

# CONTRIBUTION OF OTTOMAN WOMEN IN SOCIAL SOLIDARITY IN OTTOMAN SOCIETY FROM EIGHTEENTH CENTURY TO REPUBLIC PERIOD

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## **ABSTRACT**

*There are four criteria that measure the height level of a civilization. 1-That civilisation's attitude towards the woman, 2-that civilisation's attitude towards the other, 3-that civilisation's attitude towards the powerless, 4- that civilisation's attitude towards poor and orphans. A culture which is fed from the neighborhood tradition, from birth until death, good and bad days and to share joy and sorrow was based on solidarity. Zakat, charity, to help needy neighbors, such as the fitler was a primary consideration. That's the purpose of this research is to examine the Social Solidarity Contribution in the Ottoman Women Ottoman Society.*

**Key Words:** Social Solidarity, Ottoman Women, Ottoman Society

## **1-ENTRANCE**

There are four criteria that measure the height level of a civilization. 1-That civilisation's attitude towards the woman, 2-that civilisation's attitude towards the other, 3-that civilisation's attitude towards the powerless, 4- that civilisation's attitude towards poor and orphans. In this sense, civilization, thought the will be examined constitutes the most selfless civilization, the Islamic civilization, no doubt. Ottomans in the Koran is the source of Islamic Civilization Koran and the Hadith, brotherhood and solidarity has brought to the front is a path to altruism, which means God's plan. d'Ohsson stated that Islamic charitable institutions of that of the source of the Ottoman Empire: "The Qur'an, Turks, and all the nations of the world have made the most auspicious and most people like." he said.

A civilization founded on such an understanding; love people, respect, cooperation, environment, such as avoiding behaviors that harm moral values flourish. Middle Ages in the Western world, longed-for ideal society of book writing, the Islamic world was experiencing them. This civilized life lived in the small community of family structure forming the members, was taking place in every sector of society. This is a source of life, Islam was true in all aspects of Ottoman society. The poor man, homeless, elderly protection, high excitement as she fulfilled the duties carried out by the parish racing. A culture which is fed from the neighborhood tradition, from birth until death, good and bad days and to share joy and sorrow was based on solidarity. Zakat, charity, to help needy neighbors, such as the fitler was a primary consideration.

Disturbingly sensuality, affection and famous Ottoman women being located next to the difficult times in men and country, who've never missing from the social structure of the hand tenderly on social solidarity and has been one of compassion me a text ending always society. Starting in the 19th century, it was declared in 1908 II. Along with the Ottoman Monarchy gained momentum with women's associations, women to raise their voices for the first time, shortage of vehicles which the particulate women's magazines and the first to come together, have demonstrated solidarity and concerted efforts to seek solutions to common problems. Founded many purposes the sea associations are the first women's organization attempts. Some of the associations remained limited only to collect aid to poor women or soldiers in battle. He said that the association was founded Compassion brief ago in Thessaloniki, Compassion sure Seminar founded in 1898 and established in 1908, Ottoman-i Nisvan Mutual Aid Societies women are among the associations. Embattled purpose of the charity is to help the poor or homeless women and their children. Lottery to provide financial assistance or have organized events such as bazaars. Compassion similar associations in Istanbul, Konya, Samsun, was established in Edirne. Moreover, they also set up their own association of women of various religious communities in Ottoman society, Beyoğlu Greek League of Auspicious Nisvaniye is one of them. In particular, the Balkan War and World War I, has been a great increase in the number of charities in the period: Topkapı Fukaraperver the League of Hayriye, Kadikoy Fukarasever the Ladies Society, Patronage-i Pediatric Society, Ladies Association Deputy of the Military Family, Muslim Women's Union are some of the associations established in this period. Muslim Women's Union then Sulhperver name of peace, as amended for the purpose of trying the Turkish Women's Association. That's the purpose of this research is to examine the Social Solidarity Contribution in the Ottoman Women Ottoman Society.

## **2-SOCIAL SOLIDARITY ACCORDING TO DURKHEIM**

Social solidarity and division of labor are among the most important and necessary social facts for a society to maintain its vitalness. However, for each society, its social solidarity and division of labor are being shaped depending on social structure of that society. First of all, let's take a look at how Durkheim, the name who refers to social solidarity on history of sociology the most, defined and diversified social solidarity.

“Among Durkheim's works that have important emphasis on his sociologic notion, “Division of Labor in Society” comes first. On his work named Division of Labor in Society, Durkheim has studied a fact like division of labor in society on a solidified aspect –legal aspect-, and came out with remarkable results through his analyses. He analyzed Burkay and purpose of division of labor in general, namely path to follow in order to determine its purpose, mechanical solidarity and organic solidarity which is based on division of labor, reasons to apply division of labor and conditions of it, abnormal types of division of labor in detail, on this work as well (Kızılcelik, 1994, s. 190)”.

“According to Durkheim, division of labor isn’t completely a modern phenomenon. Traditional, even primitive societies have division of labor. For example, primitive societies had division of labor based on gender. According to Durkheim, arising of high level specialization on division of labor is a result of modern industrial production. For Durkheim, first to theorize division of labor is Adam Smith. Yet Adam Smith and then John Stuart Mill both avoided accepting division of labor as a general notion. They have defended that division of labor wouldn’t be feasible to apply on agriculture. However, today the division of labor is developed on agriculture as it has been on industry according to Durkheim. Today, economists count division of labor as a superior law above human societies, a major factor for development. However, division of labor is not only present on economics, politics and management but on acts of science and arts as well. Not accepting division of labor which is so general and tightly bound to structure of society as a normal notion, is impossible. (Kızılçelik, 1994, s. 190-191)”

Durkheim explains task of division of labor as following; the people whom we sympathize, sometimes resemble ourselves and sometimes they differ from us. Some people are loved only because they think like us, feel like us and some are loved not because they are like us, but because that they complete us by filling what’s missing on us with their personal qualities, these people sympathize each other. So, it can be seen that division of labor creates solidarity between people because it makes two or more people complete their deficiencies. For example harmony of marriage is based on unity of ideas and emotions on one side, but also it’s based on difference between men and women, their ability to complete each other. We see that on primitive societies, bond of marriage is weak since there’s only a little difference between women and men. Increase of division of labor today, also increased the difference between men and women. Today the bond of marriage is much stronger. This difference between men and women provides husband and wife a tighter bond. Here we see how division of labor differentiates persons and how this differentiation between people creates solidarity. Shortly, division of labor provides solidarity on society; now let’s lay emphasis on mechanical and organic solidarity in conjunction with subject. (Kızılçelik, 1994, s. 191)

“Durkheim, polarizes the society into two types on his study named “Division of Labor in Society”; mechanical and organic solidarity, similar to Tönnies’ “*Gemeinschaft, Gesellschaft*” notions. On mechanical solidarity, there is similarity of needs, behavior, opinion, emotion between people. These similarities always promote people to live together, on this aspect the mechanical solidarity can be called the solidarity born from similarity. Just as the similar molecules create the matter by sticking to and support each other, molecules of inorganic matter don’t have their own unique movement, they can only move as a whole. The reason why Durkheim called some behaviors in the society are mechanical, isn’t because they are produced by artificial methods. Only because, there is a devotion that holds the persons of this solidarity together and bonds them to the whole society, just like how molecules of the inorganic matter are bonded to each other. The relationship that bonds object to person is the same relationship that bonds a person to the group, its person is like group’s property, and therefore solidarity has a mechanical state. (Kızılçelik, 1994, s. 192)”

According to Durkheim persons are homogeneous on ideal and moral aspects on societies that have this mechanical solidarity, these specialization and atomization are not present, on top of that collective conscious, which is the sum of common thought and beliefs, is at the forefront. Members are similar to each other against a common goal and the bond between members, are strong on this kind of societies; persons, - being in harmony with each other-lose their personal identities and become a part of the collective conscious. On collective conscious which Durkheim has used to define undifferentiated societies that embraced the mechanical solidarity, the main factors are common beliefs and basic values. In other words, according to Durkheim; social action on societies which mechanical solidarity is common, is being controlled by common values and beliefs and as the society develops, values separate from special actions

and transform to general principles. Actually according to Durkheim, shared moral values have an important role on development of complex societies and because of that, they become habits and necessities that organize social life. For Durkheim, with division of labor in society, the undifferentiated society that has embraced mechanical solidarity has been turning into differentiated society, where organic solidarity is embraced. Durkheim sees population density as the main factor for division of labor to improve. Societies that embrace organic solidarity are common as a result of division of labor; persons are heterogeneous on this type of society and collective conscious, mechanical solidarity, what was embraced, moral similarity are lost; individualism and specialization shone out. In other words, persons differentiate since they undertake different roles on organic solidarity. As contrast to that, while individualism and will develop and gain independence, collective will weakens by the same amount. Also, majority of the population, damages the social control over society, the factor that's in effect is collective conscious being lost, according to Durkheim. Instead of relationships on mechanical solidarity that had been formed by itself, without any effect from outside, contractual relationships are embraced on organic solidarity. In short, as a result of specialization, differentiation between individuals occurred on organic solidarity which is similar to how organisms live thanks to their organs which have functions that support each other, for the good of the whole body. Every individual is dependent on works that had been done by other individuals; therefore people are in a state where they complete themselves. So, unification showed up as a result of differentiation. (Kızılcelik,1994, s. 192-193)

### **3-WOMAN AND SOCIAL SOLIDARITY IN OTTOMAN EMPIRE**

So the topic that we plan to dispute on this study; Woman and Social Solidarity in Ottoman, will be disputed within the scope of charitable foundations that were founded by Ottoman women. Most important part of Ottoman women's solidarity regarding charitable foundations, how they contribute social solidarity and attend social life by founding charitable foundations sociologically, is that this kind of social solidarity is a good example for similarity that is unique to premodern societies and mechanical solidarity which is a product of collective conscious. Each foundation founded by Ottoman women are masterworks that are products of mechanical solidarity and contribute to social life.

Disputes over women, preserve their currency on every aspect of life. "In this context, changes occurred on social structures, affect place of women on society directly and indirectly. Change and transformation process that started on West towards the end of the Middle Age, is the milestone of the change in women's role on society. This versatile change and transformation happening in the West naturally affects other societies that live on the same time zone. Purpose of this study is to examine Ottoman women's contribution to social solidarity on Ottoman period through written documents dated from the same period regarding this subject by reviewing the transformation started on west with the modernization process through woman." (Çiçek & Aydın & Yağci, 2015, s.270-271)"

"Women who form more than half of the population of the world, created the archaic structure of history as they remained on the background of the history and most of the time they couldn't be subjects of history. They had counted as subjects of history when thousands of women were murdered due to accusation of being "witch" and when they cause major events that had an impact on history. Women, being important historic figures on 20<sup>th</sup> and 21<sup>st</sup> centuries, had started to question their current states. Michel Foucault defined history as "events and stories that have had happened within the frame of power relations". Where people are nothing but mere statistics for history, women, who couldn't even find place in statistics, located themselves onto the stage of history with the modernization process. (Çiçek & Aydın & Yağci, 2015, s.271)"

Yet, this formation of history is related to women's history in the West. Role and place of Ottoman women on historical process of Ottoman Empire isn't formed like that. So Ottoman women had their place on history of Ottoman, moreover, their role was rather important.

The biggest example is the women who founded charity foundations. For me, speaking about social standing of Ottoman women here is irrelevant and will derail the subject. However, general view about women on Ottoman and Islamic societies must be given through the subject of charity foundations.

On days like these where national unity of Turkey is being targeted, it is quite natural to review history to learn how societies found solutions for their problems.

It's mentioned above that Ottoman women not only had a role in history, they marked their names on history in golden letters. Turkish women who had founded charity foundations in Ottoman period aside of being a good mom, a good wife, didn't waste their time, by being with –and sometimes beyond- men all the time, they founded charity foundations that survived for centuries, managed to reach today. When defense of the homeland was needed, they didn't hesitate to hand out not only their properties but their lives (Ataseven, 1999, s.40-41).

“It will be suitable to seek answer to the question; what were the motives that push Turks on founding charity foundations in Ottoman period. Reason of doing good deeds cannot be solved without regarding religion and humanity. Verses of the Quran that were written inside the foundation certificates which were handed down to person who founded a foundation, show us the path to solve this matter. ‘They are not all the same; among the People of the Scripture is a community standing in obedience, reciting the verses of Allah during periods of the night and prostrating (in prayer). They believe in Allah and the Last Day, and command beneficence, and forbid maleficence, and vie swiftly in charitable deeds; and those are of the righteous.’ (3/Ali ‘Imran/ 113-114) ‘And to each is a direction towards which he turns, so race with each other for the charitable deeds. Wherever you may be, Allah will come up with you (i.e., bring you) altogether; surely Allah has power over all things.’ (2/Al-Baqarah/ 148).’ (Ataseven, 1999, s.40-41)”

“Having statements like this and similar inside the foundation certificate-charters, help us to understand why charity foundations that have established to supply moral and material support to those in need, were so common on Ottoman Period Turkish society, why men and women together contribute for this cause with love. Today the amount of philosophers who support the idea that the world is being modernized and individuality doctrine of modernization is not making people happy, whilst entering 21<sup>st</sup> century, individuals had been beginning to defy individuality and rise of charity foundations on USA, is being connected to this fact (Ataseven, 1999, s.41)”

This shows that organic solidarity alone is not enough, even for a modern society, under all circumstances mechanical solidarity is also needed as Emile Durkheim noted. “This notion brings benefit of the society ahead of benefit of individuals, even those women who have failed to found a Vakf( Charity foundation) are devoted to spirit of charity and have always acted with the most righteous emotions and ideas. They attended with people's problems on every neighborhood and had their active, productive and efficient role on maintaining the happiness of the society. However those rediscovered who work with the spirit of charity are much respected among the society since the beginning of the 21<sup>st</sup> century where it has begun to be clearer how reign of individuality and materialistic philosophy over the world is deficit. Because those women carrying these emotions are making people benefit from they don't even think about benefiting, they give shoulder, try not to be a burden; they enter the effort to live for humanity instead of themselves. Organizations, foundations and initiatives founded by these women are providing many services and they succeed. (Ataseven, 1999, s.41)”

“So, in short it’s needed to point out what a charity foundation (vakf) is and what kind of social institution it is. “As a work of good and helping out trait, in direction of meeting essential needs of human life, useful and immortal works have been done since the first ages. Persistent ones among these works are the ones that were systematized as “waqfs” (charitable foundations). Charitable foundations that began to develop swiftly with the spread of Islam, had left deep effects on Islamic societies by providing social, economic, cultural and charitable services on all Islamic states. Most particularly charitable foundations which founded by Muslim Turks, a nation known for their helpfulness among others, are examples to other nations with their works in quality and quantity.(Tarihimizde Vakıf Kuran Kadınlar, 1990, s. 14)”

“Islam’s moral principles regarding charity and helping each other and its indoctrinations of ethereal reward are in fact motivated all Muslims -led by the wealthy ones- and they became the reason why Muslims nearly race to establish foundations (Waqfs) that serve to the public. For centuries many people; women-men, wealthy-poor founded charitable foundations by providing some part –or all- of their property. Our ancestors’ sharp views and inventions to spread highly valued motions of humanity, to love others, to think of poor, weak and alone and to protect and strengthen citizens were applied on these charitable foundations. To understand what waqif, which has such a magnificent past that presented many works of virtue to humanity, is formed of; emotions and ideas which took part on existence of the works of the waqfs and waqf itself should be known. waqf: Devotion of a person’s movable or immovable property to chosen service to be used in services such as charity, religion, medical, social, cultural, economic and etc. by only the person’s own will without under any other effect. (Tarihimizde Vakıf Kuran Kadınlar, 1990, s. 13)”

“As it can be understood by reviewing this definition, main idea behind waqfis God’s will, feeling of charity, humanity and love for the homeland. With foundations such supreme and noble, goal of the waqf is usage of the wealth that is given to people by God to be used in line with His will and consent. Those who founded a waqf, devoted in the name of God by denying ownership of their halal properties with pleasure so that the income is left for society’s good. By devoting many properties like farms, ranches, mills, villages, forests, gardens, olive groves, rivers, lakes, mines, shops, inns, Turkish baths, springs, they conditioned the protection of poor and administration of many social, cultural services. Although those waqfs that have been founded, were big and small according to wealth of the founder, the important thing is the beauty and good of their will and love for humanity. (Tarihimizde Vakıf Kuran Kadınlar, 1990, s. 13)”

“Therefore aside of sultans, sultanas, viziers, high state officials and those who possess a fortune, middle class and poor who have hearts worth fortunes also contributed on this matter. Kavaf Ali, Hamal Ahmet, EskiciHüseyin, Fatma Ana, Tabak Mustafa, Çoban Musa Waqfs are examples of Waqfs that are being talked about. When their foundation documents are examined, how our ancestors think of services they wish to be provided on their Waqfs to the tiniest detail and put them onto these documents is seen. So that, there is no service which is good for people and society left unchosen. Money and places were devoted to be used in help for widows, dowry for poor girls, taking care of poors, burial of mortal remains of lonely poor, feeding hungry birds when it snows in winter, gathering children of women who work and assigning wet-nurse to feed them, protection of poor orphans, paying for pots and pans broken by maids and even collecting and cleaning waste out of street. (Tarihimizde Vakıf Kuran Kadınlar, 1990, s. 13-14)”

“Even foundations regarding protection of animals –which is thought to be originated from West- are institutions that we found many time before. Gentle nests named “bird palace” were built on walls of our old Waqf buildings. Bird palaces located on outer walls of ÜsküdarYeniValide and Ayazma Mosques are best and most clean examples among them. Mürselli İbrahim Ağa on Ödemiş founded a Waqf which conditions purchase of liver and tripe to feed storks that got sick and had fallen behind of the pack. Another vakf, devoted corn and wheat to be dabbled to birds that land on cities and towns during winter when it snows. There are many people who have some part of their tombstones shaped into pools for birds to find water

easily. Mimar Sinan donated the land which is 260 Turkish yard long and 160 Turkish yard wide by the fountain which he built for animals that seek water on Ağırnas as private resting are for animals. Like these and similar hundreds, thousands social and good services were provided on Waqfs (Tarihimizde Vakıf Kuran Kadınlar, 1990, s. 14)".

"As known; documents that are legal foundation, deed, keystone of Waqfs are foundation certificate-charter and zeyl(ek) certificates. Foundation certificate-charters and similar Waqf certificates that are the most beautiful examples of humanistic emotions among those documents which bring the past to today are the documents with divine ideas and emotions encourage social solidarity, help people, look for answers to society's problems, love people and aggrandize humanity. Foundation certificate-charters and zeyl(ek) certificates that belong to Waqfs founded by women form a significant part of this treasure of culture. Likewise its known by everyone how Turkish women creates many wonders with divine humane emotion and ideas they have. On every part of the history, Turkish women had an active role on country's development, welfare of public with superior knowledge and talent they have. They stood beside men on nearly all fields and most of the time they become active, productive and efficient so that they leave men behind. They have had contributed on important fields such as medical, defense, education, training and charity and solidarity. Their examples of sacrifice and self-denial for the homeland and citizens have had written onto pages of history gloriously. On the other hand they became good examples for women of the whole world by contributing to Waqfs on a considerable extent and with their immortal work for the good of humanity (Tarihimizde Vakıf Kuran Kadınlar, 1990, s. 14)".

Daniel Crecelius also provides statistics about Waqfs founded by women around Ottoman's Egypt region between years 1700-1800 (Crecelius,1986, s.176-189). According to that, %25 of Waqfs founded on 18<sup>th</sup> century were founded by women. Waqfs founded by women in Egypt in 18<sup>th</sup> century is 126 according to that. Amount of Waqfs founded solely by women is 97. 7 of them are in collaboration with other women, 16 of them with various male relatives, 6 with males that are not relatives, 14 of them with husbands. Table regarding this statistics is as following.(Fay, 2000, s.34-35).

**Table-1: AMOUNT OF WOMEN THAT HAD FOUNDED A WAQF IN EGYPT 1700-1800**

<i>Specification of Waqf</i>	<i>Amount</i>
<i>Waqfs founded solely by women</i>	<b>97</b>
<i>Waqfs founded in collaboration with other women</i>	<b>7</b>
<i>Waqfs founded with various male relatives</i>	<b>16</b>
<i>Waqfs founded with males that are not relatives</i>	<b>6</b>
<i>Waqfs that are founded with husbands</i>	<b>14</b>
<i>With husband and brother</i>	<b>1</b>
<i>With son</i>	<b>1</b>
<i>Total</i>	<b>126</b>

Despite many studies have done about these Waqfs, there wasn't enough studies that have done about women's relation with Waqfs in Ottoman and their presence on the socioeconomic life because of that. Basing on ÖmerLutfiBarkan and E.H. Ayverdi's works about Istanbul Waqfs and Women of 16<sup>th</sup> Century, study of Gabriel Baer of Hebrew University is worth to examine. Baer focused his study on 500 samples chosen from Istanbul Waqfs. His first outcome was: More than a third of Waqfs founded in Istanbul in 16<sup>th</sup> century are founded by women. Which mean % 36.8 of total Waqfs founded. This kind of quantitative result pushes us to think that women had possessed property and Baer emphasizes that despite

the women's submissive role, they were a hidden factor on Ottoman economy. When Waqfs founded by women on Istanbul, the capital of the empire are examined, it is understood that comparing with Waqfs founded by men, their Waqfs were small scaled. Being small-scaled is the main reason why those Waqfs founded by women had remained active for very long time periods (Koca, 1998, s.143).

There's a tabulated statistic study about numbers of foundation certificate-charters that had belonged to 8 Ottoman Sultanas to be named below. Relevant tabulated statistic study has been made after a detailed examination of a study that had been done before. (For more info: *Tarihimizde Vakıf Kuran Kadınlar, Hanım Sultan Vakfiyeleri*).

Sultanas that have their names on the table are as following: Ayşe Sultan, the daughter of Murat III, HaticeTurhan Sultan the daughter of Mehmed IV, Safiye Sultan the daughter of Sultan Mustafa III, Ayşe Sultan the daughter of Sultan Ahmet III, Beyhan Sultan the wife of Sultan Mustafa IV, mother of Sultan Selim III and daughter of Sultan Selim III, Ayşe SineperverValide Sultan the wife of Sultan Abdulhamid I and mother of Mustafa IV and lastly Bezm-I AlemValide Sultan second wife of Sultan Mahmut II.



	Foundation certificate-charter	Rooms	Boathouse and coffees	Range	Grocery Shops	Land, garden, orchard	Mill	Sheep	Farm	Bakery	Land	Village	Mortar	Money	Castle	Palace and Mansion	Cellar
Ayşe Sultan d.1605	3	25	1	2	2	1 land	4	8000	1								
Hatice Sultan d.1683					4				5	3		40		5200krş			
Safiyye Sultan d.? Marg.1687	6					1 land			2							1 palace 1 mansion	10
Ayşe Sultan d.1775						40941 Turkish yard garden and orchard	3		2								
Mihrişah Sultan d.1805		1 shepherd room	1 boathouse 1 coffehouse	3	23	105 farms 12 meadows			45								
Reyhane Sultan d.1825						17 farms 2 orchards several lands and plots on different locations	1		3								
Ayşe Sineperver Sultan d.1828					14	Farms and orchards on several locations			5								
Rezmi AlemValide Sultan d.1853				78	24 1 olive oil store				3	2		1 village 2 sanjak.				1 palace	

## DONATIONS OF FIELD, FARMS AND BOTANICS DONATED BY ONLY BEZM-I ALEM VALIDE SULTAN

- 130 decares of meadows
- 996 Turkish yards of shoreline dwelling plot
- 1 lemon garden
- A wide variety of plots, farms, orchards and gardens on different locations
- Plot of 42 decares
- Farm of 47 decares, farm of 8090 Turkish yard
- 646 Turkish yard of customs plot
- 3147 Turkish yard of plot
- 114 Turkish yard of coffee resort
- 85 decares of orchards on different locations, 6 decares of vineyard
- 300 Turkish yards plot, 28 decares plot
- 405 roots of olive tree
- 25240 roots of olive tree
- 4 mulberry gardens
- 43 farms

So the Ottoman women, famous for her sensitivity and compassion and her standing aside of men and homeland on harsh times, never pulled her compassionate hand away from social structure on social solidarity, and have always been the compassionate hand reached out to society. After the Tanzimat reform era on the age of modernization this tradition of helping each other, waqf, continued under the roof of women organizations. With the **Second Constitutionalist Period** that **had begun on 19<sup>th</sup> century** and declared on 1908, effectivity of Ottoman women organizations was raised. Via these organizations, women have shown their first efforts on making themselves heard, publishing women's magazines which helped them to speak up their problems and first coming together, unifying, forming solidarity to find solutions to common problems altogether. These foundations founded for different purposes were first tries of women to organize. Some of these organizations were left limited with helping only poor women or men at war. These organizations called "Şefkat (Compassion)" in short were first founded on **Thessalonica**, Şefkat-I Nisvan founded by Emine Semiye on 1898 and **Osmanlı Kadınları Cemiyet-i Hayriye (Ottoman Women Guild of Charity)** are among these organizations. Ottoman Women Guild of Charity was aiming to help **lone women and their children**. Goal of charity organizations is to help lone or poor women and their children in need. To provide financial support, these organizations have organized events like drawings or fairs. Similar Şefkat (Compassion) organizations were also founded on Istanbul, Konya, Samsun and Edirne. Women of various religious groups on Ottoman society also founded their organizations, Beyoğlu Rum Cemiyet-i Hayriye-I Nisvaniye is one of those. Especially during Balkan War and The Great War, there had been a tremendous increase on the amount of charity organizations: **Topkapı Charity Union to Help Poor, Kadıköy Ladies Who Help Poor Guild, Protection of Children Organization, Ladies to Help Families of Soldiers Organization, Union of Muslim Women** are some of the organizations founded on these periods. Since Union of Muslim Women was working for peace, its name had been changed to Peace-loving Turkish Women Foundation after a while. (Çakır, 2013, s.87-90)"

## 5-CONCLUSION

As a result it can be said that, waqfs in Ottoman Empire aimed to meet the social demand of women, men, old, Muslim, Non-Muslim, to all the people by providing service to mosques, madrasas, sickrooms, libraries, fountains, alms houses, Turkish baths, roads, bridges, lighthouses, castles. Idea and notion of individuals who had been raised with the sense of “**Us**” instead of “**Me**”, sharing their material and moral wealth with other people are foundations of Waqf.( <http://www.diyanedergisi.com/diyamet-dergisi-12/konu-219.html>, Erişim Tarihi:15.07.2016) Today, because of voluntary studies made about these waqfs which are reflections of mechanical solidarity and a continuation of a tradition, women are able to be beneficial to our country by bridging wealthy and poor families, by turning rich-poor conflict into state of fraternity, love and sharing, turning visits with many pastries and gossips into productive cooperation. Helping poor families on both material and moral aspect with tonnes of food, meat, textile, firewood and distribution of school supplies are being made by our rich women who want to remain anonymous. A ruthless war is being waged at wastage. It is a fact that the inequality on distribution of income, lack of education, erosion of moral values, and manipulation are among the main reasons of our unrest. We are aware that our women are the most affected of negative outcomes of it, women need to complete their lack of education beside financial support, need to gain skills in order to stand on their feet and these are possible via courses, seminars, conferences. Our women who try to survive on struggle on life under hard conditions are being helped on fatal subjects like having their children schooled, finding a job and managing to form a home, attending their health care.(Ataseven, 1999, s.42)” Thus, most organized and institutionalized state of mechanical solidarity has been shown.

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