

EFFORTS TO REFORM ENTRY INTO THE OTTOMAN *İLMİYYE* CAREER TOWARDS THE END OF THE 16TH CENTURY: THE 1598 OTTOMAN *İLMİYYE KANUNNAMESİ*

In 1598, a law code (*kanunname*) was drafted in order to organize the Ottoman *ilmiyye* career.¹ It was put into effect towards the end of the 16th century and, to a great extent, aimed to restructure the system of admittance to the *ilmiyye* (the learned institution). The *kanunname* is especially important for studies involving the profession, as it reveals the internal dynamics of the *ilmiyye* at the time, how the *mulazama* waiting period system (*mülâzemet*) – attendance of a *mawali* (*mevali*), considered as a prerequisite for one's candidacy to the job – worked as well as certain features of the employment process in the *ilmiyye* career. For this reason, I will initially consider how the 1598 Ottoman *İlmiyye Kanunnamesi* affected the path of entry to the *ilmiyye* career. My primary objective is to better clarify what the *Kanunname* provided on entrance or admittance to the *ilmiyye*. Up till now various studies have also drawn

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attention to this law code; İ. H. Uzunçarşılı and C. Baltacı transcribed the *Kanunname* into the Latin alphabet, while A. Akgündüz edited both the facsimile and transcription of the text.² Furthermore, M. İpşirli, focusing on the *kadıasker* institution, references several relevant articles of the *Kanunname* in sections involving the *mulazama* system.³ H. İnalçık, on the other hand, was the first to conduct a content analysis of the *Kanunname*. His article conveys the reason why the *Kanunname* was published, reflecting on its content and objectives as well as placing it in the context of the economic depression and change that transpired in the Ottoman state at the end of the 16th century.⁴ Following İnalçık's study, I tried to explain the effectiveness of the *Kanunname* itself. I assessed the actual state of *mulazemets* before and after the law code was promulgated by analyzing archival documents in my doctoral thesis on employment in the Ottoman *ilmiyye* career.⁵ I made extensive use of the *mulazım rużnamçes* (*defters/daybooks*) kept by the *kadıasker* of Rumeli. I felt the need to write this article due to new insights gained from the data and the wish to draw further attention to the *Kanunname* itself.⁶ In short, by the present article, I intend to provide the reasons why it was drafted in the first place, based on archival documents of the period in question, convey its content, and assess whether this content was effective or not.

First of all, it is important to clarify on what grounds, for which reasons and by whom the 1598 Ottoman *ilmiyye kanunnamesi* was prepared and promulgated. Uzunçarşılı states that it had been drafted by a council of *mawalis* on request of Mehmed III.⁷ In the *Kanunname*'s introduction, it is stated that after the consultation on the *ilmiyye* career, the *mawalis* presented their decision to the Padishah and thus the law was promulgated.⁸ Although in no source is there any clear information on who constituted the *Kanunname* drafting committee, I believe that the *sheikh al-islam* (*şeyhülislam*) and the *kadıaskers* of Rumeli and Anatolia were most likely important constituents of this committee. Furthermore, there were

² Uzunçarşılı, *Osmanlı Devletinin İlmiye Teşkilatı*, p. 244-246; Baltacı, *XV-XVI. Yüzyıllarda Osmanlı Medreseleri*, p. 918-921; Akgündüz, *Osmanlı Kanunnameleri VIII*, p. 633-638.

³ İpşirli, "Osmanlı Devleti'nde Kazaskerlik," p. 645-646, p. 655, p. 656, p. 659.

⁴ İnalçık, "The *Rūznāmçe* Registers."

⁵ Beyazıt, *Osmanlı İlmiyye Tarikinde İstihdam*, p. 39-110.

⁶ The relevant information and comments concerning the *kanunname* remain dispersed within the various sections of the thesis, which has a broader scope.

⁷ Uzunçarşılı, *op. cit.*, p. 243.

⁸ *İlmiyye Kanunnamesi*, Süleymaniye Library, İstanbul, Reisülküttab, 1004, fl. 69b.

two very important changes that took place within the *ilmiyye* profession just before the *Kanunname* was put into effect. Due to complaints against the *kadiasker* of Rumeli, Kuş Yahya Efendi, Abdülbaki Efendi was appointed to replace him. Furthermore, upon the death of Bostanzade Mehmed Efendi, Hodja Sadeddin Efendi was assigned as the new *sheikh al-islam* and Akhi-zade Abdulhalim Efendi became the *kadiasker* of Anatolia for nine months.⁹ It is reasonable to assume that above-mentioned ulemas played a significant role during the *Kanunname* drafting process, given that it was promulgated in *Ramazan* 1006/April 1598. However, it would also be a mistake to assume that they were the only ones to be involved in the code preparation process. It is likely that other cadis (judges), under *mulazama* to other ulemas or *kadiaskers* would have been influential during this process.

Before we embark upon a more detailed study of the *Kanunname*, I would like to briefly reflect on entrance or admittance to the Ottoman *ilmiyye* career and the way the system worked. The *danishmends* (*dânişmend*), who gradually progressed in the Ottoman *madrasah* system, completed their education at the *sahn madrasahs* or at the *altmışlı madrasahs*. This education was followed by an assistantship under a *mawla* (*molla*), which was considered a key way to develop one's knowledge and experience. *Danishmends* would serve under the *sheikh al-islam*, *kadiaskers*, and cadis of Istanbul, Edirne and Bursa, in particular, as well as those of Egypt, Damascus, Aleppo, Mecca, Medina and Baghdad. Furthermore they would also assist *mudarrises* appointed at *dahil* or greater level *madrasahs* (commissioned by the sultan or his family).¹⁰ At the end, they would earn the right to enter the *ilmiyye* career through a quota of positions allocated to each teacher (*hodja*). We would not be wrong to use the expression "in turn" because all the cadis or *mudarrises* had sometimes up to 30 or 40 students.¹¹ Those who had served their *hodjas*, especially their tutors (*muids*), the longest, were the first in line to enter the *ilmiyye* profession.

⁹ Nev'i-zâde Atâî, *Hadâikü'l Hâkaik*, p. 430, p. 436, p. 496; *Tarih-i Selânik II*, p. 698, p. 724, p. 730-731.

¹⁰ Gelibolulu Mustafa Âlî, *Künhü'l-Aḥbâr II*, p. 71.

¹¹ We were able to determine the number in question by examining the number of students of *mawlas* that passed away. These students are recorded in *mulazim ruznamçe* registers. See Nuruosmaniye Kütüphanesi (NOK), Rumeli Kadiaskerliği Ruznamçeleri (RKR), 5193/3, fl. 23b-24a, fl. 25a, fl. 30b-31a; Bâb-Meşihat Şeyhülislamlik Arşivi (MA), RKR, 184/7, p. 36-45.

When asked to propose new candidates (*mulazıms*, *mülazım*), *hodjas* notified the *kadıasker* of Rumeli of the *danishmends* having the right to enter the *ilmiyye*. The *kadıasker* would submit the candidates' names to the sultan's approval and thus, this process would come to an end with these candidates being recorded in the *mulazım ruznamçes*.¹² Subsequently the *danishmends* would be designated as *mulazıms* and enter a maximum 3-year-long waiting period (*zaman-ı mülâzemet*, *mulazama* period), before being assigned to their new posts.¹³ They would spend this period with their families so as to recuperate from all difficulties and hardship they had to endure in order to acquire knowledge.¹⁴

The *mulazım* positions quota system attests the presence of certain rules defining recruitment capacity, and criteria.¹⁵ For each new position assigned to a *mawla*, the latter could recruit *mulazıms* for *tashrif* (*teşrif*), a conferring honor or rank. At this stage, we see a direct link between the quota assigned to a *mawla* and the number of students he was going to employ. For instance, when Ebussuud Efendi was promoted from *kadıasker* of Rumeli to *sheikh al-islam*, six of his students earned the right to enter the *ilmiyye*; when Chivizade Mehmed Efendi was assigned the position of *kadıasker* of Rumeli and thus quitted his former post of *sahn mudarris*, he had the right to assign three of his students to the *ilmiyye* career.¹⁶ Every six months, *sheikh al-islams* and *kadıaskers* would introduce a student to the *ilmiyye* class, and assign him to the

¹² The *ruzmançe defters* recorded at the *kadıasker* offices consisted of three groups of *defters* assembled under a single heading. Due to their differences in context and diplomatic attributes, *defters* covering the appointment, dismissal and replacement records are known as *hareket*; those that encompass the *mulazım* records were called *mulazım registers*; and those recording appointments to offices as *cihet ruznamçe*. It was the duty of the *kadıasker* of Rumeli to keep the *mulazım ruznamçes*. The remaining two *defter* groups could also be kept by the *kadıasker* of Anatolia. A copy of the *mulazım ruznamçes* were sent to him and to the imperial council; Topkapı Sarayı Arşivi H. 951-952, E-12321, p. 312-313.

¹³ Beyazıt, *op. cit.*, p. 148-151.

¹⁴ Gelibolulu Mustafa Âfî, *op. cit.*, p. 75.

¹⁵ We have to put emphasis on law-drafting process during Ebussuud Efendi's *kadıasker*-ship period. In Ebussuud Efendi's biography, Atâî states that, until this period, the *mulazama* records were not diligently kept, and recruitment criteria of *ilmiyye* professionals were quite random; after this period a separate *ruzmançe* was kept for the *mulazıms*. Moreover, a number of assignable *mulazıms* for each ulema, according to his rank, was determined and a seventh year of *nawba* (*nevbet*, shift) was put into practice for those who had a gift for the career. As we can see, during this period, a reorganization and systemization of the *mulazama* system had been carried out; Nev'i-zâde Atâî, *op. cit.*, p. 184.

¹⁶ Beyazıt, *op. cit.*, p. 67-68.

position of *fatwa emin* (*fetva emin*, fatwa issuer under the *sheikh al-islam*) or *tezkiiredji* (*tezkiireci*, official minute-writer under the *kadiasker*).¹⁷

The *muids* had a more prominent position when entering the *ilmiyye*. Only *mudarrises* assigned at *dahil madrasahs* could open the way for an *ilmiyye* career to the *muids*. When a *mudarris* left his position, he was able to open the access to the *ilmiyye* career for a *muid*. This way of acceding the *ilmiyye* is known as through *muidlik* (*mu'iddlik*, *muid*-ship, tutorship) or *iade* (*i'ade*)¹⁸.

Posts designated as *mustakillen* (*müstakillen*) signified a privileged status and were supposed to reward *danishmends* for good services and accomplishments. This recognition was generally bestowed on the children of *mawlas* and sheiks. The *mawlas* proposed for *mustakillen* posts their children as well as some highly satisfactory students.¹⁹

The *nawba* (*nevbet*, shift) periods are another worth mentioning route to *ilmiyye*. They could be announced on occasions such as victories, the sultan's enthronement, *sur-i humayuns* (royal celebrations as weddings or princely circumcisions) or completion of some important writing work by an ulema. They could also be declared on regular time intervals. For instance, during Ebussuud Efendi's tenure as *kadiasker* of Rumeli, a decree fixed a *nawba* recruitment once every seven years.²⁰ This enabled a certain legally determined number of ulema students to enter the *ilmiyye* career. For instance, in 954 (1547-1548), there were 10 admittees via the *sheik al-islam*, 7 via the *kadiaskers* and 3 via each *sahn mudarris*. Moreover, it is possible to say that the state had used *nawba* as a means to please the ulema class.²¹

Apart from these standard procedures, the death of *mawlas* would trigger a new process of admittance. Appointed by the *kadiasker* of Rumeli among *mudarrises* from Süleymaniye or Sahn *madrasahs*, a *mumeyyiz* (*mümeyyiz*, examining official/chief clerk) would subject the students of the deceased *mawla* to an examination, record their names in a *defter* and classify them according to their merit and qualifications. This would take place six months after the scholar's death in order to assure that all students had reached Istanbul and to prevent unfairness.²² Those who had

¹⁷ *Ibid.*, p. 51 and p. 53

¹⁸ *Ibid.*, p. 55-56.

¹⁹ *Ibid.*, p. 74-75.

²⁰ Nevîzâde Atâî, *op. cit.*, p. 18.

²¹ Beyazıt, *op. cit.*, p. 78, p. 79.

²² NOK, 5193/3, fl. 6b, and fl. 27a.

assisted their *hodja* the longest would be placed on the top of the list. Depending on the total number of students, sometimes it had been possible for all of them to be designated as *mulazims*.²³

Some other paths leading to the *ilmiyye*, were not encouraged by the state. One of them involved the efforts of members of other state-officer bodies, such as court *hodjas*, *iç-ahur hodjas*, *shahzade hodjas*, janissaries, pantry men and *sipahis*, to be transferred to the *ilmiyye*.²⁴ Another one, called *shafâat* (*şefâat*) or intercession, involved the intervention of the royal family, state officials or some leading members of the society.²⁵ The third and last one consisted of impersonating someone else's identity. Apart from these three ways, some *ilmiyye* professionals did not pass from the *mulazim* stage, but, in some way, directly appointed; others had taken the place of cadis and *mudarrises* who had passed away. Those "outsiders" were called *ecnebîs* (foreigners, strangers).²⁶

After this brief review of the *ilmiyye* career, I will now try to explain how the *mulazama* system worked on the basis of data obtained from the three 16th-century *mulazim ruznamçes*, which have made it to the present day.²⁷ The first one covers the years 1545-1551, i.e. the Rumeli *kadıasker*-ships of Ebussuud Efendi, Chivizade Sheikh Muhyiddin Efendi and Bostan Efendi.²⁸ The second one concerns the 1587-1589 period and was recorded during the tenure of Bostanzade Mehmed Efendi on the same position.²⁹ The third register encompasses the years 1599-1601, and started to be kept after the enforcement of the 1598 *ilmiyye kanunnamesi* in question.³⁰ These date allow us to make an assessment prior and subsequent to the *Kanunname*.

We will initially study the period prior to the *Kanunname* and provide data supporting our analysis of the *mulazama* system. By analyzing *mulazim ruznamçes*, we may establish statistics on number of admittees to the *ilmiyye* class during these given periods and paths they were recruited through. This is the chart we get from the first *defter*'s data on the first question:

²³ Beyazıt, *op. cit.*, p. 83-85.

²⁴ MA, RKR, 178/1, p. 5 and p. 12; NOK, RKR, 5193/3, fl. 18b and fl. 35b.

²⁵ MA, RKR, 178/1, p. 5, p. 7, p. 10, p. 12, p. 23, p. 29.

²⁶ NOK, RKR, 5193/2, fl. 3a; MA, RKR, 179/2, p. 123; NOK, RKR, 5193/4, fl. 8a; NOK, RKR, 5193/4, fl. 7a.

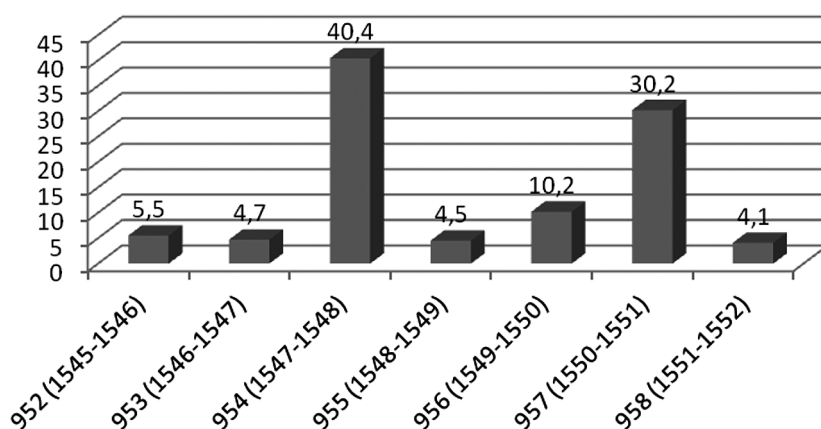
²⁷ The *mulazim ruznamçes* in question will be referred to as first, second and third according to their issue dates.

²⁸ MA, RKR, 178/1.

²⁹ NOK, RKR, 5193/3.

³⁰ MA, RKR, 184/7.

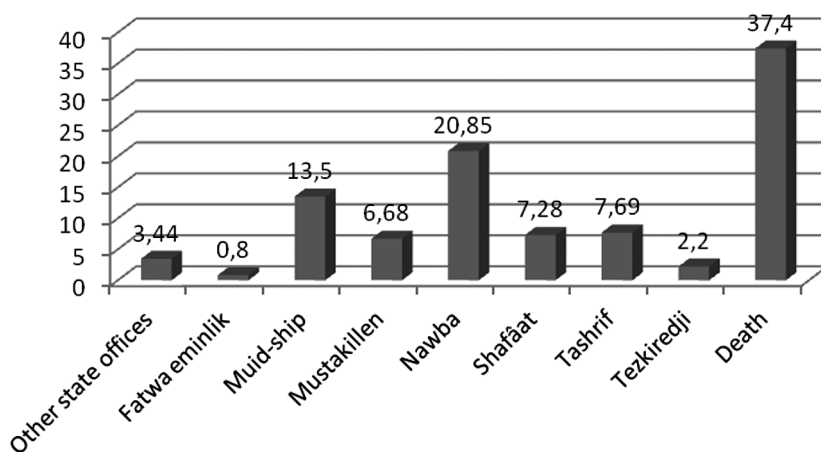
**% Annual Distribution of *Mulazıms* Admitted to *İlmiyye*
952-958 (1545-1552)**



In the chart, the *defter* data are assessed on the basis of a yearly-average number of admittees for the whole seven-year period. We observe a significant change in the number of admissions each year. We have determined that the declaration of *nawba* in 954 and the number of ulema deceases – which had arisen in 957 – have quite an effect in this variation.

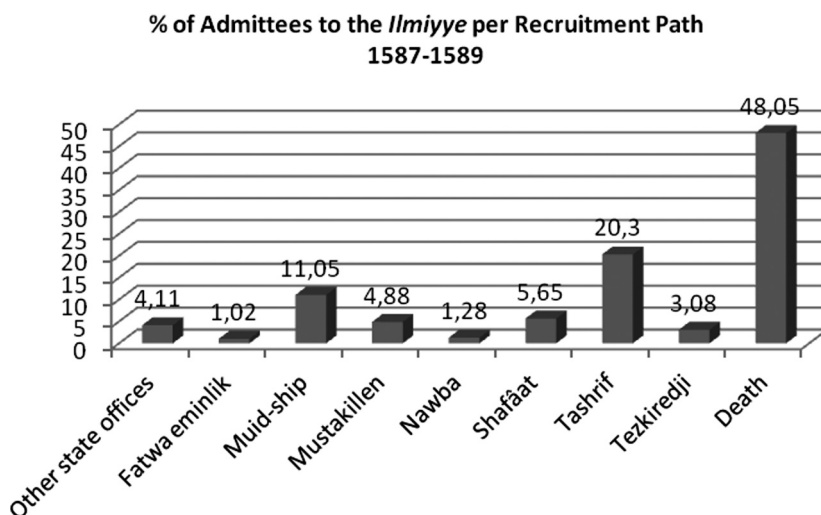
As a second approach, we analyzed the *defter*'s data on the admittees' recruitment paths:

% of Admittees to the *İlmiyye* per Recruitment Path, 1545-1552



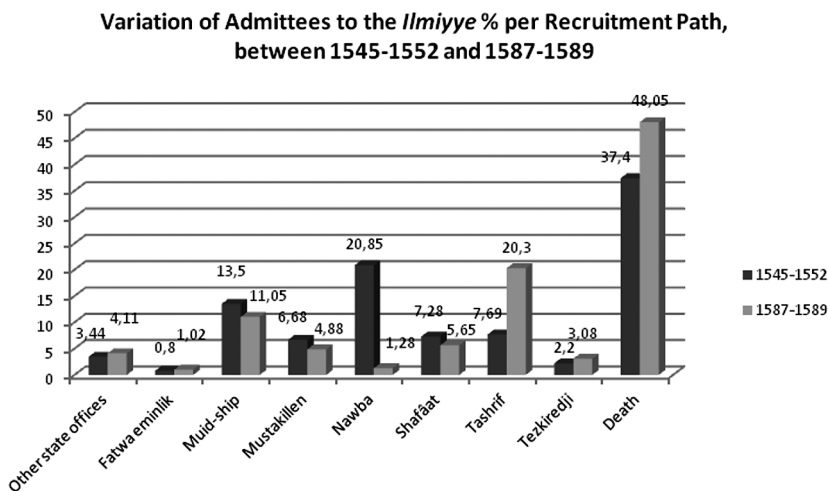
According to these data, death and *nawba* have the highest rates (respectively 37.4% and 20.85%). They are followed by *muid*-ship (13.5%). Admittance by *shafâat* is quite significant (7.28%) while admittance from other state-officer bodies (janissaries, *sipahis* and court *hodjas*) is more rare (3.44%). Entering the *ilmiyye* by the quality of ulema descendant raises at 6.68%.

The same data from the second *defter*, kept approximately 35 years later, give the following chart:



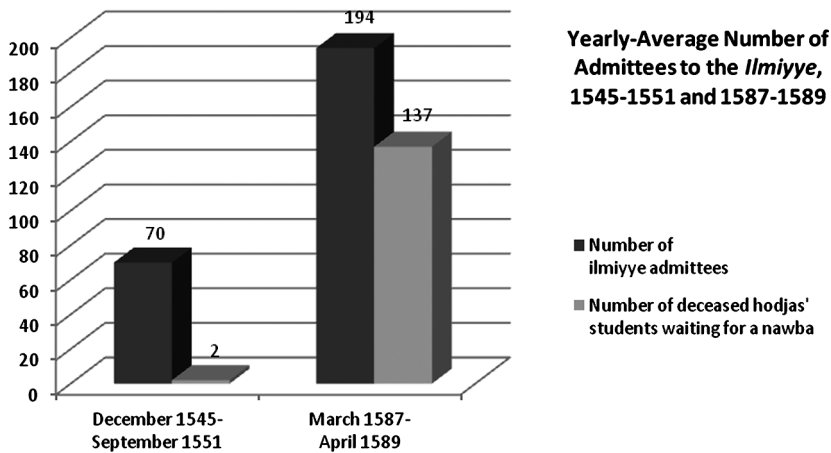
According to these data, we see that death keeps the first place with 48.05%. *Tashrif* comes second with 20.3%. Admittance from other state-officer bodies becomes somewhat more important (4.11%) while *shafâat* keeps being quite significant (5.65%).

A comparison between the two *defters* yields the following graph:



In this chart we observe a significant increase over 35 years in the average importance of death and *tashrif* as means to enter the *ilmiyye*. While death rose from 37.4% to 48.05%, *tashrif* increased from 7.69% to a 20.3%. As there is no declaration of *nawba* throughout this period, we see an important drop in this area. Yet we should take into account that data include admittees from the previous *nawba* declarations. For the rest of admittance processes, rates are more or less similar in both periods.

In order to complete the above chart, we also examined both *defters* in regards to the number of admittees, and developed the following chart:



In order to establish the difference between the two periods in terms of yearly number of admittees, we calculated a yearly average, for each period. We observe a significant change in the yearly number of admittees, which rose from 70 to 194, or a total increase of 177%. Moreover, the number of students of deceased ulemas shows a remarkable increase from 2 to 137, or 6750%. These data show us the increase in the number of admittees and indicates the admittees' accrual for the *ilmiyye* career.

At this point, we have to consider the possible reasons for this increase of admittees and candidates. The most important reason is the prestigious condition of the ulema body members in the Ottoman state. They enjoyed a high social esteem and were exempt from taxation. Another reason was the population increase during the second half of the 16th century: thousands of young people in rural areas turned their attention to the *ilmiyye* profession and searched suitable education in *madrasahs*. Furthermore

we also encounter many *suhte* rebellions during this same period.³¹ By the end of the 16th century, due to these rebellions, the increase in the number of *danishmends* and the admittees accrual had forced *ilmiyye* officials to take serious measures. It was in this sense that the 1598 *kanunname* was drafted.

We can resume the regulations of the *kanunname* mainly in twenty-three entries. Many of these articles were regulations involving the entry or assignment to the Ottoman *ilmiyye* class. The remaining small portion involves employment in the *ilmiyye* career. In this framework, we can say that compared to other *ilmiyye kanunnamesis* issued before this date, the 1598 *kanunname* focuses on the *mulazama* system itself.³² According to its introduction, the *Kanunname* was drafted in order to distinguish those who contributed to education from those who did not and to ensure promotion in the *ilmiyye* career according to ability and merit. However, written between the lines, the most important purpose of the *Kanunname* was to keep entry or admittance to the *ilmiyye* under strict control: the number of admittees should probably decrease since an increasing tendency would trigger problems in employment conditions; *mawlas* should get complete control of admittance process; the role of regional authorities in the *ilmiyye* career matters should be reduced by a further centralization of the assignment act; admittees should be given further training once accepted in the profession; preventive action against favoritism and *shafâat*-ism should be undertaken; fraud and unfair treatment of candidates should be stopped; the rights of the ulema descendants should be protected; the very *ilmiyye* profession should undergo a process of institutionalization.

The *Kanunname* articles can be summarized as follows:

1. Admittance of candidates to 20-*akça madrasahs* should be subject to examination by a *mudarris* dismissed from a 40-*akça madrasah*. Students were to study at least two years in lower-grade *madrasahs* before being assigned to the *sahn*. A *tezkire* should be drafted at the end of both processes.³³

³¹ Cezar, *Osmanlı Tarihinde Levendler*, p. 196-197; Akdağ, "Medreseli İsyanları."

³² Two *kanunnames* were published during Kanuni's period: "*Mevâlî-i İzâm ve Müderrisîn-i Kirâmın Tedrîse Muvâzebetleri İçün Nişân-ı Hümâyûn*" and "*Kanûnnâme-i Ehl-i İlmi*" ; Akgündüz, *Osmanlı Kanunnameleri IV*; Baltacı, *op. cit.*, p. 915-918.

³³ *İlmiyye Kanunnamesi*, fl. 69b.

2. No undue number of students should be assigned to *semaniye* or higher-ranking *madrasahs*. Students should be allocated according to the number of openings in each *madrasahs*.³⁴
3. *Mudarrises* should stop taking on unqualified students by fear of being dismissed or left without any students. The *Kanunname* specifies that it is not a shame for *mudarrises* not to have any students, yet it is shame to take on unqualified ones.³⁵
4. Admittance to the *ilmiyye* of palace tutors, such as *bağcel/bakchi* and *ambar hodjas*, should be limited, as they have no suitable information and faculties and have not undergone an assistantship under a *mawla*. The number of admittees from this group should be limited to the one applying on the *nawba* of H. 963 (1555-1556). It is emphasized that when *hodjas* are appointed, a *tezkire* should be drafted by the *kadiasker* and registered to the *ruzmançe*.³⁶
5. Aside from palace *hodjas*, it is forbidden to members of other state-officer bodies to be appointed in *ilmiyye* offices. Janissaries, artillerymen (*topçus*), *sipahis*, caulkers (*kalafatçis*), some salaried (*ulufe*) employees of certain chief magistrates (*shehreminis*) and persons receiving a *vakıf* net accrual (*zevaid*) were no longer allowed entering the *ilmiyye*. Yet, those who did want to enter the profession should have undergone an assistantship under a *mawla*. Those who did enter the *ilmiyye* this way should not be appointed without an examination; in their new office, the rank would not be determined on the basis of the *akças* they earned before.³⁷
6. In case candidates mentioned in articles 4 and 5 and *mulazims* undergoing a *mawla* assistantship are awaiting to be assigned for a job, the second ones should get a year's head start.³⁸
7. *Mulazims* from *kenar* (provincial) *madrasahs* should not be assigned; however, already existing admittees from this category should continue to be considered for employment.³⁹
8. Even if a candidate received a sultanic *hatt-i humayun* permitting them to be admitted to the *ilmiyye*, it is required that this candidate

³⁴ *Idem.*

³⁵ *İlmiyye Kanunnamesi*, fl. 71a.

³⁶ *Ibid.*, fl. 70a.

³⁷ *Ibid.*, fl. 70b-71a.

³⁸ *Ibid.*, fl. 71a.

³⁹ *Ibid.*, fl. 70a.

should not be immediately employed. The *Kanunname* determined that employment of these candidates should be held off until *nawba*.⁴⁰

9. The number of *mulazims* employed through *tashrif* should be limited. The *Kanunname* allowed employment of *mulazims* through *tashrif* exclusively when *mawlas* were assigned to Medina or Mecca.⁴¹
10. It was prohibited to employ *muids* from 50-*akça* *madrasahs*. This prohibition could only be overruled for *madrasahs* commissioned by the surviving grand viziers.⁴²
11. Students of deceased *mawlas*, which would suffice two *nawbas*, should be employed; the remaining students should be allocated to other *mawlas*.⁴³
12. For certain *madrasahs* situated in remote regions, which *mulazims* do not want to work in, non-*mulazim* candidates could be appointed, normally advance in their careers and be promoted to high-ranking positions in normal time (*terakki almak*). According to the *Kanunname*, these *madrasahs* should be registered in *cihat ruznamçes*. This would prevent their officials from being mistaken for or mixing amongst former *mulazim* officials.⁴⁴
13. The number of *mulazims* from retired *mawlas* to be employed should not be excessive; moreover, *mulazims* should be employed according to a specific rule and quota.⁴⁵
14. *Mulazims* amongst *cadis* assigned in rural areas equivalent to *mevleviyyet* (high-ranking judgeships) should not be employed.⁴⁶
15. In order fraud to be prevented, the appearance and features of new *mulazims* and those who had left their post to come under the *mula-zama* of the *kadıasker*-ship should be recorded. Hence, candidate identification and discouragement of deception attempts would be easier.⁴⁷

⁴⁰ *Ibid.*, fl. 71a.

⁴¹ *Ibid.*, fl. 70a.

⁴² *Idem.*

⁴³ *Idem.*

⁴⁴ *İlmiyye Kanunnamesi*, fl. 70b.

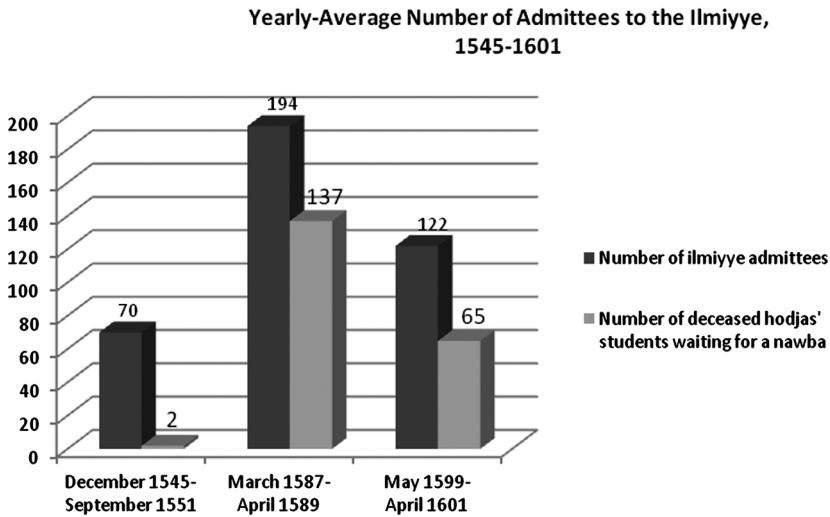
⁴⁵ *Ibid.*, fl. 70a.

⁴⁶ *Idem.*

⁴⁷ *İlmiyye Kanunnamesi*, fl. 69b-70a.

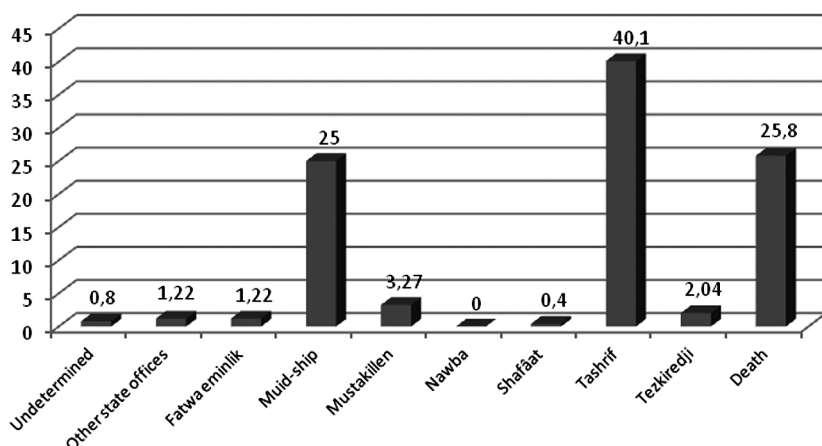
One can clearly see from these articles that the 1598 *kanunname* intended for significant measures to be taken in the matter of admittance to the *ilmiyye* career. By these arrangements, it aimed to bring this question fully under the *mawlas*' jurisdiction. Apart from palace tutors, candidates from other state-officer bodies were not allowed. Hence, the *ilmiyye* class would obtain a more homogenous structure. Furthermore, limitations were brought to offices enabling to enter the profession. However, this leaves open the question of the *Kanunname*'s effectiveness: Were the *Kanunname* codes applied, and did they reach the text's goal? We can find the answers to these questions in the *mulazim ruznamçes* kept right after the *Kanunname*'s issuance.

When we study the data in the register kept during the Hodjazade Mehmed Efendi period (1599-1601), we get the following chart:

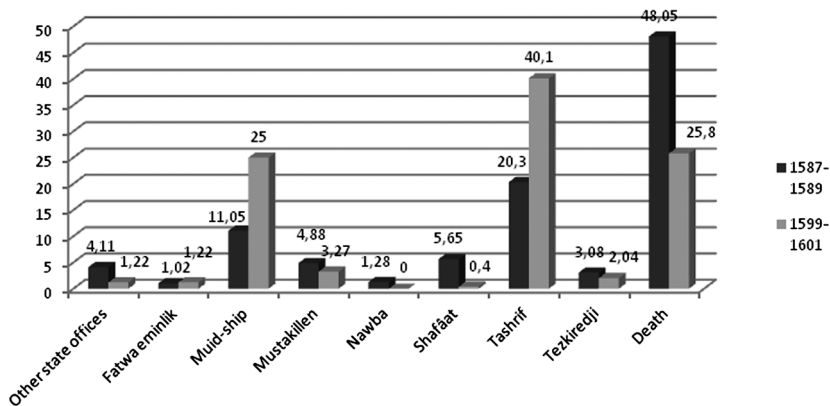


Based on a yearly-average number of admittees, we notice a 37% decrease in the number of candidates entering or waiting to enter the *ilmiyye* profession. There is a 52.5% decline in the number of candidates following their *hodjas*' death. These figures prove that the *Kanunname* had been successful to the point of decreasing the admittees' number.

Moreover, when we analyze the same register in terms of distribution of *mulazim* access to the profession, we get the following chart:

% of Admittees to the İlmiyye per Recruitment Path, 1599-1601

Once the *Kanunname* brought into effect, we see a significant change in the way *mulazims* accessed to employment. Candidacy through *tashrif* comes first with 40.1%, followed by death and *muid-ship*. It is important to compare ways of access to employment for *mulazims*, in the second and third *defters* (respectively 1587-1589 and 1599-1601) because the data in first and second *defters* presented similar results. If we do it, we get the following chart:

Variation of Admittees to the İlmiyye % per Recruitment Path, between 1587-1589 and 1599-1601

The number of admittances to the *ilmiyye* due to ulemas' death has decreased by approximately 50%, and there is a 70% decrease amongst admittees from other state-officer bodies. There was nearly no admittance by means of *shafâat*. The rate of admittance through *tashrif* and *muidship*/tutorship increased, which indicates an increase in the number of *mulazim* undergoing an assistantship under *mawlas*.

The above figures reveal that the *Kanunname* had been quite effective, even immediately after its promulgation. The answer to the general question on the *Kanunname*'s effectiveness and its duration exceeds the limits of this article. Thus, important questions remain to be answered by thorough studies to be conducted in the future. Yet, we still have some information clues on this matter. From the Koçi Beg narrative⁴⁸, the significant reforms carried out in the *mulazama* system at the beginning of the 18th century,⁴⁹ and the rapid increase in problems witnessed during employment in the *ilmiyye* institution, we understand that there were still problems concerning admittance or employment and the *mulazama* system after the 16th century. Thus, we can say that in the long term, the *Kanunname* lost its efficiency. We have also determined that certain clauses had been disregarded after a short period of time. Article 15 is an example. Candidates' appearance had been recorded in the Hocazade Mehmed Efendi *ruzmançe defters* in order to prevent form fraud; we see physical descriptions of *mulazims*, such as "short, bearded" or "has a scar on his face", just under their names.⁵⁰ However, this is the only register kept in this manner to have survived, so the clause in question ceased to be applied after a short period of time. It is also clear that the *Kanunname* did not fully succeed in reducing the number of *mawla* students. We see that the article 9 was not applied, not even for a short period after the *Kanunname*'s issuance.⁵¹ As a result, the goals of decreasing the number of admittees and increasing the power of the *mawlas* within the *ilmiyye* bureaucracy were both undermined.

⁴⁸ The *Koçi Bey Risalesi* (Pamphlet of *Koçi Beg*) criticizes the *mulazama* system, arguing an exaggerative use, complaining that even if someone was given a fief, *mulazims* were also employed through *tashrif* and that more *mulazims* had been employed through other means than was required by the code; *Koçibey Risalesi*, p. 45.

⁴⁹ Uzunçarşılı, *op. cit.*, p. 49-51; Beyazıt, *op. cit.*, p. 433-435.

⁵⁰ MA, RKR, 184/7, p. 4-7.

⁵¹ *Ibid.*, p. 4.

The Ottoman 1598 *ilmiyye kanunnamesi* emerged as a product of the crisis and changes the Ottoman state underwent towards the end of the 16th century. The *celali* and *suhte* rebellions that took place in rural areas, the erosion of the timar system, and the hardship that came about as the result of the population increase, all affected the Ottoman *ilmiyye* career, the *Kanunname* being a significant historical proof of it. The *Kanunname* intended to increase homogeneity in the *ilmiyye* class, decrease the number of admittees and regulate their mentality.

Prepared by the *mawlas* themselves, the *Kanunname* was also an important step in increasing their power and effectiveness within the *ilmiyye* bureaucracy. Furthermore, from another point of view, we see that the *mawlas* had taken a serious step towards institutionalizing the *ilmiyye* organization to their own benefit. The fact that candidates bearing an approval by the sultan to be admitted should wait for the next *nawba*, is a clear and significant indication of this institutionalization. Hence, with this act of securing the privileged status of *mawla* children, they laid the foundation for the *ilmiyye* class to become closed against and being withdrawn from the world.

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Yasemin Beyazıt, *Tentatives de réforme de l'accès à la carrière de l'ilmiyye dans l'Empire ottoman vers la fin du XVI^e siècle : l'Ilmiyye Kanunnamesi ottoman de 1598*

Le principal objectif de notre étude est d'identifier les raisons de la promulgation de l'*ilmiyye kanunnamesi* ottoman en 1598 ainsi que d'évaluer son effectivité. Notre approche initiale comportait une étude des aspects quantitatif et qualitatif de la multiplication des candidats à l'accès à la carrière de l'*ilmiyye* dans la seconde moitié du XVI^e siècle, phénomène fréquemment mentionné dans les études sur l'histoire de l'Empire ottoman. En comparant les données du milieu du siècle avec celles de la période 1587-1589, nous constatons une augmentation de 177 % dans le nombre des admis ainsi qu'une énorme augmentation de 6 750 % dans le nombre d'admis en qualité de *danishmend* de *mawla* décédés. Nous dévoilons ainsi la structure et les problèmes du système de *mula-zama* antérieur à l'*ilmiyye kanunnamesi*. L'article entreprend également l'évaluation des types de solutions proposées dans le code ; en outre, il étaye le fait que celui-ci fut en effet une réussite à certains égards, presque immédiatement après sa promulgation.

Yasemin Beyazıt, *Efforts to Reform Entry into the Ottoman İlmiyye Career towards the End of the 16th Century: the Ottoman İlmiyye Kanunnamesi of 1598*

The main objective of our study is to determine the reasons behind the preparation of the Ottoman *ilmiyye kanunnamesi* in 1598 as well as to assess its effectiveness. Our initial approach was to study the quantitative and qualitative aspects of the – frequently discussed in Ottoman studies – accrual of candidates to the *ilmiyye* career in the second half of the 16th century. Compared to the mid-16th century, when we draw near to 1587 and 1589, we see an increase of 177% in the number of admittees and an enormous 6750% increase in the number of those being *danishmends* of deceased *mawlas*. We have thus uncovered the structure and problems of the *mulazama* system prior to the *ilmiyye kanunnamesi*. The article also assesses the solutions contained in the code, and determines that the code was in fact successful in some ways almost immediately after it was promulgated.