



Clustering Analysis on Ottoman Waqf Studies

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This article aims to scan and classify Ottoman waqf studies by cluster analysis method, and fill the gap in the literature. In addition, this study is expected to be a guiding resource for those who want to do research on Ottoman waqfs. In the study, Scopus database was scanned using the keywords "Ottoman AND waqf" and the data obtained were analyzed by clustering method. The screening was conducted on May 9, 2024. As a result of the screening, a total of 137 studies were identified, including 106 journal articles, 2 books, 11 book chapters, 3 conference papers and 15 review articles. The date range of all studies is between 1979 and 2024. Then, the collected data was processed and analyzed with the R-Biblioshiny software program. This program is a free open source that provides tool support for bibliometric analysis research. The biggest feature of this software is that it creates bibliometric maps using the metadata of the collected articles. In addition to the R-Biblioshiny software program, the Scopus AI was also used to strengthen the analysis. Scopus AI is an AI-powered platform designed to navigate over the Scopus database. As a result of the cluster analysis, 3 main findings were reached. The first of these findings is the significance of the Egyptian region in the studies on Ottoman waqfs. The second finding is the richness of the cluster that touches on the function and importance of Ottoman waqfs throughout the centuries. The third important finding is the size of the cluster, which is generally categorized under the heading of "Ottoman waqfs". Ottoman waqf system included dynastic waqfs established by sultans and high-ranking state officials, with large budgets and providing various public services. Thus, these large waqfs had an economic impact known as the waqf economy.

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INTRODUCTION

Waqf is an Islamic concept of endowment in which property or cash is dedicated to charitable purposes. Historically, the Ottoman Empire made extensive use of waqf. They played an important role in the social welfare system, contributing to the development of educational, health, and religious institutions. These endowments were managed to support various social services over a long period of time and were an important part of the Ottoman economy and society. The system allowed for the preservation of wealth for perpetual charitable activities and community support, much like modern endowments but aligned with Islamic principles.

Ottoman Waqf, played an important role in the social, economic, and cultural life of the Ottoman Empire. The Ottoman waqf system had significant historical and economic importance in the context of Islamic civilization, impacting society through legal and administrative structures (Ayar, 2020). The waqf institution was an important foundation in sustaining Islamic civilization, providing public services in the aspects of worship, education, social, and even supporting the military sector (Ferlibas, 2015). The waqf system contributed to the Islamization process, leading to an increase in the number of Muslims and making Islam the dominant religion in certain areas (Alias et al., 2020). Waqf is essential in meeting the diverse needs of society, including for humanitarian purposes for Muslims and non-Muslims alike, and even for the benefits and needs of domestic animals (Wira, 2023).

Waqf evolved to meet the cash needs of merchants and the borrowing needs of the community, then expanded and served as an important economic institution in the Ottoman era (Caglar & Dogtekin, 2022). Waqf, along with guilds, gave businesses access to finance, reduced trade risks, and supported contract enforcement, but also discouraged competition and efficiency in favor of economic stability (Agir, 2019). The imperial waqf, established by sultans and high-ranking state officials, had a large budget, provided a wide range of charitable services, and had significant economic influence (Orbay, 2017). The imperial waqf, with its sophisticated but also complex organizational and administrative hierarchy, led to agency problems, which prompted the establishment of additional control and monitoring systems.

The Ottoman Empire witnessed the emergence of new forms of waqf institutions, with more than fifty thousand waqfs established, making it the most

widespread institution in Ottoman history (Orbay, 2019). The Ottoman waqf system provided services such as education (Rusydiaana et al., 2021), health, public works, and social security, which served as a social unifying force and contributed to the establishment or reorganization of certain villages and towns (Ferlibas, 2015). In addition, the Ottoman government encouraged diverse commercial and trade activities with Muslim and non-Muslim merchants, focusing on human welfare in trade activities (Bulut, 2020). On the other hand, the philanthropic activities of individual Sufis through waqf foundations provided space for building solidarity and collective activities among local communities, which impacted religious, social and cultural life (Zulfikar, 2022).

Studies and literature related to Ottoman waqf have so far been conducted by researchers mainly from Turkey. For example, in the Scopus database, studies related to Ottoman waqf reached 137 articles (Data as of May 2024). Some studies such as those conducted by Mandaville (1979), Yayla (2011), Peri (1992), and Shaham (1991) are some examples. Mandaville's study looks at the issue and controversy of the use of cash waqf in the Ottoman dynasty. He refers to cash waqf as 'Usurious piety' to show the dialectics and controversies that existed at that time. Meanwhile, Yayla's study tries to capture the waqf accountability system and its changes during the era of Sultan Sulaiman Al-Qanuni, how it relates to the concept of government, and the underlying regulations. Peri's study tends to look at the big picture related to waqf and the welfare economic policies of the Ottoman dynasty. Meanwhile, Shaham's 1991 study is no less important and interesting. He examined the types of waqf/social funds given/paid by Christians and Jews during the period of the Ottoman Empire of Turkey. Other more recent studies on Ottoman waqf can be found in Atcil & Markiewicz (2024), Ristanovic (2024), and Alias et al., (2023).

However, as far as the author has observed, there is no study that tries to analyze the topic of Ottoman waqf with a literature survey approach and analyze it with a *clustering analysis* approach related to related topics. The majority of studies are still historical studies with a purely qualitative approach. An exception is the study conducted by Avedta (2023). However, this study is still relatively simple and still needs to be developed and elaborated in the future.

This study will use a cluster analysis approach of studies on the theme of Ottoman waqf. To obtain valid sources, this study uses article data from the Scopus international database using the R software application

tool first developed by Ross Ihaka and Robert Gentleman from the University of Auckland around the 1990s. The results of this study are expected to be useful for all parties, especially academics, in seeing the big map of studies related to Ottoman waqf to date. The study also aims to see how far the study of Ottoman waqf has been conducted and how many clusters/paths of research related to waqf instruments existed in the Turkish Ottoman Islamic dynasty.

RESEARCH METHOD

This study uses a cluster analysis approach from the source of Ottoman waqf-related scholarly articles derived from the Scopus database. Metadata was retrieved using the keywords 'waqf AND Ottoman' on May 9, 2024. After the necessary screening process, 137 articles were collected with a classification of 106 journal articles, 2 books, 11 book chapters, 3 conference papers, and 15 review articles. All publications span from 1979 to 2024.

The existing metadata is then processed and analyzed using the R-Biblioshiny software application. This software is a free open source developed by CRAN (The Comprehensive R Archive Network, <https://cran.r-project.org>) that provides tool support for scientometric and bibliometric analysis research (Aria & Cuccurullo, 2017). In this analysis, the biggest concern is the construction of bibliometric maps derived from the abstraction and title metadata of the collected articles (As-Salafiyah et al., 2021). Some examples of similar studies with this approach can be seen in the studies conducted by Antonio et al., (2020) Rusydiaana et al., (2023), and As-Salafiyah.

In addition, to strengthen and deepen the analysis, this study utilizes the Scopus AI tool. Scopus AI is an AI-based tool designed to navigate the landscape and abundant academic literature within the Scopus database platform. As one of the global research databases, Scopus has an excellent, comprehensive and systematically structured database.

RESULTS AND DISCUSSION

During the Ottoman Empire, the concept of waqf was an important social and economic institution that strengthened the sultanate's support system. Waqf involves dedicating property or wealth to religious, educational, or charitable purposes in perpetuity. This dedication means that waqf cannot be sold or inherited, and its benefits must be continuously directed to its intended purpose.

These endowments were established by the sultans, high officials, and wealthy people of the empire. They often funded mosques, schools (madrasah), hospitals, and other public works. The income from waqf assets could be used to maintain physical infrastructure, pay teachers' salaries, provide services to the poor, and support various community needs. Most importantly, these endowments create a sustainable source of funding for social welfare that is independent of state finances.

The administration of waqf is carefully organized, and the person who establishes the waqf, known as the "waqif", sets the conditions for its use and management. This gives the waqif control over the use of the wealth or property and ensures that the waqf fulfills its intended charitable purpose.

Waqf was crucial in maintaining social stability and providing social services, especially at a time when the central government was experiencing fiscal difficulties. It was a flexible tool for social policy and was crucial in promoting the development of Ottoman urban and rural life. The waqf system was an innovative solution to social welfare and infrastructure development that lasted throughout the empire's existence.

The concept of waqf during the Ottoman Empire contributed significantly to social welfare institutions and the public sector in several key ways:

1. Education: Waqfs fund the construction and maintenance of educational institutions such as madrasahs (schools), libraries and universities. They provide salaries for educators and scholarships for students, promoting literacy and learning throughout the empire.

2. Healthcare: Waqf establishes hospitals, clinics and hospices to ensure that healthcare is available to the community, often free of charge. These institutions are staffed by professionals who are paid through endowment funds.

3. Religious and Community Services: Waqfs support the construction and maintenance of mosques and other religious institutions, thus contributing to the spiritual life of the community. They also finance soup kitchens, hostels for travelers, and offer assistance to the poor and needy, as well as the empowerment of women (Rusydiaana et al., 2022).

4. Economic Stability: Waqf assets and properties are managed to generate income, which is then used for charitable activities. This system provides an economic foundation for the welfare of society that is not solely dependent on state revenues.

5. Infrastructure: Waqf funds the construction and repair of public works such as bridges, roads, water fountains, and irrigation systems. These investments in infrastructure facilitate trade and improve the quality of life.

6. Preservation of Culture and Environment: The Waqf safeguards the maintenance of cultural heritage sites and develops the arts, which played a role in the social and cultural development of the empire.

7. Sustainable Charity: As waqf was intended to be perpetual, it ensured continuity of services, making it a reliable cornerstone of the Ottoman social welfare system that could withstand political and economic changes.

Through these diverse contributions, waqf laid the foundation for a structured, autonomous, and sustainable social welfare system in the Ottoman Empire, which significantly influenced the social fabric and development of society in that era.

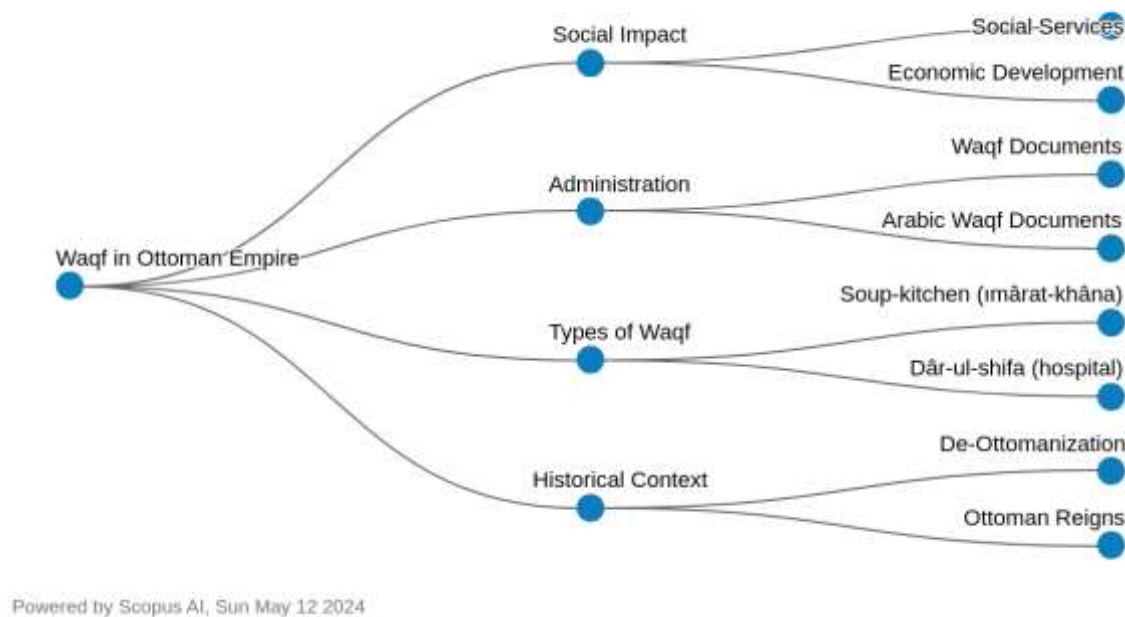


Figure 1. Concept map of Ottoman waqf

This study also conducted a cluster analysis based on document coupling. This map is compiled based on 2 (two) indicators, namely impact and centrality, which are divided into 4 theme quadrants as shown in Figure 2. These results are obtained from a semi-automatic algorithm by reviewing the titles and abstractions of all research object references with the addition of relevant keywords (Rusydiana et al., 2020). So that the results can capture deeper variations (Antonio et al., 2021).

The upper right quadrant is characterized by high impact and centrality, so it needs to be developed and studied in future research. The themes in this quadrant include the terms 'Ottoman', 'Osmanli' and 'Egypt'. Furthermore, the upper left quadrant shows themes that are specific and rare but have high impact, characterized by high impact but low centrality. The themes in this quadrant include the terms 'waqfs', 've', and 'Ottoman'.

Furthermore, in the bottom left quadrant there are themes that have low impact with low centrality. The themes in this quadrant include the terms 'century', 'Islamic', and 'centuries'. Last but not least, the bottom right quadrant is the basic themes that are characterized by high centrality but relatively low impact. The themes in this quadrant include the terms 'waqf', 'Ottoman', and 'de'.

From the results of this research cluster, there are at least three important findings. First, the topic of Ottoman and Egyptian waqf. There are several studies included in this cluster. In general, this cluster discusses Ottoman waqf in the region around Egypt. Ottoman Sultan Ahmed I (1603-1617), for example, created a waqf document in 1025/1616 that allocated revenues from Egypt for Hajj and Haramayn travel services (Bilge, 2020). In the mid-16th century, the Ottoman government sought to expand tax revenues from Egypt through the controversial initiative to tax waqf assets (Atcil & Markiewicz, 2024). Meanwhile, according to

Herrold (2015), the institution of waqf in Egypt was closely related to and influenced by political economy issues in the country. Economic and political elites in Egypt established waqf as a social or charitable initiative, allocating a portion of their wealth to waqf and allocating

the proceeds for specific public purposes (Pioppi, 2007). Sometimes for the purpose of enhancing their political bargaining power. A study with similar findings was also conducted by Hathaway (1994).

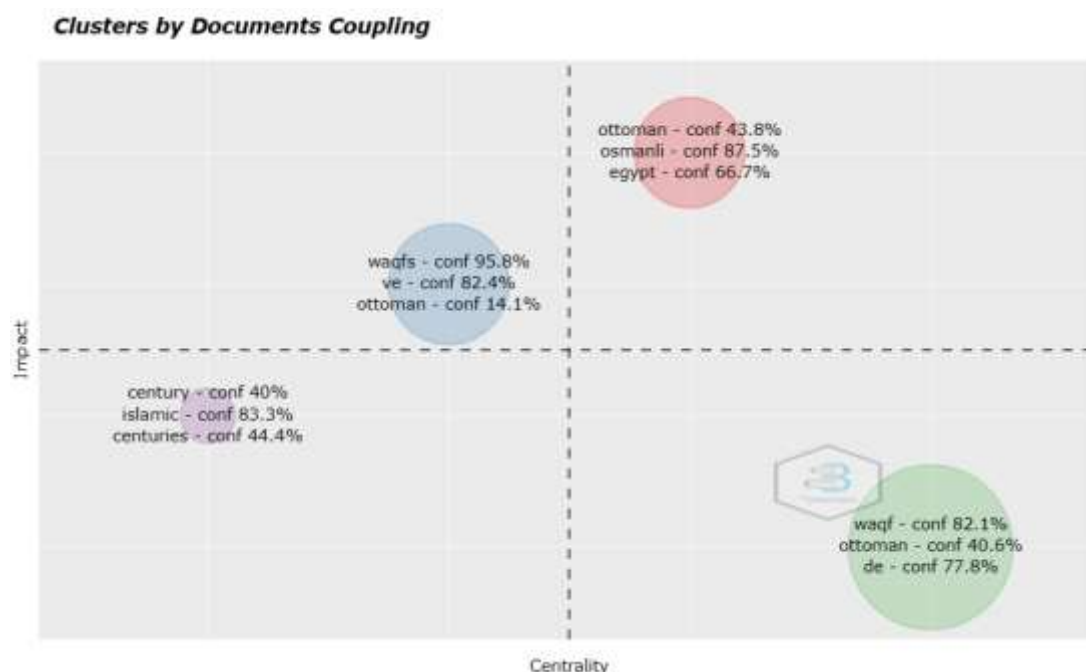


Figure 2. Research clusters by document coupling

On the other hand, there is also research on women who played an important and diverse role in the Ottoman waqf system in Egypt, both as founders and managers of waqf. Scholarly studies based on archival waqf deeds and court records reveal that women, particularly from elite and military families, actively established waqf for various purposes, including religious, educational, and charitable activities. They often endow income-generating properties such as urban real estate, shops, and agricultural land, and sometimes appoint themselves as beneficiaries and managers (*nāẓira*) of these waqfs during their lifetime. This allowed women to exercise considerable economic autonomy and influence, as well as to secure financial stability for themselves and their offspring. In the eighteenth century, for example, women made up around 25% of waqf founders in Cairo, with their participation increasing significantly over time. The waqf system also provided a legal mechanism for women to protect and pass on property, sometimes circumventing restrictive inheritance laws and ensuring equitable benefits for female heirs. Notably, women's waqf deeds serve as a valuable historical resource, documenting their economic role and social contributions in a context where other records about or by women are scarce. The

findings challenge the notion of women's marginalization in Ottoman Egypt, highlighting their active involvement in philanthropy, property management, and public welfare through waqf institutions (Fay, 1997).

A contemporary study that falls into this cluster was also conducted by Mahamood & Rahman (2015). This study presents the experiences of several waqf-based universities in several countries including Turkey. The study elaborates on Vakif Üniversiteleri in financing its university using waqf resources. This study also contains some best practices from the experiences of some previous Islamic civilizations, especially during the Ottoman Empire and the Mamluk Sultanate in Egypt.

In general, this cluster discusses Ottoman waqf and its experiences in the Egyptian region, especially the period of the Ottoman Turkish caliphate. It should be noted that, waqf practices there were not only carried out by the Ottoman dynasty but other dynasties either before or after it, such as the Umayyah and Abbasid dynasties as well as the Mamluk dynasty in Egypt.

The second finding is a special cluster related to Ottoman waqf and Islamic centuries. This cluster discusses the development of Ottoman waqf, especially in the historical periods of Islamic civilization. In

addition, this cluster also talks about the contribution of Islam (in the form of waqf) to the foundation of the development of the education, health and other public sectors. The Ottoman Empire inherited waqf as a form of social institution, and over time, new forms of social institutions emerged. This made waqf the most widespread instrument in Ottoman history, with more than fifty thousand waqf assets established (Orbay, 2019).

During the Tanzimat era (1839-1876), the Ottoman Empire undertook major legal reforms that profoundly changed the waqf (Islamic endowment) system. One of the most significant changes was the codification of waqf law. Previously, waqf administration relied heavily on Islamic jurisprudence (fiqh) and fatwas, which allowed for local autonomy and flexibility. However, the Tanzimat reform introduced standardized laws and regulations, shifting from a system based on legal opinions to one governed by state-issued laws (Düstür). The establishment of the Evkâf-ı Hümayûn Nezâreti (Imperial Ministry of Religious Endowments) in 1826 marked the beginning of centralized state control over waqf. The ministry replaced traditional waqf trustees with state officials, imposed new administrative mechanisms, and subjected waqf to direct supervision and documentation by the burgeoning Ottoman bureaucracy (Guclu, 2009).

The transformation of waqf law during the Tanzimat era had significant social consequences. The codification and centralization of waqf administration reduced the autonomy of local communities and traditional trustees, making waqf more accountable to the state. New laws blurred the distinction between waqf land and state (mîrî) land, particularly through the Land Act of 1858, which imposed the same rules on waqf land as on state land. This shift facilitated the circulation and commercialization of waqf property, allowing practices such as inheritance, transfer, and right-of-use mortgages. While these changes aimed to increase agricultural productivity and state revenues, they also altered the traditional social welfare functions of waqf. Increased state control has sometimes led to mismanagement or diversion of waqf assets, reducing their effectiveness as an instrument of local charity and public welfare (Guclu, 2009).

The Ottoman waqf system played an important role in Ottoman politics and governance in Bosnia & Herzegovina (for example) during the 15th to 17th centuries. The waqf system also contributed to the indirect strengthening of Ottoman power through the establishment of waqf institutions such as madrasas and

hospitals, as well as the stabilization of Ottoman rule in the region (Alias et al., 2023). In addition, Ottoman waqf institutions played an important economic role, particularly through the establishment of cash waqf, which became popular after the pros and cons of the 16th century and spread exclusively in the European and Anatolian provinces of the Sultanate (Kayapinar, 2021).

The 19th century marked a period of social and political dynamism in the Ottoman Empire, culminating in sweeping legal and institutional reforms, which transformed the Ottoman State and society (Cherem & Zahreddine, 2021). The Ottoman economy was undergoing a dynamic transformation through liberal ideas coming from the West since the early 19th century, leading to the modernization of traditional institutions and activities to adapt to global economic conditions (Camli & Guler, 2021). The 19th century was a period of greater integration of the Ottoman economy into the world economy, accompanied by a rapid expansion in foreign trade and European investment, which brought about major changes in the Ottoman monetary system, aligning it with prevailing international trends (Pamuk, 2016).

Of particular interest is the transformation of the Islamic form of waqf in Europe or Western countries in general. In the West, the concept of *trust* is known. *Trust* is an institution that originally emerged in the English legal system and was later accepted and applied in many countries that adhere to civil law systems and mixed legal systems. Many theories have been put forward regarding the origin of *trusts*. However, the most popular theory is that the concept of *trust* may have been inspired by the institution of waqf in Islam (Erden, 2023).

The third finding is a large cluster relating to Ottoman waqf in general, which in figure 2 is categorized as both top-left and bottom-right clusters. The Ottoman waqf system included imperial waqfs established by sultans and high-ranking state officials, which had large budgets and provided a variety of public services, thus creating an economic influence known as the waqf economy (Cizakca, 1995). In the Ottoman Empire, which is also referred to as the Waqf Civilization, services such as education, health, public works, municipalities, religious affairs, and public-social security that are sources of human and social capital were provided by the state. All of these public facilities came mostly from the contributions of waqf institutions (Gursoy & Ozdeger, 2022).

One of the main factors in the success of Ottoman waqf was its system of administration and

accountability. The Ottoman waqf system (Islamic waqf) was renowned for its sophisticated administration and meticulous documentation, which played an important role in ensuring transparency and sustainability. The state established specialized waqf bodies responsible for the collection, management, and supervision of waqf assets. This administrative structure is supported by a strong legal framework, including regulations on bookkeeping, certification, and waqf management procedures. Such measures institutionalize the practice of waqf and provide clear guidelines for achieving the objectives of each waqf (Avedta, 2023).

Transparency is also strengthened through the appointment of qualified and trustworthy waqf managers, whose responsibilities and remuneration are clearly defined. Detailed managerial rules, including daily budgets and operational procedures, are documented to ensure accountability. This level of administrative rigor fosters public confidence in the waqf system, encourages

further endowment disbursements, and contributes to the long-term sustainability of waqf-supported services such as education, healthcare, and urban infrastructure (Avedta, 2023).

When calculated quantitatively, the number of articles included in the first group, namely Ottoman and Egyptian waqf, is 33 published articles (24%). The number of articles included in the second group, namely Ottoman waqf and Islamic centuries, is 24 published articles (18%). Meanwhile, the last group which constitutes the majority of topics (Ottoman waqf in general) is 80 published articles (58%).

To make it easier for readers, the authors have summarized the results in Table 1 below. As for the detailed and more detailed results, we display the complete results in the appendix section at the end of the article. There you will see which documents are included in clusters 1-4, along with the frequency/number and Normalized Cite Score value.

Table 1. Thematic map (general)

Labels/words	Group	Freq	Centrality	Impact
Ottoman - Osmanli - Egypt	1	33	0.70256	2.47764
Waqfs - ve - Ottoman	2	35	0.69739	2.45212
Waqf - Ottoman - de	3	45	0.97283	1.80947
Century - Islamic - century	4	24	0.35954	2.22205

The four clusters are also shown in the results in the form of a coupling map. A coupling map is a visual representation commonly used in bibliometric analysis to show the relationship between different research areas or topics based on their occurrence in the scientific literature. Coupling maps can be created using various tools and software, including Biblioshiny, which is a web-based application for bibliometric analysis. The following (figure 3) is the coupling map output of studies related to the topic of Ottoman waqf available in the Scopus database.

If we look at figure 3, there are 4 clusters related to the study of Ottoman waqf which are indicated by different colors. The four colors are blue, green, red and purple. The first cluster is blue (Ottoman waqf and Egypt). The second is the purple cluster (Ottoman waqf and Islamic centuries). Finally, green and red clusters that tend to be close together and overlap (Ottoman waqf in general). These results also confirm the 4-quadrant analysis of document coupling-based research clusters (Figure 2).

The blue cluster with the topic of Ottoman and Egyptian waqf is dominated by articles from Turkey.

The same applies to Turkish journals or publishers. Some examples are studies conducted by Bilge (2020), Midilli (2023), and Huffaker (2012). Bilge examines waqf documents practiced by Ottoman Sultan Ahmed I (1603-1617), who established and allocated revenues from Egypt for Hajj and Haramayn travel services. Midilli's research, meanwhile, deals with the institution of waqf education in the form of the Amr bin 'Ash mosque during the Ayyubiah and Mamluk dynasties. At that time, it was known as Zawiyya, a place where Sufis lived and studied, and was usually located relatively close to the mosque. Huffaker's research, meanwhile, highlights the issue of women's ownership of property, which was considered limited in late Mamluk and early Ottoman Egypt. This study looks at the social perspective and legal framework that existed at the time. Why is this important, because at that time there were not a few women who became waqifah and donated their property and assets for the public interest.

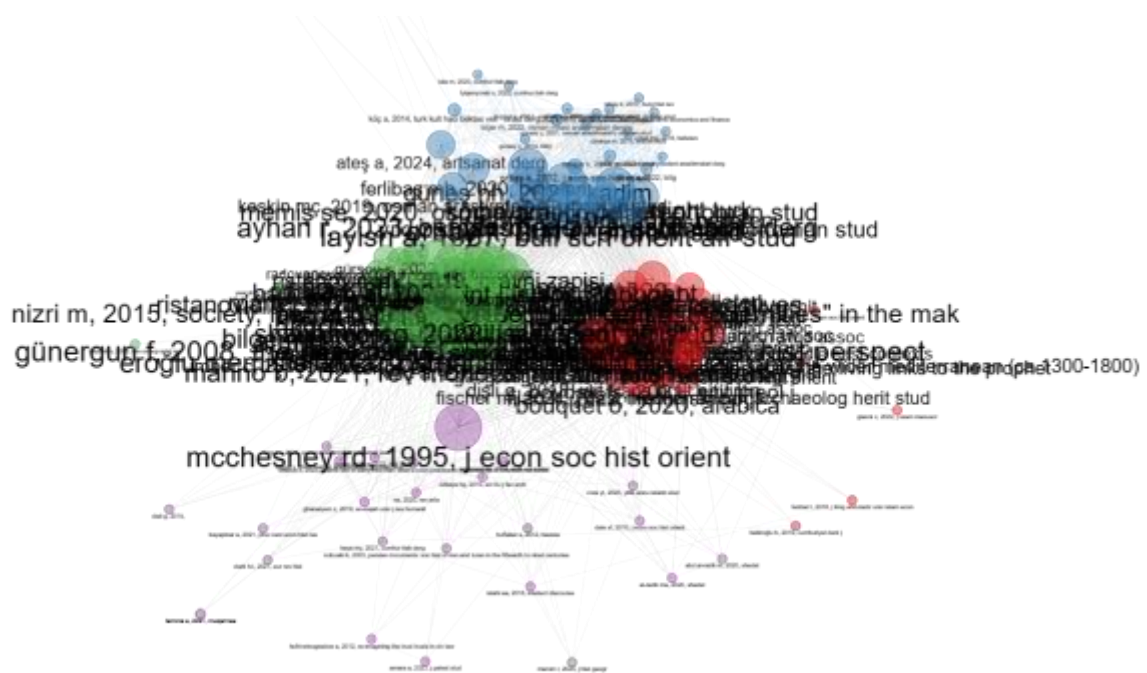


Figure 3. Coupling map

It is seen that the Egyptian waqfs stand out in modern studies on the Ottoman Empire. The most important reason of this phenomenon, that the Egyptian region has a strategic importance in the Ottoman Empire in terms of cultural aspect. As stated above, the location of Egypt was on the pilgrimage route. This situation contributed to revival of waqf culture in the region. In addition, Egypt took over a rich waqf heritage from Ayyubiah and Mamluk periods. On the other hand, the policies of Mehmet Ali Pasha, the successful governor of Egypt, brought the region to an autonomous position. This situation caused some problems in the attempts to renew the law during the modernization period. The renewal of waqf law is also closely related to this process. Because of these reasons, it is not surprising that the subject of Egypt waqfs come to the fore in modern works about the Ottoman Empire.

However, a historiography of Ottoman-Egyptian waqf studies that reveals geographical biases and historiographical trends can shape current understandings of the institution. Critical analysis shows that many studies focus on the context of Istanbul and Anatolia or on the Ottoman imperial center, often marginalizing Egypt's unique historical, legal, and social realities. Egypt's long-standing Islamic governance, diverse jurisprudential traditions, and deep-rooted bureaucratic culture created a distinctive waqf environment that was very different from other Ottoman provinces. As highlighted in recent studies, Ottoman policy in Egypt had to accommodate pre-

existing Mamluk-era waqf practices and pluralistic schools of justice, which complicated attempts at reform and centralized taxation of waqf lands in the mid-16th century. These complexities are often underemphasized in the broader Ottoman waqf literature, which tends to generalize the Ottoman administrative model without fully integrating local Egyptian peculiarities such as the waqf controversies involving Ottoman jurists and Egyptian scholars in the 1550s. The process of "waqfization" in Egypt, where most agricultural land was managed under waqf status, also created unique socio-economic dynamics that are not sufficiently addressed in studies focused on other Ottoman territories (Griffith, 2022).

The real interesting thing is related to the Ottoman and Islamic centuries waqf cluster. This cluster is the least in terms of quantity of published articles. This means that in the future, this topic still has ample room for research and development. Although there have been studies related to this cluster, they are still relatively minimal, namely only 18% of the total studies related to the topic of Ottoman waqf. Included in this cluster are studies conducted by Arad (2023), Komilov (2023), and Cevrimli (2022).

Researchers can contribute to this cluster, especially in terms of these points: What is the importance of Ottoman Empire time in terms of waqfs' development? What is the difference between early modern era and contemporary period about waqfs' situation? And can we take the Ottoman period as an

example for nowadays? These studies may expose the strong aspects of Ottoman culture and law from the point of waqfs. In addition, thanks of these studies we also can see the strong and weak aspects of contemporary era in terms of waqfs' situation. So we can take the stronger aspects of Ottoman time and we can implement – at least some of – them to strengthen waqfs in modern era.

The concept of waqf is firmly rooted in Islamic principles and provided a model for social welfare initiatives in the Ottoman Empire through various means. The institution of waqf supported wealth distribution by providing services to all segments of society, especially the needy, reflecting the principles of social justice in Islam.

The contribution of waqf helps to redistribute wealth in society by circulating the income from the assets it endows to various beneficiaries, preventing hoarding, and ensuring that wealth is used for productive purposes. The waqf system provides an alternative to state-funded social welfare programs, easing the financial burden on the state while ensuring that services are available to those in need.

In the context of the Ottoman Empire, the waqf system was a sophisticated and multifaceted institution that combined Islamic principles with the practical needs for sustainable social welfare. The alignment with Islamic values, coupled with the empire's legal and administrative framework, allowed waqf to flourish and play an important role in the social and economic life of the empire.

Furthermore, to strengthen the academic contributions related to Ottoman waqf, longitudinal and comparative studies between the Ottoman waqf system and nation-state waqf systems in the modern era are crucial. This arises from the significant transformations that these institutions have undergone over time and across various political and social contexts. Ottoman waqf was historically a complex and well-integrated system that combined religious, social, and economic functions, supporting community welfare, education, and public services with a strong emphasis on sustainability and durability. In contrast, modern waqf institutions, especially in secular nation-states such as Turkey, have experienced legal, administrative, and functional shifts, including secularization, state control, and diversification of waqf objectives to meet contemporary social needs such as disaster relief and support for vulnerable groups (Wira, 2023).

Longitudinal studies are essential to trace the evolution of waqf practices, legal frameworks, and social

roles from the Ottoman period to the present. Such research can reveal how waqf adapted to changing political regimes, economic conditions, and social expectations, highlighting the continuity and discontinuity of waqf functions. For example, Ottoman cash waqf was a sophisticated financial instrument that contributed to economic stability and social welfare by providing interest-free loans and supporting public goods, a model that prefigured modern Islamic financial institutions such as participating banks (Muna, 2023). Understanding these historical precedents can inform contemporary waqf management and policymaking.

Comparative studies between the Ottoman and modern waqf systems also highlight differences in governance, legal status, and social impact. The Ottoman waqf system operated within a religious-legal framework with decentralized but regulated administration, while modern waqf often functions under secular state law with varying degrees of bureaucratic oversight and public accountability. For example, in modern Turkey, despite secularization, waqf continues to exist in various forms, including those managed by Sufi orders and those that address new social challenges, demonstrating adaptation and resilience. Thus, comparative analysis can reveal how waqf institutions negotiate their religious heritage in the context of a secular state and how they respond to contemporary social welfare demands. Moreover, such research contributes to the broader economic and social history of Islam by contextualizing waqf as a dynamic institution rather than a static relic. Such research can also guide reforms aimed at revitalizing waqf assets for sustainable development, social justice, and poverty alleviation in today's Muslim-majority countries. As research on Ottoman waqf expands, the incorporation of interdisciplinary and comparative perspectives will deepen the understanding of the potential of waqf in modern Islamic finance and social policy (Miraj, 2022).

CONCLUSION

This study uses a cluster analysis approach of studies on the theme of Ottoman waqf. To obtain valid sources, this study uses article data from the Scopus international database using the R software. The result show that there are 4 clusters/paths of research related to Ottoman waqf. However, of these 4 lines, there are 3 main clusters, namely: (1) Ottoman waqf and Egypt; (2) Ottoman waqf and Islamic centuries; and (3) Ottoman waqf in general. This study also conducted a cluster analysis based on document coupling. This study, which aims to analyze the Ottoman waqf studies quantitatively,

is expected to fill the gap in the literature on this issue and guide future research.

As recommendation, more research is needed on the second cluster topic (Ottoman and Islamic centuries waqf) because the novelty and research gap are still quite open. We need to increase the number of Ottoman waqf studies in different languages (English, Arabic). Because the majority of the journals are from Turkey in Turkish. So that the benefits and coverage area of readers become wider. Since the majority of the study is historical analysis, it is also necessary to vary the methodological side of historical analysis. In addition, future studies on the same topic should also use other tools such as VosViewer (Laila et al., 2021; Khairunnisa, 2020), SciVal and similar tools or applications. There is also a need for collaboration between researchers/academics in conducting research related to the topic of Ottoman waqf. For example, researchers from Turkey may collaborate with researchers outside Turkey whose waqf studies are currently undergoing development such as Malaysia, Indonesia, GCC countries, even Europe (UK) and the USA.

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APPENDIX

Table. Thematic map with 4 clusters

Cluster	Documents	ClusterFreq	Normalized CiteScore
1	FISCHER M, 2021, J EAST MEDITERRANEAN ARCHAEOLOG HERIT STUD	33	6
1	ÇELİK S, 2024, ENVIRON HIST	33	1
1	MEMİŞ ŞE, 2022, ENDOW STUD	33	1
1	GÜNGÖRÜRLER S, 2021, J ECON SOC HIST ORIENT	33	2
1	ISIN E, 2008, GENDER PLACE CULT	33	24
1	AMEEN A, 2020, SHEDET	33	1
1	LIVINGSTON D, 2020, ITTNERARY	33	1
1	MESTYAN A, 2020, J ECON SOC HIST ORIENT	33	1
1	HOEXTER M, 2003, POVER AND CHARITY IN MIDDLE EAST CONTEXTS	33	15
1	DEGUILHEM R, 2003, HAWWA	33	13
1	SLAVE A, 2016, METU J FAC ARCHIT	33	3
1	CUNO KM, 1999, ISLAMIC LAW SOC.	33	16
1	WILKINS CL, 2013, J ECON SOC HIST ORIENT	33	5
1	GHAZALEH P, 2017, QUAD STOR	33	1
1	ORBAY K, 2017, BELLETEN	33	1
1	WINTER M, 2012, SAYYIDS AND SHARIFS IN MUSLIM SOCIETIES	33	1
1	BANDŽOVIĆ S, 2020, HISTORIJSKI POGL	33	0
1	BEKIROĞLU H, 2019, CUMHURİYET DENT J	33	0
1	BILGE ML, 2021, ISLAM TETKIKLERI DERG	33	0
1	BOUQUET O, 2020, ARABICA	33	0
1	BOYDAK FŞ, 2021, HITTIT THEOL J	33	0
1	CANSUNAR A, 2022, J POLIT	33	0
1	DIŞLI G, 2018, WIT TRANS BUILT ENVIRON	33	0
1	DOTAN A, 2023, ENDOW STUD	33	0
1	ERDEM ÇİPA H, 2021, J OTTOMAN TURKISH STUD ASSOC	33	0
1	FEDDAD I, 2018, J KING ABDULAZIZ UNIV ISLAM ECON	33	0
1	FILAN K, 2022, HISTORIJSKI POGL	33	0
1	GIANNI C, 2022, J ISLAM MANUSCR	33	0
1	HALEVY D, 2021, J OTTOMAN TURKISH STUD ASSOC	33	0
1	IMBER C, 2009, ACROSS THE RELIGIOUS DIVIDE	33	0
1	KILIÇ A, 2021, OSMAN MIRASI ARASTIRMALARI DERGISI	33	0
1	QATOUNI B, 2022, PHILISTINE ARAST DERG	33	0
1	ŞAFAKCI H, 2020, BELLETEN	33	0
2	ÖZVAR E, 2022, BILIG	35	2
2	BULUT M, 2019, TURK INSIGHT	35	8
2	ORBAY K, 2017, ENDOW STUD	35	9
2	ORBAY K, 2012, J ECON SOC HIST ORIENT	35	10
2	GÜRSOY Ç, 2018, CONTR ECON	35	3
2	MEMİŞ ŞE, 2020, OSMAN ARASTIRMALARI J OTTOMAN STUD	35	1
2	TALA M, 2020, CUMHUR ILAH DERG	35	1

2	GÜRSOY Ç, 2019, BILIG	35	2
2	ORBAY K, 2019, MEDIEV HIST J	35	2
2	ALTI A, 2018, TURK KULT HACI BEKTAS VELI - ARAST DERG	35	2
2	ORBAYY K, 2013, ACCOUNT HIST J	35	9
2	GÜRSOY Ç, 2021, OSMAN ARASTIRMALARI J OTTOMAN STUD	35	1
2	DÜZBAKAR O, 2006, YENI TIP TARIHI ARASTIRMALARI	35	1
2	KÖÇ A, 2014, TURK KULT HACI BEKTAS VELI - ARAST DERG	35	2
2	LAYISH A, 1987, BULL SCH ORIENT AFR STUD	35	16
2	KÖÇ A, 2016, BELLETEN	35	2
2	ORBAY K, 2017, BULG HIST REV	35	2
2	TURGUT V, 2017, OSMAN ARASTIRMALARI J OTTOMAN STUD	35	2
2	ATEŞ A, 2024, ARTSANAT DERG	35	0
2	AYHAN R, 2023, OSMAN MEDENI ARASTIRMALARI DERG	35	0
2	BIÇER RH, 2022, OSMAN MIRASI ARASTIRMALARI DERGISI	35	0
2	ÇILINGIR H, 2022, INSTITUTIONAL ISLAMIC ECONOMICS AND FINANCE	35	0
2	ÇIZAKÇA M, 2018, ENDOW STUD	35	0
2	ÇÖTELI MG, 2018, BELLETEN	35	0
2	FERLIBAŞ MB, 2015, BELLETEN	35	0
2	FERLIBAŞ MB, 2020, BELLETEN	35	0
2	GÜLER M, 2023, OSMAN MEDENI ARASTIRMALARI DERG	35	0
2	GÜNEŞ HH, 2021, KADIM	35	0
2	GÜRSOY Ç, 2020, OSMAN ARASTIRMALARI J OTTOMAN STUD	35	0
2	IYİŞENYÜREK O, 2022, CUMHUR ILAH DERG	35	0
2	KESKIN MÇ, 2019, OSMAN ARASTIRMALARI J OTTOMAN STUD	35	0
2	KILCI A, 2021, TURK KULT HACI BEKTAS VELI - ARAST DERG	35	0
2	MADEN F, 2022, TURK KULT HACI BEKTAS VELI - ARAST DERG	35	0
2	ORBAY K, 2019, RAD ZAVODA HRVATSKU POVIJEST	35	0
2	YILDIZ K, 2019, OSMAN ARASTIRMALARI J OTTOMAN STUDY	35	0
3	WIRA A, 2023, INT J ISLAMIC THOUGHT	45	1
3	ZÜLFİKAR FCG, 2022, J SUFI STUD	45	1
3	MAHAMOOD SM, 2015, HUMANOMICS	45	31
3	MOUMTAZ N, 2018, MUSLIM WORLD	45	4
3	LAALLAM A, 2021, J ISLAM THOUGHT CIVILIZ	45	2
3	HEYBELI N, 2009, CLIN ORTHOP RELAT RES	45	6
3	YAYLA HE, 2011, ACCOUNT HIST	45	51
3	BILGE ML, 2020, ISLAM TETKIKLERI DERG	45	1
3	EROĞLU MEMİŞ Ş, 2020, OSMAN MEDENI ARASTIRMALARI DERG	45	1
3	TEKDOĞAN OF, 2020, J ISLAM MONET ECON FINANC	45	1
3	ALIAS TA, 2012, ISRA INT J ISLAMIC FINANCE	45	7
3	ABDULLAH A, 2018, AL-SHAJARAH	45	2
3	YAACOB H, 2017, GLOBAL J AL-THAQAFAH	45	4
3	MELČÁK M, 2012, ARCH ORIENT	45	5
3	SABRI R, 2015, INT J HERIT STUD	45	12
3	THABITH MBM, 2021, INTELLECT DISCOURSE	45	1

3	FISCHBACH MR, 2001, INT J MIDDLE EAST STUD	45	3
3	HATHAWAY J, 1994, J ECON SOC HIST ORIENT	45	18
3	HOEXTER M, 1997, ISLAMIC LAW SOC.	45	16
3	ISIN EF, 2005, EUR J SOC THEORY	45	16
3	MANDAVILLE JE, 1979, INT J MIDDLE EAST STUD	45	111
3	PERI O, 1992, J ECON SOC HIST ORIENT	45	43
3	SHAHAM R, 1991, BULL SCH ORIENT AFR STUD	45	27
3	SHAHAM R, 2000, J ECON SOC HIST ORIENT	45	10
3	SULEIMAN H, 2009, J LEG PLUR UNOFF LAW	45	3
3	GÜRSOY Ç, 2019, BELLETEN	45	1
3	MIURA T, 2010, OTTOMAN EMP HERIT	45	6
3	NIZRI M, 2015, SOCIETY, LAW, AND CULTURE IN THE MIDDLE EAST	45	2
3	AKGÜNDÜZ A, 2011, ACTA ORIENTALIA	45	4
3	GÜNERGUN F, 2008, THE DEV OF MOD MED IN NON-WEST CTRIES	45	1
3	ALIAS NAB, 2023, J AL-TAMADDUN	45	0
3	ATÇIL A, 2024, INT J MIDDLE EAST STUD	45	0
3	BOUGHOUFALA O, 2017, HAWWA	45	0
3	ÇEVIRIMLI N, 2022, MILLI FOLK	45	0
3	GÜRSOY Ç, 2022, BELLETEN	45	0
3	KOMILOV S, 2023, J KING ABDULAZIZ UNIV ISLAM ECON	45	0
3	MARINO B, 2021, REV MONDES MUSULMANS MEDITERR	45	0
3	MARTEL-THOUMIAN B, 2021, J AM ORIENT SOC	45	0
3	MEMİŞ ŞE, 2021, WELT ISLAMIS	45	0
3	NA, 2020, OTTOMAN EMP HERIT	45	0
3	NECIPOĞLU G, 2022, MEDITERR ART HISTORY	45	0
3	RADOVANOVIC J, 2023, J ECON SOC HIST ORIENT	45	0
3	RISTANOVIĆ IDK, 2019, PRAVNI ZAPISI	45	0
3	RISTANOVIĆ IK, 2024, THE BALKAN WARS: OTTOMAN PERSPECTIVES	45	0
3	TORU M, 2023, ENDOW STUD	45	0
4	AMARA A, 2023, J PALEST STUD	24	1
4	CLARK H-L, 2021, EUR REV HIST	24	2
4	LAMINE S, 2021, MUQARNAS	24	2
4	ABD AL-RAZIK M, 2020, SHEDET	24	1
4	NA, 2020, REV ARTA	24	1
4	DALE SF, 2010, J ECON SOC HIST ORIENT	24	11
4	TURGUT V, 2021, OSMAN ARASTIRMALARI J OTTOMAN STUD	24	1
4	ARJOMAND SA, 2004, ARCH EUR SOCIOL	24	18
4	ISLAHI AA, 2018, INTELLECT DISCOURSE	24	1
4	DISLI G, 2015,	24	3
4	HUFFAKER S, 2012, HAWWA	24	1
4	NOBUAKI K, 2003, PERSIAN DOCUMENTS: SOC HIST OF IRAN AND TURAN	24	2
4	AL-RAZIK MA, 2020, SHEDET	24	0
4	BHALLOO Z, 2023, ISLAMIC LAW IN EARLY MOD IRAN	24	0
4	CORA YT, 2023, YILLIK ANNU ISTANB STUD	24	0

4	EVSEN AYDIN E, 2022, HITIT THEOL J	24	0
4	GHANAIYEM Z, 2019, AN-NAJAH UNIV J RES HUMANIT	24	0
4	HOFRI-WINOGRADOW, 2012, RE-IMAGINING THE TRUSTS IN CIV LAW	24	0
4	KAYA MY, 2021, CUMHUR ILAH DERG	24	0
4	KAYAPINAR A, 2021, PROC CENT ECON HIST RES	24	0
4	MAROM R, 2023, J HIST GEOGR	24	0
4	ÖZKAYA HG, 2019, A/Z THE J FAC ARCH	24	0
4	TURGUT V, 2020, OSMAN ARASTIRMALARI J OTTOMAN STUD	24	0
4	MCCHESENEY RD, 1995, J ECON SOC HIST ORIENT	24	0