

the Ottoman conquest. Having been settled for more than 5,000 years, the site up the plateau hosted at least six fortresses in different periods before the mid-fifteenth century, the first of them a Thracian stronghold from the fifth to the second century BC.<sup>88</sup> When the whole region was conquered by the Romans in the first century AD, the site was reconstructed as a Roman fortress that existed until the fourth century when it was destroyed by Gothic invasions.<sup>89</sup> It was in this period that the fortress acquired a lasting strategic importance as a major fortified point on the road from Byzantium (later Constantinople) to Odessos (Varna), close to the Balkan passes and controlling entry into the Roman province of Moesia Interior.<sup>90</sup> Restored in the late fifth/early sixth centuries as a Byzantine fortress, it was once again destroyed by Slav and Bulgarian invasions in the late sixth and seventh centuries, after which it lost its importance, only to be reconstructed as a major fortress in the First Bulgarian Kingdom (681–1018) in the ninth and tenth centuries.<sup>91</sup> The only mention of the town under later Byzantine rule (1018–1185) comes from the mid-twelfth-century Arab geographer al-Idrisi who points to it as a populous and prosperous city under the name *Mysyssiou*.<sup>92</sup> It was as a part of the Second Bulgarian Kingdom (1185–1393) that it acquired the characteristics of a well-developed medieval town, with the hilltop fortress restored again and a distinct *suburbium* developing below it. Archaeological excavations have suggested the existence of a number of churches, as well as well-developed crafts, especially metallurgy and pot making.<sup>93</sup> An extant inscription from the reign of the last medieval ruler of central Bulgaria, John Shishman (r. 1371–93), provides the earliest mention of the town by the name of “Shumen” and specifies that the latter was a *grad* (i.e. a fortified urban center), thus confirming that the town’s name indeed pre-dates the Ottomans.<sup>94</sup> The late fifteenth-/early sixteenth-century Ottoman chroniclers Mehmed Nefsi, Ruki Celebi, and Idris-i Bitlisi refer to Shumnu as one of the fortresses in northern Bulgaria that surrendered without resistance to Candarli Ali Pasha in his 1388 campaign.<sup>95</sup> The fortress, reinforced by an Ottoman garrison, must have retained its importance, for it was one of the major strongholds

<sup>88</sup> Vera Antonova, *Shumen i shumenskata krepost* (Shumen: Antos, 1995), 14–16.

<sup>89</sup> Ibid., 16–17.

<sup>90</sup> Ibid., 16.

<sup>91</sup> Ibid., 20–28.

<sup>92</sup> Nedkov, *Balgaria i sasednite zeml.*, 82–83.

<sup>93</sup> Antonova, *Shumen*, 82–116.

<sup>94</sup> Ibid., 10, 110–112.

<sup>95</sup> All three Ottoman chroniclers refer explicitly to the peaceful surrender of Shumnu, using the trope of “bringing the key to the fortress” (*Shumnu nuq kildi, Şumnu kal asanmış kildi, mifal-i kal’a*) to ‘Ali Pasha. Nefsi, *Chahannama*, 104; Ruki *Tarih*, ed. Halil Erdogan Cengiz and Vaser Xucel, *Bellefen* 14 (1989–1992), 390; Idris-i Bitlisi, *Hesr Bihisr*, ed. M.

02 Kasım 2018

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

Şumnu 182173

### 5.3 The Growth and Transformation of Shumnu (Shumen) into an Ottoman Town

centers in Delhorman and their hinterlands and traded at the local town markets. This document exactly compares with the stipulations of the law for Shumnu should be applied in the town (*Kasaba*) of Hezargrad as well. While it mentions numerous agricultural commodities such as fruits and vegetables, cereals, honey and related products, it also places a distinct emphasis on the trade of sheep, milk products, and sheep hides. These stipulations, not necessarily present in the contemporary market regulations for other Balkan towns (contained in the same collection), reflect the pre-eminence of sheep breeding in the local economy, which relates to the recent influx of settlers in the countryside for whom sheep breeding was a major subsistence pattern.<sup>85</sup> Importantly too, the market-place regulations stipulated dues to be levied on the sale of slaves, which suggests that the freed slaves registered in Hezargrad (and Shumnu) were not necessarily brought by their (former) owners from afar, but might have been acquired at the local market.<sup>86</sup>

Thus, by the late sixteenth century, Hezargrad had grown into a major regional (Sumni) Islamic urban center, with well-established religious institutions as well as trade and crafts. It already possessed a certain strategic importance and renown, sufficient that one of Sultan Mehmed III’s (1595–1603) viziers, Hızır Pasha, is reported by the prominent seventeenth-century Ottoman historian Peçevi as having been sent on military campaigns to ensure the protection of “Hezargrad and the Danubian shore.”<sup>87</sup> This must have been the vision of its founder, Ibrahim Pasha, who, by establishing his pious endowment, provided for the emergence and development of an outpost of Ottoman imperial authority as well as Sunni orthodoxy in a province undergoing a process of rapid repopulation that also entailed the influx of heterodox colonizers in the surrounding countryside.

The case of Shumnu, the other main urban center in the region, differs greatly from that of Hezargrad. Situated at the foot of the Shumen plateau, 15–20km north of the Balkan range and around 40km southeast of Hezargrad, it was a well-developed medieval Bulgarian city at the time of

<sup>85</sup> Ibid., 35–36.

<sup>86</sup> Ibid., 36.

<sup>87</sup> “...ve bir kaç def’a Hezargrad tarafına ve Tuna yalıları muhafazasına ta yin olunnus idi,” Peçevi Ibrahim Efendi, *Tarih-i Peçevi* (Istanbul: Enderun Kitabevi, 1982), Book Two, 286.

9.11.2004 ARALIK 2004

Summ

643 STANLEY, Tim. Шумен като център на изработка на Корани през XIX век. (Shumen as a centre of Qur'an production in the 19th century: abstract.) *История на мюсюлманската култура по българските земи. Изследвания.* Съставител и отговорен ред. Росица Градева. Sofia: Международен Център по Проблемите на Малцинствата и Културните Взаимодействия, 2001 (Съдбата на Мюсюлманските Общности на Балканите, 7), pp.100-135

9.11.2004 ARALIK 2004

Summ  
Tabiruvuf

2751 ГЕОРГИЕВА, Гергана & СЪБЕВ, Орлин Мюсюлманските мистични братства в Шумен, XVII-XIX век. (Muslim mystical brotherhoods in the town of Shumen, 17th-19th centuries: abstract.) *История на мюсюлманската култура по българските земи. Изследвания.* Съставител и отговорен ред. Росица Градева. Sofia: Международен Център по Проблемите на Малцинствата и Културните Взаимодействия, 2001 (Съдбата на Мюсюлманските Общности на Балканите, 7), pp.300-323 (Data from archives in Bulgaria and Turkey.)

Bir genç hanım çizgisiyle gönderilen Menü, 19 Haziran 1915 tarihini taşıyor. Akşam yemeği için yapılan bu davetin yemek çeşiti 8'i buluyor. Menü'nün arkası, davette hazır bulunanlar tarafından imzalanmış. Çoğunluğu, yabancılar ait imzalar. Latin harfli imzalardan ikisi tanınabiliyor, biri dönemin İstanbul Valisi Süleyman Kâni Bey, diğeri o dönemin Bankerlerinden, iş adamı Panjiri Bey.

Sullaniye Çorbasi

İstakoz

Sigara Böreği

Ali Paşa Kuzusu

Kuşkonmaz

Peymir

Şantiye Kremalı Dondurma

Tatlı



Menu

Dîner du 19 juin

Potage Sultanie

Homard en Belle Vue

Cigara Bureck

Agneau à la paucha

Asperges mausseline

Glacé Chantilly

Paillettes au fromage

Dessert

En souvenir de  
notre charnante  
sécession  
le 19 Juin 1915  
Magnifique  
M. Kani Bey  
M. Panjiri Bey  
Christine Tancrède  
Süleyman Kani Bey  
Panjiri Bey  
de vous aime de tout coeur  
M. Kani

• TAHA TOROS KOLEKSİYONU •

# Şumnu'daki "Nüvvab" Medresesi (1922-1947)

Şumnu - posetne

AHMET HEZARFEN

Gelin gidelim ey arkadaşlar,  
Rumeli'ne, Dellorman'a  
Burada yatanlar, burada kalanlar,  
Bizim Anamız, Bizim Babamız.  
(Okul şarkısı) Muharrem Z. Yumuk

**B**ulgaristan Osmanlı Emareti'ndeyken Bulgaristan'dan İstanbul'a birçok öğrenci gelerek öğrenim görüyordu. Balkan savaşından sonra Bulgaristan Türkiye'den ayrılınca, Bulgaristan'daki Türk halkının gereksinimini karşılayacak medrese ve ruştîye okullarının sayıları azalmış, Türkiye'ye öğrenci yollamak da güçleştiğinden buna bir çere aranmağa başlandı. Balkan Savaşı'ndan sonra Bulgaristan ile Türkiye arasında 29 Eylül 1913 tarihli barış antlaşmasının 2 numaralı protokolünün 7. maddesinde müftülüklerden, okullardan söz edilirken: "Nüvvab yetiştirmek üzere bir hususî müessese dahi kurulacaktır" diyerek Türk Devleti adına Talât Paşa, Mahmut Paşa ve Halil (Menteşe) tarafından imzalanan bu antlaşmayla Osmanlı Hükümeti Balkan Savaşı'nda yenildiği halde Rumeli'de kalan Türkleri unutmamış, onlara müftü, müftü vekili ve öğretmen yetiştirmek için bir okul açılmasını hükme bağlatmıştır. I. Dünya Savaşı girince bu okulun açılması gecikti,

fakat Bulgar Hükümeti yukarıda adı geçen antlaşmaya bağlı kalarak "Bulgaristan Müslümanları Müessesât-ı Diniyye İdare ve Teşkilât Nizamnamesi" yapıldı. Bu nizamname Atatürk'ün Samsun'a ayak bastığı günlerde, 23 Mayıs 1919 günü 12 sayılı Çar İradesiyle onaylanıp 26 Haziran 1919 günü Resmî Gazetede yayınlandı. Nüvvab okulunun inşası için gerekli paranın toplanmasına başlandı. (Evlenme izinnâmelerinden alınan paralar.) Seçimle Başmüftü olan Süleyman Faik Efendi bu kanuna dayanarak eyleme geçti. Kendisini destekleyen bir Müessesât-ı Diniyye ve Vakfiye Müdürü (Rehber Gazetesi sahibi Mehmet Celil) vardı. 12 Haziran 1920'de 923 Sayılı Emirname'yi çıkararak Nüvvab okulunun Nizamnamesini hazırlamak üzere aşağıda adları gösterilen kişilerden oluşan bir komisyon kurdu: Sâbık Başmüftü Hocaâde Mehmet Muhittin, Filibe Müftüsü Hocaâde Sa'dettin,



Nüvvab'da 9 Eylül'den önce ve sonra öğrencilerin kollarına takılan armalar.

Şumnu Müftüsü Hüseyin Hüsnü, Müessesât-ı Diniyye ve Vakfiye Müdürü Mehmet Celil, Varna Mekâtib-i İslâmiye Müdürü Osman Nuri (Peremeci), Rusçuk Mekâtib-i İslâmiye Müdürü Mehmet Mâsum, Şumnu Muallimlerinden Süleyman Sırrı (Tokay), Şumnu Muallimlerinden Hâfız Abdullah Fehmi (Meçik). Komisyon 2-15 Ağustos 1920'de Şumnu Kılak (El Hak) mektebinde yapılan toplantıda verilen görevi yaptı. Nizamname Başmüftü, Hâriciye ve Mezâhib Bakanlığınca 2006 sayı ve 29 Ağustos 1922'de onaylanarak yürürlüğe girdi. Böylece 1922/1923 öğretim yılında medreseler ve

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- 1 ALİ MEHMEDOV, Bulgaristan Şumnu'daki Medresetü'n-Nüvvab'ın İslâm din eğitimi tarihindeki yeri, Selçuk Üniversitesi, Yüksek Lisans, 2011

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XIX. Yüzyılda  
Bir Osmanlı Ordugah Kasabası  
**Şumnu**

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### ŞUMNU VİLÂYETİ'NDEKİ VIRBİTSA'DA KIRIM HANLARININ SARAYI\*

Yazan: Prof. Dr. Hans-Jürgen KORNRUMPF Türk. Çev.: Zafer KARATAY

Daha sonraki günlerde, Şumnu'nun güney batısında ve Şumnu'dan Bal-kanların etekleri boyunca Karnobat ve Yanbolu'ya giden yolun 50. kilometresinde bulunan Virbitsa'ya gittik. Yeni çıkan bazı neşriyattan, burada halen Kırım Hanlık hanedanlığı mensuplarından bazılarının oturduğunu ve kendi saraylarına sahip olduklarını öğrenmiştik. Bu konu hakkında ilk ipuçlarını, Bulgaristan seyahat rehberi kitaplarına borçluyuz<sup>1</sup>. Daha sonra öğrendiğimize göre, bu cildin redaktörü Jean-Jacques Fauvel, Virbitsa'yı bizzat gelip görmüştür. Bizim Bulgaristan'da bulunduğumuz süre içerisinde Almanca olarak yayınlanan *Sofioter Nachrichten*<sup>2</sup> gazetesinde Bogdan Tsvetanov'un bir makalesi yayımlandı. Yazar bundan evvel de kısaca *Nauki i tehnika za mladešta I'da*<sup>3</sup> Kırım Hanlarının torunlarından bahsetmiş ve sarayın yer plânını vermişti.

Kırım Hanları, Bulgaristan'da ve Türkiye'nin Avrupa kısmında asırlarca mülk sahibi olmuşlardır. Evliya Çelebi 17. yüzyılın ortalarında Yanbolu'da muhteşem bir saraydan ve Yanbolu'nun güneyinde şimdiki adı Tenevo olan Fındıklı'da bulunan bir camiden söz etmektedir<sup>4</sup>. Hammer, *Geschichte der Chane der Krim* (Kırım Hanlarının Tarihi) adlı kıymetli eserinde Yanbolu ve civarında, bugün Türkiye'nin Trakya bölgesinde bulunan Çatalca ve Vize yakınlarında Kırım Hanlarının çiftlikleri ve ikâmetgâhlarının olduğunu yazmıştır<sup>5</sup>. 1783 yılında Kırım Hanlığı'nın

(\*) Almanca'dan çevirdiğimiz bu metin Hans-Jürgen Kornrumpf'un "Zwei weniger bekannte Islamische Denkmäler in Bulgarien" (Bulgaristan'da Az Bilinen İki İslâmî Eser) başlığıyla Münih'de yayınlanan *Südost-Forschungen* dergisinin 1971 yılındaki XXX. cildinde 291-296. sayfalar arasında neşredilen makalesinin "Der Saray der Krimchane in Verbica, Kreis Sumen" (Şumnu Vilâyetindeki Virbitsa'da Kırım Hanlarının Sarayı) adlı ikinci bölümüdür. Söz konusu makalenin ayrı basımı Müstecib Ülküsal tarafından Emel Kırım Vakfı kütüphanesine bağışlanan kitaplar arasında bulunmaktadır (Z.K.)

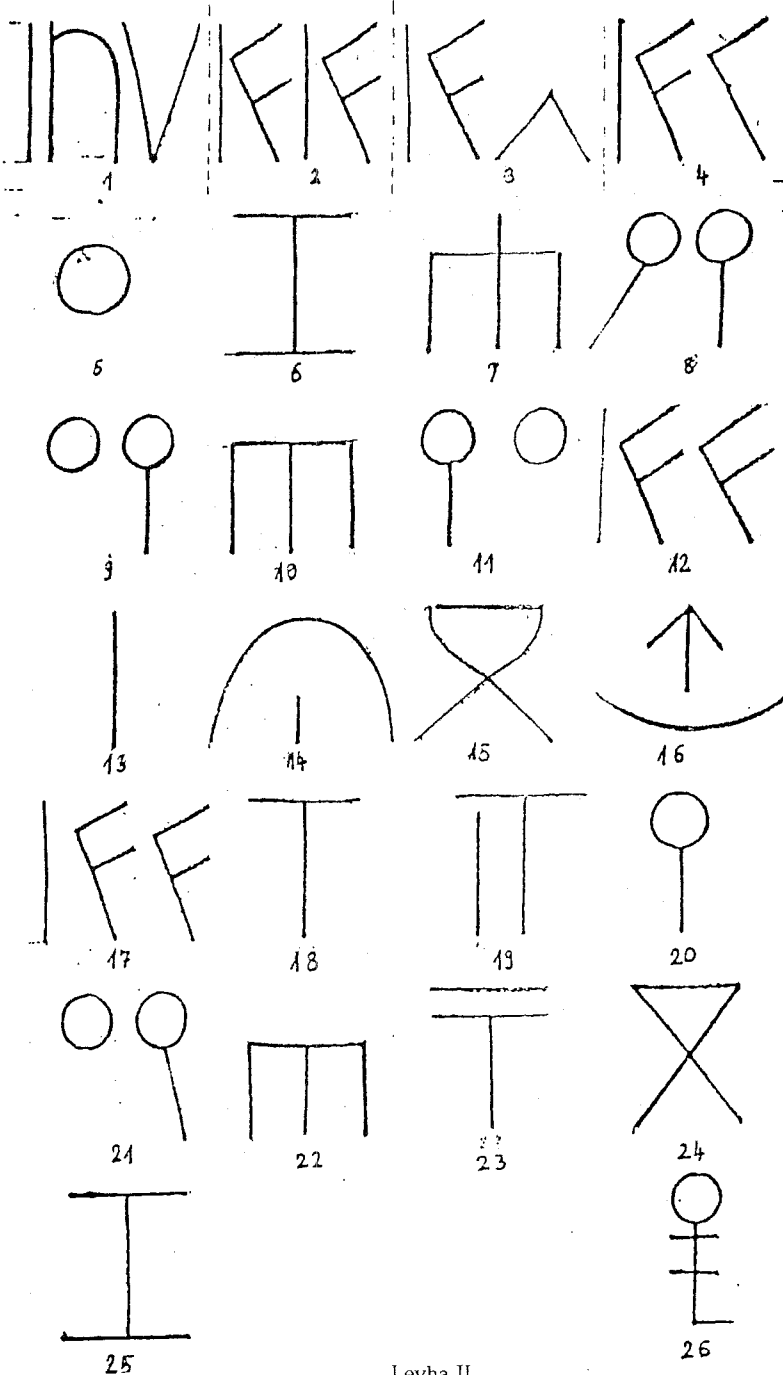
1 Paris 1969, s. 283. Yeni Bulgaristan seyahat rehberlerinde, keza Lyuben Melnişkov'un 1963 Sofya basımlı Almanca nüshasında Virbitsa ve Saray'dan hiç bahsedilmemektedir.

2 B. Cvetanov (Tsvetanov), "Nachkommen des Dschingis Khan leben in Bulgarien" (Cengiz Han'ın Torunları Bulgaristan'da Yaşıyor), *Sofioter Nachrichten*, II, no. 86 (1970), s. 4 ve devamı.

3 "Ogledalo na sveta", s. 46-49.

4 *Evliya Çelebi Seyahatnamesi*, Cilt: VII (İstanbul, 1928), s. 60. Aynı zamanda, bakınız, H. J. Kissling, *Beiträge zur Kenntnis Thrakiens im 17. Jahrhundert* (17. Yüzyıldaki Trakya hakkında Araştırma) (Wiesbaden, 1956), s. 76 ve devamı.

5 Hammer, *Geschichte der Chane der Krim* (Viyana, 1856), ss. 115, 156 ve devamı, 170 ve devamı, 173, 180, 195, 223, 228, 230, 236, ayrıca diğer sayfalarda.



Levha II  
Omurça'daki Tamgalar

respond to Ottoman tyranny. His literary works include a novel *al-Ḥubb 'alā 'l-fatra, aw kiṣṣat Wanīs wa-Halwā* (Cairo 1914), a play on the First World War *al-Ma'sāt al-kubrā* (Cairo 1915), a translation of Racine's *Iphigénie* and a philosophical poem, *al-Rudjhān* (Cairo n.d.).

*Bibliography*: Georges Haroun, *Šibli Šumayyil: Une pensée évolutionniste arabe à l'époque d'an-Nahḍa*, Beirut 1985; Susan Laila Ziadeh, *A radical in his time, the thought of Šibli Šumayyil and Arab intellectual discourse (1882-1917)*, Ph.D. diss., Univ. of Michigan 1991; G.C. Anawati, *Šibli Šumayyil, medical philosopher and scientist*, in *The Islamic world, from classical to modern times. Essays in honor of Bernard Lewis*, eds. C.E. Bosworth et al., Princeton 1989, 637-50; J. Lecerf, *Šibli Šumayyil, métaphysicien et moraliste contemporain*, in *BEO*, i (1931), 153-86. (P.C. SADGROVE)

**SHUMEN** [see **SHUMNU**].

**SHUMNU**, the most frequently-found Ottoman form (see below), Bulgarian **SHUMEN**, a town in north-eastern Bulgaria, at the foot of the steep slopes of the **Shumen** plateau, a situation which makes **Shumen** as beautiful from an artistic point of view as it is from a military one (Moltke). It is a crossroads for ways towards the Stara Planina passes, the Danube and the Black Sea. The small but turbulent river of Bokludža (Porojna), a major factor in the shaping of the town, originates from the karst springs. In the past, the spring water was conducted by pipes to mosques and by *wakīf* and *maḥalle* pipes to the numerous fountains and baths in the city. The climate is moderate, even mild.

The classical name was MySSIONYS, MySSIONUS. The first occurrence of the name of **Shumen** is in the so-called Šišman inscription of the 14th century, written in Bulgarian. In the Ottoman period we find **Shumī**, **Shumnu**, **Shumna**, **Shumena**, **Shumlar**, **Shumla** and **Shumni**; after 1878, **Shumen**; and 1950-65, Kolarovgrad.

There have been settlements on the site for five thousand years, since Thracian times; there are numerous and considerable remnants of fortresses, settlements, churches, and monasteries in the region. **Shumen** came into being up on the plateau (today Hisarlāka), where five fortresses have existed successively: a Roman one (4th century A.D.), a Byzantine (5th-6th centuries), two Bulgarian (9th-10th and 12th-14th centuries) and an Ottoman (15th century). During the Second Bulgarian Kingdom, a town outside the fortress walls emerged.

The fortress was conquered by the Ottomans in 1388, during the campaigns of Čandarlı 'Alī Pasha, Sultan Murād I's Grand Vizier, against Tsar Ivan Šišman. The fortified mediaeval town of **Shumen** was destroyed by the Crusaders during the Varna campaign of 1444 and was later abandoned. It was probably in the 15th-16th centuries that part of the population first settled down below the plateau, in the plain, founding a new settlement. This settlement (*kaṣaba*), with a predominantly Turkish Muslim population, became **Shumen** in the second half of the 15th century.

The town acquired strategic importance during the Russian Turkish wars of 1768-74, 1806-12, 1828-9 and 1877-8, when it was part of the fortified quadrangle of Ruse-Varna-Silistra-**Shumen**. The Russians never succeeded in seizing it, while the Turks considered it impregnable. After the Congress of Berlin (1878), **Shumen** became part of the Bulgarian Principality.

Beginning from the 9th/15th century, **Shumen** was administratively dependent, as a *nāḥiye* and a *kaḍā'*,

on the Nikopolis (sometimes the Silistra) *sandjak*, and from the 11th/17th century—on the *eyālet* of Özi; it was a *khāṣṣ* of the Sultan, part of the *wakīf* of Yıldırım Bāyezīd I (791-805/1389-1403). According to Ewliyā' Čelebi and Ottoman records from the 11th/17th century, there resided in the *kaḍā'* of **Shumen** two *kāḍīs* (with daily salaries of 300 *akḥes*) a *nā'ib*, a *naḳīb ül-eshrāf*, a *subaḥī*, a *ketkhüdā*, a *sipāhī ketkhüdāsī*, a *serdār* of the Janissaries, a *muhtesib*, and a *bādjadār*.

According to the Ottoman chronicler Wāṣil Efendi, at the time of the Ottoman conquest the population of **Shumen** amounted to 700-800 houses. Colonisation from Asia Minor and the Islamisation of the local population turned northeastern Bulgaria into a region with numerous Turkish population. The first Turkish colonisation comprised soldiers, Islamic religious functionaries and dervishes from Anatolia. *Yürüks* from the Tañrīda (Karagöz), Naldöken, and *Koçjadjik* groups were settled in the *nāḥiye* of **Shumen**. In 1483-5 *Yürüks* were registered in **Shumen** proper; there are also data related to colonisation from the Arab territories of the Empire. In 1856 and 1864 Tatar colonists were settled in the town; by 1878 they numbered up to 150-200 houses, and had their own mosque with a religious school attached to it, a donation by Rif'at Pasha. There were also Gypsies in the town.

The Orthodox Christian Bulgarians lived in the eastern part of **Shumen**, in the *maḥalle* of Kilise, and beginning in the 17th century, in the *warosh* around the small church of the Holy Ascension (in the mid-17th century, Petār Bogdan spoke of a wooden church) and the large church of St. Elias built in the 19th century. During the Russo-Turkish wars of 1768-74 and 1806-12, and the Kārdžali conflict at the end of the 18th century, many villages around **Shumen** were ruined and new Bulgarian *maḥalles* emerged. **Shumen** has been from the 19th century till now an important cultural and educational centre. After the liberation of Bulgaria, its Orthodox Christian population increased, while the Turkish one stagnated or declined through emigration (see below). One of the important Armenian colonies in Bulgaria, with its own church, was established in the town in the 17th century. The Armenian community in the town expanded following the settlement of immigrants from Turkey in 1896 and after World War I. In the 16th-17th centuries there were permanently living in the town Ragusans (according to Petār Bogdan, 20 people). In the 19th century, a Jewish community and a synagogue were established. In 1849, for a short while, there settled in **Shumen** a group of Hungarian ex-revolutionaries led by L. Kossuth. Many Turks left **Shumen** immediately after the liberation of Bulgaria and the period up to the Balkan War in 1912, in 1928-9; in 1949-51 and in 1989. After World War II, the majority of the local Jews moved to Israel, and some Armenians to the Soviet Union.

The population registrations and censuses from 888-90/1483-5 onwards show an increase, fairly regular, in all the communities. In 1963, the town had 60,758 inhabitants (50,616 Bulgars, 4,545 Turks, 648 Armenians, 277 Gypsies). By 1972 the population had reached 79,134.

The centre of the town evolved around the religious complex of the Eski *Djāmi'* (constructed in 1480-90 by the *kāḍī* Sinān Čelebi and incorporated by Yaḥyā Pasha in his foundation in Skopje of 1506; at the same time, a *medrese* was attached to it and repaired on the orders of Maḥmūd II in 1837-8, according to an inscription written by the court poet Seyyid Muṣṭafā Tālib Efendi) and the Eski *Ḥammām* in the Eski