The Ottoman libraries and librarian tradition did not develop substantially due to several reasons. The principality (Beylik) of the Ottomans, which was located between the Byzantine Empire and other strong principalities of Anatolia, was bound to expand towards the lands of the Byzantine Empire and annex the lands where there were no Islamic civilizations. At the beginning, it was really difficult for the Ottomans to build mosques and madrasa (small mosques) for prayers and madrasa and libraries for education. As P. Würtz states, the most important objective was "ghaza" or holy war on the behalf of Islam for the principality of the Ottomans that was founded by the groups of ghazis (those who fought for the holy war) along the borderlands of Seljuk and Byzantine. During the reign of Osman I, Ghazi when there were continuing fights against the Byzantine Empire, it was not witnessed any developments in every area of science. Indeed, it may be viewed usual not to see any notable cultural activities and scientific developments in a principality, like the Ottomans, that newly emerged as a political power.

Orhan Ghazi, who ascended to the throne after the death of his father, Osman Ghazi, made his neighbor countries accept the political power of the principality of the Ottomans. Some years later Iznik (Nicara) was conquered and the first madrasa of the Ottomans was built there. The necessary books that were needed to education were supplied to this madrasa. But we have no evidences that show the existence of a library and a librarian or even a room reserved for the collections in this madrasa. Also, we have no records that show the existence of a library in other madrasa of Bursa and Iznik built in this period.

During the reign of Murad I (1362-1389), it was witnessed that the accumulation of books gradually increased with the continuation of the immigration of alemas to the Ottoman Empire, which had begun in the reign Orhan Ghazi. As it is mentioned in Şakir, Molla Fenari, one of the urban of this period, had a large collection of books. Molla Fenari-
ni's collection was really a valuable one in terms of the conditions of this period. Despite these developments, we could not yet find any historical documents or evidences that show the existence of collections of books in educational institutions or places for prayers built during the reign of Murad I.

In the reign of Yıldırım Bayezid, Bursa became a city for scientific and cultural activities. For example, the madrasa of Eyne Bey Subaşı, which was one of the most important medreses of Bursa, had a room reserved for the library. Due to the invasions of Timur it is now difficult to find earlier documents or records about the history of Bursa. During these invasions, many collections and libraries were destroyed too. However, we know that the medreses built in other cities, such as that of Eyne Bey Subaşı in Balikesir or the madrasa of Yıldırım in Bolu, had their libraries.

During the period of regression (1432), there were quite a few cultural activities; scientific and cultural developments substantially decreased. The only evidence that shows the existence of a library in the reign of Mehmet Çelebi was the building of Çelebi Mehmet Mosque and its library in Mezitli in 1417 (820 A.H.). The property records (temelliğ kayitleri) of some buildings disclosed the fact that Mehmet Çelebi had his private library too.

It was only after the political unity and stability maintained in the reign of Murad II (1421-1451) and especially after Edirne (Adrianople) became the administrative center for the government that cultural activities of the Ottomans gained movement again. The Ottoman scientific and philosophical life underwent great developments during the reign of Murad II.

Majority of iemsas from the principalities of Anatolia began to immigrate to the Ottoman state. Accordingly, madressas were full of notable teachers or scholars as well as precious books and collections brought by those teachers. Due to the limited sources about the characteristics of this period, today it is not possible to take the full picture of the cultural life in this period.

As mentioned in the waif records dated in 24 March 1435 (Şaban 838 A.H.), some books were gifted as the property of waif for the students and teachers of the madrasa of Darü'l-hadis near the Tunca River built by Murad II. After Edirne (Adrianople) became the administrative center for the government, Murad II built a library in the Saadet Madrasa which was located at the courtyard of the Üç Şerefli Mosque in Edirne. In this period, two more libraries were built in Edirne. The former was at the mosque built by Ghazi Mihal Bey in 1422 (825 A.H.), the latter was at the masjid built by Fazullah Pasha in 1435 and 1436 (839 A.H.).

The oldest library in this region, except the libraries of Edirne, was the library built in the lands of Yugoslavia in 1445 (848 A.H.) by Ishak Bey for the Üsküp Medrese which had been built by his father Isha Bey. Sanuca Pasha, one of the viziers of Murad II, donated a small collection of 18 volumes to his waif and madrasa of Gelibolu built in 1442 and 1443 (846 A.H.).

We have some waif records written in various dates for the waif of Bursa, Bergama and Bıça established by Umur Bey, the son of Timur Pasha. For instance, in a waif record of April 1440 (843 Zilkade A.H.), Umur Bey gifted some books written in Arabic to the madrasa of Bergama as well as 33 volumes of Turkish books to the mosque he built in Bursa. There are some
MUSHAF
GOLDEN GILDED KORAN WRITTEN IN THE STYLE OF SHEIKH HAMDULLAH AND PROBABLY BY ONE OF HIS STUDENTS
(16th CENTURY)

BOOK OF HADITH
KITABU'S SIFA BY KADI IYAZ WRITTEN BY MUSA HASAN EFENDIZADE
(ISTANBUL, 1733)
ENAM-İ ŞERİF
WRITTEN BY ABDULLAH EDİRNEVİ,
MINIATURED BY HAFIZ MEHMET NESİH,
CALLIGRAPHY, COLOURED INK AND GOLDEN GILD ORNAMENTED
(İSTANBUL, 1779)

AMME CŬZŬ
(A THIRTIETH PART OF THE KORAN)
WRITTEN BY ABDULLAH ZAHĐI, THE FIRST TWO PAGES ARE
SYMMETRICALLY ORNAMENTED AS SERLEVHA (HEADING)
(İSTANBUL, 1847)
DELAİL-İ HAYRAT

WRITTEN BY GALATA AHMET NÂÞİ WITH NESİH CALLIGRAPHY
ORNAMENTED BY ÜNVAN SAHÎFESİ (TITLE PAGE) ZERENDERZER STYLE ITS GILDER IS NOT KNOWN

KASİDE-İ BÜRDE

WRITTEN BY SEYYİD OSMAN EFENDÎ WITH NESİH CALLIGRAPHY ORNAMENTED
BY GOLDEN GILD AND COLOURED INK

(BEGINNING OF THE 19TH CENTURY)
other wakfs for the wakfs of Umur Bey. Detailed studies of those records show that Umur Bey reorganized the library at some intervals in a period of 20 years and the collection exceeded 300 volumes.\footnote{5}

During the foundation of the Ottoman Empire, majority of the libraries was usually built as a part of madrasas or mosques. As an exception to this tradition, the only library built in a tomb was the library of the Tomb of Yavuztürk Mehmed Efendi in Gelibolu.

The common characteristics of the libraries built in the foundation of the Ottoman Empire was that they had small collection of books and that people who worked at those libraries were in the service of the wakf with little salary. Sometimes there was even no one assigned in the service of the libraries.\footnote{6}

With the siege of Constantinople (Istanbul), the Ottoman state began to be an empire. Mehmed II, Fatih initiated to the re-establishment of Constantinople to make the city a center for administration and cultural activities.\footnote{7} One of the earlier buildings built after the conquest of Constantinople was the Old Palace (Eski Saray) in Bayezid. Mehmed II transferred his books from the Palace of Edirne to this Palace. The library of the Palace was the first library built after the conquest and later moved to the New Palace.

Some people assert that Mehmed II founded libraries to some parts of Ayasofya, which was now madrasa and in Zeyrek Madrasa. However, the historical documents show that only some books were gifted to those madrasas to satisfy the needs of students and teachers, but the library was not built in those buildings.

In the reign of Mehmed II, the constructions were started to build libraries in Edirne, the former center of the government and some other cities. Mevlana Mehmed b. Armangah known as Molla Yegan, one of the ulamas in the reign of Mehmed II, established a library with 2800 books to his masjid in Bursa in 1460 and 1461 (865 A.H.).\footnote{8} It is unfortunate that we do not find any traces of this huge collection in the archives of later periods.

The kâlle (complex of buildings adjacent to a mosque) that Mehmed II, Fatih wanted to build was completed in 1470 (Recep 875 A.H.). A mosque, madrasa, wakf kitchens and some libraries were included in this kâlle or building complex. The oldest wakf records that are now available to us are those of the kâlle of Fatih built by Mehmet II, Fatih in 1472 and 1473 (877 and 878 A.H.). As understood from these records, four libraries in four madrasas were established when the kâlle of Fatih was first opened.

After the reign of Mehmet II, these four libraries of Semanevye madrasa were moved to the central library established in the mosque as well as the collections in Ayasofya and Zeyrek madrasa. As seen in the wakf records of 1482 (887 A.H.), the establishment of and the moving to this central library were realized when Bayezid II newly ascended to the throne.\footnote{9}
The kütüleye or kütüley in Istanbul was completed in 1505 (811 A.H.). The existence of a library there was mentioned in the Kitab-i Ta'arruq of Ata'Ali. The oldest records of this library were of the end of the 16th century. The librarian here was paid 3 akçes daily.

As we understand from the wa'if records, in the kütüleye built for the honor of Muslîmiddin Mustafa known as Şehîk Vefa, who was one of the sheikhs in the reign of Fatih, there was a library with 381 books gifted by Şehîk Vefa himself. This collection was still preserved in the 17th century. It contained 7 books built by Mevlana Muhyiddin known as Muhyiddin of Aliyâ in 1501 and 1502 (907 A.H.). Later this library was moved to the kütüleye of Fatih. The library of the 119 books built by Atâ'ı Ali Pasha in the medrese located in Cemberli, was built by the 100 es- tablished by Muḥyîddîn Çelebi, the librarian with 210 books estab- lished for the mas- jids of the village of Çavuş Haci by Mevlana Kutsâhan. The library of the lodge of sheik Mehmmed b. Yusuf in Edirne, another library established in this period, contained a collection of 37 books. The titles of 159 books were given in the wa'if records of 1483 (888 A.H.) for the wa'if of Ayyîn establishment by Abdulrahîm Karahîs, one of the sheikhs in the reign of Mehmmed II, Fa- tih. Şehîgah, the son of Hüsnü-gah built Hatı- niye Mosque of Manisa with a library when he was the governor of this city.

In this period, two libraries were estab- lished in the Balkans. The former was the library of the medrese of Manastır built in 1506 (914 A.H.) by İshak Çelebi h. İsa Fâkih who was the quadi of Manastır and Selanika. This library was the first Turkish library established in Manastır. The latter was the library of the masjid built in Prizren in 1513 (919 A.H.) by the pasha Süley- çelebi.

During the reign of Bayezid II, private col- lections of statesmen or wealthy men were the general sources of books for the wa'if libraries. We know that Prince (Şehâsinî) Korkut and Mû- eyyedûsûd had a rich collection of books. It is mentioned in the sources that the library of Korkut was carried by the caravans of camel when he moved to another city. The library of Mûeyyedûsûd with 7000 volumes contained some books that were even unknown to scholars.

Selim I is known by his passion for books and science, and the protector of eser as well as his military achievements. His short life was not allowed him to establish enough wa'lif for his name. However, the collection in the library of the Palace was enriched with books from the countries conquered in this period such as Syria and Egypt or from the gifts of pri- vate collections. This library of the Palace with a huge collection would later become the basic source for many wa'if libraries of the following periods. In this period, for example, there were 620 books in the library of the masjid built by Şehiye Medrese, Alâeddin Ali in 1559 (966 A.H.) in Kayseri. It is known that the manuscripts in the library of the medrese were built in Bursa in this period.

During the earlier period of the reign of Suleyman I, Kanuni, the developments of libraries declined. However, parallel to the political and economic developments during the second half of the reign of Kanuni, the building of libraries suddenly increased. In fact, several states- men and wa'lifs began to establish wa'ifs in this period.

We see that library was considered as the complementary constituent in the madressa that were built in the second half of the 16th century. For example, all of the following madressas had their established libraries: Hayreddin Pasha Medrese (in Istanbul, 1535), Abdûlvası b. Hızır Madrese (Edirne, before 1538), Kazım Pasha Madrese (in Istanbul, 1544), Suleyman Pasha Madrese (in Istanbul, 1547; in Tekirdağ, 1553), Solâ Mehmed Pasha Madrese (in Sofia, 1547), Sultan Süley- man, Kanuni Madrese (in Rodos), İbrahim Pasha Madrese (in Istanbul, 1545), İzzettin Sultan Madrese (in Istanbul), Semiz Ali Pasha (in Istanbul, 1565), Hasan Nazir Madrese (in Foça, 1550), and Ghażî Hüsrev Bey Madrese (in Saraybosna, 1537).

There were libraries in the madressas and madrîsî built in this period. For example, the madrasah built by the Grand Viziers of the Sultan Süleyman, Kanuni, in Hecagir, Hüsrev Pasha in Diyarbakr, Keremîçâde Si- nan Bey in Bursa, Cihan Bey in Istanbul near Ayasofya built mosques with libraries and assign- ed librarians to these libraries.

The libraries of the tombs of Astarî- Hz. Aли and Musa Kazım in Bagdad, the library of the lodge of Yorgân Dede (in 1564/972 A.H.) near the Gûl Mosque in Istanbul, the school library of Feridun Bey (in 1559/ 966 A.H.) in Is- tanbul, and the library built by Bedreddin Mah- mud b. Mevlana Süleyman b. Alâeddin Ali in (1559/ 966 A.H.) in Kayseri were the various types of libraries established in this period. Although the library became the comple- mentary constituent of madressa, the emer-
gence and prevalence of various types of libraries, a library was not yet established in the külliye of Sülleymaniye which was the greatest institution for scientific and cultural activities of this period. We do not know the exact date of the establishment of the library in the külliye of Sülleymaniye. However, according to the archive records, a few years after the mosque was opened for public prayers, some collections of books were sent to the mosque from the library of the Palace. This was the first time when the foundation of the library was laid in this külliye. The oldest record for the assignment of librarians to the külliye of Sülleymaniye was dated in 1583 (991 A.H.).

During the end of the 16th century sultans and statesmen founded libraries to the madrasas that were located in the cities or provinces where they were born or in services. These madrasa libraries, which would be developed and widespread in the following century, covered collections in appropriate to the needs of their students. Except for the library of the Seliymiye Mosque built by Selim II in Edime, there was generally only one librarian working at these libraries.

Ismaihan Sultan, the daughter of Selim II and the wife of Sokollu Mehmed Pasha, founded a library to the madrasa of Eyüp in (1568/976 A.H.), which was open to the use of scholars, teachers (muallim) and research assistants (ıdamec) of the Grand Vizier. Sokollu Mehmed Pasha, the Grand Vizier, founded libraries to the madrasa of Istanbul and Bergos too. These libraries of Ismaihan Sultan and Sokollu Mehmed Pasha had catalogs that were meticulously prepared.

The library of the külliye of Seliymiye, which was completed in 1574 and 1575 (982 A.H.), can be seen important both for the richness of its collections and the excellence of its catalogs.

The two of the three librarians at this library were required to be able to do works of calligraphy and miniatures in case missing pages of books were to be completed or repaired. Selim II also founded a library to his madressa in Izmir as understood from the waqf records of 1569 and 1570 (977 A.H.).

Koca Sınan Pasha, the conqueror of Yemen, gifted some of his collections of books to the various institutions of Istanbul, Aydan, Yeşilçam and Malkara as stated in the waqf records of 1586 (994 A.H.). After his death, a library with collections was founded to his tomb located in Divanyolu, Istanbul. The madrasa built at the end of the 16th century, such as Zekeriya Efendi madrasa (in 1593 and 1594/1001 A.H.), Darüşsafâ ağaı Gazânfer Agâ madrasa (in 1595 and 1596/1004 A.H.), and vizier Hâkim Ahmed Pasha in (1595 and 1596/1004 A.H.) had their own libraries. Besides these libraries, there were two libraries for specialization founded in Istanbul. The former was the library with a small collection open for the use of physicians of the Palace. The latter was the library of the observatory of Istanbul founded by Taksiyarhis who was the head of the astrolabists (muallem-i hatirha).

There was a substantial increase in the foundations of libraries in other provinces of the Ottoman Empire besides those libraries of the big cities. This increase can be explained by the prevalence of madrasa education rather than the increase in the rate of literacy among people.

The most important examples of the provincial libraries are as follows: The books gifted by Mustafa Dedê to his lodge in Midilli (in 1601 and 1602/1010 A.H.), and by Lütfüllah Efendi to the madrasa of Sultan Murad in Bursa (in 1607/1016 A.H.). The library of Hatuny Mosque in Amasya founded by Mustayyedâde Pirî Celebi (in 1608 and 1609/1017 A.H.) and the library of the tomb of Kaşgârî Mehmed Pasha in Üsküp (in 1608 and 1609/1017 A.H.). The library of Jâhan-i Veli Dervish Lodge in Kastamonu (in 1611/1030 A.H.) and the library of Mecnûvi Dervish Lodge in the Castle of Erzincan. The madrasa library of Mustar built by Darüşsafâ ağaı Ali Ağa b. Yahya, the library of the Lodge Hüsnûmeddin’s in Bursa (in 1612/1021 A.H.), and the library of the külliye at the town of Erkilet, Kayseri built by the grand vizier Mehmed Pasha (in 1674/1081 A.H.).

In this period, the foundation of the new libraries to the waqf buildings continued as well as the enrichment of the established libraries with donations of books. The detailed investigations of the foundations of libraries in this period show the fact that many people preferred to donate the waqf libraries with their collections of books rather than to establish new waqf for their names.

As understood from the waqf records and archives, until the emergence of the detached or independent library in the year of 1678 (1089 A.H.) at the beginning of the 17th century, the great madrasa of Istanbul had their own librarians. During the end of the 17th century a new kind of library appeared besides the libraries of madrasas and tombs which were open to students and public libraries of mosques and dervish lodges which were open to common people. The most prominent feature of these new libraries was that they were founded in detached or independent buildings and the librarians, working only at the library, were paid much more than the earlier times. Also, there were rooms for teaching and prayers that was not seen in the earlier libraries.

According to building plans, the library of Köprüli, which can be regarded as the first example of the independent library, was a part of the külliye. When Köprüli Mehmed Pasha, the founder of the library, died in 1661, only medrese, bath (hamam), and tomb were completed. Fazil Ahmed Pasha, the son of Köprüli Mehmed Pasha, tried to finish the construction of the külliye according to his father’s will. He established the independent library building near his father’s tomb. He provided this library with his books as well as the rich collections of his father. When he died in 1676, the construction of the independent library was not completed yet. Finally, as understood from the waqf records of 1678 (1089 A.H.), this library was officially opened by Fazil Mustafa Pasha. The permanent staff of librarians was assigned to this library with quite satisfying salaries. Some regulations for borrowing books were outlined too. However, some researchers misinterpreted these rules and claimed that these regulations borrowing books outside the library was started. In fact, these rules were outlined in order to hinder the loss of books from the library.

The members of Köprüli family founded the two of the three important medrese librarians built at the end of the 17th century. Firstly, his son Ali Bey, the son of Kara Mustafa Pasha of Merzifon, completed the construction for the külliye of Çarşkap, Istanbul in 1690, which was first initiated by his father. He founded a library here with the donation of his father's col-
lections. Secondly, Arıçazade Hüseyin Pasha, the son of Hüsrev Ağa who was Köprüli Mehmed Pasha’s brother, founded a library with 500 books to the külliye built in Mimar Ayas District of Sarıçam. Thirdly, in 1736 and 1737 (1149 A.H.) Şeyhülislam Feyzullah Efendi founded a library with a rich collection of books near the medres of Fatih. According to the catalogues of 1737, there were totally 1605 books at the library of Feyzullah Efendi.

There were murinias and wars during the years of the reign of Ahmed III. With the Treaty of Pasaforça in 1718 was against the west ended and a new era, which was called the Tulip Period (Lale Devri), began in the Ottoman Empire. This was the age where there were prevalent cultural and social activities in the Empire.

In this period, donations of private collections to the established libraries continued in order to enrich these libraries. For example, Abdülvahhab b. Ahmed donated 530 books to the Mahmut Hudaiy Mosque in Sirvishlar according to the waqf records of 1708 (1120 A.H.). Osman Rüşdi Efendi founded a library to the külliye of Ebu Said Mehmet Hadi in the town of Hadim in Konya in 1708 (1120 A.H.). Ali Pasha, the grand vizier, donated some books to the library of Sari Harib Medrese of Ankara established by Dürred Dede.

Şehit Ali Pasha, one of the grand viziers of Ahmed III, was distinguished for his enthusiasm for books and for his patronage of artists and scholars. He founded the huge library of Vefa in Istanbul. His prohibiting the exportation of books outside Istanbul apparently shows his love for books. It is mentioned in some sources that Şehit Ali Pasha had founded only one library in Istanbul. Indeed, he founded his first library at his mansion in the Üsküdar District in Istanbul. He ordered to prepare catalogues for his first library. He founded his second library at one of the rooms of his other mansion located in the İsterven District near Kuçukcayak. He even assigned a librarian to this library. The books were not given outside the library too.22

There were important developments in the area of librarianship in the reign of Ahmed III. A commission was formed in order to translate main sources written in foreign languages into Turkish and the foundation of printing house (matbaha) was achieved in this period too. Due to the usefulness of prior classifications and designs, Ahmed III tried to gather thousands of books that had been supplied to the palace so far through various sources in the newly founded library at the Topkapi Palace.23 The library, that was begun to construct in 1719 (1131 A.H.), was completed and opened in 1720 (1149 A.H.) with an official ceremony.24 This library was different than the other waqf libraries in the sense that it was open only to the use of the members of the Palace and the regulations for the duties of the librarians were defined according to the organization of the Palace.

Ahmed III also founded a library to the Yeşil Mosque near the tomb of Türhan Valide. As far as we learn from the waqf records, there were four librarians working at this library and the catalog of books which was prepared with the command of the sultan.

In the year of 1720, the library of Şehzadebaşı founded by Ibrahim Pasha of Nezihur and his wife Farma Sultan was opened. There were four librarians (başقراء,kütüph) for cataloging and one assistant librarian (kütah-i kütüb) for bookkeeping at this library. Also another librarian was assigned to the service of the books of Kazazker Sübûli Ali Efendi gifted to that library. Darnad Ibrahim Pasha founded a library to his külliye built in Nezihur in 1727 and 1728 (1140 A.H.).

During the part of the reign of Ahmed III which was called the Tulip Period, despite the important developments in the foundation of libraries and cultural activities in Istanbul, the number of libraries founded in other regions of the Ottoman Empire was diminishing. As understood from the archives there were only a few libraries that were established outside Istanbul in this period. Among them were the library of Deyarbakır founded by Abdullah Pasha b. Şehit Mustafa Pasha, the library of the medrese founded by Nu man Pasha in Selanik, the library to the mosque of Fa'uz Ahmed Pasha in Kandirye, the library to the mosque of Giyânizade Nuri Pasha in Hama built in 1722 (1134 A.H.), the library to the mosque of Ismail Haliks in Bursa in Bursa built in 1724 (1135 A.H.), and the library of Zencirli Madres of Konya built by Hacı Abdurrahman Efendi in 1727 and 1728 (1140 A.H.).25

Mahmod I, who ascended to the throne after the uprising of Patrma Halil, spent the early years of his sultanate to repair the damages given to the state structure by that uprising and to suppress the other possible uprisings. As a result of this, widespread cultural reforms were not implemented except the foundation of the factory for manufacturing of paper in Yalova and the reopening of the printing house. Yet Mahmud I earned his outstanding place in the history of the Turkish library with his achievement of opening the three great libraries.26 In this period besides the libraries of Ayasofya, Fatih and Galatasaray, many libraries were founded in Istanbul and other cities of the Empire.

Hekimoğlu Ahmed Pasha, one of the grand viziers of Mahmod I, founded a library to the mosque in the Davud Pasha District in Istanbul in 1738 (1151 A.H.). This library was in service with a large number of personnel working there. The method of “teaching at the library”, which had been implemented in a few places before, now became one of the significant functions of the libraries of this period.

In 1734 and 1735 (1147 A.H.), Carullah Veliyiâdîn, the qadî of Edirne founded a library near Ayak medrese, one of the madres of Fatih and the grand vizier Da'udzade Ebul'Hâyr Ahmed founded a library to the Sultan Selim Mosque. These libraries were in service for the students of medreses. Hacı Beşir Aga, the aga of Darûssûle in the reigns of Ahmed III and Mahmod I, founded libraries to his külliye of Cagaloğlu, the darûsahladi of Eyüp, and the medrese of Medîna and Zitvot. Apart from his waqf libraries, Beşir Aga had also his own private library with a rich collection. When he died, there were found about 150 valuable books, including Karib Celebi's hand written manuscript of Cihannâmi only in the treasury rooms of Katangin.

The library of Ayasofya in Istanbul founded by Mahmod I was important both for its architecture and for its rich collection of books and the large number of personnel working there. The waqf record of the foundation of this library was dated in 1740 (1152 A.H.) but the ceremony for the opening of the library was realized two months later.27
Mahmud I increased the number of people working for this library with additional *wakf* buildings. "The teaching at the library" initiated in some libraries before was intensified and regularly carried out in this library too.

After the foundation of Ayasofya library, two important libraries were built in Istanbul in the same year. They were the libraries of Asif Efendi and Atif Efendi. There were several *wakf* records of various dates for the library of Vefa in Istanbul founded by Atif Mustafa Efendi, the head of provincial treasury (defterdar). Three librarians were assigned to that library which was later enriched with the additional *wakf* buildings by Atif Efendi’s sons and grandchildren. These librarians were paid sufficient salaries to live on without doing additional work and were asked to reside in the houses built as parts of the library. The most remarkable feature of the libraries of this period was that it was given great importance to the prayer at the library.

Mahmud I founded his second library in Istanbul to the Furuh Mosque. In the earlier years of this library, there were about 2000 books; with additions and donations, the number of books exceeded 5000 in 1832 (1248 A.H.). A similar arrangement was done for the library of Seljukyanjehi by Mahmud I and his grand vizier Kitâb Mustafa Bahir Pasha. The library of Seljukyanjehi was built inside the mosque with window-guards in 1751 and 1752 (1165 A.H.).

The School of Galata Saray, which was first built by Beyazit II and closed for some reasons, reopened in the reign of Ahmed III. In 1753 and 1754 (1167 A.H.) Mahmud I founded a library to this school in order to satisfy the needs of the students. Apart from the libraries of Istanbul, Mahmud I also founded libraries in Belgrad (in 1743/1156 A.H.) and in Feçih-ül-Islam of Vivid region (Sanjak) (in 1748/1161 A.H.).

Mahmud I, during the last years of his reign, was planning to build a huge library to his *külliye*. He even had selected the books that were to be included in this library. However, when he died in 1754, his brother Osman III completed the construction of the *külliye* and gave it the name Nar-i Osmanlı. The library opened in 1755 (1169 A.H.) had 5031 volumes of books. This number did not increase in the following years.

Ragib Mehmed Pasha, the grand vizier of Osman III and Mustafa III, built a school, library and fountain in March 1765 (1176 A.H.). Two librarians and one assistant for them were assigned to the library as understood from the *wakf* record of October 1762 (Rebi‘ilhâr 1176 A.H.). In addition, a night watchman was assigned to the library for the first time, which was not seen before. Two other libraries, ascended to the throne after Osman III, was known with his patronage of scholars and man of knowledge as well as his reforms in the military and administration. He founded a library to his *madrasa* near the Laleli Mosque as understood from the *wakf* record of 1773 (1187 A.H.). He also founded a library for the Guards of the Palaces (Bir-sancar (Orçu) in the Palace. Although the *wakf* record of this library and its catalog in the Topkapi Palace were dated in 1774 (1188 A.H.), it was opened in 1767 and 1768 (1181 A.H.) according to the treasury records of the reign of Mustafa III. This library had a very short life; it was closed due to some reasons unknown to us now and the books were transferred to the *madrasa* of Laleli in 1831 with the command of Mahmud II.

Velîyüddîn, the grand vizier of Mustafa III in two succeeding years, gifted his 150 books to the library of Atif Efendi. However, he later moved these books together with his other collections to the library he founded near the Beyazit Mosque in 1768 and 1769 (1182 A.H.). Some of the *slemâns* in the reign of Mustafa III donated their books to the *madrasa* and mosques that had no established libraries. For example, Sheikh Abdüllatif Efendi donated his books to the Great Mosque in Kasımpaşa (in 1758 and 1759/1172 A.H.), Sheikh Abdulkerim b. Ahmed to the *madrasa* of Eyüp built by the grand vizier Mustafa Efendi (in 1765/1178 A.H.), Mehmed Zihni Efendi, the godi of Erzurum to the Sheikh Si- nan mosque in Alâşêhir (in 1767 and 1768/1181 A.H.), Ibrahim Efendi, the preacher of Friday prayers at Aya sofya Mosque to the Great Mosque in Eyüp (in 1771/1185 A.H.), and Mehmet Efendi to the Sultan Mosque in Haseki (in 1771/1185 A.H.).

In this period, we see the foundation of independent libraries as well as some *madrasa* libraries in Anatolia and Rumelia. We know that the *madrasa* of Edremit founded by Mehmed Emin Ağa b. El-hac Mustafa in 1756 (1169 A.H.) and the *madrasa* of Kóscüd in built by Sch Afi Efendi in 1771 (1185 A.H.) had their own libraries. Hacı Numan Efendi established a *fountain* and a library in Sivas in 1758 and 1759 (1172 A.H.). Moreover, there were some other small libraries founded in Anatolia and the Balkans as understood from various *wakf* records of this period.
according to the classifications made later, the number of books gifted by Abdülhamid I to this library was 3,552. The collection of the library of Hamidiye was soon enriched with 750 books gifted by Lala Ismail Efendi.

Sihabdar Seyid Mehmed Pasha (known as Kaya Vizier), who was assigned to the grand vizier in August 1779 (Saban 1193 A.H.), founded a library to the madrasa of Araş village in Nevşehir, his hometown in 1780. Halil Hamid Pasha, who became grand vizier in December 1782 (Muharram 1197) also founded two libraries in Isparta, his hometown and in Burdur. 34

In the reign of Abdülhamid I only a few libraries were founded in Istanbul. Among them was the library of Murad Molla which was founded by Dağdevle Mehmed Murad Efendi in the Cârşamba District in 1775 (1189 A.H.). 35 Selim Aga, the head of state dockyard ( TERMS-İ AMIR) focused on the teaching activities in his library of Üsküdar founded in 1782 (1187 A.H.). Çelebi Mehmed Efendi, the hâkâhâ of Esma Sultan, founded a library near the Dugelroğlu Mosque in the Sarayhane District. He gifted 697 volumes of books to his library too.

The independent libraries with rich collections and plenty of personnel, which were not widespread everywhere except in a few cities outside Istanbul in the second half of the 18th century, increased in great numbers in Istanbul and other cities of the Empire at the end of this century.

The library of Konya founded by Yusufu Aga in 1795 (1210 A.H.) was identical with the libraries of Atıf Efendi, Ragib Pasha and Hamidiye in terms of its regulations. However, it had some unusual rules such as that the salaries of the personnel were given in every six months and that the librarians working here had to be chosen among the native people of Konya. 36 Yusufu Aga also founded a library with 377 books to the Mihirâm Sultan Mosque in Üsküdar.

The independent libraries founded in other cities in this period are as follows: the library of Rhodes founded by Ahmet Agha (1793/1208 A.H.), the library of Antalya founded by Hacı Mehmed Aga b. Haci Osman, the tax officer of Antalya (1797/1211 A.H.), the library of Keban founded by Yusuf Ziya Pasha (1797 and 1798/1212 A.H.), the library of the madrasa of Prizen by Mehmed Pasha (1803/1220), the library of Vizin by Pazanoglu Osman Pasha, the library of the Mürri Mosque and Madrasa in İzmir by Hâdice Hanım (1806/1221). Moreover, the library of Bursa Medrese founded by Haracoglu Ciziredarâzâ Bahadur Ahmet Efendi (before 1794/1208 A.H.), the library of the madrasa of the Emir Hazer Mosque in Soma founded by Ye– neçade Süleyman Bey (1791 and 1792/1206 A.H.), the library of the madrasa of Çan, the town of Bıga founded by Mehmet Emin Efendi (1801/1215 A.H.), the library of the Numaniye Medrese in Kastamonu founded by Hacı Ahmed Efendi (1802 and 1803/1217 A.H.), the library of the Emir Bey Mosque in Manastır founded by Yeğen Ali Pasha (1790/1205 A.H.), the library of the Akük Mosque in Nazilli founded by Şefik Mehmed Efendi (1792/1211 A.H.), and the library of the Hizak mosque in İzmir founded by Ahmed Aga were the other libraries built in this period. 37

Selim III also developed the library of Ila– li Medrese founded by his father Mustafa III. He enriched the library with supplying new collections and assigning additional librarians. He also built a new library building on the lands of this madrasa.

In the reign of Mahmud II some reforms were implemented regarding the organization of waqfs in addition to the military and administrative reforms. Some radical measures were taken in order to inspect waqf institutions. Libraries, as the essential parts of waqfs, affected by these changes too. The state now began to inspect and organize the earlier waqf libraries and the libraries founded in this period.

As an American traveler (sýah), who were in Istanbul in this period, mentions, there were libraries inside or near every mosque and in many dervish lodges in Istanbul at the beginning of the 19th century. 38 Libraries were being founded in different cities in great numbers. Many libraries were founded in towns and even in villages too.

The libraries of Istanbul founded in the reign of Mahmud II were generally of those of the dervish lodges. The library of Galata Meylevi Dervish Order (Meylevihane) founded by Mehmed Said Hâfez Efendi was of a great importance in terms of its form, its rich collection of books on history, literature and sçism, its regulations, and its place. 39 The library of Selimye Nâkişbentli Dervish Lodge in Çiçekli, Üsküdar founded by Mehmed Said Perviz, the minister of the interior had also a very rich collection of books.

Mahmud II built a madrasa in the city of Me– dina, which was known as his name and a founded a library to this madrasa. Although we know that he also tried to establish a library in the city of Mecca, we could not find any documents showing the existence of a library here in the reign of Mahmud II. However, the library later built in Mecca by Abdulmejid was the result of Mahmud II’s initiatives.

In the reign of Mahmud II some studies were carried on in order to control and count the established libraries and their collections. With the establishment of the Directorate of the Waqf of the sultana (Eybek-i Hümayun Nes–aret) in 1826 (1242 A.H.) these studies increased in great numbers.

In 1831 (1254), Mahmud II also sent some bookbinders to the librari– es of Medina according to the needs of those libraries. Many books were bound and repaired in some of those libraries.

In the Tanzimat Pe– riod the foundation of waqf libraries and the enrich– ment of the present libraries with donation of books continued. Altho–ough the attempts to establish libraries similar to those of western countries and reformations of the present libraries with the western styles were initiated, there were not radical changes in the structure of waqf libraries yet.

The administration of waqf libraries now relinquished to the Ministry of Waqf (Eybek Ne–aret) established in 1826.

The foundation of libraries in other cities outside Istanbul continued after the Tanzimat Period too. The library of Kaşifye in Gürün of Siwa was founded in 1848-1849/1265

ISLAM IN ART AND HISTORY: AN ILLUSTRATED FEASIBILITY STUDY

The Library of Topkapı Palace

Israil Salt Efendi, Head Librarian of the Beyond Library, in the Library (Photograph of Göz Kılıcı Collection)
inflation experienced after the second half of the 16th century, there were considerable increases in salaries.

The founders of wakfs wanted different qualifications to their personnel working in libraries. As understood from the letters, the personnel of libraries were assigned in the following way: a trustee of wakf selects a candidate suited to the needs and conditions of the wakf. He presents this candidate to the administration of the wakf. If the administrators find this demand suitable, they send it to the council of the state (Divan) with a registration. Then this demand is sent to the accounting department of the wakf. After the necessary checks were done, the duty of this candidate is defined according to the records of wakf regulations. The council of the state gives the final decision to this application. With the decision of the council of the state the candidate is informed about the appointment to this occupation with an official letter. The process in the appointment of personnel to wakf libraries is carried out very carefully in order to prevent abuses of the wakf institutions. The final decision is always given by the council of the state (Divan).

The salaries that were paid to the personnel were announced in the wakf records. Until the emergence of independent libraries, the librarians of the wakf libraries were paid lower salaries. The salaries were paid by the trustees of the wakfs too. Librarians were generally paid monthly, sometimes in every six months.

There were some ways to increase the salaries of the wakf personnel. The most prevalent way is that with the foundation of additional wakf buildings to the established wakfs the salaries of the personnel could be increased in some degree. Additional duties thus provided the librarians with additional incomes.

These secondary methods were implemented to increase the salaries of the library personnel until the foundation of the Ministry of Wakfs (1826/1242 A.H.). Since then the state alone dealt with the salaries of the personnel.

The number of librarians working in libraries also showed differences according to the wakf institutions and independent libraries established in various periods. In the foundation period there were librarians (kâfiz-i kitâb) only, but after the reign of Mehmed II, Fatih, there were assistant librarians (kâtîb-i kâtîb) too. At the end of the 16th century the number of librarians considerably increased. The enrichment of the collections in the libraries brought about the increase in the librarians working there as well as other personnel for the duties of repairing and maintaining materials in the libraries.

The collection of the wakf libraries were first composed of the gifted books to these libraries. The enrichment of the collections was carried out with the method of donations too. The founders of madrasas generally donated their books to the libraries of their madrasas. This was the most common way to provide books to the libraries. Ulu mas also provided their books to these libraries.

The seal of the founder of the wakf was sealed on the gifted books and the books were registered in the wakf records. The seals generally had the name of the wakf, sometimes a verse from the Qur'an, a couplet or the specific rule for the wakf imprinted.

The establishment of libraries the number of books gifted showed differences according to the periods. In the foundation period, the number of books in the libraries was about 100. However small, there were some increases in this number in the reigns of Selim I, Suleyman, Kanuni, Selim II and at the end of the 16th century.

The great increase in the number of books in the wakf libraries was seen with the foundation of the library of Kopru (1678/1089). The number of books was above 2000 when it was first opened.

During the reign of Ahmed III, the number of books in the madrasa libraries of Istanbul and other cities was generally 300 and 500 as it was at the beginning of the 17th century. However, some of the important libraries established in Istanbul had 1000 and 2000 books. The libraries of madrasas and mosques outside Istanbul had usually 300 and 600 books. The number of books in the independent libraries was 1000 and 2000 too.

The majority of collections in the wakf libraries were of hand written books. The printed books appeared in the shelves of the libraries with the foundation of the printing house in the reign of Ahmed III. At the end of the 18th century the number of printed books in some libraries exceeded 30. 

Since we do not have the classifications of the books in the libraries of the foundation period, we do not know what sort of books these
The libraries had. The later libraries founded after this period had collections of books on the Islamic law (fiqh), fera, hadith, medicine, history of Islam, sufism and the Turkish literature.

Some of the libraries of Istanbul founded after the conquest had collections selected in appropriate to the needs and aims of the wa'd fi institutions. For example, in the libraries of madrasas the collections were supplied in terms of the needs of the students there. Furthermore, the collections were of religious materials in the madrasas established until the beginning of the 19th century.

The libraries of dervish lodges had collections of books on sufism and religious sciences too. The libraries of dervish lodges founded outside Istanbul had usually collections on sufism.

With the establishment of independent libraries the subjects of the books in the libraries became truly various. The founders of these libraries tried to address to wide range of users from different classes. These were books on various subjects, especially in the libraries of the Palace.

The wa'd fi records prepared at the foundation of the wa'd fi institutions contained the properties of the wa'd fi and a list of gifted books to that wa'd fi. This list generally consisted of the title of books, sometimes the names of authors and the volumes of the books. Since the libraries of the foundation period had no independent catalogs except these lists, we can regard these lists as the first beginning of cataloging in the Ottoman libraries. It is there therefore possible to say that the first catalog appeared when the first library was founded in the Ottoman for example, the libraries of Istanbul and Edirne, that were founded before and after the conquest, had their own lists of collections. In the reign of Beyazid II some of the libraries established in Istanbul and other cities had their catalogs prepared as lists of books.35

The oldest catalog today in our archives was the independent catalog that belonged to the reign of Beyazid II. This was the catalog of the library of the Palace called as "the book of library (kitab-i kitab)" or "the recordings of books (defter-i kitab)." This catalog of 340 pages had an introduction written in Turkish mentioning some rules for cataloging and another introduction written in Arabic mentioning the command of Sultan Beyazid II regarding the preparation of the catalog. At the end of the introduction written in Arabic it was stated that the catalog was prepared in 1502 and 1503 (908 A.H.).

When we examine the introduction of this catalog, we see mentioning of some rules for cataloging and the definition of titles. However, these rules were not general or widespread, but only personal rules defined by the librarian who prepared it in order to eliminate some confusions and problems while preparing the catalog. His solutions cannot be said satisfying rules too. However, as we know today, this study was the first and only private attempt to develop a cataloging system in the Ottoman libraries, which makes this catalog precious.

Another independent catalog in our archives was that of the library of the Fatih Mosque again founded in the reign of Beyazid II (1481/886 A.H. and 1512/918 A.H.). This catalog had two pages of introduction. It is unfortunate that the half of the first page of this introduction was missing. As far as we read the remaining part, the person who prepared the catalog mentions the command of Mehmed II in order to prepare this catalog by checking the wa'd fi 'records of the books and to supply the missing books. On the second page there are sentences telling how the books should be arranged in the shelves spared for the books.

Another independent catalog was the one prepared in 1560 and 1561 (968 A.H.) by Haci Hasanzade Muhammed b. Huzur, one of the teachers of the Semamiye Madrasa in the reign of Selim II, Kanuni. Its introduction written in Arabic is important in the sense that it mentions the importance and value of the workshop in the Ottoman society, the history of its library and the cataloging procedures carried out. The first part of the catalog included the bibliographic information of 839 books gifted by Mehmed II, the Conqueror to the library. The second part of the catalog included the books gifted by other people to the library. This third part included the private collections gifted to the library. This catalog, written in Arabic and Turkish, was the most systematic among the catalogs prepared for the wa'd fi libraries. The features of the books were recorded in every detail.

In the second half of the 16th century the lists of books added to the wa'd fi libraries became more sophisticated. The titles of books were given in details; their classifications were meticulously done. This detailed classification was realized as a measure to eliminate the possible replacement of books in the future.

The catalogs added to the libraries founded in the 17th century did not show any important differences. However, due to the enrichment of collections in the libraries, the entries of subjects increased in catalogs. Even some sub-entries of subjects were seen in the catalogs of this period.

The catalogs of the libraries founded in the second half of the 18th century showed some differences in the definitions of subject entries and the cataloging system. Those who prepared the catalogs applied a specific system of cataloging to certain collections. Thus, they developed and defined some certain subject entries and cataloging system according to the collections they worked on.

At the beginning of the 19th century simple catalogs only with the titles of books or sometimes the names of authors were usually prepared to some libraries. These catalogs called as "hand books" (el defteri) had given numbers to the titles of the books. These catalogs were called "hand books" because they were probably prepared for the ease of the users in order to find the books they were looking for.

The whole catalogs prepared for the wa'd fi libraries were the subject entries catalogs. The catalogs showing the books and the volumes of the books were prepared by the founders of the wa'd fi libraries. Generally the members of aduna class were assigned to the cataloging of books. The assistant librarians (tahib-i kitab) that were assigned to the libraries until the middle of the 18th century were responsible for the cataloging of books when necessary. The catalogs showing the number and classification of the books were prepared under the control of wa'd fi supervisor and a trustee of the wa'd fi, the inspector of the wa'd fi and his clerk.

Until the emergence of independent libraries, the libraries of kâläyûn, madrasas and mosques were lending books to their users, so their working days were not mentioned in the wa'd fi records of those libraries. Parallel to the move-
The working days of the libraries founded at the second half of the 18th century and the beginning of the 19th century were five or six days. Libraries were open one hour after the sunrise and closed one hour before the sunset.

There were some founders of libraries who were adherents of the borrowing system in the libraries as well as opponents of this system. The reason of these two different views was based on the different systems of Islamic libraries. Islamic commands to spread of sciences to everyone. Thus it invites the founders of the libraries to implement the borrowing system in their libraries. Otherwise the founders of the libraries would oppose this command of Islam. However, some of restrictive regulations were put in the wakf records in order to eliminate the loss of books in the libraries with the borrowing system.

Many founders of libraries implemented the system of guarantor and mortgage in their libraries. Accordingly, the user had to compensate for the loss of books. The movements against the borrowing system became widespread only in the 18th century and ended in the 19th century. In many wakf records of the libraries the period of borrowing was not defined. Sometimes this period could be one month, three months, six months or even one year.

Until the wakf institutions had their own independent buildings, the collections of the wakf libraries were kept in the shelves inside mosques, madrasas and lodges. Some of the libraries in kiliçli were founded in a room of the building too. The independent libraries emerged in the time of Kopru I had different architecture with reading rooms and bookstores.

The interior decoration of the Ottoman wakf libraries was generally plain and simple. The walls were ornamented with pieces of faience or majolica (zitâ). On the floors of the reading rooms were rash mats, carpets or kilem. Cushions for sitting or thin mattresses were laid on the floors. The bookrests (râhle) were provided to the readers who were seated on the floor too.

3. The archivist of the Topkapi Palace, D. 7081.
9. Iturul E. Ertülüs, "Türk Kiliçlilerine Tarafit I. Karadeniz Teay-er'in Karadâr Yâfâ Yâfâ Kazâyân, (Ankara 1980), p. 23- 27. (In the following realizes this role will be given as Ersin, Ertülüs, Kiliçliler.)
11. İ. Sâyibh Gâlînê, XVII-XIX. Cenâmê Dârâmê in Fëhad Lëzê (London 1992), the Chapter on Vişnelâl, pp. 16-86.
12. Ersin E. Ertülüs, Kiliçliler, pp. 32-34.