

Financial Resources of Tekirdag Rustem Pasha Kulliyah

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ABSTRACT

The concept, “Kulliyah” (building complex), the roots of which dated back to the first years of Islamism, stands for a complex of buildings centered around a mosque and composed of various individual buildings with social functions such as madrasah, library, han (commercial trade center), hamam (public bathhouse) and bedesten (covered bazaar).

Kulliyahs, which were of great importance, particularly during Ottoman period, in terms of architecture and arts, provided service to the inhabitants of the province and the region they were constructed in through their public and religious functions; furthermore they shaped the texture of the province they were built in to an important extent. These Kulliyahs had served for a long period of time without delay owing to the rich waqfs (religious endowments) which were established by their constructors (bânis), and it was ensured that various locations had been populated through waqf programmes in line with the development and housing policy of the Empire

The purpose of this paper is mainly to provide information about the financial resources of Rustem Pasha Kulliyah which is one of the important historical heritages of Ottoman Empire in Tekirdag, and also to shed light on its significant contributions to the development of the province during the course of the history.

Keywords: Ottoman Period, Kulliyah, Madrasah, Waqf, Wakfiyah, Rustem Pasha, Suleiman the Magnificent, Tekirdag, Rodoscuk

INTRODUCTION

During the Ottoman period, Kulliyahs which were established with an intention to introduce charity organisations beneficial for the society, met many needs of the location they had been built. The provinces developed owing to these Kulliyahs which include most or part of the buildings such as mosque, madrasa, tomb (türbe), school, tannery (tâbhane), imaret (dining hall, kitchen, cellar, oven), hospital (dârüşşifâ), han, bazaar, shops, hamam, public fountain (sebil), fountain, timing room (muvakkithâne), houses, rooms, stable etc. and it was ensured that new settlement areas had been introduced around Kulliyahs which were built at the halting places (menzil) (Çobanoğlu, 2002;542).

It can be said that the concept ”Kulliyah”, in practical terms, reached its climate in terms of history of architecture, owing especially to the works of Mimar Sinan (Sinan the architecture) in 16th century. As a matter of fact, this period also includes the reign of Kanuni Sultan Süleyman known in the west as “Suleiman the Magnificent” and it is also the rising period for the Ottoman Empire in terms of military, economics, politics and geography.

One of the significant aspects of this period was the dominance of “individualistic system of construction” (Direr, 2011:166). That is to say, the expenses borne by mosques, prayer rooms (masjid), madrasahs, imarets, dârüşşifâs, libraries, fountains and even by the buildings such as Kulliyahs, which include these buildings and similar imarets, were not covered by the Empire but by those who were rich and public-spirited. These social facilities were commissioned by dignitaries of the Empire, and their spouses and children, by statesmen such as viziers, beys, pashas, grand viziers and by the rich to serve the public (Çobanoğlu, 2002;542).

Rustem Pasha, who was the most prominent statesman of the period being addressed to, appears on the stage just at this point. He was born in 1500 at the vicinity of Sarajevo; trained under devshirme system and built a bureaucracy career in Ottoman Empire; Rustem Pasha was married to the daughter of Kanuni

Sultan Süleyman while he was the governor of Diyarbekir; due to this marriage, he was also called with the epithet “Damat” (son-in-law); Rustem Pasha served as grand vizier between 1544-1553 and 1555-1561 for a total of 15 years (Arslantürk, 2011;20-32). Through the waqfs he had established, he commissioned many charities in various geographies of the country including Croatia, Hungary, Balkans, Rumeli, Istanbul, Anatolia, Egypt, Medinah and Jerusalem. A total of 12 mosques and masjids, 7 schools, 32 hamams, 22 fountains, 273 rooms, 54 storehouses, 563 shops, 28 hans and caravansaries, 5 madrasahs are only a part of those he had commissioned (Afyoncu, 2008;288).

We can say that Rustem Pasha Kulliyah which is the main topic of this paper is the most important perpetual charity (sadaka-i câriye) this prominent statesman had presented to Rodosçuk town, which was formerly named so, in 1553 (h.960).

1. RUSTEM PASHA KULLİYAH

Kulliyahs are divided by art historians into two main groups as *City and Halting Kulliyahs*. *City Kulliyahs* (*Şehir Külliyyeleri*) were built in a way which the costs were covered rather by Sultans, and took their place among important and large buildings of the province they were located in. On the other hand, construction of *Halting Kulliyahs* (*Menzil Külliyyeleri*) was led by high-level state officials such as vizier, commander and grand vizier, and they were constructed in smaller scale than *City Kulliyahs*. Considering this difference, Rustem Pasha Kulliyah which is located in Tekirdag is categorised as a Halting Kulliyah (Direr, 2011:167).

Kulliyah, composed of Mosque, Madrasah, Library, Çifte Hamam, Bedesten, Caravansary and İmaret, was designed so as to meet the primary needs of an Ottoman province (Müderrişoğlu, 2002;921). In certain references, it is mentioned that a tannery (Debbağhane) and a salt house (tuzhane) were also included in this Külliyyah (Serez, 2007;201). It is assumed that buildings in Külliyyah were not completely constructed by Mimar Sinan or that they were completed in different periods of time because of the fact that out of fundamental components of the Külliyyah, only Mosque, Madrasa, İmaret and Caravansary were registered in *Tezkiretü'l-Ebniye*, *Tezkiretü'l-Bünyân*, *Tuhfetü'l-Mi'mârîn* and *Adsız Risâle* which give information about the works of Mimar Sinan, and that Bedesten, Library and Çifte Hamam were not addressed to in these references. As a consequence, these buildings are also among the waqfs of Rustem Pasha (Tunçel, 1994;189).

Following is the brief information about elements forming Rustem Pasha Kulliyah in terms of specific events associated with them.

1.1. Rustem Pasha Mosque

Among the buildings in Kulliyah, only the mosques's construction date and the name of the person who had it constructed is known from two epitaphs placed in the main gate (Taç kapı). The first epitaph written in sülüs style includes the name of Rustem Pasha and the date 960 (a.d. 1553) (Akçıl, 2008;293).

The mosque has gone under large scale restorations on various dates until present. The most important of these was commissioned by Sultan Abdülmecid in H. 1257 (a.d. 1841), and this date was inscribed in the epitaph placed in front of the Mosque (Tunçel, 1974;31). It was stated in the work titled “Waqfs in the 50th year of the Republic”, published by General Directorate for Foundations, that Rustem Pasha Mosque had been restored in 1955 and 1971 (VGM, 34).

There is a marble fountain (şadırvan) just after the huge doorway on the north where there is the entrance into mosque's courtyard surrounded by walls. It is inscribed in the registers that şadırvan, which has a lead-covered pentagonal roof supported by five garland-headed marble columns, was added in 1841 during the general restoration commissioned by Sultan Abdülmecid (Akçıl, 2008;293), and constructed under the supervision of district governor Beylerhân bin İbrahim, controller of the waqf (mütevelli), and that 3000 akçes (a currency unit) were spent for the construction (RŞS. No: 1524, 88a.).

The road which is named formerly as Saraçlarbaşı and currently as Mimar Sinan Street and which passes just in front of the mosque, is one of the main roads of the provincial centre (Serez, 2007;201).

1.2. Rustem Pasha Madrasah

Madrasah building which has a rectangular plan with 16x26 m. dimensions and an open courtyard and which is parallel to the qibla wall, had a main body and a lecture hall (dershane) built in a square plan with an outward appearance; Madrasah was 5.5 m below the elevation of the mosque. A chief instructor (müderris), assistant to the chief instructor (danishmend), a teacher and an assistant teacher were employed in Madrasah which was included within the scope of the statute “fifty akçe madrasahs” as of 1596-1597 because of the fact that the chief instructor was paid 50 akçes (Arslantürk, 2011;115, 141). Madrasah, which was ruined due to disrepair in time, collapsed following an earthquake happened in 1880 (Tunçel, 1974), and Reserve Major Rıza Bey had a two-floor wooden school building constructed (Çevik, 1949;85) on its place; lecture hall of the Madrasah was converted into a soup kitchen after a while and also used as a junior high school and high school for a time; this building was used as a school named Cumhuriyet Primary School later on (Çevik, 1949;68, 85). The building, only main outer walls of which survive, lies in ruins currently. Partition walls in cells collapsed and there is nothing left above the level of doom arches (Ahunbay, 1988;250).

1.3. Çifte Hamam (Double Public Bath House)

Çifte Hamam, which was built separately for women and men in the area on the left hand side of the mosque and leading to the front of the mosque adjacently to the east wall of the madrasah, was ruined to a large extent due to the complete collapse of its inner parts during two-year long Greek invasion of Tekirdag (1920-1922); it was used as salt storehouse and granary during the period afterwards (Çevik, 1949; 68). Hamam, the survived and sound part of which is covered by a tile-coated wooden roof, is also used as a storehouse currently.

Directorate General for Foundations had 24 shops built in the garden located between Hamam and the Mosque in 1987, and Tekirdag Special Provincial Administration had 24 shops built in the place located between the Mosque and Debbaghanes; most of these shops were rented out (Serez, 1993; 98).

1.4. Bedesten (Covered Bazaar)

Although Bedesten, located on the west hand side of the mosque, was named after Rustem Pasha, his spouse Mihrimah Sultan had it built seven years after his death. However, it was included in waqf of the Külliyyah on behalf of Rustem Pasha as an example of his wife’s loyalty, and thus it took the title of first bazaar of Rodoscuk town. This building had also served as an important building block for Rodoscuk to become a classical Ottoman province (Arslantürk, 2011;94). Inner part of Bedesten included shops which were constructed with six domes on two thick columns, and there were also shops and work places of various occupational groups (RŞS. No: 1520, 5a.) at the outer part. Adjacent to the Bedesten, there were grocery store, herbalist, cook, candle seller and shops selling other products, vegetables, fruit, spices, and also there were bakeries and mills around Bedesten. Small shops adjacent to its outer wall had survived until 20th century (Çevik, 1949; 68).

It was used by Directorate of Education as a supply warehouse in 1949-1950; it was substantially restored in 1972 and new shops were built outside of it instead of the shops which were collapsed and traces of which were noticable on the face walls (Akçıl, 2008;294). Hikmet Çevik, a historian working on Tekirdag, published a book in 1949 and expressed the following, “It is currently used by Directorate of National Education as a supply warehouse for school construction” (Çevik, 1949;69). Bedesten, inner part of which was used as furniture bazaar for a while, is rented out to tradesmen in the province by Tekirdag Municipality together with the shops added outside of it (Karaman, 1975;35). Furthermore, shops and the market place which were located near Bedesten and negatively affect the historical texture demolished within the framework of “Protection and Survival Project for Bedesten and its Surrounding” initiated by Tekirdag Municipality in 2008, and the historical structures became more visible thanks to environmental planning.

1.5. Caravansary

Although it is known that Caravansary which is a part of Külliyyah was located in the flat area on southwest part of the mosque, it completely collapsed and removed long years ago. It is registered in vaqfiyah (treatise) belonging to the Külliyyah that there was a caravansary in the town, two shops adjacent to it and ten shops in the vicinity.

There were shops adjacent to the wall at the inner and outer parts of Caravansary. The rental fee of Caravansary is not known due to the fact that Caravansary which was included in Rustem Pasha's waqfs, and the shops related to it were rented out together. According to the Rodosto Şer'iyye Registries, Caravansary and shops were rented out by Mustafa bin Yunus, one of the town inhabitants, for 20.000 akçes for two years as of 1580; and again they were rented out for 35.000 akçes for three years as of 1584 (RŞS, no: 1526, 38a; no: 1528, 55a.). Immovables of the waqf, including caravansary and shops around it, Bedesten and shops around it, debbağhâne and 8 storehouses and 5 waqf houses (vakıfevi) located near Taş İskele were subject to tax farming system (mukataa) for 97.000 akçes in total towards the end of 16th century (RŞS, no: 1529, 33a.).

Evliya Çelebi expressed in his *Seyahatnâme* that this structure was the largest caravansary in the town (Seyahatnâme, III/348).

1.6. Imaret (Hospice)

Although its exact location is not known, assumedly it is constructed near Caravansary or in its vicinity. As ascertained by Kuran, today there is a public garden in the place of Imaret which completely collapsed due to a fire happened in 1880 (Kuran, 1985). There isn't any exact information up to present about the location and characteristics of library (Tunçel, 1994;190-2). Imaret's course of operation, food to be cooked and how to serve the food were explained in vaqfiyah of Külliyyah in details (VGMA, Rustem Paşa Vakfiyesi, D. 635/2; 17).

1.7. Han (commercial trade center)

Although it is not mentioned in vaqfiyah registers that there was a Han within the Külliyyah, it is registered that there were 45 storehouses in town and 8 Debbaghane in the vicinity of storehouses (VGMA, Rustem Paşa Vakfiyesi, D. 635/2; 137.). On the other hand, Evliya Çelebi who had visited the province mentioned about Caravansary and the Han separately (Seyahatnâme, XVIII;348). It is stated in another register that Storehouses and Debbaghane, located inside and outside the Han which was among waqfs of Rustem Pasha Mosque, were rented out for 97.000 akçes for three years together with some properties of waqf (RŞS. no. 1527, 11a.).

According to the information inscribed in the work by Ahmed Bâdi Efendi called *Riyâz-ı Belde-i Edirne*, most of the rooms of the Han were possessed by non-muslims and those possessed by muslims were also rented by non-muslims. Non-muslims living in the mentioned Han destroyed Rustem Pasha Mosque to a large extent during Russian invasion of Edirne and its vicinity in H.1295 (a.d 1879-80) just after the Ottoman-Russian War also known as '93 War (Adıgüzel-Gündoğdu, 2014;I/137).

2. FINANCIAL RESOURCES OF RUSTEM PASHA KULLIYAH

A direct resource was not allocated in Ottoman Empire from central budget for the financing of education and health services as well as religious and cultural activities. Despite not allocating any resource from government budget, mentioned services were financed through waqfs which were rather organised in the form of independent finance units and which are currently called as third sector. It was such a system that while the ratio of the revenues of waqfs within the Ottoman financial system was 12% at the beginning of 16th century, this figure increased approximately to 20% at the beginning of 17th century (Tabakoğlu, 1994: 183).

Therefore it can be said that the waqfs played an important role in the financing of education and health services, cultural and religious activities which do not attract investment in financial terms due to their low profit margin and being non-profitable

Properties of waqfs were discussed mainly in two groups as *Akarât-ı Mevkûfe* (Revenue yielding entailed properties) and *Müessesât-ı Hayriyye* (Charity Institutions). Immovables such as shops, businesses and houses are income yielding structures. Revenues from these properties were used to cover the expenses of social service buildings such as mosques, madrasas and imarets (Akgündüz, 1988;209).

Each charity had a vaqfiyah in which working principles, structures and waqfs to cover the expenses made in order to carry out the charity activities were recorded individually. Vaqfiyah also included how the charity would work in line with the conditions of its founder (vâkif), who would be employed and what would the salaries be (Kazıç, 1995: 43).

Revenues, allocated by the founder to the waqf, were usually enough to cover its needs. In fact, most of the waqfs had surplus revenues called zevaid in order to handle with extraordinary issues which might arise after covering the expenses or to meet the additional expenses not considered at the beginning.

It is observed that establishing waqfs continued traditionally among statesmen in Ottoman period and institutions which played an important role in providing an infrastructure for religious, scientific, health-related and cultural services required in the provinces, especially the madrasahs which are education institutions, were established in the form of waqfs.

It can be mentioned that waqfs reached their peak in terms of their organisation, system and practice at the period of Kanuni, thus Grand Vizier Rustem Pasha's period. As mentioned above, tens of charities came into activity by means of waqfs he established in vast Ottoman geography; most of these served to public of where they built and most of them still provide service.

Rustem Pasha Kulliyah which was constructed to provide social, cultural and religious services, is one of the most typical example of waqf system. Fundamental elements of Külliyyah such as Mosque, Madrasah and Library serving for public interest were structures completely providing service for the public and they did not yield revenues. In order to ensure that the institutions included in this group survive and uninterruptedly carry out its activities, enterprises such as Han, Caravansary, Shop, Debbaghane were built within Kulliyah. The revenues from the financial resources mentioned one by one in vaqfiyah were allocated to cover the expenses of the charities included in the first group (Ateş, 2009;90).

Tekirdag section of Edirne Registry No. 1/1 archived in Directorate General for Foundations includes a vaqfiyah dated H. 965 (a.d 1557/8) and registered to Çagalzade Rustem Pasha on pages 137-167 with row number 635; parts of Kulliyah and its income resources were listed in this vaqfiyah as follows:

“Çifte Hamam adjacent to the Mosque commissioned by him in Rodoscuk Town and forty-five storehouses and eight Debbaghanes and two shops adjacent to the Caravansary commissioned by him in the mentioned village; ten shops in the vicinity of caravansary and two mills built on Cebel-i Tekfur river in the village of Beyoglu at Malkara district, and Çifte Hamam and a hamlet known as Şah Melik located in Hayrabolu Town; four hundred buffalos, two hundred black cattles; forty married captives in Subaşı district of Hayrabolu and Mülk Meadow which passed down from one generation to another and known as Müşellim Çayırı in the mentioned town were dedicated.”

Financial resources of Kulliyah also included the revenue from various shops and a hamam which were far away from this province and commissioned and dedicated by Rustem Pasha while he was the governor of Diyarbekir. For instance, we found that 73.600 akçes which was the revenue of these buildings in 1564 was allocated to Rustem Pasha Mosque (Bizbirlik, 2002;407).

Another financial resource was the revenues from Dolyani Panayırı (Dolyani Market Place).

By means of Kanuni's royal decree (ferman), Rustem Pasha owned Dolyani Market Place located in Monaspit Village affiliated to Strumica which falls within the borders of Macedonia today. Following Rustem Pasha's possession of this market place in July 1556, his rights regarding his possession here were registered through renewal of permission (mukarrername) with royal decree of Kanuni again (VGMA, Rustem Paşa Vakfiyesi, D. 648; 34, 35). Rustem Pasha added Dolyani Market Place to his waqf on 2 December 1557 (10 Safer 965) that is to say 14 months after assigning market place and transferred its income to his Külliyyah at Rodoscuk as a revenue (Faroqi, 2006;178).

CONCLUSION

Kulliyahs were a group of buildings which became religious, scientific and socio-economic centers of the province during Ottoman period. Rising period for Kulliyahs in terms of architecture and their functions was that marked with the works of Mimar Sinan in 16th century. This period of time also witnessed the successes of Kanuni Sultan Süleyman known also as “Suleiman the Magnificent” and his grand vizier Rustem Pasha.

Rustem Pasha Kulliyah which was commissioned to be constructed by Mimar Sinan in Tekirdag, named formerly as Rodoscuk, became the most important work presented by these three names to that province and region, and played the leading role in socio-economic development of the province since its

construction. Its most important financial resource enabling it to carry out this significant function through its madrasah, mosque, library, çifte hamam, bedesten, caravansary and imaret was the revenues from the waqfs and from those registered in vaqfiyah.

Rustem Pasha had very important contributions to the socio-economic development of the province as of mid-16th century; invigorated the commercial life in the province to a great extent by having Rustem Pasha Dock (Rustem Pasha İskelesi), also known as Taş İskele in registries, constructed within this scope; brought 4 historical fountains to the province by realising infrastructure investments registered as “Rustem Pasha Waterway” with the aim of meeting the water needs of the population rapidly developing in parallel to the invigorated economic structure (Ateş, 2009;170-171);ensured that the province became a center of attraction as well as a center of science and culture through Kulliyah he commissioned in the same years. However he is not adequately known both in the province and in the region. This is another issue to be discussed as well.

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