Turkish Wakf, or Turkish System of Charities in the Ottoman Era

Prof. Dr. Bahaddin Yediyıldız
Hacettepe University, Faculty of Letters / Ankara, Turkey

Wakfs are such religious, legal and social institutions that have played a significant role in the social, cultural, and economic development of the Turkish history. If a person beneficially devotes some or all of his own possessed movable goods and real estates to a religious, beneficial, and social objective for Allah’s sake and for meeting needs of the people, that is means that he is devoting his property, that is, forming a foundation. In short, foundations can be seen as an institution which strengthened the spirit of solidarity and interactions between me and the others. There is not any compulsion or force behind this choice, but behind it there is: the personal feeling of responsibility towards, and the motivation desire for serving the humanity; in other words, goodness, compassion, helping one another, solidarity; satisfaction from bringing welfare and peace both materially and spiritually for the other, that is, another human being or living creature; and the similar cultural values and a free will of the person who is motivated by these values.

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So far several studies have been made on the foundations both in Turkey and in other countries. In Turkey alone, there are 99 books and 279 articles in the Osmanlı Araştırmaları Veri Bankası (The Data Bank for the Ottoman Researches) which includes studies and publications on the Ottoman history which was conducted in the last seventy five years. These figures are obtained by a research by using only those keywords “wakf (foundation),” “hizmet (complex of buildings of an institution),” “imaret (soup-kitchen for the poor),” and “hurriyet (charity)” in the aforementioned data bank. Great majority of the books are academic works, i.e. Master or Ph.D. thesis, prepared in the universities. The aforementioned data bank has been formed so recently that its last checks have yet to be completed. Moreover, the keywords for looking through are limited in number. For this reason we believe that the above figures can be rather few. However, if the conditions and the time in which the aforementioned researches were made, are taken into consideration, we can say that even these numbers are not negligible in magnitude.

Even when we look over the titles of these studies only, whose list we provided in the appendix, we can see that the foundations, one of the most important assets of the Ottoman era Turkish history, are analyzed from various angels. This itself shows the importance of the place the foundations occupied in the Turkish culture.

Just as in any research, in those made on the foundations, the roots of the institution and its historical evolution were, as expected, one of the important points concentrated on by the researchers. The foundation is a legal institution. Since its emergence in the Islamic world, some of their aspects were debated from the legal point of view by the religious schools of
thought (neces). Despite these debates, ironically, they maintained their existence throughout the history by the help of the legal arrangements. For this reason, the researches which are trying to illuminate this aspect of the foundations are given priority.

On the other hand, the most important aspects of the culture in the Turkish-Islamic history appeared, as the concrete assets, in such a way as to reflect all the faces of the art. Some of them still stand today as the concrete remnants. Because of that, they are the aspects of the culture, as the tangible cultural assets which instantly draw the attention of the observers in the first place. Thus, the concrete remnants of the foundations which have survived up to the present, have been among the research topics of the archaeologists and especially art historians. Because of that, it is not wrong to say that the studies made on the field of the foundations were generally carried out around "the foundation monuments and old works of art." On the bases of these monuments and old works of arts, small size affiliates of the foundations or the construction of the soup-kitchens-for-poor and the foundation-town relationships have been among the research topics.

The Turkish culture during the Islamic period and namely the Ottoman period can be named, in a sense, as the foundation culture. The founders of the foundations, the people who injected life to the various segments of the culture, are the principle agents, actors of the history. Because of this, the founders of the foundations appear as one of the first topics which draws the attention of those researchers who want to make study on this culture. So when the annexed bibliography is examined, the researches made on the life and the works of the founders of the foundations, their relation with the members of the foundation, and their properties and heritage problems in this connection are seen to have taken an important place in the researches on the foundations.

As can also be seen from the examination of the bibliography, some of the foundation deeds or waqf-yes, regarded as an equivalent of founding document of the foundation, were seriously examined for publication, but some of them were published even without any examination. In addition, the studies were also made, which examined the administrative, social and economic aspects of the foundations pertaining to various places, times or belonging to certain persons.

Just as there are researches approaching the foundations from social-security point of view, there are those researches examining the foundation-property relationships, and trying to understand the economic aspect of the foundation. In some studies, female founders of foundations come to the surface. The terminology and expressions related with the foundations are one of the problems which scholars tried to have been dealt with.

There are also studies aiming to have a general view of the foundations in some regions. But great majority of them are devoid of historical depth, because they are based on today's remnants of the foundations of the region concerned. The foundation-town relationships; the foundation houses and the foundation kitchens, inns and other shops, built or repaired, or restored by the foundations, and even the cemeteries did not escape from the projection of the researches. In this regard, there are researches on the foundations constructed around the terms "kilising" and "imare." There are also publications focusing on the foundations of a certain town or a certain region or Turkey in general within a certain span of time.

In the Ottoman State, sometimes the total revenue of the foundations amounted to a third of the state revenues; and a third of the state territories became the basis of the foundations. For this reason, the problems concerning the foundation-state and the foundation-politics relationships, the land foundations (tipkapı esnaflar), settlement (istiklal) and colonization also gained importance. Thus the researches examining these aspects of the foundations were also made.

In sum, apart from those mentioned above, there can be seen various researches, made in relation to the role within the society, that is, their connections with religion and religious organizations, social organizations, charity boxes and imare foundations (foundation out of whose accrued income extraordinary taxes and other expenses of a village or community area paid); socio-cultural integration, social stratification, social transformation and reformation, civilization, culture and science. The foundations are also engaged with economic activities. Thus, researches also focused on such issues as money foundation, credits, interests, banking, commerce and industry, and the organizations, in relation to these issues, such as banks, factories, and the forests. As can be seen, the foundations are engaged with all the aspects of the society and with all the dimensions of culture. No doubt, organizational structure of such an institution was also among the primary interests of the researchers on the foundations.

Even the above picture, which I have tried to draw, about the range of topics of the researches regarding the foundations made during Republican period of Turkey shows that the foundations were definitely one of the basic institutions which put its print on all the aspects of the life and society, ranging from education-instruction to art, from social solidarity to urbanization, from transportation to scientific studies, of the Turkish civilization of the Islamic age. For this reason, various aspects of these institutions were attempted to be examined and understood by using various approaches and in an increasing degree day by day since the second half of the 19th century both in Turkey and in other countries. However, because these researches and the methods used in them are seen insufficient for the precise understanding of the true structure of the foundations, and of their position within the society, studies were made found necessary to establish a foundations research institute, developing new methodologies and new research models for the foundation researches, preparing data bases, and using internet for collating as well as disseminating information about this issue.

Just as in the other fields of the social science in Turkey, the scientist who introduced the methodology approaches about the study of the foundations was the late Fuat Köprülu. As early as 1938 he showed that the foundation system could not be understood solely from the legal point of view, but they should be examined from the historical perspective with a comprehensive conception of the history, and that if the documents about the foundations were examined and evaluated by this methodology, many aspects of the history of society and culture would be illuminated. At the same period, Ö.Ü. Barkan focused on, along with his researches on other fields, the foundations issue, concentrated on the sources about the history of the foundations, and, by studying the foundations issue especially from the perspective of economic history and urbanization history, carried our such researches that can be counted as seminal examples.

For example, in his important article titled "Sehirlerin 19. ve 20. Yüzyıllarında Tarihi ve Arkeolojisi", 19 Barkan wrote the following: "(He) is not even a realist (or complex) (or "imare") complex 'played important roles in the formation and development of the towns in the Ottoman State and in the country's economic and social life; and these complexes are composed of such buildings which are generally grouped around a mosque: such religious, cultural and social charity institutions as madrasa and the places where food was cooked and served, the bazaars (bazaar), hospitals (hastanah), public baths (hamam), and even the banks (kuruwa)."
tolia and the Balkans are examined, it will be seen that they are centered around a set of certain monumental buildings made up of the aforementioned “timar” complex.

After these observations, Barkan cited some figures from Nâfi’s ve Tahâr Defterleri (Registers of Population and Land Surveys) pertaining to around early 16 century to give an idea about how in the Ottoman State the municipal (beladi) services for public good, social solidarity, religious and cultural activities, commerce and transportation facilities were implemented “through the foundations”, and by an institution having an administrative and financial autonomy, and a legal identity”, and about its scope and significance. According to his findings, the total income of the Anatolian provinces14 between the years 1530-1540 amounted to 70,784,560 akçe, 17 percent of which belonged to the foundations specialized with religious and cultural activities. It can be seen that this income was used to operate 45 imāms, 542 mosques, 1,055 mevlevi (small mosques), 110 madrasa, 526 divorce and hâdi, 154 hospices nosollâhâne, 1 kalenderhâne, 1 nöfverlânên, 2 dârulifflâh, 75 big ahmân and kurnausary. In addition, this income was used to pay the salaries of 121 mütevârri, 3,756 hatip, imam, mütevzân, 3,299 sheikh, sheikâl-sîde, khasan, tashâ, and the so-called mütevârri who are the supervisors of foundations.

Also in accordance with Barkan’s findings, there existed similar situation in other provinces in the same years. For example, 14 percent of the total income in Karabuk province, 14.7 percent of the total in Rum province, 14 percent in Aleppo and Darnaczoo province, 5 percent of total in Zülkârâyne, and 3.4 percent of the total in Ramelâ province belonged to the foundations. With these incomes, the aforementioned services were made.31 Of course, these incomes were largely obtained from the agricultural productions of the foundations. Apart from these, the foundations had houses and shops in the city center, cash, and similar large sources of income.

Despite all these initial seminal methodologic debates and useful essays, the researches on the foundation which we tried to introduce according to their topics in general, could not develop a tradition to continue analysis and explanations in such a way as to encompass totality of the human beings and society with a historical depth and cultural dimensions. Of course, the work to be carried out is hard. The Turkish history, particularly the Turkish history of the Ottoman era is a complex and complicated history. It has rich sources for analysis however.32 For this reason, the totality of any Ottoman institution, leave aside the totality of the whole Ottoman history, is, indeed, rather difficult to make it understandable by a few studies. Therefore, in order to be able to compare the single topic monographs with each other in the future, they should be produced by using the same methodology and very systematically. Thus I believe that the foundations of the Ottoman empire can be made more comprehensible by examining in a short time by using three kinds of approaches and by a method of random selection. These approaches31 can be classified as the chronologicaal and horizontal approach,32 the geographical and vertical approach33 and the itinerary approach34 to examine, from the beginning of their establishment till the present, all aspects of the inner structures of the complexes, and especially of the socio-cultural life taking place inside these complexes. The first approach necessitates the demarcation of the time into meaningful epochs; the second requires the selection of a certain number of compact regions which can represent the whole of the Ottoman geography; and the third requires the selection of such number of complexes which can reflect all of the complexes during the Ottoman era. By using such an approach, the issue is made more easily accessible, and can be tested from various angles. By producing such researches by using the three approaches, the same methods, around the same principles and within reasonable time spans, a general picture about the role and significance within the Turkish cultural system and socio-economic structure of the foundations will have been drawn up.

Some researches have been conducted by using these three approaches. My work titled as 18. Yüzyıl da Türkâbî ve Vakîf Mütevîvası- Bir Surağd Tarihî İnceleme35 is the first example of the first approach. N. Orî, in his research titled Türk Yüzyılının Türkûl Çeşnâzî ve Vakîf Mütevîvası, by applying this methodology through a novel, comprehensive and interdisciplinary approach in the researches on foundations, tried to grasp the process of reform in the Turkish foundations during the 19th and 20th centuries.36 In addition, H. Yılmaz’s work entitled Osmanlı Surya ve Ekonominin Hâyatındaki Vaküfların Rolü (1585-1683), by applying a similar method, draws a general picture of the foundations in the 17th century.37 So a general picture of three and a half centuries, that is from the 16th century to-day, of the Turkish foundations were illuminated.

As an example for the geographic and horizontal approach E. Balca’s work on the foundations in Sivas and the surrounding region can be given.38 In this study, the situation of the foundations in the Sivas region during the 15th and 16th centuries were examined. If this work, which provides the two centuries inventory of the Sivasian foundations, and an evaluative account of them from various perspectives, is expanded from the point it is left towards our time, and deepened by using the perspective of what we defined as the geographic and vertical approach, the foundation system will indeed be more comprehensive.

According to the results of our research, the fact that large land ownerships were in the border regions, like in the Sivas region, was a topic which was sensitively concentrated on during the conquest of the Balkans. This system had an objective to encourage the conquests. The conquest was not only a military issue. But, before and after the conquest, the region concerned was being prepared for an integration into the Ottoman system by social and ideological means. Civil authorities and local religious dignitaries were provided with privileges too. And people were transplanted and deported from the Atia Minor. Of these people were devrihsâ (humble and religious man), sheikh, habas (elders of the sheiks), and ahba (brothers in a religious fraternity). They established their devrihsâ (lodges) in various districts of the region, particularly in the strategic points. The first zaman in Sivas was established by Molla Bahadır Paşa. It was followed by Sofa Ali Bey, Divriq Mustafa Çelebi, Mecûan Baba and others. These institutions were compounded by additional foundations. The foundations played the primary role in the fortiification of the conquered region. They also played a role in the Islamization of the local people.39

In Sivas, Çevdet Kara Halil Papa, his son Ali Paşa and son of his grand-son, İbrahim Paşa established foundations. Villages and towns around these foundations became the effective economic centers of the region. In Sivas, Ali Paşa built a caravanserai, and Ibrahim Paşa, a Bezesten (cloth market). They were run by the revenues of the foundations.40 The sister of Ibrahim Paşa, Halime Hanım, built a mausoleum in Sivas, and earmarked some part of her wealth for the maintenance of the foundations constructed by her ancestors.41

By studying the cases of the Margarid Manatır Yakî and the Sivas Metropolitan Yakî, the author also examined how the properties which had been previ- ously possessed by the Church was raped, by the Turks after the conquest, into the form of foundations which were again used for the benefit of the Church. Indeed, at the time of the conquest of Istanbul, when surveying the people and the lands of the conquered region, Church properties were recorded as real estate, foundation and rarely timar. Among these records, generally encountered term is the term “vakîf” (foundation).42 These cases show how tolerant was the Ottomans towards different religions and cultures.

Another example for the geographic and vertical approach is my continuing research on Ordu illi vakîf-lar. According to the preliminary findings of my research, there were established 512 foundations in this city between the years 1313-1921. The deeds of trust of these foundations are still extant. The oldest deed is date

d 1313. Most of these foundations, which were started to be established from as early as the early 14th century in Ordu, survived until the end of the 19th century or the early 20th century. When these 512 foundations in the region were classified chronolog-
cally and by the topic, it will be seen that those belonging to 14th and 16th centuries were predominantly noble and zafer foundations, which we can liken to today's cultural centers in some European countries, whereas in the foundations established since the 1700s, it will be seen that the number of the mosque foundations tremendously increased. I think that such a transformation can be interpreted as a change from the akâb culture to the mosque culture in the region. Indeed the explanation of this transformation and other problems similar to them can be possible only as a result of examinations of, and interpretations about, the regional foundations within the context of the region's historical and sociological totality in such a way as we outlined above.

Studies are being made, too, in accordance with the third approach dealing with inamet and kolîlîye as the most important nucleus of the town systems which were formed during the Islamic era Turkish history. The first significant example of this case is Elvan's research titled Faith Kólîlîye. In this research he tried to analyze and evaluate the Faith Kólîlîye from such angles as the reasons for its establishment, physical structure, economic situation, form of administration and inspection, staff and its daily life in terms of their duties and their interactions, and finally its impact on Ottoman education, scientific and government processes. He followed a chronological order from its establishment to present time. In his research he generally used the relevant document collections in the Prime Ministry Ottoman Archives, and the Vakiflar Genel Müdürlükü Archives, and critically employed the Ottoman literature. He of course admits that under the conditions provided by the sources available. No doubt, Unan's original work has made a significant contribution to the comprehension of the Ottoman kolîlîye, each being a foundation, and thus of the Turkish culture. Yet, with more data to be gathered by skimming some other sources, particularly, from Issaabud's 'prîys ciciler,' the views and interpretations on the social and cultural life taking place within the kolîlîye can be further enriched; on the other hand, all the books which were written by those who worked in the kolîlîye or used as textbooks in the kolîlîye madrasa can be examined, again in consideration with the changes over time. In this way, other aspects of the kolîlîye can be made more comprehensible. Apart from the examination of the kolîlîye from the perspective of the art history, and some from a general perspective, Unan's study was followed by M.A. Yildiz's study titled Yildizvlânda Z饥immeri ve Issara and some similar essays, all made in the light of the approach we defined above. Even so, in order to fully comprehend the social and cultural life prevalent within the kolîlîye, the number of such studies should be increased, and the examination should be further detailed.

Indeed, in order to make the foundations system in the Turkish-Islamic civilization and particularly during the Ottoman era fully comprehensible, it is essential that the problematic ones of these researches not only on the kolîlîye, but also on the other aspects which we mentioned above, should be corrected, and their number should be increased in such a way as to make some generalizations. Carrying out new researches in this light on the one hand, and occasionally producing essays for general evaluations in the view of the existing studies on the other would both definitely contribute not only to our true understanding of history, but they can also shed new lights on and provide guidance for new researches.

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After Western countries took some of the Islamic countries under their control at the second half of the 19th century and at the beginning of the 20th century, they found in these countries some properties exmarred for maintaining foundations. Because this situation made the usurpation of these properties more difficult, in the researches on the foundations made especially by the orientalists, this problem was tried to be resolved, more correctly dissolved, by legal ways, and all the studies were concentrated on the term waqf (foundation). Because this term does not exist in the Qur'an, they insistently focused on the origins of the institution. The term waqf (foundation) is originally Arabic, meaning halting (durdermak), detaining (al-

(hayrât). As a result, it was argued that the foundation system made the economic potentials of the Islamic societies redundant, and thus caused the economic backwardness of these societies. These negative arguments about the foundations also spread to Turkey, mainly because of the deterioration of the general economic situation of the Ottoman State during the decline process; and thus over time the foundations were taken under control and their administration were centralized and great majority of them were abolished. Such an approach focuses on only one dimension of the foundation system, which is examined only from the perspective of a technical term 'ahdîr (real estate). Because this approach causes the distortion of the totality of the foundation system, and deviation from its main purpose, it results in mistakes and missing conclusions about the foundations. Actually, a more concentrated and more important dimension of these institutions is reflected by the term hayrât (charity, piyasa deeds). Therefore in order to be able to correctly understand the foundation reality, one should focus on the term hayrât from the point of view of the relations between cultural and social systems and the history of the foundations should be based on this term.

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In his aforementioned work Barkan grasped the essence of the foundation system particularly on the basis of "waqf inamet sâdeci," and stated that the urbanization and public services mechanisms which developed through the foundations can be analyzed under the title "inamet system." Indeed, this structure, which were formed through the foundations and around the kolîlîye, can be analyzed under the title "inamet system." However, if we try to analyze the foundation system in total, from a holistic approach, it will be clearly seen that the explanation, under the "inamet system" alone, of such a comprehensive and complex system is not possible. Although one of the areas from which the foundations brilliantly emerged is the inamet complexes, everybody knows that beyond and outside these complexes such kind of material and spiritual services, which one cannot imagine, were provided through the foundations. And this fact can be seen in Barkan's other studies too. Then, we have to find another approach so as to make the foundations system meaningful in its totality. To my view that system would be the "hayrât system." In the archival collections and in other works, primarily history literature about the foundations of the Ottoman era, it can be clearly seen that the Turks use the term "hayrân" consciously and that the state and the society run it as a system. Moreover, it can even be said that the spirit of hayrân became a social way of life in the Ottoman system. It can be said without doubt that this system, which can explain both the religious and philosophical bases and the form of operation of the Turkish foundations, particularly of the Islamic era Turkish foundations, is a system which still influences the behaviors of the Turkish people, if not totally dominating their thinking.

It is obvious that it is impossible to introduce, examine and deal with all the foundations which were established and operated throughout the whole Ottoman geography over 600 hundred years in a short article. Then we will have to do here is to try to grasp and explain the motivation behind it, which is the essential spirit of these institutions. The system we can use of for the comprehension of the foundation is the hayrât system as we mentioned above. Provided that this system is correctly comprehended, and if the totality of the country and society is taken into consideration, in the light of the given examples we can have a general idea about the operation of the foundation system in the Ottoman State in general.

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Human beings have always looked for peace and welfare, and wished to have happy life... Today's human beings, too, express the following demands in order to attain this objective: sustainability of the social and economic development, protection of the natural environment, having better standards of life, respecting the human rights, provision of a healthy and secure conditions of life, easy access to the public services for everybody, and finally establishing global cooperation and solidarity in order not to eliminate cul-
tural differences and identities. While defending the individual's right to use his/her fundamental freedoms, he/she is reminded to have the responsibility to defend the rights of other individuals and future generations. It also demanded that each individual ac-

tively contribute to the goodness of the public, and the non-governmental organizations, private groups, and members of the public sector, all act in accord-

cence with the conception of social responsibility.

International organizations are being established in order to restore the corrupted balances in the dist-

ribution of incomes... For example, United Nations Human Habitation, i.e., Habitat, is only one of them. According to some people, Habitat is a dream for achiev-

ing an ethical and moral revolution for the uni-

versal humanity.

To realize this dream: the sense of egoism must be dropped, and turned to maturiy, and must be given a true character; and the existence of the other must be recognized, and he (the other) should be helped to gain maturiy and true character, and for this to happen, solidarity should be improved; and spreading the sen-

se of altruism rather than that of egoism in the soci-

ety.

Actually, this sense and realization of solidarity and helping each other, which is today looked for by the world humanity, constitutes the essence of the Turkish civilization. The philosophy of "helping each other" was systematized by a Turkish philosopher Farabi in his well-known work Madûne-ul-Fadlakî (virtuous, ideal society) as early as in the 940s.

According to Farabi, human being cannot survi-

ve alone, and achieve perfection by himself. The per-

fection, the aim of the creation, can be attained "only by the togetherness of many human beings who are helping each other." A town which aims helping each other in those issues bringing real happiness for the whole a perfect and virtuous city (Madûne-ul-Fadlakî), and the society whose members help each other for attaining happiness is the virtuous and perfect society. A nation whose towns help each other for the attain-

ment of the happiness of the country is a virtuous and per-

fect nation. Similarly, a virtuous, perfect and uni-

versal state can be realized when the state motivates all the nations within its rule to help each other for attaining happiness.31

Kınlâzîble Ali Çelebi, a 16th century Ottoman intellectual, stated that such a virtuous happy sin (complex), idealized by Farabi, was realized during the reign of Kanuni Sultan Süleyman (Suleyman the Lawgiver). They were such complexes as what Bur-

kân named as "imuri True devotee (complex)." Indeed, it can be said that such an objective to have happy life in such a complex as described above was realized during the aforementioned period... The reason behind this achievement is the existence of foundations, that is what we can describe as the third sector in that peri-

od; to tell the truth, the bâyrâl system was the basis of the foundation system.

Thus, the force behind such an administration which existed during the Islamic era of Turkish his-


tory, and which is today a dream for the whole humanity, was the following Qur'anic verse: "And each one (each nation) hath a goal toward which he turns; to it it with one another in good works (bâyrâl, social and charity works, goodness)..."32 Hayât is interpreted in the Tur-

kish culture as all kinds of behaviors and works which help the individuals have happiness in both worlds (this one and hereafter) within a spirit of solidarity. This is a matter of affection. Not only material chari-


ties, but also a kind word, even a smile can be coun-


ted as kindness. Leaving not only the human beings but also all the creatures, pleasing people by nice behaviors, working for making people happy, all were coun-


ted as worshipping (shâde), Yûnis Has Haiq in Ka-


tadu Biyûq said that "you be the best of all and al-


tways try to do the good."33

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Then, the Islamic foundations can be defined as the activity of transferring some portion of one's own property to the organisations which make public ser-

vices in the Muslim societies. The foundations, as the product of this activity, that is, of the institutionaliza-


tion through personalization of the values, gained a structure which stamped its print on all aspects of the economic, social and cultural life in some periods of the Islamic societies.

The Islamic foundations have two dimensions: The buildings and organizations which directly pro-

vide the services are called bâyrâl; the sources of income which are earmarked for the continuous survival of these organizations and uninterrupted provision of the services for the society is called âhâdû. In the doc-

umentary called subîhâ (the deed of the foundation), which describes these two dimensions of the founda-

tion concerned, and lays down the principles of how the sources of income will be run and how the stated goals will be realized, there are extremely useful and rich data about the human and life conceptions of the Turkish foundations, and a great deal of information which will be helpful in explaining the reasons be-

hind the establishment of the foundations.

These data help us to detect the elements of the cultural system which gives life the foundations system. In the subîhâs of the foundations established by the Turks in the region extending from Türkistan to the borders of Western Europe is generally cited the Qur'anic verse "And that man hath only that for which he worked after, and the Word (bâyrâl) of Allah (the Prophet Muhammad) "if someone rejoices in an arid land, be it; and it is boldly underlined that the earmarked property was the own property of the founders of the foundation earned by their private work. Thus, the importance and value of persons' individual responsibility, labor and work is stressed.

After that, the fact that some portion or all of that property which was earned through a person's hard work was earmarked for meeting the needs of the other people, was tried to be explained by citing some concepts36 which are generally linked with the verses encouraging the virtues such as helping each other and social solidarity.

Of these, the concepts bâyrâl is extremely impor-

tant. Because I have already analyzed this concept and its synonyms somewhere else,37 I will not dwell on it very much here. But suffice it to say that, the words with Arabic origin bâyrâl and its plural bâyûn are well-

known and used by all Turks, with no exception, liv-

ing in Anadolu and in Rumelia today just as in the Ottomans period. The word bâyrâl meaning virtue (sun-

lik), altruism, benevolence (zihûr), interest (menfaat), good luck (baht), happiness (saudâ) is wid-

ely used in Turkish. It is used in the idioms and pro-

verbs. To greet each other in the mornings and in the evenings, people say "bâyrâl tahablar" (good (lucky) morning), and "bâyrûl akgâdar" (good (lucky) even-

nings). To the person who owned something new it is sa-

id "bâyrûn sîr", to expect one's wish that he may use it in his happy days. A drawn-up peace agreement is "bâyrûn peryler" (prayed to be good). If one makes an action which one can be proud of from the point of view of religion and humanity, he is deemed to have carried out a virtue (bâyrî islâmî).38 On the other hand, the principle "bâyrû dîlî konûna bâyrû gale bâyûn", (with goodness for your neighbor, have good-

ness) is one of the most important norms, distilled as a proverb to express the Turkish understanding of the Turkish hospitality as a guidance for the social relations-

ships in the Turkish society.

Indeed, Turks, as generally stated in the subîhâs of the foundation they established, perceived them-

selves as such a society which was described in the Qur'anic verse: "...there is a staunch community (that) they believe in Allah and the Last Day, and obey right conduct and forbid treachery, and sin one another in good works. They are of the righteous,"39 and, clearly cited in the Turkish subîhâs of the foundations, it was mo-

tivated by the following Qur'anic verse "And each one has a goal toward which he turns; so with one another in good works...",40 and thus implemented a new cultural movement.41

As seen in the researches, in the Islamic era of the Turkish world from the Karahasanlılar to the Okt-

tomans, thousands of people earmarked their property to establish, with no personal expectations, thousands of organizations in the aforementioned areas; and for the uninterrupted and continuous operation of these organizations, they assigned some portion of their properties such as agricultural businesses, houses, eco-

nomic organizations or some of their accumulated money to these institutions as sources of revenue. According to the estimates, in each of three hundreds administrative units, the so-called langleh of
the Ottoman State, there were approximately one thousand foundations, and the general budget of the foundations leveled to a third of the state budget. Thus, it is right to say that the people who administered the aforementioned principles transferred, with their own desire and without any force whatsoever, their own properties for the public services, so much amount that leveled to a third of the state budget.

Indeed, through these institutions, thousands of people in every corner of the Turkish world realized the sense of compassion by establishing hayrâlâ to serve his own properties for the benefit of others in the community. Having raised their property by legitimate means and working, they realized the social justice by transferring the excesses of his property to the public services. Thus, the principles of fraternity and solidarity were implemented. Moreover, the foundations provided services for everybody regardless of language, religion, and racial discriminations were thus the symbol of the tolerance too.

Through the foundations which were seen influential over each segment of the community, that is, in every section of the culture, personal wealth were turned to be mosques as the religious, social, cultural and even political centers of numerous Muslims in the Turkish villages and towns.

These wealth were turned to be madrasa, imaret, vapurs, vakil, kültîyes, hâshimâyâ, and similar organizations constructed around some mosques, thus creating imaret complexes (külîyên), the kültîyes as the complexes of buildings and services and as the totality of social organizations...there are hundreds of monuments which spread on every corner of the Turkish world, from Ulûh Bej’s Reign to Kültîyên in Semberk,44 to Selçuklu Kültîyên in Edirne and to Gazi Hüseyn Bey Kültîyên in Sarajevo of Bosnia-Hercegovina... And you can see Yakup Han in Kazgar, Yeşil in Bur- sa, Fatih or Suleymanie in Istanbul, that is the civiliz- lization movement prevalent throughout the Turkish world.

This mode of behavior was at first realized and implemented by the founders of the Ottoman State in their own personality. According to Asgâpşâzade, one of the first Ottoman historians, the founders and rulers of the Ottoman State were “pokut dergevarı irşâf şahbâderleri, and they were “dünya bâkûna nimetler yazdırı- lâr.” Also, the duty of the state rulers was to present the accumulations be obtained for the benefit of the society, thus to ensure that his people live well, and with justice, security, and welfare. He viewed the importance and value of the wealth as “mu'ad vol ad hayyên xerf olme.” According to Turan Bej, another historian in the early Ottoman period, a human being, which is rendered “lebnî hir xezet ve profi muâchef hitmen,” is a social creature by his nature. He has to live collectively. Turan Bej defined the reality that human beings live collectively that: in his words, “this reality is called konûmidên which, according to our tradition, is namûd as xerf ve xerf olme.” According to him, by the nature of his creation human beings want to live collectively, and “he wishes so that because he needs each other for helping each other.” And this work of helping each other can be possible by coming together.52 Turan Bej defined the politics as taking measures to make the each human being in the society responsible for doing the works of helping each other he is expected to do.53

According to words of Ahmed, Orhan Gazi “Musulûn xir xirîn hiriyên selyon,” and “lebnî dîr xî xayr xarîd” xelîyên,54 that is, he established the house of hay- yên. According to him, Murad I is the founder of the darîlâyên (the house of hayrâ).55

Şükullah’s findings are the same: Çelebi Meh- med “...coming to the city of Bursa, ordered, just as his ancestors and grandfathers, the fulfillment of darîlâyên. They did so. It is composed of a mosque, a khan-kab, and a house for poor. The best of various kinds of food were served for all, young and old. He ordered to construct a madrasa to be situated opposite the darîlâyên. They did. All types of knowledge, be it religious or the others, were taught to the students there. He ordered so much ağıb to be given which was enough for the teachers, the supervisors, the students and the servants. He also ordered the construction of a dome between the two darîlâyên for his resting.”56

According to Şükullah, people found “peace and tranquillity under the shadow of the sacred overarch- ing shelter of Sultan Murad I. The hayrâlât made during lucky reign of this religious pasha which was: wars, conquest of the unbelievers’ (hayrê) lands; star- tication of the castles from the irreligious people; the construction of madrasas, small mosques (mesiĉ, khanûkâlas, mosques, minarets, rocky bridges, kervenc- saryans, and other places of hayrê; and extolling and training the scientists...were not seen in any age.”57

When describing the characteristics of the Otto- man pashas, Asgâpşâzade particularly and insistently focused on their characteristics as the founder of the hayrâl(101,578),(904,996). Thus the development of the Ottoman cities, whose bases were based on the hayrâlât, become possible also by the help of the hayrâl(101,578),(904,996). In the develop- ment of these cities we can see the implementation of the philosophy defined by Parabi and Turan Bej. For example, let’s have a look at how Bursa, one of the first capitals of the Ottoman principality (derya), was re-established and re-formed and improved, in other words, made a madrasa-kâbîda (virtuous city), an imaret complex by the Ottomans.

Orhan Gazi established an imaret complex around the end of the 1330s, composed of such hayrê obür ve hayrêlât as a mosque (Orhan Cami) at the eastern end of the castle, an imaret (cooking house), a madrasa, a bath, and a caravanserai (Beyhân, Eminhân). This comp- lex became the most lively center of the city, a charac- teristic still maintained today. Those imaret complexes in the names of Ali Gazîn Bej, Cihân Bej and Huse Nâ- zî were also established in this period, and known by the name of their founders. Hû Barûta, who visited the city in 1333, described Bursa as a beautiful place having lovely markers and large streets. After that, Bursa recorded a faster growth. In other districts of the city, imaret complexes, i.e. commercial and religious centers such as Yıldırım, Emin Sultan, Sultan Mahmud (Yeşil) were constructed by the pashas, the members of the dynasty, and other dignitaries. They were enlarged by the addition of rich foundations. The big- gest development in the city was recorded during the reign of Bayazid I. In this period, in 1399, Ulucami, a magnificent mosque, was built. Schilberger, a traveler at that time, mentions about the crowded population of the city and about eight imaret which were open to all poor people, irrespective of their religion. The city was destroyed by Timur in 1402, but quickly revivi- fied, and grew during the reign of Murad II. With the rich foundations established by sultans such as Sultan Murad, Fatihullah Pasha, Haci İvâr Pasha, Hâson Pasha, Umut Bey, Cebe Ali Bey, Şahbeddin Pasha, new complexes were created. B. de La Broquiere, who came to Bursa in 1432, witnesses the beauty and impor- tance as a center of trading of Bursa. He wrote that every day food is distributed to the poor in four of the imarets; every kind of silk clothes, valuable jewels and pearls could be bought very cheaply in the shopping centers of the city, and merchants from Genoese, Venetian, and other nations made trading in the city.58 As can be seen, the reorganization of Bursa by the Turks was made by the help of the imaret complexes established through the hayrâlât system.

The story of Edirne’s transformation into a Tur- kish city was not different from that of Bursa. This city was originally a Roman “castrum” (a castle of Ro- man empire) which was situated in the most strategic point of the Thrace. Later, having developed within the borders of the castle, it turned to be a Byzantium city. After conquered by the Turks in 1361, with the help of the imaret complexes which were built up by the foundations earmarked by viziers and those making hayrê from the society, it went beyond the borders of the castle in a short time, and finally turned to be a huge Muslim Turkish city. In addition, a palace complex was constructed; a big church inside the city was converted into a mosque; while, on the one hand, other mosques and small mosques (mesiç) were built, on the other hand, because it was situated on the main route towards Europe big kâbîda and caravanserai were built.59 Edvra Çelebi reports that in the first half of the 17th century there had been 314 mosques in Edirne of which 14 were made by the Sultans, whereas 300 were made by viziers and notables... Ö.Nuri Peremeci has stated that Ahmed Bîlî Efendi, the author of a valuable work on Edirne, fixed the names of the...
224 mosques of these 300 mosques and gathered information about each one of them. Peremeci himself on the other hand tells us the names of 51 mosques with a short information on each. This means that at these times Edirne used to be a big city consisting of 200 imaret complexes in approximately.

All of the Ottoman cities were likewise established and developed with a thought of pious deeds. Indeed, during that period, pious deeds had been understood and practiced as any kind of attitude and work arising from reverence for God and human beings, and granting people the prosperities of both worlds through a spirit of solidarity. The imaret complexes (Külliyes) which unite all of the above mentioned pious deeds services within their own structure and which during the classical Ottoman period reached their highest level used to make up the most developed form of such works.

When we analyze the social psychology of the Turkish society within the classical Ottoman era, we see that these people took the Külliye as a cultural product based on an equilibrium of faith, thought and action. For, according to them, everything was resting on the personal responsibility and volition of the individuals; every individual should regard the problems of the entire humanity as being his own, and respectively should work and produce inasmuch as possible, spending of his own volition much of his earning for other people's needs and for solving their distresses. The most appropriate way for this was to build an imaret complex (Külliye), the cell of a Muslim Turkish city. Thus, to analyze and comprehend the Turkish city, i.e. the Turkish culture within the classical Ottoman era depends on the analysis and comprehension of the imaret complex (Külliye) which makes up the cell of the fabric of the city and is based on the subfi system.

Therefore, I shall now try to illustrate how Istanbul became a city of peace after the Turkish conquest, a city where the socio-cultural integration of the Turkish society had been scored with the improvement and restoration works following the thought and application of pious deeds by establishing imaret complexes with respect to the medine-i Fâhîla (viriunus Meduna) example presented by Fâhîli. And so, I will make use of a classification which I have already unraveled. Having held a consultation with his staff right after the conquest of Istanbul, Sultan Mehmed II decided upon the improvement of Istanbul, ordered to bring back those who fled from the city regardless of their religion and ethnicity, and even to transfer people to Istanbul from other parts of the country, and to take some measures of encouragement for them. He thus reinforced the infrastructure works in order to immediately provide their urgent needs, and within this framework he commenced the construction of his own pious foundation (subfi), i.e. the Fatih Imaret Complex (Fatih Külliye) which is his own pious deed.

In his deed of trust that belongs to his pious foundation and forms the juridical document of this complex, Mehmed II tells us of his thoughts on the improvement of Istanbul: “Mevir is to build a city, is to flourish the hearts of the subjects.” This couplet means that the real skill, the main concern and talent is to lay the foundations of a city, to found a city, and thus to comfort and eternalize people by rejoicing their hearts. The imaret complexes would now follow one after the other and the city would become perfect day by day where the Fatih Külliyes makes up the first cell and fundament of the new Istanbul.

In order to learn about the entity, it would be appropriate to analyze one of the similar cells which compose the entire unit. Therefore, for a Muslim Turkish city we should firstly investigate the imaret complex (the Külliye) itself. The Ottoman imaret complexes which we may identify as an entity of social organizations consisted of three main divisions.

The first division is composed of worship places, educational institutions at all level, health institutes, public guesthouses, fountains, public fountains and reservoirs, parks, tombs and cemeteries, imaret (kitchens) and the like service structures. As we already mentioned above, all of these units were collectively called pious deeds.

The second division of the Külliye consisted of workplaces like shops, klaus, baths, bazaars and bazaar markets. Such business houses and workshops were called ahmat (immovable estate) as they were providing income for the service organizations in the first division.

The third division of the imaret complex was formed by the dwellings which take place at the exterior of the former divisions.

To conclude, it can be seen in his city, that it is to say, cities ruled by machines before modern times, were more or less holy cities. I think that religion is a differentiating element in human nature. And there is no doubt that until the 18th century each city possessed a religious front that combined with other fronts. Until the Industrial Revolution, there was nowhere a city that might be termed as an exclusively political, or military, or even religious city. The cities were differing from each other, because most of these activities were dominating there, but without discarding, therefore the others.

The Muslim Turkish cities too were included this evaluation. Especially during the classical Ottoman centuries, the Imaret Complex (Külliye) was believed by the Muslim Turks to be a cultural product based on the equilibrium of faith, thought and action. According to these people, the fundamentals of everything were resting on personal responsibilities and volition of the individuals. Any person should regard the problems of the entire humanity as being his own, and respectively should work and produce inasmuch as possible, voluntarily spending much of his earning for other people's needs and for solving their distresses. To build an imaret complex (Külliye) that makes up the cells of a Muslim Turkish city, presupposes such thoughts and actions.

To the centers of the imaret complexes were placed a mosque so that people might communicate with their creator and worship him as a matter of their belief. The mosques were the way for perfection that led beyond the limits of oneself. They were at the same time spiritual centers of interaction and informative communication functioning as conference halls open to the public. The values that oriented the people's behaviors were taught at these mosques.

The primary source of such values and knowledge were of course the divine inspiration and the Sunnah. However, their explanatory updating depended on observation and on reason. Now, the acquisition of values and knowledge through that way was followed in medrese (schools), medres or Muslim theological schools, dârâîhâd (school) where the exact reading of Qurân is taught) and âkrehe (lodges of dervishes) that were situated around mosques.

Education and instruction was free. The instructors of a school had to be teacher and gentle, and had to be acquainted with the methods of teaching. The medrese on the other hand were graded in accordance with the rank and knowledge of the professors. The degree of the lectures increased at each grade. These institutions applied the system of passing lessons instead of passing class. The professors were employed in the medreses of Istanbul only when they became experienced and matured in provincial medreses. As a matter of fact, according to the deeds of trust, they all had to be virtuous, get acquainted with knowledge and learning, distinguished in positive and narrative sciences, superior to and more sympathetic than their peers in primary and secondary sciences.

The education given in the dervish lodges was mainly based on Islamic mysticist. Each lodge was directed by a shîk (head of a religious order) who was concerned with the training of the disciples. Besides, preaching on Fridays at mosques or at the lodges took place among their duties, too. The deeds of trust required the shiks to be appointed to the dervish lodges to be serviceable, God-fearing, openhearted, clean, pious, satisfied with little, contented with God's appreciation, possessing high moral character, beneficent to all, showing the true path to all, to have combined science and deed in himself, to be talented in admonishing and teaching the right way. Besides highly disciplined religious and cultural activities like prayer, worship, praising God and ceremonial dancing, as people who are fond of social solidarity and serving the others, the shiks and disciples in the dervish lodges were both hosting any kind of travelers and concerned
with the spiritual education of those with whom they were in contact, where they were trying to train them as mature persons (perfect men).62

In general, the imaret (kiliyce) which were another element of the Kiliyce pious deeds, consisted of a kitchen, dining room, pantry, store room, stable, stables, bed and warming rooms for guests. Of course, these imarets were furnished with all the necessities where as well useful provisions were bought seasonally. The task of the imaret was to give dinner to the personnel of its Kiliyce, to the poor in the environment and to any kind of guests, whether rich or poor. Furthermore, the guests could also spend the night at the warming room of the imaret. The directors of the imarets too were called sheikhs. 

According to the deeds of trust, the imaret sheiks had to be “cheerful and pleasing”, “honest, pious, gentle, humble, confident, soft in word, conciliatory, drawing back from breaking one’s heart, not nervous but generous.” Each of the imarets bound to the Istanbul Kiliyce gave free dinner to 500-1000 people a day. M. D’Olissou states that in the 18th century the total number of such people was solely in Istanbul more than thirty thousand.63

The units of the Kiliyce told up to now had been established to meet the spiritual, mental, intellectual and physical necessities of healthy people and to make them happy in all respects. Since healthy people were taken that much care, it was of course impossible to neglect sick persons. The dâneşçil, that is, the hospitals, were built for such people. Among the large personnel staff of the hospitals, the selection of physicians was given special significance. According to the deeds of trust, the physicians had to meet the following peculiarities: They had to be competent with the science of medicine, skillful in dissecting (dissector, autopsy, anatomy), esteemed, their knowledge should have been strengthened by experiences and operations, the principles of their art should have been examined thoroughly by experiences, they had to be aware of all the refinements of therapeutics and science, possess a perfect understanding of psychological cases, acting pleasuring and gently when prescribing medicines, experienced in preparing drugs, knowing well both theoretically and practically which medicine is good for which disease, preventing incapability and laziness nor lawful, taking the best precautions when treating the patients, gently treating the patients and being polite to them as if they were their kin, frequently checking them out and asking how they feel, and immediately running to the patients whenever necessary.

As we see, these peculiarities which were sought after the physicians employed in the 15th and 16th century Ottoman Kiliyce do not differ from today’s medical and human understanding.

Before constructing a Kiliyce, they first of all used to construct a water drainage network in order to convey water to the construction site, and build fountains and baths before any unit. Their aim was to meet the bath need of the workers and thus to encourage their work. After the construction of the main Kiliyce units, they used to build the tomb of the owner of the pious foundation, followed by the completion of cemeteries and parks for the other people’s eternal resting, and of environmental furnishing, thus achieving an harmony between nature and the Kiliyce.

Of course this was not all to be done. The firm and continuous operation of this multifunctional complex depended on the possession of a permanent source of income. For, hundreds of people were employed here. We know for example, that in the 16th century there had been a total of 25,29 employees in fourteen imaret complexes (kiliye) which Architect Koca Sinan constructed on behalf of several foundation owners.64 Therefore, the Kiliyce owners had also commenced several workplaces in order to provide these service institutes with a permanent fund so that they might maintain and restore these complexes and pay the salaried of the personnel.

To illustrate this organization, which added much to the development of the physical structure and economy of the city, they had built in the Istanbul and Galata quarters the market hall which forms an entity with its 4250 workshops, 3 commercial buildings, 4 Turkish baths, 7 villas, 9 parks including their environments, and finally 1130 houses as the real property of the Fatih Kiliyce.65

Naturally, just like the other structures, the so-called house too used to compose the landed property endowments of the pious foundations and were managed by the method of renting. The divans, quarters or sites, formed around the Kiliyce, were then completed by the estate dwellings next to or surrounding these structures. Certainly, the units of new imaret complexes began where the others ended, which in turn gave rise to the formation of a big city.

A research on the distance and close environmental relations of the works of Architect Sinan, the founder of the 16th century Ottoman architecture, states that these relations are displayed in the form of “environment-harmony”, and that this harmony reflects a phenomenon rarely observed throughout the world architecture, such as “determining the proportion of the future environment, converting with the future, establishing the future silhouette and character of the city.” It further states that this is a product of “architectural thought”, rather than fulfilling a practical function, and that Sinan “has made a norm out of this relation (which may also be observed in former Ottoman structures) by adapting and relaying the cultural accumulation preceding himself, just as any great master has always done.”

The structures of Ottoman cities, “in particular the pyramidal mosques, present a continuity beyond their ending point. The environment is not a collection of different structures, but rather an extension of the structure. Even the biggest sultan mosques represent an attitude which supports the already formed environment and guides beforehand the succeeding environment.” “This humble reconciliation between the close environment and the palace becomes such a character that it forms the city silhouette at the third dimension (especially at pyramidal mosques), and being aware of the continuity, determines the scale of the structure that will succeed it, or even its rhythm.”

To illustrate, “the Süleymaniye Mosque, does not stand as a single structure within the Istanbul silhouette, but rather incorporates into a unified whole together with a large environment. It has become part of a fluctuation that begins at the main dome and descends in harmony along the side domes down to the porticos, jumping to the close structures and spreading to the distant environment, and finally again ascending in a likewise manner to the main dome of another monument.” “This architecture which Sinan began at the edges of the Süleymaniye and which the following masters and people took down to the shores of the Marmara Sea is an authentic example of the 18th century open structure concept.”66

This silhouette of Istanbul which Du Fresne-Caynay who visited Istanbul in 1753 describes as “as if founded within groves” and where Kiliyces, which a westerner terms as “city crowns”, overflow amongst “greenness being now and then composed of tree assemblages,” used to personify by means of the pious foundations the Turkish interpretation of the relation between nature, human beings and God.

Of course, the architectural harmony of a city with the nature was not enough to be called perfect, or ideal. All this structuring had to be harmonious as well with the people. Researches show that the Turkish cities during the classical Ottoman era succeeded in scoring such an harmony.

The Ottoman Kiliyce as an entity of imaret complexes, buildings, facilities and social organizations which we tried to classify above both physically and in terms of some relevant employees were not only worship places, instruction centers or kitchens for the poor. They were at the same time functioning as social catalysts inasmuch as they led the development of other gathering places, and were encouraging social and cultural integration.

The instructors and students of the madrasa came together with the other officials of the Kiliyce, the poor people and (the travelers at the imarets at dinner time, and in addition meet the major part of the citizens five times a day at the mosque side by side. As we have already mentioned, the mosque at the center of the Kiliyce and the other mosques and smaller mosques (mesidi) of the city served as a kind of door open to the public and as conference halls of the madresses
The caravanserai employed many personnel whose salaries were paid by the foundation. All of the guests (whether Muslim, non-Muslim, free or slave) were served the same food. If necessary, the shoes of the travelers were repaired, whereas those without shoes were given new ones. Any kind of animal care, including shoeing, was free, where a veterinarian was in charge of for the treatment of the diseased animals.

The tick travelers, after being examined, were given their required medicines and treated respectively. No one was left free before they got well. In case of death events, the corpse was buried again with the means of the foundation.67

The whole classical Turkish world, from the Kanuni to the Ottomans is full of such foundation institutions and pious deeds created by people like Celaleddin Rumi who, although earning much by working much, because of their belief in the tranquility of the world did not become slaves of matter and wealth; instead externalized their prosperity by earmarking it to the socioeconomic and cultural service of the people.

Stations which lacked a caravansary on the transport network had instead hot and cool lodges, or guesthouses which to some extent functioned like caravansaries. Samuel ben David Yemshel, who between 1641 and 1642 together with his three friends made a journey of 67 days from Egypt to Istanbul, writes that they every night met a hana or a caravansary on their way, and that at two small towns without any hana or caravansary they were given accommodation in guest rooms especially assigned to the travelers.68

After the 15th century, the Turkish spirit of pious deeds, which not only protects human beings, but also any kind of living creature, grew even to the building of villas for birds. Some of these foundaional "bird houses" which were also called "bird palaces" resemble each with their minarets, their highly edged domes and crescent-like bannisters a sultan's mosque, and are recognizable with their extraordinary craft. The Austrian ambassador Bunbeck, who observed these bird houses with much attention, writes in 1550: "Everything in Turkey has become human, any level has become soft, even the animals.71

This softness and love was based on a system of belief. The performance of pious deeds by established foundations during the classical period Turkish era believed that this world was transitory; however, in order to acquire the happiness of eternal life when turned back to God, they had to work much and spend their earnings for the happiness of others.

The believe in the transitoriness of this world did not mean "giving up this world, becoming idle and surrendering a blind resignation" which is supposed to be a reason of the decline of the Islamic world. Instead, this meant by humanly working in "an ethical love" and reaching eternity by spending the earnings for the happiness of humanity. This was only possible by being saved from the slavery of matter, in other words, it was a matter of love.

The great Turkish poet of the 13th century, Yunus Emre, expressed in the following verses the freedom of human beings against matter and this world: "Neither am I glad of wealth, nor do I regret poverty. I am consoled with your light. It is thee, whom I need." And the wealthy people personally experienced this freedom by devoting their wealth to the happiness of others.

People who followed the love which Yunus expresses as "I did not come for any case. Love is my only concern. The shelter of a friend is the isles. I came to please the hearts", tried to please the hearts by means of their pious foundations. This was the aim to earn by working and to spend the earnings for other people's happiness. And the foundations were regarded as the best way to achieve this goal. Each pious foundation or pious deed that developed the country and pleased the people were the fruits of love expressed by Yunus Emre.72

The Turkish society, from the Kanuni up to the Ottomans, thought that concepts like "performing good deeds", or "competing in good deeds" in the Qurani verses which gave rise to an understanding of world (that I tried to explain above) and prepared the foundations for the application of this understanding, were pointing to the pious works (which I again explained above). And by practicing this understanding, the Turkish society has created the Turkish pious deeds culture that is based on working and human love.

The principal thought of this culture is present in Kuradagi Bilig, at Yusuf Has Hacib's words, "...be better than everyone and always try to perform good deeds", at the works of Fikret and Tursun Bey, at the deeds of trust of the pious foundations and the entire Ottoman literature. The questioning and comprehension of these principles may perhaps give rise to a new civilization as refined and humane as the former.

68 Two studies compare the bibliography of this essay. This list has been expanded by examining the data in the "Künyalelên Mîmâneê-Dêwûna Anmaqamên Veêbê Bêrîwêdêê (Database of The Researches on the Ottoman Mausoleums in the Republic Period)" which we prepared together with historians and law students at the Hacettepe University, Faculty of Law, Department of History on the occasion of the 700th anniversary of the foundation of the Ottoman Empire. I would like to thank to all of those who participated in the preparation of the so-called database. The examined bibliography is composed of books, essays and the works of which have been classified according to the rules of vakif, khânîes, inns and pious deeds. These classified under the title of works are studies which examine the pious foundations within several frameworks, and are general works, whereas the others are written specifically.
69 The remains and the names which are being organized by the General Directorate of Pious Foundations for dozens years on the occasion of the Pious Foundations' Works have also played an encouraging role for scholars to concern themselves with researches on the foundations. In particular, the I. Vakif Congress that was organized with the efforts of Dr. Leyla Elibar, former General Director of Pious Foundations, enabled a new evaluation of the foundation subject and gave rise new regressions. See, I. Vakif (Denizli 3. ve 4. Aralık 1985) Tâbiâtîler, Tâbiâtîler in Konferans Kârâeliler (denizli: Vakiflar Genel Müdürlüğü Yayı., 1986).
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PREFACE

The incredible fact that the Ottoman frontier beylik became an Empire over such a short period of time has attracted many Western researchers and scholars to delve into the history of the Ottoman State. It could be argued that there are miscellaneous determinants and dimensions that actually created the possibility for such an incredible feat to be accomplished. This volume has been edited with the aim of focussing on the main factors that gave rise to such a great civilisation. In the first place, the institutional character of the Ottoman State is of utmost importance. In order to understand the basis of Ottoman civilisation, the different patterns of its institutions should be studied, as the comprehensive analysis of the institutional structure of the Ottoman Empire might enable us to conceive how a small beylik was able to turn into one of the greatest Empires in the world. In this volume, the administrative, judiciary and military institutions of the Empire are set out as the main subject titles. In addition, there are various subjects which have been analysed, under such subritiles as bureaucracy, religion and law, shedding light on the main characteristics of Ottoman institutions.

In appreciation of the highly developed institutional structure of the Ottoman Empire, the idetical and philosophical sources cannot be underrated. Unless these sources are taken into consideration, it is impossible to grasp the various dynamics of Ottoman institutions. Therefore, this volume is entitled “Philosophy, Science and Institutions”, due to the close correlation and importance of these subjects to one another.

Contrary to conventional Euro-centric and Orientalist assumptions, which hold “science” as the peculiar praxis of the Renaissance and Enlightenment in
the West, in this volume it is generally argued that the Ottomans had a number of successes in scientific activities (ılm ıfen). The Ottoman State not only promoted the development of science within the borders of the Empire, but also facilitated several interactions with scientific activities outside of its territories. During this interaction, it both benefited from and contributed to the scientific improvements made in Europe.

Additionally, this volume dedicates an important place to the development of philosophy and thought in the Ottoman Empire; although in the Ottoman Empire such major philosophical ıkonı as developed in Europe were not formed, rather the Ottomans focused mainly on Islamic philosophy. Yet this situation does not arise from the fact that the Ottomans lagged behind in speculative matters. On the contrary, they were not interested in philosophical issues that were outside the realm of Islamic tradition. From their point of view, Islam encompassed all ontological and epistemological matters, making any other philosophical concern dysfunctional.

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