

# OCAKLIK TİMÂR IN THE SANJAK OF SMEDEREVO

---

Hatice Oruç

Ankara University, Faculty of Language, History and Geography

## ABSTRACT

The Sanjak of Smederevo, with Belgrade as its administrative centre, was under the control of Austria for more than two decades before it was re-conquered by the Ottomans in 1739. After the re-conquest, the Sanjak of Smederevo was immediately registered in order to determine the income sources of the sanjak, carry out the distribution of *dirlik* or prebend, and establish the *tîmâr* system, or prebendal system. When it was conquered for the first time, the *tîmâr* system applied was no different from that of any other sanjak in the Ottoman State. In the *tîmâr* system of 1739, however, the one applied resembled that of the Bosnian Eyâlet. According to the system in the Bosnian Eyâlet, *ze'âmet* or *tîmâr* would stay in the household/ hearth circle and, in the case of the holder's death, it would be transferred on from father to son, and to an able-bodied brother, or a relative in case a son did not exist. This study will focus on the transfer of the Sanjak of Smederevo to the *ocaklık tîmâr* system and the related regulations, based on Ottoman archives.

## INTRODUCTION

The Ottomans took control of Smederevo (Semendire) in 1459<sup>1</sup> and after some time, it became an administrative center of the sanjak of the same name. The Sanjaksbegs of Smederevo took on the important task of keeping the borders of Belgrade and Hungary under surveillance while organizing operations towards the north and west.<sup>2</sup> After the conquest of Belgrade, situated 45 km west of Smederevo on the crossroads of Danube and Sava rivers, on 29 August 1521, the center of the Sanjak was relocated from Smederevo to Belgrade, although the Sanjak's name remained the same.<sup>3</sup>

In 1717, the Ottomans lost control of Belgrade, Smederevo and the adjacent regions, and it was ceded to Austria with the Treaty of Požarevac signed on 21 July

---

<sup>1</sup> Hazim Šabanović, "O organizaciji turske uprave u Srbiji u XV i XVI vijeku," *Istorijski Glasnik* 3-4 (1955): 61; Olga Zirojević, *Tursko vojno uređenje u Srbiji 1459-1683* (Belgrade: Istorijski institut, 1974), 63; Aleksandar Fotić-Machiel Kiel, "Semendire," *TDV İslâm Ansiklopedisi*, vol. 36 (Istanbul, 2009), 468.

<sup>2</sup> Šabanović, "O organizaciji turske uprave u Srbiji u XV i XVI vijeku," 61; Ema Miljković-Bojanić, *Smederevski sandžak 1476-1560. Zemlja-Naselja-Stanovništvo* (Belgrade: Istorijski institut, 2004), 42.

<sup>3</sup> Šabanović, "O organizaciji turske uprave u Srbiji u XV i XVI vijeku," 62; Olga Zirojević, *Tursko vojno uređenje u Srbiji 1459-1683*, 94; Divna Djurić-Zamolc, "Belgrad," *TDV İslâm Ansiklopedisi*, vol. 5 (Istanbul, 1992), 408.

1718.<sup>4</sup> After remaining in Austrian control for twenty-two years, the region was again conquered by the Ottomans in the Ottoman-Austrian War (1737-1739), in which Ottoman army's primary target was the re-conquest of Belgrade. As a result of the Treaty of Belgrade, signed on 18 September 1739, covering duration of 27 years, Belgrade and Böğürdelen (Šabac) were returned to the Ottomans, and the rivers of Danube and Sava were set as a demarcation line.<sup>5</sup> Thus, the Sanjak of Smederevo was again included within Ottoman borders.<sup>6</sup>

As the Sanjak of Smederevo once again became Ottoman land, it was immediately registered in accordance with the tradition of registering a conquered region in order to determine the income sources of the Sanjak, carry out the distribution of *dirlik* or prebend, and establish the *tîmâr* system, or prebendal system. The land survey of the Sandjak of Smederevo was completed on the fifth day of Rabi I, 1154 AH (5 August 1741 AD) by two registering clerks appointed by the *Defterhâne* (imperial registry). The sources of income of the sanjak were determined and the *dirliks* were distributed accordingly as *hâss*, *ze'âmet* and *tîmâr*.<sup>7</sup>

When Smederevo was conquered (1459) and the sanjak was established for the first time nearly three centuries ago, the region was immediately surveyed<sup>8</sup> and the *tîmâr* system was put into practice. Yet, the *tîmâr* implementations in the sanjak at that time were similar to the other sanjaks with the same status. However, the *tîmâr* system applied to the newly organized sanjak in 1739 was subject to some new regulations. This novelty was, in relation of the documents, application of "the *tîmâr* on the conditions of the Bosnian Eyâlet". According to the system in the Bosnian Eyâlet, *ze'âmet* or *tîmâr* would stay in the family/ hearth circle and, in the case of the holder's death, it would be transferred on from father to son, and to able-bodied brothers in case a son did not exist, and to relatives in case a brother did not exist.

*Ocaklık tîmâr* practice in the Sanjak of Bosnia was not present at the date of the sanjak's establishment in 1463, but was put into effect as late as the end of sixteenth century as a result of political and military developments. The issue of *ocaklık*

<sup>4</sup> M. Cavid Baysun, "Belgrad," *MEB İA*, vol. 2 (Istanbul, 1979), 479-480; Branislav Đurđev, "Belgrade," *Encyclopaedia of Islam*, second edition, vol. 1 (Leiden: Brill, 1986), 1164; Đurić-Zamolo, "Belgrad," 408; Olga Zirojević, *Srbija pod turskom vlašću 1459-1804* (Belgrade: Srpski genealoški centar, 2009), 209; Kemal Beydilli, "Avusturya," *DİA*, vol. 4, Istanbul (1991), 175

<sup>5</sup> *Muâhedât Mecmûası*, vol. III (Ankara: Türk Tarih Kurumu, 2008), 120-131.

<sup>6</sup> Baysun, "Belgrad," 480; Zirojević, *Srbija pod turskom vlašću 1459-1804*, 209; Radmila Tričković, *Beogradski pašaluk 1687-1739. godine*, ed. by Nebojša Šuletić (Belgrade: Službeni glasnik, 2013), 442-443. (*Beogradski pašaluk 1687-1739. godine*, Radmila Tričković's (1939-2011) doctoral dissertation, defended in Belgrade University in 1977, first published in 2013).

<sup>7</sup> TKGM.KK, T'Td.18, T'Td.17 and, T'Td.267. (TKGM.KK is an abbreviation of "Ankara Tapu ve Kadastro Genel Müdürlüğü Kuyûd-ı Kadîme Arşivi").

<sup>8</sup> Hazim Šabanović, *Turski izvori za istoriju Beograda, katastarski popisi Beograda i okoline 1476-1566*, knj. I, sv. I (Belgrade, 1964), XII; Miljković-Bojanić, *Smederevski sandžak 1476-1560*, 33.

*tîmâr* in Bosnia has been covered by Nedim Filipović,<sup>9</sup> Avdo Sućeska,<sup>10</sup> and Nenad Moačanin.<sup>11</sup> These historians agree that the *ocaklık tîmâr* system in Bosnia was officially implemented after the Battle of Sisak in 1593. After the loss of a great number of Bosnian soldiers under the command of Hasan Pasha, the governor-general of the Bosnian Eyâlet, the transfer of the *ze'âmet* and *tîmârs* to their sons or brothers was allowed. The aim was to guarantee the maintenance of the *tîmâr* system in the Bosnian Eyâlet and to strengthen the military power in this frontier territory. While it was thought that the *ocaklık tîmâr*<sup>12</sup> was an exclusive procedure specific only to the Sanjak of Bosnia, it was also applied in another frontier sanjak, the Sanjak of Smederevo under similar rules a century and a half later. This has been largely overlooked by scholars and, as a result, there has not been a study specifically focusing on the *ocaklık tîmâr* system in Smederevo.<sup>13</sup> As the first study on this subject, this work will take up the origin and conditions or regulations pertaining to the *ocaklık tîmâr* system in the Sanjak of Smederevo, based on Ottoman archives. The transcription of two of the related documents will be provided at the end of the study.

## ANALYSIS OF THE SOURCES

One of the primary sources regarding the practice of the *ocaklık tîmâr* in Sanjak of Smederevo after 1739 is a *telhîs*<sup>14</sup> dated 22 Rabi II, 1154 AH (7 July, 1741 AD)

<sup>9</sup> Nedim Filipović, "Odžakluk timâri u Bosni i Hercegovini," *Prilozi za orijentalnu filologiju* V (1955): 251-274.

<sup>10</sup> Avdo Sućeska, "O nasljeđivanju odžakluk timara u Bosni i Hercegovini," *Godišnjak Pravnog fakulteta u Sarajevu* XV (1967): 503-516; Avdo Sućeska, "Evolucija u nasljeđivanju odžakluk timara u Bosanskom Pašaluku," *Godišnjak društva istoričara BiH* XIX, (1973): 31-43; Avdo Sućeska, "Nasljeđivanje službi bosanskih graničara po sistemu odžakluka," in *Vojne krajine u jugoslovenskim zemljama u novom veku do Karlovačkog mira 1699*, ed. Vasa Čubrulović (Belgrade, 1989), 69-76.

<sup>11</sup> Nenad Moačanin, "The Complex Origin of the Bosnian Ocaklık Timar," in *Halil İnalçık Armağanı I*, ed. Selim Aslantaş (Ankara: Doğu Batı Yay., 2009), 142-167; Nenad Moačanin, "Nastanak muslimanskog plemstva u Bosni i Hercegovini: zanemareni aspekti," *Rad Hrvatske akademije znanosti i umjetnosti* 529 (2017): 73-94.

<sup>12</sup> In his book, Michael Robert Hickok indicates that "Yugoslavian scholars have further narrowed the flexibility of the term [*ocaklık*] making it into an adjective meaning hereditary or inherited. [...] Yugoslavian scholars have equated *ocaklık* with *tîmâr*, combining the two into a term literally meaning "hereditary feudal fees" and claims that Bosnian historians (Filipović and Sućeska) have interpreted the word 'ocaklık' incorrectly. Michael Robert Hickok, *Ottoman Military Administration in Eighteenth-century Bosnia* (Leiden-New York-Köln: Brill, 1997), 40-53.

<sup>13</sup> This subject is also addressed in this study on tahrîr defters of the Sancak of Semendire, of the year of 1741. See, Hatice Oruç, "18. Yüzyıl Ortalarında Bir Sancak Tahrîri: H.1154/ M.1741 Tarihli Semendire Sancağı Tahrîri", *Osmanlı Coğrafyası Kültürel Arşiv Mirasının Yönetimi ve Tapu Arşivlerinin Rolü Uluslararası Kongresi (21-23 Kasım 2012) Bildiriler*, vol.2 (Ankara, 2013), 681-688.

<sup>14</sup> *Telhîs* is a document in which the most important matters are summed up for presentation to the sultan. The officials who had these papers prepared and presented them to the sultan were the grand

housed in the Kuyûd-ı Kadîme Archive at the General Directorate of the State Cadastre and Land-Ownership Records in Ankara.<sup>15</sup> The *telhîs*, which was recorded after the *başdefterdâr* (provincial treasurer-in-chief) of the time Mustafa Atıf Efendi's notification, includes the status of *hâss*, *ze'âmet*, *tîmâr* and *waqf* villages and lands that existed during the previous Ottoman rule, and decrees on principles to comply for distribution of *dirlik* during the new administration. On the upper part of the *telhîs*, there is a *hatt-ı hümayûn*<sup>16</sup> of Sultan Mahmud I concerning the subject. As understood from *telhîs* records, while the original of the *telhîs* was kept in the *Defterhâne* (the imperial registry), one copy was given to *Divân-ı Hümayûn Tahvîl Kalemi* (the office responsible for appointment of high officials and fief-holders) and another one to *Başmuhâsebe Kalemi* (the central accounting office). After this point, *telhîs* had the characteristics of regulation in Sanjak of Smederevo's *tîmâr* proceedings.

The *tahrîr defters* (survey registers) carried out after the re-conquest were approved on 5 August 1741, only after this *telhîs* was drawn up. The *defters* are held in the Kuyûd-ı Kadîme Archive at the General Directorate of the State Cadastre and Land-Ownership Records in Ankara in three volumes: two *mufassal defters* (detailed registers) - that are not separate, but instead complete each other- with reference numbers TTd.17 and TTd.18, and a *icmâl defter* (summary register) with reference number TTd.267. Sanjak's income sources were recorded in the *mufassal defter*, and their total was calculated according to these records and *dirlik* distribution was made according to the calculation recorded in the *icmâl defter*. The distribution indicated in the *icmâl defter* was approved by a *hatt-ı hümayûn* in the relevant *telhîs* and became valid only after this action.<sup>17</sup> In the preface of the *tahrîr defters* - both *mufassal* and *icmâl* - it was pointed out that no *tîmâr* treatment can be made in contravention of what was written on the *telhîs*.<sup>18</sup> In *icmâl defter*, sul-

vizier, the *şayekh al-Islâm*, *başdefterdâr*, *kâdiasker*, *müftî*. J.H. Kramers, "Telkhîs", in: *Encyclopaedia of Islam, Second Edition*, edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 16 March 2020 [http://dx.doi.org/10.1163/1573-3912\\_islam\\_SIM\\_7488](http://dx.doi.org/10.1163/1573-3912_islam_SIM_7488); Pál Fodor, "Telhis", *TDV İslâm Ansiklopedisi*, vol. 40 (Istanbul, 2011), 403.

<sup>15</sup> TKGM.KK, Vakf-ı Cedid Katalogu, 00024-00003.

<sup>16</sup> Hatt-ı hümayun is the name that was given to official handwritten notes or statements of the sultans. It contained rejection of matters outlined in a telhis or simple acknowledgment of being informed about the issues mentioned in the document. Hatt-ı hümayûns consisted of three types: unvanına hatt-ı hümayun, telhis üzerine hatt-ı hümayun, and beyaz üzerine hatt-ı hümayun. Telhis üzerine hatt-ı hümayûn, or hatt-ı hümayûn on telhis indicated the sultan's approval or long statements of the ruler's thoughts on the topics in question. (Mübahat S. Kütükoğlu, "Hatt-ı hümayun", in: *Encyclopaedia of Islam*, Three, Edited by: Kate Fleet, Gudrun Krämer, Denis Matringe, John Nawas, Everett Rowson. Consulted online on 19 March 2020 [http://dx.doi.org/10.1163/1573-3912\\_ci3\\_COM\\_32101](http://dx.doi.org/10.1163/1573-3912_ci3_COM_32101) >

<sup>17</sup> "Mücebince yediyüz kılıç zeâmet ve timârların tertîb ve tasvîb olunduğu üzere icmâlleri bağlanub."

<sup>18</sup> TKGM.KK., TTd 18; TTd.267.

"[...] bâlâ-yı defterde mufassal ve meşrûh şürût ve kuyûdu hâvi bâlâsı hatt-ı hümayûn-ı mevhibet-makrûn ile müzeyyen ve muhalla telhîs-i hazret-i defter-i bi-aynihi defter-hâne-i amireye kayd

tan's handwritten *batt-ı hümayûn* and *buyruldu*<sup>19</sup> on the *telhîs* are presented as it is, while *tîmâr* allocation and conditions are arranged as abridged articles.<sup>20</sup>

In *mühimme defters* (registers of outgoing orders), there is an edict drawn up on the last ten days of Rabi II AH, 1154 (4-14 July, 1741 AD), addressing *muhâfiz* (protector) of Belgrade Mehmed Pasha, *kâdî* (judge) of Belgrade and *alaybeg* of Smederevo Sanjak.<sup>21</sup> In this edict, the aforesaid *telhîs* is mentioned, and the terms and rules recorded in the *telhîs* are repeated; the recording of this edict in Belgrade court registers and conduct in line with the aspects specified within are ordered.

After a while, a renewal of the aforementioned edict was called for. According to this new *fermân* dated the middle ten days of Jumada II, AH 1173 (30 January-8 February 1760 AD), the reason for renewal was that the *fermân* dated between 4 and 14 July 1741 AD was left with previous governors of Belgrade and was not available. The loss of the *fermân* in this manner complicated the implementing of determined requirements. For this reason, a new *fermân* addressed to the *muhâfiz* of Belgrade Vizier Hasan Pasha, *kâdî* of Belgrade, and *alaybeg* of the Sanjak of Smederevo was sent. One copy of this *fermân*, which was a repetition of the previous edict, can be found among the documents later added to the abovementioned *icmâl defter* on the Sanjak of Smederevo dated 1741.<sup>22</sup>

A comparative analysis of all the aforementioned documents shows that despite differences in formats, they all contain the same records-information. The guidelines that were to be effective in the Sanjak of Smederevo as of 1741, were set down in the *telhîs* and were quoted from this *telhîs* to other documents. Accordingly, the guidelines for the operation of the *tîmâr* system in the sanjak are the same in all of the documents, and for this reason, this study will not refer to every document separately. Transcription of the *telhîs* and one of the decrees can be found at the end of this work.

The abovementioned documents reveal the carrying of the *ocaklık tîmâr* into practice and its implementation fundamentals in the Sanjak of Smederevo. An

ve hatt-ı hümayûn-ı mevâhib-meşhûnun mazmûn-ı mutâva'at nümûnî fimâ-ba'd ve mestûrû'l-amel ve mazmûn-ı müe'ddâsî ale'd-devâm mer'î ve mu'teber tutulub bir vaktde hilâfına vaz' ve hâlet sudûr ve zuhûr itmemesine [...]."

<sup>19</sup> "order of an Ottoman grand vizier, vizier, *beglerbegi*, *defterdâr*, or other high official to a subordinate. The term is derived from the word *buyuruldu*, 'it has been ordered', in which the order usually ends and which gradually developed into a conventional sign. *Buyuruldu*s are of two main types: a) decisions written in the margin (*der kenâr*) of an incoming petition or report, often ordering that a *fermân* (or *berât*, etc.) be issued to a certain effect b) orders issued independently." U. Heyd, "Buyuruldu", in: *Encyclopaedia of Islam*, Second Edition, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 16 March 2020 <[http://dx.doi.org/10.1163/1573-3912\\_islam\\_SIM\\_1571](http://dx.doi.org/10.1163/1573-3912_islam_SIM_1571)>

<sup>20</sup> TKGM.KK., TTd.267, 16-2a.

<sup>21</sup> BOA, A\_{DVNSMHM\_00148, p.19, edict 55. (BOA is an abbreviation of "Türkiye Cumhurbaşkanlığı Devlet Arşivleri Başkanlığı Osmanlı Arşivi").

<sup>22</sup> TKGM.KK., TTd.267, vassale 1.

archival document, which originated long after these documents, is very important in showing the transformation of these fundamentals that occurred over time. The document, which was inserted in between the 1741 *icmâl defter* of the Sanjak of Smederevo, contains a decree<sup>23</sup> dated to the last ten days of month of Dhu'l-Qi'dah, AH 1228 (15-24 November, 1813 AD). It has been addressed to Vizier Süleyman Pasha, who was the *muhâfiz* of Belgrade and also the sanjakbeg of Smederevo, and the *alaybeg* of Smederevo. The terms in this decree show that the *ocaklık tîmâr* and practices in the sanjak took a new course.

### ESTABLISHMENT OF OCAKLIK TÎMÂR IN SMEDEREVO AND ITS FUNDAMENTALS

The survey of the re-conquered land of Smederevo beginning in the spring of 1740 was completed in a year. The clerks who made the survey then brought the completed *tahrîr defters* to Istanbul. After the calculations made in Istanbul, the sanjak's total revenue was determined to be 7,894,650 *akçes*.<sup>24</sup> Of this total sum, 5,450,000 *akçes* was reserved for *ze'âmet* and *tîmârs*. A total of 700 *ze'âmet*s and *tîmârs* were formed: 25 *ze'âmet*s worth twenty thousand *akçes* each, 75 *tîmârs* worth ten thousand *akçes* each and 600 *tîmârs* worth seven thousand *akçes* each.

The sancakbeg of Smederevo would be appointed from the ranks of vizier or *beglerbegi* and his *hâss* amount was valued at 317,800 *akçes*. The sultan's *hâss* was valued at 2,000,000 *akçes*. During the survey, Sokollu Mehmed Pasha's and Bali Beg's *waqfs*, which were within the sanjak prior to the Austrian invasion, were valued at 128,700 *akçes*. However, the villages and lands recorded as Sokollu Mehmed Pasha's and Balı Beg's *waqfs* in the former *defter* (*defter-i atik*) had no relation to them anymore, so incorporation of these lands to the sultan's *hâss* was approved by the sultan with *hatt-ı hümayûn* on the *telhis*.<sup>25</sup>

<sup>23</sup> TKGM.KK., T'Td.267, vassale 2

<sup>24</sup> In *telhis*, two different sums are recorded: In two places total is recorded as 7,896,500 *akçes*, and in one place as 7,846,500 *akçes*. Above 7,896,500 *akçes*, a "*sahh*" phrase is added to affirm that this is correct. When *hâss*, *ze'âmet*, and *tîmâr* revenues are added, the resulting total is 7,896,500 *akçes*. Probably in other documents no attention was paid to the first figure in the *telhis*, so the sancak's total was recorded as 7,846,500 *akçes*.

<sup>25</sup> After the new conquest, daily expenses and fees of those who will render services in charities like mosques, masjids etc. which will be ameliorated or repaired by descendants and *mutawallis* (trustees) of these waqf's founders or will be covered by *defterdâr* of Belgrade from the treasury of Belgrade.

Table 1: Dirlîk distribution in 1741

Dirlîks	Amount of the dirlîks ( <i>Akçe</i> )
25 <i>ze'âmet</i> s (x 20,000 <i>akçes</i> )	500,000
75 <i>tîmârs</i> (x 10,000 <i>akçes</i> )	750,000
600 <i>tîmârs</i> (x 7,000 <i>akçes</i> )	4,200,000
Sanjakbeg's <i>hâss</i>	317,800
Sultan's <i>hâss</i>	2,000,000
Sultan's <i>hâss</i> (Previously belonged to Sokollu Mehmed Pasha's and Bali Beg's waqfs, then incorporated into the sultan's <i>hâss</i> )	128,700
Total	7,896,500

As mentioned above, in the year 1741 the sanjak's *ze'âmet* and *tîmâr* numbers consisted of a total of 700 units. As the Belgrade fortress was conquered "by force" (*anveten*), all *ze'âmet*s, *tîmârs*, *hâss*' and *waqfs* in both Belgrade and in the vicinity and in newly conquered lands of the sanjak, recorded in the *tahrîr-i atik* (former *tahrîr*) were canceled, and former records were disregarded during the new survey. Moreover, *ze'âmet*s and *tîmârs* granted after the re-conquest but before the survey were also disregarded. However, by the Treaty of Požarevac of 1718, no action was taken against those who held *ze'âmet*s and *tîmârs* with corresponding *berâts* and *tezkires* within the borders of the sanjak, and their holdings was left as it stands. It was decided that *ze'âmet*s and *tîmârs* in this condition were to be granted as they became vacant (*mablûl*) and were to be incorporated into the new system in this manner.

Orders were issued concerning people and conditions for assignments of *ze'âmet*s and *tîmârs* in the sanjak, and these were issued together with aforementioned documents. These documents clearly expressed that the new *tîmâr* regulations applied in Smederevo do not resemble any *tîmâr* system applied in any Ottoman *eyâlet* (province) and *sanjak* (subprovince) apart from the Bosnian *Eyâlet*. From all of the Ottoman *eyâlets* and *sanjaks*, the *tîmâr* regulation in question has only been applied in these two frontier sanjaks:

[...] sâ'ir eyâlet ve elviye ze'âmet ve tîmârlarına kıyâs olunmayub Bosna eyâleti şürûtu üzere nizâm virilmek muktezâ olmağla eyâlet-i mezbûre şürûtu üzere zikr olunan ze'âmet ve tîmârların tevcihâtı fîmâ-ba'd livâ-i mezbûr mutasarrıflarına tefvîz olunub [...].

[...] as it needs to be organized on the conditions of the *Eyâlet* of Bosnia, and not to be compared to *ze'âmet*s and *tîmârs* of other *eyâlets* and *sanjaks*, the granting of the aforesaid *ze'âmet*s and *tîmârs* on the conditions of the aforementioned *eyâlet* [Bosnia] is henceforth under the responsibilities of the abovesaid [Smederevo] sanjak-begs [...].

The expression “conditions of the Eyâlet of Bosnia” used here points to the *ze’âmet* and *tîmâr* granting conditions-working principles of the *tîmâr* system, which were valid in Bosnia since the end of the sixteenth century. As mentioned earlier, the governor-general of Bosnia Hasan Pasha was defeated by the Habsburg-Croatian forces on 22 June 1593 in front of Sisak, and as a result of this battle, many soldiers from the eyâlet lost their lives. The 1593 defeat at Sisak signaled not only the start of the Ottoman-Habsburg Wars, which lasted until 1606, but it was also a turning point for the *tîmâr* system in the Eyâlet of Bosnia. It was decided that *ze’âmet*s and *tîmâr*s of the ones who were martyred in this war would be granted to their sons and if there were no sons, they would be granted to their brothers in “their hearths”. In case such people were not present, it would once again be granted to eligible *serhâd* (frontier) soldiers. Thus, the *ocaklık tîmâr* practice in Bosnia had begun. The aim was to rescue the *tîmâr* system and to strengthen the military power in Bosnia, which was one of the important frontiers in the state. Through such means, *ocaklık tîmâr* which was first introduced in Bosnia nearly a century and a half ago, and which took shape over time, was put into practice in Smederevo in 1741. The success and victories on the Bosnian front during the 1737-1739 Austro-Ottoman Wars, gained under the rule of Hekimoglu Ali Pasha, the governor-general of the Bosnian Eyâlet<sup>26</sup> may have inspired the establishment of the Bosnian *tîmâr* system in the Sanjak of Smederevo, which was very important for the Danube defensive line. In this context, it must have been considered that the security of this line would be ensured more effectively.

In the relevant *telhîs* and other documents mentioned above, it is stated that the *ze’âmet*s and *tîmâr*s of the Sanjak of Smederevo will be organized on conditions of the Eyâlet of Bosnia, but this *tîmâr* practice is not qualified as *ocaklık tîmâr*. However, the term *ocaklık* is mentioned in other documents present in the archive. For instance, in an application made by Hasan, *alaybeg* of Smederevo on 10 Jumada II, AH 1154 (23 August 1741 AD), to grant a *tîmâr* worth 7,000 *akçes* in the *nâhiye* (subdistrict) of Rudnik to Osman bin Ali, the expression “*ocaklık* on the conditions of Bosnia” is recorded plainly: “[...] *Semendire sancağında feth-i cedîd olan mahallerinde vâkî’ ze’âmet ve tîmârları bu def’a Bosna şûrûtu ocaklığı üzere müceddeden arz olunmak için südür olan fermân-ı alişân mücebinde* [...]”<sup>27</sup>

As mentioned earlier, the fundamentals of *ocaklık tîmâr* to be implemented in Smederevo on the conditions of Bosnia were specified in a *telhîs* bearing the sul-

<sup>26</sup> The attacks by the Austrians on the Bosnian eyâlet, attitudes, defenses and counterattacks of the Ottoman forces which were under the command of Hekimoglu Ali Pasha were noted down by Kâdi Omer Efendi in 1741. For the Kâdi Omer Efendi’s work see, Hatice Oruç, “Ahvâl-i Gazâvât der Diyâr-ı Bosna,” *Osmanlı Sosyal ve Ekonomik Tarihi- Prof. Dr. Yılmaz Kurt Armağanı*, vol. 2 (Ankara, 2016), 93-177.

<sup>27</sup> BOA, AE\_SMHD\_I\_\_00223\_17748.



tan's *hatt-ı hümayûn*, edicts sent to the site (Belgrade) and *tahrîr defters*. According to these documents, the regulations relating to the *ocaklık tîmâr* in the Sanjak of Smederevo were as following:

- The *ze'âmet*s and *tîmâr*s were to be given to persons who resided within the Sanjak of Smederevo during the summer and winter, and were not allowed to change their location without permission.  
Since the Danube and Sava rivers became the new Austro-Ottoman borders, Belgrade was the most important and the largest frontier stronghold for guarding the Balkan domain of the Ottoman state. Security-wise, it is crucial that the soldiers that will be stationed here are both numerous and present at all times.
- In the case of the death of the *ze'âmet* or *tîmâr* holder, *ze'âmet* and *tîmâr* would be transferred on to their male children, if no male children exist then it would be granted to able-bodied (who could combat) brothers, if no brother exists it would be granted to relatives, if no relative exists, it would be granted to able-bodied *mülâzims* (candidates) of the Sanjak of Smederevo. *Ze'âmet* or *tîmâr* in this sanjak would not be granted to an "*ecnebi*" or outsider.
- The reason the *tîmâr* practice in Bosnia and Smederevo was called *ocaklık tîmâr* is the inheritance of *ze'âmet*s and *tîmâr*s within the family/hearth circle. In case there was no one to inherit the late *ze'âmet* or *tîmâr* holder's right, one of the *mülâzims* of the sanjak stepped in. This way, holding of *ze'âmet*s or *tîmâr*s of the Sanjak of Smederevo by outsiders – *ecnebi* – was prevented.
- *Ze'âmet* and *tîmâr* holders would hold their *ze'âmet*s and *tîmâr*s unrestrainedly, and the *vâli* (the governor-general) or *defterdâr* (treasurer) were not allowed to interfere under any circumstances.
- *Ze'âmet* and *tîmâr* would be granted on the premises, through *alaybeg* of the sanjak and by the sanjakbeg of Smederevo.
- A *ze'âmet* would be allocated to the *tîmâr defterdârı* (treasurer dealing with *tîmâr* affairs), the *defter kethüdası* (registry steward) and *tîmâr tezkerecisi* (secretary in charge of issuing memorandum for bestowal of a *tîmâr*). These *ze'âmet*s would be granted to loyal and talented people, on condition that they stand next to the sanjakbeg of Smederevo, in times of peace and war.
- Persons like the *kâtib*, *müteferrika*, and *çavuş*, who served the sultan at the palace, could not be named among the *ze'âmet* and *tîmâr* holders. It was necessary for the *ze'âmet* and *tîmâr* holders to reside within the sanjak borders and safeguard the territory in question.
- The *vâli* of Rumelia was not to interfere with the *ze'âmet* and *tîmâr* holders of the Sanjak of Smederevo, on the ground that he resided in the Eyâlet of Rumelia. All the appointments and other dealings were to be delegated to the sanjakbegs.

- It would not be allowed for two or three *kılıç tîmâr*s (*tîmâr* unit) to be collected by one person. Thus, one *kılıç tîmâr* would not be incorporated into either the *ze'âmet*s or *tîmâr*s in this sanjak, nor to the *ze'âmet*s or *tîmâr*s in other sanjaks as *hisse*, or shares, or integrated into *havâss-ı hümâyûn*, or imperial revenues through certain justifications.<sup>28</sup>

These were the general terms of fundamentals required to abide in the *tîmâr* organisation of the Sanjak of Smederevo, founded on the “conditions of the Bosnian Eyâlet” after the re-conquest of 1739. In the newly established *ocaklık tîmâr* practice, the first of the two most basic aspects was that the *ze'âmet* and *tîmâr* holders were required to reside in Belgrade all year round, and the second one was that, in the case of a *ze'âmet* or *tîmâr* holder's death the disposition of the *dirlik* would be granted to his son, or an able-bodied brother, or a relative. However, in time, the right of granting *dirlik* to a relative hindered functioning of the condition of residing in Belgrade. Relatives in different places became holders of *dirliks* in the Sanjak of Smederevo, but would not move to Belgrade because they had established lives in their places of residence. In this respect, as a result of transfers by inheritance, *ze'âmet*s and *tîmâr*s are scattered apart. Apart from this, as a consequence of the condition of relatives some *dirliks* were transferred on to the hands of those unfit to hold this status. At the beginning of the next century, there were probably not many who held *ze'âmet*s and *tîmâr*s in Belgrade and maintained guard duty. Finally, on the last ten days of the month of Dhu'l-Qi'dah, AH 1228 (15-24 November, 1813 AD), an edict was issued addressing Vizier Süleyman Pasha, the Sanjakbeg of Smederevo and also the *muhâfiz* of Belgrade, and the *alaybeg* of Smederevo.<sup>29</sup> By this edict, former condi-

<sup>28</sup> General tendency in the Ottoman *tîmâr* system all along had been to keep the *tîmâr* unit called *kılıç tîmâr*, and the state took various measures to maintain the territorial and fiscal unity so that the number of *timariots* remained steady. Each *kılıç tîmâr* was registered as a separate item in the *icmâl defter*, and these units were preserved unchanged as much as possible. In order to retain the *tîmâr* system and the *kılıç tîmâr* numbers as settled in the *icmâl defters*, some rules were declared by the state. A *kılıç tîmâr* as registered in the defter could not be portioned and granted as *hisse*, or portions, or annexed in its entirety to another unit. See, Halil İnalcık, “Tîmâr” in: *Encyclopaedia of Islam, Second Edition*, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs (Leiden: Brill, 2000), 505.

<sup>29</sup> TKGM.KK., TTD.267, vassale 2. In the edict the situation was expressed as “[...] bunların beher hâl birer mahalde akraba ve müte'allikâtı zuhûruyla nân-pâresi ana virilerek ol dahi nizâmları muktezâsı üzere olduğu mahalden Belgrad'a gelmeyüb her biri birer tarafda müteferrik ve perişân olduklarından gayri ekseri nân-pâre işbu şürûta mebni akrabasıdır diyerek nâ-ehl yedine geçüb lede'l-iktizâ Sancakludan derûn-ı Belgrad'da kimesne bulunamadığı [...]”

[...] in any event, as relatives of these appear somewhere, *dirliks* are given to them. And they do not move to Belgrade from their places of residence because of their established life. Each one is at a different place. Apart from this, most of *dirliks* come into possession of incompetents as a result of “he's relative according to these conditions”, no one from the Sanjak is present in the Belgrade stronghold. [...]”

tions on granting *ze'âmet*s and *tîmâr*s were annulled and new conditions were presented. From then on, when a *dirlik* (*ze'âmet* or *tîmâr*) was escheated, it was to be granted to the holder's own son by the *mutasarrıf* of the Sanjak and the *muhâfiz* of Belgrade. If there was no son, it would not be granted to the relative, but to the able-bodied eligible persons who will reside with their spouses and children in the fortress of Belgrade instead. The *ze'âmet* and *tîmâr* holders would not be permitted to ever set foot outside of the Belgrade fortress without permission. Permits, with the period specified according to the distance of the destination, were to be granted by the *muhâfiz* of Belgrade. If the person did not return within authorized time, his *dirlik* would be taken away on the grounds of being absent and granted to other eligible individuals. The *muhâfiz* of Belgrade was required to inspect the grounds to determine those who are present, and in case absentees had left without permission, their *dirliks* were to be cancelled at once and granted to others who were qualified to take their place. "In short, those who hold *ze'âmet* and *tîmâr* in the Sanjak of Smederevo must always be present in Belgrade."<sup>30</sup>

## CONCLUSION

With the Treaty of Belgrade which was signed as a result of the 1737-1739 Austro-Ottoman Wars, the Danube River was accepted as a border between the two states, and the lands north of the Danube River, including Belgrade, once again became Ottoman territory. Re-conquest of Belgrade secured Ottoman presence in the Balkans, and it became a full frontier stronghold. Special attention was paid to keep numerous soldiers in the Belgrade stronghold and the Sanjak, which was of utmost importance for the security of the Danube defensive line, and to strengthen the *tîmâr* system. An arrangement was made in the Sanjak of Smederevo on conditions of *ocaklık tîmâr*, which was put into practice in the Eyâlet of Bosnia at the end of the sixteenth century. It was decided to grant *ze'âmet*s and *tîmâr*s to those eligible who would reside continuously in the Sanjak of Smederevo. A right was granted so that upon the death of *ze'âmet* or *tîmâr* holders, these *ze'âmet*s and *tîmâr*s were inherited by their sons; if no sons were present it was granted to their able-bodied brother, if no brother was present it was granted to their relatives. However, the right of inheritance of *ze'âmet*s and *tîmâr*s damaged the system. The fact that relatives-holders residing elsewhere and not leaving their residences while inheriting *dirlik* weakened the *timariot* military power in the Belgrade stronghold. Eventually, at the beginning of the nineteenth century, former provisions were annulled and it was decided to grant *ze'âmet*s and *tîmâr*s to those who will continually reside within the sanjak; the article on inheritance by relatives was removed and a regulation was established ac-

<sup>30</sup> TKGM.KK., TTd.267, vassale 2: "Ve'l-hasil Semendire sancağından ze'âmet ve tîmâra mutasarrıf olanlar dâ'ima nefsi Belgrad'da mevcûd olmak [zorundadır]"

according to which in the case of *ze'âmet* or *tîmâr* holder's death, it would be given to his son and if there was no son it would be given to a person who was fit for military service and would permanently reside in Belgrade.

The implementation of the *ocaklık tîmâr* – in lieu of the former practice – in the Sanjak of Smederevo can be evaluated as a military and political “measure” taken by the state. On the other hand, the changes made by choice in the implementation can be considered as the “transformation” and “continuity” of the *tîmâr* system. In other words, this change in the system occurred within and as a transition from one practice to another. However, it is apparent that the system preserved and continued its integrative structure as long as the land maintained its economic value. In this context, as *tîmâr* practice in Smederevo transformed from one state to another, it is clear that the *tîmâr* system, despite systemic failures in later centuries, continued its existence.

## BIBLIOGRAPHY

### ARCHIVAL SOURCES

Tapu ve Kadastro Genel Müdürlüğü Kuyûd-ı Kadîme Arşivi, Ankara (TKG.KK).

TKG.KK, *TTd.18*.

TKG.KK, *TTd.17*.

TKG.KK, *TTd.267*.

TKG.KK, *Vakf-ı Cedid Katalogu, 00024-00003*.

Türkiye Cumhurbaşkanlığı Devlet Arşivleri Başkanlığı Osmanlı Arşivi, İstanbul (BOA).

BOA, A\_{DVNSMHM\_00148.

BOA, *AE\_SMHD\_I\_\_00223\_17748*.

### LITERATURE

Baysun, M, Cavid. “Belgrad.” *MEB İA*, vol.2, 475-485. İstanbul, 1979.

Beydilli, Kemal. “Avusturya.” *TDV İslâm Ansiklopedisi*, vol.4, 174-177. İstanbul, 1991.

Đurđev, Branislav. “Belgrade.” *Encyclopaedia of Islam*, second edition, vol.1. Leiden: Brill, 1986, 1163-1165.

Đurić-Zamolo, Divna. “Belgrad.” *TDV İslâm Ansiklopedisi*, vol.5, 407-409. İstanbul, 1992.

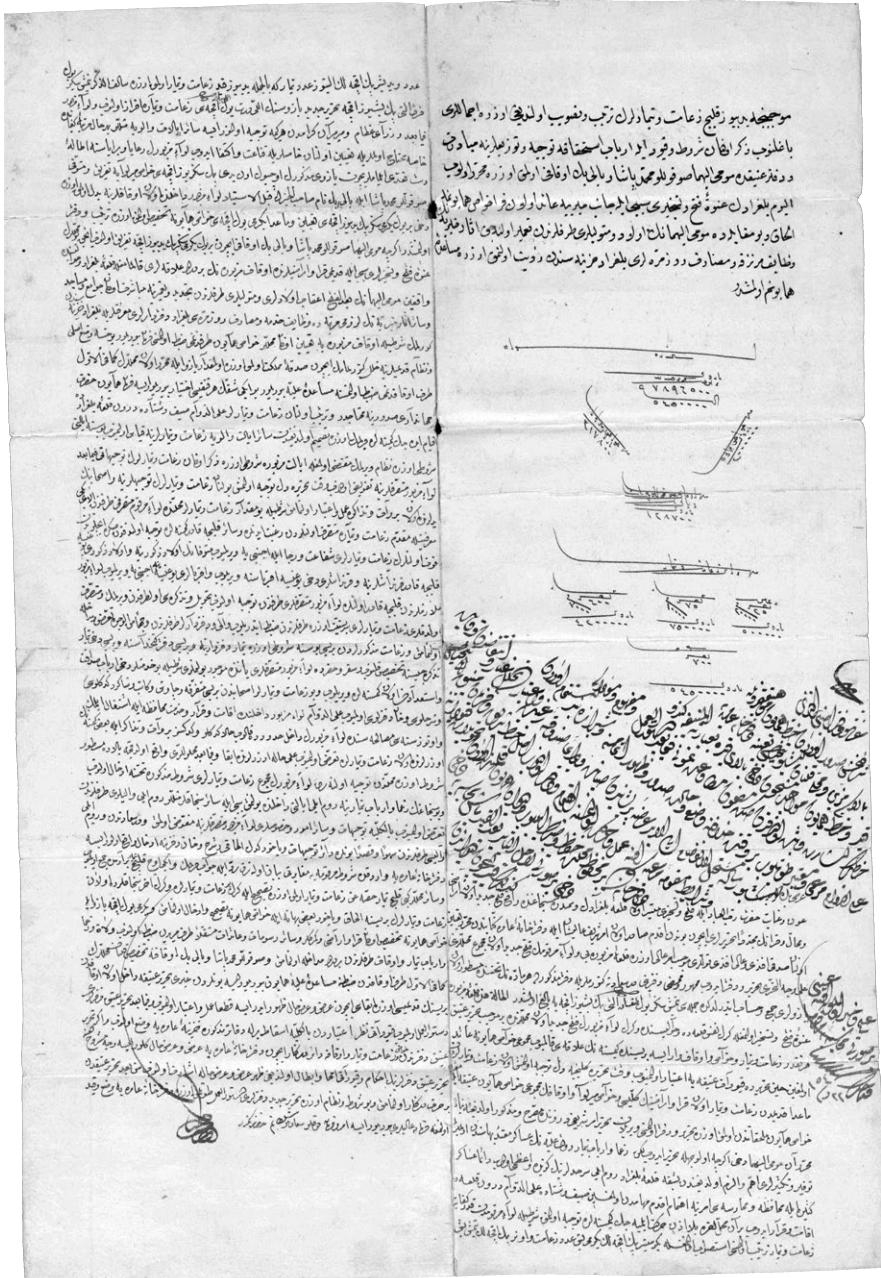
Filipović, Nedim. “Odžakluk timâri u Bosni i Hercegovini.” *Prilozi za orijentalnu filologiju* V (1955): 251-274.

- Fotić Aleksandar and Machiel Kiel. "Semendire." *TDV İslâm Ansiklopedisi*, vol. 36, 467-470. Istanbul, 2009.
- Heyd, U. "Buyuruldu." In *Encyclopaedia of Islam, Second Edition*, edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 16 March 2020 [http://dx.doi.org/10.1163/1573-3912\\_islam\\_SIM\\_1571](http://dx.doi.org/10.1163/1573-3912_islam_SIM_1571)
- Hickok, Michael Robert. *Ottoman Military Administration in Eighteenth-century Bosnia*. Leiden-New York-Köln: Brill, 1997.
- Inalcik, Halil. "Tîmâr," In: *Encyclopaedia of Islam, Second Edition*, edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs, Leiden-Brill (2000): 502-507.
- Kramers, J.H., "Telkhis." In *Encyclopaedia of Islam, Second Edition*, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 16 March 2020 [http://dx.doi.org/10.1163/1573-3912\\_islam\\_SIM\\_7488](http://dx.doi.org/10.1163/1573-3912_islam_SIM_7488)
- Kütükoğlu, Mübahat S. "Hatt-ı hümayun", In *Encyclopaedia of Islam, Three*, edited by: Kate Fleet, Gudrun Krämer, Denis Matringe, John Nawas, Everett Rowson. Consulted online on 19 March 2020 [http://dx.doi.org/10.1163/1573-3912\\_ei3\\_COM\\_32101](http://dx.doi.org/10.1163/1573-3912_ei3_COM_32101)
- Miljković-Bojanić, Ema. *Smederevski sandžak 1476-1560. Zemlja-Naselja-Stanovništvo*. Belgrade: Istorijski institut, 2004.
- Moačanin, Nenad. "The Complex Origin of the Bosnian Ocaklık Timar." In *Halil İnalçık Armağanı I*, ed. Selim Aslantaş, 142-167. Ankara: Doğu Batı Yay., 2009.
- Moačanin, Nenad. "Nastanak muslimanskog plemstva u Bosni i Hercegovini: zane-mareni aspekti." *Rad Hrvatske akademije znanosti i umjetnosti* 529 (2017): 73-94.
- Muâbedât Mecmûası*, vol. III, Türk Tarih Kurumu, Ankara 2008.
- Oruç, Hatice. "18. Yüzyıl Ortalarında Bir Sancak Tahriri: H.1154/ M.1741 Tarihli Semendire Sancağı Tahriri." In *Osmanlı Coğrafyası Kültürel Arşiv Mirasının Yönetimi ve Tapu Arşivlerinin Rolü Uluslararası Kongresi (21-23 Kasım 2012) Bildiriler*, vol.2, 681-688. Ankara, 2013.
- Oruç, Hatice. "Ahvâl-i Gazâvât der Diyâr-ı Bosna." In *Osmanlı Sosyal ve Ekonomik Tarihi- Prof. Dr. Yılmaz Kurt Armağanı*, vol. 2, 93-177. Ankara, 2016.
- Pál, Fodor. "Telhis." *TDV İslâm Ansiklopedisi*, vol. 40, 402-404. Istanbul, 2011.
- Sučeska, Avdo. "O nasljeđivanju odžakluk timara u Bosni i Hercegovini." *Godišnjak Pravnog fakulteta u Sarajevu XV* (1967): 503-516.
- Sučeska, Avdo. "Evolucija u nasljeđivanju odžakluk timara u Bosanskom Pašaluku." *Godišnjak društva istoričara BiH XIX* (1973): 31-43.

- Sućeska, Avdo. "Nasljeđivanje službi bosanskih graničara po sistemu odžakluka." In *Vojne krajine u jugoslovenskim zemljama u novom veku do Karlovačkog mira 1699*, ed. Vasa Čubrulović, 69-76. Belgrade, 1989.
- Šabanović, Hazim. "O organizaciji turske uprave u Srbiji u XV i XVI vijeku." *Istorijski Glasnik* 3-4 (1955): 59-77.
- Šabanović, Hazim. *Turski izvori za istoriju Beograda, katastarski popisi Beograda i okoline 1476-1566.*, knj. I, sv. I. Belgrade, 1964.
- Tričković, Radmila. *Beogradski pašaluk 1687-1739.godine*. Ed. Nebojša Šuletić. Belgrade: Službeni glasnik, 2013.
- Zirojević, Olga. *Tursko vojno uređenje u Srbiji 1459-1683*. Belgrade: Istorijski institut, 1974.
- Zirojević, Olga. *Srbija pod turskom vlašću 1459-1804*. Belgrade: Srpski genealoški centar, 2009.

APPENDICES

APPENDIX 1



Telhîs dated 22 Rabi II, 1154 AH (7 July, 1741 AD) (TKGM.KK, Vakf-ı Cedid Katalogu, 00024-00003.)

*Mûcebince yedi yüz kılıc ze'âmet ve timârların tertîb ve tasvîb olunduğu üzere icmâlleri bağlanub zikr olunan şürût ve kuyûd ile erbâb-ı istihkâka tevcih ve tevzi'lerine mübâderet ve defter-i atıkde mûmaileyhüma Sokollu Mehmed Paşa ve Balı Bey evkâfı olmak üzere muharrer olub el-yevm Belgrad'ın anveten feth ve teshîri sebebi ile cânib-i mîrîye âid olan kura havâs-ı hümâyûnuma ilhâk ve bu mukâbelede mûma ileyhûmanın evlâd ve mütevellileri taraflarından ta'mîr olunacak âsâr-ı hayriyyenin vezâyif-i mürtezika ve mesârif-i rûz-merreleri Belgrad hazinesinden rüyet olunmak üzere müsâade-i hümâyûnum olmuştur.*

### *İzzetlü Defter Emini Efendi*

*Şeref-bahş-ı sudûr olan hatt-ı hümâyûn-ı mevhibet-makrûnla bâlâsı müzeyyen ve muhalla kılınan iş bu telhîs üzere defterhâne-i âmireye kayd ve hatt-ı hümâyûn-ı mevâhib-meşhûn dahi bâlâ-yı kayda bi-'ibâretü'l-münîfe kendü hattın işâret ve sebt olunduktan sonra mazmûn-ı mutâvâât-nümûnu fi-mâ-bâ'd düstûrû'l-'amel ve meşhûm u mü'eddâsı ale'd-devam mer'î ve mu'teber tutulub bir vakitte hilâfına vaz' ve hâlet sudûr ve zuhûr etmemesine ve şîrâze-bend-i istitmâm olan iş bu risâle müstehîlî'l-înfisâm ile'l-ebed arıza-i perişânîden siyânet ve dâima sanduka-i rağbet ve i'tibârda tahallül-i gubâr ve intikâzdan vikâyet ve şerâyit-i mukavveme-i mer'îyesi üzere 'amel ve hareket olunmasına ihtimâm ve dikkat olunub asl-ı hatt-ı şerîf ve fermân-ı münîfe ile telhîs defterhânedede bir mahfûz mahalde hıfz ve zabt eyleyüb ve divân-ı hümâyûn kaleminde olan tahvîlât kuyûdâtına dahi bir sûreti li-eclî't-te'yîd bâ'de'l-kayd Baş Muhâsebeye dahi kezâlik kayd için divândan 'ilm ü haber olmak üzere 'aynı bir sûreti muhâsebe-i merkûmeye virilmek buyruldu 22 R sene [1]154.*

Livâ-i Semendire

Yazu ber mûceb-i tahrîr-i cedîd

7896500

El-bakiye

5450000

Minhâ havâs-ı hümâyûn yazı 2000000

Minhâ havâs-ı mir-i livâ yazı 317800

Minhâ evkâf-ı Sokollu Mehmed Paşa ve Balı Beğ yazı 128700

Minhâ berây-ı ze'âmet ve timâr

Ze'âmet nefer 25 fi 20000 yazı 500000

Timâr nefer 75 fi 10.000 yazı 750000

Timâr nefer 600 fi 7000 yazı 4200000

Cemân nefer 700

Yazu 5450000



Arz-ı bendeleridir ki

Avn u inâyet-i hazret-i Rabbü'l-ibâd ile feth ü teshîri müyesser olan kal'a-i Belgrad'ın ve Semendire sancağında vâkı' feth-i cedîd olan arâzi ve mahall ve kurânın müceddeden tahrîrleri için bundan akdem sâdır olan emr-i şerîf-i alîşân ile defter-hâne-i âmire küttâbından muharrir ta'yîn olunan Sıdkı Efendi ve 'Âli Efendi kulları müceb-i emr-i âli üzere kal'a-i mezbûreyi ve livâ-i merkûmun feth-i cedîd olan mecmû' mahallerini alâ vechi't-taharri tahrîr ve defter idüb memhûr ve mümzâ defterini Der-sa'âdete götürmeleriyle defter-i mezkûrda her mâddenin tahtında mastûr olan yazuları cem' ve hesâb itdirildikde cümlesi yetmiş sekiz yük doksan (*sahh*) altı bin beşyüz akçeye bâliğ olmuştur. El-haletu hazîhi kal'a-i mezbûre anveten feth ve teshîr olunmağla gerek nefsi kal'ada ve havâlisinde ve gerek livâ-i mezbûrun feth-i cedîd olan mahallerinde ber müceb-i tahrîr-i atık her ne kadar ze'âmet ve timâr ve havâs ve evkâf var ise birisinde kimesnenin alâkası kalmayub mecmû' havâs-ı hümâyûna â'id olmağın hîn-i tahrîrde kuyûdât-ı atıkaya i'tibâr olunmayub vakt-i tahrîre gelinceye dek tevcîh olunmuş olan ze'âmet ve timârlardan mâ'adâ kadîmden ze'âmet ve timâr olan kura ve arâzinin küllisi ve havâs-ı mîr-i livâ ve evkâfın mecmû' havâs-ı hümâyûn-ı atıka ile ma'an havâs-ı hümâyûn mülhakâtından olmak üzere tahrîr ve defter olunması virilen tahrîr emr-i şerîfi derûnunda musarrah ve mezkûr olduğuna binâen muharrirân-ı mûma-ileyhüma dahi eğerçi ol-vechle tahrîr idüb lakin zü'amâ ve erbâb-ı timâr devlet-i aliyyenin asâkir-i mu'ted bahâsından olmalarıyla tevfir ve teksîrleri ehemm ve elzem olduğundan başka kal'a-i Belgrad Rumili serhadlerinin güzîde ve â'zamı olub dâ'imâ asâkir-i kesîre ile muhâfaza ve muhâresesi emrine ihtimâm akdem-i mehâm-dan olmağın sayf ü şitâda ale'd-devâm derûn-ı kal'ada ikâmet ve karâr idüb bir ân mahall-i ahire bilâ-izn hareket eylemeyecek kimesnelere tevcîh olunmak şartıyla livâ-i merkûmdan kadr-ı kifâyet ze'âmet ve timâr tertîb olunması istisvâb olunmağla yirmişer bin akçelik yirmibeş aded ze'âmet ve onar bin akçelik yetmiş beş aded ve yedişer bin akçelik altıyüz aded timâr ki bi'l-cümle yediyüz kayd-ı ze'âmet ve timâr olmak üzere sâlifü'z-zikr yetmiş sekiz yük kırk altı bin beşyüz akçe tahrîr-i cedîd yazusunun elli dört yük elli bin akçesi ze'âmet ve timâra ifrâz olunub ve livâ-i mezbûr fi-mâ-ba'd vüzerâ-yı izâm ve mîr-i mîrân-ı kirâmdan her kime tevcîh olunur ise sâ'ir eyâlât ve elviye misillü beher hâl mertebe-i kifâyetde hâssa muhtâc olmalarıyla ta'yîn olunan hâslarıyla kanâ'at ve iktifâ idüb livâ-i mezbûrun re'âya ve berâyâsına itâle-i dest-i ta'addi eylememeleriçün yazu-yı mezkûrun üç yük on yedi bin sekiz yüz akçesi havâs-ı mîr-i livâyâ tefrîk ve müteveffâ Sokollu Mehmed Paşa ile Balı Beğ nâm sâhibü'l-hayrın kable'l-istîlâ livâ-i mezbûr dâhilinde olan evkâflarına bedel olmak üzere dahi bir yük yirmi sekiz bin yedi yüz akçesi ta'yîn ve mâ'adâ yirmi yük akçesi havâs-ı hümâyûna tahsîs olmak üzere tertîb ve defter olunmuştur. Eğerçi mûma-ileyhüma Sokollu Mehmed Paşa ve Balı Beğ evkâfi için bir yük yirmi sekiz bin yedi yüz akçe tefrîk olunub ancak bu mahallerin anveten

feth ü teshîrleri sebebi ile kadîmi kura ve arâzilerinde evkâf-ı mezbûrenin bir dürlü alâkaları kalmamağla kal'a-i Belgrad ve havâlisinde vâkîfeyn-i mûma-ileyhümanın ba'de'l-feth a'kâb [ve] evlâdları ve mütevellileri taraflarından tecdîd ve ta'mîrine mübâşeret olunan cevâmî' ve mesâcid ve sâ'ir asâr-ı hayriyyenin lüzûmu mertebede vezâyif-i hademe ve mesârif-i rûz-merresi Belgrad defterdârları ma'arifetleriyle Belgrad hazinesinden görülmek şartıyla evkâf-ı mezbûreye ta'yîn olunan mahaller havâss-ı hümâyûn tarafından mı zabt olunması fermân buyurulur yohsa vaz'-ı asli ve nizâm-ı kadîmilerine hâlel getürmemek için sadaka-i memleket olmak üzere ol mikdâr yazı ile muharrer olan mahallerin kemâ-fi'l-evvel taraf-ı evkâfdan mı zabt olunmasına müsâade-i aliyye buyurulur bu iki şıkkın her kangısı ihtiyâr buyurulur ise fermân-ı hümâyûn-ı hazret-i cihândâri sudûruna muhtâcdır ve tertîb olunan ze'âmet ve timârlar ale'd-devâm sayf ve şitâda derûn-ı kal'a-i Belgrad'da kıyâm idecek kimesnelere virilmek üzere tasmîm olunduğundan sâ'ir eyâlet ve elviye ze'âmet ve timârlarına kıyâs olunmayub Bosna eyâleti şürûtu üzere nizâm virilmek mukteza olmağla eyâlet-i mezbûre şürûtu üzere zikr olunan ze'âmet ve timârların tevcihâtı fimâ-ba'd livâ-i mezbûr mutasarrıflarına tefvîz olunub vakt-i tahrîre dek tevcih olunmuş bulunan ze'âmet ve timârların tevcihlerine ve ashâbının yedlerinde olan berevât ve tezâkire 'amel ve i'tibâr olunmamak şartıyla bu mikdâr ze'âmet ve timârlar mahallinde livâ-i merkûm mutasarrıfı tarafından alay beği ma'arifetiyle mukaddem ze'âmet ve timâra mutasarrıf olanlardan rağbet idenlere ve sâ'ir kılıca kâdir kimesnelere tevcih olunduktan sonra içlerinden fevt olanların ze'âmet ve timârları şefâat ve ricâ ile ecnebiye virilmeyüb müteveffânın evlâd-ı zükûrına ve evlâd-ı zükûru yoğise kılıca kâdir karındaşlarına ve karındaşları dahi yoğise akrabasına virilüb ve akrabaları yoğise yine ecnebiye virilmeyüb livâ-i mezbûr mülâzımlarından kılıca kâdir olanlara livâ-i mezbûr mutasarrıfları tarafından tevcih olunub tahvîl ve tezkeresi ol tarafdân virilmek ve mutasarrıf oldukları ze'âmet ve timârları serbestiyet üzere taraflarından zabt itdirilüb vâli ve defterdârlar taraflarından vechen mine'l-vücûh ta'arruz ve müdâhale olunmamak ve ze'âmet-i mezkûrlardan birisi Bosna şürûtu üzere timâr defterdârına ve birisi defter kethüdâsına ve birisi dahi timâr tezkerecisine tahsîs kılınub ve sefer ve hazarda livâ-i mezbûr mutasarrıfları yanında mevcûd bulunmaları şartıyla bu hıdmetler dahi erbâb-ı sadâkat ve isti'dâddan olan kimesnelere virilüb ve bu ze'âmet ve timârlar ashâbından birisi müteferrika ve çavuş ve kâtib ve şâkird gediklûsi ve şerhlûsi ve hân defterlûsi olmayub ale'd-devâm livâ-i mezbûr dâhilinde ikâmet ve karâr ve hıdmet-i muhafaza ile iştigâl eylemek ve otuz senesi musâlahasında livâ-ı mezbûrun dâhil-i hudûdda kalub hala gediklû ve gediksiz berevât ve tezâkir ile ba'zı kimesnenin üzerlerinde olan ze'âmet ve timârlara ta'arruz olunmayub alâ hâlihi üzerlerinde ibkâ ve fi-mâ-ba'd mahlûlleri vâkı' oldukça bâlâda mastûr şürût üzere mahallinden tevcih olunarak livâ-i mezbûrun mecmû' ze'âmet ve timârları şürût-ı mezkûre tahtına idhâl olunub ve bu sancağın zu'amâ ve erbâb-ı timârına Rumili eyâleti dâhilinde bulun-

mak sebebi ile sâ'ir sancaklar misillü Rumili vâlileri taraflarından ta'arruz olunmayub bi'l-küllîye tevcîhât ve sâ'ir umûr ve husûsları livâ-i mezbûr mutasarrıflarına müfevvez olmak ve Der-sa'âdetden ve Rumili vâlisi taraflarından sehven ve kasden bunlara dâ'ir tevcîhât veyahud gedik ilhâkı ve şerh ve hân defterine idhâl vâkı' olur ise defterhâne-i âmireye vardıkda şürût-ı merkûmeye mugâyereti beyân olunarak redd ile cevâb virilmek ve iki üç kılıc timâr bir adamda cem' olmayub ve sâ'ir mahaller gibi kılıc timâr hisse an ze'âmet ve timâr olmak üzere tashîh ile gerek bu ze'âmet ve timârlara ve gerek aher sancaklarda olan ze'âmet ve timârların birisine ilhâk veyahud ba'zı bahâne ile havâss-ı hümâyûna tashîh ve idhâl olunmamak ve yirmi yük akçe yazı ile havâss-ı hümâyûna tahsîs olunan kurâ ve arâzi ve gümrükler ve sâ'ir rüsûmât ve âidât müstakillen taraf-ı mîrîden zabt olunub vülât ve zu'amâ ve erbâb-ı timâr ve evkâf taraflarından bir dürlü müdâhale olunmamak ve Sokollu Mehmed Paşa ve Balı Beğ evkâfına tahsîs kılınan mahallerin kemâ-fi'l-evvel taraf-ı evkâfdan zabtına müsâ'ade-i aliyye-i hümâyûn buyurulur ise bunlardan gayri tahrîr-i atîka dâhil olan evkâfdan birisinin kadîmisi üzere ibkâsı için arz ve ar-ı hâl zuhûr ider ise kat'an 'amel ve i'tibâr olunmayub ve fi-mâ-ba'd tahrîr-i atîk defterleri düstûrül-'amel olmayub kuyûdâtı nazar-i i'tibârdan bi'l-küllîye iskât birle defâtir-i mezkûre hazîne-i âmireye vaz' olunub ve eğer tahrîr-i atîk defterinden havâs ve ze'âmet ve timâr ve evkâfa dâ'ir der-kenâr için defter-hâne-i âmireye arz ve arz-ı hâl gelür ise vech-i meşrûh üzere tahrîr-i atîk defterlerinin ahkâm ve kuyûdâtı imhâ ve ibtâl olunduğu zahr-ı arz ve arz-ı hâlê işâret olunub min ba'd tahrîr-i atîkden bir harf der-kenâr olunmamak ve bu şürût ve nizâm üzere tahrîr-i cedîd defterleri düstûrül-'amel tutulmak üzere defter-hâne-i âmireye vaz' ve kayd olunmağa fermân-i âlileri buyurulur ise emr ü fermân devletlü sa'âdetlü sultânım hazretleri-nindir.

Mustafa

APPENDIX 2



*Edict dated the last ten days of Rabi II AH, 1154 (4-14 July, 1741 AD)  
(BOA, A\_{DVNSMHM\_00148, p. 19, edict 55)*

Ber vech-i arpalık Selanik ve Semendire sancakları ile hala Belgrad muhafızı olan vezir Mehmed Paşa'ya ve Belgrad mollasına ve Semendire sancağı alay beğisine hüküm ki

Avn u inâyet-i hazret-i Rabb'ül-ibâd ile feth ü teshîri müyesser olan kal'a-i Belgrad'ın ve Semendire sancağında vâkı' feth-i cedîd olan arâzi ve mahâll ve kurânın müceddeden tahrîrleri için bundan akdem sâdır olan emr-i şerîf-i âlişân ile defter-hâne-i âbîrem kütübîyânından muharrir ta'yîn olunan Şırdkı ve 'Âli zîde kadruhuma müceb-i emr-i âli üzere kal'a-i mezbûreyi livâ-i merkûmun feth-i cedîd olan mecmû' mahallerini alâ vechi't-taharri tahrîr ve defter idüb memhûr ve müzmâ defterini Der-sâ'âdetime götürmeleriyle defter-i mezkûrda her mâddenin tahtında mastûr olan yazuları cem' ve hesâb itdirildikde cümlesi yetmiş sekiz kırk altı bin beşyüz akçeye bâlîğ olub ve'l-haletu hazîhi kal'a-i mezbûre anveten feth ü teshîr olunmağla gerek nefsi' kal'ada ve havâlisinde ve gerek livâ-i mezbûrun feth-i cedîd olan mahallerinde ber müceb-i tahrîr-i atik her ne kadar ze'âmet ve timâr ve havâs ve evkâf var ise birisinde kimesnenin alâkası kalmayub mecmû'ı havâs-ı hümâyûnuma â'id olmağın hîn-i tahrîrde kuyûdât-i atıkaya i'tibâr olunmayub vakt-i tahrîre gelinceye dek tevcih olunmuş olan ze'âmet ve timârlardan mâ'adâ kadîmden ze'âmet ve

timâr olan kura ve arâzinin küllisi ve havâs-ı mîr-i livâ ve evkâfın mecmû'î havâs-ı hümâyûn-ı atîka ile ma'an havâs-ı hümâyûn mülhakâtından olmak üzere tahrîr ve defter olunması virilen tahrîr emr-i şerîfi derûnunda musarrah ve mezkûr olduğuna binâ'en muharrirân-ı mûma-ileyhüma dahi eğerçi ol-vechle tahrîr idüb lakin zu'amâ ve erbâb-ı timâr devlet-i aliyemin asâkir-i mu'ted bahâsından olmalarıyla tevfir ve teksîrleri ehemm ve elzem olduğundan başka kal'a-i Belgrad Rumili serhadlerinin güzîde ve â'zamı olub dâ'imâ asâkir-i kesîre ile muhâfaza ve muhâsesesi emrine ihtimâm akdem-i mehâmdan olmağın sayf ü şitâda ale'd-devâm derûn-ı kal'ada ikâmet ve karâr idüb bir ân mahall-i ahere bilâ-izn hareket eylemeyecek kimesnelere tevcîh olunmak şartıyla livâ-i merkûmdan kadr-ı kifâye ze'âmet ve timâr tertîb olunması istisvâb olunmağla yirmişer bin akçelik yirmibeş aded ze'âmet ve onar bin akçelik yetmiş beş aded ve yedişer bin akçelik altıyüz aded timâr ki bî'l-cümle yedişer bin aded ze'âmet ve timâr olmak üzere sâlifü'z-zikr yetmiş sekiz yük kırk altı bin beşyüz akçe tahrîr-i cedîd yazusunun elli dört yük akçesi ze'âmet ve timâra ifrâz olunub ve livâ-i mezbûr fî-mâ-ba'd vüzerâ-yı izâm ve mîr-i mîrân-ı kirâmımdan her kime tevcîh olunur ise sâ'ir eyâlât ve elviye misillü beher hâl mertebe-i kifâyetde hâssa muhtâc olmalarıyla ta'yîn olunan hâslarıyla kanâat ve iktifâ idüb livâ-i mezbûrun re'âya ve berâyâsına itâle-i dest-i ta'addi eylememeleriçün yazu-yı mezkûrun üç yük on yedi bin sekiz yüz akçesi havâs-ı mîr-i livâyâ tefrîk ve müteveffâ Sokollu Mehmed Paşa ile Balı Beğ nâm sâhibü'l-hayrın kable'l-istilâ livâ-i mezbûr dâhilinde olan evkâflarına bedel olmak üzere bir yük yirmi sekiz bin yedi yüz akçesi ta'yîn ve mâ'adâ yirmi yük akçesi havâs-ı hümâyûna tahsîs olunmak üzere tertîb ve defter ve mûma-ileyhüma Sokollu Mehmed Paşa ve Balı Beğ evkâfı için eğerçi bir yük yirmi sekiz bin yedi yüz akçe tefrîk olunub ancak bu mahallerin anveten feth ü teshîrleri sebebi ile kadîmi kura ve arâzilerinde evkâf-ı mezbûrenin bir dürlü alâkaları kalmamağla kal'a-i Belgrad ve havâlisinde vâkıfeyn-i mûma-ileyhümanın ba'de'l-feth a'kâb [ve] evlâdları ve mütevellileri taraflarından tecdîd ve ta'mîrine mübâşeret olunan cevâmî' ve mesâcid ve sâ'ir asâr-ı hayriyyenin lüzûmu mertebede vezâyif-i hademe ve mesârif-i rûz-merresi Belgrad defterdârları ma'arifetleriyle Belgrad hazinesinden görülmek şartıyla evkâf-ı mezbûra ta'yîn olunan mahaller havâs-ı hümâyûnum tarafından zabt olunmak ve tertîb olunan ze'âmet ve timârlar ale'd-devâm sayf ü şitâda livâ-i Semendire dâhilinde kıyâm idecek kimesnelere virilmek üzere tashîh olduğundan sâ'ir eyâlât ve elviye ze'âmet ve timârlarına kıyâs olunmayub Bosna eyâleti şürûtu üzere nizâm virilmek muktezi olmağla eyâlet-i mezbûre şürûtu üzere zikr olunan ze'âmet ve timârların tevcihâtı fîmâ-ba'd livâ-i mezbûr mutasarrıflarına tefvîz olunub vakt-i tahrîre dek tevcîh olunmuş bulunan ze'âmet ve timârların tevcihlerine ve ashâbının yedlerinde olan berevât ve tezâkire 'amel ve i'tibâr olunmamak şartıyla bu mikdâr ze'âmet ve timârlar mahallinde livâ-i merkûm mutasarrıfı tarafından alay beği ma'arifetiyle mukad-dem ze'âmet ve timâra mutasarrıf olanlardan rağbet idenlere ve sâ'ir kılıca kâdir ki-

mesnelere tevcîh olduktan sonra içlerinden fevt olanların ze'âmet ve timârları şefâ'at ve ricâ ile ecnebiye virilmeyüb müteveffânın evlâd-ı zükûrına ve evlâd-ı zükûru yoğise kılıca kâdir karındaşlarına ve karındaşları dahi yoğise akrabasına virilüb ve akrabaları yoğise yine ecnebiye virilmeyüb livâ-i mezbûr mülâzımlarından kılıca kâdir olanlara livâ-i mezbûr mutasarrıfları tarafından tevcîh olunub tahvîl ve tezkeresi ol tarafda virilmek ve mutasarrıf oldukları ze'âmet ve timârları serbestiyet üzere taraflarından zabt itdirilüb vâli ve defterdârlar taraflarından vechen mine'l-vücûh ta'arruz ve müdâhale olunmamak ve ze'âmet-i mezkûrlardan birisi Bosna şürûtü üzere timâr defterdârına ve birisi defter kethüdâsına ve birisi dahi timâr tezkerecisine tahsîs kılınub ve sefer ve hizada livâ-i mezbûr mutasarrıfları yanında bulunmaları şartıyla bu hıdmetler dahi erbâb-ı sadâkat ve isti'dâddan olan kimesnelere virilüb ve bu ze'âmet ve timârlar ashâbından birisi müteferrika ve çavuş ve kâtib ve şâkird gediklûsi ve şerhlûsi ve hân defterlûsi olmayub ale'd-devam livâ-i mezbûr dâhilinde ikâmet ve karâr ve hıdmet-i muhafaza ile iştigâl eylemek ve otuz senesi musâlahasında livâ-ı mezbûra dâhil hudûdda kalub hala gediklû ve gediksiz berevât ve tezâkir ile ba'zı kimesnenin üzerlerinde olan ze'âmet ve timârlara ta'arruz olunmayub alâ hâlihi üzerlerinde ibkâ ve fi-mâ-ba'd mahlûlleri vâkı' oldukça bâlâda mastûr şürût üzere mahallinden tevcîh olunarak livâ-i mezbûrun mecmû' ze'âmet ve timârları şürût-ı mezkûre tahtına idhâl olunub ve bu sancağın zu'amâ ve erbâb-ı timârına Rumili eyâleti dâhilinde bulunmak sebebi ile sâ'ir sancaklar misillü Rumlî vâlileri taraflarından ta'arruz olunmayub bi'l-küllîye tevcîhât ve sâ'ir mevâd ve husûsları livâ-i mezbûr mutasarrıfına müfevvez olmak ve Der-sa'âdetimden ve Rumlî vâlisi taraflarından sehven ve kasden bunlara dâ'ir tevcîhât veyahud gedik ilhâkı ve şerh ve hân defterine idhâl vâkı' olur ise defterhâne-i âmireme vardıkda şürût-ı merkûmeye muğâyereti beyân olunarak redd cevâb virilmek ve iki üç kılıc timâr bir adamda cem' olmayub ve sâ'ir mahaller gibi kılıc timâr hisse an ze'âmet ve timâr olmak üzere tashîh ile gerek bu ze'âmet ve timârlara ve gerek aher sancaklarda olan ze'âmet ve timârların birisine ilhâk veyahud ba'zı bahâne ile havâss-ı hümâyûnuma tashîh ve idhâl olunmamak ve yirmi yük akçe yazı ile havâss-ı hümâyûnuma tahsîs olunan kurâ ve arâzi ve gümrükler ve sâ'ir rüsûmât ve âidât müstakillen taraf-ı mîrîden zabt olunub vülât ve zu'amâ ve erbâb-ı timâr ve evkâf taraflarından bir dürlü müdâhale olunmamak ve tahrîr-i atîke dâhil olan evkâfdan birisinin kadîmisi üzere ibkâsîçün arz ve arz-ı hâl zuhûr ider ise kat'an 'amel ve i'tibâr olunmayub ve fi-mâ-ba'd tahrîr-i atîk defterleri düstûr'l-'amel olunmayub kuyûdâtı nazar ve i'tibârdan bi'l-küllîye iskât birle defâtir-i mezkûre hazîne-i âmireye vaz' olunub ve eğer tahrîr-i atîk defterinden havâs ve ze'âmet ve timâr ve evkâfa dâ'ir der-kenâr için defter-hâne-i âmireme arz ve arz-ı hâl varır ise vech-i meşrûh üzere tahrîr-i atîk defterlerinin ahkâm ve kuyûdâtı imhâ ve ibtâl olunduğu zahr-ı arz ve arz-ı hâle işâret olunub min ba'd tahrîr-i atîkden bir harf der-kenâr olunmamak ve bu şürût ve nizâm üzere tahrîr-i cedid defterleri düstûr'l-'amel tutulmak

üzere defter-hâne-i âmireme vaz' ve kayd olunmasıçün iftihârü'l-ümerâ ve'l-ekâbir bi'l-fi'il baş defterdârım olan Mustafa Atıf dâme uluvvuhu i'lâm idüb i'lâm-ı merkûm pâye-i serîr-i inâyet-masîr-i hüsrevâneme arz ve telhîs olundukda mücebince yedi yüz kılıç ze'âmet ve timârların tertîb ve tasvîb olduğu üzere icmalleri bağlanub zikr olunan şürût ve kuyûd ile erbab-ı istihkâka tevcih ve tevzî'lerine mübâderet ve defter-i atıkde mûmaileyhüma Sokollu Mehmed Paşa ve Balı Beğ evkâfi olmak üzere muharrer olub el-yevm Belgrad'ın anveten feth ü teshîri sebebi ile cânib-i mirîye â'id olan kurâ havâss-ı hümâyûnuma ilhâk ve bu mukâbelede mûma-ileyhümanın evlâd [ve] mütevellileri taraflarından ta'mîr olunacak âsâr-ı hayriyyenin vezâyif-i mürtezika ve mesârif-i rûz-merreleri Belgrad hazinesinden rü'yet olunmak üzere şeref-bahş-i sudûr olan hatt-ı hümâyûn-ı mevâhib-meşhûnumla müsâ'ade-i aliyye-i mülûkânem erzanî kılınmağın sâlifü'z-zikr hatt-ı hümâyûn-ı şevket-makrûnumla başdefterdârım mumâ-ileyhin ilâmı ile mâşâ-allahu te'âlâ düstûrül-'amel tutulub hilâfına bir vakitde vaz' ve hâreket olunmamak ve şürût-ı merkûme ba'd-ezîn ile'l-ebed tatarruk-ı ta'arruz ve halelden vikâyet ü sıyânet olunmak için sâdır olan fermân-ı şerîf-i itâ'at-redîfimle defterhâne-i 'âmireme ve li-ecli't-te'yîd dîvân-ı hümâyûnum kaleminde vâkı' tahvilât kuyûdâtına ve baş muhâsebe kalemine kayd ve sebt olunmağla siz ki vezîr-i müşâr ve sâ'ir mumâ-ileyhimsiz fi-mâ-ba'd şürût-ı mebsûta-i mezkûre mücebince 'amel ve hareket ve hilâfından hazer ve mücânebet olunmak için emr-i şerîfim isdâr ve [boşluk] ile irsâl olunmuşdur. İmdi vusûlünde şerâyit-i mukarrere-i merkûm ve kavânîn-i mukavvime-i mezkûreyi havî şeref-efzâ-yı sudûr olan hatt-ı hümâyûnuma mübtenî işbu fermân-ı vâcibü'l-iz'ân-ı şâhânemi dahi Belgrad mahkemesinde bi-aynihi sicil-i mahfûza kayd ve sebt ve ale'd-devâm mazmûn-ı mütâvâ'at-nümûnu düstûrül-'amel ve mefhûm u mü'eddâsı dâ'imâ mer'î ve mu'teber tutularak muktezâsı üzere 'amel ve hareket ve içinden bir maddesi tekâlib-i evrâk-ı eyyâm ve tekerrür-i dühûr ve a'vâm takrîbi ile pezîrây-inhilâl ve intikâs olmamak vechiyle halefen ba'de selef vikâyet ve sıyânetine bezl-i makderet olunub sen ki vezîr-i müşârün-ileyhsin sana ve mîr-i alay-ı mumâ-ileyhe diğeri emr-i şerîfimde mufassalan tavsiye ve tenbîh olduğu üzere salifü'z-zikr yediyüz kaydın bu def'a heyet-i tesviye ve techîzlerine alâ vechi't-taharri mübâderet ve mikdâr-ı zerre hilâfından gâyetü'l-gâye ittikâ ve mübâ'adet olunmak bâbında fermân-ı âlî-şanıım sâdır olmuşdur. Fi evâhir-i Rebîül'l-âhir sene 1154.