns, hans, gardens, vine-
yards and plots in Brusa, from rice-fields, from lease of waqf arable land, from taxes 
on the agricultural produce in the waqf villages. Expenditures for salaries of waqf 
employees and maintenance of the waqf properties.
7 f., 15 x 41.5; black, siyakat.
F. 1, a. u. 15094

163. 1 Rebiülahir 1062 – 30 Ramazan 1063 / 12. 03. 1651 – 24. 03. 1653
Register of revenues and expenditures of the mosque and medrese at the waqf 
of Sultan Selim II in Edirne. Income from a bath, a han, rent on dükkâns, houses, 
odas, boza shops, on plots and other urban immoveables; from the cizye of the
waqf *reaya*, from usurious operations with waqf money. Expenditures for salaries of the waqf employees and the administration, and for supply with provisions.

6 f., 15 x 41.8; black, *siyakat*.

**F. 79A, a. u. 67**

**164. 1 Rebiülahur 1062 – 30 Zilhicce 1064 / 12. 03. 1652 – 10. 11. 1654**

Register of revenues and expenditures of the mosque and *imaret* at the waqf of Şehzade Sultan Mehmed in İstanbul. Income from rent on *dükkâns* and a bath, and from 18 fiscal units farmed out at *iltizam*. Expenditures for salaries of the waqf employees, for the maintenance of the property and for supplying the warehouse at the *imaret* with provisions.

10 f., 14.5 x 41.5; black, *siyakat*.

**F. 1A, a. u. 17800**


Applications (25) from the office of the *darüssaade ağa* to the Grand Vezir concerning appointments to vacant positions at the waqfs of: Şehzade Sultan Mehmed in İstanbul; Valide Sultan-i Atik in Üsküdar; Safiye Hatun in İstanbul; Aşçı Hasan Paşa in İstanbul; the *türbe* of Sultan Mehmed III in İstanbul; Sultan Süleyman in İstanbul; Sultan Murad II in Ergene; the *türbe* of Sultan Murad III in İstanbul; Sultan Murad II in Edirne; Sultan Selim I in İstanbul; the *türbe* of Sultan Ahmed I in İstanbul; [Öküz] Mehmed Paşa in İstanbul; Gazi Süleyman Paşa in Bolayır; Ayşe Sultan in İstanbul and in the waqf of the Aya Sofya mosque in İstanbul.

25 f., different sizes; black, *divani, siyakat*.

**F. 1A, a. u. 17795**

**166. 1 Muharrem – 30 Zilhicce 1063 / 2. 12. 1652 – 21. 11. 1653**

Register of revenues and expenditures of the waqfs of Daye Hatun, Nefise Hatun and of Rüstem Paşa in İstanbul. Income from rent on houses, *dükkâns* and plots, and from usurious operations. Expenditures for salaries of waqf employees and for the maintenance of the vakfs.

2 f., 15.5 x 41.5; black, *siyakat*.

**F. 1, a. u. 15093**

**167. 1 Safer 1063 – 30 Muharrem 1064 / 1. 01. – 21. 12. 1653**

Register of revenues and expenditures of the mosque at the waqf of Sultan Süleyman in Şam-i Şerif. Income from rent, waqf *mukataas*, from taxes on the
agricultural produce in the waqf villages and from the cizye tax. Expenditures for salaries of the waqf employees and for maintenance and repairs.

4 f., 15 x 41; black, siyakat.

F. 1, a. u. 15091

168. 3 – 30 Rebiülevvel 1063 / 1 – 28. 02. 1652

Applications (41) from Behram Ağâ, darıssaade ağâ, to the Grand Vezir concerning appointments to vacant positions and the arrangement of some administrative problems in the waqfs of: Sultan Mehmed II in İstanbul; Sultan Murad II in Brusa; Gevherhan Sultan in İstanbul; Sultan Guri in Haleb; Mehmed Ağâ in İstanbul; Atik Valide Sultan in Üsküdar; Sultan Ahmed I in İstanbul; ismail Çelebi in İstanbul; Kapudan Hasan Paşa in İstanbul; Yemiçi Hasan Paşa in İstanbul; Mahmud Paşa-i Veli in Edirne; Sultan Bayezid II in İstanbul; Sultan Selim II in Edirne and İstanbul; Sultan Süleyman I in İstanbul and Şam-ı Şerif; Mevlâna [Celâleddin Rumi] in Konya; Hüseyin Ağâ in İstanbul; Sultan Bayezid in Brusa; Sultan Selim I in Sultanıye; Zuhuri Mustafa Efendi in İstanbul; Sultan Osman II in İsakça; İbrahim Paşa in Orta köy; Emir Sultan in Brusa; Valide Handan Sultan in İstanbul and Valide Sultan-i cedid in Üsküdar.

51 f., different sizes; black, divani, siyakat.

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169. 1064 / 22. 11. 1653 – 10. 11. 1654

Register for the collection of the ziyade-i cizye tax from villages belonging to the waqf of Sultan Selim I in the kazas of Varna, Balçık and Tuzla with other name Mangaliya. Inventory of the cizye hanes in the fortress, the mahalles in the town of Varna and in the villages Galata, Kürekçi, Çağlayık, Alâeddin-i kebir, Boliche, Firange-i kebir, Firange-i sağır, Kara gür, Sulice, İslimi, Çavuş, Dere istuvan, Boğaz with another name Kamçi derbend, Kümürlik, Acemler, Ustov, Kumluca, Kadı, Eğrisi, Salmancı. Kaza Balçık: the town of Balçık with the mahalles and the villages Yeni köy, Ala kilise and Müselleman. Kaza Tuzla with other name Mangaliya: the village of Tuzla.

2 f., damaged; black, siyakat.

F. 20A, a. u. 242

170. 1 Mart 1065 – 28 Felvaris 1066 / 1. 03. 1655 – 28. 02. 1656

Register of the expenditures of the waqf at the mosque of Sultan Osman II in İsakça. Expenditures for salaries of the waqf employees and for the mainte-
nance of the waqf buildings. The waqf money was also used for the repairs of the fortress of İsakça and for the payment of the salaries of the garrison guarding the same fortress.

2 f., 14.5 x 39.4; black, siyakat.

F. 1, a. u. 15097

171. 1 Cemazi’evvel 1065 – 9 Cemazi’el’ahır 1066 / 9. 03. 1655 – 4. 03. 1656

Register of revenues and expenditures of the mosque and imaret at the waqf of Sultan Bayezid II in İstanbul. Income from rent on dükkân, odas, houses, agricultural property, from taxes on the transfer of the temporary holding of waqf plots. Expenditures for salaries of the waqf employees, for the maintenance and for the supply with provisions of the waqf and the imaret.

6 f., 14 x 40; black, siyakat.

F. 1, a. u. 15096

172. 2 – 30 Receb 1065 / 8. 05. – 5. 06. 1655

Applications (30) from the bureau of the darüssaade ağ a to the Grand Vezir concerning the appointments to vacant positions at the waqfs of: Sultan Mehmed II, Sultan Süleyman I, Sultan Selim I, Sultan Bayezid II, Seyyid Ismail Efendi, Yemişçi Hasan Paşa, Muhasebeci Ahmed Efendi, Ağa Hasan Paşa, Hamım Sultan, Sultan Selim II, all in İstanbul; of Sultan Orhan in Ak Hisarı; Valide Sultan in Üsküdar; Sultan Selim I in Tire and in kaza Sultaniye; Sultan Orhan in Brusa; Sultan Murad II in Edirne.

31 f., 20.5 x 30.5; black, siyakat.

F. 1A, a. u. 18284

173. 1065 / 11. 11. 1654 – 30. 10. 1655


2 f., 10 x 31; black, siyakat.

F. 1A, a. u. 17561

174. 1065 – 1066 / 11. 11. 1654 – 19. 10. 1656

Register for the collection of the cizye tax. The revenues from it were assigned to cover the needs for broadcloth of the yeniçeri corps. Cizye from the waqfs of
175. 1 Zilkade 1066 – 30 Zilhicce 1067 / 21. 08. 1656 – 8. 10. 1657
Register of revenues and expenditures of the waqf at the mosque of Mehmed, 
darüssaadı ağa, in İstanbul. Income from rent on dükkâns, odas, houses, hans, 
baths, gardens and vineyards. Expenditures for salaries of the waqf employees and 
for the maintenance of the waqf properties.
4 f., 14.5 x 39; black, siyakat.
F. 129A, a. u. 15098

176. 1066 – 1067 / 31. 10. 1655 – 8. 10. 1657
Register of revenues from the cizye tax from the vilâyet of Selânik, Sidirekapisi, 
Avret Hisarı, Yenice-i Vardar, Vodane, Karaferiye, Çitroz, Üsküb, Kesriye, Serfice, 
Alasonye, Nevrekob and Morihova. Income from the cizye from the waqfs of: 
Mustafâ Paşa in nahiye Aya Katrin: 43,700 akçes as a lump sum; Sultan Süleyman 
I in Pirlepe: 237,840 akçes from 680 hanes; from the waqfs in vilâyet Serfice: 
131,271 akçes from 399 hanes. Income from the ziyade-i cizye tax from the waqfs 
of Gazi Evrenos Bey in Selânik: 775,938 akçes from 3,675 hanes. All revenues 
were assigned for the supply of broadcloth for the needs of the yeniçeri corps.
2 f., 10.3 x 30; black, siyakat.
F. 129A, a. u. 17818

177. 1 Zilkade 1067 – 29 Zilhicce 1069 / 6. 03. 1658 – 24. 03. 1659
Register of revenues and expenditures of the mosque and imaret at the waqf of 
Sultan Murad II in Cisr-i Ergene. Income: from rent on dükkâns, workshops, a
bath and plots of land in Cisr-i Ergene and Edirne; from taxes on the peasant population grouped in mukataas and farmed out at iltizam. Expenditures for salaries of waqf employees, for the supply with provisions and for repairs of the waqf property.
6 f., 15.5 x 41.5, damaged; black, siyakat.
F. 1A, a. u. 17819, ff. 3–6

179. 1 Cemaziyel’ahır 1068 – 30 Receb 1069 / 6. 03. 1658 – 23. 04. 1659
Register of revenues and expenditures of the waqf of Kethüda Canfeda Hatun in İstanbul. Income from rent on dükâns, odas, houses and baths. Expenditures for salaries of the waqf employees and for the maintenance of the waqf properties.
4 f., 14 x 41; black, siyakat, divani, nesih.
F. 1, a. u. 15102

180. 1 Receb – 30 Ramazan 1068 / 4. 04. – 1. 07. 1658
Register of revenues and expenditures of the waqf at the zaviye of Sofu Fatma Sultan in the İstanbul quarter of Âşik Paşa. Income from rent on odas. Expenditures for salaries of waqf employees.
2 f., 14.7 x 40.7; black, siyakat.
F. 1A, a. u. 17814

181. 1 Zilhicce 1068 – 30 Cemaziel’evvel 1069 / 30. 08. 1658 – 23. 02. 1659
Register of revenues and expenditures of the mosque and imaret at the waqf of Sultan Murad II in Brusa. Income from rent on dükâns, odas, baths, coffee houses. Expenditures for salaries of waqf employees, for the supply with provisions and equipment of the waqf warehouse.
4 f., 14 x 42; black, siyakat.
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182. 1 Muharrem – 29 Cemaziyel’ahır 1069 / 29. 09. 1658 – 24. 03. 1659
Register of revenues and expenditures of the waqf at the mosque and imaret of Sultan Bayezid II in İstanbul. Income from waqf properties at the expense of the previous year; from waqf mukataas, rent on dükâns, baths and waqf plots of land. Expenditures for salaries of waqf employees, for the maintenance of the properties and for the supply with provisions of the warehouse at the imaret of the vakf.
6 f., 14.4 x 40; black, siyakat.
F. 1, a. u. 15099
183. 1 Rebiülahır – 30 Ramazan 1069 / 27. 12. 1658 – 21. 06. 1659
Register of revenues and expenditures of the waqf at the türbe of Gazi Murad Paşa in İstanbul. Income from rent on oda, dükkân, a han and gardens. Expenditures for salaries of the waqf employees and for rent on properties hired from other vakfs.
2 f., 14 x 41.6; black, siyakat.
F. 1A, a. u. 17819, ff. 1–2

184. 1 Rebiülahır 1069 – 30 Rebiülevvel 1070 / 27. 12. 1658 –
15. 12. 1659
Register of revenues and expenditures of the waqf at the mosque and the medrese of Sultan Selim II in Edirne. Income from rent on baths, houses, dükkân, bakeries, oda, from nine waqf revenue sources, farmed at ilizam and from the cizye of the waqf reaya. Expenditures for salaries of waqf employees and for the supply with provisions and equipment.
4 f., 14 x 41; black, siyakat.
F. 1A, a. u. 17825

185. 1 Cemaziyel’ahır 1069 – 1 Cemaziel’evvel 1070/ 24. 02. 1659 –
12. 02. 1660
Register of revenues and expenditures of the waqf of Elhac İbrahim Paşa in the village Orta, kaza Galata. Income from rent on oda, houses, dükkân and plots of land. Expenditures for provisions and salaries of the waqf employees.
2 f., 10 x 30; black, siyakat.
F. 1A, a. u. 18087

186. 1 Cemaziyel’ahır 1069 – 1 Cemaziyel’ahır 1070 / 24. 02. 1659 –
13. 02. 1660
Register of revenues and expenditures of the waqf at the mosque of Hüseyin Ağa in İstanbul. Income from rent on houses, dükkân, oda and plots of land, from interest on loans. Expenditures for salaries of the waqf employees.
4 f., torn across; black, siyakat.
F. 1A, a. u. 17823

187. 1069 / 29. 09. 1658 – 17. 09. 1659
Register of the revenues from the collection of the ziyade-i cizye tax of infidels in kaza Dirama belonging to the waqf of Sultan Süleyman I in İstanbul. Hanes – 700, income with the gulâmiye of the newly recorded hanes – 102,664 akçes.
2 f., 9.7 x 29.2; black, siyakat.
F. 41A, a. u. 52
**188. 1 Muharrem – 30 Zilhicce 1070 / 18. 09. 1659 – 5. 09. 1660**

Register of revenues and expenditures of the waqf at the türbe of Sultan Murad IV Gazi in İstanbul. Income from waqf mukataas. Expenditures for the maintenance of the türbe of Sultan Murad IV and the türbes of the sultans Mustafa I and İbrahim; sums sent to the Holy Cities of Mekka and Medina.

4 f., 14 x 39.5; black, siyakat, divani, nesih.

F. 1, a. u. 15104

**189. 16 Muharrem 1070 / 3. 10. 1659**

A written application from the kadi of Medine-i Münevvere and a list of waqfs in Şam-ı Şerif, whose income was allocated for allowances of persons in Medine-i Münevvere. The document was compiled in response to a complaint that the mütevellis and nazrs of the waqfs did not redeem the sums bequeathed for the needs of the Holy City regularly.

1 f., 15 x 32; black, ince divani.

F. 278, a. u. 2

**190. 28 Muharrem – 28 Zilhicce 1070 / 15. 10. 1659 – 4. 09. 1660**

Applications (27) from the bureau of the darüssaade ağa to the office of the Grand Vezir concerning appointments to vacant positions at the waqfs of: Canfeda Hatun in İstanbul; Yusuf Ağa in İstanbul; Valide Sultan-i Atik in Üsküdar; Sultan Selim I in Şam-ı Şerif; Valide Sultan, Deli Hüseyin Paşa and Sultan İbrahim on the island of Girid; Sultan Alâeddin in Konya; Sultan Bayezid II in Edirne; Sultan Mehmed II in İstanbul; Sultan Ahmed I in İstanbul; Hoca Ömer Efendi in İstanbul; Şehzade Sultan Mehmed in İstanbul; Sultan Selim I in Kara Pınarı; Kasım Subaşi in Brusa; Behram Kethüda in Kuds-i Şerif; Sultan Bayezid II in Amasya and Edirne; Süleyman Şah Gazi in Bolayır and of Ebu Eyyub Ansari in İstanbul.

27 f., 28 x 38; black, divani.

F. 1A, a. u. 17824

**191. 1 – 30 Zilhicce 1070 / 8. 08. – 5. 09. 1660**

Applications (41) from the bureau of the darüssaade ağa Mehmed Ağa to the Grand Vezir concerning appointments to vacant positions and farming out operations at the waqfs of: Sultan Murad III, Sultan Mehmed II, Gevherhan Sultan, Şehzade Sultan Mehmed, Davud Paşa, Sultan Bayezid II, Sultan Ahmed I, Sultan Selim I, Mahmud Paşa-i Veli, Sultan Süleyman I, Ayşe Sultan, Hanzade Sultan and the waqf at the Aya Sofya mosque, all in İstanbul; the waqfs of Sultan Murad II in Edirne; Aşçı Hasan Paşa in Yakova; Karamanoğlu İbrahim
Bey in Konya; Murad Paşa in Şam-ı Şerif; Sultan Selim II in Edirne; Sultan Murad II in Brusa; Sultan Orhan in Brusa; Bülbul Hatun in *kaza* Ladik and of Sultan Bayezid I in Brusa.

53 f., different sizes; black, *divani*, *siyakat*.

**Цр 77/5**

**192. 1070 / 18. 09. 1659 – 5. 09. 1660**

Register for the collection of the *nüziül* tax from villages belonging to the waqf at the *türbe* of the sultans Selim II, Murad III and Mehmed III in İstanbul. From *kaza* Tırnovi: Travna, Kilifar, Yeni köy, Çatma-i büzürg and Çatma-i zir. From *kaza* Pilevne: Prekopan, Zimniçe, Staroselçe, Blasiçe. From *kaza* Rahova: Strupen, Tırnav. From *kaza* Lofça: Ostoreç-i kebir, Vrace, Pavlikân-i kebir, Raleva, Bivol-i balâ, Bivol-i zir and Yürükân-i geberan. The villages: Küçük Ostoreç in *kaza* Eski Cuma; Uzun Ismail in *kaza* Şumnu; Karahaslar in *kaza* Hezargrad.

2 f., 10.5 x 31; black, *siyakat*.

**F. 114, a. u. 406**

**193. 1–29 Rebiülahir 1073 / 13. 11. –11. 12. 1662**

Applications (56) to the office of the Grand Vezir concerning the appointments to vacant positions at the waqfs of: Ayşe Sultan in Edirne; Sultan Alâeddin in Konya; Gazi Süleyman Paşa in İznikmid; Sultan Mehmed II in İstanbul; Sultan Bayezid II in İstanbul; Ridvan Efendi son of Abdullah in İstanbul; Seyyid Ismail in Develü Kara Hisar; Mirahur Ilyas Bey in İstanbul; Seyyid Gazi Battal in Eskişehir; Emir Sultan in Brusa; Gedik Ahmed Paşa in Kara Hisar-i Sahib; Sultan Orhan in İznik; Sultan Murad III in İstanbul; Sultan Mustafa I in İstanbul; Zülükâr Hoca in İstanbul; Sultan Ahmed I in İstanbul; Sultan Orhan in Brusa; Sultan Alâeddin in Konya; the Halil el-Rahman waqf in Kuds-i Şerif; Gazi Süleyman Paşa in İznik; Ebu Eyyub Ansari in İstanbul; Sultan Selim I in Sultaniye; Sultan Mehmed II in Merzifon and of Gedik Ahmed Paşa in İstanbul.

56 f., different sizes; black, *divani*, *siyakat*.

**Цр 75/1, ff. 1–56**

**194. 1073 / 16. 08. 1662 – 4. 08. 1663**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Sultan Murad II in Cısr-i Ergene. Income: 509,491 *akçes* from 2,426 *hanes*.

2 f., 10 x 31; black, *siyakat*.

**F. 82A, a. u. 12**
Applications (94) from the bureau of the darüssaade ağası to the Grand Vezir concerning the appointment and re-appointment of waqf employees and other issues related to the activities of the waqfs of: Sultan Bayezid II in İstanbul, Tokad, Edirne and Amasya; Sultan Süleyman Han in İstanbul, Ahiyolu, Şam-ı Şerif and Çorlu; Öküz Mehmed Paşa in Kuşadası; Şehzade Mehmed in İstanbul; Seyyid İsmail Efendi in İstanbul; Sultan Murad II in Brusa; Sultan Ahmed I in İstanbul; Valide-i Sultan-i Cedid in Üsküdar; Sultan Mehmed II in Merzifon and Brusa; Süleyman Ağa in İstanbul; Sultan Kayıtbey in Misr; Atik Valide-i Sultan in Üsküdar; Ayşe Sultan in İstanbul; Abdülbaki Paşa in Edirne; Sultan Selim I in İstanbul; Sultan Murad II in Edirne; [Rum] Mehmed Paşa in İstanbul; Mahmud Paşa in İstanbul; [Sokollu] Mehmed Paşa in Prizrin; Malkoç Ağa in İstanbul; Sultan Selim I in İstanbul, Edirne and Sultanîye; Saruca Paşa in Gelibolu; Sultan Mehmed II in İstanbul; Es-Seyyid Mehmed Buhari in Edirne; Emir Sultan in Brusa; Ömer Efendi, hoca-i şehriyari, in İstanbul; Hanım Sultan in İstanbul; Sultan Osman II in İskâça; Hoca Muhiddin in İstanbul; Yakub Ağa in İstanbul; Valide Handan Sultan in İstanbul; Periruh Hatun in İstanbul; of Rukiye Hatun and of Nişancı Paşa; of the mosque of Sultan Orhan in Bilecik; of the mescid of Sultan Osman I in Bilecik.

97 f., different sizes, black; divani, siyakat.

F. 1A, a. u. 17844

Register for the collection of the ziyade-i cizye tax from the villages Sarmasakçı, Umur Bey, Ejova, Metoh and Yaltoroz in kaza Siroz at the waqf of Sultan Bayezid II in İstanbul. Total: 437 hanes.

6 f., 10.7 x 30.7; black, siyakat.

See also: Опис на джизие регистри ..., p. 110, № 418.

F. 122, a. u. 11

Register of revenues from the ziyade-i cizye tax from the waqfs of: Rakkas Sinan Bey in kaza Karinabad for 1076 / 14. 07. 1665 – 3. 07. 1666. Income: 60,260 akçes with the gulâmiye, from 262 hanes; of Gazi Ali Bey in kaza Pilevne for 1078 / 23. 06. 1667 – 10. 06. 1668. Income: 179,440 akçe with the gulâmiye, from 814 hanes.

2 f., 10 x 31.5; black, siyakat.

F. 116A, a. u. 28
198. 18 Safer 1077 / 20. 08. 1666

Register of the cizye hanes in villages at the waqfs of Sultan Bayezid II in İstanbul. Waqf villages in the kazas of: Ferecik, Siroz, Makri and Gümülcine. Total: 1,291 hanes.
2 f., 10.5 x 31; black, siyakat.

İr 41/16

199. 1 – 29 Cemaziyel’ahır 1077 / 29. 11. – 27. 12. 1666

Applications (88) from the bureau of the dariısaade ağa to the Grand Vezir’s office concerning the appointment of employees to vacant positions at the waqfs of: Şehzade Sultan Mehmed in İstanbul; Sultan Murad II in Cisr-i Ergene; Sultan Selim II in Edirne; Ebu Eyyub Ansari in İstanbul, Şah Sultan in İstanbul; Sultan Murad II in Edirne; Ahmed Ağa in İsmail geçidi; Sultan Süleyman I in İstanbul; Mustafa Paşa in Geybuze; Mehmed Ağa, dariısaade ağa, in İsmail geçidi; Sultan Bayezid II in Edirne; Atik Valide Sultan in Üsküdar; Sultan Selim I in Şam-ı Şerif; Musahib Mehmed Ağa in İstanbul; Bülbül Hatun in Ladik; Sultan Ahmed I in İstanbul; Gülbahar Hatun in Trapezun; Sultan Bayezid II in Amasya; Sultan Orhan in Brusa; Emir Sultan in Brusa; Valide Sultan in İstanbul; Arakiyeci İbrahim Çavuş in İstanbul; Server Ağa in İstanbul; Kara Mustafa Paşa in Geybuze; Karamanioğlu İbrahim Bey in Konya; Cedid Valide Sultan in Üsküdar; Sultan Alâeddin in Konya; Sultan Bayezid II in İstanbul; Gevherhan Sultan in İstanbul; Sultan Selim I in İstanbul; Sultan Murad II in Edirne; Valide Sultan-i atik in Üsküdar; Sultan Mehmed II in Merzifon; Mirahur Ilyas Bey in İstanbul; Sultan Süleyman I in Şam-ı Şerif; Süleyman Şah Gazi in Bolayır; Murad Paşa in Niğde; appointments to positions at waqfs in the Holy Cities of Mekka, Medina, Kuds-ı Şerif and in the Aya Sofya mosque in İstanbul.
88 f. different sizes; black, divani.

OAK 156/10

200. 1077 – 30 Zilhicce 1078 / 4. 07. 1666 – 12. 06. 1668

Register of revenues and expenditures of the mosque and school at the waqf of Bizeban Süleyman ağa in the town of Yakova. Income from rent on diükkâns and waqf land, from mills, from the bac-i bazar, cizye, ispenc taxes and from levies on the agricultural produce. Expenditures for salaries of the waqf employees, for the maintenance and repairs of the property.
4 f., 31 x 41.5; black, ince divani.

F. 49A, a. u. 4
201. 1077 – 1080 / 4. 07. 1666 – 20. 05. 1670
2 f., damaged; black, siyakat.
F. 79A, a. u. 1133

Applications (19) from the bureau of the darüssaade ağä to the Grand Vezir concerning appointments to vacant positions at the waqfs of: Ali Kethüda in Şam-ı Şerif, Sultan Ahmed I in İstanbul, Kapudan Hasan Paşa in İstanbul, Nureddin Şehid in Şam-ı Şerif, Abdülbaki Paşa in Edirne, Süleyman Ağa in Üsküdar, the türbe of Sultan Ahmed I in İstanbul, the Aya Sofya mosque in İstanbul, Çedide Valide Sultan in Üsküdar, Mehmed, darüssaade ağä, in İstanbul, Hüseyin Ağa in İstanbul, Şehzade Sultan Mehmed in İstanbul and of Atik Valide Sultan in Üsküdar.
19 f., different sizes; black, divani.
F. 1A, a. u. 17855

203. 21 Şevval 1078/ 6. 03. 1668
Receipt (tahvil) for incomings for the State Treasury of sums from the ziyade-i cizye tax from the waqf of Sultan Süleyman I in kaza Dirama. Income: 128,570 akçes.
1 f., 10 x 15.5; black, siyakat.
F. 41A, a. u. 53

204. 1078 / 23. 06. 1667 – 10. 06. 1668
Register of revenues from the ziyade-i cizye tax from kaza Filibe at the waqf of Sultan Süleyman I in İstanbul. Income: 611,027 akçes from 3,339 hanes.
2 f., 10.5 x 31; black, siyakat, ince divani.
See also: Опис на джизие регистри ..., p. 114, № 440.
F. 88A, a. u. 274

205. 1078 / 23. 06. 1667 – 10. 06. 1668
Register of revenues from the ziyade-i cizye tax from the islands of Rodos, İstanköy, Retinemahie, from the fortresses of Tilos, Kalimnos, Hereke, İncirli and İlâki at the waqf of Sultan Süleyman I in İstanbul. Income: 1,354,891 akçes from 6,870 hanes.
2 f., 10.4 x 31.6; black, siyakat.
See also: Опис на джизие регистри ..., p. 114, № 439.
F. 207A, a. u. 189
206. 1078 / 23. 06. 1667 – 10. 06. 1668
Register of revenues from the ziyade-i cizye tax from the waqfs of Abdullah Ağâ, Fadlullah Kâdi and Yakub Paşa in Üsküdar. Income: 103,862 akçes from 467 hanes.
2 f., 10.5 x 31.5; black, siyakat.
F. 1A, a. u. 17860

207. 1 – 29 Cemaziyel’ahır 1079 / 6. 11. – 4. 12. 1668
Applications (78) from the bureau of the darıssaade ağâ to the Grand Vezir concerning appointments to vacancies in the waqfs of: Arakiyeci İbrahim Çavuş; Sultan Bayezid II; Sultan Mehmed III; Feridun Kethüda; Şehzade Sultan Mehmed; Sultan Ahmed I; Hüseyn Ağâ; Mehmed Ağâ; Mahhuban Hatun; Mahi Hatun; Nişancı Mehmed Paşa; Cendereci Mahmud Efendi; Şehid Ali Paşa; Mustafa Ağâ; Sultan Selim I; Ali Çavuş; Sünbül ağâ; Mahpeyker Hatun; Valide Sultan-i Cedid; Yaver Mehmed Ağâ; Aşube Hatun; Hoca Ömer Efendi; Sultan Murad IV; Valide Sultan-i Atik; Musa Çavuş, all in İstanbul; of Emir Sultan in Brusa; of Gazi Süleyman Paşa in Bolayır; Lala Mustafa Paşa in İlgün, Şam, Kuneytra, Erzurum and Konya; Germiyanoğlu Yakub Çelebi in Kütahya; Karamanoğlu İbrahim Bey in Larenede; the waqf at the Saidiye medrese in Haleb; Talil Hatun in Ladik; Sultan Bayezid II in Edirne; Sultan Alaeddin in Konya, Sultan Orhan in İznik; Valide Sultan-i Atik in Üsküdar; Sultan Guri in Haleb.
78 f., 23 x 36; black, divani.
F. 1, a. u. 15105

208. 1 – 28 Receb 1079 / 5. 12. 1668 – 1. 01. 1669
Applications (41) from the bureau of Ayas Ağâ, darıssaade ağâ, to the Grand Vezir concerning the appointment of employees and farming operations with the waqfs of: Valide Sultan in Brusa; Sultan Mustafa I in İstanbul; Kapudan Hasan Paşa in İstanbul; Mahpeyker Hatun in İstanbul; Sultan Ahmed I in İstanbul; Mahmud Paşa-i Veli in İstanbul; Sultan Orhan in İznik; Sultan Mehmed II in Merzifon; Öküz Mehmed Paşa in Haleb; Yakub Ağâ in İstanbul; Murad Paşa-i cedid in İstanbul; Sultan Guri in Haleb; Sultan Selim I in Şam-i Şerif; Sultan Süleyman I in Şam-i Şerif; Valide Sultan in İstanbul; the Hatuniye waqf’[of Gülbahar Hatun] in Trapezun; Hacı Ahmed in İstanbul; Mahmud Bey in Brusa; Sultan Ahmed I in Medine-i Münevver; Sultan Orhan in Brusa; Gazi Süleyman Paşa in Bolayır; Saruca Paşa in Gelibolu and the waqf at the Aya Sofya mosque in İstanbul.
41 f., different sizes; black, divani, siyakat.
İç 76/11
209. 1079 / 11. 06. 1668 – 31. 05. 1669
Register of revenues from the ziyade-i cizye tax from the waqfs of Evliya Kasım Paşa, Sofu Mehmed Paşa and Kadi İvaz in kaza Tırnovi. Income: 91,104 akçes from 500 hanes. Revenues from the nüzül tax from villages at the waqf of Sultan Selim I in the kazas of Menlik and Tırnovi. Income: 211,800 akçes.
3 f., restored, 10 x 16, 10.4 x 28.5; black, siyakat, ince divani.
See also: Опис на джизие регистри ..., p. 115, № 446.
F. 179A, a. u. 211

210. 1079 / 11. 06. 1668 – 31. 05. 1669
Receipt (tahvil) for an advanced payment of 100,000 akçes to the State Treasury as a prepayment for the right to collect the revenues from the ziyade-i cizye tax from the waqfs of Şehabeddin Paşa, Şah Sultan and Fadlullah Paşa in kaza Filibe.
1 f., 10 x 15.5; black, siyakat.
F. 88A, a. u. 181

211. 1079 / 11. 06. 1668 – 31. 05. 1669
Register of the revenues from the ziyade-i cizye tax from the waqf of Gazi Hüdavendigâr in the town of Brusa. Income: 652,371 akçes from 3,706 hanes.
2 f., 10.5 x 30.5; black, siyakat.
F. 231A, a. u. 876

212. 1079 – 1080 / 11. 06. 1668 – 20. 05. 1670
2 f., 20 x 31.5; black, siyakat.
F. 142A, a. u. 38

213. 1–30 Ramazan 1080 / 23. 01. – 22. 02. 1670
Applications (94) from the bureau of the darüssaade ağâ to the Grand Vezir concerning the appointment of employees to vacant positions and farming out operations at the waqfs of: Sultan Süleyman I, Ayşe Sultan, Gazi İbrahim Paşa, Sultan Selim I, Sultan Mehmed II, Sultan Murad III, Mahmud Paşa-i Veli, Sümbül Ağa, Sultan Ahmed I, Valide Sultan, Mohammed Ağa, darüssaade ağâ, Mercan Ağa, Frenk Ali Ağa and of Murad Paşa-i cedid, all in İstanbul; of
Şehzade Sultan Mehmed Han in Terkos; Yasemin Hatun in Anadolu Hisari; Sultan Murad II in Brusa; Sultan Selim I in Sultanîye; Halil Efendi in Bergama; Sultan Orhan in Brusa; Sultan Mehmed II in Merzifon; Hüseyin Bey in Kayseri; Mevlâna [Celâleddin] Rumi in Konya; Nalçeci Şeyh Halil in Üsküdar.

63 f., different sizes; black, divani.

F. 1A, a. u. 11248

214. 1080 / 1. 06. 1669 – 20. 05. 1670
Detailed register-inventory of the population and the land in the villages in nahiye Üsküdar belonging to the waqfs of: Sinan Paşa, Balaban Paşa in Edirne, Murad Paşa in İstanbul and of the sultans Bayezid I and Bayezid II. The boundaries of the waqf properties are delineated in detailed hudutnames.
5 f., 10.5 x 31.5; black, ince divani, siyakat.
F. 160, a. u. 12, ff. 3–12

215. 1080 / 1. 06. 1669 – 20. 05. 1670
Register of the revenues from the ziyade-i cizye tax from the islands of Rodos, İstanköy, Tilos and Retinemahie at the waqf of Sultan Süleyman I in İstanbul. Income: 1,354,896 akçes from 6,870 hanes.
2 f., 10.5 x 31.3; black, siyakat.
See also: Опис на джизие регистри ..., p. 116, № 447.
F. 207A, a. u. 574

216. [1670]
Register of the arable land in the village Karaağaç belonging to the waqf of [Gazi] Murad Paşa. Inventory of the agricultural plots – fields and vineyards, their holders, and the amount of the land they possessed; detailed simurname of the village territory.
4 f., 11 x 31.5; black, divani, siyakat; dated on the grounds of palaeographical and historical data.
F. 89, a. u. 33

217. [1670]
Register of the arable land in the village Kâfir Hacî in nahiye Üsküdar belonging to the waqf of Sultan Eyyub. It contains descriptions of the agricultural plots – fields and vineyards, their holders, and information what part of the land was sown...
and what was left as fallow land. The territory of the village is delineated according to a detailed smurnname.

2 f., 15.2 x 42; black, divani, siyakat; dated on the grounds of palaeographical and historical data.

**F. 79, a. u. 1393**

**218. 1081 / 21. 05. 1670 – 9. 05. 1671**

Register of the arable land in villages in nahiye Üsküdar belonging to the waqf of Sultan Bayezid II in Edirne. It contains descriptions of the agricultural plots, their holders, and information what part of the land was sown and what was left as fallow land. The territories of the villages are delineated according to detailed smurnnames.

10 f., 11 x 32; black, siyakat, ince divani.

**F. 1, a. u. 15114**

**219. 1081 / 21. 05. 1670 – 9. 05. 1671**

Register of revenues from the ziyade-i cizye tax from the waqfs of Evliya Kasım Paşa and Sofu Mehmed Paşa in the kazas of Niğbolu, Pilevne and Timovi. Income: 91,622 akçes from 500 hanes.

1 f., 9.5 x 30.5; black, siyakat, ince divani.

See also: Опис на джизие регистри ..., p. 117, № 451

**F. 114А, a. u. 160**

**220. 1081 / 21. 05. 1670 – 9. 05. 1671**

Register of revenues from the ziyade-i cizye tax from kaza Menlik at the waqfs of the sultans Mehmed III and Murad III in İstanbul. Income: 236,597 akçes from 1,370 hanes.

2 f., 10.6 x 30.6; black, siyakat, ince divani.

See also: Опис на джизие регистри ..., p. 117, № 452.

**F. 1А, a. u. 26124, ff. 3–4**

**221. 1081 / 21. 05. 1670 – 9. 05. 1671**

Register of revenues from the ziyade-i cizye tax from the waqfs of Sultan Selim I in the kazas of Prevadi and Aydos. Income: 69,997 akçes from 300 hanes.

2 f., 10.6 x 29.4; black, siyakat.

See also: Опис на джизие регистри ..., p. 123, № 480.

**F. 139, a. u. 9, ff.2–3**
222. 1081 / 21. 05. 1670 – 9. 05. 1671
Register of revenues from the *ziyade-i cizye* tax from the waqfs of Şehid Mehmed Paşa, Mehmed Bey and İsmihan Sultan in the kazas of Ahıyolu, Ipsala, Küstendil and Timur Hisari for the period between 1077 and 1081 / 4. 07. 1666 – 9. 05. 1671. Income: 3,311,442 *akçes* from 4,542 *hane*.
2 f., 15.5 x 32.3; black, *siyakat*.
See also: Опис на джизие регистри ..., p. 111, № 423.
F. 140A, а. u. 111

223. 5 Şaban 1082 / 7. 12. 1671
Register of revenues from the *ziyade-i cizye* tax for 1081 / 21. 05. 1671 – 9. 05. 1672 from *liva* Niğbolu, the kazas of Hacıoğlu Pazarı, Hezargrad, Şumnu, Rahova and Loşça, at the waqf of the *türbe* of the sultans Selim II, Murad III and Mehmed III in the neighbourhood of Aya Sofya mosque in İstanbul. Income: 195,033 *akçes* from 1,393 *hane*.
2 f., 10.5 x 31.4; black, *siyakat, ince divani*.
See also: Опис на джизие регистри ..., p. 116, № 450.
F. 114, а. u. 528, f.1

224. 25 Şaban 1082 / 27. 12. 1671
Register of revenues from the *ziyade-i cizye* tax from the waqfs of Kasım Paşa and Firuz Bey in the kazas of Tırnovi, Pilevne and Niğbolu for 1083 / 29. 04. 1672 – 17. 04. 1673. Income: 83,517 *akçes* from 484 *hane*.
2 f., 10.5 x 30.7; black, *siyakat and ince divani*.
See also: Опис на джизие регистри ..., p. 118, № 458.
F. 114, а. u. 528, f. 2

225. 28 Şaban 1082 / 30. 12. 1671
Register of revenues from the *ziyade-i cizye* tax from the waqfs of Maktul İbrahim Paşa in Hezargrad for 1082 / 10. 05. 1671 – 28. 04. 1672. Income: 157,141 *akçes* from 873 *hane*.
2 f., 10.3 x 31.1; black, *siyakat, ince divani*.
See also: Опис на джизие регистри ..., p. 118, № 459.
F. 117, а. u. 264

226. 1–30 Ramazan 1082 / 1. 01 – 30. 01. 1672
Decrees (19) for appointments proposed by the Şeyhülislâm and the *darüşsaade ağa* to vacant positions at the waqfs of: Sultan Bayezid II in İstanbul;
Süleyman Ağa in İstanbul; Mahpeyker Hatun in İstanbul; Ferruhsad Hatun in İstanbul; Sultan Ahmed I in İstanbul; Sultan Bayezid II in Amasya; Mahi Hatun in İstanbul; Kethüda Canfeda Hatun in İstanbul and the Hatuniye waqf in Tokad. 19 f., different sizes; black, *ince divani*, *siyakat*.

**F. 1A, a. u. 17876**

**227. 24 Zilhicce 1082 / 22. 04. 1672**
Register of revenues from the *ziyade-i cizye* tax from the waqfs of Mirahir ilyas Bey, Hami Bey and of Mustafa Paşa in the *kaza* of Görice, Ohri, İlbasan and Manastır for 1074 / 5. 08. 1663 – 24. 07. 1664. Income: 196,562 *akçes* from 984 *hane*.
2 f., 10.7 x 32; black, *siyakat*.
See also: Опис на джизие регистри ..., p. 103, № 392.
**F. 11A, a. u. 1028**

**228. 1082 / 5. 10. 1671 – 28. 04. 1672**
Register of revenues from the *ziyade-i cizye* tax from: *kaza* Pınar Hisarı at the Dar ül-Hadis waqf of Sultan Murad II in the town of Edirne; the waqfs of Gazi Mihal Bey in the town of Edirne; the waqfs of Gazi Süleyman Paşa in *kaza* Bolayır. Income: 693,360 *akçes* from 3,791 *hane*.
2 f., 10.5 x 30.8; black, *siyakat*, *ince divani*.
See also: Опис на джизие регистри ..., p. 119, № 460.
**F. 1A, a. u. 26124, ff. 1–2**

**229. 1082 / 5. 10. 1671 – 28. 04. 1672**
Register of revenues from the *ziyade-i cizye* tax from the waqfs of Sultan Yıldırım Bayezid in *kaza* Edirne and of Şehabeddin Paşa and Şah Sultan in *kaza* Filibe. Income: 942,541 *akçes* from 4,458 *hane*.
2 f., 10 x 31; black, *siyakat*.
**F. 88A, a. u. 182**

**230. 1082 / 5. 10. 1671 – 28. 04. 1672**
Receipt (*suret-i tahvil*) for the revenues from the *avarz* taxes from the villages in the waqfs of Mihrimah Sultan and Rüstem Paşa in the *kaza* of Yenişehir, Filibe and Hezargrad with the village Dura beğli. Income: 40,013 *akçes*.
1 f., 10 x 15; black, *siyakat*.
**F. 117A, a. u. 59**
231. 1082 / 5. 10. 1671 – 28. 04. 1672

Register of revenues from the ziyade-i cizye and ispenc taxes of the Jews in the waqf of Sultan Mehmed II in İstanbul. Income: 477,273 akçe from 5,514 hanes.

2 f., 11 x 31.5; black, siyakat.
See also: Опис на джизие регистри..., p. 123, № 479.
F. 1A, a. u. 22555, ff. 3–4

232. 8 Muḥarrem 1083 / 6. 05. 1672

Register of revenues from the ziyade-i cizye tax from the Longoz Peninsula belonging to kaza Selânik at the waqfs of Sultan Ahmed I in İstanbul for 1080 – 1082 / 1. 06. 1669 – 28. 04. 1672. Income: 66,030 akçe from 200 hanes.

2 f., 10.6 x 30.6, damaged; black, siyakat, ince divani.
See also: Опис на джизие регистри ..., p. 116, № 448
F. 146, a. u. 522

233. 1 Şaban – 4 Zilkade 1083 / 22. 11. 1672 – 21. 02. 1673

Applications (14) to the Grand Vezir from Yusuf, darüşsaade ağə and head of the Directorate of the Haremeyn-ı Şerifeyn vakıfı, and from Osman, ağə of the Old Palace, concerning the appointment of employees to vacant positions at the waqfs of: Arabacı Şuca Bey; Daye Hatun; Ayşe Hatun and Gazi İbrahim Paşa; the türbe of Selçuk Sultan; Sultan Selim I; Sultan Ahmed I; Cedide Valide Sultan; Sultan Bayezid II; Sultan Süleyman I; Musa Çavuş; Süleyman Subaşı; Firuz Ağə, all in İstanbul.

14 f., different sizes; black, siyakat, divani.
F. 1A, a. u. 17882

234. 2–29 Ramazan 1083 / 22. 12. 1672 – 18. 01. 1673

Applications (35) from the bureau of the darüşsaade ağə to the Grand Vezir’s office concerning the appointment of employees to vacant positions and farming out operations at the waqfs of: Sultan Bayezid II in Edirne; Sultan Murad III in İstanbul; Mevlâna Celâleddin Rumi in Konya; Saruca Paşa in Gelibolu; Sultan Ahmed I in İstanbul; Sultan Murad II in Edirne; Ayşe Sultan in İstanbul; Valide Sultan in Üsküdar; Cendereci Mahmud Efendi in İstanbul; Aşube Sultan in İstanbul; Ağə Hasan Paşa in İstanbul; Ebu Eyyub Ansari in İstanbul; Kethüda Canfedatı Hatun in İstanbul; Emir Sultan in Brusa; Maktul Hasan Paşa in İstanbul; Sultan Selim I in Kara Pınarı; Mehmed, darüşsaade ağə, in İstanbul; Sultan Selim I in İstanbul;
Mahmud Paşa-i Veli in İstanbul; Sultan Mehmed II in İstanbul; Sultan Bayezid II in İstanbul; Nişancı Mehmed Paşa in İstanbul and of Sultan Süleyman I in İstanbul.

35 f., different sizes; black, divani.

\[\text{\textsc{Цг 75/2}}\]

\[\begin{align*}
235. \quad & 5–30 \text{ Zilkade 1083 / 22. 02. – 19. 03. 1673} \\
\text{Applications (63) from the bureau of the darüşsaade ağa to the Grand Vezir’s office concerning the appointment of employees to vacant positions at the waqfs of: Müneverre Hatun in İstanbul; sadaret kaymakam Mustafa Paşa in Merzifon and Înce Su; Sultan Bayezid II in İstanbul; Gülbahar Hatun in Trapezun; the türbe of Sultan İbrahim in İstanbul; Zülnun Ağa in İstanbul; Mercan Ağa in İstanbul; Atik Valide Sultan in Üsküdar; Şah Sultan in İstanbul; Sultan Ahmed I in İstanbul; Pertev Paşa in İstanbul; Sultan Selim I in İstanbul; Şehzade Sultan Mehmed in İstanbul; Bizeban Süleyman Ağa in Yakova; Sultan Selim I in Sultanije; Server Ağa in İstanbul; Öküz Mehmed Paşa in Kuşadası; Sultan Murad II in Edirne; Mahmud Paşa-i Veli in Edirne; Emir Sultan in Brusa; Cedid Valide Sultan in Üsküdar; Sultan Orhan in Brusa; Sofu Mehmed Bey in İstanbul; Sultan Bayezid II in Amasya; Murad II in Brusa; sadaret kaymakam Mustafa Paşa in Edirne; Sultan Süleyman I in İstanbul.} \\
\text{63 f., different sizes; black, divani.} \\
\text{F. 1A, a. u. 17861, ff. 1–63}
\end{align*}\]

\[\begin{align*}
236. \quad & 1083 / 29. 04. 1672 – 17. 04. 1673 \\
\text{Register of revenues from the ziyade-i cizye tax from the waqfs of Sultan Süleyman I in kaza Dirama, of Mehmed Paşa and Mehmed Bey son of Gedik Ahmed Paşa in kaza Timur Hisarı and of Sitti Sultan in Keşan. Income: 437,743 akçe from 1,910 hanes.} \\
\text{2 f., 10.6 x 31.1; black, siyakat, divani and ince divani. See also: Опис на джизие регистри... p. 120, № 466.} \\
\text{F. 1A, a. u. 22564, ff. 3–4}
\end{align*}\]

\[\begin{align*}
237. \quad & 1083 / 29. 04. 1672 – 17. 04. 1673 \\
\text{Register of revenues from the ziyade-i cizye and ispenc taxes from the Jews in the waqf of Abu el-feth Sultan Mehmed Han Gazi in İstanbul. Income: 572,694 akçe from 5,514 hanes.} \\
\text{2 f., 10.7 x 32; black, siyakat, divani and ince divani.} \\
\text{See also: Опис на джизие регистри... p. 120, № 467.} \\
\text{F. 1A, a. u. 22564, ff. 5–6}
\end{align*}\]
238. 1083 / 29. 04. 1672 – 17. 04. 1673
Register of revenues from the ziyade-i cizye tax from the waqfs of Gazi Hüdavendigâr, Sultan Alâeddin, Sultan Mehmed II, Sultan Bayezid I and Sultan Orhan in Brusa. Income 678,872 akçes from 3,706 hanes.
2 f., 10.5 x 31, damaged; black, siyakat.
See also: Опис на джизие регистри..., p. 119, № 464.
F. 231А, а. у. 2295

239. 1083 / 29. 04. 1672 – 17. 04. 1673
Register of revenues from the ziyade-i cizye tax of the perakendes in Gelibolu at the waqfs of Sultan Süleyman I in Istanbul. Income for the period 15 Ramazan 1082 – 5 Şevval 1084 / 15. 01. 1672 – 13. 01. 1674: 551,460 akçes from 3,000 hanes.
2 f., 10.5 x 30.7; black, siyakat, ince divani and divani.
See also: Опис на джизие регистри..., p. 121, № 469.
F. 33А, а. у. 429

240. 1083 / 29. 04. 1672 – 17. 04. 1673
Register of revenues from the ziyade-i cizye tax from kaza Filibe at the waqf of Sultan Süleyman I in Istanbul and the waqfs of Şehabeddin Paşa, Şah Sultan and Yahya Paşa. Income: 1,007,686 akçes from 5,503 hanes.
2 f., 10.8 x 31.5; black, siyakat, ince divani and divani.
See also: Опис на джизие регистри..., p. 120, № 465.
F. 88А, а. у. 278

241. 1083 / 29. 04. 1672 – 17. 04. 1673
Register of revenues from the ziyade-i cizye tax from: the waqfs in liva Niğbolu, kazas Prevadi, Hacıoğlu Pazarı, waqfs in the kazas of Dimetoka and Edirne, from waqfs dedicated to Medina and the waqfs of Hamza Bey and Hatice Sultan; the waqf of Maktul İbrahim Paşa in the town of Hezargrad; the waqfs of Mirahur İlyas Bey, Sinan Paşa, Sinan Çelebi and Haci Bey in kazas Ohri, Manastır and Görice; the waqfs of Evliya Kasım Paşa and Firuz Bey in kaza Tîrnovi. Income: 840,058 akçes from 4,971 hanes.
2 f., 11 x 31; black, siyakat.
See also: Опис на джизие регистри..., p. 120, № 468.
F. 117А, а. у. 104, ff. 2–3
242. 1083 / 29. 04. 1672 – 17. 04. 1673
Register of revenues from the ziyade-i cizye tax from the waqfs of Sultan Selim I in İstanbul. Income: 132,899 akçes from 721 hanes.
2 f., 10.5 x 30.8; black, siyakat.
F. 1A, a. u. 17885

243. 1083 / 29. 04. 1672 – 17. 04. 1673
Receipt (tahvil) for sums from the ziyade-i cizye tax from villages in kaza Filibe at the waqf of Sultan Süleyman I in İstanbul and the waqfs of Şehabeddin Paşa, Şah Sultan and Yahya Paşa in the same kaza.
1 f., 10.5 x 15; black, siyakat.
F. 88A, a. u. 183

244. 1083 – 1084 / 29. 04. 1672 – 6. 04. 1674
Register of revenues from the ziyade-i cizye tax from the islands of Rodos, İstanköy, Retinemahie and the fortress Tilos at the waqf of Sultan Süleyman I in İstanbul. Income: 2,709,780 akçes.
2 f., 10.8 x 31.5; black, siyakat.
See also: Опис на джизие регистри..., p. 121, № 470.
F. 207A, a. u. 144

245. 1083 – 1084 / 29. 04. 1672 – 6. 04. 1674
Register of revenues from the ziyade-i cizye tax from the Longoz Peninsula at the waqf of Sultan Ahmed I in İstanbul. Income: 44,002 akçes from 200 hanes.
1 f., 10.8 x 31; black, siyakat.
See also: Опис на джизие регистри..., p. 121, № 471.
F. 214A, a. u. 154, f. 1

246. 1083 – 1084 / 29. 04. 1672 – 6. 04. 1674
2 f., 10.5 x 31; black, siyakat.
F. 117A, a. u. 60
247. 1084 / 18. 04. 1673 – 6. 04. 1674
Register of revenues from the ziyade-i cizye tax from the waqfs of Sitti Sultan in kaza Keşan. Income: 89,683 akçes from 427 hanes.
2 f., 10.8 x 30; black, siyakat.
See also: Опис на джизие регистри..., p. 122, № 476.
F. 35А, а. u. 48

248. 1084 / 18. 04. 1673 – 6. 04. 1674
Register of revenues from the ziyade-i cizye tax from the waqfs of Maktul İbrahim Paşa in kaza Hezargrad. Income: 157,140 akçes from 873 hanes.
2 f., 10.5 x 31; black, siyakat.
F. 117А, а. u. 61

249. 1084 / 18. 04. 1673 – 6. 04. 1674
Register of revenues from the ziyade-i cizye tax from the kazas of Edirne, Keşan and Cisr-i Ergene at the waqf of Sultan Selim II in Edirne. Income: 132,898 akçes from 721 hanes.
2 f., 10.5 x 31; black, siyakat.
See also: Опис на джизие регистри..., p. 122, № 475.
F. 79А, а. u. 1212

250. 1084 / 18. 04. 1673 – 6. 04. 1674
Register of revenues from the ziyade-i cizye tax from the kazas of Čorlu, Ereğli, Rodosçuk, Edirne, Silivri and Vize at the waqf of Sultan Mehmed II in İstanbul. Income: 651,484 akçes from 3,332 hanes.
2 f., 10 x 32; black, siyakat.
See also: Опис на джизие регистри..., p. 122, № 474.
F. 111А, а. u. 39

251. 1084 / 18. 04. 1673 – 6. 04. 1674
Register of revenues from the ziyade-i cizye tax from the kazas of Prevadi and Aydos at the waqfs of Sultan Selim I in İstanbul. Income: 69,001 akçes from 300 hanes.
2 f., 10.8 x 31; black, siyakat.
See also: Опис на джизие регистри..., p. 122, № 477.
F. 25А, а. u. 98
252. 1084 / 18. 04. 1673 – 6. 04. 1674
Register of revenues from the ziyade-i cizye tax from the waqf of Sultan Murad Hüdavendigâr in Brusa. Income: 656,865 akçes from 3,531 hanes.
2 f., 10.6 x 30.8; black, siyakat.
See also: Опис на джизие регистри..., p. 121, № 473.
F. 231A, a. u. 2293

253. 1084 / 18. 04. 1673 – 6. 04. 1674
Applications (35) to the Grand Vezir from Yusuf, darüssaade ağa and head of the Directorate of the Haremeyn-i Şerifeyn vakfs, and from Osman, ağa of the Old Palace, concerning the appointment of employees to vacant positions at the waqfs of: Eğlence Hatun in İstanbul; Ağa Hasan Paşa in İstanbul; Mirahur İlyas Bey in İstanbul; Feridun Ağa in Üsküdar; Atik Valide Sultan in Üsküdar; Emir Sultan in Brusa; Sultan Selim in İstanbul; Şehzade Sultan Mehmed in İstanbul; Ömer Efendi [hoca-i şehriyari] in İstanbul; Şehzade Gazi Süleyman Paşa in Bolayır; Sultan Süleyman I; Cemşid Hatun in İstanbul; Eyyub Ansari in İstanbul; Sultan Ahmed I in İstanbul; Kilâri Mehmed Ağa in İstanbul; Ayşe Sultan and Gazi İbrahim Paşa in İstanbul; Çavuşbaşı Ali Ağa in İstanbul; Frenk Ali Ağa in İstanbul; Cedid Valide Sultan in Üsküdar; the waqf at the Aya Sofya mosque and the Hatuniye [of Gülbahtar Hatun] waqf in Trapeszun.
35 f., different sizes; black, divani, siyakat.
F. 1А, a. u. 17889

254. 27 Ramazan – 1 Şevval 1085 / 25. 12. 1674 – 26. 01. 1675
Applications (63) from the bureau of the darüssaade ağa to the Grand Vezir’s office concerning the appointment of employees to vacant positions at the waqfs of: Ayşe Hatun, Valide Handan Sultan, Sultan Bayezid II, Abu el-Fazıl Efendi, Elhacce Gevherhan Sultan, Sultan Ahmed I, Sofu Fatma Sultan, Sultan Süleyman I, Şehzade Sultan Mehmed, Sultan Osman II, Kâtib Ömer Efendi, Abdülkerim Ağa, all in İstanbul; of Süleyman Paşa in İznik; Hazinedar Ali Ağa in Üsküdar; Atik Valide Sultan in Üsküdar; Valide Handan Sultan in Beşiktaş.
21 f., different sizes; black, divani.
F. 1 A, a. u. 17895

255. 1085 / 7. 04. 1674 – 27. 03. 1675
Register of revenues from the ziyade-i cizye tax from the kazas Mesevri and Varna at the waqfs of Haseki Sultan in İstanbul. Income: 373,132 akçes from 1,523 hanes.
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2 f., 10.7 x 30.8; black, siyakat.
See also: Опис на джизие регистри..., p. 123, № 482.
F. 143A, a. u. 17

256. 1085 / 7. 04. 1674 – 27. 03. 1675
Register of revenues from the ziyade-i cizye tax from the waqfs of Örgüç Paşa in Lefke. Income: 62,000 akçes from 269 hanes. Part of the income was spent on pensions of retired members of the corps of the acemis.
2 f., 10.5 x 31; black; siyakat, divani and ince divani.
See also: Опис на джизие регистри..., p. 125, № 490.
F. 1А, a. u. 22576, ff. 3–4

257. 1085 / 7. 04. 1674 – 27. 03. 1675
Register of revenues from the ziyade-i cizye tax from the waqf of Çelebi Sultan Mehmed in the town of Merzifon. Income: 206,963 akçes from 713 hanes.
2 f., 10.5 x 30.7; black, siyakat.
See also: Опис на джизие регистри..., p. 123, № 483.
F. 257А, a. u. 2877

258. 7 – 29 Safer 1086 / 2 – 24. 04. 1675
Applications (18) from the bureau of the darüssaade ağa to the Grand Vezir’s office concerning the appointment of employees to vacant positions at the waqfs of: Sultan Süleyman I in Kuds-i Şerif; Sultan Bayezid II in Edirne; Atik Valide Sultan in Üsküdar; Ebu Eyyub Ansari in İstanbul; Gülşirin Hatun in nahiye Terkoz; İbrahim Bey son of Karamanoğlu in Larende; Gülbahar Hatun in Trapezun and of Bülbül Hatun in Amasya.
19 f., different sizes; black, divani.
F. 1А, a. u. 17861, ff. 64–82

259. 2 Ramazan 1087 – 27 Muharrem 1088 / 8. 11. 1676 – 1. 04. 1677
Register of revenues from the ziyade-i cizye tax from the population in the waqfs of Sitti Sultan in kaza Keşan. Income: 89,628 akçes from 727 hanes.
2 f., 10.5 x 31; black, siyakat, ince divani.
F. 35А, a. u. 38

Register of revenues from the ziyade-i cizye tax from the kazas of Prevadi, Hacıoğlu Pazarı, Hezargrad, Tirnovi and Hotaliç due to the waqf at the türbe of the
sultans Selim II, Murad III and Mehmed III in the neighbourhood of Aya Sofya mosque in İstanbul. Income: 195,020 akçes from 1,392 hanes.

2 f., 11.3 x 32, siyakat, ince divani and divani.
See also: Опис на джизие регистри..., № 506.
F. 25A, a. u. 102

261. 1087 / 16. 03. 1676 – 5. 03. 1677
Register of revenues from the ziyade-i cizye tax from kaza Gelibolu due to the waqfs of Sultan Süleyman I in İstanbul. Income for the period 11 Şevval 1085 – 4 Receb 1087 / 8. 01. 1675 – 12. 09. 1676: 652,642 akçes.

2 f., 10.7 x 31.8, damaged, restored; black, siyakat, ince divani and divani.
See also: Опис на джизие регистри..., p. 126, № 494.
F. 33A, a. u. 431

262. 1087 / 16. 03. 1676 – 5. 03. 1677
Register of revenues from the ziyade-i cizye tax from the population in the kazas of Prevadi, Hacıoğlu Pazarı, Hezargrad, Tırnowi, Hotalıç and Pilevne, belonging to the waqf of the türbes of the sultans Selim II, Mehmed III and Murad III in İstanbul. Income: 214,522 akçes from 1,392 hanes.

2 f., 10.2 x 29.2; black, siyakat and ince divani.
See also: Опис на джизие регистри..., p. 126, № 495.
F. 125A, a. u. 100

263. 1087 / 16. 03. 1676 – 5. 03. 1677
Register of revenues from the ziyade-i cizye tax from the waqf of Yakub Çelebi son of Germiyan in liva Kütahya. Income: 113,270 akçes from 534 hanes.

2 f., 10.9 x 31.7; black, siyakat.
See also: Опис на джизие регистри..., p. 126, № 496.
F. 247A, a. u. 838

264. 1 Cemaziel’evvel – 29 Zilkade 1088 / 2. 07. 1677 – 23. 01. 1678
Applications (58) from the bureau of the darüssaade ağa to the Grand Vezir’s office concerning the appointment of employees to vacant positions at the waqfs of: Ayşe Sultan and Gazi İbrahim Paşa; Mahmud Paşa-i Veli; Ebu Eyyub Ansari; Sirkeci İsmail Efendi; Gedik Ahmed Paşa; Sultan Ahmed I; Şehzade Sultan Mehmed; Sultan Bayezid II; Şah Sultan; Hanım Sultan; Yakub Ağa; Şehid Ali Paşa; the türbe of the sultans Selim II, Murad III and Mehmed III; Sultan Mehmed II; Cedit Valide Sultan; Cafer Çelebi; Çakır Ağa; Mirahur
İlyas Bey, all in İstanbul. At the waqfs of: Atik Valide Sultan in Üsküdar; Sultan Orhan in Geybuze; Öküz Mehmed Paşa in Kuşadası; Hazinedar Ali Ağâ in Kara Mûrsel; Karaman İbrahim Bey in Konya; Sultan Alâeddin in Konya; Seyyid Gazi Battal in Seyyidgazi; Gazi Süleyman Paşa in Bolayıır; Cedid Valide Sultan in Üsküdar; Mehmed Ağâ, darüssaade ağâ, in İsmail geçidi; Bülübül Hatun in Ladîk; Sultan Selim I in Kara Pınar and of Sultan Murad II in Edirne.

58 f., different sizes; black, divani, siyakat.

F. 1A, a. u. 17909

265. 1 Şaban 1088 / 29. 09. 1677
Detailed register of the names of the employees at the waqf of Molla Şemseddin Gürani in İstanbul. The document was compiled on occasion of an audit of the salaries received by the waqf employees. By a royal decree it was ordered that the amount of the salaries be arranged in compliance with the bequeathal of the founder of the vakf. The amounts above the determined payment of the employees are listed.
2 f., 21.5 x 60; black, divani, talik and nesih with elements of talik.

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266. 1088 / 6. 03. 1677 – 22. 02. 1678
Register of revenues from the ziyade-i cizye tax from the kazas of Yenice-i Vardar, Yenice-i Karasu, Palatimne and Gümülcine at the waqfs of Gazi Evrenos Bey, Turhan Bey, Mehmed Paşa and Mustafa Paşa in Selânik. Income: 1,482,412 akçes from 3,675 hanes.
2 f., 11 x 31.5, siyakat, ince divani and divani.
See also: Опис на джизие регистри..., p. 122, № 478.

F. 1A, a. u. 22599, ff. 1–2

267. 1088 / 6. 03. 1677 – 22. 02. 1678.
Register of revenues from the ziyade-i cizye tax from the kazas of Gelibolu, Edirne, Miğalkara, Cîsr-i Ergene and Dimetoka at the waqfs of Sultan Süleyman I in İstanbul. Income: 661,342 akçes.
2 f., 12 x 33; black, siyakat, ince divani and divani.
See also: Опис на джизие регистри..., p. 128, № 507.

F. 1A, a. u. 22599, ff. 3–4

268. 1088 / 6. 03. 1677 – 22. 02. 1678.
Register of revenues from the ziyade-i cizye tax from the kazas of Edirne, Havas-i Mahmud Paşa, Vize, Kîrk Kilise, Çorlu, Ereğli, Rodosçuk and Silivri at
the waqf of Sultan Mehmed II in İstanbul. Income of the same waqf from the cizye and ispenc of the Greeks and Armenians in İstanbul. Total: 738,491 akçes.

2 f., 10.5 x 31.4; black, siyakat, divani and ince divani.
See also: Опис на джизие регистри..., p. 129, № 508.
F. 1A, a. u. 22599, ff. 5–6

269. 1088 / 6. 03. 1677 – 22. 02. 1678.
Register of revenues from the ziyade-i cizye tax from the kazas of Zihna and Pravişte at the waqf of Sultan Süleyman I in İstanbul. Income: 94,601 akçes from 400 hanes.

2 f., 10.6 x 15, damaged; black, siyakat, divani.
See also: Опис на джизие регистри..., p. 128, № 505.
F. 44A, a. u. 31

270. 1088 / 6. 03. 1677 – 22. 02. 1678
Register of revenues from the ziyade-i cizye tax from the waqf of Ismihan Sultan in İstanbul, from the waqfs of Şehid Mehmed Paşa and from the waqfs of Mehmed Bey son of Gedik Ahmed Paşa in kaza Timur Hisari. Income: 788,968 akçes from 4,201 hanes.

2 f., 11 x 30.7; black, siyakat and ince divani.
See also: Опис на джизие регистри..., p. 129, № 510.
F. 123, a. u. 6

271. 1–29 Rebiülahir and 1–30 Ramazan 1089 / 23. 05. – 20. 06. and 17. 10 – 16. 11. 1687
Applications (19) from the bureau of the darüssaade ağâ to the Grand Vezir’s office concerning the appointment of employees to vacant positions at the waqfs of: Sultan Selim I in Konya; Ali Bey in kaza Niğde; Sultan Mehmed II in İstanbul; Atik Valide Sultan in Üsküdar; Sultan Murad III in İstanbul; Şehzade Sultan Mehmed in İstanbul; Sultan Ahmed I in İstanbul; Hüseyin Ağa in İstanbul; Gedik Ahmed Paşa in İstanbul; Hoca Rüstem in İstanbul; Mevlâna [Celâleddin Rumi] in Konya; Şeyh Sadreddin Konevi in Konya; Yasemin Sima Hatun in Anadolu Hisarı; Sultan Bayezid II in Amasya; Fadlullah Paşa in Geybuze.

20 f., different sizes; black, divani.
F. 1A, a. u. 17912
272. 1089 / 23. 02. 1678 – 11. 02. 1679
Register of revenues from the **ziyade-i cizye** tax from the waqfs of Sultan Yıldırım Bayezid in the town of Edirne and from **kaza** Dirama at the waqf of Sultan Süleyman I in İstanbul. Income: 644,987 *akçe* from 2,552 *hane*.
2 f., 11.1 x 31.7; black, *siyakat*.
See also: Опис на джизие регистри..., p. 130, № 512.
F. 41А, a. u. 107

273. 1089 / 23. 02. 1678 – 11. 02. 1679
Register of revenues from the **ziyade-i cizye** tax from the waqfs of: the sultans Mehmed III and Murad III in **kaza** Menlik; the sultans Selim II, Mehmed III and Murad III in the **kazas** of Prevadi, Hacıoğlu Pazarı and Hezargrad; Haseki [Hurrem Sultan] in the **kazas** of Mesevri and Varna and of Sitti Sultan in **kaza** Keşan. Income: 894,434 *akçe* from 4,649 *hane*.
2 f., 11 x 31; black, *siyakat*.
See also: Опис на джизие регистри..., p. 129, № 511.
F. 125А, a. u. 39

274. 1089 / 23. 02. 1678 – 11. 02. 1679
Register of revenues from the **ziyade-i cizye** tax from the waqfs of Gazi Ali Bey and Sofu Mehmed Paşa in **kaza** Pilevne. Income: 184,692 *akçe* from 850 *hane*.
2 f., 11 x 32, damaged, restored; black, *siyakat, ince divani*.
See also: Опис на джизие регистри..., p. 130, № 514.
F. 116А, a. u. 39, ff. 1–2

275. 1089 – 1090 / 23. 02. 1678 – 1. 02. 1680
Register of revenues from the **ziyade-i cizye** tax from the waqfs of Gazi Ali Bey and Sofu Mehmed Paşa in **kaza** Pilevne. Income: 184,692 *akçe* from 850 *hane*.
2 f., 11 x 32, damaged, restored; black, *siyakat, ince divani*.
F. 116А, a. u. 39, ff. 3–4

276. 1089 – 1093 / 23. 02. 1678 – 30. 12. 1683
Register of revenues and expenditures of the waqf of Kızıl Deli Sultan in **nahiye** Cebel, **kaza** Dimetoka. Income from the taxes: *avariz, nüzül, raiyet* taxes and tithes, collected from the waqf villages. Income: 158,181 *akçe* of which 84,040 were paid as pensions to *yeniçeris*.
2 f., 10.5 x 31; black, *siyakat*.
F. 83А, a. u. 66
277. 1089 – 1093 / 23. 02. 1678 – 30. 12. 1683
Register of revenues from the ziyade-i cizye and ispenc taxes of the Jews at the waqf of Sultan Mehmed II in Istanbul. Income: 548,045 akçes from 5,514 hanes.
2 f., 12 x 33; black, siyakat.
See also: Опис на джизие регистри..., p. 130, № 513.
F. 1A, a. u. 22605

278. 1089 / 23. 02. 1678 – 11. 02. 1679
38 f., 41.2 x 15.2; black, siyakat, ince divani.
D 148, f. 5v, f. 12 r–v, f. 13r–v

279. 1090 / 12. 02. 1679 – 1. 02. 1680
Register of revenues from the ziyade-i cizye tax from kaza Filibe at the waqf of Sultan Süleyman I in İstanbul and at the waqfs of Şehabeddin Paşa and Şah Sultan. Income: 1,008,203 akçes from 5,505 hanes.
2 f., 11 x 32.8; black, siyakat, divani and ince divani.
See also: Опис на джизие регистри..., p. 131, № 517.
F. 88A, a. u. 285

280. 1090 / 12. 02. 1679 – 1. 02. 1680
Register of revenues from the ziyade-i cizye tax from the waqfs of Sultan Yıldırım Bayezid Han and Fatma Hatun in the kazas of Uzuncaabad-ı Hasköy, Dimetoka, Şumnu, Prevadi and Çirmen, from waqfs in Edirne, dedicated to Medina, from kaza Dirama at the waqf of Sultan Süleyman I in İstanbul. Income: 644,987 akçes from 2,562 hanes.
2 f., 11.5 x 32.3, black, damaged, restored; black, siyakat, ince divani.
See also: Опис на джизие регистри ..., p. 130, № 516.
F. 96A, a. u. 82

281. 1090 / 12. 02. 1679 – 1. 02. 1680
Register of revenues from the ziyade-i cizye tax from the kazas of Pınar Hisarı and Kırk Kilise belonging to the waqf of Gazi Mihal Bey in Edirne and to the waqfs

2 f., 11.2 x 31.7, restored; black, siyakat, ince divani and divani.

See also: Опис на джизие регистри..., p. 131, № 518.

F. 85A, а. у. 60

282. 1090 / 12. 02. 1679 – 1. 02. 1680

Register of waqfs and mukataas in vilâyet Bagdad compiled on occasion of illegal interference of local administrative officials with the financial affairs of the institutions. The provincial governors collected forcibly money from the vakfs, mukataas and esnaf for their personal treasuries.

2 f., 20 x 60; black, nesih.

F. 265, а. у. 13

283. 1090 / 12. 02. 1679 – 1. 02. 1680.

Register of revenues and expenditures of the waqf at the mosque and imaret of İbrahim Paşa [Maktul] in the town of Kavala. Income from rent and usurious operations. Expenditures for salaries of waqf employees.

2 f., damaged; black, siyakat.

F. 43A, а. у. 29

284. 11 Muḥarram 1091 / 12. 02. 1680

Fragment of a detailed register of slaves and slave women manumitted with a hüccet by their owner – Mehmed Paşa who had died in Rodosçuk. A list of slaves and slave women living in the house and the çiftlik of the deceased paşa, who according to his vakfiye were to be considered property of the waqf founded by him.

1 f., torn across; black, nesih.

ΟΑΚ 24/68


Register of revenues from the ziyade-i cizye tax from the kazas of Kalkandelen and Üsküb at the waqfs of İshak Paşa and İsa Bey in Üsküb for 1088 / 22. 02. 1678. Income: 144,002 akçes from 800 hanes.

2 f., 10.7 x 31.3; black, siyakat, ince divani.

See also: Опис на джизие регистри..., p. 129, № 509

F. 129, а. у. 303, f. 1
286. 1092 / 21. 01 1681 – 9. 01. 1682
Register of revenues from the ziyade-i cizye tax from kaza Gelibolu and the islands of Imroz and Semenderek at the waqfs of Sultan Süleyman I in İstanbul. Income: 698,090 akçes from 3,130 hanes.
2 f., 11 x 31; black, siyakat, ince divani.
See also: Опис на джизие регистри..., p. 131, № 521.
F. 114A, a. u. 167

287. 1092 / 21. 01. 1681 – 9. 01. 1682
Register of revenues from the ziyade-i cizye tax from the waqf of Sultan Mehmed I in the town of Merzifon. Income: 210,870 akçes from 713 hanes.
2 f., 10.6 x 29; black, siyakat.
F. 224A, a. u. 1160

288. 18 Safer 1093 / 26. 02. 1682
Register of revenues from the ziyade-i cizye tax from the kaza of Pınar Hisarı at the Dar ül-Hadis waqf of Sultan Murad II in Edirne and at the waqf of Mehmed Bey son of Mihal [Bey] in Edirne for 1092 / 21. 01. 1681 – 9. 01. 1682. Income: 475,760 akçes from 2,543 hanes.
2 f., 11 x 31.3; black, siyakat, ince divani.
F. 129, a. u. 303, f. 2

289. 18 Ramazan 1093 / 20. 09. 1682
Register of revenues from properties in İstanbul and kaza Galata, allocated for the maintenance of the mosque and the employees at the waqf of Şeyh Şemseddin Efendi in kasaba Küre ül–has, liva Kastamonu. The inventory was compiled on occasion of a complaint from the waqf employees of malpractices during the collection of the taxes. Inventory of waqf revenues in İstanbul and Galata from rent on dükkâns and bakeries. Conclusion of the central administration concerning the complaint of the waqf employees after the inspection.
2 f., 16 x 43; black, nesih, divani.
F. 1A, a. u. 17927

290. 1093 / 10. 01. 1682 – 30. 12. 1682
Register of revenues from the ziyade-i cizye tax from the waqfs of Şehid Mehmed Paşa, Ismihan Sultan and Mehmed Bey son of Gedik Ahmed Paşa in
the kazas of Timur Hisarı, Dupnice, Mangaliya and Athiyolu. Income: 870,439 akçes from 4,636 hanes.

1 f., 10.6 x 31.2; black, siyakat, divani and ince divani. 
See also: Опис на джизие регистри..., р. 132, № 524.
F. 140, a. u. 136, f. 2

291. 1096 / 8. 12. 1684 – 27. 11. 1685

Fragment of a register for the collection of the ziyade-i cizye tax from the waqfs of: Şehabeddin Paşa in Filibe; Gazi Mihal Bey in Edirne; Sultan Murad II in Edirne; Sultan Murad II in Cisr-i Ergene; Sultan Murad II in İslimiye; Sinan Bey in Karinabad; Gazi Süleyman Paşa in Bolayır; revenues from liva Niğbolu and kaza Menlik, allocated to the waqf of the türbe of the sultans Selim II, Murad III and Mehmed III in İstanbul; of Sultan Selim II in Edirne; Evliya Kasım Paşa in Tırnovi; Gazi Evrenos Bey in Selânik; Mirahur İlyas Bey in Görice; Kılıç Ali Paşa on the island of Sisam; Ishak Paşa in Üsküb; Sitti Sultan in Keşan; Gazi Ali Bey in Pilevne; Valide-i Sultan Süleyman Han in Yanbolu; Sultan Murad II in Brusa; Haseki Sultan in Mesevi; from the waqfs of Maktül İbrahim Paşa, Saruca Paşa, Mesih Paşa, Mahmud Paşa-i Veli, Abdullah Ağa and Feyzullah Paşa. The revenues were spent on the purchase of meat for the needs of the royal kitchen and on pensions of yeniçeris.

2 f., damaged; black, siyakat.
F. 138A, a. u. 41

292. 1096 / 8. 12. 1684 – 27. 11. 1685

Credit receipt (suret-i tahvil) for sums from the avariz tax of villages in the waqfs of Mihrimah Sultan and Rüstem Paşa in the kazas of Yenişehir, Filibe and Hezargrad.

1 f., 10.5 x 15.5; black, siyakat.
F. 117A, a. u. 62

293. 1096 / 8. 12. 1684 – 27. 11. 1685

Register of revenues from the ziyade-i cizye tax from the waqfs of Şehid Mehmed Paşa, İsmihan Sultan and Mehmed Bey son of Gedik Ahmed Paşa. Income: 878,940 akçes with the gulâmiye.

1 f., 10.5 x 30; black, siyakat.
F. 1A, a. u. 17932
294. 1097 / 28. 11. 1685 – 16. 11. 1686
2 f., 10.9 x 32.3, black; siyakat, divani.
See also: Опис на джиизие регистри ..., p. 133, № 529.
F. 123, a. u. 8

295. 1097 / 28. 11. 1685 – 16. 11. 1686
Register of revenues from the ziyade-i cizye tax from the kazas of Pınar Hisarı, Miğalkara and Tırnovi at the waqfs of Rüstem Paşa and Elhac Ayşe [Hatun] in İstanbul. Income: 506,530 akçe from 1,535 hane.
2 f., 10.5 x 30.9, black; siyakat, ince divani.
See also: Опис на джиизие регистри ..., p. 133, № 528.
F. 1А, a. u. 22638

296. 30 Ramazan 1098 / 9. 08. 1687
Fragment of a journal of revenues and expenditures of the State Treasury. Inventory of revenues from the ziyade-i cizye tax from kaza Pınar Hisarı at the Dar ül-Hadis waqf of Sultan Murad II in Edirne and at the waqf of Gazi Mihal Bey in the same town.
2 f., 11.8 x 31.7; black, siyakat.
F. 213А, a. u. 36

297. 1098 / 17. 11. 1686 – 6. 11. 1687
Register of revenues from the ziyade-i cizye tax from kaza Filibe at the waqf of Sultan Süleyman Han Gazi in İstanbul and the waqfs of Şehabeddin Paşa, Elhac Feyzullah Paşa, Yahya Paşa and Şah Sultan in the same kaza. Income: 1,123,773 akçe from 5,503 hanes.
2 f., 10.8 x 30.5, black; siyakat and ince divani.
See also: Oпис на джиизие регистри ..., p. 134, № 530.
F. 88A, a. u. 833

298. 1098 / 17. 11. 1686 – 6. 11. 1687
Register of revenues from the ziyade-i cizye tax from the waqfs of Abdullah Ağā, Hacı Fadlullah Paşa and Yakub Paşa in the kazas of Üsküdar and İznikmid. Income: 115,358 akçe with the gulâmiye.
2 f., 11 x 31.8; black, siyakat.
F. 1А, a. u. 17940
299. 1098 / 17. 11. 1686 – 6. 11. 1687
Register of revenues from the ziyade-i cizye tax from the waqfs of Yakub Çelebi son of Germiyan and of Sultan Orhan, from royal hases and other in the kazas of Kütahya, Hamid and Kara hisarı [Sahib]. Income: 114,396 akçes from 534 hanes.
2 f., 11 x 32; black, siyakat.
See also: Опис на джизие регистри ..., p. 134, № 531.
F. 247A, a. u. 847

300. 28 Şaban 1099 / 28. 06. 1688
Register of the revenue sources of the waqf of Ebu Ishak Kazruni in the town of Brusa. The register was compiled on occasion of a royal decree to prepare a new inventory of the revenue sources included in the foundation. It contained 16 houses, six odas in the town and revenues from the cürm-ü cinayet, yuva, bad-ı hava and beytülmal ve kaçırcun taxes.
2 f., 13 x 33; black, ince divani.
F. 231A, a. u. 609

301. 1099 / 7. 11. 1687 – 25. 10. 1688
Fragment of a register of the sums received as a caize (officially allowed reward) by Ali Ağa, darüşsaade ağa, for the transactions carried out with the Haremeyn-i Şerifeyn waqfs and royal waqfs under his supervision.
1 f., damaged; black, nesih.
F. 1A, a. u. 17942

302. 1100 / 26. 10. 1688 – 14. 10. 1689
Credit receipt for 400,000 akçes from the incomings of the ziyade-i cizye tax from the waqfs of Şehid Mehmed Paşa and ismihan Sultan. The money was used for repairs of the royal marquises and the tents for a field camp.
1 f., 14 x 22; black, siyakat, divani.
F. 1A, a. u. 17946

303. 26 Ramazan 1102 / 13. 06. 1691
Register of revenues from the resm-i cülüs-u hümayun. The cash incomings for the State Treasury were received in connection with the renewal of the berats of the waqf employees in İstanbul, Galata, Üsküdar and the waqf of Ebu Eyyub Ansari on occasion of the accession to the throne of Sultan Ahmed II. Income from the
INVENTORY

waqfs in İstanbul – 3,222,139 akçes; from the waqfs in Galata – 81,595 akçes; from the waqf of Ebu Eyyub Ansari – 27,126 akçes.

5 f., damaged; black, siyakat, ince divani.
F. 1A, a. u. 17935

304. 26 Ramazan 1102 / 13. 06. 1691
Fragment of a register of revenues from the resm-i cülus-u hümayun. Cash incomings for the State Treasury in connection with the renewal of the berats of the waqf employees in İstanbul, Galata, Üsküdar and the waqf of Ebu Eyyub Ansari on occasion of the accession to the throne of Sultan Ahmed II. Total income: 3,384,969 akçes.

2 f., damaged; black, siyakat.
F. 1A, a. u. 17953

305. 1102 / 5. 10. 1690 – 23. 11. 1691
Register of cash incomings from the taxation on the waqfs on occasion of the accession to the throne of Sultan Ahmed II (cülus-u hümayun). Revenues from the waqfs in the kazas of Brusa, Yenişehir, İnegöl, Mihaliç, Bahkesri, Mudanya, Gemlik, Kemer-i Edremid, Ayazmend, Edremid, Karadağ, Biga, Kızılda Tuzla and Güğercinlik.

Total: 419,235 gürüş.

2 f., 16 x 43; black, siyakat.
F. 231A, a. u. 37

306. 22 Safer 1103 / 14. 11. 1691
Fragment of a register of the monthly salaries of the trustees (mütevelli) of the royal and other waqfs under the supervision of various departments of the Central financial office (Defterhane-i Amire). The register was compiled on occasion of the collection of resm-i cülus-u hümayun and for the renewal of the berats of the mütevelli. The State Treasury received sums amounting to the monthly salary of the mütevelli. Also recorded were the foundations for which the financial office was unable to carry out the necessary administrative and financial operations.

11 f., damaged; black and red, siyakat.
F. 1A, a. u. 17955

307. 10–20 Cemaziyel’ahır 1103 / 28. 02. –10. 03. 1692
Register of cash revenues for the renewal of the berats of waqf employees in kaza Samako on occasion of the accession to the throne of Sultan Ahmed II. The money was
used for the payment of the traditional cülus bahşişi – the royal gift for the yeniceri corps and the guards from the Alti Bölük Halkı at the accession to the throne. The waqf employees were obliged to submit one monthly salary to the State Treasury. A list of the waqf employees at the Old and New mosque in Samako, at the Yunus Vöyvoda and Şeyh mosques, in the town mahlalles Mehmed Çavuş, Nazır Cafer, Elhac Safer, Abdülcabar, Musalla; in the villages Köstençe-i muslim, Bane-i has and Çamurlu.

3 f., 10.5 x 31.5, ince divani and siyakat.

F. 165, a. u. 307

308. 14 Cemaziyel’ahır 1103 / 4. 03.1692
Register (4) of waqfs in the towns Amid, Mardin and the kazas Cermik and Cezit. The documents were compiled on occasion of the collection of cash sums for the renewal of the berats of waqf employees at the accession to the throne of Sultan Ahmed II. The money was used for the payment of the traditional cülus bahşişi – the royal gift for the yeniceri corps and the guards from the Alti Bölük Halkı at the accession to the throne of a new ruler. The waqf employees were obliged to submit one monthly salary to the State Treasury. Number of the registered waqfs in the town of Amid – 40, in the town of Mardin – 11, in kaza Cermik – 12 and in kaza Cezit – 26.

7 f., different sizes; black, ince divani.

F. 235А, a. u. 1779

309. 1 Muharrem 1105 – 8 Ramazan 1121 / 2. 09. 1693 – 11. 11. 1709
Register of revenues and expenditures of the waqf at the mosque and imaret of Sofu Mehmed Paşa in Sofia. Inventory of the waqf revenues and expenditures compiled following an order from the central authority for the purpose of the supervision and inspection of the waqf activities. Revenues from waqf villages and mezraas, mills, rent on dükkâns, hans and baths, and from waqf mukataas. Expenditures for salaries of waqf employees, for the repairs and maintenance of waqf properties. Additional inscriptions in the register of orders from the capital concerning waqf problems.

6 f., 15 x 43.5; black, siyakat, nesih, ince divani.

F. 1, a. u. 15110

310. Beginning of the 17th century.
Register for the collection of revenues from the ziyade-i cizye tax from villages belonging to the waqf of Şehzade Sultan Mehmed in the nahiyes of Bergos, Kapudağı and in the kazas of Haslar, Çirmen and Nevrekob. Total: 6,037 cizye hanes.

4 f., 10.5 x 30; black, siyakat, ince divani.

F. 1A, a. u. 17982
311. First quarter of the 17th century
Register of villages in kaza Menlik belonging to the waqf at the türbe of Sultan Selim I in İstanbul. The register was compiled for the collection of beeswax for the needs of the palace kitchen. Included are 100 hanes in 17 waqf villages.

1 f., 10.5 x 27.5; black, siyakat.
F. 1, a. u. 15135, f. 3

312. First half of the 17th century
Register for the collection of the cizye tax from the Christian population in villages belonging to the waqfs of Şah Sultan, Fadlullah Paşa, Yahya Paşa and Şehabeddin Paşa. Inventory of the households subject to taxation in the waqf villages of Şah Sultan: Presadin, Pavlikân, Derecik, Perüşçiçe, Dorulte, Leşniçe, Poroskova, Stobor, Fotine, Vasilkova, Durbalı, Timraş, Bratvar, Likaviçe, Kıcık selçe, Pavelçe, Çavuş köy and Baldeva. Inventory of the waqf villages of Fadlullah Paşa: Pataleniçe, Batkun and Rasliçe. Inventory of the waqf villages of Yahya Paşa: Kalugerova and Arnaud. Inventory of the waqf villages of Şehabeddin Paşa: Kuklene, Baniştete, Panakie, Vodene-i balâ, Yavorova, Leskova, Dobralık, Giren, Karaağaç, Novasel, Beliçe, Zabırde, Katuniçe, Voyvodine, Dedova, Kurd köy and Değirmen deresi.

2 f., 21 x 30; black, siyakat.
Пд 17/31

313. First half of the 17th century
Register of the number of hanes for the collection of the ziyade-i cizye tax from villages at the waqf of the türbe of Sultan Selim I in İstanbul. The register was compiled for the collection of beewax for the needs of the palace kitchen. The quantities were distributed according to the ziyade-i cizye hanes as follows: kaza Zihna – 468, kaza Dirama – 92, kaza Sidrekapsi – 206, kaza Selânik – 20, kaza Kratova – 22, kaza Radovişte – 158, kaza İştib – 123, the town of Menlik – 446 and villages in kaza Menlik – 613.

2 f., 11 x 30; black, siyakat, nesih.
F. 1, a. u. 15135, f. 14

314. Middle of the 17th century
Inventory of the territory of the village Kaya Oyuk in nahiye Ada belonging to the waqf of Sultan Bayezid II. Boundaries of the territory and a list of the persons
holding agricultural possessions. Included is also description of the type and size of
the agricultural plots.
2 f., 10.5 x 30.8; black, siyakat, ince divani.
F. 1, a. u. 15112

315. Second half of the 17th century
Register for the collection of sums for the local administration from the waqfs
and mülks in kaza Niksar. The waqfs include entire villages or parts of them. Their cash
obligations were prepaid by a local moneylender, a Hacı Efendizade Mehmed Ağa.
2 f, 10.5 x 30.5; black, ince divani.
F. 260A, a. u. 300

316. Second half of the 17th century
Fragment of a register of waqfs in vilâyet Trablus-i Şam. Inventory of the waqf
foundations and a list of the persons receiving allowance from the waqf revenues.
4 f., 15 x 41.5, damaged; black and red, nesih.
F. 279A, a. u. 2058

317. Second half of the 17th century
Fragment of a register of waqf property in the vilâyets of Haleb and Şam-ı
Şerif. Inventory of waqf villages, parts of villages, mills, rice fields and mezraas.
2 f., damaged; black and red, nesih.
F. 279A, a. u. 38

318. Second half of the 17th century
Fragment of a register for the collection of the compulsory state provisions of
barley, hay and wood. Included are the quantities of the provisions and the number
of the tax units (hanes) from various kazas subject to taxation. The register in-
cludes, among other, the waqf villages in the kazas of Çirmen and Bergos.
2 f., damaged; black, siyakat.
F. 213A, a. u. 75, ff. 8–9

319. Second half of the 17th century
Fragment of a register of waqfs in the livas of Kilis and Bosna. Waqfs in the
town of Ahluna belonging to: Ak Ali, Nasuh son of Yusuf, Hacı Mehmed Ağa at his
mosque, Mehmed, sipahi, at his mosque, Sultan Mehmed II at his mescid in the
fortress of the town, Bali Ağa at his mosque and at the waqf çeşmes and a bridge
near the town constructed by him. In the fortress of Sin belonging to: Hacı Hamza at his mescid, Sultan Bayezid II at his mosque and Kadı Ali at his mosque. Waqf revenues from a kervansaray, a bath, hans and dükkâns.

2 f., damaged; black, ince divani, siyakat.

F. 287A, a. u. 1921

320. Third quarter of the 17th century
Register of the village territory within the boundaries of the waqf possessions in the region of Edirne. Detailed inventory of the agricultural possessions in the waqfs of Mahmud Ağa and Sultan Bayezid II. The waqf territories are delineated in detailed smurnames.

6 f., 10.5 x 31; black, siyakat, rika.

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321. 17th century

1 f., 10 x 30; black, ince divani.

F. 166A, a. u. 487

322. 17th century
Fragment of a register of revenues and expenditures of waqf foundations. Revenues and expenditures of the waqf at the mosque of Tavâşî with other name Şeyh Ali son of Muatik. Revenues from waqf villages and dükkâns in nahiye Cebel-i Şamaan, expenditures for the salaries of the employees at the mosque.

1 f., damaged; black, siyakat.

F. 281A, a. u. 6

323. 17th century
Fragment of a register of the waqfs in the Ottoman state. Inventory of waqfs in the Asian and European provinces and of the mütevelli governing them at the time of the registration. Waqfs of: Emir Sultan in Brusa, Valide Sultan in Üsküdar, Gülşem Hatun in Üsküdar, Sultan Selim II in Edirne and of Osman, darüssaade ağâ, in Mısır.

2 f., damaged; black and red, nesih.

F. 265A, a. u. 1332
325. 29 Cemaziyl’ahır 1115 / 9. 11. 1703

Register of revenues from the tithe on wheat, oats, barley and millet from nine villages and a çiftlik in kaza Hayrebolu belonging to the waqf of Sultan Selim I in İstanbul. These were transformed into a waqf mukataa which in 1703 was farmed (iltizam) by the former commander of the cebeci corps İbrahim Ağa. On his behalf he appointed representatives in the waqf villages to carry out the fiscal activities in place.

2 f., 16 x 44.5; black, ince divani.
F. 1A, a. u. 17999

326. 1115 / 17. 05. 1703 – 5. 05. 1704

Receipts (suret) from the Chief financial office (Bab-ı defteri), compiled on occasion of the reduction of the cülüs-u hümâyun tax on some waqf employees because of their bad financial state. The levy of the tax was carried out on occasion of the accession to the throne of Sultan Ahmed III.

10 f., 10.5 x 31; black, siyakat, ince divani.
F. 1A, a. u. 17996

327. 1127 – 1134 / 7. 01. 1715 – 11. 10. 1722

Berat (21) issued by Sultan Ahmed III for the appointment of employees to the waqf of the mosque of Sultan Mehmed II in Kara Hisar-ı Şarkı. The berats were verified by the local kadi in 1133–1134 / 2. 11. 1720 – 11. 10. 1722, when the annual salaries of the employees were paid were paid. The means were provided by state mukataas in the region.

21 f., 22 x 32.5; black, divani, ince divani and siyakat.
F. 218, a. u. 67

328. 8 Rebiyülahır 1130 / 11. 03. 1718

Inventory of waqfs from whose revenues the State Treasury borrowed money to meet the needs for the preparation of a military campaign. The treasury incurred debts to the waqfs of: Sultan Süleyman I in İstanbul – 14,000 Guruş; Sultan Selim I in İstanbul – 1,000 Guruş; the son of Sultan İbrahim – 20,000 Guruş and Cağaloğlu – 5,000 Guruş.

1 f., 15 x 44.5; black, siyakat, divani.
F. 1A, a. u. 18023, f. 1

329. 1 Muharrem 1133 – 30 Zilhicce 1136 / 2. 11. 1720 – 19. 09. 1724

Register of the expenditures of the mosque and imaret at the waqf of the Grand Vezir Hasan Paşa in Karamut. Expenditures for the repairs and the supply of the
mosque and imaret with the necessary materials and provisions.

2 f., 16 x 41.5, siyakat and divani.

F. 1A, a. u. 6811

330. 1144 – 1145 / 6. 07. 1731 – 13. 06. 1733

Register of waqf immovable in İstanbul (dükkan, houses, hans) whose rent was collected by the waqf at the Aya Sofya mosque.

1 f., 16 x 49; black, nesih.

F. 1A, a. u. 18059

331. 1187 – 1188 / 25. 03. 1773 – 3. 03. 1775

Fragment of an accounting register of the revenues at the State Mint (Darbhane-i Amire) from royal and other waqfs farmed out as malikâne. The waqf malikânés were divided in shares among different vendees. Shares of the waqfs of: Sultan Bayezid II in Edirne; Ayşe Sultan and Gazi İbrahim Paşa in İstanbul; Sultan Bayezid II in Amasya; Mehmed Paşa in Cedi İslâlmlu; Ebu Eyüb Ansari in İstanbul; Sultan Selim II in Edirne; Sultan Mehmed II in İstanbul; Emir Sultan in Brusa; Şehzade Sultan Mehmed Han in İstanbul; Hacı Ömer Ağa in Üsküb; Sultan Orhan in Geybuze; Sultan Murad III in İstanbul; Elîc Beşir Ağa in İstanbul; Sultan Mehmed II in Brusa; Sultan Murad II in Edirne; Sultan Selim I in Tire; Atik Valide Sultan in Üsküdar; Sultan Süleyman I in Çorlu; Sultan Murad II in Cisr-i Ergene; Sultan Orhan in Adapazarı; Şarabdar Hamza Bey in Edirne; Valide Sultan in İstanbul; Sultan Selim I in Kara Pınar; Valide Sultan in Galata; the waqf at the türbe of the sultans Selim II, Murad III and Mehmed III in İstanbul; Şehzade Gazi Süleyman Paşa in Bolayır; Sultan Mehmed I in Brusa; Elîh Mustafâ in İzmir; Hacı Ahmed and Hacı Mustafâ in Aydın; Halil Bey in Manâs; Gazi Ahmed Bey in Yenice-i Vardar; Sultan Ahmed I in İstanbul; Sultan Mahmud I in İstanbul; Şah Sultan in Eyyüb; Sultan Bayezid I in Brusa; Sultan Murad II in Brusa; Mahmud Paşa-i Veli in Çatalca; the Haremeyn-i Şerifeyn waqfs in Edirne; Sultan Murad IV in İstanbul; Saruca Paşa in Gelibolu; Sofu Fatma Sultan in İstanbul; Bülbül Hatun in Amasya; Mahmud Paşa-i Veli in İstanbul; Sultan Murad II in Brusa; Emir Sultan in Brusa; Sultan Mehmed I in Merzifon; Ayşe Hanım daughter of Mehmed Paşa in İzmir; Gazi Turhan Bey and Ömer Bey in Yenişehir-i Fanar; Fatma Sultan in İstanbul; Saruca Paşa in Geybuze; Şah Sultan in Edirne; darüssaade ağa Hacı Mustafâ in Istanbul; the Haremeyn-i Şerifeyn waqfs in Eğri Bucak; the Haremeyn-i Şerifeyn waqfs in Bagdad; Sultan Selim II in İstanbul; Guri Sultan in Haleb; the Haremeyn-i Şerifeyn waqfs in Balık Hisar; Valide Handan Sultan in İstanbul; Valide Sultan, mother of Sultan Ahmed III, in Galata; Gazi Mustafa Paşa in Geybuze; the Haremeyn-i Şerifeyn waqfs in
Kastamonu; Sultan İbrahim in Girid; Sultan Osman II in İstanbul; Sultan Ahmed III; the *Haremeyn-i Şerifeyn* waqfs in Ereğli-i Karaman; the *Haremeyn-i Şerifeyn* waqfs in Gelgit; the *Haremeyn-i Şerifeyn* waqfs in Brusa, were sold as *malikâne*.

20 f., damaged; black, *siyakat*.

F. 88A, a. u. 764

332. 1 – 30 Zilhicce 1190 / 11. 01. – 8. 02. 1777

Register of the salaries of the employees at the mosque, *medrese* and *tekke* at the waqf of Çorlulu Ali Paşa. The waqf was included in the *nazaret* of the Şeyhülislâm who for that reason received cash remuneration from the revenues of the vakf.

2 f., 13 x 37.5; black, *ince divani*.

F. 111A, a. u. 34

333. 12 Safer 1202 / 23. 11. 1787

Register of the expenditures needed for the repairs of the road facilities from the capital İstanbul to the town of Edirne. Part of the repair works had to be undertaken by the administration of the waqfs of the sultans Bayezid II and Süleyman I.

2 f., 19 x 53.5; black, red, *nesih* with elements of *rika*.

F. 79, a. u. 1372

334. Second half of the 18th century

Fragment of a register of the waqfs supervised by the accounting office at the *Haremeyn-i Şerifeyn* Directorate and by the *Maktu* Department at the same directorate. The waqf revenue sources were grouped in *mukataas*. The waqfs of: Sultan Ahmed I in İstanbul; the waqf at the palace library of Sultan Ahmed III; Valide Sultan in İstanbul; waqfs of Sultan Murad IV, Ayşe Sultan and Gazi İbrahim Paşa; Mahmud Paşa-i Veli in İstanbul; Valide Handan Sultan; Ebu Eyyub Ansari; Şah Sultan in İstanbul; Sofu Fatma Sultan in İstanbul; Cedid Valide Sultan in İstanbul; the waqf at the *türbes* of sultans Selim II, Murad III and Mehmed III near the Aya Sofya mosque in İstanbul; Atik Valide Sultan in Üsküdar; Valide Sultan, mother of Sultan Ahmed III, in Üsküdar and Galata; Fatma Sultan daughter of Sultan Ahmed III; Valide Sultan, mother of Sultan Mahmud I Gazi, in Galata; the waqf of the library of Sultan Mahmud I Gazi; of Sultan Osman III at the Nur-i Osmaniye mosque in İstanbul; Şehzad Babadağı e Sultan Mehmed in İstanbul; Hanım Sultan, Ferruhşad Hatun and *darüissaade ağa* Beşir Ağa; of the sultans Murad II, Bayezid II and Selim II in Edirne; Sultan Murad II in Timur Hisari; Saruca Paşa in Gelibolu; Şehzade Gazi Süleyman Paşa; Sultan Bayezid II in Babadağ; Sultan Süleyman I in Çorlu;
Sultan Murad II in Cisr-i Ergene; Sultan Ahmed II in Anabolu; Mehmed Paşa in Cedid İslâmlu; Sultan İbrahim and Sultan Mehmed IV on the island of Girid; Sultan Selim I in Kara Pınar; the Hatuniye waqf in Tokad; Sultan Bayezid II in Amasya; Sultan Mehmed I in Merzifon and Brusa; the sultans Orhan, Bayezid I and Mehmed II in Brusa; Sultan Orhan in Geybuze; Sultan Selim I in Tire; İbrahim Bey son of Karaman in Konya and Larende; Emir Sultan in Brusa; Hasan Paşa in Akşehir; Sultan Selim I and Sultan Alâeddin in Konya; Fatma Sultan daughter of Sultan Ahmed III, İbrahim Paşa and Ali Paşa in İstanbul, were all supervised by the Accounting office at the Haremeyn-i Şerifeyn Directorate.

Vakfs at the Maktu Department at the Haremeyn-i Şerifeyn Directorate in Eğri Bucak, Brusa, Edirne, Gelkiras, Niğde, Ereğli-i Karaman, İstanbul and Diyarbakır; waqfs at the same directorate of: Fatma Sultan daughter of Sultan Selim II; darüssaade ağa Mustafa and Bayezid Çelebi.

8 f., 14 x 40.5; black, ince divani, siyakat.

F. 1A, a. u. 18117

335. 29 Cemaziel’evvel 1217 / 27. 09. 1802
Register of the urgent construction works and the building materials needed for repairs and restoration activities at the mosque, school and bath at the waqf of Valide Sultan in İstanbul located in the fortress of Seyyid ül-bahr, kaza Gelibolu.
2 f., 21.5 x 60; black, rika.
F. 33A, a. u. 104

336. 18 Cemaziye’l’ahur 1226 / 10. 07. 1811
Inventory of food products consumed at the imaret at the waqf of Mihrişah Valide Sultan in İstanbul. According to an order, the expenditures were to be included in the accounting register of the vakf.
1 f., 12.7 x 26.7; black and red, rika.
F. 1A, a. u. 53122

337. 1227 – 1233 / 16. 01. 1812 – 30. 10. 1818
Register of sums remaining as arrears from the revenues of the Hamidiye waqf of Sultan Abdülhamid I. Arrears from sites farmed out under the iltizam system, from rent on immovable properties in İstanbul, from rent on properties of other waqfs included in the Hamidiye vakf. Total arrears: 183,955 guruş.
1 f., 25.4 x 36.5; black, siyakat.
F. 1A, a. u. 18154
Register of revenues and expenditures of a mukataa of waqfs of Sultan Murad II in kaza Urla and of waqfs of Valide-i Sultan Süleyman Han in Manisa. By a royal decree these waqf revenue sources were submitted at the disposal and for exploitation by the State Mint. Expenditures for salaries of the waqf employees and for the payment of the interest on a contractual loan guaranteed with the waqf revenues.

2 f., 16 x 43; black, siyakat.

F. 1A, a. u. 18146

Register of the expenditures of the waqf at the mosque of Sultan Mustafa III in Rodos. Expenditures for salaries of the employees at the mosque, for candles, olive oil and current maintenance. Total: 916 gurüş.

1 f., 14 x 35; black, talik.

F. 207A, a. u. 571

Register for the payment of cash allowances to 40 poor and in need religious functionaries in the Holy City of İslam, Mekka, from the revenues of the waqf of Nevres Kadın, the third wife of Sultan Abdülhamid I. Her foundation was part of the Hamidiye waqf complex founded by her husband. Amount of the allowance – 1,000 gurüş yearly.

2 f., 19 x 54.5; black, divani.

F. 277A, a. u. 1272

Fragment of a register of revenues from bedel-i hasılât of waqfs in the kazas of Gerde, Ciga and Akça şehir, liva Bolu. An inventory of the holders of waqfs and the persons who had farmed the collection of the bedel.

2 f., damaged; black and red, nesih and divani.

F. 230A, a. u. 621

Detailed register of the population and revenues from the village Raduşane, nahiyе Üskûb, belonging to the waqf at the mosque and imaret of Yahya Paşa in the town of Üskûb. Inventory of the names of the waqf reaya and of the revenues from the taxes due to the vakf.

4 f., 12.3 x 36.9; black, ince divani.

F. 129A, a. u. 518
343. 25 Şevval 1235 / 5. 08. 1820
Inventory of the expenditures of the trusteeship of the waqf at the mosque Yahya Efendi in İstanbul. The expenditures were done on occasion of the visit of Sultan Mahmud II to the mosque, accompanied by a suite including one of his wives, two of his daughters, his grandson and courtiers.
1 f., 23.5 x 37; black, nesiş.
F. 1A, a. u. 18159

344. 1235 – 1237 / 20. 10. 1819 – 17. 09. 1822
Register of revenues and expenditures of the Hamidiye, Lâleli and Selimiye waqfs of the sultans Abdülhamid I, Mustafa III, Selim III and of the waqf of Mihrişah Valide Sultan, all in İstanbul. Revenues from waqf mukataas and çiftlik, expenditures for salaries of waqf employees and for the maintenance of the imarets.
4 f., 19 x 54.5; black, siyakat, ince divani.
OAK 190/4

345. 1235 – 1237 / 20. 10. 1819 – 17. 09. 1822
Register of arrears from the rent on waqf immoveable property at the Selimiye waqf of Sultan Selim III in Mağnisa. A list of the names of the debtors and the borrowed sums.
2 f., 17.5 x 50.5, damaged; black, rika.
F. 250A, a. u. 133

346. 1236 / 9. 10. 1820 – 27. 09. 1821
Fragment of a register of the expenditures of the royal waqfs Mecidiye, Lâleli and Selimiye of the sultans Abdülhamid I, Mustafa III, Selim III and of the waqf of Mihrişah Valide Sultan. Expenditures for provisions, for the maintenance of the waqf property and for salaries of waqf employees.
9 f., damaged; black, rika.
F. 1A, a. u. 18162

347. 1236 / 9. 10. 1820 – 27. 09. 1821
Register of the expended sums from the revenues of the customs in İzmir belonging to the revenue sources of the Lâleli waqf of Sultan Mustafa III. The waqf revenue source was farmed out at iltizam by kapıçbaşı Mehmed Ağa and the expenditures were made by his proxy.
1 f., 17 x 31; black and red, rika.
F. 238A, a. u. 813
348. 1236 / 9. 10. 1820 – 27. 09. 1821
Fragment of a register of the expenditures of the royal waqfs in lîva Saruhan. Expenditures for maintenance and repairs of the waqf properties and for salaries of the staff.
1 f., 19 x 52.5; black, rika.
F. 1A, a. u. 18136

349. 1 Muharrem – 29 Zilhicce 1239 / 7. 11. 1823 – 25. 08. 1824
Fragment of a register of revenues and expenditures of the waqfs governed by the State Mint (Darbhane-i Amire). Revenues from rent on immoveable properties, from the farming out of waqf çiflik at iltizam, from the sale of gediks. Expenditures for the purchase of products and heating, for the repairs and maintenance of the waqf properties and for salaries of the employees.
6 f., damaged; black, rika.
F. 1A, a. u. 18165

350. 1 Muharrem – 29 Zilhicce 1239 / 7. 11. 1823 – 25. 08. 1824
Fragment of a register of revenues and expenditures of the waqfs of Sultan Selim III. By royal order their administration was entrusted with the State Mint (Darbhane-i Amire). The nazır of the mint Mehmed Esad Efendi became deputy of the mütevelli. Inventory of revenues from rent on gardens, çiflik, dükkân, plots, workshops in Hayrebolu, Tatar Pazarı, İzmir, Mağnisa, Üsküdar, Çatalca, Brusa and Rodosçuk. Expenditures for salaries of the waqf employees.
4 f., damaged; black, ince divani.
F. 95A, a. u. 52

351. 1 Şaban 1240 – 9 Rebiülevvel 1252 / 21. 03. 1825 – 24. 06. 1836
Register of properties of scattered and executed denizens of the island of Sakız following a rebellion which were confiscated by the state. Inventory of waqf property in the fortress of Sakız and the varoş which suffered from the disturbances.
408 f., 17 x 57.5; black and red, siyakat, nesih, ince divani.
D 330

352. 9 Receb 1242 / 6. 02. 1827
Fragment of a register of the properties of the Bektaşi order in Anadolu, compiled following an order of the central authority for the elimination of the Bektaşi tekkes and zaviyes after the liquidation of the yeniçeri corps. The decree com-
manded that the Bektaşı tekkes and zaviyes be destructed while the arable land, mezraas and villages donated to them had to be inventorised in order to take measures to avoid the abandonment of the properties.

1 f., damaged; black and red, rika.

F. 231A, a. u. 805

353. 1249 / 21. 05. 1833 – 9. 05. 1834.

Register of revenues from the town of Dirama and villages in kaza Nevrekob allocated to the mosque, imaret and hospital at the waqf of Sultan Süleyman I in İstanbul. The waqf revenue sources were grouped in iltizams and annually farmed out by the nazir of Dirama, Ismail. Number of the taxpaying population according to their religious affiliation and revenues.

2 f., 14 x 23.5, 19 x 37; black, siyakat, rika, ince divani.

F. 41, a. u. 152

354. 1249 – 1284 / 21. 05. 1833 – 23. 04. 1868

Register for the collection of the monetary value of the tithe (eşar bedeli) in the Ottoman state. Inventory of the obligations to the fisc of waqfs located in the livas of Tekfur daği, Edirne, Kırk Kilise, Silistre, İzmid, Hüdavendigâr, Kara Hisar-ı Sahib, Tırnovi, Sofia, Üsküb, Prizrin, Bosna, Saray-i Bosna, Yanya, Tirhala, Selânik, in eyalet Girid and on the island Sakiz.

10 f., torn across; black, rika.

F. 156, a. u. 911

355. 1250 / 10. 05. 1834 – 28. 04. 1835

Inventory of the incomings for the treasury at the royal waqfs from the surpluses of the waqf foundations in the town of Antalya. The waqfs in Antalya were attached to the trusteeship of the royal waqfs for financial administration by the state. Recorded surpluses: 3,216 guruş from 47 waqfs in the town.

1 f., 20.2 x 38.5; black and red, siyakat.

F. 225A, a. u. 178

356. 1 – 30 Rebiülevvel 1251 / 27. 06. – 26. 07. 1835

Excerpt from the newly compiled register of the waqfs in liva Paşa for the waqf of Yahya Paşa in the village Kalvire. Included are the village mahalles with the number of the taxpayers and the Gypsy cemaats belonging to the vakf.

2 f., 10.5 x 34; black, siyakat, rika.

F. 88, a. u. 826
Register of revenues from liva Niğbolu due to the waqf of Yahya Paşa in Üsküb. Revenues from the village Paşa from the tithes on the agricultural produce, from resm-i arus, mal-i gaib, resm-i Bojik, adet-i ağnam, resm-i ağıl-i ağnam, adet-i deştibani and bad-i hava. Part of the waqf revenues went for the State Treasury for the salaries of military men in the fortress garrisons in the same liva. Revenues from a kervansaray in Niğbolu, and from rent on dükkâns in Şumnu and Niğbolu which went entirely for the maintenance of the mosque and the imaret at the waqf of Yahya Paşa in Üsküb.

F. 114, a. u. 87

Register of the revenues of the Cami-i kebir waqf in the town of Kığı. Income from rent on baths, agricultural plots, gardens and bee-gardens.

F. 236A, a. u. 2455

Fragment of a register for the collection of tithe from the agricultural produce in villages belonging to zeamets, timars and mülhak waqfs in the kazas of liva Bolu. The tithe was levied as maktu.

F. 230A, a. u. 614

Register of expenditures compiled at the accounting office of the royal waqfs for the payment of the salaries of the employees at the royal waqfs in Kayseri, İstanbul, Ada-i Kebir and İzmir. The means were provided by revenues from the cizye in İstanbul, Vidin, İzmir, Belgrad and Kuds-i Şerif.

F. 1A, a. u. 18206

Register of the revenues at the waqf of Murad Molla in liva Kângır. The waqf was farmed out at iltizam by the mütesellim of İzzet Paşa for 20,720 baruş. Income from wheat and barley, from rent on waqf fields, irrigation installations and dükkâns.

F. 248A, a. u. 304
Applications (16) from the trusteeship of the waqf and imaret of Haseki Sultan in Kuds-i Sherif to the Ministry of Finances concerning some waqf affairs. Inventories of religious functionaries receiving food provisions at the expense of the waqf revenues.

16 f., different sizes; black, rika, ince divani, siyakat.

F. 283A, a. u. 82

Fragment of a register of revenues from the tithe in timars, zeamets and waqf properties in muhassillik Barla. Inventory of revenues from tithe belonging to waqfs founded at mosques and zaviyes in the region.

1 f., torn across; black, red, rika.

F. 262A, a. u. 178

Register of revenues from the tithe in ciflikts and royal properties in kaza Catalca. Inventory of the incomings from the tithe of the ciflikts at the royal waqfs in the kaza.

1 f., 45 x 77; black, nesih, rika.

Πγ 19/23

Register of villages included in the vakfs, mukataas, timars and zeamets in Brusa and the nahiyes of Kete, Cebel-i cedid and Cebel-i atik belonging to it. The register was compiled in order to establish the revenues from the agricultural produce in compliance with the new requirements in the accounting and fiscal activities enforced with the Tanzimat reforms in the Ottoman offices. Inventory of the revenues in villages belonging to the waqfs of Emir Efendi, Sultan Orhan, Sultan Murad I, Sultan Bayezid I, Hayreddin Paşa, Sultan Murad II, Sultan Mehmed I, Sultan Alâeddin, Timurtas Paşa, Hançerli Sultan, Isak Paşa-i Veli, Gülruh Sultan, Umur Bey and Ali Bey – sons of Timurtas Paşa, Hasboğa Çavuş, Koca Mehmed Paşa, Cezari Kasım Paşa, Uruc Bey Gazi, Kara Ali Paşa, Izzeddin Bey, Ali Paşa, Hasan Ağa, Cem Sultan, Örgüç Paşa, Asporça Hatun, Lala Sinan, Has odalı Hasan Ağa, Şemsi Bey Fanari, Berak Fakhr, Gazi Hıdır, Kara İne Bey, Fatma Sultan, Süleyman Paşa, Hacı İvaz Paşa, Gülçicçek Hatun, Mihri Hanım, mufif Abdülaziz Efendi, Firuz Paşa.

49 f., 17 x 49; black and red, rika.

D 339
366. 1256 / 5. 03. 1840 – 22. 02. 1841

Register for the collection of the temettiûât tax from the denizens of the towns Vidin, Arçar and Filordin. Inventory of properties in Vidin possessed by the waqfs at the mosques: Cami-i Cedid, Sultan Ahmed, Hacı Ferrah, Yeni Cami, Mustafa Paşa, Elhac İbrahim, Hacı Mune, Ayşe Kadın, Şeyh Ahmed, Yahya Paşa, Abubekir Ağâ, İç kale, Çarşu, Yalı, Hacı Osman, Debbaghane, Muradiye, Kulluk and Ak Cami. Inventory of the waqf properties at the town clock, the sebil and the ice house in Vidin.

765 p., 19 x 53; black and red, talik.
S 6 bis I-II

367. 9 Receb 1257 / 27. 08. 1841

Register of royal decrees and state normative documents concerning the financial and administrative order in the Ottoman state. A list of the offices in the waqfs under the supervision of the Evkaf-ı Hümayun Nazareti and the amount of the salaries of the employees working at the waqf administrations. The list includes the waqf foundations in the kazas of Brusa, Konya, Kayseri, Tokad, Kara Hisar-ı Sahib, Gemlik, Kütahya, Antalya, Menteşe, İzmid, Ankara, Kastamonu and İzmid.

1 f., 17.5 x 37.5; black and red, nesih.
D 354

368. 1257 / 23. 02. 1841

Register of revenues and expenditures of the mazbuta waqfs of Köprülüzade Mehmed Paşa and Gazi Süleyman Paşa in the kaza of Zafranborlu, vilâyet Kastamonu. Revenues from taxes on the agricultural activities of the waqf population. Expenditures for the salaries of the waqf employees.

4 f., 16 x 48.5; black, rika.
F. 244A, a. u. 478

369. 1257 / 23. 02. 1841

Excerpt from the tax register of the revenues from the village of Soteva, kaza Lofça for 1256 and 1257 / 5. 03. 1840 – 11. 02. 1842. The revenues from the tithes of the village were allocated to the funds of the waqf at the Hüdaverdi mosque in the town of Tîrnovi. Tithes on the wheat, oats, barley, rye, millet and maize, calculated in their cash value according to the current prices.

1 f., 21.5 x 35.5, rika.
F. 181, a. u. 158
370. 22 Rebiülahir 1258 / 2. 06. 1842
Copy-excerpt from the register of the Accounting Office of the Revenues (Varidat muhasebesi) for the balance sheets of the mülhak waqf of İbrahim Paşa in kaza Hezargrad. After the deduction of the waqf expenditures a balance of 41,269 akçe was established which had to be paid to the State Treasury.
2 f., 12 x 35; black, siyakat, ince divani.
F. 117, a. u. 93

371. 3 Receb 1258 / 10. 08. 1842.
Excerpt from the registers of the Chief accounting office (Defterhane-i Amire) for the revenues of the waqf of Sultan İbrahim in liva Hanye. Waqf revenues in the towns of Hanye, Resmo, Kandiye and villages in the region.
1 f., 18.5 x 36.3; black, siyakat, divani.
F. 211A, a. u. 831

372. 1258 – 1259 / 12. 02. 1842 – 21. 01. 1844
12 f., damaged; black, rika.
F. 209A, a. u. 446

373. 21 Rebiülevvel 1259 / 12. 04. 1843
Fragment of a register of the revenues from villages in the kazas of sancak Hamid compiled in order to determine the obligations of the tax farmers to the State Treasury. Inventory of the part of the revenues belonging to the waqfs in the sancak.
9 f., torn across; black, rika.
F. 262A, a. u. 641

374. 15 Şevval 1259 – 30 Zilhicce 1260 / 8. 11. 1843 – 9. 01. 1845
Register of revenues and expenditures of the waqf and imaret of Molla Abdurrahman in Şumnu. Income from dükkâns and bakeries. Expenditures for the
salaries of the waqf employees, for equipment and the repairs of the waqf properties.
2 f., 12 x 34.5; black, red, *rika*.

**Kr 9/25**

**375. 1260 / 22. 01. 1844 – 9. 01. 1845**
Correspondence on various waqf affairs between the Ministry of Waqfs (*Evkaf-i Hümayun Nazareti*) and the administration of the waqf of Kârlîzade Ali Bey in *nahiye* Göpsa, *kaza* Filibe.
Scroll, 27 x 119; black, *siyakat, divani, ince divani* and *rika*.

**F. 88, a. u. 824**

**376. 1 Mart 1261 – 28 Şubat 1262 / 1. 03. 1845 – 28. 02. 1846**
Register of the expenditures of a mosque and *medrese* at the *mülhak* waqf of Hamza Bey. Expenditures for salaries of the waqf employees, for repairs in the mosque and the *medrese* and for supply with provisions.
2 f., 12,5 x 34,5; black and red, *rika*.

**F. 231A, a. u. 2138**

**377. 1 Mart – 31 May 1262 / 1. 03. – 31. 05. 1846**
Fragment of a register of the revenues from *sancak* Kandiye, *eyalet* Girid. Revenues from market duties and transportation taxes, from state revenue sources farmed out at *iltizam*. Inventory of the revenues of the waqfs in the *sancak*. Revenues from “nationalised” vakfs: 8,006 *guruş* 24 *paras*. Revenues from waqfs governed by their legal mütevellis: 844 *guruş* 21 *paras*.
1 f., damaged; black and red, *rika*.

**F. 209A, a. u. 703**

Inventory of the biennial revenues from the *bedel* of villages belonging to the waqfs of Emir [Sultan], Sultan Orhan and Sultan Mehmed I in Brusa. The revenues were collected in favour of the State Treasury.
1 f., 22 x 65; black and red, *rika*.

**F. 231A, a. u. 923**

**379. 5 Receb 1263 / 19 06. 1847**
Register of revenues and expenditures of the waqf of Damadzade Murad Mehmed Efendi in the town of Kângırî and in the *kazas* of the same *liva*. Revenues
from rent on dükkan, hans, coffee houses, odas and baths. Rent on waqf landed property – fields and çiftlik. Expenditures for repairs of waqf property and for administrative purposes.

4 f., 17.5 x 47; black and red, rika.

F. 248A, a. u. 299

380. 7 Receb 1265 / 29. 05. 1849
Fragment of a register of revenues from eşar bedeli of the waqfs in kazas of liva Bolu. Waqfs in the kazas of Bolu, Alablı, Eskübi, Akça şehir, Ereğli, Dirgene and Dört Divan. It specifies what part of the bedel was due to the descendants of the founders or to the employees at the foundations. The sums are recorded as income-expenditures of the mal sandığı in liva Bolu.

1 f., damaged; black, rika.

F. 237A, a. u. 622

381. 1265 – 1266 / 27. 11. 1848 – 5. 11. 1850
Fragment of a register of waqfs in the kazas of Niğde, Nevşehir, Aksaray and Kıırşehir, compiled with the purpose of allotting the due part of the revenues from the cash equivalent of the tithe to the waqf administrations.

1 f., torn across; black, rika.

F. 255A, a. u. 818

382. 1 Temmuz – 31 Ağustos 1266 / 13. 07. – 12. 09. 1850
Register of the expenditures of the waqf of Şehzade Gazi Süleyman Paşa in the town of Bolayır, kaza Gelibolu. Expenditures for the maintenance and repairs of the imaret at the waqf and for salaries of the waqf employees.

4 f., different sizes; black, rika, siyakat.

F. 33A, a. u. 106

383. 1266 / 17. 11. 1849 – 5. 11. 1850
Register–journal of incoming correspondence on financial and administrative issues set for solution before the central authorities. Correspondence from the sancaks Hüdavendigar, Kütahya, Bolu, Kastamonu, Aydıny, Kara Hisar-ı Sahib, Kocaili, Viranşehir, Ayntab, İzmir, Saruhan, Suğla, Menteşe and Mağnisa on fiscal and administrative problems with the waqfs of Sultan Bayezid I, Lala Sinan Paşa, Dede Sultan and Ahi Çelebi.

117 f., 32.7 x 54.2; black and red, ince divani.

D 347, f. 2v, 13r, 17v, 36v, 45r, 46r, 47v, 68v, 71v, 80r, 97v, 108v
384. 1 – 31 Mart 1267 / 1 – 31. 03. 1851
Register-inventory of the revenues and expenditures of the mosque and imaret at the waqf of Sultan Murad II in the kaza of Cisr-i Ergene. Revenues from the cizye tax from kazas in the region of Edirne, expenditures for the purchase of products for the imaret.
3 f., different sizes; black and red, rika, siyakat.
F. 82A, a. u. 18

385. 1268 / 27. 10. 1851 – 14. 10. 1852
List of nine waqfs in sancak Kara Hisar-ı Şarkı compiled for the purpose of covering waqf expenditures with revenues from eşar bedeli.
1 f., damaged; black, rika.
F. 242A, a. u. 377

386. 1268 / 27. 10. 1851 – 14. 10. 1852.
Register of waqfs in vilâyet Ankara compiled for the purpose of the payment of cash sums from the eşar bedeli due to the waqf foundations. The sums were paid to the mütevellis by the mal sandığı in Ankara.
Scroll, 18.3 x 136; black, rika, siyakat and divani.
F. 218A, a. u. 767

387. 10 Muharrem 1269 / 24. 10. 1852
List of functionaries of the Islamic cult getting salaries from the tax revenues from villages and mezraas in the kaza of Antakya belonging to the waqf of Sultan Süleyman I in nahiye Bakraz.
2 f., 14 x 45; black, siyakat, rika.
F. 281A, a. u. 7

388. 26 Rebiülahir 1269 – 8 Şaban 1275 / 6. 02. 1853 – 13. 03. 1859.
Fragment of annual inventories of the revenues from taxes on the agricultural produce and bedel in the waqfs of Saruca Paşa and his son Umur Bey in the kazas of Çirmen, Akça Kazanlık and Cisr-i Mustafa Paşa. The revenues at the amount of 15,730 guruş were due to the mal sandığı of eyalet Edirne.
2 f., damaged; black, red, rika, siyakat, ince divani.
F. 86, a. u. 17

389. 24 Şaban 1269 / 2. 06. 1853
Register for the collection of the revenues from the tithe in the kazas and from the waqfs in sancak Alaye going for the State Treasury. The levy was entrusted to
tax farmers who were determined in the capital or in the sancak itself. Correspondence concerning the order of determining the farmers of the tithe and its size.
3 f., different sizes; black and red, rika, divani.
F. 259A, a. u. 451

390. 1269 / 15. 10. 1852 – 3. 10. 1853
Fragment of a register of the revenues from eşar bedeli collected in the waqf villages in the kazas of Düzce, Alaplı, Ereğli, Yılanlıca, Pavli and Medreni. Included are the names of the tax collectors.
8 f., damaged; black and red, rika.
F. 1A, a. u. 18294

391. 27 Cemaziyel’ahur 1271 / 17. 03. 1855
Register of the revenues from the tithe of villages and waqfs in the kaza of Aksaray, sancak Niğde. The collection of the tax was farmed out at auction by the sancak administration.
1 f., 12.5 x 21; black, divani.
F. 255A, a. u. 126

392. 11 Zilkade 1271 / 25. 08. 1855
A list of waqf villages in the kaza of Kara Hisar-ı Naallu compiled on occasion of the application of the new order in the collection of the bedel. The fiscal activities in the waqf settlements were entrusted with private persons approved by the kaza administration.
1 f., damaged; black, rika.
F. 218A, a. u. 1047

393. 1271 / 24. 09. 1854 – 12. 09. 1855.
Fragment of a register of the revenues from the tithe of the waqf villages, mezraas and agricultural plots in sancak Urfa, the kazas of Urfa, Rumkale and Sürüc. The collection of the taxes was farmed out and guarantors were indicated.
2 f., damaged; black and red, rika.
F. 287A, a. u. 1964

394. 1271 – 1279 / 24. 09. 1854 – 17. 06. 1863
Register of revenues of waqfs in the kazas of Ankara, Mihaliçecik and Seferi Hisarı. A list of deserted waqfs in sancak Ankara whose revenues from the bedel were kept for the State Treasury.
395. 1 Mart 1272 – 28 Şubat 1289 / 1. 03. 1856 – 28. 02. 1874

Inventories (18) of revenues and expenditures of the mosque, zaviye and çeşmes at the waqf of Mümün Baba in the town of Zağra-i Atik. Revenues from the waqf village Mümün Baba farmed out at iltizam. Expenditures for salaries of the waqf employees, for the maintenance and repairs of the property.

18 f., 19.5 x 39.5; black, rika.

Пд 13/10, ff. 103–122


Register of revenues and expenditures of the waqf at the mosque of Solak Sinan in Şumnu, eyalet Silistre. Revenues from rent on waqf dükkân s in the town. Expenditures for salaries of waqf employees, for wax, repairs and maintenance of the mosque.

2 f., 12 x 37.5; black, siyakat.

F. 121A, a. u. 1049

397. 1 Muharrem 1272 – 30 Zilhicce 1280 / 13. 09. 1855 – 5. 06. 1864

Inventories (9) of revenues and expenditures of the waqf of Aydın Şeyhi in the kaza of Çırpan. Revenues from tithes on the yield of wheat, rye, maize, barley and oats. Expenditures for food for the poor and travellers and for the maintenance of boats for crossing the river Meriç.

9 f., 19 x 38.5; black, siyakat.

Пд 13/10, ff. 48–56

398. 15 Şevval 1272 / 19. 06. 1856

Fragment of a list of villages and mezraas in the kaza of Baalbek, the revenues from whose tithe were due to the waqfs of Lala Mustafa Paşa and Cani Bey.

1 f., torn across; black, rika.

See also: Кендерова, Ст. Опис на документи на арабски език, запазени в Орнталския отдел ..., p. 178, № 352.

F. 282A, a. u. 19

399. 1272 / 13. 11. 1855 – 31. 08. 1856

Register of the waqfs in the kaza of Malatya, sancak Harput, compiled on occasion of the allocation of the cash received from the taxes on the agricultural
produce in the waqf villages (bedel-i hasilât). The money was handed over to the mütevellis by the administration of the mal sandığı in Harput.

Scroll of 23 f. with different sizes, glued together; black, rika.

F. 249A, a. u. 326

400. 1272 – 1274 / 13. 09. 1855 – 10. 08. 1858

Fragment of a register of the waqf villages and mezraas in eyalet Şam-ı Şerif whose revenues were re-allocated among the mütevellis, the holders and the tenants of the waqf properties and the State Treasury.

4 f., torn across; black, rika.

F. 279A, a. u. 44


Register of revenues from bedel-i eşar from waqf villages and çiftlik in the kaza of Görice, sancak Kesriye. Inventory of the annual revenues and a calculation of the average income.

2 f., 24.5 x 36.5; black, rika.

F. 52A, a. u. 95

402. 1 Mart 1272 – 29 Şubat 1283 / 1. 03. 1856 – 29. 02. 1868

Inventories (12) of revenues and expenditures of the waqf at the medrese and dershane of Ömer Paşa in the town of Filibe. Revenues from rent on odas and dükkâns. Expenditures for salaries of waqf employees, for repairs and maintenance of the medrese.

12 f., 19.5 x 39; black, rika.

Пд 13/10, ff. 69–80

403. 1 Muharrem 1273 / 1. 09. 1856

Register of revenues and expenditures of the waqf at the mosque of Solak Sinan in Şumnu. Revenues from rent on waqf dükkâns in the town. Expenditures for salaries of waqf employees, for wax, repairs and maintenance of the mosque.

2 f., 11 x 33; black, siyakat.

F. 121A, a. u. 1048

404. 1 Muharrem 1274 – 30 Zilhicce 1282 / 22. 08. 1857 – 17. 05. 1866

Fragment of a register of revenues and expenditures of the waqf of Hacı Turgud in the town of Filibe under the financial and administrative supervision of
Evkaf-ı Hümayun Nezareti. Revenues from rent on a dükkân and a house. Expenditures for salaries of Islamic religious functionaries and for the purchase of equipment.

8 f., 19.4 x 38.5, black, rika.
F. 88A, a. u. 1279

405. 9 Ramazan 1275 / 12. 04. 1859
Register for the collection of the tithe from waqf and other villages in sancak Maraş. The collection of the tithe from the waqf villages was farmed out. The guarantors of the farmers and the cash equivalent of the tithe for each village are indicated.
13 f., different sizes; black and red, rika.
F. 251A, a. u. 399

406. 1 Muharrem 1276 – 29 Zilhicce 1280 / 31. 07. 1859 – 5. 06. 1864
Inventories (4) of revenues and expenditures of the waqf at the Cami-i Atik mosque in the mahalle of the same name in the town of İslimiye. The expenditures were carried out by the mütevelli Emin Ağa for the salaries of the mosque employees and for supply of equipment. Revenues from rent on dükkâns and waqf cash.
3 f., 18.2 x 40.5; black, rika.
F. 138A, a. u. 342, ff. 47 – 51

407. 1 Teşrin-i Evvel 1277 – 1–29 Şevval 1282 / 1. 10. 1861 – 17. 02. – 17. 03. 1866
Fragment of a register of the monthly remuneration of employees at mosques who received their salaries on the grounds of founding records (vakfiye) of waqf foundations. The sums came from Evkaf-ı Hümayun Hazinesi. A list of employees at mosques in the sancaks of Rusçuk, Vidin, Tulça, the kaza of Arçar and the fortress Feth ül-Islâm.
1 f., damaged; black and red, rika.
F. 112A, a. u. 2032

408. 1277 / 20. 07. 1860 – 8. 07. 1861
Fragment of a register of the revenues from the tithe of the waqf villages, mezraas and agricultural plots in sancak Rakka. The collection of the tithe was farmed out and the guarantors of the cash equivalent were indicated.
1 f., damaged; black and red, rika.
F. 287A, a. u. 1970
409. 1277 – 1280 / 20. 07.1860 – 5. 06.1864
Registers (4) of revenues and expenditures of the múlhak waqf at the mosque of Haseki Sultan in the town of Mesevi, kaza Ahıyolu, sancak İslimiye. The waqf was under the financial and administrative supervision of Evkaf-ı Hümayun Nazareti. Expenditures for salaries of the employees at the mosque, medrese and mekteb and for routine repairs. Revenues from tithes on agricultural produce. Revenues from rent on a waqf bath and interest on cash.
4 f, 18 x 40,5; black, rika.
F. 143A, a. u. 49

Inventories (15) of revenues and expenditures of the waqf of İbrahim Fakıh in nahiye Göpsa, kaza Filibe. Revenues from tithes on agricultural produce. Expenditures for salaries of the waqf employees and for the maintenance of the waqf mosque.
15 f., 19.5 x 39.5; black, rika.
Pд 13/10, ff. 12–26

411. 1 Mart 1277 – 28 Şubat 1287 / 1. 03. 1861 – 28. 02. 1872.
Inventories (10) of revenues and expenditures of the waqf at the tekke and türbe of Evhad Baba in the kaza of Sultan Yeri, liva Filibe. Revenues from tithes on grain produce and tobacco in a waqf mezraa. Expenditures for supplies of provisions for the tekke and for the maintenance of the türbe at the vakf.
10 f., 19.5 x 39; black, rika.
Pд 13/10, ff. 59–68

412. 9–20 Zilkade 1277/ 19–30. 05. 1861
Correspondence between the Ministry of Finances (Maliye Nazareti) and the financial administration of kaza Hezargrad concerning the sale at an auction of the collection of the tithe from five villages belonging to the waqf at the mosque of İbrahim Paşa in the town of Hezargrad.
8 f., different sizes; black and red, rika.
Pr 7/6

413. 1 Muharrem 1278 – 30 Zilhicce 1284 / 9. 07. 1861 – 23. 04. 1868
Inventories (7) of revenues and expenditures of the waqf at the mosque, bridge and çesmes of Tahir Ağa in the village of Germiyanlı in sancak İslimiye. Revenues from rent on a mill, hans and a dükkân. Expenditures for salaries in
the schools at the mosque and for the maintenance of the waqf immoveable property.

7 f., 18.2 x 40.5; black, *rika*.

**F. 138A, a. u. 342, ff. 35–41**

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**414. 17 Safer – 11 Cemaziel’evvel 1278 / 24. 08. – 14. 09. 1861.**

Fragment of a register of waqfs in *sancak* Siverek and receipts for a share of *the bedel-i eşar* due to the waqf administrations. The waqfs in the *sancak* were of the *mülhak* category and they were disposed of by the Ministry of waqfs (*Evkaf-ı Hümayun Nazareti*).

21 f., damaged; black, *rika, divani*.

**F. 235A, a. u. 1580**

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**415. 21 Kanun-i sani 1279 / 21. 01. 1863**

Inventory of cash revenues from the tithe of villages at the *mülhak* waqf of Kâdi İskender in *kaza* Divriği. A list of the revenues as divided between the State Treasury and the waqf administration.

3 f., different sizes; black, *rika*.

**F. 257A, a. u.1749**

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**416. 1 Mart 1279 – 28 Şubat 1288 / 1. 03. 1863 – 28. 02. 1873**

Inventories (11) of revenues and expenditures of the waqf at the mosque of İskender Bey in the town of Filibe. Income from rent on *dükkân* and the *kapan* in the town. Expenditures for salaries of the religious functionaries at the waqf mosque, for repairs and maintenance.

11 f., 19.5 x 38; black, *rika*.

**Пд 13/10, ff. 81–91**

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**417. 1 Muharrem 1279 – 29 Zilhicce 1285 / 29. 06. 1862 – 12. 04. 1869**

Inventories (5) of revenues and expenditures of the waqf at the school and the mosque of Ayşe Hatun in the *mahalle* of Ayşe Hatun in the town of İslimiye. Income from usurious operations with waqf cash. Expenditures for salaries of employees at the mosque and the school, for repairs and maintenance.

7 f., 18.4 x 38.8; black, *rika*.

**F. 138A, a. u. 342, ff. 1–7**

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**418. 1 Mart 1280 – 28 Şubat 1290 / 1. 03. 1864 – 28. 02. 1875**

Inventories (11) of revenues and expenditures of the mosque and the *medrese* at the waqf of Şeyh Nureddin and Musliheddin in the town of Filibe.
Revenues from a rice-husking works. Expenditures for salaries of the religious functionaries at the mosque, for the supply of food for the poor, for repairs and maintenance of the waqf property.

11 f., different sizes; black, *rika*.

Πд 13/10, ff. 132–142

419. 1 Muharrem – 29 Zilhicce 1280 / 18.06.1863 – 5.06.1864
Inventory of revenues and expenditures of the waqf at the *çeşmes* of Abdurrahman Efendi in İslimiye. Income from usurious operations with waqf cash. Expenditures for salaries allocated for the repairs and maintenance of the *çeşmes*.

1 f., 18.2 x 40.5; black, *rika*.

F. 138A, a. u. 342, f. 13

420. 1 Muharrem – 29 Zilhicce 1280 / 18.06.1863 – 5.06.1864
Inventory of revenues and expenditures of the waqf of Mehmed Ağा in the town of İslimiye allocated for the payment of the salaries of the employees at the mosques of İbrahim Ağā and Aysche Hatun. Income from rent on waqf properties.

1 f., 18.2 x 40.5; black, *rika*.

F. 138A, a. u. 342, f. 20

421. 1 Muharrem – 29 Zilhicce 1280 / 18.06.1863 – 5.06.1864
Register of revenues and expenditures of cash waqfs in İslimiye governed by the mütevelli Yahya Efendi. In pursuance of the will of the founders were made expenditures for salaries of teachers at medreses and of mosque functionaries, for repair works and for the purchase of equipment. Income from waqf money and usurious operations.

1 f., 18.2 x 40.5; black, *rika*.

F. 138A, a. u. 342, f. 46

422. 1 Muharrem – 29 Zilhicce 1280 / 18.06.1863 – 5.06.1864
Inventory of revenues and expenditures of the waqf at the *medrese* of Hacı Hüseyin in the mahalle of Cami-i Atik in the town of İslimiye. Income from waqf money, expenditures for lighting up float lamps and for salaries.

1 f., 40.5 x 18.2, damaged, black, *nesih*.

F. 138A, a. u. 342, f. 52

423. 1 Muharrem – 29 Zilhicce 1280 / 18.06.1863 – 5.06.1864
Inventory of revenues and expenditures of the waqf at the mosque of Hacı Ahmed in the mahalle of Hacı Mustafa in the town of İslimiye. Income from
rent on 15 dükkâns, four mills, warehouses and plots of land. Expenditures for salaries of the mosque employees and for the maintenance of the waqf immovable property.

1 f., 18.2 x 40.5; black, rika.

F. 138A, a. u. 342, f. 53

424. 1 Muharrem 1280 – 29 Zilhicce 1283 / 18.06. 1863 – 4. 05. 1867

Inventories (4) of revenues and expenditures of the mosque at the waqf of Çorbaci Hacı Mehmed Ağâ in the mahalle of Hacı Mustafa in the town of İslimiye. Income from rent on dükkâns and usurious operations with waqf money. Expenditures for salaries of the mosque employees and for the purchase of equipment.

4 f., 18.2 x 40.5; black, rika.

F. 138A, a. u. 342, ff. 42–45

425. 1 Muharrem 1280 – 30 Zilhicce 1284 / 18. 06. 1863 – 23. 04. 1868

Inventories (5) of revenues and expenditures of the waqf at the Nalbant Hacı Halil Ağâ medrese in the mahalle of Hacı Mustafa in the town of İslimiye. Income from rent on dükkâns and usurious operations. Expenditures for salaries of the teachers at the medrese and for allowance for the pupils.

5 f., 40.5 x 18.2; black, rika.

F. 138A, a. u. 342, ff. 30 – 34

426. 1 Muharrem 1280 – 30 Zilhicce 1284 / 18. 06. 1863 – 23. 04. 1868

Inventory of revenues and expenditures of the waqf at the mosque of Hacı Hüseyin in the mahalle of Cami-i Atik in the town of İslimiye. Income from usurious operations with waqf money and rent on dükkâns. Expenditures for salaries of the mosque employees and for the purchase of equipment.

5 f., 18.2 x 40.5; black, rika.

F. 138A, a. u. 342, ff. 16–19

427. 1 Muharrem 1280 – 30 Zilhicce 1284 / 18. 06. 1863 – 23. 04. 1868

Inventories (5) of revenues and expenditures of the waqf at the mosque of Şeytan Duşmanı Hacı Ahmed Ağâ in the mahalle of Hacı Mahmud in the town of İslimiye. Revenues from rent on waqf dükkâns and odas. Expenditures for salaries of the mosque employees, for repairs and maintenance.

6 f., 18.2 x 40.5; black, rika.

F. 138A, a. u. 342, ff. 21–26
428. 1 Muşarrtem 1280 – 30 Zilhicce 1284 / 18.06.1863 – 23.04.1868
Inventories (5) of revenues and expenditures of the waqf at the medrese of Elhac Osman Ağa in the Cami-i Atik mahalle in the town of İslimiye. Income from rent on waqf dükkan. Expenditures for salaries of the teachers at the medrese and for maintenance of the waqf property.
5 f., 18.2 x 40.5, black, rika.
F. 138A, a. u. 342, ff. 8–12

429. 1 Muşarrtem 1280 – 28 Şubat 1289 / 18.06.1863 – 28.02.1874
Inventories (7) of revenues and expenditures of the mosque and bath in the village of Markovo and the mosque and medrese in the town of Filibe at the waqf of İsmail Bey in the villages Markovo, Yeni köy and İzvor belonging to nahiye Konuş, kaza Filibe. Income from the tithe of the waqf villages and from operations with waqf properties. Expenditures for salaries of the waqf employees, for repairs and maintenance of the buildings.
7 f., 19 x 40.5; black, rika.
Пд 13/10, ff. 96–104

430. 1 Muşarrtem 1280 – 29 Şubat 1287 / 18.06.1863 – 29.02.1872
Inventories (8) of revenues and expenditures of the zaviye at the waqf of Hacı Ahmed Ağa in the town of Tatar Pazarı. Income from rent on a rice-husking works, dükkan and a mill. Expenditures for salaries of the waqf employees, for repairs and maintenance of the rice-husking works and the mill.
8 f., 19.2 x 39; black, rika.
Пд 13/10, f. 124–131

431. 1 Muşarrtem 1280 – 29 Zilhicce 1290 / 18.06.1863 – 17.02.1874
Inventories (11) of revenues and expenditures of the waqf of Halaçoğlu in the kaza of Akça Kazanlık. Revenues from rent on dükkan in the town of Akça Kazanlık. Expenditures for the cleaning, repairs and lighting up the public convenience in the town.
11 f., 20 x 37; black, rika.
Пд 13/10, ff. 1–11

432. 1280 – 1281 / 18.06.1863 – 26.05.1865
Applications (60), dealing with the affairs of the mülhak waqfs in sancak Bolu. Documents related to the supervision of the financial affairs of the waqf foundations
in Bolu issued by the director of the waqfs in Bolu; royal *berats* for the appointment of waqf employees and renewed *berats* of employees at the waqfs on occasion of the ascension to the throne of Sultan Abdülmecid.

60 f., different sizes; black, *rika, divani*.

**F. 230A, a. u. 626**

433. 1280 – 1282 / 18. 06. 1863 – 15. 05. 1866

Fragment of a register of incomings from the tithe of waqf villages in sancak Erzurum and the *kazas* of Bayburd and İspir. A list of the villages at each of the waqf foundations and revenues from the tithe.

1 f., damaged; black and red, *rika*.

**F. 236, a. u. 3190**

434. 1 Muharrem 1281 – 30 Zilhicce 1290 / 6. 06. 1864 – 17. 02. 1873

Inventories (10) of revenues and expenditures of the waqf of Sinan Efendi in the town of [Akça] Kazanlık including a *medrese* and a bath. Income from the waqf bath, expenditures for the maintenance of the waqf *medrese* and for repairs of the bath.

10 f., 19.5 x 37.5; black, *rika*.

**Пд 13/10, ff. 38–47**

435. 1 Muharrem – 29 Zilhicce 1282 / 27. 05. 1865 – 15. 05. 1866

Inventories of revenues and expenditures of the waqf at the mosque and the school of Mehmed Bey in the town of İstanimka, *nahiye* Konuş. Income from rent on houses, *dükkâns* and workshops. Expenditures for salaries of the waqf employees and for repairs of the mosque and the school.

1 f., 19.2 x 40; black, *rika*.

**Пд 13/10, f. 123**

436. 1 Muharrem 1282 – 30 Zilhicce 1284 / 27. 05. 1865 – 23. 04. 1868

Inventories (3) of revenues and expenditures of the waqf at the mosque of Hacı Halil in the town of İslimiye. Income from rent on *dükkâns* and from usurious operations. Expenditures for salaries of the mosque employees and for the supplies of provisions and equipment.

3 f., 18.2 x 40.5, black, *rika*.

**F. 138A, a. u. 342, ff. 27 – 29**

437. 1 Muharrem 1282 – 29 Zilhicce 1289 / 24. 05. 1865 – 28. 02. 1873

Inventories (8) of revenues and expenditures of the mosque, *medrese* and *imaret* at the waqf of Gazi Ahmed Bey in the town of Zağra-i atik, liva Filibe.
Revenues from rent on dükkâns, a mill and urban immovable property. Expenditures for salaries of employees at the waqf mosque and for the maintenance of the imaret.

8 f., 19.5 x 38; black, rika.

Пд 13/10, ff. 30–37

438. 25 Temmuz 1282 / 25. 07. 1867
Fragment of a register of the expenditures of the Haremeyn-i Şerifeyn waqfs in vilâyet Şam-i Şerif. The expenditures were for salaries of waqf employees. Total expenditures: 491,653 guruş 7 paras.
1 f., damaged; black, talik.
F. 279A, a. u. 1821

439. 24 Şaban 1282 / 13. 12. 1865
Fragment of a register of sums allocated by Evkaf-ı Hümayun Nazareti for salaries of employees at mosques, medreses and zaviyes and to cover typical expenditures of the waqf foundations on the territory of sancak Van. The granted money was part of the bedel-i hasulât collected in the waqf villages and agricultural properties in the kazas of Karçiyân, Güvaş, Ahlay, Verciş and Vesay.
2 f., 17.2 x 28.6; black, talik.
F. 233A, a. u. 548

440. 1282 / 27. 05. 1865 – 15. 05. 1866
Form–model sent to sancak Rusçuk by the government of vilâyet Tuna specifying the manner of the registration of the cash revenues from the tithe of the waqf villages and of the distribution of the money among the State Treasury, local authority and the waqf administrations. The names of the settlements in the form are non-existent serving only as an example.
2 f., 29.5 x 45.5, form; black, rika.
F. 112, a. u. 162

441. 1 Muharrem 1283 – 30 Zilhicce 1285 / 16. 06. 1866 – 12. 04. 1869
Inventories (3) of revenues and expenditures of the waqf of Hatice Hatun in the town of Filibe. Revenues from rent on dükkâns in the towns of Filibe and [Tatar] Pazarcık. Expenditures for salaries of employees at the mosque of Şehabeddin Paşa and for the maintenance of persons indicated by the founder of the vakf.
3 f., 18.3 x 40.5, a form; black, rika.
Пд 13/10, ff. 27–29
442. 1 Mart 1284 – 29 Şubat 1287 / 1. 03. 1868 – 29. 02. 1872
Inventories (4) of revenues and expenditures of the waqf at the bridge of Gökçe Hamza in the village Gökçeli, kaza Filibe. Income from the tithe of the waqf village Gökçeli. Expenditures for the supply of timber for the repairs and maintenance of the bridge.
4 f., 19 x 40, a form; black, rika.
Пд 13/10, ff. 92–95

443. 1 Muharrem – 30 Zilhicce 1284 / 5. 05. 1867 – 23. 04. 1868
Inventory of revenues and expenditures of the waqf of Küçük Hacı Mehmed Ağa allocated to the payment of the salaries of employees at mosques and teachers at medreses in the town of İslimiye. Expenditures for salaries, for the purchase of equipment and repairs. Income from operations with waqf money.
1 f., 18.2 x 40.5, a form; black, rıka.
F. 138A, a. u. 342, f. 14

444. 1 Muharrem – 30 Zilhicce 1284 / 5. 05. 1867 – 23. 04. 1868
Inventory of revenues and expenditures of the waqf at the mosque of Çorbacı Hacı Mehmed Ağa in the mahalle of Hacı Mustafa in the town of İslimiye. Revenues from usurious operations with waqf money and from rent on dükkanları. Expenditures for the salaries of the employees at the mosque, for the supply of equipment and repairs.
1 f., 18.2 x 40.5, a form; black, rıka.
F. 138A, a. u. 342, f. 15

445. 1 Muharrem 1284 – 29 Zilhicce 1285 / 5. 05. 1867 – 12. 04. 1869
Inventories (2) of revenues and expenditures of the waqf at the medrese of Mustafa Saraceddin in the town of Filibe. Income from rent on a house and dükkanları. Expenditures for salaries of the teachers at the medrese and for repairs.
2 f., 19.5 x 31.5, a form; black, rıka.
Пд 13/10, ff. 57–58

446. 21 Receb 1284 / 28. 11. 1864
Register for the collection of the esar bedeli from villages belonging to mazbuta waqfs in vilâyet Tuna, sancak Sofia, kazas Sofya, Radomir and İhtiman. The collection of the bedel was farmed out at an auction. Included is the sum of the tax from the previous two years and its augmentation following the auction. The main sum was to enter the State Treasury while the augmentation was received by the müdürs
and the mütevelli of the vakfs. Revenues from the villages Lozene-i balâ, Beyler çiftliği, Mehmed Paşa çiftliği and the mezraas Ovalı, Mercan and Koru bağlar in kaza Sofia; the village of Vidriçe in kaza Radomir; the town of İhtiman, the villages Kaba bebli, Karalar, Kırılıar, Hâvâ köy, Hacı Hamza, Tacilar, Çamcz, Kırınlar, Beliçe, Fafuna, the mezraas Kapucuk and Vakarel in kaza İhtiman.

2 f., 28.5 x 40, damaged; black and blue, nesih, rika.

CФ 22/7

447. 29 Ağustos 1284 / 29. 08. 1868
Register for the collection of the eşar bedeli from villages in mazbota waqfs in sancak Sofia, kazas Sofia, Dupniçe, Radomir and İhtiman. The collection of the bedel was farmed out at an auction. Included is the sum of the tax from the previous year and its augmentation following the auction. The main sum was to enter the State Treasury while the augmentation was received by the müdürs and the mütevelli of the vakfs.

2 f., 28.5 x 39.7; nesih, rika.

OAK 45/20

448. 1284 – 1285 / 5. 05. 1867 – 23. 04. 1868
Correspondence of documents (95), outgoing from the Directorate of the waqfs in the kaza of Kara Hisarı Şarkı. The waqfs in the region were under the supervision of the Evkaf-ı Hümayun Nazareti and of the mülhak category. The documents arrange the payment of the share of the tax revenues from the waqf villages in the kaza due to the waqf foundations.

95 f., 14 x 24; black, rika.

F. 261A, a. u. 49

449. 22 Nisan 1285 / 22. 04. 1869
Fragment of a detailed register of the revenues from the bedel-i eşar from waqf villages in the kaza of Çorum, sancak Bozauk. Calculated is the tax revenue due to the waqf administrations on the basis of the revenues from 1283 /1. 03. 1867 – 28. 02. 1868. Total waqf income due to the foundations in the kaza: 149,695 guruş.

3 f., 18.5 x 36.5; black, red, rika.

F. 229A, a. u. 220

450. 5 Safer 1286 / 17. 05. 1869
List of schools in Vidin compiled on occasion of an inspection of the educational institutions maintained by vakfs. Inventory of the edifices and specifica-
tion of the needs for repairs. Number of the teachers, syllabus, means for salaries and the state of the revenue sources.
1 f., 39.5 x 49.5; black, pencil, *talik*.

**F. 26, a. u. 16192**

**451. 12 Kanun-i sani 1287 / 22. 01. 1872**
Register of the revenues from the cash value of the tithe from the waqf villages waqf köy and Beypinarı in the *kaza* of Manastır at the waqf of the mosque of Çavuş Bey in Manastır. One fourth of the revenues were due to the State Treasury, the remainder, 32,000 *guruş*, should go for the vakf.
2 f., 16.5 x 42; black, *rika*.

**F. 11A, a. u. 351**

**452. 22 Ağustos 1287 / 22. 08. 1872**
Inventory of sums from the revenues of waqfs in *sancak* Kara Hisar-ı Şarkı granted to their mütevelli. The sums were accounted for as an expenditure of the State Treasury.
2 f., different sizes; black, *rika*.

**F. 257A, a. u. 1746**

**453. 15 Nisan 1288 / 15. 04. 1872**
Register of revenues and expenditures of waqfs in *sancak* Ankara that were not included in the register compiled in 1271 / 24. 09. 1854 – 12. 09. 1855. Waqf revenues from *eşar bedeli*, part of which the central financial office left at the disposal of the waqf administrations to cover the typical expenses of the foundations.
1 f., damaged; black, *rika*.

**F. 218A, a. u. 1050**

**454. 15 Kanun-i evvel 1289 / 15. 12. 1873.**
Register of the incomings from the tithe of waqfs in the *sancaks* of Şam-ı Şerif, Hama, Balka, Horan, Akka and Beyrut, compiled on the basis of data from previous years and with a view to the preparation for the transfer of the administration of the waqfs to the state.
5 f., 38 x 53.8; black, *rika*.

**F. 279A, a. u. 47**

**455. 5 Şubat 1292 / 17. 02. 1876**
Register of the waqfs in the *kaza* of Niğde, Nevşehir and Aksaray. The register was compiled following the changes in the waqf land holding and as part of the
procedure to collect the tithe from the waqf villages. The register also includes a list of the waqf villages and the cash value of their tithe.

14 f., different sizes; black, rika.

F. 1A, a. u. 18406

456. 11 Şaban 1293 / 1. 09. 1876
Register of the waqfs in the kaza of İvraca. Full registration of the Muslim and Christian charitable foundations compiled for the vilâyet administration’s information. The Muslim waqfs in İvraca were founded for the maintenance of the mosques in the town and for the maintenance of the public çeşmes in good working order.

2 f., 18 x 49; black, rika.

F. 29, a. u. 287

457. 15 Teşrin-i evvel 1292 / 15. 10. 1876
Model-form how to keep a register of the entire proprietorial and the financial state of the waqf property in a given financial and administrative unit. The form was filled in the name of a village in the kaza of Mihaliç, vilâyet Hüdavendigâr.

4 f., 35 x 40, a form; black, rika.

OAK 162/1

458. 18 Şevval 1292 – 21 Mayis 1295 / 17. 11. 1875 – 21. 05. 1879
Applications (10) between the vali administration of vilâyet Suriye and the Accounting office of the revenues at the Ministry of finances concerning the granting of revenues from the waqf village at the mazbuta waqf of Bayi Hatun daughter of Nasreddin in the kaza of Vadi ül-acem to functionaries of the Islamic cult.

10 f., different sizes; black, rika.

F. 279A, a. u. 51

459. 1292 – 1294 / 7. 02. 1875 – 15. 01. 1877
Correspondence of documents (28), originating from the Directorate of waqfs in the kaza of Tokad. The documents concern various problems of the waqf property in the kaza: appointment of employees to vacancies, inheriting the trusteeship of vakfs, accounting for the tithe from waqf villages, etc.

28 f., damaged; black, rika.

F. 260A, a. u. 693

460. 29 Ağustos 1297 / 29. 08. 1881
Register of the waqfs on the island of Girid. Inventory of the revenues of the charitable foundations from taxes on the agricultural produce in waqf vil-
lages, from mills, dükkâns and houses. Waqfs of: Sultan İbrahim in the towns of Hanya, Resmo and Kandiye; Valide Sultan in Kandiye, in the varoş of the fortress of Resmo, in the fortress of Hanya and in nahiye Milopotamo; Hüseyin Paşa in the nahiyes of Resmo and Kisamo; Şeyh Abdülkadir in nahiye Resmo and the kaza of Ayo Vasil; Sofu Mehmed Paşa, former defterdar of the island of Girid, in nahiye Temnos; Kapudan Yusuf Paşa in the towns of Resmo and Hanya; Musa Paşa, vezir, in the fortress of Hanya. Inventory of the land mülks of: the Grand Vezir, Fazil Ahmed Paşa in nahiye Milopotamo; Sofu Mehmed Paşa in the nahiyes of Maloiz and Temnos; Ahmed Bey, son of the vezir Hüseyin Paşa in the kaza of Pediye and the land mülks of the vezir Murad Paşa in liva Hanya, submitted by a royal decree of 9 Muharrem 1158/ 11. 02. 1745 to the darüssaade ağâ Beşir Ağâ who donated them to a waqf dedicated to the Holy City of Medina.

6 f., 19 x 41; black, rika.

F. 209A, a. u. 702

461. 23 Mart 1298 / 23. 03. 1882
Register of revenues from eşar bedeli in mülhak waqfs in liva İsparta. Total: 404,685 guruş revenues from 143 vakfs.
4 f., 17 x 42; black, rika.

OAK 225/4

462. 1303 / 10. 10. 1885 – 29. 09. 1886
List of mazbuta waqfs under the supervision of the mal sandığı in Kayseri. The document was compiled on occasion of the payment of sums collected as maktu from the waqfs in the treasury of the royal waqfs (Evkaf-ı Hümayun Hazinesi).
1 f., 20 x 30.5; black, rika and ince divani.

F. 240A, a. u. 263

463. Middle of the 19th century
Register-inventory of inhabitants of the village of Karaağaç, kaza Edirne, cultivating arable land belonging to the waqf of Gazi Murad Paşa. List of the names of the users of fields, vineyards and gardens. Indicated is also the date when the waqf plots had been given for cultivation to the inhabitants of the village. The earliest date refers to a transaction concerning the cultivating of waqf land in 1025/ 20. 01. 1616 – 8. 01. 1617, the latest is from 1246/ 22. 06. 1830 – 11. 06. 1831.
4 f., damaged; black, rika.

F. 79A, a.u. 1159, ff. 1–4
464. Second half of the 19th century
Inventory of the revenues, expenditures and the cash surplus in the waqfs of Çelebizade and Ramazanzade in villages in the kaza of Kara İsalu, vilâyet Adana.
1 f., damaged; black, *rika*.
F. 219A, a. u. 889

465. Second half of the 19th century
Register of roofed property in the town of Rusçuk belonging to the waqf foundations in the town. Properties of the waqfs at the mosques of Hacı Musa, Rüstem Ağa, Mustafa Paşa, Tophane, of the waqf foundations Kapu kırkan, Bazubendçi and at the *sebil* in Rusçuk. Location of each property and a list of the mütevellis.
2 f., 22,5 x 59,5; black and red, *rika*.
F. 112A, a. u. 16

466. Second half of the 19th century
Fragment of a register of the revenues from the tithe of waqfs in the kaza of Eğridir. With most of the waqfs the tithe was disposed of by the trusteeship of the foundations. The revenues of some of the waqfs were at the disposal of the Evkaf-ı Hümayun Hazinesi.
1 f., damaged; black and red, *rika*.
F. 245A, a. u. 2274

467. Second half of the 19th century
Fragment of a register of *mülk* and waqf *dükkâns* in the town of Ayntab. Detailed register of the *dükkâns* according to the trade esnaf in the town and amount of the monthly rent due to the *mülks* and vakfs.
10 f., damaged; black, *rika*.
F. 225A, a. u. 92

468. 19th century
Fragment of a register of revenues of waqfs in the kaza of Taş köprü. Revenues from wheat, barley and vegetables. The tithe and the expenses related to its collection are deducted.
6 f., damaged; black, *rika*.
F. 1A, a. u. 18493
469. 19th century
Inventory of the annual revenues of the Hamidiye waqf of Sultan Abdülhamid I from urban immovable in İstanbul. Revenues from rent on odas, diikkâns, warehouses and mills.
2 f., 21.3 x 31; black, rika.
F. 262A, a. u. 176

II. WAQF SICILLS*

470. 1263 – 1292 / 20. 12. 1846 – 27. 01. 1876
Register of the revenues, expenditures and the property of the waqf at the Yahya Paşa mosque in the mahalle of the same name in Vidin and of the mekteb at it built by Elhac Rüstem Ağa:
1 Muharrem 1269 / 15. 10. 1852. Registration of the donations to the mekteb built by the late Elhac Rüstem Ağa on the site in front of the Yahya Paşa mosque in Vidin:
1 Muharrem 1269 / 15. 10. 1852. Registration of the donations to the mekteb built by the late Elhac Rüstem Ağa on the site in front of the Yahya Paşa mosque in Vidin:
1 Rebiülahır 1269 – 15 Cemaziel’evvel 1272 / 12. 01. 1853 – 22. 01. 1856. Refiya Hatun daughter of Mehmed Ağa, from the mahalle of Yahya Paşa, donated one third of her property amounting to 1,000 guruş, which were submitted to the mütevelli of the mosque (f. 1r, doc. I); Hacı İbrahim Alemdar, from mahalle Lonca, of the esnaf of the salt traders, donated one third of his property, amounting to 500 guruş, allocated for the salary of the hoca taught the Koran to the children. The sum was delivered to the mütevelli of the mosque by his son Mehmed Bey (f. 1r, doc. II); Ahmed Ağa, from mahalle Yahya Paşa donated one third of his property amounting to 200 guruş and a worn-out kilim allocated for the hoca (f. 1r, doc. III); Necit Hanım, wife of Boşnak Halil Ağa, from mahalle Ayşe Hatun, donated 300 guruş allocated for the teacher, to read a sura of the Koran at certain days. (f. 1r, doc. IV)

No date (n. d.). Registration of the donation of a cauldron of 13.5 okkas, property of the mahalle, to the mosque of Yahya Paşa. (f. 1r, doc. V)
N. d. Hüseyin Ağa, kavasbaşı of Pasbanzade Osman Paşa, donated a worn-out kilim to the mosque provided that parts of the Koran be read. (f. 1v, doc. I)
22 Rebiülahır 1265 / 17. 03. 1848. Emine Hanım, wife of topçu miralay Mustafa Bey donated a worn-out kilim provided that parts of the Koran be read. (f. 1v, doc. II)
1 Cemaziyel’ahır 1288 / 18. 08. 1871. İbrahim Efendi donated a seccade handed over to the hatib of the mosque Elhac Hafiz Sabri Efendi. (f. 1v, doc. IV)

* registers on waqf affairs
N. d. Inventory of the equipment in a diıkkân with a monthly rent of 40 guruş on the çarşu of the kalkancis donated to the mosque of Yahya Paşa by Hacı Hüseyin ağa, kavasbaşı of Pazbanzade Osman Paşa, on condition that a sura of the Koran be read. (f. 2r, doc. I)

N. d. Bosnevi Halil Ağa of the mahalle Mustafa Paşa donated the revenues from a saraç diıkkân – 20 guruş monthly, provided that two copper float lamps be installed in the mosque to be lit up with two cardboard candles of three okkas each, while the remainder of the revenues be spent on salaries for the waqf employees. (f. 2r, doc. II)

1269 / 15. 10. 1852 – 3. 10. 1853. An income of 15 guruş monthly from a bakkal diıkkân at the Kalkancı Çarşu was donated to the mosque of Yahya Paşa provided that olive oil be bought for the mosque while the remainder be spent on the salaries of waqf employees and for routine repairs. (f. 2r, doc. III)

N. d. The revenues from the rent on three diıkkâns at Şeytan Çarşu in the fortress of Vidin were donated to the Yahya Paşa mosque, on condition that the revenues of 7 guruş 20 paras be used for the purchase of two cardboard candles of five okkas each to light up the two copper candlesticks in the mosque. (f. 2r, doc. IV)

N. d. Inventory of the equipment in the Yahya Paşa mosque: brass candlesticks for cardboard candles (large and small) – 49; large and small brass candlesticks for wax – 31; a large kilim; big and small kilims – nine; seccades – eight; a rug; a small matress; wooden candlesticks – 18; a desk; float lamps – 147. (f. 2r, doc. V)

[Register of the waqfs at the mosque of Yahya Paşa]:

25 Safer 1269 / 8. 12. 1852. Mehmed Ağa was appointed mütevelli of the waqf at the mosque of Yahya Paşa. The waqf money – 3,200 guruş as well as 1,283 guruş, remainder in the safe of the late mütevelli Ahmed Ağa from the revenues of the waqf for 1261 – 1267 / 10. 01. 1845 – 26. 10. 1851, were handed over to him. Total: 4,483 guruş. (f. 2v, doc. I)

1 Muharrem 1263 / 20. 12. 1864. During his lifetime Molla Mahmud had given 156 guruş to the late Ahmed ağa, mütevelli of the mosque of Yahya Paşa. Following the compilation of the inventory of the equipment of the mosque the sum was handed over to the officers. (f. 2v, doc. II)

1 Muharrem 1269 / 15. 10. 1852. Ahmed Efendi, of the stone cutters in İstanbul, handed over the sum of 100 guruş to the mütevelli of the waqf of the mosque of Yahya Paşa. (f. 2v, doc. III)

19 Cemaziyel’ahır 1267 / 21. 04. 1851. The shopkeeper Ali donated one third of his property at the amount of 1,000 guruş to the waqf at the mosque of Yahya Paşa. (f. 2v, doc. IV)
N. d. The sum of 5,739 *guruş* waqf money was delivered with a *temessük* to the mütevelli. (f. 2v, doc. V)

15 Muḥarrem 1263 / 3. 01. 1847. Meryem Hatun, mother of Balıkçı İbrahim Ağa, from the *mahalle* of Yahya Paşa, donated one third of her property at the amount of 500 *guruş* provided that cardboard candles of three *okkas* each and olive oil be bought with the money. (f. 2v, doc. VI)

18 Muḥarrem 1266 / 4. 12. 1848. Hatice Hatun of the *mahalle* of Yahya Paşa donated one third of her property – 400 *guruş*; on condition that they be spent on two cardboard candles of two *okkas* each. (f. 2v, doc. VII)

15 Rebi‘ülahîr 1267 / 17. 02. 1851. The trader Mahmud of the *mahalle* of Yahya Paşa donated 500 *guruş* on condition that they be spent on the purchase of wax candles for the two big brass candlesticks, for the 14 float lamps at the Solomon’s medallion and olive oil for the nights of the Ramazan. (f. 3r, doc. I)

N. d. 1,400 *guruş* were donated to the mosque of Yahya Paşa for cardboard candles and for the float lamps. (f. 3r, doc. II)

1 Ramazan 1267 / 30. 06. 1851. Molla Mahmud, a merchant from the *mahalle* of Yahya Paşa donated one third of his property at the amount of 2,000 *guruş* on condition that *cüz* from the Koran be read. (f. 35r, doc. III)

15 Safer 1268 / 10. 12. 1851. Molla Kahraman, a merchant from the *mahalle* of Tatar donated one third of his property at the amount of 1,000 *guruş* on condition that *suras* from the Koran be read. (f. 3r, doc. IV)

1 Muḥarrem 1266 / 17. 11. 1848. Hacı Mehmed Ağa of the Solak *mahalle* donated one third of his property at the amount of 600 *guruş* to the waqf at the mosque of Yahya Paşa provided that *suras* from the Koran be read. (f. 3r, doc. V)

1 Muḥarrem 1269 / 15. 10. 1853. Hacı İbrahim, *alemdar* from Lonca *mahalle* donated 1,500 *guruş* on condition that a *sura* from the Koran be read during the afternoon and evening prayer. (f. 3r, doc. VI)

N. d. The sums donated for the recitation of *suras* from the Koran at a time specified by the donors amounted to 5,100 *guruş*. (f. 3r, doc. VII)

15 Safer 1269 / 28. 11. 1852. Inventory of the cash available in the funds of the waqf at the Yahya Paşa mosque: cash handed over to the mütevelli with a *temessük* – 5,739 *guruş*; cash for cardboard candles, float lamps and wax – 1,400 *guruş*; cash for the recitation of *suras* from the Koran, handed over to the mütevelli with a *temessük* – 5,100 *guruş*; a total of 12,239 *guruş* received in the presence of inhabitants of the *mahalle*. (f. 3r, doc. VIII)

1269 / 15. 10. 1852 – 3. 10. 1853. Ahmed Ağa of the Yahya Paşa *mahalle* donated one third of his property at the amount of 300 *guruş* for the purchase of olive oil. (f. 3v, doc. I)
1269 / 15. 10. 1852 – 3. 10. 1853. Nebiya Hatun of the Şeyh Ahmed mahalle donated one third of her property at the amount of 155 gurus to meet the expenses for the maintenance of the waqf mosque of Yahya Paşa. (f. 3v, doc. II)

25 Şevval 1270 / 21. 05. 1854. The odabaşı of the First artillery regiment located in Vidin donated 100 gurus for wax for the float lamps in the mosque. (f. 3v, doc III)

1272 / 13. 09. 1855– 31. 10. 1856. Rukiye Hanım of the Yahya Paşa mahalle donated 400 gurus for cardboard candles of two okkas each to be lit up for her and for the soul of her mother Hatice Hanım. (f. 3v, doc. IV)

1–30 Ramazan 1272 / 6. 05. – 4. 06. 1856. Abdülfetah, a cook from the Lonca mahalle, donated 100 gurus for the purchase of oil for 11 float lamps in the mosque. (f. 3v, doc. V)

N. d. A total of 1,150 gurus were donated to the Yahya Paşa mosque for the purchase of cardboard candles and olive oil. (f. 3v, doc. VI)

1 Receb 1274 / 15. 02. 1858. A total of 5,500 gurus allocated for the salaries of the hatibs and müezzins at the Yahya Paşa mosque were handed over to the mütevelli Mehmed Ağa with a temessük. (f. 3v, doc. VII)

1 Ramazan 1274 / 15. 04. 1858. Emine Hatun of the Yahya Paşa mahalle donated 100 gurus to the waqf at the Yahya Paşa mosque. (f. 3v, doc. VIII)

1 Muharrem 1277 / 20. 07. 1860. Rukiye Hanım donated one third of her property at the amount of 1,300 gurus provided that suras from the Koran be read. (f. 4r, doc. I)

1274 / 22. 08. 1857 – 10. 08. 1858. Çelebi Bey Efendi donated one third of his property at the amount of 1,000 gurus for the purchase of cardboard candles. (f. 4r, doc. II)

3 Muharrem 1292 / 9. 02. 1875. Emine Hatun of the Yahya Paşa mahalle donated one third of her property at the amount of 500 gurus to light up candles in the mosque and another 200 gurus for the needs of the waqf mekteb. (f. 4r, doc. IV)

13 Safer 1292 / 20. 03. 1875. Fatma Hatun, daughter of Haci İsmail and wife of Ali Molla, donated 200 gurus to light up wax candles in the Yahya Paşa mosque. (f. 4r, doc. V)

13 Safer 1292 / 20. 03. 1875. Fatma Hanım, wife of Ali Molla donated 200 gurus to light up wax candles for the late legal wife of her husband, Rukiye Hanım. (4r, doc. VI)

[Balance sheets of revenues and expenditures at the mosque of the late Yahya Paşa at the Haremeyn-i Şerifeyn Treasury in Vidin]:

1 Muharrem 1269 / 15. 10. 1852. Register of the annual expenditures of the waqf at the Yahya Paşa mosque: administrative and office expenses, expenses for
the maintenance of the float lamps, the candlesticks, for cotton, cardboard, oil, candles, olive oil and wax, for the salaries of the first and second imam, for the müezzin, the cabi and the mütevelli. Total: 1,606 gurüș 32 paras. (f. 4v, doc. I)

1 Muharrem 1269 / 15. 10. 1852. Register of the annual revenues of the waqf from interest and rent on dükkâns. Total: 1,612 gurüș. (f. 5r, doc. I)

1 Muharrem 1270 / 4. 10. 1853. Register of the annual expenditures of the waqf at the Yahya Paşa mosque. Expenses for the repair of the curtain at the door, for five okka of wax, for window frames, for oil, cardboard, to paint the float lamps and for a chain for the hanging float lamps, varak for candlesticks and cotton, for a doorkey, for the salaries of the first and the second imam, the cabi and the müezzin. Total 1,562 gurüș 26 paras.(f. 4v, doc. II)

1 Muharrem 1270 / 4. 10. 1853. Register of the annual revenues of the vakf. Currently available means from the previous year – 12,239 gurüș. Income from interest – 12,622 gurüș, rent on dükkâns – 1,702 gurüș 30 paras. (f. 5r, doc. II)

1 Muharrem 1271 / 24. 09. 1854. Register of the annual expenditures of the waqf at the Yahya Paşa mosque: for lime and other materials for the repairs of the mosque, for the payment of a master to arrange the roof tiles and for varnishing; for the wage of a master of float lamps; for cardboard, olive oil, cotton; for salaries of the first and second imam, the hatib, müezzin and cabi. (f. 5v, doc. I)

1 Muharrem 1271 / 24. 09. 1854. Register of the annual revenues of the vakf: available cash in the funds 12,582 gurüș. Income from waqf cash and properties, interest and rent on dükkâns. 353 gurüș were deducted from the available means – the difference between the revenues and expenditures for 1267 A.H., spent on reconstruction works as well as 5,100 gurüș allocated for the imams. Four-year balance sheets – from the beginning of 1268 to the end of 1271 (27. 10. 1851 – 12. 09. 1855), were prepared with the participation of the waqf müdür. (f. 6r, doc. I)

29 Şevval 1272 / 2. 07. 1856. A register of the current financial operations for the period between 1268 and 1271, compiled with the participation of the waqf müdür. Inventory of the revenues from waqf properties, cash, interest and rent on waqf properties. Expenditures for olive oil, wax, candles and oil, for repair works and salaries of the employees. (f. 6r, doc. II)

1 Muharrem 1272 / 13. 09. 1855. Register of the annual expenses of the waqf at the Yahya Paşa mosque. Expenditures for cardboard candles, oil, wax, cotton, float lamps, bookbinding, repair works and for salaries of the employees. Total: 2,021 gurüș 33 paras. (f. 6v, doc. I)

1 Muharrem 1272 / 13. 09. 1855. Register of the waqf revenues, interest and rent on dükkâns. Total: 1,645 gurüș 20 paras. (f. 7r, doc. I).
1 Muharrem 1273 / 1. 09. 1856. Register of the annual expenditures of the waqf at the Yahya Paşa mosque: for oil and cotton for the float lamps during the Ramazan, for construction and repair works and for salaries of the waqf employees. (f. 6v, doc. II)

1 Muharrem 1273 / 1. 09. 1856. Register of the waqf income from interest and rent on waqf dükkâns. (f. 7r, doc. II)

1 Muharrem 1274 / 22. 08. 1857. Register of the annual expenditures of the waqf at the Yahya Paşa mosque. Expenses for: olive oil during the Ramazan, for bookbinding, cardboard, oil and cardboard candles and for salaries of the waqf employees. Total 1,929 guruş 20 paras. (f. 7b, doc. III)

1 Muharrem 1274 / 22. 08. 1857 r. Register of the waqf income from interest and rent on dükkâns, a total of 1,953 guruş. (f. 8r, doc. I)

1 Ramazan 1275 / 4. 04. 1858. Register of the annual expenditures of the waqf at the Yahya Paşa mosque. Expenses for a berat of the Yahya Paşa mosque, for olive oil during Ramazan, for bookbinding, for oil, for cardboard candles, brooms, float lamps, for construction and reconstruction works and for salaries of the waqf employees. Total: 5,520 guruş 10 paras. (f. 7v, doc. II)

1 Muharrem 1275 / 11. 08. 1858. Register of the annual waqf income from interest and rent on waqf properties. Total: 2,554 guruş. (f. 8r, doc. II)

1 Şaban 1276 / 23. 03. 1859 r. Register of the annual expenditures of the waqf at the Yahya Paşa mosque. Expenditures for olive oil and cardboard candles during Ramazan, for reconstruction works of the waqf properties, for administrative and office expenses and for salaries of the waqf employees. (f. 8v, doc. I)

1 Muharrem 1276 / 31. 07. 1859. Register of the annual waqf income from interest and rent on waqf properties. Total: 3,856 guruş. (f. 9r, doc. I)


1277 / 20. 07. 1860 – 7. VII. 1861 r. Register of the annual waqf income from interest and rent on waqf properties. (f. 9r, doc. II)

9 f., 16.5 x 47.5; black and red, pencil, rika.

D 648, ff. 1–9

471. 20 Şevval 1219 – 20 Zilhicce 1320 / 22. 01. 1805 – 20. 03. 1903

Register of kadı documents related to the activities of the waqfs in the town of Rusçuk. The registrations are grouped according to the public and cult places in the town maintained by the waqfs in Rusçuk:
20 Rebiülahir 1225 / 25. 05. 1811. Copy of a temessük by the ayan of Rusçuk, the kethüda, hazinedar and other people who guaranteed with their properties a loan of 5,000 gurus from the waqf dedicated to the çesmes in Rusçuk. The money was received through the nazır of the foundation Seyyid Hüseyin Efendi, current müfti of the town. (f. 1r, doc. I)

1 Cemaziyel’ahır 1235 / 16. 03. 1820. Register of the waqf of the late Trsteniklizade Seyyid Ismail Ağâ providing the town with drinking water. The balance for 1234 / 31. 10. 1818 – 19. 10. 1819 was compiled by the representative of the mütevelli of the waqf Seyfizade Abdi Ağâ. Waqf revenues from a han and dükkâns. Expenditures for salaries, the remainder was kept in the waqf funds. (f. 1r, doc. II)

1 Muharrem 1236 / 7. 04. 1821. Inventory of the revenues of the waqf at the çesmes in Rusçuk compiled by the proxy Abdi Ağâ. No money remained in the waqf funds after the payment of the salaries of the waqf employees. (f. 1r, doc. III)

N. d. Inventory of the annual revenues of the cash waqfs allocated for the payment of the salaries of the officers of the İslamic cult at the mescid in the village of Chervena voda. Cash donated by Haçı Ahmed, another Ahmed and the sister of Haçı Cafer. Total: 350 gurus. Revenues from interest 52 ½ gurus, spent on the salaries of an imam, a hatib, a mütevelli and a müezzin – 30 gurus, for lighting up the float lamps and for supplies with wax – 22 ½ gurus. (f. 1v, doc. I)

N. d. Revenues from rent on a field belonging to a mosque – 50 gurus, received by Imam Ali Efendi. (f. 1v, doc. II)

N. d. Register of the current accounts for 1224 / 16. 02. 1809 – 5. 02. 1810 of the waqf at the çesmes in Rusçuk. 3,570 gurus remained after the deduction of the salaries and the traditional expenditures which were handed over to the town müfti who was also nazır of the foundation. (f. 1v, doc. III)

N. d. Register of the waqf money spent: 5,000 gurus were loaned at interest; 60 gurus were given to İbiş Efendi for the monthly salaries of the workers maintaining the waqf çesmes; 416 ½ gurus for repair works on the çesmes; a detailed inventory of expenditures at the amont of 4,413 gurus; remainder of 587 gurus. Revenues from the nine–month rent on a han and a stable – 600 gurus. (f.1v, doc. IV)

10–20 Cemaziye’evvel 1227 / 22. 05. – 1. 06. 1812. İsmail, mütevelli of the waqf at the çesmes in the town testified in the Sheriat court that the accounts of the
foundation for the period 1221 – 1224 / 21. 03. 1806 – 5. 02. 1810 had been checked in the presence of the nazır of the waqf at the çeşmes in Rusçuk, Seyyid Hacı Hüseyin Efendi, müfti of the town. Hüseyin Efendi received first 5,000 guruş. To them were added also the revenues from a waqf han and a stable. After the deduction of the typical waqf expenditures it was established that Hüseyin Efendi did not owe any waqf money to the mütevelli. (f. 1v, doc. IV)

N. d. Register of properties donated to the waqf at the çeşmes in the town of Rusçuk. Inventory of the annual revenues and expenditures for salaries. Revenues from a han by the fortress, a han near the çarşu of the cauldron makers, the Big Han, the Small Han, two dükkâns under the old clock across the çarşu of the hallaçes, other dükkâns. Total revenue: 6,601 guruş. After the deduction of the expenditures for salaries there remained 4,360 guruş allocated for repair works and maintenance. The remainder was received by the mütevelli, Mustafa Paşa, to keep them in the waqf fund. List of those who received salaries from the vakf: a mütevelli, a nazır, a kâtib, a collector of the waqf revenues (cabi), a nazır of the çeşmes, three workers (suyucus), an imam, a hatib, a müezzin, a kayyım in the village of Tristenik and other. (f. 2r, doc. I)

N. d. Additional expenditure of 280 guruş for the repair of a burnt-down waqf building. After the completion of the repair works Mehmedzade Molla İbiş was to receive a remuneration of 100 guruş. (f. 2r, doc. II)

N. d. Annual accounts of the waqf at the çeşmes in Rusçuk for 1221 – 1223 / 21. 03. 1806 – 6. 02. 1810. After the payment of the salaries and the deduction of the expenditures 11,140 guruş were left in the waqf funds. Additional expenditures for the repair of some çeşmes. (f. 2r, doc. III)

1 Muharrem 1220 / 1. 04. 1805. Copy of the founding deed of the waqf at 48 çeşmes, sadirvans and water sources in Rusçuk of the ayan Tristeniklizade Ismail Ağa, son of Mustafa Ağa. Donated were: 49 odas in Mahmud Voyvoda mahalle near the fortress; a han with 49 storerooms; the han of the cauldron makers, including 49 odas, 20 storerooms and 20 dükkâns; a han in Ark Ramazan mahalle with 32 odas and six storerooms purchased from Hacı Hüseyin Ağa; a han with 18 odas and four storerooms purchased from Hacı Hüseyin Ağa; two dükkâns under the Old Clock and 75 by the graveyard. The properties became waqf on the condition that they be rented; 500 guruş of the revenues were due to the mütevelli Mustafa Ağa son of Kara Hacı Hasan Ağa, palace kapıcibaşı. His descendants inherited the mütevelli position; following the exhaustion of his line it was to pass to the manumitted slaves in the family, and after the exhaustion of their line it went to some suitable Muslim; 120 guruş were allocated for the salary of the imam Seyyid
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Hafiz Süleyman Efendi son of Osman, scribe (kâtib) at the vakf; 200 guruş for the collector of the waqf revenues (cabi), Molla İsmail son of Mustafa Efendi; 120 guruş for the nazîr of the çeşmes Hacı Süleyman Ağa son of Hacı Osman ağa. The positions of the above-mentioned people should be undertaken by their descendants, and after the exhaustion of their lines the Sheriat court was to appoint appropriate Muslims. Waqf revenues at the amount of 750 guruş were allocated for three workers on the çeşmes (suyucu); 120 guruş for the müfti of Rusçuk, who was also nazîr of the waqfs in the town. Once in a year he convoked the mütevellî, the kâtib and the cabi of the foundation in the court for a check-up of the annual balances. 120 guruş were allocated for the salary of the astronomer Seyyid Hafiz Osman Efendi; 30 guruş – for the teacher at the Muslim school (mekteb) and 60 guruş for the purchase of mattings, wood and charcoal. The remainder of the revenues was to be spent by the mütevellîs for maintenance and repair works. Waqf funds were provided for the maintenance of the mosque of Tristeniklizade İsmail in the village of Tristenik: 50 guruş for the salary of the imam, 25 guruş – of the hatib, 40 guruş – of the müezzin and the kayyum, 40 guruş – for the purchase of wax and oil during Ramazan, 80 guruş for the teacher at the Muslim school in the village of Yeni köy, 96 guruş for the watchmaker at the clock constructed by İsmail Ağa. (f. 2r, doc. I)

N. d. List of 39 waqf çeşmes in the town of Rusçuk. (f. 4r, doc. I)

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eight. (f. 6r) Medreses: medrese of Çelebi Ağa, medrese at Eski Camii, medrese of Çavuşzade, medrese at Hüseyin Hoca Camii. List of waqfs at: the town clock, the roofed properties of the late Can Arslan Paşa, the çeşme at Konuk Bunar, the well in Elhac Musa mahalle, the well by the mosque of Küçük Imam, the Papas well, warehouses near Çarşuş Camii, waqf of Amiş Baba at the tekke of Kaygulu. (f. 4v – 5v)

20 Şevval 1219 / 22.01.1805. Note by Hüseyin, deputy of the kadi of Rusçuk. No routine financial control had been carried out over the waqfs in Rusçuk, and the officers did not fulfill their obligations. That was why the müfti, Seyyid Hacı Hüseyin Efendi, appointed the Rusçuk ayan, Kapıçbaşı Seyyid Ismail Ağa, to inspect the waqfs and put their financial affairs in order. The mosques, mescids and other waqf sites should be inventorised with the participation of the waqf founders. (f. 7v, doc. I)

[Vakf at Kubbeli Camii, built at the Cami-i Cedid by the late Hacı Yusuf]
N. d. Inventory of the properties and revenues of the waqf at Kubbeli Camii, compiled by the mütevelli Babadağlı Seyyid Hacı Hüseyin: revenues from usurious operations with waqf money, rent on six dükkâns and sale of a waqf plot. Total annual income: 306 gurüş. 90 gurüş remain in the waqf funds after the payment of the salaries of the waqf employees. (f. 9r, doc. I)

N. d. List of the employees receiving salaries from the vakf: an imam, a hatib, a müezzin and a mütevelli – 216 gurüş annually. The remainder of 90 gurüş was allocated for repair works and maintenance expenses. (f. 10r, doc. I)

29 Rebiülahır 1224 / 13.06.1808. Copy of the vakfname of Hacı Abdüş Ağa, son of Yakub from the mahalle of Cami-i Cedid. The ağa donated his house at the price of 220 gurüş to the Muslim school (mekteb) at the mosque. The teacher was appointed as mütevelli. (f. 10r, doc. II)

11 Zilhicce 1236 / 9.09.1821. Registration of a newly appointed mütevelli. The mütevelli of the Kubbeli Camii Babadağlı Hacı Hüseyin had died. The court appointed Seyyid Ahmed Efendi in his place. Written statement concerning the damages on waqf properties. Inventory of the waqf property and revenues. Expenditures for salaries of the waqf employees. (f. 10r, doc. III)

[Vakf of Hacı Halil Ağa – nazır of Silistra, one of the notables in Yergöğü]
1–30 Muharrem 1234 / 31.10. – 29.11.1818. The mütesellim of Rusçuk İbrahim Bey hired a plot belonging to the waqf of the late nazır of Silistra Halil Ağa. The plot was dedicated for the construction of a customs point. The annual rent was 80 gurüş to be paid to the mütevelli Hacı Abdullah Ağa. (f. 10v, doc. I)

1 Muharrem 1234 / 31.10.1818. Kosta Çorbacı, Dragomir Çorbacı, Hacı Kamen and Dragan Taleoğlu, inhabitants of Tutrakan, hired a plot near the konak of the voyvoda in the village of Tutrakan from Çelebi Seyyid Hacı Abdulla Ağa, mütevelli
of the waqf of the late nazır of Silistra Haci Halil ağa. The annual rent amounting to 100 guruş was collected by the mütevelli. (f. 10v, doc. II)

1234 / 31. 10. 1818 – 19. 10. 1819. Kahveci İbrahim, ağa of Tutrakan, hired the courtyard of a coffee house in the village of Tutrakan, which was part of the waqf of the late nazır of Silistra Hacı Halil ağa. The annual rent at the amount of 24 guruş was collected by the mütevelli. (f. 10v, doc. III)

1234 / 31. 10. 1818 – 19. 10. 1819. Uzun Mehmed, alemdar of Tutrakan, hired a plot with a dükkân in the village, which formed part of the waqf of the late nazır of Silistra, Hacı Halil Ağâ. The annual rent at the amount of 21 guruş was collected by the mütevelli Hacı Abdullah Ağâ. (f. 10v, doc. IV)

1234 / 31. 10. 1818 – 19. 10. 1819. Kıyas, inhabitant of the village of Tutrakan, hired a plot for a bakery in the village that was part of the waqf of the late nazır of Silistra, Hacı Halil Ağâ. The annual rent at the amount of 40 guruş was collected by the mütevelli of the vakf. (f. 11r, doc. I)

1234 / 31. 10. 1818 – 19. 10. 1819. The Jew Aslan, a merchant, hired a han in Yergöği, part of the waqf of the late nazır of Silistra, Hacı Halil Ağâ. The annual rent at the amount of 20 guruş was collected by the mütevelli Hacı Abdullah Ağâ. (f. 11r, doc. II)

1234 / 31. 10. 1818 – 19. 10. 1819. İbrahim Bey, the mütesellim of Rusçuk, hired a plot for a customs office in Tutrakan that formed part of the waqf of the late nazır of Silistra, Hacı Halil Ağâ. The annual rent at the amount of 80 guruş was collected by the mütevelli Hacı Abdullah Ağâ. (f. 11r, doc. III)

1234 / 31. 10. 1818 – 19. 10. 1819. İsmail Alemdar from Yergöği hired a plot for a coffee house and a mağaza at the port of Yergöği that formed part of the waqf of the late nazır of Silistra, Hacı Halil Ağâ. The annual rent at the amount of 36 guruş was collected by the mütevelli Hacı Abdullah Ağâ. (f. 11r, doc. IV)

[Vakf at Cami-i Atik constructed by the late defterdar Abdülbaki Paşa]

N. d. Inventory of the properties and monthly revenues of the waqf at Cami-i Atik constructed by the late defterdar Abdülbaki Paşa. A list of the properties donated to the mosque and revenues from them: dükkân at the beginning of the çarşu donated to the mosque by the mother of the late Sünbül Ağâ – monthly rent of one guruş to light up a candle; the plots of 138 dükkâns from which 2 akçes daily, or 20 paras monthly, were collected. 20 guruş remained after the deduction of 52 1/4 guruş for salaries which were kept by the mütevelli for lighting up candles and routine repairs. The plots on which the çarşu of the cauldron makers was located were also waqf properties. That was why Seyyid Aliş Ağâ was giving 15 okkas of oil to light up the float lamps on the minaret during the holy month Ramazan. (f. 12v, doc. I)
N. d. Inventory of the salaries of the employees at the Cami-i Atik: for the mütevelli of the vakf, the şeyh, the cabi, the scribe, the first and the second imam, the müezzin, the kayyum, the müderris at the medrese at the mosque and for the vaiz at Cami-i Suk. Total: 37 gurş monthly. (f. 13r, doc. I)

N. d. List of the employees at the mosque of Hüseyin Hoca getting salaries from the revenues of the waqf at Cami-i Atik: a hatib and an imam, first and second müezzin, a kayyum – a total of 11 gurş 70 paras monthly. (f. 13r, doc. II)

1 Şevval 1233 / 4. 08. 1818. Çatalcalı Ali Paşa donated 100 gurş for the giving of a sermon and instruction at Cami-i Atik. The money was received by Küçük Hacı Ali Efendi to preach on Fridays. (f. 13v, doc. I)

N. d. Inventory of the annual revenues and expenditures of the waqf at Cami-i Atik for the periods till end of Şevval 1220 / 20. 01.1806, from 1 Zilkade 1220 to 30 Zilhicce 1221 / 21. 01. 1806 – 8. 03. 1807, from 1 Muharrem 1222 till 29 Zilhicce 1222 / 11. 03. 1807 – 7. 02. 1808 and from 1 Muharrem 1223 till Zilhicce 1223 / 28. 02. 1808 – 15. 02. 1809. After the deduction of the routine expenditures the mütevelli received incomings at the amount of 78, 109, 141 and 164 gurş respectively. (f. 13v, doc. II)

N. d. Inventory of the expenditures for the repairs of the minaret, the roof-tiles and woodwork of the windows in Cami-i Atik. Expenditures for olive oil and the salaries of the employees at the mosque. Total: 1,316 gurş for the period of 1228 – 1232 / 4. 01. 1813 – 10. 11. 1817. (f. 14r, doc. I)

N. d. Müfti Hüseyin Efendi, mütevelli of the waqf at Cami-i Atik, provided part of the means for repairs in the waqf mosque from the revenues for the issuance of permits for the construction of dükkâns on waqf plots. (f. 14r, doc. II)

1 Zilkade 1233 / 2. 09. 1818. After the death of the mütevelli of the waqf at Cami-i Atik Hacı Hüseyin Efendi the tevliyet was transferred to his son Seyyid Abdullah. (f. 14r, doc. III)

N. d. Cash spent by the mütevelli of the waqf at Cami-i Atik. According to the books of expenditures during 1233 / 11. 11. 1817 – 30. 10. 1818 was spent money for the salaries of the waqf employees and for repair works. Nothing remained at the disposal of the mütevelli. The accounts for 1234 / 31. 10. 1818 – 19. 10. 1919 were settled with a remainder of 40 gurş, while for 1235 / 20. 10. 1819 – 8. 10. 1820 – 39 1/2 gurş. (f.14r, doc. IV, V, VI)

25 Rebiülahir 1196 / 9. 04. 1781. Waqfname of Hatice, daughter of Mustafa, from Cami-i Atik mahalle registered in court by the kadi of Rusçuk Ahmed. Ahmed Ağa son of Mehmed was appointed mütevelli. Hatice donated a dükkân for çubuks in Bacanak mahalle which was her property on the condition that the dükkân be
rented out by the mütevelli for 90 akçe monthly. 66 akçes should go for the purchase of olive oil and candles to be lit up in Cami-i Atik, 24 akçes went for the kayyım of the mosque to light them up. At the death of the mütevelli his position should be taken by his son Süleyman Ağa, and after the exhaustion of his line – by some wealthy Muslim. (f. 17r, doc. I)

[Vakf at the mosque of Hüseyin Hoca in Cami-i Cedid mahalle]

N. d. According to the old custom the salaries of the employees at the mosque of Hüseyin Hoca were paid by the waqfs of Abdülbaki Paşa. This was being done to avoid misuse and the unnecessary expending of waqf cash. (f. 17v, doc. I-II)

1 Zilkade 1219 / 1. 02. 1805. The waqf at the mosque of Hüseyin Hoca collected 60 paras monthly from rent on waqf houses. The annual revenue of 12 guruş was spent entirely to light up float lamps in the mosque. (f. 17v, doc. III)

29 Cemaziel’evvel 1236 / 4. 03. 1820. The allowance of the müderris at the Hüseyin Hoca medrese, which was part of the waqfs of Kavanozzade Hüseyin Paşa, vali of Rumili, was provided by the rent on a dükkân in Cami-i Cedid mahalle in Rusçuk. (f. 17v, doc. IV)

N. d. The monthly rent on the dükkân of Karacaoğlu Süleyman Ağa in Cami-i Cedid mahalle provided the salary of the imam and the kayyım at the Hüseyin Hoca mosque. (f. 17v, doc. V)

N. d. Inventory of the expenditures of the waqf at Cami-i Cedid built by Hurmuz Hanım in Rusçuk. Expenditures for salaries of the waqf employees, for lighting up float lamps and candles, for the preparation of food distributed gratuitously and for repair works. (f. 19v – 20r)

N. d. Records of donations of dükkâns and a house to the waqf at Cami-i Cedid. The revenues from the rent were allocated for the supply of olive oil and other products for the needs of the mosque. (f. 20r, doc. II – 20v, doc. I)

[Çarşu Camii or Cami-i Suk]

N. d. Inventory of the properties and revenues of the waqf at Çarşu Camii, built by Ahmed Efendi: 40 dükkâns and four plots for dükkâns. Monthly revenue – 58 guruş 35 paras. Expenditures for salaries of the waqf employees – 35 guruş. The remainder was to be accumulated and serve for repair works and maintenance of the mosque. (f. 22v, doc. I–f. 23v)

N. d. List of the positions at the waqf at Çarşu Camii and their monthly remuneration: a mütevelli, two imams, two müezzins, two kayyıms, a hatib and readers of the Koran. Total amount of the monthly salaries – 35 guruş. (f. 24r, doc. I)

1–29 Şevval 1233 / 4. 08. – 1. 09. 1818. Inventory of cash donated to the waqf at Çarşu Camii: 120 guruş donated by Belgradi Hacı Ahmed Ağa for giving a
sermon; 100 paras for the salary of the vaiz Ismail Efendi coming from the waqf of Abdülbaki Paşa; 400 guruş from Konyazade Hacı İbrahim for a vaiz; 400 guruş from Kumbazade to be lent at interest; Hacı İbrahim donated a dükkân from whose rent 50 paras monthly were to be paid to the vaiz to give a sermon and instruction at the Çarşu Camii. (f. 24r, doc. II)

N. d. Astarçi Kara Mustafa Alemdar donated a dükkân in Kara Mustafa mahalle to Çarşu Camii provided that it be rented for 50 paras monthly. The cash was to be expended for the reading of half a cüz from the Koran. (f. 24v, doc. I)

N. d. Inventory of the revenues of five dükkâns donated to Çarşu Camii – 14 guruş monthly. The cash was spent for the everyday reading of parts of the Koran. (f. 24v, doc. II)

N. d. Inventory of the accounts of the late mütevelli Seyyid Hafiz Osman Efendi. He had received 276 1/2 guruş from his predecessor as mütevelli Molla Ali, who lent waqf money at interest, while the revenues were spent for repairs in the Çarşu Camii. (f. 25r, doc. I)

15 Zilkade 1236 / 14.08.1821. During the Russian occupation of Rusçuk Çarşu Camii was entirely demolished and the mütevelli Seyyid Molla Mehmed Efendi had to reconstruct it. The needed means were to be provided from the properties of the vakf: 24 dükkâns and two plots for dükkâns providing an income of 69 guruş. List of the positions at the waqf and the salaries provided by the waqf funds: a mütevelli, a hatib, two imams, two müezzins, a Koran reader and a vaiz. Total: 38 guruş. (f. 25r, doc. II)

20–29 Cemaziye’l’ahır 1234 / 06.04. – 25.04.1818. Copy of the vakfname of Rukiye Hatun daughter of Ömer, from Arık Ramazan mahalle in Rusçuk. Rukiye Hatun donated a two–storeyed house with a courtyard on the condition that the mütevelli Seyyid Ismail rent the property and use the revenue for the maintenance and repairs of the waqf property. The remainder was given to the imam of the mosque in the mahalle in favour of the poor Muslims. (f. 25v, doc. I)

[Tekke Camii or Kara Camii]

N. d. The waqf at the Tekke mosque in Mahmud Voyvoda mahalle had decayed and was demolished. The sums allocated for salaries in the medrese should be spent on salaries at the waqf mosque. Inventory of the waqf property: 16 dükkâns, a bakery and cash. (f. 27v, doc. I)

N. d. After the deduction of the monthly salaries five guruş remain with the mütevelli for repair works. A list of the employees receiving salaries: a hatib, an imam, a müezzin, a kayyım, a vaiz, a mütevelli and for the religious education on Fridays. Total: 21 guruş monthly. (f. 28r, doc. I)
N. d. Evaluation of the income of the waqf at Tekke Camii. The revenues from the waqf dükkâns should be used for salaries and repairs at the mosque. Since the waqf did not dispose of any means for urgent repairs a waqf plot was sold to Tristenikli İsmail Ağa. The money received was lent at interest. (f. 28r, doc. I)

N. d. Inventory of the cash kept in the waqf funds at the Tekke Camii – 350 ğuruş, donated money and revenues from sale of waqf plots. The cash was lent at interest which provided a profit of 153 ğuruş. After the deduction of the typical waqf expenditures 97 ğuruş remained in the waqf funds in 1223 – 1224 / 28. 02. 1809 – 5. 02. 1810. (f. 28v, doc. II and III)

N. d. Inventory of the roofed properties of the waqf at Tekke Camii and the revenues from them. Revenues from dükkâns, built on waqf plots. Revenues from sale of waqf properties – a house and a plot purchased by Tristeniklizade İsmail ağâ. The cash from the sale of the waqf properties was lent at interest. The expenditures of the waqf were for salaries and repairs of the waqf mosque. (f. 29r, doc. I)

18 Ramazan 1222 / 19. 11. 1807. Rabiya Hatun, daughter of Mehmed – mütevelli by inheritance of the waqf at the medrese in the Cami-i Cedid mahalle, sold via his deputy mütevelli Seyyid Osman Efendi seven dükkâns and a waqf bakery, bringing an income of 180 ğuruş from rent. The vendee was the vali and serasker of Silistra Mustafa Paşa. The sale of the waqf property was justified with the motive that nobody wanted to hire them because they were demolished and the waqf did not dispose of sufficient means for repair works. That was why a procedure was started for the sale of waqf property at the amount of 1,500 ğuruş which entered the waqf funds. After this operation the property was considered purchased property of the vali. (f. 29v, doc. I)

10 Ramazan 1222 / 11. 11. 1807. Gazi Mustafa Paşa, vali of Silistra and serasker, sold two bakeries at the price of 1,500 ğuruş to the waqf at the medrese in Cami-i Cedid mahalle. The medrese was demolished and its revenues were reallocated to Kara Cami. (f. 30r, doc. I)

[Vakf at the mosques constructed by Hacı Ali in Cami-i Cedid mahalle]

N. d. Inventory of the roofed properties of the waqf at the mosques built by Hacı Ali in Cami-i Cedid mahalle and the revenues from them: 33 dükkâns, a coffee house, a bakery and ten plots for dükkâns. The revenues from the properties and from the waqf cash lent at interest amounted to 714 ğuruş. (f. 31v, doc. I)

N. d. Annual balance sheets of the waqf at the mosques of Hacı Ali for 1221 – 1224 / 21. 03. 1806 – 5. 02. 1810. Inventory of the annual remainder in the waqf funds after the deduction of the expenses. (f. 32v, doc. I)
N. d. Inventory of the salaries of the employees in the mosque of Hacı Ali at the square: a hadım, a hatib and an imam, two müezzins, two kayıms. Total: 17 guruyu monthly. (f. 33r, doc. I)

N. d. Inventory of the salaries of the employees in the mosque of Hacı Ali at the çarşı: a hatib, an imam, a müezzin, a kayım and a vaiz. Total: 45 guruyu monthly. (f. 33r, doc. II)

N. d. The late Zaimoğlu Hasan Ağa owed 160 guruyu to the waqf at the mosques of Hacı Ali. Since his debts exceeded the value of his estate an agreement was reached with his heirs for a final settlement of his debt for 100 guruyu. (f. 33r, doc. III)

N. d. A waqf vineyard of three dönüms was sold for 60 guruyu as the revenues from it did not exceed the expenses around it. The sum was to be spent for the waqf mosques. (f. 33r, doc. IV)

N. d. The amount of the waqf cash increased by 60 guruyu, the revenue from a sold waqf vineyard, and became 610 guruyu. The monthly difference between revenues and expenses at the amount of 17 guruyu was not sufficient to light up the float lamps and for repair works. It was necessary that expenses be covered by the 100 guruyu received from the estate of Zaimoğlu. (f. 33r, doc. V)

N. d. Molla Veliüddin donated 100 guruyu to the waqf at the mosques of Hacı Ali. The interest on them was received by the reader of sermons Mustafa Efendi but he had died. Hafız Abdi Efendi was appointed in his place. (f. 33v, doc. I)

[Vakf at the mosque of Hacı Mehmed Ağa]

N. d. Inventory of the properties and monthly revenues of the waqf at the mosque of Hacı Mehmed Ağa: a bakery, six dükkâns, nine plots for dükkâns (of which seven in Yergöği). Total revenue – 57 ½ guruyu, of which 32 guruyu were spent on salaries. Two of the dükkâns in Yergöği had burnt down and the revenue diminished by 12 guruyu. (f. 36v, doc. I)

N. d. Balance of the waqf at the mosque of Hacı Mehmed Ağa for 1220 – 1224 / 1. 04. 1805 – 15. 02. 1809. The expenditures for salaries of a hatib, an imam, a müezzin, a kayım, a cabi and a mütevelli, 32 guruyu altogether, were deducted from the income. Inventory of the remainder in the waqf funds. (f. 37r, doc. I)

[Vakf at the mosque of Nikhisari Hacı Halil]

N. d. Inventory of the properties and the monthly revenues of the waqf at the mosque built by Nikhisari Hacı Halil in Rusçuk: nine dükkâns with 19 guruyu revenue. (f. 39v, doc. I)

N. d. Inventory of the expenses for salaries of the waqf employees: a hatib, an imam, a müezzin, a kayım, a teacher of the children in the medrese at the mosque, a total of 19 guruyu. (f. 40r, doc. I)
N. d. Deli Mehmedoğlu Ahmed Ağa had not submitted to the waqf the rent from a plot for a *han* which was a debt of his late father. By order of the court were demanded 999 *gurus* from the estate of the debtor. The sum was lent at interest. (f. 40r, doc. II)

N. d. The plot of the *han* of Deli Mehmedoğlu near Cami-i Cüdید was the property of the waqf at the mosque of Nikhisari Hacı Halil. Monthly revenue of 9 *gurus* 10 *paras.* (f. 40r, doc. III)

N. d. Accounts of the waqf at the mosque Nikhisari for 1220 – 1223 / 1. 04. 1805 – 27. 02. 1808. No cash available in the waqf funds, all revenues were spent on typical waqf expenses. (f. 40r, doc. IV)

4 Şevval 1220 / 26. 12. 1805. Akkanat Ahmed Ağa donated his *dükkân* to the Nikhisari mosque. The monthly rent of the donated property was to be used for the weekly giving of sermons and instructions at the Nikhisari mosque. (f. 40v, doc. I)

N. d. Fatma Hatun donated a *dükkân*, two rooms and a warehouse. The rent on the waqf property should go for the payment of the weekly sermon at the Nikhisari mosque and for lighting up of candles. The repair works were at the expense of the tenants. The grandson of Fatma Hatun was appointed as *mütevelli* of the vakf. (f. 40v, doc. II)

[Vakf at the Hacı Musa *mescid*]

N. d. Inventory of the properties and monthly revenues of the waqf at the Hacı Musa *mescid* in Rusçuk. The building was demolished, but Çelebi Efendizade Mehmed Ali Bey erected it anew, already as a mosque. Süleyman son of Halil was appointed *mütevelli* of the established vakf. The waqf property comprised: six *dükkâns* and six plots with a revenue of 33 *gurus* 33 *paras.* (f. 43v, doc. I)

N. d. Inventory of the employees receiving salaries from the vakf: a *hatib*, an *imam*, a *müezzin*, a *kayyum*, a reader of the Koran and a collector of the waqf revenues (*cabi*), total revenue – 18 ½ *gurus*. After the deduction of the expenses for salaries there remained 15 *gurus* 10 *paras* which went for the lighting up of the float lamps and for repair works. (f. 44r, doc. I)

N. d. Inventory of the annual accounts of the vakf: for 1220 / 1. 04. 1805 – 20. 03. 1806 – the *mütevelli* received 195 *gurus* from rent, of which 102 *gurus* were spent on oil, float lamps and other expenses; for 1221 / 21. 03. 1806 – 10. 03. 1807 – the remainder was 93 *gurus* spent on repair works; for 1222 / 11. 03. 1807 – 27. 02. 1808 – the remainder was 81 *gurus*; for 1223 / 28. 02. 1808 – 15. 02. 1809 – 84 *gurus.* (f. 44r, doc. II)

N. d. Heva Hatun donated a *dükkân* on the condition that a sermon and an instruction be read on Tuesdays in the waqf mosque. Seyyid Hacı Hüseyn Efendi
was appointed mütevelli. Upon his death his descendants were to undertake the tevliyet. (f. 44v, doc. I)

N. d. Keçecizade Hacı Mehmed donated 100 guruş provided that a sermon be read by Müftizade Ahmed Efendi in the waqf mosque. The latter received the interest from the waqf cash that was lent at interest. (f. 44v, doc. II)

N. d. Halil Ağa donated a dükkan in Rusçuk provided that the vaiz Kara Efendi give a sermon on Wednesdays. (f. 44v, doc. III)

N. d. Inventory of salaries of waqf employees: for an imam, a hatib, a müezzin and a kayyum. Total: 9 guruş 22 paras. (f. 47r, doc. I)

N. d. Fatma daughter of Hacı Ali donated a coffee house provided that float lamps and candles be lit in the waqf mosque. Kethüdazade Mehmed Ağa was appointed mütevelli. He was to collect the monthly rent of three guruş. (f. 47r, doc. II)

N. d. The monthly rent of two guruş on a dükkan near the Kürdoğlu han was spent on lighting up of float lamps in the waqf mosque. (f. 47r, doc. III)

N. d. Annual accounts of the waqf prepared with the participation of the mütevelli: the revenue for 1221 / 21. 03. 1806 – 10. 03. 1807 at the amount of 36 guruş was not sufficient to cover the expenditures. For 1222 / 11. 03. 1807 – 27. 02. 1808 the revenue corresponded to the expenditure. After the deduction of the expenses for 1223 / 28. 02. 1808 – 15. 02. 1809 the mütevelli was to receive 10 guruş. Since the remainder amounted to only four guruş the mütevelli was to receive four guruş more. (f. 47r, doc. IV)

[Vakf at the Elhac Mehmed mosque]

29 Şaban 1247 / 2. 02. 1832. Waqfname of Seyyid Mustafa Paşa, sancakbey of Üsküb and muhafiz of Rusçuk. The paşa built a mosque and a mekteb on the empty site of the former mosque and mekteb in Bacanak mahalle in Rusçuk. He founded a waqf at them from the revenues of 33 dükkanı in his possession. The revenues were allocated as follows: 40 akçes daily for the salary of Memiş Efendi as a hatib and devr-i han and 80 akçes daily as imam; 40 akçes daily salary for a müezzin; 32 akçes daily salary for Hacı Ahmed Efendi as vaiz; for the salary of a servant in the mosque who during the nights of Ramazan should light up the float lamps inside the building and on the minaret spending wax, oil and olive oil at the amount of 137 guruş; 40 akçes salary of the teacher at the mekteb; 30 guruş annually for charcoal and wood for the heating of the mekteb in winter; 10 akçes for the collector of the waqf revenues (cabî); six akçes daily salary for the master maintaining the waqf çeşme; 10 akçes daily salary for the inherited mütevelli Mehmed Şekir Bey. At the exhaustion of his line the kadi and the Muslims were to appoint a Muslim suitable for the position. (f. 47v, doc. I)
[Vakf at the Hacı Mehmed Efendi mosque]

N. d. Inventory of the properties and the revenues of the waqf at the mosque built by Hacı Mehmed in Hacı Musa mahalle. Alemdar Mustafâ was appointed mütevelli. The waqf property included 11 plots and three dükkâns providing a monthly income of 11 guruş 25 paras. (f. 50v, doc. I)

N. d. List of the employees receiving a salary from the vakf: a mütevelli, a müezzin, a kayyım, a teacher of the children at the mekteb near the mosque, an imam, a vaiz, a hatib. Total: 19 guruş 35 paras. (f. 51r, doc. I)

N. d. The revenues from the waqf properties were insufficient to cover the salaries. Half of the revenues from a waqf mill amounting to 8 guruş 5 paras was added to the cash allocated for salaries, lighting up the float lamps and repair works. (f. 51r, doc. II)

N. d. Müftizade Ismail Efendi gave sermons on Tuesdays and Thursdays in return for the interest on 100 guruş donated by the wife of Hacı Ibiş ağâ. The müfti Hacı Hüseyin Efendi gave a sermon and an instruction on Saturdays for three guruş monthly from the revenues from the roofed properties donated by Can Arslan Paşa. The müfti had died and was replaced by his son Ziyatullah Efendi. (f. 51r, doc. III-IV)

N. d. Inventory of the routine annual accounts of the waqf at the mosque of Elhac Mehmed for 1220 – 1224 / 1. 04. 1805 – 5. 02. 1810. In 1220 / 1. 04. – 20. 03. 1806 the revenue from the mill was not collected in order to meet the expenses for its repair. For that purpose the mütevelli borrowed 429 guruş which were to be paid back the following year from the revenues of the mill. In 1221 / 21. 03. 1806 – 10. 03. 1807 there were no revenues for the waqf funds and the mütevelli borrowed another 174 guruş which, along with the loan from the previous year, amounted to a debt of 603 guruş. The remainder from the difference between the revenues and the expenditures for 1222 / 11. 03. 1807 – 27. 02. 1808 was 262 guruş which covered part of the debts of the vakf. In 1223 / 28. 02. 1808 – 15. 02. 1809 the balance of the waqf was compensated and the debts were paid back. In 1224 / 16. 02. 1809 – 5. 02. 1810 the revenues did not cover the expenditures and the mütevelli was in debt for 272 guruş, of which 200 guruş were covered by the estate of the late Hacı Ahmed Efendi. Inventory of the difference between revenues and expenditures of the waqf for 1228 – 1230 / 4. 01. 1813 – 2. 12. 1815, amounting to 558 guruş. The operating accounts of the waqf for 1231 – 1237 / 3. 12. 1815 – 17. 09. 1822 were prepared with the participation of the former mütevelli Mustafâ Alemdar and the current – Hafiz İbrahim Efendi. Estimated was also the difference between revenues and expenditures at the amount of 500 guruş which the former mütevelli handed over to the next one. (f. 51r, doc. II – f. 51v)
[Vakf at the mosque of Eskicizade Hacı Ahmed]

N. d. Inventory of the cash waqf at the mosque constructed by Eskicizade Hacı Ahmed in Elhac Musa mahalle. Cash revenues from loans – 741 gurüş; revenue from a sold waqf house – 80 gurüş. 838 ½ gurüş remained after the payment of the salaries of the waqf employees which were lent at interest. 50 guruş were missing which were a debt of the deceased İbrahim Alemdar. (f. 54v, doc. I)

N. d. Inventory of the operating accounts of the waqf at the mosque of Eskicizade Hacı Ahmed for 1220 – 1223 / 1.04.1805 – 15.02.1809. In 1220 / 1.04.1805 – 20.03.1806 the remainder of 79 ½ guruş was spent on salaries. In 1221 / 21.03.1806 – 10.03.1807 918 guruş were spent on oil, a kilim, coal, repairs and salaries. In 1222 / 11.03.1807 – 27.02.1808 the remainder of 55 guruş was lent at interest. The remainder of 40 guruş for 1223 / 28.02.1808 – 15.02.1809 was spent to light the float lamps up and on repairs of the waqf dükkâns. (f. 54v, doc. II)

N. d. The late Hacı Memiş, a merchant, donated six dükkâns to the muallimhane at the mosque of Eskicizade Ahmed. The revenue amounted to nine guruş of which one went for the salary of the mütevelli and six were for the salary of the muallim. The difference between revenues and expenditures at the amount of 17 guruş 60 paras remained in the waqf funds. (f. 54v, doc. III)

N. d. Expenditures of the waqf at the mosque of Eskicizade: 315 guruş for the repairs of the minaret and the roof of the mosque. Inventory of the monthly salaries of a hatib, a mütevelli, an imam and a müezzin. Total: nine guruş. The remainder for 1224 / 16.02.1809 – 5.02.1810 amounting to 935 guruş along with the revenues from the waqf dükkâns was spent on the repairs of the mosque which had suffered damages after the capture of Rusçuk by the Russians; 10 guruş from the revenues of the waqf of Can Arslan Paşa were handed to the imam to pay the salaries of the teacher at the muallimhane and to three servants at the mosque. (f. 55r, doc. I)

1 Ramazan 1225 / 30.09.1810. Registration of a vakf. The mosque of Eskicizade Hacı Ahmed was demolished as a very strong wind pulled down the minaret on the roof. The vali of Silistra Mustafa Paşa reconstructed the mosque and donated the revenue of two dükkâns – 90 guruş. The mütevelli collected the rent and the revenues went for the lighting up of the float lamps during the holy months. When the Russians captured the town the waqf dükkâns were burnt down and Hüseyin Molla restored them. Their monthly rent served for repair works on waqf property, and the rest was to enter the waqf funds. (f. 55r, doc. II)

1 Zilkade 1233 / 19.12.1808. Registration carried out by Şeyhzade Seyyid Mehmed, deputy kadı of Rusçuk. According to a temessük the müfti Seyyid Hacı
Hasim Efendi had borrowed 953 gurus which he owed to the waqf at the mosque of Eskicizade Haci Ahmed. The sum was paid back by the son of Hasim Efendi – Sunullah Efendi. (f. 55v, doc. I)

1 Zilkade 1233 / 19. 12. 1808. The late müfti Seyyid Haci Hasim Efendi, former mütevelli of the waqf at the mosque of Eskicizade, owed 350 gurus waqf cash. The adult son of the deceased man submitted the sum to the Sheriat court and settled the debts of his father. (f. 55v, doc. II-III)

[Vakf at the mosque of Kazgancı Haci Süleyman]

N. d. Inventory of the properties and monthly revenues of the waqf at the mosque of Kazgancı Haci Süleyman in Elhac Musa mahalle: three dükkâns and warehouses at the çarşu of the cooper donated to the waqf by Acemzade Mustafa Efendi; a burnt-down waqf house near the mosque whose plot was bringing 10 paras monthly from the rent; 200 gurus bequeathed by Haci Süleyman; 80 gurus – by the late Keçecizade Haci Mehmed; 50 gurus – from Zümbül Hatun; 50 gurus from Rukiye Hatun. (f. 58v, doc. I)

N. d. Inventory of salaries, operating accounts and expenses of the waqf at the mosque of Kazgancı Haci Süleyman. Salaries for a hatib, an imam, a kayyım and a vaiz. Remainder in the waqf funds for 1222 / 11. 03. 1807 – 27. 02. 1808 of 29 gurus; for 1223 /28. 02. 1808 – 15. 02. 1809 – 31 gurus, and for 1224 / 16. 02. 1809 – 5. 02. 1810 – 25 ½ gurus. The sums were spent for repair works on the mosque. (f. 59r, doc. I)

N. d. Inventory of revenues and expenditures of the waqf at the mosque of Kazgancı Haci Süleyman prepared on occasion of the death of the mütevelli, Müftizade ismail Efendi. His position was occupied by his son-in-law Seyyid Hafiz Feyzullah Vahib Efendi. Waqf immoveables and cash: four dükkâns, 562 gurus lent at interest. List of the employees receiving salary from the vakf: an imam, a müezzin, a kayyım, a hatib, a mütevelli and a vaiz. (f. 59v, doc. I)

1 Ramazan 1236 / 2. 06. 1821. Copy of the vakfname of İbrahim Bey, mütesellim of Rusçuk. He donated ¼ of a mill on the Çilingir Lom river by the village Kadı near Rusçuk. Haci Ali Efendi was appointed mütevelli. He was to spend the waqf revenues to light up the float lamps in the Hüsameddin mosque in Kara Mustafa mahalle in Rusçuk. The remainder was divided among the imam, the hatib, the müezzin and the kayyım. Upon his death the position of the mütevelli was to be assumed by his children and by their children, and at the exhaustion of his descendants a suitable Muslim was to be appointed by the court. (f. 60r, doc. I)
[Vakf at the Elhac Bekir mosque]

N. d. Inventory of the property and monthly revenues of the waqf at the Elhac Bekir mosque. Revenues from rent on a dükkân, a house and a plot – 17 guruş. The house was demolished and the waqf sold it for 3,000 guruş and bought two dükkâns which were rented. (f. 61v, doc. I)

N. d. List of the employees receiving salaries from the vakf: a hatib, an imam, a müezzin and a kayyim – a total of 11 ½ guruş monthly. The remainder of the revenues was allocated for the lighting of the float lamps up and for repair works. (f. 62r, doc. I)

N. d. Operating annual accounts of the waqf at the Elhac Bekir mosque for 1220 – 1224 / 1. 04. 1805 – 5. 02. 1810. Remainder in the waqf funds – 103 ½ guruş. (f. 62r, doc. II)

N. d. The wooden minaret of the waqf mosque was repaired with the participation of the mütevelli Kethüdazade Mehmed Ağâ for the price of 95 guruş. The sum was met by the rent on the waqf dükkâns. (f. 62r, doc. III)

N. d. 40 guruş were provided by the mukataa of Çadircızade in Yergöği for Hafiz Mehmed son of Hacı Ali Efendi, muallim at the waqf who was reading the 27th sura from the Koran at the afternoon prayer. (f. 62r, doc. IV)

[Vakf at the mosque of Elhac Mustafa Ağâ]

N. d. Inventory of the property and the monthly revenues of the waqf at the mosque of Elhac Mustafa Ağâ: three saraç and nine terzi dükkâns with a monthly revenue of 13 guruş 5 paras, annually 157 ½ guruş. (f. 65v, doc. I)

8 Receb 1273 / 4. 03. 1857. The waqf dükkâns were burned down during the Russian occupation in 1235 / 6. 02. 1810 – 25. 01. 1811. The plot remained empty and with a court permission in 1266 / 17. 11. 1849 – 5. 11. 1850 one of the sons of Hacı Mustafa Ağâ – Hüssam İbîş Ağâ built dükkâns and odas on the site bringing an annual revenue of 150 guruş from rent to the vakf. (f. 65v, doc. II)

N. d. List of the waqf employees getting a salary: a hafiz, an imam and a müezzin – eight guruş monthly; five guruş were spent to light up float lamps, the remainder went for repair works. (f. 66r, doc. I)

N. d. Operating annual accounts of the waqf at the mosque of Elhac Mustafa for 1220 – 1224 / 1. 04. 1805 – 5. 02. 1810. Part of the difference between revenues and expenditures was spent on the purchase of a kilim for 150 guruş. (f. 66r, doc. II)
[Vakf at the mosque of Kapıçibaşı İbrahim Paşa]

N. d. Inventory of the property and the monthly revenues of the waqf at the Kapıçibaşı İbrahim Paşa mosque: a gallery of ten dükkâns at the salt çarşuş and two warehouses. Monthly revenue of 33 ½ guruş. After the payment of the salaries the remainder of six guruş was spent on the lighting up of float lamps and candles and for repair works. (f. 68r, doc. I)

N. d. Operating annual accounts of the waqf at the mosque of Kapıçibaşı İbrahim Paşa for 1222 – 1224 / 11. 03. 1807 – 5. 02. 1810. Cash in the waqf funds – 103 guruş; 105 guruş from the estate of Hacı Ali Efendi were spent to remove and repair the ruins after the Russian occupation. (f. 68v, doc. II)

N. d. List of the employees receiving a salary from the vakf: a mütevelli, a hatib, an imam, a müezzin and a kayyım – 27 guruş monthly. (f. 69r, doc. I)

N. d. 10,000 kiles of Wallachian salt annually were received as waqf income. This provided the salary of an imam and a hatib at the Kapıçibaşı İbrahim Paşa mosque. (f. 69r, doc. II)

[Vakf at the mosque of Mesih Voyvoda]

N. d. Inventory of the property and monthly revenues of the waqf at the mosque of Mesih Voyvoda: the yard of the court – no rent was collected as the building of the court was demolished; a dükkân and the plots of six dükkâns, a house and a warehouse. Revenues from rent – 11 ½ guruş monthly. Expenditures for salaries of waqf employees – seven gurş. A remainder of 3 ½ gurş was spent on the lighting up of float lamps. (f. 70v, doc. I)

N. d. Operating annual accounts of the waqf at the Mesih Voyvoda mosque for 1221 – 1224 / 21. 03. 1806 – 5. 02. 1810. (f. 70v, doc. II)

N. d. The rent on the yard of the court was allocated for the monthly salaries and for lighting float lamps in the mosque. Since the building of the court was demolished there were no revenues. The incomings from rent were allocated for salaries. The remainder of 60 paras was spent on repair works. (f. 70v, doc. III)

N. d. List of the employees receiving salaries at the Mesih Voyvoda mosque: a hatib, an imam, a müezzin, a kayyım and a mütevelli. Total: 7 gurş. (f. 71r, doc. I)

N. d. The kadi records of 1159 / 24. 01. 1746 – 12. 01. 1747 contain the vakfname of the late İsmail son of Ali son of Abdurrahman. He donated a dükkân and a house to a mekteb in Mesih Voyvoda mahalle he had constructed. The mütevelli did not comply with the stipulations of the vakfname and the house was sold without permission from the court. An order was issued for the restoration of the waqf status of the property. The house was to be rented for 20 paras monthly while the dükkân – for 4 ½ gurş. Since the revenues of the waqf at the Mesih
Voyvoda mosque were too small the rent was allocated for the salaries of an imam, a müezzin and a kayyım. (f. 71r, doc. II)

[Vakf at the mosque of Bali Bey]

N. d. Inventory of the properties and the monthly revenues of the waqf at the mosque of Bali Bey in Kara Mustafa mahalle: five dükkanı and 100 gurūş lent at interest. Revenue: 20 gurūş. (f. 74v, doc. I)

N. d. Inventory of salaries and other expenditures of the waqf at the Bali Bey mosque: for the salaries of a hatib, an imam, a müezzin and a kayyım – 18 gurūş, the remainder of two gurūş went for repairs. Cash kept in the waqf funds by the end of Zilhicce 1224 / 5. 02. 1810 – 30 gurūş. (f. 75r, doc. I)

[Vakf at the mosque of Elhac Muharrem]

N. d. Inventory of the properties, monthly revenues and expenditures of the waqf at the mosque of Hacı Muharrem in Kara Mustafa mahalle: 4 dükkanı, a plot for a dükkan and 180 gurūş waqf cash lent at interest. Total revenue: 7 ½ gurūş. Salaries of a hatib, an imam, a kayyım and a müezzin. (f. 76v, doc. I)

[Vakf at the mosque of Kuzu Elhac Hüseyin Ağā]

N. d. Inventory of the properties and monthly revenues of the waqf at the mosque of Kuzu Elhac Hüseyin Ağā in Kara Mustafa mahalle: two dükkanı, a warehouse, 225 gurūş waqf cash, 50 gurūş received from the sale of a courtyard and a garden and 200 gurūş from a debt of the former mütevelli İmamzade Molla Hüseyin. (f. 79v, doc. I)

N. d. Inventory of salaries and other expenditures of the waqf at the mosque of Kuzu Elhac Hüseyin Ağā. Salaries of a hatib, an imam, a müezzin, a teacher at the mekteb, total – 7 ½ gurūş. The difference between the annual revenue and the expenditures were allocated for the lighting up of float lamps and candles – 70 paras. (f. 80r, doc. I)

N. d. The revenues of the waqf at the çeşmes of Can Arslan Paşa provided means for lighting up the float lamps in the mosque of Kuzu Elhac Hüseyin Ağā. Three gurūş monthly were set aside for the salary of an imam. (f. 80r, doc. II)

N. d. Operating annual accounts of the waqf for 1221 – 1224 / 21. 03. 1806 – 5. 02. 1810. For 1221 the revenues did not balance the expenditures and the mütevelli owed 21 ½ gurūş. For 1222 / 11. 03. 1807 – 27. 02. 1808 the remainder was 21 gurūş which was to meet also the debt from the previous year. For 1223 – 1224 / 28. 02. 1808 – 5. 02. 1810 the remainder went for the maintenance of the waqf mosque. (f. 80r, doc. III)

27 Şevval 1232 / 9. 09. 1817. Halil Alemdar son of İbrahim from Rusçuk donated a coffee house and eight dükkanı provided that four gurūş from the rev-
Inventories were spent on candles in the mosque of Kuzu Elhac Hüseyin Ağă and one guruş be given to the mûezzin. (f. 80r, doc. IV)

[Vakf at the Hüsameddin mosque]

N. d. Inventory of the property and the monthly revenues of the waqf at the Hüsameddin mosque in Elhac Musa mahalle: waqf money lent at interest – 487 guruş, a coffee house and three dükkanş. (f. 81v, doc. I)

N. d. List of the the employees receiving salaries from the vakf: a mütevelli, a hatîb, an imâm, a mûezzin and a vaiz. (f. 82r, doc. I)

[Vakf at the Elhac Halil mosque]

N. d. Sale of waqf property. Tristenikli Hüseyin Efendi – mütevelli and imâm of the Elhac Halil mosque, sold a waqf plot for 100 guruş. The cash received was to be lent at interest. (f. 83v, doc. I)

N. d. Since the waqf at the mosque was a small one, three guruş monthly from the properties of the waqf at the çêşmes of Can Arslan Paşa were to be allocated for the imâm. (f. 83v, doc. II)

[Vakf at the Tekke Camii]

N. d. The waqf at the Tekke Camii possessed a house near the mosque and an oda which provided the allowance of the imâm and the hatîb. Four guruş monthly from the revenues of the waqf properties of Can Arslan Paşa which did not belong to the waqf of Tekke Camii went for the salary of an imâm. (f. 84r, doc. I)

[Vakf at the Kâdi Camii known also as Şöhret-i Kâdi]

N. d. Inventory of the property and monthly revenues of the waqf at the Şöhret-i Kâdi mosque built by Kâdi Hacı Hüseyin Efendi on the site of the demolished Baltacıoğlu mosque: five dükkanş and a plot. The remainder of 40 akçes monthly, after the payment of the salaries of an imâm, a hatîb, a mûezzin and a kayyım, went for lighting up of float lamps and candles. The incomings from the sale of the fruit of the mulberry trees in the yard of the mosque were used for repair works. (f. 85v, doc. I)

N. d. The revenues of Şöhret-i Kâdi were small. For that reason three guruş monthly from the waqf at the çêşmes of Can Arslan Paşa were re-allocated for the salary of an imâm and for lighting up the float lamps. (f. 86r, doc. I)

1 Rebiülevvel 1235 / 18. 12. 1818. Mano Ali Ağă donated a dükkan provided that its revenues go into the funds of the waqf at the mosque of Şöhret-i Kâdi. (f. 86r, doc. II)

26 Cemaziel’evvel 1223 / 20. 07. 1818. Hacı Hasim Alemdar donated 110 guruş to the mosque for the allowance of a mûezzin. (f. 86r, doc. III)
23 Şaban 1234 / 17.06.1818. Hatice Hatun daughter of Abdullah donated one third of a house to Şöhret-i Kâdi mosque. The revenue from the rent went for the allowance of an imam. (f. 86r, doc. IV)

[Vakf at the mosque of Abdülhalilzade Elhac Halil]

N. d. Inventory of the property and monthly revenues of the waqf at the Abdülhalilzade Hacı Halil mosque: a dükkân in front of the entrance of the mosque with a revenue of two gurus. (f. 87v, doc. I)

[Vakf at the Küçük Imam mosque]

N. d. Inventory of the property and the monthly revenues of the Küçük İmam mosque: 80 gurus waqf cash lent at a monthly interest of 1 gurus 25 paras; 52 gurus in the waqf funds; on 11 Rebiülevvel 1236 / 17.12.1820 another 40 gurus were lent at interest, the revenues from them went for salaries of the waqf employees. (f. 88v, doc. I)

[Vakf at the Talâni mosque]

N. d. Inventory of the property and the monthly revenue of the waqf at the Talâni mosque: eight shops, two dükkân and half a house bringing a revenue of 14½ gurus. Six gurus were spent on the salaries of a hatib, an imam and a müezzin. (f. 89v, doc. I)

[Vakf at the Kara Ali Bey mosque]

N. d. Inventory of the property and monthly revenues of the waqf at the mosque of Kara Ali Bey: 795 gurus waqf money lent at interest, a plot for a coffee house rented for 10 paras; another 40 gurus lent at interest donated by Fatma Kadin. (f. 90v, doc. I)

N. d. Operating annual accounts of the waqf for 1222 – 1224 / 11.03.1807 – 5.02.1810. The revenues were spent entirely. (f. 90v, doc. II)

N. d. List of the employees receiving remuneration from the vakf: a hatib, an imam, two müezzins, a kayyum and a vaiz. (f. 91r, doc. I)

N. d. Keçecizade donated 100 gurus for the giving of a sermon on Saturdays. On 1 Şevval 1233 / 4.08.1818, after the death of the müfti, the sum was handed over to Kara Hasim Efendi. (f. 91r, doc. II)

N. d. The waqf at the mosque of Kara Ali Bey had a small revenue. That was why three gurus monthly from the revenues of the waqf at the çeşmes of Can Arslan Paşa were re-allocated for the salaries of a müezzin and an imam. (f. 91r, doc. III)

N. d. Inventory of the property and monthly revenues of the waqf at the mosque of Kara Ali Bey: 800 gurus cash lent at interest, four odas donated by the wife of Hüseyin Ağa, a plot for a coffee house, 100 gurus donated by Keçecizade. (f. 91v, doc. I)
N. d. Inventory of the property and monthly revenues of the waqf at the mosque of Elhac Abdullah: 200 gurüş cash lent at interest. Expenditures for salaries of a hatib, an imam, a mümazzin and a kayyım, a total of 40 gurüş. (f. 93v, doc. I)

N. d. List of the employees receiving a salary from the vakf: a hatib, an imam and a mümazzin, a total of 15 gurüş. (f. 94v, doc. I)

N. d. The revenues of the mosque of Şeyh Ahmed were insufficient. That was why sums were transferred from the waqf of Can Arslan Paşa. (f. 94v, doc. II)

N. d. Katrancıoğlu donated a plot whose revenues were allocated for the salary of the imam at the mosque of Şeyh Ahmed. (f. 94v, doc. III)

N. d. List of the employees receiving remuneration from the vakf: a hatib, an imam, a mümazzin, a müttevelli and a müderris at the medrese Çavuşçade. (f. 96r, doc. I)

N. d. 77 gurüş from the estate of the late Hacı Ahmed were submitted to the new müttevelli Şeyh Mehmed via the kadi court. (f. 96r, doc. II)

N. d. No waqf was established at Kirk Mosque. This was why 11 gurüş from the revenues of the waqf of Can Arslan Paşa were re-allocated for the salary of a hatib, an imam, a mümazzin and a kayyım. (f. 100v, doc. II)
N. d. The revenues from a waqf house went for the allowance of an employee at Kirik mosque. (f. 100v, doc. III)

[Vakf at the Debbaghane mosque]

N. d. Inventory of the property and monthly revenues of the waqf at the mosque of the Debbaghane: 900 gurus lent at interest. Waqf funds for 1221 – 1222 / 21. 03. 1806 – 27. 02. 1808: 956 gurus. (f. 101v, doc. I)

N. d. List of the salaried waqf employees: a hatib, an imam, a müezzin, a kayyum and a mütevelli, a total of 150 gurus. The annual interest on 956 gurus was 150 gurus. The remainder after the payment of the salaries was spent on lighting up float lamps and candles and for repair works. (f. 101v, doc. II)

N. d. After the death of the mütevelli the accounts of the waqf for 1223 – 1224 / 28. 02. 1808 – 5. 02. 1810 were not kept. (f. 101v, doc. III)

[Vakf at the Kalâ Camii]

N. d. The hatib and the müezzin at the Kalâ Camii were missing. According to their berats they received salaries from the state revenue-sources along with the topçu at the fortress. However the salaries were not being paid and the mosque employees had abandoned their office while the mosque stayed closed. Consequently, reliable men were appointed, the payment of salaries was renewed and prayers were already read at the mosque. (f. 103v, doc. I)

[Vakf at the mosque of Ükerdiçzade İbrahim]

N. d. Inventory of the property and monthly revenues of the waqf at the mosque of Ükerdiçzade İbrahim: two diikkâns, a house, 130 gurus waqf cash and a vineyard of 1 ½ dönüms. (f. 104v, doc. I)

N. d. List of the salaried waqf employees: a hatib, an imam, a müezzin and a kayyum, a total of 5 gurus 7 paras for monthly salaries. (f. 105r, doc. I)

[Vakf at the mescid at the tekke and türbe of Seyyid Hıdır Baba]

N. d. Inventory of the revenues from cash donated to the mescid at the tekke and türbe of Seyyid Hıdır Baba: 300 gurus donated by Gelibolu Süleyman Ağa; 50 gurus donated by Ali Paşa; 100 gurus donated by Çelebi Ağa, a total of 450 gurus. The revenues from interest were allocated for repair works. (f. 106r, doc. I)

N. d. Abdülhıdır Ağa from Amasya, a zaim, donated 100 gurus to light up candles in the tekke of Hıdır Baba. (f. 106v, doc. III)


1 Zilkade 1233 / 2. 09. 1818. Review of the accounts of the waqf at the tekke of Hıdır Baba: of the 700 gurus waqf cash, 430 were lent to the deceased Amiş
Dede; a house in the *tekke* was built. It was decided that the remainder was to be lent at interest. (f. 107r, doc. I)

[Vakf at the *mescid* of Elhac Receb]

N. d. The *waqf* at the *mescid* of Elhac Receb had no *mütevelli*. The court appointed Molla Ahmed son of Mustafa as such. Operating annual accounts of the vakf: a revenue of 70 *guruş* waqf cash lent at interest, a *dükkân* near the Armenian *mahalle* with a monthly rent of 80 *paras*. (f. 108v, doc. I)

[Vakf at the *mescid* on Köprü bağır]

N. d. The *mescid* on Köprü bağır was repaired by Hacı Ahmed Ağa. An inventory of the *waqf* property was compiled with the participation of the *mütevelli* appointed by court – Tütüncü Hacı Ömer: a *dükkân* under the town clock and 100 *guruş* donated by Hacı Ahmed Ağa. The revenues covered the salaries of an *imam* and a *mütevelli*, the remainder went for lighting up of float lamps. (f. 109v, doc. I)

[Vakf at the *mescid* of Konyazade Hacı İbrahim]

N. d. Inventory of the property and the monthly revenues of the *waqf* at the *mescid* of Konyazade Hacı İbrahim: a house and a *dükkân*. (f. 111v, doc. I)

[Vakf at the Taş *mescid*]

N. d. The *mütevelli* of the *waqf* at the Taş *mescid* in Arık Ramazan *mahalle* had died. His wife Rukiye Kadın declared that the deceased owed 200 *guruş* to the foundation. The monthly interest on the cash amounted to 3 *guruş* which were being spent on the salary of an *imam*. (f. 112v, doc. I)

[Mescid at the well in the Bacdarlık]

N. d. No *waqf* was established at the *mescid* located near the well in the Bacdarlık. Three *guruş* were allocated monthly for the allowance of an *imam* from the revenues of the *waqf* of Can Arslan Paşa. Besides, the interest on 100 *guruş* bequeathed by Hacı Yahya Ağa also were allocated for the allowance of the *imam*. (f. 110v, doc. I)

[Vakf at the *mescid* of Konyazade Hacı İbrahim]

N. d. Inventory of the property and the monthly revenues of the *waqf* at the *mescid* of Konyazade Hacı İbrahim: a house and a *dükkân*. (f. 111v, doc. I)

[Vakf at the Taş *mescid*]

N. d. The *mütevelli* of the *waqf* at the Taş *mescid* in Arık Ramazan *mahalle* had died. His wife Rukiye Kadın declared that the deceased owed 200 *guruş* to the foundation. The monthly interest on the cash amounted to 3 *guruş* which were being spent on the salary of an *imam*. (f. 112v, doc. I)

[Mescid of Kahveci Hacı Hüseyin Ağa]

N. d. Kahveci Hacı Hüseyin Ağa built a *mescid* in Cami-i Cedid *mahalle* but there was no established *waqf* at it. Every month Hacı Hüseyin gave two *guruş* for an *imam* at the *mescid*. (f. 113v, doc. I)

[Vakf at the *mescid* of Elhac Musa]

N. d. Inventory of the property and monthly revenues of the *waqf* at the *mescid* of Elhac Musa in Cami-i Cedid *mahalle*: rent on two houses, a *dükkân* and 25 *paras* paid monthly by the *mütevelli*, total – 100 *paras*. The revenues were spent on an *imam* and a *müezzin*. (f. 114v, doc. I)
[Vakf at the medrese of Çelebi Ağa]

N. d. The medrese of Çelebi Ağa possessed half a mill near the village of Kadi. The müderris received one fifth of the revenues, the remainder was divided among the pupils. (f. 115v, doc. I)

N. d. Waqf name of Şeyh Ahmed Baba son of Abdullah from Hacı Musa mahalle. A house and two bakkal dükkâns were donated to a derviş tekke. The founder of the waqf became mütevelli, he was to be succeeded by his wife Ayşe daughter of Ahmed. At her death the position was to be overtaken by the şeyh of the tekke. The mütevelli lived in the house. The revenue from the rent of the dükkâns was to cover the repairs of the house and the tekke, the şeyh of the tekke received 10 guruş, 12 were allocated for alms and for candles in the tekke. (f. 116r, doc. I)

[Medrese Eski Cami]

N. d. The müderris at the medrese Eski Cami was getting a salary from the revenues of the waqf of Abdülbaki Paşa, and six kiles of flour were taken from the Şüca mill to be distributed among the pupils. (f. 116v, doc. I)

[Çavuşzade medrese]

N. d. The müderris at the Çavuşzade medrese received his salary from the mütevelli of the Çavuşzade mosque. (f. 117v, doc. I)

[Vakf at the medrese at the Hüseyin Hoca mosque]

7 Rebiülahır 1236 / 14. 01. 1821. Arnaud Hüseyin Alemdar donated four dükkâns to the medrese at the Hüseyin Hoca mosque. The müderris at the medrese received the rent on the dükkâns. (f. 118v, doc. II)

[Vakf at the town clock]

N. d. Inventory of the property and monthly revenues of the waqf at the town clock: warehouses bringing a revenue of 60 paras from rent. (f. 119v, doc. I)

N. d. The property of the waqf at the town clock did not provide sufficient revenues for its maintenance. The ayan Kapıcıbaşı İsmail Ağa carried out overhaul of the clock and assigned 5 gurus monthly salary to the watchmaker. (f. 119v, doc. II)

4 Şevval 1220 / 26. 12. 1805. Inventory of the revenues donated by Kapıcıbaşı Seyyid İsmail Ağa to the clock repaired by him. Revenues from rent on warehouses allocated as a salary of the watchmaker. (f. 120r, doc. I)

[Vakf of Can Arslan Paşa and Seyyid İsmail Ağa at the town çeşmes]

N. d. Inventory of the property and monthly income of the waqf of Can Arslan Paşa at the town çeşmes. The rent on 14 dükkâns was allocated for the repairs of çeşmes and for the salaries of the çeşmecis. The roofed properties had burned down and the ayan of Rusçuk, Kapıcıbaşı Seyyid İsmail Ağa restored them so that they could provide revenues for the çeşmes repaired by him and were suitable for
usage. Half of the rent on the properties was deducted for those of the tenants who had participated in the restoration of the buildings. When the expenditures were thus met the rent were to go entirely to the vakf. List of the dükkâns with the due rent and the discount for the tenants. (f. 120v, doc. I)

N. d. List of 14 mosques and mescids in Rusçuk which received cash monthly from the revenues of Can Arslan Paşá. (f. 121r, doc. I)

1 Receb 1228 / 30. 06. 1813. Kebeklizade Derviş Ağá hired the yard of the clock and the dükkân of the late Alemdar Osman from the vakf. Derviş Ağá had permission to rebuild the dükkân and spent 361 guruş on that. In the course of 15 years the tenant was to pay a reduced rate of the annual rent at the amount of 30 guruş. After that he was to pay the full rent of 54 guruş. (f. 121r, doc. II)

N. d. The roofed properties of the waqf of the late Can Arslan Paşá provided 500 guruş annually from rent. The annual revenues from the Şüca mill was 12 ½ kiles of grain. Earlier the revenues had been spent on the repairs of the çeşmes. Since the repairs of the çeşmes and of the properties donated to them undertaken by Seyyid İsmail Ağá the revenues from the mill were to be distributed in the following way: six kiles were given to the pupils at the medrese at Eski Cami, the rest of 6 ½ kiles were taken by the naib of Rusçuk Hacı Hüseyin for fulfilling the obligation to prepare the operating accounts of the mütevelli. (f. 121v, doc. I)

N. d. 150 guruş from the revenues of the waqf of the late Can Arslan Paşá were spent on the reconstruction of the demolished mescid in the Bacdarlık. The four–month interest on the remaining 350 guruş waqf cash amounted to 24 guruş. The sum of 374 guruş in the balance accounts for 1221 / 21. 03. 1806 – 10. 03. 1807 was submitted to Hacı İsmail Ağá for the reconstruction of the roofed properties at the waqf of Can Arslan Paşá. İsmail Ağá died in Şevval 1222 / 2. 12. – 30. 12. 1807 and the sum was deducted from his estate and then lent at interest of 5 guruş monthly. The vali of Silistra Mustafa Paşá added 429 guruş to the accumulated sum of 471. The cash was used for the purchase of a furrier’s dükkân and the revenue from it was spent on lighting up float lamps in the mosque constructed by Mustafa Paşá. (f. 122r, doc. I-II)

[Vakf at the Konuk well and other water resources]

N. d. Inventory of the property and monthly revenues of the waqf at the Kunuk well: half a dükkân with a monthly revenue of 1 ½ guruş. The sum was spent on the maintenance of the well. (f. 123v, doc. I)

N. d. Kayazade İsmail Alemdar donated a dükkân to the çeşme near Köstekli Hamam constructed by him. Damadi Ahmed Başçe was appointed as mütevelli. He was to spend 3 guruş of the revenues for repairs of the çeşme and submit the remainder to Fatma, daughter of the founder. (f. 123v, doc. I)
N. d. A well and a house located in Elhac Musa mahalle were waqf of Molla Ali. The mütevelli Halil Hoca spent the rent of the house to repair the well. (f. 124v, doc. I)

1 Rebiülevvel 1280 / 16. 08. 1863. The waqf house in the Elhac Musa mahalle was demolished and 2,085 guruş were needed for its reconstruction. Since the waqf did not dispose of the needed means the Sheriat court allowed the mütevelli Kule Babazade Rüstem Ağa repair the house with his own means. After the reconstruction the house was to be rented for 25 guruş of which 5 were to be spent on the needs of the waqf well while the remainder should meet the expenses of Rüstem Ağa. (f. 124v, doc. II)

N. d. Some people had built warehouses along the public road to Çarşu Camii and rented them. The situation was investigated by Seyyid Ismail Ağa. The rent was to be spent on the raising of a bayrak during the evening prayer in the mosque of Mesih Voyvoda and in the mescid of Arab Şeyh Mehmed because the revenues of the two cult buildings were insufficient. List of the warehouses and their tenants. (f. 124v, doc. III)

[Vakf at the well of the mosque of Küçük Imam]

N. d. Inventory of the property and monthly revenues of the waqf at the well of the mosque of Küçük İmam: 52 guruş and a vineyard on Sarı bağır. (f. 125v, doc. I)

3 Zilkade 1232 / 14. 09. 1817. Seyyid Şeyh Ahmed Amiş Baba son of Abdullah donated a house with a courtyard and an orchard with fruit-trees, and two bakkal dükkanş to a derviş tekke. According to the stipulations of the waqf the founder was also mütevelli and lived in the house to the end of his life. After him his wife Ayşe daughter of Abdullah was to become mütevelli. Then the position was assumed by the şeyh of the tekke who, too, should live in the house. The annual rent of the dükkan at the amount of 72 guruş should be divided as follows: 40 guruş for the maintenance and repairs in the tekke and the house, 10 guruş for the şeyh of the tekke, 12 guruş alms for the poor and for lighting up of candles, the remainder was due to the mütevelli. (f. 126r, doc. I)

20 Zilhicce 1320 / 20. 03. 1903. It was recorded that during her lifetime the late Münevvere daughter of Salih from Kara Ali Cami mahalle had donated a worn-out kilim to Kara Ali Camii. (f. 126v, doc. I)

14 Zilhicce 1320 / 14. 03. 1903. In her lifetime the late Rabiya daughter of Torlaklı had donated a worn-out small kilim to the waqf at the Kâdi Camii. (f. 126v, doc. II)

128 f., 15.5 x 43; black, divani, nesih.

R 11
Register prepared at the Office of the Chief Müfti (Baş Müftülük) of Muslims in the Tsardom of Bulgaria. Included are the revenue-sources which supported the Islamic religious, educational and charitable institutions. The revenue-sources, their location, constituent parts, the waqf they belonged to and the name of the founder are all listed in a table form. Also recorded are: the names of their founders – the data covers a period from the 16th century to the 1920s; additional information about changes in the status of the revenue-sources such as sale, liquidation following indebtedness, destruction as a result of natural disasters or military activities, deprivation in favour of the municipalities, etc. Waqf revenue-sources are in the following towns and villages:

INVENTORY


196 f. 31 x 47.5, black, rika

D 720
INDICES AND GLOSSARIES
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He came from the family of a Muslim scholar and theologian. His father Kara Çelebizade Hüsameddin Efendi, was kadi of Rumili. The son received good education and for a certain period was teacher (müderris) at a high theological school. In 1633 he became kadi of İstanbul but the next year was exiled to the island of Sakız. He returned to the capital and in 1647 was appointed kadi of Rumili. In 1651 was promoted to the post of şeyhülislâm, but remained in office only four months when he was again dismissed and exiled to the island of Sakız. There he managed to become kadi (in 1652) but was soon dismissed again. He was granted a small allowance and interned to Gelibolu. Died in January 1658 in Bursa. He is the author of theological and history works. Ottoman historical chronicles claim that Abdülaziz’s failures in office were due to his intervention in the political struggles, where he sided with the yeniçeri ağası who managed to subdue the state government to their interests in 1648-51 – 365

Abdülbaki Paşa, trained at the yeniçeri corps, he had his career at the Central Financial Office (Defterhane). He was a good financier, was conferred the title of vezir and was appointed as vali of Bosnia (1613). Later he was thrice appointed as başdefterdar (in 1615, 1621, and 1625). The second appointment of the paşa as başdefterdar coincided with the great yeniçeri mutiny of 1622 against Sultan Osman II when the ruler lost his life. Abdülbaki resigned from the post and hid because he was included in the yeniçeri list of high state officials subject to liquidation. The next sultan, Murad IV (1623-1640), re-appointed the paşa as başdefterdar. In 1625, he took part in the military campaign led by the Grand Vezir Çerkez Mehmed Paşa for the subjection of the rebellion of Abaza Mehmed Paşa, the beylerbey of Erzurum. The paşa died at the age of 60 in a military camp at Tokad – 471
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functionaries and introduced him into the Ottoman administration. In 1659 Ahmed Paşa was raised to a vezir and became vali of Erzurum, then vali of Damascus and Aleppo. His father Köprülü Mehmed forebode his end and managed to persuade Sultan Mehmed IV (1648-1687) to appoint his son as Grand Vezir. In October 1661 the sultan was in Edirne together with the old and sick Köprülü. There, the illness aggravated and Ahmed Paşa was summoned urgently from the capital to replace his father. Soon the father died and the son assumed the high post (31 October 1661). Fazıl Ahmed Paşa was vezir for 15 years of which he spent nine at the fronts in Austria, Hungary, Poland and Crete. Unlike his father who followed a policy of the “firm hand” the son listened to others’ opinion, was an enemy of the oppression and injustice, or at least this is how he is described by the Ottoman chroniclers. He was also known for his respect for the learned people, constructed a library in the capital to which he bequeathed numerous valuable manuscripts. He did not spare his own money to encourage the Ottoman soldiers. At the battlefield he gave 40 gurüş for a captive and 20 – for the head of a soldier of the enemy. During the long years of military life the paşa became an alcohol-addict and died at the age of 43 (3 November 1676) – 101, 460

Ahmed Paşa (Gedik), Albanian or Greek, deşvirme conscript. He became famous as a talented commander who participated in the Ottoman conquests during the reign of Sultan Mehmed II (1444-1446; 1451-1481). Through the yeniçeri corps he tried to exert political pressure on the successor of Mehmed – Bayezid II and this caused his extinction “by imperial command” – 55, 57, 90, 117, 193, 212, 236, 264, 271, 290, 293, 294

Alâeddin (Sultan), ruler of Karaman, who ascended the throne in 1361-2, married Melek Hatun, daughter of Murad I (1381). Initially he maintained good relations with the Ottomans but soon tried to take advantage of their engagement in the Balkans and enlarge his possessions in Asia Minor at their expense. In 1397, Sultan Bayezid I (1389-1402) undertook a military campaign against Alâeddin. The two adversaries met near Konya. Nobody won in the two-day battle till the night of the third when Bayezid’s army managed to surround the Karamans. Alâeddin Bey hid behind the walls of Konya. Bayezid besieged the fortress for eleven days without success. Meanwhile his messengers got in contact with the population of Konya promising that the lives and properties of the inhabitants of the town would be spared in case they opened the gates of the fortress. The Ottomans entered Konya, Alâeddin attempted to flee but fell from his horse and was caught. When he was taken in front of Bayezid he was asked why he did not submit to Bayezid’s authority. The bey of Karaman replied with a question: “Why should I submit, am I not a ruler like you?” Alâeddin Bey was married to Melek Hatun, sister of Bayezid, who was trying to help her husband in his relations with the Ottomans. This time, however, Bayezid was firm in his decision to put an end to the Karaman problems and ordered his execution. Alâeddin’s head was stuck onto a spear and shown around for edification. The Karaman bey built numerous cult and charitable structures to which he dedicated revenues from his waqf – 190, 193, 207, 238, 264, 334, 365

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Hacı Ali, constructed a mosque in Cami-i Cedid mahalle in Rusçuk, at which a waqf was founded – 471

Molla Ali, mütevelli of the waqf at Çarşu Camii in Rusçuk – 471
Ali Bey (Gazi, son of Mihal Bey), of the famous family of Köse Mihal Bey, petty Byzantine aristocrat, a convert to Islam and companion of the first Ottoman ruler, Osman. Ali Bey’s grandfather is Gazi Mihal Bey, akinci commander and dignitary during the reign of the sultans Mehmed I (1413-1421) and Murad II (1421-1444; 1446-1451), his father’s name is Hıdır Bey. Ali Bey had four brothers – Abdullah, Bali, İskender and Firuz, who were all famous as commandants of akinci detachments in Rumili under the sultans Murad II and Mehmed II (1444-1446; 1451-1481). In the Ottoman historical chronicles the name of Ali Mihaloğlu is related to events during the reign of Mehmed II. In 1462 he participated in a punitive expedition against the Wallachian voyvoda Vlad Drakula. In an armed conflict with the Hungarian troops in Bosnia Ali Bey and his brother İskender managed to capture the uncle of Matthias Corvinus and took him to Constantinople (1466). An historical chronicle even claims that the king’s daughter also fell in captivity with his uncle. Mihaloğlu Ali Bey converted her to Islam under the name of Mehtab Hanım. He married her and she bore him a son, Hasan. The same chronicle also says that Mehtab was buried in Pleven in the tomb of her husband. In 1472-3 the brothers Ali and İskender with their Rumili forces participated in the wars of Mehmed II against the Anatolian state of the Akkoyunlu ruled by Uzun Hasan. The sultan entrusted them with the administration of the border territories because of their ability to control the situation in the peripheral regions whence they started intensive military activities against the enemy or where they encountered his first attacks. In 1474, Ali Bey returned to Rumili and undertook incursions in Wallachia and Hungary across the Danube. That same year his fame spread following a raid in the Hungarian possessions along the Tisza. The lands under attack were devastated and the akincis returned with spoils, which according to the chroniclers amounted to 32,000 slaves, 900,000 head of sheep and goats. Sacks full of noses and ears of soldiers of the enemy were sent to the capital as a proof of the great military success. In the summer of 1476 Ali and İskender Mihaloğlu again led a band of 5,000 men to the Hungarian territories devastating the region of Temeshvar. However, this time the akincis were intercepted by Hungarian and Bosnian troops and completely routed. Ali Bey himself had a narrow escape. The two brothers also participated in the siege of Shkodër in 1478, and then set off to the north leading a large detachment, reaching as far as Carinthia and the Lower Styria, at the foot of the Alps, where the surprise attack of the Muslims panicked the local population. The last akinci incursions of Ali were in Wallachia and Moldavia (1479-85). Different versions exist of the last years of the bey. According to J. von Hammer, his last campaign was in 1492 when his akincis were routed by a detachment of Maximilian I Hapsburg. Ali Bey fell in captivity and was
executed. The Ottoman chroniclers, however, claim that he led the campaigns of the Rumili akıncıs till the end of the 15th century when he retired to his waqf properties in Pleven where he passed away at an advanced age in 1507. As for the execution in 1492 it is quite probable that this was a rumor spread by the Ottomans' adversaries to calm down the population which scattered at the news of the fiercesome bey. The official career of Ali Mihaloğlu in Rumili can be described in the following way: sancakbey in Vidin (1460-63, 1467-72); sancakbey of Smederevo (1463-64, 1467-72, 1475-79, 1481-86, 1498-99). From 1462 Ali Bey settled in Pleven where he arranged his family properties. The development of this settlement during the early Ottoman period is related to his name. At the time it had no more than twentyish households. Near the place there was a medieval fortress which probably served as a military base of Ali Bey. During the 1480s Ali Mihaloğlu received this region as unconditional property (mülk) and settled several hundred settlers - Bulgarians and Turks-Muslims who founded villages in the new place. In 1496, Ali Bey bequeathed the revenues of his mülk to his religious and charitable foundation. Pleven started developing around the buildings with socio-religious functions constructed by the waqf. The tax alleviations secured for the population by Ali drew new settlers. The denizens of Pleven did not pay the so-called extraordinary taxes, while the Christian population of the town and villages paid half of the poll tax (cizye). Sixty-nine Jewish families came to the town from Salonica via Sofia (1516) – 117

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### Ali Bey son of Timurtaş Paşa, who was Rumili beylerbey and vezir during the reign of the sultans Murad I (1359-1389) and Bayezid I (1389-1402) – 365

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### Ali Paşa (Ali Paşa -i Atik, Hadım), devşirme (blood levy) conscript who rose in the Ottoman administrative system reaching during the reign of Sultan Bayezid II the posts of beylerbey of Rumili and Grand Vezir. Founder of numerous waqfs in Rumili and Anatolia – 54, 80, 82, 372

### Ali Paşa (Çatalcalı), donated 100 guruş for the reading of a sermon and instruction in Cami-i Atik mosque in Rusçuk – 471

### Ali Paşa (Çorlulu), born in 1669-70, the son of a villager or barber from Çorlu. He came to the palace quite young with the help of his patron Türkmen Kara Bayram Ağ, who was an imperial officer, studied in the palace schools and managed to rise to the position of sultan’s armour-bearer (silâhdar). Having become member of the closest circle of the ruler, Ali earned his trust and started interfering with the political schemes. This earned him the animosity of the Grand Vezir Rami Mehmed Paşa who sought opportunities to remove him from the post of silâhdar. Meanwhile, when Sultan Mustafa II (1695-1703) was in Edirne a yenicişeri mutiny broke out in the capital. The Grand Vezir used it to
involve the name of the imperial *silâhdar* in the events and to secure decision for his appointment to the position of *vali* of Aleppo. However, Çorlulu Ali managed to remain in İstanbul and even to become deputy of the new Grand Vezir Damad Hasan Paşa. Under the next Grand Vezir – Kalaylıkoz Ahmed Paşa, however, he was forced to leave the capital as *vali* of Trabzon. In less than two months Ali Paşa again managed to return to the capital, his position as *vezir* was restored and in 1705 he became deputy of the Grand Vezir for the second time. After the dismissal of the titular holder of the office Baltacı Mehmed Paşa, Çorlulu Ali became Grand Vezir (3 May 1706). Two years later he married Emine Sultan, daughter of Mustafa II. In his foreign policy the Grand Vezir was initially against Russia and sought alliance with her traditional enemy – Sweden. Later, however, he changed his orientation and under the influence of the Russian ambassador Count Tolstoy undertook some measures against the Swedish king Karl XII who had sought political asylum with the Ottomans. However, the king sent a messenger to inform Sultan Ahmed III (1703-1730) of the hostile attitude of the Grand Vezir attributing it to the large bribes he received from the Russians. These were sufficient grounds for the dismissal of Ali Paşa (16 June 1710). He retired to the villa of his wife where he received an order to set immediately off for his new appointment in Caffa. He set on route to Edirne with his personal guard of 500 men but meanwhile his enemies had persuaded Ahmed III that Ali should not be allowed such an easy escape and near Tulça he was again ordered to return. In Edirne his suite was dispersed and he was exiled to the island of Mytilene where he was imprisoned in the local fortress. Here he was informed that the sultan demanded a huge sum from him. This was considered as a kind of monetary punishment for his pro-Russian policy, which was regarded as high treason in the palace. Ali Paşa was unable to pay the redemption and on 27 December 1711 he was executed and his head was sent to the palace. Apart from his foreign policy affairs Ali Paşa is also famous for some achievements in state government. He managed to introduce some order in the army and the fleet, limited the malpractice in the finances, and regulated the state budget. Nearly all his wealth the Paşa dedicated to his religious charitable foundation constructing two mosques, a library, a school, a *şadırvan*, a bath, and several *çeşmes* in the capital. In his native town he built a school and a *çeşme* – 332

**Ali Paşa (Kara),** donated 100 *guruş* for the reading of sermons and instructions at Cami-i Atik in Rusçuk – 471

**Ali Paşa (Kılıç, Kapudan, Müselleh),** one of the disciples of the famous seafarer and commander of the Ottoman fleet Hayreddin Hıdır Paşa Barbarossa. Western sources claim that he was an Italian from Calabria, while the Ottoman sources are unanimous that Ali Paşa is a Turk from Anatolia. At the time of the disasters for the Ottoman naval forces at the battle of Lepanto (7 October 1571) he was beylerbey of Algeria and participated with the men-of-war from the *vilâyet* under his government. He managed to save from destruction part of the Ottoman ships and for that reason Sultan Selim II (1566-1574) appointed him as admiral of the fleet (*kapudan paşa*). In the winter of 1571-2 the Grand Vezir Sokollu Mehmed Paşa, with the active assistance of Kılıç Ali, managed to reconstruct the naval forces. Then the *kapudan paşa* went out in open sea and again imposed the Ottoman domination in the Mediterranean. Thus the war with Venice and Spain ended with a success for the Ottomans. According to the peace treaty Venice lost Cyprus and had to pay a contribution of 300,000 ducats to the Ottomans. Ali Paşa remained at the
head of the fleet to his death on 21 June 1587. He died during namaz in the mosque he had built. He bequeathed all his property to his waqf for religious and charitable purposes. At his order the famous architect Sinan built a mosque complex in the Tophane neighbourhood in the capital which consisted, apart from the mosque, also of a medrese, a türbe and a bath – 62, 117, 173, 291

Ali Paşa (Şehid), high military and administrative officer, appointed in 1616 as yeniçeri ağası. Soon afterwards he was sent as vali of Bosnia where he died in a battle – 207, 264

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Arslan Paşa (Can), trained at the palace yeniçeri schools, appointed in 1650 as chief imperial falconer, then vali of Ankara, and in 1069 (1658-59) became vali of Silistra. Meanwhile Georg Rakoczi II, the voyvoda of Transylvania, taking advantage of his strong influence on Wallachia and Moldavia declared himself the suzerain of the principalities. His aim was to unite Transylvania with Wallachia and Moldavia but the Porte was not pleased with this move. Uprisings of partisans of Rakoczi broke out in Braila, Giurgiu and Târgovişte. They exterminated both the Ottoman administration and the boyars who disagreed with the contemplated union. The situation in the Principalities became critical and then the vali of Silistra Can Arslan Paşa was charged with restoring the order in the region. His troops joined the 50-thousand detachment of the Crimean han. This armed force managed to deal with the rebels destroying their centre in the town of Târgovişte. Following these events the seat of the Wallachian voyvoda was moved to Bucarest. Can Arslan Paşa died soon afterwards. He is the founder of the waqf at the çeşmes in Rusçuk – 471

Asporça Hatun, wife of the second Ottoman ruler Orhan (1326 - 1359). Historical chronicles claim that she was daughter of the Byzantine emperor Andronicus III Palaeologus (1328-1341). The date of her marriage to Orhan is unknown. She had a daughter Fatma and a son İbrahim. Founder of a religious and charitable institution whose government she entrusted to her son İbrahim – 73a, 101, 365

Aşube Hatun, founder of a waqf in İstanbul. See Aşube Sultan

Aşube Sultan, the third wife of Sultan İbrahim (1640-1648), and mother of Prince Süleyman, the future Sultan Süleyman II (1687-1691). In some of the Ottoman chronicles she is called Salıha Dilşub or Aşub, and is described as “a simple-hearted woman of unruly character” After the deposition of İbrahim Aşube Sultan was imprisoned in the Old Palace. She was hoping that the conflict between the first wife of İbrahim, the Russian Hatice Turhan, and the mother of the sultan Mahpeyker Kösem Sultan would change her fortune in that she became mother of the sultan herself. Kösem Sultan was planning to kill her daughter-in-law and poison her grandson Sultan Mehmed IV (1648-1687) with the help of some high officers in the yeniçeri corps, and to place Prince Süleyman, the son of Aşube Sultan, on the throne. However, a slave girl from the Harem warned Hatice Turhan who managed to strangle her mother-in-law with the help of the eunuchs in the Harem. This brought Aşube 39 years of imprisonment in the Old Palace. In 1687 Mehmed IV was deposed and the throne was overtaken by Süleyman II, the son of Aşube. Only then could she leave the Old Palace and settle in Topkapı Saray as the mother of the sultan, but died two years later (1689) – 234

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Ayuş Sultan (Hatun), daughter of Sultan Murad III (1574-1595) from Safiye Sultan (Hatun). In 1586, she was married to İbrahim Paşa (Damad) who, thanks to his marriage, three times held the post of Grand Vezir. After the death of the paşa Ayuş Sultan was engaged to Hasan Paşa (Yemisci) but he was executed and the wedding never took place. In 1603, the sultan’s daughter married Güzelce Mahmud Paşa and died two years later. Ayuş Sultan was famous for her charity. In her testament she gave the following instructions for her inheritance: her slaves and slavegirls were to be manumitted unconditionally; 10,000 akçes were bequeathed to cover the cash debts of people detained in prison for debts of up to 500 akçes; 2,000 akçes were for the poor, sick and orphans, and the remainder – for the poor in the Holy Cities of Mecca, Medina and Jerusalem. A certain amount of money was allocated to pay the ransom for Muslim women taken in captivity – 90, 145, 165, 191, 195, 213, 234, 253, 331, 334

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Bali Bey son of the Yahya Paşa (Abdülhay), the famous Ottoman administrator from the time of Sultan Bayezid II. Bali Bey had the reputation of a talented commander of the Ottoman frontline in the Ottoman European territories. During the reign of Sultan Süleyman I, he was beylerbey of Bosna and Budin and muhafız of Belgrade. He was married to the granddaughter of Sultan Selim I. Yahya Paşa and his descendants possessed numerous waqfs in Rumili – in the districts of Lovech, Skopje, Plovdiv, Pazardzhik and Gelibolu – 30

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Bayezid I (Han, Yıldırım), Sultan (1389-1402), son of Sultan Murad I. Grand Vezirs: Çandarlı Ali Paşa – 12, 73, 73a, 93, 101, 229, 272, 280


Bayezid Çelebi, member of the Anatolian Turkic dynasty of the Candaroğulları known also as the İsfendiyaroğulları. During the reign of Sultan Murad II (1421-1444; 1446-1451) the Ottoman relations with the İsfendiyars were friendly – the sultan married Hatice Hatun, the granddaughter of İsfendiyar Bey, giving two of his sisters as wives of the sons of the bey. The good relations were preserved also during the reign of Mehmed II who endowed members of the dynasty, among whom Bayezid Çelebi, with mülks in Rumili, which they turned into waqfs – 334

Bayi Hatun daughter of Nasreddin, founder of a waqf in nahiye Vadi ül-Acem, liva Şam, vilâyet Suriye – 458

Bayram Gazi, founder of a waqf in nahiye Ayandon – 14

Behram Kethüda, founder of a waqf in Kuds-i Şerif – 190

Berrak Fakıh, founder of a waqf in the region of Bursa – 365

Elhac Beşir Ağa, palace eunuch who served with the darüssaade ağa Yapraksız Ali. Sultan Ahmed III (1703-1730) chose him for a companion and in July 1707 entrusted him with the guard of the imperial privy treasury. In 1717 he was appointed as overseer of the imperial harem (darüssaade ağa) at which post he remained till his death on 3 June 1746. Beşir Ağa was an intelligent and educated man and interfered skilfully with the political life. He had considerable influence over Sultan Ahmed III and especially over his successor Mahmud I (1730-1754). Mahmud drew a lesson from the fate of his predecessors and avoided trusting too much the Grand Vezir and the şeyhülislâm, trying to exert personal control over the state affairs. He did frequent changes in the ruling elite every time consulting with Beşir Ağa. Thus the darüssaade ağa became the key figure in the appointment of many Grand Vezirs and other high administrators. Beşir Ağa was very careful in the selection and suggested only people whose personal qualities he knew well or who were personally indebted to him. Thus he did not commit “cadre” faults and did not mislead the ruler. For his part the sultan valued highly and listened to the opinion of the ağa. Beşir Ağa founded a large charitable foundation whose revenues maintained a theological school, a mosque, a library and numerous çeşmes in the capital – 331, 334, 460

Bülbül Hatun, one of the wives of Sultan Bayezid II. Her full name is Bülbül Hatun, daughter of Abdullah, an indicator that she was one of slavegirls in the harem who had converted to Islam. She gave birth to Prince Ahmed and a daughter, Hundi Sultan. In 1513, Sultan Selim I murdered Prince Ahmed in line with the Ottoman tradition to liquidate the numerous pretenders to the throne. The mother buried her son in Bursa where she built a türbe. She stayed in the town for the rest of her life and in 1515 was buried next to her son. Founder of waqfs in Amasya and Bursa – 191, 258, 264, 331

Büyük Davud Ağa, founder of a waqf in İstanbul – 139
Cafer Çelebi, famous Muslim scholar and theologian, who held the office of müfti and kadi in various administrative centres of the Ottoman state during the reign of Sultan Süleyman I (1520-1566). His career ended as kadiasker of Anadolu. Founder of a waqf in İstanbul – 264

Cağaloğlu (Yusuf Sinan Paşa), an Italian, son of the Genoese corsair Visconti di Cigala. During the reign of Sultan Süleyman I (1520-1566), the admiral of the fleet Piyale Paşa captured the corsair and his son Scipione Cigala. The boy entered the Ottoman palace where he converted to Islam and remained in palace office. He became armourer of the sultan. In 1579 he was appointed commander of the yeniçeri corps. Then he held the posts of vali of Diyarbekir, Budin, Van, Erzurum, Bagdad. In 1591 he was appointed admiral of the fleet and in 1595 became vezir, on 27 October 1596 he rose to the post of Grand Vezir but remained in office only a little longer than a month. On 8 April 1598 he was again appointed as admiral of the fleet. In 1603 he was the commander-in-chief of the Ottoman army against Iran. He died in 1605 in Diyarbekir. European diplomacy tried to take advantage of the position of Çağaloğlu in the high Ottoman administration for its anti-Ottoman plans. Pope Clement VIII planned to destabilise the Ottoman state with the help of the Italian convert who was expected to organise an uprising to overthrow the Ottoman dynasty. Nothing of the schemes of the Pope came true, and Çağaloğlu himself lacked the courage to enter the conspiracy. The waqf of the paşa built and maintained a bath in one of the neighbourhoods in the capital which still bears his name – 329

Canfeda Hatun (Kethüda), Circassian, slave of Nurbanu Sultan, the mother of Sultan Murad III (1574-1595). She managed to earn the trust of the mother of the sultan and to become her right hand in the harem. She was so influential that a special post was created for her – kethüda (kâhya) of the harem. During the reign of Murad III (1574-1595) two “female” parties competed in the palace political struggles: of Nurbanu, her daughter İsmihan Sultan and Canfeda, and of Safiye Sultan, the wife of Murad III. At that time Canfeda was one of the four most influential women in the palace. The contest between the two groups was bitter, often at life and death. Historical tradition says that Safiye Sultan finally managed to poison Nurbanu. At her deathbed the mother of the sultan insisted in front of her son and daughter-in-law to keep the position of Canfeda in the Harem. The woman- kâhya managed to win the trust of her former adversary, and even to increase her influence on the palace affairs under her protection. As a clever intriguer Canfeda used her proximity to the women from the imperial dynasty to receive bribes and expensive gifts. She amassed extraordinary wealth and this earned her the animosity of part of the high administration and the commandment of the yeniçeri corps. During one of the yeniçeri mutinies caused by a delay in the payment of the salaries the discontented soldiers demanded the heads of the Grand Vezir, the başdeftedar and the loathsome Kethüda Canfeda. Only with great efforts did Murad III manage to calm down the mutineers and save the lives of his associates (1593). After the death of the ruler (1595) his entire harem was sent to the Old Palace where the members of the dynasty were kept in isolation except for the harem and the mother of the reigning sultan. Here came also Canfeda
Hatun to spend the rest of her life. Part of her huge wealth she dedicated to her charitable foundation, whose revenues went for the construction and maintenance of a mosque and a çeşme in the capital. Only the building of these two structures cost two million akçe – 90, 154, 180, 191, 226, 234

Cani Bey, founder of a waqf in kaza Baalbek – 398

Cedide (Cedid) Valide Sultan, see Valide Sultan-ı Cedid

Celâleddin Rumi (Mevlâna), Persian poet-mystic, born in 1207 in the town of Belh (Horassan). After long wanderings he settled in Konya, the capital of the Seldjuk Sultanate in Anatolia, where he founded the Mevlevî dervîş order. The works of Celâleddin Rumi are characterised by a strong mystical and religious impact and perfection of the poetic forms. The Mevlevî order had numerous adherents in the Ottoman state. The tomb of the poet in Konya at which was founded a large waqf became a place of pilgrimage – 87, 140, 168, 213, 234, 271

Cem Sultan, the third son of Mehmed II, born on 23 December 1459 in Edirne. He was sancakbey of Kastamou and Konya till the death of his father in 1481. He entered a contest with his brother Bayezid claiming that in his lifetime Mehmed II had designated him as his heir to the throne. His army was routed near Yenişehir (June 1481) and the prince was forced to flee to Cairo whence he went on hac to Mecca. In 1482 he failed to capture Konya. After his second failure the prince had to seek asylum on the island of Rhodes with the knights of St. John (29 July 1482). Bayezid II tried hard to keep his brother in captivity with the knights. He concluded an agreement to pay them annually 40,000 ducats, granted them free trade access to the Ottoman territories and sent the relics of St John the Baptist to the island. When Cem was transferred to Europe a busy correspondence and diplomatic activity began among the Ottoman palace, Rhodes, Venice, France and the Papacy. Bayezid II sent secret spies to find out whether his brother was still alive, and in case of opportunity – to kidnap or kill him. The European courts for their part were hoping to squeeze some concessions from the Ottoman sultan with the help of their noble captive, some circles even saw chances to drive the Ottomans away from Constantinople. This made Bayezid II particularly careful in his foreign policy refraining from large-scale military campaigns west- and eastwards. Cem who turned into a hostage of the European political schemes concentrated in his personality the interests of the Papacy, Venice and Naples, of the Hungarian king, France and the Mamluk Sultan. His price constantly rose: the Mamluk Sultan offered 20,000 ducats for the valuable captive, while Bayezid II paid 120,000 ducats for three years to the Papacy to keep him outside any political schemes. Cem died in Italy on 25 February 1495. It is claimed that he was poisoned. In 1499 his mortal remains were transported to Bursa and entered in the courtyard of the Muradiye mosque. A waqf was founded at his grave – 365

Cemşid Hatun, founder of a waqf in İstanbul – 253

Cenane Hatun, founder of a cash waqf in İstanbul – 46, 51, 74

Cendereci Mahmud Efendi, founder of a waqf in İstanbul – 207, 234

Çaça Bey, founder of a waqf at a medrese of the same name in kaza Kir Şehri – 39

Çakır Ağa, military commander during the reign of Sultan Mehmed II (1444-1446; 1451-1481). Constructed six mescids in İstanbul and founded a waqf at them – 160, 264
Çakmak (Çakmak al-Malik al-Zahir Seyfeddin), Egyptian sultan and caliph of Mamluk background. After the death of Sultan Barsbay he managed to remove his heir and ascend the throne (1438). Died in 1453 – 94
Çaşnîgîr, founder of a waqf in Mağnîsa – 101
Çavuş Bey, founder of a waqf at a mosque in kaza Manastır – 451
Çelebi Beyefendi, donated one third of his property to the waqf at the mosque of Yahya Paşa in Vidin – 470
Çelebi Sultan Mehmed, see Mehmed I
Çelebizade, founder of a waqf in kaza Kara İsalu, vilâyet Adana – 464
Şeyh Çoban, founder of a waqf in nahiye Ayandon – 14

D
Damadzade Murad Mehmed Efendi, see Murad Mehmed Efendi (Damadzade)
Darüssaade Ağa Elhac Mustafa Ağa, see Elhac Mustafa Ağa (darüssaade ağa)
Davud Ağa, founder of a waqf in İstanbul. This is probably the student of the famous Ottoman architect of the same name. Davud died of plague in 1599 during the construction of Yeni Camî, one of the largest mosques in the capital on the Golden Horn – 90, 140
Davud Paşa (Gazi), founder of a waqf in İstanbul. No one among the known statesmen of the name Davud Paşa bore the title “Gazi”, that is, champion in the battles for the right faith. Probably he is identical with Davud Paşa (Koca, see), founder of numerous waqfs in the capital and in the interior of the state – 73a, 140, 191
Davud Paşa (Koca), Albanian, devşirme conscript. During the reign of Sultan Mehmed II (1444-1446; 1451-1481) he held the posts of beylerbey of Rumîli and vezir, the next ruler Bayezid II raised him to the post of Grand Vezir. Founder of numerous waqfs in İstanbul, Rumîli and Anatolia – 10
Daye Hatun, the wet nurse of Sultan Mehmed II; together with her daughter Hundi Hatun founded waqfs in Edirne, İstanbul and Harala – 90, 140, 157, 167, 233
Dede Sultan, founder of a waqf in nahiye Ayandon – 14, 383
Derviş, founder of a waqf in nahiye Ayandon – 14
Derviş Ağa (Kebeklizade), tenant of properties belonging to the waqf of Can Arslan Paşa in Rusçuk – 471
Dragan Taleoğlu, inhabitant in Tutrakan, tenant of a plot belonging to the waqf of Halil Ağa, nazir of Silistra – 471
Dragomir Çorbacı inhabitant in Tutrakan, tenant of a plot belonging to the waqf of Halil Ağa, nazir of Silistra – 471

E
Ebu Eyyub Ansari. Islamic religious tradition considers him companion of the Prophet Muhammad who had participated in the first Arab siege of Constantinople where he died in a battle. After the conquest of the city by the Ottomans a mosque was built.
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on the site of his supposed tomb. It was supported with revenues from vast waqf lands. See also Sultan Eyyub – 15, 73a, 90, 100, 116, 140, 190, 193, 234, 253, 258, 264, 303, 304, 331, 334

Ebu el-Fazıl (Mehmed) Efendi, son of İdris Bitlisi. He began his career as a müderris, held the posts of kadi of Manisa and Trablus-i Garb, defterdar of Anatolia, rising to the position of başdefterdar. Founder of a waqf in İstanbul – 90, 254

Ebu el-Feth Sultan Mehmed Gazi, see Mehmed II

Ebu İshak Kazruni, leader of a Muslim derviş order with considerable influence in Bursa at the time of the conquest of the city by the Ottomans. After his death a waqf was dedicated to Ebu İshak in the first Ottoman capital – 300

Eğlence Hatun, founder of a cash waqf in İstanbul – 253

Emin Ağa, mütevelli of the waqf at the Cami-i Atik mosque in the town of İslimiye – 406

Emine Hanım, donated a worn-out rug to the waqf at the Yahya Paşa mosque in Vidin – 470

Emine Hatun, donated one third of her property to the waqf at the Yahya Paşa mosque in Vidin – 470

Emir Sultan (Emir Efendi), Mehmed Şemseddin Buhari), a Muslim mystic, born in Buhara in 1368. Settled in the neighbourhood of Bursa and soon won the trust of the local population and the religious circles. He married the daughter of Sultan Bayezid I (1389-1402) and enjoyed the trust of the Ottoman rulers. The Muslim population venerated him as a saint. In his honour his disciples and followers constructed cult buildings at which a waqf was founded – 117, 162, 168, 193, 195, 207, 234, 235, 253, 323, 331, 334, 365, 378

Evhad Baba, founder of a waqf in kaza Sultan Yeri, liva Filibe – 411

Evrenos Bey (Gazi), Ottoman military commander of the second half of the 14th century, who led the Left Branch of the army during the Ottoman conquest in the Balkans. He conquered the territories along the Aegean Sea, in Macedonia and Northern Greece, and received large landed possessions as a gift which he turned into waqfs – 26, 176, 266, 291

Eynebeği (Kara), founder of a waqf in the region of Bursa – 365

Eyyub Ansarı, see Ebu Eyyub al-Ansari

F

Hacı Fadlullah Paşa (Kadi), kadi in Geyбуze who came to the palace during the reign of Sultan Murad II (1421-1444; 1446-1451) and rose to the rank of vezir. Founder of waqfs in Geyбуze, Üsküdar, possessed waqf villages in the region of Plovdiv – 69, 73a, 87, 201, 207, 210, 271, 298, 312

Fatma, daughter of Hacı Ali, donated a coffee house to the mescid of Hacı Musa in Rusçuk – 471

Fatma Hanım, wife of Ali, donated 200 gurüş to the waqf at the mosque of Yahya Paşa in Vidin – 471

Fatma Hatun, founder of a waqf in Edirne – 68

Fatma Hanım, donated a waqf to the mosque of Nikhisari in Rusçuk – 471

Fatma Hatun, daughter of Hacı İsmail, donated 200 gurüş to the waqf at the mosque of Yahya Paşa in Vidin – 470

Fatma Sultan, founder of a waqf in vilâyet Brusa – 365

220
Fatma Sultan, daughter of Sultan Selim I (1512-1520). Married to the sancakbey of Antalya Mustafa Paşa. But he preferred sexual contacts with men and neglected his wife. Fatma complained to her father and was allowed a divorce. Her second marriage was to Kara Ahmed Paşa – Grand Vezir during the reign of the next sultan Süleyman I (1520-1566). The sultan’s daughter constructed a mosque in the Topkapı neighbourshood in the capital and established a waqf at it – 90, 331

Fatma Sultan, daughter of Sultan Selim II (1566-1574) and Nurbanu Sultan. Married to the Grand Vezir Siyavuş Paşa. She died in childbirth in 1580. Founder of waqfs in Istanbul – 334

Fatma Sultan, daughter of Sultan Ahmed III (1703-1730) and Emetullah Sultan. At the age of five she was married to Silâhdar Ali Paşa. The paşa symbolically entered her chambers because the bride had not yet reached puberty. In 1713, Silâhdar Ali became Grand Vezir but was unable to exercise his marital rights as in 1716 he perished in the battle at Peterwardein with the Austrians. In 1717, the 13-year old Fatma was married to the 50-year old Nevşehirli İbrahim Paşa, but he too had to wait. Meanwhile he was appointed as Grand Vezir and soon Fatma was ready to enter marital relations. The couple spent several happy and affluent years during the notorious for its splendidness and lavishness Tulip Age (Lâle Devri) which became the symbol of the reign of Ahmed III. The yeniceri mutiny of Patrona Halil (1730) put an end to the family life of Fatma – the yeniceris deposed her father, Nevşehirli İbrahim was executed and the family property was confiscated. Soon after these events the sultan’s daughter died (1733). During her lifetime she founded waqfs in the capital bequeathing mülk properties she had received from her father – 334

Fatma Sultan (Sofu) daughter of Sultan Bayezid II (1481-1512). Founded charitable waqfs with a large part of her properties – 180, 254, 331, 334

Fazıl Paşa, founder of a waqf in Kelkei – 101

Feridun Ağa, founder of a waqf in Üsküdar – 253

Feridun Kethüda, founder of a waqf in Istanbul – 207

Ferruhşad Hatun, wife of Sultan Bayezid II and mother of Prince Mehmed who died in 1507 as sancakbey of Kefe. Founder of a waqf in Istanbul – 90, 226, 334

Feyzullah Paşa, see Fadullah Paşa (kadi)

Seyyid Hafiz Feyzullah Vahib Efendi, mütevelli of the waqf at the mosque of Kazancı Hacı Suleyman in Rusçuk – 471

Firuz Ağa, eunuch in the palace. He rose to the post of head of the sultan’s guard during the reign of the sultans Bayezid II (1481-1512) and Selim I (1512-1520). He left the job and started working as a calligrapher. He built three mosques in the capital and founded a waqf at them – 114, 233

Elhac Firuz Ağa, founder of a waqf in Istanbul. He was probably the treasurer-in-chief of the palace during the reign of Sultan Bayezid II (1481-1512) – 158

Firuz Bey, an outstanding military commander during the reign of Sultan Murad II (1421-1444; 1446-1451), sancakbey of Nikopol. Possessed mülk and waqf properties in the region of Târnovo. Some scholars believe that the family of the Târnovo Firuz Bey were a branch of that of Köse Mihal Bey. See Gökbilgin, M. T. Mihaloğulları. İslam Ansiklopedisi, 8. Cilt, İstanbul, 1960, 289-281 – 30, 73a, 117, 224, 241

Firuz Paşa, founder of a waqf in the region of Bursa – 365
G

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Gazanfer Ağâ, Hungarian by origin, overseer of the sultan’s harem (darüssaade ağâ). He was known for his political influence in the palace during the reign of the sultans Murad III (1574-1595) and Mehmed III (1595-1603). Executed in 1603 as a result of palace intrigues – 107, 122

Gazi Ali Bey, see Ali Bey (Gazi, son of Mihal Bey)

Seyyid Gazi Battal, Omayyad military commander, participant in the battles of the Muslims against Byzantium during the 8th century. The personality of Gazi Battal occupies central place in the mythological complex of Anatolian Turkmen. Hence, through the folklore, it influenced also Ottoman historical writing. In Eskisehir, where the hero had supposedly died in battle, is located a religious and charitable complex – 193, 264

Gazi Davud Paşa, see Davud Paşa (Gazi)

Gazi Evrenos Bey, see Evrenos Bey (Gazi)

Gazi Hıdır, founder of a waqf in the district of Bursa – 365

Gazi Hüdavendigâr, Hüdavendigâr (P. master, ruler) was usually a name for Sultan Murad I (1359-1389), but in some cases it was also used as a title for Murad II (1421-1444; 1446-1421). Often scholars can judge only from the context of the documents to find out which one of the two was meant by the Ottoman scribes – 101, 211, 212, 238, 252

Gazi Mihal Bey, see Mihal Bey (Gazi)

Gazi Murad Paşa (Has), see Murad Paşa (Gazi, Has)

Gazi Mustafa Paşa, see Mustafa Paşa (Alemdar)

Gazi Süleyman Paşa, see Süleyman Paşa (Gazi)

Gazi Turhan Bey, see Turhan Bey (Gazi)

Germiyanoğlu Yakub Çelebi, see Yakub Çelebi (Germiyanoğlu)

Gevherhan Sultan (Elhacce), daughter of Sultan Selim II (1566-1574) from Nurbanu Sultan and granddaughter of Sultan Süleyman I (1520-1566), born in 1544. In 1566 her grandfather married her to the Hungarian Piyale Paşa. The State Treasury covered the expenses for the imperial wedding and granted 10,000 florins as a wedding gift to the imperial son-in-law. Two daughters - Ayşe and Fatma were born from this marriage. In 1578 Piyale Paşa died and Gevherhan Sultan married the vezir Boyalı Mehmed Paşa. She died while married to him. From her properties she constituted a religious and charitable foundation with whose revenues built and maintained a high theological college (medrese) in the İstanbul neighbourhood of Çaoğlu – 168, 191, 254

Gökçe Hamza, founder of a waqf at a bridge in the village of Gökçeli, kaza Filibe. The waqf was established during the reign of Sultan Bayezid II; see Gökbilgin, M. T. XV. - XVI. Asırlarda Edirne ve Paşa Livası. İstanbul, 1952, p. 414 – 442

Guri (Sultan), founder of a waqf in Haleb. This is probably Dilâver Han Hüseyin Guri, member of the Afghan Muslim dynasty Guri which spread its authority over parts of India at the beginning of the 14th century – 168, 207, 208, 331

Gülbahar Hatun, one of the wives of Bayezid II (1481-1512). Her full name is Gülbahar daughter of Abdüssamed, which suggests that she had come to the Harem as a slavegirl. Some scholars consider her the mother of Sultan Selim I (1512-1520). They claim that she...
had died in Trabzon where Selim I built the Hatuniye türbe over her grave. Ottoman documentation confirms this – 208, 235, 253, 258

**Gülçheck Hatun**, Greek, wife of Sultan Murad I (1359-1389), mother of Sultan Bayezid I (1389-1402). In her lifetime she established a religious and charitable foundation. With its revenues she built a mosque and a tomb in Bursa where she was buried – 365

**Gülfem Hatun**, a Christian convert, slavegirl of Sultan Süleyman I (1520-1566), who became imperial wife for a certain period. After the death of Hurrem Sultan, the favourite wife of Süleyman (1558), it seems that Gülfem replaced her, along with several other concubines. Meanwhile she built a mosque in the capital but the revenues from her charitable foundation were insufficient and she sold her turn with the sultan to one of the concubines. Süleyman I was very irritated deciding that she was neglecting him and ordered her death (1562). Some scholars do not accept this version of the death of the imperial wife but cannot reveal the true reason which made the sultan order the execution of Gülfem. She is the founder of a religious and charitable foundation to which Gülfem bequeathed the revenues from 34 rented odas, six houses, one bakery, six dükkâns and a garden – 90, 140, 323

**Gülizar Hatun**, founder of a waqf in İstanbul – 90

**Gülruh Hatun (Gülruh Sultan)**, wife of Sultan Bayezid II (1481-1512). Her full name, Gülruh daughter of Abdülhay, suggests that she was a convert. She gave birth to a boy – Alemşah, and a girl – Kamer Sultan. She accompanied her son in the province where his father sent him as a sancakbey. The young man became alcohol- addict and his mother in vain tried to deflect him from the vice. In 1510 Alemşah died. His mother settled in Bursa and the next Ottoman sultan, Selim I (1512-1520), assigned an allowance to her and to the family of her late son. She died during the first years of the reign of Sultan Süleyman I (1520-1566). In her lifetime she founded a charitable foundation to which she bequeathed the revenues from a bath, several dükkâns and a kervansaray. The waqf built and then maintained three mescids and a charitable complex (imaret) – 101, 365

**Gülsirin Hatun**, founder of a waqf in nahiye Terkoz – 258

**H**

**Haci Bey**, founder of a waqf in kaza Manastr – 241

**Hafsa Hatun**, daughter of Sultan Mehmed I (1413-1421). Her brother Sultan Murad II (1421-1444; 1446-1451) married her to Mahmud Çelebi, the son of the Grand Vezir Çanardızade Halil Paşa. Murad II endowed his sister with numerous villages which were subsequently transformed into waqfs – 101

**Halaçoğlu**, founder of a waqf in the town of Aça Kazanlık – 431

**Hacı Halil**, founder of a cash waqf at the mescid of Hacı Musa in Rusçuk – 471

**Hacı Halil (Nikhisari)**, built a mosque in Rusçuk at which was established a waqf – 471

**Halil Ağa**, donated a waqf to the mescid of Hacı Musa in Rusçuk – 471

**Hacı Halil Ağa**, founder of a waqf at a mosque in the town of İslimiye – 425, 436

**Hacı Halil Ağa**, nazır of Silistra and founder of a waqf in Tutrakan and Yergöği – 471

**Halil Ağa (Bosnevi)**, donated the revenue from a saddler’s dükkân to the mosque of Yahya Paşa in Vidin – 470
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Hacı Halil Ağa (Nalbant), founder of a waqf at a medrese in the mahalle of Hacı Mustafa in the town of İslimiye – 425

Halil Alemdar son of İbrahim, donated a coffee house and eight diikkâns to the mosque of Kuzu Elhac Hüseyin Ağa in Rusçuk – 471

Halil Bey, founder of a waqf in Manyas – 331

Halil Efendi, founder of a waqf in Bergama – 215

Halil Hoca, mütevelli of the waqf of Molla Ali in Rusçuk – 471

Şeyh Halil (Nalçeci), founder of a waqf in Üsküdar – 231

Hacı Hamza, founder of a waqf at a mescid in the fortress of Sin – 319

Hamza Bey (Şarabdar), high officer during the reign of Sultan Murad II (1421-1444; 1446-1451) and Mehmed II (1444-1446; 1451-1481). His family possessed mülks and waqfs in the region of Didimoteichon – 231, 331, 376

Hamza Paşa. During the reign of the sultans Murad III (1574-1595) and Mehmed III (1595-1603) was sancakbey of Küstendil and for a short period – beylerbey of Anadolu. Also occupied high positions in the palace bureaus – 90

Hançerli Sultan (Hançerli Fatma Sultan), daughter of Prince Mahmud, son of Sultan Bayezid II (1481-1512). Married to the sancakbey of Balikesir Mehmed Bey. Founder of a waqf in the region of Bursa – 365

Handan Sultan (Valide), wife of Sultan Mehmed III (1574-1595) and mother of Sultan Ahmed I (1603-1617). She was declared Valide Sultan at the accession to the throne of her son. Died in 1605. Founder of waqfs in İstanbul – 107, 168, 195, 254, 331, 334

Hanife Kadın, donated cash to the mosque of Elhac Bekir in Rusçuk – 471

Hanim Sultan (Hanım Hatun), daughter of Sultan Selim I and wife of Mustafa Paşa (Gazi, Çoban). The sultans Bayezid II (1481-1512), Selim I (1512-1520) and Süleyman I (1520-1566) endowed the family with vast mülks transformed into waqfs – 73a, 90, 93, 120, 130, 172, 195, 264, 278, 321, 334

Hanzade Sultan, daughter of Sultan Ahmed I (1603-1617), married to Bayram Paşa. Died in 1650, founder of a waqf in İstanbul – 191

Hasan Ağa, founder of a waqf in vilâyet Bursa – 365

Hasan Ağa, farmer of the post of voyvoda in the waqf of Valide Sultan in Yeni II in 1649-1650 – 155

Hasan Ağa (Hasodali), head of the sultan’s chambers during the reign of Sultan Süleyman II (1687-1691), who had donated landed properties in vilâyet Brusa – 365

Hasan Ağa (Zaimoğlu), debtor to the waqf at the mosque of Hacı Ali in Rusçuk – 471

Hasan Paşa, founder of a waqf in the town of Akşehir – 25, 334

Hasan Paşa, high official and military commander during the reign of Bayezid II (1481-1512), who held consequently the posts of beylerbey of Konya, of Anadolu and of Rumili. Founder of a waqf in Sofia – 108

Hasan Paşa (Ağa, Tırnakçı), yeniçeri ağa during the reign of Sultan Mehmed III (1595-1603), who rose to the post of vezir. Founder of a waqf in İstanbul – 89, 172, 234, 253

Hasan Paşa (Aşçı), founder of waqfs in İstanbul and Yakova – 165, 191

Hasan Paşa (Damad-ı Padişahi), Greek convert from Morea. He began his career as imperial armourer and rose to the post of Grand Vezir (1703). He married the daughter of Sultan Mehmed IV, Hatice Sultan, fell into disgrace and was exiled with his wife to İzmit.
In three years he was allowed to go back to the capital, and then occupied the posts of vali of Egypt, Damascus and Rakka – 90, 127, 329

Hasan Paşa (Kapudan), admiral of the naval forces and vezir under Sultan Selim II (1566-1574), founder of a waqf in Istanbul – 168, 177, 202, 208

Hasan Paşa (Maktul, Hadım). During the reign of Sultan Mehmed III (1595-1603) managed to become Grand Vezir having offered huge bribe to the mother of the sultan. Dismissed in 1598 and murdered as a result of political strife – 234

Hasan Paşa (Yemişçi), Albanian, devşirme conscript. During the reign of the sultans Murad III (1574-1595) and Mehmed III (1595-1603) consecutively held the posts of chief cup-bearer, head of the palace guard, yeniçeri ağası, vali of Belgrade and finally managed to become Grand Vezir. Engaged to the daughter of Murad III, Ayşe Sultan, but in 1603 was executed without ever becoming sultan’s son-in-law – 168, 172

Hasboğa Bey, founder of a waqf at the mosque of the same name in Sofia. See also Радушев, Евг. Р. Ковачев. Опис на регистри от истанбулския османски архив към Генералната дирекция на държавните архиви на Република Турция. C., 1996, p. 92 – 29

Hasboğa Çavuş, founded a waqf in the region of Bursa – 365

Haseki Sultan (Hurrem Sultan). There is no unanimity on her ethnic background, in all probability – Ukranian. She came to the court of Sultan Süleyman I (1520-1566) as a slavegirl after an akıncı incursion in Christian territories. She became the favourite wife of the ruler and master of his harem. She tried hard to secure the throne for her son Prince Bayezid, involving the palace in intrigues and schemes. Died in 1558 without having seen any of her sons at the head of the Ottoman state. During her lifetime she constructed a mosque, a hospital and a medrese in Aksaray, İstanbul, to which she dedicated the revenues from her numerous waqfs – 73a, 77, 78, 143, 255, 273, 291, 362, 409

Hacı Haşim Alemdar, donated cash to the Şöhret-i Kadi mosque in Rusçuk – 471

Seyyid Hacı Hasım Efendi, müftü of Rusçuk and mütevelli of the waqf at the mosque of Eskiçizade Hacı Ahmed in the town – 471

Hatice, daughter of Mustafa, donated a dükkân to Cami-i Atik in Rusçuk – 471

Hatice Hatun, one of the wives of Sultan Murad II (1421-1444; 1446-1451), granddaughter of İsfendiyar Bey, member of the Anatolian Turkic dynasty of the Candaroğulları (İsfendiyaroğulları) – 101

Hatice Hatun, founder of a waqf in the town of Filibe – 441

Hatice Hatun, donated one third of her property to the waqf at the mosque of Yahya Paşa in Vidin – 470

Hatice Sultan, daughter of Sultan Bayezid II (1481-1512), founder of a waqf in Edirne – 68, 117, 241

Hatice Turhan Sultan, Russian, taken to the Ottoman capital after a Tatar incursion in Christian lands. The captive was very attractive and was presented as a gift to Mahpeyker Kösem Sultan who, in her turn, gave her to her son Sultan Ibrahim (1640-1648). She became the first wife of the sultan and gave birth to the heir to the throne Mehmed IV (1648-1687). Quickly she learnt the palace intrigues and managed to remove her rivals in the harem. In her time the Köprülü family managed to acquire the post of the Grand Vezir and this is regarded as her contribution to the stabilisation of Ottoman statehood during that period – 372
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**Hoca Hayreddin**, teacher of Sultan Mehmed II (1444-1446; 1451-1481), founder of waqfs in İstanbul and Edirne – 117

**Hayreddin Paşa** (Çandarlı Kara Halil Hayreddin Paşa). The first member of the outstanding Çandarlı family which gave four Grand Vezirs and contributed considerably to the development of the Ottoman state during the 14th – 15th century. Hayreddin Paşa was the first Ottoman kahıasker appointed in 1362 by Sultan Murad I (1359-1389). Historical tradition claims that he was related to the establishment of the yeniçeri corps. In 1372, Hayreddin Paşa became vezir (at the time the post of the Grand Vezir was not yet existent) and commander-in-chief of the Right Wing of the Ottoman advance in the Balkans. The paşa acted in West Thrace, Macedonia and Albania till 1386. In 1387, he fell ill in the military camp near Yenice-i Vardar, was accommodated in Serrais where he soon died. Founder of waqfs in İznik, Gelibolu and Serrais – 73

**Heva Hatun**, donated a dükkân to the mescid of Hacı Musa in Rusçuk – 471

**Hüdavendigâr Sultan Murad**, see Gazi Hüdavendigâr

**Hurmuz Hanım**, constructed the mosque Cami-i Cedid in Rusçuk at which was established a waqf – 471

**Hacı Hüseyin**, founder of a waqf at a mosque in the mahalle of Cami-i Atik in the town of İslamiye – 426

**Molla Hüseyin**, mütevelli of the waqf at the mosque of Kuzu Elhac Hüseyin Ağa in Rusçuk – 471

**Hüseyin Ağa**, founder of a waqf in kaza İncegiz – 31

**Hüseyin Ağa**, high palace dignitary during the reign of Sultan Murad III (1574-1595), founder of a waqf at a mosque in İstanbul – 90, 168, 186, 202, 207, 271

**Hacı Hüseyin Ağa**, commander of the guard of Pazbanzade Osman Paşa, donated a worn-out rug to the waqf at the mosque of Yahya Paşa in Vidin – 470

**Hüseyin Ağa** (Kahveci), constructed a mescid in the mahalle of Cami-i Cedid in Rusçuk, at which was also established a waqf – 471

**Hüseyin Alemdar** (Arnaud), donated four dükkâns to the medrese at the mosque of Hüseyin Hoca in Rusçuk – 471

**Hüseyin Bey**, founder of a waqf in Kayseri – 213

**Hüseyin Efendi**, founder of a waqf in sancak Kandıye. This is probably the kâhya of Hâtice Turhan Sultan, also founder of a waqf in the same sancak – 372

**Seyyid Hüseyin Efendi**, müfti of Rusçuk and nazir of the waqf at the çeşmes in the town – 471

**Hüseyin Efendi**, kadi of Rusçuk who constructed Şöhret-i Kadi mosque on the site of the demolished mosque of Baltacıoğlu in Rusçuk – 471

**Hacı Hüseyin Efendi**, mütevelli of the waqf at the Cami-i Atik in Rusçuk – 471

**Hacı Hüseyin Efendi**, müfti of Rusçuk and nazîr of the waqf at the çeşmes in the town – 471

**Seyyid Hacı Hüseyin Efendi** (Babadağlı), mütevelli of the waqf at Kubbeli Camii in Rusçuk – 471

**Hüseyin Efendi** (Tirsenikli), mütevelli of the waqf at the mosque of Elhac Halil and imam in the same mosque – 47100

**Hüseyin Paşa** (Gazi, Deli), held important military and administrative posts during the reign of the sultans İbrahim (1640-1648) and Mehmed IV (1648-1687) such as admiral of the naval forces, vali of Egypt, Bosnia, Bagdad and Rumili, commander-in-chief of the Ottoman troops on Crete, and for a short time Grand Vezir. Founded a waqf in Crete – 372

226
Hüseyin Paşa (Kavanozzade), member of an influential family from Tatar Pażarı, who participated with his own detachments in the military operations of the central authorities. This brought him the title of vezir and appointment as beylerbey of Rumili (1819). Then he occupied the post of vali of Selânik (1821), Niş (1823) and in 1832 became vali of Rumili. Died in 1835 – 471

Hüssam İbiş Ağa, constructed dükkâns and odas on a plot belonging to the waqf at the mosque of Elhac Mustafa in Rusçuk – 471

İ

İbiş Efendi, responsible for the workers maintaining the waqf çeşmes in Rusçuk – 471
Hacı İbrahim, donated cash to Çarşu Camii in Rusçuk – 471
İbrahim (Kahveci), tenant of a plot belonging to the waqf of Halil Ağa, nazır of Silistra – 471
Hacı İbrahim (Konyazade), donated cash to Çarşu Camii in Rusçuk – 471
İbrahim Ağa, mütevelli of the waqfs of Sultan Süleyman I in Istanbul, in 1612-1613 – 57
İbrahim Ağa, former commander of the cebeci corps, in 1703 farmer of a waqf mukataa consisting of nine villages and one çiftlik in kaza Hayrebolu belonging to the waqf of Sultan Selim I in İstanbul – 325
İbrahim Alemdar, debtor to the waqf at the mosque of Eskicizade Hacı Ahmed in Rusçuk – 471
Hacı İbrahim Alemdar, donated one third of his property and 1500 guruş to the waqf at the mosque of Yahya Paşa in Vidin – 470
İbrahim Bey, mütesellim of Rusçuk in 1818, donated one fourth of a mill to Hüsameddin mosque in the town – 471
İbrahim Bey son of Karaman (Karamanoğlu), ruler of the Karaman Beylik. Died in 1464. Conducted active policy regarding the Ottomans and the Mamluks. Under his rule the beylik experienced one of its most brilliant periods. In 1434 İbrahim Bey founded a waqf and an imaret in Konya – 258, 334
İbrahim Çavuş (Irakiyeci), founder of a waqf in İstanbul – 209
İbrahim Efendi, donated a seccade to the waqf at the mosque of Yahya Paşa in Vidin – 470
İbrahim Fakih, founder of a waqf in nahiye Göpsa, kaza Filibe – 410
İbrahim Paşa, see İbrahim Paşa (Pargah, Maktul, Frenk)
İbrahim Paşa, founder of a waqf in Orta köy – 168
Elhac İbrahim Paşa, from the post of defterdar of the vilâyets Tuna and Haleb he rose to become başdefterdar. Four times he was dismissed and appointed to that post (1583-1596), then became beylerbey of Konya, vali of Haleb and vezir. In 1600 as a commander-in-chief of the troops trying to suppress the uprising of Kara Yazıcı and Deli Hasan in Anatolia he was routed and exiled to Konya. In 1603 was appointed vali of Egypt where he lost his life during unrest of the local population – 185
İbrahim Paşa (Elhac, Aşçı), born in Tripolitsa, Morea. Very young he came to the palace kitchen, whence his sobriquet “aşçı”, cook. During the reign of Sultan Ahmed III (1703-1730) he held the posts of admiral of the naval forces, vali of Egypt, Allepo,Sayda and Kandıye; founder of a waqf in the capital and in Morea – 145, 334, 371

İbrahim Paşa (Gazi, Damad), Bosnian, held various high positions in the Ottoman army and in the state administration such as vali of Diyarbekir, of Damascus and of Egypt, admiral of the naval forces and vezir during the reign of Selim II (1566-1574) and Murad III (1574-1595). Under Mehmed III (1595-1603) became three times Grand Vezir. Married to Ayşe Sultan, daughter of Murad III, whence the sobriquet damad (son-in-law) – 213, 233, 253, 264, 331

İbrahim Paşa (Pargalı, Maktul, Frenk), Greek or Italian, devşirme conscript. During the reign of Sultan Süleyman I (1520-1566) he quickly rose from a palace servant to Grand Vezir, married Hatice Sultan, daughter of Selim I and sister of Süleyman I. He acquired immense influence in the palace, combining the post of Grand Vezir with those of a commander-in-chief of the army and the fleet, beylerbey of Rumili; executed as a result of political strife. Founded waqfs in the capital and in Razgrad where he built a mosque – 24, 30, 73a, 90, 93, 100, 225, 241, 248, 283, 291, 334, 370, 412

İlyas Bey, founder of a waqf in Sofia; see also Raduşev, Evt., P. Kovachev. Опис на регистри от истанбулския османски архив към Генералната дирекция на държавните архиви на Република Турция. С., 1996, p. 88 – 29

İlyas Bey (Mirahur), husband of Hundi Hatun, daughter of Daye Hatun, wet nurse of Sultan Mehmed II (1444-1446; 1451-1481). The family founded waqfs in Istanbul and in the region of Edirne – 193, 227, 241, 253, 264, 291

İsa Bey, founder of a waqf in the region of Bursa – 365

İsa Bey, founder of a waqf in Kilis – 101

İsfendiyar Bey, the eponym founder of a Turkic Muslim dynasty in Anatolia (the İsfendiyaroğulları), known also as the Candaroğulları. During the reign of Murad II (1421-1444; 1446-1451) the Ottomans kept friendly relations with the İsfendiyaroğulları – the sultan married a granddaughter of İsfendiyar Bey, Hatice Hatun, giving in marriage two of his sisters to sons of the bey. The good relations were preserved during the reign of the next sultan Mehmed II who endowed members of the dynasty with mülks in the region of Plovdiv and Didimoteichon, later transformed into waqfs. See Raduşev, Evt., P. Kovachev. Опис на регистри от Истанбулската османски архив към Генералната дирекция на държавните архиви на Република Турция. С., 1996, annotations Nos 8, 19 – 41

İshak Bey, military commander of the Ottoman front line in Bosnia during the reign of Sultan Murad II (1421-1444; 1446-1451). Founder of a waqf in the region of Edirme, whose revenues his descendants bequeathed to the imaret they built in Skopje – 53, 73a

İshak Paşa, Croat or Greek, devşirme conscript. From a companion of Sultan Murad II (1421-1444; 1446-1451) and overseer of the Treasury he rose to a vezir and Grand Vezir (1453). He occupied the highest state post twice more (1481 and 1483). He ended his career as sancakbey of Selânik where he died in 1487. Founder of waqfs in İstanbul, İnegöl, Selânik and other – 117, 285, 291

İshak Paşa -i Veli, founder of a waqf in the region of Bursa – 365

İsmail, mütevelli of the waqf at the çeşmes in Rusçuk – 471
Seyyid İsmail, founder of a waqf in Develi Kara Hisar – 193
Hacı İsmail, mütevelli of the waqf at the mosque of Çavuşzaide in Rusçuk – 471
Seyyid İsmail Ağa (Tirseniklizade, kapıcıbaşı). Kapıcıbaşı, in 1795 ayan of Rusçuk.
During the dağlı unrest in the European possessions of the Ottoman state (end of 18th – beginning of 19th century) remaining faithful to the Porte he was involved in a bitter contest with the secessionist from Vidin, Osman Pazvantoğlu. Beginning from 1800 he was vovvoda of Tarnovo. He also spread his authority over the regions of Svistov, Târgovishte, Novi Pazar, Razgrad and Shumen, soon becoming the chief ayan of NE Bulgaria. After 1805 he stretched his influence over Varna, Kavarna, Balchik, the entire Deli Orman and the region of Dobrich, for a short time also over Stara and Nova Zagora, Anhialo and Burgas. Adversary to the reforms in the army of Sultan Selim III (1789-1807). Murdered from an ambush in his çiftlik near the village of Trâstenik. Founder of waqfs in Rusçuk, restored the waqfs of Arslan Paşa (Can) in the town – 471
İsmail Alemdar, tenant of a plot belonging to the waqf of Hacı Halil Ağa, nazır of Silistra – 471
İsmail Alemdar (Kayazade), donated a dükkan to a çeşme built by him in Rusçuk – 471
İsmail Bey, descendant of the Anatolian Turkic dynasty of the Candaroğulları, also known as İsfendiyarogulları. Sultan Murad II (1421-1444; 1446-1451) married Hatice Hatun, granddaughter of İsfendiyar Bey, giving two of his sisters in marriage to the sons of the bey – İbrahim and Kasım. İsmail Bey was the son of İbrahim. From the next sultan Mehmed II he received a mülk centred in the village of Markovo, which he soon transformed into an inherited waqf – 429
İsmail Bey, founder of a waqf in Kastamonu – 101
İsmail Efendi, vaiz in Çarşı Camii in Rusçuk – 471
Seyyid İsmail Efendi, founder of a waqf in İstanbul – 172, 195
İsmail Efendi (Müftizade), employee at the waqf of the mosque of Hacı Mehmed in Rusçuk and mütevelli of the waqf at the mosque of Kazancı Hacı Süleyman in Rusçuk – 471
Hacı İsmail son of Ali son of Abdurrahman, donated a dükkan and a house to the mekteb he had constructed in Rusçuk – 471
İsmail son of İbrahim Bey, founder of a waqf in nahiye Ayandon – 14
İsmail Çelebi, founder of a waqf in İstanbul – 168
İsmihan Sultan, daughter of Sultan Selim II (1566-1574) and wife of Mehmed Paşa (Sokollu). After the death of the paşa she married the vali of Budin Ali Paşa (Kalaylıkkoz). She was very influential in the harems of Selim II and of her brother Murad III, and was at the bottom of many palace schemes – 47, 222, 270, 290, 293, 294, 302
Hacı İvaz Paşa, founder of a waqf in the region of Bursa – 366
İzeddin Bey, founder of a waqf in the region of Bursa – 365
İzzet Paşa, high military and administrative officer, admiral of the Ottoman naval forces, and then twice Grand Vezir during the reign of the sultans Mahmud II (1808-1839) and Abdülmecid (1839-1861) – 361
Kadı İskender, founder of a waqf in kaza Divriği – 412
Kadı İvaz, held as waqf the village of Beş Pınar, Popovo district. This is probably İvaz Efendi, kad of Istanbul, and later kadıasker of Anadolu and of Rumili during the reign of Sultan Murad III (1574-1595) – 58, 117, 209
**Molla Kahraman**, donated one third of his property to the waqf at the mosque of Yahya Paşa in Vidin – 470

**Hacı Kamen**, inhabitant of Tutrakan, tenant of a plot belonging to the waqf of Halil Ağa, *nazir* of Silistra – 471

**Kara Efendi**, *vaiz* at the *mescid* of Hacı Musa in Rusçuk – 471

**Karagöz Paşa**, founder of a waqf in Kütahya – 101

**Karamanoğlu İbrahim Bey**, see İbrahim Bey son of Karaman (Karamanoğlu)

**Kasım Bey**, founder of a waqf in Bozük – 101

**Kasım Paşa (Cezari, Sofu, Koca)**, high officer in the Ottoman administration during the reign of Sultan Bayezid II; *sancakbey* of Silistra, *defterdar*, who rose to the position of *vezir* under Selim I (1512-1520) and Süleyman I (1520-1566). He built a mosque and a theological school in Istanbul donating part of Trnovo for their maintenance. The inventories of the town from the beginning of the 16th century contain a *mahalle* of Kasım Paşa, bearing the name of this man because of some social activity he had performed in the region of Târnovo, probably the founding of a waqf. However, B. Tsvetkova explains that the *mahalle* bears the name of Kasım Paşa, Rumili *beylerbey* from the time of Sultan Murad II (1421-1444; 1446-1451) who was dismissed after the Ottoman defeat by the crusaders at the Zlatitsa Pass. The *paşa* received in *mülk* the village of Drianovo in the Târnovo district which he later donated as waqf. See Извори за българската история. Т. 14, С., 1966, с. 337. See also Kasım Paşa (Evliya) – 30, 58, 100, 117, 209, 218, 224, 241, 290, 365

**Kasım Paşa (Evliya)**, high Ottoman dignitary during the reign of the sultans Mehmed II (1444-1446; 1451-1481) and Bayezid II (1481-1512); died in 1485. During his lifetime he established religious and charitable foundations in Târnovo and Edirne – 58, 117, 209, 218, 241, 290

**Kasım Paşa (Güzelce)**, personal slave of Sultan Bayezid II (1481-1512), educated in the palace; *beylerbey* of Anadolu and then of Rumili, in 1521 rose to *vezir*, then followed appointments as *vali* of Egypt (1523) and Budin (1525). He died in 1532; founder of a waqf in the Istanbul neighbourhood which still bears his name – 91

**Kasım Subaşı**, founder of a waqf in Brusa – 190

**Katrancıoğlu**, donated a plot to the mosque of Şeyh Ahmed in Rusçuk – 471

**Kayıtbay**, Sultan of Egypt and Syria (1468-1495). Conducted an active policy regarding the Ottomans in Asia Minor; spent considerable sums on the construction of public and cult buildings – 94, 195

**Keçecizade**, donated cash to the mosque of Kara Ali Bey in Rusçuk. See also Hacı Mehmed (Keçecizade) – 471

**Kılıç Paşa**, see Ali Paşa (Kılıç, Kapudan, Müselleh)

**Kiyası**, inhabitant of Tutrakan, tenant of a plot belonging to the waqf of Hacı Halil Ağa, *nazir* of Silistra – 471

**Kızıl Deli Sultan**, *derviş* from Anatolia, convert, who participated in the early colonisation of Rumili during the reign of Sultan Bayezid I (1389-1402). The ruler endowed him with a *mülk* consisting of three villages in nahiye Cebel which he transformed into an inherited waqf – 275
Kosta Çorbaci, inhabitant of Tutrakan, tenant of a plot belonging to the waqf of Halil Ağa, 
nazir of Silistra – 471

L

Lala Sinan, founder of a waqf in the region of Bursa. See also Sinan Paşa (Lala) – 101, 365, 383

M

Mahhuban Hatun, founder of a waqf in İstanbul – 207
Mahi Hatun, founder of a waqf in İstanbul – 207, 226
Molla Mahmud, merchant, donated 500 guruş and one third of his property to the waqf at 
the mosque of Yahya Paşa in Vidin – 470
Mahmud I (Gazi), Sultan (1730-1754), son of Sultan Mustafa II. Grand Vezirs: Silâhdar 
Meşmed Paşa, Kabakulak İbrahim Paşa, Topal Osman Paşa, Hekimoğlu Ali Paşa, İsmail 
Paşa, Silâhdar Seyyid Meşmed Paşa, Muhsinzade Abdullah Paşa, Yeğen Meşmed Paşa, 
İvazzade Hacı Meşmed Paşa, Hacı Ahmed Paşa, Hekimoğlu Ali Paşa (second term), 
Seyyid Hasan Paşa, Tirâki Hacı Meşmed Paşa, Seyyid Boyneği Abdullah Paşa, Dividdar 
Meşmed Emin Paşa, Köse Bahr Mustafa Paşa – 331, 334
Mahmud II, Sultan (1808-1839), son of Sultan Abdülhamid I. Grand Vezirs: Alemdar Mustafa 
Paşa, Memiş Paşa, Yusuf Ziya Paşa, Ahmed Paşa, Hursid Ahmed Paşa, Meşmed Emin 
Abdullah Paşa, Silâhdar Ali Paşa, Meşmed Said Galib Paşa, Benderli Meşmed Selim Sırri 
Paşa, Topal Meşmed İzzet Paşa, Reşid Meşmed Paşa, Meşmed Emin Rauf Paşa (second 
term) – 343
Mahmud Ağa, constructed in 863/ 1458 – 1459 a mescid in Edirne. Around it emerged the 
mahalle of Mescid-i Mahmud Ağa. His waqf possessed villages in the Edirne region – 320
Mahmud Ağa, founder of a waqf in İstanbul – 90
Mahmud Bey, founder of a waqf in Bursa – 208
Mahmud Bey son of Kassab, founder of a waqf in kaza Mığalkara during the reign of 
Sultan Murad II (1421-1444; 1446-1451) – 40
Mahmud Bey son of Mihal Bey, descendant of the family of the Mihaloğulları, founder 
of a waqf in nahiye İhtiman. See Mihal Bey (Gazi) – 29
Mahmud Paşa, founder of a waqf, part of whose revenues came from kaza Akça 
Kazanlık – 140
Mahmud Paşa (Veli), Croat or Greek, trained in the palace in the closest circle of Murad II 
(1421-1444; 1446-1451). The next ruler Meşmed II appointed him Grand Vezir and thus 
Mahmud was the first man of non-Turkic ethnic background to occupy the highest post 
in the state administration. This set the beginning of a long period in Ottoman 
governmental history known as the “devşirme age” when most of the high administrative 
and military posts were held by devşirme conscripts. At the end of his career as a result 
of palace intrigues Mahmud Paşa fell into disgrace and was executed on the order of the
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Mahmud Paşa, founder of a waqf in İstanbul. See Mahmud Paşa (Veli)

Mahmud Paşa, founder of a waqf in kaza Samanlu – 101

Mahmud Paşa, founder of a waqf in kaza Hasköy. See Mahmud Paşa (Veli)

Mahmud Paşa -i Veli, see Mahmud Paşa (Veli)

Mahpeyker Hatun, founder of a waqf in İstanbul. Quite probably the same person as Kösem Sultan who was known in the harem as Mahpeyker. The daughter of a Christian priest, born in Greece or Bosnia. The girl was very attractive and soon after coming to the palace she was noticed by Sultan Ahmed I (1603-1617) becoming his wife. She had four boys and two girls of him. Mahpeyker was the master of the harem. After the death of her husband she was sent to the Old Palace (see Valide Sultan). Six years later, after the accession to the throne of her son Murad IV (1623-1640), she came out with a lavish ceremony. After the death of Handan Sultan, the mother of her husband Ahmed I, Mahpeyker was unrivalled master of the harem. Since her son was only twelve year-old, she dealt even with the state affairs and took the needed decisions in his stead. Her impact on the imperial affairs did not diminish even when Murad IV took the authority in his hands. After his death the throne was occupied by another son of Mahpeyker – İbrahim. He, too, was under the strong influence of his mother who allowed him to have his amusements with the slavegirls in the harem while she was ruling. The women from the harem encouraged İbrahim to divert Mahpeyker from the capital but this cost him the throne. He was replaced by Mehmed IV (1648-1687), son of İbrahim, who was only at the age of seven. Thus the power remained in the hands of Mahpeyker. The mother of Mehmed IV – Turhan Sultan, never accepted the domination of her mother-in-law and finally managed to strangle her with the assistance of the palace servants – 207, 208, 226

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Mehmed Ağa (darüssaade ağa), eunuch who started his career as a companion of Mehmed IV (1648-1687), later became overseer of the privy treasury of the sultan and finally rose to the post of darüssaade ağası (overseer of the sultan’s harem). His advancement in the palace career was due to the Grand Vezir Köprüllü Mehmed Paşa. In 1663, Mehmed Ağa was dismissed and exiled to Egypt where he died – 191

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Mehmed Paşa (Öküz), son of an ox-farrier whence his sobriquet “öküz”, that is, “ox”. He began his career in the palace as head of the food storehouse rising to admiral of the naval forces, vezir and Grand Vezir under the sultans Ahmed I (1603-1617) and Osman II (1618-1622). Married to one of the daughters of Sultan Ahmed I Gevherhan Sultan. Twice dismissed from the post of Grand Vezir, at the end of 1619 he was appointed vali of Aleppo and soon died. Constructed a mosque in Istanbul and founded a waqf at it – 165, 195, 208, 235, 264

Mehmed Paşa (Rum), Greek, devşirme conscript. Under Sultan Mehmed II (1444-1446; 1451-1481) held the posts of beylerbey and commander-in-chief of the army. In 1466 he became Grand Vezir. Led the military campaign against the Karaman dynasty in Anatolia (1467) and became notorious for his hatred for and the cruelties over the local Turco-Muslim population. He put a lot of effort to prevent the settlement of Muslim colonists from Anatolia to Constantinople. Executed in 1470. Founder of waqfs in İstanbul and the region of Didimoteichon – 90, 117

Mehmed Paşa (Sofu), devşirme conscript. During the reign of Sultan Süleyman I (1520-1566) became vezir and was appointed as beylerbey of Bosna, later – of Budin. Constructed a mosque and an imaret in Sofia to which he bequeathed revenues from his waqf properties in the districts of Sofia, Drama and Didimoteichon – 58, 97, 208, 218, 235

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an advanced age rose to Grand Vezir. He organised the deposition of Sultan İbrahim (1640-1648) and the accession to the throne of Mehmed IV (1648-1678), but was suspected in lust for power and an attempt to establish personal rule, was deposed, exiled and finally executed – 460

Mehmed Paşa (Sokollu), Bosnian, high administrator, beylerbey of Rumili and Grand Vezir under the sultans Süleyman I (1520-1566), Selim II (1566-1574) and Murad III (1574-1595). Married to İsmihan Sultan, the daughter of Selim II. This marriage was the prize for the paşa’s support for Selim II at his accession to the throne. Sokollu Mehmed Paşa was murdered at an advanced age as a result of palace schemes – 61, 64, 195

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Mihrimah Sultan, daughter of Sultan Süleyman I (1520-1566) and Haseki Sultan. Married to Rüstem Paşa, Grand Vezir during the reign of Sultan Süleyman I; very influential in the palace, also after the death of her father. She was at the bottom of many palace intrigues and schemes – 73a, 230, 246, 292, 321

Mihrişah Valide Sultan, wife of Sultan Mustafa III (1757-1774) and mother of Sultan Selim III (1789-1807). After the death of her husband she was sent, along with the whole harem, to the Old Palace where she stayed till the accession to the throne of Selim III in 1789 when she was declared Valide Sultan. Founder of numerous charitable waqfs in İstanbul – 336, 344, 346
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**Murad Hüdavendigâr**, see Murad I (Hüdavendigâr)

**Murad Mehmed Efendi (Damadzade)**, member of the high judicial and religious administration during the reign of the sultans Mahmud I (1730-1754), Osman III (1754-1757), Mustafa III (1757-1774) and Abdülhamid I (1774-1789). Occupied the posts of müfti of Edirne, kadi of İstanbul, kadiasker of Anadolu and of Rumili – 379

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**Murad Paşa, see Murad Paşa (Gazi, Has)**

**Murad Paşa-i Cedid**, founder of a waqf in İstanbul – 208, 213

**Murad Paşa (Gazi, Has)**, Greek, brought up and trained at the palace. He began his career in the administration of the government and during the reign of Sultan Mehmed II (1444-1446; 1451-1481) rose to the post of beylerbey of Rumili. Owner of waqf villages in the region of Edirne and Didimoteichon whose revenues he dedicated to the mosque, imaret and medrese in İstanbul he had constructed – 147, 183, 463

**Murad Paşa (Gazi, Kuyucu)**, Croat, devşirme conscript. During the reign of Sultan Murad III he was appointed as vali of Yemen. Taking advantage of his position, here he managed to amass huge wealth. This caused his deposition and imprisonment and the confiscation of his property. However the paşa managed to restore his career and in 1585 became beylerbey of Karaman, later of Cyprus and then vali of Diyarbakır. After the accession to the throne of Ahmed I (1603-1617) he was appointed as commander-in-chief of the Ottoman front line against Austro-Hungary. In 1606 he became Grand Vezir with the task to suppress the anti-Ottoman rebellions in Anatolia. The paşa did it with an exceptional cruelty. According to some sources the yениçeri
detachments commanded by him killed nearly 70,000 rebels, whose corpses were thrown in pits specially dug for the purpose by order of Murad. Hence his sobriquet “Kuyucu”, that is, “digger of pits” – 147, 183,

Musa Çavuş, Ottoman military commander who distinguished himself in the battles with the Wallachian voyvoda Michael the Brave. Founder of a waqf in İstanbul – 207, 233

Musa Paşa (Kara), trained in the palace schools; his career improved after his marriage to the concubine of Sultan Ibrahim Şekerpare Hatun. He occupied the posts of head of the dockyard, yениçeri ağası, admiral of the naval forces and vezir – 260

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Mustafa Paşa, sancakbey of Üsküb and muhafız of Rusçuk, founder of a waqf at a mosque and mekteb in the town – 471

Mustafa Paşa (Alemdar), yениçeri from Rusçuk, standard-bearer of 42 bölük during the Russo-Turkish war of 1768-1774, whence his sobriquet Alemdar (Ar. alem – standard). He accumulated wealth in trade with agricultural products and cattle and became one of the most influential men in Danube Bulgaria. He supported the ayan of Rusçuk Seyyid İsmail Ağa (Tirseniklizade) in the latter’s conflict with the secessionist in Vidin Osman Pazvantoğlu. After the death of Tirseniklizade Alemdar Mustafa replaced him as chief ayan in NE Bulgaria. In 1806 he rose to vezir and vali of Silistra. Along with other men sharing his views he organised the political circle of the Rusçuk Friends aiming at reforms in the Ottoman state and at the establishment of a modern army. In June 1808 Alemdar Mustafa and his troops entered the capital, he occupied the post of Grand Vezir and appointed his companions at the key places in the government. However the Rusçuk Friends were not very good on power: Mustafa Alemdar revealed himself as a cruel dictator while most of his men were tempted to take advantage of their high positions for personal enrichment and incessant feasts. The admiral of the naval forces Abdullah
Ramiz Paşa, for example, became notorious in the capital for sending around his officers in search of a mythical odalisque who constantly renewed her virginity. The ill-considered acts of the Rusçuk Friends facilitated their enemies. On 15 November 1808 a yениçeri mutiny broke out ending with the death of Mustafa Alemdar and some of his closest milieu – 471

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**Mustafa Paşa (Gazi, Çoban),** Bosnian, devşirme conscript, son-in-law of Sultan Selim I (1512-1520), married to the latter’s daughter **Hamâm Sultan.** Beylerbey and vezir under Süleyman I. The paşa constructed a mosque and imaret in Skopje, built a bridge at Svilengrad known as Cîsr-i Mustafa Paşa. His family possessed numerous mülks and waqfs in Rumili – 40, 53, 73a, 227, 266, 321, 331

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**Mustafa Paşa (Maktul, Koca),** devşirme conscript. From a bath attendant (tellâk) he rose to vezir and Grand Vezir during the reign of Sultan Bayezid II (1481-1512). Executed for political reasons by Sultan Selim I (1512-1520). The paşa built a mosque and medreses in İstanbul, Nevrokop and Yenîce-i Karasu to which he dedicated revenues from his numerous waqfs in Rumili – 30, 138, 174, 176

**Mustafa Paşa (sadaret kaymakamı),** Bosnian, devşirme conscript. For six years he had been the chief barber of Sultan Süleyman I (1520-1566). His career went through the sultan’s guard, then various posts in the high administration. He was appointed as tutor (lala) of Prince Selim – the future Sultan Selim II (1566-1574). In the course of the palace struggles around the naming of the heir to the throne of Sultan Süleyman I he was removed from the capital as a vali of Temesvar, then governed the vilâyet of Van, Erzurum and Şam. He was given the title of vezir and commanded the Ottoman army during the military operations for the conquest of Cyprus. The paşa managed to conquer the island which increased his prestige as a military commander and he was appointed as commander-in-chief of the Ottoman troops in the military campaigns against Iran. After the death of the Grand Vezir Mehmed Paşa (Sokollu) he performed for a certain period the obligations of a deputy Grand Vezir (sadaret kaymakamı) but could not attain the post of its titular holder. He died in August 1580. Founder of waqıfs in Erzurum, Şam, Kütahya and on the island of Cyprus – 23, 140, 207, 235

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Sarıca Paşa, sancakbey of Çirmen, beylerbey of Anadolu and vezir during the reign of the sultans Murad I (1359-1389) and Bayezid I (1389-1402). One of the first founders of waqfs in the Balkan lands conquered by the Ottomans – 26, 117, 195, 208, 234, 291, 331, 334, 388

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Selçuk Sultan, daughter of Sultan Bayezid II (1481- 1512), married in 1485 to Mustafa Paşaoğlu Mehmed Bey. Founder of waqfs in Siroz, Bursa and İstanbul. Selçuk constructed her own tomb (1500-1505) in the courtyard of the mosque built by her father in the capital. In 1508 she prepared the waqfiye to her tomb and died the same year – 73a, 233


Selim II, Sultan (1566-1574), son of Sultan Süleyman I.Grand Vezirs: Sokollu Mehmed Paşa – 56, 63, 73, 84, 89, 93, 100, 163, 168, 184, 191, 291, 323, 331, 334


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Süleyman Paşa (Şehzade, Gazi), son of Sultan Orhan (1326 - 1359), founded waqfs during the Ottoman invasion in the Balkans in the regions of Gelibolu and Bolair – 102, 136, 165, 193, 207, 208, 228, 253, 264, 281, 291, 331, 334, 368, 382

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Şah Sultan daughter of Sultan Selim II (1566-1574). Her grandfather Süleyman I (1520-1566) married her to Çakırçı Hasan Paşa giving 15,000 florins to the groom. The paşa died in 1574 and Şah Sultan married Zal Mahmud Paşa. She constructed a mosque in Eyyub, İstanbul, to which she bequeathed waqf villages in the region of Plovdiv and the Eastern Rhodopes – 69, 73a, 81, 90, 117, 135, 201, 210, 229, 235, 240, 243, 264, 279, 297, 312, 331, 334
Şehabeddin Paşa, devşirme conscript. He was initially eunuch in the harem of Sultan Murad II (1421-1444; 1446-1451), then moved to the military and administrative career. In 847/ 1.05. 1443 - 19.04. 1444 he was appointed as vezir and assumed the post of beylerbey of Rumili. After the conquest of Constantinople Sultan Mehmed II deposed him (1453). Founder of waqfs in the region of Edirne and Plovdiv – 40, 69, 73a, 85, 117, 133, 201, 210, 229, 240, 243, 279, 291, 297, 312, 441

Şehid Mehmed Paşa, see Mehmed Paşa (Sokollu)

Şehzade Gazi Süleyman Paşa, see Süleyman Paşa (Şehzade, Gazi)

Şehzade Sultan Mehmed son of Sultan Süleyman I (1520-1566). The ruler regarded him as his heir to the throne but in 1543 Prince Mehmed died as the age of 22. In his memory his father constructed a mosque complex in the capital and founded a waqf at it – 67, 73a, 76, 89, 90, 93, 101, 104, 117, 140, 164, 165, 190, 191, 202, 207, 213, 235, 253, 264, 271, 310, 331, 334

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Timurtas Paşa, high Ottoman administrator and military commander, beylerbey of Rumili and vezir during the reign of the sultans Murad I (1359-1389) and Bayezid I (1389-1402). He participated in the struggles for the throne between the successors of Bayezid I and was murdered in 808/ 29.06. 1405 - 17.06. 1406. Founder of a waqf in the region of Bursa – 365

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Turhan Bey (Gazi), uçbey in Rumili during the reign of Sultan Murad II (1421-1444; 1446-1451). He was very influential along the border periphery of the Ottoman state. Accused in maintaining secret relations with Serbia, after the battle of Zlatitsa he was imprisoned. Owner of numerous mülks and founder of waqfs – 26, 54, 68, 266, 331

U

Umur Bey, founder of a waqf in Bursa. This is probably the son of Timurtas Paşa, beylerbey of Rumili at the time of the sultans Murad I (1359-1389) and Bayezid I (1389-1402) – 101
Evgeni Radushev

Umur Bey son of Timurtas Paşa. The son of the Rumili beylerbey and vezir during the reign of the sultans Murad I (1359-1389) and Bayezid I (1389-1402) Timurtas Paşa. He constructed a mescid in one of the neighbourhoods in Edirne which still bears his name. As a beylerbey of Anadolu he founded waqfs in Edirne, Bergama, Biga and Kara Hisar-i Sahib – 365

Uruc Bey Gazi, founder of a waqf in the region of Bursa – 365

V

Valide Handan Sultan, see Handan Sultan

Valide Sultan, title used for the mother of the reigning Ottoman sultan. Historical chronicles inform that the first to receive this title was Nurbanu Sultan, the mother of Sultan Murad III (1574-1595). According to the tradition in the Ottoman court each new ruler accommodated his mother and harem in Topkapı Saray, called New Palace, with a special ritual. Until then the women stayed in the Old Palace located on the site of the modern İstanbul University. When the new Valide Sultan and the harem entered the Topkapı Saray the female circle of the former ruler took their place in the Old Palace. The mothers of the sultans exerted strong impact on the political life, taking an active part in the palace schemes and struggles. Thus Nurbanu Sultan was one of the key figures in the political combinations during the reign of her husband Selim II (1566-1574) and of her son Murad III (1574-1595). She directed the moves of one of the palace cliques against the other strong grouping, that of her daughter-in-law, Saphiye Sultan. Nurbanu Sultan has left numerous charitable waqfs in the capital, the most famous amongst them being the mosque of Atik Valide Sultan in Üsküdar, İstanbul – 90, 140, 155, 168, 172, 201, 208, 234, 235, 254, 258, 264, 271, 323, 331, 334, 337, 460

Valide Sultan, mother of Sultan Ahmed III, see Valide-i Sultan-ı Cedid

Valide Sultan, mother of Sultan Mahmud I Gazi. This is Salıha, one of the wives of Sultan Mustafa II (1695-1703) and mother of Mahmud I (1730-1754). After the deposition of Sultan Mustafa II in 1703 his harem was sent to the Old Palace (see Valide Sultan). The great yeniçeri mutiny of Patrona Halil in 1730 deposed Ahmed III and Salıha Sultan returned to Topkapı Saray as mother of the sultan (Valide Sultan) what she remained to the end of her life in 1739. Founder of charitable foundations in İstanbul – 334

Valide Sultan, mother of Şehzade Sultan Mehmed. See Haseki Sultan (Hurrem Sultan)

Valide-i Sultan-ı Atik, See Valide Sultan

Valide-i Sultan-ı Cedid. Under this name is known Gümüş Sultan, the wife of Sultan Mehmed IV (1648-1687). Italian woman from the famous Venetian family of the Versisi she was born in 1642 on the island of Crete. The commander-in-chief of the Ottoman troops on the island captured the girl (1646) and gave her as a gift in the palace where she was converted to Islam and received the name of Gümüş. She was growing up very beautiful and drew the attention of Mehmed IV becoming his chief wife. In 1664 she gave birth to Prince Mustafa, the future Sultan Mustafa II (1695-1703), and in 1673, to Prince Ahmed, the future Sultan Ahmed III (1703-1730). Mehmed IV was very attached to Gümüş and at some point contemplated the murder of his brothers Süleyman and Ahmed in order to secure the throne directly for the children of his favourite wife, but his mother
Turhan Sultan stopped him. Gûlnûş was, too, very attached to Mehmed IV and did not hesitate when she had to defend her positions in the harem. She ordered the slavegirl Gûlbeyaz thrown in the sea because of the short-lived benevolent interest of the sultan. After the death of the mother of the sultan Turhan Sultan (1682) Gûlnûş became full master of the harem, but, unlike her predecessors, she avoided interfering with the politics. The chief occupation of Mehmed IV as a ruler was hunting in his vast empire and he often took Gûlnûş during his hunting expeditions in the Balkans. The favourite place of the imperial wife was Edirne where she was waiting for the ruler while he prowled about the Rhodopes and Thrace. The happy days ended in 1687 when Mehmed IV was deposed from the throne and kept in prison in Edirne while Gûlnûş was imprisoned in the Old Palace. She could go out only in 1695 when her son Mustafa II ascended the throne and she returned in the harem as the mother of the sultan. She kept the position also under her son Ahmed III. In 1715 she went with him to Edirne where she fell ill and died. In her honour her elder son Mustafa constructed a mosque in Galata, in the capital, and the younger one built in her memory the mosque of Valide-i Cedid in İstanbul – 168

Valide-i Sultan Süleyman Han, Hafsa Sultan, the famous for her beauty wife of Sultan Selim I and mother of Süleyman I. Her ethnic background is not clear, it is only known that she was one of the convert slavegirls in the Harem. She purchased numerous properties in the regions of Bursa, Manisa and Menteşe whose revenues she dedicated to her charitable foundations – 80, 82, 101, 117, 291

Molla Veliüddin, donated cash to the waqf at the mosque of Hacî Ali in Rusçuk – 471

Y

Yahya Bey, see Yahya Paşa (Abdülhay, Yahya Bey)

Yahya Efendi, milk brother of Sultan Süleyman I (1520-1566). The waqf complex dedicated to him, including his türbe and a theological school (medrese), is located in Beşiktaş, Istanbul, and is still visited by many pilgrims – 343

Yahya Efendi, mütevelli of cash waqfs dedicated to religious and charitable institutions in the town of İslimiye – 421

Yahya Paşa (Abdülhay, Yahya Bey), high administrator during the reign of Sultan Bayezid II (1481-1512), who consecutively held the posts of sancakbey of Bosnia, beylerbey of Rumili and vezir. Son-in-law of Sultan Bayezid II. Possessed waqfs in the region of Plovdiv, Nikopol, Lovech, Skopje and other. The paşa had six sons – Mustafa, Hasan, Bali, Mehmed, Yusuf and İskender who enlarged the waqf properties of the family – 69, 117, 201, 240, 243, 297, 312, 342, 356, 357, 366

Yahya Paşa (Hatibzade), son of Mustafa Efendi, hatib in the mosque in Eyyub, in the capital. At the death of his father (1728) he managed to win the protection of the palace circles marrying the daughter of the Grand Vezir Hekimoğlu Ali Paşa. In 1733 he was elevated to a vezir and assumed the post of vali in Revan, and later in Trabzon. He was soon transferred to Rumili as vali of Özü (1736) but during the war with Austria and Russia (1735-1739) the paşa fell in captivity. At the conclusion of the military activities he was freed and became vali of Bursa. In 1743 he was admiral of the Ottoman naval forces for about three months, then was sent as muhafiz of Belgrade. Then follow appointments
to the vali post in Rumili (1746), Aydın and Mosul (1748), Anatolia (1749), Vidin (1753), again Rumili (1754) and finally, in Yanina and Tirhala where he died (1755). He was notorious for his ill administration and greed. He constructed residences and kiosks in the administrative centres of Rumili. In Vidin he built a mosque and founded a waqf at it dedicating some of his properties in the town – 470

Yakub (Hekim, Paşa), the personal physician of Sultan Mehmed II (1444-1446; 1451-1481). He had some knowledge in mathematics and for that reason, for a certain period, he also performed the duties of the defterdar – 68, 117

Yakub Ağası, founder of a waqf in İstanbul. This was probably the commander of the palace guard during the reign of Sultan Selim I (1512-1520) – 90, 195, 208, 264

Yakub Bey, founder of a waqf in Konya – 101

Yakub Çelebi (Germiyanoğlu), founder of a waqf and imaret in Kütahya – 117, 207, 263, 299

Yakub Paşa, founder of a waqf in İstanbul. This is probably Hadım Yakub Paşa, manumitted slave of Sultan Mehmed II (1444-1446; 1451-1481), who occupied the posts Ağası, founder of a waqf in İstanbul – 190

Yusuf Paşa, of head of the palace guard, then beylerbey of Bosnia and of Rumili. At the end of his career he became vezir. See also Yakub (Hekim, Paşa) – 93, 207, 298

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Yusuf Kapudan, Silâhdar, Bosnian, born in Dalmatia. As a child he was slave of the yeniçeri ağası Ermeni Mustafa Ağası. After the death of his master he was approved to serve in the palace and rose to the post of silâhdar. Entering the close circle of Sultan İbrahim (1640-1648) he became his favourite. The ruler betrothed Yusuf to his two-year old daughter Fatma Sultan. During the Cretan war the paşa managed to capture the town of Hanya. This increased his fame in the palace but also the jelousy of his rivals. They succeeded in discrediting him with the unbalanced Sultan İbrahim who ordered his execution in 1646 – 460

Z

Zağanos Paşa, high Ottoman administrator and military commander. During the reign of the sultans Murad II (1421-1444; 1446-1451) and Mehmed II (1444-1446; 1451-1481) he held the posts of sancakbey, treasurer and vezir, founder of a waqf in sancak Sofia – 29

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A

acemi – lit. untrained; a youth trained to enter the yeniçeri corps who received a small salary; after the suspension of the levy of Christian children for the corps at the end of the 17th century the children of the yeniçeris were enrolled in this group; also acemi oğlan; see yeniçeri

adet-i ağnam – tax on goats and sheep bred by ordinary farmers, amounting to one akçe on two or three head collected by the state or conceded to has holders; also – resm-i ağnam, resm-i ganem (sheep tax); with waqfs raising revenues from agricultural activities the founder could procure permission from the central authorities that the tax went for the foundation.

adet-i deştibani – fine on damaged field crops; part of the sum went to compensate the damages, another was collected as a fine by the holder of the conditional fief; initially its size was determined depending on the kind of the animal that had penetrated the fields of another proprietor, ranging between one and five akçes; see bad-i hava

adet-i gulâmiye – an extra on the state taxes allocated to the tax collectors

ağı – lit. elder brother, Mister; honorary title and address; title of commanders in the yeniçeri corps

ağı-i bab-ı saadet – see darüşsaade ağa

ağı-i dar üs-saadet – see darüşsaade ağa

akçe – a small silver coin introduced during the reign of Sultan Orhan (1326-1356); the basic Ottoman monetary and accounting unit whose weight diminished and the silver alloy aggravated during the 17th –18th centuries to become the smallest silver coin exchanged for one third of the para or one twentieth of the guruş; under Sultan Süleyman II (1687-1691) the akçe was replaced by the guruş as the basic monetary and accounting unit.

alemdar – standard-bearer

Altı Bölük Halkı – lit. “the people of the Six Regiments”, sipah, silâhdar, ulufeciyân-i yemin, ulufeciyân-i yesar (paid cavalry, left and right branch); gureba-i yemin and gureba-i yesar (the foreign paid cavalry). The staff of the Altı Bölük Halkı was manned by iç oğlans and yeniçeris; see also yeniçeri.

arusane – lit. a bride-tax; wedding tax, a cash tax paid at concluding a marriage - entirely to the timar holder in the free conditional holdings or shared by the latter and higher ranking functionaries; the size of the payment depended on whether the groom was askeri or reaya, on his material conditions and religious affiliation, on the number of previous marriages; it belonged to the group of the bad-i hava taxes; also called resm-i arus.

astarcı – weaver of thin cloth.
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avarız – tax levy in the Ottoman state; called avarız-i divaniye (state duties); generic term for levies in kind and corvées, or their cash equivalent, imposed incidentally by the state, which became an annual tax; their variable amount was distributed among fixed tax units (avarız hane) allotted to territorial communities or functional groups; special categories of the population were entirely or partly exempt from this group of taxes; the taxpayers within a foundation, including the inhabitants of entire settlements, could be exempt from avarız at the express order of the central authorities procured by founders or administrators of waqfs; this attracted new denizens to these places and increased the revenues of the foundations; by the 17th century the state had started infringing upon the tax privileges of the waqf reaya and raising avarızes from them; special waqfs, the so-called avarız waqfs, were founded with the purpose to cover the avarız of poor Muslims in town mahalles, rarer – in villages; also bedel-i avarız (value of the levies); see hane, nüzül.

ayan – lit. noble, outstanding; representative of the population; often combined with the designations eşraf and ehl-i örf (notable, nobleman); honorary post in towns to which influential Muslims with positions in the local economy were elected, approved by the authority (as an institution the ayanlık was established at the beginning of the 18th century), in order to see to the fulfilment of state orders (allocation of state taxes and duties, reception of state messengers, purveyance for the army) and for municipal tasks (including ones subsidised by waqfs) such as prevention of infringement on the interests of the population by the local administration; regarded as a counterweight of the state functionaries who opposed the centre seeking personal profit, from the second half of the 17th century onwards the ayanlık became a lucrative office allowing local notables to gain command of the power in the provinces in the process of decentralisation in the Ottoman Empire and establish provincial “dynasties” ruling entire regions.

B

baba – lit. father, elder, respected person, grandfather; generally derviş; honorary title of the head of a derviş brotherhood tasavvuf and of tekkes as well as master craftsman-in-chief in the tanners’ guild; the baba, head of a lodge, could also be the director of its foundation; appears also as part of names and toponyms; also dede, şeyh, pir.

Bab-ı defteri – see Deftershane

bac-ı bazar – market dues levied on transactions with goods brought into a town or marketplace; land duty; fixed by the so-called bac regulations in imperial and local variants of imperial kanuns (the latter are usually included in the mufassal registers, after the 16th century they were included in the berats of farmers of mukataas including baces).

bad-ı hava – lit. wind and air; a group of duties and fines paid in cash by the reaya, Muslims and non-Muslims, on incidental occasions such as the bride-tax (resm-i arus), tax on the transfer of miri land (tapu tax, resm-i tapu), tax on “smoke” (resm-i duhan), fines on minor breaches of law (cürm-ü cinayet), tax on stray cattle or runaway slave (yava ve kaçkun); one of the three main groups of raiyet taxes collected by spahis in free timars or shared with higher officers in the spahi troops indicating their functions in the control on public order; called also niyabet, paid by the urban population; in the waqfs it was collected for the foundation.
 bahşiş – lit. gift, present; a traditional giving in the form of a monetary tip upon assuming various state positions;

cülus bahşişi – cash gift distributed to high officers especially among the yeniçeri (kapıkulu), ulema and officials in the capital at the accession to the throne of a new sultan; it was first distributed to the yeniçeris by Bayezid I at his accession to the throne and was regulated by the kanun of Mehmed the Conqueror; with a fixed or with an increasing value – for the military men and the yeniçeris; it became a considerable burden for the budget but new rulers could not avoid distributing gifts to their yeniçeris and had to compensate it with the salaries of state officers and functionaries, including those receiving salaries from waqf revenue-sources, etc.

bayrak – lit. standard, usually produced of woolen cloth; such corporative attributes were possessed by guilds, derviş brotherhoods, functionaries and military detachments; on Muslim religious feasts, during Ramazan they were used for the decoration of cult places, tekkes and türbes; also alem, liva.

bedel – lit. equivalent, substitute; commutation of the payment of a tax in cash instead of in kind, payment for exemption from some duty; with the foundations it was also used for a sum prepaid for the holding of waqf land;

bedel-i eşar (eşar bedeli) – cash equivalent of the tithe from waqf villages, during the 19th century it was collected by the foundation treasuries under the administration of the state; part of the sum was deferred to the waqf administrations by the Ministry of waqfs in return for the former waqf tithe and to cover the financial needs of the foundations;

bedel-i hasilât – cash equivalent of the levies on the agricultural produce (titthes and other), raised as revenues of timars, waqfs or the state;

bedel-i nüzül – see nüzül

bedestan – covered structure used for transactions with goods; square building (there are also cross-shaped ones), often with flat leaden roof, semi-domed, with columns dividing the inner space in squares; constructed of bricks or stone with small windows on the walls and on the ceiling providing lighting, with solid gates; inside, the dükâns are arranged in rows; the primary purpose of the solid building which was guarded during the night, was to serve as a depot and a place where silk and other expensive cloths were sold; later the production and sale of gold and jewellery also found shelter there, expensive belongings and money were kept in safes for a small rent paid to the foundation which ran the bedestan; çarşus emerged around their buildings; bedestans were usually constructed by waqfs and they were waqf revenue-sources.

bennak – a variant of the resm-i çift tax, personal-land tax (known from the Ottoman kanuns as harac-i muvazzaf) paid to the timar holder by Muslims holding raïyet çiftlikis smaller than the average for the respective sancak, according to the Ottoman kanuns, for Muslim villagers without land or single it amounted to 16 akçe (called also resm-i bennak); bennak was also a specific tax unit established according to the land possessed by a rural Muslim household (çift, bennak, nim çift, mücerred), for a farm smaller than half a çift or even smaller; the possessor of such a farm of smaller size was also indicated as bennak; see resm-i çift.
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berat – imperial title (diploma) granting various privileges, military posts, offices, salaries, pensions, ceding the collection of certain taxes in return for some administrative or military service; granting fiscal units, patents or trade permits; the berats were re-confirmed at the accession of each sultan; as a document the berat regulated the status of the members of the askeri group in the Ottoman Empire; the waqf employees, such as the mütevellis, cult and educational officers getting salaries from the foundations were also appointed with berats.

bey – lit. gentleman, notable; also possible as beğ; it has the meaning both of a title and a position (function) of a military territorial commander – governor of a sancak; honorary title, address, used usually for military men and widely spread in the Ottoman Empire, placed after the name of military commanders, elders, state officials and other; tribal chieftain, in the early Ottoman period – ruler of a Turks state in Asia Minor; ruler of a principality (emir or beylik); see sancakbey.

beylik – an Islamic principality what was also the early Ottoman Beylik in Asia Minor; see bey

beytülmal ve kaçkun – state revenue from the estate of a person without known heirs and from confiscations of belongings; kaçkun was a tax on runaway slaves, stray cattle and lost belongings paid by the owners; when their owners remained unknown these were sold again and the revenue was kept by the state; the revenue could be yielded to holders of zeamets and hases, of free timars and of waqfs; inheritances of military men (yeniçeri) without heirs were delivered to the treasury through their corporations; during the 19th century there existed the practice, confirmed also in the waqf laws, that, mainly in Istanbul, the beytülmal on the property of people without heirs who had died in public establishments (mosques, kervansarays, dükkâns, hans, medreses, etc.) located on town plots, belonging to the large imperial waqfs, was ceded as a revenue to these foundations.

bostan – vegetable garden; a place where watermelons, melons, cucumbers and pumpkins are grown

bostancı – lit. gardener; yeniçeri in the salaried palace troops and palace servant, member of the palace guard during the 14th –15th century protecting the palace outdoors, in the garden; the bostancı corps became a specific police force guarding the sultan, its members enjoined with special administrative and military errands in the capital and the province, including the execution of capital sentences issued by the sultan.

boza shop – place where boza is produced and sold; often rented, serving as a waqf revenue-source

broadcloth – thin woolen cloth, also çuha

C

cabi – tax collector; collectors of cizye, harac as well as of the waqf revenues, and particularly the rent from icare waqf properties (cabi-i vakf), who rendered their accounts before the mütevelli and then before the kadi; appointed with a berat, they received a salary from the respective foundation or farmed this activity; also tahsildar.

caise – bahşiş; a sum which a person appointed at some job gave as a gift; it turned into an element of the procedure for the appointment of Ottoman dignitaries and beratlıs leading to corruption in the dismissals and appointments; this is also the name for
the practice according to which Ottoman officials received gifts from lower-ranking officials and the reaya on a variety of occasions and under various names (in the official documents – the generic term caize), which include also the local expenses; also a word for the sums received by the dariüssaade ağa as a payment for the operations with the Haremeyn-ı Şerifeyn waqfs carried out under his administration.

cami — see mosque
caraavansary, cavanserai — see kervansaray
cebeci — members of a military corps which guarded and prepared the weaponry, munitions and the fortifications of the fortresses or the armament of the yeniçeris in the imperial residence as well as during campaigns; members of the corps were located in all towns where yeniçeri garrisons resided; see yeniçeri.

cedvel — diary, journal, table; information about the collection of taxes, about the property or civil status, about revenues and expenses, compiled periodically usually in tabulated form

cemaat — lit. group, community; polysemantic term: 1. subdivision of the paid army – from 96 to 196 yeniçeri ortas, garrisoned in the provinces and the border fortresses subordinated directly to the yeniçeri ağa in the capital and the commanders of the fortresses; 2. ethno-religious, production or territorial group of subjects; 3. community of the Muslims praying in the same mosque who could be the object of Muslim charity using sites in a mahalle or village such as a cult place, school, çeşme and other maintained by a waqf as well as the so-called avarız waqfs covering the taxes of the poor members of the cemaat.

Chief Müftülük (Office of the Chief Mufti of Bulgaria) — spiritual and religious leadership of the Muslims in Bulgaria after the country acquired its political independence, founded and functioning under art. 4 and 6 of the Berlin Treaty of 1878 and the subsequent international documents concerning the Muslims in Bulgaria such as the Istanbul convention of 1909, the Istanbul peace treaty of 16/29.09.1913, and an Appendix to it of 1.03.1914, the treaty of Neuilly, 1919. These documents and the Bulgarian legislation based on the Constitution treat the religious Muslim organisation and the waqf institution on the basis of the constitutional right of profession of the religion and the Bulgarian legislation (including the practising of legal competences in the field of family and inheritance law under the Sharia, of the waqf foundations including those which supported the autonomous minority schools in which the religious instruction was under the control of the district müfti), as well as the religio-organisational and ethical norms treated by the müfti councils and the respect for the cultural and juridical rights of the Muslims. In fact the Müftülük in the capital city of Sofia acquired representative functions in front of the Bulgarian state, the foreign ambassadors and the Ottoman government it its capacity of Chief Müftülük. It consisted of a hierarchy of müftis in districts (initially 12), their subordinate deputies in places inhabited by Muslims (the müfti’s vekil), and the rest of the religious functionaries. The müftis were elected by the Muslims and appointed by the Bulgarian state, initially their appointment was approved by the şeyhülislâm in Istanbul who granted them a charter (menşür), but they received a salary from the state treasury. The Chief Müftülük was in contact with the Ministry of Foreign Affairs of Bulgaria, the Department for the Religious Affairs, while on issues related to the waqf properties in Bulgaria (their restitution, their accounting) with the Ministry of Finances. When the latter were
GLOSSARY OF TERMS

used by the Muslim communities they were managed by religious boards and the spiritual councils in the larger cities with the aid of the müftis and were under the control of the district and regional civil administrations.

cizye — poll tax in the Islamic states and the Ottoman Empire prescribed by the Sheriat, paid in cash by the non-Muslim males capable to earn their living; as a rule collected for the state; its payment was an obligatory restrictive component of the status of the non-Muslims in an Islamic state; in the Ottoman state it was first levied on households and was collected on the basis of the so-called cizye hane (several payers, usually belonging to one family, united in one tax unit), from the end of the 17th century it was collected per capita from three categories depending on property qualification, in 1856 it was replaced by the so-called bedel-i askeriye (a tax in lieu of the military service), again paid by the non-Muslims; in cases of special favour to the founders of waqfs the collection of cizye could be conceded by the state to the foundations, increasing their revenues and thus protecting the waqf reaya from the various tax agents but from the reign of Bayezid II this privilege was granted less and less frequently; also called harac;

ziyade-i cizye — lit. cizye in addition, additional cizye; a surplus on the cizye collected by the fisc from the non-Muslim reaya taxpayers in waqfs. Many of the waqf foundations earned the privilege to collect the poll tax for themselves; however, this meant that only the waqf funds profited from the constant increase of the size of the tax; that was why the state started collecting the difference between the initial amount of the cizye yielded to the waqf and its increased value in the course of the years in the form of ziyade-i cizye. In fact, the state began collecting the entire cizye from the waqf reaya and then gave its value to the foundations. For that purpose the non-Muslims who were waqf reaya were registered in special registers for the ziyade-i cizye.

cüls bahşişi — see bahşiş

cüls-u hümayun — lit. imperial accession, accession to the throne of a new sultan when the paid troops and the high administration received the so-called cüls bahşişi; along with this were re-issued the diplomas (berat), an operation in the course of which one monthly salary was deducted from each possessor of a berat in the form of a tax collected for the state treasury (resm-i cüls-i hümayun); these sums compensated the traditional cüls; the event was celebrated with festivities in the capital and in the province and was officially announced in the hutba.

cürm-ü cinayet — lit. fines and corporal punishments; fines for minor offences, constituent element of the bad-i hava

cüz — one thirtieth of the text of the Koran; this division was made for the purposes of the cult and for pious exercises so that the text could be recited in equal portions for 30 days, in one lunar month; many vakfiyes stipulate means for the payment of special persons (devr-i han, hafiz) who recited cüzes as prayers for saving souls; the cüzes that were read most often had specific names — usually their initial word, the rest were numbered and the beginning of each cüz was indicated in the margins of the text of the Koran with a calligraphic sign; for a better convenience and for the needs of the mosques were prepared manuscripts of cüzes, bound in separate quires, that is thirty quires usually donated to the respective cult institution as a form of a waqf.
Ç

çarşu (çarşı) — part of the urban street network where production and trade dükkanş were concentrated, shopping street; a place where many public buildings with an economic, charitable, urbanising, religious and cultural functions, typical of an Islamic city, were located as well as the cult buildings of the non-Muslims; apart from the structures themselves the waqfs could also build and maintain the pavement (kaldırım), bridges, water conduit installations, clock towers, etc., at the çarşu; also called suk.

çavuş — lit. sergeant; high officer in the imperial guard with policing functions; in the palace served 320 çavuşes who carried imperial orders as special messengers fulfilling government errands;

çavuşbaşı — chief of the çavuşes considered to be an executive body of the Grand Vezir, the Ministry of Home Affairs evolved from his office

çelebi — title, honorary address placed after the name of educated or eminent men pretending on aristocratic background

çeşme — water resource for constantly running water, most often supplied by a water conduit, in private houses, for public use in the streets or serving an Islamic cult building, for the ritual ablution of the worshippers before prayer. Çeşmes were constructed and maintained by charitable waqfs. For the architectural specifics of these structures see sebil.

çeşmeci — master builder who constructed and maintained çeşmes and the water conduits connected with them; often they received a salary from a waqf for the maintenance of a çeşme or çeşmes in a given settlement

çiftlik — polysemantic term: 1. territory within the miri land fund possessed with a tapu by Muslim peasants; land which could be cultivated by a yoke of oxen; 2. çiftlik or çift could also designate a certain size of taxable miri land, something of the kind of a legally determined, according to the quality of the land, area unit; 3. land plot, sometimes called müsellem çiftlik, with a specific status whose holding was related to specific categories with special obligations to the state (such as the müsellems, the Yürüks) and to tax exemption, land exempted from taxes, similar to the free patrimony (baştına) of voynuks; 4. land holding on miri land with the status of a raiyet çiftlik which, contrary to the class regulations, was possessed by a member of the askeri estate and was cultivated in line with the lucrative agricultural activities rather than with the limitations for the ordinary peasants – in its essence a commodity-producing farm using hired labour; 5. the personal farm of the timar holder, the land granted to him for his personal usage – hassa çiftlik, an indivisible part of the timar transferred together with it, of the size of a raiyet çiftlik whose forms of exploitation were far more flexible, the size of this territory in zeamets and timars was proportionally larger and was cultivated with the help of ortakçısı, gulâms and other people of semi-slave status, of lessees, etc.

çorbacı — lit. the one who distributes the çorba (soup), commander of a yeniçeri orta; honorary title of a dignitary, master, wealthy man among the Christians which was established during the 17th-18th centuries via the mediating functions between the authority and the population acquired by the municipal elders.

çubuk — tobacco pipe
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D

Darbhane-i Amire — State Mint headed by an emin, later a müdür (meşkûkât müdürû); from mid-18th century part of the revenues of the Haremeyn waqfs were attached to the State Mint which sold them at lifelong farming (malikâne), re-allocating thus part of the waqf revenues for urgent state needs; between 1813 and 1828 the head of the institution was appointed as kaymakam mütevelli of the consolidated waqf Hamidiye and Mahmudiye, and the mint drew revenues from the foundation.

Dar ül-Hadis — lit. house of hadises, place where hadises (stories about the words and deeds of Prophet Muhammad) were studied and copied; these were among the highest level of specialised educational institutions, medreses, in the empire, teachers at this college in the Süleymaniye complex received 100 akçes daily salary; from the very beginning it was considered the most prestigious educational institution for the müderrises; constructed and maintained by waqfs.

darüssaade ağâ (ağâ-i bab-ı saadet, ağâ-i dar üş-saadet) — the chief eunuch in the Ottoman palace, of the black eunuchs, chief of the imperial harem — kızlar ağâ, responsible for the order in the imperial chambers and for the security of the women; at the head of the government of the Haremeyn waqfs founded in 1586; see Haremeyn-i Şerifeyn.

dede — lit. father, grandfather; name and title of an ordinary derviş or derviş şeyh, that is, head of a mystic brotherhood (tarikat), the latter is also called baba, pir or şeyh

defterdar — high state financial officer in the central bureaus, in a given province (the defterdar of Rumili, Anadolu, the Danube territories, and the Mediterranean littoral) or in the army; his obligation was to keep the financial accounting of the empire, subordinate to the chief of the central financial office of the empire, the başdefterdar (from the reign of Mehmed II the chief defterdar was member of the Divân with the rank of vezir and functioned as a minister of finance); often in the Ottoman documentation under the title of defterdar was understood the chief of the central financial bureau; he approved the appointment of waqf mütevellis and employees; in his attempt to re-organise the corrupt waqf administration Mustafa III (1757-1774) transferred the government of the Haremeyn-i Şerifeyn waqfs from the darüssaade ağâ to the başdefterdar, but the next sultan restored the old state of affairs; the post remained in existence as a fiscal body in the vilâyets after the vilâyet reforms of the 1860s.

Defterhane — chief accounting office, central financial office in the Ottoman state, financial chamber, governing all financial affairs in the empire under the immediate supervision of the başdefterdar assisted by the defterdar of Rumili (defterdar-ı şık-ı evvel) and the defterdar of Anadolu (defterdar-ı şık-ı sani); the defterhane comprised 25 sections, the most important among which was the Chief accounting office (Baş Muhasebe Kalemi); during the second half of the 18th century the administration of the Haremeyn-i Şerifeyn waqfs was temporarily transferred to the başdefterdar; also Bab-ı defter, Defterhane-i Amire.

derbent — mountain pass, a place difficult to cross
defershane — classroom, lecture-hall; in medreses with their own building, a word for the schoolroom
derviş — lit. poor, beggar, a begging mendicant ascetic-mystic, vowed to voluntary poverty; also fakir; could be identified with a Sufi; depending on the doctrine, practice, rite and apparel of the brotherhood to which he belonged, the derviş could be a mendicant one or living in a lodge under the supervision of his elder (şeyh), in many cases supported by a waqf.

deşiş-i şerif — see waqf
devr-i han — reader of cüzâes of the Koran, usually by special commission, apart from the five regular daily prayers; vakfnames often stipulate sums for the recital of cüzâes and certain parts of the Koran for the souls of certain persons; respectively, the readers were maintained by the foundations; they were appointed with berats and were members of the ulema having received religious education; also cüz-i han, eca han; see hafiz.
dolap — cupboard, garden water wheel; treadmill; sometimes was the property and revenue-source of a foundation
dönüm — a basic measure of land in the Ottoman state, about 910 m²
dükkân — shop, workshop or both in one place; the town shops constructed on mülk land were among the properties donated most often to a waqf; according to the practice of the joint property the waqf could possess and, consequently, collect rent only for the site on which the dükkân was built; very small room built of modest materials with shutters opening to the street, during the days serving also as a counter for selling; the separate spaces inside the bedestans are also dükkâns.
dükkâncı — shopkeeper

E

efendi — gentleman; honorary title placed after the name of educated people and religious functionaries, imams, teachers etc.
Efrençiyân — pl. of efrençî, Frenchman, see Frenk
elhac — see hacî
emanet — a trust; anything entrusted for safeguarding and administrating
emin — lit. steward, custodian, trustee; state officer sent to the provinces with fiscal tasks as administrator of mines, mints, saltworks and other state revenue-sources, enterprises or as superintendent at state constructions.
esnaf — craft, artisan; guild, union of producers of one product
eşar bedeli — see bedel-i eşar
Evkaf-ı Hümayun Hazinesi — the treasury receiving the revenues from the imperial waqfs; the institution emerged along with the establishment of the Ministry of waqfs
Evkaf-ı Hümayun Nazareti — lit. State Supervision on the waqfs, Ministry of the Imperial waqfs; a separate ministry which functioned during the Tanzimat, 1826-1875. The institution began its development from the independent administration of the Hamidiye waqf which was first under the control of the darüşsaade ağa; in 1813, the darüşsaade ağa was replaced as chief of the imperial waqfs by the director of the Darbhane, the State Mint in the capital; included here were the Lâleli, Hamidiye (consolidated in 1788), and Mahmudiye (1809) waqfs, and after the abolishment of the yeniçeri corps in 1826, also the so-called Evkaf-ı mahsuse of the yeniçeri ağa; in 1826 the Mahmudiye and Hamidiye waqfs were
detached from the amalgamated structure into an independent office - Evkaf-ı Hümayun Nazareti Celilesi, with a nazır at the head, initially with three sections (daire), from 1832 – in its own building; in 1828 the nazaret of the darüşsaade ağa was also transferred there; in 1830 – also the nazarets of the bostancibaşı, topçubaşı, hazinedarbaşı, kilercibaşı, the Ağa of the New Palace; in 1831 – the waqfs subject to the nazaret of the defierdar, of the reisülküttab (Ministry of foreign affairs), of the kadıs of Istanbul, Galata, Eyyub and Üsküdar, the inspectorate of the Haremeyn-i Şerifeyn waqfs, etc.; in 1832 – the nazaret of the Grand Vezir; in 1834, following certain transformations the nazaret of the Haremeyn-i Şerifeyn waqfs was finally detached from the darüşsaade ağa; in 1835, the waqfs governed by the kadi askers of Rumili and Anadolu, the chief imam of the palace, the agency of the nakibüleşraf of Mecca in Istanbul and the naib of Davud Paşa, the Hüdavendigâr waqf (of Murad I) in Bursa, and of Ebu Eyyub Ansari, 632 waqfs altogether, were also transferred to this office; thus by 1835 Evkaf-ı Hümayun Nazareti controlled the majority of the large waqfs. From 1838 the waqfs at the ministry were administered by the Treasury of the New Army, their revenues were farmed out and the bedel-i iltizam, after the deduction of the salaries of mütevelli and nazırs, went to the army. With the müstesna waqfs (autonomous, directed by their own mütevelli’s) the state paid the entire bedel-i iltizam to the mütevelli; from 1846 the revenue from bedel-i iltizam from the mukataas on the cultivated waqf lands was collected by the Maliye Hazinesi. In order to neutralise the corruption local notables started being appointed as salaried directors (muaccelat nazır) who collected waqf taxes and the revenues from the sale of waqf property (muaccelat); prepared inventories of the foundation and confirmed the legality of the financial transactions carried out by the mütevelli. The Evkaf-ı Hümayun Müfettişî offices were included in the institution, and a special court, Mahkeme-i Teftiş, was established thus restricting the role of the kadıs in the administration and control of the waqfs. In 1863 a new law (nizamname) stipulated that the waqf directors in the provinces (müdür) should be members of the provincial councils; the waqf accounts were controlled by the müdür and the provincial mal sandık, each of the offices keeping its own register of the balances and giving permissions for operations with waqf properties; in fact the waqf revenues were divided between the two institutions. In 1868 the complete failure of these moves was established and the provincial defterdar, in their capacity of officers at the Ministry of finances, undertook the accounting for the foundations and in fact put an end to the independent administration of the waqfs in the provinces. The Ministry itself was closed down in 1875 having failed the expectations invested in it, especially to put an end to the outflow of funds towards the state institutions which caused the discontent of the şeyhülislâm and the ulema. Under a different name the institution continued its existence till 1924 when it was transformed into the Vakıflar Genel Müdürlüğü.

evlâthk – see waqf
eyalet – see vilâyet

F

fisc – see treasury
Frenk (pl. Efrençiyân) – lit. Frenchman but applied also generally to designate a European, Catholic, rarely – a Ragusan; also Latin
gedik — level, place in a series, seniority, privilege; polysemantic term: 1. applied to a certain military or administrative position it meant seniority, advantage, privilege in a long-term holding of a given position and its due salary; 2. by the end of the 17th century the term also entered the sphere of crafts and trade, meaning availability of tools and instruments for the practice of a given production or trade activity in a specific workshop (designated simply as destgâh); 3. the term also acquired the meaning of a document defining its holder as possessor of the usufruct on the workshop whose site belonged to a waqf. The practice spread from Istanbul where the growing number of master craftsmen and holders of waqf dükkâns started registering their instruments of production, gedik, through the heads of the guilds and the kadi, thus becoming gedikli; the guilds struggled that the gediks be placed on the same footing as the contracts with a waqf, mukataa, thus guaranteeing the masters against being driven out of the waqf dükkân for a demand of a higher rent. This legal term was a concrete evolution of the practice of the joint property (see icareteyn-i mukataa) of a waqf dükkân. Most of the dükkâns or their sites were waqf property and were held by the craftsmen and the traders by way of mukataa icareteyni which guaranteed a perpetual inherited usufruct. This, however, could breach the regulation that the craft be practised by a qualified master craftsman, the limitation of the number of the craftsmen and that they worked grouped in one place at the çarşu. The gedik of the craftsman over his dükkân became a symbol of the permission to practise a craft and an expression of the esnaf monopoly. As a document the gedik started representing the relationship between the instruments, the qualification as a master craftsman, the association with the group-guild and the grouping in a specific place. The masters in the capital had pretensions that the issuance and transfer of gediks be carried out with their participation, guaranteeing the observance of the customs in the group. Thus a process of certification developed beginning from Istanbul at the end of the 17th century. Towards the end of the 18th century the possession of a gedik meant an exclusive right to practise a craft and attempts were made at fixing the number of the certificates for all practices. Apart from the capital, it seems that this practice spread and in some places in the province permits for each branch were issued. Their number was fixed in advance in order to guarantee the local guild monopolies to carry out trade or craft activities within the boundaries of a given settlement. In 1833, Mahmud II obliged all craftsmen and shopkeepers to donate their gediks to a waqf and then hire them through icareteyn, an eternal rent of the gedik, that is, over the space of a given dükkân, with a fixed rent, it was inherited if the descendant was a qualified master; if not, the gedik had to be sold at auction while the revenue went to the waqf. There were: hava gedik, permission to practise a craft anywhere, that is, something of the type of ustalık or craftsman’s tezkere, but this caused conflicts as it breached the guild monopolies. That was why most of the gediks belonged to the so-called müstakar gedik, that is, were related to a fixed place, their most important role being to locate and control the craft and trade activities, to restrict the number of the guild members and prevent
their dispersal. Various imperial orders were issued limiting the number of the gediks – in 1805, a prohibition to issue a gedik except with an imperial ferman; prohibition of the hava gediks; in 1860 and 1861, an interdiction to issue new gediks, with the vacant ones no longer being sold, thus gradually overcoming the practice.

gulâmiye – a certain percent on the tax sums going as an allowance to the tax collectors

guruş – from grossus (thick); piastre, denar; silver coin whose local variants were minted in various countries of Western Europe from the end of the 12th century, in Central Europe – from the 14th century; also used in the Ottoman Empire, with varying value, at the beginning of the 17th century it exchanged for about 80 akçes, at the end – for 120 akçes; under Sultan Süleyman II, in 1687, guruş was established as the main monetary and accounting unit in the empire.

H

haci (elhac) – pilgrim, honorary title conferred upon the Muslim pilgrims adopted also by the Orthodox pilgrims to the Holy Sepulchre in Jerusalem; visiting the holy places in Mecca and the Kaaba as a pilgrim, the hac, is one of the main religious obligations of Muslims (it coincides with the festival of the sacrifice (Turkish – Kurban Bayram) and is connected with specific ceremonies); the caravans of the pilgrims were led by a sîrre emin, while the security of the road of the pilgrims was an important task of the Ottoman sultans who pretended for the title of caliphs, this function was subsidised by a special waqf; see Haremeyn-i Şerifeyn.

hafiz – who knows the Koran by heart, used rather as an honorary title for learnedness; vakfiyes stipulate remuneration for hafizes to read certain parts of the Koran (usually a cüz daily) at a specified time with a soul-saving purpose; in these cases the hafizes were mosque employees appointed with a berat; see devr-i han.

halife – assistant, deputy, advocate; title of a lower-level official; assistant teacher at the mektebs from among the older and more advanced pupils; another name for kalfa (assistant master, journeyman) in the craftsmen’s guilds (esnaf); within the system of the derviş brotherhoods – a man who had gone through the stages of the training in the mystical way reaching a certain level of spiritual perfection certified with a diploma (icazetname) by the teacher.

hamam – bath; only for men, for women or mixed (çifte hamam), a small structure for the needs of a neighbourhood or an impressive one, located in the central parts of a city, the bath was distinguished by its specific architecture, usually was constructed by a waqf but could also be a revenue-source at a foundation which could be rented.

Hamidiye – see waqf

han – khan, inn, but also a place where craftsmen and merchants rented lodgings; could be located in the central parts of a city, at the çarşu, but also along the roads, and could be part of a socio-religious compound, an imaret; the diverse architecture of the hans depended on their organisation as one- or two-storeyed premises in chain, with a çardak (trellis), around an internal courtyard, covered by a saddled or semi-domed roof; the hans could include also an eating place, stable for the cattle, a çeşme, a mescid; the solid large constructions of this type are sometimes taken for kervansarays, whose functions
they indeed assumed after the 17th century; since part of their functions were identical, hans could also be called kervansarays; hans were usually built by waqfs and could at the same time be a revenue-source for a foundation.

**Han** – title of a ruler of Turkish origin; one of the titles of the Ottoman sultans but also of the rulers of the Crimean Tatars; also Kan, Hagan

**hane** – lit. household, house; the main taxable unit in the Ottoman Empire varying according to time and to the type of the tax: cizye hane, till the end of the 17th century it usually consisted of up to one (sometimes more than one) average household, paying the annual instalment of the tax; avarız hane – tax portion determined as the basis for the calculation of the tax obligations for the avarızes for a certain period of time for one tax-liable unit (village, mahalle, ethno-religious or professional corporation), including two to 15 households; according to the concrete tax it could be called nüzül hane, sursat-i bedel hane, etc.; also designation for houses donated to or built by waqfs, used as a lodging by waqf employees or rented as waqf revenue-sources; see avarız, cizye.

**hanım** – see hatun

**harac** – another term for the cizye tax

**Haremeyn-i Şerifeyn** – see waqf

**has** – conditional holding of the highest category related to fulfilment of service, providing an annual revenue of 100,000 akçes and more, held by the sultans, members of their families, vezirs, beylerbeys, sancakbeys and other; the imperial hases were actually territories and revenues under the direct management of the central authority and the largest source of revenues for the State Treasury and for that reason they included the most lucrative lands, towns, ports, mines etc.; new lands and economic sites were constantly added to them – through confiscations of mülks and waqf property, incorporation of vacant timars, etc.; the Ottoman military and administrative elite received as salaries hases that were taken away when they lost the position; during the 18th century the hases of vezirs and beylerbeys were gradually abolished and these high officials received rent in cash collected directly from the taxpayers.

**hatib** – religious functionary, officer in a mosque who read a sermon (hutba) in the mosque during the Friday prayer and at festivals, when the name of the ruling sultan was mentioned; with religious education, from the ulama estate, usually receiving a salary from a waqf and appointed with an imperial berat.

**hatun (kadın, hanım)** - Mrs

**Hatuniye** – see waqf

**hazine** – see treasury

**hazinedar** – treasurer, cashier, keeper of the treasury of the sultan or of some dignitary

**hoca** – teacher, Muslim religious functionary who had received education in a medrese; part of the learned estate, the ulema, usually with education received in a medrese, appointed with a berat and with a salary granted by a waqf; due to the existence of schools attached to the mosques, mainly for the study of the Koran, where imams would often teach, the latter were also called hocas, even when they did not teach themselves; used also as an honorary address to teachers, ulema, tutors of the sultan, librarians, pl. hacegâñ – a generic name for the officers in the Ottoman state dealing with religious issues; applied
also to some privileged groups of non-Muslims, mainly merchants, for ex. Armenians; see muallim.

hoca-i şehriyari – personal tutor, hoca of an Ottoman prince (şehzade) chosen among the müderrises of a prestigious medrese

hudutname – see surname

hüccet – judicial document, title deed; record of a judicial case on property issues or containing an annotation of a case taken to court, issued by the office of the kadi confirming that a certain judicial act had been carried out, verified by the signature and the seal of the kadi; the act of donation in waqf was, too, carried out in front of the kadi court in the presence of witnesses and following a fictitious lawsuit between the founder of the waqf and a mütevelli appointed for the case to take the property dedicated to God, afterwards this was recorded in the sicills and certified by the judge in a hüccet.

İ

irgat – servant, farm hand, agricultural day-labourer

İ

icmal – short, abridged, synoptic, excerpt; as an independent type of document this is an excerpt of accounts compiled in the financial bureau for accounting sums in operations related to expenditures and revenues, it can also be called icmal-i muhasebe; widespread are the icmal defters, that is, the synoptic registers containing the main body of information from the detailed ones that were compiled with different goals; icmal-i muhasebe – synoptic accounting register, accounting book-register where the revenues and expenses were recorded (in accounting for sums on revenues collected and expenses done with hüccet, sebeb-i tahrir, suret-i tahvil, temessilk).

ifráz – lit. separation, division; financial term used in the waqf accounting

iltızam – rent, redemption; farming the right to collect state taxes or revenues grouped in a mukataa through an auction for a term of one to three years by private persons; the farmer was called amil or mütezim; the collection of waqf revenues was farmed on the same principle (see mukataa, waqf); with the establishment of the Evkaf-i Hümayun Nazareti was followed the practice according to which the collection of the revenues from waqf properties had to be farmed out; according to the type of waqf, the amount of the rent established at the auction, bedel-i iltızam, was divided between the state (initially represented by the Treasury of the New Victorious Army) and the mütevelli of the waqfs or was received only by the latter; from 1843 the sums of the bedel-i iltızam were submitted to the waqf treasury at the Haremeyn-i Şerifeyn Nazaretisi; see bedel-i iltızam.

imam – lit. front, fore-, standing in front; religious leader directing the religious service in the mosques; head of the smallest Muslim religious community (cemaat); he has religious and ritual (accompanying the wedding, funeral, religious feasts, etc.), as well as social functions; represented the Muslim subjects in front of the bodies of the authority and was one of the leaders of the corporations; imams had religious education and were
members of the *ulema* estate, in the Ottoman state they usually received salaries, victuals or accommodation from the waqfs or from the state, and were appointed with *berats*; often they would be *mütevelli* or *nazirs* (incl. free of charge) of local waqfs.

**imaret** — charitable kitchen for the poor and for guests, for functionaries in religious institutions and for students in *medreses*; the institution was founded and maintained by a waqf and the *vakfname* stipulate exactly what food, in what quantity, how many times a day and to whom it was to be distributed; in more general terms *imaret* means a religio-charitable complex maintained by a waqf which might consist of a mosque, *medrese*, hospital, kitchen for the poor, inn, *tekke*, *türbe*, *mekteb*, *kervansaray*, library, bath, etc., also called *külliye*; it was built and maintained by the foundations of sultans, Grand Vezirs and other members of the Ottoman elite and usually bore the name of the founder of the waqf.

**ispenc, ispence** — land and poll tax in cash, paid by the *reaya*, villagers and citizens, capable to earn their living, widows paid a reduced amount; Muslims paid a lower size of the tax under the name of *resm-i çift*; all non-Muslims paid 25 akçes; *ispence* was one of the three main components of the *raiyet* taxes collected by the *spahi*s and holders of revenues related to the fulfilment of an office as well as in the landed waqfs.

**K**

**kadi** — judge who administered justice on the basis of the dogmas of the Islamic religious law, the Sheriat. Apart from judicial and notarial functions, in the Ottoman state the *kadi* fulfilled also various administrative tasks but had no police powers and had to cooperate with the police bodies of the *beylerbey* and the *sancakbey*; in the Ottoman state the *kadi* was member of the learned estate, the *ulema*, had high education received in a *medrese*, was appointed with a *berat* and served on a rotation basis and with limited term of stay in one place, received a salary (which determined his rank) from the state as well as taxes for various judicial procedures. Being a religious and Sheriat institution the *kadi* had important supervisory functions over the waqf: the founding of a waqf was confessed in front of him and he drew the *vakfname* recorded in the *sicill*; in court was also divided joint property in order to donate part of it; the appointment of a *mütevelli* and other waqf employees was registered there and the *kadi* prepared the tender to the high authority for the issuance of their *berats*; in front of the *kadi* was contracted renting of waqf property and were registered usurious operations of cash waqfs; the *kadi* was obliged to examine annually the waqf accounts in order to certify the administration of the waqf in compliance with the will of the bequeathor; in some cases the *kadi* received remuneration from the waqf for the control carried out by him. The joint property over the soil and over the plants and the buildings on it provided opportunities for imperial interference with the waqf as a co-owner and co-possessor of the land of many landed (false) waqfs. The *kadi* as a body of the sultan’s authority was authorised to represent him in all transactions with waqf property (from 1544), and all waqf employees were to act in cooperation with the *kadi* (1537). In the course of the Tanzimat reforms the functions of the *kadi*, including in the supervision of the *mazbuta* waqfs, were gradually limited.

**kadin** — see *hatun*
kahveci – keeper of a coffee shop

kapan – lit. scales, weighing machine, exchange or market-place; public weighing machine for goods; kapans were called also kervansarays and covered market-places where such structures were stationed as a state weighing appliance for goods (whence kapan became a name for a covered market-place); used in combinations such as balkapan (exchange for honey), unkapan (for flour), yağıkapan (for butter) etc. Usually at the scales were collected some taxes which were not directly related to trading activities, indicated in the kanuns as resm-i kapan, as well as duties and market dues related to the ihtisab and other state taxes. Kapan was also the institution levying internal duties on goods and collected by the naib, the kâtib of the kapan, the muhtesib. The kapan could be state or waqf property from which the foundation drew a rent.

kapicibaşı – lit. head of the door-keepers; guard of the imperial private chambers, who ushered foreign ambassadors; kapicis were sent on important missions to the local governors in the provinces; it became a semblance of a noble title of ayan who rose to power in the provinces.

kapudan – ship captain; commander of the Ottoman fleet and its subdivisions

kasaba – small town, unfortified settlement of urban type

kâtib – scribe, secretary, recorder; officer in the court; the larger waqfs had their own kâtibs keeping the waqf books and receiving salaries from the foundation

kavasbaşi – bodyguard or chief of the guard of a paşa or other dignitary, of foreign embassies and envoys

kaymakam – lit. deputy, substitute; lieutenant of the administrative governor of a sancak, eyalet, of the Grand Vezir, etc.;

kaymakami, sadaret – deputy of the Grand Vezir;

kaymakam mütevelli – deputy of a mütevelli. He could be appointed until the coming of age of a mütevelli (with inherited tevliyet). Imperial waqfs were governed by kaymakams of this kind and were appointed by the office of the darüssaade ağa, from the 18th and mainly in the 19th century – by the defterhane and the darbhane; kaymakam-mütevellis were also the administrators of subdivisions, revenue-sources in the provinces, belonging to large foundations whose governing body was located in the centre of the foundation.

kayyum – officer in mosques responsible for the caretakers - cleaners, water-carriers, shoe-keepers etc. at the cult buildings, appointed with a berat, receiving a salary from a waqf or from the state

kaza – the territory or the district over which stretched the prerogatives of a kadi; juridical and administrative district in the Ottoman state, which in the 15th century became subdivision of the sancak (also according to the vilâyet reform of the 1860s) usually consisting of a town and the adjacent villages; divided in nahiyes.

kervansaray (caraavansary, cavanserai) - large han, khan, inn, located on a main road outside or within the limits of a town; when the institution was maintained by a waqf the stay of travellers and trade caravans was gratuitous; specific architectural forms from the time of the classical period of the Ottoman architecture whose solid construction provided protection and shelter to people and cattle from the caravans; rectangular, with one, two or more entrances, in some cases with well fortified court, prayer place, mescid etc. It could be included in an imaret compound; after the 16th
century large kervansarays were no longer built and their functions were assumed by
hans; usually built within the framework of private charity; waqf revenue-source governed
by a mütevelli and the tenant of the institution.

**kethüda** — head, warden of an esnaf; state official in the capital and provinces – steward,
manager

**kile** — basic measure of weight in the Ottoman state varying in size in the different provinces;
the Istanbul *kile* of about 25 kg was the most widely spread

**konak** — a place of residence, state institution, house of a dignitary; seat of a local governor
or notable, alternative for saray

**Koran** — lit. reading aloud, a book; the Holy Book of Islam, a record of the prophetical
revelations of Muhammad; copies of the book were donated as a waqf to cult places and
educational institutions in order to serve the purposes of the cult and education; see
also cüz, sura

**L**

Lâleli — see waqf
liva — see sancak

**M**

**mahalle** — neighbourhood, territorial and administrative subdivision of a town or village; an
independent settlement unit smaller than a village; usually the urban Muslim *mahalles*
coincided with the *cemaat* (the religious community) of the Muslims visiting the *mahalle*
cult place whose name was often borne also by the *mahalle*; many of the waqfs were
specially aiming at the *cemaat*, being dedicated to the *mahalle* cult buildings, other
cultural, religious and utilitarian buildings and their officers, used actually by the local
population and strengthening the role of the *mahalle* as a basic neighbourhood-territorial
community of the Muslims; the inhabitants of an urban Muslim *mahalle* could be the
object of charity through the so-called *mahalle* or *avarız* waqfs (covering the
extraordinary taxes *avarız* of the poor residents in a *mahalle*, lending them loans,
distributing gifts during feasts).

**maktu** — lit. cut-off, cut through; tax paid by the population in a given district or by a social
category as a fixed sum, lump sum

**mal-i gaib** — lit. lost property, property of a missing or disappeared person without heirs
which passed to the state after a certain period of waiting; stray cattle whose owner paid
a fine for its maintenance and if no one appeared it passed to the state; in the provinces
there were special officers – *emins* of the beytülmal, who took care of such properties.

**malikâne** — system of lifelong farming of the collection of revenues from state revenue-
sources (*mukataasas* established towards the end of the 17th century, with a single
instalment (*muaccele*, in return for the growth of the revenues from a given site in the
course of the time when it was to be exploited by its life-farmer) paid immediately at the
purchase of the *malikâne*, and an annual instalment (*mala*) paid to the fisc; grouped in *mukataas*, waqf revenues were, too, farmed as a *malikâne*, the practice being introduced under Mustafa II (1695-1703) for the waqfs of his family.

**Maliye Nazareti**—from 1838/9, the Ministry of finance to which all financial offices were subordinate, that is, the former office of the *defterdar* (*Defterhane* or *Bab-ı defter*), the imperial treasury (*hazine-i amire*) and mint (*darbıhane*)

**mal sandığı**—funds, treasury, state funds; financial institution, office for safeguarding cash and valuables which were revenues of the state; during the 19th century—provincial treasury; in 1863, the waqf revenues governed by the Ministry of Waqfs were for a certain period divided between the *müdür* of the waqfs and the provincial treasury; both offices kept a register of the balance sheets; the financial activities concerning the waqfs were undertaken with the agreement of the two parties.

**mazbuta**—see *waqf*

**Mecidiye**—see *waqf*

**medrese**—a Muslim school, the higher level in the two-graded organisation of education where religion, law and other sciences were taught; the *medreses* were in principle educational chairs in Islamic theology (*kalam*) and law (*fikh*) according to one of the four legal schools; they were of the following types: *medreses* for general education (*umumi*) and specialised—for the study of the *hadises* (*dar ıül-hadis*), for the study of the Koran and its correct reciting (*dar ıül-kurra*), training cult officers, and medical (*dar ış-şifa*) as well as schools, also called *medreses*, at some mystical brotherhoods whose *şeyh* was teaching there. The *medreses* in the Ottoman Empire were hierarchically arranged (directly depending on the daily salary of the professors) and the system was regulated in the Ottoman *kanuns* and the *vakfiyes* of the Ottoman sultans, founders of *medreses*; the education in each grade gave different educational *qualification*. The five-graded hierarchy of Ottoman *medreses* was regulated first in the 1470s in a *kanun* of Mehmed II where the highest *medrese* was the one at the Aya Sofya mosque and the *medreses* at the *Sahn-i Seman* complex, the highest *medrese*-grade being *sahn*, *sahn-i seman*, *semaniye*; there emerged also a division of the *medreses* into *haric* (lit. external) and *dahil* (internal), where the latter ranked higher (it seems first on a geographical principle, between those in the capital and in the province, and later depending on the *vakfsahib*); during the reign of Süleyman I when an eleven-graded hierarchy was introduced (officially in force till 1914) the highest *medrese* was the one at the Süleymaniye complex including, apart from the four (general) *medreses*, also specialised ones – *dar ıül-hadis* for the study of *hadises* and a medical; among the high *medreses* were those of Selim II at the complex of the same name in Edirne, of Murad II in Manisa, and other. Usually the *medreses* were founded at some mosque by sultans, high functionaries or local notables and were maintained by waqfs, the *vakfiyes* regulated the basic organisational rules for the functioning of the educational institution—number of the pupils, terms, curriculum, allowance of the pupils and teachers; the education was in the Arabic, based on compilation works and commentaries serving as textbooks typical for the specific grade of the *medreses* and sometimes indicated in the *vakfiye*. The waqf provided the maintenance of the institution, of the teachers and the pupils whose education was gratuitous. The teacher, *müderris*, was the central figure in the *medrese*, usually there
was only one but there could be also teachers in some specialised subjects such as reciting of the Koran or calligraphy; the pupils were called softas and danişmends (advanced students, assistants to the teacher). Medrese was the name for the educational institution itself and for the building where it was located, usually also constructed by a vakf; the medrese was usually a chain structure in a rectangular shape, around an inner courtyard with a pavilion çeşme and arcades above the entrances for the premises, the rooms for the pupils and the teachers and the teaching hall (dershane) each with a dome; it could be architecturally connected with a prayer place or a larger religious charitable compound imaret; some medreses of a lower rank did not have their own buildings and the education took place in premises at mosques, dersive; see also müderris.

mekteb — primary Muslim school, providing elementary knowledge in the field of Islamic religion and the Koran, Arabic language, the rites and the basic ritual obligations of Muslims, eventually introduction into some sciences which gave basic knowledge in the field of religious culture and ethics to the young Muslims and prepared them to assume their position in the Muslim community; these most widespread educational institutions were visited also by girls, usually there was one teacher (muallim) and the structures were maintained by a waqf whose funds sometimes supported also the pupils; they did not always possess their own building and the classes took place in a cult place whose imam could also be a teacher, hoca; also mektebhane, muallimhane, dar ut-talim.

mescid — a Muslim cult place; with the Ottomans it meant a small mosque where no Friday prayers or religious services during the two Bayrams took place; there existed private and neighbourhood ones, in kervansarays, bedestans, at medreses and other places; often they served as mahalle or village cult places; from an architectural point of view they are usually characterised by a smaller size, often following the architectural forms of mosques, constructed of a cheaper building material with a less pretentious external view; built and maintained by waqfs whose founders usually gave the name of the mescid.

mevkufat — also mevkufat kalemi, a section in the defterhane at the başmuhasebe kalemi (chief accounting bureau) for the accounting of the extraordinary monetary taxes, nüzül, avarız, the revenues from vacant timars as well as the so-called fazla – revenue of the treasury from waqf sites taxed with örf-i teklif.

mezraa — arable land, field, cultivable, profit-yielding land; part of the miri landed fund, outside the boundaries of the territory of a given settlement and without permanent residents; usually registered in the tapu tahrir defters as an independent site and revenue, dependent on an adjacent village; cultivated by non-resident people, it could evolve into a settlement or, on the contrary, could be the territory of an abandoned village; a kind of cultivable land reserve especially for grain production, a typical agrarian form reflecting the extensive methods of the late medieval agriculture in reclaiming new lands and abandoning ones that have lost their fertility; the early history of the waqf in the Ottoman state knew cases of endowing people of merit with such lands suitable for cultivation as mülk with the purpose of their transformation into waqfs and “reviving”, that is, attracting productive population through some concessions acquired by the mülksahib, by constructing utilitarian and religious structures, the settlement of war captives, slaves; the villagers were interested in the mezraas as a reserve land fund and resisted their appropriation as çiftlik or other of the kind.
minare, minaret – lit. light house; tower from which the müezzin calls Muslims to prayer (ezan); when the balconies or the minarets at a mosque are more than one, the müezzins call in a canon, with an acoustic impact magnified by the multitude of voices; the minaret is usually on the western side of the mosque; among the Ottoman imperial mosques there are ones with two, four and six minarets which reflect the imperial status of the building, reinforced also by the impact of the proportions between the dome and the tall, nearly 70-metre high minarets at the Süleymaniye mosque; the minaret may adjoin the mosque or stand independently, and be of different architectural types: with a round or square section, rising from a square or polygonal basis with one or more round balconies (çerefe) and ending with a prolonged conical leaden roof crowned with a skewer and alem.

mirahur – stable-man, master of the imperial stable, the master of the big and the small stable were called respectively first (evvel), or büyük, and second (sani), or küçük, mirahur, also mir-i ahur, one of the oldest Ottoman positions; controlled the organisation of the caravans of the sultan and his army, and was responsible for the service of the imperial stable and its provision with fodder, respectively under his office were numerous institutions, military and auxiliary detachments, categories with special obligations to the state; also miri-ahur.

molla – a title initially granted to the kadiaskers and the kads of higher rank (mevleviyet payesi, also monla), consequently meaning higher erudition, a connoisseur of the Muslim rite, cult functionaries, teachers at religious schools, that is, from a certain rank in the kadi hierarchy it turned into a title of a literate, learned person, added to the names of imams, teachers, etc.

mosque (cami) – a Muslim cult building where the Friday prayer with the hutba, the festival prayers on Ramazan Bayram and Kurban Bayram, prayers for rain, seeing off pilgrims on hac, military campaigns, etc., take place; during the early Islamic age there was one in every town but during the Ottoman period there were several Friday mosques in the towns. From an architectural point of view a mosque involves the existence of a minaret (usually on the right side of the mosque, the large imperial mosques could have more than one minaret), a water resource for the ritual ablution of the believers before prayer. After the T-shaped or zaviye mosque in the early Ottoman period, during the 16th-17th centuries came the efflorescence of Ottoman cult architecture with the predominance of the unsegmented inner space (domed or with a flat ceiling), sometimes also many-domed mosques (the so-called ulu cami, freely hanging columns divide the space in aisles and the ceiling in fields each crowned with a dome); during the 18th century there were elements of Europeanisation touching mainly upon the interior of the cult buildings; usually the mosques have a narthex with a colonade, sometimes covered with semi-domes; the mosques can be part of a religious charitable compound imaret but most often are combined with additional buildings and functions – a school, library, mausoleum or else. Inside the mosque there is a mihrab, a niche indicating the direction of Mecca, the most decorated place against which pray the worshippers, a minbar, a pulpit for preaching, maksure, a pavilion with engraved grating in the central part of the mosque for the ruler or the caliph, as well as one at the far end of the praying hall for the women, for keeping the treasury, book depository, a room for ritual ablution. The mosques are constructed and maintained by waqfs and bear the name of their founders, the
founder of an important secondary waqf at it but also traditional names such as Fatih (the first mosque after the conquest of settlement), Old, New and other, related to the characteristic features of the building or its location.

muallim — a teacher in a primary school, mekteb, who had received Islamic religious education, appointed with a berat and received a salary from a waqf or from the state; very often the posts of muallim and imam were combined, especially when the mekteb used the building of a cult place, which led to the use of the term hoca instead of muallim or imam, see mekteb, muallimhane.

muallimhane — lit. house of the teacher, another word for mekteb

mufti, müftü — connoisseur of the Sheriat elucidating its principles, disputable issues and legal cases in the form of legal opinion, fetva (fetvas could be sought by private persons); in the Ottoman Empire, the müftü in Istanbul from the 15th century onwards bore the title of şeyhülislâm; kadıs were not obliged to reckon with the opinions in the fetvas but only to judge whether the legal opinion expressed in them corresponded to the case they decided; in the provinces the network of müftüs spread gradually from the 16th century beginning from the sancak or eyalet centres whose müftüs served the kadi courts in the whole sancak, often the position of the müftü there was occupied by the local kadi or a müderris in a medrese; müftüs graduated from the high educational grades, they received salaries from the state and were appointed for life with a berat.

muhafýz — lit. defender, guard in a fortress; commander of a fort; commander of the army in a liva (for example, a sancakbey) who had undertaken the military competences of a paşa in regions exposed to attacks of enemies

muhassilık — the district in which functioned or the office of the muhassil (tax collector); in 1840 the governors of eyalets and sancaks were deprived of the right to collect taxes and financial chiefs, muhassils, were appointed, directly subordinate to the Ministry of finance, but as early as 1841 the institution was abolished.

mukataa — state revenue-source (tithes, port dues, customs duties, levies on various productions, etc.), leased for a sum amounting to about the annual revenue from the source for a term of three years; the term had a specific and polysemantic usage in respect to the waqf in the Ottoman state: 1. Mukataa was a periodic rent for the right to collect waqf revenues received at an auction; such mukataas were based on revenues from imperial waqfs which reduced the status of the waqf to the fiscal operations with miri land; the practice expanded in the course of the subjection of numerous family waqfs and others which had remained without an inherited mütevelli to the administration of the imperial foundations and after the establishment of the Ministry of waqfs (Evkaf-ı Hümayun Nazareti) comprised all waqfs administered by the institution while the revenue from the waqf land, bedel-i iltizam, was divided, according to the type of waqf; between the state (initially represented by the Treasury of the New Army of Mahmud II, and from 1843 – by the fiscal offices, that is, the Maliye) and the mütevellis of the waqfs; 2. Mukataa was also an annual rent on land received by the waqf in return for leased waqf land which coincided with the land rent collected by the waqf sahibs; the reaya who rented it concluded contracts with the waqf, they did not enjoy the status of waqf reaya and were not included in waqf registers, but the durability of their holding was guaranteed; 3. farming out in perpetuity the rent on waqf land on which the tenant built a structure or planted orchards and vineyards, which were considered his property, based on the
juridical principle of the joint or divided property (distinguishing between the property over the land and over the roofed properties and the orchards and vineyards on it). In the form of *mukataa* -rent (also *mukataa-i zemin*) the lease-holder might farm out the right to administer the waqf land (with the right of handing down by inheritance, sale and renting), that is, guaranteed his getting the usufruct on the land which remained waqf property. With the waqf lands and the profit-yielding structures built on them in the towns the practice was known as *icareteyn* or *icare-i vahide*, double rent, introduced at the end of the 16th century (*icare-i muaccele* is an initial sum giving the right to re-build the property, a kind of buying out the holding of waqf land; *icare-i mueccele* – a relatively small annually paid sum, a kind of annual rent treated as an annually renewed contract for the renting of waqf land allowing the observance of the regulation prohibiting renting of a waqf for a term longer than three years). During the 19th century a bill was passed that after 60 years of use these lands became the property of the tenant. The practice related to this type of *mukataa* allowed the waqf to keep some revenue from properties that have suffered from fire, earthquake or destruction at a time when the foundation did not dispose of means for repairs but was not allowed to sell.

*müd* - a measure for grain varying in different regions of the empire, about 20kg; also *mud*

*müderris* – teacher in a Muslim religious school, medrese, usually one in a school, whose salary also defined the grade of the medrese; being an *ulema* he was a graduate from a medrese and was appointed with a *berat* (issued, depending on the rank, following a tender of the Grand Vezir, the şeyhülislâm or the kadiasker), following a competition (written and oral exam) in front of a commission of *ulema* and the two kadiaskers, and was directly subordinate to the şeyhülislâm; his career began with teaching at lower-level medreses moving to higher-ranking ones with higher salaries as stipulated in the vakfiye of the waqf maintaining the educational institution; he taught a very wide range of subjects requiring encyclopaedical erudition typical of the Middle Ages; see also *medrese*.

*müdür* – director, manager, administrator

*müezzin* – Muslim religious functionary who calls Muslims to prayer five times a day from the minaret of the mosque; he may read prayers and assist during the daily prayers, read paid prayers apart from the regular *namazes*, etc.; having received some education he was appointed with a *berat*, received a salary from a waqf or from the state.

*mülhak* – see *vakf*

*mülk* – property, immoveable property that can be inherited, donated, sold, pawned; these were the properties within the boundaries of the settlements known as true *mülk*, which may serve as the basis for the true vakf; in the Ottoman state there existed also the so-called false *mülk*, that is, endowment of a plot from the *miri* land fund granted as *mülk* by the sultan for merits (with a *temlikname*) which, however, had to be confirmed by each new sultan; since these *mülks* could be taken away from their possessors they hurried to donate them in waqf and founded the so-called false waqfs (which were encroached upon by Mehmed the Conqueror); transactions with them were carried out with the intervention of the court and were documented with hüccets, temessüks, etc.

*mütesellim* – deputy of an administrative officer; special officer in a sancak engaged in the collection of taxes; deputy *sancakbey*, deputy governor of a sancak who might contact directly the central authority; also called *kaymakam*
mütevelli – administrator of a waqf according to the conditions (mesrütiyet) laid down in the vakfiye by the founder of the foundation; the tevliyet (the office of the mütevelli) was often dedicated to the founder of the waqf and his descendants including women (inherited tevliyet); at the exhaustion of the line of the descendants or in case of absence of a specified mütevelli, the authority, through the kadi, charged with the mütevellilik judicial, religious or other functionaries; appointed with a berat; the job was paid with a salary drawn from the waqf revenues (one tenth of the revenues of the waqf and some other additions such as the right to live in donated properties) or gratuitously; the mütevelli had to administer the waqf property – controlled the turnover of the waqf land fund by leasing the land with a tapu and renting waqf buildings, lent loans, took care of the repair of the waqf property and the waqf structures, of the payment of the salaries, of the supply of products to distribute as alms according to the vakfiye, and had to account for annually in front of the kadi; during the 19th century when the foundations were subjected to the centralised supervision of the Ministry of waqfs the prerogatives of the mütevellis in the independent waqfs (müstesna) were preserved, those in the mülhak waqfs administered the waqfs but under the supervision of the state, and the mazbuta waqfs were governed directly by the central offices of the imperial waqfs and the Ministry of waqfs during the 18th and 19th centuries; see kaymakam mütevelli, waqf.

N

nahiye – the smallest administrative and territorial unit in the Ottoman Empire established as a subdivision of a kaza or sancak during the 16th century; its centre was not always a town, the nahiye was governed by a deputy kadi, naib

naib – substitute kadi, deputy kadi in a nahiye or assistant in his daily work in the kaza centre; sometimes the term was also used to designate the kads

nazaret — the office of the nazir; these were created for the management of imperial waqfs (see waqf) such as the nazaret of the Haremeyn-i Şerifeyn waqf directed by the darıssaadə ağa, as well as at several central offices in Istanbul during the 18th century administering the waqfs of the şeyhülislâm, of the kadiş of Galata, Üsküdar and Eyyub in the capital, of the admiral of the fleet, of the yenici ağa, the bostancı başı and other; the nazarets concentrated not only the control but also the real management of the foundations, the entire speculative activity with waqf property: transactions, exchanges, lease operations and others of the kind; during the 19th century nazaret meant a ministry.

nazir — lit. supervisor; administrative and fiscal office, supervisor of the administration of a waqf or mukataa (or of the waqfs or the mukataas in a given town or district); usually the waqf founder determined who was to assume the post – relatives, state officials or members of the ulema, or even of the community of the Muslims using the respective waqf, a sort of public supervisors who saw to the correct functioning of the foundation with the intervention of the court; their basic duty was to take care whether the waqf functioned in accordance with the conditions of the bequest, there was misuse of the funds etc.; the imperial waqfs were administered by high-level dignitaries in the empire appointed formally as nazirs; during the 19th century nazir meant a minister.
nüzül (bedel-i nüzül) — incidental obligation imposed on the local population to provide state functionaries, couriers and troops with shelter and supplies with provisions and fodder which in the course of time transformed into a regular cash tax of the group of the avarizes paid to the state — bedel-i nüzül (the cash equivalent of nüzül), but the reaya was still obliged to meet the couriers and envoys; see avariz

O

oda — a room, living premises often combined with a dükkân that was rented, usually in a building belonging to a vakf; could be part of religious-charitable compound; often revenue-source of vakfs

odabaşı — second in importance officer in the yeniçeri orta who saw to the order and discipline

okka — weighing measure, about 1,260 g

order, Bektaşi — Bektaşıyya, a Sufi brotherhood (tarikat) of the followers of Hacı Bektaş Veli (eponym of the brotherhood), which emerged in Asia Minor at end of the 13th – 14th century founded by Hacı Bektaş Veli Nishapuri Horassani (1208-70). At the time of the Ottoman rise it was related to the gazavat and acquired the reputation of a Sunî brotherhood whose roots went back to Abu Bakr; experiencing the influence of Shamanist Turcoman images and mystic ascetic esoteric trends (Kalenderi, Melâmi), including the Kızılbâş, as well as extreme and moderate Shiite doctrines, the Hurufî doctrine – all this caused eclecticism, internal differences in the ideological world of the brotherhood, the existence of “dissident” groups in it in respect to the Sunî Islam, but also the general religious tolerance of the Bektaşıyya; the brotherhood protected the groups and teachings included in it (followers of Bedreddîn, aşık, Kalenderis, Kızılbâş – Alevîs); it included in its pantheon also several local saints such as Ak Yazılı Baba, Othman Baba, Demir Baba whose tekkes and zaviyes became centres of the Bektaşi derviş brotherhoods. In short, the basic ideas in the syncretic doctrine of the Bektaşıyya are the following: the Sheriat norms are obligatory only for those who are not initiated in the secrets of the mystical way; denial of some ritual obligations; veneration of Ali; confession in front of the baba and remission of the sins; women could participate in the rites. The brotherhood emerged as an organisation with a branched network of a lodge and communities reaching all social strata (from villagers and nomads to several Ottoman sultans initiated in the Bektaşıyya) with a rigid hierarchy (a çelebi who resided in the tekke of Hacı Bektaş, baba, head of a local community, aşık, associated member muhib, allowed to participate in some of the ritual gatherings, derviş who had already served the senior, had sworn an oath and had permission to wear a hırka, tâc and the symbols of Bektaşıyya, a derviş who had sworn celibacy and lived only in a lodge) and unified observances and rites, symbols and garments. The brotherhood had an exceptional influence over the yeniçerîs who, according to a legend, were blessed by Hacı Bektaş Veli himself and this determined the political significance of Bektaşıyya in the Ottoman Empire; at the extermination of the yeniçerî corps in 1826 the Bektaşi brotherhood was also dismantled, its leaders were executed, the newly founded (that is, about 60-year old at the most) lodges were destroyed,
turned into mosques, *mescids*, *mektebs* and *medreses* while the immoveables and the waqfs were confiscated, part of them were transferred to the *Nakşibendiyya*, on the grounds that it was *miri*, the land was taken, granted with *temliknames* and sold off; the problem found specific solution in the *sancak* of Çirmen where the revenues of some *tekkes* were transferred to the Treasury of the New Army. After the pogrom many *Bektaşiys* migrated to the Balkans founding nuclei of the brotherhood; during the reign of Abdülmecid (1839-1861) it gradually recovered from the blow and even restored its possession over some of the lost lodges. The policy of direct control of the government spread over the waqf revenues of all other *zaviyes* and *tekkes*; in 1840, an order was issued that the tithes from the waqf lands of the *tekkes* were to be collected by the state *mültezims* and a certain part in kind was to be delivered to the *dervişes*, an exception was only made to the *Mevlevis* and the orders feeding the poor and *dervişes*, receiving *bedel-i iltizam*. The syncretic doctrine of the *Bektaşiys* had significant impact on the formation of the religious views and ritual system of the Turkish people and of Balkan Muslims, on the development of the culture, music and especially of literature.

**P**

*para* — Ottoman silver coin minted from the first half of the 17th century, initially exchanged for 1/40 of the *guruş*; during the 19th century the rate dropped considerably

*paşa* — title of high administrative and military functionaries such as *vezirs*, *beylerbeys*, *sancakbeys*; according to the number of the *tuğs* (horsetails) they were honoured with, *paşas* were of three ranks; prior to the 16th century the title was granted only to the functioning *vezirs* and *beylerbeys*, later – also to various high military functionaries.

*perakende* — lit. dispersed, retail; *reaya* who had left their original place of residence where they were tax-registered; in the Ottoman financial and administrative lexicography – population or taxpayers without permanent residence; the land waqfs had the privilege to settle *perakendes* in their territories and thus increase their revenues and “revive” the waqf agrarian lands.

**R**

*Ramazan, Ramadan* — the ninth month of the Muslim lunar year when, according to the tradition, Muhammad received his first revelation – part of the Koran, the month of the long Muslim fast (*as-saum*) – one of the main obligations of a Muslim when (s)he abstains from food and drink between dawn and sunset; the fast is accompanied by charitable activities (especially at the odd nights of the last ten days), visits to cult places, in the evenings are prepared feasts; during the month are celebrated dates such as the birth of the grandson of the Prophet, Husayn, the death of his wife Hatice, the battle at Badra, the death of Ali, the birth of Ali; the end of the fast is celebrated with the *Id al-Fitr*, called also *Ramazan Bayram*; very often the *vakfiyes* stipulate funds going for the provision of the ritual and religious activities concentrated around the month of *Ramazan*, for the distribution of allowances and food for the poor, for lighting candles and float lamps in
the cult places, for the decoration of the minarets and the facades of the cult places with lights during the nights, for reciting prayers for people alive and dead during the Ramazan by mosque employees for special remuneration, etc.

**reaya** - the population that produces, taxpayers, villagers and citizens irrespective of their confessional affiliation, in the Ottoman state; from the 18th century the term began to designate only the non-Muslim subjects; the *reaya* possessed *mülk* and *miri* properties, their rights over the latter and their inheritance rights being guaranteed with *tapu*.

**reaya, waqf** – *reaya* taxpayers at a waqf, who possessed land plots on waqf land with a *tapu* issued with the mediation of the *mütevellis*, recorded as such in the registers (in the registers, we find also designation as *reaya of Mecca and Medina* for the taxpayers at the large foundations of the Holy Muslim Cities); they paid to the waqf *raiyet* taxes, identical with those in the “free” *timars*, as well as part of the *cizye*, when specially obtained by the founder of the waqf or the *mütevelli*, sometimes *avarız* exempt; the relative fiscal autonomy of the land waqfs where the tax regime of the *reaya* was less heavy and more consistently observed, ensured the growth of the labour force in the early period of their existence; when the waqf lands were leased as a *mukataa* (*see* *mukataa*) the villagers were no longer waqf *reaya* and were not recorded in the waqf registers.

**reisülküttab** – chief secretary of the imperial council (*divan*); the head of all bureaus at the council; consultant on international problems and agreements, and from the 18th century became a kind of minister of the foreign affairs

**resm-i ağil-i ağnam** – tax on a sheep-pen, 5 *akçes* per 300 sheep for the right to build a sheep-pen for them

**resm-i Bojik** – tax on pigs, slaughtered for Christmas, two *akçes* per animal going to the *timar* holder or waqf

**resm-i cülus-u hümayun** – tax levied on the renewal of the *berats*, including those of waqf employees at the accession of a new sultan; *see* *cülus-u hümayun*

**resm-i çift** – basic land tax paid by the Muslim *reaya* (similar to the *ispenc* collected from the non-Muslims) levied in cash, going to the *timar* holders, collected in varying size depending on the size of the land possessed by one household; *see* *bennak, ispenc*

**resm-i otlak** – cash tax on hay levied on sheep-breeders

**S**

**sancak (liva)** – lit. standard; a military and administrative territorial unit established on the basis of the structure of the *spahi* cavalry including several *kazas* and *nahiyes*, subdivision of an *eyalet*, headed by a *sancakbey*; the largest organisational unit in military and semi-military groups such as voynuks, akncis, Yürlüks, Gypsies, Vlachs; called *sancak* as the *spahies* in a given region were summoned under the banner (*sancak*) of their commander; also called *liva*; *see* *bey, sancakbey, vali.*

**sancakbey** – the military and administrative governor of a *liva* or *sancak* and commander of the *spahi* cavalry in his district, held a *has* or *zeamet* on the territory of the *sancak*, with policing and, to some extent, administrative and judicial functions within its boundaries which he performed with the help of an advisory body – *divan*; during the 17th-18th century he could bear the title of *vezir* and in the border areas – *muhafız*; also – *mir-i liva*; *see* *sancak.*
**sebil** — water-resource, roofed premises, pavilion whence a special officer distributed water gratuitously; used also for a large pavilion çeşme, it could also be supplied with an ice house; the pavilion of the sebil could be standing independently or be included in the street building structures, with original architectural form and decoration; sebils were a typical object of Islamic charity, built and maintained by foundations, independently or as part of religious charitable compounds, as an expression of the particular respect for water and of the belief that the supply of water was a great benefaction — these ideas are formulated in the vakfiyes and the construction inscriptions placed on the facades of the sebils.

**seccade** — prayer rug; used for the five prayers in mosques or any other undefiled place, when he spreads it, the Muslim as if diverts from the visible world; the production of the prayer rugs is a branch of the applied arts and reflects local traditions of Muslim peoples; such rugs are donated/ made waqf to mosques and mescids and form part of their interior; also bisat, cay namaz, hasır, musalla, namazlık.

**Selimiye** — see waqf

**serasker** — commander of a military unit; commander-in-chief, commander of a military campaign

**seyyid** — Master, an address of respect; a title conferred upon the descendants of Prophet Muhammad, belonging to the Hashimid clan, of the line of his daughter Fatima and his grandson Husayn; in the Ottoman state they enjoyed some privileges (they were subject only to the jurisdiction of the heads of their corporation) and tax alleviations, there they were organised in a kind of a corporation which they could enter when they were able to prove their origin with a genealogical certificate (insab), confirmed with a court deed, they were distinguished by a specific sign (green turbans); the corporation was headed by a nakibüleşraf who in particular was responsible to see to the observance of their privileges and to issue their certificates, in practice the latter was done by his deputies in the provinces (kaymakams); depending on which branch they belonged to they were called emirs, şerif (pl. eşraf) or seyyid.

**sınırname (hudutname)** — lit. description of the boundaries; a document, imperial diploma granting possession of miri land (with a temlikname) as (false) mülk, whose boundaries were delineated in detail giving also the right to the revenues and to prosecute criminals on its territory; usually granted to people who organised religious charitable activity in the form of (false) waqf; the content of these documents was included in condensed form in mufassal registers of the tapu-tahrir or waqf type at the respective agrarian sites or villages belonging to such mülks and land waqfs.

**sipah** — one of the corps of the paid guard of the sultans, called Altı Bölük (the Six Regiments) and manned by yeniceris; received a salary (ulûfe) — also called ulûfelü spahis, that is paid spahis; from the 18th century onwards their böülük were stationed in important provincial centres; see yeniceri.

**spahi** — mounted soldier who possessed a timar in return for the fulfilment of his military obligations; depending on the amount of the revenues from his timar he was obliged to take with him also a number of military men (cebelis and gulâms); had also certain functions in respect to the control over the flow of the miri land fund and the cultivation of the land by the reaya; apart from them, there were several regiments of sipahs — yeniceris within the mounted guard of the sultan who were salaried (ulûfe), called also ulûfelü spahis, paid spahis.
subaşı – assistant of the alaybey in a sancak, who controlled the observance of order by the spahis in a nahiye or vilâyet, administered their affairs in time of peace, and in time of war led them on campaign, had also policing functions which were especially visible in the towns during the 16th – 18th centuries; subaşı acted in cooperation with the kadi court and with the divans of the sancakbey of the beylerbey; the representatives who governed a fief or a waqf, collected the taxes and submitted them to the titular holders or the lessees of the holdings were also called subaşıs.

sultan – independent secular ruler who exercised political authority and, according to some of the Islamic jurists, was not bearer of the spiritual authority, the Imamate; Ottoman rulers bore the title of sultan, which with them was related to political and spiritual leadership (related to the legend, finally shaped during the 18th century, according to which the last Abbasids transferred the Caliphate to the Ottoman sultans); in some cases sultan was also a title of great Sufi şeyhs.

sura – lit. rank, order; the name for each one of the 114 parts, chapters of the text of the Koran; usually suras included various revelations or parts of them, announced at different stages in the life of Muhammad; each sura has one or two titles; some suras enjoy particular role in the Islamic cult and are mentioned in vakfiyes with their titles as prayers (especially the Fatiha, Bakara, İhlâs, Yasin) which were performed by waqf employees by order of the vakfsahib and in return for a remuneration – for himself, his relatives, the sultan, the Prophet and the Muslim community, etc.; copies of selections of suras were used as talismans or for the performance of specific magical acts; see Koran.

suret (suret-i tahvil) – receipt for revenues and expenditures or for revenues; Ottoman financial and administrative term corresponding to: a document for a sum paid to the Treasury; a document for a sum due to the Treasury; for an obligation of a person to the fisc; for the transfer in the registers from one person to another of a vacant holding related to office.

suret – copy of some document; as an independent document it was an order to men who governed a state revenue-source unit to supply provisions or to pay certain sums or other, or a receipt handed to a person who had made an instalment towards obligations to the fisc; suret-i tahvil (suret-i mühasebe) – copy of an accounting document processed in the financial offices and handed to a person whose accounts had been checked (particularly frequently within the iltizam system).

Suyucu, suyolcu – water carrier, or generally, specialist serving or maintaining various water sources and water-conduits; frequently such men were officers at waqfs maintaining water-conduits, çeşmes, sebils, fountains, etc.

Ş

şadırvan – water resource, fountain
şehzade – son of the sultan, successor to the throne
şeyh – head of religious order or derviş brotherhood; honorary address to a respected old man, elder; signifying the belonging of military, judicial and religious functionaries and officers to derviş mystical brotherhoods whose centres, tekkes or zaviyes, were headed by şeyhs who received salaries (or other form of allowance) from the waqf but only after the issuance of a berat; also baba, dede.
şeyhülislâm – lit. elder of Islam, head of the ulema in the Ottoman Empire; considered to be the highest authority in judicial and religious problems, gave opinions on problems of dogmatics and law, issued fetvas; did not have administrative functions except for to govern the educational institutions and the appointment of functionaries in the judicial, educational and cult sphere; he exerted influence on the political life via the interpretations he provided on issues related to the Sheriat law, including at the request of the sultan and high dignitaries, but ordinary subjects also could address him; member of the divan of the sultan and a dignitary with important role in the palace ceremonial, at the accession to the throne of sultans, their funerals, etc.; in the Ottoman state the influence of the müfti in the capital rose during the 16th century under Selim I and Süleyman I and this was connected to the deed of the famous müftis Zembilli Ali Cemali Efendi and Ebussuud Efendi; a specific office (nazaret) under the şeyhülislâm located in the imaret of Bayezid, governed the waqf of Bayezid II and of Ahmed and their mülhaks, the office was abolished in the 1920s.

T

tahvil – Ottoman financial and administrative document corresponding to the following: a document for a sum paid to the Treasury; document for sums owed to the Treasury; document for the transfer from one person to another of a vacant holding related to office recorded in the registers; copy of an accounting document processed in the financial bureau handed over to the person whose accounts had been checked, these accounts for expenditures were also called hüccet, sebeb-i tahrir, suret-i tahvil, suret-i muhasebe, temessük.

tapu – document which certified the possession rights of the reaya over miri land and the transfer of these rights by inheritance from father to son, but it also obliged the possessor to cultivate the land on a regular basis and in a way specified by law and by the register as well as to pay a rent; when miri land was transferred to a new possessor at the intervention of the timar holder or of the authorised officers in the hases he was given a tapu; waqf peasants, too, possessed their land plots with a tapu, called also sened, issued at the intervention of the mütevelli; from 1847 the tapus were issued by the secretaries on waqf issues (tapu kâtibs) in the cadastre offices, daughters were also granted the right to inherit the possession of the land without paying any tapu tax; according to the Land Law of 1858 the supreme state property over land (the miriye) was preserved, but the possession rights of the peasants were also guaranteed – with a sened, tapu senedi, which was the main document certifying possession but also fixing the obligation of regular payment of the tithe to the state and was issued by a state officer; the ultimate procedure of issuance of the tapus was regulated with the Tapu Law of 1859.

tekke – cell, lodge of a Sufi and centre of a Sufi brotherhood (tarikat), derviş lodge providing seclusion to a şeyh and his disciples who follow the mystical way, who are subject to certain norms of behaviour and of cohabitation, and who observe the religious instructions of a Sufi; an inn; the tekkes are often connected with a tomb of a Muslim saint, that is why in some places they are identified with it and are called türbes, the existence of a
tomb of a saint ensured the concourse of pilgrims, hence providing them with an income; under the Ottomans it was the term tekke that came to designate a derwis lodge; it had its own elder and adherents; they could be located in rural areas or be in entirely secluded places where access to them required physical effort, but there were also urban memorial-cult places; in the entire Muslim world they served as missionary centres for the Islamisation of the local population; their architecture was influenced by the medrese – domed chain premises with an arcade serving as a living place for the dervises and a ritual hall (semahane); the same premises could be used for educational purposes or as an inn, while the architectural structure could be subject to the inclusion of the tekke within a religio-charitable compound; notwithstanding that tekkes were to some extent connected with Sufism and the esoteric brotherhoods, they were built and maintained also by waqfs; also called asitane, haneki, hanegâh, zaviye, etc.

temessük – a type of document: confirmation, document for property, bill, promissory note, receipt

temettüât - income tax on revenues from non-agricultural activities (3 %) for craftsmen, traders, officers, hired labourers, similar to the tax on crafts introduced in the course of the reforms as a subdivision of the vergi tax around 1858

tevliyet – the office of the mütevelli, the aggregate of the obligations and the functions of the latter; see mütevelli

timar – conditional holding related to the fulfilment of an office granted by the sultan to members of the askeri estate, the majority being the spahis, part of the state revenues collected as a group of taxes from the direct producers in the Ottoman state in return for the fulfilment of a given office which was not inherited; the timar consisted of a kılıç (indivisible, minimal timar), hise (addition which meant also added military obligations for the spahi), hassa-çiflik (miri land corresponding to the territory of a raiyet çiflik granted to the timar holder as an inseparable element of the timar, granted and taken away with the timar); in the European provinces of the empire the annual revenues from a timar ranged between 3,000 and 19,999 akçes; tımars were granted with an imperial berat following a tezkere of a beylerbey or sancakbey and an increase (terake) for services was received in the same way; depending on whether the bad-ı hava was collected entirely or was shared with the higher ranks, tımars were “free” or “non-free”; timar granted to more than one person was called benövbet, while in the cases when the timar holder was to bring armed yeomen it was called eşkinci.

timar holder – member of the askeri estate in the Ottoman Empire, usually spahi who performed certain obligations for the state receiving in return state revenues forming a timar; see spahi, timar

topçu – artilleryman; yenİcERi detachment founded at the introduction of the firearms, including artillerymen and armourers, with detachments stationed also in the provinces

türbe – the tomb of a holy, righteous or outstanding Muslim or champion of faith, their patrons could be men, women, or mixed, founders of orders or their closest followers; türbes became pilgrimage places with specific ritual practices and beliefs; for the members of some derwis and Sufi brotherhoods the türbes were the organisational and basic prayer places; the türbe could be included in a compound with an imaret, with a mosque or tekke; Seljuq influences can be traced in the architecture of the türbes – 7-8-walled building of smoothly cut ashlars with a dome (sharp one, which during the 16th-17th
centuries transformed into a semi-spherical one), usually covered with lead with a domed anteroom; there are also very simple structures of non-durable material, with a two-saddled roof, the interior, however, invariably containing the tomb(s) of the saint(s); usually constructed and maintained by a vakf; see tekke, zaviye.

Ü

Üç Şerefeli – see waqf

V

vaiz – preacher, officer in a mosque who preaches on doctrinal and moral issues after the main noon Friday prayer or in other days of the week; member of the ulema educated in a medrese, appointed with a berat receiving a salary from a waqf or from the state

vakf – see waqf

vakfiye (vakfname/ vakıfname) – a document for the establishment of a religious charitable foundation, vakf; the document contains a detailed description of the donated property, defines the rights and obligations of the trustees of foundations, mütevelli, and determines the purposes for which were to go the raised revenues, lists the officers at the foundation and determines the principles in their appointment and payment; from a diplomatic point of view the document has the following structure: invocation to God and praise, justification of waqf as a pious deed, inventory of the property which is donated and prescriptions for its usage, confirmation of the donation, at the end, there are usually a set of ayets and hadises, confirming the legal status of the waqf and admonishing against breaches in the conditions of the vakf; compiled in Arabic or Ottoman Turkish language by a kadi, registered in his sicill as a hüccet formally representing the transference of the donation to a fictitious mütevelli and handed over as a separate document to the interested parties, often as a scroll legalised by a signature-legalisation of the kadi who has compiled it or copied it from the original; the administration of the long-standing foundations required the re-issuance of this document on several occasions, because of the disappearance of the earlier copies, many of the vakfiyes are known from later versions.

vakfname – see vakfiye

vali – title of the governor of a eyalet or beylerbeylik; during the 17th – first half of the 19th century it replaced the title beylerbey; these functionaries, sometimes also called paşas, were the provincial and administrative officials who led provincial troops in military campaigns levying means directly from the population through the local expenses (imdad); after 1864 a vali was the governor of the newly formed vilâyets, endowed with executive authority, an administrative council functioned under him; see sancakbey, vilâyet.

valid-e-i sultan (valid-e sultan) – the mother of a sultan with considerable influence in the palace; at each change of the ruler the mother of the previous one moved with her daughters from Topkapi Saray to Eski Saray her position being overtaken by the mother of the new sultan; mothers of sultans were among the large-scale founders.
varak – gold or silver leaf for decoration or cover; a sheet of paper

Varidat Muhasebesi – bureau at the Ottoman financial office (baş defterdarlık) where the revenues of the fisc were accounted for

varoş – fortified or unfortified suburb; unfortified small town; part of the Balkan towns traditionally inhabited by Christians; varoş is also the official Ottoman term designating the community of the Orthodox Christians in Balkan towns, charged with taxation and other public functions by the Ottoman authority and autonomously dealing with the issues of Christian cult, culture or municipal problems.

vezir, vizier, Grand Vezir – lit. charged (with state affairs); title of a provincial governor of a vilâyet and of other high officials in the Ottoman empire of the ministerial rank; the post of the Grand Vezir was introduced during the reign of Murad I (1362-1389) as a high dignitary charged with military tasks (vezir-i azam), distinguished by three horsetails, who was member, and from mid-15th century – chair, of the Divan, gradually assuming its real direction; absolute representative of the sultan and high instance below the latter, all branches of the government were subordinate to him, he issued buyuruldu; initially only three dignitaries in the empire were granted the title; during the 16th century there were already seven vezirs in the imperial council; during the 17th century it was already granted to provincial governors (paşas) and often beylerbeys bore the title of vezir; from the 1830s the Grand Vezir was titled baş vekil (prime minister); there was a nazaret at the Grand Vezir for the waqfs of the sultans Mehmed II, Süleyman I, Selim II and others;

vilâyet (eyalet) – polysemantic term: 1. during the 15th century it was used for a small administrative unit, a constituent part of the sancak, often identical with a nahiye or kaza, with a voyvoda or subaşi at the head of its administration; 2. for a longer period it had the meaning of an administrative territorial unit on whose basis was carried out the collection of the cizye tax and as a unit for the taxation of special categories of the population; in the latter case it was not always territorially delineated; 3. an administrative, territorial and military unit, a province in the Ottoman state governed by a beylerbey or vali; initially the empire was divided into the vilâyet of Rumili (the European territories without Bosna and Morea) and Anadolu, but by the 17th century they were already 29; also called eyalet, beylerbeylik, paşalık; after 1864, with the Vilâyet Law, a new type of vilâyet emerged as the largest administrative units, divided in sancaks and kazas; governed by a vali with the administrative authority, who had several advisory bodies functioning under his direction – an administrative council (a big meclis including three non-Muslims) and a council of elected members – representatives of the sancaks (the first vilâyet to emerge was the Danube Vilâyet), from 1867, vilâyet were introduced on the territory of the entire empire; see beylerbey.

voynuk – member of the voynuk corps (pl. voynuğan), established during the 1370s by Timurtaş Paşa and including members of Balkan military institutions, non-Muslims, engaged first in military auxiliary and frontier tasks and as advance guards; despite its considerably reduced size it existed till mid-19th century, still with non-Muslim members;
in the Ottoman legislation of the 15th – 16th century the corps was defined as a military detachment (amme) at the Imperial Stable, its members took care of the imperial horses, mowing hay, during campaigns they participated in the auxiliary troops; gradually they lost their military functions and acquired functions only in the army supply train and in the imperial stable; ordinary voynuks possessed unalianable tax-exempt land plots – voynuk bastinas, they did not pay tithes, cizye, ispence, bee-tax and other raiyet taxes such as resm-i âğnam for up to 100 sheep, bad-i hava and avarz, but were liable to pay taxes when cultivating land from the ordinary miri fund outside the bastina; the corps was subject to independent registration and had the following structure: reserve voynuks (zevaid, potential voynuks registered with the ordinary reaya in the tapu tahrir defters), voynuks (serving on a rotational principle once in three years and respectively united in gönders of three, rarely – four-five, with one voynuk and two yamaks; legators and primikürs (low-level commanders, non-Muslims), çeribaşıs (Muslims, commanders who usually held timars and led the voynuks in office, having also some policing functions regarding them), the corps was commanded by the chief of the imperial stable (mirahur).

voyvoda – official, administrator of a has or state revenue-sources (mukataa) and agent for the collection of revenues and taxes from them; an executive body at the sancakbey in a nahiye or vilâyet; within the context of the state practice to transform waqfs into mukataas and farm them out voyvodas acted as officials collecting revenues from foundations; title of Wallachian and Moldavian princes.

W

waqf (vakf) – Islamic pious foundation (vakf, pl. vakuf, evkaf); private property, free of any pretensions for debts or property rights of a second party bequeathed in perpetuity, because foundations by definition are inalienable and immutable, with religious pious goals. It is invariably founded in the presence of witnesses in the kada court with a vakfname, the main statutory document of the foundation governed by definition by an administrator, mütevelli, nazir who had to give account in front of the local kadi, as well as by a supervisor. The management of the imperial waqfs in the Ottoman state was carried out by high officials. Private waqfs, after the exhaustion of the line of the inherited mütevellis, also resorted to them until this centralisation was formalised with the establishment of the Ministry of waqfs. The waqf was immutable, not subject to alienation, and had no obligations to the state. Waqf is also the word for the property of the foundation whence it raised its revenues. This old Islamic institution adopted by the Ottomans functioned according to the regulations of the Sheriat law and the role of the foundations did not diminish, even the landed waqfs continued their existence as a specific category of land according to the categorisation of land in the Ottoman state in the Arazi Kanunnamesi of 1858. Several types of waqfs can be identified according to the legal status of the donated property, its administration and the goals of the waqf (see here the various types of waqf, evlâtlık waqf in particular, as well as mülk – for the true and false waqf). The foundations were a basic source for the maintenance of the Islamic cult, education, culture, charitable, social and urbanising activities. The waqf could bear the name of the waqf site or the name of its founder, the vakfsahib;
**deşişe-i şerif** – waqf dedicated to maintain the destitute Muslims in the Holy Cities of Mecca and Medina, see Haremeyn-i Şerifeyn;

**evlåtlåk** – the so-called family or inherited waqf where the bequeathor decreed allowance for his children and grandchildren as the goal of the waqf; after the exhaustion of the line of descendants the revenue could be used for the support of the socially weak members of the community, the poor in Mecca and Medina in particular, that is, for real charitable purposes. The waqfs really serving the needs of the cult and the charitable activity are defined as hayri (charitable, with exclusively charitable purposes) or asýl (real), while evlåtlåk waqfs belong to the category of the ahli waqfs serving as maintenance of certain people (in early Ottoman history they were used for the payment of various functionaries as an alternative of the timars which became more widespread later); ahli waqfs could provide the maintenance of the functionaries of the cult, education etc., or of members of the family, the descendants of the founder of the waqf. The latter is called evlåtlåk or family waqf. Waqfs whose administrators were chosen from among the descendants of the founders in an order determined in the vakfiye (inherited tevliyet) were also treated as family waqfs. The validity of this waqf was contested by some jurists because it was not charitable and in perpetuity in terms of its administration. However, a compromise view was adopted that this waqf was not useless as, upon the exhaustion of the descendants, the foundation in the final analysis served the poor Muslims; despite its recognition the family waqf was considered less guaranteed against interference on the part of the central authority and the inherited tevliyet was its alternative. The Ottoman elite founded inherited waqfs in order to protect from confiscations their private proprietary accumulations, but also against partitioning among numerous descendants as envisaged by the Sheriat, the latter argument was valid for all social groups;

**Hamidiye** – waqf of Sultan Abdülhamid I (1774-1789), in particular the separate organisation created for it by that sultan; initially he appointed the darüssaade aða as nazýr of the waqf; in 1775 he provided it with a building for the administration of the Hamidiye waqfs near the imaret of the sultan, with three sections and began the formation of an independent administration of the waqf. At the beginning the heads of the foundation were appointed at the recommendation of the darüssaade aða and the Hamidiye waqf was only a branch of the Haremeyn nazaret, later the waqfs of various notables were added to it and the new institution was called Evkaf-ý Hamidiye Kaymakamlþý ve Mülhakat; around 1788 the Lâleli foundation and the waqfs appended to it were joined in one section (daire) with the Hamidiye waqfs; here were added the waqfs of some imperial wives, of bostancýbaþý Abdullah Aða, of the hoca of the prince Hafýz Mustafa Efendi and other statesmen, and its administration (kaymakamlýk) turned into the directorate (idare) of Evkaf-ý Hamidiye ve Mülhakat; in 1809, Mahmud II founded a waqf and amalgamated with it the waqf of his father Abdülhamid for a joint management. In 1813, the nazýr of the Darbhaneye Amire (the State Mint in the capital) was appointed as kaymakam mütevelli of the waqfs Hamidiye and Mahmudiye, and the institution raised revenues from it; in 1826 at the liquidation of the yeniþeri corps the waqfs attached to its commanders were joined to the Mahmudiye. In 1828, the entire consolidated waqf was detached from the nazaret of the Darbhaneye in an autonomous bureau, Evkaf-ý Hümayun Nazareti or the Ministry of Waqfs;
Haremeyn-i Şerifeyn — waqfs whose revenues were dedicated to the Holy Muslim Cities of Mecca and Medina (Haremeyn — the two holy cities for the Muslims called so by analogy to the harem in the Muslim house); the supervision and the administration of these foundations were entrusted to the darüşsaade ağa, the high palace officer responsible for the security in the imperial harem, who administrated the Evkaf-ı Haremeyn Nazareti, the first centralised organisation for the administration of waqfs founded in 1586 (an inspectorate, nazaret for administrative control, accounting and mukataa bureaus were established at it). Imperial waqfs, waqfs of imperial wives, the waqf of the darüşsaade ağa and of others were added to this nazaret; also added were the evlâtlık waqfs after the exhaustion of the line of the descendants of the vakfsahib; the office also controlled waqfs with inherited tevliyet. Sultan Abdulhamid I (1774-1789) transferred the administration of the Hamidiye waqf to the office of the darüşsaade ağa, around 1788 — also that of the Lâleli waqf, and others; in 1813, the nazır of the Darbhane-i Amire which controlled the Mahmudiye waqfs became kaymakam mütevellî of this vakf; in 1826 the waqfs under the administration of the baş ağas of the yeniçeris and the sekbans were joined to it, at the same time the Mahmudiye and the Hamidiye waqfs, together with those added to them, were detached from this consolidated waqf and formed the independent Evkaf-ı Hümayun Nazareti whose evolution led to the formation of the Ministry of Waqfs;

Hatuniye — from hatun, in the sense of imperial wives and daughters; their waqfs as well as the structures belonging to the waqf were called Hatuniye; in these particular cases it seems that it was a matter of two waqfs — at the türbe of Gülbar Hatun, the wife of Mehmed Fatih (1444-46; 1451-81), in Tokad; and at the türbe of Gülbar Hanım in Trebizond founded by Selim I (1512-1520) for his mother;

Lâleli — waqf of Sultan Mustafa III (1757-1774); around 1788 Lâleli and the waqfs amalgamated to it were united in one section (daire) with the Hamidiye waqfs; in 1809 the administration of the waqf of Mahmud II (1808-1839) was also transferred there;

mazbuta — a type of waqf, from the Arabic, zabt, that is, seize by violence, conquer; as early as the 18th century waqfs were being appended to the Lâleli, Selimiye and other foundations whose supervision (nazaret) was ceded to high dignitaries such as the Grand Vezir, şeyhülislâm, darüşsaade ağa, kadîs in the capital; the imperial foundations were consolidated and later transferred to the Ministry of waqfs; the imperial waqfs as well as those of the imperial relatives, waqfs with exhausted inherited tevliyet and waqfs whose mütevellîs received a salary from the waqf but did not interfere with their administration were all subjected to such a centralisation;

mütlük — waqfs whose mütevellîs governed them independently during the 19th century (unlike the mazbuta waqfs) but were supervised by state bodies (unlike the müstesna, the entirely autonomous waqfs of the gazihs of the early Ottoman period);

Selimiye — waqf of Sultan Selim III (1789-1807) in Manisa;

Üç Şerefeli — waqf founded by Murad II (1421-1444; 1446-1451) at the Üç Şerefeli (serefê — balcony) mosque in Edirne with the spoils from Serbia and Hungary; later attached to the waqf of Bayezid II (1481-1512).
GLOSSARY OF TERMS

**Y**

**yava, yava-i kaçkun (yuva)** — revenue from the sale of captured stray cattle or runaway slaves respectively one and three months after the capture; the revenue belonged to the State Treasury, the beytülmal, and was ceded to waqfs and holders of free fiefs as a part of the aggregate bad-ı hava, when ceded as a revenue in an ordinary timar, it was divided between the timar holder and the higher ranks of the spahi troops; see kaçkun.

**yeniçeri, yeniçeri corps** — a soldier in the paid infantry recruited through the devşirme, and, when the yeniçeris were allowed to marry, among their sons; the yeniçeris were considered slaves of the sultan to whom their properties and lives belonged; yeniçeris were of three categories: kul oglans and acemi oglans – those who trained to become yeniçeris; esameli or eşkincis – regular soldiers; elders and pensioners; the yeniçeri corps comprised 196 ortas, the ortas divided in bölük, sekban (seğmen) and haseki – the yeniçeris in the capital, and cemaat – the provincial yeniçeris; after the 16th century the yeniçeris were sent to serve in the provincial garrisons and fortresses on a rotation principle, many were stationed permanently there and, based on their privileged status, integrated in the local economy and social life; many Muslims strived to enroll in the corps without performing any military tasks and to take advantage of the askeri status, including tax exemption, independence of the local judicial and police bodies, etc.; in 1826, the yeniçeri corps, already an obstacle before the reforms in the state, was radically exterminated; the yeniçeri ağa and the sekbanbaşısı enjoyed the right to collect certain revenues from waqfs under the control of the central institutions (evkaf-ı mahsus); see acemi, ağa, cebeci, sipah.

**yuva** — see yava

**Yürück** — nomad Turks in Anatolia who appeared in the Balkans after the Ottoman conquest; engaged in transhumant cattle-breeding, their social organisation was based on the clan-economic unit, called oba (also cemaat), with a tribal elder at the top; enjoying a specific legal status in the Ottoman state defined in the imperial kanuns, which included elements of the militarised and economically engaged categories of the population with specific obligations and with strong patriarchal elements in their internal relations; they took part in rear and transport service in the Ottoman army, through the organisational unit of ocak (on a rotational basis each ocak of 25 men detached five eşkincis, the rest of the 20 yamaks participated in the provision for the former families’ allowance); at their permanent settlement and incorporation in the agrarian life Yüürks became equal in their status with the ordinary reaya-Muslims.

**Z**

**zaviye** — kitchen distributing food to the poor and the travellers, cell, lodge of Sufis and dervișes; in the Ottoman state the zaviye was an organisational and economic basis of the mystical derviș brotherhoods through which were propagandised the Sufi doctrine and Islam; the zaviye could be a complex including a mausoleum (türbe) of a local saint – eponym of the zaviye, a mosque, residential buildings (cells) of the şeyh and the dervișes,
schoolroom and rooms for reciting the Koran, an inn and a charitable kitchen, sometimes a graveyard, farm buildings and other; there were also small zaviyes sometimes located in ordinary residential buildings; there were also zaviyes in which the accent was laid on the charitable activities of an inn with a kitchen for the poor or on Sufi propaganda (specific rites such as zikr, sema took place and where citizens, officials and villagers gathered); headed by a vekil (deputy) of the şeyhs or a şeyh, dede, baba, pîr, with permanently or temporarily stationed dervîses; the zaviye drew revenues from alms and from waqfs; also called hanegâh, tekke, asitane (for the central elements in the network of institutions belonging to a given tarikat); see also tekke.

**zeamet** - conditional possession, revenue granted to high state and military functionaries in lieu of the office they performed, amounting to 20,000 – 99,900 akçes yearly; the holder of a zeamet was called zaim; see timar

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