THE OTTOMAN ARCHIVES AND THEIR IMPORTANCE FOR HISTORICAL STUDIES: WITH SPECIAL REFERENCE TO ARAB PROVINCES

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Although the term Ottoman Archives should in fact include any archive that once fell within the boundaries of the Ottoman Empire, it only reminds us of the Başbakanlık (Primeministerial) Archives and that of Topkapı Palace in Istanbul. Furthermore the Ottoman archival material whether found in the National Archive of Cairo or in Ragusa Archive of Yugoslavia¹ are of no lesser importance than those found in Başbakanlık Archive although not as abundant².

The scholars of the Balkan states such as Albania, Bosnia, Bulgaria and Hungary have not only taken interest in the Ottoman archives in their own countries, but also in the Primeministerial Archive of Istanbul, and have studied and published many documents -especially the ones pertaining to their own countries- from these archives. Unfortunately the Turks and the Arabs have only recently started taking interest in these archives and particularly the Arab scholars in this field are very scant³.

¹ For the archives pertaining to Ottoman History that exist in the Balkans and the West see İlber Ortaylı, “Balkanlar ve Batıda Osmanlı Tarihiyle İlgili Arşivler”, in Osmanlı Arşivleri ve Osmanlı Araştırmaları Sempozyumu, Mayıs 1985, İstanbul, pp. 195-199. Here I also would like to point out that Leopold von Ranke—in his work Ottoman and Spanish Empires in the 16th and 17th centuries, translated by W. W. Kelly, 1843 (p. 312)—was the first person to draw attention to the importance of European Archives for the study of Ottoman History. See Roderic H. Davison, “Yakın Çağ Osmanlı Tarihinin Kaynağı olarak Avrupa Arşivleri” in Belleten XXVIII (1964), p. 322 (translated by Mihin Eren-Ösman Ersoy from the original article entitled “European Archives as a Source for Later Ottoman History,” in Report on Current Research on the Middle East, 1958).


³ Cf. Halil İnalcık, “Osmanlı Arşivlerinin Türk ve Dünya Tarihi için Önemi (A. Konuşma Metni)”, in Osmanlı Arşivleri..., Mayıs 1985, p. 35. For a list of scholars who had undertaken studies in the Primeministerial Archive of Istanbul between the years 1921-1960 and also 1990 see Osmanlı Araştırmaları Bülteni I, İstanbul 1990 pp.47-64.
There is no doubt that these archives are not only important for the Muslim countries but also for the world history. The report prepared by Unesco in 1982 makes this point very clear.

My aim in this paper is not to undertake the study of all these Ottoman archives but rather to make an introduction to some of those that exist within the boundaries of Modern Turkey and to create an atmosphere where a glimpse of their importance can be caught. In fact, the Ottoman authorities themselves came to notice the importance of Ottoman archival documents only after they realised the fact that these documents were facing a danger of gradual disappearance. It was then that they took serious steps towards their preservation.

The first serious steps taken towards their preservation was that when the archives kept in the Palace underwent a fire in 1754, they were transferred to a depot near Mehterhane.

Although there are four well known archives in Turkey, there is many archival material scattered in the museums and libraries throughout Turkey. In this article, as I have already pointed out above, I will give

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8 The following can be given as examples: 1015 H. Kânûnnâme of the Livâ of Bosna in Millet Library, Ali Emiri section, no. 76 (see art. “Canbazan”, in IA); 926 H. Vakf Register of Ayasofya in Inkilap Library, Mehmet Cevdet manuscripts, no. 0.64 (see art. “İstanbul, Türk Devri 1453-1520” in IA); 879 H. Cadastral Survey of the Sancak of Gelibolu in Belediye Library, M. Cevdet, no. 0/79 (see art. “Süleyman Paşa (?-1357)”, in IA). For distinguishing the archival material from the library material see Fazıl Yinal, “Arşiv mali nedir? Kütüphane mali nedir?”, in Bellesœ Mus X/38 (1964), pp. 303-315.
brief information on the four archives and make references to some archival documents that may serve as examples pointing to the importance of the archives for the historians of Middle East.

The Turkish Government has taken steps towards the improvement of the archives and in May 1985 a symposium was held in Istanbul to discuss the problem and the steps to be taken from various angles. According to the speech delivered by Prof. İhsan Doğramacı, the General Director of the Turkish Universities, at this symposium that students from the Colleges of Letters and Colleges of Divinity will be selected and given a two-years Master's Degree towards training specialists for the archives⁹.

**BAŞBAKANLIK (PRIME MINISTERIAL) ARCHIVE**

As soon as Koca Reşit Paşa (1800-1858) was appointed as grandvizier on 7th Şevval 1262 A.H. (28th September 1846 A.D.) he took the steps to bring together all types of documents preserved in the depots of various governmental offices¹⁰. His first initiative step was to invite Fossati, a famous Swiss architect to erect a building for the State archives on the grounds of Prime Ministerial premises. Muhsin Efendi, the Prime Ministerial Courier, was appointed as Minister to supervise over the job of transferring these documents to their new premises and arranging them in order. In this way “The Ministry of State Archives” was established. The Ministry was later changed to “The Directorate of State Archives” and was included among the branch offices of Grand Vizierate¹¹.

The name of “The State Archives” was changed in to “The Archives” with a constitutional decree dated April 1937 and numbered 3154. The title of “The Directorate of State Archives” was changed to “The General Directorate”, and two posts of Assistant to the General Directorate were created. One of these assistants was also to act as “the Classification Manager” and the other was also to act as “The Abstract (Telhis)¹² Manager”¹³.

¹⁰ See art. “Reşid Paşa” in IA.
¹² تلخيص: i) A making a summary or abstract ii) A summary, an abstract, a condensed report, drawn up at the Porte.
Two groups of documents, the ancient documents kept at “Mehterhane” and the cadastral registers (tapu defterleri) kept somewhere near the Blue Mosque, were moved to the building with the Grand Vizier Reşit Paşa’s undertaking. Of these documents 63,312 covering the years from 1730 to 1839 A.D. were classified and catalogued. Thus only very few archival documents were available at the disposal of scholars to study and publish them. It appears, however, that only the official state historians (vakanuvist) had made use of these documents. The other Ottoman historians whether Turkish or European did not attempt to make use of these documents. Although this fact may indicate that the archives were not actually open to the non-official historians it may also mean that they themselves did not actually take interest in the documents.

In 1908 the Ottoman Historical Society (Tarihi Osmanlı Encümeni - TOE) was founded and a new era began in the field of Ottoman Archives. With the foundation of the Society the first steps were taken towards studying and publishing the archival documents. ‘Abdurrahman Şerif, a historian and the first director of the Society, studied the conditions the archives were in as a whole and drew a picture of unrecoverable losses in an article that was published in the society’s Periodical (Tarih-i Osmanlı Encümeni Mecmuası - TOEM). A serious thought was given to the documents and quite a number of them were published in the TOEM. A plan was drawn for cataloguing the documents and a systematic study of the documents continued. Imre Krácson was invited from Hungary to do the job. Krácson who is considered to have been the first archivist to do a systematic classification of the Ottoman Archives, however, did not live long and left the job at its initial stage. It was only between 1918-1921 that a systematical classification of the archives actually took place and the catalogues were made despite the First World War going on. The first classification was done under the auspicious leadership of

15 A. Şerif, idem TOEM, pp. 9-19 and 65-69.
16 B. Lewis, idem (1960), p. 228; B. Lewis, “The Ottoman Archives as a Source for the History of the Arab Lands,” in Journal of Royal Asiatic Society, October 1950, p. 140. However, L. Fekete claims that Kracson’s classification was not methodical, see L. Fekete, “Türk vesikalärinnın neşri ve bu işin arzettiği meseleleri,” translated by T. Gökbilgin, Belleten 20, pp. 600-616.
Ali Emin (1857-1924), and bears his name. 180,316 documents were put in chronological order and were catalogued in Arabic script.

In 1921 Ibn al-Emin Mahmud Kemal (1870-1957) started another massive work. The commitee under his leadership classified and catalogued 46,467 documents, covering the period from fifteen to nineteen century A.D., under twenty-three different subjects 18.

In 1929 Panço Dorev was sent from Bulgaria to work on the documents relating to Bulgaria. He studied a mass of documents adding up to seventy volumes that is to say roughly 1300 documents and copied all the parts on the nineteenth and twentieth centuries Ottoman Bulgaria. V. Snow later translated these documents and published them in 1940 19.

After the First World War and the War of Independence the Ottoman Empire came to an end and a new state was founded on its ruins with a new capital. The newly founded state was very busy with applying the new reforms founded by Ataturk. The archives, being so far from Ankara -the new capital of the new state- therefore were neglected and abandoned to their own faith. Meanwhile some sagacious people seized the oppurtunity and responded to the Bulgarian intrigue under the pretext of buying the documents for their papermill. In 1931 the vagons at Istanbul’s Sirkeci Railway Station were loaded with some 30,000 documents and started off heading for Sofia, the capital of Bulgaria. Meanwhile, a historian who is said to have been ‘Abdurrahman Şeref came to notice the plot and immediately wired Ankara asking for an immediate stop to the transaction. However, according to the report published by a Turkish daily newspaper “Son Posta” on 4 June 1931, Ibrahim B. (Ibrahim Hakki Konyali) discovered the transaction to Bulgaria, and informed Muallim Cevdet who was then able to recover some documents from street kids and had them sent to Ankara for examination together with a report to bring the transaction to a halt. It is unfortunate that they failed in their initiative to stop the transaction before the documents left Sirkeci station in Istanbul, despite all their efforts. It is equally unfortunate that Ibrahim Hakki Bey’s offer to buy them for a higher price was turned down. By the time an order was issued for halting the wagons, some of them had already reached Bulgaria. These documents are still


kept in the archives of Sofia. This scandal and the loss of some documents, however, awakened the Turkish authorities to the importance of the documents and thus paved the way to paying closer attention to the question of Ottoman Archives. The problems were analysed and the experts were appointed to begin the work of sorting and cataloguing the documents in the archives in 1932. A committee, that followed Ibn-al-Emin’s method, under the leadership of Mu’allim Cevdet (1883-1936) sorted out and catalogued 184,256 documents under sixteen different subject headings after a hard work of five solid years.

Prof. Lajos Fekete was invited from Budapest in 1937 to work in Başbakanlık Arşive of Istanbul. Fekete carried out a very hard work in the archives for a period of one year. A new method was developed for sorting and cataloguing documents. The documents were put under three different groups:

i) *Divan-i Humayun* (The Imperial Chancery of State),

ii) *Bab-i Asafi* (The Central Office of the Imperial Court),

iii) *Muhtelif ve Mutenevvi‘* (Various other kinds).

An index of place and personal names was decided to be made for these groups of documents. Further the documents of *Hatt-i Humayun* (Imperial Decrees), *Irade* (Imperial Rescripts) and *Vakif* were catalogued separately

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Unfortunately the documents recorded and given numbers in Fekete’s Catalogue were scattered among other documents sometime around 1980. Fekete’s Catalogue, therefore, no longer has a use. The oldest document recorded in this catalogue is a copy of a vakfiye dated 716 A.H. (1219 A.D.). This document is about a piece of land given to Şeyh Sinan and his children by Pir Hasan who was one of the nobles in Karahisar-ı Şarki, a province under Uzun Hasan’s rule at the time.

The Principle of Provenance which was put forward by Fekete in 1937 was still in use in the Başbakanlık Archive until 1970s. According to this system the register books (i.e. Cadastral Registers=Tapu Tahrir Defterleri) and the documents were separated from each other and were classified chronologically under the names of offices they were issued from. Each of these groups, provinces and the countries the Ottoman Empire ruled or corresponded with were given a code number24.

The Kepeci Catalogue, which is of great importance, was prepared by a committee headed by Kamil Kepeci, an archivist of Başbakanlık Archive. It mostly includes the defters (registers) issued by the offices of Treasury.

It is estimated that in the Başbakanlık Archive there are about one hundred million documents pertaining to more than thirty different countries. About 15% of these documents have been sorted out and catalogued. The cataloguing is still going on26. The documents catalogued can be classified under four headings in accordance with the state offices and chronology:

i) The Imperial Chancery of State documents (Divan-ı Humayun vekikalari).

ii) The documents issued from the Central Office of the Imperial Government comprising the office of the Grand Vizier, of the Ministry of

24 For instance the code number for Bulgaria is 04, for Tunis 07, for Syria 12 and for Iraq 13. See L. Fekete, Arşivin On Vazifeleri, Ankara 1937, pp. 7-11.

25 For other defters covered by this catalogue see, M. sertoglu, Basvekalet Arsivi, Ankara 1955, pp. 72ff.

26 For the latest development in the cataloguing and the preservation of the documents in Başbakanlık Archive see Necati Aktaş, “Başbakanlık Osmanlı Arşivlerinin Bugünkü Durumu,” in Osmanlı Arşivleri..., May 1985, pp. 73-84. For a list of catalogues and defters open to research see Osmanlı Arşiv Bülteni I, Istanbul 1990, pp. 65-72.
iii) The Ministry of Finance documents (Bab-ı Defteri vesikalari).

iv) Various other documents (Diğer mütenevvi vesikalari).

The documents that fall under this classification are also sorted out within themselves "evrak" (that is papers, letters, one or two page documents etc.) and "defters" (registers, account-books, note-books etc.). Neither our time nor space would permit us to cite and examine these "evraks" and "defters" of the groups mentioned above. However, I will later, in this paper, make reference to the "Tapu Tahsis" (Cadastral) and Muhimme defters which fall under the first group and point out wherever necessary their importance for the study of Arab countries.

The registers kept by the office of "Amedci", the "Ahkam" registers and the Church registers (Kilise Defterleri) that fall under the first group, the "Buyuruldi" (an order, mandate, decree) registers and the "Irade" (اُرادهٗ - A written sovereign expression of will, a sovereign command in writing) that fall under the second group, the registers of the sipahis and the silahdars (the regular Ottoman life-guards of the Jannissary period), the ji-zye registers (Cizye Muhasebesi Kâlemi defterleri) and various custom-houses' registers that fall under the third group are not only important for the study of Ottoman History, but also for the study of the History of Arab provinces.

27 On various offices of the Ottoman Empire see H. İnalçık, art. "Reis-ul-Küttab", in IA.

28 For this term see the article "Amedci," in IA.

29 These irades are of two kinds: i) A sovereign command appended to a submission made by the minister; a sovereign command taken. ii) A sovereign command on white paper, issued proprio motu; a sovereign command received, a command proprio motu. see J.W. Redhouse, Turkish and English Lexicon, Istanbul 1978.

30 For the classification and offices of the documents in the Başbakanlık Archive see M. Sertoğlu, Mühteva Bakımından Başikersi Arşivi, Ankara 1955; Atilla Çetin, Başbakanlık Arşivi Kilavuzu, Istanbul 1979; Necati Aktaş - Ismet Binark, El-Arşiv al-'Osmani: firkâ sûmil bi-vesâ'ık el-devele el-'Osmâniye el-mahfuza bi-dâr el-necâ'ık el-jâbi'a bi-vâyelet el-vuçverâ' bi-Istâbulan (Ottoman Archives: Başbakanlık Arşivi-Istanbul), Tercüme: Salih Sadawi Salih; İşraf ve Takdim: Ekmeleddin Ilhanoğlu, Amman 1986.
THE ARCHIVES OF TOPKAPI PALACE MUSEUM

The second important archive in Istanbul is that of Topkapı Palace Museum. The Ottoman documents in the Topkapı Palace Museum were preserved very well until the year 1914. However, these documents were later neglected and left to rot in one of the basements of the Place due to the repairing and restoration that took place in the Imperial Court. These Ottoman documents were moved to a corner of the new library of the Palace in 1935 with the endeavours of Halil Ethem Eldem who was General Director of the museums and libraries in Istanbul.

The Archives of Topkapı Palace Museum also benefitted from the experience of Lajos Fekete who was invited to Turkey to carry out cataloguing and classifying work in the Başbakanlık Archive; therefore, ten employees from the Başbakanlık Archive were temporarily appointed to work in the Archives of Topkapı Palace Museum. The same system of cataloguing continued after Lajos Fekete returned to his country. The subject matter and the dates of documents were worked out and then recorded on cards in alphabetical order. Then each document and its card was given a number. Thus Tahsin Öz following the method developed by Lajos Fekete, started preparing a catalogue of Topkapı Place Museum Archive for publication. Two volumes of this catalogue were published; the first in 1938 and the second in 1940.

This system of cataloguing in Topkapı Palace Museum Archive did not last long and shortly after the publication of the second volume, it stopped. The arrangement order and the classification of the archive

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31 For the preservation and cataloguing of the documents in the Topkapı Palace Museum Archive see Ülkü Altındağ, “Topkapı Sarayı Müzesi Arşivi”, in Osmanlı Arşivleri..., May 1985, pp. 117-120. Ülkü Altındağ since 1967 has been undertaking the continuance of the cataloguing work for the “Ottoman Palace Archive” that stated in 1957. Two fascicules of this cataloguing have already been published: Ismail Hakkı Uzunçarşılı -Ibrahim Kemal Baybura- Ülkü Altındağ, Topkapı Sarayı Müzesi Arşivi Kataloğu, Fermanlar, I Fasikül, Ankara 1985; idem, Topkapı Sarayı Müzesi Arşivi Kataloğu, Hükümler-Beratlar, II. Fasikül Ankara 1988.

32 Tahsin Öz, Topkapı Sarayı Müzesi Arşivi Kılavuzu, vol. 1, Istanbul 1938, pp. II-III.

33 Tahsin Öz, Kılavuz, vols. I and II. Tahsin Öz has also published an important catalogue entitled “Topkapı Sarayı Müzesinde Yemen Fatih Sinan Paşa Arşivi,” in Belleten X (1946), pp. 171-193. The oldest document recorded in this catalogue is dated 914 A.H. (1508 A.D.). It is on the endowment of a bath in Antioch for Haremeyn-ı Şerifeyn. Documents relating to Aleppo (p. 185), Egypt (pp. 187-188), Damascus (pp. 189-190) and Tripoli of Lebanon (p. 190) can also be found in this catalogue.
changed and Tahsin Öz’s catalogue lost its importance. However, with the help of the archivists in Topkapı Palace Museum Archive it is possible to trace the documents found in this catalogue.

When we skim through Tahsin Öz’s catalogue, we can find many documents that relate to the Arab provinces. The dates of such documents vary between 16th and 19th centuries. The correspondences between the Porte and the emirs of some Arab princes are among these documents.

Iskender Hoci Bey borrowed some 189 documents from Topkapı Palace Museum Archive and took them to Athens. These documents, however, were bought from his inheritors and returned to the depots of the Archives in 1956.

The types of documents that are kept in Topkapı Palace Museum Archive vary greatly. Some of the most important ones are the letters and greetings sent to the sultans by the rulers of various countries such as France, Austria (Nermçe), Venecia, and important personalities and people such as Emir al-Hac and the Muslims of Spain, petitions sent to the Porte by the sancak-begs and various officials, reports on the battles and preparations for wars, also documents such as hatt-i hümayuns, berats, hükms, temükânames, intelligence reports etc. The following lines will not only clarify these points, but will also serve as examples for some others not mentioned above.

We find in the Archives of Topkapı Palace Museum documents relating to countries on which no outstanding work of Ottoman historiographers exist. Ethiopia (Abysinia) is a good example of such countries; an ariza (letter) on its conquest, a letter addressed to Mehmed IV by its sovereign, a decree bidding İbrahim Paşa to set out immediately as its

34 Semavi Eyice, art. “İstanbul (Tarihi Eserler),” in IA.
36 Semavi Eyice, art. “İstanbul (Tarihi Eserler),” in IA.
38 M. T. Gökbilgin, art. “Süleyman I,” in IA.
39 TSA N.E. 3462, dated XVIth century.
beg and a military map of its land are the documents worth mentioning and no doubt will shed light on some aspects of the history of that country under the Ottoman rule.

The documents on the social and private lives of the sultans are also abundant in the Archives of Topkapı Palace Museum. An Imperial re-script showing the amount of money spent by Mehmed III on his favourite concubines (gözdeleri), a four month register of expenses (Şa‘ban - Zu‘l-ka‘da 1010 A.H./January - April 1602 A.D.) kept by Osman Ağa are quite valuable sources on the social life of Mehmed III and his extravagance. The letters sent to Sultan Süleyman, the Great, by his wife Hürrem Sultan while he was away on his campaigns are glamorous and contain vary valuable information on his private life apart from indicating the influence of Hürrem Sultan on him.

The foundations laid by various sultans in various cities of the Ottoman Empire have also been recorded and preserved in the Topkapı Palace Museum Archives. The four foundations established in Mekka and Medina by Suleyman, the Great, are good examples of such foundations. For the maintenance of these four foundations and of many others, Süleyman, the Great, laid vakıfs as mülks in various places.

The activities of crown princes can also be followed almost in full through the documents of Topkapı Palace Museum Archives. The decrees regarding the confirmation of the sancaık of Amasya and some hâasses on the Crown Prince Kourdud, and the correspondences in Arabic between Bayezid II and Sultan AL-Guri of Memluks regarding the matter of Korkud's visit to Cairo, which Bayezid mistook it for an escape and a refuge, have

41 TSA N.E. 5614, dated 1060 A.H. (1650 A.D.).
42 TSA N.E. 9415, dated XVIIİth century; See A. Baldaccı, art. "Habez Eyaleti" in IA.
43 TSA E. 7045a.
44 TSA E. 4771.
45 TSA Nos. 5926 (written while on Mohaç campaign in 1526 A.D.); 6036 (written while on Iraqeyn campaign in 1535 A.D.); 5938 (written while on Avlonya campaign in 1537 A.D.); 11480 (written while on Iranian campaign in 1548-1549 A.D.); and 5938 (written while spending winter in Aleppo in 1553-1554 A.D.).
47 TSA e. 9689.
all been preserved in Topkapı Palace Museum Archives and are valuable sources for shedding light on the reign of Bayezid I and the diplomatic relations between the Ottomans and the Mamluks.

It is clear that the documents in the Topkapı Palace Museum Archive vary considerably in kind and cover almost all the provinces that once fell under the Ottoman rule.

**THE “KUYUD-I KADIME” ARCHIVE**

**IN ANKARA TAPU KADASTRO GENEL MÜDÜRLÜĞÜ**

(The General Directorate of Deeds and Cadasters)

There are quite a lot of cadastral registers, *ruzname* and *mustahfa-zat* as well as some other documents of the Ottoman period in this archive. These registers and documents were brought from Istanbul and some other cities to Ankara and used as a reference for land disputes whenever the occasion arose. The cadastral registers that cannot be traced in the Başbakanlık Archive of Istanbul may be found in this archive. The scholarly works on the registers and the documents in this archive have remained limited due to the non-availability of photocopying and microfilming facilities as well as the unpopularity of this archive as opposed to the popularity of Başbakanlık Archive in Istanbul. However, as the tendency towards the publication of the cadastral registers increased, I and a number of scholars such as N. Göyüşç, B. Lewis and R. Yınanç started taking interest in this archive.

There is a catalogue in Ottoman script for the archive. However, the information in this catalogue is very limited and does not go beyond mere names of *sancaks* or the *livâs* the registers belong to and their types.

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49 روزنامه : a rough day-book of current financial transactions.
50 مستحفظات : reserve registers.
52 See infra pp. 431 and 433-435.
THE ARCHIVES OF
THE GENERAL DIRECTORATE OF ENDOWMENTS
(VAKİFLAR GENEL MÜDÜRLÜĞÜ ARŞİVİ)

The vakıf registers and documents that were recorded in various offices throughout the Ottoman Empire were moved to the Ministry of Imperial Endowments (Evkaf-ı Humayun Nezaret) after it was founded in 1826. Later these vakıf registers and documents as well as the ones recorded by the Ministry were moved from Istanbul to the General Directorate of Endowments shortly it was founded in Ankara in 1936.

The vakfiyes stored in this archive cover four periods: The Pre-Ottoman Period (410-699 A.H./1019-1299 A.D.); The Ottoman Period (699-1336 A.H./1299-1920 A.D.); The first years of the Turkish Republic Period (1336-1342 A.H./1920-1926 A.D.); The period of civil law and 1967 Legislation number 903 (1926-1967 A.D.).

In the Archives of the General Directorate of Endowments there are more than 2,000 vakıf registers, 27,000 vakfiyes and about a quarter of a million of other types of documents. These documents are further divided into groups within themselves and most of them are of great importance for the study of Ottoman History, particularly the vakıfe defters on the vakıfs of Harameyn al-Şerifeyn namely Mecca and Medina, which are abundant, may bring to light the history of these two holy cities regardless to where the vakıf property may be.

The best example for the sub-groups is the 2,335 vakıf registers in which the information on the vakfiyes and vakıf documents are recorded and they are classified in to twenty-three different types.

The most important types are as follows:

i) Vakıfe Defterleri: The Vakıfe Defters in which various vakfiyes are recorded.

ii) Hazine Defterleri: The Treasury Defters that were kept before 1300/1882, containing details of the identity of vakıfs.

iii) Esas Defterleri: The Basic Defters that were kept after 1300/1882 to record the details on the identity of vakıfs.

iv) *Fihrist Defterleri*: The Index *Defters* that were kept after 1300/1882 to record the appointments and dismissals.

v) *Ferman Tefsilleri Defterleri*: The *Defters* that give details on the Sultan's *fermans*.

vi) *Ahkâm Defterleri*: The *Defters* in which the Sultan's *fermans* and ordinances regarding the *vakfı* were recorded.

The oldest document which is dated Evasit-1 Receb 440/24 December 1048 in the Archives of the General Directorate of Endowments is a *vakfiye* of a *zaviye* built by Tugrul Beg, the Selçukid Sultan from 429 to 455 A.H./1037-1063 A.D., in the village of Pulurbahal (Yeğen Paşa) of the *nahiye* of Pasin (the ancient Phasiana) for Seyyid Şerif Halil Divani, a descendant of Imam Muhammed Bakirî, who was one of the notables of Kirman and one of the eminents of Uz Bey.  

A systematic and serious work is being carried out in the Archives of General Directorate of Endowments. By October 1984, 10,353 documents were transliterated into modern Turkish, 25,013 *vakfı* names with auxiliary information were catalogued in cooperation with forty-two cities, a card index of 17,902 *vakfiyes* were made, and 1,139 *defters* were microfilmed. The archivists extend their help to the scholars beside carrying out the tasks cited above.

Many *vakfiyes* of the places that were once under the Ottoman domain but now fall under the provinces of Arab countries or Balkan states can be found in this archive.

**TAPU TAHRIR DEFTERLERİ:**

Many cadastral surveys were made in the Arab provinces as well as the provinces of modern Turkey during the Ottoman rule, and thousands of letters and decrees were sent to the local rulers and the chiefs of the

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tribe of these provinces. These documents are the most important sources for the study of social, economic and demographic history of the Muslim countries. These documents will not only throw light on the history of the Muslim countries during the Ottoman period but also the period prior to the Ottoman rule as well as the socio-economic policy that the Ottomans followed in this part of the world. The registers of the Ottoman cadastral surveys, mostly carried out in the sixteenth century, were to record the names of householders and anything that was a source of revenue. Naturally they are of great importance for the financial and demographic aspects of Ottoman history and therefore need to be studied and published as soon as possible. The first attempt was made by E. Krammer and A. Velics who studied the registers pertaining to Hungary that were found in the European archives. L. Fekete published only few registers pertaining to the Balkans, namely 1550 registers of Hatvan, 1570 registers of Esztergon, and the 16th century registers of Vac. The first attempt in Turkey was made by Halil İnalçik who edited and published the oldest cadastral register pertaining to the provinces of Albania. After this, many register were chosen as a source for study towards the degree

56 For a brief outline on the importance of the Ottoman Archives for the Arab countries see Mustafa Bilge, "Osmanlı Arşivlerinin Arap Ülkeleri Tarihi Bakımından Önemi," in Osmanlı Arşivleri..., May 1985, pp. 189-193.

57 Prof. Nejat Göyünç has outlined the importance of the documents in the Ottoman Archives very beautifully in his article "Osmanlı Araştırmalarında Arşivlerin Yeri," and has pointed out the eminent scholars who have taken interest in this field. See Osmanlı Arşivleri ve Osmanlı Araştırmaları Sempozyumu, May 1985, pp. 53-60. For the importance of the archival material for the linguists and philologists also see N. Göyünç, "Türk Kültür Tarihi bakımından arşivlerimizin önemi", in Belleten XXXVII (1973), pp. 307-319.

58 Prof. Salih Özbaran has stressed the importance of Ottoman documents by making reference to some of the documents related to the Beylerbeyliks of Yemen and Lahsa in his paper entitled "The importance of the Turkish Archives for the History of Arabia in the Sixteenth Century (with particular reference to the Beylerbeyliks of the Yemen and Lahsa)", in Studies in the History of Arabia, vol. 1 part 2, Riyadh University Press 1979, pp. 105-112. In this article Özbaran particularly stresses the importance of mühimme and ru’us defters and points out that in contrast to the mühimme registers the ru’us registers contain material of an administrative nature and information about appointments, honours, rewards and the like (ibid p. 107).


60 L. Fekete, A Hatvani Szandzsak 1550, Evi Adooszeirára, (Jaszberény, Jasz Museum, 1967); L. Fekete, Az Esztergomi Szandzsak 1570, Evi Adooszeirára (Budapest, 1943); L. Fekete, A Török vac egy XVI. Századi Oszeiras Alapjan (Budapest, 1942).

of Ph.D. and many were published. Although I do not have exact figures, it is my guess that about thirty or more registers have been studied towards Ph.D. degrees or publication and most of them pertain to the provinces of Balkan states. The registers that have been published on the provinces that fall within the boundaries of present day Turkey or Arab countries that is Muslim countries as a whole are only a few. Nejat Göyünc, who did his post-doctorate on the registers pertaining to the sanca of Mardin and published it in 1969, methodologically opened a doorway to a series of studies that were undertaken on the registers pertaining to the Arab lands. M. Adnan Bakhit unlike Göyünc did not only study but also analysed and drew conclusions from the registers pertaining to the province of Damascus and presented to the School of Oriental and African Studies, London, towards his Ph.D. degree in 1972 and had it published in 1982. Later two students following Göyünc's method worked on the registers pertaining to Iraq; one on the province of Musul was presented to the University of Istanbul in 1975 and the other on the province of Bagdad was presented to the University of Ankara in 1983.

Meanwhile some European and American scholars came to notice the importance of these cadastral registers and approached them from different angles. A joint work done by Amnon Cohen and Bernard Lewis on Palestine brought to light almost every aspect of social and economic situation of the area in the sixteenth century as it was reflected in the registers studied. Hutteroth with Abdulfettah who published their work on Palestine, Transjordan and Southern Syria a year before that of Cohen-Lewis approached the registers from a geographers point of view and produced excellent histo-geographical maps of the provinces in question.

Apart from studying on the 1518 Ottoman cadastral register of Âmid towards Ph.D. in Manchester, I studied and hand copied -while teaching at Ankara University- the cadastral registers pertaining to the sancaks of Ruha (Urfa), Trablusşam, Basra and Kerkuk and found that the registers of each sancak needed to be studied from different angle apart from the rich material within these cadastral registers available for the sociologists, economist, archeologist, geographers and demographers let alone the historians. A group of registers belonging to a sancak, particularly the first register carried out in the sancak, bears the characteristics that are peculiar to that sancak and could not be found in any other. This is due to the legislation laid down by the rulers prior to the Ottoman conquest as well as social and economic conditions of the inhabitants and their customs and religion. For instance in the kânunnâme for Dokok it is clearly stated that this register (pertaining to the livâ of Daîk) dates back to the time of Uzun Hasan (Padişâh)⁶⁸ as recorded in the Kâdi’s register and approached by the eminents of the province⁶⁹ as well as an occasional reference within the register is made to the shari‘a laws of Kara Ulus (The Black Sheep)⁷⁰. Another example is the 1519 kânunnâmes pertaining to Tripoli make allusions to the kânunnâmes of Memlukid sultan Kansu al-Guri Ka’it Bay⁷¹. J. H. Kramers has also pointed out that the iltizâm system of Egypt and the method of collecting taxes which existed during the Memlukid period as founded by Kayitbab (Kayitbab Nizamnamesi) was expressed in the Kânunnâme-i Mısır of Sultan Suleyman, the Legislator⁷². Whatever the approach or whoever the appracher may be, all the contributions in this field no doubt will throw light on the history of Ottoman Empire or rather Islamic World to say it accurately. Once these registers are studied and published, the outlines of the Ottoman rule in the provinces of Muslim countries can be drawn; the population of the settled and unsettled, the

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⁶⁸ Ö. L. Barkan’s work (“Osmanlı Devrinde Akkoyunlu Hükümdar Uzun Hasan Bey’e ait kanunlar” in Tarih Vesikaları Dergisi, No. 2, Istanbul 1941) does not include this kânunnâme.

⁶⁹ Tapu Defteri 111, fol. 1a.

⁷⁰ TD 111, fol. 78b and 81a “be destur-i Kara Ulus,” no doubt refers to the Karakoyunlus who held this region in their hands from 813 A.H. (1410 A.D.) to 872 (1467-8) when it passed into the hands of Akkoyunlus.


⁷² See J. H. Kramers, art. “Mısır,” in IA.
villages and the towns can be worked out; the economic situation and social interaction of ethnic groups as well as the local terms and phrases used by them would be established. The names of householders recorded in these registers which are considered by some to be the least important can be used for compiling the dictionaries of personal names as well as for working out the percentage of ethnic groups and the elite class. The names of towns, villages, derelicts and vakıf holdings may be used for discovering archaeological sites or historical routes.

A full list of tribes whether Arab or Turkish can be drawn up and their activities can be worked out. The names of the householders of every single tribe existing within a province were recorded down in the registers of that province, and in places like Katif, where the authorities could not get hold of the members of the tribes, recorded down the names of the tribes they belonged to and estimated their number. In the müsüllem defterler, the gypsies were recorded for military purposes.

There are 1072 volumes of cadastral registers in the Başbakanlık Archive. These registers cover most of the Ottoman provinces. Although the list given by B. Lewis of the Cadastral Registers preserved in Başbakanlık Archive pertaining to the Arab provinces is not complete, it gives a pretty


74 For the importance of the cadastral registers see L. Fekete, ‘Türk Vergi Tahrirleri’, translated by S. Karatay, Belleten XI (1947), pp. 299-328. There are some documents that give names of menzil (resting places on a certain route during a journey) such as Topkapı Palace Museum Archive (TSA) D. 6441 gives the menzil between Bagdad and Diyarbekr via Musul. These menzil are as follows: Ak Şeri'a, Şeyh Cemil, İmam .......... Karşusi, Tercil Boğazi, Aşık ve Maş'uk, Tikrit, Kızıl Han, Acı Su, Toprak Ka'a, Karga Çayı, Kayara (?), Ali Hammami, Musul, Han Isma'il (kurb-i Aci Su), Gök Köprü, Ak Boğa, Cedeli Han (?), Demir Kapu, Çeraği, Arpału Depesi, Nusaybin, Kara Dere, Rişmili, Şeyh Zoli, Cehud Sekkari, Gök Su, Karda Köprü, Diyarbekr (A fascimile of this document is given at the end).

75 BA., TD. 282. I am grateful to Prof Salih Özbaran for sending me this defter at my address in King Saud University in 1985, and to Dr. A. Al-Humaidan for pointing out that some of these tribes still exist. In the same defter, it is also indicated that the number of the householders for the tribes of Beni Nasır, Ali Muharis, Beni Sa'd, Zeimare and Derdukkyye in the province of Basra have only been recorded down as an estimate due to the fact that they are usufruct of Ulayân Oğlu (see infra p. 444) by force (TD. 299, p. 196). Furthermore there are twenty-two other tribes that were recorded down on pp. 206-207 of the same defter without any indication of their number of household due to the fact that they were in revolt most probably as followers of Ulayân Oğlu.

76 See TD. 299 (dated 963 A.H.); M.T. Gökbilgin, art. “Çingeneler”, in IA.
good idea about their number. Kuyud-i Kadime Archive of Tapu Kadastreo Umum Müdürlüğü in Ankara with regard to cadastral registers is almost as rich as Başbakanlık Archive. The list given below on the registers pertaining to the Arab provinces in Kuyud-i Kadime Archive of Tapu Kadastro Umum Müdürlüğü might give us an idea about the number of Ottoman cadastral registers that are stored in this archive as a whole. When we compare this list of Ottoman cadastral registers that exist in the Başbakanlık Arhive, we can have a pretty good picture of the rich material available on the social and economic history of the Arab countries.

A HAND LIST OF CADAstral REGISTERS PRESERVED IN KUYUD-I KADIME ARCHIVE OF TAPU KADASTRO UMUM MÜDÜRLÜĞÜ

<table>
<thead>
<tr>
<th>Date</th>
<th>Number</th>
<th>Type</th>
<th>Sancak</th>
</tr>
</thead>
<tbody>
<tr>
<td>1005 (1596-1597)</td>
<td>185</td>
<td>Mufassal</td>
<td>'Aclun</td>
</tr>
<tr>
<td>...</td>
<td>269</td>
<td>Icmal</td>
<td>'Aclun</td>
</tr>
<tr>
<td>...</td>
<td>352</td>
<td>Icmal</td>
<td>'Aclun</td>
</tr>
<tr>
<td>985 (1577)</td>
<td>102</td>
<td>Mufassal</td>
<td>Bagdad</td>
</tr>
<tr>
<td>...</td>
<td>209</td>
<td>Icmal</td>
<td>Bagdad</td>
</tr>
<tr>
<td>...</td>
<td>270</td>
<td>Icmal</td>
<td>Bagdad</td>
</tr>
<tr>
<td>1098 (1687)</td>
<td>540</td>
<td>Vakıf</td>
<td>Bagdad</td>
</tr>
<tr>
<td>...</td>
<td>582</td>
<td>Vakıf</td>
<td>Bagdad</td>
</tr>
<tr>
<td>998 (1590)</td>
<td>94</td>
<td>Mufassal</td>
<td>Basra</td>
</tr>
<tr>
<td>...</td>
<td>287</td>
<td>Icmal</td>
<td>Basra</td>
</tr>
<tr>
<td>1001 (1592-1593)</td>
<td>189</td>
<td>Mufassal</td>
<td>Cebeliye</td>
</tr>
<tr>
<td>1083 (1672)</td>
<td>121</td>
<td>---</td>
<td>Cezair</td>
</tr>
<tr>
<td>1086 (1669)</td>
<td>180</td>
<td>---</td>
<td>Cezair</td>
</tr>
<tr>
<td>...</td>
<td>351</td>
<td>---</td>
<td>Dakoka</td>
</tr>
<tr>
<td>943 (1536-1537)</td>
<td>69</td>
<td>Mufassal &amp; Icmal</td>
<td>Erbil</td>
</tr>
<tr>
<td>...</td>
<td>192</td>
<td>Mufassal</td>
<td>Gazze</td>
</tr>
<tr>
<td>...</td>
<td>337</td>
<td>Icmal</td>
<td>Gazze</td>
</tr>
<tr>
<td>943 (1536-1537)</td>
<td>3</td>
<td>Mufassal</td>
<td>Halep</td>
</tr>
</tbody>
</table>

78 A comparison with Lewis’ (see above) and Lowry’s (“The Ottoman Liva Kanunnames contained in the Defter-i Hakani,” in *Osmanlı Araştırmaları II*, Istanbul 1981, pp. 56-74) lists was made before these lists were drawn. The information available compelled me to draw the list for TKUM alphabetically while that of BA chronologically.

Belleten C. LV, 28
<table>
<thead>
<tr>
<th>Date</th>
<th>Number</th>
<th>Type</th>
<th>Sancak</th>
</tr>
</thead>
<tbody>
<tr>
<td>992 (1584)</td>
<td>36</td>
<td>Mufassal</td>
<td>Halep</td>
</tr>
<tr>
<td>...</td>
<td>39</td>
<td>Mufassal</td>
<td>Halep</td>
</tr>
<tr>
<td>992 (1584)</td>
<td>556</td>
<td>Vakif</td>
<td>Halep</td>
</tr>
<tr>
<td>...</td>
<td>300</td>
<td>Icmal</td>
<td>Halep</td>
</tr>
<tr>
<td>...</td>
<td>344</td>
<td>Icmal</td>
<td>Halep</td>
</tr>
<tr>
<td>1005 (1596-1597)</td>
<td>37</td>
<td>Mufassal (Yörükan)</td>
<td>Halep</td>
</tr>
<tr>
<td>1003 (1594-1595)</td>
<td>92</td>
<td>Mufassal</td>
<td>Hama</td>
</tr>
<tr>
<td>...</td>
<td>273</td>
<td>Icmal</td>
<td>Hama</td>
</tr>
<tr>
<td>...</td>
<td>179</td>
<td>Mufassal</td>
<td>Humus</td>
</tr>
<tr>
<td>...</td>
<td>286</td>
<td>Icmal</td>
<td>Humus</td>
</tr>
<tr>
<td>990 (1582)</td>
<td>59</td>
<td>Mufassal</td>
<td>Iskenderiye</td>
</tr>
<tr>
<td>...</td>
<td>342</td>
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<td>Iskenderiye</td>
</tr>
<tr>
<td>...</td>
<td>285</td>
<td>Icmal</td>
<td>Kerkuk</td>
</tr>
<tr>
<td>955 (1548)</td>
<td>111</td>
<td>Mufassal</td>
<td>Kerkuk</td>
</tr>
<tr>
<td>970 (1562-1563)</td>
<td>112</td>
<td>Mufassal</td>
<td>Kudus</td>
</tr>
<tr>
<td>...</td>
<td>283</td>
<td>Icmal</td>
<td>Kudus</td>
</tr>
<tr>
<td>1005 (1596-1597)</td>
<td>178</td>
<td>Mufassal</td>
<td>Laccun</td>
</tr>
<tr>
<td>1001 (1592-1593)</td>
<td>181</td>
<td>Mufassal</td>
<td>Ma'arra</td>
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<td>Icmal</td>
<td>Ma'arra</td>
</tr>
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<td>983 (1575)</td>
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<td>Mufassal</td>
<td>Musul</td>
</tr>
<tr>
<td>...</td>
<td>282</td>
<td>Icmal</td>
<td>Musul</td>
</tr>
<tr>
<td>1005 (1596-1597)</td>
<td>100</td>
<td>Mufassal</td>
<td>Nablus</td>
</tr>
<tr>
<td>...</td>
<td>320</td>
<td>Icmal</td>
<td>Nablus</td>
</tr>
<tr>
<td>1005 (1596-1597)</td>
<td>546</td>
<td>Vakif</td>
<td>Safed</td>
</tr>
<tr>
<td>955 (1548)</td>
<td>72</td>
<td>Mufassal</td>
<td>Safed</td>
</tr>
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<td>...</td>
<td>302</td>
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<td>Safed</td>
</tr>
<tr>
<td>...</td>
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<td>Icmal</td>
<td>Safed</td>
</tr>
<tr>
<td>1005 (1596-1597)</td>
<td>195</td>
<td>Mufassal</td>
<td>Şam</td>
</tr>
<tr>
<td>...</td>
<td>99</td>
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<td>Şam</td>
</tr>
<tr>
<td>...</td>
<td>177</td>
<td>Mufassal</td>
<td>Şam</td>
</tr>
<tr>
<td>...</td>
<td>319</td>
<td>Icmal</td>
<td>Şam</td>
</tr>
<tr>
<td>1005 (1596-1597)</td>
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<td>Vakif</td>
<td>Şam</td>
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<td>954 (1547)</td>
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<td>Mufassal</td>
<td>Trablusşam</td>
</tr>
<tr>
<td>954 (1547)</td>
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<td>Vakif</td>
<td>Trablusşam</td>
</tr>
<tr>
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<td>306</td>
<td>Icmal</td>
<td>Trablusşam</td>
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<tr>
<td>...</td>
<td>374</td>
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<td>Trablusşam</td>
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### A Preliminary List of Cadastral Registers in Başbakanlık Archive

(OTTOMAN ARCHIVES AND THEIR IMPORTANCE 435)

<table>
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<th>Date</th>
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<th>Type</th>
<th>Sancak</th>
</tr>
</thead>
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<td>Sincar</td>
</tr>
<tr>
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<td>68</td>
<td>Mufassal, timar, vakif</td>
<td>Trablusşam* and its nahiyes*</td>
</tr>
<tr>
<td>926 (1520)</td>
<td>93</td>
<td>Mufassal, timar, vakif</td>
<td>Halep and its nahiyes*</td>
</tr>
<tr>
<td>931 (1524-1525)</td>
<td>125</td>
<td>Icmal</td>
<td>Halep</td>
</tr>
<tr>
<td>932 (1525-1526)</td>
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<td>Vakif</td>
<td>Şam</td>
</tr>
<tr>
<td>932 (1525-1526)</td>
<td>131</td>
<td>Icmal, timar, vakif</td>
<td>Gazze</td>
</tr>
<tr>
<td>932 (1525-1526)</td>
<td>132</td>
<td>Icmal, timar, vakif</td>
<td>Safed and its nahiyes</td>
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<td>934 (1527-1528)</td>
<td>146</td>
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<td>Halep</td>
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<td>Mufassal, timar, vakif</td>
<td>Azaz* or Ekrad</td>
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<td>945 (1538-1539)</td>
<td>192</td>
<td>Mufassal</td>
<td>Merc-i beni Amir, Nablus, Kakun, ‘Aclun, Gur, Şam, Benikinanc, Beni’atike, Benicehim.</td>
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<td>Mufassal, vakif</td>
<td>Musul*</td>
</tr>
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<td>Mufassal</td>
<td>‘Uzeyir*, Cebel-i Hinzir</td>
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<tr>
<td>951 (1544)</td>
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<td>Humus, Hama.</td>
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<td>940-53 (1533-46)</td>
<td>245</td>
<td>Askeriye</td>
<td>Bagdad</td>
</tr>
<tr>
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<td>253</td>
<td>Icmal, timar</td>
<td>Trablusşam</td>
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<tr>
<td>Date</td>
<td>Number</td>
<td>Type</td>
<td>Sancak</td>
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<td>---------------------------</td>
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<tr>
<td>955 (1548)</td>
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<td>Mufassal, timar</td>
<td>Nablus*</td>
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<tr>
<td>955 (1548)</td>
<td>263</td>
<td>Mufassal, timar, vakif</td>
<td>Şam*, and fifteen nahiyes*</td>
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<td>266</td>
<td>...</td>
<td>'Aclun, Akdağ</td>
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<td>Haleb</td>
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<td>275</td>
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<td>Şam</td>
</tr>
<tr>
<td>959 (1552)</td>
<td>279</td>
<td>Icmal</td>
<td>Halep and its nahiyes and tribes</td>
</tr>
<tr>
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<td>280</td>
<td>Timar</td>
<td>Halep and its nahiyes</td>
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<td>959 (1552)</td>
<td>281</td>
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<td>Humus*</td>
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<td>282</td>
<td>Mufassal</td>
<td>Basra*, Katif*, Korna*, Zekiyye*</td>
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<td>Kudus, Halilurrahman</td>
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<td>963 (1556)</td>
<td>295</td>
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<td>Nablus, Gazze</td>
</tr>
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<td>963-64 (1556-57)</td>
<td>296</td>
<td>Icmal</td>
<td>Nablus</td>
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<td>Mufassal, timar, vakif</td>
<td>Safed* and its nahiyes</td>
</tr>
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<td>Gazze*</td>
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<td>Safed, Nablus, Gazze, Ramle</td>
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<td>Ruznamce, timar</td>
<td>Şam, Halep, Bagdad, Basra, Lahsa</td>
</tr>
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<td>970 (1562-1563)</td>
<td>336</td>
<td>Vakif, emlak</td>
<td>Hama</td>
</tr>
<tr>
<td>970 (1562-1563)</td>
<td>340</td>
<td>Vakif, emlak</td>
<td>Humus, Hama and their nahiyes</td>
</tr>
<tr>
<td>970 (1562-1563)</td>
<td>342</td>
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<td>932 (1525-1526)</td>
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<td>Rakka, Beni Rabi‘a, Sincar</td>
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<tr>
<td>No date</td>
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<td>Sincar*, Musul*, Şam, Haleb, Hama, Humus, Trablus</td>
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<td>998</td>
<td>Vakif</td>
<td>Gazze, Ramle, Kudus</td>
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<td>No date</td>
<td>1015</td>
<td>Mufassal, vakif, timar</td>
<td>Trablussam</td>
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</table>
These cadastral registers are written in siyākāt, an undotted Arabic script with many symbols and cyphers. In order to decipher these symbols and cyphers one does not only need to be expert in Ottoman Turkish, but also in Arabic and Persian and even in the local language and terms of the area that one undertakes the study of. This means that the study of the registers lets say pertaining to a province in Syria may require a deep knowledge of Syriac as well as the local traditions of that province beside Ottoman Turkish, Arabic and Persian. This in most cases would prove impossible. Therefore, the problem can only be solved by a comparative work; a cooperation between the specialists of various branches and of countries. Furthermore, a historian studying cadastral surveys need to know the geographic and topographic structure of the areas the registers pertain to.

79 I am grateful to Tahir Aydoğmuş of TKUM for sending the information contained in this list to my address in Riyadh.

MÜHİMME DEFTERS

The Mühimme defters which are about 263 volumes arranged in chronological order and mostly have been catalogued cover the years 961 (1554) to 1300 (1883). Of course there are cessations within this period. But on the other hand there are some defters which lay on the shelves or in boxes that have not been touched to catalogue. Of these Mühimme defters there is one important volume in the Archives of Topkapı Palace Museum. This volume, which covers few years from the year 951 (1544) and is one of the four Mühimme defters that were kept during the reign of Süleyman II, the Legislator includes quite a lot of decrees that pertain to the Arab countries.

The study and publication of these unquestionably important archival documents would require a lot of effort and time. The script of these documents does not only vary from document to document or rather from decree to decree, but it has changed from century to century.

These Mühimme defters vary in pages and the number of decrees they include. Among Mühimme defters that I have studied, Number 3 is 570 pages comprising 1665 decrees between the years 966-968 A.N. (1558-1561 A.D.) and Number 4 is 210 pages comprising 2220 decrees between 20th Rabi‘ul-Evvel 967 (20th December 1559) and 5th Sa‘ban 968 (21st April 1561). Sometimes we find a single subject matter to be 80% in majority in one defter. For instance the Mühimme defters Numbers 1 and 4 mostly include the decrees issued for granting timars and zé‘amets and appointments to various offices and sancak. The decrees recorded in these defters provide us information on the political activities of various personalities, the administrative terms, civil and military offices and forces as


82 U. Heyd, Ottoman documents on Palestine, 1552-1615; a study of Firman according to the Mühimme Defters, Oxford 1960, pp. 3-4; For details on the Mühimme defters see G. Elezovic, Iz Carigradskeh Turškeh Arhive Muhiimme Defteri, Belgrad 1951; also cf. art. “Mühimme Defteri”, in EI2.

83 For the publication of the Ottoman documents and the problems faced see Lajos Fekete, “Turk vesikalannın neşri ve bu işin azettiği meseleleri”, in Belleten V (1941), pp. 607-616 (translated by Tayyib Gökbilgin. The original article was published in Korosi Csoma Archivum, 1939).

84 Cf. M. Münnir Aktepe, “Mehmed Paşa, Tiryaki (1680-1751)”, in IA.


86 I.H. Uzunçarşılı, art. “Akancı,” in IA; “Levend”, in IA.; “Kuloğlu”, in IA.
well as their sizes\(^{87}\) and mobilisation\(^{88}\), social set up and disturbances and the measures taken for the preservation of social order\(^{89}\), the distribution of crops, livestocks and any other provisions required for subsistance as well as rise and fall in their prices\(^{90}\); in brief anything that might come into our mind regarding social and economic conditions in a state\(^{91}\).

There are some decrees in these **defters** that are addressed to the **beks**, **beglerbeks** and **kâds** throughout the Empire to take measures and precautions against a mischief that might have happened only in one province\(^{92}\).

\(^{87}\) BA., *Mühimme Defteri* vol. 2, 119, p. 44, dated 24 Ramazan 980 (28 January 1573). This decree gives the numbers of **tuşenkendaz** available in the castles (kafa) of Anadolu and Rumeli provinces.

\(^{88}\) See the appendix, the **mühimme** decrees relating to the revolt in Basra.

\(^{89}\) See art. “Çingeneler,” in IA.; art. “Istanbul, 1520’den Cumhuriyete kadar,” in IA.

\(^{90}\) For instance for crops and any other type of food products reserved and sent to Istanbul see *Kanunname-i Sultanı*, ed. H. Inalçık and R. Anhegger, Ankara 1956; *Mühimme Defters* nos. 42 and 73; and for the prices of crops and food products see Ö. L. Barkan, “Istanbul İhtisabı” in *Tarikh Veşikaları*, vol. II, 1942; Cf. M. C. Şehabeddin, art. “Istanbul, Türk Devri 1453-1520,” in IA.

\(^{91}\) It is not possible to study and analyse every decree in these *Mühimme defters*. However, the summaries of a few here and the transliteration and translation of few others in the appendix might serve the purpose of understanding what has been said and will be said:

a) A decree issued on 11th Şevval 966 (17 July 1559) and sent to the **Beglerbeg** of Diyarbekir bids him to take necessary measures against some of the local **beks** and their men who have joined in committing fouls and also to capture Prince Bayezid (son of Suleyman), (see M.T. Gokbilgin, art. “Süleyman I,” in IA.; (MD vol. 3, no. 22 p. 7).

b) A decree issued on 11th Şevval 966 (17 July 1559) and sent to the **Beg** of Siverek bids him to bring to justice those who kill others claiming that they have had a conversation with their wives or daughters (MD 3, 120, 50).

c) A decree issued on 18th Zi‘l-Hicce 972 (16 June 1564) and sent to the **Beglerbeg** of Diyarbekir bids him to send sheep ready for slaughter together with their owners and **defters** to Istanbul because of the shortage of meat in Istanbul (MD 6, 1410, 642).

d) A decree dated 11th Ramazan 973 (4 August 1565) and sent to the **Beglerbeg** of Diyarbekir inform him that the forces, grain, wheat, iron, wire, tin and some other things that were sent to Basra has been brought to the attention of the Porte and bids him that he should do his best to comply with the orders (MD 5, 1371, 593).

e) A decree dated 10th Rabı‘ul-Evvel 967 (10 December 1559) and addressed to the **Beglerbeg** of Bagdad and its **defterdar** gives them permission to coin Muhammedi and Lari **aşes** in order to keep in demand the merchandises of tradesmen and safeguard the mint in Bagdad (MD 3, 616, 226).

\(^{92}\) Although the example following this statement clarifies this point, the summaries of the **mühimme** decrees given below can also serve as a variety to the point made:

a) A decree dated 7th Muharram 973 (4 August 1565) and sent to the **Beglerbeg** of Diyarbekir:
For instance a decree addressed to the Beg and the kâdîs of the livâs of Kayseri Province bids them to take measures against those subâşiş, sipâhis, voyvodâs, nâibs and eminents who seize the daughters of others and wed to whomever they wish, force others to divorce their wives, and violate the rights of others by hiring perjurers. It is also pointed out in this decree that the petitions on any subject matter should not be sent to the Porte without bearing a date. The copies of this decree was sent to the beglerbegs of eight provinces (vilâyets), two of which fall within the present day Syria and to the begs and kâdîs of the livâs that fell within their jurisdiction. A close study of this document and the documents similar to this will give us an administrative division within the Empire for a particular period.93

These Mühimme defters are also very rich with the decrees pertaining to the Arab countries on every aspect. Sometimes we find a group of decrees giving us information on a series of events that had occured in an

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93 MD 6, 1165, 536, dated 16 Şevval 1972 (17 May 1565); see the appendix; on this matter also cf. U. Heyd, “The Mühimme defteri (Register of Decrees): a major source for the study of Ottoman administration,” in 24 Int. Cong. Or. (1957) pp. 389-391.
area. An example of this type is a series of rebellions of the tribes in the province of Basra and Jezair, the Qurna region where the Euphrates and the Tigris flow together. There are about one hundred decrees pertaining to the series of rebellions that took place in the 1560s. In these documents we can find a pretty good description of the rebellions and the mobilisation of the forces and provisions in the province of Bagdad as well as adjoining provinces towards the suppression of rebels. Prof. Salih Özbaran talks of a collection, called The Coleccao de S. Lourenca, that consists of six volumes containing copies of various letters in the Arquivo Nacional de Torre do Tombo in Portugal. According to Prof. Özbaran there can be found a letter of Ibn 'Ulayyan an Arab chieftain from Jezair, in which he was appealing to the Portuguese at Hormuz for aid against the Ottomans\(^4\). Although no date is given for this letter, I believe it is closely related to the rebellions I have mentioned above. Abbas Al-Azzawi, quoting Tuhfetu'l-Kimr fi Esfar al-Bihir, gives a few pages of information on the rebellions that took place in 1567\(^5\).

There is also a little information on this subject in Kunhu'l-Ahrar.\(^6\) It is clear, therefore, that the information on this subject of rebellions is very little in the works of historiographers and need to be elaborated with the decrees in the Mühimme defters.\(^*)\). Therefore, the decrees in the Mühimme defters would be in great demand to clarify the nature of the subject, that is the activities of both the tribes and the Ottoman forces. These series of rebellions in the same region repeated themselves later at the end of the sixteenth century and the beginning of the seventeenth century and the decrees on this series are also abundant in the Mühimme defters\(^7\).

There are quite a number of rebellions that took place in some other provinces in the sixteenth and seventeenth centuries: a tribal rebellion led


\(^*)\ I am hoping to carry out a work based on the Mühimme decrees pertaining to the rebellions of 1560s.

\(^7\) Dr. A. Al-Humaidan of King Saud University included a group of these decrees in his forthcoming book.
by Imam Mutahhar in Yemen in 1560s and carried way into 1570s98; a durzi-rebellion of 2000 armed men led by Ma'n-oğlu and Şihab-oğlu in Syria in 985 (1577)99, a tribal rebellion led by Huseyin al-Abbas in the province of Aleppo and Damascus in 1695100. There are about forty decrees on the tribal rebellion of Yemen in the Muhimme defter Number 7 alone101, which cover some of the events of the year 976 (1569) plus the fact that there are quite a lot of decrees on this and other revolts scattered in various Muhimme defters. In other words these decrees of Muhimme defters are quite sufficient in number to serve as a basis for a study that might be undertaken on one or some of these rebellions as well as extracting information on the Ottoman forces in the provinces, the governors and commanders of the time, the provisions and the stocks available in the provinces.

Many examples of this type can be extracted out of the Muhimme defters or any other collection of the archives mentioned above102. The studies that have relied on the use of archives vary considerably in type and size103 and the number of scholars relying on the archives increases every day.

I would do injustice to the rich material existing in the archives and to the purpose of this paper if I try to draw a conclusion from what


99 M. T. Gökbilgin, "Hasan Paşa, Sokulluzade," in IA.

100 Cengiz Orhonlu, art. "Mustafa II," in IA.

101 Some of the decrees on this revolt can also be found in the Muhimme Defters 12, 14, 16, 18, ad 19.


I have been saying up to now. However, I see no harm in letting the reader whether to agree or not with Saffet Bey, a Turkish naval historian who with the Bahrain campaign in his mind, wrote the following words in 1910: “May Prayers be for the souls of our ancestors who preserved our beautiful old records. If we had been left to depend on our historians and their works we would have been neither to read nor to write anything correctly.”

APPENDIX

MD Vol. V, p. 352, No. 929
20 Receb 973 (10 February 1566)

"(The fair copy) has been written"
"Given to the șanıșbaşı on 20 Receb 973 (10 Feb. 1566)"

"Order to the Beg of the sancak of Ruha:

"Ahmed, the Emir of honourable emirs (and) the Beglerbeg of Zu'l-Kadıirds, may his good fortune endure, has sent a letter (reporting that) the Kurds of Kocmanlu and Acurlu tribes, who are about eighty households and abide at a place called Oyum Ağacı near the sancak of Simsad, but belong to your sancak, are waylaying on the roads (staging holdups) and robbing people day and night. The villagers and travellers are extremely tormented, the shari'a law (is violated) and the sancak-beg is not obeyed. When you were asked to punish them, you (simply) answered that the tribes in question are of the Imperial domains and (therefore, one) could not dare to punish them without (Imperial) decree.

"Now, (these) scoundrels are wickeds whether they are of Imperial domains or not must be caught and punished. This can only be the remedy of your excuse.

"I have commanded that as soon as you receive this decree the likes of the tribes in question who are intriguing and committing abominable acts must be caught skillfully. Those who demand for justice, once should be consulted and the cases -that have been repeated non-stop for fifteen years(?)- should be solved in the presence of adversaries by way of equal land division. Those scoundrels and wickeds who are causing disunion and duality if they are of sipahıs, must be sent to (My) presence after the rights of people are settled with them and if they are not, they must be judged locally in accordance with the shari'a law..., but those who are always on the righteous path must not be harmed. (However), the scoundrels and wickeds must be caught and be judged according to the shari'a law, so that the travellers and villagers could be safe from their evil and wickedness."
“Yazıldı, çavuşbaşına verildi, fi 20 Receb sene 973 (10 Şubat 1566)”

“Ruha sancaklı Beyine hüküm ki:


“İmdi, ehl-i fesâd ve şenâ’at, eger Havâss-ı Hümâyundur, eger şaridur, ele gelub haklarından gelinmek lazımdır. Bu cihetle devâ-yi tâ alluldur. ‘Buyurdum ki varınacak, zikr olunan cemâ’atlerden ann gibi fesâd-i şenâ’at üzre olanları hüsni tedârik ile (ele) getürüb, da’vet-i hak idenler ile bir deфа sorulub, fasl olmuş olmayub, on beş yil merâr etmiyan da’vâları hûsamâ mûvacehesinde hak üzre toprak fasîlların ma’nîfeti ile görüb, ann gibi şesad u şenâ’at-i fesâd-i ferâle sâni olanların hûkûk-i nûs alındıktan sonra, sipâhî ise ʿazr idub, değil ise şer’ ile lazım gelâni mahallinde icrâ idub.... Amma her hâbahı ile kendu hallerinde olanların mûcerred... dahl etmeyub, ann gibi şesad u şenâ’at üzre olanları ele getürüp şer’ ile haklarından gelesin ki, eger ayende ve ravende, eger ahâli-yi kurâ ehl-i şesadın şer’u şururundan emn olalar.”

MD Vol. V, p. 352, No. 930
19 Receb 973 (9 February 1566)

“(The fair copy) has been written”

"Given to the Za’im Murad, the Kethuda of Basra on 19 Receb 973 (9 February 1566)

"Order to the Beg of Şehrizol:

“Previously my noble decree was sent to you regarding escorting of my delus to Basra by Gâzi Hân’s jannisaries of Şehrizol. That noble decree of mine is still valid as before."
"I have therefore commanded that as soon as you receive this very decree, do not delay in sending Gâzi Hân's jannisaries together with their ağas escorted to Basra where they will be put in service as guards."

MD Cilt V, s. 352, No. 930
19 Receb 973 (9 Şubat 1566)

"Yazıldı, Basra Beylerbegisi kethudası Za'îm Murad'a verildi, fi 19 Receb sene 973"

"Şehrizol Beylerbegisine hüküm ki:

"Bundan akdem sana hüküm-i şerifim gönderilüb Şehrizol Gâzi Hân yeniçerileri nöbetçi tarikile Basra'ya gönderilen delülerim olmuşdu. Ol emr-i şerifim kemakan mukarrerdir.

"Buyurdum ki vuşul buldukdâ te'hîr etmeyüb Gâzi Hân yeniçerileri ağaları ile nöbetçi târîki ile Basra'ya gönderesin, varub anda muhafaza hizmetinde olalar."

MD Vol. p. 352, No. 931
(The date is most probably 19 Receb 973, the same date as that of No. 930)

"(The fair copy) has been written"
"This also (was given zo Za'îm Murad)"

"Order to Mir Hüseyin, the Beg of Beyati:

"The guarding and defense of Basra is still of (great) importance. I have therefore commanded you to go to Basra with the soldiers in your sancak and guard it.

"I have (also) commanded that you do not delay going to Basra with all the soldiers in your sancak armed in the best way and taking up the service of guarding in compliance with the order and governing of its Beglerbeg".
MD Cilt V, s. 352, No. 931
(19 Receb 973/9 Şubat 1566)

"Yazıldı, bu dahi (Za’im Murad’a verildi)"

"Beyati Begi Mir Hüseyin’e hüküm ki:

"Haliyen Basra’nın hisz ve haraseti mühimmâtdandir. Sancağının askeri ile varub Basra muhafazasında olman emr idub buyurdum ki,

"Te’hir etmeyub cümle sancağının ‘askeri ile müretteb ve mükemmel daimi yarağıla kalkub Basra’ya varub Beylerbegisi vech ve siyaset gördüğü üzre muhafaça hizmetinde olasin."

MD Vol. V, p. 353, No. 932
(The date is most probably 19 Receb 973, the same date as that of No. 930)

("The fair copy) has been written"

"Order to the Beglerbeg of Bağdad and the Kâdi of Baban:

"The people of Beyati have sent agents (to my Threshold of Felicity reporting that) Mîr Hüseyin, the beg of their sancak, is ignorant of law and (thus) does not collect their tithe, other taxes, and bennaks in accordance with the law and defter, (but rather) he collects more than due, causing them injustice and oppression. Therefore a sealed copy of the defter from My Court has been prepared on this matter and sent forth.

"I have commanded that upon the arrival (of this defter), you shall warn the above mentioned Mîr and make sure that he collects the tithes and taxes from the people of above mentioned kazâ according to the defter sent from My Threshold of Felicity, and that he takes nothing contrary to what is stated in the defter or the law. And upto now from whomsoever anything has been taken in contravention of the law and defter must be returned after being proven.

"And from now on you shall prevent and repel any injustice and oppression -cotrary to the shari’a, regulations and Imperial defter- that might be committed against anyone."
MD Cilt V, s. 353, No. 932

“Yazıldı”

“Bağdat Beylerbegisine ve Baban Kadısına Hüküm ki:

“Haliya Beyati halki adem gönderub sancalsları begi olan Mir Hüseynin kanun ahlvalinden haberdar olmayub, ʾüşürleri ve saʿir (levazimlerin), rüşum ve bennäkerin kanun ve defter mucebince almayub, ziyade alub, zulum ve ḥayf eder deyu bildirdikleri ecilden, ol bâbda dergâhı muallađandı mühürli surêt-i defter ihrac olunub gönderilmıştır.

“Buyurdum ki: Vusul buldukda, Mir-i müşärün ileyhiye tenbih ve teʾkîdin eyleyesin ki kaza-i mezbûr halkının ʾüşr ve rûsumlarını Südde-i Saʿade iinden verilen defter mucebince alub, kanun ve deftere muḥālîf ziyade nesnelerin almaya.

“Şimdiye degin kanun ve deftere muḥālîf her kim nesnelerin alınmışı sa ʾaʾdeʾs-subut alıvurub min baʾd hilâf-i ṣerʾ ve kanun ve muğāyir-i defter-i Hümayun kimesneye zulm ve ḥayf etdirmeyub menʾ ve defʾ eyleyesin.”

MD Vol. VI, p. 536, No. 1165

16 Şevval 972 (17 May 1565)

“(The decree forwarded to) the livas of Karaman: Mahmud Çavuş went to Karaman (and) the decrees for the livās of that province were given to him on 20 Şevval 972 (21 May 1565).”

“(The fair copies) have been written on Wednesday 16 Sevval 972 (17 May 1565) (and sent to the) livâs of Karaman (from) İstanbul.

“Order to the Beg of Kayseri and the kâds of above mentioned livâ:

“It has been brought to My Noble attention that (some) of the subaṣis, sipahis, voyvodas, nayıbs, and powerful natives of the province living under your rule have forcibly been marrying the daughters of paupers without the consent of their guardians to whomever they wish, have been forcing the destitudes to divorce their wives inorder to marry them to those whom they desire; and some worst ones (of the above mentioned) have chosen themselves a way of living by buying the lawsuits of some and winning their cases with forgery, perjury and forced witnesses. The rights of many people are lost as a result of such men overwhelming and suppressing the paupers and destitudes.
“You should know that the purpose for appointment of a beg and a kadi to a sancak is to shove away and repel the atrocities of oppressors over the réâyâ (subjects) so that everyone (both réaya and berâyâ) would live in peace under My Fair Imperial rule. Transgression of noble shari'a stems only from your lack of care.

“Hereby I command you, that as soon as you receive My Noble decree, announce and enact it in the cities, towns, bazars and all public places under your jurisdiction and take the following actions:

i) “Prevent subaşıs, sipahís, beglerbegís' and sancakbegís' men, government representatives and any one of the natives from marrying someone's daughter (to another) by force or forcing a person to divorce his wife;

ii) “Forbid the vicious people who have no right but interfere with the lawsuit of others;

iii) “Interdict and repel those people who are notorious for their mischiefs and molestations, and who buy the lawsuits of others coming up with forgery, perjury and forced witnesses;

iv) “Arrest the oppressors who do not adhere to the warnings and interdictions, and record down whatever is proved to be in their possessions. Then imprison of these who are sipahís and send Me their names and records, and of these who are not sipahís send them together with the copies of their records to My Threshold of Felicity fettered and guarded.

“But take heed from aiming at any one with no faults and do not interfere or suppress those who have no faults or accused of faults without any bases. (Also) do take heed from oppressing and wrongdoing anyone contrary to the Noble Sharia and Imperial Order.

“Enter this Imperial Decree of Mine in the treasured Register of the courts under your governorship and act according to its Imperial contents, guarding yourself from allowing any act permissible contrary to it.

“(All) these matters will later be followed up secretly and if tyrannical oppressors found oppressing and wrongdoing, in the above-recited manner, within the government of any one of you, your excuse will never be accepted; you will not only be dismissed from your office but will (also) be punished severley. Therefore, be heedful.

“When you send a petition regarding a judicial case or conferment of a dirlik and promotion within your government, write the date at the end
of the petition. From now on never sent to My Imperial Threshold of Felicity any petition without date. Know well that it will not be acceptable.

"Inform Me that you have received this Imperial Decree of mine and act accordingly."

"(The fair copies) have been written to the Beglerbeg of Karaman and the kадs of Konya sancak. However, in the copy sent to the Beglerbeg, the part following 'Your excuse will not be acceptable...' has been omitted."

The copies of the above decree were written and sent to the begs and kадs of the sancaks listed below on 20 Sevval 972 (21 May 1565):

The Province of Karaman (5 sancaks): İçil (Sinan)*, Nigde (Muhamed), Kirşehir (Muzaffer), Aksaray (Yusuł), Akşehir (Musā).

The Province of Damascus (10 sancaks): Damascus (=Şam-Mustafa), Tripoli (Murad), Safed (Muhammed), Kudus (İlyas), 'Aclun (Muhammed), Gazza (Suleyman), Nablus (Suleyman), Lacun (Kemal) Kerek-Sevbek (Hasan), Homs (Keyvan).

The Province of Aleppo (12 sancaks): Aleppo (Sinan Paşa), Hama (Mehmud), Birecik (Ahmed), Ekrad (Canpolad), Mahāra (İsmā'il), Adana (Pir Paşa), 'Üzeyr, Balis (Lutfu), Suhne-i Vatiyye, Cebele (Habib), Selmiye ('Ali), Tarsus (Muhammed).

The Province of Zu'l-Kadir (4 sancaks): Maraş (Ahmed Paşa, the Beglerbeg of Zu'l-Kadirlu), 'Ayintab (İbrahim), Sis (Mehmud), Malatya (Semender).

The Province of Rum (7 sancaks): Sivas (Hasan Paşa, the Beglerbeg of Rum), Amasya (Veli), Bozok (Memiş), Çorum (Muhammed), 'Arabgir (Melek Ahmed), Divriği (Kasım), Canik (Mehmud).


* The names in parantheses are those of the begs of the sancaks.
"Mine'l-asitane-i(?) Konstantiniyye fi 16 evval el-Mükürrem sene 972. El-viye-i Karaman:
"Vilâyet-i Karaman'a Mahmud Çavuş gitti, mezbure hükümler mezbura verildi, fi 20 Şevval sene 972".

"Yazıldı"

"Kayseri Begine ve livâ-i mezbur kadılarına hüküm ki:

"Haliya Sudde-i Sacadetimden şöyle istima' olundu ki taht-ı hükümetinizde subaşından ve sipahiların ve voevodalardan ve nâyliblerden ve ahalî-i vilâyetden kudretlu olan kimesneler fukarâ'nın kızların velileri râzasız olmalarına cebr edilir, ve ızetlerin hoşda-dub, muradları olduğuna tezvic edilir, ve ba'zi eşirra bazı kimesnelerin da'vasının satun alabilecek olanlara bir nice zor şartlar, tezvîr ve telbis etmekte nasb olmayan kimesnelerin hakkla müstehak durumda bulunmuşluğunu, bu tarıkle nice kimesnelerin hakkla za-yi' olurmuş.

OTTOMAN ARCHIVES AND THEIR IMPORTANCE

Bu hususlar sonra hafiyyeten yoklanub görilub her kankınzın taht-1 hükümetinde zulmın ve ta'addileri ola aşla 'özrünüz makbul olmaz, mansabanız alınmadığa konulmayubah, ösedd 'a-zab ile siyaset olunursiz. Ana göre mükayyed olasız.

"Ve tahtı hükümetinizden bir 'azib ve dèrlik ve tahkik-etinin vech-i mevzu aherinde tarihi yazub min ba'd 'Atebe-i 'Ulyame tarihsuz 'azı göndermelisiz ki makbulum değilidir. Bilmiş olasız. Ve bu Hükm-i Hümayunun varub vasil olduğu yazub bıldiresiz, şöyle bilasız."

"Yazıldı: Bir sureti Karaman Beglerbegisine ve Konya sancakları kadılarna. Amma Beglerbegilige yazılan hükme 'Özrun makbul olmaz' deyu yazılan mahalden aşağı olan tenbitat yazılmaşıdır."

Yazıldı: Bir sureti Içil Begi Sinan Bege ve kadılarna.
Yazıldı: Bir sureti Nigde Begi Muhammed Bege ve kadılarna.
Yazıldı: Bir sureti Kırşehir Begi Muzaffer Bege ve kadılarna.
Yazıldı: Bir sureti Aksaray Begi Yusuf Bege ve kadılarna.
Yazıldı: Bir sureti Akşehir Begi Musa Bege ve kadılarna.

Elviye-i Şam — Şam sancakları hükümleri dahî Mahmud Çavuş’a verildi fi 20 Şevval sene 972.

Yazıldı: Bir sureti Şam Beglerbegisi Mustafa Paşa’ya ve Şam-i Şerif kadılına.
Yazıldı: Bir sureti Trablus Begi Murad Beg’e ve kadılarna.
Yazıldı: Bir sureti Safed Begi Muhammed Beg’e ve kadılarna.
Yazıldı: Bir sureti Kudus Begi Ilyas Beg’e ve kadılarna.
Yazıldı: Bir sureti 'Aclun Begi Muhammed Beg’e ve kadılarna.
Yazıldı: Bir sureti Gazza Begi Suleyman Beg’e ve kadılarna.
Yazıldı: Bir sureti Nablus Begi Suleyman Beg’e ve kadılarna.
Yazıldı: Bir sureti Kudus Begi Kemal Beg’e ve kadılarna.
Yazıldı: Bir sureti Kerek-Sevbeg Begi Hasan Beg’e ve kadılarna.
Yazıldı: Bir sureti Humus Begi Keyvan Beg’e ve kadılarna.
Elviye-i Haleb — Haleb hükümleri dahi mezkoa verildi, fi 20 Şevval sene 972.

Yazıldı: Bir sureti Haleb Beglerbegisi Sinan Paşa'ya ve Haleb KİADİsına.

Yazıldı: Bir sureti Hama Begi Mahmud Beg'e ve kadınlarına.

Yazıldı: Bir sureti Birecik Begi Ahmed Beg'e ve kadınlara.

Yazıldı: Bir sureti Ekrad Begi Canpolad Beg'e.

Yazıldı: Bir sureti Ma'arra Begi Isma'il Beg'e ve kadınlar.


Yazıldı: Bir sureti 5Uzery Begine ve kadınlarına.

Yazıldı: Bir sureti Balis Begi Lutfi Beg'e ve kadınlar.

Yazıldı: Bir sureti Suhne-i Vatiyye Begine ve kadınlar.

Yazıldı: Bir sureti Cebele Begi Habib Beg'e ve kadınlar.

Yazıldı: Bir sureti Selmiye Begi 'Ali Beg'e ve kadınlar.

Yazıldı: Bir sureti Tarsus Begi Muhammed Beg'e ve kadınlar.

Elviye-i Zu'l-Kadir — Ahmed Çavuş'a verildi.

Yazıldı: Bir sureti Zu'l-Kadırlu Beglerbegisi Ahmed Paşa'ya ve Maras sancağı kadınlara.

Yazıldı: Bir sureti 'Ayintab Begi Ibrahim Beg'e ve kadınlar.

Yazıldı: Bir sureti Sis Begi Mahmud Beg'e ve kadınlar.

Yazıldı: Bir sureti Malatya Begi Semender Beg'e ve kadınlar.

Elviye-i Rum — Ahmed Çavuş'a verildi.

Yazıldı: Bir sureti Rum Beglerbegisi Hasan Paşa'ya ve Sivas sancağı kadınlara.

Yazıldı: Bir sureti Amasya sancağı Begi Veli Beg'e ve kadınlar.

Yazıldı: Bir sureti Bozok Begi Memiş Beg'e ve livâ-i mezbur kadınlar.

Yazıldı: Bir sureti Çorum sancağı Begi Muhammed Beg'e ve livâ-i mezbur kadınlar.

Yazıldı: Bir sureti 'Arabgir Begi Melek Ahmed Beg'e ve kadınlar.

Yazıldı: Bir sureti Divriği Begi Kasım Beg'e ve kadınlar.

Yazıldı: Bir sureti Canık Begi Mahmud Beg'e ve kadınlar.

Elviye-i Diyar-ı Bekr — Gedik Ahmed Çavuş'a verildi fi 3 Zi'l-Ka'de sene 972:

Yazıldı: Bir sureti Diyar-ı Bekr Beglerbegisine ve Amid Kadısına.

Yazıldı: Bir sureti Ruha Begine ve kadınlar.
Yazılıdı: Bir sureti Ergani Begine ve kadınlara.
Yazılıdı: Bir sureti Deyru-Rehbe Begine ve kadınlara.
Yazılıdı: Bir sureti Siverek Begine ve kadınlara.
Yazılıdı: Bir sureti Nusaybin Begine ve kadınlara.
Yazılıdı: Bir sureti Ceziire Begine ve kadınlara.
Yazılıdı: Bir sureti Habur Begine ve kadınlara.
Yazılıdı: Bir sureti Sincar Begine ve kadınlara.
Yazılıdı: Bir sureti Rakka Begine ve kadınlara.
Yazılıdı: Bir sureti Atak Begine ve kadınlara.
Yazılıdı: Bir sureti Çepakçur Begine ve kadınlara.

Elviye-i Ard-ı Rum:

Yazılıdı: Bir sureti Ard-ı Rum Beglerbegisine ve kadısına.
Yazılıdı: Bir sureti Trabzon Begine ve kadınlara.
Yazılıdı: Bir sureti Pasin Begine ve kadınlara.
Yazılıdı: Bir sureti Hınıs Begine ve kadınlara.
Yazılıdı: Bir sureti Erdünç Begine ve kadınlara.
Yazılıdı: Bir sureti Batum Begine ve kadınlara.
Yazılıdı: Bir sureti Nisf-ı Savşar Begine ve kadınlara.
Yazılıdı: Bir sureti Karahisar-ı Şarkı Begine ve kadınlara.
Yazılıdı: Bir sureti Ardahan Begine ve kadınlara.
Yazılıdı: Bir sureti Ispir Begine ve kadınlara.
Yazılıdı: Bir sureti Küçük Ardahan Begine ve kadınlara.
Yazılıdı: Bir sureti Malazgird Begine ve kadınlara.
Yazılıdı: Bir sureti Kığı Begine ve kadınlara.
Yazılıdı: Bir sureti Tortun Begine ve kadınlara.
Yazılıdı: Bir sureti Mamervan Begine ve kadınlara.
Yazılıdı: Bir sureti Tekman Begine ve kadınlara.
Yazılıdı: Bir sureti Çernişgezek Begine ve kadınlara.
Yazılıdı: Bir sureti Uli Begine ve kadınlara.

Elviye-i Anatoli — Anatoli begleri hükümleri de Sinan Çavuş’a verildi, fi selh Şevval 972:

Yazılıdı: Bir sureti Anatoli Beglerbegisine ve Kütahya Sancağı kadınlara.
Yazılıdı: Bir sureti Aydın Begine ve kadınlara.
Yazılıdı: Bir sureti Teke İli Begine ve kadınlara.
Yazılıdı: Bir sureti Manisa Begine ve kadınlara.
Yazılıdı: Bir sureti Karasi Begine ve kadınlara.
Yazıldız: Bir sureti Biga Begine ve kadılarına.
Yazıldız: Bir sureti Hamid Ili Begine ve kadılarına.
Yazıldız: Bir sureti Kara Hisar-ı Sahib sancığı Begine ve kadılarına.
Yazıldız: Bir sureti Kengiri Begine ve kadılarına.
Yazıldız: Bir sureti Boli Begine ve kadılarına.
Yazıldız: Bir sureti Kastamoni Begine ve kadılarına.
Yazıldız: Bir sureti Hudavendigar Begine ve kadılarına.
Yazıldız: Bir sureti ʿAlaiye Begine ve kadılarına.
Yazıldız: Bir sureti Koca Ili Begine ve kadılarına.
Yazıldız: Bir sureti Sultan Öni Begine ve kadılarına.
Yazıldız: Bir sureti Siğle Begine ve kadılarına.

MD Vol. V, p. 537, No. 1474
May be dated 972 (1565)

"Order to the Beglerbeg of Diyar-ı Bekr and the Kadi of Amid:

"The Toldi tribe of Hasankeyf has submitted a petition to My Threshold of Felicity (reporting that) formerly they (lit. these) were hasses of Akkoyunlus, but later they were confiscated first by Melik Halil*, the ruler of Hisn-ı Keyf, and then by Bahaeʾd-din Beg despite having no right to do so. (Bahaeʾd-din Beg) during the spring and fall seasons collected from them two hundred and three hundred horses. He also made use of their cenâyim (penalty taxes), food, horses, mules, akçes, water-mills, and took their wives and daughters (against their will). He (at the same time) killed three begs of tribes. His oppression and enmity contrary to the şan'a and law had no limits.

"This petition, which brought to open oppression and complaints, is copied from its original and sent to you, so that you would investigate. (Now) I command you that without delay and tardiness and without disturbing and pressing the reʾaya (subjects) you, in person, must go to the region (place) indicated and bring the aforementioned person himself to

* This person is most probably Melik Halil Eyyubi, who was the ruler of Siirt and Hisn-ı Keyfa. He was not only loyal to Şah Ismaʿil, but was also married his sister. Despite this fact, however, Şah Ismaʿil, who was only interested in carrying out his mission for the call to Shi'ism, put Hisn-ı Keyfa under siege for five years and had him cunningly arrested and put into prison. Later, after the battle of Chaldiran, Melik Halil somehow managed to escape and joined the Ottomans (See, N. Goyunçu, “Kanuni Devri Başarında Güneydoğu Anadolu”, in Atatürk konferansları V, 1971-1972, Ankara 1975, p. 63).
your presence. You must join those who have sent the petition, on lawful basis and make enquiries (asking them questions). After examining the petition and its contents carefully, you must investigate and make thorough enquiries on every aspect (maddeyi) of it in accordance with the shari'a law. In other words, you are to find out whether these were the tribes of the aforementioned since the old days or they were formerly the hasses of Akkoyunlus and then of Melik Halil and after him of Süleyman Beg, and after the latter, the aforementioned took them as his hass (tasarruf etmek) without any right. If it is lawfully proved that their akçes, water-mills, horses, mules, ............... and food are taken by oppression and transgression and that their wives and daughters are taken against their will and contrary to the shari'a, and their men are killed (without any cause) and that they are inflicted with oppression and transgression, then (it is your duty to take steps and) deal with them in the following manner: Be a fair judge and return the right of the re'aya, regardless of whether it was confiscated by the aforementioned person himself or by his men. Then register in a defter whatever is proved against this person and his men and whatever is returned to the re'aya. Seal the defter and sign it, and (then) send it to My Threshold of Felicity. You are to be absolutely straight and impartial in your investigation; neither side with and protect (anyone) nor have bad intentions and injustice (towards anyone). You are also to investigate and find out from the reliable persons of the region, and about who had formerly been undertaking the use of (tasarruf etmek) (Melik) Halil’s property and how they did come about to posses it, and what are the reasons that later it fell into hands of Suleyman and that it is now in the hands of aforementioned, and inform us of all these in writing.

“Beware that if you delay in punishing these and do not involve yourself personally (in this matter) and as a result one of these people (who complained) receive any harm with an excuse saying that they had informed contrary or simply complained, they will be in dread of us.”

MD Cilt V, s. 537, No. 1474.
Tahrir yıl: 972 (1565)

“Yazıldı”

“Bu hükm-i şerif verilmizeden(?) varakın öte yüzünde olan ........... kaydı bu hükmündir. Vufk-i hassinda(?) "amel oluna"."
“Diyar-ı Bekr Beylerbegisine ve Amid Kadınına hükmü ki:

“Hısn-ı Keyf tevabı’nden Toldi ‘aşireti dergah-ı mu’allama arz-ı hal sunub, bunlar kadımi Akkoyunlu haslan olub, sondarın Hısn-ı Keyf hâkimî Melik Hâlîl zapt idub, sondarın Bahàeddîn Bey fuçułu bunlar zapt idub, baharda ve göz fasında ikiyüz ve üçyüz altu ile cerâyim ve yemeklerin ve at ve katırların ve akçe ve asiyablarnın ve ‘avretlerin ve kızların tasarruf idub, üç ‘aşiret ağaların katl idub, hilâf-ı ser’ ve kânun itdügi zulm ve ta’addinin nihayeti yokdur deyi izhar-i zulm ve şekva etdükleri ecilden, sunulan arz-ı halın süreçî ‘ayni ile aslindan ihraç olunub, hak üzere teftiş olunmak içür, size irsâ olundu.


“Bunların ahvallanı görülmekde ihmal olunub, ‘avk oluna, veyahûd bi’z-zat varmyasın, veyahûd hilâf-ı vaki’-î kadıyye ‘arz olunub, veyahûd şî-
kayet etdinuz deyu bunlardan birine zarar erişse sonra bizden ylinur, ana göre müşayyed olasın."

MD Vol. V, p. 578, No. 1269
13 Zi‘l-ka‘de 972 (12 June 1565)

"(The fair copy has been written) from the capital Istanbul on 13 Zi‘l-ka‘de 972 (12 June 1565)"

"Given to the aforementioned Çavuş on the same day."

"Order to the Beglerbeg of Bagdad:

"You have sent a letter (and reported) that the mischievous Arabs who have besieged Basra have joined forces with the Europeans and started intriguing. (You have also reported) that the soldiers of Victorious Bagdad are already helping Basra, (and therefore) it is not possible for you to send further help from Bagdad.

"This case has also been reported to me by the Beglerbeg of Basra. Therefore, I have ordered the Beglerbegs of Diyarbekr and Şehrizol to send five sancak begs of Şehrizol and six sancak begs of Diyarbekr together with their soldiers to help (Basra). (Meanwhile) My noble army, which was ordered to set out, is about to arrive. A noble decree of mine has been sent to the Beglerbeg of Şehrizol that he with all my noble soldiers (stationed) in his beglerbeglik together with my servants, the sancak begs of Diyarbekr, who were (also) ordered to help, to set out for Basra and assist its beglerbeg. Sultan Huseyn, the ruler of ‘Imadiye, may his greatness prolong, is appointed to guard Şehrizol, but the rest that is the head of volunteers of Diyarbekr and whole regiment together with ten sancak begs and their soldiers and tribes must set out for Bagdad where the Beglerbeg of Diyarbekr -in guard- will also receive my noble decree, which will be brought to him by Ali, one of my çavuşes, may God exalt him.

"In this decree I have ordered him that as soon as the sancak begs appointed from Diyarbekr for the assistance of Basra arrive at Bağdad, they should be put under the command of the Beglerbeg of Şehrizol (and sent to the assistance of Basra). After the enemy is defeated, he is to detain the begs and volunteer groups, appointed as guards in the region, in case the trouble is stirred in Basra region again. And if the beglerbeg in question requests help other than the Imperial soldiers (already) sent, you should
keep your ecstasy and courage and send my begs and jannissaries (kuls) sent (there) for guarding. You should not also be void of publicising the news that you are standing by to take care of the region and ready to help at any time."

MD Cilt V, s. 578, No. 1269
13 Zi’l-ka’de 972 (12 Haziran 1565)

"Mine’l-Āsitān-ei Konstantiniyye fi 13 Zi’l-ka’de sene 972."
"Mezkur ğavuṣa verildi fi’t-tarihi’l-mezbur."
"Yazıldı"　

"Bagdad Beglerbegisi’ne hüküm ki:

"Haliya dergāh-i mu’allama mektup gönderub Basra’yi muhasara eden A’rab-i bed-fi’al Frenk ile ittifak idub, lesada mubaheret ettiklerin ve vilāyet-i Bagdad-i Zafer-abadın ekser ‘asker Basra’dan mu’avenet üzer olma ile Bagdad’dan mu’avenete bir dahi asker göndermege çare kalma-dugi i’lam eylemişin.


"Buyurдум ki: Hükm-i şerifim ile Dergāh-i Mu’allam ğavuṣalarından ‘Ali, zide kadrehu, vancak Diyarbekr’den Basra’ya mu’avenete ta’yin olunan sancak begleri Bağdad’a varmuşlar ise, te’hir etmeyub Şehrizol Begler-
begis ile ırsäl eleyub, anlardan gayri yanına muhafazaya tayin olunan begler kullarına gönüllü ta'ifesı ol canibe olan düşmen ahvalı bertaraf olunca muhafazadan alıkoyub, daima Basra canibe hazır ve nazir olub, anun gibi müşarun ileyhe Basra Beglerbegisi ırsal olunan 'asker-i hümayunumdan gayri mu'venet taleb iderse vecd ve metnet gördüğün üzere muhafazaya gönderilen beglerden ve kullarından ırsal idub, ol canibe mu'ın ve zahir olmakdan ve vakıf ve muttalı' olduğunu ahbar i'lam etmekden hali olmayasın.”
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در بهترین يتیانه‌ها، مثلاً در مقدمات تازه‌کارانه، هنوز و یا هر چه نیاز نسیتانه و نیاز نداریم از خودشان مطابق با تراکم‌های جزئی و مطابق با تراکم‌های کلی درآورده‌ایم. 

اما به‌طوری‌که از گذشته، وارد به نظر می‌رسد و این نظر را در طول و تاریخ این دو یا سه درمان جامعی می‌گیریم.

دو نظر از این مطالعات نشان می‌دهد که این دو یا سه درمان جامعی، به‌طوری‌که از گذشته، وارد به نظر می‌رسد و این نظر را در طول و تاریخ این دو یا سه درمان جامعی می‌گیریم.

برای اینکه مطالعات و مطالعات جامعی، به‌طوری‌که از گذشته، وارد به نظر می‌رسد و این نظر را در طول و تاریخ این دو یا سه درمان جامعی می‌گیریم.

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م. مهدی هان

در این مقاله به خاطر وقایع تاریخی، از جمله درخواست سپاه و سربازان روزهای پیش از انقلاب، به‌طور خاص در مورد انقلاب ۱۳۳۸ با تمرکز بر روی این موضوعات پرداخته شده است.

در ابتدا به تاریخ‌های وقایع ترکیب و پرده سپری شده برای انقلاب، پرداخته شده است. سپس به خاطر اینکه افرادی با تمرکز بر روی مسئله تاریخ‌های وقایع، روزهای پیش از انقلاب می‌خواهند که تاریخ‌ها و اطلاعاتی را ارائه دهند که این مسئله را پرداخته شده است.

در ادامه به تاریخ‌های وقایع تاریخی، افرادی با تمرکز بر روی مسئله تاریخ‌های وقایع، روزهای پیش از انقلاب می‌خواهند که تاریخ‌ها و اطلاعاتی را ارائه دهند که این مسئله را پرداخته شده است.

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Document 8: Topkapi Palace Museum Archive D 6441.
M. Mehdi İhan

"Son Posta" Newspaper, Istanbul 4 June 1931, p.1 (for a summarised content of this document see supra p. 419).
Okka İle Satılan Kıyımetli Evrak Meselesi

(Bey tahsil-i bu nisadı 1)

Bu mevzu:"Okka" ile satılan 4 dallı kaynaklardan biri.

1. Aksiye bileşik Fekir Ağa
2. Yedinci adımdaki (arapça adımdaki) Fekir Ağa'nın davası
3. Kadir İmam Hanımın davası
4. Bu davaların paternoları ve derecelerleri

Mehmet İhsan

M. Mehdi İlhan
