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Muftis of Jerusalem According to the Records of the Sheikh al-Islam Office Archives

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Abstract

Within the discipline of history, it is also necessary to address the lives of individuals. However, accessing information about the daily lives of ordinary people is often not easy. In the early stages of historical writing, the focus was primarily on heroes and kings who were revered as gods. The history of common people became a subject of study only with the development of historiography in the modern sense. Although sufficient data on the lives of ordinary individuals are not always available, it is possible to examine their lives through the personnel records kept during the late Ottoman period, particularly those belonging to members of the scholarly (ilmiye) class. This study focuses on the biographies of the Muftis of Jerusalem, compiled from the archival records of the Sheikh al-Islam Office, currently housed under the Istanbul Mufti's Office. The aim is to provide detailed biographical information on the Muftis of Jerusalem during the late Ottoman period. From the 16th century until the first quarter of the 20th century, Jerusalem functioned as a sanjak (district) of the Ottoman Empire. As a result of its administrative status, a relatively high number of muftis were appointed to the region. However, due to the fact that official personnel records began to be systematically kept only in the second half of the 19th century, it has not been possible to obtain information on all of the muftis. Based on data obtained through qualitative research methods, specifically document analysis and archival review, it has been determined that four muftis served in Jerusalem during the final period of the Ottoman Empire. In referring to these muftis, the name *Muhammad* has been preferred over *Mehmet*, which is more commonly used in Anatolia, in order to better reflect the demographic characteristics of the region, differing from the choice made by some previous researchers. Jerusalem has long held a central place for all three major monotheistic religions and continues to maintain this significance today. Recognizing its religious importance in Islam as well, the Ottoman Empire approached the city with particular care. This sensitivity is also evident in the appointment of muftis, where attention was paid to the region's demographic composition. Although the majority of the Ottoman population adhered to the Hanafi school of thought, efforts were made to address the needs of local residents who followed the Shafi'i school. As a result, the city had both a Hanafi and a Shafi'i mufti serving concurrently.

Keywords: Palestine, Jerusalem, Mufti, Sheikh al-Islam Archives, Biography, Personnel Records.

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Bâb-ı Meşihat Arşiv Verilerine Göre Kudüs Müftüleri

Özet

Tarih bilimi içinde insanların bireysel yaşamlarından da bahsetmek gereklidir. Ancak genellikle sıradan insanların yaşamına dair verilere ulaşmak o kadar da kolay değildir. Tarih biliminin ilk geliştiği dönemlerde kahramanlar ve tanrı olarak kutsanan krallardan bahsedildiğini görmek mümkündür. Sıradan insanın tarihi ise modern anlamda tarihçilik mesleğinin gelişmesiyle inceleme konusu olmuştur. Her ne kadar sıradan insanların hayatından bahsetmek için yeterli verilere ulaşılamasa da Osmanlı Devleti'nin son döneminde tutulmuş olan özellikle ilmiye teşkilatına mensup görevlilerin sicil kayıtları üzerinden okumalar yapılarak bu kişilerin hayatlarını incelemek mümkün olabilmiştir. Bu çalışmanın konusu ise İstanbul Müftülüğü bünyesinde toparlanmış olan Bâb-ı Meşîhat arşiv verileri üzerinden yapılan taramalar sonucu elde edilen Kudüs müftülerinin biyografileridir. Çalışmada Osmanlı son dönem Kudüs müftülerinin biyografilerine ilişkin detaylı bilgi verilmesi amaçlanmıştır. Kudüs XVI. yüzyıldan XX. yüzyılın ilk çeyreğine kadar Osmanlı Devleti'ne bağlı bir sancak olmuştur. Sancak olması nedeniyle buraya daha çok sayıda müftü görevlendirilmesi de söz konusudur. Ancak XIX. yüzyılın ikinci yarısından itibaren memurlara ait sicillerin kayıt altında alınmış olmasından dolayı bütün müftülerin bilgilerine ulaşmak mümkün olmamıştır. Nitel araştırma yöntemlerinden tarama ve doküman inceleme yöntemiyle elde edilen verilere bakıldığında, Osmanlı Devleti'nin son döneminde Kudüs'te dört müftünün görev yaptığı tespit edilmiştir. Müftülerin isimlerinin okunmasıyla ilgili daha önceki araştırmacıların tercih ettiği ve daha çok Anadolu'da yaygın bir isim olan Mehmet ismi yerine bölgenin demografik özelliğinden ötürü Muhammed isminin kullanılması tercih edilmiştir. Kudüs dünya üzerinde yaygın olan inanışlardan üç din açısından da önemli bir merkez olma özelliği taşımaktadır. Bu özelliğini ise eskiden beri devam ettirmektedir. İslam dini açısından da önemli olan bu şehre, Osmanlı Devleti daha özenli bir şekilde yaklaşmıştır. Müftülerin görevlendirilmesinde de yine bölgenin demografik özelliklerine riayet edildiği görülmüştür. Her ne kadar Osmanlı Devleti nezdinde Hanefi mezhebine inanan insan sayısı çok olsa da bölgede yaşayan şafii mezhebine inanan vatandaşların da ihtiyaçlarına cevap verilmeye çalışılmıştır. Şehrin hem Hanefi müftüsü hem de Şafii müftüsü bulunmaktadır.

Anahtar Kelimeler: Filistin, Kudüs, Müftü, Meşihat Arşivi, Biyografi, Sicil.

Introduction

This study focuses on the muftis who served in Jerusalem during the Ottoman period. The biographical information on these muftis has been compiled primarily from personnel files found in the Sheikh al-Islam Archives, which are currently housed within the Istanbul Mufti's Office. These archival records constitute the main source of the study. Although the Sheikh al-Islam Archives pertain to the office of the Sheikh al-Islam, systematic preservation of documents was not possible prior to the 19th century, as the sheikh al-Islams carried out their official duties from their private residences from the 15th century until the early 19th century. Following the allocation of the Ağakapısı (Gate of the Agha) residence to the office of the Sheikh al-Islam in 1826, and later in 1836 to the kazaskers (military judges) and the Istanbul judge, documents previously kept in various storage rooms, madrasas, and mosques were gathered at the Bab-ı Meşihat (Sheikh al-Islam Office), thereby preserving them from being lost. The archival materials of these institutions from the 19th and 20th centuries were transferred to the Istanbul Mufti's Office following the abolition of the Sheikh al-Islam institution. These documents are also accessible through the ISAM (Centre for Islamic Studies) database. Since the data are publicly available through an open-access database, obtaining an ethics committee

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approval was not required for this study. Jerusalem became part of the Ottoman Empire in the 16th century. Therefore, it would be reasonable to expect a significant number of muftis to have served in the region. However, only four mufti files related to Jerusalem were located in the relevant archives. Some information about these individuals can also be found in the book *Son Devir Osmanlı Uleması* (The Scholars of the Late Ottoman Period), which contains notable biographical details about religious scholars. While this book briefly mentions those who served as muftis in Jerusalem, it lacks in-depth analysis. For this reason, a more detailed study on the muftis of Jerusalem was deemed necessary.

This study was carried out by first identifying the personnel files of muftis through a systematic examination of the Sheikh al-Islam Archives. The data were subsequently transcribed into the Turkish alphabet (which is used today) and analyzed using document analysis methods. Additionally, the information presented in the study was supported by relevant secondary sources. It is worth noting that in previous works by Albayrak and Yurdakul, who also explored this topic, the name "Mehmet" was used when referring to the muftis mentioned in this study. In Ottoman Turkish texts, the names "Mehmet" and "Muhammed" are written in the same form. While it is common in Turkish society for the name "Muhammed" to be used as "Mehmet," in this study the names have been read as "Muhammed," taking into account the predominantly Arab population of the Jerusalem region.

Jerusalem was incorporated into the Ottoman Empire on December 29, 1516 (4 Dhu al-Hijjah 922) during Sultan Selim I's campaign to Egypt. Except for the period between 1831 and 1841, when it was under the rule of Muhammad Ali Pasha, the governor of Egypt, Jerusalem remained under Ottoman administration until 1917. Throughout Ottoman rule, Jerusalem consistently maintained the status of a sanjak (district) as an administrative unit. However, between 1516 and 1831, Jerusalem was affiliated with the Damascus province; from 1841 to 1865, it was part of the Sidon province, and later it became part of the Syria vilayet, which was formed by the merger of the Damascus and Sidon provinces. Between 1872 and 1917, Jerusalem was established as an independent mutasarrifate and was directly subordinated to the central government[1]. Jerusalem, which was affiliated with the Damascus province for a long period, is bordered by Hebron (al-Halil) to the south, the Jordan River (also known as the Sharia) to the east, Nablus to the north, and Ramla to the west.[2]

It can be argued that the discipline of history initially began with the knowledge of individuals, focusing primarily on the stories of heroes and the charismatic biographies of prophets. The exclusion of biographical information, however, may lead to a disconnection of the individual from their society and result in their removal from the collective memory.

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[1] Kâmil Cemîl el-Aselî, "Kudüs," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 26 (Istanbul: Türkiye Diyanet Vakfı Yayınları, 2002), 334–38; İhsan Satış, "Kudüs Mutasarrıfları," *Tarih İncelemeleri Dergisi* 30, no. 2 (2015): 545–72; It is also documented in the 1894 provincial yearbook (vilayet salnamesi) that Jerusalem was one of the independently administered mutasarrifates, consisting of the districts (kazas) of Jaffa, Gaza, and Hebron (Halil al-Rahman). See about this topic *Salname-i Vilayet-i Suriye* (R. 1311/1894), 64.

[2] Alaattin Dolu, *Osmanlı Kudüs'ü: Kent, Kimlik, Nüfuz ve Meşruiyet (1703–1789)* (Istanbul: Küre Yayınları, 2020), 63.

Biographical information is significant because it offers insights into the lives of marginalized or overlooked individuals within historical narratives. Since biography addresses the identities of both prominent figures of the past and contemporaries of the period studied, it falls within the scope of the historian's field.[3]

Biographical studies were conducted during the Republican period, among which the *Türkiye Terâcim-i Ahvâl Ansiklopedisi* (Encyclopedia of Biographies of Turkey), compiled by Mehmet Zeki, stands as one of the earliest examples of "Who is Who?"-style works in Turkey. This publication is recognized as a primary source on Turkish intellectuals.[4]

The personnel records of muftis, who were significant public figures in provincial socio-cultural life in Turkey, are housed in the *Sheikh al-Islam Archives* within the Istanbul Mufti's Office, as mentioned above. The term *sicil*, an inseparable part of the civil service process, refers to a registry or ledger where official documents are recorded and where the incidents concerning state officials are documented. The phrase *Sicill-i Ahvâl* specifically denotes the official records reflecting the biographies and career details of civil servants.[5]

The *Sicill-i Ahvâl* registers, which are important sources concerning the late Ottoman ulema, are known to have been compiled through the recording of personal information of individuals serving in courts and religious institutions, including judges (kadıs), professors (müderris), muftis, deputies (naibs), and other officials working in the courts. There are eight such registers, which are large in size. The records of muftis are found in the second register, alongside those of professors (müderris), while judges (kadıs) are listed in the third register. These registers contain information about appointments, transfers, dismissals, and other official procedures concerning the personnel. Such information is of great importance for biographical and prosopographical studies.

Moreover, these eight registers concerning the ulema are known to have been important sources for writing books about religious scholars. In recent times, many biographical studies focusing on religious figures have been conducted.[6]

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3 Ali Birinci, "Türkiye'de Biyografi Geleneği," *Yedıkıta Dergisi*, no. 99 (November 2016): 49; Abdülhamit Kırmızı, "Biyografi," in *Tarih İçin Metodoloji*, ed. Ahmet Şimşek (Ankara: Pegem Akademi, 2015), 156–57.

4 Ahmet Özcan, "Abdullah Kozanoğlu'nun İlk Eserleri ve Yayımlanış Tarihleriyle İlgili Yanlışlar", *Kurgan Dergisi*, no. 13 (June 2013), 67.

5 Gülden Sarıyıldız, "Sicill-i Ahvâl Defterleri," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 37 (Istanbul: Türkiye Diyanet Vakfı Yayınları, 2009), 134; Mehmet Zeki Pakalın, *Osmanlı Tarih Deyimleri ve Terimleri Sözlüğü*, vol. 3 (Istanbul: MEB Yayınları, 2004), 210; *Başbakanlık Osmanlı Arşivi Rehberi* (Istanbul, 2010), 237.

6 One of these studies is about Adana Mufti Mehmet Sadık Efendi. For this study, see Sıraç Aktürk, "Abdurrezzak Efendizâde Mehmet Sâdık Efendi (6 Mayıs 1832–9 Nisan 1899)," *Çukurova Araştırmaları Dergisi* 4, no. 1 (Summer 2018): 17–26. For the muftis of Çankırı see Sıraç Aktürk, "Çankırılı Bir Müftü: Yânpâlzâde Osmân Efendi," in *Uluslararası Çankırı'nın Manevi Mimarları Sempozyumu 12–14 Mayıs 2017* (Çankırı: Yenigün Basın, 2017), 445–56; Saim Yörük, "Büyük Müftü Sûfîzâde Mustafa Hâzim Efendi," in *Uluslararası Çankırı'nın Manevi Mimarları Sempozyumu 12–14 Mayıs 2017* (Çankırı: Yenigün Basın, 2017), 435–43; Aydın Efe, "Osmanlı'nın Son, Türkiye Cumhuriyeti'nin İlk Çankırı Müftüsü: Mehmed Ataullah Efendi (29 Nisan 1873–18 Mayıs 1932)," in *Uluslararası Çankırı'nın Manevi Mimarları Sempozyumu 12–14 Mayıs 2017* (Çankırı: Yenigün Basın, 2017), 420–33. For the mufti of Karaisalı see Aydın Efe, "Karaisalı Müftüsü Mehmet [Sadık] Efendi (1870–1963)," in *II. Uluslararası Multidisipliner Çalışmaları Kongresi* (Adana, 2018), 138–49; Selim Hilmi Özkan, "Bâb-ı Meşihat Ulema Sicil Dosyalarına Göre Osmanlı'nın Son Döneminde Görev Yapmış Akseki Doğumlu Müftüler," *IBAD Sosyal Bilimler Dergisi*, no. 12 (2022): 426–39. For a study in which the clergy are gathered together in a book, see Ümmügülsüm Candeğer, *Birinci Dünya Savaşı'ndan Türkiye Cumhuriyeti'nin İlanına Kadar Burdur ve Çevresi (Olaylar, İz Bırakanlar, Burdurlular)* (Ankara: Atatürk Araştırma Merkezi Yayınları, 2017), 177–95. For the book on the study of religious figures, see Erol Kaya, *Erzincanlı Son Devir Osmanlı*

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In the Ottoman Empire, the ilmiyye class consisted of three groups. The first group, muftis, were among the most important religious officials in the provinces and were authorized to issue fatwas (legal opinions). The second group, müderris, were responsible for education, while the third group, kadıs, handled judicial and legal affairs.[7] Muftis in the Ottoman Empire were officials who carried out the duties of the Sheikh al-Islam, the head of the ulema, in the provinces outside the capital, Istanbul. They were respected religious figures in the provincial cities. A mufti is the authority to whom people turn for answers on religious matters or to resolve religious issues. Fatwas (legal opinions) were requested from them regarding the questions or problems presented. Muftis issued their fatwas according to the Hanafi school of Islamic jurisprudence.[8] Although fatwas are generally issued according to the Hanafi school of thought, there are also fatwa collections in accordance with the Shafi'i and Maliki schools of thought, issued by muftis in the regions where the Arab population lives and in North Africa.[9] This was because the rules of the Hanafi school were applied in judicial proceedings and in issuing fatwas.[10] Since they were regarded as prominent figures in the city, muftis were accepted as expert witnesses (*shuhūd al-ḥāl*) in cases related to the city, such as waqf (endowment) and hostel matters brought before the courts.[11]

1. Muftis According to Archival Records

There are four muftis from Jerusalem or born in Jerusalem whose records are found in the Sheikh al-Islam Archives within the Istanbul Mufti's Office.

1.1. **Muhammed Emin Efendi**

Muhammed Emin Efendi was born in Jerusalem in 1883 (1300 AH / 1299 Rumi). His father's name was Sheikh Ali Efendi al-Mubarak. Sheikh Ali Efendi was a professor (müderris) at the Al-Aqsa Mosque in Jerusalem and a fatwa official, holding the rank of ruus-ı hümayun (imperial rank).

After receiving his diploma from the Jerusalem Primary School, he began studying jurisprudence (fiqh) and rational sciences under the scholars of Jerusalem on July 17, 1896. Later, on February 15, 1902, he enrolled at Al-Azhar University in Egypt, where he studied fiqh and rational sciences for nine years and graduated with a diploma (ijazah).

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Uleması (Erzincan: Erzincan Üniversitesi Yayınları, 2017). In his book, Kaya only touched upon the CVs of the clergy and did not make any evaluations. It is seen that the clergy were also examined in a study conducted on civil servants. For this study, see Sıraç Aktürk, "Sicill-i Ahvâl Kayıtlarına Göre Midyatlı Memûrlar," *Tarih Okulu Dergisi* 11, no. 35 (2018): 726–48.

7 İlber Ortaylı, *Hukuk ve İdare Adamı Olarak Osmanlı Devleti'nde Kadı* (Ankara: Turhan Kitabevi, 1994), 12; Mehmet İpşirli, "Müderris," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 31 (Istanbul: Türkiye Diyanet Vakfı Yayınları, 2006), 468.

8 Among the Hanafi fiqh books that the muftis consulted are the works named "el-Muhtar fî furûî'l-hanefiyye, Kenzü'd-ekayık, Vikayetü'r-rivâye fî Mesaili'l-hidâye, Mecmau'l-bahreyn, Mülteka'n-nehreyn, Muhtasarü'l-Kudurî" (İsmail Hakkı Uzunçarşılı, *Osmanlı Devleti'nin İlmiye Teşkilâtı* (Ankara: TTK Yay., 1988), 173). Also, regarding the decisions of the muftis on Hanafi jurisprudence, see: *Şer'iye Sicilleri* (İstanbul: Türk Dünyası Araştırmaları Vakfı Yay., 1988), 66.

9 Süleyman Kaya, "Osmanlı Fetvası Üzerine," *Türkiye Araştırmaları Literatür Dergisi* 11, no. 22 (2013): 94.

10 Musa Çadırcı, *Tanzimat Döneminde Anadolu Kentlerinin Sosyal ve Ekonomik Yapısı* (Ankara: TTK Yayınları, 1997), 91; Saim Yörük, *XVIII. Yüzyılın İlk Yarısında Adana Şehri* (Ankara: TTK Yayınları, 2015), 104.

11 Yörük, *Adana Şehri*, 105.

Muhammed Emin Efendi was appointed as the fatwa official (fetva emin) of Jerusalem on April 15, 1910, with a salary of 200 kuruş. On October 31, 1910, he was appointed as a general instructor (ders-i âm müderris) at the Al-Aqsa Mosque in Jerusalem, receiving a salary of 100 kuruş. Later, on February 27, 1915, he was appointed as a teacher of personal status law [12] (ahvâl-i şahsiyye muallimi) at the Salahiye Complex in Jerusalem, with a salary of 300 kuruş[13]. On March 14, 1915, he was appointed as a teacher of jurisprudence (fiqh muallimi) at the same complex with a salary of 600 kuruş. In September of the same year, he was assigned as a teacher of jurisprudence and logic at the aforementioned complex, receiving a salary of 1,000 kuruş.[14]

He neither received any rank or decoration nor authored any works. He spoke and read Turkish and was also highly proficient in Arabic. Due to his duties, Muhammed Emin Efendi was never subjected to judicial review (was not tried).[15]

According to Muhammed Emin Efendi's population register issued by the Ottoman State on June 29, 1905, he was recorded as *tall, with hazel eyes, fair skin, and in good physical health. The register also lists his province as Jerusalem, his neighborhood and village as Bab al-Halil,* [16] *his street as Sheikh al-Suri, residence number 86/1, and household number 10.* The same record indicates that his mother's name was Hafize Hanım and that he was unmarried.

Muhammed Emin Efendi's diploma from the İbtidai School, approved by the Jerusalem Education Council on July 17, 1896, records the courses and grades he received as follows: "Recitation (Tilâvet): 10, Qur'anic Reading with Tajweed (Kırâat ma'-tecvîd): 10, Religious Knowledge (İlm-i hal): 10, Ottoman Grammar (Sarf-ı Osmanî): 7, Spelling (İmla): 10,

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12 It is the Saladin Ayyubi Madrasa. The information about the establishment of this complex is as follows: In the issue of *Sabah* newspaper published in Istanbul dated January 19, 1915, there is information in the news under the title of Cihâd-ı Ekber. In this information: The madrasa and buildings founded by Saladin Ayyubi in Jerusalem, which later fell into the hands of the French and became a church, and from there passed to the Greek Catholic Patriarchate, were turned into a school called Saladin Ayyubi Madrasa-i Külliyesi, and Sheikh Abdulaziz Savis was appointed as the director. For this information and detailed information about the complex, see Kenan Ziya Taş, "Kudüs'te Bir Osmanlı Okulu: Salahaddin Eyyubi Külliye-i İslamiyesi," in *XVI. Türk Tarih Kongresi Ankara 20–24 Eylül 2010* (Ankara: TTK Yayınları, 2015), 117; Harun Yılmaz, "Osmanlı Son Döneminde Medreselerin Islahı ve Panislamizm Tartışmaları Bağlamında Bir Medrese: Kudüs Selâhadîn-i Eyyûbî Külliye-i İslâmiyyesi ve Külliye Talimatnamesi," *Marmara Üniversitesi İlahiyat Fakültesi Dergisi*, no. 51 (December 2016): 84. For more information about this complex, see also Zeki Salih Zengin, "II. Meşrutiyet Döneminde Kudüs ve Medine'de İki Eğitim Kurumu: Medrese-i Külliye ve Selahaddin Eyyubî Külliye-i İslamiyesi," *Belleten* 81, no. 291 (2017): 589–618.

13 *Ahval-i Şahsiyye*: It is a legal term that expresses situations related to the legal existence of real persons. See "Ahvali Nedir Ne Demek," Sesli Sözlük, accessed January 15, 2025, https://www.seslisozluk.net/ahvali-nedir-ne-demek/; Birth, death, capacity, custody, guardianship, marriage, divorce, lineage and inheritance-related situations constitute the personal status of a person. In Western legal systems, the first part of the civil code is generally divided into personal, family and inheritance law sub-sections and the status personnel. For more information, see Mehmet Akif Aydın, "Ahvâl-i Şahsiyye," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, vol. 2 (Istanbul: Türkiye Diyanet Vakfı Yayınları, 1989), 192. Although the title Ahval-i Şahsiyye teacher is written as Usul-i Şahsiyye in the work written by Albayrak, it is written as Ahval-i Şahsiyye in the tercüme-i hal (CV) record. (Sadık Albayrak, *Osmanlı Uleması*, vol. 3, 104).

14 İST. MFT. MŞH. SAİD, 233/17, lef 1; Albayrak, *Osmanlı Uleması*, vol. 3, 104.

15 İST. MFT. MŞH. SAİD, 233/17, lef 1.

16 During the Ottoman period, this neighborhood was located in the southwest of the neighborhoods surrounded by walls. The name of this neighborhood comes from Hz. Ibrahim. For detailed information about Bab al-Halil (Halil Gate) Neighborhood, see: Yasemin Avcı and Ömür Yazıcı Özdemir, "Kudüs Nüfus Defterlerine Göre Kent Toplumu ve Mekân (1905-1917): Bab El-Halil Mahallesi Örneği," *Filistin Araştırmaları Dergisi*, no. 14 (2023), 54.

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Reading (Kırâat): 5, Arithmetic (Hesap): 7, Geography (Coğrafya): 10, History 9, Calligraphy (Hat): 8, Creed (Akaid): 10, Thuluth Script (Hatt-ı Sülüs): 8, Arabic Morphology (Sarf-i Arabî): 10, Ethics (Ahlâk): 10."

The same diploma copy also lists some of the teachers who instructed Muhammed Emin Efendi in various subjects. İsmail taught Qur'anic reading and Tajweed, Rüştü was the Ottoman language teacher, İbrahim taught calligraphy and arithmetic, Ali was the Arabic morphology teacher, and Ali Efendi taught jurisprudence (fiqh) and creed (akaid). The diploma copy also includes the names of individuals who served as examiners (mümeyyiz)[17] during his assessments. These individuals are Ali, Osman, Kâmil, Muhammed Sait, Ali İsmail, and Musa Ebu's-Suud.[18] In later years, Muhammed Emin Efendi also served as the Hanafi Mufti of Jerusalem in 1917.[19]

1.2. Muhammed Kâmil Efendi

Muhammed Kâmil Efendi, the son of one of the Jerusalem muftis, Muhammed Tahir Efendi, was born in Jerusalem on February 15, 1872 (early Dhu al-Hijjah 1288 in the Islamic calendar). His father was a mufti who held the *Edirne paye-i mücerrede* rank.[20]

He studied the Qur'an and Tajwīd at a private primary school (*ibtidai mektebi*) in Jerusalem. Following his education at this school, he enrolled in the *Rüşdiye Mektebi* (Ottoman secondary school) in Jerusalem. After studying Arabic, Turkish, Persian, Arithmetic, History, Geography, French, Dictation and Composition, Calligraphy, and Drawing for four years at this school, he graduated with a diploma (*şehadetname*). He then continued his education at the Masjid al-Aqsa, in accordance with tradition. He holds a certificate of attendance confirming his continuation. After completing his education at the Masjid al-Aqsa, he studied for five years at Al-Azhar Mosque in Egypt, from which he graduated with an *ijazah* (diploma). He could speak and read Turkish, and had basic writing skills in the language. In addition, he had some proficiency in French, being able to speak, read, and write it to a certain extent.[21]

Muhammed Kâmil Efendi was appointed as acting deputy (*naib*) of Jerusalem on March 16, 1900, and he held this position until April 6, 1900. During this assignment, he received a salary of 1,117 kuruş and 10 paras. Later, upon the vacancy of the Jerusalem muftiship, he was appointed as acting mufti following a telegram from the office of the Shaykh al-Islām dated November 9, 1908. He served as acting mufti from November 9 to December 2, 1908. On December 3, 1908, he was officially appointed (*personally*) to this position with a monthly salary of 205 kuruş.[22]

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17 The person responsible for preparing questions, conducting the exam, and giving grades in exams (Ferit Devellioğlu, *Osmanlıca-Türkçe Ansiklopedik Lûgat* (Ankara: Aydın Kitabevi, 1993), 723).

18 İST. MFT. MŞH. SAİD, 233/17, lef 2.

19 İST. MFT. MŞH. SAİD, 233/17, lef 3.

20 Paye-i mücerrede: It is the term used for the ranks of the Ilmiyye. For detailed information, see: Mehmet Zeki Pakalın, *Osmanlı Tarih Deyimleri*, vol. 2, (İstanbul: MEB Yay., 2004), 764; Mehmet Ali Ünal, *Osmanlı Tarih Sözlüğü* (İstanbul: Paradigma Yayıncılık, 2011), 542-543; Necdet Sakaoğlu, *Osmanlı Tarihi Sözlüğü* (İstanbul: Alfa Yayıncılık, 2017), 549-550.

21 Albayrak, *Osmanlı Uleması*, vol. 3, 230 Although it is recorded that he was literate in Turkish and spoke French, the correct one is as above.

22 İST. MFT. MŞH. SAİD, 205-28, lef 1; lef 8 includes matters of appointment by proxy and in person; Albayrak, *Osmanlı Uleması*, vol 3, 230-231.

A letter dated April 28, 1909, issued by the Jerusalem Administrative Council, includes a note concerning the period during which Muhammed Kâmil Efendi served as acting mufti of Jerusalem. The letter also lists the names of the council members at the time as follows: Armenian clergy: Kefron; Greek Orthodox clergy: Artin; Latin clergy: Ikuri Anton Vasil; members: Muhammed, Muhammed Abdulvehhâb; director of correspondence Osman Kerim; accountant: Hasan; deputy judge (*nâib*): Muhammed Tâhir; district governor of Jerusalem (*Mutasarrıf of al-Quds al-Sharif*): Ali Subhi; members: Şükrü, Samafran; Jewish clergy: ".[23]

Muhammed Kâmil Efendi's diploma from the *Rüşdiye* school, issued by the Jerusalem Education Council (*Kudüs Maârif Meclisi*) on July 29, 1887, includes a list of the subjects he studied and the grades he received as follows: "Arabic: 10, Persian: 10, Turkish: 9, Arithmetic: 8, Geography: 9, History: 8, Dictation and Composition: 9, French: 8, Calligraphy: 9, Drawing: 8, Ethics: 10." The diploma also names several of his instructors. The French teacher listed on the diploma is Besare Habip, while the *Rik'a* script teacher was Mustafa Hulki. The secondary teacher (*muallim-i sânî*) was Muhammed Tahir, and the primary teacher (*muallim-i evvel*) was Abdullah Hilmi Efendi. The diploma also mentions the examiners (*mümeyyizler*), including İbrahim, Osman, Ali, and Hasan bin Burhan (Hasan, son of Burhan). For Arabic, the examiners were scholars Ali and Musa Ebu's-Suud. Furthermore, it is recorded that Muhammed Kâmil Efendi attended classes for two hours at night and seven hours during the day.[24]

According to the population registry dated May 28, 1905, Muhammed Kâmil Efendi is described as "of medium height, hazel eyes, fair complexion, and physically sound." The same record lists his neighborhood and village as *Wād*, his street as *Atika Müftü*, and his house number as 189/1. It also states that he was married and had one wife. His mother's name is recorded as Mahbube.

It is known that Muhammed Kâmil Efendi, the esteemed mufti of the Jerusalem Sanjak, descended from the Prophet Muhammad's lineage, specifically from the Tahire family (Sülale-i Tahire-i Hüseynî).[25] Muhammed Kâmil Efendi served as the Hanafi mufti in Jerusalem.[26]

1.3. Muhammed Tahir Efendi

Muhammed Tahir Efendi el-Hüseynî was born in Jerusalem in 1843. His father, Seyyid Mustafa Efendi el-Hüseynî, was one of the muftis of Jerusalem and belonged to the Prophet's lineage, specifically the Tahire family. After completing his primary education, Muhammed Tahir Efendi studied both transmitted (naklî) and rational ('aklî) sciences from

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[23] İST. MFT. MŞH. SAİD, 205-28, lef 2.

[24] İST. MFT. MŞH. SAİD, 205-28, lef 2. In this document, the members of the Jerusalem Education Council are listed as "Müderris Mehmed Suud; Müderris Musa Ebu's-Suud; Müderris Ali; Müderris Abdurrezzak el-Iyami, Mufti of Jerusalem: Naib İsa Mehmed et-Tahir".

[25] İST. MFT. MŞH. SAİD, 205-28, lef 6.

[26] İST. MFT. MŞH. SAİD, 205-28, lef 7. It is also stated in the CV of Muhammed Tahir Efendi, the Shafi'i mufti of Jerusalem, that Muhammed Kâmil Efendi served as the Hanafi mufti of Jerusalem at the same time. See: İST. MFT. MŞH. SAİD, 205-30, lef 1.

various teachers at the Noble Sanctuary (Haremi Şerif) in Jerusalem. He spoke and wrote Arabic, while he only spoke Turkish. He did not have any published works or diplomas.

On December 20, 1865, at the age of 25, he was appointed as the mufti of Jerusalem with a salary of 400 kuruş. In the following years, his salary was reduced to 205 kuruş. On October 11, 1870, Muhammed Tahir Efendi was granted the İzmir *paye-i mücerredî* (a rank or title). Later, on October 20, 1886, he was awarded the Mecidi Nişan (Mecidi Order) of the third class.[27] On February 15, 1895, he was also granted the Edirne *paye-i mücerredî* title. Muhammed Tahir Efendi neither resigned from his position nor was he subjected to any trial.[28]

According to the service record of Muhammed Tahir Efendi, he started his position as a mufti before December 20, 1865, on September 13, 1865, with a salary of 400 kuruş. The record shows the following salary changes:

From September 13, 1865, to March 12, 1867: 400 kuruş

From March 13, 1867, to June 20, 1869: 333 kuruş

From June 21, 1869, to October 12, 1871: 300 kuruş

From October 13, 1871, to June 12, 1877: 285 kuruş

From June 13, 1877, to December 23, 1878: 245 kuruş

From December 24, 1878, to September 12, 1879: 285 kuruş

From September 13, 1879, to March 12, 1881: 256 kuruş

From March 13, 1881, to October 31, 1908: 205 kuruş

According to the service register, Muhammed Tahir Efendi served as the Mufti of Jerusalem for 43 years and 1 month.[29]

It is recorded that Muhammed Tahir Efendi, the Mufti of Jerusalem, passed away on November 1, 1908.[30]

Muhammed Tahir Efendi is described as *tall, hazel-eyed, and fair-skinned* in the population record dated September 3, 1883. In the same record, his residence is registered as "neighborhood Vad, house no. 205.".[31]

1.4. Muhammed Tahir Efendi

Muhammed Tahir Efendi was born on December 14, 1855, in Jerusalem. His father was Eş-Şeyh Abdulkadir Ebu's-Suud Efendi, a member of the ulema in Jerusalem. He belongs to the Tahire family and is a descendant of the Prophet Muhammad. He studied at Al-Aqsa Mosque in Jerusalem and graduated from both Al-Aqsa Mosque and its madrasa with a diploma (icazetname) on March 3, 1874. He speaks and reads Arabic and has no scientific or other published works.

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27 İST. MFT. MŞH. SAİD, 225-18, lef 1; The ranks and decorations he received are also in lef 8; Albayrak, *Osmanlı Uleması*, vol. 3, 355.

28 İST. MFT. MŞH. SAİD, 225-18, lef 1.

29 İST. MFT. MŞH. SAİD, 225-18, lef 3.

30 İST. MFT. MŞH. SAİD, 225-18, lef 2, 3. His death is recorded in the certificate of the Jerusalem administrative council, dated January 21, 1909 and numbered 353. For this record, see: İST. MFT. MŞH. SAİD, 225-18, lef 10.

31 İST. MFT. MŞH. SAİD, 225-18, lef 7.

Muhammed Tahir Efendi was appointed as the Shafi'i Mufti of Jerusalem on July 1, 1905. He was engaged in religious studies at Al-Aqsa Mosque. On April 18, 1906, he was awarded the İzmir paye-i mücerred, and on January 18, 1913, he received the Edirne paye-i mücerred title.[32] Additionally, Muhammed Tahir Efendi received certificates of appreciation and thanks for his valuable service in the Jerusalem naval forces. He was awarded the Third Class Mecidi Medal on May 16, 1914, and the Medal of Merit on October 12, 1915, making a total of four awards.

Muhammed Tahir Efendi, the Shafi'i Mufti of Jerusalem, did not leave his position and was never prosecuted.[33]

2. Some Evaluations Regarding the Muftis of Jerusalem

Tables have been created to provide some evaluations regarding the muftis of Jerusalem. To this end, three tables have been created. The first table lists the names, fathers' names, dates of birth, and places of birth of the Muftis of Jerusalem; the second table lists the schools attended and languages spoken by the Muftis of Jerusalem; and the third table lists the ages at which the Muftis of Jerusalem began their careers, their duties, and their salaries. Based on these tables, some assessments have been made, and information about the Muftis of Jerusalem has been provided.

Table 1. Name, father's name, date of birth, and place of birth of the Muftis of Jerusalem

	Name of Officer	**Birth date and place**	**The officer's father's name**
1	Muhammed Emin Efendi	1883 Jerusalem	Şeyh Ali Efendi el-Mübarek
2	Muhammed Kâmil Efendi	February 15,1872 Jerusalem	Muhammed Tahir Efendi
3	Muhammed Tahir Efendi el-Hüseynî	1843 Jerusalem	Seyyid Mustafa Efendi el-Hüseynî
4	Muhammed Tahir Efendi	December 14, 1855 Jerusalem	eş-Şeyh Abdulkadir Ebu's-Suud Efendi

It has been determined that the muftis of Jerusalem were born between 1843 and 1883. Among the Jerusalem muftis, one was born in the 1840s, one in the 1850s, one in the 1870s, and one in the 1880s. The first mufti was Muhammed Tahir Efendi al-Husayni, born in 1843, and the last was Muhammed Emin Efendi, born in 1883.

The muftis of Jerusalem and their fathers used the title "efendi" (president). All the muftis were born in Jerusalem.

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[32] İST. MFT. MŞH. SAİD, 205-30, lef 1; Yurdakul, *Kudüs Mezhep*, 153.
[33] İST. MFT. MŞH. SAİD, 205-30, lef 1; Albayrak, *Osmanlı Uleması*, vol. 3, 354.

Table 2. Schools attended by the Jerusalem muftis, and the languages they know

	Name of Officer	Schools Attended	Languages They Know
1	Muhammed Emin Efendi	Kudüs ibtidai mektebi (Jerusalem Primary School), Kudüs ulemasından (Jerusalem Scholars), Mısır Camiü'l-Ezher (Egypt Al-Azhar Mosque).	He speaks and reads Turkish. He has an excellent command of the Arabic language.
2	Muhammed Kâmil Efendi	Kudüs'te özel ibtidai mektebi (Private primary school in Jerusalem), Kudüs'te Rüşdiye mektebi (Rushdie school in Jerusalem), Kudüs Mescid-i Aksa (Jerusalem Al-Aqsa Mosque), Mısır Camiü'l-Ezher (Egypt Al-Azhar Mosque).	He speaks, reads, and writes a little Turkish. He speaks and reads a little French.
3	Muhammed Tahir Efendi el-Hüseynî	İbtidai mektebi (Primary School), Kudüs Harem-i Şerif (Jerusalem Haram Sharif).	He speaks and writes Arabic and speaks Turkish.
4	Muhammed Tahir Efendi	Kudüs Mescid-i Aksa (Jerusalem Al-Aqsa Mosque), Mescid-i Aksa medresesi (Al- Aqsa Madrasah)	He speaks and writes Arabic.

When the schools attended by the Jerusalem muftis are evaluated, three muftis studied in primary schools. One mufti studied in Rüşdiye schools. Two muftis studied at the Al-Ezher Mosque in Egypt, and three muftis studied at the Al-Aqsa Mosque in Jerusalem. One mufti studied at a madrasa. One mufti studied with a scholar from Jerusalem.

Regarding the languages spoken by the Jerusalem muftis, four of the muftis are listed in their official records. Three muftis speak Turkish. Two of the Turkish-speaking Jerusalem muftis also read and write Turkish. The mufti who speaks some French and is literate is Muhammed Kamil Efendi. There are two muftis who speak Arabic. One of them only writes Arabic, while the other is literate. One mufti is perfectly proficient in Arabic. When we include this mufti, there are three Arabic-speaking muftis.

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Table 3. Starting ages, duties, and salaries of Jerusalem muftis

	Name of Officer	Ages for taking office	His work and salaries
1	Muhammed Emin Efendi	27	Jerusalem fatwa authority (200 kuruş), Jerusalem Al-Aqsa Mosque lecturer (100 kuruş), Jerusalem Salahiye Complex personal affairs teacher (300 kuruş), jurisprudence teacher (600 kuruş), jurisprudence and logic teacher (1000 kuruş)
2	Muhammed Kâmil Efendi	18	Deputy of the Presidency of Jerusalem (1117 kuruş 10 para), Mufti of Jerusalem (205 kuruş)
3	Muhammed Tahir Efendi (el-Hüseynî)	25	The salary of the Mufti of Jerusalem (400 kuruş) decreased to 205 kuruş in the following years,
4	Muhammed Tahir Efendi	50	The Shafi'i Mufti of Jerusalem is busy with religious sciences in the Al-Aqsa Mosque

There is only one mufti in the Jerusalem mufti registry whose starting age is given. This mufti is Muhammed Tahir Efendi al-Husayni, who began his career at the age of 25. We have determined the starting ages of the other muftis. The first of the Jerusalem muftis to begin his career is Muhammed Kamil Efendi, who began his career at the age of 18. The youngest mufti is Muhammed Tahir Efendi, the fourth-ranked Shafi'i mufti of Jerusalem in the table.

Among the Jerusalem muftis, one began his career in his teens, two in their twenties, and one in his fifties. There is no information in the record regarding the salary of Muhammed Tahir Efendi, the fourth mufti in the table. There is also no information in the record regarding the monthly salary of Muhammed Emin Efendi, the first mufti in the table, while serving as the mufti of Jerusalem. However, his records do list the salaries he received for his other duties.

The highest monthly salary among the Jerusalem muftis is Muhammed Emin Efendi. While serving as a teacher of jurisprudence and logic at the Salahiye Complex in Jerusalem, he received a monthly salary of 1,000 kuruş. Muhammed Kamil Efendi, while serving as the deputy niyabet (religious minister) of Jerusalem, appears to have received a salary of 1,117 kuruş and 10 para for approximately one year. Upon his appointment as mufti, Muhammed Kamil Efendi received a monthly salary of 205 kuruş. Muhammad Tahir

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Efendi al-Husayni, listed third in the table, began his term as mufti with a monthly salary of 400 kuruş. His salary decreased over the course of his 43 years in office. For approximately the last 27 years of his term, his monthly salary reached 205 kuruş.

The table indicates that the monthly salary of the Jerusalem muftis was 205 kuruş in the first quarter of the 20th century. The emergence of the salary system in the Ottoman Empire in its current sense dates back to the mid-19th century. In order to comment on the economic situation of the Jerusalem muftis, a comparison with salaries in the Ottoman Empire is necessary. Information indicates that workers' wages were 250 kuruş per month in the 1870s and 350 kuruş per month in 1908[34]. When Abdulgani Efendi of Antakya was appointed district governor of the Ladik[35] district of Sivas province on October 20, 1873, he received a salary of 1,350 kuruş.[36] Ömer Tevfik Efendi, a civil servant from Tarsus, received a salary of 324 kuruş during his tenure as district governor of Çokak in Adana province between July 23, 1897, and January 4, 1900. Some time later, he was appointed district governor of Namrun[37] with a salary of 480 kuruş[38]. In 1902, Aşçı Dede, an Ottoman citizen, stated in his memoirs that he could live on 5 lira (540 kuruş) if he retired. In 1906, a Düyun-i Umumiye official stated that the salary of representatives working in the provinces should be 400 kuruş. In 1911, the salary of a non-Muslim elementary school teacher in the Ortahisar district was 150 kuruş. In 1914, a mid-level civil servant was deemed appropriate to receive a monthly salary of 235.5 kuruş. A report prepared by the Istanbul Chamber of Commerce in the same year stated that the monthly income of a moderately well-off family should be 945 kuruş[39].

Following these statements, in the late 19th and early 20th centuries, civil servants needed a monthly salary of around 1000 kuruş to survive. In 1912, a report stated that qualified civil servants appointed to the Ministry of Foreign Affairs were expected to receive a monthly salary of 1500-2000 kuruş.[40]

A document found in the civil registry of Ahmet Hamdi Bey, who was appointed Mufti of Antalya in 1914, contains valuable information. This document records that in 1914, the woman received a salary of 1,400 kuruş, the yetam director 750 kuruş, the mufti 700 kuruş, the chief clerk 600 kuruş, the sub-district regent 500 kuruş, the second clerk and registrars 300 kuruş, the muderris 250 kuruş, the muhzır 150 kuruş, and the janitor 100 kuruş.[41]

A comparison of the salaries of the Muftis of Jerusalem and the Mufti of Antalya reveals that the latter received less than the Mufti of Antalya in the first quarter of the 20th century.

In another study conducted for the Ottoman provinces, in the 19th century, the Mufti received a salary of 1,400 kuruş in the 19th century. In the second half of the century, it was determined that one kilogram of rice cost 2 kuruş, one kilogram of pure butter 12 kuruş,

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34 Carter V. Findley, *Kalemiyeden Mülkiyeye Osmanlı Memurlarının Toplumsal Yapısı*, (Tarih Vakfı Yurt Yay., İstanbul, 1996), 345.
35 Today, it is a district of Samsun.
36 Naim Ürkmez and Aydın Efe, *Hataylı Osmanlılar* (Çizgi Kitabevi, Konya, 2015), 37-38.
37 Today, it is the Çamlıyayla district of Mersin.
38 BOA, DH. SAİD. d, 157-67; Aydın Efe-Naim Ürkmez, *Tarsuslu Osmanlılar* (Çizgi Kitabevi, Konya, 2016), 139.
39 Findley, *Kalemiyeden Mülkiyeye*, 347-349; Özkan, *Akseki Doğumlu Müftüler*, 435.
40 Findley, *Kalemiyeden Mülkiyeye*, 348.
41 Özkan, *Akseki Doğumlu Müftüler*, 436.

one kilogram of sugar 8 kuruş, one kilogram of salt 1.3 kuruş, and one sheep approximately 30 kuruş.[42]

Muhammad Tahir Efendi al-Husayni, one of the Muftis of Jerusalem, had his salary reduced to 285 kuruş between October 13, 1871, and June 12, 1877. Comparing prices in Ottoman-era Göynük during his tenure, it appears that one month's salary could buy "142.5 kg of rice, 23.75 kg of pure butter, 35.62 kg of sugar, 219.2 kg of salt, and approximately 9 sheep."

Conclusion

The personnel records of four muftis who served as muftis of Jerusalem have been accessed in the Meşihat Archive within the Istanbul Mufti's Office. In addition, Seyyid Mustafa Efendi, the father of Muhammed Tahir Efendi (el-Hüseynî), was also one of the individuals who served as mufti of Jerusalem. In the late period of the Ottoman Empire, during the second half of the 19th century and the first quarter of the 20th century, four muftis served in Jerusalem. Although Seyyid Mustafa Efendi also served as mufti of Jerusalem, his term may not fall within the specified time frame. Additionally, although there is a study[43] stating that another mufti, Sheikh Abdulkadir[44] Efendi, served as the Shafi'i Mufti of Jerusalem, this person actually served as the deputy (müsevvid) of the Jerusalem Shafi'i Mufti.[45]

Muhammed Tahir Efendi el-Hüseynî is the longest-serving mufti of Jerusalem, holding the position for 43 years. The only mufti whose death date is stated in the registry record is Muhammad Tahir Efendi al-Hüseynî. He served as the Hanafi Mufti of Jerusalem. Seyyid Mustafa Efendi el-Hüseynî (the grandfather), Muhammed Tahir Efendi (the son), and Muhammed Kâmil Efendi (the grandson) are members of the same family who all served as Hanafi Muftis of Jerusalem, making them an important family of ulema. This family descends from Hz. Muhammad's son, Hz. Hüseyin, and is known as the Tahire Sülalesi. Besides these three muftis, Muhammed Emin Efendi also served as the Hanafi Mufti of Jerusalem. The mufti who served as the Shafi'i Mufti of Jerusalem is Muhammed Tahir Efendi (Ebu's-Suud), the son of Şeyh Abdulkadir Efendi. He also descends from the Prophet's lineage. Among the muftis of Jerusalem, Muhammed Emin Efendi and Muhammed Kâmil Efendi are scholars who received their education and diplomas from the Al-Aqsa Mosque in Jerusalem and Al-Azhar in Egypt.

The individuals who served as muftis of Jerusalem left a significant mark on the religious life of Jerusalem during the second half of the 19th century and the first quarter of the 20th century in the Ottoman Empire. Muhammed Tahir Efendi Ebu's-Suud, the Shafi'i mufti of Jerusalem, received the most awards and ranks. The second highest in terms of honors is

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42 Zeynel Özlü, "XVIII. ve XIX. yüzyılda Göynük'te Fiyatlar", *Bilig* 39, (2006), 141.

43 Hasan Telli, "Osmanlı'nın Son Kudüs Müftüleri," *Tokat İlmiyat Dergisi* 12, no. 2, (2024), 387-390.

44 Müsevvid: A scribe who drafts, scribbles and drafts; who writes an article. See: Devellioğlu, *Osmanlıca-Türkçe Lûgat*, 740; Şemseddin Sami, *Kamûs-ı Türkî* (İstanbul: Çağrı Yayınları, 1987), 1346. For a study on the subject of Müsevvid, see Halis Demir, "Hukûkî Belge Hazırlama Uzmanlarından Birisi Olarak Müsevvid," *Eskiyeni*, 49 (June 2023), 539-562.

45 İST. MŞH. SAİD, 233-13, lef 4. This document is an envelope and has the record as Jerusalem-i Şerif Şafii Mufti Müsevvidi Şeyh Abdulkadir bin Muhammed. In Şeyh Abdulkadir Efendi's file, there is a different person's ID card of Faik Hoca-zade Muhammed Sabri Efendi (İST. MŞH. SAİD, 233-13, lef 2).

Muhammed Tahir Efendi el-Hüseynî, the Hanafi mufti of Jerusalem. Muhammed Emin Efendi and Muhammed Kâmil Efendi did not receive any awards or ranks.

None of the muftis serving as Hanafi or Shafi'i muftis in Jerusalem were ever prosecuted for their work or actions. Although the Ottoman Empire officially followed the Hanafi school of jurisprudence, it appointed muftis from different madhhabs to Jerusalem, one of Islam's holy cities. As the study shows, both Hanafi and Shafi'i muftis served in Jerusalem simultaneously.

Declarations

1. **Ethics committee approval:** Not needed for this study.

2. Author contribution: The author declares that no one else has contributed to the article.

3. Competing interests: The author declares no competing interests.

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