

THE INTRODUCTION OF THE KASTAMONU SHARIA REGISTRY NO.2 DATED 1673-1677 (H. 1084-1087) AND SOME DETERMINATIONS REGARDING THE ECONOMIC AND SOCIAL STRUCTURE

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Tarihli 2 Numaralı Kastamonu Şer'iyeye Sicili ve Şehrin İktisadi, Sosyal Yapısına Dair Bazı Tespitler

ÖZ

Şer'iyeye kelimesinin anlamına bakıldığında İslâm Dini'nin esaslarına ve bu dinin emrettiği dünya nizamına uygun olan kurallar akla gelmektedir. İslâm hukukunu bir yaşam biçimi olarak benimseyen Osmanlı Devleti'nin en önemli yargı organı Şer'iyeye mahkemeleridir. Mahkemelerde tutulan kayıtlar incelendiğinde devlet ve toplumu ilgilendiren çeşitli türden belgelere rastlamak ve ilgili alanda bilgi sahibi olmak mümkündür. Dolayısıyla Osmalı taşra tarihi yazımında en temel arşiv belgeleri hüviyetine sahip Şer'iyeye sicilleri, bu sahada çalışma yapacakların müracaat etmeleri gereken en temel kaynaklar arasındadır. Bir bölgenin ya da şehrin sosyal dokusu, eğitimi, kültürel yapısı veya insanına dair her şey Şer'iyeye sicilleri esas alınmak suretiyle tam olarak anlaşılabilir. Zira söz konusu vesikalar bir zamanların tanığı olan sıradan insanların gündelik yaşamlarına dair toplumsal münasebetleri yansıttığı gibi devlete karşı yükümlülüklerini ve bu konuda oynadıkları rolü de tarihsel açıdan ortaya koymaktadır. Bu çalışmada genel manada Osmanlı taşrasının hukuk sistemi ve bu sistemin yürütücüsü olan Kadılık Müessesesi hakkında özet bilgiler verilmiş ve 2 Numaralı Kastamonu Şer'iyeye Sicili konusuna göre tasnif edilerek tanıtılmaya çalışılmıştır.

Keywords: Kadı, Kastamonu, Kent Tarihi, Şer'iyeye Sicili, Tanıtım.

The Introduction of the Kastamonu Sharia Registry No.2 Dated 1673-1677 (h. 1084-1087) and Some Determinations Regarding the Economic and Social Structure

ABSTRACT*

When the meaning of the word Shariyya is looked at, the rules that are in accordance with the principles of the Islamic religion and the world order commanded by this religion come to mind. The most important judicial organ of the Ottoman Empire, which adopted Islamic law as a way of life, is the Sharia courts. When the records kept in the courts are examined, it is possible to come across various kinds of documents concerning the state and society and to have information in the relevant field. Therefore, Şer'iyeye registries, which are the most basic archival documents in Ottoman provincial historiography, are among the most basic resources that those who will study in this field should apply. Everything related to the social texture, education, cultural structure or people of a region or city can be fully understood based on the Şer'iyeye Registers. This is because the documents in question not only reflect the social relations of the daily lives of ordinary people who were once witnesses, but also reveal their obligations to the state and the role they played in this matter from a historical perspective. In this study, brief information about the legal system of the Ottoman provinces and the Kadılık Institution, which was the executive of this system, were given in general terms, and it was tried to be introduced by classifying them according to the subject of Kadılık Register No. 2.

Keywords: Kadı, Kastamonu, City History, Court Record, Introduction.

* This article was produced from the master thesis named "Transcription and Evaluation of Kastamonu Court Registry No. 2 (H. 1084-1087/M. 1673-1677)"

Introduction

Since its establishment, the Ottoman Empire adopted a legal system according to the requirements of the religion of Islam, of which it was a member, and adopted the principle of the supremacy of sharia (İnalçık, 200: 39-46). In order to fill the gap seen in public law, it developed customary law as well as shar'i law. The administrative tradition coming from the old Turkish states and the adoption of some taxes of the conquered countries necessitated the use of a national or customary legal system (Halaçoğlu, 1995; 118-124). Ultimately, the Ottoman State applied Islamic law to many nations and societies in a wide geography under its rule, thus the Sharia registers emerged.

Despite the fact that the Ottoman chronicles provide us with valuable information in the context of central political history, they provide limited information about the people who gave soldiers to the state, paid taxes and provided all kinds of resources, carried the material and moral burden of the events, village and city population, their lifestyle and daily life (Doğru, 2007: 9). At this point, Sharia registers gain importance. Mustafa Çağatay Uluçay and İbrahim Gökçen were the first to benefit from the registers in local history studies. Uluçay especially emphasizes the importance of using the registers as an element that fills the spaces left empty by the state archives, and points out that the registers reflect the daily life of the people other than bureaucrats and ulama (Uğur, 2010: 8-11).

In parallel with the changing historical perspective since the first half of the last century, research in the field of local history has increased in the world and in our country, and various works have been written on this subject. Based on the understanding that urban-settled or rural society cannot be separated from the general political picture, the lifestyle of the rural people constituted the most basic element of holistic historiography. Because local history studies are a part of this whole.

I. JURISDICTION ADMINISTRATION AND QADI INSTITUTION IN THE OTTOMAN STATE

In the early periods of the Ottoman Empire, two authorized administrators were appointed to administer the sanjak. One of them is the Beg, that is, the subashi, who represents the executive authority of the sultan, and the other is the qadi, who represents the legal authority (Ortaylı, 2008: 251; Attar, 2001: 66-69).¹ The qadi, which literally means "to rule, to rule, to administer, to judge", was an official with the identity of a man of administration and law, who fulfilled state orders as well as being the enforcer of sharia and customary law in the Ottoman Empire (Cihan, 2004: 47). . Qadis were also called judges or haqimu'sher' (Akgündüz. 2009: 13-48). They were able to communicate directly with the center in terms of their authority, as well as helping each other in various matters.

The form of government of the Ottoman Empire was based on the principle of state and sanjak administration. The lands of the state were divided into provinces and provinces into sanjaks (Halaçoğlu, 1995: 73). The basic unit in administrative and military organization was the sanjak (Yücel, 1979: 665). Units called Beylerbeyilik or province were formed from the merger of several sanjaks. At the head of the provinces, the Beylerbeyi, who was the administrative-military representative of the sultan in the provinces and was a member of the Enderun origin kul bureaucracy, used to reside in his mansion known as Pasha Sancag. There was also a Beylerbeyi Divan in the mansion where Beylerbeyi lived, in which the Beylerbeyi, who had the rank of pasha or was often promoted to the position of vizier, used to resolve timar issues, listen to various complaints and take necessary measures in this divan in the Ottoman classical period (Beşirli, 1999: 3-25).

¹ Bir literatür çalışması için bkz. Ekrem Buğra Ekinci, "Osmanlı Devleti'nde Mahkemeler ve Kadılık Müessesesi Literatürü", *Türkiye Araştırmaları Literatür Dergisi*, C. III, S. 5, (2005), s. 417-439.

The highest administrator of the sanjaks constituting the provinces was the sancakbeyi. Sanjakbeyis resided in the district in the center of the sanjak and were represented by people who were called zaim, subashi or voivoda in other districts and sub-districts of the sanjak and were mostly in charge of public order. Again, the taxes belonging to the sancakbeyis were collected by them. Sancakbeyis were included in the group called seyfiye or ehl-i orf, and they were usually brought to this task after they were educated in Enderun or after various services in the countryside (Şahin, 2009: 97-99). In addition, the sanjak was established as the central unit of the Ottoman province within the military, administrative and financial timar system (Ortaylı, 2008: 253). The sancakbeyis, whom we stated to be members of the military class, had two main duties, military and administrative. He was always a ready soldier with his military duty, the people of the gate and the timar cavalymen under his command. Its administrative duty was to ensure order by ensuring the safety of life and property of the ordinary people living in the sanjak, namely the people (Armağan, 2011: 276).

At this point, Kastamonu sanjak is a sanjak of Kütahya-centered Anatolian Province. The center of this province was sometimes Kutahya and sometimes Ankara. XVII. In the registry No. 2 dated to the second half of the century, the terms Livâ-i Kastamonu, Kastamonu township, "Kastamonu sanjak or Kastamonu township" were used for Kastamonu in administrative terms.

The administrative unit in which the qadi exercises his judicial and executive powers is called the kaza (Uzunçarşılı, 1984: 83). Kaza, which is the equivalent of the district in today's administrative organization, shows the characteristics of a geographical term that defines both the responsibility area of the qadi and this region in the Ottoman Empire (Baykara, 2002: 119-120). The duty and jurisdiction of the qadi, who was the civil chief of the city or town that was the center of the district, was not only limited to judicial and religious affairs, but also had administrative, financial and municipal responsibilities (Akdağ, 1971: 2/402-403). The main duty of the qadi, who represents the sultan in the district where he is located, is to resolve legal disputes between people, to sentence the acts contrary to the Shari'ah, to execute and execute the judgments and punishments they give (Attar, 2001: 66-69). Repair of roads and bridges to be passed during the Sefer-i Hümayun period and supply of provisions, collection of avarız coins, ensuring the safety of the city, searching a place and organizing a raid, controlling the tradesmen and artisans, overseeing the foundations, market-market control and fixing the price, zoning and protection of order Various responsibilities such as kadı belonged to the kadı (Ortaylı, 2008: 269-275).

II. THE IMPORTANCE OF SHARIA REGISTERS IN OTTOMAN CITY HISTORY

In the Ottomans, as in other Islamic states, religious and customary cases were held in a place called Majlis-i sher'. The fact that these courts are judicial institutions that apply both sharia and customary law has prevented the confusion that may be caused by different judicial institutions such as atrocities, ikhtisab and shurta seen in some Islamic states (Aydın, 2003: 341-344). Here, the plaintiff and the defendant, who came to the court, were heard, and after the opinions of the witnesses called Shûdu'l-hal were taken, the verdict of the qadi was recorded in the Sharia registers (Ongan, 1958: 26). These registers, which contain various records kept by the judges as per their duties, with the i'lam, proofs and punishments they gave, were called the Court Records, Qadı Books, Court Books or Zapt-ı Veqayi Records (Bayindir, 1986: 1).² In the provisions recorded in the aforementioned books, the qadi was based on the Hanafi fiqh as required by the Ottoman legal practices (Kutlu, 2017: 59). The space

² Şer'iyye sicilinin tanımı, önemi hakkında ayrıntılı bilgi için bkz. Ahmet Akgündüz, *Şer'iyye Sicilleri, I-II*, (İstanbul: Türk Dünyası Araştırmaları Vakfı 1988-1989).

used as a court room was often next to the house where the qadi lived, and sometimes inside a large mosque (Akdağ, 1971: 2/97).

Sharia registers, which is one of the most valuable archive documents of Turkish history and known as Qadı registers, can be collected in two articles in terms of value and content.

First; All kinds of minutes and decisions of the Sharia courts in the provincial center, sanjak and districts, shar'i transactions such as endowment, bail, power of attorney, agreement, debt, estate, partition, municipal services, all kinds of clothing and food of the people, price prices, bazaar market control, yigitbashi Elections and dismissals of sheikhs, transactions regarding timar enrollment, names of districts, neighborhoods, villages, towns and cities and names of men, women, old people, children, Muslims and non-Muslims, titles and nicknames, protection of people from epidemics, diseases and treatment, construction and repair of charitable institutions such as mosques, madrasas, inns, baths, roads, bridges.

Latter; State and government officials, governors, sancakbeyis, qadis, muftis, trustees, directors, treasurers, trustees, professors, voivodes, provincial notables and business men, country administration, politics, those sentenced to punishments such as exile, prison and death sentences, rebellion and suppression. Orders and copies of letters sent from the relevant center (Gürkan, 1981: 766-767; Atalar, 1980: 303-328).

Sharia registers, which cover events in one or several years, are very rich in document type and content, as indicated above. These notebooks, which have an extremely unique place especially in local or city history research, include documents such as edict, berat and commanded sent from the center, as well as documents such as huccet, i'lâm, endowment and estate records, which were personally arranged by the qadis. Thanks to these documents, in addition to the political and administrative history of the Ottoman Empire, detailed information can be obtained in the socio-economic, cultural, legal and military history of the place where the book was written.

III. DESCRIPTION OF THE KASTAMONU SHARIA REGISTER NO. 2 AND CLASSIFICATION OF THE DOCUMENTS ACCORDING TO THE SUBJECTS

The Kastamonu Sharia Registry No. 2, which is the subject of the review, is found in the Kastamonu University Central Library with the folder number 05639 in DVD No. 1 and the following information is included in its tag:

Code: MSH. SSC. D. (Meşiat/Sharia Register/Books)

Serial number: 5939

Original number: 2

Start date: 1084

Hardcover, no marbling

Size: 14 X 40

Numbering method: Foil method

Total number of pages: 188

Numbered blank pages: 118-127

Explanation: Between pages 128-188 of the book are reverse bound.

The notebook consists of 90 sheets, 180 pages and 425 documents. The numbers given in the middle of the document are not read after the records of local events in the book. For this reason, each document has been given a number by us on each leaf. The document layout is fine, with some of pages 117, 128 and 129 and all of page 179 blank. In addition, while numbering, page 117 was passed to 128. Pages 128 and 129 are 60 pages and the rest of the book is reverse bound, so the continuation of the last documents that do not fit on the page is not on the next page, but right in front of the first document on the previous page. Such a case 61/6, 62/6, 63/4, 64/6, 67/4, 68/7, 70/5, 72/8, 76/9, 81/4, 83/5, 86/5 and 88/6. Although the year parts of the first and last documents of the book are faint, in the first document it is the 15th day of the month of Zi'l-qa'da (KŞS 2: 1/1)³ and in the last document it is 11 Rabi'u'l -Registered on the 24th day of the previous month (KŞS 2: 90/1). The registry is in general terms H. 1084-1087/M. While it covers the dates 1673-1677, the earliest recorded date is 1027/M. in H. 10-20 Zi'l-qa. October 29 is November 8, 1618 (COG 2:79/2).

Rıqa, taliq, nesih, divanî, celi and siyaqat writing styles were seen in the register, which was understood to have been written by a few scribes from the writing styles. The writing of the book, which was kept on the basis of the classical document order of the period, is very neat and its language is understandable Turkish. The first 60 pages of the notebook consist of local events and the last 30 pages of administrative applications sent from Asitane or Ordu-yı Hümeyun. The judicial and administrative classification of the documents reflected in the Kastamonu Shari'ah Register No. 2 (H. 1084-1087/M. 1673-1677) is as follows: Ferman 51, berat 45, ordered 3, letter 41, memorandum 6, hucet 135, i'lam 117, estate 5, foundation 4, fatwa 2, notebook 10, temessuk 6.

As stated above, in this study H. 1084-1087/M. The events that were transferred to the Kastamonu court between 1673 and 1677 will be tried to be explained by classifying them according to their subjects. Based on the data in the book, the classification work on the documents will be specified under eight headings: administrative, social, economic and financial, related to foundations, books, military, fiefs and different subjects, and will be examined under various sub-headings.

1. Administrative Documents

The main duty of the qadis, which is stated in historical documents that they were authorized to perform *ijrâ-ı akhqâm-ı sharia*, *infâz-ı kavânîn-i mer'iyye* and *itmâm-ı hidemât-ı mîrîyya*, was to resolve the conflicts among the people by applying the sharia (Armağan, 2011: 286). Since they were a kind of representative of the sultan in the provinces, administrative orders and edicts coming from the center were addressed to the qadi, and the qadi would convey them to the people. At the same time, the appointment and dismissal of officials such as imams, muezzins, preachers, professors, foundation trustees, ministers, clerks, and clerks working in religious and social institutions, and the settlement of disagreements between them, etc. In these matters, the qadi had the authority to supply the center. The qadi would also request that grant certificates be sent by writing a proposal to the center regarding the appointment and dismissal of various officials (Beşirli, 1999: 10).

1.1. Appointments, Dismissals, Duties and Salaries

They are administrative documents that specify the appointment, dismissal, obligations and wages of civil servants who perform certain services of the state. There are many documents in the book that

³ 2 Numaralı Kastamonu Şer'iyye Sicili, Varak 1, Belge 1 (KŞS 2: 1/1 şeklinde gösterilecektir).

is discussed within the scope of the article, stating the issues related to the assignment and its nature. These documents, most of which are in the form of warrants and letters, are given to us by H. 1084-1087/M. It gives information about the identities and fields of activity of the administrators/officers of the Ehl-i Orf and Ehl-i Science class, who served on behalf of the state in the Kastamonu sanjak between 1673 and 1677. For example, in an undated letter record, es-Sayyid Mehmed Celebi was appointed as District Governor to Kastamonu and he was asked to perform this duty in good behavior (KŞS 2: 72/5). In another letter sent by the Janissary Chief Mustafa Ağa on 8 January 1675 (11 Shawwal 1085), addressed to the qadi, it was stated that the Janissary commander in Kastamonu was dismissed and Halil Sergeant from the Fifty-fourth Division was brought in instead. In addition, this person was asked to sell the goods of the janissaries who died without leaving an heir and send the obtained amount to the center together with the curriculum book (KŞS 2: 74/5).

Considering other examples of appointments and dismissals made to religious and social institutions; Due to the death of Mesud, who was the trustee and governor of the Yakup Arslan zawiya foundation in Beysaray village of Kastamonu, dated 12-22 August 1675 (20-30 Cemaziye'l-evvel 1086) and issued 2 certificates from Edirne, he was replaced by his son Mevlana Ahmed. It is registered that he was appointed for the aforementioned duties (KŞS 2: 65/2-3). In another document dated 16-26 April 1674 (10-20 Muharram 1085), it is stated that Hidayet, who was the imam of Demirciler Masjid near Yeni Han in Kastamonu with a daily coin duty, left and went to another land. Hafız Hasan, who has been an imam in the mentioned mosque for six years without a certificate, went to the center and requested a certificate and became the imam of the mosque with the consent of his congregation, in return for a daily coin (KŞS 2: 69/1).

1.2. Messenger and Menzilhane

While the ranges were initially established mostly to inform the center of the state of the provinces and the information obtained along the borders, and to deliver the government's orders to the relevant places, over time, they began to serve the purposes of providing army supplies, private communications and intercity transportation. Horses were fed for the messengers who provided communication at these accommodation points (Halaçoğlu, 2004: 159-161). Among the documents found in the book, two records regarding the distance clause were identified. Within the framework of the communication, issues such as guiding the messengers and how many horses and men will be supplied to them were specified in these provisions, which were sent to all the judges on the way that the messengers sent from the center would pass.

For example, in an edict sent from Istanbul on 16-26 April 1674 (10-20 Muharram 1085) without the name of the messenger, only one soldier and one range horse should be given to the places where there is a range horse, and that the passenger load should not be destroyed in places where there is no range horse, and durable horses from the local people. ordered to be supplied. In addition, messengers were instructed to accompany useful guides in dire and dangerous areas and arrive safely at their range (KŞS 2:80/3).

2. Documents on Social Life and Daily Life

The unity consisting of people living in organized groups is called society, and the highest level of organization in which people live together is called the state. There is no state without people, country and sovereignty (Yediyıldız, 1999: 441). In the Ottoman Empire, apart from the dynasty and the palace, the official stratification consisted of two basic elements, which were described as military and reaya. The first of these is the military class, which is exempt from taxation and includes the

ulama; the other was taxable farmer peasants called reaya, nomads, craftsmen and merchants (Öz, 2007: 532-538). After this short introduction to the Ottoman social structure, various issues in the Kastamonu court records and showing the relations with daily life will be discussed below, if appropriate.

First of all, he would act together with qadis, administrative-military administrators called ehl-i örf, and a committee consisting of regent, clerk and chief warlord in court. However, since the reasons for the issues to be heard in the court are very different from each other, the identities and positions of those who will be included in this delegation were also different. For example, a murder case or a large-scale case involving the community could be discussed in court, as well as the sale of a one-story house. As a matter of fact, there was no need for subasi and his soldiers, or other local administrators, who were followers of public cases, unless necessary.

The Sharia registries, which contain all kinds of human relations and events, provide significant information about the life style of the period. The content of the social life documents that we will discuss in this section is quite wide in terms of scope, and we found it more appropriate to classify them under two headings and to give them under various subheadings.

Under the first title, the public order events that took place in the Kastamonu sanjak and some other legal issues are discussed. These may be theft, beating, wounding, attempted murder, murder or property disputes related to individuals, as well as social problems involving prostitution and banditry.

In the second title, subjects such as engagement, marriage, divorce, alimony, guardianship and inheritance, which constitute the socio-economic structure of the family institution, as well as slavery and health are emphasized.

A. Public Order and Other Judicial Documents

1. Banditry, Theft and Accusation

Banditry events, which shook the society socially and economically, created a turbulent environment, especially in terms of security and trust. There are two documents in the book regarding the prevention of banditry and illegal activities or their elimination by organizing military operations against them. As it can be understood from the number of documents mentioned, the number of documents directly on banditry reflected in the Kastamonu registry between 1673 and 1677 is quite low. In fact, only one of these two documents is exclusive to Kastamonu, and the other is for the arrest of bandits who appear in some places in Anatolia, Karaman, Adana and Sivas provinces, and for anyone who escapes to Diyarbakır and Aleppo to be followed by a man (KŞS 2: 80/4). The above situation does not mean that there are no banditry incidents in Kastamonu, and it is clear from other documents in the archives to encounter all kinds of banditry in the history of Kastamonu. On 27 August 1675 (5 Cemaziye'l-ahir 1086), an order addressed to the Kastamonu judges and Mütesellim Aga upon the criticism of banditry was informed about the arrest of the thieves who were in banditry by blocking the roads in Koprubeli and Hamamlıbogazı and looting their goods, and that some of them were the people of the door. It was requested to support Ahmed Agha, who was authorized for this task, to besiege the surrounding of the haramzade bandits, and to follow the fleeing ones (KŞS 2: 66/2). On the other hand, statesmen such as Musellim and Subashi and some cavalrymen demanded untimely taxes under various names without an order from the people and caused uneasiness among the people. Although there are severe warnings in almost all provisions about not acting against the

law, avoiding cruelty and harassment, and not offending the poor people, it was another cruelty for the poor people to go around towns and villages with their horsemen and collect food and food for free (CTC 2: 70/5; 88/4).

In addition, it is seen that they wrote a petition of complaint on August 4-13, 1673 (20-30 Rebi'ülze (ordu-yu humayun, Çömelek field), which shows the victimization of Persian merchants. The merchants mentioned in the judgment addressed to the kadı on the subject should trade freely and not be prevented. and those who do are ordered to be banned and expelled (KŞS 2: 84/2).

Theft, as a legal term, means to take someone else's property secretly from the place where it is kept with the intention of acquiring property (Bardakoğlu, 1998: 384-396). When the documents on the subject are examined, it is understood that animal theft is generally committed and a certain period of time has passed since the incident. The charges related to theft are the claim that the property or goods mentioned by the plaintiff in the court are in the hands of such and such. Such claims have been concluded sometimes in favor of the plaintiff and sometimes against them. For example, according to a document dated 1 December 1673 (21 Şaban 1084), a basin and an ewer were stolen from the house of Ahmed bin Mehmed from Hadji Hamza Aga District ten days ago. He filed a lawsuit against Mehmed, claiming that Ali, son of Mehmed bin Omer, who was a resident in the same neighborhood, stole his belongings and gave them to his father. In his reply, Mehmed said that his son Ali did not bring the mentioned items to him, and he swore on it. The case was dismissed when Ahmed showed inability to prove his claim (KŞS 2: 8/2). Again, in a recording dated 12 November 1673 (2 Şaban 1084), Muslu bin Süleyman from Karakoy village in Daday district saw the black oxen and sky that he had stolen from his property twenty-two days ago in a quiet Ahmed Aga in Devrekani district. Ahmed Aga, on the other hand, stated that he bought the oxen from a person whose name and location are unknown to eight Esedî gurus. Muslu bin Süleyman proved that the oxen belonged to him and that he had them stolen twenty-two days ago with the testimonies of Mustafa bin Receb and other Mustafa bin Mahmud. In fact, Muslu swore before the judge that he did not sell his oxen or remove them from his property in any way (KŞS 2: 4/4). In another document dated May 11, 1675 (15 Safar 1086), Omer ibn İbrahim from Virancik village of Qure township had his mare stolen from his property two and a half years ago, in the color of iron and with an Arabian stamp on his nose, from Ata Bey Mahallesi resident es-Seyyid al-Hacc Mehmed bin Hasan. and applied to the court. es-Sayyid al-Haj Mehmed, on the other hand, declared that he had bought the mare from a Turkmen, whose name he did not know, three months ago, in exchange for sixteen Esedî gurus and a damask yellow Damascus, and that he did not know that it belonged to Omer. Ömer proved his claim with the testimonies of his villager Ahmed Bey bin Hasan and Mehmed Aga bin Abdalbaki from the village of Yagtashi, subject to Qure, and received the mare (KŞS 2: 29/2).

2. Immoral Offenses

Such acts, which were not accepted by the society, were reported to the court by the people of the neighborhood or village, especially the imam, muezzin or mudarris, in order to establish the general morality of the people and public order. In Ottoman society, the opinion of the neighborhood or village elders about what kind of person a person was, about the good or bad state of that individual, had an important place. That is why, in case of detection of crime, the residents of the neighborhood came directly to the court and demanded the expulsion of the person or persons against whom he was the plaintiff from the neighborhood as a penal sanction in return for the crime committed, that is, the crime as stated in the documents. For example, in a document dated September 18, 1674 (17

Cemaziye'l-ahir 1085), a levent about Kerime, the daughter of Mustafa bin Ali, a local from the Honsalar District, consisting of Imam Mehmed Efendi bin Abdurezzak, Suleyman Bey bin Receb, Hasan Celebi ibn Satmış and others. They filed a lawsuit claiming that they went to their rooms and brought a levent to their house and committed adultery, and that Mustafa and his wife Alime had consented to this and demanded that they be expelled from the neighborhood. As a reason, they said that they could not go to the mosque to pray because of the levants who came in the morning and evening, and if they stayed a few more days, it was inevitable that there would be mischief. At the end of the public trial, which aimed to expose those who committed this crime, Mustafa, his wife Alime and their daughter Kerime were found guilty and they were dismissed from the neighborhood (KŞS 2: 20/3). In another record dated July 31, 1675 (8 Cemaziye'l-evvel 1086), the delegation consisting of the residents of Gökdere District, İmam Mehmed Efendi bin Mehmed, Muezzin Mustafa Khalifa bin Muslu, Omer Celebi bin Ali and other people, came from the same neighborhood as Ismail, who is known as Goglemez. they filed a lawsuit against his wife Eşmani Khatun on the allegation that he made his daughter Ayshe do bad things and that they often brought an unnamed levent to their house at night and behaved inappropriately and demanded that they be removed from the neighborhood. Again, the people, who put forward the same discomfort, said that if the aforementioned people stay in the neighborhood longer, it is inevitable that there will be mischief.

As a result, the adultery case was heard publicly and it was decided to exile Goglemez İsmail, his wife Esmani and their daughter Ayse from the neighborhood (KŞS 2: 40/2).

On September 23, 1675 (3 Rajab 1086), he sent a message to his wife Rabia and his wife Rabia, and demanded that the people of the neighborhood be asked about the good or bad condition of both them and them, with the mention that he had pierced several parts of the wall on their side and that he was watching his wife every Sunday. Imam Mehmed Efendi, Omer Celebi and other people from the neighborhood declared that Yusuf and his wife Rabia were in good condition and everyone was pleased with them, but they witnessed the mischief of Mustafa and his wife Rabia and stated that they were the real owners of the incident (KŞS 2: 45/4).).

3. Crime-Murder, Batting, Injury, Dem-Diet and Natural Death

In the court records analyzed, there are legal documents containing events such as murder, beating, wounding, brewing and normal death. According to this, in a census dated 19-28 December 1675 (1-10 Shawwal 1086), Imam Ahmed Celebi ibn Abdulkadir, the Imam of Chevqani District, came to the house of a dhimmi named Iyik veled-i Bazarlu, who was residing in the same neighborhood, and passed away from hernia while he was a guest here before, Neccar Pareshkef veled. They demanded that Kirkor's body be discovered and examined. Neccar Pareshkef veled-i Kirkor gave evidence to Yorgi that they agreed with Surgeon Yorgi veled-i Yani, who was not there before, for the treatment of this ailment, for a certain fee, and that if he dies during the treatment, none of his heirs will file a brew-diet lawsuit. In the examination carried out on Pareshkef's body, no signs of injury other than hernia surgery were found and the possible case of dem-diet against Surgeon Yorgi was dismissed (KŞS 2: 50/4). In another record dated October 26, 1675 (6 Şaban 1086), a resident of Boğaz village, Rajab Sergeant bin Sheikh Ahmed, came to the court and informed that his concubine named Mülâyim had hanged himself from the pear tree in his garden and that he had died, and demanded that the incident be discovered and recorded. In the investigation conducted by the expedition at the scene, it was understood that Mülâyim was hanging on the branch of a pear tree and no traces of injury were found on his body (KŞS 2: 48/1).

In the judgment dated 2 November 1673 (22 Rajab 1084) regarding the assault and injury, the younger son of Mumine Khatun, Suleyman, from the Jabrayil District, was injured over the left eye by pushing the daughter of Fatma bint Mustafa, a resident of the same neighborhood, Havva, from the stairs of the Bey Hamam. When Mumine Khatun came to Havva, she said that her mother Fatma had taken her from her belt and abused her. In response to Mumine Khatun, who was insufficient in proving these allegations, Fatma swore that she did not slander her belt and that she did not make rude statements and the case was dropped (KŞS 2: 3/3). Again, in a document dated February 2, 1675 (7 Zi'l-ka'de 1085), İsmail bin Hussain from Kubcugez District was alive when a slave named Yusuf, who was sold to Helvazâde Mustafa Aga by Kastamonu Mutesellimi Ali bin Mehmed Aga, was alive while buying bread from the baker's shop ten years ago. He said that it hit him in the eye, that's why he got white water in his eye and he couldn't use it anymore. When he asked Mütessellim Ali Aga for the diet of his eye before, he stated that he did not believe him, saying that I sold the slave, it was because your eye hit a cow. In this case, İsmail, who stated that he was not able to prove his claims and his case did not materialize, made a commitment that he would not complain about Mutesellim Ali Aga and the slave Yusuf (KŞS 2: 25/2).

In another sentence on murder, dated July 9, 1675 (15 Rebi'ul-ahir 1086), Omer Chelebi, from the village of Goruk, which is subject to the Daday district, married his sister Sakine bint Ali, while she was 5 months pregnant, on the 5th day of the Month of Rebi'l-ahir. He claimed that his brother-in-law, Hasan Chelebi, had first beaten him, then injured his back with a cut from a kindling, and finally died on the same night because of this wound, and filed a lawsuit against Khassan Chelebi. Khassan Chelebi, who was brought to the court, denied the accusations, but the witnesses confirmed this incident in the village by taking an oath, and the case was recorded in this way (KŞS 2: 37/1).

4. Unlawful Occupation, Extortion, Pledge, Embezzlement, Land Dispute, Grant and Waiver

These are the types of documents such as forcibly occupying the property in the possession of someone for some reasons, pledge of the property due to debt, the usurpation of various goods by using force, transferring the right of disposal of the property of the property to someone else with his own consent, determining the general balance sheet of the property of the persons, partnership and division of their properties (Beşirli, 1999: 19). As it is understood from these documents, there have been some disputes arising from the right of disposal of some goods or properties related to the above-mentioned issues.

For example, in an Islamic record dated 1086 Rebi'ul-Evvel month, Derzi Mustafa bin Mehmed from the Kızılsaray village of Sorgun county stated that the barley field under his control belonged to Hasan Efendizâde Mustafa Aga, who was a resident of the same village, instead of an estimated shirik⁴, and Mustafa Aga's He proved that he had a superfluous garden planted (KŞS 2: 35/3). In another record on grant dated January 19, 1675 (22 Shawwal 1085), Yasemin bint Abdullah from Kubcugez District, two of her six shares belonging to her house in the same neighborhood, a saucepan, a bundle, a mattress, a pillow, a quilt and two musteamel shirts. He declared that he had donated his son-in-law to Dervish Mehmed bin Mustafa (KŞS 2: 24/1).

B. Documents on Family Structure, Slavery and Health Issues

1. Marriage, Engagement, Divorce and Concession, Alimony, Mahr

⁴ 8 kiloluk tahıl ölçęđi.

In the establishment or termination of the family institution, some legal responsibilities are imposed on the spouses. (Yiğitoğlu, 2019) In cases that go to court for such reasons, the qadi may give the parties a marriage certificate regarding the marriage contract, as well as a talaq evidence regarding the divorce. As a result of this relationship, matters such as engagement and engagement, marriage, divorce and the role of couples in this, determination of alimony and mahr are very important in terms of illuminating the family institution. For example, according to the information in a marriage certificate dated January 29, 1675 (3 Dhi'l-ka'de 1085), Amine bint Osman, originally from Halaçlar village and residing in Alaca Mesjid Neighborhood, had mattresses, mattresses, two pillows, rugs, pots, two plates. She married Osman Beg, a resident of Pirlaklar, in exchange for a robe, a sim front belt and ten gurush mihr-i mueccel (KŞS 2: 24/2). In a warrant for annulment of engagement dated 28 April 1675 (2 Safar 1086), Hıdır bin Mahmud, a resident of Hamza Aga District, stated that he had been engaged to Ayse, the daughter of Rajab bin Mahmud, but gave up on marriage, and gave Receb a gold earring and three red Zürra bulls (one kind of fabric) (KŞS 2: 28/2). In the judgment dated 5 July 1675 (11 Rebi'ül-ahir 1086) regarding the engagement shootout, Ahmed bin Hamza, one of the residents of Elyakut village, came to the Kastamonu city court and got engaged to Pir Mehmed bin Kadri's daughter Ayse eight years ago, but Pir Mehmed's marriage He filed a complaint claiming that he intended to marry his fiancée Ayse to Rajab bin Mahmud. In his reply, Pir Mehmed said that he wanted to marry his daughter Ayse to Receb, not Ahmed, because of the fact that there was no marriage between them and that he had custody. In fact, when asked about Ayshe's intention at the court, she stated that her heart was in Rajab (KŞS 2: 36/5).

In divorces, which constitute another aspect of the issue, uncontested and excessive incompatibility statements are at the forefront. Of course, there may be other reasons for the dissolution of the family union. In a divorce decree dated 27 June 1675 (3 Rebi'l-ahir 1086), Fatma bint Ahmed Khatun from Kubcugez District gave up her mihr-i müecceli and alimony of four thousand akche and divorced her husband al-Hacc Mustecap by mutual agreement (KŞS 2: 36/1). In the record dated 26 May, 4 June 1675 (1-10 Rebi'ül-evvel 1086), one of the residents of Başmakçılar village, Mehmed bin Ahmed, divorced his wife Ayse bint Mehmed seven months ago, but his mihr-i müeccel of five hundred akche prevented him from marrying someone else. He stated that he has not yet given to be. Ayshe Khatun, on the other hand, realized the divorce by saying that she gave up her five hundred akche mihr-i müeccel and her alimony and therefore there was no obstacle for her to marry someone else (KŞS 2: 34/2). In another document dated 9 July 1675 (15 Rebi'ü'l-ahir 1086), Ismihan bint Mehmed from Ismail Bey District could not come to an agreement with his wife Mehmed bin Mustafa, that he gave up his alimony with two thousand akche mihr-i müecceli and said that It is recorded that he divorced, saying that he would provide his own maintenance (KŞS 2: 37/4).

2. Guardian, Inheritance, Appointment of Proxy and Alimony-Kisve Baha

Guardianship/guardianship is a legal term that means the authority and responsibility of protecting those who do not have the capacity to act or who are deficient, and to manage their property (Bardaoğlu, 2013: 66-70). Inheritance means to have the right to inherit. In the appointment of a proxy, we see that those who cannot come to the court in some way give power of attorney to a close relative or reliable person to have their official affairs done. There are many examples related to this, especially in documents containing transactions such as purchase-sale and inheritance law. For example, in a document dated April 29, 1675 (3 Safar 1086), one of the residents of Chevkanı District, Ahmed Chelebi bin al-Haj Hasan, in his own name and by proxy to his sisters Fatma and Fahriye Khatuns, had a two-storey house, kenef, water well, garden and courtyard. he sold his outhouse to 90

Asadî gurus to Suleyman Caliph ibn Ahmad (KŞS 2:28/1). In another document dated 10 January 1676 (23 Shawwal 1086), the resident of Cebrail District, Fatma bint Recep, was appointed as the guardian of the property inherited from her deceased wife Omer bin Osman to her younger daughter Sakine (KŞS 2: 51/1). Again, in a cell dated April 29, 1674 (23 Muharrem 1085), the inheritance of al-Hacc Himmeth bin Mehmed, who was a resident of el-Hacc Dursun District and died on the pilgrimage route before that, remained with his wife Kerime bint al-Hacc Hıdır and his brother Abdullah. It is recorded that 45 Esedî gurus and 2 bushels of wheat received from the inheritance (KŞS 2: 7/2).

In Islamic law, the provisions of alimony are generally divided into two as marriage and kinship alimony arising from the family law relationship and alimony for slaves, animals and inanimate objects arising from the property relationship (Erbay, 2006: 282-285). In the previous title, we saw that the spouses separated by agreement and did not make any demands from each other, including alimony. In a alimony document dated 8 December 1675 (20 Ramadan 1086), resident of Hamza Aga Mahallesi, Ayshe Khatun, demanded alimony from the property inherited from her father when her husband Khassan passed away, and 8 akche and clothes were given to the children per day (KŞS 2: 49/5). In another document dated January 27, 1675 (1 Zi'l-ka'de 1085), the deputy of Kastamonu District Governor Ali Bey, Chavushzâde Ahmed Aga, gave alimony to a slave named Kantemir bin Abdullah, of Circassian origin, who had escaped from his owner, until his master appeared at the request of District Governor Ali Bey. He wanted the slave to be tied up and 20 akche daily alimony was tied to the slave in this direction (KŞS 2: 24/4).

3. Inheritance Division

Taraqe or muhalledfât is a term used for property left behind by deceased persons in Ottoman inheritance law. Inheritance division was among the duties of the judges, and immediately after the death of the person, the assets were determined and the equipment and donation expenses were covered from this property. If the deceased person has debts, they are paid, and if his assets do not meet all of his debts, the creditors would have a right in proportion to their shares in the estate (Özcan, 2005: 406-407). On the other hand, the division of the military group's property was made by military kassams among the heirs on behalf of the kazasker (Öztürk, 2001: 579-582). The property of those who died without leaving an heir would remain with the beytülmal, and the follower of this business would be the beytülmal trustee. For example, in a document dated 27 June 1675 (3 Rabi' al-ahir 1086), the properties of Gulistan bint Abdullah, who was a resident of the Jabrail District and passed away, remained in the beytulma because he had no heirs. In this way, the house belonging to him was auctioned and sold to Mehmed bin Muharrem for a price of fifty Esedî gurus and the money was transferred to beytulma (KŞS 2: 36/4).

On the other hand, we witness that the heirs, namely family members, cannot get together and share the property inherited from them. We understand from the later documents that the parties either sued each other and became plaintiffs, or they settled their share in a way, through a certain amount of money or a settlement in return for goods. For example, in an Islamic record dated 5 October 1674 (5 Rajab 1085), the property of al-Hacc Bayram ibn Mustafa, who was a resident of Kübcügez District and died in a place called Asi Harma upon his return to Hajj-ı sherif and Ravza-i Munavvar, his sons al-Hacc Piri, al-Hajj -Hacc Mustafa and al-Hacc Hussain and his daughters Ayshe and Alime Khatuns were left. Expressing that his brother Husain was with his father when his father died in the holy land and he was in Bursa, al-Hajj Mustafa claimed that his brothers al-Hajj Piri and Husain shared the

inheritance of an estimated three to four thousand gurus and that they gave him only ninety gurus. and became the plaintiff.

Mehmed and al-Hajj Hussain, son of al-Hajj Piri, who had passed away before, answered that their father had divided their properties at a time when al-Hac Mustafa was also present, and that Mustafa's share was a hundred Esedi gurus, a cauldron, a cloth and They said that an imaginary covered fox nafe fur fell and they agreed in this way. Al-Hajj Piri's son Mehmed and al-Hajj Hussein's answers were confirmed by the testimony of Kastamonu castle Muezzin al-Hajj Ahmed Khalifa ibn Mustafa and one of the castle guards, Receb Bey ibn Omer Bey, and the case of al-Hacc Mustafa was dismissed (KŞS 2: 21). /4). In a magistrate dated March 13, 1676 (27 Zi'l-hijce 1086), the resident of Batak village in Kastamonu, Mehmed bin Receb, passed away and his property, his wife Ayshe bint al-Hajj Abdulhalim Khatun, and his eldest son Mehmed and daughters Rahime, Unzile and It was left to Hatice Khatunlar. When Unzile Khatun's wife, Mehmed bin Abdulkerim, demanded the share of her father's estate from her brother-in-law, Mehmed, they disagreed, but later stated that they settled on a tree with or without berries, a four-gut black cattle and twenty-eight gurus (KŞS 2: 57/2).

4. Slaves and Concubines

Men who are captured in wars or bought in some way are called slaves, women and girls are called concubines (Pakalın, 1993: 1/259). When we look at the records, we can have information about the names of the masters of the slaves and concubines, their place of residence, the nationalities they belong to, their physical characteristics and economic values. Slaves and concubines, who spent the most productive years of their lives serving their masters and are referred to as abd-ı mamluk, rikk or concubine, are subject to freedom, alimony, involvement in crime, escaping from their owner, being the subject of inheritance law, and sometimes even suicide or accidental deaths. they went to court. For example, in a census dated April 27, 1674 (21 Muharram 1085), Rahime Khatun, a resident of İbn-i Sule District, freed his Russian concubine Muayim bint Abdullah, who had light eyebrows, hazel eyes and medium height, through his deputy Shaban Chelebi bin el-Hacc Mustafa. (KŞS 2: 14/1). In another document, dated 17 July 1675 (23 -Rebi'ül-ahir 1086), about the return of the escaped slave to his master, Dervish Aga bin Mustafa from the Abdal Hasan village of Tashkopru, who left the house eight months ago, is of medium height, with open eyebrows. He found his sky-hazel-eyed, blond, Russian-born slave, Ayvaz, at Kastamonu Mütesselim Ali Aga's deputy, Hussain Aga bin Abdulcelil Beg, and demanded his extradition. Hussain Aga claimed that the slave did not belong to Dervish Aga, but Dervish Aga proved that the slave was his property with the testimonies of Yusuf bin Musa and Hasan bin Hussain and took the slave (KŞS 2: 38/4).

5. Health

In addition to diseases such as hernia, paralysis, diarrhea, plague, and morbidity, the discovery and examination of deaths such as suicide and drowning, which are within the scope of forensic medicine, the miscarriage of a pregnant woman out of fear, or various injuries are among the documents related to health. In particular, people suffering from hernia have resorted to treatment with a system that we can call a kind of home health service. Surgeon Yorgi veled-i Yani, whose name we often see in the documents, was providing mobile health services in the treatment of hernia. In return for this service, he received a certain fee and signed a contract of irresponsibility (dem diet hucceti) with the patient, just in case. For example, in a census dated October 26, 1675, İbrahim bin Minnetshe from the village of Akchakavaq in Taşköprü district agreed with Surgeon Yorgi for the treatment of hernia with drugs for a certain fee known among them, and that if he died during the intervention, none of his heirs

would sue Yorgi for an infused diet. (KŞS 2: 48/2). In another document dated 13 May 1675 (17 Safer 1086), the resident of Chevkani District, Mehmed bin Abdulkadir, and Ahmed bin Hidir from Akhisar town of Manisa liva, Mahmud Beshe bin Mehmed's father from Chevkani District, Mehmed Dede bin Mustafa, five years ago from Manisa. They said that he passed away from the disease called death sickness in his city and that they buried him in the Muslim cemetery by performing the funeral prayer in their presence (KŞS 2:30/1). In a burial cell dated 25 November 1673 (15 Şaban 1084), Hasan bin Mehmed from Kushkara village, İbrahim bin Muslu from Bukmush village in Güney county, and Fatma bint el-Hacc İbrahim's wife Ali Beg, who is a resident of Kushkara village, they reported that he passed away from diarrheal disease in the town called Ishakça while coming from the Kamenice expedition about ten year ago and that he was buried in the Muslim cemetery after the funeral prayer was performed there (KŞS 2: 7/3)

3. Documents on Economic and Financial Issues

One of the main duties of the kadi was to establish the order of economic life in the places where they were located and to record the decisions taken in this field or some sanction-like practices in the Sharia registers.

Within the framework of these documents, it is important for the spouse who is bought and sold in the relevant city. Again, matters such as the collection of taxes such as avariz, price-i nul, ushr, jizya and bennak, the income and expenditure control of some mukataas, and the registration of avarizhanes for tax and population determination in case of need are also within the responsibility of the qadi.

3.1. Credit-payment

Some disputes arising from trade, property purchase and sale, rent and inheritance division have been brought to court. Such cases, which we see mostly in Islamic and peace documents, constitute the majority compared to other subjects. In addition to all kinds of goods and goods or their shares, the claim of the crop produced from a field given to leasing on the product, etc. savings have also entered the circle of the issue of receivables and payables between individuals. In a document on trade dated November 15, 1673 (5 Şaban 1084), a resident of the Jabrayil District, Omer bin Yusuf, stated that he had previously purchased forty-four red bulls from Mehmed bin Ahmed for ten money each, but due to a mistake in calculation, he had suffered a loss of twenty gurus. When he demanded his damage from Mehmed, he first stated that there was a conflict between them, and then, with the efforts of some conciliatory neutrals, they made peace with the six Eredi gurus and that there was no longer any law of credit or debt between them (KŞS 2: 5/2). In a magistrate dated 8 December 1675 (20 Ramadan 1086), Ayshe Khatun, the daughter of el-Hajj Siddik, who was from Omersini village in the Merguze district and who had passed away before, asked her brother al-Hajj Mehmed for the share of her father and mother Kamile Khatun's estate. He confessed that there was a disagreement between them, but later on, three Eredi gurus and a batman (7.692 kg) of cotton and a load of flour made peace and their cases were over (KŞS 2: 48/6).

3.2. Debt, Exchange and Escrow

The debts, expressed as Deyn, and the clearing and escrow procedures were realized as a result of the consent (trust) of both parties. Because, in the records on the subject, it is seen that sometimes people lent each other a certain amount, sometimes an equivalent property is exchanged in return for the debt, and sometimes a slave is left at the disposal of someone as a trust. Since there are other kinds of

movable and immovable properties that include debt, trust and clearing, it would be appropriate to give a few examples. For example, in a document whose history part has been erased, he borrowed five thousand akche from İsmail Bey Mahallesi, a resident of Bayram bin Davud Gokdere district and had passed away before, and that he gave four hundred and eighty akche of this debt while he was still alive, and his embezzlement is still four thousand five hundred. declared that he had twenty coins left (KŞS 2: 1/3). In a document dated March 23, 1676 (8 Muharrem 1087), which shows the clearing of some of the debt with some fields, the resident of the village of Uzundurcak, in the Akchakavak council of the Tashkopru district, Sakine bint Ali Beg, said that of the eighty-seven Esedî gurus in total debt to Abdülhalim Sergeant, seven Esedî gurus inherited him from his father. and the field share in Tatarlı village of Akyoruk district. Later, he also bartered the other fields that belonged to him in Tatarlı village with Abdulhalim Sergeant in exchange for forty Esedi gurush, and reported that he embezzled forty Esedi gurush in debt (KŞS 2: 58/2).

3.3. Sales and Bankruptcy

In such documents, sales of animals, boilers, urns, pitchers, ewers and similar household goods are recorded, as well as real estates such as houses, gardens, warehouses, shops, plots, pastures, and mills arising from the supply-demand relationship between people. These sales were also sometimes made through auctions. In buying and selling transactions, both parties could be Muslims, as well as one Muslim and the other non-Muslim. For example, in a document dated 18 July 1675 (24 Rebi'ul-ahir 1086), a dummy named Anastas veled-i Astornoz, a resident of Bedir Gazi District, named an eye shop in Chukur Han, near the Nasrullah Mosque, an eye shop located near the door of al-Hajj Ali bin Ahmed. to one hundred and ten Assadi gurush (KŞS 2:38/7). Again, in a sales document dated 9 November 1674 (10 Shaban 1085), Ali Beşe ibn Hasan from Çevkani District sold his one-story house in the same district with its courtyard to Receb Beshe ibn Abdi Beshe to twenty-five Esedi gurush (KŞS 2: 23/2).

In an Islamic record dated January 5, 1676 (18 Shawwal 1086), which shows the situation of a bankrupt merchant, it is seen that İbrahim Chelebi bin Hussain, a resident of İsmail Beg district, could not pay his debt due to bankruptcy and therefore he was imprisoned in dungeons, logs and chains for months (KŞS 2: 53/3).

3.4. Narh and Tradesmen

Narh refers to the upper limit of the prices of goods and services determined by the official authorities (Kütükoğlu, 2006: 390-391). Since the main purpose of price determination is to protect the quality of goods and the consumer, the classical period Ottoman judges and the accompanying expert committee carried out the services of price fixing and price control. In such records on the back pages of the book, there are the prices given to the grocer, baker and pastry maker, butcher, blacksmith and blacksmith shopkeepers. For example, in the narh record, the date part of which is faint, the price list of food and consumption items of the period is given as follows: Honey grape 24 akche, saz rice 16 akche, Boyabat rice 14 akche, chickpea 8 akche, grape 16 akche, coriander 40, dried plum 16 akche, niche 20 akche, almond 60 akche, walnut halva 36 akche, beeswax 40 akche, tail oil 42 akche, olive oil 60 akche, house loaf 90 dirham, oil-free pastry 50 dirham, oiled tahini 40 dirham, rusk 60 dirham, mule shoe cutting 40 akche, cut a donkey's shoe 20 akche, 8 milkshakes 1 akche, a camus shoe cut 46 akche, a black cattle shoe cut 24 akche (KŞS 2: 89/1).

In the documents about the tradesmen and artisans, there are records of some tradesmen in Kastamonu and their relations with both local administrators and other tradesmen groups. In this regard, according to an edict from Edirne dated 27 April, 6 May 1675 (1-10 Safer 1086), the hallach

crew in Kastamonu and its villages came to the Kastamonu city court and paid the tamga tax on each ball of the cloth, which was twenty zira⁵ rolls, since ancient times, in accordance with the law. They reported that they gave money to them, but for a year or two, the trustees had offended themselves by demanding extra taxes. After the Kastamonu judge, Mevlana Ahmed, sent a letter to the center on the subject, in the decree addressed to the judge, it was ordered to collect the aforementioned fabrics woven in Kastamonu and the surrounding villages, as well as the tamga tax, as was the case in the past, and to ban and expel the trustees who demanded tax in the book (KŞS 2) : 64/5).

3.5. Mukataas

Mukataa means renting a state income for a certain period of time (Pakalin, 1993: 2/578). In these documents, tax and income sources, which were turned into mukataa on behalf of mirî or foundation, were collected under certain names in Kastamonu sanjak and districts. These; Kastamonu sanjak tamga-yi hadith-i kirbâs mukataa, mukataa of vehicle, Kuskara and tawabi, Geymene and tawabi villages of Kastamonu, which are in the Sultan Bayezid Han Foundation office in Amasya, criminal murder, bad-i heva, yave, escaped, servant and concubine heraldry, beytulmal-ı public and hassa, land registry, rights of asiyab, all crops mukataa, more or less, silk trap in Kastamonu sanjak, beytulmal, mal-i gaib, mal-i maktu, yave, escaped, crime murder, resm-i arusane, zaviyedar-ı mutakaid and tawabi mukata, tamga-yi hadith-i kirbas in Kastamonu sanjak, custom-i Agnam mukataa, Dede Sultan Zaviye Sarikavak and tawabi mukata, Kastamonu sanjak scrap mukataa and Qure-i nuhas scrap mukataa. It is seen that these revenues, which are subject to mukataa, are sometimes rented as a whole and sometimes as a single piece. Silk trap in Kastamonu sanjak, beytulmal, mal-ı gaib, mal-ı mefkud, yave, escape, crime of murder, official It is recorded that -i arusiyye, zaviyedar-ı mukaid and tawabi mukataa were given to Osman, one of the sipahiogulları, for one year for fifty thousand akche (KŞS 2: 73/7).

3.6. Taxes

In the records in this section, taxpayers appointed as bailiffs for tax collection in Kastamonu sanjak and their job descriptions, how and in what way taxes such as Agnam, avarız, Sursat, nuzul, salyane, ushr, jizya and bennak will be collected from the Reaya, the disputes between the Reaya and the collectors in tax collection and their reasons. There are issues such as the quality of the funds to be collected in the name of taxation and the unfair demand of some local administrators against the ancient law. In an edict dated July 17, 1671 (10 Rebi'ül-evvel 1082), the treasurer of the Qure-i nuhas mine mukataa, Mansur, wrote to the center, that the mining reaya in the Qure and Azdavay cadis have been exempted from Teqalif-i shaqqa since ancient times. He informed that they were detained, but that the men of Mir-Miran, Müsellim and Subashis abused it, and asked the order to prevent it. In the decree addressed to the Qure and Azdavay cadis on the subject, the mine reaya, who was a cadi, had supplied the wood, wood and coal needed for the mine since ancient times, the barley offer of the sancakbeyi, beylerbeyi, subashis and other ehl-i orf crew, zahire baha, dem-diet, they are ordered not to act against the law and the registry by being a foreman or by any other means (KŞS 2: 85/2).

4. Foundations and Documents Regarding Foundations

A charter is an official deed issued by the founder of a foundation and showing the functioning of the foundation (Özgüdenli, 2012: 465-467). Foundation, on the other hand, means giving the right of use of a property to someone else's property under the judgment of Allah or preventing them from taking

⁵ 75 cm ile 90 cm arasında değışin uzunluk ölçüsü birimi.

their property (Ömer Hilmi Efendi, 1308: 2; Berki, 1941: 40). Waqfs, one of the most fundamental institutions of the Ottoman State and society, took a very active and active role in fields such as scientific, religious, mystical and socio-economic, and were financed by foundations and foundations with rich resources. There are four endowments, three of which are money foundations, in the Kastamonu registry. When other documents pertaining to these endowments and foundation provisions are examined, issues such as maintenance and repair of foundation works, appointments to various positions and their salaries, annual rental income of foundation shops in Kastamonu center, and sale or lease of some foundation properties are encountered. In this direction, in a foundation name dated 27 January, 5 February 1675 (in 1-10 Zi'l-ka 1085) regarding the money foundation, the deputy of Ali bin Mehmed, a resident of Afşar village in Merguze district, Muezzin Mehmed bin Hussain, on behalf of his client İbn-i Süle 16 Eredi gurush donated to the mosque in his neighborhood. The condition of the foundation, in which Mustafa Chelebi bin al-Hajj Ahmed was appointed as the trustee, is that the imam of the mosque, Mehmed Efendi, and his sons, if their generation becomes extinct, whoever becomes the imam of the mosque will receive a daily allowance each year in the months of Rajab, Shaban and Ramadan. It is the condition of chanting three hatims and donating his reward to his soul (KŞS 2: 24/6).

In another document, dated 13-23 February 1677 (10-20 Zi'l-hijce 1087), regarding the repair and reason for the foundation bath, Mehmed Bey ibn Ali Beg from the Khalifa District was the tenant of the Kurshunlu Bath, which was under the Sitti Khatun and Hodja Hayreddin Foundation. Mehmed Beg said that in 1087 he could not operate the bath for twenty-three days due to lack of water in the summer days, for fifteen days once, for twenty-five days once, and for fourteen days in other months due to the frosts damaging the gutters in the severe winter days, Ahmet, the tenant of the Ata Beg Hamam, which shares the water usage with the Nasrullah Mosque Foundation, Abdullah, the tenant of the hamam belonging to the Nasrullah Mosque Foundation, Ibrahim Chelebi, the tenant of the Hasan Pasha Inn, and other Muslims who are knowledgeable about this issue, and requested that the situation be recorded truthfully. Tenants and other Muslims confirmed that other baths and fountains were idle due to the lack of rain in the summer and the severe cold in the winter, and confirmed Mehmed Beg's statement as it was explained and stated that the amount spent was true (KŞS 2: 59/4).

5. Documents Regarding Accounting, Nuzul, Sursat, Dispatch and Mevkufat Books

Ten of the aforementioned books were kept in the examined registry. Two of them are the Sinan Beg Mosque accounting book, and the rest show the distribution of the food provided or to be provided to the Kastamonu sanjak to meet the needs of the army during the Polish campaign. The issues about why these books, which are directly related to military operations and tax release, are kept, will be discussed in the next section. In this direction, the contents of some of the books mentioned are as follows: dated 27 June 1674 (23 Rebi'u'l-evvel 1085), which was given to Murad Aga regarding the collection of the tax deducted from the Kastamonu township, Kuzyaka and Akkaya sub-districts of Kastamonu, 415 household shares. notebook (GAS 2:78/2). The book (KŞS 2: 78/3) dated March 21, 1674 (13 Zi'l-hijce 1084) showing the division of the cost of the liva of Kastamonu and its districts, specific to the year 1085. Notebook dated 13 January 1674 (5 Shawwal 1084), showing the distribution of barley purchased in 1084 to Kastamonu liva and counties (KŞS 2: 82/3). For the Sefer-i Humayun in 1084, the record of the mevkufat book dated March 30, 1674 (22 Zi'l-hijce 1084) given to Derzizade Mehmed Aga, showing the mule that fell into 418 households from the villages of Kastamonu, Kuzyaka and Akkaya sub-districts (KŞS 2: 83/ 5).

6. Documents on Military Matters

In the Ottoman Empire, the necessary supplies needed by the army during the campaign were obtained from the people using three basic methods. The first of these was avarız and nüzul tax, which was collected in kind with the direct taxation of avarızhane. The second method was the obligation called "sursat", which imposes the obligation of the people to bring supplies to the previously determined military range points and sell them at the price determined by the government. The third method was surrender, that is, the purchase of goods made at fixed local market prices (Polat, 2018: 829-862). In accordance with these obligations, demands were made on the purchase of various quantities of grain for the Polish expeditionary supplies and their transportation to the İnebolu pier, the supply of fully harnessed and healthy pack animals, the supply of shepherds to the İstabl-ı chief and the writing of rowing soldiers for the navy. These kinds of taxes are recorded in detail in the books of nüzul, Sürsat and distribution.

On the other hand, one soldier oarsman from every ten households should be urgently sent to the shipyard for the navy-ı Humayun galleys that will go on a war due to the war with Poland, and the fugitives who escaped from the towed ships in the Black Sea were caught and for the Sefer-i Humayun living in Kastamonu and its surroundings. Issues such as the participation of all janissaries and timar cavalymen in the expedition were strongly ordered in the edicts. In an edict dated 30 November, 9 December 1673 (20-30 Şaban 1084), written from the Isakçı field, addressed to the left arm qadis and mutasellims, janissary chiefs, notables and other businessmen of Anatolia regarding the summons, the entire military crew for the Sefer-i Humayun was in no way compromised. They were ordered to join the army, together with their flags, to winter and serve in the frontier tribes without any excuse (KŞS 2: 86/1).

7. Documents on Timar system

With its classical definition, timar is the tax resources allocated to some soldiers and officials from certain regions with the right to collect on their own behalf and account, in order to meet the expenses of their livelihoods or services in the Ottoman Empire, and in the meantime, especially to the military dirliks with an annual income of up to 20,000 akche in the books. is the name (Barkan, 1970: 286-333; 1980: 805). Instead of collecting the tax revenues in a center and giving salaries to the officials from the main center, the Ottoman State applied the timar system and transferred this business to the sipahis and zaims.

In addition to the on-site correspondence, all kinds of documents sent to the sanjak and district centers or adjudicated on site were recorded in the Sharia registries. When the timar documents available in the Kastamonu registry are analyzed, it is seen that timar endowment, timar-based conflicts between the Kastamonu castle master and the guards, the double official between the dirlik owner sipahis and the timar land owner, the deştban, bennak and land share disputes, and the collection of crops related to issues such as timar and zeamet villages. For example, in an undated letter written by the Customs Emin Hussain to the Kastamonu judge, it is recorded that his sons Mustafa Aga and Abdullah Aga were the governors of Elmalu village of Devrekani township and his sons Mustafa Aga and Abdullah Aga were the governors and that Mehmed Aga was sent to collect the crops of the zeamet villages, which were mentioned in the year 1086. (GD 2: 69/5). Again, in the petition dated 26 May, 4 June 1675 (1-10 Rebi'ü'l-evvel 1086) that he submitted to the sipahi center named Ahmed from the erbab-ı timar, with the berat-ı sherif, the villages of Kupluozu and tawabi

timar in 1083 and tawabi timar villages of Kastamonu, where he was the governor, He informed that he could not get the crops that fell in 1084 because it was on a campaign, and when he demanded his embezzlement right to the reaya, they did not give it, and he requested the order for the collection of the crops of the aforementioned years. In the decree addressed to the Kastamonu judges and mutasalli on the subject, it was ordered that the berat of the sipahi be seen and the produce of the years 1083 and 1084 be taken in fairness to the rea, or whoever it is, but with this excuse, attention should be paid to the possibility of obtaining two crops from the same person in a year (KŞS 2: 68/7).

8. Documents on Different Subjects

Apart from the subjects that have been tried to be explained under various headings so far, some different applications have also been recorded in the aforementioned registry. Documents written in Arabic that cannot be read due to the deterioration in the notebook, registration that the first day of Ramadan coincides with Sunday, a person coming to the court to confirm that he has received his debt from the other party, etc. The following issues and examples are included in this class. According to this, in a document whose year part is faint (in 15 Zi'l-ka), Sheikh Suleyman and his brother Ismail from the village of Virancık came to the court and cultivated the field, which is located within the borders of the village and known as Ammad, for a few years with the permission of the sipahi, but they left it seven years ago. They declared that they had done so and requested that it be recorded in the register of Mahfuz (KŞS 2: 1/1). In another document dated 12-21 October 1673 (1-10 Rajab 1084), a resident of Geyikli village, Mustafa Efendi bin Nasuh Efendi, came to the assembly of sharia and found a broken jar with no head or bottom, buried in the ground, in the place where rain water was pouring in their village, and there was nothing inside. stated that he did not. Mustafa Efendi, who stated that the villagers were afraid of being beaten by the officers saying that "a jar was found in your village and you hid the contents", demanded that the situation be explored and tahrid. Mevlana Receb Efendi and Ayvaz Aga, who was appointed as a bailiff, and the exploration committee consisting of some Muslims, came to the conclusion that the broken jar, which had no head and bottom, did not look like any goods came out, and approved Mustafa Efendi's statement (KŞS 2: 3/4).

Conclusion

XV. From the middle of the century until the collapse of the Ottoman Empire, the main sources that best reflect the history, law, culture, social life and political events of the Ottoman society, especially the Turkish nation, are the Sharia Registers. In this study, which was carried out taking into account the importance of the Sharia registers, some determinations were made about what kind of stages social relations and center-provincial relations took place. The people, who resolved their legal issues according to the principles of the Sharia, applied to the court in matters of discomfort or in other official transactions and sought their rights. The examples listed above within the framework of this right to claim give some information about the city history or social life of the period.

Examples given XVII. In the second half of the century, it is aimed at an effort to get a general idea about the administrative, military, social and economic situation of the Kastamonu sanjak. In this respect, the provisions regarding the cases heard in the sanjak court and what kind of penal sanction they result in have been particularly pointed out throughout the article. Again, due to the state of war with Poland, it is seen that the people of Kastamonu were greatly affected by the socio-economic and political aspects, as was the case with the Ottoman society in general. Because the collection of avarız, nuzul and sursat type taxes, the summoning of the military crew to the military bases along the

border, and the conflicts between the timar sipahis and the timar land owners are the clearest indicators of this situation. Examples of sociology and city history are of course not limited to these.

However, we hope that we will make a small contribution to the ongoing or future studies on this subject.

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