



WAQFS OF THE OTTOMAN-ERA TOKAT RÜSTEM ÇELEBİ MOSQUE

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Abstract-Tokat is one of the oldest cities in Anatolia, which was home to many ancient civilizations. In the city of Tokat, which entered into the Turkish domination at the late XIth century, a large number of religious, social, economic, and cultural artifacts such as mosques, small mosques, seminary schools, soup kitchens, lodges, inns, public baths, and tombs were constructed during the Danismendid, Seljukid, and Ottoman periods. The fact that Tokat is on the east-west and south-north road route in Anatolia, having a rich socio-economic potential with its mild climate and fertile agricultural lands has a great role in bringing these works into the body. In addition, the fact that half of the 70 Muslim neighborhoods in the period 1455-1574 had the names of mosques and masjids reflects the religious identity of the city. Thanks to this rich socio-economic potential, the functioning of religious, social, cultural and economic monuments that have been established in Tokat has been made possible with the help of waqf funds.

In this article, Rustem Çelebi Mosque waqfs will be discussed as an case study among the rich foundation works available in Tokat during the Ottoman period. Although there are some individual studies about this mosque waqfs, these studies do not examine the waqf revenues of this mosque from the beginning to the present day. Waqf revenues are vital for the mosque to continue its function. This mosque is one of 17 mosques built in the city center of Tokat between XII and XXth centuries and was probably built in the second half of the XVth century. In the following periods, it has undergone some repairs and has survived to the present day. Modest waqf funds have been allocated by the founder for the maintenance and repair of the mosque and the salaries of its duties. In addition, some beneficiaries have established additional foundations for the mosque. The aim of the study is to contribute to the socio-cultural history of Tokat by addressing the foundations of Rustem Çelebi Mosque in all aspects.

Keywords: Ottoman, Rustem Çelebi Mosque, Tokat, Waqf.

OSMANLI DÖNEMİ TOKAT RÜSTEM ÇELEBİ CAMİİ VAKIFLARI

Öz-Tokat, birçok kadim medeniyete ev sahipliği yapmış Anadolu'daki en eski şehirlerden biridir. XI. asrın sonlarında Türk hâkimiyetine giren Tokat şehrinde Dânişmendli, Selçuklu ve Osmanlı dönemlerinde cami, mescit, medrese, imaret, zâviye, han, hamam ve türbe gibi çok sayıda dinî, sosyal, ekonomik ve kültürel eserler inşa edilmiştir. Bu eserlerin vücuda getirilmesinde Tokat'ın Anadolu'da doğu-batı ve güney-kuzeye giden yol güzergâhında bulunması, ılıman iklimi ve verimli tarım toprakları ile zengin bir sosyo-ekonomik potansiyele sahip olmasının rolü büyüktür. Ayrıca 1455-1574 döneminde 70 civarındaki Müslüman mahallesinden yarısının cami ve mescit isimleri taşıması şehrin dinî kimliğini yansıtmaktadır. Bu zengin sosyo-ekonomik potansiyel sayesinde Tokat'ta tesis edilmiş olan dinî, sosyal, kültürel ve iktisadî eserlerin işleyişi ise vakıf akarlar yardımı ile mümkün olmuştur.

Bu makalede Osmanlı döneminde Tokat'ta mevcut olan zengin vakıf eserleri arasından örnek bir çalışma olarak Rüstem Çelebi Camii vakıfları ele alınacaktır. Bu cami vakıfları hakkında bazı çalışmalar bulunmakla birlikte bu çalışmalar başlangıcından günümüze caminin tüm vakıf akarlarını incelememektedir. Vakıf gelirleri caminin işlevini sürdürebilmesi için hayati öneme sahiptir. Bu cami XII-XX. asırlar arasında Tokat şehir merkezinde inşa edilen 17 camiden biri olup muhtemelen XV. yüzyılın ikinci yarısında inşa edilmiştir. Sonraki devirlerde bazı onarımlar geçirmiş ve günümüze kadar ayakta kalabilmiştir. Caminin bakım ve onarımı ile görevlerinin maaşı için vakıfı tarafından mütevazı vakıf akarlar tahsis edilmiştir. Ayrıca bazı hayır sahipleri cami için ilave vakıflar kurmuşlardır. İncelemenin amacı, Rüstem Çelebi Camii vakıflarını bütün yönleriyle ele alarak Tokat'ın sosyo-kültürel tarihine katkı sağlamaktır.

Anahtar kelimeler: Osmanlı, Rüstem Çelebi Camii, Tokat, Vakıf.

1. INTRODUCTION

During the XII-XIVth centuries, a large number of religious, social, economic, and cultural waqf works were established in the city of Tokat in the times of the Danishmend and Seljuks (Uzunçarşılı, 1927; Yinanç, 1998; Gökbilgin, 1974; Turan, 1980; Wolper, 1994; Kucur, 1993). These construction activities in the city began since the beginning of the XVth century have continued to increase during the Ottoman period. Land registry registers, waqfs charters (waqfiyyas), waqf registers, other archival documents and historical artifacts that have survived to this day confirm this fact. The multiplicity of these works is, in a way, related to the material and socio-cultural wealth of the city of Tokat. This material and socio-cultural wealth is due to the fact that the city is on the east-west and south-north road route in Anatolia, its climate is temperate, and its agricultural land is fertile. In addition, the fact that half of the 70 Muslim neighborhoods in the period 1455-1574 had the names of mosques and masjids reflects the religious identity of the city (Şimşirgil, 1990: 48-51; 259-315; Genç, 2000: 272-291). This social and economic potential of the city has allowed the establishment of a large number of waqf works from the past to the present and to provide services without interruption.

Religious, social, cultural, and economic works that were established in Tokat, as well as throughout the Ottoman country, were financed by waqfs. The meaning of the word “waqf” as a term is that a money or property is allocated directly and indirectly for the benefit of society in order to earn rewards in afterlife¹. This allocation can be in the form of making religious, charitable, and economic works and linking sufficient revenues for their needs. The foundation revenues for foundation works consists of allocating funds, state-owned land taxes, property real estate rents, and money foundations.

In this study, the focus will be on the waqfs of the Rustem Çelebi Mosque, probably built in the second half of the XVth century in Tokat. Although there are some studies (Gabriel, 1934: 87-88; Uysal, 1987: 326-327; Seçgin, 1993: 114-115; Şimşirgil, 1990: 101; Şimşirgil, 2003: 94; Gündoğdu and others, 2006: 83-88; Erkara, 2010: 77-93; Akyüz and others, 2010: 94) about this mosque and its waqfs, no special study has been done to address all the waqfs of the mosque. Most of these studies were conducted by art historians and focused on the architectural features of the mosque. The works that mention the waqfs of the mosque were based on a certain century or time period and used limited resources. According to our determinations, from XIIth to XXth centuries, 17 mosques² have been built in the city center of Tokat, and one of them is Rustem Çelebi Mosque. The

Rustem Çelebi Mosque, which was called the “masjid” until the end of the XVIth century, was described as a “mosque” (cami) in the following periods. The large structures that Friday prayers and “Eid” prayers are performed with the time prayers and that have a pulpit for the orator (hatip) to read the sermon are called mosques, places of worship that do not have a pulpit, that is, where Friday prayers are not performed are called masjids (Önkal and Bozkurt, 1993: 46-56).

In this article, general information describing the mosque was given first, and then its waqfs were focused on. Since the architectural features of the mosque are the subject of many studies, they are not repeated and are only summarized. At the end of the study, a general evaluation was made. The sources of the study are archival materials of the period and modern research Works (articles and books). The main purpose of the review is to consider the Rustem Çelebi Mosque waqfs as a whole based on first-hand sources and to contribute to the religious and social history of Tokat in particular and to the history of Ottoman civilization in general.

2. History of Rustem Çelebi Mosque

The mosque, which was named as “Masjid-i Katib Rustem Çelebi” in the Land Registry Registers of the Rum province of 1485-1574³ and “Masjid-i Rustem” in the Ewqaf Register of the Rum province of 1574⁴, was built in the Neighborhood of Rustem Çelebi (Şimşirgil, 1990: 101). In the current literature, it is also introduced as “Stubby Minaret Mosque” (Güdük Mire Camii) due to the fact that its minaret is short, that is, stubby⁵. In the supplementary foundation dated Beginnings of Cemaziyelahir 1053/17-26 August 1643 of Osman Bey the Musketeer b. Haydar Bey, some incomes were allocated for duties of preaching (vaizlik) and reading surahs (devirhânlik) in the Stubby Minaret Mosque (Tunca, 2000: 47-48; Açık and Sağır, 2005: 219). In the Hurufat Registers found in the Archives of the General Directorate of Waqfs, there are many appointment records for the duties of Devirhanship and Friday muezzinship at the Rustem Çelebi Mosque to be obtained fees from the Osman b. Haydar Waqf. This information also reveals that the Rustem Çelebi Mosque and the Stubby Minaret Mosque are the same structure.

On the other hand, a register⁶ found in the Waqf Registers Classification in the Ottoman Archive of the Presidency of the State Archives also counts the Stump Minaret Mosque located at the end of the Çay Cemetery among the mosques damaged by the flooding⁷ of the Çay Strait creeks to the east of Tokat in 19 Rebiülevvel 1279/September 14, 1862. From this information, it is understood that there is another mosque named after the

¹ For different definitions of the foundation, see Şemseddin Sami, *Kâmis-ı Türki*, Dersa'adet 1317, p. 1495-6; Bahaeddin Yediyıldız, “Vakıf”, *İslam Ansiklopedisi (İA)*, V, 13, İstanbul 1986, p. 153; The same author, *XVIII. Yüzyılda Türkiye’de Vakıf Müessesesi Bir Sosyal Tarih İncelemesi*, Ankara 2003, p. 8-10; Mithat Sertoğlu, *Osmanlı Tarih Lügati*, İstanbul 1986, p. 105.

² Six of these mosques have not survived to the present day (Güzelaşçı, Hacı Ömer, Hoca Cüneyd, Hoca Ömer and Kale mosques), the other 11 mosques (Acebşir, Ali Pasha, Garibler, Genç Mehmed Pasha, Hatunije, Hoca Behzad, Horuş, Mahmud Pasha, Rustem Çelebi, Sultan Murad/Ulu, Takyeciler mosques) are still open for worship.

³ BOA. TD 19, p. 101; BOA. TD 79, p. 185; BOA. TD 387, p. 454; BOA. TD 287, p. 261; TK. KKA. TD 14, p. 267a-b.

⁴ TK. KKA. TD 583, p. 26b.

⁵ Ferit Acunsal, *Gerçeklerin Diliyle Tokat*, İstanbul 1947, p. 82; <https://www.kulturportali.gov.tr/turkiye/tokat/kulturenvanteri/rustem-celebi-camii-guduk-minare-camii>.

⁶ BOA. EV. d. 17971, p. 1.

⁷ For detailed information about this flood, see Hüseyin Baha Öztunç, “1908 Büyük Tokat Seli”, *Trakya Üniversitesi Edebiyat Fakültesi Dergisi*, Cilt: 2, Sayı: 4, Temmuz-2012, p. 180-181.

Stubby Minaret Mosque in the Çay Quarter. Since the mosque does not have an inscription, no exact information about the identity of the builder and the date of its construction has been reached. A. Gabriel, based on its plan and the brick and stone decorations on the western facade, suggests that the structure may have been built in the first half of the XVth century (Gabriel, 1934: 88). This idea is also supported by some art historians (Seçgin, 1993: 114-115; Uysal, 1987: 326-327; Gündoğdu and others, 2006: 83; Erkara, 2010: 93). On the other hand, it is likely that Kâtip Rustem, who gave the name to the mosque, and Hoca Rustem, who was named Hoca Rustem Neighborhood in Tokat, registered in the Land Registry Registers for the period 1485-1574, were the same person. Based on this information, it can be suggested that the mosque may have been constructed in the second half of the XVth century. In addition, it is understood from the titles of “clerk” and “teacher” attributed to the builder Rustem that he belongs to the learned class.

Rustem Çelebi Mosque is a small rectangular building measuring 17x9.40 meters, covered by two small domes of the same size to the east and west of it with a large dome in the middle. The domes were later covered with a tiled wooden roof. It has a single minaret built of brick adjacent to the south facade. Rubble stone and brick were generally used in the structure⁸. According to the unified accounting register for the period 1884-1901, which is located in the Archive of the Tokat Regional Directorate of Waqfs of the mosque, 1360 kuruş and 40 para were spent on the repair of the mosque, which was in disrepair⁹. The mosque, which exists today, is located on Rustem Çelebi Street in the Camiikebir Quarter¹⁰.

3. The Waqfs of the Rustem Çelebi Mosque

Together with its first foundation established in the second half of the XVth century, there are some waqfs established by other charitable individuals over time for the tasks set up in accordance with the needs of this mosque. Here the first foundation of the mosque will initially be focused on.

3.1. The First Waqf of Rustem Çelebi Mosque

It is recorded that this mosque foundation, which does not have a charter (waqfiya), received half of the malikane¹¹ income of the Kagay village subject to the sub-district of Kazabad in the Land Registry Registers for the period 1485-1574. The amount of the malikane share is not

indicated in these records. Only in the Detailed Summary Register No. 387 dated 1530, the malikane share of the Kagay village is 1119 asper, half of which 559,5 asper belongs to Rustem Çelebi Masjid¹². The first collective information about the waqf revenues and officials of the mosque is contained in the Waqfs Register of 1574. The information in this register is shown in Table 1 below.

Table 1. Revenues of Rustem Çelebi Masjid Foundation for the Year 1574¹³

Revenues	Asper(Akçe)
the annual rent of 6 shops (in Atpazarı), for the imam of the masjid	636
the annual rent of 7 houses (in the quarter of Rüstem Çelebi), for the imam of the masjid	54
the annual rent of 1 garden (around the Barracks), for the imam	20
the annual rent of one piece of ground (near Derbend) is conditional on the imam	0
Half of the share of the manor of the village of Kagay (subject to Kazabad)	0
1 house (around Rustem Çelebi Masjid) where the imam resides.	0
Total	710

As can be seen from the Table 1, the revenues of the mosque waqf consist of the annual rent of a certain number of buildings and land in 1574, as well as half a share of the malikane of the village of Kagay. As an expense, only the annual salary of Mevlana Mesud, an imam with 3 akçe per day in the mosque is displayed. In the statement about the village of Kagay, which was included in the income in the Waqfs Register of 1574, it was stated that after half of the manor shares were spent on the needs of the masjid, half of the rest would be given to the imam and the other half to the muezzin. From this information, it is understood that a muezzin also works at the masjid.

The accounting records for XVIIth and XVIIIth centuries of the Rustem Çelebi Mosque foundation have not been available in our archives. For this reason, it is not possible to make an assessment of the incomes and expenses of the said foundation. However, there are records of the appointments belonging to the officials of this mosque in the Hurufat Registers kept in these centuries and contained in the Archives of the General Directorate of Waqfs. To give a few examples of these assignment records, for example, the duty of Ahmed Efendi, who worked as an orator (hatip) at Rustem Çelebi Mosque with 3 asper daily, was renewed with the warrant of appointment dated Rebiülahir 1103/December 1691¹⁴. According to the other warrant of appointment dated Ramadan 1104/May 1693, Mustafa Efendi, who served as a muezzin at the Rustem Çelebi Mosque with 1 asper per day, was re-appointed to the same post¹⁵. According to another warrant record of appointment dated Shawwal 1109/April 1698, Ahmed Efendi was assigned to the said mosque as cleaner (ferraş) with 1 asper per day¹⁶. Finally, on the death without leaving a male son of Ali b. Mustafa, who served as an orator (hatip) in the same mosque for a fee of 6 kuruş a year, Hafız Mehmed Efendi was replaced

⁸ About the architectural features of the mosque, see A. Gabriel, 1934: 87-88; Uysal, 1987: 317-327; Gündoğdu and others, 2006: 84-88; Erkara, 2010: 77-93; Akyüz and others, 2010: 94.

⁹ T. VBMA. Muhasebe Defteri No. 10, p. 32.

¹⁰ https://gs.yandex.com.tr/harita/org/rustemcelebi_cami/136318710847/?ll=36.544231%2C40.316594&z=16.

¹¹ The term malikane refers to the double taxation regime applied by the Ottoman Empire in the province of Sivas and some provinces under the name of “malikane-divani system”. Since Seljuk sultans and administrators of small principalities transferred tax collection rights of many rural settlements to local notables for money or for other reasons, when Ottomans annexed the lands of Rum/Sivas province between 1393 and 1398, they began to implement a different land administration and tax system in the region by accepting tax collection rights and privileges of local notables. This financial practice received the name “manor-state system”, according to which the income of a tax unit (village or hamlet) is divided into state shares and manor shares. The state shares were allocated to the timar-owners, and the manor shares were allocated to the local gentlemen who owned the property. In other words, under this system, the villagers were paying two shares as state shares and manor shares (See Barkan, 1939: 119-184; the same author, 1980: 151-208, Özel, 1993: 60).

¹² BOA. TD 387, p. 454.

¹³ TK. KKA. TD 583, s. 26; see also Şimşirgil, 1990: 101-102.

¹⁴ VGMA. HD. No. 1121, p. 24.

¹⁵ VGMA. HD. No. 1121, p. 28.

¹⁶ VGMA. HD. No. 1140, p. 231.

with another appointment warrant dated Dhu al-Hijjah 1224/January 1810¹⁷.

Accounting records of the first half of the XIXth century related to the Rustem Çelebi Mosque Foundation are listed in the Tokat Court Register No. 53. According to the information in this register, the revenues and expenses of the foundation are given in the following table (See Table 2).

Table 2. The Incomes and Expenses of the Rustem Çelebi Mosque Foundation for the Period 1836-1840¹⁸

Revenues/Years	1836		1837		1838		1839		1840	
	Rublağ ¹⁹	Rublağ	Kuruş	Rublağ	Kuruş	Rublağ	Kuruş	Rublağ	Kuruş	
Kağay (subject to Kazabad)	125	127,5	749	130	435	94	377	37,5	474	
Total	125	127,5	749	876,5	435	2188	377	37,5 ²¹	474	

Expenses/Years	1836		1837		1838		1839		1840	
	Rublağ	Kuruş	Rublağ	Kuruş	Rublağ	Kuruş	Rublağ	Kuruş	Rublağ	Kuruş
The title of the Ministry of Awqaf		12		75		-		-		-
The cost of maintenance and repair of the mosque		22		0		-		-		-
Fee of şahne, food costs, warehouse rent, coffee and tobacco costs		25		160		83		40		-
Accounting fees		-		-		44		84		10
Total		59		235		127		124		10

Officers/Years	1836		1837		1838		1839		1840	
	Rublağ	Gödük ²²	Kuruş	Kuruş	Meblağ	Kuruş	Para	Kuruş	Para	
Trusteeship (1/2 share of trustee and imam and 1/2 share of muezzin)	39,5	-	-	102	80					
Trusteeship and imamship (1/4 share)	19	3	-	51	40					
Trusteeship and imamship (1/4 share)	19	3	-	51	40					
Müezzin (1/4 share)	-	-	-	51	0					
Müezzin (1/4 share)	-	-	-	51	40					
Total	79	6	514 ²³	308		252	30 ²⁴	414,5 ²⁵		

Judging by the data in the Table 2 given above, the income of the mosque foundation consisted only of half of the malikane share of a village between 1836 and 1840 years. In this accounting, the rents for shops and grounds specified in the accounting for the year of 1574 are not written down. The expenses consist of the salaries of the trustee, the imam and the muezzin in the mosque waqf, as well as the title of the Supervision of Evkaf-ı Humayun, şahne fee²⁶, foods fee for the collector, warehouse rent, coffee and tobacco costs. The title of Ministry of Ewqafs corresponds to 10% of annual income. As with all waqfs, Rustem Çelebi Mosque Foundation paid 10% of its

¹⁷ VGMA. HD. No. 541, p. 136.

¹⁸ TSS 53, 3/2, 57/2, 93/1, 133/2, 165/2.

¹⁹ Rublağ/urublağ is a unit of grain measurement of 1.5 şinik (12 kg). See Muhsin Demirci, *Kültürümüzde İskevisir Ağzı*, Ankara 2008, s. 151. This unit of measurement is still used in the rural areas of Başçiftlik and Reşadiye districts of Tokat in the form of a third of a scale.

²⁰ Because of the decline in the value of the akçe in the Ottoman Empire, it is a silver coin weighing 6 dirhams that has been cut since the time of II. Solomon (See Pakalın, 1983, II: 326).

²¹ In addition, there are 5.5 majeure (a unit of measurement) crops available.

²² An old grain measure of 12 or 15 okka. See <http://www.nedemek.org/g%C3%B6d%C3%BCk+nedir>.

²³ This amount was left to the trustee and servants of the mosque, no installment was shown.

²⁴ This amount was left to the trustee and servants of the mosque, no installment was shown.

²⁵ This amount was left to the trustee and servants of the mosque, no installment was shown.

²⁶ Şahneship refers to the fee given to the şahne, that is, the official who collects the crop fees (see Pakalın, 1983-III:305).

annual income to Ministry of Ewqafs as a supervisory share since it was a foundation that was annexed to the Ministry of Ewqafs during this period. Another point that should be noted here is that the duties of the foundation are divided into halves and quarters and that more people are employed.

Finally, there are two separate accounting records dated the second half of the XIXth century in the Tokat Foundations Regional Directorate Archive (T. VBMA) about the Rustem Çelebi Mosque foundation. The first of these is the combined accounting of the years 1875 and 1876. Accordingly, the accounting breakdown of the foundation is shown in Table 3 below. When the data given in Table 3 are examined, it is seen that the income of the mosque foundation consists of only half of the malikane shares of a village. In this accounting, the rents for shops and grounds specified in the accounting for the year 1574 were not written down. The expenses of the mosque foundation include the salaries of the foundation officers, consisting of a trustee and an imam, property tax and transportation costs. It should be noted here that the muezzin was not included in the staff of the foundation.

Table 3. Incomes and Expenses of the Rustem Çelebi Mosque Foundation for the Years 1875-1876²⁷

Revenues /Years	1875		1876	
	Kuruş	Para	Kuruş	Para
Kağay village 1/2 manor share (subject to Kazabad)	1254	0	538	20
Expenses/Years	1875		1876	
Nakliye ücreti	0	0	69	20
Half of the revenue, Abdullah and Musa's duty as an imam	627	0	234	30
Tax charges	156	30	58	27,5
Half of the revenue, Abdullah and Musa's duty as a trustee	470	10	176	2,5
Total	1254	0	538	20

The second accounting record in the Tokat Foundations Regional Directorate Archive related to the Rustem Çelebi Mosque Foundation is the unified accounting for the period 1884-1901. Accordingly, the accounting breakdown of the foundation is given in Table 4 below. When the data given in the table are examined, it is seen that the income of the mosque foundation consists of only half of the malikane share of a village. In addition, the rents for shops and floors specified in the accounting for the year 1574 were not written in this accounting either. The expenses of the mosque foundation include the salaries of the foundation staff consisting of a trustee and an imam, the cost of repairing of the mosque, muharrir (clerk) fee and accounting expenses. Since the accounts of the foundation are made with *mar'ifet-i şer'-i şerif ve vakfın mütevellisi ma'rifetiyle*²⁸ (by means of the religious court and the trustee of the waqf), a fee has been paid to the court judge and clerk for accounting operations under the name of accounting fees and clerk's salary (*harc-ı muhâsebe ve ma'aş-ı muharrir*). Another point that it

²⁷ T. VBMA. Muhasebe Defteri No. 1, p. 28.

²⁸ These statements are included in the introductory paragraphs of the accounting records in the Tokat Court Registers. For example, see TSS 95, 3/1; TSS 53, 3/1.

should be noted here is that, as in the accounting of 1875-1876, the muezzin was not included in the officials of the foundation.

Table 4. The Incomes and Expenses of the Rustem Çelebi Mosque Foundation for the Period 1884-1901²⁹

Revenues	Kuruş	Para
Kağay village 1/2 mansion (subject to Kazabad) estimated cost (tahmis bedeli) ³⁰	4081	20
Total	4081	20
Expenses	Kuruş	Para
Repair of the mosque	1360	20
Half of the revenue, imam's fee	1361	0
Half of the revenue, trustee's fee	1020	0
Clerk and accounting fees	340	0
Total	4081	20

The last record identified in this study about the Rustem Çelebi Mosque Foundation is the warrant of appointment dated 5 Dhu al-Hijjah 1330/15 November 1912. According to this warrant, with the deaths of Hafiz Abdullah b. Haji Ibrahim and Musa b. Hafiz Ibrahim who has been working as a trustee and an imam at the Rustem Çelebi Mosque Foundation for a long time by taking a fee from its own foundation, Hafiz İbrahim b. Mustafa was appointed due to the fact that their sons did not aspire to these duties³¹.

When the information transmitted from the sources so far is evaluated as a whole, it is understood that the Rustem Çelebi Mosque Waqf has been in existence until the end of the Ottoman Empire. Although there are no waqf revenues today, the said mosque is open for worship.

3.2. Other Waqfs of Rustem Çelebi Mosque

In general, since the middle of the XVIIth century, shares have been allocated from some waqfs for the expenses of the Rustem Çelebi Mosque or new fwaqfs have been established for some services in the mosque. These foundations are given below in alphabetical order.

3.2.1. Düdüçüzade Waqf: In the Tokat Summary Court Register No. 119, it was stated that his foundation was registered on Muharram 1041/July 1631 by Sayyid Mahmud b. Hasan the judge of Tokat but no information was given about the identity of the founder³². In the XVII and XVIIIth century Hurufat Registers, it is seen that appointments were made to the post of preacher (hatip) at the Rustem Çelebi Mosque by taking fees from the Düdüçüzade Waqf. For example, since Jamaziyelevvel 1103/January 1692, Abdullah Efendi who was a preacher at the Rustem Çelebi Mosque with 3 asper (akçe) daily from the Düdüçüzade Foundation has been replaced by his son Musa Khalifa after his death with the warrant

dated Safer 1139/September 1726³³. With another appointment warrant dated Rebiülevvel 1185/July 1771, Zeynelabidin Efendi was appointed to the same post upon the death of Abdullah Efendi who was a preacher at the Rustem Çelebi Mosque with 3 asper per day from the Düdüçüzade Foundation³⁴. Finally, according to another appointment warrant dated 23 Zilkade 1230/27 October 1815, Sayyid Mustafa b. Ömer was replaced by Zeynelabidin Efendi who was a preacher at the Rustem Çelebi Mosque with 3 asper daily by receiving a fee from the said waqf and passed away without leaving a male son³⁵.

3.2.2. Haji Ahmed's Waqf for Readers of the Qur'an

Parts: Since his foundation charter has not been reached, it is not possible to say anything about the identity of founder Haji Ahmed. In the XVIIIth century Hurufat Registers, it is seen that appointments to duties of imamate and readership of the Qur'an parts were made at the Rustem Çelebi Mosque in order to receive fees from Hacı Ahmed Efendi's Waqf. For example, according to the appointment record dated Rebiulevvel 1103/November 1691, Abdurrahim Efendi was re-appointed to the position of the imam at Rustem Çelebi Mosque with 2 asper per day from Haji Ahmed Efendi's Waqf for Readers of the Qur'an Parts³⁶. According to the appointment record dated Cemaziyelahir 1102/March 1691, on the death of Abdurrahim Efendi who was a Qur'an-reader (cüzhân) at the Rustem Çelebi Mosque with 1 asper per day from Haji Ahmed Efendi's Foundation for Readers of the Qur'an Parts, the same post was given to Ömer Efendi³⁷. Finally, according to another appointment warrant dated Recep 1113/December 1711, on the death of Haji Hasan Efendi who was a Qur'an-reader (cüzhân) at the Rustem Çelebi Mosque with 1 asper per day from Haji Ahmed Efendi's Waqf for Readers of the Qur'an Parts, his son Abdullah Efendi was appointed to this position³⁸.

3.2.3. Osman Bey, the Musketeer, b. Haydar Waqf:

According to the annex of the waqfiya dated Evail-i Cemaziyelahir 1053/17-26 August 1643, the founder Osman Bey b. Haydar, a resident of the Tokat Güzelaşçı neighborhood and a member of the gunmen's group of the Dergah-i Ali, has donated some income from his waqf to the Stubby Minaret Mosque. This income was allocated to Sheikh Mehmed Efendi who is a preacher (vaiz) with 3 asper daily at the Stubby Minaret Mosque and Osman Dede b. Ibrahim who is a Qur'an-reader (devirhân) and orator (hatip) with 3 akçe daily, provided that he reads the Qur'an before Friday prayers at the same mosque (Tunca, 2000, s. 47-48; Açık and Sağır, 2005: 219). Based on this information, it can be assumed that Rustem Çelebi Masjid was turned into a mosque and in addition to the former officials, a preacher and a Qur'an-reader served in

²⁹ T. VBMA. Muhasebe Defteri No. 10, p. 32.

³⁰ In the second half of the XIXth century, in order to collect the revenues of foundations under the supervision of Evkaf-ı Hümayun, Ottoman Finance Ministry began to apply an estimated cost. From the revenues collected by the Ministry of Finance, a share has been started to be paid to the foundations under the name of "villages fees". At the discretion of the price, the total income of the villages and hamlets for the five years prior to the state's seizure was divided by five, based on the average price and called the estimate procedure. In some foundations, the entire estimate was paid as the lump sum price, in others the two thirds of the estimate (2/3), and in some the third of the estimate (1/3) to the foundation (Abdurrahman Vefik, 1328: 268; Pakalın, 1983-III: 375-376).

³¹ TŞS 114, 22/10.

³² TŞS 119, 98/2.

³³ VGMA. HD. No. 1121, p. 25; VGMA. HD. No. 1143, p. 317.

³⁴ VGMA. HD. No. 1093, p. 7.

³⁵ VGMA. HD. No. 1093, p. 7.

³⁶ VGMA. HD. No. 1121, p. 24.

³⁷ VGMA. HD. No. 1121, p. 23.

³⁸ VGMA. HD. No. 1121, p. 33.

the mosque.

In the XVIIIth century Hurufat Registers, it is seen that appointments were made to the posts of Qur'an-readership and Friday muezzinship at the Rustem Çelebi Mosque by taking fees from the Osman Bey Waqf. For example, according to the appointment record dated Zilkade 1109/May 1698, Abdulcelil's son Mehmed was appointed to the duties of the Qur'an-readership and Friday muezzinship at the Rustem Çelebi Mosque with 3 asper per day from the Osman Bey Waqf³⁹. With the other appointment warrant dated Gurre-i Şaban 1172/30 March 1759, the duties of Ali Khalifa, who was working as Qur'an-reader and Friday muezzin at Rustem Çelebi Mosque with 3 asper daily from Osman Bey Foundation were renewed⁴⁰. Finally, with the other appointment warrant dated Recep 1196/June 1782, on the death of Sayyid Hasan Efendi who was working as Qur'an-reader and Friday muezzin at Rustem Çelebi Mosque with 3 asper daily from Osman Bey Foundation, he was replaced by his son Sayyid Mehmed Efendi⁴¹.

3.2.4. Zeynep Hatun Waqf: In the Tokat Summary Court Register No. 119, it is stated that this foundation is a saddler shop waqf for the Rustem Çelebi Mosque whose waqfiya was registered in the court register in 1116/1704⁴². It has not been written for what purpose the foundation's income is allocated for the said mosque.

4. CONCLUSION

The Rustem Çelebi Mosque was probably built in the second half of XVth century in the Hoca Rustem Quarter in Tokat during the time of the Ottomans. It has been determined that the mosque has its own waqf and waqfs established by other charitable individuals over time for the tasks created in accordance with the needs of this mosque. Exact information about the identity of the mosque's builder Rustem Çelebi has not been reached.

When the data of the Rustem Çelebi Mosque Waqf for the year 1574 are examined, firstly, it is seen that the income of this foundation consists of the half malikane share of the village of Kagay, which was subject to the district of Kazabad, and the letting income of several real estates in the city center of Tokat. Secondly, it is understood that in the period between 1574 and 1901 the real estates that provided the foundation with rental incomes were subject to minor changes. This indicates that over time court-ordered settlement (swap) has occurred in the revenues, or that some shops have been unable to be rented due to their repair and maintenance over time. Finally, duties such as Qur'an-readership, Friday muezzin and preacher, which were not in previous periods, have been created based on need since the XVIth century within the waqf. Therefore, the number of waqf officers has also increased. In addition, in recent times, the practice of sharing tasks in

the waqf to more than one person has also become widespread. This is also the case with the Rustem Çelebi Mosque Waqf.

Since the second half of the XVIIth century, a total of four waqfs that have appeared in the Rustem Çelebi Mosque through the allocation of income from other foundations or in the form of establishing a waqf for some services in the mosque have been identified. The names of these waqfs are as follows: Düdüçüzade Waqf, Haji Ahmed's Waqf for Readers of the Qur'an Parts, Osman Bey, the Musketeer, b. Haydar Waqf, and Zeynep Hatun Waqf. Since some of these foundations cannot be identified in the relevant accounting records, information about them is limited only to the appointment of officials. The revenues belonging to the Rustem Çelebi Mosque Waqf were transferred to the General Directorate of Waqfs during the Republican period. Currently, the mosque located in the Camiikebir Quarter is open for worship.

³⁹ VGMA. HD. No. 1140, p. 231.

⁴⁰ VGMA. HD. No. 1092, p. 32.

⁴¹ VGMA. HD. No. 1096, p. 25.

⁴² TŞS 119, 91/57.

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