

# Review on Waqf in Ottoman

**Sherrindra Avedta<sup>1</sup>**

<sup>1</sup>*Istanbul Sabahattin Zaim University*

The waqf system is a welfare system implemented in Islam. In this case, the waqf system has made it easier for the State to run government, as well as providing positive value for its people. The Ottoman government or Ottoman Türkiye organized the management of waqf for the interests and welfare of its people. The government forms a waqf body that takes care of collecting and managing waqf. This research aims to determine the development of waqf in the Ottoman Empire, published by leading journals on Islamic economics. The data analyzed consisted of 72 indexed research publications. The data was then processed and analyzed using the VoSviewer application to find out a bibliometric map of the development of waqf research in Ottoman. The results show that the keywords most frequently used in studies on the theme of Waqf in Ottoman are Waqf, history, human, and Eurasia.

**Keywords: Waqf; Ott oman; Bibliometric**

## OPEN ACCESS

\*Correspondence:  
Sherrindra Avedta  
sherrindra@gmail.com

Received: 25 May 2023  
Accepted: 1 June 2023  
Published: 17 June 2023

Citation:  
(2023) Review Waqf in Ottoman.  
Islamic Economic and History  
2.1.

## INTRODUCTION

Innovation and breakthroughs do not revolve around technology. The concept of economic development and empowerment in the Islamic world was born one after another. For example, Ibnu Khaldun who put forward ideas about taxes and government spending as written in the *Muqaddimah*. A number of Islamic governments formulated their policies. For example, the Fatimid dynasty developed Al-Azhar so that this educational institution was able to contribute to the glory of Islamic civilization. Because, this institution has succeeded in producing intellectuals. It all started with waqf. The Ottoman or Ottoman government took almost the same steps. They organize the management of waqf for the benefit and welfare of the community. The government forms a waqf body which takes care of collecting and managing waqf. One of them is in Bursa City.

In 1563 AD, a waqf management institution was established in the city to manage cash waqf. This institution is called the Cash Waqf Exchange. This stance relies on court decisions. The work of this institution stretches back three centuries. Since the establishment of the waqf management institution, waqf has become increasingly popular throughout Ottoman Turkey, such as in Anatolia and areas extending into Europe. The funds collected are used to fund education, health, welfare and *da'wah* programs. Minutes about the profits or capital of this institution can be seen from records that existed between 1667-1805. All businesses that are formed use a profit sharing system (*mudharabah*). In fact, financing from cash waqf was an important element for survival during the Ottoman era (BWI, 2020).

The waqf system is a welfare system implemented in Islam. In this case, the waqf system has made it easier for the State to run government, as well as providing positive value for its people. In this article, we can see how the waqf system influenced the development of the city of Istanbul during the classical period. Sultan, his family and the elite got the opportunity to run the waqf system by building various *imaret* projects such as the construction of mosques, *madrassas*, *hammam* "mandidan" places, bridges, *karvansarays* and even hospitals. They do this good thing with the aim of society becoming more prosperous, besides wanting their services to be remembered in history. This can be seen in mosques which continue to mention the names of their donors in Friday sermons to this day. Apart from that, the existing *çesme* also mentions and writes the name of the donor who initiated its construction.

Apart from that, development in the waqf project is useful for showing the greatness of the Ottomans as universal rulers (Supratman, F.R 2019).

The *Daruzziyafe* waqf provisions set by Al Qonuni are that the waqf administration manager must be *tsiqoh*, firm in his religion, *istiqomah*, have good managerial skills, *wara'*, piety and sincerity in carrying out his work. Even a manager at that time earned a salary of 5 dirhams/day. There are several salaries specified in the waqf, including that *Farrasy* (unskilled labor such as cleaners) must fear Allah, know the sharia and not be greedy. The salary given is 3 dirhams per day. On the other hand, a cook must make a kitchen budget of 49 dirhams per day for kitchen needs, including 24 dirhams for wheat and meat, the rest for butter, firewood and salt. And also add a budget of 5 dirhams per day for cheese and honey as guest supplies. So detailed is the discussion regarding the managerial rules for managing waqf assets in the Ottoman era (Triyawan, 2020).

In its development, not many studies related to Ottoman waqf have been carried out. This study will then try to map scientific literature that discusses Ottoman waqfs using a bibliometric analysis approach. This study is important to carry out so that it can provide an illustration for researchers to see the extent of the map of studies regarding Ottoman waqfs, both history, authors and clusters of studies that have been carried out.

## METHOD

This research uses other research journals from 1979-2021 related to Waqf in Ottoman. These journals can be obtained or accessed online from published journals. Bibliometric mapping is a research topic in the field of bibliometrics (Borner et al., 2003). Two aspects of bibliometrics that can be utilized are the construction of bibliometric maps and the graphical representation of these maps. In the bibliometric literature, the greatest attention is on the construction of bibliometric maps. Research related the influence of differences on similarity measures (Ahlgren et al., 2003), and they were tested with different mapping techniques (Boyack et al., 2005).

The graphical representation of bibliometrics has received less attention. Although there are several researchers who seriously study problems related to graphic representation (Chen, 2003). Most articles published in the bibliometric literature rely on simple graphical representations provided by computer programs. This research uses publication data in the form of papers sourced from the Scopus database with

the research theme Waqf in Ottoman. From the search results, 72 published articles were obtained. For example, several examples of bibliometric studies in Islamic economics and finance can be found in [Puspita \(2022\)](#), [Luthfi & Uula \(2022\)](#), [Nuraini \(2023\)](#), and [Niswah \(2022\)](#).

## RESULTS

**Table 1:** Document Types

No	Document Types	Number of Articles
1	Journal article	49
2	Book chapter	6
3	Conference paper	2
4	Review	15
	<b>TOTAL</b>	72

Based on the results of the grouping of document types above, the type of document that is most widely used as a research subject with the theme Waqf in Ottoman is a document in the form of a journal article with a percentage of 68% or a total of 49 documents. Meanwhile, the fewest documents used were in the form of conference papers at 2.78% or 2 documents. This shows that the references used are quite valid because most of them come from documents in the form of scientific journals.

### Bibliometric Chart Analysis

Bibliometrics is based on the calculation and statistical analysis of scientific output in the form of articles, publications, citations, patents and other more complex indicators. It is an important tool in evaluating research activities, laboratories and scientists, as well as scientific specialization and country performance. The report, after setting out the background to the development of bibliometrics, presents the database on which bibliometrics was created, as well as the main indicators used.

To explore the results of the meta analysis, in this section a visual mapping graph of 72 journals published

The following is a table showing the collection of documents used in research with the theme Waqf in Ottomans in Islamic economic research. Of the total 80 documents used, they were divided into 4 types of documents, including journal articles (49 documents), anthologies/book chapters (6 documents), Conference Papers (2 documents) and Reviews (15 documents).

by Waqf in Ottoman will be presented. The results of keyword mapping analysis become the basis for mapping together important or unique terms contained in certain articles. Mapping is a process that allows one to recognize elements of knowledge and their configuration, dynamics, interdependencies and interactions.

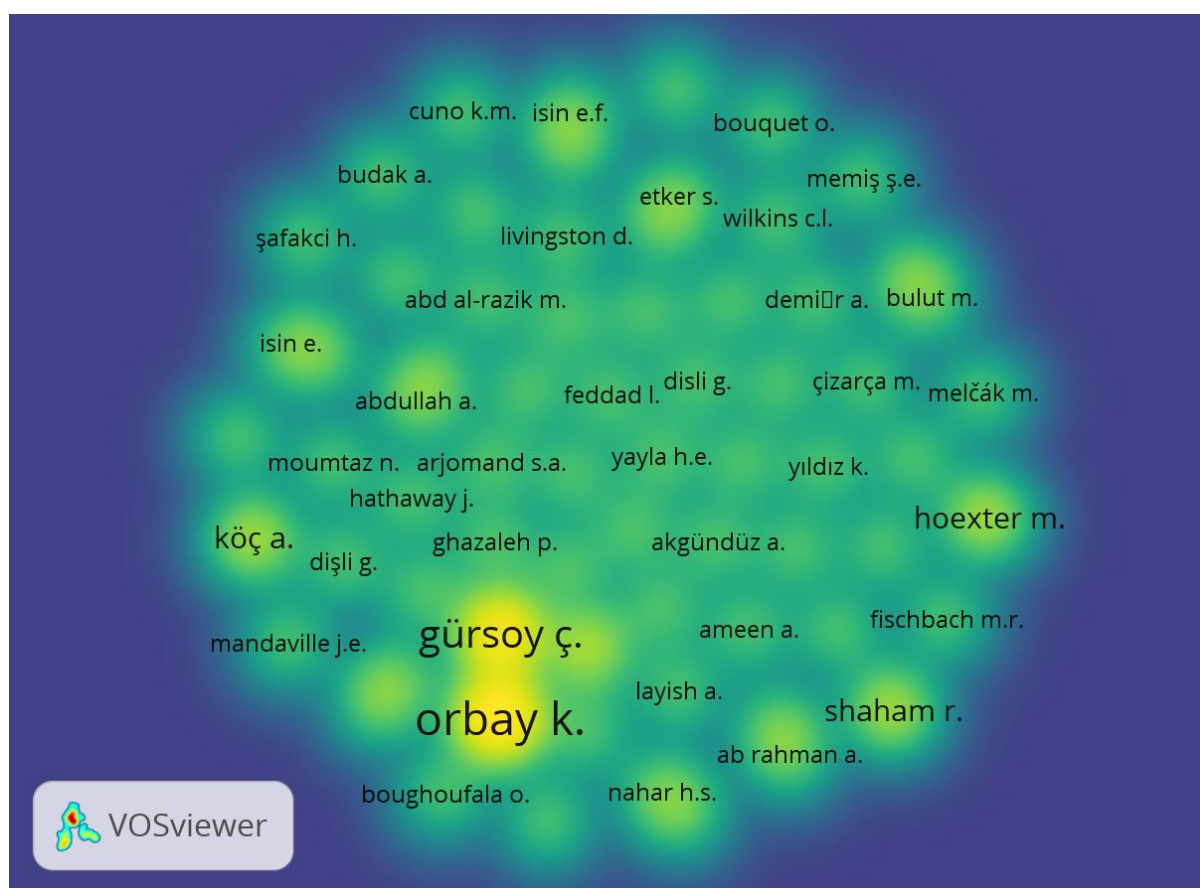
Regarding bibliometrics, science mapping is a method of visualizing scientific fields. This visualization is carried out by creating a landscape map that can display topics from science ([Royani, et al., 2013](#)). The results of the network visualization of 72 word map journals with the theme Waqf in Ottoman can be seen:

### Co-Authorship Analysis

Next, the bibliometric results will be displayed based on sub-themes, namely authors, organizations, and country.

#### 1. Co-authorship Authors

Using VOSViewer software, we found the bibliometric mapping of authors as in the following image. The larger the shape and the brighter the color, it indicates that the author is publishing more and more writings related to Waqf in Ottoman.



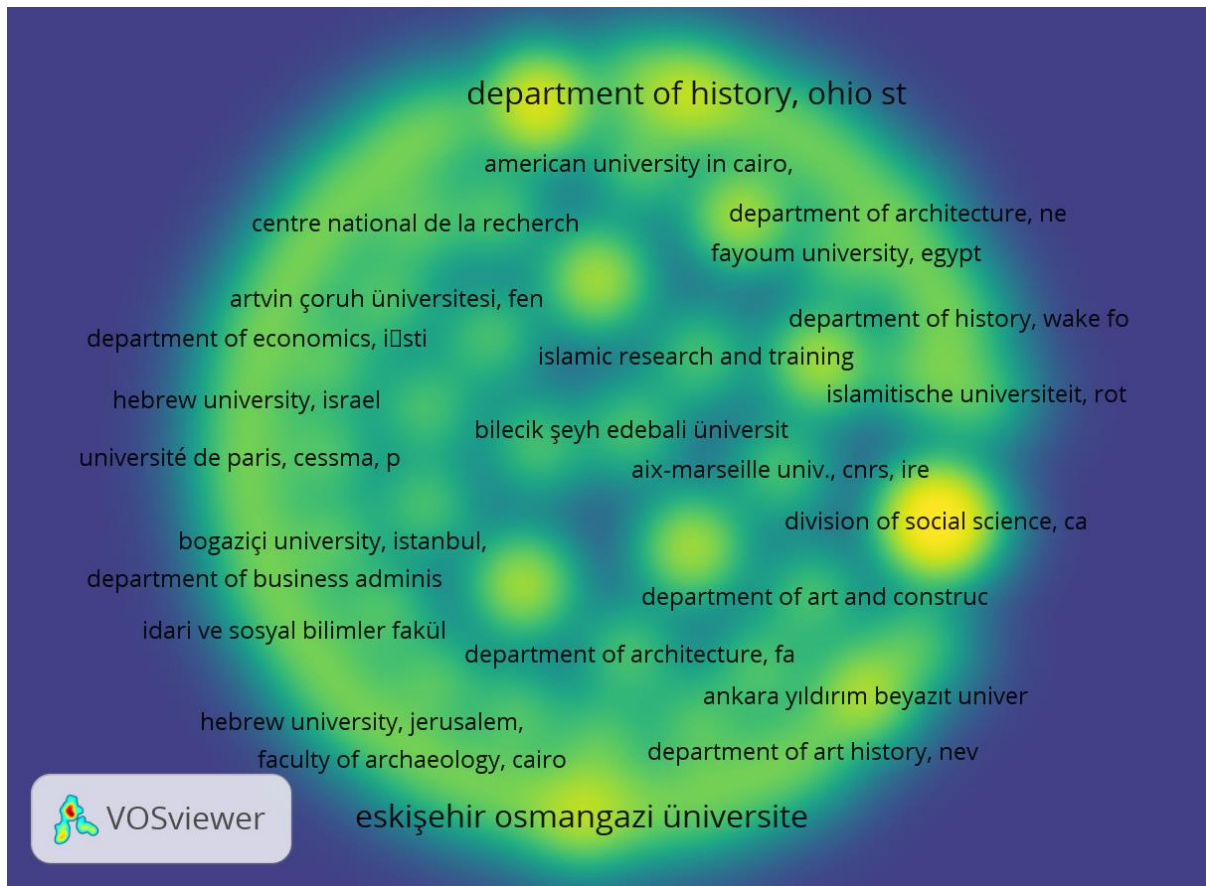
**Figure 1: Co-authorship Authors**

Based on these results, a density map is displayed which is the result of analysis using all journal publications on the theme of Waqf in Ottoman, both related and unrelated. The cluster of writers who wrote the most journals with the theme Waqf in Ottoman was Orbay k. with 5 documents, followed by Gursoy c. with

4 documents, and Ferlibas m.b., hoexter m. Koc a, shaham r. with 2 documents.

## 2. Co-authorship Institusi (Co-citation)

In bibliometric analysis, the author's institution can be seen from which institution they come from. Through these results, we can interpret the institutions that authored the most publications.

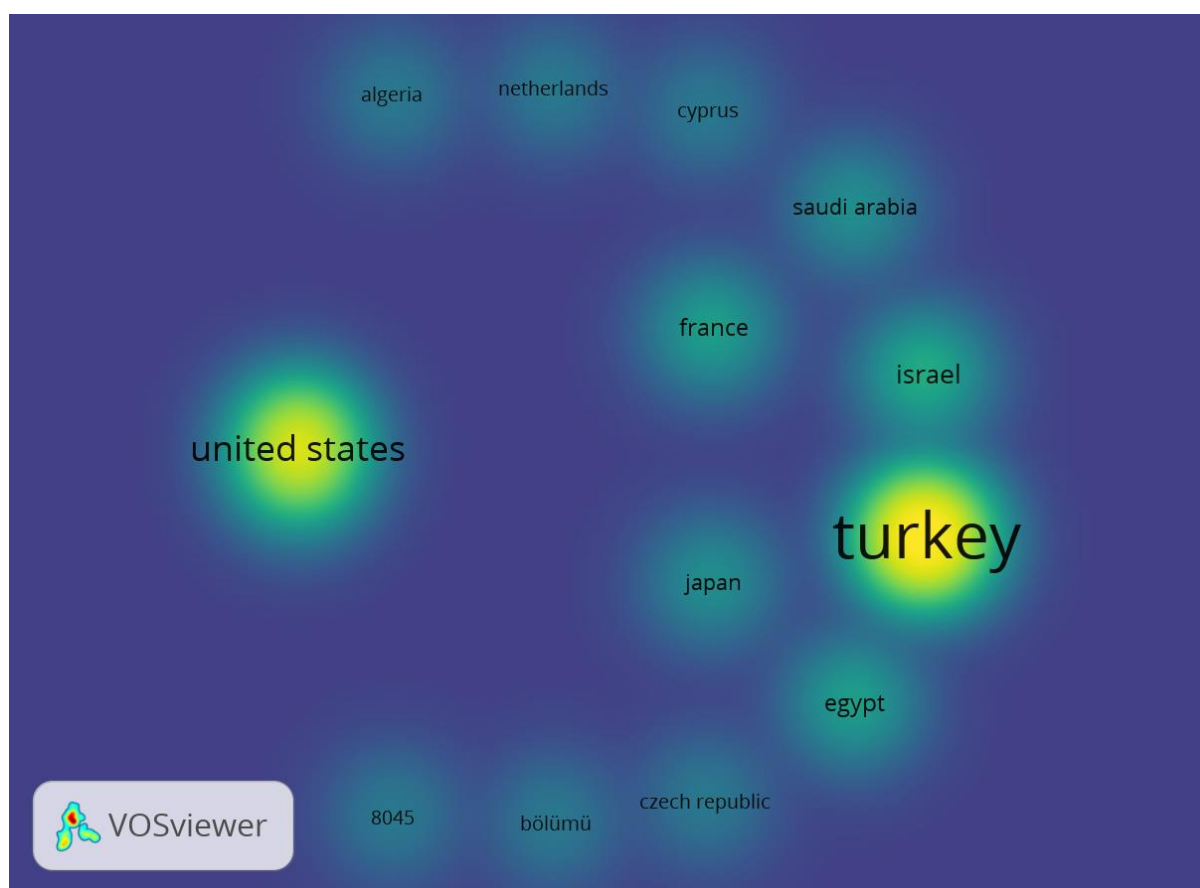


**Figure 2:** Co-authorship Institution (Co-citation)

Based on the image above, there are several institutions that appear in a glowing circle, showing the productivity of these institutions in contributing to publishing articles on the theme of Waqf in Ottoman. These institutions are Department of History, Ohio State University, United States and Eskişehir Osmangazi Üniversitesi, Fen Edebiyat Fakültesi, Tarih Bölümü, Eskişehir, Turkey.

### 3. Co-authorship Country

Furthermore, the visualization of journal publisher mapping is depicted in the bibliometric image of journal sources below. Based on this picture, it can be seen that several country clusters appeared to publish the most articles on the theme of Waqf in Ottoman.



**Figure 3:** Co-authorship Country

Based on the image, there are three clusters of journals that appear listed in a glowing circle. It can be seen that Turkey has the brightest light and is followed by the United States.

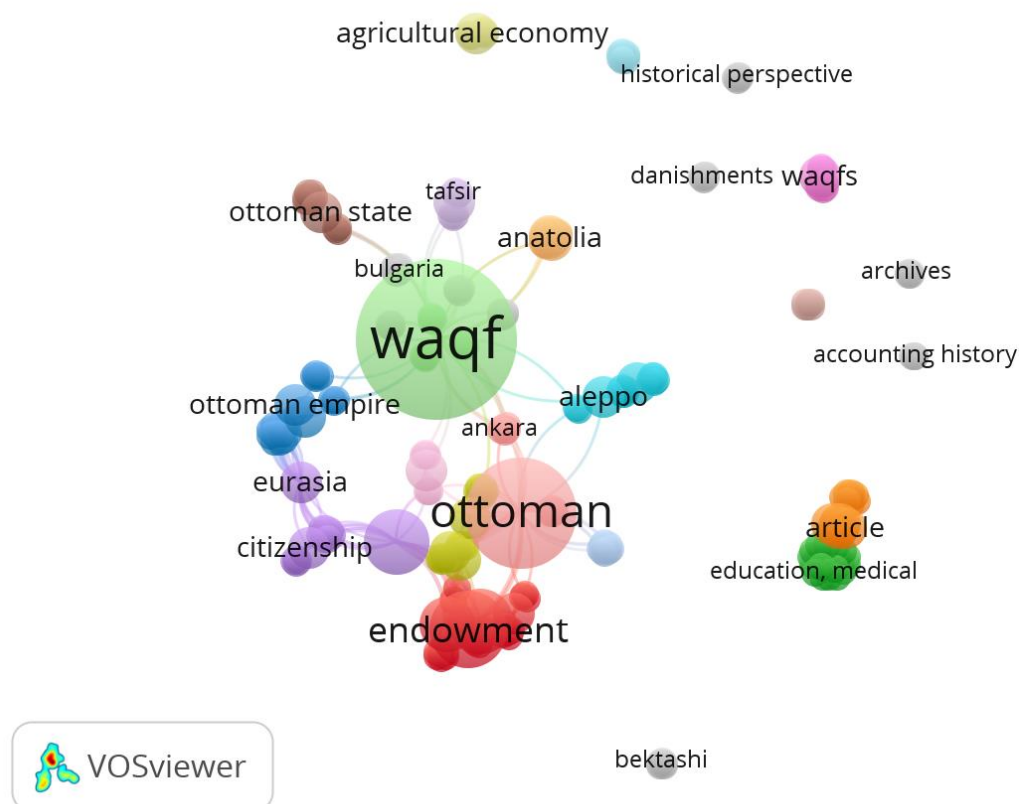
#### Co-occurrence Analysis

Next, bibliometric results will be displayed based on sub themes, namely all keywords, author keywords, and index keywords.

#### 1. Co-occurrence All Key Word

VOSViewer can also find a bibliometric mapping of the most used keywords in the Waqf in Ottoman theme related to Islamic economics. Bibliometric mapping of the keywords used can be seen in the image below. Keywords that have a larger form indicate that the word is more widely used in journals related to Waqf in Ottoman.



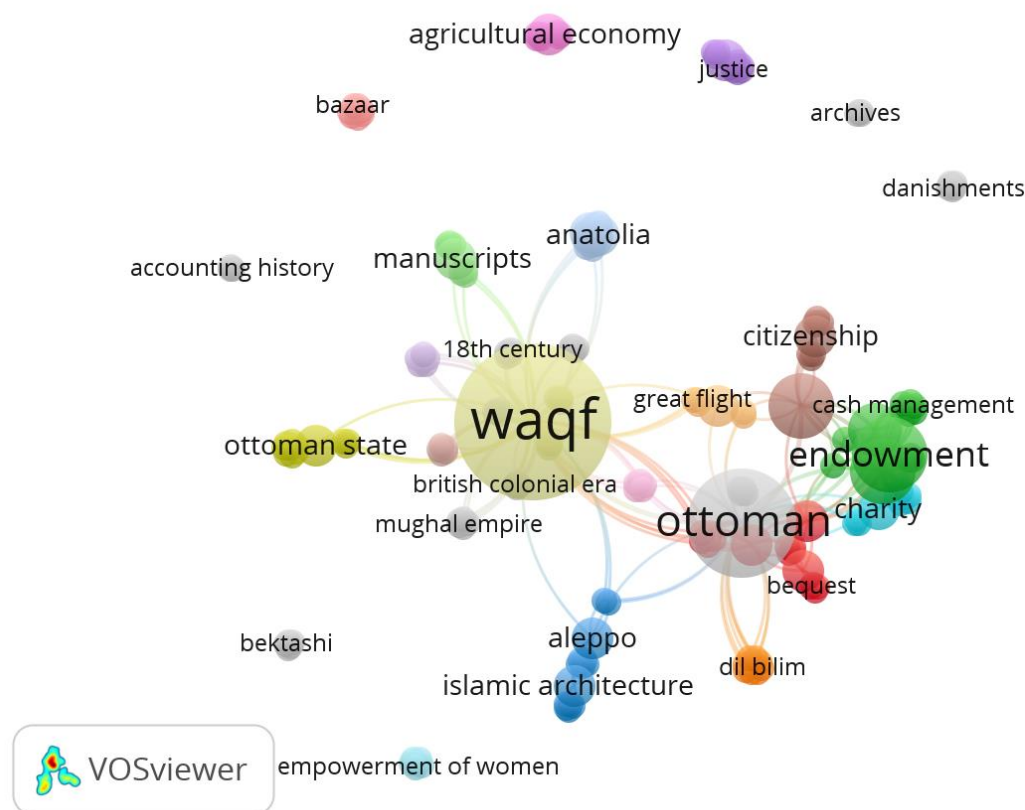


**Figure 4:** Co-occurrence All Key Word

Based on the results of the analysis using VOSviewer on the keywords with the theme Waqf in Ottoman, there are many clusters and they are interconnected with other keywords. Keywords that have the same color indicate a very close relationship. The keyword most frequently used in Waqf in Ottoman themed journals is Waqf, followed by the words Ottoman, Endowment, Istanbul and Foundation.

## 2. Co-occurrence Authors Key Word

VOSViewer can also find a bibliometric mapping of the keywords most used by authors in the Waqf in Ottoman theme related to Islamic economics. Bibliometric mapping of the keywords used can be seen in the image below. Keywords that have a larger form indicate that the word is more widely used by authors in journals related to Waqf in Ottoman.



**Figure 5:** Co-occurrence Authors Key Words

Based on the results of the analysis using VOSviewer on keywords that are widely used by authors in journals with the theme Waqf in Ottoman, there are many clusters and they are interrelated with other keywords. Keywords that have the same color indicate a very close relationship. The keyword most frequently used by authors is Waqf, followed by the words Ottoman, Endowment, Istanbul and Foundation.

Then, this research also obtained results in the form of an index that is often used by authors and is interrelated in the theme of Waqf in Ottoman which is related to Islamic economics as shown in the picture. Indexes that have the same color indicate a very close relationship. Based on the results obtained, the brighter the color indicates the more recently the index was used. The words history, human, and eurasian are the words most frequently used in the index paper on the theme of Waqf in Ottoman.

Since the reign of the Ottoman Turks, waqf has supported various public services and supported the financing of various arts and cultural buildings. The types of waqf that were popular at that time were various types of immovable property and cash waqf, which had been practiced since the beginning of the 15th century AD. This tradition continued extensively throughout the 16th century AD. Meanwhile, during the Ottoman reign

in Turkey, Waqf funds have succeeded in reducing state expenditure, especially in providing educational facilities, urban facilities and other public facilities. For example, studies related to Ottoman waqf can be found in the studies of [Mandaville \(1979\)](#), [Yayla \(2011\)](#), [Perri \(1992\)](#), [Shaham \(1991\)](#), and [Arjomand \(2004\)](#).

Education during the Ottoman Empire era was free, parents and guardians of students were not charged school fees. On the contrary, if they do not want to send their children to school, they will be subject to sanctions by the state. Sources of funding for school operations come from waqf, local taxes, zakat firah, zakat, and proceeds from the sale of sacrificial animal skins. Waqf was truly felt to be in the public and social interest, helping the needy and poor, so that the benefits of waqf had become the backbone of the economy during the Mamluk dynasty. During the Mamluk dynasty, especially during the reign of King al-Dzahir Bibers al-Bandaq (658-676 H/1260-1277M), provisions related to waqf were collected in the waqf law and King al-Dzahir chose judges from each of the four Sunni sect.

In the era of the Ottoman Empire, known as the Ottoman Turks or Devlet-i 'Aliyye-yi Osmaniyye, waqf management increasingly developed. Among the laws issued during the Ottoman dynasty were regulations regarding the bookkeeping of waqf implementation,



which was issued on 19 Jumadil Akhir 1280 Hijriyah. This law regulates waqf recording, waqf certification, how to manage waqf, efforts to achieve waqf objectives and institutionalizing waqf in an effort to realize waqf from an administrative and legislative perspective. In 1287 Hijriyah a law was issued which explained the position of Ottoman Turkish lands and productive lands which had waqf status. More recent studies regarding Ottoman waqf can be found in the studies of Radovanovic (2023), Komilov (2023), and Gursoy & Ezdeger (2022).

## CONCLUSION

The focus of this research is to try to determine the extent of the development of literature related to the Waqf in Ottoman theme. The research results show that there has been an increase in the number of published articles on the topic of Waqf in Ottoman since 1979. Research on Waqf in Ottoman has been carried out in many countries. Based on research using bibliometric methods, it was found that Orbay K wrote the most about Waqf in Ottoman. The institution that publishes the most papers related to Waqf in Ottomans is the Department of History, Ohio State University, United States. The country that has published the most papers related to Waqf in Ottomanism is Turkey. For all the keywords most used in Waqf in Ottoman themed journals are Waqf, history, human, and Eurasia.

## REFERENCES

- Ahlgren, P., Jarneving, B., & Rousseau, R. (2003). Requirements for a co-citation similarity measure, with special reference to pearson's correlation coefficient. *Journal of the American Society for Information Science and Technology*, 54(6), 550–560.
- Arjomand, S. A. (2004). Coffeehouses, Guilds and Oriental Despotism. Government and Civil Society in Late 17th to Early 18th Century Istanbul and Isfahan, and as seen from Paris and London. *European Journal of Sociology/Archives Européennes de Sociologie*, 45(1), 23–42.
- Badan Wakaf Indonesia. (2020). Manajemen di era Ottoman. <https://www.bwi.go.id/4744/2020/06/05/manajemen-wakaf-di-era-ottoman/>
- Börner, K., Chen, C., & Boyack, K. W. (2003). Visualizing knowledge domains. *Annual review of information science and technology*, 37(1), 179–255.
- Boyack, K. W., Klavans, R., & Börner, K. (2005). Mapping the backbone of science. *Scientometrics*, 64(3), 351–374.
- Chen, C., & Xi, H. (2003). Meta-programming through typeful code representation. *ACM SIGPLAN Notices*, 38(9), 275–286.
- Gursoy, C., & Ozdeger, M. (2022). Donation to eternity: cash waqf records in balat court records (1555–1838). *Belleten*, 86(306).
- Komilov, S. (2023). The Evolution of the Institution of Waqf in its Historical Context in the Middle East: An Alternative View. *Journal of King Abdulaziz University, Islamic Economics*, 36(1), pp. 27–43.
- Luthfi, H., & Uula, M. M. (2022). Islamic Financial Planning: How Far Has Been Researched? *Fara'id and Wealth Management*, 2(2).
- Mandaville, J. E. (1979). Usurious piety: the cash waqf controversy in the Ottoman Empire. *International Journal of Middle East Studies*, 10(3), 289–308.
- Niswah, I. D. (2022). Meta-Analysis on Zakat Index. *Tamkin Journal*, 1(1).
- Nuraini, I. (2023). Research Mapping on Takaful Performance. *Tamkin Journal*, 2(1).
- Perri, O. (1992). Waqf and ottoman welfare policy. *Journal of Economic and Social History of the Orient*, 37.
- Puspita, A. T. (2022). Islamic Personal Finance: A Review using Biblioshiny-R. *Fara'id and Wealth Management*, 2(1).
- Radovanović, J. (2023). Place without an Owner: Urban Modernization and Waqf Property in post-Ottoman Niš. *Journal of the Economic and Social History of the Orient*, 66(5-6), 677–706.
- Royani, Yupi; Mulni A. Bachtar; Kamariah Tambunan; Tupan; dan Sugiharto. 2013. Pemetaan Karya Tulis Ilmiah LPNK: Studi Kasus LIPI dan BPPT (2004–2008).
- Shaham, R. (1991). Christian and Jewish Waqf in Palestine during the late Ottoman period1. *Bulletin of the School of Oriental and African Studies*, 54(3), 460–472.
- Supratman, F.R (2019) Sistem Wakaf dan Kehidupan Sosial Ekonomi di Istanbul pada Masa Usmani Klasik *Jurnal Ilmiah Peradaban Islam* Vol. 16 No. 2, 2019, 188–198. DOI: 10.15575/al-tsaqafa.v16i2.5769
- Triyawan A. (2020). Perkembangan wakaf di masa kesultanan turki utsmani. <https://ei.unida.gontor.ac.id/turki-ustmani-1-perkembangan-wakaf-di-masa-kesultanan-turki-utsmani/>

Yayla, H. E. (2011). Operating regimes of the government: Accounting and accountability changes in the Sultan Süleyman Waqf of the Ottoman Empire (The 1826 Experience). *Accounting History*, 16(1), 5-34.