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The Role of Zawiya Foundations in the Settlement of Erzurum City in the Early Periods of Ottoman Administration*

Osmanlı İdaresinin Erken Dönemlerinde Erzurum Şehrinin Yerleşiminde Zaviye Vakıflarının Rolü

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Özet

Erzurum Kalesi'nin, Bizans İmparatoru II. Theodosius tarafından V. yüzyılda yaptırıldığı bilinmektedir. Ancak son yıllarda yapılan araştırmalar kalenin Geç Kalkolitik Çağ'a ve özellikle Urartu dönemine ait yapılarla dolu olduğunu ortaya koymuştur. Osmanlı hâkimiyetinden önce özellikle Akkoyunlu-Karakoyunlu savaşları, Otlukbeli Meydan Muharebesi ve Safevilerin Akkoyunluların bölgeden çekilmesiyle oluşan siyasi boşluğu doldurma mücadelesi ve bu dönemde Gürcü baskısı bölgenin savaşlar ve mücadelelerle harap olmasına ve halkın şehri ve illerini terk etmesine neden olmuştur. Şehrin Yavuz Sultan Selim'in Çaldıran Seferi'nden dönüşünde 1517-1518 yıllarında Osmanlı hâkimiyetine girdiği bilinmektedir. Erzurum, ilk Osmanlı sayımlarında yirmi yedi mahalle olarak gösterilmiştir. Bu yirmi yedi mahalleden on ikisinin zaviye, ikisinin şeyh, üçünün de cami, mescit ve medrese olarak adlandırılması dikkat çekicidir. Osmanlı öncesi ve Osmanlı sonrası dönemde, vakıfların bölgedeki iskân faaliyetleri açısından önemli görevler üstlendiği görülmektedir. Aşya'nın iç kesimlerinden gelen derviş grupları gelip geçenlere hizmet vermişlerdir. Bu kurumlar, bölgenin fetih döneminden sonra yerleşik hayatın canlanmasına da yardımcı olmuştur. Özellikle zaviye vakıfları bölgenin yerleşim yapısı üzerinde olumlu rol oynamıştır.

Anahtar Kelimeler: Yerleşme, Zaviye, Erzurum, Vakıf.

Abstract

It is known that the Erzurum citadel was built by the Byzantine Emperor Theodosius II in the 5th century. However, recent studies have revealed that the site of the castle contained structures dating back to the Late Chalcolithic Age and particularly to the Urartian period. Before the Ottoman rule, the region was devastated by the Akkoyunlu-Karakoyunlu wars, the Battle of Otlukbeli, and the Safavid efforts to fill the political vacuum left by the Akkoyunlu withdrawal, as well as Georgian pressure. These conflicts caused significant destruction and led to the depopulation of the city and its provinces. It is known that the city came under Ottoman rule around 1517-1518, on the return of Yavuz Sultan Selim from the Chaldıran campaign. Erzurum was listed as twenty-seven neighbourhoods in the first Ottoman records. It is noteworthy that twelve of these twenty-seven neighbourhoods are named zawayahs, two are named after sheikhs, and three after mosques, masjids, and madrasas. In the pre-Ottoman and post-Ottoman period, it is seen that foundations undertook important tasks in terms of settlement activities in the region.

Keywords: Settlement, Zawiya, Erzurum, Vaqf.

* In this study, some of the outputs obtained from the TUBITAK project numbered 108K387 were used.

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Introduction

The city of Erzurum held strategic importance as it was one of the logistical hubs on the historical Silk Road during the Middle Ages and early modern period. Erzurum, impacted by political and military conflicts in the region throughout the Middle Ages, had lost much of its population and was in ruins when it came under Ottoman rule in the 16th century. The Ottoman Empire implemented comprehensive policies to increase the city's population and rebuild its infrastructure. These policies led to population growth both in the city and its surrounding areas. Similarly, the city experienced progress in reconstruction and economic development.

This study aims to explore how the Ottoman Empire used foundations for the reconstruction of Erzurum after its conquest. Foundation documents and other bureaucratic archives from the 16th century were analyzed. The analysis focused on foundations in the city center and surrounding villages based on the data obtained from these records. This analysis aimed to uncover the role of foundations in the reconstruction of the region and the city during the 16th century, as well as their contribution to population growth.

City of Erzurum Under Ottoman Rule

Sources indicate that the Erzurum citadel, which has a medieval characteristic, was built by the Byzantine Emperor Theodosius II in 415-422. However, recent studies have revealed that the region where the castle is located was used as early as the Late Chalcolithic Age, particularly during the Urartian period. In this respect, the history of the city dates back to much older periods. The region was under the rule of Scythians, Cimmerians, Persians, Parthians, Romans, Sassanids, Byzantines and Turks in the following periods.¹

Before the Ottoman rule, especially the “*Akkoyunlu-Karakoyunlu*” wars took place intensely in the region and were one of the reasons for the mobilisation of the population here. The Battle of Otlukbeli and the struggle of the Safavids to fill the political vacuum created by the withdrawal of the Akkoyunlu from the region, and the Georgian pressure during this period caused the region to be devastated by wars and struggles and the population to leave Erzurum and its surroundings. It is known that the city came under Ottoman rule around 1517-1518 on the return of Yavuz Sultan Selim from the Chaldiran campaign. As a result of the Ottoman domination of the region in the 16th century, an environment of peace and security was established. During the same period, despite the challenges posed by the geography, population growth began as a result of the settlement policies implemented in the region. In this context, foundations had a great impact not only on the physical shaping of the city of Erzurum, but also on the role they played in the settlement policy, the religious and social centres they supported, the municipal services they provided, the economic growth, population movements and other socio-political factors. Erzurum, which was attached to the Bayburt Sanjak of the Rum Province after the conquest, consisted of the districts of *Merkez* (Şoğayn), *Erzurum*, *Serçeme*, *Cinis*, *Mürs-kulı*, *Erzurum-âbâd*, *Geçik*, *Tekman*, *Çermelü* and *Ovacık*. In the bureaucratic records prepared in 1540 after the establishment of the *Beyerbeyi* (province), the kaza of Erzurum consisted of *Nefs-i Erzurum*, *Kara-arz*, *Geçik*, *Cinis*, *Mürs-kulı*, *Çermelü*, *Serçeme*, *Şoğayn*, *Tekman* and *Ovacık* districts. In 1591, there was no increase or decrease in the number of nahiyas. The archival documents do not mention the transfer of the *Pasin* Plain, many villages of which are seen to be ruined and empty, to the Ottoman administration at this time. However, it is assumed that these places passed to the Ottoman administration in June 1534, when Vizier Ibrahim Pasha came to the vicinity of Bingöl during the Iraqeyn campaign, after the *Avnik* and *Bayezid* fortresses obeyed him. Since the archival records of the Sanjak of Pasin are based on nahiyas, we do not know how many kazas the sanjak was divided into. However, we can only identify the central kaza from other archival documents. In December 1538, it is seen that the sanjak consisted of five districts: *Avnik*, *Kuzay*, *Günay*, *Kale-i Zivin*, *Kale-i Micingerd* districts.²

1 F.H. Weissbach, *Theodosiopolis, Pauly's Real-Encyclopadie der Classischen Altertumswissenschaft*, München 1934, s.1928; Besim Darkot, “Erzurum”, *İA, IV*, İstanbul 1964, s. 340-345; Mustafa Erkmen-Alpaslan Ceylan-Hüseyin Yurttaş-Mehmet Karaosmanoğlu-Güler Barın, “2000 Yılı Erzurum Kale Kazısı”, *12. Müze Kurtarma Kazıları Sempozyumu*, Ankara 2002, s. 73-84.

2 Hamza Keleş, *H.988 (M.1580-1581) Tarihli Erzurum Evkaf Defterine Göre Erzurum Vakıfları*, Ankara 2000, s. 38-

The fact that Erzurum Castle was not recorded in the survey books at the time of the Ottoman administration shows that it was in ruins and there were no soldiers in it. It is understood that the first repair of Erzurum Castle, which remained in ruins for more than twenty years under Ottoman rule, was planned after Suleiman the Magnificent visited the tombs of the saints in and around Erzurum on 5 September 1534, on his way to the “Iraqeyn” (Iran) Expedition, and especially after he personally saw this place.³ At the same time, Kanunî, who wanted to give a new order to the region, gave the sanjaks of Kemah and Bayburt to Mehmed Khan of Dulkadirli, who defected from Iran with about a thousand men (941/1534). A year later, while returning from this expedition, Mehmed Khan was appointed to the newly established Erzurum Beylerbeylik (province), with Kemah and Bayburt Sanjak as “Pasha Sanjak”. Although Kemah and Bayburt Sanjak constituted the core of this beylerbeylik (province) and the “Pasha Sanjak” of this beylerbeylik (province), and for this reason the *beylerbeyi* Mehmed Khan lived in Bayburt and even Erzurum was a separate sanjak, the beylerbeylik (province) was named Erzurum. The fact that Erzurum was given such importance can be explained by the fact that it had previously been the centre of an emirate and a province. In fact, it is understood that the beylerbeys temporarily resided in Bayburt due to the new population of Erzurum. As a matter of fact, after the first *beylerbeyi*, Mehmed Han, enrolled fortress soldiers and volunteers in his castle, which was started to be repaired during his reign, and these volunteers settled here during the reign of the second *beylerbeyi*, Ferhat Pasha, the beylerbeyis would start to reside in Erzurum within a few years. As a sanjak of the newly established *Erzurum Beylerbeylik* (Province), Erzurum was given to Dünbüllü Hacı Bey, one of the beys of the Dünbüllü tribe. After 1548, when the Beylerbeyis started to reside in Erzurum, this place was added to the “Pasha Sanjak” and Erzurum was made the centre of the beylerbeylik (province).⁴

Settlement and Foundations in Ottoman Erzurum

Thanks to the Ottoman Empire’s rule and the establishment of an administrative structure here, not only were most of the reasons preventing the reconstruction and settlement of Erzurum eliminated, but also a favourable environment was created by the appointment of beys with large families to the region, which would facilitate these works. In order to accelerate the settlement of Erzurum, Suleiman the Magnificent, who took this last situation into consideration, ordered the sale of the dilapidated and abandoned properties of the city, which were considered to be the property of the state, to the notables of the region who had money and men in exchange for deeds. In parallel with the state’s policy of reconstruction and settlement, the first *beylerbeyi*, Mehmet Khan, on the one hand, furthered the border with the Georgians through his wars with them, and on the other hand, he purchased properties in Erzurum. Among these properties were a ruined bathhouse, a caravanserai, a palace, a bozahane, a cloth house, two hundred and seventy-seven shops, the grounds of twenty mills and a farm. Mehmet Khan made ten mills and one hundred and fifty shops functional. Although not mentioned in the book, it is understood that he had also made the mumhane and dyehouse operational. As a matter of fact, the tax revenues of these enterprises, which were not mentioned in the 1520 registry, are noteworthy.⁵

After Mehmet Han, it is seen that Ferhat Pasha, who became the governor, also bought many properties in Erzurum by the same method. A famous dilapidated caravanserai called Mekeçoğlu Caravanserai, a caravanserai ground in Erzincan Kapısı neighborhood, a linseed oil mill near Köhne-Saray, three linseed oil mills, two near Yakutiye caravanserai were among the properties. He also bought a total of six ruined bathhouses in *Kan Kapı*, near *Alaca-Kilise*, next to *Sultaniye Medresesi*, next to *Rumkapısı*, and in *Mirza Mehmed Mescidi* Neighborhood. A dilapidated brick house near the tower next to *Mirza Mehmed Mescidi*, a brick barn at Erzincan Gate and two mills from the

39; Dündar Aydın, “Erzurum Şehri’nin Osmanlı Fethini Müteakip Yeniden İmarı, İskânı ve İlk Sakinleri”, *Edebiyat Fakültesi Araştırma Dergisi*, 1970, s. 106; Dündar Aydın, *Erzurum Beylerbeyliği ve Teşkilatı, Kuruluş ve Genişleme Devri (1535-1559)*, Ankara 1988, s. 47-58; Ümit Kılıç-Abdulkadir Gül, “Osmanlı Dönemi Erzurum Şehrinin Fiziki Yapılanmasında Vakıflar”, *Prof. Dr. Enver Konukçu Armağanı, Tarih Uğurunda Bir Ömür*, Ankara 2012, s. 325-373.

3 Remzi Kılıç, *XVI-XVII. Yüzyıllarda Osmanlı-İran Siyasî Antlaşmaları*, İstanbul 2001, s. 35-46.

4 Aydın, *Erzurum Beylerbeyliği ve Teşkilatı ...*, s. 14-38.

5 BOA. TTD. 183, s. 58; BOA. TTD. 205, s. 18-19; BOA. TTD. 199; Aydın, “Erzurum Şehri ...”, s. 107-108.

mills called *Kırk-Değirmenler* are the known properties of Ferhat Pasha. Ferhat Pasha undoubtedly acquired these properties to restore and repurpose them. This information can be learnt from the land and tax records of the Sanjak of Erzurum during the reign of Ferhat Pasha. From these records, it can be seen that the Sanjak of Erzurum consisted of ten sub-districts at this date. On the other hand, we understand that the city centre of Erzurum consisted of twenty-seven neighbourhoods. In a statement made in the neighbourhoods section of the archive records, it was ordered that since the taxpaying population had not yet gathered in Erzurum, the old neighbourhoods would be recorded in the new ledger, and after the people came and lived in the castle and suburbs, their rights would be protected and their taxes would be collected according to the provisions of the law described at the beginning of the ledger.⁶

As mentioned above, the first bureaucratic records kept after the Ottoman rule show that there were twenty-seven neighbourhoods in the city. These consisted of *Kâncapısı, Mirza Mehmed Mescidi, Kırk çeşme, Sergerdan Hill, Erzincankapısı, Ahi Ayvad, Tabbağan, Yakutiye, Karakilise, Tebrizkapısı, Haydarhâne, Câmi-i Kebir, Mekeç-oğlu, Hasan Şeyh Zawiye. Outside the city walls are the neighbourhoods of Melik Saltuk, Ethem Şeyh, Şeyh-Süle, Alaca Kilise, Mansure Sülük, Baba Kulu, Kalemoglu, Hasan-Basri, Kılıç-Derviş, Abbas Sheikh Derviş, Mehdî and Ak- Sheikh zawiya. The neighbourhoods of Erzincan kapı, Tebriz kapı, Haydarhane, Hasan Basri Zaviyesi, Baba Kulu zawiye and Kılıç Derviş Zawiye are also present in the records kept in 1520. However, the neighbourhoods of Gez-kapısı, Ziyadoğlu and Ahi Pir Mahmud were not included in this new registry, although they were present in the records dated 1520. As can be seen above, it is important that twelve of these twenty-seven neighbourhoods are named after zawiya, two after sheikhs and three after mosques, masjids and madrasas. Here, the presence of zawiya foundations is noteworthy in terms of the population of the neighbourhoods. The majority of the neighbourhoods grew and took shape around the zawiya foundations.⁷*

Foundations, especially zawiya, played a facilitating role in the settlement structure of Erzurum and its provinces. In the early periods when the Ottoman Empire dominated the region, many settlements were empty and dilapidated. This situation is clearly visible in the first period *tahrir* registry books of *Erzurum, Erzincan, Kemah, Bayburt* and *Kelkit*. In the registers, some villages are labelled as abandoned or uninhabited. It can be argued that the most important reason for the high number of vacant villages was the struggle for dominance between the *Akkoyunlu* beys before the Ottoman rule, migrations and social events that went down in history as the Kizilbash interregnum. The record of 1611 describes the situation in the region. It is understood that the activities for the rejuvenation of the region could not be completed immediately after the conquest. In the registers of the first half of the 17th century, after describing the situation as ruined and in ruins for 40-50 years or 30-40 years, the need for reconstruction works is emphasised. During this period, many zawiya were established in the narrow gorges along the road between Erzincan and Kelkit. When the zawiya are analysed in terms of their origins, it is understood that some of the early zawiya in the Erzurum region were *Akkoyunlu* residences, just like those in *Erzincan, Bayburt, Kelkit Şark-i Karahisar* and *Şiran*.⁸

In addition to Abdalan and Baba clans, it is possible to see Halvatism, Kadirism, Nakshism, Mevlevism and Ahism in Erzurum and its neighbourhood in the historical process. Some of the zawiya in Erzurum belong to the pre-Ottoman period, as can be understood from the phrase “*zawiye-i mezbur kadîmdendir*”. As a result, it can be said that zawiya were effective in the Turkification and Islamisation of the region as well as their important settlement-related duties such as the resettlement of deserted and abandoned places, security and accommodation in the provinces.

6 Aydın, “Erzurum Şehri ...”, s. 108-114; BOA. TTD. 205, s. 1-19.

7 BOA. TTD. 199, s. 1-87; BOA. TD. 205, s. 1-20.

8 Bilgehan Pamuk, *XVII. Yüzyılda Bir Serhad Şehri Erzurum*, İstanbul 2006, s. 41-58; BOA. TTD. 199, s. 3-4; Mehmet İnbası-İbrahim Etem Çakır-Selçuk Demir, *1642 Tarihli Erzurum Eyaleti Mufassal Avarız Defteri*, Ankara 2014, s. 6-28; BOA. MAD. 5152, s. 643,639; M. Halil Yınanç, “Akkoyunlular”, İA, C. 1, İstanbul 1993, s. 251-270; İsmet Miroğlu, *Bayburt Sancağı*, İstanbul 1975, s. 23-28; Abdulkadir Gül, “Kelkit Kazasında İskân ve Demografik Yapı (1516-1642)”, *Uluslararası Karadeniz İncelemeleri Dergisi*, Bahar 2009, s. 25-29; Fatma Acun, *Karahisar-i Şarkî ve Koyulhisar Kazaları Örneğinde Osmanlı Taşra idaresi (1485-1569)*, Ankara 2006, s. 1-20.

During the Ottoman rule in the early 16th century, zawiya foundations fulfilled an important function in the formation of the physical structure of Erzurum city and its surrounding villages. When we look at the zawiya foundations of Erzurum city centre, it is seen that all of the zawiya foundations carried out their services with the properties endowed by Suleiman the Magnificent. *Saltuk Gazi* zawiya, which was built by *Melik Saltuk Gazi*, one of the Saltuqid sultans, in the inner castle of Erzurum, had a foundation endowed by the sultan.⁹ The *Haydarhane* zawiya is likely to be related to the nearby *Haydarî* Village and shows the spread of *Haydarism* in Anatolia. *Abdurrahman Gazi* Zawiya, recorded in the *tahrir* record, was named after the name of Abdurrahman Gazi, who is believed to be a Companion whose tomb is located 2 km. near Erzurum. Today, it is one of the most favourite visiting and recreation places of the city people.¹⁰ *Ebu İshak Kazerunî* zawiya, located in the *Câmi-i Kebir* neighbourhood of the Inner Castle, is also one of the important places of visitation today, like the *Abdurrahman Gazi* Tomb, and only its treasury remains. Although it is believed to be Abu Ishaq, it is clearly stated in the sources that Abu Ishaq did not pass to Anatolia and his grave is in Kazerun. They are probably the graves of some of the Ishaqî dervishes who came to Erzurum and the notables of the city. These tombs are also places of importance for those with heterodox Islamic beliefs.¹¹ Born in 641 in Basra and named after *Hasan Basrî*, one of the most important figures of the *Kadirî* sect, *Hasan-ı Basrî* zawiya was also located in the city centre of Erzurum. Nothing has survived from the zawiya, which bears the same name as the neighbourhood. *Abbas Şeyh* zawiya was also one of the early zawiya foundations of Erzurum and was located in the city centre.¹² Likewise, another zawiya in the early 16th century was *Kılıç Derviş* zawiya, which has not survived to the present day. The *Mehdi Şeyh* zawiya, which is located in *Mehdi Efendi* Neighbourhood today, is recorded in 1530. In addition to independent zawiya foundations, there were also zawiya foundations built within the complex. The *Cafer Efendi Külliyesi*, which is located in the *Câmi-i Kebir* neighbourhood and is a work of the XVIIth century, also had a zawiya. It was used by members of the *Halvetî* order during the Ottoman period.¹³

Haydarhane, *Hasan Şeyh*, *Melik Saltuk*, *Baba-Kuli*, *Kalem Oğlu*, *Hasan Basrî*, *Kılıç* and *Ak Şeyh* zawiya foundations in the centre of the city are also the names of the neighbourhoods in Erzurum from the early 16th century onwards, revealing the role of zawiya foundations as the nucleus of Erzurum's neighbourhood formation. In 1540, their names are mentioned as neighbourhoods, but no information about the zawiya foundations they were named after is given in the records. All of these zawiya foundations were operating with properties endowed by Suleiman the Magnificent.

The leading zawiya foundations in Erzurum city centre and neighbouring villages were as follows; *Yoncalık*, *Künbed*, *Çiçekli*, *Cinis*, *Dirvas*, *Şeyh Ali*, *Nerdiban*, *Özbek*, *Haydarhane*, *Ketonos*, *Çermik*, *Ortuzi*, *Canviran*, *Turhas*, *Tebrizcik*, *Söğütlü*, *Tosik*, *Gayb Er*, *Arzutı*, *Şeyh Nureddin*, *Karor*, *Umudum*, *Baba Söylemez*, *Çevgândar* (Çögender) *Baba*, *Yağan Paşa*, *Delü (Veli) Baba*, *Horasan Baba*, *Monla Kondu*, *Sheikh Muhammed Ahmed*, *Hasan Bey*, *Müfid Hacı*, *Kanzutı*, *Çoban Derviş*, *Gülderen Hüseyin*, *Dikeres (Hacı Ömer)*, *Büyük Tuy*, *Sos*, *İdris Şeyh*, *Tay Hacı*, *Hertev Village*, *Çiçekrek Village*, *Evreni*, *Akşeyh* and *Kasım Bey zawiya* and *Şeref Şerefani Lodge*.¹⁴

The zawiya foundations in the central villages played an important role in the settlement of the region. They probably became inactive as a result of the demographic changes resulting from the political events of the pre-Ottoman period 1480-1520, which can be considered as the period of conquest for Erzurum. After the Ottoman conquests, some of the zawiya foundations became active, while others disappeared among the neighbourhoods they transformed into.

When the “*tahrir*” record books are examined, it is seen that in this period, the activities of population recruitment and settlement, which are called “şenlendirme”, were predominantly shifted to the countryside rather than the city centre, primarily as a result of the “Akkoyunlu-Karakoyunlu” wars and Safavid pressure, and especially the empty villages on military routes were tried to be

9 BOA. TD. 199, s. 8; TTD. 205, s. 23; TKGMA. TD. 41, s. 25a, s.87/a.

10 TKGMA. TTD. 41, s. 17/b; BOA. TTD. 199, s. 8; BOA. TTD. 205, s. 23.

11 BOA. TD. 199, s. 8; TTD. 205, s. 23; TKGMA. TTD. 41, s. 87/a; BOA. MAD. 5152, s. 72-73.

12 BOA. TTD. 199, s. 9; BOA. TTD. 205, s. 23; TKGMA. TTD. 41, s. 87a./b.

13 BOA. TTD. 199, s. 9; BOA. TTD. 205, s. 23; TKGMA. TTD. 41, s.87a/b; VGMA. 582/2; VGMA. 416.

14 BOA. TTD. 199; TKGMA. TTD. 205; TKGMA. TTD. 537.

resettled. The effect of land-based economic concerns on this is indisputable. Zawiya foundations played a major role here. Especially in order to attract new settlers to the vacant villages, sheikhs and dervishes who were already in these regions or who came from Khorasan to the region, which had been newly pacified by the Ottoman conquest, established their zawiya in the abandoned old villages or in the desolate deserted passes, valleys and regions.

All of these zawiya in the region were supported by Sultan Suleiman the Magnificent and allocated land as foundation income. All of the zawiya established in the provinces of Erzurum turned into village settlements. It is seen that some villages were named after the zawiya such as *Çevgândar Baba*, *Umudum Baba*, *Haydarî zawiya*. However, whether these zawiya were established in a pre-existing but abandoned settlement or in a secluded area is a matter open to research for now. Many stories are told by the local people about the people in the names of the zawiya. *Umudum Baba*, *Çevgândar Baba*, *Yağan Baba* are among these names. Although there are no zawiya buildings in the villages, there are graves of people believed to be the founder of the village in very few of them. However, the tombstones are either unreadable or have been rearranged and the original stones have been replaced by new ones. Mostly the hilltops or mountain peaks close to the village are named with such names. The reflections of the Central Asian Turkish tradition on these behaviours are indisputable. In the records of the 16th century, among the inhabitants of the village, personal names such as Turgut, Doğan as well as names containing heterodox Islamic elements such as Şah Sultan, Şah Kuli, Tanrıvirdi are noteworthy. The records of the second half of the 16th century show that the population rate in the villages gradually increased, indicating that the policy of opening the region to settlement through zawiya foundations was successful. It can also be stated that in the pre-Ottoman and post-Ottoman period, zawiya undertook important tasks in terms of settlement activities in the region. The dervish communities that came from the interior of Asia provided services to those who came and went. These institutions also helped the Turkish elements, who reached Anatolia as a result of migrations, to adopt a settled life style and to become widespread and rooted.¹⁵

By the time of the Ottomans, many sheikhs had come from Khorasan and settled in the western parts of Anatolia. Some of these newly arrived dervishes took part in conquests together with the veterans, while others settled in villages or completely empty and secluded places in the vicinity, where they engaged in agriculture and animal husbandry together with their followers. In this way, the zawiya they established, preferably on empty lands, became great cultural, reconstruction and religious centres. The fact that these dervish lodges had arrived and settled along the frontiers before the armies was one of the reasons that facilitated military operations. In return for these services, dervishes were granted certain exemptions, rights and lands. In the early periods of the Principalities and Ottomans, dervishes did not have a regular income. They earned their livelihood by husbandry of livestock and cultivating the fields they opened from the land. However, it is also seen that some properties were attached to the dervish lodges. Their administration was in the hands of sheikhs called “*zaviyedâr*”. Seljuk and Ottoman dervish lodges mostly consisted of a mosque, tomb, cemetery, dervish and guest rooms, library, kitchen, food warehouses, bathhouse and stables for animals. The zawiya, which had a very important role in the settlement and revitalisation of Anatolia and Rumelia during the Ottoman period and had an impact on the people in the places where they were located, also had the feature of being places of mutual cultural exchange. Many zawiya, lodges, dervish lodges and orders that existed in the XVIth century continued their existence in the following periods. Moreover, although heterodox sects were more widespread in the XVIth and XVIIth centuries, this situation gradually shifted towards the orthodox Islamic sects in the following periods. However, the dervish lodges, which lost their mission in the last periods of the Ottoman Empire and gradually deteriorated, were to be abolished after the establishment of the Republic of Turkey. Dervishes were Muhajirs who came and settled in the region with their relatives and members. In order to revive the devastated places in the region as a result of long wars, to establish public order and security and to gather the people together, orders were given to the provincial correspondent in detail by the state centre in the form of a clear instruction.¹⁶

15 BOA. TTD. 199, s. 1-78; Ethem Cebecioğlu, *Hacı Bayram-ı Velî*, Ankara 1991, s. 21-22.

16 Ömer Lütfi Barkan, “Osmanlı İmparatorluğunda Bir İskân ve Kolonizasyon Metodu Olarak Vakıflar ve Temlikler I, İstila Devrinde Kolonizatör Türk Dervişleri ve Zaviyeler”, *VD*, C. II, Ankara 1942, s. 284-290.

Zawiyas, which are an important institution in Islamisation activities, are the places used as dwellings by dervishes who are the representatives of the religious beliefs of the people during the establishment and development of Anatolian Turkish cities. In terms of its nature, zawiyahs are places where sheikhs and dervishes belonging to the orders established in cities, towns, bays and on the roads, where passing travellers are hosted. In its historical development, terms such as ribât, hânkâh, buk'a, savma, düveyre, madrasah, imâret, dergâh, tekke, tekye, mevlevihâne and kalenderhane show the characteristics of zaviye with some nuances.¹⁷ In fact, it is understood that all these terms, apart from some minor architectural and organisational differences, referred to the same institution in different times and places. However, as of the end of the XVth century in the Ottomans, some differences emerged between these terms in terms of organisation and function, and zawiya was used only for lodges in cities, towns and villages and guesthouses located on passes, derbents and roads. With the collapse of the Anatolian Seljuk Empire, the Turkmen principalities, which declared their independence in the fringe regions, opened zawiyas based on rich foundations in order to benefit from the spiritual influence of sheikhs, while the Ottoman Principality pursued the same policy. Thanks to these zawiyas, they ensured the unity of the people and solved the issue of settlement to a great extent.¹⁸

The founders of the zaviyes and the people who served in them were Dervishes, Babas, Kalenderis and Abdals. The XIIIth century is an important period in Anatolian Turkish history in terms of religious thought and social structuring. In particular, the collapse of the Khwarzemshahid State and the Mongol raids led many scholars, artists and religious scholars to come and settle in Anatolia. The continuation and spread of some Sufi movements, which originated in Central Asia and were linked to great figures, took place during this period. The beliefs and practices of those who came to Anatolia, which were inherited from the sects and people they belonged to and the region they came from, varied widely. In the Islamisation of the Turks, mystically oriented dervishes devoted to Sufism were at the forefront.¹⁹

Foundations also had many functions that facilitated settlement and population activities in the city and provinces of Erzurum. From this point of view, in addition to their population and settlement links, foundations' relations with the state and the economy also gain importance. In particular, the role they played in settlement policy, the religion and religious institutions they supported, social centres and municipal services had an impact on social cohesion, social stratification, social change and innovation factors in society. The foundations also carry out economic activities; the foundation money is invested in the commercial and industrial centres of the city, playing the role of a third entrepreneur in addition to private and state investment within the existing economic order. In terms of social assistance and solidarity, activities to meet the various basic needs of those in need are carried out through foundations. In this way, social problems caused by the imbalance in income distribution were tried to be eliminated to some extent. On the other hand, it can also be stated that foundation institutions function as social security institutions. In the aftermath of disasters, foundations were used to come to the aid of the people of the region and compensate them for their losses, to meet the livelihood and other needs of the poor and incapacitated, and even to cover the funeral expenses of the orphans. Treatment centres for the mentally ill, housing and sustenance expenses for the poor, provision of salvation money for captives, dowry and other needs of orphaned girls in marriage and many other similar needs were met through foundations. Although they did not have such an objective as their founding purpose, the positive effects of foundations on the distribution of wealth are noteworthy. The provision of public services through foundations causes the economic burden of the state to ease. Another important issue in terms of welfare is the creation of new employment opportunities for people. Especially through foundations, important employment opportunities were created for both the scholarly class and skilled craftsmen such as architects and carpenters. In addition to civil service, agriculture and trade based on small industrial enterprises, new fields

17 Cahit Baltacı, *XV-XVI. Asırlarda Osmanlı Medreseleri*, İstanbul 1976, s. 20-40; Doğan Kuban, "Anadolu Türk Şehri Tarihi Gelişmesi", *Sosyal ve Fiziki Özellikleri Üzerinde Bazı Gelişmeler*, *VD*, VII, 1968, s. 60-61.

18 Ahmet Yaşar Ocak-Suraiya Faroqi, "Zaviye", *İA*, C. XIII, MEB Yay., İstanbul 1986, s. 468-470.

19 Ahmet Yaşar Ocak, "Bektaşilik", *DİA*, C. V, İstanbul 1992, s. 373-379; Fuat Köprülü, "Bektaşî", *İA*, C. II, İstanbul 1993, s. 461-464.

of employment emerged through foundations. The management and administrative functions of the foundation are also important. The realisation of all public services through foundations causes the central administration to operate easily. The state was only in charge of control and organisation, the waqfs provided finance and the state laid the groundwork for the conditions under which this finance would be used by whom and how it would be transformed into the desired institution. Thus, the state could allocate more budget to military and security services, which were of vital importance at the time. While the military class was employed by the state through the fief system, the madrasa scholarly class was employed through foundations, thus ensuring a socio-political balance between the scholarly and military classes. In addition, the feelings of wealthy people to display their wealth were satisfied in this way, and emotional ties could be established between wealthy people and administrators and ordinary people through foundations and their services. Thus, wealth enmity and similar reactions that may occur in the society can be relatively prevented. The functions of the foundations seen here facilitated population and settlement.²⁰

Conclusion

The city of Erzurum had lost a large part of its population due to political and military struggles until the Ottoman Empire took control of the city. After capturing Erzurum, the Ottoman Empire's primary challenge was addressing the severe population decline in both the city center and the surrounding provinces. Erzurum's most important activity to regain its lost inhabitants was the revitalisation of existing foundations and the establishment of new ones. It is understood that these foundations were initially zawiye foundations. As the population grew in and around the city, other types of foundations began to proliferate. It is seen that the influence of the Sufi Turkish dervishes operating in the zawiya on the society led to a reverse internal migration. It is also observed that some typical examples of the Ottoman Empire's population methods applied in other border geographies were also implemented here. The zawiya foundations, which gave their names to many neighbourhoods in Erzurum and its provinces, played a central role in shaping these communities and boosting their populations.

20 Kılıç-Gül, "Osmanlı Dönemi Erzurum ...", s. 363-371.

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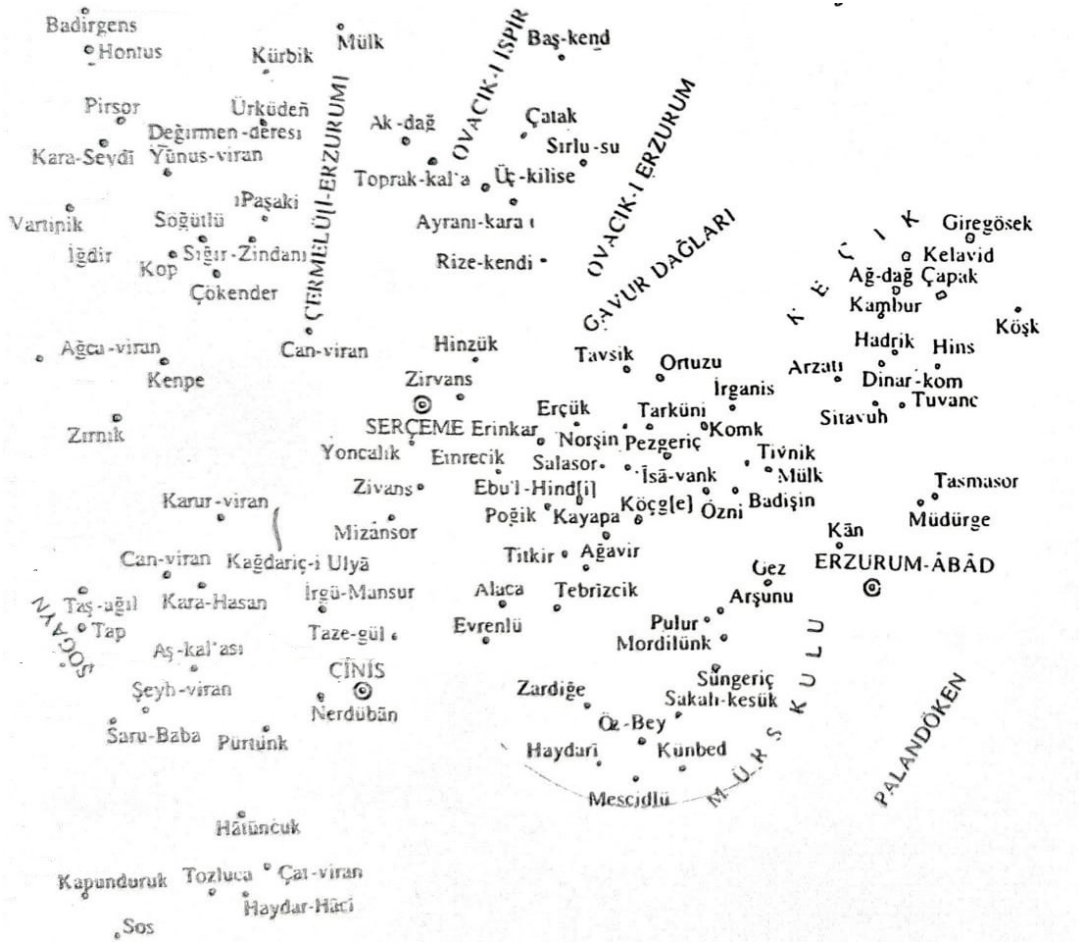
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Sketch: Settlements in Erzurum and its Surroundings in 1530 (Presidential Ottoman Archive, 387 Numaralı Muhasebe-i Vilayet-i Karaman Ve Rum Defteri. Ankara 1997.s.230.)

Extended Abstract

Sources indicate that the Erzurum citadel, which has a medieval characteristic, was built by the Byzantine Emperor Theodosius II between 415 and 422. However, recent studies have revealed that the region where the castle stands was inhabited as early as the Late Chalcolithic Age, particularly during the Urartian period. In this context, the city's history extends to significantly earlier periods. The region was under the rule of Scythians, Cimmerians, Persians, Parthians, Romans, Sassanids, Byzantines and Turks in the following periods. Before Ottoman rule, the region experienced intense 'Akkoyunlu-Karakoyunlu' wars, which contributed to widespread population displacement. The Battle of Otlukbeli, Safavid efforts to fill the political vacuum left by the Akkoyunlu withdrawal, and Georgian pressure devastated the region, forcing the population to abandon Erzurum and its surroundings. It is known that the city came under Ottoman rule around 1517-1518 on the return of Yavuz Sultan Selim from the Chaldiran campaign. As a result of the Ottoman domination of the region in the 16th century, an environment of peace and security was established. During this time, despite the challenges posed by the geography, population growth resumed due to the settlement policies implemented in the region. Thanks to the Ottoman Empire's rule and the establishment of an administrative structure here, not only were most of the reasons preventing the reconstruction and settlement of Erzurum eliminated, but also a favourable environment was created by the appointment of beys with large families to the region, which would facilitate these works. In order to accelerate the settlement of Erzurum, Suleiman the Magnificent, who took this last situation into consideration, ordered the sale of the dilapidated and abandoned properties of the city, which were considered to be the property of the state, to the notables of the region who had money and men in exchange for deeds. In parallel with the state's policy of reconstruction and settlement, the first *beylerbeyi*, Mehmet Khan, on the one hand, furthered the border with the Georgians through his wars with them, and on the other hand, he purchased properties in Erzurum. Among these properties were a ruined bathhouse, a caravanserai, a palace, a bozahane, a cloth house, two hundred and seventy-seven shops, the grounds of twenty mills and a farm. Mehmet Khan made ten mills and one hundred and fifty shops functional. Although not mentioned in the book, it is understood that he had also made the mumhane and dyehouse operational. As a matter of fact, the tax revenues of these enterprises, which were not mentioned in the 1520 registry, are noteworthy. Foundations, especially zawiya, played a facilitating role in the settlement structure of Erzurum and its provinces. In the early periods when the Ottoman Empire dominated the region, many settlements were empty and dilapidated. This situation is clearly visible in the first period *tahrir* registry books of *Erzurum*, *Erzincan*, *Kemah*, *Bayburt* and *Kelkit*. During this time, despite the challenges posed by the geography, population growth resumed due to the settlement policies implemented in the region. It can be argued that the most important reason for the high number of vacant villages was the struggle for dominance between the *Akkoyunlu* beys before the Ottoman rule, migrations and social events that went down in history as the Kizilbash interregnum. The record of 1611 describes the situation in the region. It is understood that the activities for the rejuvenation of the region could not be completed immediately after the conquest. In the registers of the first half of the 17th century, after describing the situation as ruined and in ruins for 40-50 years or 30-40 years, the need for reconstruction works is emphasised. In this period, many zawiya between Erzincan and Kelkit were established in the narrow gorges and gorges along the road. When the zawiya are analysed in terms of their origins, it is understood that some of the early zawiya in the Erzurum region were *Akkoyunlu* residences, just like those in *Erzincan*, *Bayburt*, *Kelkit Şark-i Karahisar* and *Şiran*. All of these zawiya in the region were supported by Sultan Suleiman the Magnificent and allocated land as foundation income. All of the zawiya established in the provinces of Erzurum turned into village settlements. It is seen that some villages were named after the zawiya. Such as *Çevgânda Baba*, *Umudum Baba*, *Haydarî zawiye*. However, whether these zawiya were established in a pre-existing but abandoned settlement or in a secluded area is a matter open to research for now. Many stories are told by the local people about the people in the names of the zawiya. *Umudum Baba*, *Çevgânda Baba*, *Yağan Baba* are among these names. Although there are no zawiya buildings in the villages, there are graves of people believed to be the founder of the village in very few of them. However, the tombstones are either unreadable or have been rearranged and the original stones have been replaced by new ones. Mostly the hilltops

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