

HEALTH ORGANIZATIONS WITHIN THE WOMEN'S FOUNDATIONS ESTABLISHED DURING THE ANATOLIAN PRINCIPALITY AND THE OTTOMAN EMPIRE

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Abstract

One of the organizational structures that has successfully maintained its existence for a long time in the historical process is that of the foundation. Foundations are organizational structures in which individuals contribute all or part of their assets to community services without expecting any form of compensation in return. A substantial number of foundations were established by women during the Anatolian Principalities and the Ottoman Empire. The purposes served by foundations established by women were similar to those served by foundations established by men. A distinguishing characteristic of foundations established by women is their health-related functions. The health organizations within foundations established by women have not been sufficiently studied in a holistic manner. The objective of this study is to examine the health organizations within the foundations established by women during the Anatolian Principalities and the Ottoman Empire with a holistic approach. The subject, which is addressed in disparate sources and studies, has been analyzed in a comprehensive manner. Consequently, the various health organizations established during both periods will serve as a valuable source for future studies. The findings of the study indicate that women placed a greater emphasis on health than men and were able to establish successful organizations. The health organizations in the foundations established by women provided medical education as well as treatment for the mentally ill and met the health needs of those in need. Different health personnel were trained and served in the health organizations established by women. Health organizations within women's foundations are examples of entrepreneurship that have a privileged place in the historical process.

Keywords: Women's Foundations, Health Organizations, Darüşşifa

1. Introduction

One of the most enduring organizational structures in human history is the foundation. Over time, the foundation institution has evolved into a comprehensive entity capable of addressing the multifaceted needs of humanity and resolving a multitude of challenges (Akbulut, 2007). For centuries, foundations have provided public services that are analogous to those currently provided by states, without expecting any form of compensation in return. Throughout history, individuals with varying levels of economic power have utilized their assets to address societal needs by establishing foundations, with the expectation of no return on their investment.

Foundations were established for a variety of purposes. Upon examination of the establishment purposes of foundations, it becomes evident that social purposes are also considered alongside economic purposes. As observed by Beki (1965), the establishment of foundations is motivated by a desire to prevent the unnecessarily dissipation of wealth and money, to provide assistance to those in need, including those with social needs, and to prevent the idle operation of national assets. In addition, foundations have also become a source of human resources. In addition, foundations were established with the purpose of training civil servants who would oversee the state apparatus and facilitate effective interaction with a robust central military force (Ramazanoğlu, 2008).

It is a fallacy to assume that foundations were established solely by men with high economic power. Historical records indicate that a considerable number of women and men established foundations. It is evident that a considerable number of women played a pivotal role in establishing and managing foundations across diverse geographical regions and historical periods. For instance, the Ankara Sharia registry indicates that 43 foundations and 20% of the foundations in Edirne were established by women. Additionally, the Istanbul Tahrir book dated 1546 reveals that 913 foundations were women-owned (Sar, 2021). Similar results regarding foundations established by women are also found in other studies. Women's foundations, which are typically of a similar size and function to their financial assets, have existed in almost every historical period. In addition to establishing foundations, women also served as managers of the foundations they established. A historical examination reveals that numerous women established or managed foundations during the Imperial Period and the Principality Period.

One of the founding purposes of foundations is to provide the health services needed by society. Foundations have fulfilled this objective in a variety of ways. The health organizations established within foundations fulfilled various functions. The various functions are referred to by different names in the sources. The functions performed in hospitals today have been referred to by a variety of names throughout history. Medical organizations in select urban centers. The terms "Dar-üş-şifa / Dar-üs-sihha" (Sivas), "Dar-ül afiye" (Çankırı), "Dar-ül Tıp" (Bursa), "Maristan" (Kayseri), and "Bimaristan" (Edirne) are used to refer to various medical institutions. The term "Bimarhane," which is also known as Manisa, is one of several names used to refer to structures that have provided health services over centuries. These include "Me'men-ül istirahe," "Dar-ül raha," and "Tabhane," as outlined by Şenyurt (2011).

The concept of the modern hospital originated in the post-industrial revolution. Hospitals or analogous organizational structures were not prevalent during the preceding period. However, in the previous period, health services were provided by foundations, particularly in areas where Turkish communities lived around the world. In the Ottoman Empire, these services were provided by foundation health institutions designated as Bîmârîstan and Dârüşşîfa (Çelik, 2020). In these organizational structures, which were commonly referred to as Darüşşîfa or healing houses, a range of disorders, including both psychological and physiological conditions, were treated. In locations designated as bimarhane, patients were treated with a variety of methods, in accordance with the prevailing conditions of the period. In addition to treatment, educational services were also provided in the health organizations located in the foundations. Many renowned physicians and allied health personnel were trained here.

When examining the functions of the foundations established by women, it becomes evident that social functions occupy a prominent position. During the Anatolian Principalities Period and the Ottoman Empire Period, the majority of the organizational structures that provided free health services to the society and those in need were founded by women. It can be argued that women have historically been the driving force behind efforts to meet the needs of society. The majority of foundations established by women include a health unit. Among the foundations in question, hospitals designated as "darüşşîfa" or "şifahane" have operated for a considerable length of time. Dârüşşîfas are essentially hospitals established as public charity institutions. Their defining characteristic is that medical care and treatment for patients is provided free of charge in these hospitals (Kemaloğlu, 2014). The women who

established the foundations were also mothers, and they provided health services to the entire society through the foundations they established. They acted as mothers not only to their children but also to the entire society.

Although the subject of foundations and women has been discussed in numerous studies, the functions of women's foundations have not been the subject of a separate study. Although numerous studies have been conducted on women during the Ottoman period, it has been observed that the foundations established by Ottoman women have been examined in terms of administrative, economic, and architectural aspects, but not in the context of social services (Sağlık, 2021). The issue becomes even more significant when it is considered that the significant organizational structures that have provided health services to society for centuries have been in the foundations established by women. For this reason, the objective of this study is to identify foundations established by women throughout history that have included health units. The data on health institutions established by women is presented separately. A comprehensive study encompassing all the foundation health organizations under consideration was not feasible. The present study is of significance in that it provides a comprehensive account of all health organizations established and managed by women during both the Principalities Period and the Ottoman Empire. In this study, we examined historical documents and other sources pertaining to women's foundations.

2. Foundation

2.1. Foundation Concept

In order to gain a comprehensive understanding of foundation organizations, which occupy a unique position within the historical process, it is first necessary to define them. The term "foundation" has its etymological roots in Arabic. The term "foundation" is defined as "to detain, to stop," "to stand, not to move," "to give completely," and "to forgive" (Ballar, 2008). The term "foundation" is defined as the act of donating a good or property to a charity, provided that it is not sold (Yılmazörnek, 2010). In addition to its primary definition, the term "foundation" has been employed to refer to mevkuf, which is defined as movable or immovable property that constitutes the subject of the foundation contract. In fact, it has become a standard term in this context (Keleş, 2001). In essence, it signifies that an individual permanently divests themselves of a property for the purpose of dedicating it to religious, social, and charitable causes, as well as allocating it to these services (Korkmazer, 2023). The foundation institution has undergone a process of expansion throughout its historical development, becoming an institution that addresses all the issues that humanity encounters throughout life and is capable of solving various problems that arise (Akbulut, 2007).

The process of converting assets into foundations can be undertaken in a variety of ways. Keleş (2001) discusses the foundation establishment method under two main headings. Firstly, there are foundations that are "used in kind," that is, that are benefited from them personally. These are called "Müessesât-ı Hayriye," and they include temples, madrasahs, schools, soup kitchens, zawiyas, libraries, guesthouses, fountains, public fountains, and mausoleums. These are foundations established by operating the properties they own and establishing charitable institutions such as hospitals, mosques, and schools with their income.

Foundations are organizational structures that provide the foundation for social life. In the past, the state has fulfilled a number of basic functions, including the defense of the country and the management of public finance. In the Ottoman Empire, a significant portion of the public services, which were regarded as state responsibilities in the contemporary understanding of social organization, were carried out through foundations (Göçer, 2014). For centuries, foundations have fulfilled a multitude of functions, and they have also made a significant contribution to economic life. In addition to their economic benefits, foundations have played an undeniably significant role in fostering the healthy formation and functioning of social structures. The process of socialization has been a prominent feature of the establishment of foundations, with the individuals who create these institutions placing them at the disposal of the public through the organizational structures they have established. The aforementioned developed foundation system has resulted in the absence of class distinction within our society (Akbulut, 2007). This method ensured that the distribution of wealth was equitable across social classes.

For centuries, voluntary foundations have been established to meet the needs of society without expecting any reward. In one sense, the foundation represents an institution of goodness and mercy. At the same time, it is a vision and action of civilization (Çam, 2019). Those who establish foundations do so entirely on their own initiative, without any external pressure. Foundations are established by individuals who exercise their free will in this regard and are managed in accordance with the principles they determine. They are guaranteed protection under the law throughout their existence (Kütükoğlu, 2018).

During the Anatolian Principalities Period and the Ottoman Empire, it was of paramount importance to provide fair and comprehensive service to the entire society. In accordance with the Ottoman understanding of administration, the state's duty was to ensure justice, guarantee the safety of life and property of the subjects, and provide individuals with the opportunity to believe and improve themselves as they wished (Çelik, 2020). In order to achieve this, it was necessary to ensure that public services were carried out in a healthy manner. The provision of public services to society at equal levels was a condition of social stability. The organizational equivalent of this purpose was the foundation. As institutions with a strong commitment to providing social services, foundations have remained largely immune to political turmoil and administrative impotence, thereby becoming symbols of stability and continuity in our social life (Akbulut, 2007). Foundations are among our institutions that play an important role in the mitigation of social unrest, the advancement of social welfare within society, the rectification of cultural disorders, the assurance of economic balance, and the establishment of social order (Akbulut, 2007).

2.2. Women and Foundations

Throughout Turkish history, women have occupied a distinctive position. Women have been engaged in all aspects of life. Women have established a multitude of organizations in a diverse array of fields, including state administration and public services. One of the domains in which women were engaged was that of foundations. In addition to men, women also made significant contributions to the foundation institution (Özgişi, 2013).

The establishment of foundations by women is not a phenomenon confined to a single historical period. A review of historical sources reveals the existence of foundations established by women during both the Seljuk and Ottoman periods (Sar, 2021). Women's foundations have been in operation for a considerable length of time. During the principality period, numerous women established foundations to address social needs. Table 1 includes women's foundations from both the Beylik period and the Ottoman Empire period. Contrary to popular belief, women in Ottoman society played a significant role in a multitude of domains, including the establishment of foundations, their social status, lineage, and kinship relations. These roles were not limited to a single period, but rather spanned the entirety of Ottoman history (Çevrimli, 2018).

Turkish women have established foundations, which can be considered the organizational equivalent of fulfilling their social responsibilities. This is regardless of the financial power they have or the size of their status. Women from all segments of society established foundations during both the principality period and the Ottoman Empire period. It is well documented that numerous women, designated as "dynasty women," assumed leadership roles within society by establishing foundations and large foundations within the foundation institution. This phenomenon reached its zenith during the Ottoman period (Çevrimli, 2018). Women's foundations can be found throughout the entirety of the Ottoman Empire. The foundation-establishment activities of women in the Ottoman society, which commenced in the early periods, persisted throughout the following periods (Maydaer, 2019). The foundations established by wealthy women were more comprehensive in terms of the power they had. A review of the Ottoman Empire reveals that the foundations, which may also be referred to as Hanım Sultan Foundations, were established by the sultan's mothers, wives, or daughters (Sar, 2021). A review of the foundations established by the lady sultans reveals that they established institutions in almost every field, with a widespread impact on society. This was achieved through the use of foundations as a tool of social policy (Kala & Akarçeşme, 2019). In addition to the majority of women who established foundations in Ottoman society, women sultans, it is evident that women belonging to the reaya also established foundations to the extent of their means (Sağlık, 2021).

In addition to establishing foundations, women played a role in the management of existing foundations. These are institutions where women not only establish foundations but also serve as managers (Şahin & Kaya, 2016). In this regard, the fact that women both establish foundations and undertake the management of these foundations demonstrates that anyone can engage in foundation affairs, regardless of gender (Sar, 2021). Such instances can be found throughout history. Additionally, women have been involved in the management of Yakub Abdal Zawiya due to the implementation of filial status (Köç, 2012). In addition to their role as employers and capitalists, women who serve as trustees of foundations also assume the role of administrators (Zeyrek, 2015). In this manner, women became employers within the social structure of the Ottoman Empire. Women who were employers played an active role in the economic sphere.

Table 1. Women's foundations from both the Beylik period and the Ottoman Empire period.

STUDY	NUMBER OF FOUNDATIONS	NUMBER OF WOMEN'S FOUNDATIONS	WOMEN FOUNDATION %	REMARK
Kadioğlu, Kadioğlu, 2011	71	6	8,45	Anatolian Seljuk period
Kadioğlu, Kadioğlu, 2011	-	-	16,83	Ottoman XVI. century
	-	-	15,33	Ottoman XVII. century
	-	-	18,81	Ottoman XVIII. century
Zeyrek, 2015	29	9	31	XVIII. century Kutahya
Memiş, 2016	300	56	18,6	According to the records of the Jerusalem Sharia Registry, between 1703 and 1831
Yüksel, 1990	1663	499	30	Between 1585 and 1683
Nurdan, 2018	763	301	39,4	Founded in Cyprus and survived to the present day
Taş, 2016	2517	913	36	Istanbul Foundations Tahrir Book dated (1546)
Taş, 2016	30.000	2309	7,69	General Directorate of Foundations archive
Yörük, 2016	160	11	6,8	Konya notebook dated 1483
Yörük, 2016	210	13	6,19	Konya notebook dated 1584
Yörük, 2016	311	24	7,72	Notebook dated Konya 1650-1910
Maydaer, 2019	261	101	38,69	Bursa 16th century first half of the century
Sağlık, 2021	26.000	2309	8,8	General Directorate of Foundations archive

Oğuz, 2015	100	33	33	Rodos Adası'nda kurulan vakıflar
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3. Health Organizations and Healties Established in Foundations

One might posit that the history of humanity represents the genesis of the concept of health care. Even in the most primitive conditions, people demonstrated a capacity to resist all kinds of threats in order to protect their existence and health. Archaeological evidence indicates that procedures that would be challenging to perform with contemporary technology were carried out in the past. In the future, it was necessary to transform the organization of health services into a more structured and efficient system in order to improve the effectiveness and efficiency of these services. Hospitals are institutions that provide health services to humanity. Hospitals differed from one society to another and from one historical period to the next. The establishment purposes of hospitals, building types, environments, equipment to be used in treatment, number of doctors, medicines, and treatment methods have varied over time, and the way hospitals are used has differed between civilizations or countries (Aslan & Erdem, 2017).

The necessity for medical and treatment structures has existed since the advent of humanity (Aksoy & Aydın, 2022). In antiquity, the majority of medical facilities were situated within religious establishments. Subsequently, the role of the physician emerged. New physicians received instruction from experienced colleagues. During this period, the provision of treatment and the manufacture of pharmaceuticals continued to assume greater significance.

As a consequence of the increasing level of knowledge in Europe following the Renaissance and the advent of the industrial revolution, health organizations underwent a gradual transformation into the hospitals of today. In addition to the economic and social factors that underwent transformation as a consequence of the Industrial Revolution, the Great Wars also precipitated alterations in the healthcare system, with the advent of modern hospitals becoming increasingly evident.

The advent of hospitals in Anatolia bears resemblance to analogous developments in other geographical regions. The infrastructure of Turkey's hospital structures is based on the civilizations that reigned in the same lands (Aslan & Erdem, 2017). The health systems of the civilizations that inhabited Anatolia since ancient times have undergone significant transformation and have reached their present form. The earliest examples of the hospital organizational structure and diversity that exist today emerged during the Seljuk period. The Seljuks adopted the first examples of hospitals from the Abbasids. The development of hospitals, which commenced during the Abbasid period, reached its zenith during the Great Seljuk State. This tradition was continued by the Anatolian Seljuks and the Ottoman Empire (Yıldırım, 2010).

The most well-known example of the health system of the period is darüşşifa. However, in addition to darüşşifa, which represents one of the most comprehensive examples of hospitals, there are numerous other organizational structures that are much more extensive in scope. In addition to Darüşşifa, there are terms used to describe various health institutions, including hospital, maristan, bimaristan, darüssihha, and darülafiye (Kadioğlu & Kadioğlu, 2011). The foundations encompass darüşşifas and hospitals for the treatment of patients, as well as bimarhanes for

the care of mentally ill individuals (Akbulut, 2007). Darüşşifas, also known as hospital, bimaristan, maristan, darüssihha, darülafiye, me'menülistirahe, darütıb, darülmerza, healingiyye, bimarhane, madhouse, are among the most prominent social aid organizations within the Turkish-Islamic foundation culture (Aciduman, 2010, 9).

The studies conducted yielded the general definition of darüşşifa as the health complex. Although various institutions in Anatolia provide health services under different names, such as darüşşifa (healing house), maristan (hospital), bimaristan (clinic), dar-üs-sihha (health center), darü't-tıb (medicine), in general, "dar-üş-şifa" is understood to mean "home of healing" (Songur & Saygın, 2014). The Arabic term darüşşifa, which translates as "healing house/health house," is used to refer to hospitals (Yıldırım, 2010). In the Middle Ages, these organizations were given various names, including dârü's-şifa, dârü's-sihha, dârü'l-afiye, dârü'r-raha, dârü't-tıb, maristan, bimaristan, tabhane, and convalescence (Kemaloğlu, 2014). These institutions were dedicated to the care of the sick and were known by various names, including darüşşifa (healing), bimaristan (hospital), bimarhane (hospital), maristan (hospital), darü'l.afiye (medical), darü'l-merza (medical), darü'r-raha (medical), darü's-sihha (medical), darü't-tıp (medical), darü'l. The term "hospital" was used in various ways, including as "aceze," "lezz'amhane," "isolation," "quarantine," "asylum," and "hospital" (Ataseven, 1985). Throughout history, hospitals have been known by a variety of names. These are variously described as "healing house," "healing gate," "health home," "bimarhane," "maristan," "darülmerza," "darülafiye," and "darüssihha" (Biçme, 2023).

One of the most striking examples of hospitals operating during this period is Maristan and Bimaristan. The terms "maristan" and "bimaristan" are of Persian origin, denoting a place of refuge for the ailing. The Arabic term maristan, which has a similar meaning to darüşşifa, has a distinctive equivalent in practice. A bimarhane, or asylum, is a facility where individuals with mental illnesses are treated. Darüşşifas are not merely locations where medical procedures are conducted. Additionally, pharmacy operations with treatment support systems were conducted within hospitals. In most of these charitable institutions, which the ancients called maristan, bimaristan, bimarhane, darüşşifa, healing, healing, not only mental illnesses but also internal diseases, especially eye diseases, were treated. Surgeons, doctors, and pharmacists were registered in their foundation charters (Cunbur, 1987). Darüşşifas were not only active in the treatment of patients but also in the field of medical education. Foundation hospitals provided both medical education and hospital services (Kala & Akarçeşme, 2019). In contrast to the conventional hospitals, health services were also provided in some natural resources. In some sources, thermal springs for hydrotherapy purposes are also among the health institutions. Two examples are the Yoncalı Thermal Spring in Kütahya and the Hatuniye Thermal Spring in Amasya (Kadioğlu & Kadioğlu, 2011).

Kemaloğlu (2014) offers a classification of caravanserais that distinguishes three primary categories: mobile, palace, and darüş-şifas. A caravanserai hospital is defined as a facility that provides health services in a caravanserai, which is a type of mobile hospital. Mobile hospitals, as the name implies, are military hospitals. These represent the inaugural instances of contemporary hospitals operating in conjunction with the military. In a similar manner, darüşşifas were hospitals established in proximity to palaces. The darüş-şifa in the palace of Turan Shah I was established with the objective of addressing the health-related issues of the palace members and guards (Kemaloğlu, 2014).

For centuries, health organizations with varying names and functions have been established and managed by foundations. Prior to the establishment of the Republic, the majority of public services were provided by foundations. The provision of health services is a public service that incurs significant expenditure. In the Ottoman Empire, hospitals were dispersed throughout the country, with their income and expenses covered by foundations (Göçer, 2014). During both the Principalities and the Ottoman Empire, hospitals provided health services that were both costly and provided free services. Free health services were provided to the indigent and to those suffering from drug addiction (Sar, 2021).

4. Women's Foundations And Hospitals

Women in Anatolia played an active role in social life by establishing foundations within the framework of their free will and economic potential. When we examine the past in comparison to the present, it becomes evident that there have been instances where women have assumed prominent roles in social and cultural events, actively contributing to the advancement of society. In addition to these instances, there have also been instances where women have been depicted as wives, mothers, and siblings (Sar, 2021). The functions fulfilled by foundations established by women are numerous. Throughout various historical periods, women have played a pioneering role in fostering collaboration and solidarity in social, cultural, and health-related domains through the foundations they have established (Taş, 2016). In addition to men, Turkish women also played a role in the construction of various religious, educational, and cultural institutions, including mosques, madrasahs, schools, libraries, soup kitchens, muvakkithanes, roads, bridges, caravanserais, inns, and baths, as well as castles for the defense of the country (Cunbur, 1987). When women established foundations, they did so independently of men. The participation of women in activities such as property acquisition, foundation establishment, and agricultural production serves to illustrate that women are not beholden to men in society (Karkanlı, 2021). The establishment of effective and comprehensive organizational structures in economic and social life by women indicates their free nature. One of the most illustrative examples of women establishing organizational structures on equal footing with men is in the hospital. The Divriği Grand Mosque, constructed during the Ottoman period, is one of the few surviving examples of cultural heritage in the modern world. The Grand Mosque is not a standalone structure; rather, it is a social complex. The aforementioned edifice was constructed in conjunction with a health organization. The Darüşşifa complex was constructed by the female administrator of the period. It is the only work commissioned by a man and a woman together (Biçer, 2022).

One of the most prominent functions of foundations established by women is the provision of health services. The hospitals situated within the foundations provided services that addressed the needs of the community. Darüşşifa structures were typically institutions constructed by sultans, their wives, daughters, or affluent individuals, and treatment within these institutions was provided at no cost (Şenyurt, 2011). The provision of health services to the general public by foundations established by women, without distinction between the sexes, social status, or financial compensation, is indicative of an advanced level of entrepreneurship and management.

The foundations and foundations established by women, specifically hospitals, are not limited to a specific period or region. Women operated hospitals in numerous regions and within foundations with diverse functions during both the principalities and the Ottoman Empire.

4.1 Foundations Established by Women During the Principalities Period

The Principality period is as organizationally active as the Ottoman Empire. The size and functions of the foundations established by women during this period, which lasted several centuries, were as effective and powerful as those of the imperial period, which lasted seven centuries. Cunbur (1987) posits in his study that the inaugural healing center established by women in Anatolia was Gevher Nesibe Sultan Hospital in Kayseri. Kadioğlu & Kadioğlu (2011) propose a more extensive chronology, extending the establishment of the first healing house in Anatolia to a period prior to that documented by other sources. The first hospital among women's foundations was established in Silvan, which was one of the most significant trade and cultural centers of the period. The founder of the inaugural women's hospital in Anatolia was Sitti Raziye Hatun. She is the wife of Necmeddin Ilgazi, the founder and first ruler of the Artuqid Principality. In addition to the darüşşifa, which was constructed between 1176 and 1185 during the Artuqid era and documented as a medical madrasah in historical sources, Sitti Raziye Hatun also commissioned the construction of a madrasah in Mardin (Kadioğlu & Kadioğlu, 2011).

The second hospital established during the Principality period in Anatolia is located in the Gevher Nesibe Hatun Foundation in Kayseri. Kayseri Gevher Nesibe Hospital is the oldest known Seljuk hospital and medical school in Anatolia, as documented by Yınanç (1984). The founder of Şifaiye, İsmetüddin Gevher Nesibe Sultan, was the Seljuk ruler known as Seljuk Ruler II. She is the only daughter among Kılıçarslan's twelve children. The life of Gevher Nesibe Sultan, who is estimated to have been born in 1165 and died of tuberculosis at the age of 39, has become the subject of considerable legend and lore among the people (Cunbur, 1987). The hospital, situated between Şifaiye and Gıyasiye, is commonly referred to as Çifteler by the general public. It is, in fact, a comprehensive health complex rather than a conventional hospital structure. Gevher Nesibe Darüşşifası, constructed between 1205 and 1206 in Kayseri, is a complex of buildings comprising a bimarhane, a bath, a madrasah, and the tomb of Gevher Nesibe (Kadioğlu & Kadioğlu, 2011). In addition to the hospital, another health-related facility within the complex is the preventive health facility. His inaugural healing center was the Gevher Nesibe Hospital. Additionally, he constructed the Sultan's Bath (Sar, 2021). However, the founder did not live to see the healing center become operational. A review of the appointment records in the foundation books revealed that the hospital employed physicians, surgeons, ophthalmologists, and a pharmacist (Cunbur, 1987). The construction of the hospital commenced during Gevher Nesibe's illness. Nevertheless, the project was completed following his demise. The construction of the initial complex was completed in two years. Another distinctive feature of the hospital is that it offers a comprehensive range of healthcare services in addition to other facilities. Subsequently, the Medicine Center (Medical Madrasa) was constructed on the right side of the aforementioned hospital by İzzettin Keykavus, the second brother of Gevher Nesibe Sultan and who ascended to the Seljuk throne between 1210 and 1294 (Akbulut, 2007). Gevher Nesibe Dârü's-şifa, the first hospital of healing by a woman during the Seljuk period in Anatolia, is also one of the most significant institutions in the history of Turkish medicine. It is the first medical faculty in Turkey (Kadioğlu & Kadioğlu, 2011). This complex is also significant as it is one of the few buildings of its period in Anatolia where applied medical education was provided (Güder, 2018). In the present day, a faculty of medicine affiliated with Kayseri University has been established in the name of this darü's-şifa and medical school. The Darü's-şifa edifice is currently utilized as a museum (Ataseven, 1985).

The third significant medical facility constructed by women in Anatolia is the Melike Turan Melek Hatun Hospital, situated within the Divriği Turan Melek Foundation. Divriği Darüşşifası (H. 626-1228): The hospital was constructed during the Seljuk period by Turan Melik, the daughter of Fahreddin Bahram Şah, one of the Mengüceks, and the first wife of Ahmet Şah from his uncle Al Mengücek (Ataseven, 1985). The hospital, constructed in close proximity to the World Heritage-listed Divriği Ulu Mosque, represents a fusion of art and science. The Melek Hospital stands out for its approach to the treatment of mentally ill patients. During the course of treatment, patients were presented with musical and religious texts. Furthermore, another method frequently employed in historical contexts is the soothing effect of the sound of water. The sound of flowing water in the pool situated in the center of the space was employed in the treatment of patients with mental and neurological disorders (Sar, 2021).

One of the hospitals with distinctive characteristics established in Anatolia is located in Yoncalı, Kütahya. Following the discovery of the healing properties of the region's healing waters, a spa was constructed in the area. The inscription on the building on the Kütahya-Tavşanlı road indicates that it was constructed in 631 H./A.D. by the daughter of Ramazanü'l-Hacib, one of the palace chamberlains, during the reign of Alaeddin Keykubad I. Cunbur (1987) provides the date of its construction as 1233. The region is currently home to numerous hot springs.

Another province where hospitals were established during the principalities period is Amasya. The first hospital in Amasya, which was a significant hub of activity during the principalities and empires, was established during the Ilkhanids period. The identity of the founder of Darüşşifa remains a topic of debate among historians. The name of this Ilduş Hatun is also mentioned in the inscription on the door of the hospital and in the foundation charter of the hospital, where it is stated that Ilduş Hatun's slave Anber b. was the person who made the foundation. The name Abdillah is inscribed on the document. In older records, this hospital is referred to as Alâeddin, Alâeddin Ali, and Pervane Bey Hospital, and is also known as Ilduz Hatun Bimarhanesi (Cunbur, 1987). The foundation's founding date is given as 708 H/1308. The foundation's income is substantial, and it employs a sizable staff, including trustees, doctors, and assistant doctors, pharmacists, doormen, laundresses, cooks, and janitors (Cunbur, 1987). One of the most renowned physicians of the era was trained at this hospital. Sabuncuoğlu Şerefeddin (1386-1470), a prominent physician and surgeon of the fifteenth century, undertook his medical studies at Amasya Darüşşifa and subsequently served as a physician at this hospital for a period of 14 years. He produced three valuable works: (Kadioğlu & Kadioğlu, 2011). The hospital has been operational for centuries, providing health services to the local population. Until the mid-19th century, the hospital was managed by a wealthy staff, and numerous physicians were trained there (Ünver, 1938).

One of the hospitals founded by women was established in Konya, the center of the Seljuks. Gömeç Hatun, a disciple of Mevlana, established the Gurhane-i Gömeç Hatun Foundation, which comprises a madrasah, hospital, and bath (Sar, 2021). The foundation and its associated works have not survived to the present day.

Additionally, hospitals were constructed by the Turks outside Anatolia. One of the most notable examples of this phenomenon is the hospital constructed in Cairo during the Mamluk period. The Hatuniye Madrasa, constructed by

Sultan Kalavun in 1283-84 for Ümme's-Salih, one of his wives and the mother of Melik Salih, is a remarkable social complex comprising a four-iwan madrasa, hospital, masjid, and tomb (Güder, 2018).

Another hospital was established outside Anatolia during the Khwarezmshah period in Kerman, Iran. The history of the Kutluğ Türkan Hospital in Kirman, established in 1271 as a charity by a Turkish woman (Cunbur, 1987), is not well documented.

Table 2. Women's foundations from both the Beylik period.

NO	NAME	FOUNDER	FOUNDATION YEAR	REMARK
1		Sitti Raziye Hatun	1176-1185	It was established in Silvan. She is the founder of the first women's hospital in Anatolia. She is the wife of Necmeddin İlgazi, the founder of the Artuqid Principality. Sitti Raziye Hatun also had a madrasah built in Mardin, in addition to the hospital, which is also recorded as a medical madrasah in historical records.
2	Gevher Nesibe Hatun Vakfi	Gevher Nesibe Hatun	1205-1206	<ul style="list-style-type: none"> - Darüşşifa; It is a building complex consisting of a bimarhane, a bath, a madrasah and the tomb of Gevher Nesibe. - According to the records in the foundation books, it was determined that the hospital had physicians, surgeons, ophthalmologists and a pharmacist. - Another feature that makes the hospital special is the Medical Madrasah/Tiphane, which was built by İzzettin Keykavus between 1210-19.

3	Melike Turan Melek Hatun Darüşşifası	Melike Turan Melek Hatun	1228	<ul style="list-style-type: none"> - It was built for the treatment of mental patients. - The work has the feature of world heritage.
4		Ramazanü'l-Hacib'in kızı		<p>One of the hospitals with different characteristics established in Anatolia is in Yoncalı, Kütahya. After the healing properties of the healing waters in the region were discovered, a spa was built here. According to the record in its inscription, this building on the Kütahya-Tavşanh road was built in 631 H. / A.D. by the daughter of Ramazanü'l-Hacib, one of the palace chamberlains, during the reign of Alaeddin Keykubad I. It was built in 1233 (Cunbur, 1987, 343). Today, there are many hot springs in the region.</p>
5	Yoncalı Ilıcası	Ramazan Hacip kızı Gülümsen/r Hatun	H. 631 /M. 1233	<ul style="list-style-type: none"> - Treatment is carried out with healing waters. The facility is the oldest thermal spring remaining from the Seljuks in Anatolia.
6	Ilduş Hatun Darüşşifası	Ilduş Hatun/Anber b. Abdulla	708/1308	<ul style="list-style-type: none"> - The foundation's income is rich, and it has a large staff including trustees, doctors and assistant doctors, pharmacists, doormen, laundresses, cooks and janitors. - Sabuncuoğlu Şerefeddin, one of the famous physicians of the period, was trained in this hospital. - Until the mid-19th century, the hospital was managed by a rich staff

				and many physicians were trained here.
7	Gömeç Hatun Vakfı	Gömeç Hatun		The foundation established in Konya has a madrasa, hospital and bath..
8	Hatuniye Medresesi	Melik Salih'in annesi Ümme's Salih	1283-84	Outside Anatolia, there is also a hospital in the complex built by Mamluk Sultan Kalavun for one of his wives.
9	Kutluğ Türkân Darüşşifası	Kutluğ Türkân	1271	Darüşşifa was established in Kerman, Iran, during the Khwarezmshah period.

4.2. Foundations Established by Women During the Ottoman Empire

Following the Principality period, there was a transition to the Empire period in Anatolia. The economic and social conditions that prevailed during the Principality Period persisted throughout the Empire Period. It is notable that foundations, particularly those established by women, were a common occurrence in the Ottoman Empire. During the empire's lengthy period of establishment and growth, women members of the palace played an active role in establishing foundations, including effective health organizations, within the robust administrative structure that characterized the empire. The first women's hospital in the empire was established by Yavuz Sultan Selim's mother. Ayşe Hafsa Sultan, the mother of Sultan Suleiman the Magnificent, initiated the construction of the inaugural bimarhane of the Ottoman period in Manisa in 1522. The construction of the hospital was completed and it became operational a few years later. The Hafsa Sultan Hospital, situated in Manisa, was the inaugural hospital outside the capital cities during the Ottoman period. It was constructed by Hafsa Sultan in 1539 (Kadioğlu & Kadioğlu, 2011). The facility comprises a bimarhane, bathhouse, and soup kitchen (Ataseven, 1985). This health institution, which was one of the first hospitals where mental patients were treated with music, is a small part of a larger social complex (Cunbur, 1987). In point of fact, the founding purpose of the hospital can be traced back to an earlier period in history. Ayşe Hafsa Sultan fell ill during her residence in Manisa during the tenure of the prince. Merkez Efendi, a prominent figure of the era, prepared a paste containing 40 types of spices, which aided in his recovery. Following her recovery, Hafsa Hatun expressed her appreciation for this paste and ordered its distribution to the public. This paste has survived to the present day under the name of mesir paste (Karkanlı, 2021). The foundation, which had a robust financial foundation, was managed by an expert team. An annual budget of one million kuruş was allocated to hospital services, and the management of the hospital was entrusted to Muslihiddin Merkez Efendi, a renowned physician of the period and the inventor of the celebrated Mesir Paste (Cunbur, 1987). The bimarhane operated as a hospital until the beginning of the twentieth century (Ataseven, 1985).

In the Ottoman Empire, comprehensive hospitals were established in the capital city of Istanbul, which were built by women. Among the hospitals in Istanbul, the Haseki Hürrem Sultan Hospital stands out as a particularly notable example. Haseki Hürrem Sultan Hospital Suleiman the Magnificent, his wife, and II. A social complex was constructed by Mimar Sinan in the name of Selim's mother, Haseki Hürrem Sultan, in Avratpazarı, where Haseki Hospital is currently situated (Yıldırım, 2010). Following the completion of the social complex, the hospital was inaugurated in 1550 (Kadioğlu & Kadioğlu, 2011). The social complex is comprised of a number of distinct units. The social complex comprises a mosque, madrasah, primary school, bath, caravanserai, and water facilities (Sar, 2021). Darüşşifa offers comprehensive healthcare services to a diverse patient population. The total staff of the facility consisted of twenty-eight individuals, including two physicians, an ophthalmologist, a surgeon, a pharmacist, four caregivers, and two servants responsible for the management of urine bottles (Yıldırım, 2010). The foundation charter also includes detailed information about the relationships between healthcare professionals and their patients. The charter specifies that physicians must be competent, intelligent, kind, friendly, well-versed in the laws of medicine and wisdom, and skilled in medicine-making (Yıldırım, 2010). In addition, the hospital provided free medical and dietary services to patients. Health personnel and servants were responsible for providing health services with the allocated funds on the allocated days. With the exception of Mondays and Thursdays, the 150 dirhams allotted were allocated for the benefit of patients. They were not provided to those who sought to procure paste and syrup from external sources, and medicine was dispensed to those in need who arrived from outside on the aforementioned two days (Cunbur, 1987). The hospital was established by a woman and subsequently designated for the exclusive use of women. The bimarhane, as described in the Darüşşifa, served as a facility for the treatment of women diagnosed with mental illness. Subsequently, the functions of the bimarhane underwent further expansion. Meanwhile, as one room of the Haseki Bimarhanesi was used to house needy and helpless women, and another room was used as a women's detention center, the Nisa Detention House was popularly known as the Haseki Prison. Therefore, it was affiliated with the Ministry of Police (Yıldırım, 2010). Haseki Hürrem Sultan did not establish an organizational structure that provided public services exclusively in Istanbul. Hürrem Sultan proceeded to establish another foundation, analogous to the one she had established in Istanbul. Additionally, Hürrem Sultan constructed another social complex in Jerusalem, comprising a mosque, caravanserai, lodging, hospital, library, and soup kitchen (Sar, 2021).

Another hospital established by the sultan's mother in Istanbul is located in Üsküdar. Nurbanu Sultan, the favored consort of Selim II and the mother of Murad, the next sultan, established the Atik Valide Nurbanu Sultan social complex and the hospital within it in Üsküdar/Toptaşı between 1570 and 1579. The foundation charter of the hospital enumerates the following personnel: two physicians, two doctors, two surgeons, a steward, a clerk, four caregivers, two pharmacists, two cooks, two laundresses, two edviye beaters, a ferraş, a furnace maker, a bowl maker, two bottle keepers (urine pourers), and a cellar keeper. It was stipulated that an imam and a muezzin be appointed (Yıldırım, 2010). Darüşşifa also served as a bimarhane. Toptaşı Bimarhanesi in Üsküdar, also known as Çinili Hastanesi, was the charitable foundation of Nurbanu Sultan, also known as Atik Valide (Cunbur, 1987). The social complex constructed by Nurbanu Sultan served a multitude of functions. The complex also encompasses a mosque, madrasah, primary school, hankah, darülkurra, darülhadis, tabhane, soup kitchen, and bath (Kadioğlu & Kadioğlu, 2011). The Atik Valide Social Complex, situated in close proximity to the Çinili Mosque erected by Nur Banu Sultan under the

direction of Mimar Sinan, represents a remarkable architectural achievement. It encompasses a vast array of facilities, including a comprehensive school, madrasah, hospital, darülkurra, soup kitchen, caravanserai, bath, mosque, hankah, and primary school (Sağlık, 2021). As in other hospitals, he delineated the characteristics that the personnel who will work in Atik Valide Nurbanu Sultan Hospital should possess. The responsibilities of the officials to be appointed to the Darüşşifa and the moral qualities they must possess have also been delineated (Yıldırım, 2010).

III. Selim's mother, Mihrişah Valide Sultan, also undertook the repair of the Mihrimah Madrasa in Edirnekapi and established a healing center for strangers and bachelors in 1837 (Cunbur, 1987). This hospital was the inaugural example of a comprehensive hospital to be constructed in the future. The initial Gureba hospital operated for a period of eight years (Cunbur, 1987).

One of the most renowned health institutions established by women was founded by Bezmiâlem Valide Sultan. Bezmiâlem Valide Sultan was the wife of Sultan Mahmud II., the sultan who initiated significant reforms during the early 19th century and reigned until 1839. She was also the mother of Sultan Abdülmecid, known as the Tanzimat sultan (Terzi, 2019). This 50-year-old woman had the Gureba Hospital constructed in 1843 and the Haseki Hospital underwent significant renovations (Cunbur, 1987). She subsequently became Valide Sultan. Valide Sultana initiated the construction process of this first hospital, which was built as a foundation for the treatment of the poor and orphans in the Ottoman Empire, with the approval of the sultan (Terzi, 2019). The hospital was established under the name "Bezm-i Alem Gureba-yı Müslimin Hastanesi," as evidenced by the foundation deed dated 1845 (Cunbur, 1987). It is the medical facility where the term "hospital," which entered our language following the Tanzimat movement (1839), was first utilized (Kadioğlu & Kadioğlu, 2011). The request was made by Bezmiâlem that the services of the units within the Valide Sultan Foundation be provided free of charge. To this end, he made a substantial donation of his considerable income to the foundation. The primary service to be provided free of charge is Gureba-yı Müslimin Hastanesi, a foundation established in Istanbul as a special charity for the free treatment of orphans and poor patients (Terzi, 2019). The staff of this hospital is comparable to that of other hospitals. The officers of the hospital include a manager, two doctors, one of whom is the chief physician, two surgeons, two pharmacists, a laboratory technician, a nurse, a payroll administrator, a steward assistant, four cooks, a serhademe, thirty janitors, a barber, and two doormen (Cunbur, 1987). In addition to providing health services, Darüşşifa/hospital also offered health education. Gureba Hospital, in addition to providing healthcare services throughout its 150-year history, has also been an institution that has consistently trained physicians, specialist physicians, and officials. Among the physicians trained at this institution, each of these physicians received substantial fees and currently works in a failing health institution (Ataseven, 1985).

Another health institution that was founded by women and has survived to the present day is Zeynep Kamil Hospital. Zeynep Kamil Hospital was established in 1860 by Princess Zeynep Hanım, the wife of Grand Vizier Kâmil Pasha and the daughter of Kavalalı Mehmet Ali Pasha (Cunbur, 1987).

In addition to the foundations established by women during the Ottoman Empire, hospitals were also established for women. For instance, following the demise of his cherished daughter Hatice Sultan from diphtheria, Abdulhamid II.

established the Şişli Etfal Hospital in Istanbul in 1897 with the objective of exclusively treating pediatric ailments. (Cunbur, 1987). This state of affairs persisted throughout the period of the Republic. Although not as robust as during the imperial period, numerous women played a pivotal role in the establishment of hospitals and the provision of assistance to existing hospitals. Such support may take the form of additions to existing buildings or the provision of equipment.

Table 3. Women's foundations from both the Ottoman Empire period

NO	NAME	FOUNDER	FOUNDATION YEAR	REMARK
1	Ayşe Hafsa Sultan Vakfı	Ayşe Hafsa Sultan	1522-1539	<ul style="list-style-type: none"> - It is the first women's Darüşşifa/Bimarhane established in the Ottoman Empire. Mental patients were treated with music in the bimarhane located in the Darüşşifa. - Muslihiddin Merkez Efendi, the inventor of Mesir Paste, is the manager of the hospital. - Darüşşifa/bimarhane was used as a hospital until the last century.
2	Haseki Hürrem Sultan Vakfı	Hürrem Sultan	1539-1550	<ul style="list-style-type: none"> - Darüşşifa: Suleiman the Magnificent, his wife and II. It was founded in the name of Selim's mother, Haseki Hürrem Sultan. - Darüşşifa provides health services to all kinds of patients. - The staff of twenty-eight consists of two physicians, an ophthalmologist, a surgeon, a pharmacist, four caregivers and two servants who look after urine bottles, etc. It consists of officials. - After a while, Darüşşifa was allocated to women. The bimarhane in the hospital was used to treat mentally ill women. - Hürrem Sultan established a similar hospital in Jerusalem..
3	Atik Valide Nurbanu Sultan Külliyesi	Nurbanu Sultan	1570-1579	<ul style="list-style-type: none"> - It was founded by the mother of Sultan Murad, the favorite of Selim II.

				<ul style="list-style-type: none"> - In the foundation charter, in the hospital; two physicians, two doctors, two surgeons, a steward, a clerk, four caregivers, two pharmacists, two cooks, two laundresses, two edviye beaters, a ferraş, a furnace maker, a bowl maker, two bottle keepers (urine pourers), a cellar keeper. It was stipulated that an imam and a muezzin be appointed. - There was also a bimarhane in the hospital. - The responsibilities of these officials to be appointed to the hospital and the moral qualities they must have are written.
4	Mihrimah Medresesi	Mihrişah Valide Sultan	1837	<ul style="list-style-type: none"> - It was established for weirdos and singles. - Darüşşifa served for 8 years as the first comprehensive Gureba hospital to be built in the future.
5	Bezmiâlem Valide Sultan Vakfı	Bezm-i Alem Gureba Hastahanesi	1843	<ul style="list-style-type: none"> - It was built by II.Mahmud's wife and the mother of Sultan Abdülmecid, known as the Tanzimat sultan. - Valide Sultan is the name of this first hospital built as a foundation for the treatment of the poor and orphans in the Ottoman Empire. - Services of the units within the Bezmiâlem Valide Sultan foundation are provided free of charge. - Gureba Hospital has been an institution that trains physicians, specialist physicians and nurses for years.
6	Zeynep Kâmil Hastahanesi	Prenses Zeynep	1860	<ul style="list-style-type: none"> - Zeynep Kâmil Hospital was founded by Princess Zeynep Hanım, the wife of Grand Vizier Kâmil Pasha and the daughter of Kavalalı Mehmet Ali Pasha.

5. Conclusion

Throughout history, women have established and managed comprehensive organizational structures that far exceed what was expected of them, and in this way, they have served society. Women who established and managed foundations provided free health services to all segments of society in the health units within these foundations. It is notable that there was a hospice/hospital in almost every foundation established by wealthy women during the Anatolian Principalities and Ottoman Empire period. These organizational structures, which provided health services far beyond other countries of the period, were able to maintain their existence for centuries. The majority of women who established foundations were wives or daughters of state administrators, and they presented their assets back to society by doing so. The health structures within the foundations established by women are more advanced in terms of management and functionality than those established by men.

In the foundations established by women, there were also units, bimaristans, where patients with mental illnesses were treated as well as patients with other ailments. One of the most exemplary instances of health organizations established by women during the early period is the Melike Turan Melek Hatun Hospital, situated within the Divriği Turan Melek Foundation. For an extended period, patients with mental illnesses were treated with highly advanced methods that were considerably more sophisticated than those employed in the surrounding region during that era. Nine hospitals established during the Principality Period and six hospitals established during the Ottoman Empire Period met the health needs of society by providing diagnosis and treatment services with modern methods for centuries. These health units, situated within women's foundations, offered health education and health services. A significant number of physicians and other health personnel were trained at this institution. The hospital was located in Amasya under the direction of Ilduş Hatun/Anber b. Sabuncuoğlu Şerefeddin, who was educated at the hospital established by Abdulla, served there for years after completing his medical education. As time and circumstances evolved, the hospitals established by women became increasingly comprehensive in their scope. These hospitals, which fulfill many functions of today's modern hospitals, have also been the pioneers of modern health organizations. In particular, the hospitals established by women in the latter centuries of the Ottoman Empire continued to operate after the republic and served as the inaugural examples of modern hospitals.

In the present era, the functions previously fulfilled by hospitals in foundations established by women are now the responsibility of the state. Consequently, foundations and women entrepreneurs no longer have a role in providing health services in the contemporary era. Nevertheless, women may continue to make contributions to established health enterprises or undertake certain functions, although not to the same extent as in the past.

The examination of foundations, in particular those founded by women, is a recent phenomenon. In particular, a detailed examination of the organizational structures, administrative and behavioral rules of women's foundations that provide health services is required. In future studies, it would be beneficial to examine information about hospitals in women's foundations, foundation charters, and other pertinent sources in greater detail, employing management science approaches.

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