

*YAVUZ SULTAN SELİM'S the VAKFIYE of MUHYİD-DİN İBN ARABI  
in DAMASCUS\**

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**ÖZET**

922/1516 da Yavuz Sultan Selim tarafından Memluklar idaresine son verildikten sonra Suriye, Hicaz ve Mısır Osmanlıların hakimiyetine geçti. Bölgede idari, mali, askeri, sosyal ve kültürel, nüfus sayımı, arazi tahriri, evkafl ve hayır kuruluşları gibi önemli işler yeniden organize edildi.

Hayır ve hasenatı çok seven Yavuz Sultan Selim, Mısır dönüşü Şam'da yaptığı resmi bir toplantıda, Muhyiddin İbni Arabi'nin mezarını ve yanında mütevazi bir külliye yaptırma-yı kararlaştırdı. Müessese, 924/1518 de tamamlandı ve halk hizmetine açıldı. Bu müessese, fetihden sonra Suriye-Şam'da tesis edilen ilk Osmanlı Vakıf kuruluşuydu.

Yavuz Sultan Selim 4 Muharrem 924/1518 de ilk Cuma-yı, Muhyiddin İbni Arabi Cami'inde eda ettikten sonra İstanbul'a müteveccihen Şam'dan ayrıldı.

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The Conquest of SYRIA 922/1516;444

After Selim 1's victory over the Memluks at Marj Dabık on 25 Rajab 922/15 August 1516, and the disintegration

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of the Memluk administration and their sovereignty in Syria, the province of Damascus which had been a Memluk province from 1250-1516, became an Eyalet of the Ottoman Ampire.(1)

A few weeks later, on first Ramazan 922/28 September 1516, Sultan Selim (1) made his entrance into the town. (2) On his entrance to Şam for the first time on Thursday, 6th Ramazan 922/3rd October 1516 he went directly to the famous Ummayyad Mosque where he performed the Friday prayer. The former Chief Şafi'i Judge, Veliyuddin bn. Farfur, delivered an elegant sermon in which he called Sultan Selim "Hadim al

Haramayn ash-Şerifeyn

خَارِمُ الْكُرْمَيْنِ الشَّرِيفَيْنِ (3)

the Servant of the two Holy Cities at Mecca and Medina.

Of course, the scope of this study does not require a detailed discussion of the Ottoman conquest or administrative System.

### Administration

The conquest of syria marked the beginning of Ottoman rule in the Arab lands. Selim 1. and his son and succassor, Süleyman (1512-20), began to replace the Memluk administration with the traditional Ottoman forms of government. (4) They stationed a military garrison in this area, and appointed a Beylerbeyi (governor of an eyalet), Defterdar (director of financial administration), Kadıs, and a Müfti. (5)

After the rebellion of al-Ghazali who was appointed by Sultan Selim, in 924/1518, as governor of Damascus, (6) Sultan Süleyman realized that the administrative organization of Syria had to be altered, and did his best to cure the difficulties. Sultan Süleyman appointed Ayas Paşa as Beylerbeyi (7) (governor) of the eyalet of Damascus, after helping to crush the revolt of Janberdi al Ghazali in Syria (1520-21.) (8)

The first cadastral survey (tahrir) of the eyalet of Syria was made immediately after the Conquest. (9)

According to Feridun Bey, (10) on 17th Shaban 922/15th September, 1516, after te Battle of Marj-ı Dabık,

Abdulkerim, (11)

The former defterdar of the Rumelian Timars, was appointed to collect the taxes in Aleppo, Karacapaşa was appointed Sanjakkbeyi of Aleppo, Çömlekçi-Zade Kemal Çelebi as Kadı, and the Grand Vezir Sinan Paşa was appointed to regulate military affairs by Sultan Selim (1) in Zilkaade 922/December 1516.

According to Koca Hüseyin, (12) the revenues of various Sanjaks such as Turhal in Rum, and Aleppo (1000 yük) (13) were collected, and this income was kept in Aleppo; later it was transferred to the city of Şam (from Aleppo) through Karaca Paşa by a ferman of Sultan Selim (1), after his return from Egypt. The surplus of this revenue was entrusted to the original owners.(14)

Then the Defterdarship of the Arab lands was entrusted to the Kadı of the Aleppo Mevlana Çömlekçizade Kemâl Çelebi.(15)

Abdulfazıl efendi arranged and completed the cadastral survey of Trablus-Şam, Hama, Humus, Abdulkerim Çelebi that of Aleppo and its vicinities, while Fenarı zade Nuh Çelebi made the cadastral survey of Damascus and the surrounding area.

In accordance with normal practice, the lands in the eyalet were classified as hass, timars, mülk and vakf. Finally, the completed surveys were sent to İstanbul in 92323/1517-18 Ad.(16) Sultan Selim had thus completed the the financial and administrative organisation of the province, before returning to İstanbul in August 924/1518.

In 932/1525, the Ottoman made their survey of the land, population and income of Damascus where the registers for Damascus are listed.(17)

In this respect, a contemporary source, ibn Tulun A. states; On Sunday Ramazan 922/October 1515, the Defterdar (18) (Director of the financial administration of a province) came to l-Muhibbi the Nazır of the Army and demanded the accountus of income and expenditures for the province (the previous year).(19)

On the following day the Kadı-asker Rukneddin İbn Zeyrek ( ركن الدين بن زيرك ) came to the Umayyed Mosque ( المسجد الامية ) and he (Ibn Tulun) met him there (in the mosque), and then 50.000 dirhem were distributed, and the preparation for the Pilgrimage was announced. Then, the populations of houses shops and quarters were recorded. (20)

According to Ali, the eyalet of Damascus in 1609 consisted of ten Sanjaks: Jerusalem, Gaza, Safad, Nablus, Ajlun, Tadmur, Sion, Beirut, Karak, and Shawbak. (21)

The cadastral Survey of 955/1548

Muhammed al Fakir states, that in the reign of Sultan Süleyman, Magnificent, he was appointed by the noble order of the Sultan, to bring the old registers (defters) of the Arab provinces under Ottoman rule up to date, together with Dervish and Ahmet, Clerks of the Imperial Council. They were also appointed as clerks with him to record the products, incomes and taxes, "according to the Şeri'a, and Kanun."

For this purpose he was sent to Damascus, and they carried that task out in all earnestness. Finally the details were recorded in new registers, dated 955/1548.(22)

So in the reign of Sultan Süleyman, the Magnificent, the Eyalet of Damascus formed a separate and self contained unit. The revenues of the Eyalet covered its own administrative and military expenses, and a fixed annual sum was laid down as share of the Imperial Treasury.(23)

Ottoman Vakf(endowment) institutions in Syria:

Sultan Selim founded the first Ottoman Vakf in Syria immediately after Conquest, and inaugurated a period of public improvements in Damascus,(24) Alepp Tripoli, Mecca and Medina.

Pious foundations (25) Imaret (soup kitchens for the poor), Medreses (schools), Tekke (dervish lodge), Mosques, mescids (small mosques, Bedesten, (markets) Hamams (baths), Hans (inn), carvanserais, bridges, bakeries, etc. were

established and maintained as public buildings.(26) In addition to the new foundations, a large number of institutions survived from previous epoche.(27)

The Ottoman recognised Memluk and pre-Mamluk foundations in Syria, the Arabian Peninsula and Egypt.(28)

The Pre-Ottoman vakf institutions listed below are registered in the records of the Evkaf Archives, and Şeriye Sicilleri:(29)

Date	Founder	Place	Its object
911/1505	S.Kansu Ghuri	Aleppo	Charity
906/1500	Zulkadir Dynästy	Maraş	"
909/1503	Muhammed ibn Osman	Aleppo	"
913/1507	Yunus al.....	"	"
790/1387	Şeyh Muhammed al Bezaz,	"	"
872/1467	Abdulselam an Nasiri	"	family Vakf
893/1487	Emir Mukbil ibn Abdullah	"	" "
913/1507	Şerafeddin Yunus Adili	"	Charity
902/1496	Zeynebi Sultan İbn Salim	Mekke-Kudüs	family
835/1431	Abdullah ibn Mütevelli,	Medina	Both(charity-famil)
868/1463	M. ibn'Omar	Mekke-Medine	Both

The vakf of the Umayya mosque, and other vakf foundations are recorded in TD, MS. 656, p. 43/93, for example the vakf of Sipahi (30) dated 922/1516, the last Naib of Damascus (Şam), who lost his life at the battle of Marj Dabık. Apart from these, the vakf of Nejmeddin al Medeni dated 867/1547 in Dama scus.(31)

The foundation of Sultan Kayıtbay (32) Tripoli, the medrese (33) Ali Mesalini in Trablus the Hayrat of Sultan Tatar(34) in Khalil arRahman and the medrese of Adiliye(35) and its vakfs, still exist today.

Ghazi also indicates the entity of a vakf established by Sultan Selim in 922/1516 in Gazi antep, in favour of Muhiddin ibn Arabi and his progeny as a family endowment. Moreover, a great, a great many charities and family vakfs have been quoted by Ghazi. In the Malatya Evkaf Defteri, dated 937' 1530 it is stated that, after the battle of Marj-Dabık, 922/1516, many people whose land mülk (real estate) and vakfs had been lost, came and consulted the

sultan, explaining that the village of Asyüzü had belonged to the vakf of Mecca since the time of the Memluks. They demanded the return of their mülk and vakfs. As a result of an investigation, their mülk and vakf were identified by eminent witnesses (ahl-Vukuf), and given back to the original owners and registered accordingly.(36)

The same source tells us that the vakf of Sultan Kaytbay (37) was also recorded, based on its original register and document.(38) In this respect(pre-Ottoman vakfs) examples of pre-Ottoman vakfs are many and authentic.

One of them was the vakf of Bayram Paşa which had been established in Aleppo in 919/1513. The founder of the vakf lost his life at Marj Dabik, and when his family died out (**inkıraz**) 1226/1848 his charity (endowment) was transferred and in 1308/1890 it became Mülhak (attached vakf.) (39)

### **Evkaf Tahriri**

All vakf institutions, whether Ottoman, or pre-Ottoman were also recorded, and registered after the Conquest. Ibn Tulun tells us that "On Wednesday 18th Zil kaade 923/1517 Dec/Jan....We were asked the names of the endowment medreses, and their founders in order to identify their endowment and their original owners, there upon we informed them to their satisfaction in the presence of Kadi Zeynelabidin.(40)

On 4th Zilhijja/Dec, the Kadi of Aleppo, the Kadi of Damascus and the former Kadi of Damascus M. yunus Alvalvi, started to record or register from the Whitebridge in Mardaniya, and he (Ibn Tulun) met them in the New Mosque, and entered the Mosgue with them, and then he told them as much as he knew. So they wrote them down as belonging to Imperial endowments and then left.(41)

Nevertheless, details on the whole endowment foundations built in Damascus, itself and its vicinities, is given in MSS(42) (evkaf defs.) For instance, the vakf of S. Süleyman was registered in evkaf def. MS. 164, fol. 2/29.

### **Selimiye:--the IMARET and The MOSQUE of MUHİDDİN ibn ARABI(A)**

After the conquest of Egypt, S.Selim returned to Damascus and arrived at the Castle of Melik Zahir, in the

Green Square in Marj on Ramazan 923/1517. A. Divan was held and made the decision to spend the winter in Damascus. In the meantime, S.Selim indicated his intention to establish a charitable foundation in the Salihiye Quarter of Damascus.(43) In this respect, historical documents, deed of trust, (vakfiye) (44)

Inscriptions(45) and contemporary bibliographies, (46) give us full information and accurate data. On the wish of Sultan Selim (I), himself and of a distinguished group consisting of his teacher Shahabeddin, (47) the Hatib of the Umayyad Mosque, Al Valvi (48) ibn Farfur, the Kadi-asker, Rukniddin ibn Zeyrek, (49) and others. Hayri Bey's house was bought for the vakf and six thousand (6000) dirhem paid its owner.(50)

Sultan Selim (I) (51) then ordered the establishment here of Mosque over the tomb of the illustrious Sufi, Muhiddin ibn al-Arabi with a Tekke, an imaret and a bakery, and in order to supervise the construction an overseer of buildings was appointed, and for this purpose ten thousand Dinar (52) were placed at his disposal.

The expenses of maintenance and upkeep of the foundation mosque, imaret (soup kitchen for the poor), tekke (dervish lodge), bakery and turbe (mausoleum) were paid by the revenues from several villages.(53)

To this was added revenue from watermills, and income from the silk of Kaysariyya, and shops which were built for this purpose in the city of Damascus.(54)

On the completion of this charitable institution in Salihiyye,(A) servants and employees were appointed and their tasks determined according to the vakfiye terms.(55) On the occasion of opening a vas banquet was given, gifts and alms were distributed to the poor and needy.(56) After S. Selim had performed his Friday prayer, on following week, he left Damascus for Istanbul, (57)14 Muharrem 924/1518.

It is said that the aforesaid Tekke was burnt in 962/1554 (58) and in the same year was repaired to be better than before.

## Telviyet and administration

On completion of the Selimiye foundation in the Salihiye Quarter, (Damascus), the tevliyet of the institution and its nezaret (superintendence), was entrusted to Bakir al Rumi, who was at the same time the Nazir (superintendent) of the famous Ummayyad Mosque, He was, however, later discharged from the nezaret of the Ummayyed Mosque, and two years later in 926/1520 he died. He is buried beside the Türbe (mausoleum) of Muhyiddin ibn al Arabi.(59)

Subsequently, its administration was entrusted to the goernor of Damascus, Janbardi Ghazali.(60)

As stated in the vakfiye,(61) Sultan Selim appointed the servants of the institution, among whom were a number of builders and artisans, but also thirty Karis (reciters of the Holy Kuran), a number of imams, müezzins, a hatib and katib. The institution was richly endowed with a number of villages, (62) the total revenues from which was 213, 311 akces annually.(63)

The total expenditure is given below. In the imaret twice every day, 60 Rattle (64) of mutton was cooked and distributed to the poor with beans, rice soup, sweets and honey. During Isa Paşa's term as Naib of Damascus, in 940/1534;(65) Hüseyin İbn Abdulkadir al Geylani(Gheylani) was appointed by Sultan Suleyman as administrator, to the imaret of the Selimiye in Salihiye with 20 osmani, daily (66).

Later, in 966/1558, Hüseyin Çelebi, the mütevellî of the Tekke of Selimiye in salihiye (Damascus) was hung in front of Dar as Sa'ada(the palace of the Sultan). Unfortunately, no cause for the hanging was given by the author.(67) Most probably he was hung because of his maladministration.

### Table I

The Servants of the Mosque, Imaret, Tekke, Baker, Turbe, (mausoleum) of Muhiddin ibn al Arabi, in the Salihiye Quarter of Daamascus appointed by Sultan Selim (I). The following figures were taken from the Şam vakfiye of Sultan Selim dated 924/1518, which was copited in 997/1588.

Endowment Stipends (Monthly) in the foundation of



Sultan Selim in Salihiye-Damascus was as follows:(68)

2 Imam (Prayer Leader)	150 each	Dirhem(69)
1 Khatib (Preacher)	150	"
1 Muezzin	150	"
1 Mutevelli (Administrator)	750	"
1 Katib (Clerk or Secretary)	300	"
1 Seyh (Head of Imaret)	150	"
1 Nakib (Warden)	120 each	"
1 Kari (Reciter of Kuran) Seyh	90	"
29 " " "	58 each	"
1 Rejul (servant)	120	"
1 Kayyum(Caretaker of a Mosque)	240	"
2 Bevvab (Dorkeeper)	90 each	"
1 Vakkad (Lamlighter)	120	"
1 Ferras (cleaner)	"	"
2 Servant (in kitchen)	60 each	"
1 Vekili-Harj (Steward)	150	"
2 Jabi (Collectr of Rents)	150 each	"
1 Khazin (Treasury)	150	"
2 Tabbakh (cooks)	150 each	"
2 Tilmiz (70) (Assistants)	90 each	"
1 Khubbaz (Baker)	150	"
2 Servants	90 each	"
1 Porter (Hammal)	120	"
1 Mubid-Kalayji (Tinman)	150	"
1 Ghasil (Dish Washer)	60	"
1 Kennas (Sweeper)	120	"
1 Turbedar(Keeper of a Mausoleum)	60	"
1 Nazir (Inspector)	150	"
1 Dakki	60	"

The expenditure for Imaret is as follows:

Daily as Sadaka 80 (eighty okka (71) of mutton), 40 (forty) okka of this should be cooked in the morning, and the remaining (40) forty okka in the evening, two keyl (72) of soup, 800 loaves of bread cooked with eight okkas of sesame oil. At each meal 200 plates should be served to the poor.

In addition to this on holy days(73) and festivals Ramazan and Id, 300 okkas of pure butter, 900 okkas of honey, 150 keyl of rice, and 50 okkas of saffron should be used.

### The Construction date of the Selimiye Tekke

There are various opinions concerning the date of the tekke's construction,

E.B. 9th ed.(74) "Damascus" states that the Tekke of Selimiye was founded by Selim (I) in 1516. Briggs(75) dates it 1517, and says that it was for dervishes. Hartmann says Damascus was captured 24th August 1516, and that the Tekke was not established until 962/1554 on the site of the ruins of Kasrul Ablak Here Hartmann confused the two Tekkes: the one built by Sultan Selim (I) in 924/1518 (76) in the Salihkiye-Quarter of Damascus and the second founded in Marj, (in the site of) Kasrul Ablak by Sultan Süleyman in 964/1556.(77)

Heffening relates that "at Salihkiye, and round the mausoleum of Muhiddin Arabi, where in 959/1552 the Selim (I) had an imaret constructed to make free distribution of food to the poor and visiting the tomb of the illustrious sufi". (This is chronologically impossible since, Sultan Selim (I) reigned 1512-20; and Sultan Selim (II), reigned 1566-75.(78)

Wulzinger says that "A poor-House (tekke) was founded opposite the mosque which was built by Sultan Selim, founded by Sultan Süleyman in 960/1552 but it was burnt in 962/1554 and in the same year the four houses were again built, being better than before"(79). The Tekke existed in 924/1518.(80) Sauvaget states that it was built in 960/1552 based on the plan of Sinan, and owing to fire it was repaired in 962/1554.(81) Sauvaire dates the tekke, according to the inscription which exists today over the portal of the mosque, to 1518.(82) Contemporary sources, (83) and in particular its akfiye, (84) show us that the foundation was established in 923-24/1517-18 by Sultan Selim before departed from Damascus. This included the tekke, imaret, turbe, bakery and mosque.

**Kevakib**, (A) Feridun and Kalaid (p.65), give 924/1518.

**Muruj** states that in 926/1520, Ghazali Janberdi locked the tekke of Sultan Selim and confiscated the whole property which belonged to the tekke.(85).

Ibn Imad relates that Bakir al Rum who was the Mutevelli of the Tekke of Sultan Selim died in 926/1520.(86) Karamanis states on this point that, "the Tekke was Built in 924/1518 and Bakir Rumi was appointed as mutevelli, and in 926/1520 Ghazali Janberdi, (Governor of Damascus) confiscated its property and valuable things."(87) This, of course, happened after the death of Sultan Selim (I).

To summarise these statements, the Tekke was built by Sultan Selim (I) in 924/1518; it is probable that it was burnt in 960/1552, and built again in 962/1554 by Sultan Süleyman, Even today it bears an inscription dated 962/1554, but has no connection with the Tekke founded by Sultan Süleyman the Magnificent in Marj, in 964/1556

Feridun Bey emphasises that the foundation was completed on the 24th Muharrem 924/1518, before Sultan Selim had left Syria for Istanbul.(88)According to its inscription, the construction was begun on 9th Shawwal of the year 923/1517, and was finished on 24th Muharrem of the year 924/1518.(89) The complete inscription is as follows:

"God be praised. The construction of this noble mosque was ordered by our master, the Great Imam, the King of the Arabs and the Persians, the Servant of two Noble Haram (Mecca and Medina), Selim Shah son of Bayazid, son of Muhammed Khan, may god make his reign and empire eternal. The construction was begun on 9th Shawwal of the year 923, and was finished 24th Muharrem of the year 924/1518".(90)

Let us conclude with the works of Ibn Tulun. He states that "on the occasion of its opening to the public service, a vast banquet was given to the people and plentiful, and rich gifts and alms were distributed to them. 250 sheep and 50 camels were sacrificed, and money was distributed to the people—two, four, ten twenty or thirty dirhems each, according to their rank, while the khatib received 10,000."(91)

## Commentary

### Vakfiye

The subject-matter of the vakfiye is the original texts of the vakfiye themselves as recorded in the Judicial Registers and in the Defterihakani. Our document which was

here edited and commented on is one of them.

As a technical term, in the Ottoman literature used since the time of Orhan Gazi(1324-60) until the present time, and which was known throughout the Muslim world. Vakfiye as a legal and religious term, is unlike the other documents such as ferman, or hüküm, report, petition, letter, 'ilam, icazetname, and temlikname or mülkname. It characterizes a specific meaning belonging to itself concerning the endowment institution only. No another term (document) is like the vakfiye comprising the same meaning.

A constant feature of a vakfiye document or its characteristic peculiarity is a basic division into two main sections, that is epitome and context. All the vakfiyes written or recorded in the 15th and 16th centuries show the same peculiarities.

We have already explained the document its significance and its historical background, that is deed of trust as a historical document cannot be compared one against another. But in some aspects, that is in literary, philological, linguistic and the composition point of view it is entirely different from another.

It is true that a through study of the text of the vakfiye would yield a great harvest of fresh information and reliable data about the endowment institution. The only qualification needed is that a critic should be cited with a good knowledge of historical and archival sources.

## DİPNOTLAR

- 1- Maa'siri Tarihi Sultan Selim, (Ms.in BM.Add.7848) Ms.276 (76) fol.8 A.Feridun Bey p.449-50; Ghazi (Kevakib), p.208-10; E12 "Dımaskıh" and "Marj-Dabık".
- 2- see BM.or. 7834, fol.152; And Selim-name, fol.105 (Flugel, Ms.1008).
- 3- Feridun Bey, and, BM.Add.7848.fol 186a.;
- 4- TOEM (90-96) 1926, p.243-44; And Danişmend, 11.p. 30,46.

- 5- İbn Tulun, (**Kudat-at-Dımişk**) ed.by Hartmann, p.128; Feridun, 451-52; Koca hüseyin, Baday'ı, pp.1002-3; and Striping, p.58; Danişmend, 11.p.30-46.
- 6- İlm a Vera' (Damascus, 1952, p.151; Feridun, p.455; El "Ghahazi", bn İmad, p.168-71; Rafiq, p.2.
- 7- Ms.275(76) fol.111b.(**in J. Ryland Lib.Manchester**) (**Gaza-vet al-Sultan Selim**), İA and El "Ayas Paşa". Ayas Paşa became governor of Damascus, an appointment that he held from Rabi 11 927 to Muharrem 928/March to December 1521, El and Belleten V. 1941. On 27 Safar 927/January 1521, with the battle of Kabun, the Janberdi Ghazali was killed. İbn İyas, V.p376, and Kevakib, p.168.
- 8- İlm al Vera' (İbn Tulun)
- 9- But until the first Tahrir Def. belonging to this area has been found, this is not a historical certainly.
- 10- Feridun Bey, p.445-52.
- 11- Abdulkerim (Abdullah Paşazade) called Abdulkerim Çelebi shared this duty (collection of taxes) with Dizdarzade Mehmet Çelebi, Who was Anadolu defterdarı. and see Bedayı, fol. 492a; **Nahr-az Zahab**, p.303.
- 12- Bedayı, fol.492-3.
- 13- İbid, yük, sum of one thousand akçes (q.v.)
- 14- İbid.
- 15- Deftardar is a) a general term given to a financial administrator b) in particular the Chief Treasurer of the empire who was a member of the İmperial Divan; the Chief Treasurer of a province. İbn Tulun mentioned the existence of a defterdar in Damascus, in Ramazan 922/October 1516, after the Conquest of Sultan Selim (1) (Mufakahat. 11. p.31).

According to bedayı, the defterdarship of the Arab lands was entrusted to Mevlana Çömlekçi-zade Kemal Çelebi who was the Kadı of Aleppo (İbid.pp.2002-3). In 964/1556, the date of our vakf, the defterdar was Mehmet Çelebi, who was appointed as Mütevellî of the Süleymaniye Külliye

in Şam. See for details, M. Zeki Pakalın, defterdar; TOEM 16(1926), p.96-102; İA and EL2 "defterdar and Uzunçarşılı.

- 16- Koca Hüseyin, Reis al-Küttab) d. after 1056/1646. Al Baidayı al-vakayı', facsimile, ed. A.S. Tveritinova, 2 vol., Moscow, 1961, pp 1002-3.
- 17- B.Lewis states that the first survey was made in 932/1525 -26 in the reign of Sultan Süleyman the Magnificent, (BSOAS), 1954, pp, 471-72. It was in fact, in the reign of Sultan Selim (1) as indicated above, e.g., the Tahrir Defteri of Diyarbakır dated 924/1518 exists. Therefore, most probably the earliest Tahrir Def. of Damascus exists among the uncatalogued, and untouched raw materials in Topkapısarayı and BAI.
- 18- see p. (Tahrir),pp.58-61.
- 19- Mufakahat, (Ibn Tulun,) 11. p.31, 70.
- 20- İbid, 11.p. 75.
- 21- "Kavanini 'Ali Osman" in Ja, XV, 1870, quoted by Rafiq, p. 1, and see for further details. "The Ottoman Rule in Jerusalem in the light of Ferman and Şeri'a, in JEI, 11., 1952), pp.237-47, by j. W.Hirschberg. See also Map XXXII, by D.E. Pitcher, and Historical Geography of the Ottoman Empire, 1972, (Leiden, E.J. Brill). According to Rafiq, most of these Sanjacks were created by the Ottomans, after 28 Safer 927/5 February 1521 when the revolt of the governor of Damascus Janberdi aal-Gazali was suppressed.
- 22- Ms. Defter (tapu defteri) NO: 263, fol. 15, n BAI.
- 23- İbid. fol. 1-2; TD. 474, fol.1-2. See supplement. In this respect, details on the methods and rates of assessment of taxes have been given in the Kanun-names (see also Barkan, Kanunlar, esp. Aleppo-Kanun-namesi, p.207-9, and Şam Kanun-namesi p.222).., containing the fiscal regulations of the provinces. See also, H. İnalcık, The Ottoman Empire, p. 104-18; Gibb, Islamic Society, 11.p. 37. Lybyer, The Ottoman Empire....p.173; And Stripling, The Ottoman Turks and Arabs, p. 60-62.
- 24- MS.(Vakfiye) in TK. Sarayı E.H. No: 3031, and its

inscription, both dated 924/1518; and İbn Tulun, Tarihi Salihiye, p.65-67.

- 25- Our Vakfiye, p.65, and 169, and Kevakıb, 111.p. 155-56.
- 26- See Adnan, and (Istanbul Hukuk Fakültesi dergisi). Vol. VII.
- 27- TD. 383, MS. 083. Vakf Def. and 037 in Belediye Kütüphanesi, İstanbul.
- 28- TD. 656. TD.401. TD.263. Vakf Defteri, ms.164 in Vakıflar Genel Müdürlüğü Vakıf Def. MS. in TKS NO: 3072. Malatya Vakıf Def.in THIT. Mec., p.119- cevdet Yazmaları, Mss. 083, 037. Evkaf Archives/Aleppo), also quoted by Ghazi Narr as-Zahab, p.535-620, and Şam Şeriye Sicils Vol.1.p.165 A.Rihavi, p.82, Müslim City, p. 119-135. and Majallat Kulliy al Arab 19 (1960), p.293-420, Majallat at-Tarihieal Mısır 12, 1964-65), p.191-202.
- 29- Abstract given in Ghazi, Nahr-az-Zahab, 11.p. 515-620
- 30- İnscription, and TD. 656, p. 57/101, see İbn Iyas.
- 31- TDD, 656,p.39.
- 32- İbid, p.68/107, Sultan Kayıtbay (872/901-1468/1496, and see Fetekke L.P. 1000, for the Muhasebe-i Mahsulat, in Medina dated 1013/1622, and see of vakfiye of Harameyn, in TKS. A.4257, E.H. 3026.
- 33- İbid, p.68/108.
- 34- İbid. p.69/110 (Sultan Tatar)
- 35- İbid. p. 69/111, today the said medrese is used as library, see, its inscription. TD. 656, also contains many vakfs 100 foundation, built in Safad, Tripoli (Şam), damascus, and their vicinities. It mostly covers the reign of Sultan Süleyman (Kanuni) it bears the Tuğra of Sultan Süleyman.
- 36- MS. 1013, Malatya Evkaf Defteri, in Başvekalet arşivi (İst), fol 3, quoted also by Ömer L. Barkn, in Türk Hukuk ve İktisat Tarih Mecmuası, p.119. (1939)

37- İbid, fol.3-4 and see his Muhasebe def. pertaining to the Mecca's vakf, dated 1004 /1596 in TK Sarayi E.H. 3052.

38- İbid, MS. 1013, fol.4.

39. Ghazi, Nahr az Zahab. p. 527-33.

40- Mufakahat II p.75

41- İbid p.75

42- See for full details on these vakfs MS. 3072, and 3042 in TKS. dated 967/1560, arranged by Kadi of Damascus.

43- His vakfiye; MS. E.H. No: 3061 in TK. Sarayi, İstanbul and Feridun Bey, p.455-56; Ghazi, Kevakib, p.210; Kalaid p.64, İlmulvera p.249-50.

44- İbid, vakfiye.

A-Muhyi'l-Din Muhammed b. Ali İbnu L-Arabi (or İbn Arabi) was born at Mürcia (Mürsiya) in Spain on the 17th of Ramazan, 560/1165. From 1173 to 1202 he resided in Seville. He then set out for the east, travelling by way of Egypt to the Hijaz, where he stayed a long time, and after visiting Baghdad, Musul, and Asia Minor, finally settled at Damascus, in which city he died 638/1240. His tomb in Damascus is now enclosed in a mosque which bears the name of Muhyi'l-Din İbn Arabi, (both of them established by Yavuz Sultan Selim, in 924/1518.)

45- The inscription is over the door of mosque dated 923-24/1517-18

46- Kalaid (Tarih Salihyye) p. 65-70: Mufakahat, II, p.68-9, both by Ibn Tulun (953/1547, and K. Huseyin, p.1004-5; Kevakib, p.208-10.

47- Kevakib, 210; İlmul-vera p.249.

48- İbid.

49- İbid. İlmul-vera p.250.



- 50- Kalaid, p.65-70: Kevakib 210.
- 51- The author states that (p.70) in the construction of this institution, the role of S. Selim's imam, Halim Ef. was very considerable.
- 52- Kalaid, p.64 and also quoted by Adnan, (Ph.D) p.126.esp. see **Ilmul-vera** p.249-50
- 53- In accordance with Tahrir Defteris (TD) such as village **Adra** and village Heyjaniya (with 10,000 income), T.D. (MS) No.401 p. 82-91. TD 964, p.3. TD 263, dated 955/1548, p.528-9. (Village Heyjaniya).
- 54- MS. Almavi fol. 96a; His vakfiye; Kalaid; and Adnan, p. 126-7
- 55- see Table VII.
- 56- Kalaid, p.64-5
- 57- Almavi, Ms.No.3035 (BM Or), its inscription and JA(7) 257.
- 58- Feridun 5. op.cit. 455-56.I.Vera p.253.
- 59- Ghazi, Kevakib, p. 163; Tarihi Salihiye, p.65; Ibn Imad. VIII, P.142; Mufakahat, II,p.85.
- A- It was at the north side of the Medrese of Omeriye which was built by Nureddin Muh Ibn Mubarek al-Inali see. for details, Ilmul-vera, p.250; esp.Nuaymi, p.501.
- 60- ibid. p. 208-10 Ilmul-vera p.260.
- 61- His vakfiye, fol. (the vakfiye of. Sam of S. Selim (1). dated 924/1518, in TKSARAYI, MS EH.3031.
- 62- MS. TD. 602 dated 990/1582, p. 161 TD 263. p. 528-29 TD 401 p. 82. and esp. his vakfiye.
- 63- Adnan, 126.
- 64- See his vakfiye. fol. 15-20.

- 65- Ibn Tulun Ilmu-era, 278
- 66- Kevakib II.p. 138-39
- 67- İbid, p.139
- 68- vakfiye fol. 17-20
- 69- Drachma (400th part of an okka (2.81b).
- 70- ejir day labourer
- 71- Okka: As stated in the Şam vakfiye of Sultan Selim was 400 dirhem
- 72- One keyl was ten **Ukiyye** Osmani, (vakfiye, fol. 20a.
- 73- Such as Miraj, Kadir, Berat, and Mevlidi Nebevi, and two Holy I ds Ramazan and Sacrifice.
- 74- Ibid, "Damascus) 1913 ed.
- 75- Briggs, M.S. Muhammedan Architecture in Egypt and Palestine, p.136.
- 76- E.I.
- 77- Our Vakfiye
- 78- E.I. "Selim (I)" and "Selim (II)" and see IA.
- 79- Wulzinger K., Damascus Die Islamische Stadt, p.14-15 and 127 (Berlin 1924).
- 80- The Şam Vakfiye of S. Selim in TKS.
- 81- Sauvaget J. Monument de Damas p. 105 (not in 960/1552. It was in 924/1518.
- 82- JA, (7) 186. quoted from Almawi Tarihi al Madaris val Javamis by Nu'aymi MS. in BM. or 3035.
- 83- Ibn Tulun's (**Kalâid** p.70) works. Feridun.
- 84- See foodnote (2). (His vakfiye) (A). p.210-111

- 85- Mukhtasari Tarihi Salihye by Muruj, p. 98, quoted also by Rihavi. al Majallat.
- 86- Karamani p.313, (MS) Dimaskh, (D.1019).
- 87- Ibn Imad, Shazarat, III. p.142.
- 88- Feridun B. 456. As well tarihi Nisanji, Ms. 163, fol. 79a.
- 89- Inscription is over the door of mosque.
- 90- See also his vakfiye, its construction date was written as chronogram namely, ( **Hayru-Camii** ) 924/1518.

( Ebcéd )

H= 600+

Y= 10+

R= 200+

c= 3+

e= 1+

m= 40+

A= 70=

+-----  
Hicri 924/1518

- 91- İbn Tulun, İlmül vera, p.254.

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