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Libraries as Scientific, Educational and Cultural Institutions in the Ottoman Empire (XIVth – XVIIth Centuries)

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Libraries are social institutions that have existed in Turkish cultural and scientific life for 800 years. During this long period, they took an active part in preserving, reproducing the sources of knowledge, and making them available to different levels of the society. By analysing the functions and characteristics of the libraries in the Ottoman Empire between the XIVth and XVIIth centuries, one can see that without any doubt the book and the library tradition played important roles in the scientific, social and cultural formation of society in a nation nearly 600 years old. The establishment of important libraries, library types, their collections, their employees and their goals and functions show that libraries held an important place in the social, scientific and cultural life of the Ottoman Empire.

Introduction

Initially founded in Ancient Sumer and Egypt, libraries pursued their development in other great civilisations such as Babylon, Assyria, the Hittite Empire, Rome and Byzantium, and diffused the tradition of libraries and librarians to other civilisations. Libraries have a long background as supportive institutions for science and culture since their appearance around 3000 B.C.

Libraries in the Ottoman Empire have been characterized as auxiliary institutions supporting scientific life and helping education, and therefore they survived until the collapse of the Empire. The aim of this study is to elaborate the historical development of libraries in regard to the importance given to them within the period of the XIVth–XVIIth centuries from the establishment of the Ottoman Empire to its decline. Furthermore, almost all libraries established as foundation [1] institutions and managed within the Ottoman Empire will be examined in terms of their architectural characteristics, employees, services, collections and their relationships with other scientific and educational institutions. All of these historical clarifications will be helpful to understand the status of the libraries in the Ottoman Empire.

Development of libraries in Anatolia during the XIIIth –XIVth centuries

The librarianship tradition in the Turkish States has been mostly influenced by the Medieval Islamic civilisation. During its development in the period of the Four Caliphates (632–661), the Arabic-Islamic Empire met the Turks for the first time during the Nihavend War in 642. Following this contact, mutual cultural influence began. The Arabic-Islamic Empire expanded its borders and completed its development during the Umayyad (661–750) and Abbasid (750–1258) eras. During this period, Islamic civilisation reached its summit in science, art, philosophy and literature. Places of worship and educational institutions

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such as mosques, madrasa and libraries, together with original and translated works, supported this advance (M. Şemseddin 2005).

Sciences in the educational and scientific life of Islamic civilisation comprised two main groups: first, the narrative sciences which were used for the transfer of the fundamental teachings of Islam; second, the rational sciences which included the pure and applied sciences. Libraries were considered in Islamic civilisations as *"institutions where foreign scientific studies are found"* (Makdisi 2004). Libraries were educational institutions teaching traditional sciences as well innovative sciences (Demir 2001).

Noun phrases were used in Islamic civilisation to define libraries. Three of these words defined the place: *beyt* (house, room), *hizâne* (cell, small room, warehouse) and *dâr* (house). The other words used defined the content: *hikme(t)* (wisdom), *ilim* (science) and *kütüp* (books). Various noun phrases defining a library can thus be identified: *beytü'l-hikme, hizânetü'l-hikme, dârü'l-hikme, dârü'l-ilim, dârü'l-kütüb, hizanetü'l-kütüb, beytü'l-kütüb, beytü'l-ilim* and *el-hizanetü'l-ilmiyye* (Makdisi 2004; Eche 1963; McClellan and Dorn 2005). Between the IXth and XIIIth centuries, the Abbasids (750–1258) and Great Seljukians (1040–1157) built libraries under the names of *beytü'l-hikme, hizânetü'l-kütüb, hizânetü'l-hikme, dârü'l-hikme, dârü'l-ilim* and *dârü'l-kütüb* (Bloom 2003). In big cities these libraries were set up in establishments with educational as well as religious roles, such as mosque, masjid, ribât, hankâh or madrasa, and also in private houses. These libraries had books about all kinds of subject. Those who founded these libraries offered books to readers without any limitations. Needy users were even provided free meals, accommodation and pocket money. In addition to offering the main library services, they also copied books and organized discussions and debates.

The librarianship and library traditions passed to the Ottomans through the Karakhanids (840–1042), Great Seljukians, Anatolian Seljukians (1077–1308) and İlhanlı States (1256–1336) demonstrated important development especially in XVth century. With their social, cultural, political and educational system, these sovereign states of Anatolia played important roles within the scientific life and educational system of the Ottomans. In Anatolia during the XIIIth century, especially in Konya, the capital of the Anatolian Seljukians State, many libraries within the madrasas were built. The first one in Konya in this period is the library of the Şemseddin Altunaba madrasa, built during 1201–1202. Private libraries within palaces, mansions and houses of Anatolian Seljukian rulers, viziers, emirs, princes and scientists were followed by the libraries established in madrasas, mosques and imarethanes for scientists, students and people (Cunbur 1966).

At various periods of the Ottoman Empire, the book collecting tradition in religious, scientific, and literature subjects and the library tradition was continued. Starting from the beginning of the Ottoman Empire, the sultans, grand viziers, sultanas, princes, sheikhulislams and other government officials established libraries inside educational institutions, place of worships, complexes of buildings (külliye) adjacent to mosques or in independent buildings. Nearly all of the libraries were established as foundations, and information about the reason for their establishment, places, management, income and expenses, personnel, personnel characteristics, numbers of items and collection were present in their charter of foundation (vakfiye).

It is possible to sort libraries built in the Ottoman State from its beginning till XIXth century into different categories. This categorization is generally made according to building characteristics and location. Almost all of Ottoman period libraries were established as charitable foundations and were administrated as foundation institutions. Sultans, grand viziers, viziers, sheikh ulislams, sultanas, princes, scientists, benevolent government officials and diverse religious priests, established these foundations.

Libraries that have been established according to their building characteristics and their locations may be classified as:

- Libraries founded in or neighbouring mosques, lecture halls and schools;
- Private libraries founded in palaces belonging to sultans and sultanas;
- Libraries founded in or neighbouring convents, tombs, monasteries of dervishes, convents of Mevlevi dervishes;
- Independent libraries possessing their own buildings;
- Private libraries in houses, mansions, rooms, etc. (Soysal, 1998; Gökman 1939; Erünsal 1999; Emsen 1960).

Beside these libraries, it is supposed that public service foundations like halting places (inn, caravanserai) and health establishments (hospital, lunatic or soul asylums), possessed libraries for public needs (Soysal 1998).

To examine the formation of the Ottoman foundation libraries and Turkish librarianship it will be helpful and more realistic to focus on the period between XIVth and XVIIth centuries.

Libraries in the XIVth century Ottoman Empire

The XIVth century is the beginning of the establishment of the Ottoman Empire. Libraries in the Ottoman Empire were established within madrasas which were education and learning centres. The first madrasa, İznik (Orhaniye), was founded by the Ottomans in 1331 during the period of Orhan Bey (1326–1360). However, there is no clear evidence whether there was a library founded in this madrasa.

The period of Murat I is considered the first milestone in sultans' private libraries. Libraries built during this period were, like those from Orhan Bey's period, contained within madrasas and külliye as rooms or classrooms. We know from a possession register written with gold ink that Murat I had a private library and made copies to improve his collection (Ünver 1952).



İnebey Madrasa Library is the first madrasa library in the Ottoman Empire. The library was built in the period of Yıldırım Bayezid (1389–1402)

During the reign of Yıldırım Bayezid (1389–1402), the return of scientists finishing their studies in important scientific and cultural centres such as Cairo, Baghdad, Jerusalem and Damascus, and the additional need for new officials to govern the expanded territories in Europe and Anatolia contributed to the creation of new madrasas in İznik and especially in the capital Bursa. Among these İnebey and Yıldırım madrasas possessed libraries. The existence of these libraries was revealed by the presence of a librarian in İnebey madrasa and a bookbinder in Yıldırım madrasa (Ünver 1970; Ünver 1952). According to this information, the library within the İnebey madrasa may be considered to be the first madrasa library in the Ottoman Empire.

Libraries in the XVth century Ottoman Empire

Internal disorders as well as struggles for the throne concluded in 1413 when Mehmet I ascended the throne, and the Ottoman Empire continued to build Anatolian-Turkish unity. The reign of Mehmet I (1413–1421) saw a series of wars and improvements on the political as well as the military side of the state. Because of this, no priority was assigned to education and cultural matters. However it is known that Mehmet I had a private library. Some of the books from his collection included: Çapverdi Tefsiri – Fatih Library, Mizanü'l-itidâl fi Nakdü'r-rical 1st 2nd and 3rd book – Saint Sophie Library, Kitab-ı Diyoskoridos (Kitabu'l-Haşayiş) – Ahmet III Library (Ayverdi 1966; Erünsal 1991). In addition to religious titles, Mehmet I's library also included scientific books.

During the reign of Murat II (1421–1451), as the state regained its power and retook its lost lands, scientific and educational activities increased. During this period libraries began to appear in places of worship such as mosques and masjids. [2]

The deed of trust of Murat II's foundation shows that books related to Moslem jurisprudence (fıkıh), religious tradition of the Prophet (hâdis), interpretation (tefsir) and other sciences were donated to the library for the use of instructors and students. The 71 donated books were written in Arabic, presumably because the library was built for the clerics. Murat II donated some of his private collection to the institutions he founded: Dârü'l-hadis madrasa, Üç Şerefeli mosque and Muradiye madrasa libraries. On the titles he donated appears the seal *"Vakf-ı Sultan Murad Han"* (Ünver 1972; Ünver 1952).

The era of Fatih Sultan Mehmet the Conqueror (1451–1481) is a turning point for libraries and Turkish librarianship. During this period, the Ottoman Empire has completed its constitution and acquired its imperial identity. Parallel to the settlement of military, economic and political systems, developments in the arts and cultural fields accelerated. The increase of activities in education, science and culture during the reign of Fatih Sultan Mehmet is owed to his special concern with these matters. Behind this is the influence of Fatih's instructors, Mullah Gürâni and Mullah Hüsrev. These circumstances increased the interest of Fatih in science and books, resulting in his wish to transform the newly conquered İstanbul not only as the new capital of the empire but also into an important cultural centre of the Islamic world. Within the building improvements realized by Fatih Sultan Mehmet in İstanbul külliye, madrasas and mosques are in forefront. This illustrates the special importance accorded by Fatih Sultan Mehmet to education and scientific topics.



Selim I in his library at Topkapı Palace in İstanbul

We can classify libraries built during the reign of Fatih in two categories. First the private libraries built in palaces in different cities during his princeship and Sultana. The others are libraries built in mosques and madrasas for the use of instructors, students and scientists. The exact date of the first private library established by Fatih is not known. The date of establishment for this library is presumed to be during his governorship in Manisa Saruhan, in his princeship palace in the mid-end of the XVth century (1447–1449). This palace was destroyed by a fire then later reconstructed and is now used as the People's House of Manisa. The library is supposed to have existed inside the tower. The books belonging to Fatih from this era have the seal of *"Muhammed (Mehmet) bin Murad Han"*. Fatih Sultan Mehmet established other libraries at Cihannüma Kiosk in Edirne and at the Topkapı Palace in 1454.

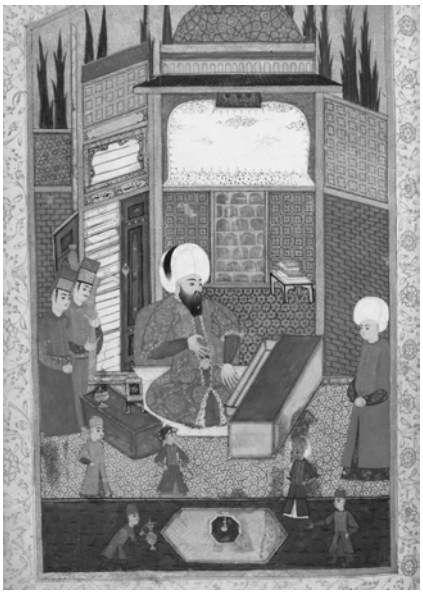
Following the conquest of İstanbul, some churches were transformed into mosques and madrasa including different size libraries containing generally textbooks in the Arabic language and other miscellaneous themes for the use of instructors and students. In 1453 Saint Sophie and Pantakrator (Zeyrek) monasteries were transformed into madrasa and were important madrasas until the foundation of the Sahn-ı Seman madrasas. It is not know if these two madrasas had a library. Their construction started in 1463 and was completed in 1470; the Fatih Külliye became the most important educational and scientific centre. Sahn-ı Seman and Tetimme Madrasas built inside this Külliye also had their own libraries. Once the construction of Fatih Külliye was completed, the Sahn-ı Seman and Tetimme madrasas built inside the külliye opened their libraries. The establishment of these new madrasas meant the end of Saint Sophie and Pantokrator Madrasas. With their cessation, their respective collections were merged and transferred to the new library inside Fatih Külliye (Adıvar 1943; Cunbur 1962, 1969; Çoruh 1972; Emsen 1960; Erünsal 1991, 1999; Ünver 1952).

For the Ottoman Empire, Fatih Sultan Mehmet's era was a period of development in many fields, and some scholars consider that the identity of the Empire was consolidated during this epoch. Besides İstanbul, the numbers of libraries, similar to the libraries built by the Sultan, were built by high officials such as grand viziers and viziers in big cities like Edirne, Manisa, Konya, Kastamonu, Amasya and in the Balkan cities increased. During Fatih's reign nearly the whole of the government system was established. Although there had been an absence of printing presses [3] in the Ottoman Empire, the introduction of this technology was stimulated by the numerous madrasas built in different places, the other educational facilities, the personal attention of Fatih Sultan Mehmet to scientific works, and the increase of scientific publications in different fields. As far as is known, all madrasas and mosques built during Fatih Sultan Mehmet era included libraries.

Fatih Sultan Mehmet supported these libraries by ensuring the best conditions for the personnel

and the finest books for the collections. During this period, the scientist, philosopher, mathematician, bibliographer and poet Mullah Lütfi was Fatih's chief librarian. Fatih, Hoca Paşa, Mullah Lütfi used the library of the palace as an academy.

During Bayezit II's reign (1481–1512), libraries were accepted as an integral part of madrasas. Bayezit II inherited a valuable collection on the death of his father. In addition to Bayezit II's endeavour to build private libraries, his primary efforts included the enrichment of his own collection and the conservation of his books, demonstrating its importance to him. In different styles, Bayezit II stamped his emblem on the first and last page of his books and inscribed personally the title of the books on their covers [4] (Erünsal 1999; Şehsuvaroğlu 1978; Ünver 1952). In his library Bayezit II possessed various scientific books and his collection was the second largest after Fatih Sultan Mehmet's.



Kanunî Sultan Süleyman portrayed in his library

Libraries in the XVIth century Ottoman Empire

During the reign of Selim I (Yavuz Sultan Selim, 1512–1520), the tradition of library and librarianship did not change and continued as it was during the period of Fatih Sultan Mehmet. As with the other Sultans, it is known that Selim I had an interest in books, and had his own private library. In his books, the *ex libris* seal for Selim I reads "*Selim Şah*" or "*Sultan Selim Şah*". During his reign, the most important contributions to the libraries resulted from his campaigns in East Anatolia, Syria and Egypt in 1514–1517. After these campaigns, the frontiers of the Ottoman Empire enlarged as far as Arabia, Egypt and Iran, and after the capture of cities noted for culture, science, arts and education such as Urfa, Cairo, Alexandria, Aleppo, Jerusalem and Damascus, their collections were sent to the capital. These books constituted the collection of the Palace Library (Hizâne-i Amire). Amongst these, the volumes from Cairo, Alexandria and Baghdad are the most important. The collections of the libraries were rich in volumes from Egypt, Syria and Iran but less so in books from India, Andalusia, North Africa and the Turkistan States. Books from Iran came to Anatolia during the Safevî period but later, due to some religious doctrinal reasons, they were largely destroyed.

During the reign of Selim I, as the frontiers of the state enlarged and important trade routes such as the Silk and Spice Roads were captured, important developments took place in the fields of education, science and culture. This situation attained its summit during the reign of Kanunî Sultan Süleyman (1520–1566) when the Empire saw its brightest epoch. From these conquests, the enlargement of the state created a need for more officials because of the increase of institutions. The tradition of a library in each madrasa was continued, and libraries increased their position as complementary to education in these institutions. In the Ottoman Empire, following Fatih Sultan Mehmet, the Sultan making the most contributions to the education field was Kanunî Sultan Süleyman. The Sahn-ı Süleymaniye madrasas are the best example of this. The six Süleymaniye Madrasas and the mosque, kitchen for distribution of food to the poor, hospital, pharmacy, printing house, Turkish bath, library, fountain, etc… contained in the Külliye complex built between 1550–1557 were built together (Uzunçarşılı 1965).

During the reign of Kanunî Sultan Süleyman, a new type of library was added in addition to madrasa, mosque, dervish convent, school and tomb libraries. Kanunî Sultan Süleyman did not found a stand-alone library inside the külliye but inside madrasa and mosques. The first library Kanunî Sultan Süleyman built was in 1546–1548 inside the Şehzade Mehmet Mosque, named after his son. The collection of this library was formed with books donated by Kanunî Sultan Süleyman (Dener 1957; Cunbur 1968; Emsen 1960; Soysal 1998).

We can see that throughout the long reign of Kanunî Sultan Süleyman, in different localities of the Empire, more libraries were built in comparison to other periods. The increase of libraries

founded during this era can be explained by the economic, social, cultural and scientific summit reached by the state, and secondly by the long sovereignty of Kanunî Sultan Süleyman which allowed the necessary organisation to develop institutions to handle the afore-mentioned fields. In line with the high levels of prosperity, the ease for the creation of foundations contributed to this movement. Libraries founded in madrasas inside külliye complexes and independent madrasas for the use of lecturers, students, scientists and other researchers [5] especially increased their collections in time.

The Selim II epoch (1566–1574) inherited an economically, socially and scientifically strong state from Kanunî Sultan Süleyman. As well as Kanunî Sultan Süleyman, the Grand Vizier Sokullu Mehmet Paşa (1565–1579) played an important role for the establishment of this structure. During the reign of Selim II, the architecture of libraries and their appearance started changing. From this period on, libraries began to appear in mosques and dervish convents. In houses and observatories, libraries were more oriented to the relevant matters and fields of interest. The first observatory library in the Ottoman Empire has been established with the help of Sokullu Mehmet Paşa by Takiyyûddin Mehmet in the observatory known as *"Darü'r-rasadü'l cedid"* (Ünver 1969).



Köprülü Library was built in 1667. Köprülü Library is the first independent library in the Ottoman Empire to possess its own building

The period of Selim II marks the end of the rise of the Ottoman Empire. With the assassination of Grand Vizier Sokullu Mehmet Paşa, the Empire entered a period of decline. This situation continued in economics, military, science and educational fields till 1699.

In Murat III's reign (1574–1595), libraries similar to those in the Selim II epoch continued to appear. Murat III was more interested in books than previous Sultans. This curiosity is supposed to be from his attraction to jewellery. Books were also among the gifts presented to Murat III. When Haydar Mirza, ambassador of the Shah of Iran visited Murat III, among his presents were carefully prepared tomes like the Koran, as well as Persian classics such as Şehname, Hamse-i Nizamî, Külliyât-ı Hakanî, Yusuf ü Züleyhâ, Hâfız Divanı, Mahzenü'l-esrâr, Rubaiyyat-ı Hayyam ve Cemşid ü Hurşid (Sakaoğlu 1999).

Because of wars against Iran, Austria and Venice, the reign of Murat III saw the economic weakening of the Ottoman Empire. The devaluation of currency, the corruption of the economic structure, and inflation led to discomfort, internal disorder and riots. The persistence of this situation until the XVIIth century caused serious problems for the creation and management of charity institutions.

By the end of XVIIth century and the beginning of XVIIIth century, libraries founded in külliye started to have more weight. During this period, instead of hospitals and soup kitchens, libraries and public fountains were more in demand. The most important cultural edifices built during XVIIth and XVIIIth centuries were Köprülü Mehmet Paşa Külliye built in Istanbul during 1660–1678 with its tomb, madrasa, and library. This library is the first independent library in the Ottoman Empire possessing its own building.

General characteristics of the Ottoman libraries

These then are libraries built within Ottoman Empire between XVIth and XVIIIth centuries. The contributions of these libraries can be made clearer if we analyse the employees, the collection, the management of financial sources and the services they provide.

Library employees

The personnel of the library can be categorised as follows:

Nâzır-ı kütüb: Nâzır is the highest-ranking employee supervising the operations of an institution. Among his responsibilities, he supervised the management of the library, the inventorying of books, the opening and closing of the library, the conservation of the collection and the personnel.

Hâfız-ı kütüb: This term is used for a librarian. His responsibilities include the conservation and

control of the collection. Sometimes Hâfız-ı kütüb is also called "kitabcıbaşı" [6] Hâfız-ı kütüb knows the whole collection, its content, the location of the books and their physical properties.

Hâfız-ı kütüb yamağı: Assistant to the hâfız-ı kütüb. This position was first created around XVIIIth century.

Katib-i kütüb: He is under the responsibility of hâfız-ı kütüb and keeps the inventory of the collection. He is also responsible for book lending and book returns, and keeps these registries.

Mücellid: He binds and repairs books.

Müstahfız: This is a military term. He is responsible for security of the library and its collection.

Bevvâb: He is the janitor, but also fulfils some security service.

Ferrâş: He is in charge of cleaning the mosques and public kitchens. He also covers the floors of these places with carpets, kilims and mats.

Mâniü'n-nukûş: This is the one who prevents people from writing on toilet walls in mosques, madrasas and tombs. He is also responsible for whitewashing and paints dirty walls.

Noktacı: This is the person who is in charge of following and locating on which page are the Buhâri readers.

Meremmetçi: This person is responsible for reparation works.

Marangoz: This is the carpenter in charge of the manufacture and maintenance of tables, low reading desks, shelves and other wooden furniture.

Buhurcu: Buhur is the word used for incense and other ignited materials. The *Buhurcu* was responsible for the use of this kind of aromatic refreshers against polluted air in mosques, tekkes, houses, etc.

Kurşuncu: He is responsible for the repair and maintenance of the lead roofs used on mosques, worship places, houses etc.

Hattat: This is the calligrapher, the one who had mastered the art of writing.

Müzehhip: This is the person responsible for book decorations.

The various employees working in libraries differed from institution to institution. From its beginnings until the reign of Fatih Sultan Mehmet (1299–1453), libraries located in religious-educational institutions did not employ hâfız-ı kütüb, katib-i kütüb or nazır-ı kütüb. The institution's personnel were responsible for the conservation and lending of books, cleaning, illumination, financial and care of the works of the library. After the conquest of İstanbul, the management of the libraries was carried out by institutions such as mosques, madrasas and külliyes.

However, we can see an increase in the numbers of hâfiz-ı kütüb and the appearance of katib-i kütüb in these institutions. During the XVIIth and XVIIIth centuries, with the increase of madrasa libraries and with wealthy foundation and private libraries, the need for personnel with different qualities became inevitable. Between the XVIIIth and XIXth centuries libraries also included lecturers on their staff. This is the reverse process after 3–4 centuries of the foundation period libraries; that is to say libraries retook possession of functions they delegated to the foundations they had left. In the foundation period and beginning from the XVIth century, libraries were included in mosques, madrasas and külliyes. Following the XVIIth century some of the libraries again included education and worship. The best example of this is the Ahmet III Library and Saint Sophie libraries. In addition to hâfız-ı kütüb, mücellid and bevvâb, lecturers were also added to the staff (Erünsal 1991).

The usual staff working on libraries built between the XVIth and XVIIth centuries without their own independent buildings were: hâfız-ı kütüb, mücellid and bevvâb. Mütevellis, the administrators of the foundation, controlled libraries owning independent buildings; the financial matters were controlled by the câbî, and the foundations kâtib. Mütevelli [7] is the administrative committee, usually composed of the founders of the foundation. The founders of the institution appoint the members of this committee. In addition to this task, mütevellis had various tasks in the foundation, like recruitment and human resources, but the most important was to preside over the supervising of the inventorying of the collection. Most of the mütevellis of libraries founded outside İstanbul delegated their function, because they usually lived in İstanbul. The representatives were called "kaim-makam-i mütevelli" and were conferred with full powers.

Collection and collection development in Ottoman libraries between the XIVth and XVIIth centuries

The collections of the libraries built during the Ottoman Empire were most commonly con-

stituted from books donated by the founders. Library types were külliye, mosque, tomb, convent, zaviye and independent building libraries. Their collections varied. The founders donated the necessary books to the madrasas they founded for the use of students. The collections of these kinds of libraries were accordingly educational books. Many madrasas in and outside İstanbul had libraries with small collections.

In addition, doctors of Moslem theology donated their private libraries to madrasas, mosques, and convents or sometimes opened the collections in their houses to the public. This practice emerged and continued with the appearance of libraries within independent buildings. The creation and management of an independent library required the establishment of a foundation and funds. In this way, statesmen frequently built independent libraries; scientists and various personalities usually donated their collections to already existing foundations.

Collections donated to libraries differed in their subjects according to the time period. Libraries built in the beginning of Ottoman Empire usually included small collections not exceeding 100 books of religious texts. It is known that Fatih Sultan Mehmet donated from his private collection around 800 books to libraries he founded and inscribed personally on each book "*Sultani*" (Şehsuvaroğlu 1978). The catalogue of these books is still in Topkapı Palace and 587 books (nearly 75%) of this collection are related to positive sciences. The collection of Müeyyedzade, a famous scientist and statesman, containing 7000 books constitutes an important achievement for this era (Erünsal 1999, 238).

From a notebook surviving from the XVIIth century, we know that the library founded by Ayşe Hafsa Sultan, the mother of Kanunî, in Sultan Mosque at Manisa had 311 books. The second library built by Ayşe Hafsa Sultan was in a Darü'ş-şifâ. As the Darü'ş-şifâ was a hospital and medical school, the library contained in it was important in both ways. Amongst the first example of a medical library in the Empire, it is known that the collection of 952 books included poetry, literature and medical books.

The collections evolved and increased in size over time. From their foundation, Ottoman libraries evolved in the following ways:

- Books donated by the founders of the library.
- Donations from different persons.
- Books donated by owners and by the staff working in foundations.
- Books acquired by purchase.
- Illuminating and copying of books (books copied by kâtiban-ı kütübs). [8]
- Books offered as presents from rulers, ambassadors and officials.
- Books acquired by müsadere. [9]
- Collections acquired as war booty (these books usually were sent to the private libraries of the Sultans).

The collections in mosque, masjid, tekke, zaviye and independent libraries depended on the purpose of their foundation. In mosque and masjid libraries, the collections reflected the personalities of their founders and their own donated collections. Libraries contained in tekke, zaviye, mosque and masjids contained religious interpretation books and literature and folkloric tales. Most of the collections in these libraries were written in Turkish. Libraries built in educational institutions, like külliye and madrasa, were founded by scientists and statesmen. Educational books formed the collections of these libraries and the language was mostly Arabic. The subjects taught in the madrasas and the needs of the students defined the scope of these libraries' collections.

Library Services and the use of libraries

Ottoman Empire libraries offered a variety of services to their users.

Reading: This is the most common use of libraries. There is no distinction between readers and users in foundation libraries. As reading is mostly associated with borrowing, it is handled under lending. In madrasa libraries, as there were no lending services.

Copying: Copying was the only method to duplicate books before the invention of the printing press. Usually the first priority work of the specialised staff was protection and restoration of works. The copiers usually cared that no ink was spilled on books, the no books got damaged, etc. Copies of works were usually made in madrasa libraries. Students had to copy the books related to the matters they were studying. Some charters

for the libraries, while explaining the duties of librarians, described what the readers and copiers should not do. In the library built by his Grandfather, Köprülü Hafız Ahmet Paşa asked the readers not to take off the bindings of the books. In the library built by the father of Köprülü Hafız Ahmet Paşa in Crete, he announced,

> "users are allowed freely to use and copy the books. However this should be done inside the library. Users copying books should not take off the şiraze [10] of the volume and the pages from the books".

Some libraries asked their personnel to watch over the readers and copiers without troubling their comforts so such incidents did not happen. In Raşid Efendi and Yusuf Ağa Library, users of the library were controlled unperceived by the library staff. The purpose of these controls was to protect books (Erünsal 1991, 201).



Hamidiye Library in İstanbul. The Hamidiye library was built by Mahmud I in 1781 and was the first public library in the Ottoman Empire.

Education: It is not possible to tell exactly when educational and worship activities began in libraries. There is no record of education in libraries for the period covered from the Foundation Era until the XVIIth century. The libraries of this period were usually inside külliyes, madrasas and mosques, and the educational, religious and copying activities were all together. Libraries, usually built in small rooms of tombs, [11] madrasas and mosques, were used more as book storage spaces. With the beginning of building independent libraries, educational and worship activities started in libraries and were separated from main library activities. For example, the Ahmet III library, built in the Topkapı Palace, besides being a private library, was used as an educational place for lecturers and students from the Enderun School. We see that Mahmud I regularised education activities in Saint Sophie Library. The dersiâm students in the staff of the library had two days of interpretation and different Islamic science courses, a one-day course of religious tradition of the prophet by muhaddis [12] and once a week a Koran course by şeyh'ülkurrâ. [13] There were 29 personnel working in Saint Sophia Library. Eight of them were lecturers holding different titles. The personnel of the library built by Mahmut I in Galata was even bigger. Besides dersiâm and şeyh'ül-kurrâ, three muallim (lecturers) were working. In the library founded by Mustafa III in Bostancılar Ocağı, the staff included lecturers and calligraphy teachers.

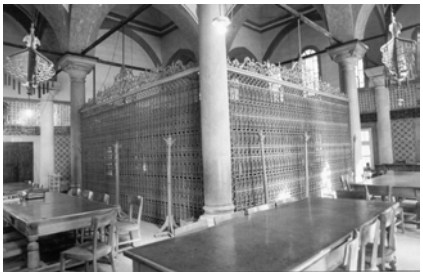
Lending: Foundation libraries had different practices regarding the lending of books. Some of the founders supported the lending of the books they donated to the library, while others were against this practice. Nevertheless readers were permitted to borrow for their use inside the library. Because Islam encourages the expansion of science, forbidding the borrowing of books would be an obstacle to learning; in this light foundations included strict rules about the borrowing of the books by the users. However, despite this, the disappearance of books forced the founders of libraries to take precautions. Beginning from the XVIIth century, a movement against the lending of books appeared and during the XVIIIth and the XIXth centuries this sentiment increased. In the XVIIth century, to prevent losses of books and to replace the lost volumes, libraries began to request for a surety or a pawn. Restrictions were imposed on taking out books from the library, the district, village, city or regions, and the time of lending was reduced to three from up to twelve months. Users from different regions were not allowed to borrow books (Erünsal 1991).

The founders of libraries did not insist on the usage of books inside the library. In periods where the lending of books was customary, the deed of trust of these foundations explained the conditions on lending. Lending of books continued during the Kanunî Sultan Süleyman and Selim II epochs, but in the following period, the request for a surety or pawn became the usual practice in the libraries built after the XVIth century. From the XVIIth century there was an increase in library founders who are against the lending of books. This was due to big losses of books that were borrowed from libraries. The libraries that suffered most from these losses were those open to the general public. In these cases, if the user had a solid pawn and with the consent of the trustee, he could borrow books. Madrasa students too could borrow books from library hafız against a pawn or a guarantor. Almost all li-

braries founded during XVIIIth century had rules against the loan of books in their deeds of trust. Some deeds of trust contained articles introduced as a reaction to restrictions on loans and we see that not all founders were against this practice. From the beginning of XVIIIth century, the losses of books in some libraries, the increasing number of libraries, and the possibility for students to buy books instead of copying them allowed the founders of libraries to forbid the loan of their books to preserve their collections (Erünsal 1991).

Other characteristics of the Ottoman libraries

The deed of trust clearly describes the mission of a library and the principal one is to protect the books. Preservation of valuable books is more important than their use by readers. The books were protected against fire, humidity and theft in special rooms called "*hizâne*". The second role of libraries was reader's service. The deed of trust of Fatih library mentioned that every reader one way or another should receive a library service. From "Tacü't-Tevârih" and "Cizyedâr" we know that in the Fatih Library some books had more than one copy. The deed of trust of the Selimiye Library mentions that returned books should be controlled and should be lent again without delay. The Köprülü Library would be opened three days a week: Sunday, Tuesday and Thursday. Librarians should not leave the library from sunrise until sunset. Even if there were no readers, some libraries would be kept open for their usual working hours. Whenever books could be lent this should be done against a pawn or guarantor, and books would be copied.



Book warehouse of the Ragıp Paşa Library. Books were protected against theft, fire and other emergencies in the book warehouse. (Turkish form "hizane")

Many deeds of trust mention that readers' requests should be met as quickly as possible. The deed of trust of the Yusuf Ağa Library stated that any user coming to read, copy or borrow books should not be prevented from receiving the books they request, and the staff should treat the readers nicely and present them food and drink. Friendly treatment of the readers has been a traditional rule to attract their attention.

Another responsibility of libraries should be the classification and cataloguing operations of the collection. The cataloguing procedures of books were rather simple. The deed of trust of some libraries included a list of the collection, names of authors, titles of books and their physical characteristics. Books in the list were categorised by the Islamic Science Classification. The most important deed of trust concerning this is the deed of trust of Selim II. At the end of this deed each bibliographic record included the name of the book followed by the author's name, if it had ornaments, table of contents, scriptural type, the names of copyists, type of paper, its type of binding and its number of pages. We see a similar arrangement in the Fatih Library. The deed of trust of the Atıf Efendi Library also mentions in its records the author of the book, its rarity, and the type of script used, its pages and line numbers. In the deed of trust of the Yusuf Ağa Library there is a systematic and numbered list of the books (Cunbur 1962, 1963).

The deed of trust of Şehzade Külliye built on the name of Kanunî's son Mehmet contains a list of the books in the collection and is categorised by subjects. When titles of the books were not available, the names of authors or their pseudonyms were used in place of the title of the book. Valuable books were marked as "mükemmel", i.e. perfect. The deed of trust of Selim II has a very impressive list of bibliographic records that contain the title of the book, name of the author, number of volumes, index, chronology, ornaments, script type, seal, number of pages, size, name of the copier, headings and the type of paper for each volume. In the Köprülü and the Feyzullah Efendi Libraries, this record was elaborated by adding the fame of the copier and if they contained (sima) and (kıraat) records. Additionally the Köprülü Library mentioned if the books were new or used.

Conclusion

Libraries are social institutions that have existed for 800 years as part of Turkish cultural and scientific life. During this long period, they took an active part in preserving and reproducing the

sources of knowledge and making them available to different levels of society. Many rulers, statesmen, scientists and religious persons contributed to the creation, development and functioning of these institutions. In pursuit of this, they explained in a detailed manner what should be the services of the libraries and the duties and functions of the employees. As we study the collections, architectural characteristics, employees, organisations and services we can clearly see that in any given period these institutions were not neglected. However, as the Ottoman State was weakened by its military, political and economic problems from XVIIth century, the influence of the libraries on the scientific, cultural and social life declined.

Notes

1. Waqf is an inalienable religious endowment in Islam, typically devoting a building or plot of land for Muslim religious or charitable purposes. Foundations (waqf) were among the most important owners of property in the Islamic World until recent times, and remain significant. Their incomes support the upkeep of many mosques; in past times, charitable services such as hospitals, libraries, orphanages, baths, kitchens etc. were often maintained by the foundation. The practice of declaring property as foundation (waqf) gained considerable currency due to the practice in many Muslim states of expropriating the properties of important persons, especially officials, when they died or were disgraced. By declaring his estate as foundation and his descendants as trustees, a rich man could provide an income for his surviving family.
2. Small mosque.
3. The printing press has been first introduced in the Ottoman Empire by Jewish citizens in 1494. See also Osman Ersoy "*Türkiye'ye Matbaanın Girişi ve İlk Basılan Eserler*", Ankara 1959, pp. 18-19, 51.; Hüseyin Gazi Topdemir, "*İbrahim Müteferrika ve Türk Matbaacılığı*", Ankara 2002, pp. 21, 73.; Edvard Carleson, "*İbrahim Müteferrika Basımevi ve Bastığı İlk Eserler: İbrahim Müteferrika's Printing House and It's First Printed Books*", Edited by Mustafa Akbulut, Ankara 1979, p. 13.
4. Docket or title put on the outside of a book or document.
5. This group knows that erbab-ı tetebbu, erbab-ı fünun and/or müstaid.
6. Chief librarian. Kitabcıbaşı is responsible for the collection of the Sultan.
7. Administrator or trustee of a pious foundation.
8. Person responsible of copying books in the Palace.
9. The confiscation of belongings of a guilty person by the Sultan, until the Tanzimat epoch.
10. Head-band of a bound volume.
11. Tomb libraries: a small and occasionally decorative building built for an important state figure or a rich person which includes the tomb and a small collection of books. These buildings called "türbe" are a part of the külliye (complex).
12. Title of the müderris transmitting the religious tradition of the prophet.
13. The master of one who has committed the Koran to memory.

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