

**THE ROLE OF THE OTTOMAN VAQFS IN THE SOLUTION OF THE ISSUE OF  
HEBRON WITH A FAVOR OF MUSLIMS**

Mustafa Güler\*

**Abstarct**

Hebron where is the second most important holy city in Palestine with Jerusalem received great demand and respect in the Ottoman centuries just as all Islamic history. Sultan Selim, who visited the city after Jerusalem bestowed and provided great amounts of needs for his folk. From this date, all of directors in the centres and provinces of the Ottoman State took steps for the care and repair of sacred places in Hebron without any delay.

In parallel with this precision, these directors revive the previous vaqfs and add new ones when necessary in order to meet the needs of these places and pay the salaries of the working staff.

Additionally, they allocated appropriation from Surra primarily to the Mosque Hebron and other people worked for vaqfs in the city as well as to a part of the folk just as in Mecca and Madina. Both the vaqf services and other allocations from Surra have continued till late Ottoman period.

The places in and around Hebron in the period after the occupation, the Jews' claims and damages to the properties of Muslim and Islamic Works of art bothered not only Palestinian Muslims but also all Muslims in the World. In this regard, in the forming of the legal basis for the holdings of the Muslims' living areas and in the protection of holy places, the reveal of deed records of the Ottoman archives and vaqfs accounts require an urgent necessity.

In this study we deal with the documents of vaqfs around Hebron by covering the previous periods of occupation namely at the end of XIX. Century and beginning of the XXth Century. In doing so, the original or copies of title deed of the vaqfs will be applied. We hope that this study contributes to the issue of the holy places in favor of the Muslims in the Palestinian cause.

**Key words:** ottoman awkafs, hebron, muslims, ottoman period

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\* (Prof. Dr. ); Afyon Kocatepe Üniversitesi Fen Edebiyat Fakültesi, mustafaguler4308@gmail.com

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### *1.The Emerging Process and Importance of the Study*

At the beginning of February of 2010 I went to Palestine for my research that I was doing. In this context, after completing the examination and taking some photographs in Acre, I came to Jerusalem. At that day after Isha prayer, I dived into a deep conversation with a Palestinian Muslim, Omar ad-Disi in Al Aqsa Mosque. When I said that I have been working on Ottoman history, they told that they had a Ottoman decree however they could not understand what was written on. When we move to the house settled upper side of Burak square due to see the mentioned decree, I encountered a part of letters patent (Berat) which had been given as a director of foundations of Hebron to their ancestors Sheykh Atif ad-Disi by Sultan Mehmed Resat. While I was translating Turkish writings on letters patent (Berat) into Arabic, they asked me where Hebron foundations were and how they were able to access these records. As an answer, I replied that whole assets and records of Ottoman foundations could be found in Prime Ministry Ottoman Archives and General Directorate Foundations Archives in Turkey. They said that these documents constitute very important role against Jews claims and occupations as well as could be utilized for lawsuits within United Nations. In a similar vein, while returning from Jerusalem to the airport with a car, a Palestinian taxi driver showed me numerous villages and territories which have been discharged and opened for Jewish settlements because of insufficient or unavailable documents and evidences.

In this regard, as soon as I was back to Turkey, my primary responsible became working on foundations and their earnings on sacred places mainly around Hebron and other occupied territories. For this aim, I supplied some documents and notes of foundations about Hebron from both Republic of Turkey Prime Ministry Ottoman Archives (BOA) and Directorate General of Foundations Archives (VGMA).. As I checked out the documents from archives, the places of securities and real estates of foundations of Hebron were emerging as just I expected. During my research, at a meeting that I participated at the end of 2010, listening an entitled "*The Roles of Documents and Establishments originated from Istanbul in the Protection of Palestinians Rights*" presentation of Palestinian Münir Nuseybe made me feel how important my research was. Afterwards, I and my graduate students all together have decided to start to carry out four studies on Ottoman documents related to Palestine. These studies:

- 1-Social Life in the Second Half of 16th Century at Jerusalem
- 2-Hebron Foundations in 19th Century
- 3-Caravan of Hadj (Surre) of Jerusalem (1700-1710)
- 4- Caravan of Hadj (Surre) of Jerusalem after Egypt Occupation (1800)

In this paper, our purpose is to introduce the foundations of Hebron Mosque and its building complex within the framework of just prior to the period of the expansion of Jews settlement and Hebron Foundations which constituted very significant role as a part of Palestinian and Jerusalem issue.

Before focusing on the main subject, first it would be more appropriate to mention the importance and brief history about the city Hebron.

## *2-The Importance of Hebron*

### **a-Hebron City and the Brief History of Hebron**

Hebron is located so called Palestinian West Bank in Western Collar as well as the south of Jerusalem and west of Dead Sea<sup>1</sup>. It is one of the eight central provinces in Palestinian Authority. It is nestled in the Judean Mountains and lies 940 meters above sea level. The transportation toward Hebron was possible by a main road which links Beytullehm to Jerusalem. In addition, the highway connections are also available via small settlements in the region.

Within the consideration of whole memories, the history of Hebron which is accepted as the second most important city after Jerusalem in Palestine has dated to 3500 years BC. It is the oldest city of Palestine<sup>2</sup>. It has been founded by Canaanites? Who were ancestors of Palestinians and was formerly called as Kirjath-arba. In nowadays based on this former entitlement, Jews called a Jewish settlement close to Hebron as Kirjath-arba. The importance of city for both Muslims and Jews is based on the inhabitation and burial of prophet Abraham in 1900s BC. Nevertheless, Muslims called as Hebron, Jews as Hebron. The city was first located on Cebelu Rubeyde in the period of Prophet Abraham. As it is known that the house of Prophet Abraham was on Cebelu'r-Re's (Re's Hills) where had settled as the opposite of Cebelu Rumeyde<sup>3</sup>.

The rest of history of Hebron has been almost same with the history of Jerusalem. These lands after 11st century BC were invaded by Prophet David's army and after Prophet Solomon, this kingdom was divided into two parts: Israel and Judas. At the end of this division, Hebron was conquered by Judas kingdom till the destruction by Babylonians king Buhtunnasr in 586 BC which started to Persian invasion in 538 BC. Then, Hebron was ruled by Macedonian King Alexander the Great in 332 BC and passed its sovereignty to the Roman empire in 64 BC which lasted ruling for numerous years. In 614 AD Persians conquered the lands of Palestine including Hebron however, in 627 AD Byzantines recaptured this region from Persians. Especially during the period of Jewish Kingdom, and Roman Empire in which Jews were able to live relatively well, Hebron was restored and renovated as well as assumed as a quite respectable city for Jews because of its sacred feature about the tombs of several prophets since Prophet Abraham. Nevertheless, after Babylonians' invasion, Hebron's primary and concrete reconstruction as a whole city and rehabilitation of holy memories had started with the invasion by Khalif Omar in 638 AD

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<sup>1</sup> Mustafa L. Bilge, "Halil", *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, DİA, XV, .s.305.

<sup>2</sup> Eric F.F. Bishop, "Hebron, City of Abraham, The Friend Of God", *Journal of Bible Religion*, Vol, 16 No.2(Apr., 1948, p.94.

<sup>3</sup> Muciruddin El-Hanbeli El-Alimi, *El Enisül Celil Bi Tarihi'l- Kuds ve Halil*, (Tahkik: İşraf, Muhammed Ali Ataullah), cilt 2, Amman 1999, s.139-140; Mustafa Murad Ed- Debbbağ, *Biladuna Filistin*, Amman 1982, cilt V/2, s 47.

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during Jerusalem invasion against Byzantines. Even though there were no encountered records regarding visit to Hebron of Khalif Omar, we can infer that at least since the period of Hulefa-i Raşid many reconstruction and restoration activities have started.

The real prestige as a city of Hebron similar to Jerusalem rose during the process of Umayyads especially thanks to Muawiyah and Abdulmelik caliphates. As it is known that, whenever going to Mecca and Medina became unavailable because of serious political conflicts, Umayyads directed Muslims lived around Damascus to Jerusalem and Hebron for hadj<sup>4</sup>. Therefore, mainly Harem-i Halil and other tombs, graves and sacred places were protected and reconstructed as well as foundations were established in order to maintain the services of these sacred places.

The rise of Hebron during Islamic period had to stop with the invasions of crowded Crusaders in 1099. This distressful and annoying time ended with Saladin's recapture of these lands into Islamic sovereignty in 1187. Hebron which began to be ruled by Mamluks in 1291 started to be pervasively reconstructed and restored such as in Jerusalem. Mamluks established several foundations for public in Hebron similar to what they did for Jerusalem. Moreover, they set up another foundation under the name of Naziru'l-Haremeyn Serifeyn in order to operate in an administration of Jerusalem Hebron foundations.

Similar to Jerusalem, Hebron was also incorporated into Ottoman Empire through 1517 Merc-i Dhabik war. After annexation Yavuz Sultan Selim visited prophets' graves and tombs and distributed a plenty of bestows to the public<sup>5</sup>. From that date, Hebron district was placed as a part of Sanjak of Jerusalem in an administrative order<sup>6</sup>. During the period of Suleiman the Magnificent, it was started an enormous, exhaustive reconstruction and restoration efforts covering whole Hebron and within this context Harem-i Halil was also restored in depth. Fortunately, in the area of invasion of Napoleon Hebron which was not seriously destroyed also displayed the relative improvement during Ibrahim Pasha period<sup>7</sup>. In other words, Ottoman State not only preserved these holy and sacred places but also was able to enrich them, most importantly, when necessary sent Surre to public and harem guards just like in Mecca-Medina or Jerusalem. Within this understanding, the people of the city of Hebron lived in a prosperous and flourishing until 1918 in the area of stepping back of Ottoman Empire from the region.

The new occupation period in history of Hebron has started with British's invasion of Palestinian territories in 1918. Since that time nuisance has begun in the city. Now the city and holy places of Hebron as well as whole Palestine fell under British occupation. During British rule period especially the majority of fundamentalist Jewish communities'

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<sup>4</sup> Taha Ahmed Mardini, *Havadisi min Tarihi Kuds*, Dimaşk no dated, s. 62.

<sup>5</sup> M. Sharon, "Al Khalil", *Eİ*, Cilt IV, Leiden 1978., p.960; Feridun Emecen, *Yavuz Sultan Selim*, İstanbul 2011, s.248.

<sup>6</sup> Amnon Cohen, *Palestine in the 18th Century : Patterns of Government and Administration*, Jerusalem 1973, s. 169.

<sup>7</sup> M. Shoron, agm, p. 961.

preferences settling and living as permanent inhabitants in Hebron disrupts entire balance that Ottomans had formed against Muslim communities. With Zionist propaganda Jews who havenot been experiencing even small distress in terms of protecting and preserving as well as visiting holy places under Islamic sovereignty for long centuries just in Jerusalem suddenly seem to forget these memories and have begun to insult and attack these sacred places.

Moreover,they have occupied the deed of Muslims and income as well as goods of foundations in and around sacred places<sup>8</sup>.

### ***3-Foundations in The Ottoman Period in Hebron***

The Ottoman Empire, which captured from territories of Muslim states, has maintained the samefoundationsof Muslimproperty. Already it is by the Islamicland law. This application has shown itself around in Jerusalem and Hebron.Ottoman Management made counts of land(tahrir) as well as all the other lands after the conquest and annexation in the vicinity of Jerusalem, All we have done and still the land where we will describe below, this tax registers and is recorded as the foundation of Hebron<sup>9</sup>. These recordsshow us that foundationsmajority of theMamluks period.In later periodsOttoman administrators such as Hebrontholy sites, specialattention.Afterrepairand revive theactivities ofthe institution in order tobe permanent, have establishedstrongfoundations<sup>10</sup>.

After this preliminary information is possible to evaluate the Ottoman period, Hebron foundations under the following headings

1-Evkaf-i Kadime: The existing foundations of the Ottoman Empire annexed Palestine. These foundations are usually from the third Caliph Osman has been allocated for Hebron Mosque.

2-Constructionandrenovationof the Ottoman Empireafterhisfailingtohanghisadditions tothe existing.

3- The Charities Jerusalem andHebron's needs from r Ottoman Sultans or high-ranking executives( for example Surra).

#### ***a- The Incomes of Hebron Pious Foundations***

The institutions carrying out waqf services need prosperous, perpetual and well-controlled incomes to proceed duties continually and exactly. Therefore, the incomes were

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<sup>8</sup> For more detailed information on this subject, see: Mustafa Murad ed Debbağ, *Biladuna Filistin*, V/2, s.38-131.

<sup>9</sup> For Example: Republic of Turkey Prime Ministry Ottoman Archives(BOA) Tapu Tahrir Defterleri (TT), 427, s.270, 315; TD, 342, 1b-2a.

<sup>10</sup>As an example: On 1100/1689, Hebron Foundations trustee Mehmed Aga has dedicated some shops and a khan in Jerusalem for the needs of the Hebron Mosque, el Aqsa Mosque and Sahratullah Mosque: Republic of TurkeyPrime Ministry General Directorate Archives(VGMA), Defter Nu:779, s.140-141.

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established for servants and services in Hebron from the first centuries of Islamic period. As it can be examined in the list below, waqf incomes predominantly locate in the Palestinian cities like Hebron, Jerusalem, Gaza, Ramle, Nablus and in cities like Cairo, Damascus and Aleppo. The names of district centres and villages, which the incomes belong, are these:

### a1-The Incomes in Palestine

The incomes called as Hebron waqfs situated in the waqfs registers on 24 May 1315/5 June 1899, their conditions and total annual waqf incomes are like that:<sup>11</sup>

#### 1-1- Hebron (El-Halil)

The Name of Income	Annual Income
The annual rents of muqataat shop, house and some lands in the city centre	6020 ghurush, 2 para <sup>12</sup>
The renting incomes of Eyyüb and Emir khans and two Turkish baths	37849 ghurush <sup>13</sup>
Tithe of Tefuh village	270 ghurush <sup>14</sup>
Tithe of Beyt-i Kahil village	45 ghurush <sup>15</sup>
A certain amount of tithe of Dura village	79625 ghurush
A certain amount of tithe of Beni Nu'aym village	25900 ghurush
Four humus shares of Bata village	17587 ghurush, 20 para
A certain amount of tithe of Sumu village	5390 ghurush <sup>16</sup>
A certain amount of tithe of İdna village	21875 ghurush
A certain amount of tithe of Halhul village	30625 ghurush
A certain amount of tithe of Zekeriya village	22925 ghurush
The muqataat of Accur village	41 ghurush, 20 para <sup>17</sup>
A certain amount of tithe of Haraşı(Haras) village	10500 ghurush
Tithe income of Beyt-i Ula village	22312 ghurush, 20 para
Tithe income of Ashir village	7175 ghurush
Tithe of Anabe arable land	14397 ghurush, 20 para
Tithe of Suveyka arable land	3927 ghurush, 20 para

#### 1-2- Jerusalem(Kudüs)

The Name of Income	Annual Income
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<sup>11</sup>BOA, Nezaret Sonrası Evkaf Defterleri (EV), Nu: 29122.

<sup>12</sup> 1285/1869, dated the accounting records: EV, 21630, 1b.

<sup>13</sup> 1288/1872 dated the accounting records: EV, 22492, 3a.

<sup>14</sup>1285/1869, dated the accounting records EV, 21630 1b.

<sup>15</sup> 1288/1872 dated the accounting records EV, 22492, 1b

<sup>16</sup> EV, 22492 1b

<sup>17</sup> 1285/1869, dated the accounting records, EV, 21630 1b.

A certain quantity of Non-Muslims (Jews) jizya head-tax	2000 ghurush <sup>18</sup>
Three qirats <sup>19</sup> shares of Beyt-i Hanina village	2132 ghurush, 25 para
The half income of rented house used as military hospital	500 ghurush <sup>20</sup>
The half share of Ka'atü'n-Nazar olive grove outside of Jerusalem	212 ghurush, 20 para <sup>21</sup>
A certain quantity tithe of Ezariye village	8750 ghurush
A certain quantity tithe of Ramallah village	28000 ghurush
Six qirat shares of Surbahir village	1967 ghurush, 20 para
Mezari'village	14875 ghurush
Sixteen qirat shares of İbriye village	10087 ghurush, 14 para
Four qirat shares of Kurada village	1166 ghurush, 25 para
Twenty qirat shares of Adora village	9625 ghurush

### 1-3 – Jaffa(Yafa)

The Name of Income	Annual Income
The tithe of tobacco field in Beyt-i Nebala village	7711 ghurush, 10 para
The tithe of Sakiye village	300 ghurush <sup>22</sup>
The annual tithe of Kubab village	16360 ghurush <sup>23</sup>
The annual tithe of Atron village	12617 ghurush, 20 para
Six qirat shares of Beyt-i Nüba village	5560 ghurush, 25 para
Twelve qirat shares of Karib village	5833 ghurush, 15 para

### 1-4-Gaza (Gazze)

The Name of Income	Annual Income
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<sup>18</sup> EV, 21630 1b.

<sup>19</sup>Qirat: Measureof wheatcrops,barley, etc.

<sup>20</sup> In the year of 1315/1900onrevenuesof this house,asthe money accruedin 1652ghurush20 para. EV, 29122 1b.

<sup>21</sup> In the year of 1315/1900onrevenuesof this house,as the money accrued in 132ghurush20 para. EV, 29122 1b.

<sup>22</sup> 1288/1872 datedthe accountingrecords EV, 22492, 1b.

<sup>23</sup> 1324/1908 datedthe accountingrecords: EV, 31005.

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The tithes of Deyrül-Balah village	80 ghurush <sup>24</sup>
The tithes of Ümmü Nahle village	125 ghurush <sup>25</sup>
The tithes of Sevafirül-Meşrika village	17762 ghurush, 20 para
The tithes of Birketül-Halil village	42175 ghurush, 15 para
The tithes of Yasor village	22425 ghurush
The tithes of Mesmiye village	57625 ghurush, 15 para
The half qırat share of Kastiye village	32775 ghurush
The tithes of Sevafir el Meğaribe village	22187 ghurush, 20 para
The tithes of Usban arable land	8750 ghurush

**1-5-Nablus, Benü Sa'b district**

The tithes of Besatu Ebulalak village: 57842 ghurush 20 para

**1-6 Some villages and arable fields in the town of Cenin: 2850 ghurush<sup>26</sup>**

**1-7- The rent of one chamber in the oftown Led<sup>27</sup>**

**1-8- The tithes of Cendes village in Remle<sup>28</sup>**

**1-9- The tithes of Beyt-i Rima village in Beni Zeyd district: 700 ghurush<sup>29</sup>**

**a2- The Incomes outside Palestine**

**2-1- Damascus**

<b>The Name of Income</b>	<b>Annual Income</b>
Renting income of Cibin Khan	1250 ghurush
The rent of six shops near the Cibin Khan	160 ghurush
Land revenues outside Damascus	150 ghurush
A certain quantity of tithes of Bosnanüzzeheb	36 ghurush
The income of Kethüda endowment	5 ghurush
A certain quantity of Non-Muslims (Armenians) jizya, head-tax	25 ghurush <sup>30</sup>
The half rent of household in the Davud Ağa district	913 ghurush 20para <sup>31</sup>

<sup>24</sup> 1285/1869, dated the accounting records: EV, 21630 2a.

<sup>25</sup> EV, 21630 2a.

<sup>26</sup> 1288/1872 dated the accounting records: EV, 22492, 2a

<sup>27</sup> In the year of 1323/1298, the rent of this house 36 Akçe. However, the collection couldn't be made: EV, 30709 3b.

<sup>28</sup> In the year of 1323/1907, annual allocation of this village, 1200 akçe .All have been charged: EV, 30709 2b.

<sup>29</sup> 1285/1869, dated the accounting records: EV, 21630 2a

<sup>30</sup> 1285/1869, dated the accounting records: EV, 21630 1b.

<sup>31</sup> 1310/1894 dated the accounting records: EV, 27804 s. 3b.

Twenty-one houses and shops in the Muvaki district	530ghurush 20 para <sup>32</sup>
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**2-2- The tithe of waqf lands, villages and arable fields in Aleppo: 413 kuruş<sup>33</sup>**

**2-3- The tithes and waqf incomes allotted to Hebron in Cairo in 1321: 1002 kuruş 20 para<sup>34</sup>**

As it can be seen in the list, the tithes predominantly in Jerusalem, Hebron, Gaza and a great many Muslim villages in the twelve separate centres were devoted to Hebron services. Except Palestine endowments, there are six waqfs in Damascus and some villages and arable lands in Aleppo that are not mentioned in the registers.

Apart from two waqfs, Muslims are the owners of property incomes of pious endowments. In addition, a certain amount of jizya received from Non-Muslims in Jerusalem and Damascus had been allotted to Hebron services. Furthermore, a certain quantity of jizya received from Jews in Jerusalem and Armenians in Damascus was given to waqf administration end of the each year for employing Hebron services.

While examining the registers, we have detected that some of waqf incomes, which were recorded as arable land in the cadastral surveys of second half of the 16th century, were added to villages in the 20th century. This state shows that arable lands joined to villages with integration in the result of rising population movements. For example; Nasara arable<sup>35</sup> land in Ramallah is not mentioned in the 20th century and it is seen integrated to the village.

**4. Harem-i Halil and Other Mosques**

In the city of Hebron, there were 9 mosques during the reign of Ottoman Empire, including Hz.Halil and Hz.Osman mosques. It shows in our records that nearly all of those mosques were built before Ottomans. Evliya Celebi, who informs us along with his observations, interestingly states that Hz.Osman Mosque had no crowd after giving count of mosques and other religious buildings<sup>36</sup>.

**5-Officers Paid by Charities and Their Roles**

Following is the officers in the charity register and their annual salaries over the concerned time period:

1- Hebron Mosque Imams: There were four imams in Hebron mosque paid by the charity, three of whom belongs to Shafi'i sectarian and the fourth Hanafi. Their annual pay

<sup>32</sup> EV 27804 s. 7b.

<sup>33</sup> 1285/1869, datedthe accountingrecords: EV, 21630 1b.

<sup>34</sup> 1321/1905 datedthe accountingrecords: EV, 30517.

<sup>35</sup> TT, 362, 1b.

<sup>36</sup> Evliya Çelebi, Seyathatname, cilt , IX, İstanbul 1985, s.98.

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was wheat equivalent of 160 okka (roughly 205 kg). Their annual pay from Surr was 16 golds<sup>37</sup>.

2- Hebron Tomb caretaker: As a very important person who gave his name and holiness to the environment, Hz. Ibrahim's caretaker was usually appointed from the descendants of Holy Prophet, special care being taken for this person to be from the leading names of this community, called "Nakibu'l Esraf". While his role and personality is much ahead of his salary, this officer was paid 10 silver coins (akce) a day<sup>38</sup>.

3- Hebron Tomb guard: Responsible from general cleaning, maintenance and protection of belongings, the guard (Serkayyim) was paid 30 silver coins a day and roughly sixteen kilograms of wheat annually.

4- Preacher: Mainly on duty during Friday and Eid prayers in Hebron Mosque, two preachers' annual salaries, according to the latest information held, are 800 okka (roughly 1025 kg) wheat and 7 golds each from Surr.

5- Cleaners: Consists of 5 people whom used to be responsible from actual cleaning duties. Accountable to the Tomb guard, their annual salary was three Ottoman gold coins, plus one gold coin each from Surr.

6- Hz. Yakub Tomb Doorkeeper: Along with cleaning and maintenance of the Hz. Yakub and Hz. Yusuf tombs, doorkeepers were responsible from opening and closing the doors of these tombs. In Hz. Yakub Tomb, there were two doorkeepers on duty, each with a salary of 5.5 coins daily. Hz. Yusuf Tomb doorkeeper used to get paid 8 gold coins annually.

7- Prayer: An officer assigned for sacred places by the charities was the prayer. Their duties were to pray for the eternal wellbeing of the charity and especially to pray God for blessing the prophets and their descendants. In Hebron complex, there was one single prayer. His salary was one gold coin a year.

8- Lamp tenderer: The tenderers were responsible from the illumination of the mosques and tombs and their salary was 15 pennies a year.

9- Muezzin (Caller of praying): His main duty was to call Muslims for the praying (Ezan) and to knell (Sala) in Hebron Mosque. Enough attention paid to their expertise, their annual salary was 17 gold coins a year.

10- The highest ranked officer in Hebron Mosque, as expected, was Muderris-i am. It is obvious from his salary of 150 gold coins a year that he was the highest rank of all other experts.

11- Muvakkit: The chief duty of muvakkit was to determine the time for Ezan. He also determined the beginning and end of Ramadan, eid-ul adha and pilgrimage days. Muvakkit was paid 40 gold coins a year<sup>39</sup>.

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<sup>37</sup> (BOA) Surre Defterleri Kudüs Suresi (EV. HMK. SR. 3064), s 43.

<sup>38</sup> VGMA, 164, 24-145.

<sup>39</sup> Officials' salaries take by document from VGMA, Defter-i Esasat, 160-24 s. 145.

### *6-İmaret(Halil İbrahim Table)*

Hz. Ibrahim (AS), whose name is also given to Hebron, was a generous and charitable prophet. In our opinion, the tradition of serving food for locals and visitors (Ayende and Ravende) in Hebron, even though interrupted at times, was started by Hz. Ibrahim. The version still continues in Mecca today under name "Sidane" also dates back to Hz. Ibrahim as stated in Quran<sup>40</sup>. Therefore, it is sensible to assume that the same custom was started by him in his hometown<sup>41</sup>.

We know that this tradition resurged after Islam conquest, especially during Umayyads. Visitors coming to Jerusalem and Hebron were treated as guests of God and they were provided with shelter and food. Like many other Islamic establishments, this service became institutional during Abbasids and was realized by charities. During Mamelukes, Sultan Kayitbay repaired the whole of Hebron and added new sources of income to imaret.

During Ottomans these waqfs in this area continued as usual. Especially during Suleiman the Magnificent waqfs became richer in parallel to the flourishing of the region with the help of trade. This enrichment reflected to the services provided in Hebron. Evliya Celebi, who passed by Hebron on his way to Mecca, tells that Hebron waqfs and the services provided by them were in a very good state at that time<sup>42</sup>. Ottomans successfully maintained imaret, one of the most important services in Hebron, until their downfall.

### *7- Conclusion and Recommendations*

1. As stated above one of the most sacred places in Palestine, mosque and the complex surrounding it in Hebron were built and restored by Muslims. After the acquisition of the region by Hz. Omer, especially during Umayyads, caliphs paid special attention to the area. They kept Hebron Mosque clean and tidy just like Al-Aqsa Mosque and its complex always served the community. Notwithstanding the big crusader destruction after 1099, the same facilities were rebuilt by Selahaddin Eyyubi.

2. Mamelukes, as well as others in Palestine, paid necessary attention to Hebron and kept these sacred places alive and working by adding new sources of income when necessary.

3. Ottomans acquired Jerusalem and Hebron without fighting. After the annexation, Yavuz Sultan Selim personally visited sacred places in Jerusalem and Hebron and gave presents to people.

4. Around 1520, right after the acquisition, Ottomans composed a detailed list of Jerusalem and its surroundings for the purposes of establishing the income sources of sacred places, protection of those by clarifying the ownership issues and inheritance to next generations. Primarily Hebron, Al-Aqsa and Sahratullah Mosques' waqf incomes were

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<sup>40</sup> The Qoran, Bakara, 126; Hacc, 27.

<sup>41</sup> Mucuriddin, I, 58-59.

<sup>42</sup> Evliya, cilt IX, s. 510.

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determined. Especially belonging to the sixteenth century Jerusalem and surroundings are ten different drafts. Aforementioned Hebron waqfs were mentioned in detail within these drafts.

5. Enormous efforts were spent for the protection of existing waqfs in subsequent periods. Like all waqfs, Hebron waqfs accounts, new appointments, sources of incomes were followed meticulously and recorded nearly every year. These recordings almost continuously exist in our archives until 1914.

6. Ottoman leaders did not treat Jerusalem and Hebron differently than Mecca and Medina, therefore sent special Surr allowance every year to both cities' Harem officers and other attendants. The books of those were also kept.

Above the sources of incomes of Hebron waqfs both inside the city and surroundings were mentioned mainly for the beginning of the twentieth century. With the help of these documentation and information, other waqf properties that are under invasion or occupied by locals can meticulously but easily be determined. After these determinations waqf territories must be located in cooperation with Palestinian government or even by notifying Israeli authorities. After this step, along with the submission of the translated documents to United Nations, attempts to retribute the waqf properties and land that are being used for unintended purposes should be undertaken. By doing so, at least new invasions and loots can be prevented and if legally possible the remaining ones can be reclaimed.

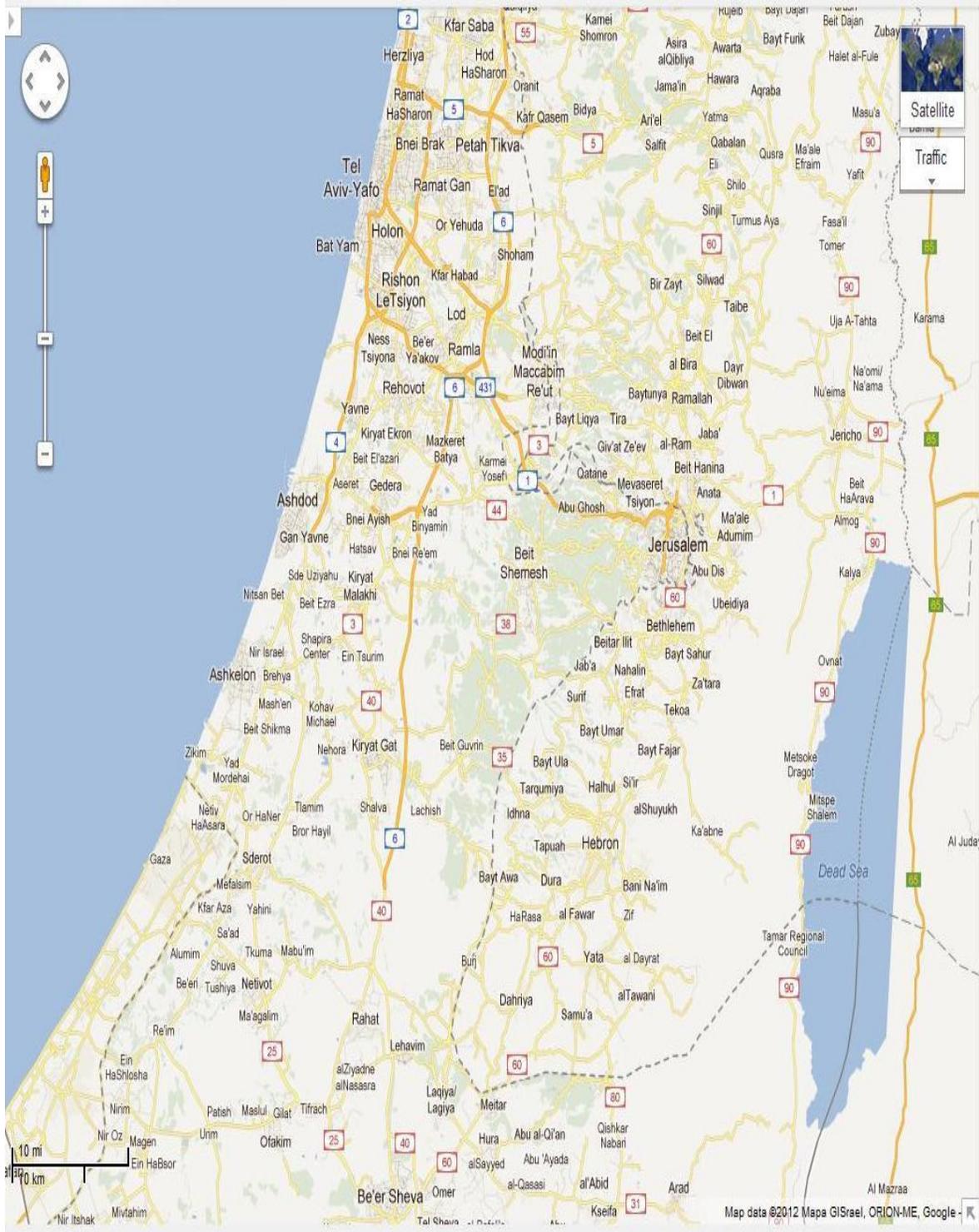
MAPS AND SOME DOCUMENT

1-Hebron Awqaf to Map of Palestine



# THE ROLE OF THE OTTOMAN VAQFS IN THE SOLUTION OF THE ISSUE OF HEBRON WITH A FAVOR OF MUSLIMS

## 2-Hebron Awqaf to Map of that Day









THE ROLE OF THE OTTOMAN VAQFS IN THE SOLUTION OF THE ISSUE OF  
HEBRON WITH A FAVOR OF MUSLIMS

5-First Page from Foundations of Jerusalem Tahrir Book at the Year 970/1563, BOA, TT, 342

