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Academic circles and popular media alike have been discussing the changes in the global economic and political balance of power. Whatever the future may bring; the region of Africa, Europe and Asia, i.e. the Old World, which was the cradle of world civilizations for millennia, is destined to play a significant role in shaping the world again.

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Kindly

*Editor*

*Assoc. Prof. Dr. Mustafa YİÇİTOĞLU*

# THE INTRODUCTION OF THE KASTAMONU SHARIA REGISTRY NO.2 DATED 1673-1677 (H. 1084-1087) AND SOME DETERMINATIONS REGARDING THE ECONOMIC AND SOCIAL STRUCTURE

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**Veli İlker DAĞSEVER**

Phd Student.

E-mail: ilkerdagsever@gmail.com

Orcid Id: 0000-0002-4648-3680

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Phone: +90 – 212 395 0000 Fax: +90 – 212 – 395 0001 E-mail: aes@musiad.org.tr

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## Tarihli 2 Numaralı Kastamonu Şer'iyeye Sicili ve Şehrin İktisadi, Sosyal Yapısına Dair Bazı Tespitler

### ÖZ

Şer'iyeye kelimesinin anlamına bakıldığında İslâm Dini'nin esaslarına ve bu dinin emrettiği dünya nizamına uygun olan kurallar akla gelmektedir. İslâm hukukunu bir yaşam biçimi olarak benimseyen Osmanlı Devleti'nin en önemli yargı organı Şer'iyeye mahkemeleridir. Mahkemelerde tutulan kayıtlar incelendiğinde devlet ve toplumu ilgilendiren çeşitli türden belgelere rastlamak ve ilgili alanda bilgi sahibi olmak mümkündür. Dolayısıyla Osmalı taşra tarihi yazımında en temel arşiv belgeleri hüviyetine sahip Şer'iyeye sicilleri, bu sahada çalışma yapacakların müracaat etmeleri gereken en temel kaynaklar arasındadır. Bir bölgenin ya da şehrin sosyal dokusu, eğitimi, kültürel yapısı veya insanına dair her şey Şer'iyeye sicilleri esas alınmak suretiyle tam olarak anlaşılabilir. Zira söz konusu vesikalar bir zamanların tanığı olan sıradan insanların gündelik yaşamlarına dair toplumsal münasebetleri yansıttığı gibi devlete karşı yükümlülüklerini ve bu konuda oynadıkları rolü de tarihsel açıdan ortaya koymaktadır. Bu çalışmada genel manada Osmanlı taşrasının hukuk sistemi ve bu sistemin yürütücüsü olan Kadılık Müessesesi hakkında özet bilgiler verilmiş ve 2 Numaralı Kastamonu Şer'iyeye Sicili konusuna göre tasnif edilerek tanıtılmaya çalışılmıştır.

**Keywords:** Kadı, Kastamonu, Kent Tarihi, Şer'iyeye Sicili, Tanıtım.

## The Introduction of the Kastamonu Sharia Registry No.2 Dated 1673-1677 (h. 1084-1087) and Some Determinations Regarding the Economic and Social Structure

### ABSTRACT\*

When the meaning of the word Shariyya is looked at, the rules that are in accordance with the principles of the Islamic religion and the world order commanded by this religion come to mind. The most important judicial organ of the Ottoman Empire, which adopted Islamic law as a way of life, is the Sharia courts. When the records kept in the courts are examined, it is possible to come across various kinds of documents concerning the state and society and to have information in the relevant field. Therefore, Şer'iyeye registries, which are the most basic archival documents in Ottoman provincial historiography, are among the most basic resources that those who will study in this field should apply. Everything related to the social texture, education, cultural structure or people of a region or city can be fully understood based on the Şer'iyeye Registers. This is because the documents in question not only reflect the social relations of the daily lives of ordinary people who were once witnesses, but also reveal their obligations to the state and the role they played in this matter from a historical perspective. In this study, brief information about the legal system of the Ottoman provinces and the Kadılık Institution, which was the executive of this system, were given in general terms, and it was tried to be introduced by classifying them according to the subject of Kadılık Register No. 2.

**Keywords:** Kadı, Kastamonu, City History, Court Record, Introduction.

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\* This article was produced from the master thesis named "Transcription and Evaluation of Kastamonu Court Registry No. 2 (H. 1084-1087/M. 1673-1677)"



## Introduction

Since its establishment, the Ottoman Empire adopted a legal system according to the requirements of the religion of Islam, of which it was a member, and adopted the principle of the supremacy of sharia (İnalçık, 200: 39-46). In order to fill the gap seen in public law, it developed customary law as well as shar'i law. The administrative tradition coming from the old Turkish states and the adoption of some taxes of the conquered countries necessitated the use of a national or customary legal system (Halaçoğlu, 1995; 118-124). Ultimately, the Ottoman State applied Islamic law to many nations and societies in a wide geography under its rule, thus the Sharia registers emerged.

Despite the fact that the Ottoman chronicles provide us with valuable information in the context of central political history, they provide limited information about the people who gave soldiers to the state, paid taxes and provided all kinds of resources, carried the material and moral burden of the events, village and city population, their lifestyle and daily life (Doğru, 2007: 9). At this point, Sharia registers gain importance. Mustafa Çağatay Uluçay and İbrahim Gökçen were the first to benefit from the registers in local history studies. Uluçay especially emphasizes the importance of using the registers as an element that fills the spaces left empty by the state archives, and points out that the registers reflect the daily life of the people other than bureaucrats and ulama (Uğur, 2010: 8-11).

In parallel with the changing historical perspective since the first half of the last century, research in the field of local history has increased in the world and in our country, and various works have been written on this subject. Based on the understanding that urban-settled or rural society cannot be separated from the general political picture, the lifestyle of the rural people constituted the most basic element of holistic historiography. Because local history studies are a part of this whole.

### I. JURISDICTION ADMINISTRATION AND QADI INSTITUTION IN THE OTTOMAN STATE

In the early periods of the Ottoman Empire, two authorized administrators were appointed to administer the sanjak. One of them is the Beg, that is, the subashi, who represents the executive authority of the sultan, and the other is the qadi, who represents the legal authority (Ortaylı, 2008: 251; Attar, 2001: 66-69).<sup>1</sup> The qadi, which literally means "to rule, to rule, to administer, to judge", was an official with the identity of a man of administration and law, who fulfilled state orders as well as being the enforcer of sharia and customary law in the Ottoman Empire (Cihan, 2004: 47). . Qadis were also called judges or haqimu'sher' (Akgündüz. 2009: 13-48). They were able to communicate directly with the center in terms of their authority, as well as helping each other in various matters.

The form of government of the Ottoman Empire was based on the principle of state and sanjak administration. The lands of the state were divided into provinces and provinces into sanjaks (Halaçoğlu, 1995: 73). The basic unit in administrative and military organization was the sanjak (Yücel, 1979: 665). Units called Beylerbeyilik or province were formed from the merger of several sanjaks. At the head of the provinces, the Beylerbeyi, who was the administrative-military representative of the sultan in the provinces and was a member of the Enderun origin kul bureaucracy, used to reside in his mansion known as Pasha Sancag. There was also a Beylerbeyi Divan in the mansion where Beylerbeyi lived, in which the Beylerbeyi, who had the rank of pasha or was often promoted to the position of vizier, used to resolve timar issues, listen to various complaints and take necessary measures in this divan in the Ottoman classical period (Beşirli, 1999: 3-25).

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<sup>1</sup> Bir literatür çalışması için bkz. Ekrem Buğra Ekinci, "Osmanlı Devleti'nde Mahkemeler ve Kadılık Müessesesi Literatürü", *Türkiye Araştırmaları Literatür Dergisi*, C. III, S. 5, (2005), s. 417-439.

The highest administrator of the sanjaks constituting the provinces was the sancakbeyi. Sanjakbeyis resided in the district in the center of the sanjak and were represented by people who were called zaim, subashi or voivoda in other districts and sub-districts of the sanjak and were mostly in charge of public order. Again, the taxes belonging to the sancakbeyis were collected by them. Sancakbeyis were included in the group called seyfiye or ehl-i orf, and they were usually brought to this task after they were educated in Enderun or after various services in the countryside (Şahin, 2009: 97-99). In addition, the sanjak was established as the central unit of the Ottoman province within the military, administrative and financial timar system (Ortaylı, 2008: 253). The sancakbeyis, whom we stated to be members of the military class, had two main duties, military and administrative. He was always a ready soldier with his military duty, the people of the gate and the timar cavalymen under his command. Its administrative duty was to ensure order by ensuring the safety of life and property of the ordinary people living in the sanjak, namely the people (Armağan, 2011: 276).

At this point, Kastamonu sanjak is a sanjak of Kütahya-centered Anatolian Province. The center of this province was sometimes Kutahya and sometimes Ankara. XVII. In the registry No. 2 dated to the second half of the century, the terms Livâ-i Kastamonu, Kastamonu township, "Kastamonu sanjak or Kastamonu township" were used for Kastamonu in administrative terms.

The administrative unit in which the qadi exercises his judicial and executive powers is called the kaza (Uzunçarşılı, 1984: 83). Kaza, which is the equivalent of the district in today's administrative organization, shows the characteristics of a geographical term that defines both the responsibility area of the qadi and this region in the Ottoman Empire (Baykara, 2002: 119-120). The duty and jurisdiction of the qadi, who was the civil chief of the city or town that was the center of the district, was not only limited to judicial and religious affairs, but also had administrative, financial and municipal responsibilities (Akdağ, 1971: 2/402-403). The main duty of the qadi, who represents the sultan in the district where he is located, is to resolve legal disputes between people, to sentence the acts contrary to the Shari'ah, to execute and execute the judgments and punishments they give (Attar, 2001: 66-69). Repair of roads and bridges to be passed during the Sefer-i Hümayun period and supply of provisions, collection of avarız coins, ensuring the safety of the city, searching a place and organizing a raid, controlling the tradesmen and artisans, overseeing the foundations, market-market control and fixing the price, zoning and protection of order Various responsibilities such as kadı belonged to the kadı (Ortaylı, 2008: 269-275).

## II. THE IMPORTANCE OF SHARIA REGISTERS IN OTTOMAN CITY HISTORY

In the Ottomans, as in other Islamic states, religious and customary cases were held in a place called Majlis-i sher'. The fact that these courts are judicial institutions that apply both sharia and customary law has prevented the confusion that may be caused by different judicial institutions such as atrocities, ikhtisab and shurta seen in some Islamic states (Aydın, 2003: 341-344). Here, the plaintiff and the defendant, who came to the court, were heard, and after the opinions of the witnesses called Shûdu'l-hal were taken, the verdict of the qadi was recorded in the Sharia registers (Ongan, 1958: 26). These registers, which contain various records kept by the judges as per their duties, with the i'lam, proofs and punishments they gave, were called the Court Records, Qadı Books, Court Books or Zapt-ı Veqayi Records (Bayindir, 1986: 1).<sup>2</sup> In the provisions recorded in the aforementioned books, the qadi was based on the Hanafi fiqh as required by the Ottoman legal practices (Kutlu, 2017: 59). The space

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<sup>2</sup> Şer'iyye sicilinin tanımı, önemi hakkında ayrıntılı bilgi için bkz. Ahmet Akgündüz, *Şer'iyye Sicilleri, I-II*, (İstanbul: Türk Dünyası Araştırmaları Vakfı 1988-1989).

used as a court room was often next to the house where the qadi lived, and sometimes inside a large mosque (Akdağ, 1971: 2/97).

Sharia registers, which is one of the most valuable archive documents of Turkish history and known as Qadı registers, can be collected in two articles in terms of value and content.

First; All kinds of minutes and decisions of the Sharia courts in the provincial center, sanjak and districts, shar'i transactions such as endowment, bail, power of attorney, agreement, debt, estate, partition, municipal services, all kinds of clothing and food of the people, price prices, bazaar market control, yigitbashi Elections and dismissals of sheikhs, transactions regarding timar enrollment, names of districts, neighborhoods, villages, towns and cities and names of men, women, old people, children, Muslims and non-Muslims, titles and nicknames, protection of people from epidemics, diseases and treatment, construction and repair of charitable institutions such as mosques, madrasas, inns, baths, roads, bridges.

Latter; State and government officials, governors, sancakbeyis, qadis, muftis, trustees, directors, treasurers, trustees, professors, voivodes, provincial notables and business men, country administration, politics, those sentenced to punishments such as exile, prison and death sentences, rebellion and suppression. Orders and copies of letters sent from the relevant center (Gürkan, 1981: 766-767; Atalar, 1980: 303-328).

Sharia registers, which cover events in one or several years, are very rich in document type and content, as indicated above. These notebooks, which have an extremely unique place especially in local or city history research, include documents such as edict, berat and commanded sent from the center, as well as documents such as huccet, i'lâm, endowment and estate records, which were personally arranged by the qadis. Thanks to these documents, in addition to the political and administrative history of the Ottoman Empire, detailed information can be obtained in the socio-economic, cultural, legal and military history of the place where the book was written.

### **III. DESCRIPTION OF THE KASTAMONU SHARIA REGISTER NO. 2 AND CLASSIFICATION OF THE DOCUMENTS ACCORDING TO THE SUBJECTS**

The Kastamonu Sharia Registry No. 2, which is the subject of the review, is found in the Kastamonu University Central Library with the folder number 05639 in DVD No. 1 and the following information is included in its tag:

Code: MSH. SSC. D. (Meşiat/Sharia Register/Books)

Serial number: 5939

Original number: 2

Start date: 1084

Hardcover, no marbling

Size: 14 X 40

Numbering method: Foil method

Total number of pages: 188

Numbered blank pages: 118-127

Explanation: Between pages 128-188 of the book are reverse bound.

The notebook consists of 90 sheets, 180 pages and 425 documents. The numbers given in the middle of the document are not read after the records of local events in the book. For this reason, each document has been given a number by us on each leaf. The document layout is fine, with some of pages 117, 128 and 129 and all of page 179 blank. In addition, while numbering, page 117 was passed to 128. Pages 128 and 129 are 60 pages and the rest of the book is reverse bound, so the continuation of the last documents that do not fit on the page is not on the next page, but right in front of the first document on the previous page. Such a case 61/6, 62/6, 63/4, 64/6, 67/4, 68/7, 70/5, 72/8, 76/9, 81/4, 83/5, 86/5 and 88/6. Although the year parts of the first and last documents of the book are faint, in the first document it is the 15th day of the month of Zi'l-qa'da (KŞS 2: 1/1)<sup>3</sup> and in the last document it is 11 Rabi'u'l -Registered on the 24th day of the previous month (KŞS 2: 90/1). The registry is in general terms H. 1084-1087/M. While it covers the dates 1673-1677, the earliest recorded date is 1027/M. in H. 10-20 Zi'l-qa. October 29 is November 8, 1618 (COG 2:79/2).

Rıqa, taliq, nesih, divanî, celi and siyaqat writing styles were seen in the register, which was understood to have been written by a few scribes from the writing styles. The writing of the book, which was kept on the basis of the classical document order of the period, is very neat and its language is understandable Turkish. The first 60 pages of the notebook consist of local events and the last 30 pages of administrative applications sent from Asitane or Ordu-yı Hümeyun. The judicial and administrative classification of the documents reflected in the Kastamonu Shari'ah Register No. 2 (H. 1084-1087/M. 1673-1677) is as follows: Ferman 51, berat 45, ordered 3, letter 41, memorandum 6, hucet 135, i'lam 117, estate 5, foundation 4, fatwa 2, notebook 10, temessuk 6.

As stated above, in this study H. 1084-1087/M. The events that were transferred to the Kastamonu court between 1673 and 1677 will be tried to be explained by classifying them according to their subjects. Based on the data in the book, the classification work on the documents will be specified under eight headings: administrative, social, economic and financial, related to foundations, books, military, fiefs and different subjects, and will be examined under various sub-headings.

## **1. Administrative Documents**

The main duty of the qadis, which is stated in historical documents that they were authorized to perform *ijrâ-ı akhqâm-ı sharia*, *infâz-ı kavânîn-i mer'iyye* and *itmâm-ı hidemât-ı mîrîyya*, was to resolve the conflicts among the people by applying the sharia (Armağan, 2011: 286). Since they were a kind of representative of the sultan in the provinces, administrative orders and edicts coming from the center were addressed to the qadi, and the qadi would convey them to the people. At the same time, the appointment and dismissal of officials such as imams, muezzins, preachers, professors, foundation trustees, ministers, clerks, and clerks working in religious and social institutions, and the settlement of disagreements between them, etc. In these matters, the qadi had the authority to supply the center. The qadi would also request that grant certificates be sent by writing a proposal to the center regarding the appointment and dismissal of various officials (Beşirli, 1999: 10).

### **1.1. Appointments, Dismissals, Duties and Salaries**

They are administrative documents that specify the appointment, dismissal, obligations and wages of civil servants who perform certain services of the state. There are many documents in the book that

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<sup>3</sup> 2 Numaralı Kastamonu Şer'iyye Sicili, Varak 1, Belge 1 (KŞS 2: 1/1 şeklinde gösterilecektir).

is discussed within the scope of the article, stating the issues related to the assignment and its nature. These documents, most of which are in the form of warrants and letters, are given to us by H. 1084-1087/M. It gives information about the identities and fields of activity of the administrators/officers of the Ehl-i Orf and Ehl-i Science class, who served on behalf of the state in the Kastamonu sanjak between 1673 and 1677. For example, in an undated letter record, es-Sayyid Mehmed Celebi was appointed as District Governor to Kastamonu and he was asked to perform this duty in good behavior (KŞS 2: 72/5). In another letter sent by the Janissary Chief Mustafa Ağa on 8 January 1675 (11 Shawwal 1085), addressed to the qadi, it was stated that the Janissary commander in Kastamonu was dismissed and Halil Sergeant from the Fifty-fourth Division was brought in instead. In addition, this person was asked to sell the goods of the janissaries who died without leaving an heir and send the obtained amount to the center together with the curriculum book (KŞS 2: 74/5).

Considering other examples of appointments and dismissals made to religious and social institutions; Due to the death of Mesud, who was the trustee and governor of the Yakup Arslan zawiya foundation in Beysaray village of Kastamonu, dated 12-22 August 1675 (20-30 Cemaziye'l-evvel 1086) and issued 2 certificates from Edirne, he was replaced by his son Mevlana Ahmed. It is registered that he was appointed for the aforementioned duties (KŞS 2: 65/2-3). In another document dated 16-26 April 1674 (10-20 Muharram 1085), it is stated that Hidayet, who was the imam of Demirciler Masjid near Yeni Han in Kastamonu with a daily coin duty, left and went to another land. Hafız Hasan, who has been an imam in the mentioned mosque for six years without a certificate, went to the center and requested a certificate and became the imam of the mosque with the consent of his congregation, in return for a daily coin (KŞS 2: 69/1).

### **1.2. Messenger and Menzilhane**

While the ranges were initially established mostly to inform the center of the state of the provinces and the information obtained along the borders, and to deliver the government's orders to the relevant places, over time, they began to serve the purposes of providing army supplies, private communications and intercity transportation. Horses were fed for the messengers who provided communication at these accommodation points (Halaçoğlu, 2004: 159-161). Among the documents found in the book, two records regarding the distance clause were identified. Within the framework of the communication, issues such as guiding the messengers and how many horses and men will be supplied to them were specified in these provisions, which were sent to all the judges on the way that the messengers sent from the center would pass.

For example, in an edict sent from Istanbul on 16-26 April 1674 (10-20 Muharram 1085) without the name of the messenger, only one soldier and one range horse should be given to the places where there is a range horse, and that the passenger load should not be destroyed in places where there is no range horse, and durable horses from the local people. ordered to be supplied. In addition, messengers were instructed to accompany useful guides in dire and dangerous areas and arrive safely at their range (KŞS 2:80/3).

## **2. Documents on Social Life and Daily Life**

The unity consisting of people living in organized groups is called society, and the highest level of organization in which people live together is called the state. There is no state without people, country and sovereignty (Yediyıldız, 1999: 441). In the Ottoman Empire, apart from the dynasty and the palace, the official stratification consisted of two basic elements, which were described as military and reaya. The first of these is the military class, which is exempt from taxation and includes the

ulama; the other was taxable farmer peasants called reaya, nomads, craftsmen and merchants (Öz, 2007: 532-538). After this short introduction to the Ottoman social structure, various issues in the Kastamonu court records and showing the relations with daily life will be discussed below, if appropriate.

First of all, he would act together with qadis, administrative-military administrators called ehl-i örf, and a committee consisting of regent, clerk and chief warlord in court. However, since the reasons for the issues to be heard in the court are very different from each other, the identities and positions of those who will be included in this delegation were also different. For example, a murder case or a large-scale case involving the community could be discussed in court, as well as the sale of a one-story house. As a matter of fact, there was no need for subasi and his soldiers, or other local administrators, who were followers of public cases, unless necessary.

The Sharia registries, which contain all kinds of human relations and events, provide significant information about the life style of the period. The content of the social life documents that we will discuss in this section is quite wide in terms of scope, and we found it more appropriate to classify them under two headings and to give them under various subheadings.

Under the first title, the public order events that took place in the Kastamonu sanjak and some other legal issues are discussed. These may be theft, beating, wounding, attempted murder, murder or property disputes related to individuals, as well as social problems involving prostitution and banditry.

In the second title, subjects such as engagement, marriage, divorce, alimony, guardianship and inheritance, which constitute the socio-economic structure of the family institution, as well as slavery and health are emphasized.

## **A. Public Order and Other Judicial Documents**

### **1. Banditry, Theft and Accusation**

Banditry events, which shook the society socially and economically, created a turbulent environment, especially in terms of security and trust. There are two documents in the book regarding the prevention of banditry and illegal activities or their elimination by organizing military operations against them. As it can be understood from the number of documents mentioned, the number of documents directly on banditry reflected in the Kastamonu registry between 1673 and 1677 is quite low. In fact, only one of these two documents is exclusive to Kastamonu, and the other is for the arrest of bandits who appear in some places in Anatolia, Karaman, Adana and Sivas provinces, and for anyone who escapes to Diyarbakır and Aleppo to be followed by a man (KŞS 2: 80/4). The above situation does not mean that there are no banditry incidents in Kastamonu, and it is clear from other documents in the archives to encounter all kinds of banditry in the history of Kastamonu. On 27 August 1675 (5 Cemaziye'l-ahir 1086), an order addressed to the Kastamonu judges and Mütesellim Aga upon the criticism of banditry was informed about the arrest of the thieves who were in banditry by blocking the roads in Koprubeli and Hamamlıbogazı and looting their goods, and that some of them were the people of the door. It was requested to support Ahmed Agha, who was authorized for this task, to besiege the surrounding of the haramzade bandits, and to follow the fleeing ones (KŞS 2: 66/2). On the other hand, statesmen such as Musellim and Subashi and some cavalrymen demanded untimely taxes under various names without an order from the people and caused uneasiness among the people. Although there are severe warnings in almost all provisions about not acting against the

law, avoiding cruelty and harassment, and not offending the poor people, it was another cruelty for the poor people to go around towns and villages with their horsemen and collect food and food for free ( CTC 2: 70/5; 88/4).

In addition, it is seen that they wrote a petition of complaint on August 4-13, 1673 (20-30 Rebi'ülze (ordu-yu humayun, Çömelek field), which shows the victimization of Persian merchants. The merchants mentioned in the judgment addressed to the kadı on the subject should trade freely and not be prevented. and those who do are ordered to be banned and expelled (KŞS 2: 84/2).

Theft, as a legal term, means to take someone else's property secretly from the place where it is kept with the intention of acquiring property (Bardakoğlu, 1998: 384-396). When the documents on the subject are examined, it is understood that animal theft is generally committed and a certain period of time has passed since the incident. The charges related to theft are the claim that the property or goods mentioned by the plaintiff in the court are in the hands of such and such. Such claims have been concluded sometimes in favor of the plaintiff and sometimes against them. For example, according to a document dated 1 December 1673 (21 Şaban 1084), a basin and an ewer were stolen from the house of Ahmed bin Mehmed from Hadji Hamza Aga District ten days ago. He filed a lawsuit against Mehmed, claiming that Ali, son of Mehmed bin Omer, who was a resident in the same neighborhood, stole his belongings and gave them to his father. In his reply, Mehmed said that his son Ali did not bring the mentioned items to him, and he swore on it. The case was dismissed when Ahmed showed inability to prove his claim (KŞS 2: 8/2). Again, in a recording dated 12 November 1673 (2 Şaban 1084), Muslu bin Süleyman from Karakoy village in Daday district saw the black oxen and sky that he had stolen from his property twenty-two days ago in a quiet Ahmed Aga in Devrekani district. Ahmed Aga, on the other hand, stated that he bought the oxen from a person whose name and location are unknown to eight Esedî gurus. Muslu bin Süleyman proved that the oxen belonged to him and that he had them stolen twenty-two days ago with the testimonies of Mustafa bin Receb and other Mustafa bin Mahmud. In fact, Muslu swore before the judge that he did not sell his oxen or remove them from his property in any way (KŞS 2: 4/4). In another document dated May 11, 1675 (15 Safar 1086), Omer ibn İbrahim from Virancik village of Qure township had his mare stolen from his property two and a half years ago, in the color of iron and with an Arabian stamp on his nose, from Ata Bey Mahallesi resident es-Seyyid al-Hacc Mehmed bin Hasan. and applied to the court. es-Sayyid al-Haj Mehmed, on the other hand, declared that he had bought the mare from a Turkmen, whose name he did not know, three months ago, in exchange for sixteen Esedî gurus and a damask yellow Damascus, and that he did not know that it belonged to Omer. Ömer proved his claim with the testimonies of his villager Ahmed Bey bin Hasan and Mehmed Aga bin Abdalbaki from the village of Yagtashi, subject to Qure, and received the mare (KŞS 2: 29/2).

## **2. Immoral Offenses**

Such acts, which were not accepted by the society, were reported to the court by the people of the neighborhood or village, especially the imam, muezzin or mudarris, in order to establish the general morality of the people and public order. In Ottoman society, the opinion of the neighborhood or village elders about what kind of person a person was, about the good or bad state of that individual, had an important place. That is why, in case of detection of crime, the residents of the neighborhood came directly to the court and demanded the expulsion of the person or persons against whom he was the plaintiff from the neighborhood as a penal sanction in return for the crime committed, that is, the crime as stated in the documents. For example, in a document dated September 18, 1674 (17

Cemaziye'l-ahir 1085), a levent about Kerime, the daughter of Mustafa bin Ali, a local from the Honsalar District, consisting of Imam Mehmed Efendi bin Abdurrezak, Suleyman Bey bin Receb, Hasan Celebi ibn Satmış and others. They filed a lawsuit claiming that they went to their rooms and brought a levent to their house and committed adultery, and that Mustafa and his wife Alime had consented to this and demanded that they be expelled from the neighborhood. As a reason, they said that they could not go to the mosque to pray because of the levents who came in the morning and evening, and if they stayed a few more days, it was inevitable that there would be mischief. At the end of the public trial, which aimed to expose those who committed this crime, Mustafa, his wife Alime and their daughter Kerime were found guilty and they were dismissed from the neighborhood (KŞS 2: 20/3). In another record dated July 31, 1675 (8 Cemaziye'l-evvel 1086), the delegation consisting of the residents of Gökdere District, İmam Mehmed Efendi bin Mehmed, Muezzin Mustafa Khalifa bin Muslu, Omer Celebi bin Ali and other people, came from the same neighborhood as Ismail, who is known as Goglemez. they filed a lawsuit against his wife Eşmani Khatun on the allegation that he made his daughter Ayshe do bad things and that they often brought an unnamed levent to their house at night and behaved inappropriately and demanded that they be removed from the neighborhood. Again, the people, who put forward the same discomfort, said that if the aforementioned people stay in the neighborhood longer, it is inevitable that there will be mischief.

As a result, the adultery case was heard publicly and it was decided to exile Goglemez İsmail, his wife Esmani and their daughter Ayse from the neighborhood (KŞS 2: 40/2).

On September 23, 1675 (3 Rajab 1086), he sent a message to his wife Rabia and his wife Rabia, and demanded that the people of the neighborhood be asked about the good or bad condition of both them and them, with the mention that he had pierced several parts of the wall on their side and that he was watching his wife every Sunday. Imam Mehmed Efendi, Omer Celebi and other people from the neighborhood declared that Yusuf and his wife Rabia were in good condition and everyone was pleased with them, but they witnessed the mischief of Mustafa and his wife Rabia and stated that they were the real owners of the incident (KŞS 2: 45/4). ).

### **3. Crime-Murder, Batting, Injury, Dem-Diet and Natural Death**

In the court records analyzed, there are legal documents containing events such as murder, beating, wounding, brewing and normal death. According to this, in a census dated 19-28 December 1675 (1-10 Shawwal 1086), Imam Ahmed Celebi ibn Abdulkadir, the Imam of Chevqani District, came to the house of a dhimmi named Iyik veled-i Bazarlu, who was residing in the same neighborhood, and passed away from hernia while he was a guest here before, Neccar Pareshkef veled. They demanded that Kirkor's body be discovered and examined. Neccar Pareshkef veled-i Kirkor gave evidence to Yorgi that they agreed with Surgeon Yorgi veled-i Yani, who was not there before, for the treatment of this ailment, for a certain fee, and that if he dies during the treatment, none of his heirs will file a brew-diet lawsuit. In the examination carried out on Pareshkef's body, no signs of injury other than hernia surgery were found and the possible case of dem-diet against Surgeon Yorgi was dismissed (KŞS 2: 50/4). In another record dated October 26, 1675 (6 Şaban 1086), a resident of Boğaz village, Rajab Sergeant bin Sheikh Ahmed, came to the court and informed that his concubine named Mülâyim had hanged himself from the pear tree in his garden and that he had died, and demanded that the incident be discovered and recorded. In the investigation conducted by the expedition at the scene, it was understood that Mülâyim was hanging on the branch of a pear tree and no traces of injury were found on his body (KŞS 2: 48/1).



In the judgment dated 2 November 1673 (22 Rajab 1084) regarding the assault and injury, the younger son of Mumine Khatun, Suleyman, from the Jabrayil District, was injured over the left eye by pushing the daughter of Fatma bint Mustafa, a resident of the same neighborhood, Havva, from the stairs of the Bey Hamam. When Mumine Khatun came to Havva, she said that her mother Fatma had taken her from her belt and abused her. In response to Mumine Khatun, who was insufficient in proving these allegations, Fatma swore that she did not slander her belt and that she did not make rude statements and the case was dropped (KŞS 2: 3/3). Again, in a document dated February 2, 1675 (7 Zi'l-ka'de 1085), İsmail bin Hussain from Kubcugez District was alive when a slave named Yusuf, who was sold to Helvazâde Mustafa Aga by Kastamonu Mutesellimi Ali bin Mehmed Aga, was alive while buying bread from the baker's shop ten years ago. He said that it hit him in the eye, that's why he got white water in his eye and he couldn't use it anymore. When he asked Mütessellim Ali Aga for the diet of his eye before, he stated that he did not believe him, saying that I sold the slave, it was because your eye hit a cow. In this case, İsmail, who stated that he was not able to prove his claims and his case did not materialize, made a commitment that he would not complain about Mutesellim Ali Aga and the slave Yusuf (KŞS 2: 25/2).

In another sentence on murder, dated July 9, 1675 (15 Rebi'ul-ahir 1086), Omer Chelebi, from the village of Goruk, which is subject to the Daday district, married his sister Sakine bint Ali, while she was 5 months pregnant, on the 5th day of the Month of Rebi'l-ahir. He claimed that his brother-in-law, Hasan Chelebi, had first beaten him, then injured his back with a cut from a kindling, and finally died on the same night because of this wound, and filed a lawsuit against Khassan Chelebi. Khassan Chelebi, who was brought to the court, denied the accusations, but the witnesses confirmed this incident in the village by taking an oath, and the case was recorded in this way (KŞS 2: 37/1).

#### **4. Unlawful Occupation, Extortion, Pledge, Embezzlement, Land Dispute, Grant and Waiver**

These are the types of documents such as forcibly occupying the property in the possession of someone for some reasons, pledge of the property due to debt, the usurpation of various goods by using force, transferring the right of disposal of the property of the property to someone else with his own consent, determining the general balance sheet of the property of the persons, partnership and division of their properties (Beşirli, 1999: 19). As it is understood from these documents, there have been some disputes arising from the right of disposal of some goods or properties related to the above-mentioned issues.

For example, in an Islamic record dated 1086 Rebi'ul-Evvel month, Derzi Mustafa bin Mehmed from the Kızılsaray village of Sorgun county stated that the barley field under his control belonged to Hasan Efendizâde Mustafa Aga, who was a resident of the same village, instead of an estimated shirik<sup>4</sup>, and Mustafa Aga's He proved that he had a superfluous garden planted (KŞS 2: 35/3). In another record on grant dated January 19, 1675 (22 Shawwal 1085), Yasemin bint Abdullah from Kubcugez District, two of her six shares belonging to her house in the same neighborhood, a saucepan, a bundle, a mattress, a pillow, a quilt and two musteamel shirts. He declared that he had donated his son-in-law to Dervish Mehmed bin Mustafa (KŞS 2: 24/1).

### **B. Documents on Family Structure, Slavery and Health Issues**

#### **1. Marriage, Engagement, Divorce and Concession, Alimony, Mahr**

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<sup>4</sup> 8 kiloluk tahıl ölçęđi.

In the establishment or termination of the family institution, some legal responsibilities are imposed on the spouses. (Yığıtoğlu, 2019) In cases that go to court for such reasons, the qadi may give the parties a marriage certificate regarding the marriage contract, as well as a talaq evidence regarding the divorce. As a result of this relationship, matters such as engagement and engagement, marriage, divorce and the role of couples in this, determination of alimony and mahr are very important in terms of illuminating the family institution. For example, according to the information in a marriage certificate dated January 29, 1675 (3 Dhi'l-ka'de 1085), Amine bint Osman, originally from Halaçlar village and residing in Alaca Mesjid Neighborhood, had mattresses, mattresses, two pillows, rugs, pots, two plates. She married Osman Beg, a resident of Pirlaklar, in exchange for a robe, a sim front belt and ten gurush mihr-i mueccel (KŞS 2: 24/2). In a warrant for annulment of engagement dated 28 April 1675 (2 Safar 1086), Hıdır bin Mahmud, a resident of Hamza Aga District, stated that he had been engaged to Ayse, the daughter of Rajab bin Mahmud, but gave up on marriage, and gave Receb a gold earring and three red Zürra bulls (one kind of fabric) (KŞS 2: 28/2). In the judgment dated 5 July 1675 (11 Rebi'ül-ahir 1086) regarding the engagement shootout, Ahmed bin Hamza, one of the residents of Elyakut village, came to the Kastamonu city court and got engaged to Pir Mehmed bin Kadri's daughter Ayse eight years ago, but Pir Mehmed's marriage He filed a complaint claiming that he intended to marry his fiancée Ayse to Rajab bin Mahmud. In his reply, Pir Mehmed said that he wanted to marry his daughter Ayse to Receb, not Ahmed, because of the fact that there was no marriage between them and that he had custody. In fact, when asked about Ayshe's intention at the court, she stated that her heart was in Rajab (KŞS 2: 36/5).

In divorces, which constitute another aspect of the issue, uncontested and excessive incompatibility statements are at the forefront. Of course, there may be other reasons for the dissolution of the family union. In a divorce decree dated 27 June 1675 (3 Rebi'l-ahir 1086), Fatma bint Ahmed Khatun from Kubcugez District gave up her mihr-i müecceli and alimony of four thousand akche and divorced her husband al-Hacc Mustecap by mutual agreement (KŞS 2: 36/1). In the record dated 26 May, 4 June 1675 (1-10 Rebi'ül-evvel 1086), one of the residents of Başmakçılar village, Mehmed bin Ahmed, divorced his wife Ayse bint Mehmed seven months ago, but his mihr-i müeccel of five hundred akche prevented him from marrying someone else. He stated that he has not yet given to be. Ayshe Khatun, on the other hand, realized the divorce by saying that she gave up her five hundred akche mihr-i müeccel and her alimony and therefore there was no obstacle for her to marry someone else (KŞS 2: 34/2). In another document dated 9 July 1675 (15 Rebi'ü'l-ahir 1086), Ismihan bint Mehmed from Ismail Bey District could not come to an agreement with his wife Mehmed bin Mustafa, that he gave up his alimony with two thousand akche mihr-i müecceli and said that It is recorded that he divorced, saying that he would provide his own maintenance (KŞS 2: 37/4).

## **2. Guardian, Inheritance, Appointment of Proxy and Alimony-Kisve Baha**

Guardianship/guardianship is a legal term that means the authority and responsibility of protecting those who do not have the capacity to act or who are deficient, and to manage their property (Bardaoğlu, 2013: 66-70). Inheritance means to have the right to inherit. In the appointment of a proxy, we see that those who cannot come to the court in some way give power of attorney to a close relative or reliable person to have their official affairs done. There are many examples related to this, especially in documents containing transactions such as purchase-sale and inheritance law. For example, in a document dated April 29, 1675 (3 Safar 1086), one of the residents of Chevkanı District, Ahmed Chelebi bin al-Haj Hasan, in his own name and by proxy to his sisters Fatma and Fahriye Khatuns, had a two-storey house, kenef, water well, garden and courtyard. he sold his outhouse to 90

Asadî gurus to Suleyman Caliph ibn Ahmad (KŞS 2:28/1). In another document dated 10 January 1676 (23 Shawwal 1086), the resident of Cebrail District, Fatma bint Recep, was appointed as the guardian of the property inherited from her deceased wife Omer bin Osman to her younger daughter Sakine (KŞS 2: 51/1). Again, in a cell dated April 29, 1674 (23 Muharrem 1085), the inheritance of al-Hacc Himmeth bin Mehmed, who was a resident of el-Hacc Dursun District and died on the pilgrimage route before that, remained with his wife Kerime bint al-Hacc Hıdır and his brother Abdullah. It is recorded that 45 Esedî gurus and 2 bushels of wheat received from the inheritance (KŞS 2: 7/2).

In Islamic law, the provisions of alimony are generally divided into two as marriage and kinship alimony arising from the family law relationship and alimony for slaves, animals and inanimate objects arising from the property relationship (Erbay, 2006: 282-285). In the previous title, we saw that the spouses separated by agreement and did not make any demands from each other, including alimony. In a alimony document dated 8 December 1675 (20 Ramadan 1086), resident of Hamza Aga Mahallesi, Ayshe Khatun, demanded alimony from the property inherited from her father when her husband Khassan passed away, and 8 akche and clothes were given to the children per day (KŞS 2: 49/5). In another document dated January 27, 1675 (1 Zi'l-ka'de 1085), the deputy of Kastamonu District Governor Ali Bey, Chavushzâde Ahmed Aga, gave alimony to a slave named Kantemir bin Abdullah, of Circassian origin, who had escaped from his owner, until his master appeared at the request of District Governor Ali Bey. He wanted the slave to be tied up and 20 akche daily alimony was tied to the slave in this direction (KŞS 2: 24/4).

### **3. Inheritance Division**

Taraqe or muhalledfât is a term used for property left behind by deceased persons in Ottoman inheritance law. Inheritance division was among the duties of the judges, and immediately after the death of the person, the assets were determined and the equipment and donation expenses were covered from this property. If the deceased person has debts, they are paid, and if his assets do not meet all of his debts, the creditors would have a right in proportion to their shares in the estate (Özcan, 2005: 406-407). On the other hand, the division of the military group's property was made by military kassams among the heirs on behalf of the kazasker (Öztürk, 2001: 579-582). The property of those who died without leaving an heir would remain with the beytulmal, and the follower of this business would be the beytulmal trustee. For example, in a document dated 27 June 1675 (3 Rabi' al-ahir 1086), the properties of Gulistan bint Abdullah, who was a resident of the Jabrail District and passed away, remained in the beytulma because he had no heirs. In this way, the house belonging to him was auctioned and sold to Mehmed bin Muharrem for a price of fifty Esedî gurus and the money was transferred to beytulma (KŞS 2: 36/4).

On the other hand, we witness that the heirs, namely family members, cannot get together and share the property inherited from them. We understand from the later documents that the parties either sued each other and became plaintiffs, or they settled their share in a way, through a certain amount of money or a settlement in return for goods. For example, in an Islamic record dated 5 October 1674 (5 Rajab 1085), the property of al-Hacc Bayram ibn Mustafa, who was a resident of Kübcügez District and died in a place called Asi Harma upon his return to Hajj-ı sherif and Ravza-i Munavvar, his sons al-Hacc Piri, al-Hajj -Hacc Mustafa and al-Hacc Hussain and his daughters Ayshe and Alime Khatuns were left. Expressing that his brother Husain was with his father when his father died in the holy land and he was in Bursa, al-Hajj Mustafa claimed that his brothers al-Hajj Piri and Husain shared the

inheritance of an estimated three to four thousand gurus and that they gave him only ninety gurus. and became the plaintiff.

Mehmed and al-Hajj Hussain, son of al-Hajj Piri, who had passed away before, answered that their father had divided their properties at a time when al-Hac Mustafa was also present, and that Mustafa's share was a hundred Esedi gurus, a cauldron, a cloth and They said that an imaginary covered fox nafe fur fell and they agreed in this way. Al-Hajj Piri's son Mehmed and al-Hajj Hussein's answers were confirmed by the testimony of Kastamonu castle Muezzin al-Hajj Ahmed Khalifa ibn Mustafa and one of the castle guards, Receb Bey ibn Omer Bey, and the case of al-Hacc Mustafa was dismissed (KŞS 2: 21). /4). In a magistrate dated March 13, 1676 (27 Zi'l-hijce 1086), the resident of Batak village in Kastamonu, Mehmed bin Receb, passed away and his property, his wife Ayshe bint al-Hajj Abdulhalim Khatun, and his eldest son Mehmed and daughters Rahime, Unzile and It was left to Hatice Khatunlar. When Unzile Khatun's wife, Mehmed bin Abdulkerim, demanded the share of her father's estate from her brother-in-law, Mehmed, they disagreed, but later stated that they settled on a tree with or without berries, a four-gut black cattle and twenty-eight gurus (KŞS 2: 57/2).

#### **4. Slaves and Concubines**

Men who are captured in wars or bought in some way are called slaves, women and girls are called concubines (Pakalın, 1993: 1/259). When we look at the records, we can have information about the names of the masters of the slaves and concubines, their place of residence, the nationalities they belong to, their physical characteristics and economic values. Slaves and concubines, who spent the most productive years of their lives serving their masters and are referred to as *abd-ı mamluk*, *rikk* or concubine, are subject to freedom, alimony, involvement in crime, escaping from their owner, being the subject of inheritance law, and sometimes even suicide or accidental deaths. they went to court. For example, in a census dated April 27, 1674 (21 Muharram 1085), Rahime Khatun, a resident of İbn-i Sule District, freed his Russian concubine Muayim bint Abdullah, who had light eyebrows, hazel eyes and medium height, through his deputy Shaban Chelebi bin el-Hacc Mustafa. (KŞS 2: 14/1). In another document, dated 17 July 1675 (23 -Rebi'ül-ahir 1086), about the return of the escaped slave to his master, Dervish Aga bin Mustafa from the Abdal Hasan village of Tashkopru, who left the house eight months ago, is of medium height, with open eyebrows. He found his sky-hazel-eyed, blond, Russian-born slave, Ayvaz, at Kastamonu Mütesselim Ali Aga's deputy, Hussain Aga bin Abdulcelil Beg, and demanded his extradition. Hussain Aga claimed that the slave did not belong to Dervish Aga, but Dervish Aga proved that the slave was his property with the testimonies of Yusuf bin Musa and Hasan bin Hussain and took the slave (KŞS 2: 38/4).

#### **5. Health**

In addition to diseases such as hernia, paralysis, diarrhea, plague, and morbidity, the discovery and examination of deaths such as suicide and drowning, which are within the scope of forensic medicine, the miscarriage of a pregnant woman out of fear, or various injuries are among the documents related to health. In particular, people suffering from hernia have resorted to treatment with a system that we can call a kind of home health service. Surgeon Yorgi veled-i Yani, whose name we often see in the documents, was providing mobile health services in the treatment of hernia. In return for this service, he received a certain fee and signed a contract of irresponsibility (*dem diet hucceti*) with the patient, just in case. For example, in a census dated October 26, 1675, İbrahim bin Minnetshe from the village of Akchakavaq in Taşköprü district agreed with Surgeon Yorgi for the treatment of hernia with drugs for a certain fee known among them, and that if he died during the intervention, none of his heirs

would sue Yorgi for an infused diet. (KŞS 2: 48/2). In another document dated 13 May 1675 (17 Safer 1086), the resident of Chevkanı District, Mehmed bin Abdulkadir, and Ahmed bin Hidir from Akhisar town of Manisa liva, Mahmud Beshe bin Mehmed's father from Chevkanı District, Mehmed Dede bin Mustafa, five years ago from Manisa. They said that he passed away from the disease called death sickness in his city and that they buried him in the Muslim cemetery by performing the funeral prayer in their presence (KŞS 2:30/1). In a burial cell dated 25 November 1673 (15 Şaban 1084), Hasan bin Mehmed from Kushkara village, İbrahim bin Muslu from Bukmush village in Güney county, and Fatma bint el-Hacc İbrahim's wife Ali Beg, who is a resident of Kushkara village, they reported that he passed away from diarrheal disease in the town called Ishakça while coming from the Kamenice expedition about ten year ago and that he was buried in the Muslim cemetery after the funeral prayer was performed there (KŞS 2: 7/3)

### **3. Documents on Economic and Financial Issues**

One of the main duties of the kadi was to establish the order of economic life in the places where they were located and to record the decisions taken in this field or some sanction-like practices in the Sharia registers.

Within the framework of these documents, it is important for the spouse who is bought and sold in the relevant city. Again, matters such as the collection of taxes such as avariz, price-i nul, ushr, jizya and bennak, the income and expenditure control of some mukataas, and the registration of avarizhanes for tax and population determination in case of need are also within the responsibility of the qadi.

#### **3.1. Credit-payment**

Some disputes arising from trade, property purchase and sale, rent and inheritance division have been brought to court. Such cases, which we see mostly in Islamic and peace documents, constitute the majority compared to other subjects. In addition to all kinds of goods and goods or their shares, the claim of the crop produced from a field given to leasing on the product, etc. savings have also entered the circle of the issue of receivables and payables between individuals. In a document on trade dated November 15, 1673 (5 Şaban 1084), a resident of the Jabrayil District, Omer bin Yusuf, stated that he had previously purchased forty-four red bulls from Mehmed bin Ahmed for ten money each, but due to a mistake in calculation, he had suffered a loss of twenty gurus. When he demanded his damage from Mehmed, he first stated that there was a conflict between them, and then, with the efforts of some conciliatory neutrals, they made peace with the six Eredi gurus and that there was no longer any law of credit or debt between them (KŞS 2: 5/2). In a magistrate dated 8 December 1675 (20 Ramadan 1086), Ayshe Khatun, the daughter of el-Hajj Siddik, who was from Omersini village in the Merguze district and who had passed away before, asked her brother al-Hajj Mehmed for the share of her father and mother Kamile Khatun's estate. He confessed that there was a disagreement between them, but later on, three Eredi gurus and a batman (7.692 kg) of cotton and a load of flour made peace and their cases were over (KŞS 2: 48/6).

#### **3.2. Debt, Exchange and Escrow**

The debts, expressed as Deyn, and the clearing and escrow procedures were realized as a result of the consent (trust) of both parties. Because, in the records on the subject, it is seen that sometimes people lent each other a certain amount, sometimes an equivalent property is exchanged in return for the debt, and sometimes a slave is left at the disposal of someone as a trust. Since there are other kinds of

movable and immovable properties that include debt, trust and clearing, it would be appropriate to give a few examples. For example, in a document whose history part has been erased, he borrowed five thousand akche from İsmail Bey Mahallesi, a resident of Bayram bin Davud Gokdere district and had passed away before, and that he gave four hundred and eighty akche of this debt while he was still alive, and his embezzlement is still four thousand five hundred. declared that he had twenty coins left (KŞS 2: 1/3). In a document dated March 23, 1676 (8 Muharrem 1087), which shows the clearing of some of the debt with some fields, the resident of the village of Uzundurcak, in the Akchakavak council of the Tashkopru district, Sakine bint Ali Beg, said that of the eighty-seven Esedî gurus in total debt to Abdülhalim Sergeant, seven Esedî gurus inherited him from his father. and the field share in Tatarlı village of Akyoruk district. Later, he also bartered the other fields that belonged to him in Tatarlı village with Abdulhalim Sergeant in exchange for forty Esedi gurush, and reported that he embezzled forty Esedi gurush in debt (KŞS 2: 58/2).

### **3.3. Sales and Bankruptcy**

In such documents, sales of animals, boilers, urns, pitchers, ewers and similar household goods are recorded, as well as real estates such as houses, gardens, warehouses, shops, plots, pastures, and mills arising from the supply-demand relationship between people. These sales were also sometimes made through auctions. In buying and selling transactions, both parties could be Muslims, as well as one Muslim and the other non-Muslim. For example, in a document dated 18 July 1675 (24 Rebi'ul-ahir 1086), a dummy named Anastas veled-i Astornoz, a resident of Bedir Gazi District, named an eye shop in Chukur Han, near the Nasrullah Mosque, an eye shop located near the door of al-Hajj Ali bin Ahmed. to one hundred and ten Assadi gurush (KŞS 2:38/7). Again, in a sales document dated 9 November 1674 (10 Shaban 1085), Ali Beşe ibn Hasan from Çevkani District sold his one-story house in the same district with its courtyard to Receb Beshe ibn Abdi Beshe to twenty-five Esedi gurush (KŞS 2: 23/2).

In an Islamic record dated January 5, 1676 (18 Shawwal 1086), which shows the situation of a bankrupt merchant, it is seen that İbrahim Chelebi bin Hussain, a resident of İsmail Beg district, could not pay his debt due to bankruptcy and therefore he was imprisoned in dungeons, logs and chains for months (KŞS 2: 53/3).

### **3.4. Narh and Tradesmen**

Narh refers to the upper limit of the prices of goods and services determined by the official authorities (Kütükoğlu, 2006: 390-391). Since the main purpose of price determination is to protect the quality of goods and the consumer, the classical period Ottoman judges and the accompanying expert committee carried out the services of price fixing and price control. In such records on the back pages of the book, there are the prices given to the grocer, baker and pastry maker, butcher, blacksmith and blacksmith shopkeepers. For example, in the narh record, the date part of which is faint, the price list of food and consumption items of the period is given as follows: Honey grape 24 akche, saz rice 16 akche, Boyabat rice 14 akche, chickpea 8 akche, grape 16 akche, coriander 40, dried plum 16 akche, niche 20 akche, almond 60 akche, walnut halva 36 akche, beeswax 40 akche, tail oil 42 akche, olive oil 60 akche, house loaf 90 dirham, oil-free pastry 50 dirham, oiled tahini 40 dirham, rusk 60 dirham, mule shoe cutting 40 akche, cut a donkey's shoe 20 akche, 8 milkshakes 1 akche, a camus shoe cut 46 akche, a black cattle shoe cut 24 akche (KŞS 2: 89/1).

In the documents about the tradesmen and artisans, there are records of some tradesmen in Kastamonu and their relations with both local administrators and other tradesmen groups. In this regard, according to an edict from Edirne dated 27 April, 6 May 1675 (1-10 Safer 1086), the hallach

crew in Kastamonu and its villages came to the Kastamonu city court and paid the tamga tax on each ball of the cloth, which was twenty zira<sup>5</sup> rolls, since ancient times, in accordance with the law. They reported that they gave money to them, but for a year or two, the trustees had offended themselves by demanding extra taxes. After the Kastamonu judge, Mevlana Ahmed, sent a letter to the center on the subject, in the decree addressed to the judge, it was ordered to collect the aforementioned fabrics woven in Kastamonu and the surrounding villages, as well as the tamga tax, as was the case in the past, and to ban and expel the trustees who demanded tax in the book (KŞS 2) : 64/5).

### 3.5. Mukataas

Mukataa means renting a state income for a certain period of time (Pakalın, 1993: 2/578). In these documents, tax and income sources, which were turned into mukataa on behalf of mirî or foundation, were collected under certain names in Kastamonu sanjak and districts. These; Kastamonu sanjak tamga-yi hadith-i kirbâs mukataa, mukataa of vehicle, Kuskara and tawabi, Geymene and tawabi villages of Kastamonu, which are in the Sultan Bayezid Han Foundation office in Amasya, criminal murder, bad-i heva, yave, escaped, servant and concubine heraldry, beytulmal-ı public and hassa, land registry, rights of asiyab, all crops mukataa, more or less, silk trap in Kastamonu sanjak, beytulmal, mal-i gaib, mal-i maktu, yave, escaped, crime murder, resm-i arusane, zaviyedar-ı mutakaid and tawabi mukata, tamga-yi hadith-i kirbas in Kastamonu sanjak, custom-i Agnam mukataa, Dede Sultan Zaviye Sarikavak and tawabi mukata, Kastamonu sanjak scrap mukataa and Qure-i nuhas scrap mukataa. It is seen that these revenues, which are subject to mukataa, are sometimes rented as a whole and sometimes as a single piece. Silk trap in Kastamonu sanjak, beytulmal, mal-ı gaib, mal-ı mefkud, yave, escape, crime of murder, official It is recorded that -i arusiyye, zaviyedar-ı mukaid and tawabi mukataa were given to Osman, one of the sipahiogulları, for one year for fifty thousand akche (KŞS 2: 73/7).

### 3.6. Taxes

In the records in this section, taxpayers appointed as bailiffs for tax collection in Kastamonu sanjak and their job descriptions, how and in what way taxes such as Agnam, avarız, Sursat, nuzul, salyane, ushr, jizya and bennak will be collected from the Reaya, the disputes between the Reaya and the collectors in tax collection and their reasons. There are issues such as the quality of the funds to be collected in the name of taxation and the unfair demand of some local administrators against the ancient law. In an edict dated July 17, 1671 (10 Rebi'ül-evvel 1082), the treasurer of the Qure-i nuhas mine mukataa, Mansur, wrote to the center, that the mining reaya in the Qure and Azdavay cadis have been exempted from Teqalif-i shaqqa since ancient times. He informed that they were detained, but that the men of Mir-Miran, Müsellim and Subashis abused it, and asked the order to prevent it. In the decree addressed to the Qure and Azdavay cadis on the subject, the mine reaya, who was a cadi, had supplied the wood, wood and coal needed for the mine since ancient times, the barley offer of the sancakbeyi, beylerbeyi, subashis and other ehl-i orf crew, zahire baha, dem-diet, they are ordered not to act against the law and the registry by being a foreman or by any other means (KŞS 2: 85/2).

## 4. Foundations and Documents Regarding Foundations

A charter is an official deed issued by the founder of a foundation and showing the functioning of the foundation (Özgüdenli, 2012: 465-467). Foundation, on the other hand, means giving the right of use of a property to someone else's property under the judgment of Allah or preventing them from taking

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<sup>5</sup> 75 cm ile 90 cm arasında değışin uzunluk ölçüsü birimi.

their property (Ömer Hilmi Efendi, 1308: 2; Berki, 1941: 40). Waqfs, one of the most fundamental institutions of the Ottoman State and society, took a very active and active role in fields such as scientific, religious, mystical and socio-economic, and were financed by foundations and foundations with rich resources. There are four endowments, three of which are money foundations, in the Kastamonu registry. When other documents pertaining to these endowments and foundation provisions are examined, issues such as maintenance and repair of foundation works, appointments to various positions and their salaries, annual rental income of foundation shops in Kastamonu center, and sale or lease of some foundation properties are encountered. In this direction, in a foundation name dated 27 January, 5 February 1675 (in 1-10 Zi'l-ka 1085) regarding the money foundation, the deputy of Ali bin Mehmed, a resident of Afşar village in Merguze district, Muezzin Mehmed bin Hussain, on behalf of his client İbn-i Süle 16 Esedi gurush donated to the mosque in his neighborhood. The condition of the foundation, in which Mustafa Chelebi bin al-Hajj Ahmed was appointed as the trustee, is that the imam of the mosque, Mehmed Efendi, and his sons, if their generation becomes extinct, whoever becomes the imam of the mosque will receive a daily allowance each year in the months of Rajab, Shaban and Ramadan. It is the condition of chanting three hatims and donating his reward to his soul (KŞS 2: 24/6).

In another document, dated 13-23 February 1677 (10-20 Zi'l-hijce 1087), regarding the repair and reason for the foundation bath, Mehmed Bey ibn Ali Beg from the Khalifa District was the tenant of the Kurshunlu Bath, which was under the Sitti Khatun and Hodja Hayreddin Foundation. Mehmed Beg said that in 1087 he could not operate the bath for twenty-three days due to lack of water in the summer days, for fifteen days once, for twenty-five days once, and for fourteen days in other months due to the frosts damaging the gutters in the severe winter days, Ahmet, the tenant of the Ata Beg Hamam, which shares the water usage with the Nasrullah Mosque Foundation, Abdullah, the tenant of the hamam belonging to the Nasrullah Mosque Foundation, Ibrahim Chelebi, the tenant of the Hasan Pasha Inn, and other Muslims who are knowledgeable about this issue, and requested that the situation be recorded truthfully. Tenants and other Muslims confirmed that other baths and fountains were idle due to the lack of rain in the summer and the severe cold in the winter, and confirmed Mehmed Beg's statement as it was explained and stated that the amount spent was true (KŞS 2: 59/4).

##### **5. Documents Regarding Accounting, Nuzul, Sursat, Dispatch and Mevkufat Books**

Ten of the aforementioned books were kept in the examined registry. Two of them are the Sinan Beg Mosque accounting book, and the rest show the distribution of the food provided or to be provided to the Kastamonu sanjak to meet the needs of the army during the Polish campaign. The issues about why these books, which are directly related to military operations and tax release, are kept, will be discussed in the next section. In this direction, the contents of some of the books mentioned are as follows: dated 27 June 1674 (23 Rebi'u'l-evvel 1085), which was given to Murad Aga regarding the collection of the tax deducted from the Kastamonu township, Kuzyaka and Akkaya sub-districts of Kastamonu, 415 household shares. notebook (GAS 2:78/2). The book (KŞS 2: 78/3) dated March 21, 1674 (13 Zi'l-hijce 1084) showing the division of the cost of the liva of Kastamonu and its districts, specific to the year 1085. Notebook dated 13 January 1674 (5 Shawwal 1084), showing the distribution of barley purchased in 1084 to Kastamonu liva and counties (KŞS 2: 82/3). For the Sefer-i Humayun in 1084, the record of the mevkufat book dated March 30, 1674 (22 Zi'l-hijce 1084) given to Derzizade Mehmed Aga, showing the mule that fell into 418 households from the villages of Kastamonu, Kuzyaka and Akkaya sub-districts (KŞS 2: 83/ 5).



## **6. Documents on Military Matters**

In the Ottoman Empire, the necessary supplies needed by the army during the campaign were obtained from the people using three basic methods. The first of these was avarız and nüzul tax, which was collected in kind with the direct taxation of avarızhane. The second method was the obligation called "sursat", which imposes the obligation of the people to bring supplies to the previously determined military range points and sell them at the price determined by the government. The third method was surrender, that is, the purchase of goods made at fixed local market prices (Polat, 2018: 829-862). In accordance with these obligations, demands were made on the purchase of various quantities of grain for the Polish expeditionary supplies and their transportation to the İnebolu pier, the supply of fully harnessed and healthy pack animals, the supply of shepherds to the İstabl-ı chief and the writing of rowing soldiers for the navy. These kinds of taxes are recorded in detail in the books of nüzul, Sürsat and distribution.

On the other hand, one soldier oarsman from every ten households should be urgently sent to the shipyard for the navy-ı Humayun galleys that will go on a war due to the war with Poland, and the fugitives who escaped from the towed ships in the Black Sea were caught and for the Sefer-i Humayun living in Kastamonu and its surroundings. Issues such as the participation of all janissaries and timar cavalymen in the expedition were strongly ordered in the edicts. In an edict dated 30 November, 9 December 1673 (20-30 Şaban 1084), written from the Isakçı field, addressed to the left arm qadis and mutasellims, janissary chiefs, notables and other businessmen of Anatolia regarding the summons, the entire military crew for the Sefer-i Humayun was in no way compromised. They were ordered to join the army, together with their flags, to winter and serve in the frontier tribes without any excuse (KŞS 2: 86/1).

## **7. Documents on Timar system**

With its classical definition, timar is the tax resources allocated to some soldiers and officials from certain regions with the right to collect on their own behalf and account, in order to meet the expenses of their livelihoods or services in the Ottoman Empire, and in the meantime, especially to the military dirliks with an annual income of up to 20,000 akche in the books. is the name (Barkan, 1970: 286-333; 1980: 805). Instead of collecting the tax revenues in a center and giving salaries to the officials from the main center, the Ottoman State applied the timar system and transferred this business to the sipahis and zaims.

In addition to the on-site correspondence, all kinds of documents sent to the sanjak and district centers or adjudicated on site were recorded in the Sharia registries. When the timar documents available in the Kastamonu registry are analyzed, it is seen that timar endowment, timar-based conflicts between the Kastamonu castle master and the guards, the double official between the dirlik owner sipahis and the timar land owner, the deştban, bennak and land share disputes, and the collection of crops related to issues such as timar and zeamet villages. For example, in an undated letter written by the Customs Emin Hussain to the Kastamonu judge, it is recorded that his sons Mustafa Aga and Abdullah Aga were the governors of Elmalu village of Devrekani township and his sons Mustafa Aga and Abdullah Aga were the governors and that Mehmed Aga was sent to collect the crops of the zeamet villages, which were mentioned in the year 1086. (GD 2: 69/5). Again, in the petition dated 26 May, 4 June 1675 (1-10 Rebi'ü'l-evvel 1086) that he submitted to the sipahi center named Ahmed from the erbab-ı timar, with the berat-ı sherif, the villages of Kupluozu and tawabi

timar in 1083 and tawabi timar villages of Kastamonu, where he was the governor, He informed that he could not get the crops that fell in 1084 because it was on a campaign, and when he demanded his embezzlement right to the reaya, they did not give it, and he requested the order for the collection of the crops of the aforementioned years. In the decree addressed to the Kastamonu judges and mutasalli on the subject, it was ordered that the berat of the sipahi be seen and the produce of the years 1083 and 1084 be taken in fairness to the rea, or whoever it is, but with this excuse, attention should be paid to the possibility of obtaining two crops from the same person in a year (KŞS 2: 68/7).

### **8. Documents on Different Subjects**

Apart from the subjects that have been tried to be explained under various headings so far, some different applications have also been recorded in the aforementioned registry. Documents written in Arabic that cannot be read due to the deterioration in the notebook, registration that the first day of Ramadan coincides with Sunday, a person coming to the court to confirm that he has received his debt from the other party, etc. The following issues and examples are included in this class. According to this, in a document whose year part is faint (in 15 Zi'l-ka), Sheikh Suleyman and his brother Ismail from the village of Virancık came to the court and cultivated the field, which is located within the borders of the village and known as Ammad, for a few years with the permission of the sipahi, but they left it seven years ago. They declared that they had done so and requested that it be recorded in the register of Mahfuz (KŞS 2: 1/1). In another document dated 12-21 October 1673 (1-10 Rajab 1084), a resident of Geyikli village, Mustafa Efendi bin Nasuh Efendi, came to the assembly of sharia and found a broken jar with no head or bottom, buried in the ground, in the place where rain water was pouring in their village, and there was nothing inside. stated that he did not. Mustafa Efendi, who stated that the villagers were afraid of being beaten by the officers saying that "a jar was found in your village and you hid the contents", demanded that the situation be explored and tahrid. Mevlana Receb Efendi and Ayvaz Aga, who was appointed as a bailiff, and the exploration committee consisting of some Muslims, came to the conclusion that the broken jar, which had no head and bottom, did not look like any goods came out, and approved Mustafa Efendi's statement (KŞS 2: 3/4).

### **Conclusion**

XV. From the middle of the century until the collapse of the Ottoman Empire, the main sources that best reflect the history, law, culture, social life and political events of the Ottoman society, especially the Turkish nation, are the Sharia Registers. In this study, which was carried out taking into account the importance of the Sharia registers, some determinations were made about what kind of stages social relations and center-provincial relations took place. The people, who resolved their legal issues according to the principles of the Sharia, applied to the court in matters of discomfort or in other official transactions and sought their rights. The examples listed above within the framework of this right to claim give some information about the city history or social life of the period.

Examples given XVII. In the second half of the century, it is aimed at an effort to get a general idea about the administrative, military, social and economic situation of the Kastamonu sanjak. In this respect, the provisions regarding the cases heard in the sanjak court and what kind of penal sanction they result in have been particularly pointed out throughout the article. Again, due to the state of war with Poland, it is seen that the people of Kastamonu were greatly affected by the socio-economic and political aspects, as was the case with the Ottoman society in general. Because the collection of avarız, nuzul and sursat type taxes, the summoning of the military crew to the military bases along the

border, and the conflicts between the timar sipahis and the timar land owners are the clearest indicators of this situation. Examples of sociology and city history are of course not limited to these.

However, we hope that we will make a small contribution to the ongoing or future studies on this subject.

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## THE ARTISAN DERVISH IN ANATOLIA: AKHISM

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**Abdulcebbar KAVAK**

**Assoc. Prof. Dr., University of Karabuk**

**Faculty of Islamic Sciences**

E-mail: abdulcebbarkav@gmail.com

Orcid Id: 0000-0002-1846-5493

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Phone: +90 – 212 395 0000 Fax: +90 – 212 – 395 0001 E-mail: aes@musiad.org.tr

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## Anadolu'da Esnaf Dervişliği: Ahîlik

### ÖZ

Tarikatlar, İslam toplumunun hemen her kesiminde faaliyet yürüten gönüllü tasavvufi kurumlardır. İslam kültür mirasının yaşatılması ve ahlakî değerlerinin öğretilmesinde önemli katkıları olmuştur. Tarikatların çok yönlü faaliyetleri sayesinde, Müslümanlar toplumsal hayatın her alanında dinamizmini korumuştur. Bu tasavvufi kurumlardan biri de esnaf teşkilatı olarak Anadolu'da kurulan Ahîliktir. Ahîlik teşkilatı genellikle Abbasi halifesi Nâsır Lidînillah döneminde kurumsal bir kimliğe kavuşan "Fütüvvet" le ilişkilendirilmiştir. Buradan hareketle Anadolu Ahîliğinin, "Fütüvvet Teşkilatı"na bağlı olarak şekillenen bir Türk fütüvvet hareketi olarak geliştiği görüşü yaygındır. Bu hareket zamanla Anadolu'da iktisadî hayatın odağına yerleşen, bilinçli, eğitimli bir esnaf dervişliğine dönüşmüştür. Anadolu ahîliği Selçuklu Devleti'nin son yıllarında ortaya çıkmıştır. Moğolların Anadolu'yu işgaliyle ortaya çıkan siyasî boşluk döneminde ahîler, oluşturdukları yerel yönetimlerle kamu düzeninin yeniden sağlanmasına katkı sağlamışlardır. Bu tecrübelerinin Osmanlı Devleti'nin kuruluş yıllarında toplumsal alana olumlu yansımaları olmuştur. Bu yönüyle Ahîler, Anadolu'nun iktisadî hayatında tarikat yapısını aşan bir misyon üstlenmişlerdir. Mensuplarının iktisadî faaliyetleri için gerekli fiziki altyapıyı hazırlayan ahîler, ibadet ve tedrisat için çok sayıda cami ve medrese yaptırmaktan da geri durmamışlardır. Bu şekilde mesleki eğitimle beraber ilmî ve tasavvufî eğitimi de desteklemişlerdir. Ahîler, Osmanlı toplumunda zayıflayan pek çok meslek dalını canlandırmışlardır. Haksız kazanç, karaborsacılık ve fırsatçılığa müsaade etmeyen ahîler, Anadolu'nun toplumsal hayatına önemli değerler kazandırmışlardır. Bu şekilde toplumsal hayatta ortaya çıkması muhtemel iktisadi eşitsizlikler ve farklı kesimler arasında çatışma riskleri de ortadan kaldırmıştır. Kurulan pek çok vakıf ve yardımlaşma sandıklarıyla hem kendi mensuplarına hem de muhtaç durumdaki insanlara yardımcı olunmuştur. Bu sayede Anadolu'da üretim ve ekonomi, sosyal dayanışma, ahlak ve eğitim, insanî ve İslamî değerlerin korunması gibi pek çok alanda örnek bir derviş topluluğu olarak hizmet etmişlerdir. Bu makalede Anadolu'da Ahîlik adıyla teşekkül eden Esnâf dervişliğinin tarihi ve tasavvufî altyapısı ile Anadolu insanına ve irfanına katkısı irdelenmiştir.

**Anahtar Kelimeler:** Tasavvuf, Anadolu, Esnaf Dervişliği, Ahîlik, Ahîlik Âdâbı.

## The Artisan Dervish in Anatolia: Akhism

### ABSTRACT

The Sufi orders are Sufistic institutions voluntarily doing activity in almost every part of the Islamic society. They made important contributions to the survival of Islamic cultural heritage and teaching of its moral values. Thanks to their versatile activities, the Muslims had protected our religion in every part of life. One of these Sufistic institutions is the Akhi -Order which was established in Anatolia as an organization of artisans. The Akhi -Order Organization was generally associated with "Futuwwa" have a corporate identity in the period of Abbasid Khalif Nasser Lidinillah. Thus, it is believed that the Anatolian Akhism developed as a "Turkish Futuwwa Organization" shaped by the "Futuwwa Organization." This movement has turned into a conscious educated artisan dervish which settled at the center of economic life in Anatolia. The Anatolian Akhi -Order emerged in the last years of the Seljuk State. During the political vacuum that emerged with the occupation of Anatolia by the Mongols, the Akhis contributed to the restoration of public order with the local governments they formed. These experiences had positive reflections on the social sphere in the founding years of the Ottoman Empire. With this respect, Akhis took on a mission that went beyond the structure of Sufi order in the economic life of Anatolia. Akhis who prepared the physical infrastructure necessary for the economic activities of their members had many mosques and madrasas built for worship and education. Thus, they supported scientific and Sufistic education along with vocational education. The Akhis revived many professions which were weakened in Ottoman society. The Akhis, who did not allow unfair profit, black market, and opportunism, increased an important value to the social life of Anatolia. In this manner, the risks of conflict between social segments have been eliminated with the economic inequalities in social life. They have helped both its own members and needful people with many foundations and charity funds. By this means, they served as an exemplary dervish community in many areas such as production and economy, social solidarity, morality and education, and protection of human and Islamic values in Anatolia. In this article, it has been examined the historical and Sufistic infrastructure of the artisan dervish, which was formed under the name of the Akhi -Order in Anatolia, and its contribution to the Anatolian people and wisdom.

**Keywords:** Sufism, Anatolia, Artisan Dervish, Ahi-Order, Ahi-Manners.

## Introduction

The Sufi orders are voluntary Sufistic institutions that have been given service in the Islamic society for centuries. Although each of them addresses to a different part of the society the service has been their main aim to humanity and Islam. All the Sufi orders like rivers that feed each other and grow, made an effort to reach the sea of Islam and benevolence, although they emerged in different geographies. One of the most common regions where these deep-rooted institutions of Islamic morality and spirituality is Anatolia.

From the I/VII century, Anatolia had started to meet with Islam. (Ya'kûbî, 1992: 2/150, 155; Belâzûrî, 1901: 193-201; Hasan, 1987: 1/356) The permanent settlement of Muslims in these lands only became possible after the V/XI. century. Anatolia, which turned into a new homeland for the Turks with the victory of Manzikert, also came to the fore as important geography where many precious works of Islamic culture and civilization are located. The wandering Sufi communities who have been living to lodges and borderlines opened by Sufi connoisseurs played an important role in the process of spreading Islam in Anatolia. Moreover, these Sufistic circles have been one of the main factors in shaping the religious life and understanding of religiosity in Anatolia. In the process of time, this place has become the cradle of the Sufi order. Ibn al-Arabi (d. 638/1240) acquainted the Akbari tradition in the regions he traveled from Andalusia to Egypt, from Syria to Iraq. Later on, it became one of the places where the Anatolian ideas he traveled to had the best repercussions. The travels of Ibn al-Arabi in Anatolia were positive and two of the most powerful representatives of the Akbari tradition embroidered his thoughts on the Sufi foundations of Anatolia. These two personalities are Sadreddin Konevi (d. 673/1274) and Mawlana Jalal al-din al-Rumi (d. 672/1273). Some of the khalifs commissioned by Abu'l-Wafa al-Baghdadi (d. 501/1107), who originally belonged to a Kurdish family from Northern Iraq and resided in Baghdad, left deep traces in the Sufi life of Anatolia. Among the khalifs he sent to Anatolia, he is one of the sheikhs of the Wafaiyya Sufi order, whose name is frequently mentioned among the first Sufi groups of Dede Garkın (Ocak, 2011: 53-64). Hacı Bektâş Veli (d. 669/1271) and Bektashism, known by his name, were influential not only in the Janissary corps, but also among the Turkmen clans as an ancient representative of Anatolian wisdom (Köprülü, 2005: 71-77). Mawlana Jalal al-din al-Rumi and his Sufi legacy which is named Mawlawi after he became one of the strongest representatives of Anatolian wisdom. Safavidism is one of the Sufi orders that found supporters in Anatolia, especially during the period of Shah Ismail (d. 930/1524). The Bayrami Sufi Order that is founded by Hacı Bayram-ı Veli (d. 833/1429), which adds a different color to the spiritual life of Anatolia, is described as the first Turkish Sufi order established in Anatolia (Ünlüsoy, 2015: 218). Also, the Qadiriyya, Rifaiyya, Suhrawardiyya, Khalwatiyya and Naqshbandiyya stamped on the Anatolian Geography as large and extensive Sufi orders that colored the Sufistic life. While some of these Sufi orders were concentrated in art and literature circles such as "Mawlawiyya" and "Khalwatiyya", others spread among the scientific class such as Naqshbandiyya. While Bektashiyya was effective in the military environment during the Ottoman period, the Akhi -Order was organized among tradesmen and craftsmen. It is a matter of curiosity that how the Akhi -Order, namely, the artisan dervish which center of economic life in Anatolia was formed and the aspects that differ from other Sufi orders. On this subject, the Works of Neşet Çağatay's "Bir Türk Kurumu Olan Ahîlik", İsmet Uçma's "Bir Sosyal Siyaset Kurumu Olarak Ahîlik" and Alireza Moghaddam's doctoral thesis at Hacettepe University Social Sciences Institute under the name of "13.-15. Yüzyıllarda Anadolu'da Ahilik: Kurumsallaşma, Toplumsal Yapı ve İdeoloji" they contain important information

in terms of the development and transformation of Akhism as a artisan organization in Anatolia and the determination of their religious and mystical references. In addition, in the İbn Battûta's (d. 770/1369) travel book named "Tuhfetu'n-Nuzzâr", M. Fuat Köprülü's "Anadolu'da İslamiyet", Ömer Lütfi Barkan's "İstila Devirlerinin Kolonizatör Türk Dervişleri ve Zâviyeler" and Ahmet Yaşar Ocak's "Türk Sufiliğine Bakışlar" the situation of Akhism in Anatolia and some of its representatives were evaluated with different aspects. The aim of this study is to determine the religious and Sufistic essentials of the Akhism institution and to reveal its contribution to the Anatolian people and wisdom in general terms.

### **1- The Akhism Organization In Anatolia**

The- Akhism, which gathers tradesmen and craftsmen in Anatolia under one roof, is a Sufistic institution with a prominent economic aspect. Şemseddin Sami states that this team which deeply affected the economic life of the Ottoman period emerged in the last years of the Seljuk State and was based on Sufism in its teachings and practices (Sâmî, 1306: 2/806). Akhism is associated with Futuwwa which gain a corporate identity during the period of Abbasid khalif Nasser Lidinillah (Çakmak, 2014: 150). Thus, the Anatolian Akhism was named as a Turkish Futuwwa Movement, which was shaped by the Futuwwa organization and was founded by the Abbasid khalif Nasser Lidinillah in terms of religion and politics (Bayram, 2008: 42). Nevertheless, it should be noted that there are different opinions about the relationship of Akhism with Futuwwa. According to different thoughts about this matter, it is known that there are lots of Akhis who lived in Iran and Turkestan regions who had Sufi-mashreb, professional, and had political and military qualifications (Moghaddam, 2017:79-96). Anatolian Akhism is an institution that is organized by the tradesmen and craftsmen who migrated here and is a product of the experience and traditions of the Turks in this field (Çağatay, 1997: 43-48). There are also people who followed the compromise in this matter. According to them, the Akhism is a team that has associatively developed and shaped in the historical process (Köprülü, 2005: 48) and this situation should not be seen as an institution that emerged for the first time only with the arrival of the Turks in Anatolia (Ocak, 2011: 193-197).

Nasser Lidinillah wanted to have a strong authority by uniting the Futuwwa units in the Islamic World (Kazıcı, 1988:1/540; Hartmann, 2014: 2/154). Anatolia is one of the regions he is interested in for this purpose. Evhaduddin-i Kirmani (d. 635/1238), who was commissioned by Khalif Nasser, has an important role in laying the foundations of the Akhism in Anatolia (Bayram, 2008: 43). The Futuwwa which spread among tradesmen and craftsmen in a wide geography from Andalusia to Turkestan, from Egypt to Iran (Kazıcı, 1988: 1/540), eventually shaded off a strong economic institution and Sufistic movement in Anatolia under the name of the Akhism. In this case, Abu Hafs Şahabeddin Omar Suhrawardî (d. 632/1234), Akhi Şerafeddin (d. 751/1350), Akhi Turk, and Akhi Evran are personalities whose names of them are mentioned with respect in the institutionalization of the Akhism Organization in Anatolian. Especially, the name of Akhi Evran has been identified with the Anatolian Akhism. While Ibn Battuta (d. 770/1369) mentioned about Manisa, Balıkesir, Niğde, Aksaray, Konya, Bolu, Kastamonu, Sivas, Gümüşhane and Erzurum in his famous travel book, he records that many Akhi lodges which were active. The Akhi lodges visited by Ibn Battuta in Anatolia are listed by Ocak as follows (Ocak, 2010: 227-228):

1-Antalya Akhi Lodge

2-. Burdur Gölhisar Akhi Lodge

3-Denizli Akhi Sinan Lodge



- 4- Denizli Akhi Toman Lodge
- 5- Muğla Milas Akhi Logde
- 6-The Bercik village İn Milas Akhi Ali Lodge
- 7- Konya Akhi Kalemşah Lodge
- 8- Niğde Aksaray Akhi Şerif Hüseyin Lodge
- 9- Niğde Akhi Caruk Lodge
- 10- Kayseri Akhi Emir Ali Lodge
- 11- Sivas Akhi Bıçakçı Ahmed Lodge
- 12-. Erzincan Akhi Nizamüddin Lodge
- 13- Erzurum Akhi Tornan Lodge
- 14- İzmir Birgi Akhi Bahâ Lodge
- 15- Manisa Akhi Lodge
- 16- Balıkesir Akhi Sinan Lodge
- 17- Bursa Akhi Şemsuddin Lodge
- 18- İznik Akhi Lodge
- 19- Bolu Akhi Lodge
- 20- Bolu Yenice Akhi Lodge
- 21- Bolu Mudurnu Akhi Lodge

The extensiveness of the Akhi lodges it is also shown that the political, social and economic influence of this organization in Anatolia. Şemseddin Sami registers that in the period when the Anatolian Seljuk State began to lose its political power, the Akhi s formed local administrations in some centers such as Ankara and Sivas (Sâmî, 1306: 2/806). This situation confirms the information given by Ibn Battuta about the social influence of Akhi s. The position of the Akhi s who were influential in the last period of the Seljuk with their political and social activities continued in the years of the establishment of the Ottoman Empire. There are Sheikh Edebali, Sheikh Akhi Şemseddin and Akhi Hasan are among the Akhis, whose names mentioned the most in this period. It is registred that these people had a special interest of both Osman Gazi and Orhan Gazi (Barkan, 1942: 285-294; Purgstall, 1983: 1/87-88; İnalçık, 2009: 1/34-35). Fuad Köprülü, who is known as the person who bounced off the first scientific ideas about the Akhism in Turkey (Ocak, 2011: 183), states that after the political empowerment of the Ottoman Empire and the functioning of state institutions the Akhis started to act in accordance their founding aims by withdrawing from political activities. (Köprülü, 2005: 49) Akhis have been supported by the Ottoman sultans since Osman Gazi. Akhi lodges were strengthened with the foundations (İnalçık, 2009: 1/41-42). In this manner, the Akhi lodges which opened in many cities and towns of Anatolia started to educate the craftsmen dervishes who would produce in one of the most crucial areas of social life, namely in the economic field.

## **2-The Religious and Sufi Foundations of The Akhism (The Artisan Dervish)**

The basic references of the Akhism Organization are based on the Quran and Sunnah, like other Sunni Sufi orders. The members are made up of tradesmen and craftsmen or their economic activities do not change the fact that the founding philosophy and teachings of the organization are based on religion and Sufism. The artisan dervish which harbors the spirit of the Futuwwa stands out as a community that acts according to the exemplary faithful, determined, generous, productive and *emir bi'l-ma'rûf ve nehiy ani'l-münker* Quran with its morality. "You are the best nation raised for mankind. You command good, forbid evil, and believe in Allah..." (Âl-i İmrân 3/110)

This community has acquired the fraction in abundance. The people aimed to live under the roof of Akhism with a Sufi religious understanding in line with the essence of religion and to be brothers by coming from different lands.

*You hold fast to the rope of Allah (Qur'an) all together and do not disperse and split up. Remember God's blessing on you. You were enemies of each other he brought up your hearts. Thanks to his blessing, you became brothers...*"(Âl-i İmrân 3/103)

*"Obey Allah and His Prophet and do not quarrel with each other. Then you relax and your power (state) is gone. Be patient. Because Allah is with those people who are patient."* (Enfâl 8/46)

The Akhis, who served the public as honest and moral tradesmen and craftsmen in the social life of Anatolia, tried to purify commercial life from negative traits such as lies, cheating and deception. They also "...You help each other about goodness and piet do not help each other in the way of sin and injustice." (Mâide 5/2) undertaken the task of raising tradesmen and craftsmen who will fulfill the order of the Quran.

The Akhis took the moral values of Islam as a basis at every stage of the production process and acted according to this rule as craftsmen. In this respect, they embraced the hadiths of the Prophet, "I was sent to complete good morals" (İbn Hanbel, 1992, 2/381) and "The best of you are those with the best morals" (Buhârî, 1992: 7/82) to themselves.

There are some hadiths of our the Prophet were the principles that motivated the Akhis about the production: "No one has ever eaten a better meal than what he earned with the labor of his own hands. such as David, the prophet of Allah, used to eat what he earned with his own hands", (Buhârî, 1992: 3/9) "The one who deceives (us) is not one of us", (Müslim, 1992: 1/99; Tirmizî, 1992: 3/606) "The reliable and truthful merchant will be resurrected on the Day of Judgment together with the prophets, the righteous and the martyrs." (Tirmizî, 1992: 3/515)

The Akhis, who cared great importance to the morality and spirituality of Islam, were influenced by the Sufistic upbringing and practices of some Sufi orders such as Rifaiyya, Mawlawiyya, Bektashiyya and Kahlwatiyya order, which influenced Anatolia and other Islamic lands. (Bayram, 2008: 65) The Works of sheikh Omar Suhrawardi on the morals and principles of Akhism and the written the Futuwwatnames were also regularly read in the Akhi zawiyas opened in many parts of Anatolia.

### **3. The Education Process In The Akhism, Rules And Conventions**

The Akhis who carry out an activity as tradesmen and craftsmen in the society carried out the vocational training of the Akhis and their Sufi training simultaneously. Although his professional position and honor changed, the spiritual education process continued throughout his life. In this process, the hierarchical structure of the organization is important for the addressees of education.

The hierarchical structure in the Akhism was shaped as "Şeyhu'l-meşâyih", "Sheikh", "Khalif", "Akhi divisions" and "Heros". (Karaman, 2014: 99)

The people who want to join the institution of Akhism received education by way of the stages such as apprenticeship, journeyman and mastery. The people who entered this organization for the first time were called "heroes" or "apprentices". The people who maintain order and regularity among the Akhi guilds are called "yigitbasi" or "server". There is one separate "pir" presided over each branch of art in the Akhism organization. These people were named as "Akhi Baba", "Sheikh", "Khalif" or "Nakib". There is a person called "Şeyhu'l-meşâyih" or "Pîr-i Pîran" who took place in the highest office representing all tradesmen. It is stated that the first person to represent this office in Anatolia was Akhi Evran. (Kazıcı, 1988: 1/541)

In order for a person to become an artisan dervish, that is, akhi, first of all, the "Şed" which means a belt or loincloth knitted from wool or cotton, has been adopted as a common method. Among the Sufis, the first person to besiege the "Şed" was Şahabeddin Suhravardi. This practice is also included in the Mawlawiyya, Bektashiyya, Wafaiyya, Rifâiyya, Sa'diyya and Badawiyya Sufi orders. This tradition which has been maintained for a long time has been abandoned since the second half of the nineteenth century. (Pakalın, 1993: 3/314; Algar, 2010: 38/405-406)

A person who has just included the Akhi Organization starts his professional life as an apprentice with the ceremony of "acquiring a road ancestor." The people who have reached a certain professional experience and maturity are taken to an exam and then they are included in the journeyman process with the "having a way ceremony". (Karaman, 2014: 101-102; Hacıgökmen, 2014: 2/49) During the journeyman process the people who successfully and harmoniously pass the three-year compulsory, receive the degree of mastership with the "ijazet ceremony". The aim of the following process and keeping it serious is to reinforce the commitment of the master candidate to his religion and beliefs, and to give importance to business ethics, customer relations, quality and standards. (Hacıgökmen, 2014: 2/49; Göksu, 2014: 2/324)

The youth and tradesman candidates who gathered in the lodges or villages in the city and the countryside, with the rules and regulations of Futuwwatnames, had took education about basic religious and moral rules. In this manner, the basic moral function of the socio-economic structure was fulfilled. On the other hand, the literacy and basic education information were given to vocational candidates in Akhi lodges. The main reason for this is that the Akhi can read and understand the religious and professional information himself. The talented tradesmen candidates were also given lectures in the fields of science, literature and art. (Koçak, 2015: 138-139) The seven moral principles known as "seven doors" were mentioned about in rules and conventions of the Akhism. These are the principles of "keep your hand, table, door open, keep your back, tongue, eyes and hands tied." (Karaman, 2014: 101; Sarıkaya, 2014: 2/347) The artisan dervishes who were equipped with behaviors such as loyalty, honesty, trustworthiness, generosity, humility, good advice, guidance, forgiveness and repentance were trained in Akhi lodges. The artisan dervishes who displayed attitudes and behaviors contrary to Islamic morality and spirituality or did not comply with the issues prohibited by religion were dismissed from the profession. (Kazıcı, 1988: 1/541)

#### **4-The Contribution of The Akhism to Anatolian People and Wisdom**

The conquest of Anatolia opened the doors of very rich geography to Muslims in terms of religion, history, society and culture. It is can not be denied the effects of religious and Sufistic institutions as well as a political and military power in the revival of Islamic culture and civilization in this

geography. The Sufi orders are in the first place among these institutions that deeply affect society. The Akhism institution which was formed by tradesmen and craftsmen who are the basic units of economic life in Anatolia has undertaken a mission that overreaches the Sufi order structure. While this mission guided the Akhis to produce in areas needed by the society, it also taught them to be sensitive about the compliance of these activities with religious and Sufistic criteria. In other words, it has been essential not only to produce but also to produce in high quality and halal ways.

Akhis contributed to formal and non-formal social education as well as many benevolent services like other Sufistic institutions. While they established the necessary physical infrastructure for the economic activities of tradesmen and craftsmen, they also built many mosques and madrasahs. In this way, they supported religious and Sufistic education along with vocational education. In this case, *Siyer al-Nebi*, *Hamzanâme*, *Battalname* and *Rules and Regulations of Futuwwatname*, *Divan*, *Mesnevi*, *Hamse*, *Letaif*, *Gazavatname*, and *jihadiyes* read in Akhi lodges have been one of the more important cultural services of the Akhis. (Kızıler, 2015: 417) One of the main reasons for this care given to educational activities is the emphasis on religious and moral education in the works of Akhi Evran. (Bayram, 2008: 67, 78)

The Akhi organizations were influential in the regulation of the economic life in Anatolia in accordance with Islamic rules and morals during the Seljuk and Ottoman periods. Among the most important services of these organizations are the vocational training of tradesmen candidates and their well-equipped participation in social life. (Koçak ve Gürün, 2015:128) In this manner, the number of artisan dervishes who became skilled, principled, sincere, honest, fair and conscientious has increased, so many professions and crafts have survived. It is mentioned that ninety different occupational groups, which include aba makers, supplicants, attars, tanners, potters, crucifers, carpenters, calligraphers, inlay makers, boat makers, sahhafs and saddlers, carried out activities in the eighteenth-century Ottoman society. (Özburun, 2006: 24-216)

Akhism has revealed important economic values in Anatolia society life. It did not allow unfair gain, black market and opportunism. The benefits of the people were protected and a fair economic environment was created. The risks of conflict between social segments have been eliminated with the economic inequalities in social life. (Darı, 2018:397) The Akhism Organization has been at the center of social life. Servicing to the public was seen as service to God. Thus, the Akhis have always been accompanied by the people in solidarity and cooperation. They have helped not only their own members but also the people in need with the many foundations and charity funds they have established. (Öntuğ, 2014: 2/174; Uçma, 2011: 148)

It is known that the Akhis also take on missions such as maintaining local government and public security in Anatolia in case of need. After the Seljuks lost their dominance in Anatolia against the Mongols and the social order deteriorated, the Akhis took action to ensure the administration and security of some regions in the local area. (İnalçık, 2009: 1742) Also, it can be said that the struggle against the Mongols in Anatolia and the experience of Gaza gained in this field contributed positively to the struggle of Muslim Turks against Byzantium in the founding years of the Ottoman Empire.

## **Conclusion**

Anatolia is a very rich geography in the sense of history, religion, politics, society and culture. The meeting of these lands with Islam started with the conquests. The Islamic culture and civilization have been became permanent here with the activities of religious institutions. The role of the Sufi orders that aim to raise perfect human is great among these institutions. The Sufi orders not only carried out

Sufistic activities in the social sphere, but also were influential in shaping a Sufi-based understanding of religiosity in Anatolia. The large part of the Sufi orders that started to spread in the Islamic world from the twelfth-century gregorian also carried out activities in Anatolia. Wefaiyye attributed to Abu'l-Wafa al-Baghdadi, Ekberiyya founded by İbn al-Arabi, Bektashiyya attributed to Hacı Bektaş Veli, Mawlawiyya attributed to Mawlana Jalal al-din Rumi, Sheikh Safiyüddin Erdebili The Safavids, founded by the Ottomans, and the Bayramiyya Sufi order attributed to Hacı Bayram Veli are Sufistic institutions that were active in the formation period of the religious Sufistic infrastructure of Anatolia. Qadiriyya, Rifaiyya and Suhrawardiyya emerged in Iraq and Khalwatiyya and Naqshbandiyya Sufi orders that emerged in Iran and Central Asia left permanent traces in Anatolia. The "Akhism Organization", which was formed among artisans and craftsmen and laid the groundwork for the birth of the Anatolian artisan dervish, has a special place among these Sufistic institutions. The Akhism which became a Sufi community generally associated with the Futuwwa organization gained an official institutional identity during the Abbasid Khalif Nasser Lidinillah.

The Anatolian Akhism developed as a Turkish Futuwwa movement that was shaped by the Futuwwa Organization that was founded by Nasser Lidinillah. It has turned into a conscious, educated artisan dervish that settled in the center of economic life in the progress of time.

The Anatolian Akhism emerged in the last years of the Seljuk State. The Akhi organizations helped to maintain public order with the local administration and law enforcement forces they established in the political and social inanity that emerged with the Mongols ending the Seljuk domination in Anatolia. These political and social experiences which were gained during the period of Seljuk had positive reflections on the establishment period of the Ottoman Empire. After then, they focused on the economic field, which is their main mission.

The basic factors of the Akhism organization are based on the Quran and Sunnah like other Sunni Sufi orders. The educational approach of this economic organization, whose members are craftsmen and artisans, is based on Islamic morality and spirituality and has been placed on a Sufistic basis. The Anatolian artisan dervish who has the spirit of the Futuwwa are known as productive and generous in the professional field, faithful, determined, fair and sincere Sufi community in daily life.

The Akhis who carry out an activity as tradesmen and craftsmen in the society carried out the vocational training of the Akhis and their Sufi training simultaneously. Although his professional position and honor changed, the spiritual education process continued throughout his life. In this educational process, the rules and regulations of Futuwwatbanes stand out among the used written sources. The talented tradesmen candidates were also given lectures in the fields of science, literature and art. The seven moral principles known as "seven doors" were mentioned about in the rules and conventions of the Akhi -Order. These are the principles of "keep your hand, table, door open, keep your back, tongue, eyes and hands tied."

The Akhis undertook a mission that transcended the structure of the Sufi order in the economic field in Anatolia. While they established the necessary physical infrastructure for the economic activities of tradesmen and craftsmen, they also built many mosques and madrasahs. In this way, they supported religious and Sufistic education along with vocational education. Akhism has revealed important economic values in Ottoman society life. The Akhis who did not allow the unfair profit, black market and opportunism, brought important values to the economic field in the social life of Anatolia. The risks of conflict between social segments have been eliminated with the economic

inequalities in social life. They have helped not only their own members but also the people in need with the many foundations and charity funds they have established.

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# EDUCATION IN A DEMOCRATIC AND MULTI-CULTURAL NIGERIAN STATE: AN ASSESSMENT

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**Lucky NZIADAM**

**Dr. Department of Educational Foundations Faculty of Education  
University of Port Harcourt, Rivers State, Nigeria**

E-mail: l.nziadam@outlook.com

Orcid Id: 0000-0003-4529-6207

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Phone: +90 – 212 395 0000 Fax: +90 – 212 – 395 0001 E-mail: aes@musiad.org.tr

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## Demokratik ve Çok Kùltürlü Nijerya Devletinde Eğitim: Bir Deęerlendirme

### ÖZ

Nijeryalı, heterojen doğası ve demokratik ilkeleri nedeniyle, genellikle dięer insanların ve kùltürün cehaletinden kaynaklanan etnosentrizm ve ırkçılıkla savařmak için daha iyi bir konumda olacađından, çalışma okulda etik konulara çok kùltürlü bir yaklařımı vurgulamaktadır. Çok kùltürlü eğitimin özü, kùltürel hoşgörü ve tamamlayıcılık perspektifinden görülebilmektedir. Bir tavsiye olarak, bu makale, Nijerya'daki çeřitli kùltürlerin, farklı etik bakıř açılarının, demokratik bir toplum olarak kapsayıcı bir şekilde gösterilmesi için güçlü bir ahlaki gerekçe sunmaktadır. Böyle bir yaklařım, dięer insanların deęerlerine ve inançlarına saygıyı teřvik eder. Saygı, çoęu kùltür tarafından genellikle ahlaki bir deęer olarak kabul edilir. Bütün bunlar okullara da yansıtılmalıdır.

**Anahtar Kelimeler:** Eğitim, Nijerya, Çok Kùltürlü Nijerya, Demokratik Nijerya, Nijerya Toplumunu.

## Education in a Democratic and Multi-Cultural Nigerian State: An Assessment

### ABSTRACT

The work highlighted a multicultural approach to ethical issues in school, as Nigerian in its heterogeneous nature and democratic tenets will stand a better position to fight ethnocentrism and racism that often result from ignorance of other people's and culture. The essence of multicultural education can be seen from the perspective of cultural tolerance and complementarity. By a way of recommendation, the paper made a strong moral case for inclusive disclosure of different ethical viewpoints of different cultures in Nigeria as a democratic society. Such an approach fosters respect for the values and beliefs of other people and respect is generally accepted by most culture as a moral value. All these should be reflected in the school.

**Keywords:** Education, Nigeria, Multi-Cultural Nigeria, Democratic Nigeria, Nigerian Society.

## **Introduction**

Education in this paper is seen as a political tool for social renewal in a multicultural society like Nigeria. It is a vehicle “for the preservation of the lives of its members and maintenance of its social structure” (Falaiye, 2011). Education is without doubt the key to nation building, modernization and sustainable development. It is such a powerful tool of national purpose that Brenibeck in (Falaiye 2011:) asserts that “there is no magic in education, except as we give it magic. Education can heal or kill, buildup or tear apart, life or deprive. It is an instrument that can be used for good or evil. It is advisable to always use it well.

Most people are of the erroneous impression that the main task of education is to prepare out for paid employment. This is as a result of the material benefits derivable from it. As Socrates, plato and their peers did at the Agora, education is to challenges the mind to find the truth, seek knowledge because in the view of both philosophers “knowledge is virtue”. Education is knowledge seeking, sometimes it is knowledge for the sake of knowledge. Hence William (2011:17) argued that the crisis of Africa is not just political, economic or spiritual, it is also an epistemological crisis. An epistemological crisis flows from it. It is a crisis of cognition and perception. An epistemological crisis is a crisis of diagnostic inexactitude. You cannot diagnose or cure what you don’t know.

From the foregoing, it is very proper that philosopher of education see it as a major duty to ensure that education is channeled towards a good use. Education should be problem- solving. After independence, it was to education we turned for the healing of African wound inflicted upon us through the instrumentalities. Unfortunately, since then, the fortune of the continent has not improved as expected. Pathetically, Africa still plays a subordinated role in a west- centred world, her capacity for self-determination has dwindled. Education as a powerful instrument has the ability to “build up” for social reconstruction and mental liberation in these African States such as Nigeria.

Furthermore, man is in a better position to create the type of society he lives in. That is what is referred to as “Reconstructionism”. Reconstructionism is not alien to philosophy, it can be traced back to plato’s endeavour to establish in his Republic a just and better organized society through education. Like plato, we admit that efforts to achieve social reconstruction may not be violent, not revolutionary but it should be evolutionary, forward looking and futuristic. For Fanon, however, this process should be violent. According to him, true liberation can only come though violent and bloodshed who is right, plato or Fanon?

To solve these problems at stake, let us look at some key words in the paper with a view to bringing out their implication for our development.

### **Democracy in a Multi-Cultural Society**

Democracy as we know is a kind of political and government arrangement that derives its mandate legitimacy and authority from the majority of the people. In one simple language, democracy is the rule of the majority. It is said that it originated from ancient Greek city states. However, there are recorded political literatures that many Nigerian societies, especially in the south-East and kind of political arrangement was in existence long before the Greek’s democracy. (Nwankwor 2010). Most of the literature on the process of democratization in Africa traced the problem of peaceful and orderliness to the twin problem of religion and ethnicity which are two major indices of cultural diversity in most African states, and which have been responsible for the instability experienced in

the politics of the continent (Makinda, Ukiwo, 2003). Ukiwo observed that two trends are discernible from the discourses on democratization and ethnic conflict. The first emphasizes the contribution of ethnicity while the second focuses on the of democratization. Without delving into the basic features of democracy and irrespective of its origin, democracy is an attitude of the mind, a commitment by a group of people to confer legitimacy on the body of persons as leaders through delegated representation.

Democracy is both a process and a concept. As a process, it derives its legitimacy and acceptance from the people. As a concept it represents the aggregate consent and opinion of the people in society. This consent and legitimacy is expressed by the people in an atmosphere devoid of rancor, hate and primordial sentiments. It is an embracing and thorough-going process of majority rules. As a culture in both Greek city states and some African states proved to be more accommodating than all other forms of government. Other Open culture through contact, internalized the core values of democracy and this stimulated a world- wide wave of democracy as the best form of government, anchored on the tenets of social contract. In Nigeria, all the thirty states including Abuja (FCT) are multi-cultural in nature and in orientation and deliberative democracy seem to be a good candidate for adjudicating and coping with conflicts that arise as a result of the diversities that exist in the democratic state.

### **Multiculturalism and Multicultural Society**

Multicultural society, as the term suggests is a society that is constituted by people with diverse cultural orientation. The term is used to describe the cultural diversities that exist in a particular society. This is a society where a variety of diverse cultures coexist for common social, economic and political goal. The term culture can be expanded to include such human institution like language, religion, norms and rules of behaviour, beliefs and practices. However, the term may also be expanded to include associations and social movements, which together constitute what in contemporary politics is called civil society. On the other hand, the term multiculturalism is a contestable concept in the sense that the term has been used in a wide range of ways, to pick out a variety of ideas and practices. According to Bamikole (2008:8), many different forms of multiculturalism have been identified and defended or criticized by various authors. In view of these different meanings of the terms and the different forms it has taken in the literature, it is difficult to settle for a single conception. However, one way by which one can get into the heart of the meaning of multiculturalism is to examine how the term has been used in the literature and in the different states that have been described as multicultural states.

Siegel (1999:387-409) has drawn attention to two broad ways in which the terms “multiculturalism” is often used. The first is that which refers to the contemporary” educational reform movement that aims to equalize educational opportunities for diverse racial and ethnic groups which movement “incorporates the idea that all students- regardless of their gender and social class, and their ethnic, racial or cultural characteristics- should have an equal opportunity to learn in schools.

The second way by which the term has been used typically refers to the “more general ideas that schools and people and institutions more generally should acknowledge value and respect cultural differences and the alternative experiences and perspectives to members of different cultures. In Nigeria, member of “Minority” cultures should not be required to assimilate into, nor to adopt the alien cultural commitment or identified of, nor be marginalized silenced or oppressed by, a dominant, hegemonic “majority” culture. The idea of given attention to three outstanding languages of Hausa, Yoruba and Ibo to the detriment of other “minority” languages should be discouraged.

Most of the works that have been done on multiculturalism have identified a moral tone behind it. The essence of this moral position is the idea of giving recognition to the autonomy of individuals or groups of individuals on the basis of the equality of persons without regard to race, creed, gender or social class. And because multiculturalism that respects cultural differences is in various ways morally superior to such monoculturalism. In Steger's observation, Charles Taylor, contribution on multiculturalism in his write-up. Examining the politics of recognition take for granted that multiculturalism hinges its claim on moral grounds. (Siegel, 1999) Although the authors such as Charles Taylor Susan Wolf, and Amy Cutmann have different perceptions of the moral issues raised by the different elements which constitute multi-culturalism's major concerns, they all agree that the issues raised by the circumstance to which multiculturalism is the response are primarily moral one, whether such issues arise within social, economic and political settings.

### **Dimensions of a Multicultural Society**

From our discussion above, one may suggest that we have two broad dimensions to a multicultural society, the one that is based on culture (primordial affinity) and the other based on voluntary association which is consciously created in order to further specific goals. The first category talks about cultural diversity which is based on differences that are derived from culture. In this respect, Parekh (2000) has three forms which are prevalent in modern society.

The first, which he refers to as sub cultural diversity stands for members of a human group which although share a broadly common culture with the dominant group, some of them either entertain different beliefs and practices concerning particular areas of life or evolve relatively distinct ways of life of their own. Gays, Lesbians, those following unconventional lifestyles or family structures belong to the first category while miners, fishermen, jet-set transnational executives, artists belong of cultural diversity is that members broadly share their society's dominant system of meaning and values and seek to carve out within its space for their divergent lifestyles. They do not represent an alternative culture but seek to pluralize the existing one.

The second category entails members of society that are highly critical of some of the central principles or values of the prevailing culture and seek to reconstitute them along appropriate lines. Examples of this category of cultural diversity are feminists who attack the dominant culture's ingrained patriarchal bias, religious people its secular orientation, and environmentalists its anthropocentric and technocratic bias. This category to Parekh in Bamikole (2008:10) is called perspectival diversity.

The third category of cultural diversity in modern society is the communal. This includes several self-conscious and more or less well-organized communities entertaining and living by their own different systems of beliefs and practices. They include newly arrived immigrants, various religious communities like the Rastafarians.

A corollary of the multicultural society is civil society. In contrast to the primordial affinity which exists among people that are different in cultural terms, civil society represents different members of the populations of a modern society that voluntarily come together to pursue common agenda for specific purposes. Walzer (1995:7) defines civil society as the space of uncoerced human association and also the set of relational networks formed for the sake of family, faith, interest and ideology that fill this space". The questions that arise with regards to Walzer's definition are, what fills this space called civil society? What kinds of activities take place there and what are the values that animate it? Walzer's answer to these questions begin with the concept of identity, as defined through different

forms of membership in society, social class in Marxian terms, individuals that can associate freely, and social and political organization, charities, community groups, religious congregations and women's help groups.

The above views represent a general conception of multicultural state in the sense that the specified features are distinctive of such a state. But Kuper in Bamikole (2008:11) defined a multicultural state, but we think both can be used interchangeably) in terms of particular societies which were colonized and in which the colonizers subjected most of the people to the domination of rulers of different race and culture. This view of a pluralist (Multicultural) society fits well the situation of most African state. In literatures there are two model of a pluralist (multicultural) society fits well the situation of most African states. In literature there are two moderns of a pluralist society; the equilibrium and the Conflict Model, the equilibrium model sees society as a combination of individuals, ethnic group, pressure groups but with some common commitment to the same goal. On the other hand, the conflict model derives from a forced Union of diverse groups of people, which have found themselves in situations where their difference is more pronounced than their commonalities and which therefore move along with one another. It is in context that one can understand Chief Obafemi Awolowo's View that Nigeria is not a nation but a mere geographical expression. The Late Awolowo was right if he meant that Nigeria is an example of a state where there are a lot of diver's groups of people with diver interests which have not been properly welded into a nation here Nigeria could be regarded as a multicultural society which operates on the conflict model.

The next question that will engage our attention is given the type of democracy that has been bequeathed to African states, first by their colonial masters, second by their first generation leaders and third, by their military institutions, how have these states fared in the attempt to create a nation that will accommodate all the diver groups that make up African societies? What is however clear is that given the present situations in most African states where different groups are always be suggested that those attempts have not really worked.

However, attempt will be made to use Rawls' idea of public reason in the challenges of multi-cultural states and also the role of education in the resolution of the conflict model.

### **Rawls' idea of Public Reason and the Challenges of Multicultural State**

Before we discuss Rawls suggested solution to the problem of conflicts in a constitutional democracy there is the need to recognize how democratic societies typically deal with the problem emanating from multicultural society especially its conflict model. The first way is to pretend that all things are well and some of the problems are just handiwork of "extremists", "disgruntled element" and "those who do not wish the state well" and this logically leads to the second, which is the attempt by the state to eliminate the problem through fiat, either by legislating or through coercive application of state power. Many African regimes and replete with these two ways of addressing the conflict question. The third way is to recognize the facts of diversity and deal with it through civic and civic way like discussion, dialogues and negotiations. Rawls, position falls into the third of these ways.

The seed of Rawls notion of the idea of public reason as he discussed it in political liberalism and the law of people has been sown in A Theory of Justice. In the first chapter of A Theory of Justice, Rawls affirms that: "Justice is the first virtue of social institutions, as truth is of systems of thought laws and institutions no matter how efficient and well-arranged must be reformed or abolished if they are unjust." For Rawls, justice is fairness, and it consists of two principles: the principle of liberty and the principle of difference. According to the first principle, each member of a society has an equal claim

to the most extensive equal liberties compatible with similar liberty for all. The second principle asserts that the only morally acceptable inequalities are those which would be to the advantage of the least advantaged stratum in the society. To the extent that these basic principles are realized in it and are religiously observed, society is a just one. The concept of justice is developed by Rawls along notion of well-ordered society in political liberalism. For Rawls, a well-ordered society is a society effectively regulated by a public political conception of justice. To say that a society is well-ordered conveys three things. (i) It is a society in which everyone accepts, and knows that everyone else accepts, the very same principles of justice (ii) Its basic structure- that is its main political and social institutions and how they fit together as one system of cooperation- is publicly known, or with good reason believed, to satisfy those principles, and (iii) Its citizens have a normally effective sense of justice and so they generally comply with society's basic institutions, which they regard as just.

Rawls' belief is that his conception of justice coupled with his notion of a well-ordered society are capable of providing an Archimedean fulcrum on which all members of a multicultural society can predicate a shared good and which can therefore be used as starting point of discussions about their differences on the basis of the fact that all members are free and equal. It is on the basis of this connection that Rawls introduced his three principles of political liberalism and how it understands the ideal of constitutional democracy. The first of these principles is that the basic structure of society is regulated by a political conception of justice; the second that this political conception is the focus of an overlapping consensus of reasonable comprehensive doctrines and third that public discussion, when constitutional essentials and questions of basic justice are at stake, is conducted in terms of the political conception of justice.

The question that will be asked then is whether the Rawlsian programme is applicable to the type of multicultural and democratic state of Africa. Menkithi cited by Bamikole (2008:12) has suggested that Rawlsian liberalism, or at least a certain aspect of it is well suited to the need of our times because "it can, without exaggeration, be said that one thing that most strikingly marks world today is the fact of conflict borne of perceptual pluralism and a de-centering of knowledge, both within and across cultures".

Although there were critics of Rawlsian idea of multiculturalism as a result of the language of individualism. His view of individualism hinges on Kant's doctrine of autonomy, in which individuals are moral legislators who obey the laws which they themselves have legislated. The problem here is that this view will not work in a society which operates on communal ideology like most (traditional) African societies. Parekh also argued that Rawls' position is inhospitable to cultural diversity. This is because it does not take into consideration the cultural aspirations of such communities as the indigenous people, national minorities, sub-national groups, and the immigrants. What is common to these groups of people is that they seek cultural autonomy in one form or the other and hence some departures from the conventional liberal occupation with a homogeneous legal and political structures. Finally, if we focus on contemporary societies all over the world, it will appear that those groups and movements who would label as "unreasonable pluralism constitute the bulk of those who are challenges posed by these groups of people requires a philosophy that is totally different from the liberal individualist doctrine of political liberalism. The point that is being made here is especially relevant to the African situation, in which nowadays, African peoples have been disorientated through many years of colonialism and bad government which have resulted in the absence of a common nexus of interest which bind them together as the same people. The point then is that most of the

assumption behind Rawls programme would not seem to work for most African countries, given the historical and the cultural orientation of the continent.

### **Education in Democratic and Multicultural Nigerian Society:**

A philosophical appraisal of Education as a concept is all embracing and comprehensive. But the paper will limit it to schooling. John Dewey in his general perspective shrewdly analyzed the “cultural quality” problem in schooling by distinguishing four special functions of a school within a complex (multicultural) society. The first function is to provide a simplified environment, one in which the complex life around the student is broken into fairly fundamental and manageable portions. These are presented in a way that permits interaction by the student in a manner appropriate to the person’s stage of cognitive- affective development. They are progressively ordered to move from the simpler. Already at this elementary level, selections are being made so that the student’s learning is not haphazard affairs-multi-cultural objectives are called for, moreover, not just because it is complex throughout. Criteria are also suggested at this level that begin to form a pattern for such objectives.

The second function of the school for Dewey is to serve as the chief agency of the society for selecting the best, irrespective of divides especially what will make for better further society. These things are reinforced; what is relatively undesirable is excluded, so as to establish a purified social medium for action.

Dewey’s third function of a school within a complex society is to provide some balance among the various elements that exist within the social environment, so that each individual can escape from the limitations of a more narrow inherited environment, can fruitfully mingle with people of other backgrounds and can unite with them in activity towards common aims. In this respect, multi-cultural objectives would not support bland assimilation, a uniformity that lacks respect for differences of belief custom and identify and does not know what to do with those differences. Nor would it support strict separation, in which individuals are encouraged to form factions and to reside there without any regard for alternative ways of life.

A fourth function is to enable the individuals to coordinate the diverse influences of the many social environments they may enter, a steady and integrating experience that brings the simplifying, selecting and balancing functions to fulfillment. In setting multicultural objectives with all these basic functions of schooling in mind, it is important to recall Dewey’s depiction of a social environment as consisting of all “the activities of fellow beings that are bound up in the carrying out of the activities of any one of its members.”

These functions and the several types of criteria for setting multicultural objectives would appear to be indispensable if there is to be a creatively intelligent approach to multi-cultural education in the schools. Clearly, the recommended process move for away from the timeworn plea for assimilation- this only ends in uniformity and elitism. As Dewey (1966:20-22) himself well know, in a more open and democratic society the surprises, the blending, the new encounters are just as important as the more settle elements. Multi-cultural education in such a setting must foster these things and must provide means for their critical assessment.

Having discussed the specific roles of school as an outstanding aspect of education as a concept, it would be necessary to discuss Nigeria’s diversity with beautiful cultures which has been envied for its culture richness, its variety in cuisine and dish, her people’s colourful apparel alongside their tasty traditions, dance, primitive societal structure, and religion etc. The ethnicity of Nigeria is so varied

that there is no universal definition of a Nigeria beyond that of someone who lives within the borders of the country, Nigeria. About three hundred ethnic groups comprise the population of Nigeria. The three largest and most dominant ethnic groups are the Hausa, Yoruba and Igbo. Other smaller groups include the Fulain, Ijaw, Kanuri, Ibibio, Tiv, Ogoni and Edo. Prior to their conquest by Europeans, these ethnic groups have separate and independent histories. Their grouping together into a single entity known as Nigeria was a construct of their British Colonizers, drawn to serve commercial interest, largely without regard for the territorial claims of the indigenous people. These various ethnic groups never considered themselves part of the same culture. This general lack of Nigerian nationalism coupled with an ever-changing and often ethnically biased national leadership, have led to sever internal ethnic conflict and a civil war. The civil war of 1967-70, is a typical example of such conflicts. Ethnic sentiment has been one of the factors responsible of most of the inefficiencies and low productivity in Nigeria. Presently, there are a lot of abnormality in the system ranging from nor regard for parents, teachers, elders and leaders when cultist, kidnappers, robbers, fraudsters, rapists, murderers and other criminal are let loose and respected. Sometimes they are recommended and given leadership position at the local, state and national levels. Corruption in virtually every sector of the country and most Nigerians would unflinchingly agree that corruption begets the plethora of problems the country face today.

As in other liberal democratic nations around the world, Nigeria since independence irrespective of their diversities have been living together, but greater efforts is expected from them. Plato in *The Republic* proposed the kind of education that would help bring about a world in which man and society are moved as they are capable of moving towards the good. To Aristotle, happiness, the chief good of life is dependent upon a virtuous and well- ordered soul that can only come about as one develops habits of virtue that are shaped through the proper kind of education.

John Dewey as an educational philosopher asserts that sustainable growth in society can be attained in diversity. As it is happening in Nigeria today, if a given community elects to reward only a small number of functions produced by a selected segment of the population, that community is to be condemned. According to Dewey (1992) in *Boydston*, the key to survival is diversity, not homogeneity. While he acknowledges individual difference and inequality in physical and cognitive performance of various tasks, he also argued that a democratic community is primarily concerned with moral equality. From this perspective, the initial aim of education is to aid all to achieve their unique potential and to make their unique contribution to society. Dewey goes to declare that through creative inquiry the world can be transformed. Also, to Dewey, diversity provides alternatives, where as Isolationism reduces freedom because it reduces the capacity to think of alternatic possible choices and actions. In this interpretation of freedom, creativity, dialogue, and pluralistic democracy are optimal ways for sustaining growth in society (Dewey, 1916).

In the national goals of Nigeria, these following are spelt out.

- ❖ The inculcation of national consciousness and national unity.
- ❖ The inculcation of the right type of values and articles for the survival and the Nigerian society.
- ❖ The temning of the mind in the understanding of the world around and



- ❖ The acquisition of appropriate skills and the development of mental, physical and social abilities and competence as equipment for the individuals to live in and contribute to the development of the society.

The national policy on education naturally enough, contains normative phrases prescribing the direction in which the children are to be influenced. In these educational institutions, children of different genders, ethnicity and social class meet for one purpose which is education. The schools are important arena of socialization, where the term “socialization” refers to the process by which a child develops into a unique individual at the same time, as he becomes part of the society and the culture. Since the influence of values and attitudes in the broadest sense represents a key element of the socialization that goes on within both the family and the school, the implicit assumption is that the set of values and attitudes that are instilled in the children is generally considered to apply for society. With the cooperation and understanding of the home, the offered in the schools and training establishments open doors to the world and the future and gives pupils and apprentices historical and cultural insight and grounding.

An education that is inevitably influenced by different cultural factors, including religious and philosophical affiliation and related perceptions of reality, views of humanity, and values, irrespective of the background of the children give rise to a challenge, because how is education supposed to socialize the children into the society and also influence them culturally, when the parents’ wishes for their children are so diffuse due to their respective cultural and religious backgrounds? The solution lies in drawing a distinction between what types of difference can be tolerated by wider society and what should be clamped down on by means of argumentation and shrewdness and if necessary, by forcible means.

## **Conclusion**

There is hardly any society in the world that is purely homogenous in the sense that it is made up of the same kind of people having the same cultural, religious, political and moral orientations. Nigeria as one of these societies is marked by diversity in one form or another. It is a social fact that diversity gives room to conflict and therefore, conflict remains a fact of social life. As a democratic state with amalgamation of different interests and ideologies. Besides the tensions that result from such differences, there is also the problem of how particular societies have been constituted especially by outside influence, which has led to different kinds of conflict situations among different members of the Nigerian society. However, be that as it may, the way in which the democratic nature of Nigeria manages conflicts makes a difference between peace and war. However, the way in which those persons that are put in the position of authority interpret and manipulate the rules and norms have given rise to situations where some members of the society are marginalized, oppressed and discriminated against. In some cases, this situation has given rise to conflicts in the democratic state. Like Nigeria. With respect to the African situation, the fact of colonialism has dislocated the Nigerian state and it has also disorientated the African people from their erstwhile traditional values and cultures. This problem has been manifested especially in how African States are governed and how disagreements and conflicts among their members are resolved. This kind of democracy that has been transplanted to the African continent by the colonial masters and their African agents is alien to their traditional beliefs and practices. Liberal democracy is based on the liberal notion of individualism and the (Western) democratic ideal of majority rule. Individualism is against the African belief in

community while majority rule is antithetical to the African belief in mass participation of the people in governance and decision making, especially in the educational sector.

### **Recommendations**

We should realize that even the best laws, policies and programs, though sanctioned by every citizen take the day unless the youths are trained habitually in proper moral education. We need a type of moral education that will develop our potentials and the same time enriches us with new stock of knowledge. Only a moral education can build our nation towards posterity. Moral education must be nurture and foster the spirit of patriotism, pride for our nation, loyalty and love for our country.

Embedded within the structure of the democratic state, are various means of resolving conflicts. These range from such civil actions like negotiation, compromise, dialogue, strikes, demonstrations, whether peaceful or violent. This should be a lesson to be learnt especially from the angle of academic staff of Nigerian universities (ASUU) and federal government in Nigeria in the resolution of their matter instead of allowing strikes to the centre stage.

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# THE EFFECT OF KARABAG PROBLEM ON RELATIONSHIP TURKEY AND RUSSIA

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**İsrafil ALIYEV**

E-mail: yostedrimerkezi@gmail.com

Orcid Id: 0000-0002-0267-475X

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Phone: +90 – 212 395 0000 Fax: +90 – 212 – 395 0001 E-mail: aes@musiad.org.tr

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## Karabağ Sorununun Türkiye-Rusya İlişkilerine Etkisi

### ÖZ

Bu makale, 2020 yılında Azerbaycan ile Ermenistan arasında yaşanan savaşın sonucunda Transkafkasya bölgesinde meydana gelen jeopolitik değişiklikleri ele almaktadır. 1980'lerin sonundan beri SSCB'yi mahveden etnik çatışmalardan en önemlisi sona erdi. Sonuç olarak, iki cumhuriyetin her biri yalnızca uluslararası kabul görmüş topraklarını kontrol ederken, Karabağ fiilen Rus barış gücünün kontrolü altında varlığını sürdürüyor. Ermenistan ve Azerbaycan arasındaki uzun vadeli etno-politik çatışma ortadan kalktı ve kendi kendini ilan eden Dağlık Karabağ Cumhuriyeti pratik varlığını yitirdi. Rus barış gücü askerleri 30 yıl aradan sonra ilk kez bu topraklara geri döndü. Kafkasya meselelerinde uzun süredir söz sahibi olan Türkiye'nin rolü yeniden canlandı. Türkiye'nin bölgedeki etkisi 1920'lerdeki durumla karşılaştırılabilir. Bu prestij Türkiye'ye Rusya ile çatışmasına izin vermeden Kafkasya'nın sorunlarına katılma hakkı verdi. Türkiye'nin Karabağ savaşında Azerbaycan'a verdiği destek, Rusya'nın Azerbaycan'a karşı herhangi bir adım atmasına izin vermemiş ve mevcut durumu dengelemiştir. Putin'in uzlaşmaz düşmanları savaşı durdurmaya "ikna etme" ve müteakip "barışı koruma müdahalesini" kabul etme yeteneği, Rusya'nın bölgedeki otoritesinde gözle görülür bir artışa katkıda bulundu. Bununla birlikte, bölgede güçlü siyasi, yasal, ekonomik ve askeri pozisyonlar olmadan "çözumsuz" sorunları çözebilecek bağımsız bir hakemin rolü imkansızdır. Bu nedenle, Transkafkasya'daki Rus varlığının genişletilmesi, Rusya'nın ulusal çıkarlarını karşılayan stratejik öneme sahip bir faktördür. Bu nedenle, Güney Kafkasya yetkililerinin siyasi çıkarlarını dikkate alması Moskova için hayati önem taşımaktadır.

**Anahtar Kelimeler:** Kafkasya, Güney Kafkasya, Karabağ, Türkiye, Rusya Federasyonu, AGİT, Rusya SFSC,

## The Effect of Karabağ Problem on Relationship Turkey and Russia

Azerbaycan SSC.

### ABSTRACT

This essay discusses geopolitical changes which happen in Transcaucasia region as a result of the war the between Azerbaijan and Armenia in 2020. The most important ethnic studies which overwhelm the USSR ended since the late 1980's. As a result, while each of the two republic control their international well accepted land, Karabagh actually is subsisting under the peace force of Russia. The long term ethno-political study has been removed between Azerbaijan and Armenia and Nagarno Karabagh Republic that self proclaimed lost its existence. Russian peace keeping soldiers turned back to this lands for the first time after a period of 30 years. The role of Turkey that have a voice for so long, rallied. The effect of Turkey at the region can confuse (?)with condition in 1920's. This prestige gave Turkey right to acces in problems of Caucasus without allowing to clash with Russia. The support of Turkey to Azerbaijan at the Karabagh war, didnt allow and balanced the current situation Russia to take any steps to Azerbaijan. The abilities of Putin to "convince" irreconcilable enemies to stop the war and accept the subsequent "peacekeeping intervention" has contributed to a noticeable increase in Russia's authority in the region. Nevertheless, it is impossible the role of an independent arbitrator who can solve 'unsolvable' problems without strong political, legal, economic, military pozitions at the region. For this reason, the expending of Russian existence in Transcaucasia strategically is a important factor that gain benefit the of Russia. Therefore, it is vital for Moscow that the South Caucasus autherities take into account their political interests.

**Keywords:** Caucasus, South Caucasus, Karabagh, Turkey, Russian Federation, OSCE, Russian SFSR, Azerbaijan SSR.

## **Introduction**

Nagorno Karabagh problem which arise with the disintegration of USSR, became a conflict area between international forces rather than a problem between Azerbaijan and Armenia. For the solution of Nagorno Karabagh Problem ideas that are propounded until today are evaluated within the framework of the 1994 status quo. However, the second Karabagh War in 2020 completely get changed this situation but actually the problem continues. The main cause of this is international prestige competition in the region. This situation creates conflict areas in the options that proposed for the solution of the problem. One of the most interesting aspects of Nagorno Karabagh problem is that dispensed of any packages sanction. None of the four resolutions of the UN Security Council were not implemented by Armenia during the occupation. This policy of the states that trying to mediate between Azerbaijan and Armenia shows that there are different views on the problem and the geopolitical structure of the region has international importance. Especially, The unilateral policy of France about Nagorno Karabagh problem constituted a significant effect on solution. France tried to alleviate the occupation phenomenon with some legal procedures in taken decisions of UN Security Council in 1993 and 1994 years. (The USC Institute of Armenian Studies, 2020) The Karabagh problem was evaluated in terms of double standards in international circles, especially in contradistinction to other separatist organs in the region. Although the words 'occupation' "(European Parliament's news site, 2018) were clearly used in Ossetia and Abkhazia, it was used the term of 'controversial land' about Nagorno Karabagh." (European Parliament's news site, 2018) Especially although the Lachin corridor was not a part of the old Nagorno Karabagh Autonomous Region the pressure was put on Azerbaijan to hand over these lands to the Armenians. The international community has called on Azerbaijan for 26 years to accept the occupation of Karabakh and to make recommendations on this issue. The views of Russia and Turkey regarding Azerbaijan on this issue overlap in many points. In contradistinction to France and USA, Russia described Turkey's position in the South Caucasus as a geopolitical reality. Herewith, the location of these two countries is so stick out at the solution of Karabagh problem. The aim of this study is to analyze the Karabakh policy of Azerbaijan and Armenia in the context of the South Caucasus realities and to show what geopolitical changes the first and second Karabakh wars caused. In addition, another aim of the article is to examine the views of the parties on the collective security system that will determine the solution of the Karabakh problem in regional conflicts, and the direct or indirect effects of the proxy war between Turkey and Russia on the geography.

## **Azerbaijan's Independence Process and Karabakh Problem**

Nagorno-Karabakh Autonomous Region was established in 1921 on the territory of the Azerbaijan SSR by the decision of the Caucasus Bureau. The majority of the population of this province consisted of Armenians. Until 1988, the Nagorno-Karabakh Autonomous Region Soviet repeatedly appealed to the leaders of the USSR to join Armenia. However, all these attempts were rejected by the Supreme Soviet of the USSR. After Gorbachev came to power, the liberal atmosphere in Soviet society greatly strengthened nationalism in the region. Thus, in February 1988, the leaders of the Nagorno-Karabakh Autonomous Region called on the Supreme Soviet of the USSR and the Supreme Soviet of the Azerbaijan SSR to join the Armenian SSR (Köçerli,2009,p.39). The movement of local Armenians to unite with Armenia caused strong nationalist volatility in Azerbaijan. The conflicts between

representatives of two communities soon caused to emigration of the Azerbaijan population Armenian and SSR and Karabagh and Armenian programmes in Sumgait city of Azerbaijan in February 1988. The USSR government tried to solve the problem with military methods but the arresting of agents the national liberation in Azerbaijan and Armenia have further increased the backing and hostility for them among public. The Armenian programs occurred in Baku January in, 1990, and the army corps broke into the capital of Azerbaijan, in this conflict hundreds of civilians killed, injured or disappeared (Köçerli,2009,p.39). The Soviet Army banished the some Armenians from the Karabagh with the units Azerbaijan SSR in 1990. This policy was aimed at ensuring the security of Azerbaijanis living in the region. However, the military coup in the USSR in August 1990 exacerbated the crisis in the center. As a result, the Armenian militias, actively arming themselves, began to attack the surrounding villages. After the August coup, all republics began to secede from the USSR. The Supreme Soviet of the Azerbaijan SSR declared the country's independence on October 18. From this moment on, the Karabagh problem went beyond internal conflict. On 19 November, it was decided to establish defense battalions in 22 districts and provinces. However, it was very difficult to fight with these groups against the well-armed and trained Armenians. In December 1991, Armenian attacks on Azerbaijani settlements in Karabagh began to increase. Kerkicahan town, Gaybalı, Malibeyli, Aşağı Kuşçular and Yukarı Kuşçular villages were occupied in early 1992. The Azerbaijani army carried out the 'Operation Dashalti' to break the siege of Shusha at the end of January. However, the operation failed due to miscommunication. In mid-February, Armenians captured the village of Karadağlı and killed many civilians there. The beginning of 1992 was very difficult for Azerbaijan. In late February, Armenians attacked Khojaly and captured the city. During the capture of the city, 613 civilians were killed (Krüger,2010,p.100). This was the biggest massacre in the history of the Karabagh war.

The Azerbaijan Government reviewed the Karabagh problem at OSCE. Although the Minsk Group is formed for to solve the problem, Azeri villages and cities in Nagorno Karabagh were occupied by Armenian. Armenian captured almost all the lands of Karabagh with the falling of Şuşa on 8 May 1992. A few days later, it established a direct connection between Karabagh and Armenian occupation of Laçın region. In the summer of 1992, the Azerbaijan Army achieved a number of successes. In July and August, most of the Agdere region was captured and the lands south of Goranboy recaptured (Velimemmedov,2019, p.90-91). In early August, the Baskent (a village of the Republic of Armenia located within the territory of Azerbaijan) was liberated. However, in the autumn of that year, the Armenians began to seize the initiative. At the beginning of 1993, the Azerbaijan Armed Forces suffered heavy losses in the conflicts. At the beginning of February 1993, Armenians attacked the Agdere region. Incompetence and even betrayals in the Azerbaijan Army played a role in the success of the Armenian army. The Armenian army directly participated in these operations for the first time. Armenian leaders claimed that armed operations were carried out only by Nagorno Karabagh Armenians until 1993. In March, the Kelbajar region was occupied by a coordinated attack by the Nagorno Karabagh and Armenian army. Thousands were taken prisoner during the occupation and 60,000 civilians were forced to flee their homes (Watkins, 1995,p.53). After the occupation of Kelbajar the United Nations Security Council accepted Resolution 822 on April 30, 1993 which calling for the immediate evacuation of the province, however the Armenians did not implement this decision. The political crisis that started after the occupation of Kelbajar in Azerbaijan and the military uprising of Colonel Surat Huseynov allowed the Armenians to launch a strong attack in early June. Agdam was occupied in July, Gabriel, Fuzuli and Kubatli in August, and Zangilan at the end of October.

The UN Security Council accepted the 853, 874 and 884 decision numbered in relation to occupation of Azerbaijan lands. The winter of 1994 started with success for Azerbaijan. On 5 January, 1994, Azerbaijan Army conquered the settlement of Horadiz where have a strategic importance and the 22 villages at the region of Fuzuli. However Azerbaijan unities suffered heavy losses because of attacks of Armenian on March and April months. The leaders of the country who faced with the Armenian attack that tried to divide the country had to sign a ceasefire agreement. On May 8, 1994, the Bishkek Protocol was signed between the Armenian communities of Azerbaijan, Armenia and Nagorno Karabagh. On May 12, 1994, a ceasefire was reached on the front line. Thus, at the end of the First Karabagh War, 14% of the country's territory fell into the hands of Armenians. Azerbaijan Army lost 11,557 soldiers during the hostilities (AZERTAC,2022).

### **Karabagh in Azerbaijan Foreign Policy**

The Karabagh problems remains the first priority in Azerbaijan's foreign policy. After the signing an armistice in 1994 years, Azerbaijan and Armenia's leaders a few times gathered for the solve the problem. In view of the rejection of the Minsk Group's proposals by both parties in the conflict, it was decided to continue the main format of negotiations with direct dialogue between the leaders of Baku and Yerevan. However, this approach did not yield effective results. Attempts by the leaders to reach a compromise led to a difficult internal political conflict. Azerbaijan has repeatedly offered a peaceful solution to the Karabagh conflict. For this, Armenians had to return the 7 districts occupied around Nagorno Karabagh to Azerbaijan. On the other hand, Azerbaijan offered the Armenians the highest autonomy in the former Nagorno Karabagh Autonomous Region. However, Armenians insisted on Azerbaijan's recognition of the independence of Nagorno-Karabakh. Negotiations continued intensely until the 2000s. President Levon Ter-Petrosyan, who supported concessions to Azerbaijan during this period, resigned under pressure from the opposition. In 1999, the parties approximated to signing a peace agreement. But, on 27 October, 1999, it was terrorist attacked to Armenia National parliament building. For an hours the lawmakers remained hostages of armed terrorists who declared their aim was a coup. As a result, eight politicians were killed there including Prime Minister Vazgen Sargsyan and former presidential candidate Karen Demirchyan (Coene,2009,p.32). Thus, the Armenian Leaders decided to increase the maximalist policy after the pressure of the Armenian Community.

At the beginning of 2001, under the mediation of the President Jacques Chirac in France, Presidents of Azerbaijan and Armenia Heydar Aliyev and Robert Kocharyan met at the Rambouillet Palace near Paris. After a few hours of meetings, it was announced that the parties made significant progress. There were even statements that the presidents of Azerbaijan and Armenia can sign peace agreement on Karabagh. Although the details of the peace agreement were not known until the end the leaked information caused important concerns in the Azerbaijan society. These peace proposals called as 'Paris principles' were said to involve a territorial Exchange between Azerbaijan and Armenia. Azerbaijan can take a corridor by giving Karabagh to Armenia can take a corridor to Nakhchivan (Geukjian,2016,p.139). In April 2001, the Bush administration attempted to implement a strategy to strengthen US positions in the former Soviet republics, including the South Caucasus. This policy can not be successful without solving the Karabagh problem. So, the Foreign Secretary of the era Collin Powell invest the presidents of Azerbaijan and Armenia to Key West. Powell acted according to George W. Bush's instructions and gave him informations about the parties. It was expected that if Heydar Aliyev and Robert Kocharyan reached an important agreement, Bush would invite them to Washington, the White House, and a peace agreement would be announced with the participation of the US President. But both of two the state officers did not show some nerve about proposals on the

table. Not only the Minsk Group cochairs and the US Secretary of State, but also some well known experts on the Karabagh conflict, Paul Goble from the USA and Thomas de Waal from the UK attended these meetings. Ten years after the Key West talks Thomas de Waal, now program director of the Carnegie Endowment for International Peace, writes: "The most important thing in diplomacy is the ability to seize the moment. Key West was the most important attempt of USA about Karabagh. After the falling of this work the role of USA gradually started to reducing in Karabagh settlement. The meetings started to good but everything went to different directions. The then president of Azerbaijan had some healthy problems and when he turned back to Baku he did not accept some articles of the agreement. Also, none of the presidents had taken steps to prepare their people for the compromises being discussed." (De Waal,2003,p.284).

However, the search for a compromise solution continued, and in 2007 the Madrid Principles (conditional name of the Basic Principles for the settlement of the Nagorno Karabagh conflict) were presented to the parties to the conflict. In this peace plan, it was stated that all occupied territories should be returned to Azerbaijan's control, and that Nagorno Karabagh should be given a "temporary status" that ensures its security and self-government (Aydin,2011,p.185). Regarding the final legal status of Nagorno Karabagh, it was proposed to be determined "with a legally binding declaration of intent". The CoChairs also undertook to provide international security guarantees to the resolution process through the deployment of peacekeepers. The nationality of the peacekeepers was not discussed in detail, but it was clear that they could not be from any country or member states of the Minsk Group (i.e. not from the Russian Federation, the USA and France). If Denmark, India or Argentina showed an interest in this, they would be among the "ideal candidates" for peacekeeping. However, The main obstacle was the unanimous refusal of both sides to bring not only peacekeeping forces to the region, but even a symbolic OSCE military observer contingent. The political oppression was so powerful in both sides neither Azerbaijan nor Armenia agreed to find a peaceful solution to the issue. For instance, the Armenians were exhibiting the maximalist, practically demands for the status and security of Nagorno Karabagh. An important role in creating a sense of superiority over Azerbaijan in Armenian society was played by the Armenian deploying the abroad, speaking from radical positions, far from the real balance of power. The Armenian population of Nagorno Karabagh had set the goal of joining Armenia. This position found support among the people of Armenia. Besides, the Armenians formally demanded that the Nagorno Karabagh government be recognized as an equal party in the negotiations and included in its full participation in the negotiation process. On the other hand, Azerbaijan insisted on the ceding back of the lands occupied by the Karabagh Armenians and offered Karabagh "the greatest autonomy". However, these offers were not accepted by the Armenians and hereby, tensions began to rise.

### **The Role of Turkey on Karabagh Problem**

There is a special importance and role of Turkey on solution of Karabagh problem. When the OSCE Minsk Group was found on March, 1992, although the persistences of Azerbaijan Turkey was not included to cochairman blocs. Although Armenia continued its hostile policy towards Turkey after declaring its independence, Turkey has always been interested in establishing relations with this country. However, the genocide propaganda that is made by Armenia in the international arena, the non-recognition of the Kars and Moscow agreements, which confirmed Turkey's territorial integrity, was the reason why diplomatic relations could not be established between the parties. In fact Turkey, has not posed a real threat to Armenia. As a matter of fact before the collapse of the Soviet Union, Turkey's Ambassador to the USSR Volkan Vural visited Armenia and met with state officials to



determine the main lines of Turkish Armenian relations (Menashri,2013,p.154). The official representatives of Armenia did not consider the offer from Turkey during the years of independence. Consequently, the diplomatic relations have not yet been established between the two countries. On 21 September, 1991, after the declaration of independence Armenia, Turkish committee got together with Levon Ter-Petrasyon who is first president of the country in the Yerevan for the positively making all the difference of relationships. Armenia which has just declared its independence, continued its sensitiveness against the 1915 events and illegitimate Turkish boundary. And so Ter-Petrosyan met with the delegation came from Ankara only in the field of commercial and economic relations. On December 16, 1991, Turkey became one of the first countries to recognize Armenia (Ruysdael,2002,s.209). However, there were situations that worried Ankara. In a letter to Levon Ter-Petrosyan on December 24, 1991, former Prime Minister Süleyman Demirel wrote: "Our government has acted with the understanding that it will respect the principle of territorial integrity and inviolability of its borders, apart from recognizing the Republic of Armenia. I believe that relations will be built and developed on the basis of these basic principles."

Armenian troops entered Nagorno Karabagh before diplomatic missions were opened between the two countries in 1992 years. Armenia continued its policy of aggression in Nagorno Karabagh, which is the land of Azerbaijan, and Turkey supported Baku's stance on this issue. After Armenia entered the Kelbajar, Ankara announced that it was closing all its borders with the country, cancelling the rail and air links and transit trade routes on 3 April in 1993 (Geukjian,2016,p.176). However the support which is given by Turkey to Azerbaijan during the first Karabagh War, was just only composed of a word. The President of Azerbaijan, Abulfeyz Elchibey had said that he wanted a helicopter from Turkey in the battles of Kelbajar, but the Turkish side did not give it to him.

The main turning point in Turkey's Azerbaijan and Armenia relations began in 2008 years. Turkish President Abdullah Gul congratulated Serzh Sargsyan who was Armenian President by virtue of his selection in the same year (Geukjian,2016,p.176). At the same time, then Prime Minister Recep Tayyip Erdogan and Foreign Minister Ali Babacan also sent letters of goodwill to their Armenian counterparts. Sargsyan answered positively to the letters of the new Turkish administration. The Armenian leader, during his visit to Moscow announced that he would invite Gul to the match of the Armenian and Turkish national football teams in Yerevan. Despite the ongoing protests in both countries, Abdullah Gül went to Yerevan on September 6 in 2008 years. After the match, Gul who met with Sarkisyan at the Presidential Palace evaluated the talks as positive. After this visitation there was a important revival bilateral relations for the first time in 15 years. Turkey opened its airspace completely to Armenian planes and diplomats began to participate in each other's activities at the foreign.

At the same time, Turkey, which does not want to spoil its close relations with Azerbaijan, tried to establish a trilateral meeting format among Azerbaijan-Armenia-Turkey. In January 2009, Ilham Aliyev, Erdogan and Armenian Foreign Minister Nalbandyan posed together for the cameras at a summit in Davos. However, Azerbaijan did not respond positively to further initiatives. Meanwhile, USA, Turkish and Armenian medias wrote the diplomatic relations would be re-established as soon as possible. These allegations angered Baku, which has not yet reacted to the events in public. The President of Azerbaijan Ilham Aliyev refused to attend a meeting that attended by many world leaders in Turkey on 6-7 April 2009. On April 22, 2009, the Foreign Ministries of Turkey, Armenia and Switzerland issued a joint statement announcing that the two countries "agreed on a comprehensive framework and a roadmap for normalization". However, the details of the roadmap

were not disclosed. This situation increased the criticism style towards Turkey in the Azerbaijani media. Baku tried to increase the price of natural gas sold to Turkey by way of SOCAR (Shafiyev,2020,p.108). The former Prime Minister Erdogan visited to Baku on 14 May, 2009 less than a month after the common statement. However, the peocess continued between the two countries. The Nagorno Karabagh problem, which is sensitive for both sides, was never brought up in these meetings and was not disclosed to the public. Finally, the two protocols were agreed upon on 31 August, 2009. One of these was the Protocol on the Establishment of Diplomatic Relations and the other was the Protocol on the Development of Relations. The opening of the border would begin after enter into force of these docements. However, it was a difficult process that the protocols were signed by the foreign ministers of Armenia and Turkey and approved by the parliaments of both countries. Ahmet Davutoğlu and Edward Nalbandyan signed a protocol in the progressing meetings in Zurich, Switzerland, with the participation of US Secretary of State Hillary Clinton, Russian Foreign Minister Sergey Lavrov and French Foreign Minister Bernard Kouchner(Aydn,2011,p.185). On January 10, 2010, the Armenian Constitutional Court adjudged that the implementations of protocols would not be unconstitutional in case of fulfillment the some conditions. One of the main conditions was "the unconditional acceptance of the 1915 events as genocide". The Turkish Ministry of Foreign Affairs has sharply stated that it will not accept this condition. Erdogan and Sargsyan met for the last time to Washington for the Nuclear Security Summit on April 10. According to later statements, Erdogan did not give up on the condition of "ending the occupation of Nagorno Karabagh" and Sarkisyan's "recognizing the genocide and paying compensation to the victims". Thus, the last attempts came to naught and, the protocols were "born dead" as the Turkish diplomats of the period said. A few days after the meeting, Sargsyan postponed the sending of the protocols to the parliament indefinitely, by saying that Turkey "presented the Nagorno Karabagh problem as a precondition and would not accept it".

Therefore, the harsh stance of Azerbaijan on the Nagorno Karabagh problem also affected Turkey's relationships with Armenia. Azerbaijan and Turkey relationship, which deteriorated until 2010, started to improve rapidly since then. Turkey presented to Minsk Group cochairs a transportation project binding Europe and Asia, in which Armenia was also invited to participate. According to the Turkish side, this project would be carried out in order to further strengthen the peace after the return of the seven regions occupied by Armenia around Karabagh. The project consisted of two parts. At the first stage, it was planned to open Turkey-Armenia, Azerbaijan-Russia railway transportation. If Armenia and Azerbaijan reached an agreement after the opening of the Kars-Tbilisi-Baku railway, Turkey would open its borders and railway communication with Armenia. In the second part of the project, after the completion of the Marmara project, the London-Beijing railway would provide rail communication between Asia and Europe. Armenia could also participate in this project over the Kars-Tbilisi-Baku railway. In this project, the using of Trabzon port by Armenia was allowed (Güngör,2014,p.6). Thus, Armenia would acquire a more easy and cheaper access to the international transport corridor. If Armenia left the occupied seven regions, it would have the opportunity to use the railway line from Azerbaijan to Russia. However, all these proposals were rejected by Armenia. The aggressive policy of Armenia towards both Azerbaijan and Turkey eventually established a strong liage relationship between the two countries.

### **The Role Of Russia Karabagh Problem**

The conflict in Nagorno Karabagh was one of the country's most serious problems on the eve of the collapse of the USSR. Even this conflict did not directly affect the collapse of the state, it reduced the

influence of the center on the regions. The conflict which started as an inter communal and inter republic confrontation, soon turned into a movement to secede from the USSR. These separatist feelings were strengthened first in Armenia and then in Azerbaijan after the tragic events on January, 1990. As a result, the two republics which began to see national independence as a strategic goal in order to resolve the conflict in their own interests, contributed to the weakening of the union state. The Russian SFSR formed a policy that looked at this process differently from the USSR in this case. The first participation of Russia in this process was in Zheleznovodsk, and mediated by Boris Yeltsin and Nursultan Nazarbayev in 1990 (De Waal,2003,p.162). The ideas that determined Moscow's approaches to a peaceful solution for many years were formulated in this document. Above all it was mention about a ceasefire as the mainstay of the negotiation. The attempt of Yeltsin and Nazarbayev did not succeed in that case.

During the Karabagh war, Russia officially followed an objective policy. However, this policy did not create a problem in supporting sometimes Azerbaijan and sometimes Armenia. The Russians had an active role in the operations of the Azerbaijan army in Goranboy and Agdere in 1992. The interesting thing was that these troops approaching the center of Khankendi were shot by the Russians fighting on the side of the Armenians (De Waal,2003,p.215). It is thought that Russia was also involved in the military coup organized by Colonel Suret Husseinov in 1993 in Ganja and Colonel Elikram Hummatov in Lankaran. The main desire of Russia in this conflict, was to keep both Azerbaijan and Armenia in its sphere of influence. Therefore, he intervened in the conflict to prevent a clear defeat of Azerbaijan in 1994. The Bishkek Protocol was signed between Azerbaijan and Armenia in 1994 under the mediation of Moscow (Geukjian,2016,p.73). A document was signed on the strengthening of measures to ensure a ceasefire as a follow up this after one year. Until 2000, Azerbaijan's relationships with Russia remained tense. The main reason for this was the pro-Western policy of Azerbaijan. Russian companies were not included in the oil agreement "Deal of the Century" signed by the Azerbaijani leadership in 1994. The then President Heydar Aliyev wanted to sell Azerbaijani oil to Europe not through the Baku-Novorossiysk pipeline, but through an alternative oil pipeline. This was one of the factors that seriously affected Russia's energy hegemony in the region. On the contrary, Yeltsin provided significant military assistance to Armenia (Grillot,1998,p.187). Azerbaijan also secretly supported the Chechen Mujahideen against Russia. Thus, relationships between the two countries remained tense until the election of President Vladimir Putin in Russia. After the election of Putin, relationships between the two countries began to improve. Azerbaijan was among the first countries Putin visited after being elected president. The Russian leader's visit to the country took place during Russia's military operations in Chechnya. After this visit, important economic and strategic agreements were signed between the two countries. Russia is more influential than other countries in terms of geopolitical power in the region. This factor was also reflected in the negotiations held for the solution of the Karabagh problem. In November 2008, the "Meindorf Declaration" was signed at a meeting attended by the leaders of Russia, Azerbaijan and Armenia (Kurban, 2020,p.50). It was the first document signed by the two countries since 1994. the Presidents of Azerbaijan and Armenia stated that they aim at a political solution to the Nagorno Karabagh conflict in this document. Russia was also officially reacting to the ceasefire violations between the two countries. The four day war between the two countries in 2016 yerars was stopped by the pressure of Russia on Azerbaijan (Bayramov,2016,p.118). Thanks to the efforts of Russia, agreements on this issue were made in Moscow between the chiefs of staff of Azerbaijan and Armenia. The most important proposal of Russia for the solution of the Nagorno Karabagh problem was the plan of Lavrov. The plan proposed by Russian Foreign Minister Sergey Lavrov is based on the "Madrid Principles". The solution plan that

prepared in 2019 was very similar to other views on the problem. Lavrov suggested that the Armenian army withdraw its troops from the occupied territories at the first stage, and return to the lands where the Azerbaijan people live, provide security and communicate. There was no any matter in Lavrov's plan regarding the status of Nagorno Karabagh. The Ministry of Foreign Affairs of Azerbaijan evaluated the plan as "peace with the hope of prosperity" in this connection. However, the spokesperson of the Armenian Ministry of Foreign Affairs Anna Nagdalyan said that the Lavrov plan was not discussed (Aysor.am,2019). The Armenian side was mentioned about the self-determination of the Armenians who living in Nagorno Karabagh through a referendum. Armenia has made it clear that it will not sign any document that will not establish the independence of Nagorno Karabagh. This process took place when Prime Minister Nikol Pashinyan came into power in Armenia. Pashinyan, who came into power in 2018 years thanks to the Velvet Revolution, was commemorated with his anti-Russian actions in his early years. After Pashinyan came to power, he arrested former CSTO chairman Yuri Khachaturov and former President Robert Kocharyan. Kocharyan was known for his closeness to Putin and his friendship with him. Pashinyan rejected the Russian President's request regarding Kocharyan (Dorodnova,2020,p.63-80). The distantness between Russia and Armenia tend to the rapprochement of Azerbaijan, Turkey and Russia and a tripartite alliance against Armenia. This situation allowed Azerbaijan to resolve the Karabagh conflict by military channels.

### **The Role Of 2020 Karabagh War In Relationships Between Turkey and Russia**

When Pashinyan came into power, the main discourse of his foreign and domestic policy was about Karabagh. Priorly, the country was governed by Karabagh Armenians, Robert Kocharyan and Serzh Sargsyan. Therefore, it was thought that Pashinyan would look at the conflict from a different angle because he was a democrat. Unfortunately, Pashinyan did the opposite of its. Pashinyan which trying to introduce his "revolutionary principles" into the negotiation process with Azerbaijan, suggested that the OSCE Minsk Group cochairs reconsider the content of the negotiation agenda and completely abandon the previously agreed Madrid principles. The Defense Minister Tonoyan outlined the military doctrine of Armenia that called "new war- new regions", on March 29, 2019 in New York. Particularly, he emphasized that the option "return of lands in exchange for peace" no longer exists, and that is the principle of "return of lands in exchange for peace" is no longer recognized by Yerevan (Abrahamyan,2019). Pashinyan who developing the main provisions of the new doctrine, extravagated further and said that Karabagh should participate completely in the negotiation process. Thus, Pashinyan announced his thesis which caused sharp differences of opinion among the Minsk Group cochairs. The OSCE officers expressed clearly to Yerevan that such a hardening of the negotiation process could lead to a resumption of the war, but Pashinyan was no longer listening to anyone. The Armenian Prime Minister evaluated Baku's threats as "customary bluff". There were clashes of arms on the border with Armenia in which one of the Azerbaijani generals was killed in early July 2020. This situation caused serious protests in Azerbaijan. The group who gathered in the city center, entered the National Assembly building with the demanding war(Guliyev,2020). Under the circumstance the President Aliyev had to take a series of unpopular measures, especially to dismiss several senior officials. The strained Armenian-Azerbaijani relationships took place on the backdrop of increased military activity in the region by both Russia and Turkey. Between July 17 and July 23, Russian military exercises were held in the North Caucasus and on July 28, the Turkish army came to Azerbaijan for joint exercises with the participation of the ground forces and air forces. The Flying tactical exercises continued until 10 August in both Baku and Nakhchivan. The war preparations had begun in the summer and Turkish leader Erdogan had said that he would

completely support Azerbaijan in this regard. Turkey played an important role in Azerbaijan's preparation for the war as both tactically and in terms of modern technological weapons. Especially, the "Bayraktar TB-2" unmanned aerial vehicle created an important advantage against the Armenians (Eiriz, 2021,p.153-163).

The Azerbaijani troops launched a massive attack towards the Armenian defense line by using armored vehicles, artillery and UAVs on the morning of September 27. Some experts claim that Turkish military leaders were involved in the planning and direct execution of offensive operations. the Azerbaijani Armed Forces managed to break through the enemy line in a few days. The going for army groups created to the threatened for completely encircle the defense structures of the Karabagh Armenians. Although Yerevan's attempts to deny the achievements of the Azerbaijanis, the defeat became more evident with each passing day. The present conditions and the attempts of the Turkish side to participate in the armed conflict have caused to the seriousss worries in Moscow. In the circumstances the Russian President, immediately began negotiations with Baku and Yerevan, about the insisting on the restoration of peace. The OSCE Minsk Group cochairs- the presidents of Russia, the USA and France called on the warring parties to immediately cease hostilities and "immediately assume obligations in good faith and without preconditions" on October 1. Russian President Putin held a series of phone calls with Aliyev and Pashinyan insisted that about the war must be stopped immediately and political and diplomatic efforts must be resumed to resolve the conflict. The Ministers of Foreign Affairs of Azerbaijan and Armenia were invited to Moscow for consultations on the ceasefire the concilation of the Minister of Foreign Affairs of Russia on October 9. The ministers agreed on a temporary humanitarian ceasefire for the exchange of dead bodies of prisoners of war and the dead, after more than ten hours of meetings in Moscow. Although the ceasefire military operations continued. The last defeat of Armenia was inavitably approaching (Modebadze,2021,p.103). Russian President Putin presented Pashinyan with options based on the current military reality for being to relapse but the Armenian leader rejected all these offers. The active participation of Russia in the resolution of the conflict was not welcomed by other OSCE members. A tragic confirmation that Russian military helicopter MI-24 was crashed to the Armenian airspace near the Nakhchivan border on 9 November. However, despite this incident and a number of other attempts to draw Russia into the conflict, this did not prevent the successful completion of the mediation mission. On the night of November 10, the leaders of Russia, Azerbaijan and Armenia signed a tripartite agreement. Thus, the war ended with the victory of Azerbaijan. Armenia had to return Aghdam, Kelbajar and Lachin regions to Azerbaijan. According to the agreement, Russian peacekeepers would be deployed in the Armenian controlled areas of Nagorno Karabagh and at a distance of 5 km along the Lachin corridor. The peacekeepers was formed of 1960 military personnel, 90 armored personnel carriers, 380 vehicles and special equipment (Welt ve Bowen, 2021,p.15). And also in the documation there was an articte about the establishment of transport links between the western regions of Azerbaijan and the Nakhchivan Autonomous Republic under the control of Russian border guards. It also ensured the re-establishment of land relations with Nakhchivan with the giving back a significant part of Azerbaijani lands. The victory of Azerbaijan in the war also increased Turkey's prestige in the region. Turkey had a special position in this regard by assuming the role of the only regional arbitrator. After et the end of the conflict, there were rumours about deploying the Turkish peacekeepers to Nagorno-Karabagh together with Russia. The President of Russia Vladimir Putin confirmed that he was in meetings with Turkey. Putin told Erdogan that the joining of Turkey as a peacekeeping force would be viewed badly by Armenians and would result in extreme measures (Kommersant, 2020). Therefore, Russia and Turkey agreed to establish a joint

center that the using drones to monitor the situation along the line of contact. The parties will jointly analyze the information received and come to appropriate conclusions in this center. According to the internal memory which were signed by the Russian and Turkish defense ministers on November 11, 2020 and he Russia-Turkey Ceasefire Monitoring Center in Aghdam region of Azerbaijan became operational (Racz, 2021, s.5).

## **Conclusion**

The armed operation performed in Nagorno Karabagh in the autumn of 2020 tend to a radical change in the geopolitical structure of the region. The long-term ethno-political conflict between Armenia and Azerbaijan disappeared and the self-proclaimed Nagorno Karabagh Republic practically ceased to exist. The Russian peacekeepers turned back to these lands for the first time in 30 years. The role of Turkey, which has had a say in the Caucasus issues for a long time, has been revived. The CIS space has not to be pro-Russian, and Russia's adult neighbors and the chaotic, unpredictable international environment were laying a new foundation for Transcaucasian geopolitics. These are the main elements of the changing geopolitical configuration. Putin's determination to resolve the conflict, his ability to "convince" irreconcilable enemies to stop the war and accept the subsequent "peacekeeping intervention" contributed to a noticeable increase in Russia's authority in the region. Since the late 1980s the most important of the ethnic conflicts that had devastated the USSR has end off. As a result, while each of the two republics controls only their internationally recognized territory, Karabagh remains de facto under the control of Russian peacekeepers. The redundant mediators, the USA and France, which together with Russia were supposedly in the leadership of the OSCE Minsk Group, were annihilated.

The relationships with Turkey which Azerbaijan and Russia have strong ties have been preserved and strengthened. The efforts of Russian diplomacy bore fruit. The conciliation and peacekeeping continue to be one of the most important mechanisms of foreign policy activities in conflict areas. Nevertheless the role of an independent arbitrator capable of resolving "unsolvable" problems is impossible without strong political, legal, economic and military positions in the region. Therefore, the expansion of the Russian presence in Transcaucasia is a strategically important factor that fulfilled the national benefits of Russia. When the condescending and consumerist attitude of Armenia's ruling elite towards Russia accepted, it is not possible that safe area and ally of Armenia. If this attitude does not change in the future, the nature of ties with this country can be reviewed and adjusted without prejudice to Russia's interests. As for Azerbaijan, it always defending its sovereignty and it actively cooperates with Russia in key areas of world politics. For example, the creation of new tripartite forms of diplomacy, consisting of Azerbaijan-Turkey-Russia and Azerbaijan-Iran-Russia, on Aliyev's initiative. On the same plane there is an example about colloboration with Baku in the framework of the "Caspian Quintet". At the same time, it is advisable that to constantly monitor the Russian approach to relations with them in terms of equal and pragmatic cooperation, taking into account the peculiarities of the "multi-vector nature" of the states of the South Caucasus. This will prevent the resulting vacuum from being occupied by other powers that have increasingly asserted themselves in recent years. Turkey is among them undoubtably. Although there is no mention about any conflict between Russia and Turkey in the region under the current conditions these are natural geopolitical processes.

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**Writing and Publishing Policies**

# **Publication Principles & Representation of Footnotes and Reference**

Academic circles and popular media alike have been discussing the changes in the global economic and political balance of power. Whatever the future may bring; the region of Africa, Europe and Asia, i.e. the Old World, which was the cradle of world civilizations for millennia, is destined to play a significant role in shaping the world again.

The Afro Eurasian Studies has been established in summer 2011 to offer a respected peer-reviewed outlet for the scholarly research in social and administrative sciences, which would shed light on the history and the current state of economic, political and social dynamics of Africa, Europe and Asia. The journal welcomes original manuscripts in English on a range of subject matters including economics, finance, management, political science, public policy and international relations with particular focus on the Afro Eurasian region.

Afro Eurasian Studies Journal Writing Rules [ISSN: 2147-110X]

The material submitted for publication may not be previously published or accepted for publication by another publisher.

1. Title of the Article: The title should suit the content and express and should be written in bold letters. in 11 Punto Cambria each word.

2. Author Name and Institution Information: Author name and institution information should not be written as they will go to the study referees who will be installed on the system. The article must be typed exactly as it appears in the Name, Surname, Organization Information (ENG), email and Orcid ID before receiving the final approval.

3. Abstract: The article should include an abstract in Turkish at the beginning. The abstract should explain the topic clearly and concisely in a minimum of 150 and a maximum of 200 words. The abstract should not include references to sources, figures and charts.

4. Keywords: Keywords of 5 to 8 words should be placed at the end of the abstract. Each word of the keywords must be written in Capital letters and a comma must be used between them.

5. Body Text: The texts sent, pictures, maps etc. should not exceed (9,000 words), including the attachments. Written letters should be written in A4 size with white space at the top 1,5 cm; left 2,5 cm, bottom 1,5 cm, right 2,5 cm "floor 1,2" line spacing, two sides, without line hyphenation and 12 points "Cambria" font. (For detailed and visual information, the "journal page layout example" should be looked at on the layout page.) For this reason, tables, figures, pictures, graphics and so on. smaller points and single spacing can be used in the elements. The "APA" system will be used for footnotes and references.

6 Section Titles: In the article, main, intermediate and subtitles can be used in order to provide compatibility with the content. These headings should be written in Capitalized Word.

6. Tables and Figures: Tables should have numbers and captions. The tables, figures, pictures, graphics and the like sent to the journal must not exceed 12x17 cm in order for the magazine not to go beyond the page dimensions and to be used more easily. For this reason, tables, figures, pictures, graphics and so on. smaller points and single spacing can be used in the elements.

7. Pictures: Pictures should be attached to the articles scanned in high-resolution print quality. The same rules for figures and tables apply in naming pictures.

The number of pages for figures, tables and pictures should not exceed 10 pages (one-third of the article). Authors having the necessary technical equipment and software may themselves insert their figures, drawings and pictures into the text provided these are ready for printing.

8. Quotations and Citations:: Direct quotations should be placed in quotation marks. Quotations shorter than 3 lines should be placed within the flowing text. If the quotation is longer than 3 lines, it should be turned into a block quote with a 1.5 cm indentation on the right and left, and the font size should be 9 punto. Footnotes and endnotes should be avoided as much as possible. They should only be used for essential explanations and should be numbered (Office Word) automatically.

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